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# Ha-Shilth-Sa

(West Coast for "interesting" news)

VOL. III NO. 1

POSTAGE PAID IN PORT ALBERNI, B.C.

Second Class Mail Reg. No. 3381.

JANUARY 29, 1976 PORT ALBERNI, B.C.

## SIMON LUCAS, BERT MACK ELECTED AS CHAIRMEN

Hesquiat band member Simon P. Lucas was elected Jan. 24 as chairman of the West Coast District Council of Indian Chiefs, polling over half of the 261 votes cast.

Bert Mack, chief of the Toquaht Band, received the second-most votes and was named co-chairman.

Andrew Callicum of the Mowachat band, and Jack Touchie of Ucluelet, were the runners-up.

Simon had been serving as interim chairman since September of last year, when chairman George Watts and co-chairman Charlie Thompson resigned their positions.

Now that he has been named official chairman, Simon will receive a \$200 per month allowance from the district council for his work on behalf of its member bands. The salary, which was voted on at the November district meeting, will be made retroactive to October 1 to compensate Simon for the time he has already spent as

chairman.

Only four bands did not take an active part in the election — Ahousaht, Clayoquot, Ohiaht and Ucluelet.

## District Council slams Socred government

A one-day meeting of the West Coast District Council at Maht Mahs ended Jan. 24 with the preparation of a statement condemning actions by the B.C. Social Credit government. The chiefs stated:

"The West Coast District Council of Indian Chiefs despises the insensitive attitudes of the new Social Credit government; which we are experiencing through:

1. the high rate increase of ICBC, even beyond the actuary's recommendations, which will allow private insurance back into B.C.

2. the 'divide and rule' attitude on Land claims discussions.

3. the proposed increase for ferry rates as announced by Jack Davis.

4. Human Resources minister Bill Vander Zalm's statement that he will supply

the shovels if welfare recipients will go and look for work. How many shovels must we own before we can find work? We totally reject his inhumane attitude toward the unfortunate."

District chairman Simon Lucas added, "This is unconstitutional when you look at the high unemployment. It will hit Indian people hard. This government is wasting no time to make things harder for us."

## Earl Smith appointed as head of research group

Fishing, forestry, recreation and parks, land development, mineral and surface resources — these are the elements of the Indian land claims which need the most research, according to members of the West Coast District Council.

To document these issues as they pertain to land claims, the district council appointed Ehattesaht band member Earl Smith on Jan. 24 to coordinate a land claims research committee for the

district. Ron Hamilton, Opetchesaht band, was the first to volunteer for the committee, which will be expanding to include interested band members from around the West Coast.

"Land claims has to be directly linked with resource claims and economic development," Earl commented. "It also involves the education of our people in all fields of management and administration. We haven't got the expertise. We have to

get our people educated or we are back to where we started."

District chairman Simon Lucas agreed. "We need the research now so we can ask for the exact resource figure for compensation," he said. "We have to be prepared so that if Mr. Bennett comes in three years' time and says, 'O.K. — you guys are next,' we'll be ready."

The chiefs emphasized the urgency of acting to conserve natural resources. Chief

Hughie Watts of Opetchesaht said, "We should have a stronger voice in governing conservation. With the logging and fishing as it is now, it's getting close to when there's nothing left."

"In 1940 my father was instrumental in closing a fishing area down," Toquaht chief Bert Mack added. "If it could be done in that time we can do it now."

"The ocean is our mother. That is how we survive," Ahousaht band manager Edgar Charlie stated. "Scientists and biologists are trying to tell us how to do things, but we should have more control."

"My personal idea about land claims is for us to take over our own area and conserve what is there and try to build it up again."

Anyone interested in working with Earl and Ron to document resources in their area is invited to call Earl in Vancouver at 681-7451 or leave their name and telephone number at the Ha-Shilth-Sa office (724-2822).



Chiefs from the West Coast met at Maht Mahs Jan. 24 to discuss land claims and other important business.

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# HA-SHILTH-SA

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## Letters

### THANKS, HESQUIAT!

To the Hesquiat People:

Thanks to you, we were given the best "Christmas present" anybody could receive, meaning the band house. We can't thank you enough, but mind you, we'll be forever grateful.

Well, "Happy New Year!!!" everybody. Hope you all have a great year!

Thank you once again.

From, Chris, Patsi, Bonnie, Rochelle and Big Man Charleson.

P.S. Thanks to the Ha-Shilth-Sa our message can be read by all our people!

### DOES GOVERNMENT CARE?

Dear Sir:

Being a native person, and working for the native people through the years, I think that this is one time that I am thoroughly disgusted and disappointed with programs that I have helped to set up. The question in the back of my mind is, "Is it worthwhile doing these things?"

I am referring to the LIP grant that was turned down concerning the Heffley Creek Park Project that I have been working on for the last two years or so. We have one-third of the necessary funds from the parks and recreation in Victoria, and I have written to several people for help for the other two-thirds we require but we have been turned down.

You often hear people talk about native people who have been released from jail who have no place to go, no money, etc. This project was to help native people who are on parole as the job situation in B.C. is not very good right now.

This project would have helped them to get a start in society again, but is the white society giving them the chance they deserve? They have paid their debt to society so why keep them in a more or less degraded position? I think they deserve a chance just like anyone else who has made a mistake, no matter what color they are.

It is no wonder a lot of native people are so bitter towards white people. I am not condemning the white race, nor am I discriminating against them, because I know many white people who are sympathetic and understanding towards our people.

This project was not for native people alone after completion, but for everyone to enjoy some place where people can relax and enjoy life by taking part in picnics for everybody, recreation for younger people and so forth.

The second project that was turned down was for an assistant for the Native Courtworker and Alcoholism counsellor. Besides doing the typing, filing, answering the telephones and keeping the office tidy, this person would also be a trainee to eventually become a counsellor or courtworker.

We need someone to work the street, the jails, the Indian reserves, and also to help those who come into the office with problems.

Our third project that was turned down was a thrift shop with kitchen facilities and a bathroom. This shop has been in operation since February of 1974. The purpose of this shop is to help native people, fire and flood victims, and others who just cannot afford to buy new clothing or get good used clothing — until such time as they can afford to get new things. Those who need clothing desperately can quite often get it free of charge.

The kitchen that is available would be used to sell soup, sandwiches, and coffee to natives who come from all over B.C. to participate in sports in our area. These people could get food and a decent place to eat rather than go to a local restaurant and pay twice as much for just as good food as they would receive at our shop.

The excuse we were given was that we were duplicating services. I would very much like proof of this.

I have made applications to the government for funds in the past on various programs and all have been turned down. What does the LIP stand for to the native people, "Live In Poverty"? At the time of this writing I have on a list six native boys who are on parole waiting for these projects to start.

The question is, "Does the Federal government really want to help us or not?"

I would greatly appreciate any organizations who are willing to help and to pressure the government into opening their eyes to the needs of all people. Please help if you can.

AL THOMAS  
Kamloops, B.C.

## West Coast mourns Nessie Watts

In respect for the late Nessie Watts, the Chapel of Memories in Port Alberni was filled to capacity Thursday, Jan. 22, at a service conducted by Rev. Terry Whyte. The service was fitting to her lifestyle, and the chapel was enhanced with many beautiful flowers from friends near and far.

The late Mrs. Watts was the mother of 12 children: Hughie Watts, the late Esther Casavant, Wanita Elliott, the late Ivan Watts, Danny Watts, twins Sandra Vissia and Sharon Van Volsen, Jim Hamilton, Rose Petrilli, Bud Hamilton, Ron Hamilton and Peter Hamilton. She is also survived by 22 grandchildren, three sisters and one brother.

Having worked at the Alberni Indian Residential School, she had many children of all ages come to depend on her for her wisdom and advice. To all of these children she became known as "Aunty" or "Mama".

Even though she retired many years ago, she remained the confidant to the many she called her "kids". She gave her time, patience and knowledge to one and all. Included were her deer, who came to pay their last homage to her on the day of her passing, January 18.

Although she shall be sadly missed, because of what she represented she shall always be remembered. — submitted by Carol Waller.



In Memory of Mrs. Nessie Watts

Mamma and Nonna,  
We didn't know we would miss you so much.  
We would give our everything for one last word or touch.  
You are forever remembered  
By Gal, Domenic, Anna and Ivano

## Donations in memory of those who cared

In the last little while, three well-respected West Coasters have passed from our lives: Webster Thompson, Jack Peters and Nessie Watts. These three people spent their lives helping others, and their wisdom has touched many people.

All were strong supporters of the Indian Land Claims movement, and for this reason the staff of the Ha-

Shilth-Sa is donating \$30 to the West Coast Land Claims fund, in their memory.

Anyone else who would like to make a donation in memory of one or all of these people is welcome to send it to: West Coast Land Claims, c/o West Coast District Council, R.R. 3, Port Alberni, B.C. V9Y 7L7. Donations will be mentioned in the Ha-Shilth-Sa.

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## Goose Creek Symphony IN CONCERT

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### 8:30 P.M.

## MAHT MAHS GYM, PORT ALBERNI

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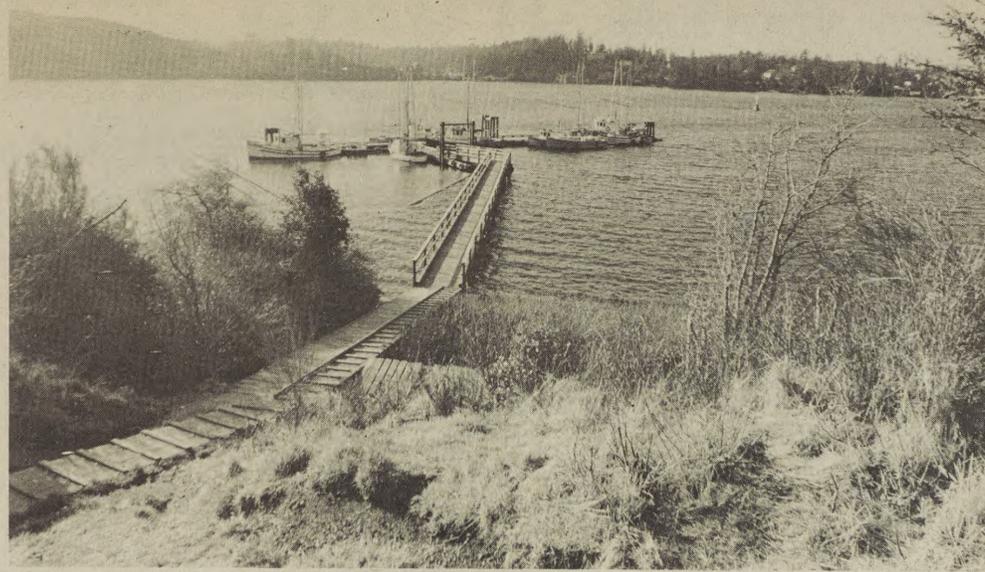
## Buy a card, support the land claim!

The Union of B.C. Indian Chiefs is in "bad financial difficulty" and they are selling membership cards as a "last effort to raise funds", according to West Coast District Council chairman Simon Lucas.

Commenting at the Jan. 24 District meeting at Maht Mahs, Simon said he attended a Union of Chiefs meeting in Vancouver Jan. 16, when he found that all the districts in B.C. which supported the Union were going through hardship.

A large part of the problem is that only two districts consistently pay the Union their per capita share.

The new Union of B.C. Indian Chiefs membership cards are selling for \$2 each, with all the proceeds going to land claims.



All is quiet in Ucluelet with the fishing fleet tied up for the winter. — Bob Soderlund Photo

## Complaints about DIA staff lead to meeting with Region

Complaints from local bands of "getting the run around" from the Department of Indian Affairs' (DIA's) district office in Nanaimo has led the West Coast District Council to seek a meeting with the new regional director of Indian Affairs to air the problem.

District Council chairman Simon Lucas said Monday he had contacted Marcel Jutras (who recently replaced Larry Wight) in Vancouver and had invited Mr. Jutras to meet with the West Coast chiefs Thursday, Feb. 5 at Maht Mahs. The meeting will begin at 1 p.m.

Speaking at the Jan. 24 District Council meeting at Maht Mahs, Nitihaht band manager Charlie Thompson said his band had only just received its housing money from DIA for 1975.

"This thing should be rectified before it goes too far," Council co-chairman Bert Mack commented. "Someone told me it's been around that office (Nanaimo DIA) not to give the West

Coast any special privileges."

Ahousaht band manager Edgar Charlie pointed out there is still \$200,000 of the West Coast's money left unspent in Nanaimo from the 1975-76 fiscal year, and that next year's capital budget for the West Coast will be nearly half a million dollars.

"They want to see us fight among ourselves for that money but we don't want to do that... We like to pull together," Edgar said.

The chiefs and their band representatives generally agreed that the district council was able to accomplish more and cut more red tape when it employed a staff and handled its own budget.

Since May 1 of last year, however, when the district offices closed down, administrative duties have been handled by the DIA staff in Nanaimo for all the bands except Tse-shaht, who negotiated to administer their own budget.

"We've all felt the pinch

now by fighting DIA on an individual basis," Ahousaht chief councillor Archie rank stated. "It's a very hard struggle."

"This is where unity in the West Coast District used to come in. We could get what we wanted from DIA in a body. We in Ahousaht feel the pinch real bad. We haven't got the last quarter yet.

"That \$200,000 — they're trying to get us to fight over it. It's time we as a West Coast District stopped licking our wounds.

"DIA has no concern for you or me. Their concern is for their own job security. Quite a lot of money was cut back in DIA but do you see any cutback in their staff?"

"I don't see any, but you and I have to suffer, although we own that money. It's about time we regrouped and started fighting for what we need."

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# Ha-Shilth-Sa SPORTS

Sports Editor: Bob Soderlund

## Hesquiat Braves "No. 1" in Blue Magic tournament



By BOB SODERLUND

The Hesquiat Braves continued their winning ways in 1976 by taking first place in the Blue Magic basketball tournament held in Tofino Jan. 16, 17 and 18. The Braves had previously won a tournament in Ahousaht and placed second in Mount Curry.

Hesquiat defeated Blue Magic, the Ahousaht T-Birds and Port Alberni's Redbone to gain a place in the final. They then defeated Redbone 109-92 in the championship game. Other teams taking part in the tournament were the Homis Braves, Clayoquot Chiefs, Ahoutaah, and the Vancouver Royals.

Going into Sunday afternoon's action the Vancouver Royals, Redbone, and Ahoutaah each had one loss while Hesquiat was undefeated. The Vancouver Royals then eliminated Ahoutaah 107-85. Nelson Leeson, George Hill, and Charlie Timmins each had 18 points for the Royals while Axel Frank replied with 21 points for Ahoutaah.

Vancouver then met Redbone in a game that was close for the first half. However Vancouver's big center, Nelson Leeson, fouled out before the end of the first half and with him on the bench Redbone put the game out of reach. The final score was Redbone 95, Vancouver 77. Tom Watts and Willard Gallic led Redbone with 24 points each. George Hill scored 22 points for the Royals.

The championship game was a typically fast, high scoring Redbone-Hesquiat match. Both teams were using the fast break effectively, but Hesquiat was scoring more often from outside the key. Hesquiat had a 50-45 lead at half time and they outscored Redbone 59-47 in the second half to win 109-92.

Tony Fred of Redbone led all scorers with 33 points and teammate Tom Watts had 25. The Hesquiat Braves got 22 points from Pat Charleson while Chuck Lucas and Joe Charleson each scored 18 points.

★★★★★

### FIRST ALL-STAR TEAM

Steve Lucas  
Tom Watts  
John Dick  
Charlie Timmins  
George Hill

Hesquiat Braves  
Redbone  
Redbone  
Vancouver  
Vancouver

### SECOND ALL-STAR TEAM

Connie Charleson  
Chuck Lucas  
Irvine Frank  
Tony Fred  
George Frank

Hesquiat Braves  
Hesquiat Braves  
Ahousaht T-Birds  
Redbone  
Ahoutaah

**MOST VALUABLE PLAYER** Steve Lucas, Hesquiat  
**FIRST PLACE** Hesquiat Braves  
**SECOND PLACE** Redbone  
**THIRD PLACE** Vancouver Royals

★★★★★

## SPORTS CALENDAR

Ucluelet Jr. Girl's Basketball	Ucluelet Secondary	Feb. 7, 8
Cowichan Buckskin Basketball (Sr. Men's)	Duncan	Feb. 6, 7, 8
Vancouver Island Sr. Men's Basketball	Duncan	Feb. 20, 21, 22
Tse-shaht St'ea ker's Floor Hockey Tournament	Maht Mahs	Feb. 28, 29
B.C. Sr. Men's Basketball Tournament	Kamloops	March 5, 6, 7

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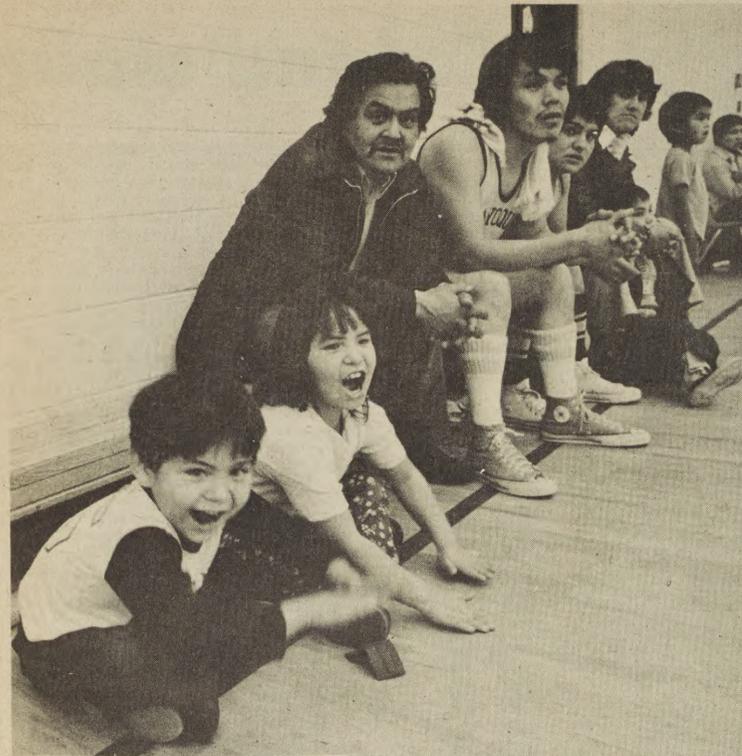
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Willie and Dena Frank cheer for their favorite team, the Clayoquot Chiefs.



Steve Lucas of Hesquiat was rewarded for his hard play during the Blue Magic Tournament with the Tourney's most valuable player award.



Richard Little and Louie Frank race for the ball during a game between the Homis Braves and Ahoutaah.

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# B.C. land claims — a brief history



★★★★

The best collection of West Coast totem poles is in the New York Museum.

★★★★

One of the speakers at the November 21 "church support for land claims" meeting at Maht Mahs was the Union of B.C. Indian Chiefs' lawyer Doug Sanders, who presented a brief legal history of the B.C. land claims movement and associated government action.

We include a summary of his speech here, to clarify the Indian people's position in the political history of the province:

1849 — A colony was begun on southern Vancouver Island, with James Douglas as its Governor.

1850's — Fourteen treaties were made with the Indians of Victoria, Sooke, Saanich, Nanaimo and northern Vancouver Island, which guaranteed the colonizers access to the rich farmlands of southern Vancouver Island and the coal deposits of Nanaimo and the northern Island.

1850's — The Fraser Valley gold rush was beginning at this time, so the Indian people began presenting petitions to the government, trying to influence the early decisions which are still having an effect on B.C. The Nishgas, for instance, petitioned the Queen, "testing the system", but they got nowhere.

It became clear at this time that "the government would only respond to groups if those groups act in a unified way", Doug Sanders said. The problem was that "unity" was defined in white terms and referred to province-wide unity. Provincial boundaries, of course, made no sense to Indians, as their tribal boundaries were the important thing to them.

In B.C., there are seven distinct Indian language groups, which makes this province as complicated linguistically, socially and politically as Europe is. The most native language groups in any other province is three. The Indian people of B.C. perceived this problem and attempted to organize inter-tribally.

1854 — No more treaties were made since this time because of the legislative hassles. Who was going to pay the Indians?

1866 — The colony of B.C. was formed. Up until this time, the Indians were recognized as having rights to the land that had to be paid for by the colonial government.

1867 — The Confederation of Canada resulted in a federal constitution which said that the federal government had jurisdiction over Indians.

1871 — B.C. merged with Canada. By this time, the Indians' rights to their traditional land was no longer recognized. Reserves were no longer established by treaty, but by decree in B.C.

The clearly defined federal policy, which recognized Indian rights, conflicted with the equally clear provincial policy, that Indians have no land rights

except on reserves. The province won out, and would not discuss aboriginal title.

1900 — Prime Minister Laurier tried to get the land claims before the highest privy council, but then the federal government changed and the new government dropped the case and gave in to B.C.

1913 - 1916 — The federal provincial McKenna-McBride commission was set up to deal with the cut-off lands in B.C. They reviewed reserve lands and were empowered to add or subtract land with the permission of the bands.

1913 or so — The B.C. Allied Tribes federation was formed to deal with land claims.

1919 — The federal government changed the ground-rules and said the land could be taken without permission from the Indians, thus breaking the commission's promise.

1920 — The federal government was still recognizing aboriginal rights, and was signing land transfer treaties with the native people in northern Ontario, the prairies, and the Northwest Territories.

1927 — The B.C. Allied Tribes got a special hearing before a committee in Ottawa. They saw this as a first step to receiving a hearing in England, but the special committee simply said, "The land claim is not proven."

The committee proposed that \$100,000 a year be granted to B.C. Indians. This was called the B.C. Special Vote and is now divided among band councils. This is not a settlement of the land claim but is just to even things with the prairies, where the Indians each receive \$5 per year from the treaties.

After this, the Allied Tribes began to fold.

Late 1920's — The federal government made it a criminal offense for Indians to gather money to put together a land claims. This effectively banned any important Indian political activity until that legislation was repealed in 1951.

1938 — Provincial Order - In - Council 1036 transferred Indians' claims to reserve land to the federal government. At the same time, the province retained half of all subsurface rights, the right to take 20 per cent of any reserve land for public right-of-way or utilities, plus all water and gravel rights.

"There has been a legacy of bitterness about these special rules," Doug Sanders said. They existed just in B.C., not in the rest of Canada. "The province of B.C. was playing a very negative role throughout."

1930's — The Native Brotherhood of B.C. was formed around the Indian commercial fishing industry. It focussed on the issue of equality.

1948 — Largely because of the efforts of the Brotherhood, B.C. granted the vote to Indians "as an

afterthought to granting the vote to Orientals". B.C. was the first province to do so. At this time, Indians were still not included in federal Old Age Pensions.

Federal jurisdiction was supposed to protect the Indians' land better, but this became a penalty because provincial programs were thus not available to people on reserves.

1960's — The land claim finally went to court, with a hunting case in Nanaimo. White and Bob were charged with hunting outside their traditional territory, but as it turned out, that area was under treaty and the Indians had been guaranteed their rights. The Indians won the case in the supreme court.

The federal government at this time said they were prepared to negotiate the land claim if they could face one provincial Indian group, a condition impossible to fulfill at that time.

1969 — The Calder case. The Nishga Indians brought a lawsuit against B.C. and hired lawyer Tom Berger. The lawsuit, for recognition of aboriginal title, was against the province because B.C. owned the land.

August, 1969 — The federal government White Paper on Indian policy. They agreed to live up to their treaties but would not recognize aboriginal rights. The B.C. Supreme Court also said aboriginal rights did not exist anymore.

1969 — The Union of B.C. Indian Chiefs was formed to fight the white paper and advance the cause of land claims.

August, 1970 — Prime Minister Trudeau said he would hold back on the white paper.

August, 1973 — The Calder Case was decided in Supreme Court. Of seven judges, three said the Indians couldn't sue the crown without permission, but added a statement on aboriginal rights, one said they couldn't sue the crown but added nothing, and three judges ruled in favor of the Nishgas. Thus, the case was a "political victory but a technical loss".

August, 1973 — The federal government changed its mind and said they would negotiate settlements in northern Quebec, the Innu areas, the Yukon and B.C. They added that the provincial government had to be involved because the federal government had no title to the land.

Fall, 1973 — The Union of B.C. Indian Chiefs asked the province to become involved.

June, 1974 — The province finally responded, negatively, to the request, saying the matter was exclusively a federal one.

Historically, the West Coast Indians were wealthy because of the salmon, but being confined to reserves made the Indian impoverished and made the whites wealthy. The resources were transferred without compensation — the result of greed.

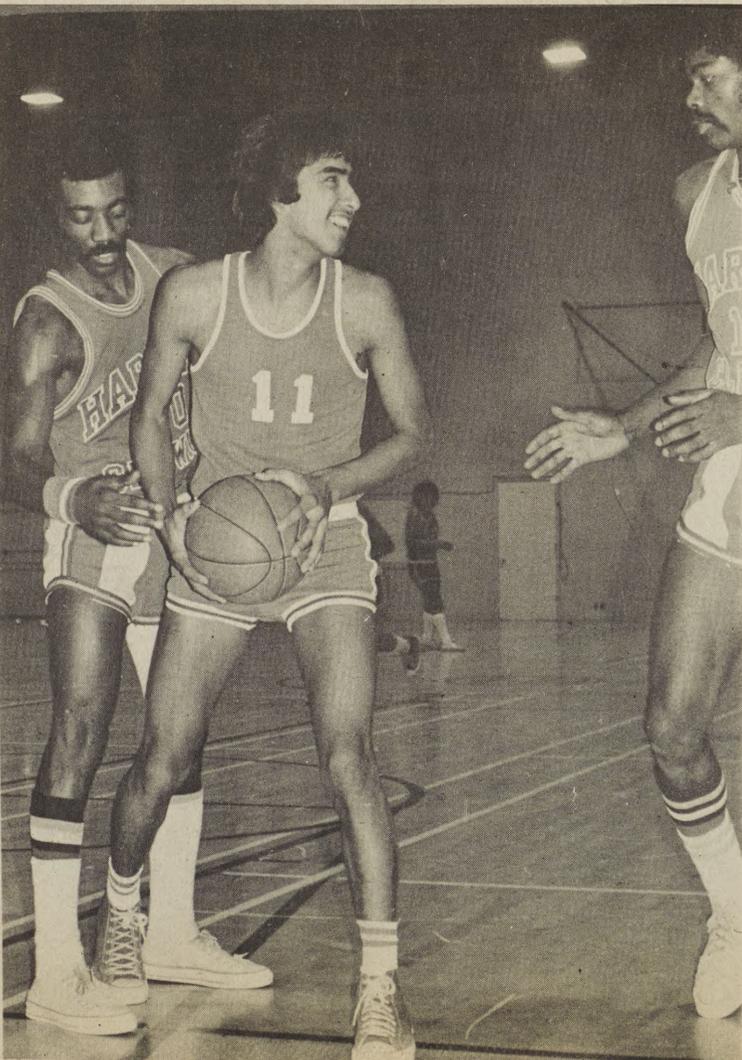
photos are courtesy of the B.C. Provincial Museum



"I sit on a man's back choking him and making him carry me and yet assure myself and others that I am sorry for him and wish to lighten his load by all possible means except by getting off his back."  
leo tolstoy



Having fun and learning something too! These girls are attending judo instruction by black belt expert Gabriel Sevy. Any interested persons are welcome to attend Mondays at 5 p.m. and Saturdays at 10 a.m. in the Maht Mahs gymnasium. At present there are only girls in the class, so where are you, guys? — Bob Soderlund Photo



## NATIVE DIRECTORY

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

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

**NANAIMO**  
Tillicum Haus society — office: No. 5-41 Commercial (753-1772); recreation centre: 606 Haliburton (754-6835).

**PORT ALBERNI**  
West Coast District Council of Indian Chiefs, Ha-Shilth-Sa newspaper — office - Mission Road (724-2822).  
B.C. Association of Non-Status Indians — (723-7806).  
Friendship Centre — 3178 Second Ave. (723-8281).  
Friendship Lodge — 3978 Eighth Ave. (723-6511).

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

**SARDIS**  
Union of B.C. Indian Chiefs — Box 370 (858-9431).

**VANCOUVER**  
B.C. Association of Non-Status Indians — 1099 West Eighth (736-8721), 144 West Hastings (684-0644).  
B.C. Native Amateur Sports and Recreation Federation — 3126 West Broadway (736-3561), 3124 West Broadway (731-6921).  
Indian Centre Society — 1855 Vine (736-8944).  
Indian Education Resources Centre — UBC (288-4662).

Indian Homemakers' Association — 423 West Broadway (876-4929).

Native Brotherhood — 193 East Hastings (685-8049).

Native Courtworkers of B.C. — 193 East Hastings (687-0281).

Native Information Centre — 584 Nelson Street (687-7488).

**VICTORIA**  
Native Courtworkers and Counselling Assoc. of B.C. — 1292 Gladstone (384-7912).

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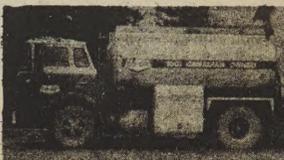


from your

## Alberni District Co-op Petroleum Division

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The Harlem Clowns came to Port Alberni recently and played the Junior Redbone team. Wally Watts wasn't on the winning side but he had a few laughs none the less.

## 59 years later and they're still happy!

Friends and relatives of Alex and Mary Amos helped the couple celebrate their 59th anniversary on January 8 at the Friendship Centre in Port Alberni.

The Amoses have over 100 grandchildren and great-grandchildren, many of whom were present at the party. The couple also has one great-great-grandchild.

A special guest was Placide Lucas who was at Mr. and Mrs. Amos' wedding in Hesquiat 59 years ago.

Mr. and Mrs. Amos showed that they're not slowing down any as they joined in the singing and dancing and games during the evening.

## Friendship Centre Happenings

### NEW ACTIVITIES

Things are happening at the Port Alberni Friendship Centre. At least, they will be happening — as soon as registration is completed for the programs being offered.

First on the list is a boxing course, to be taught by Larry Jacobson. Larry has been busy the last few weeks setting up a training area in the Centre's basement. He will also be available to teach woodcarving.

Other courses being considered are leathercraft, art (to be taught by Tommy Joseph), sewing, Indian songs and dances, quilting and "losing weight the easy way".

For the young and active, Korean Karate, floor hockey and volleyball will help to work off excess energy while at the same time teach skills, co-ordination and sportmanship.

To register for any of these courses, call the Friendship Centre at 723-8281.

## Toquaht

By LIL MACK

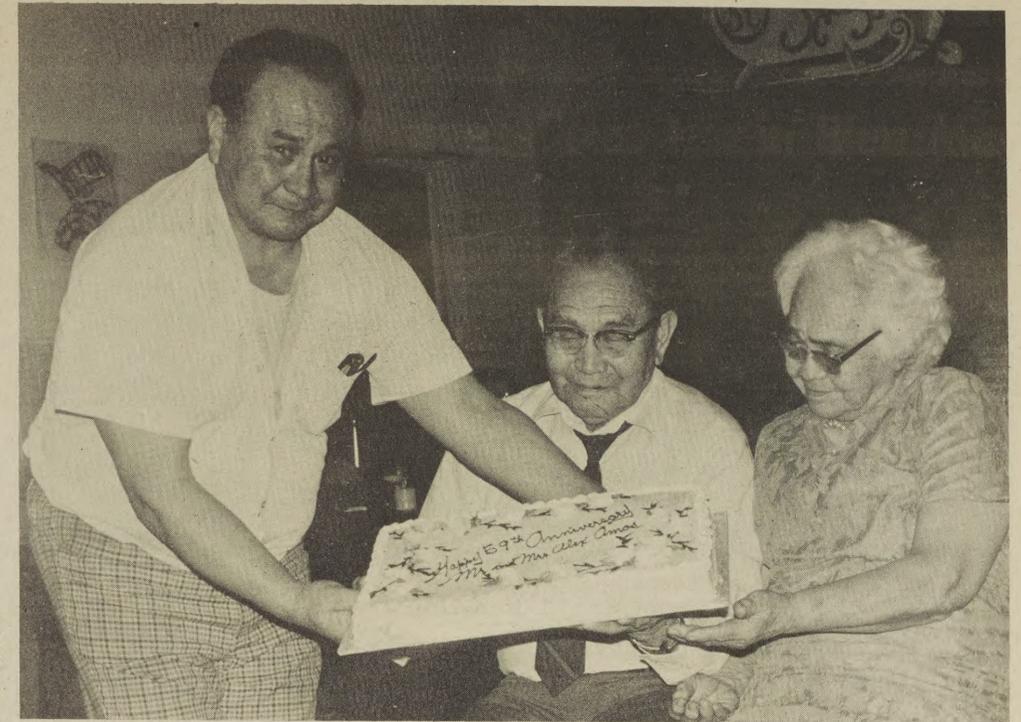
Born to Terry and Anne Morgan (nee Mack) on December 22, 1975, a beautiful baby daughter named Meeka. Anne is the youngest daughter of Bert and Lil Mack. The Morgans live at Kitimat, B.C.

Happy birthday wishes to Gale Johnson (nee Mack) of Sayward on the 15th of January.

We really enjoy receiving Ha-Shilth-Sa. It is very informative and keeps us in touch with everyone.

One article I miss very much is the Indian art drawings by Ron Hamilton. I work these drawings into needlepoint pictures and cushion tops.

On February 7 and 8 there is going to be an All Native Girls' Basketball Tournament at the Ucluelet Secondary School. The Toquaht Band is donating the first-place trophy to the winners.



Mr. and Mrs. Alex Amos are presented with an anniversary cake from their son, Francis Amos. — Bob Soderlund Photo

## Opetchesaht LIP busy at Ahswinis

By CAROL WALLER

Hughie Watts, hereditary chief of the Opetchesaht band, has been working as foreman alongside three other laborers doing a multitude of jobs at Ahswinis.

The first job tackled was to clear the bush and overgrown trees at the band reserve. Less than a dozen gravestones can be identified. One can only guess at the location of some of the graves which were once marked by small stone mounds.

Working at this site were Shaunee Thomas, Earl Tatoosh Jr., Everett Lauder and Hughie.

Next the foreman headed an all-female team — Shaunee, Louise McCarthy (nee Tatoosh) and Unnie, wife of Buddy Hamilton, in

demolishing the three-story house owned by the late Alfred Joseph.

The crew works through wind, rain, snow and even when the sun occasionally shows through!

After the last snowfall, Shaunee, Unnie and Louise were out early to shovel walkways for all residents of Ahswinis Reserve.

If time allows, the crew will also build a small storage shed and a fence around the graveyard.

The LIP grant will be up in the spring, so many long, hard-working hours are being put into the many jobs that need to be done. The federal government has cut back on the LIP program for next year, so it's possible that the band will not receive another grant.

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Artist Tommy Joseph works on a whale design in the Port Alberni Friendship Center. Tommy is available for art lessons or to be commissioned for designs. He can be contacted at the Friendship Center. — Bob Soderlund Photo

### Tse-shaht ladies treated to trip

The Tse-shaht band treated some of the elderly ladies of the band to a trip to Vancouver recently. Making the journey with Doug and Cathy Robinson were Mrs. Tommy Bill, Cecelja Williams, Mabel Youkurn, Bessie Dick, Jessie Gallic and Mabel Taylor.

Arriving in Vancouver about noon, the group went shopping for a few hours. Then they went to the Muck-A-Muck, a West Coast Indian restaurant. After ordering, everyone was surprised to see the great amounts of food laid on the table. Apparently the management had decided to treat them to a few extra courses.

The dinner included herring roe, smoke and barbecued salmon, prawns, crabs, steamed clams, roast duck, colicans and black Alaska cod. There was also steamed rice and peas, seaweed, roast potatoes and other vegetables. For those who had room for dessert, soapberries and raspberry soup was provided.

After dinner the ladies sang several Indian songs. The restaurant employee said he had never seen a time when people stayed after dinner, as they did that evening to listen to the songs.

The Tse-shaht ladies are looking forward to going again and seeing Stanley Park.

## You are on Indian Land

Old Friends got together to talk and to sing songs at the pensioner's Christmas dinner at the Tse-Shaht band's Somass Hall. — Bob Soderlund Photo



## Beautiful British Columbia

## Indian Land

## Ha-Ho-Payuk—a school to change statistics back into people

What are the most recent statistics on the numbers of native Indian teenagers dropping out of school? Fifty per cent? Seventy per cent? Higher? What do these statistics mean?

According to members of the Ha-Ho-Payuk society — an off-shoot of the Tse-shaht Band's education committee — such numbers show that the provincial school system is not geared to interest or educate Indian students. They feel that the public schools have missed the challenge of helping Indian students grow and develop in ways most natural to them, and now the group is ready to assume part of that responsibility.

Last week, Ha-Ho-Payuk (meaning "for the giving of advice") received formal approval of its application as a registered society. By next week, the society's school for native Indian drop-out students may be in full swing at Maht Mahs.

"This is the first of what we hope will be the beginning of a real alternative in education for Indians," Ha-Ho-Payuk's interim chairman Denny Durocher commented about the school.

"The B.C. school system is in no way geared to native students. It rejects them. In traditional kinds of education there is no emphasis on equipping students to function with Indian values or Indian-ness.

"Traditional public education attempts to equip them only to deal with white man's competitive, capitalist, consumer-oriented society.

"Our school would be

more of a humanistic kind of education, more of a sharing kind of thing, emphasizing self-determination, and working together."

The goals of the society, as stated in its constitution, are:

1. to advance and improve the level of education achievement of the Indian people of the Alberni Valley in the province of B.C.
2. to promote and encourage Indian pride, Indian culture and Indian point of view through the development of various educational programs.
3. to provide comprehensive educational and training programs consistent with the long-range goals of self-determination and economic independence among the Indian people of the Alberni Valley.

"We're starting where we're sure there is a need. This will not just be education as you see it in the schools. How the school does depends a lot on the direction the kids want to go."

For those determined to earn their high-school diplomas, the Ha-Ho-Payuk school will offer courses in English, Social Studies and other subjects needed for the Grade 12 G.E.D. (General Equivalency Diploma). Along with these structured courses will come a wide variety of subjects the students may opt for.

Trade skills such as carpentry and cooking, lifetime skills such as crafts and outdoor education, and traditional skills such as Indian art, language and history are among the choices society members hope to offer.

"We'll be concentrating on doing things that involve a lot of different skills at the same time, so we can hook up the practical with the theoretical," Denny said.

"This is going to be an Indian thing, run by Indian people — the true Indian control of Indian education," he emphasized. "It needs educators who have vision and who can excite people to take the lead."

To this end, efforts will be made to utilize local Indian people as teachers and resource people.

Four teen-agers have already applied to attend the school, which will serve a possible first enrollment of 10 to 20 students. Participation in the school, just like participation in the society, is for the principal benefit of Indian people, but is not restricted solely to them. "The doors will be open to non-Indian students as well, who are interested in this humanistic form of education," Denny commented.

The society is encouraging other bands within the West Coast District to send their "drop-out" students to the new school at Maht Mahs, although out-of-town students must find their own accommodation.

Anyone interested in attending classes is invited to call the Tse-shaht band office at 724-1335, or speak to one of the society's directors: Doug Robinson, Gloria Ross, Maimie Wilson, Richard Watts or Denny. Become a part of what Denny calls, "The first step in a long-range goal of a comprehensive native education program for all age-levels."

## Fighting the "number one" disease

Among non-Indians, alcohol is the number three killer, behind heart disease and cancer. Among Indian people, alcohol is Number One.

This startling and depressing fact was related to the Ha-Shilth-Sa in a recent interview with Tim Deforest, alcohol counsellor at the Port Alberni Friendship Centre. Because alcoholism is such a dangerous disease, Tim has started up a discussion group at the centre, for native alcoholics.

"Once a person is a member of a group such as this, drinking is a hard thing for him to do, because here he finds out what it does to him," Tim said. "It doesn't mean he won't drink again, but if he does, he'll be very conscious of what he's doing."

The purpose of the weekly meetings is for the participants to discuss their common problem of alcoholism — to share experiences and feelings so the people do not feel alone with their problems.

For some, the dependency on alcohol is so strong that when they decide to quit drinking, they can summon only enough determination to be sure of 15 minutes' sobriety at a time. Others can

look ahead 24 hours, but most find it overwhelming to think of trying to stay sober the rest of their lives.

Even a person who has been "on the wagon" for 10 years or more needs to be cautious, Tim said. "There is no way an alcoholic can ever be considered cured. Alcoholism is a disease without a cure."

He said the only person who can start an alcoholic on the road to sobriety is the alcoholic himself. "When a person admits to himself that he is an alcoholic, it's the only way to successfully treat him. The only way I can counsel someone is when they want it themselves."

Today, Tim is counselling 14 people, wight of whom regularly attend the discussion groups. He finds his work rewarding, as he sees his clients trying and improving — their personalities changing as they gradually rid themselves of the alcohol dependency.

No demands are placed on them except those they place on themselves. "I'm not dealing in numbers — I'm dealing in humanity," Tim said, adding that if he can help just one person to quit drinking, then all his time and effort will be worthwhile.

Although the statistics about alcoholism are very depressing, Tim finds equally frustrating the lack of understanding shown to alcoholics by the rest of society. "You'd be amazed at the ignorance of the public, in their attitudes toward alcoholics. A great deal of the public are unaware of what an alcoholic really is or what alcoholism really is."

The public seems to carry an image of an alcoholic as a down-and-out bum lying in the gutter outside a beer parlor, he pointed out, but there are alcoholics in many walks of life and there are many different degrees of alcoholism. Most alcoholics have no resemblance to the popular "deadbeat" image.

Any native person who has a serious drinking problem and is ready to seek help is welcome to attend the native discussion group sessions Wednesday evenings at 8 p.m. or the Wednesday afternoon Alcoholics Anonymous meetings, both at the Friendship Centre, 3178 Second Avenue. For individual counselling for an alcoholic or the family of an alcoholic, Tim can be reached through the Centre at 723-8281 any time between 9 a.m. and 10 p.m.

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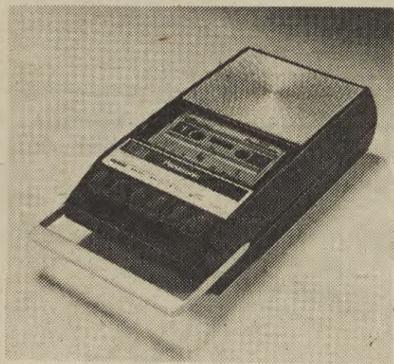
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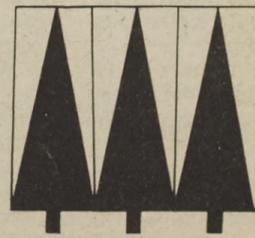
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