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# Ha-Shilth-Sa

(West Coast for "interesting" news)

VOL. IV, NO. 5, MAY 26

1977, PORT ALBERNI, B.C.

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## MacKenzie Valley Pipeline Inquiry

### Berger calls for moratorium on pipeline until Land Claims settled

Over a period of two and a half years Judge Thomas Berger visited 10 cities in Southern Canada, every community in the MacKenzie Valley and Western Arctic, and also took written submissions in order to collect evidence so that he could make a recommendation either for or against a proposed gas pipeline through the north.

In the 35 communities of the MacKenzie Valley and Western Arctic alone, he heard the testimony of nearly a thousand people.

The conclusions and recommendations that Judge Berger makes are presented to the Federal Government in a detailed report, just recently released.

This Inquiry marked the first time the native people have had a chance to publicly present their case before being overrun by industrial development.

On virtually every page of the report the Judge recommends that no pipeline be built at any time across the Northern Yukon and that pipeline construction be postponed through the MacKenzie Valley until native land claims are settled.

Arctic Gas Ltd. proposes to run their pipeline from Prudhoe Bay in Alaska, across the Northern Yukon to the MacKenzie Delta, and down the MacKenzie Valley to existing lines that would transport the gas to the United States.

A competing company, the Foothills Pipeline Company, wants to take gas from the MacKenzie Delta, through the MacKenzie Valley, to the south.

Berger rejects the Northern Yukon route because of the many definite injuries and uncertain effects it will have on the environment.

Instead he recommends that the Northern Yukon be made into a National Wilderness Park, prohibiting all industrial development, with native people continuing to have the right to hunt, fish, and trap.

One of the last of the great



Yellowknife formal hearing (D. Gamble)

caribou herds, the Porcupine herd of over 110,000 animals, ranges in the Northern Yukon.

The Indians of the Yukon depend on the caribou and feel that the caribou and themselves are threatened by the pipeline.

The people of the community of Old Crow are the only people who live permanently in the Northern Yukon. When the Inquiry visited Old Crow the entire village told Berger that they were opposed to the pipeline.

A construction camp of 800 would be built near Old Crow and the pipeline would interfere with the migration and calving of the caribou and therefore would destroy their people's way of life.

A pipeline would also have a negative effect on almost all other kinds of animals.

"If this unique area of wilderness and its wildlife are to be protected, the Arctic Gas pipeline should not be built across the Northern Yukon," concludes Berger. "The region should not be open to any other future proposal to transport energy across it, or to oil and gas expropriation and development in general."

Berger says that the area can be protected by making it a Wilderness Park, but, "the native people must be guaranteed from the outset their right to live, hunt, trap, and fish within the park and to take caribou within its boundaries; and the people of Old Crow must play an important part in the management of the park, and in particular, of the caribou herd."

Judge Berger says that an alternative to the Northern Yukon route could be an Alaska Highway route where no major populations of wildlife would be threatened and where construction could go on all year around because of the existing highway and less extreme weather.

Judge Berger also rejects the building of a pipeline through the MacKenzie Valley as it will interfere with native land claims.

"The attainment of native goals implies one thing," he says, "the native people must be allowed a choice about their own future. If the pipeline is approved before a settlement of claims takes place, the future of the North — and the place of the native people in the North — will, in

effect, have been decided for them."

Berger recommends that rather than basing the economy of the north on nonrenewable resources like gas and oil, the economy should be based on renewable resources such as fishing, hunting, and trapping: development should be based on the ideals and aspirations of northern native persons.

The coming of the pipeline would have a devastating effect on the native people of the north, and would offer few, if any benefits.

The pipeline companies argue that the construction of the pipeline will create employment. Berger says that it will create little employment for the native people. Some native people will be employed as unskilled jobs during the construction of the pipeline but after it is built only about 250 technical people will be needed to operate it. Then the damage will have been done to the environment and the native people will no longer have a choice about living off the land. The self-employed will become the unemployed.

The influx of construction workers will have

many adverse social affects on the North. There will be an increase in alcohol abuse, sexual exploitation, family breakdowns, health problems, and crime and violence. Evidence strongly suggests that increased industrialization brings increased welfare dependence, as people are pushed out of their traditional means of employment.

continued on page 2

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# HA-SHILTH-SA

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## EDITORIAL COMMENT

### Tofino Waterfowl Management Areas

Well folks here's the latest word on the Tofino Waterfowl Management Areas.

Word has it that the proposed order-in-council, which would add about three square miles of land and water to the existing waterfowl management areas around Tofino has been delayed.

Apparently, we still do live in a democracy. B.C. Recreation and Conservation Minister Sam Bawlf, announced in Victoria that there will be a public advisory committee formed in Tofino.

In a telephone interview Charlie Lyon, Fish and Wildlife Regional Director, Nanaimo, said that there has been a grave misunderstanding and that if the people don't want the increase in the Tofino Waterfowl Management Areas it isn't going to be jammed down their throats. He said they most definitely will have a say in the final decision and that they are in the process of forming an advisory committee.

The advisory committee should consist of representatives from the Clayoquot and Ahousaht Bands, the Regional District and the Village of Tofino. Watch for further information on the Tofino Waterfowl Management Areas in further issues of the Ha-Shilth-Sa.

### Land Claims Your Children's Future

## MOVIE GUIDE

FOR RECORDED THEATRE INFORMATION 723-8412

PARAMOUNT	Date	Rating
Silver Streak	May 27 - June 9	M
Late Show	June 10 - 14	M
Bridge Too Far	June 15 - 28	N-A
Rocky	June 29 -	M

VALLEY DRIN	Date	Rating
Day of the Animals	May 25 - 28	M
Shout at the Devil		
Rabid	June 1 - 4	R
Return of the Evil Dead		
Town That Dreaded Sundown	June 5 - 7	R
Small Town in Texas		
Mr. Billion	June 8 - 11	M
Mother Jugs and Speed		
Young Frankenstein	June 12 - 14	M
Lucky Lady		
The Van	June 15 - 18	R
Mad Dog Morgan		
Papillon	June 19 - 21	M
Man Who Would be King		
Little Horse Thieves	June 22 - 25	G
Winnie the Pooh		
Open		
Gator	June 29 -	M
Logans Run		

PROGRAMS SUBJECT TO CHANGE WITHOUT NOTICE.

The pipeline will bring with it an increase in oil and gas exproation. This would in turn multiply the chances of an oil spill. Offshore drilling is already going on in the Beaufort Sea. There is a risk of spills either from a blowout or a tanker sinking. The spill would spread quickly on the flooded MacKenzie Delta and there would be little chance of cleanup. A spill in the Beaufort Sea would be even more damaging than in most areas because of the presence of ice flows. Oil can accumulate under ice and it would move all over the north coast. The damage could extend to the point of affecting the weather by decreasing the ice cover in the Arctic. Berger urges the government to consider the risks involved in offshore drilling and says that government research and knowledge should keep ahead of development.

There are many problems pertaining to the construction of the pipeline. It will pass through hundreds of miles of permafrost and upheavals may cause the pipe to rupture. The pipeline will be built during the winter on a very tight schedule, to permit the use of temporary snow

The winners of the Tseshaht Construction Draw were: 1st.: A Woven Bottle, Edward Gallic; 2nd.: A Handmade Quilt; Bessie Dick; 3rd.: A Food Hamper, Lisa Watts.

The Draw was made on May 15, 1977 after a game. Doug Riley drew the lucky tickets.

### An Indian Musical to remember"

A superb performance was given by the Lamanite Generation, an all Indian group from Brigham Young University. The group performed on May 9th, 1977 at A.D.S.S. for a large enthusiastic audience many of which were from the two local bands. The program was a mixture of songs, dances and comedy routines. The students captured the audience with their performance dealing with their Indian Heritage. I'm sure that the pride that these students felt in being Indian touched all who came out to enjoy the evening.

### Next District Meeting

All West Coast chiefs, band councils and band members, as well as United Native Nations members and Friendship Center representatives, are invited to a meeting of the WEST COAST DISTRICT COUNCIL OF INDIAN CHIEFS, on Thursday, June 2, beginning at 10:00 a.m. at the Nitinat Reserve.

continued from page 1

### The MacKenzie Valley Pipeline Inquiry

Mr. Justice Thomas R. Berger

He says that if a pipeline is built before native claims are settled, it will be a demonstration to the native people of the north that the Government of Canada is not prepared to give them the right to govern their own lives. They should be allowed to decide what will affect their lives and the lives of their children.

Judge Berger concludes his report by saying "If we build the pipeline, it will seem strange, years from now, that we refused to do justice to the native people merely to continue to provide ourselves with a range of consumer goods and comforts without even asking Canadians to consider another alternative. Such a course is not necessary, nor is it acceptable."

"No pipeline should be built now. Time is needed to settle native claims, set up new institutions and establish a truly diversified economy in the North. This, I suggest, is the course northern development should take."

"We have the opportunity to make a new departure, to open a new chapter in the history of indigenous peoples of the Americas. We should not reject the opportunity that is now before us."

roads, but there is no guarantee that there will be enough snow to allow this to be done. There are problems of darkness, cold weather and fog, and Christmas break which may delay the construction schedule. The companies themselves admit that they don't have all the answers to these problems. If the winter schedule were not met then there would be pressure to build gravel roads and carry on building during the summer. This would have a tremendous impact on the environment.

The pipeline's effects will be felt far beyond the area of the land across which it is built. The proposed Arctic Gas Pipeline will be the longest ever built, 2400 miles. Its construction will require 7,200 construction workers, 130 gravel mines, 600 water crossings, about 20 airstrips, and several thousand trucks, trailers, tractors, and earthmovers. This is only the beginning, it is inevitable that an oil pipeline and other development will follow a gas pipeline.

Judge Berger concludes that it is the native people of the north who will be most affected by this development.

## 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 — 278 Needham Street (753-8291 or 753-8292).

**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).

**QUESNEL**  
Quesnel Tillicum Society, Native Friendship Centre — 319 North Fraser Drive, hostel location (992-83471).

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

**VANCOUVER**  
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).  
United Native Nations — 203 - 1451 West Broadway (732-3726).

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

## what people were saying in the MacKenzie Pipeline Inquiry...

+++  
21 YEAR OLD  
LOUISE FROST  
OF OLD CROW

I can see our country being destroyed and my people pushed on reservations, and the white men taking over as they please. The pipeline is only the beginning of all this. If it ever does come through, there will be a time when other companies will want to join in on this. Any major development that has taken place in the North has been of a rapid nature. Their only purpose in coming here is to extract the non-renewable resources, not to the benefit of Northerners, but of southern Canadians and Americans. To really bring the whole picture into focus you can describe it as the rape of the Northland to satisfy the greed and needs of southern consumers, and when development of this nature happens, it only destroys; it does not leave any permanent jobs for people who make the North their home.

+++  
LOUIS CAESAR  
OF FORT GOOD HOPE

This land is just like our blood because we live off the animals that feed off the land, that's why we are brown. We are not like the white people. We worry about our land because we make our living off our land. The white people they live on money. That's why they worry about money.

+++  
CECILE MODESTE  
OF FORT FRANKLIN

In Port Radium, radium was discovered. In Norman Wells oil was discovered. In Yellowknife gold was discovered. All these discoveries were made by Indian people. But all of the people who have discovered those minerals and stuff like that, the ways of making money have died poor. They have died really poor. And those, the white people who have come in — we just go ahead and let them have all these things, we never say anything about getting money back. But now it has come to a point where they are deciding to take the whole land. Then we have to say something about it.

+++  
PETER CHARLIE  
OF OLD CROW

Every fall, my children go up the river, and they get the meat from where these caribou migrate. Now today, I hear about the pipeline that is going through, its going to spoil all these routes where the caribou migrate. It really makes me sad to hear about the pipeline.

+++  
MARK NOKSANA  
OF TUKTOYAKTUK

The muktuk we have eating whales, we can't go without it. If we go without it we can't feel good.

+++  
JOACHIM BONNETROUGE

FORT PROVIDENCE  
We love the MacKenzie River, that's our life. It shelters us when it storms and it feeds us when there is hunger. It takes care of its children, the native people.

+++  
CHARLY GULLY  
OF FORT GOOD HOPE

We talk so strongly about our land because we depend so much on it. Our parents are gone now. Our grandparents are gone but we live on the same land that they did so it is like they are still living with us. I was born in 1926 and my father died in the year 1947, but the land is still here and I still could use it the way my father taught me to, so to me it is like my father is still alive with me.

+++  
ALICE FROST  
OF OLD CROW

Do the white people have a right to ask us to give up this beautiful land of ours? Do they have the right to spoil our land and to destroy our wild game for their benefit? Do they have the right to ask us to change our way of life, that we have lived for centuries? Do they have any right to decide our future? We live peacefully... in harmony with nature here in Old Crow. You won't find very many places like this left in this world.

+++  
DR. ROSS WHEELER  
OF YELLOWKNIFE

Who is going to pay?(the social costs) The Pipeline Company? The oil company? The people of Canada? These people may pay the dollars; we already know who is going to pay the price in human misery.

+++  
PETER THRASHER  
OF AKLAVIK

In many ways I inherit what my grandfather and my father have given me; a place to live in, a place to own, something I have a right to... I would like to give something for the future generations of my children, so they will have something to live on, and they should have the right to inherit this country.

+++  
RAYMOND YAKELEYA,  
NORMAN WELLS

Our backs are turned to the corners. This is our last stand. I ask each and every one of you in this room what would you do if you were in our shoes? How would you feel if you had these conditions on you? I ask you one more time, let us negotiate, there's still time, but don't force us, because this time we have nothing to lose. When I ask you for the lives of my people, am I asking you for too much?

\*\*\*\*\*

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## Certificate of Merit Awarded

Twenty-four students from Ahousaht Indian Day School's grades five, six, seven and eight participated in a 45-minute play at Oak Bay Junior Secondary School Drama Festival in Victoria. Thirty-eight schools were involved in this Festival on April 20, 21 and 22nd, with all but Ahousaht coming from the Victoria School District.

The play was produced by Mrs. Shah, the grade seven and eight teacher of Ahousaht Day School. The songs and dances are arranged by Peter Webster, assisted by Robert Thomas and David Frank Senior.

The play was colorful and well put together and the performance of each and every student was well rehearsed and though at times some of the students faltered on some of their

lines, I found the play to be quite unique and enjoyable. Mrs. Shah said the children found participating in the Drama Festival to be a worthwhile and enjoyable experience and the Festival Committee expressed encouragement to the Ahousaht student's in participating in more cultural activities at a school level.

Though the Ahousaht student's performance was not picked for the finals which were held on April 22, their group was awarded a Special Certificate of Merit for their outstanding performance. Three of the Ahousaht students received special mention, Errol Sam, Angel Pau and John Frank, with John Frank also winning a book award and adjudicators certificate for his excellent performance in the play.



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# POTLATCH

The Christie School near Tofino was the scene of a potlatch on May 21st. People from all the west coast bands, the interior and northern B.C. and Washington came to pay their respect to the host Chief George Frank of the Clayoquot Band.

The host's father Chief Joe Frank, said that the potlatch was given to present family crests and songs to George Frank. The people in attendance would then know these crests and songs belonged to him.



Chief George Frank of the Clayoquot Band performed for his guests.



The Christie School gym was packed with people of all ages.



Opetchesah and Tsesahht sing together.

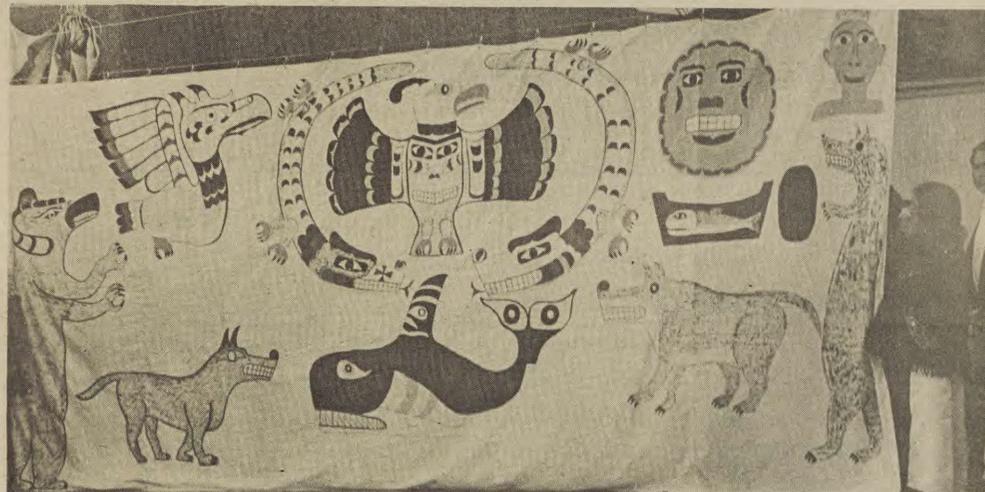


Dan David from Opitsat.

# POTLATCH

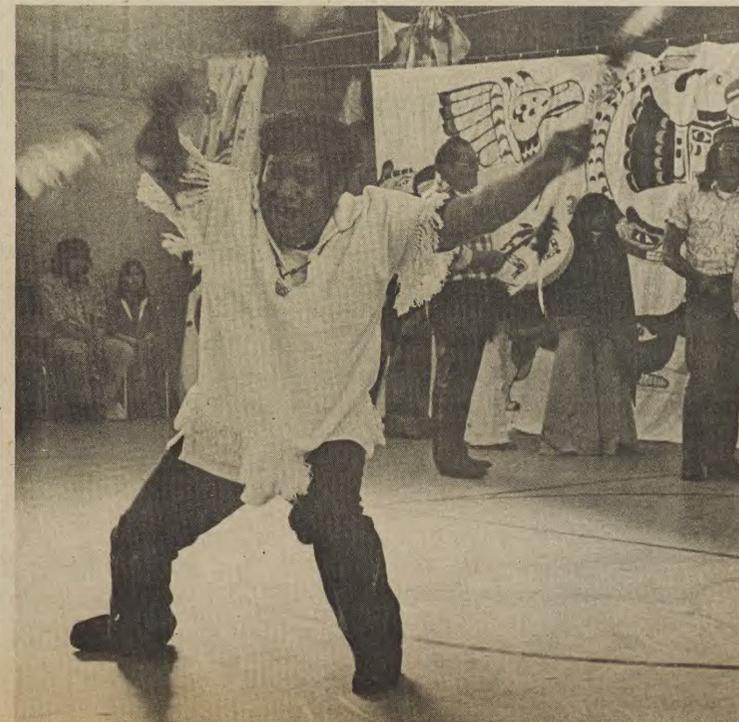


Hesquiat elders and youngsters both took part in the potlatch. The screen in the background was painted by Marie Martin of the Clayoquot Band.



A screen painted specially for the potlatch by Chief Joe "Shorty" Frank.

PHOTOS BY  
BOB SODERLUNE



Ed Shewish of the Tsesahht Band

# UNITED NATIVE NATIONS ANNUAL ASSEMBLY JULY 8th - 12th ALL NATIVE PEOPLE WELCOME

### THE UNITED NATIVE NATIONS

Will hold it's Annual Assembly at the Kamloops Indian Residential School, on the Kamloops Indian Reserve, July 8th through 12th. All Native Indians who live in B.C. are eligible to participate in this assembly.

### The UNITED NATIVE NATIONS

Invites and encourages all Native People to attend the assembly and to bring their families, both young and old.

Everyone — including you — has a voice on these issues.

#### AT THIS ASSEMBLY:

- There will be important discussions on land claims and Aboriginal rights.
- Information will be exchanged on what native people in various areas of Land Claims, Economic Development, Native Rights, etc.
- Information on Land Claims will be available in the form of films, books, papers, etc.
- Many other issues of great importance to native people will be acted on.

#### PLAN TO ATTEND

- Crafts people are encouraged to bring their crafts and set up booths at the Assembly.
- There will be some indoor accommodation for the elderly and those unable to camp.
- Government agencies will have booths explaining aspects of Justice, Economic development, etc.

• Native groups are encouraged to bring their culture...

#### REMEMBER

This is an assembly of Native People not just native politicians. Bring your PEOPLE, Bring your CULTURE, Bring your CRAFTS.

#### PLEASE NOTE:

- Bus transportation will be provided by the United Native Nations to and from all points in B.C.

- Camping facilities will be provided at the Assembly site. Bring your tents.
- Native organizations have been invited to set up booths explaining their groups' work.

HAVE A VOICE IN YOUR FUTURE

United Native Nations  
No. 203 - 1451 West Broadway  
Vancouver, B.C. V6H 1H6  
Telephone 732-3726

For more information

In Port Alberni call:  
Hugh Braker  
4846 Redford Street  
Port Alberni, B.C.  
Telephone 724-4383

# David Frank...a builder of canoes

A dugout canoe made in Ahousat will soon be shipped to California to be used in a movie about the people of the West Coast.

The builder of the canoe, David Frank Senior of Ahousat, has made over 40 of these West Coast style canoes during his 79 years and that doesn't include the small ones.

One of the first things a person will notice when meeting David Frank is the

size of his hands, hands which have grown strong from years of gripping the adze which he uses to hollow out the cedar logs.

The final product is made only after much care, patience, and hard work by the carver.

The first step in building a canoe is the selection of a straight and sound log.

David says that sometimes he is lucky and will find one washed up on the

beach. Otherwise he must find one in the woods and fall it.

In this case he will try to get one near the water.

When choosing a tree it must first be tested to see if it is sound. This is done by walking around the tree, hitting it with a piece of wood. If the tree has a hollow part you can hear it when you hit it.

When he finds a suitable tree, David will say a prayer,

telling the creator that he is going to take this tree and that he will make good use of it.

Then it is time to fall the tree. When falling a tree, David says that he will try to hit some smaller trees on the way down to cushion the blow. Otherwise it may hit the ground too hard and split.

David can usually get two or three canoes out of a large tree so he will split the tree and then hollow it out into the

rough shape of a canoe. This will usually take a few days to do. Then it is ready to take to Ahousat to be finished.

Then comes the long process of shaping out the canoe until it is only a few inches thick on the sides. One would think that some mechanical device was used to make the canoe straight and even but it is only the keen eye of the carver that makes it this way.

When the canoe is finally carved out, the bottom may be burnt to harden the cedar and prevent it from splitting in the sun.

David Frank has made many different types and sizes of canoes, the largest being about 34 feet long. Different kinds of canoes are used for seal hunting, sea otter hunting, whaling and travelling. David also makes the equipment that goes along with the canoe such as paddles and spears.

David Frank can remember going out to sea on a whale hunt when he was a young man. "When I was about 18 years old I went out a couple of times, but we weren't lucky and we got nothing," he recalls.

David was a paddler on the expedition and although they never got a whale he says it was a real exciting experience.

It looks as though the art of canoe making will live on in Ahousat as David Frank has passed his knowledge on to his sons. "All my boys can make canoes if they have the time," he says.



David Frank of Ahousat with his latest canoe, which measures 27 feet long.

# Life goes on in Hesquiat

The Indian village of Hesquiat is located across the peninsula from Estevan Point on the west coast of Vancouver Island.

Once heavily populated, the Hesquiat people gradually moved away and now there remains only four permanent residents at the village.

Many of the people left Hesquiat because their children were required to attend school in Tofino, Port Alberni, and other distant places and the parents didn't want to be separated from their children for 10 months of the year.

Also with the coming of the white man and his laws it became more difficult for the Indians to live as they did before. Most of their land was taken away and restrictions were put on hunting and fishing.

To live in an isolated place like Hesquiat means many hardships but it also means happiness to the family that is there today.

Four members of the Ignace family live in Hesquiat year-around, 73-year-old George, and Dave, Diane and their seven-month-old daughter, Jodie.

George Ignace remembers when lots of people lived in Hesquiat. "There used to be a lot of label games," he says, "especially around Christmas. We'd ring a bell when it was ready to start, and everyone would come."

Today things are quieter in Hesquiat and living there means supplying most of your own food. There is still an abundance of seafood in the area but eating it means going out and catching or gathering it, regardless of the weather.

"You won't starve here," says George, over a bowl of piping hot duck soup. "There's lots of geese on the beach in the fall and trout and coho in the creek down there."

Many kinds of salmon, cod, trout, and halibut can be caught and there are clams, crabs, abalone, sea urchins and other delicacies all within close reach.

So there is always some fresh seafood on the table at meal times along with Diane's homemade bread. Any extra fish is canned or smoked for later.

A garden in the backyard supplies the family with vegetables, leaving little to be bought in town except such things as coffee, tea, sugar, and flour.



The village of Hesquiat as it is today.

Mesquiat 1914. photo courtesy of the B.C. Provincial Museum



The Ignaces' closest neighbors are the lighthouse and weather station staff at Estevan Point, a five-mile walk away.

Other than a canoe and an aluminum rowboat the family has no means of transportation except airplane from Tofino.

The airplanes used to have scheduled flights to Hesquiat but now they run only on charter so they are very expensive to use.

A recent \$14 grocery order from Tofino to Hesquiat had an \$8 freight charge even though the plane was coming up with passengers.

The 10 or 15 minute flight to Tofino is \$57 by the cheaper of the two airplane companies that passengers from Hesquiat have to choose from. And the planes will only fly in good weather which may not happen for weeks at a time during the winter.

Mail service is also slow and uncertain, a letter sometimes taking a few weeks to come from nearby Tofino.

However the smiles on the faces of the four residents of Hesquiat tell you that the good times outnumber the bad.

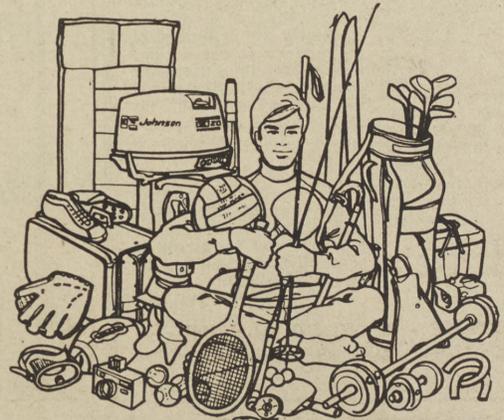
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## Ha-Ho-Payuk Schools mark their first year

By EILEEN HAGGARD

The Ha-Ho Payuk Society held its First Annual General Assembly on May 11, 1977 at the Maht Mahs Complex in Port Alberni. The topics of discussion were the Kindergarten-Nursery School, the Alternate School, a proposed Grade One class and the hiring of a part time Secretary.

You were introduced to the Ha-Ho Payuk Society in previous issues of our newspaper but just to refresh the memory a short review. "Ha-Ho-Payuk", the giving of advice, is an organization of people interested in the improvement of education for Indian people and also in Indian education for their people. In the fall of last year they set up a Kindergarten-Nursery School and also an Alternate School. As any other new program the schools have had their share of problems, but after all things waged must be termed as successful.

The Kindergarten-Nursery School has had a very stable enrolment. The teachers feel that building on the experiences and material of this year will help the next to be fuller. There was however, a request for added community participation and a hope that more of the elders would drop by to pass on their songs, dances and words of wisdom, which is so important to the younger generation. All in all the teachers feel the program has done well and that the students who will be graduating to grade one are ready. Judging by all the smiles and sparkling eyes I would say it's been a great year.

The Alternate School, a much talked about subject may also be considered successful. The pro's and con's of the school could be debated for hours but in the end I'm sure most would agree that although there have been many problems we have embarked and can expand on a form of education that is the answer to our students who need something other than the public school system. Statistics show that the drop-out rate is very low. Speaking of drop-outs, it was made very clear that the school isn't for just drop-out students but for anyone wishing to enrol.

One mother spoke of how the Alternate School has been the answer for her child, "I feel my daughter has found the answer to her problems. She wakes up in the morning smiling, her temperament and whole attitude has changed.

She doesn't miss as much school. She enjoys going and isn't being pressured to the point where her only resort is tears. A program such as this is long overdue."

From a students point of view the school is great. "I feel better about myself, I'm proud to be Indian. Our abilities are getting greater. I'm doing things I never thought I could do and feel good about it. All we needed was a lot of help and encouragement to find ourselves and to achieve our goals."

Although there is much more to learn just the mere fact that a number of students showed up at the meeting and spoke out is a great mark of achievement.

The Alternate School will be opening its doors again in the fall with the addition of a teachers aide. Courses such as Indian studies, Life sciences, Math, Phys-ed, Carpentry and Cooking will be available against next term, however, there was a request that a greater emphasis be put on basic studies.

After the evaluation of their present programs it was time to decide whether to expand their scope to include grade one or remain at the present level. In the beginning the Ha-Ho-Payuk aimed at adding one grade each year. This would give them time to instill the culture into the children before they entered the public school system. The grade one program would be core curriculum and Indian education. In verbal conversations with a number of parents it appeared that most were quite enthusiastic about a grade one program being started. However, it was made very clear that it is entirely up to the parents to decide whether or not to register their child. After many questions being answered and debated a motion to have a grade one class was put to the assembly, seconded and passed.

Due to the expanding of the program it was decided that a part time secretary would be hired to take care of the needs of each class. This would involve anything from typing to picking up materials.

It was also decided that it would be better to have elections at the beginning of August so that the new executive will have time to set up the schools, and get the secretary settled in.

Ads for all the available positions will probably be posted in July. Anyone interested in enrolling their child (or children) can do so between now and September.

## The return of your child

Well hello, I'm back again. I said in my last article that I would write about what happens to apprehended children and how you can get your children back if they are apprehended.

One of the first things a welfare worker has to do when he or she apprehends a child is to bring that child before a Judge or Justice of the Peace within seven days.

The Judge then has to set a date for a hearing to determine whether or not the child is in need or protection under the Protection of Children's Act.

The welfare worker must give notice to the parents or guardians of the child when the hearing date is set. But if the whereabouts of the parents are unknown and all reasonable efforts to find them have proved fruitless then the Judge can have the hearing without the parents or guardian.

The Judge can order witnesses to appear at this hearing.

The Judge may adjourn the case from time to time at his discretion until the final hearing. It is up to the Judge whether the child returns to his parents or is kept in the custody of the Superintendent of Child Welfare.

There are three things a Judge can do if he decides a child is in need of Protection, 1) The child can be returned to his parents under the supervision of the Superintendent for a period not over 12 months.

2) The child can be committed to the care and custody of a Society or the Superintendent for a period of not over 12 months.

3) That the child be committed permanently to the care and custody of a Society or the Superintendent.

Orders for permanent Commitment can be made when:

- The application is not opposed or
- Consent of parents or guardians (if any) to permanent commitment is obtained.

Permanent commitments cannot be made until six months has passed from when the child was first apprehended.

The Judge can order that maintenance must be paid on behalf of the children.

Any person can present a statement to the Superintendent of Child Welfare showing where a child needs protection under the Protection of Children's Act.

After the petition is presented, the Superintendent of Child Welfare shall make the necessary inquiries in regards to the petition.

Where children have been returned to their parents or guardian, the Superintendent may at any time bring that case before a judge again.

Temporary commitments shall not be for more than 24 months unless the Judge is satisfied they are exceptional.

The Superintendent may apply to the Judge to have

permanent committal orders terminated. This is only done in the best interest of the Child.

Any person on giving 30 days notice can apply to the Supreme Court Judge for an order to have a permanent committal order terminated.

If a Child was committed to the care and custody of the Superintendent before 1968, the Judge upon application of a Society or the Superintendent or the parent, may rescind the order or make a new order. The Protection of Children's Act was brought in, in 1968.

If a child was committed under the Juvenile Delinquents Act the Judge may upon application by the parent, either rescind the order or make a new order.

So as you can see, all is not lost if your children are apprehended. There are ways and means of getting your children back.

Like I said in my last article the final choice is yours. If your children were taken away because of your drinking then it's up to you to change that.

You made the choice between booze and your kids and you can make the choice of getting your kids back.

If you're unsure of how to start the process of getting your children back, phone me at 724-1225 or get hold of legal-aid in Port Alberni at 724-0125. Help may be at your fingertips.

By Richard Watts  
Native Courtworker.

## 50th Anniversary Celebration



Hughie and Grace Watts recently celebrated their fiftieth wedding anniversary at the Somass Hall in Port Alberni.

Friends and relatives gathered on April 30 at Somass Hall in Port Alberni to join Hughie and Grace Watts for dinner in celebration of the young couples 50th Anniversary. Hughie and Grace were married in 1927 on April 26. After marrying they settled and built a large home on the Tseshaht reserve. A home that was to be more than just a roof over their heads. A home filled with warmth and love and of course many happy children. The couple have had 12 children in all, 10 of which are still living, the other two greatly missed and forever dear. In the years that followed, more sons and daughters were added to the family through marriage and friendships. Today they are surrounded by many grandchildren and four great grandchildren.

The dinner for the festive occasion was prepared by the family of the celebrating couple. The hall was beautifully decorated in a mauve and yellow color scheme, the same colors chosen by the bride on her wedding day. The couple received many gorgeous bouquets all of which were used to adorn the hall. A beautiful cake marked "Congratulation on your 50th Anniversary Mom and Dad" was cut by Hughie and Grace and later passed around. In the typical Indian tradition speeches were made by almost everyone. The best part of the evening followed the dinner as elders of the Seshah Band sang some of their favorite songs.

A number of lovely gifts were received by the couple. Gifts such as an original oil painting, a lace tablecloth, 50th Anniversary China, a Dining Room Set, etc. etc. The couple, being the great parents that they are, could not go through the evening being on the receiving end of things. Their hearts filled with joy at all that their family and friends had done for them on this special occasion. But as I said, being the people they are, they turned the table around and gave the most precious gift anyone could give. They gave to their son George, the name Wammish, (looks after his people). No wonder they've gone through 50 Happy Years.

"Contratulations Hughie and Grace and may you have many more Happy Years."



Hughie and Grace Watts fifty years ago shortly after their marriage.

## Births

Congratulations to Mr. and Mrs. Richard Watts on the arrival of their son Richard Harry on May 21, 1977.

Congratulations to Cindy and Linus Lucas on the birth of their first born child, baby girl Lynette, born May 11th in Port Alberni, weighing 7 lbs., 8 oz.

Congratulations to Jan and Ken Broadland on becoming the parents of a bouncing baby boy, Dean Michael, born in Port Alberni on May 12, weighing 8 lbs.

Congratulations to Max and Cecelia Sevy on the birth of the new addition to their family, a baby boy born May 10th.

## Weddings

Mr. and Mrs. Ernie Campbell of Ahousaht, B.C. wish to announce the forthcoming marriage of their second daughter Senlina Campbell to Louie Frank Jr., son of Mr. and Mrs. Louie Frank. Wedding to take place June 25th, 1977 at Ahousaht, B.C.

## Klec'o Klec'o

We would like to thank our family and friends for remembering our 50th anniversary. Thank you for a wonderful dinner, for the beautiful flowers and all the fantastic gifts. A special thank you to the Tseshaht singers who put spirit into our evening.

Again Klec'o Klec'o.

Hughie and Grace Watts

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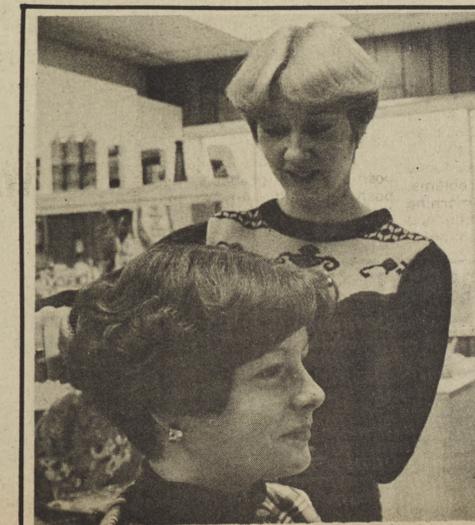
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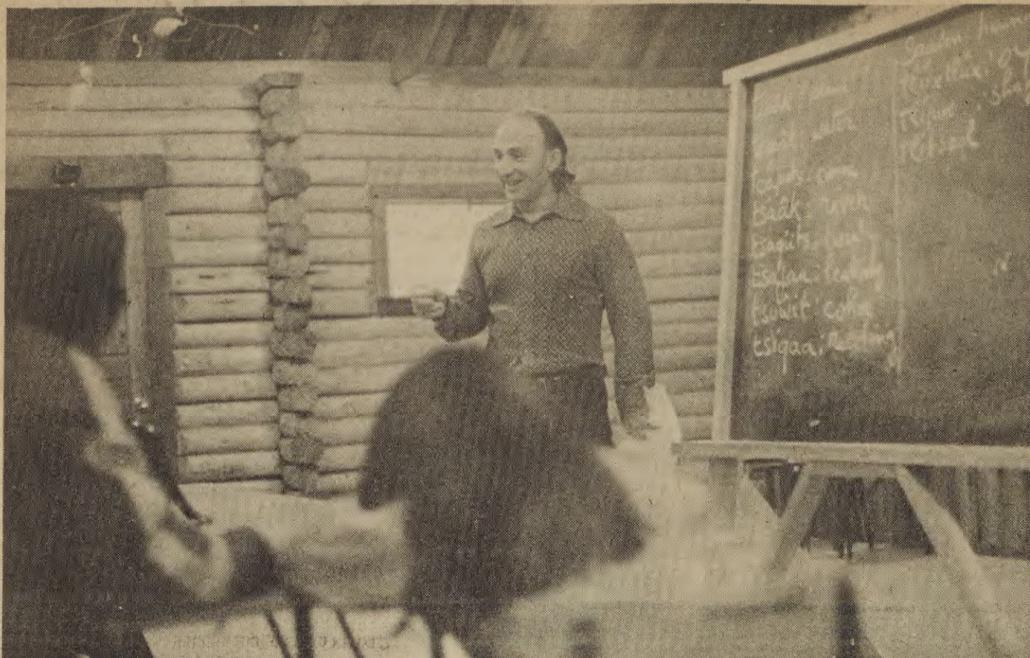
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Anyone interested in learning how to read and write the local native language can do so at classes at the Cultural Centre on Sproat Lake Road, Tuesday evenings at 7 p.m. The classes are free and open to all ages and all bands. Linguist Dr. Gabriel Sevy is conducting the classes using a system of writing that he has devised. Members of the class have said that the method enables them to learn how to speak their language more easily.



Village at Ucluelet in 1916. Photo courtesy of the Alberni Valley Museum.

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