



U'mista News



Spirits Broken & Innocence Stolen



St. Michael's Residential School, Alert Bay, B.C. The building was erected in 1929 and operated until 1974. Photograph date unknown. Photo Courtesy of British Columbia Archives D-7008.

**Note: Throughout this story I have referred to the Indigenous Peoples of this land as "Indians" I have done this intentionally as it seems only appropriate for the time and events and people that I am writing about and because of the major impact they have had on our lives. They did not call us Native, Aboriginal, Indigenous or First Nations they called us "Indians". It is not my intention to offend anyone.*

Since the late 1980's, many First Nations people have opened the doors of the past, revealing secrets of abuse that have broken the spirits and murdered the innocence of thousands of children. These unthinkable acts of abuse, mental, physical and sexual have haunted our people for far too long; it is time to break the silence. These secrets reveal heartbreaking tales of children being taken away from their parents and sent to live far away in large cold

buildings, separated from their siblings, forced to eat food that was barely fit for human consumption and not having enough food to eat, punished if they spoke their language, humiliated for such things as wetting the bed and the absolute violation of their mind and bodies...sexual abuse.

All of this plays a major role in the assimilation attempts of our government and several churches, towards Indigenous People throughout Canada, the U.S. and South America. Roman Catholic, Christian, Anglican, Methodist and other Religious Orders attempted to wipe out Indian existence by coming into our territories and setting up their missions, spreading the word of God, making illegal many Native ceremonies and the operation of the Residential, Boarding, Mission and Industrial Schools.

Continued on page 8

Gilakas'la 'Naṭnamyut,
'Ninamukw! Greetings relatives
and friends!

Because of the pressing nature of my responsibilities as Chief Councillor of the 'Namgis First Nation, I have not been as able to be involved with U'mista as I would like. I would like to thank the staff for all the work they do and for making such an effort to keep me informed and involve me in all policy decisions. A number of the issues I am reporting on here actually relate to my position as Chief Councillor and not as Chairman of U'mista but I am taking this opportunity to report on them since the retention of our Language and our new Gukwdzi affect all Kwakwaka'wakw.

Except for painting the housefront which is to start this week, the Gukwdzi is complete. I would like to thank all the many artists who are volunteering their time and effort to complete the housefront. Doug Cranmer is providing guidance for them. Jerry Jack is busy working our drum log. William Wasden Jr. has volunteered to do the screen design behind the singers. - *Gilakas'la Wah!* The planning for the opening is ongoing.

As you may recall an invitation was sent to President Mandela to attend our Gukwdzi opening celebrations. We since received correspondence from the South African High Commissioner's office that informed us President Mandela would not be able to attend because of pressing commitments in his own country. South Africa is having elections on the same date. Since President Mandela is retiring he is required to participate in the ceremonies passing on the Presidency to his successor. He is with us in spirit. While President Mandela is unable to attend many other friends will be in attendance. This includes the national chief of the Assembly of First Nations, Phil Fontaine; the Indian Claims Commission; Premier Clark; the Minister of Aboriginal Affairs, Gordon Wilson; our M.L.A. Glenn Robertson; the Ainus; the

Chairman's Report



William T. Cranmer
Chairman of the Board

Maoris; and many other of our friends who shared their spirits in our Gukwdzi.

There are several things happening in the ongoing battle to ensure the survival of Kwak'wala. The Joint Tribal Councils hosted a language conference at the Ugwamalis Hall in Fort Rupert - Tsax̄is. I found it encouraging that everyone was committed to work co-operatively towards retention of Kwak'wala. We have always needed our political leaders to demonstrate their commitment to saving our language. The Kwakiutl District Council and the Musgamagw Tsawataineuk Tribal Council are now proceeding in

this direction. Both the First Peoples' Cultural Foundation and the Assembly of First Nations are encouraging this type of co-operation for all language groups because of the limited resources available to save aboriginal languages.

I am now the acting chair of the Board of the First Peoples' Cultural Foundation. This board consists of band and tribal council representatives from all over the province. A delegation of this board met with the Minister of Aboriginal Affairs, the Honourable Gordon Wilson, at Mungo Martin's House in Victoria. At that time he announced that he will seek further funding for First Peoples' Cultural Foundation. As well, he plans to work with the Minister of Education, the Honourable Paul Ramsey, to prepare a submission to Treasury Board that will include further resources for First Nations' languages, histories and cultures in the Public Schools. The Honourable Gordon Wilson has indicated that he is an ally in our fight to retain aboriginal languages.

As the Chief Councillor of the 'Namgis First Nation, I am the British Columbia representative to the Assembly of First Nations Chief's Committee on language. We met by teleconference on the 29th of April to further discuss the budgets and criteria for

Continued on page 4

Yo! It has been pretty busy here since our last newsletter, in Alert Bay and at the Cultural Centre. The rebuilding of our Gukwdzi is almost complete, with that there has been a lot of traffic in and out of U'mista since our Giftshop Manager Andrea Sanborn is also the coordinator for the rebuilding of the Gukwdzi. This is it the final stretch, the scheduled dates for the opening is May 28th and 29th, 1999. Our thoughts will be of our ancestors and of those who built the old Gukwdzi and our prayers will be for our families, our children, for future generations. This will be an emotional time, but not just a time to mourn our old Gukwdzi but also a time for joy and resurrection, to bless the re-birth of our new Gukwdzi.

The students of the web-site program are still with us, that also contributes to the constant busyness of the centre, I must say though that these students are most often a breath of fresh air. I spent a couple of weeks with them learning some computer programs; it sure was a change from my broom closet office space. However, I must say that after two weeks with them I felt the need to return to my computer, to my own desk and continue working from there. The students are learning about different computer programs including web-site development. I joined them in making a personal web-site, this was a project we all spent a few fun filled days working on. The web-site has been put on to the U'mista web page and can be found at www.umista.org/students. If you visit our web-site please remember that we are all amateurs and this was our very first project. This is not an apology, as all of the students including myself did a very good job, for that I give thanks to Michael Moore who taught us everything we now know about developing a web page. I urge you to take a look at our creations as they will give you an idea of who each of us are.

Also in computers, Juanita spent a few days with us teaching us about Quark Xpress another computer program, which I will now be using to publish my newsletters. That's right a whole new program to learn, I must

Cultural Update



Lori Speck
*Cultural Coordinator/
Newsletter Editor*

admit some days I marvel at the fact that I have learned so much about computer programs and other days I have cursed our new hi-tech computer programs. Many thanks to Juanita who has saved me hours of trying to learn this program all by myself as I had to do with Microsoft Publisher. I am still comfortable with the publisher program but am now becoming quite used to and comfortable with Quark Xpress.

We have recently finished our 10 week Kwakwala class which had good attendance throughout, however, there were a few drop ins and a few drop outs. It is disappointing when people drop out. There is such a need for Kwakwala speakers in our community and I think every little bit helps.

It saddens me when I hear people talk about the need to hang on to our language but then don't make the commitment to do so or to support those who want to learn. I have been involved in two of these 10 week programs and I have to say that I have learned not to speak the language but to feel it out and get comfortable with it. I am now trying to say words and phrases and it is not easy, but I am comfortable trying it. It takes time because I am not going to learn over night, but if I make a commitment to learn, then I must stick to that commitment. When I first started to learn Kwak'wala I was scared to say the simple words like greetings which every one knows, but now I can say them with confidence and I am working on others. Those of us who are trying need the support of others and we need to work together. We have a lot of fun at these classes, most classes take place at the U'mista but on some days we arrange to have it at someone's house, we all bring food and we have a potluck. We all feast on the great food and then have our class; it is a lot of fun when we do it that way.

As with all our other newsletters that we have distributed since I started working here at the U'mista this one has been as challenging as the last, even more so

This one is about education, both past and present. I have spent hours reading and learning about the church

Continued on page 6

Well it must be spring. Since the last issue of U'mista News we have completed the cleaning and dusting of all three ramp cases and the Potlatch Collection. We also had some inhouse conservation work done on the Chilkat Blanket donated by Lorne Balshine.

The blanket was removed to check for water damage from a leak above the case. A large number of insect casings, desiccated larvae and frass were removed from the surface of the blanket. The UBC Museum of Anthropology, Conservation Department was consulted, Darrin Morrison advised us the infestation was old and it was not necessary to

Collections Update



Juanita Pasco
Collections Manager

freeze the artifact. Instead we thoroughly vacuumed the blanket (through a screen) and the display case as well.

I have also been working on a CD cover, label and booklet for a CD of William Wasden Jr., which the Cultural Centre is producing. The CD is titled *One Nation One Voice* and will be sold in the gift shop. We have also begun to fix the various number problems in the photographic archives. Once the number problems are fixed we can then continue with cataloguing the photographs.

The labels for the second Chambers case are completed as well as the labels for another exhibit case from Gallery III. These will be installed before the summer season. ✨

Chairman's Report

Continued from page 2

Heritage Canada Aboriginal Languages Initiative for the year 1999/2000.

U'mista has been actively involved in an initiative to develop a national policy for the protection of all the treasures that belong to the First Peoples of Canada. A joint project by the First Peoples Cultural Foundation, the First Nations Confederacy of Cultural Education Centres and the U'mista Cultural Society has now been developed to undertake the research, consultation and policy development necessary to accomplish this. During the second week of May, representatives of the three organizations will be meeting to determine who will be hired as our consultant. At that point the project will begin in earnest.

The Nuyumbalees Society and the U'mista Cultural Society have been working together on the repatriation of all the pieces which were illegally

seized by Indian Agent, William Halliday, and the Specific Claim for compensation from the repercussions of the Potlatch Prohibition. Juanita Pasco, our Collections Manager, is continuing discussions with the Smithsonian for the return of our treasures from the National Museum of the American Indian as well as continuing to research where the rest of the pieces are. As regards our Specific Claim, our legal council has informed us that the Department of Justice hopes to issue an opinion during the spring of 1999. Once this opinion is issued we will begin discussions with Specific Claim West. He also informed us that other claims, submitted at approximately the same time as ours, will not be reviewed by the Department of Justice for at least two years or more. This would indicate to us that the Honourable Jane Stewart was true to her word at the Summit when she told us that she would instruct her officials to "fast track" our claim.

That's it! Yuqm! Until our next newsletter please continue your support for U'mista and the tremendous work of the staff. ✨

From our Students...

I was hired to work with U'mista for a Web-Site Developer/ Graphic Artist position with four other students. At first it was only to be a ten-week training program. We were hired to develop a web-site on the Kwakwaka'wakw culture emphasizing on the Hamat'sa.

We then we received another contract which will allow us to work until February 2000. We are now working on a community web-site, which will hopefully feature all the tribes of the Kwakwaka'wakw; it is still in discussion.

With our first web-site we were unexpectedly faced with a deadline, which would only give us a few days to complete the site. The site was nowhere near completion. We had to work fast and hard; we also put in many hours. There was hesitation about the completion, but we finalized the site with voluntary help from the U'mista staff and our buddy Mike Moore. We are proud of our hard work and happy with the site.

During this training I've learned a great deal about the culture with a lot of help from many people we interviewed, and my group. I've also learned a lot about computers. This job has taught me a lot and I'm fortunate to have it.

Agathe Cook

What I am learning in this program is very interesting. For the last six months we have been learning how to create a web-site. The tools we had to work with were kind of difficult but thanks to Michael Moore, he made it happen for the whole group. We learned to work with three computer programs, Dreamweaver, Fireworks, and Flash2. With these programs, I learned the important aspects of developing web-sites.

My goal is to know as much about computers as I can and to be a pro in animation and graphics.

In the future my hope is to stick with this program, also the thought of going into the R.C.M.P. still strikes me to "Protect & Serve".

I find this very entertaining, knowing that I found something I feel good about and something I am really good at.

Ron McKinney Jr.

The last six-month's have been very interesting and I have learned a lot in a very short amount of time. For those of you who are not aware of what exactly we are working on, we have been working together constructing a web-site for the U'mista.

While we have been learning all aspects of web-site development, I have mainly been focusing on the graphic's side of things as well as animations. I am happy to say I have completed two short animations, which are 100% Native.

Tyler Cranmer.

I've been working for the U'mista since last November. Our project was designed to develop a web-site for Industry Canada. We learned how to make a web-site on a program called Dreamweaver 2.0, and FrontPage 98. So far we have made two web-sites. We've made our own personal web-site and a web-site for the U'mista.

Our next project is to build a community web-site for all the tribes of the Kwakwaka'kw. But that site is still undetermined. I've enjoyed working for the U'mista, it has given me direction in a career path I would now like to take.

Vanessa Isaac

I have really enjoyed working on the U'mista web-site project it was a good learning experience. I have learned a lot about computers in the past few months; Michael Moore is a wonderful teacher. It was great putting my new skills to work on the new site. A few months ago I would never have thought that I would be part of a group that was launching a web-site on the Internet.

Stephanie Speck and myself are now working on U'mista's brand new Gift Shop site. Visitors to the site will be able to shop on line from anywhere around the world. I know it will be fun learning new computer skills and to be able to use them on this new site. So if you have on line access check out the U'mista's new web site, it's pretty good.

Shonna Welsh

Continued on page 23

Cultural Update

Continued from page 3

and government run schools that our people were forced to attend. All the books I have read and statements I have read from former students who mainly say the same thing: they were abused, emotionally, physically and sexually or they were constantly hungry because food was scarce and most often unfit for consumption. I was going to try to focus on St. Michael's Residential School here in Alert Bay, but we just did not have the resources. I thought about interviewing former students but that is a line I just could not cross, for some the pain is so great that they would rather not talk about their experiences. I know some former students, they are my aunts and uncles and cousins, they are parents and grandparents. There is a lot of pain and anger surrounding St. Mike's as with every other residential school, boarding school and industrial school in Canada and the U.S. where many childhood innocence was shattered. I believe that we must talk about what happened, tell the whole world, but that is easy for me to say as I did not go through the pain. I must respect others choices, and not cross any boundaries. Perhaps I am scared, I imagine myself as having gone through that pain and suffering and wonder if I would want to talk about it, I don't know if I could. I still believe that by talking about it we are letting the whole world know about the injustice of our people and other First Nations people. I chose not to interview people because I was afraid to ask anyone to talk about their experiences, but I do invite and encourage those who wish to tell their story to me or to anyone else to please do so. I have to be honest and say that I have read some positive accounts of the residential school, there are some who did not have the negative experience as many others did. But the negative certainly outweighs the positive.

I chose to write my main story on the residential school, it was not an easy one to write, I also did not focus entirely on the school here in Alert Bay but on residential schools in general. I am including statements from former students about their experiences; statements will include those who did attend St. Mike's from interviews that were done a few years ago that we have on file here at the U'mista. I will not use any names to protect those who have chosen to tell their stories. I have also read some DIA (Department of Indian Affairs) reports

from the late 19th century into the early 20th century, which I have also taken bits and pieces of and included them into my story. Some of the books I read include *Residential Schools-The Stolen Years* edited by Linda Jaine, which includes stories from several survivors of residential schools. *Victims of Benevolence-The Dark Legacy of the Williams Lake Residential School* by Elizabeth Furniss, this book looks at the deaths of two boys who were both students of the Williams Lake Residential School, in the early 1900's. *Resistance and Renewal - Surviving the Indian Residential School* by Celia Haig-Brown which includes several interviews given by former students of the Kamloops Indian Residential School. *Out of the Depths: The Experiences of Mi'kmaw Children at the Indian Residential School in Shubenacadie, Nova Scotia* by Isabelle Knockwood. All four books give powerful accounts of the tragic events that took place at these schools while they were in operation. I have watched a video called *Dyed White* a story/documentary that Chek 6 television did on Residential Schools. I have searched the internet and newspapers and read articles about former teachers and supervisors who are being charged with sex crimes such as Arthur Henry Plint a convicted pedophile and supervisor at the Port Alberni Indian Residential School operated by the United Church of Canada.

I will continue to learn all I can about the residential school and only encourage those who have been victims of these crimes against our people to please speak out.

If you have a story that you would like to see printed in the U'mista Newsletter you can phone me at (250) 974-5403 or if you have any comments or suggestions please address them to *U'mista News* and send them to the U'mista Cultural Centre: P.O. Box 253 Alert Bay, BC V0N 1A0 or e-mail:umista@north.island.net
Please note that submissions may be edited for length and content. ✨

Special Issue

U'mista News will be focusing our next newsletter on the weekend of the Opening of the Gukwdzi. This will be an exciting time for all and we will be sharing it with our readers who can't be here with us.

Residential Schools Violated UN Laws

By Paul Barnsley-*Windspeaker* Staff Writer

Reprinted with permission from *Windspeaker*

July 1998 issue p.2

Vancouver

The man who will write a report to the United Nations on Canada's residential school system said he has seen evidence that the system was an example of forced assimilation, genocide and forced removal of peoples from their traditional lands.

All of those actions are contrary to international human rights conventions, said Rudy James, a member of the International Human Rights Association of American Minorities. James reached that conclusion after observing three days of testimony in front of a 15 member tribunal made up mainly of Indigenous people, a majority of whom were from the United States. The tribunal hearings were completed on June 14th (1998) At the Maritime Labor Centre in east Vancouver.

Tribunal members took note of the fact that the federal government, the churches which operated the residential schools and the Royal Canadian Mounted Police, all of whom James said were asked to appear for questioning, did not have any official representatives in attendance.

Witnesses included several former residential school students and a United Church of Canada minister who was delisted (fired) after criticizing the Port Alberni church executive board.

Many of the witnesses told the tribunal they have knowledge of suspicious deaths which occurred in the residential schools. No hard evidence which could lead to criminal charges was provided. Several witnesses said those who attended the residential schools were transported to the schools by the police and therefore had no reason to believe they were safe to take their concerns to the police at the time the alleged deaths occurred.

The international Human Rights Association of American Minorities (IHRAAM) is one of 1,356 non-governmental organizations in the world with the standing to issue reports to the United Nations High Commissioner on Human Rights, and the Economic and Social Council of the United Nations. A United Nations official confirmed that the IHRAAM is one of the 666 organizations world-

wide listed on a roster of organizations consulted by the economic and social council.

James, the tribal leader of the Kuiuikwaan people of south-eastern Alaska and a tribal judge with the Combined Tribal Court of Tlingit Law, is a member of the North American branch of IHRAAM, whose northwest regional office is located in Seattle Washington.

James told *Windspeaker* that former United Church minister Kevin Annett asked IHRAAM to investigate potential human rights abuses connected to the residential school system. After recording seven hours of interviews with victims of abuse at the Port Alberni School, James decided an inquiry into the system and Canada's treatment of the victims of the system was appropriate.

The human rights infractions that Canada, several churches, organizations and individuals associated with the schools need to address are: the forced removal of Aboriginal people from traditional lands and waters, institutional racism, psychological warfare, genocide and murder.

James said Prime Minister Jean Chretien, Indian Affairs Minister Jane Stewart and church officials had been asked to appear as witnesses at the inquiry. The Prime Minister's office said no invitation was received, something James said is not true.

An organization with consultative status does not work at the direction of the United Nations and is not funded, but it is fully screened and follows a written mandate.

James said Canada and the churches will be asked. "But so much of what is done by our organization is done through world public opinion. A report will be sent to the High Commissioner and the Secretary General. Canada could be asked for a formal response to the report in the General Assembly."

James said he expects to complete his report by late July. He said he may send a preliminary report to the churches involved and to the federal government.

"We'll be keenly monitoring the response of the church entities and the Canadian government," he said. ✱



St. Michael's Residential School, Alert Bay, B.C. - May 1934. Standing outside are the Silver Band from Bella Bella. All band members are former students of St. Mike's. Photo Courtesy British Columbia Archives E-4669

Spirits Broken & Innocence Stolen

By Lori Speck

Continued from page 1

First Contact

With the arrival of the Europeans to the New World, the Christian Faith found untouched country. They came to "Spread the word of God" and to save souls. They viewed Indians as "savage" and "heathen". They saw themselves, as superior to our race and the salvation of our souls was fundamental to their mission.

First contact between European explorers and the Indigenous people of the New World was when Christopher Columbus with the entrustment of the King and Queen of Spain "sailed the ocean blue" and landed on the shores of the West Indies in the year 1492.

First recorded European contact with the Indigenous

peoples of British Columbia was in 1774 between a Spanish navigator and a group of Haida. Then in 1778 on the West Coast of Vancouver Island with the arrival of Capt. James Cook. Over the years more boats came, more contact was made, goods were being traded between the explorers and the Indians. Soon the Hudson Bay Company became a fixture here on the coast of British Columbia. Settlers arrived, "borrowing" land from the Indians, building their homes and farms, working and living off the land and ocean. When the traders and the settlers first arrived they were not intent on altering the lives of the Indian peoples or their cultures. All they wanted was some of the land and to continue trading goods.

Since contact, the image of the Indian has been that of savagery, inhumanity, brutality, treachery and laziness, with no form of social organisation or systems of government. They were feared by Europeans as perceptions and preconceptions of the Indian altered their state of mind. While many of the first explorers were not at all interested in the lives of the Indians their purpose was that of trading, however it was believed that all Indians were

Continued on page 9

Spirits Broken & Innocence Stolen

Continued from page 8

aggressive and hostile which led to fear of direct contact. Soon with the inundation of European settlers and the continued delusions of the Indian, came the beginning of the assimilation process. The Indian also hindered European plans for settlement and land development. Basically, they were in the way. These settlers saw the Indians as lazy, dirty, hideous and foul smelling and it was time to wipe out the savage in the Indian. They were convinced that nothing is lost if the Indian has disappeared. The Indian is but a savage and must be eliminated, as there is no use for their existence. These images are a strong testimony of ignorance on behalf of the European immigrants. They considered themselves to be a superior race; anything or anyone unlike them is beneath them and therefore a subordinate being.

Missionaries and Government Agents

It was with the arrival of the missionaries that the lives of the Indians would change forever; but another major impact was government rule. The government focussed on the needs of the settlers and what they "needed" was some land to settle on, which meant the building of reserves. The Indians were forced by the government to live on reserve land, while the settlers were now living on land that was "stolen" from its original occupants.

The missionaries did not come all this way to mollify their own needs they came with plans, and their primary focus was to convert the Indians to a preferred way of life. The term "missionary" is defined in the Oxford dictionary as "person sent to spread religious faith" but does not mention anything about the climacteric mutation of the lives of the people they are spreading religious faith to.

However, it has to be said that the first missionaries to arrive in these parts had little or no affect. They tried but failed to make any progress in changing the lifestyles of the Indians.

The establishment of the Canadian government also had a predominant affect towards the livelihood of the Indians, as their purpose was to cater to the demands of the settlers which was the hunger and greed for land. The

settlers wanted more land in which to establish their farms and their homes, with no thought of what the Indians wanted or what they might object to. The Indians were forced off their original homelands onto "reserve land" (land that was allocated specifically for Indians to live on). There were no treaties (formal agreements) on the coast of British Columbia nor was there any money for compensation offered to the Indians. They had by now lost title to their land.

Forced off of what was once their homelands, the Indians were relocated to small reserve lands with their lives and culture changed forever.

This was only the beginning of many years of the attempted subjugation of First Nation's cultures and the repeated assimilation programs which included the banning of Native ceremonies across Canada (e.g. the Potlatch). Also the operation of the formidable Residential Schools, Boarding Schools, Industrial Schools and Mission Schools that were both church and government operated.

The problem was that the missionaries and government agents were not getting through to the Indians, they were not making real progress at turning them into civilized people as they hoped. More needed to be done, if that meant passing laws to make Native Ceremonies illegal and prey upon the innocence of little children then so be it, that was how it was to be done. These schools were not operated for educational purposes. The intention of these schools was to ensure that Indian children were no longer exposed to their language or culture. To prevent these children from learning the ways of their ancestors and hopefully wipe out any trace of the Indian in them:

"Train up a child in the way he should go" is not only God's command to parents, but it is society's first demand on both teacher and parent. This training, too, is one of the first needs of the child's own nature. With it happiness is within his reach; without it not only his own happiness impossible, but he will interfere with the rightful enjoyment of others. In all our industrial and boarding schools, both by precept and example the positive teaching of the New Testament is kept before the pupils. The object is to vitalize and to

Continued next page

Spirits Broken & Innocence Stolen

Continued from page 9

energize the whole being through religious instruction. The day schools are opened with prayer, scripture reading, and singing.

Children should be taught kindness, reverence, justice, honesty, and truthfulness. The impressions made on the minds of young children are the deepest-rooted and adhere the longest. *(From the Report of Rev. R.H. Cairns, Inspector of Indian Schools, on the Schools in British Columbia-Sessional paper No. 27. DIA Annual Report Kwawkwalth District-1916)*

Early Indian Education and Government Civilisation Programs

Prior to the birth of the Indian Residential School in Canada there were several attempts at assimilating Native children through agricultural and industrial trade, educational and religious instruction. The first industrial schools opened in the upper regions of Canada in the

early 19th century as a part of a government assimilation program. Together with the churches in Canada, the government formulated a program and the plan was to relocate the Indians on to "reserved land", build schools and teach them to become civilized Christian human beings while the Europeans continued to settle on the land that was once utilised by the Indians.

Soon the government and mission run schools began to emerge across Canada in the more populated regions where the Indians were in "desperate need of salvation".

In the beginning the Indians accepted this program believing that it would help them learn the English language and improve their relationship with the white settlers, that is of course in the best interest of themselves. Their objective was to maintain their cultures but also to be able to have control in communicating with the settlers during these changing times.

Status, Non-Status and the Enfranchisement Program

Eventually the Native people began to object to the civilisation program and resisted. This resulted in total government control of the lives of the Native people. In 1876 the Indian Act was born and in 1880 the Department of Indian Affairs was established. The Indians, were now "wards" of the federal government.

The government established an "elected band gov-

Continued next page

Girls from the Indian Girls School. Before St. Mike's opened in 1929 there was a school for Indian girls and a school for Indian boys run by the Anglican church. Photograph date circa 1897. From album of A.M. Wastell. Photo Courtesy City of Vancouver Archives Photograph # IN-P-124 N 70



Spirits Broken & Innocence Stolen

Continued from page 10

ernment" policy where a Chief and Band Council is elected to govern the reserve communities, however the Canadian government still had total control and final say.

The Indians had to be legally "registered" under the Indian Act and were members of the elected band government, they were recognised as "Indians" by the federal government and are also known as "Status" Indians. The Indians did not have the right to vote, own property, drink or purchase alcohol, in order to be given the right to do so the Indian must give up their status. If the Indian waived their status they would no longer be an "Indian" but now a Canadian citizen and they were given the same rights as all other Canadian citizens, this was called "enfranchisement". Enfranchisement was encouraged by the government but was also government controlled they could enfranchise anyone they wanted and without ones consent. One example of involuntary enfranchisement is, right up until 1985 if a status woman married a non-status man (whether he was Native or not) she would automatically lose her status and her children would not be registered either. Those who gave up their status either voluntarily or involuntarily were not permitted to live on reserve land and were not given the same "benefits" that status Indians were given. The enfranchisement program was just another scheme the government came up with to eradicate the Indian.

The Indian Residential School in Canada

The government and churches came up with several plans and various programs in the attempt to erase the "Indian" in the Indian but the most effective of the assimilation process was the residential school. Before the residential school there was an Indian Day School system, however there were problems with the students, their home life was interfering with their school life as familial and cultural obligations took priority also many families migrated between seasonal hunting and fishing grounds:

There are in this agency three day schools besides a girls' home and an industrial school for boys. The industrial school is

situated at Alert Bay, on Cormorant Island, on a reserve set apart by the department for school purposes. The school is under the management of Mr. A.W. Corker (Anglican Missionary), who also teaches. The trades instruction has been well attended to by Mr. R. Willard. Mrs. Corker and Miss Humphrey, as matron and assistant, keep the premises in a state of perfect order and cleanliness. The Alert Bay girls' home is situated within a quarter mile of the Industrial school, and on the property of the Church Missionary Society, and is also under the management of Mr. A.W. Corker; there have been several different matrons in charge of this institution during the past year, and I understand there is no one in that capacity at present, the girls being all away with their parents at the canneries. The day school is situated on the Nimkish reserve at Alert Bay, presided over by Mrs. E. Hall, has been fairly successful, and would have been more so if better attendance could have been maintained, but like almost everything else in the lives of these Indians, it is regulated by the Potlatch. *(From the Report of Indian Agent G.W. DeBeck from the DIA Annual Report Kwawkwalth District-1905)*

In the late 19th century the Canadian government looked at the possibility of a residential school program, which had already been in effect in the U.S. and received positive results. It was decided that the government would fund the program while the church would be responsible for the operation of the schools. This was beneficial to both the government and the church, as the church would integrate the religious teachings along with basic education, home, industrial and agricultural economics. By the end of the 19th century there were already 54 residential schools in operation across Canada.

Thousands of Native children were displaced from the only homes they knew, abducted from their families and thrust into a cold, mean and unfamiliar world. Many

Continued next page

Spirits Broken & Innocence Stolen

Continued from page 11

former students have happy memories prior to their residential school experience. Many have memories of times with their families living in the traditional way, digging for clams on the beach or migrating from their summer homes to their winter homes. Some have memories of older siblings going to school but not realising that one day they will have to go too. Some have memories of going on the trip at the end of the summer to take their siblings back to school. Some have memories of walking up the stairs to the front door of a gigantic intimidating building with their parents. Some have memories of watching their parents talk quietly with staff members of the school. Some have memories of their parents turning to walk away, without their child. Many have questions about why they were left scared and alone at the residential school, many were angry for several years with their parents for leaving them because they did not understand that their parents had no choice. Many remember the first nights spent crying under the covers and listening to the many other children crying too.

Phil Fontaine the Chief for the Assembly of First Nations did an interview in 1991 at a conference on "Residential Schools: Journey Toward Recovery and Wellness". During this interview he expressed his own experiences at residential school and stated that "we are all born innocent" which he claims is not such a profound statement, the fact is that "we are all born innocent". But for many of these children their innocence is pilfered at the most vulnerable moments of their lives. When innocence is lost, it can never be regained. Mr. Fontaine's interview was published in a book called *Residential Schools, The Stolen Years* edited by Linda Jaine, published by the University of Saskatchewan, University Extension Press 1993. In the same book are stories by several authors all in relation to the residential school experience. This book gives a heartbreaking account of the innocence lost and the spirits broken in so many of our people, the First Nations people who suffered at the hands of the church and the government, but also we read about the healing process.

Alert Bay Industrial School for Boys and the Girls Home

There was also a residential school built here in Alert Bay it was opened in 1929 and was operated by the Anglican Church, it was called St. Michael's. Prior to St. Mikes there were Indian Day schools here in Alert Bay. The first one, a girls school opened in 1882/1883 was operated by Rev. Alfred J. Hall of the Anglican Mission Society. According to the DIA report for 1883 there were 26 students on the roll and the average daily attendance was 15. By 1887 the average daily attendance had dropped to 10 and there were at that time 29 students on the roll:

The attendance at the school is still small and very irregular, and will continue to be so until they get into more settled habits, which they will do as soon as the custom of the potlatch is abolished, which is in every way so demoralizing. (*From the Report of Indian Agent R.H. Pidcock from the DIA Annual Report Kwawkewlth District 1887*)

By 1889 there was a proposed plan for an Industrial School to open in Alert Bay, there was still no school by 1890. However this is what was written in the 1891 DIA Annual report:

The reserve for the industrial school at Alert Bay has been, I am glad to say, satisfactorily settled, and the erection of the school is anxiously looked forward to. One young man has already built a very good house, and another is clearing the ground to build, and I am in hopes more will soon follow their example. It will be a great thing if some of the young men will break away from the old people and make a start for themselves. (*From the Report of Indian Agent R.H. Pidcock from the DIA Annual Report Kwawkewlth District 1891*)

And in the 1892 the land was cleared, the foundation was laid and a well was dug for the industrial school. In

Continued next page

Spirits Broken & Innocence Stolen

Continued from page 12

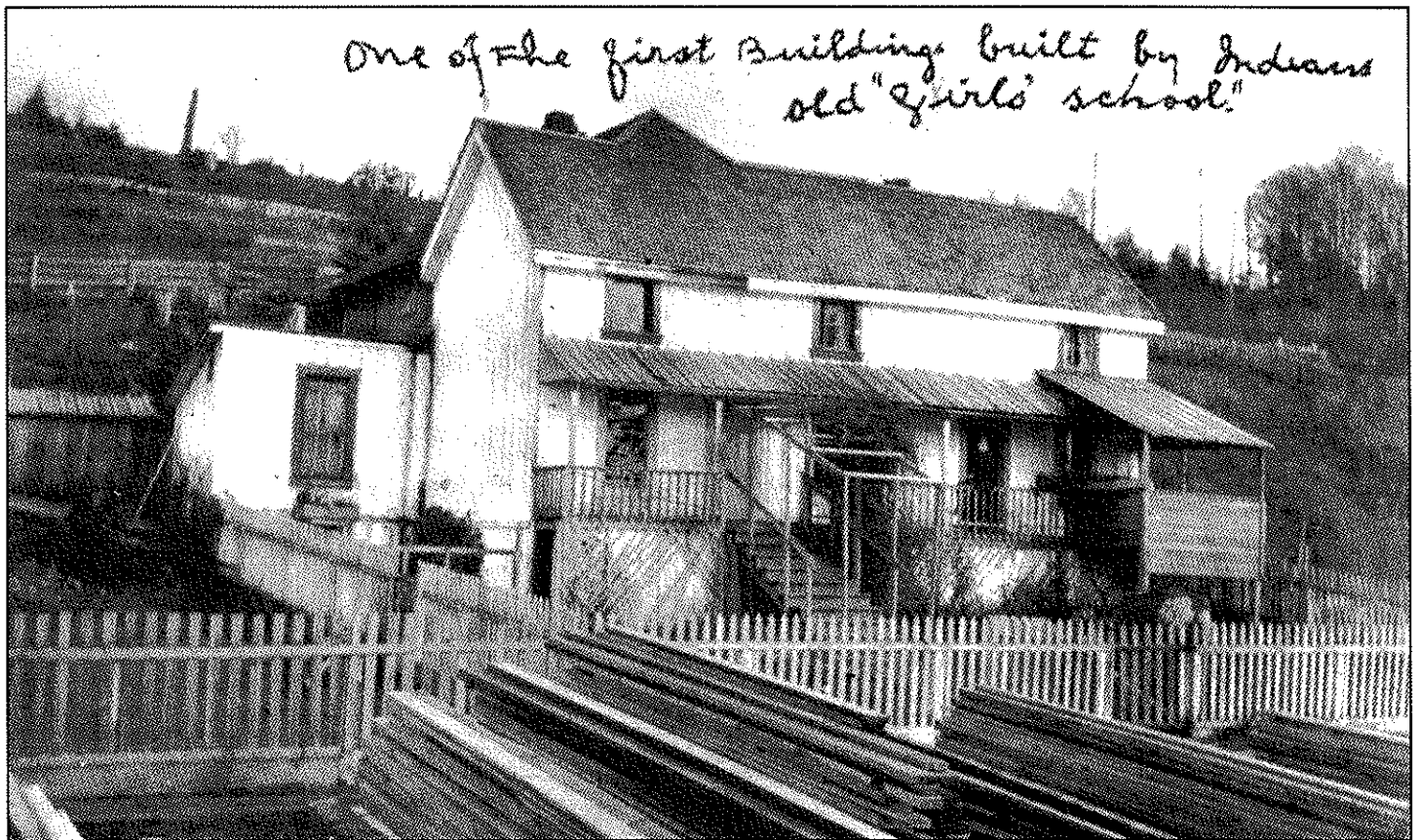
the same year the Anglican Church was built by the Rev. Alfred J. Hall, Church Missionary Society. By 1893 the building of the school was complete and "ready for occupation":

Immediately on being appointed principal of the institution I took the mission steamer *Evangeline* and visited all the tribes in the Kwagwilt Agency and informed them that the Industrial School was open. I brought six boys. On reaching Alert Bay one boy was admitted, but the others were persuaded by the old people not to enter, and the boy already

admitted was withdrawn the next day. The beginning of the next quarter, eight boys were admitted. Two have since gone out to the fishing, and two were taken away by their parents because the old people reproached them for putting their children in the school. (*From the Report of A.W. Corker Principal of the Boys Industrial School in Alert Bay, from the DIA Annual Report Kwawkwilt District 1894*)

In 1894 a girls home would soon follow "which was much needed, and already has children as "inmates". The use of the word "inmates" seems so appropriate for these institutions, because that is exactly what these children were "prisoners" of a system bent on "civilising" them. By 1898 the Church Missionary Society placed the girls

Continued next page



Alert Bay Circa 1912-1915. Stood above the sea beach. School for Indians. Stood beside Alert Bay Sawmill, at northwest corner of Alert Bay. The original or first part of the Indian Girls School included the two windows on left; later, section on right with one window was added and later the addition in rear was built. After the girls left it became the sawmill mess house. Demolished, 1951. From the Photo album of A.M. Wastell. Photo courtesy City of Vancouver Archives. Photograph # Out-P-633 N 239

Spirits Broken & Innocence Stolen

Continued from page 13

home under the control of the Alert Bay Industrial School principal, Mr. A.W. Corker.

The DIA Reports bestows the belief that everything was fine with the progress of the Indian children in these institutions, with the exception of a few statements that were found to be contrite: "The health of the Indians has been good, with one or two exceptions, in June, Mona, the most promising student in the girls home died of pneumonia and two boys were sent home on account of consumption, one of whom died of that disease since".

And, it is stated in the 1907 report by Alfred J. Hall (acting as principal) that punishment for the boys for lying and theft is severe. However, "good attention is given to the recreation of the pupils in each department, picture-books and toys are supplied, the boys are fond of football and the girls have dolls and fancy-work. The secret success with boys is to give them plenty of fun when they are not employed with work or lessons. The vegetable garden yields plenty of fruits and vegetables, and the cows are tended to by the students". It almost sounds like a safe environment for anyone's child, but what about the food the children actually ate, did they get to drink the milk from the cows? Did they get to eat the fresh fruit and vegetables from the gardens that they so dutifully tended?

St. Michael's Residential School-Alert Bay, B.C.

From the Indian Residential School Commission of the Missionary Society of the Church of England in Canada - 1934:

St. Michael's School Prayer:

O Everlasting God, Who hast ordained and constituted the services of angels and men in a wonderful order; mercifully grant that, as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succour and defend us on earth, Through Jesus Christ our Lord. Amen.

In 1882, under the Principalship of Mr. (later Rev.) A.W. Corker, a residential school for boys was estab-

lished through the joint efforts of the C.M.S. and the Indian Department. This was followed in 1912 with a girls' school built by the Department of Indian Affairs and administered as a Diocesan school until 1922, when, following the Anglican Forward Movement, the two schools at Alert Bay were consolidated and placed under the newly formed Indian Residential School Commission of the M.S.C.C. In 1925, following strong pressure from the Churches, parliament placed Indian education on a new footing and from that time onward progress was rapid, culminating in 1929, when on Nov. 2nd of that year, the present magnificent school, built and equipped at a cost of nearly a quarter of a million dollars, was turned over at an historic function, by the Department of Indian Affairs to the Anglican Church, to be used for "the Glory of God and the advancement, spiritual, intellectual, and physical, of the Indian Children of the B.C. Coast.

The running of an Indian Residential School is a greater task than the average layman realizes, for not only must the present be considered, but the effect of the present upon the child at graduation. With this in view the organization of the school is formed, and members of the staff who come, first as missionaries, and secondly as teachers, supervisors, or farmers as the case may be, must ever be prepared to adapt themselves to any particular circumstance which may arise.

To do full justice to the operation of a school as this a whole book would be required, and here only an idea can be given. From the Principal downwards, every member of the staff has definite work to do, and duties to perform with a given time. All extras which crop up must be taken in the stride of daily life towards the goal of preparing our children for the time when they will have to fend for themselves.

For the greater portion of the School the day starts with the rising bell at 6:45 a.m. although many, whose duties so demand, as the Kitchen Matron and her helpers, the Farmer and Milk Gang, the Bakers, etc., are up and around long before. Prayers for the junior children are taken in the dormitories by the Supervisors, for the tiny tots have to be taught how to pray; but the senior and intermediate divisions, when ready at seven o'clock, have prayers together in the main hall, and the attendance at those entirely voluntary acts of prayers and worship is

Continued next page

Spirits Broken & Innocence Stolen

Continued from page 14

excellent. Breakfast over, all return to the dormitories to make beds, and when this task is completed each child goes to his or her appointed job of helping forward the days work; some to the farm, some to housework, some to trades, some to the woodshed, some to the class room block and so on, but all helping in his or her small way to provide for someone else. Primary and Grade I. attend school all day, but from Grade VII. senior down to and including Grade II., each grade only attends lessons half a day. When not in school these grades, under a settled scheme, attend Manual Training Classes, Sewing Classes, Farm and Cultivation instruction, Cooking, Baking of Bread, etc. Sports and games of various kinds under a league system are played after lunch under supervision until time for school in the afternoon. In the evening the little tots have their "big wrestle" with soap and water immediately after supper, then go up to prayers and religious instruction and then to bed. The older children have prayers a little later, and then follows the evening programme which may consist of basketball, badminton, extra classes, letter writing, lantern lectures, W.A. for the girls, etc., until nine o'clock comes and bed-time. Soon all is quiet, and the night watchman starts his rounds with over two hundred children and twenty staff members under one roof.

On the whole the children are very well behaved. Discipline is not severe, but strict to the degree of teaching them its value and to appreciate authority. Corporal punishment is practically "non est", for the loss of a privilege presents itself as a far more effective disciplinary measure.

The pupilage is obtained from different tribes all up the Coast from Alert Bay North to the Naas River, and the Queen Charlotte Islands. They are of different tribes, yet they come to school, fit in together. And so combine into one big family.

One must be careful in judging so called "results" as there is always the tendency to limit them to externals, and in so doing fail to see the vast spiritual, intellectual and psychological uplifts that have taken place in the lives of whole tribes of the Indian people. In the past fifty years some 450 boys and 200 girls have passed through

the Alert Bay Residential School, and some of these are to be found in almost every village of the Coast north of Vancouver Island where good homes, clean villages, home arts and crafts, industry and interest, plainly speak to those with eyes to see the foundations soundly laid in school days and when graduation came, nurtured and carried on at home, aided and encouraged by the devotion and interest of village missions.

Failures there are, and always will be among Indian school graduates as among all races; (but) humble thankfulness to Almighty God for what has been accomplished; for a race of people brought in the shortest period of time known to history from the most debasing savagery to citizenship both in the Kingdom of our God and in his God-blessed Dominion of Canada.

The following statements are from transcripts of interviews with some former students of St. Michael's Residential School in Alert Bay. There are no names to accompany these statements out of respect to those who chose to share their stories with us:

"This one thing that happened to me, they never use to let us talk Kwak'wala in school so I and my friends were talking Kwak'wala when we were just going out of the classroom and the teacher just came and grabbed me by the neck and told me to go back in the classroom and she gave me a book to write down 500 times I must not talk Kwak'wala."

"Until your grade 7 you only go to school half a day, no you work in the farm or boiler room or a lot a work you could do hey, go in the woodshed, chop wood, or in the barn milk all that. You only go half a day until grade 7, and by that time your ready to be kicked out anyway. I don't think they wanted Indians to get educated to tell you the truth. The other funny part is they wouldn't let us speak our language when I was over there and they use to get us all dressed up come Sunday morning to come and listen to Mr. Corker preach in Kwak'wala language. I use to get a kick out of it. And you couldn't stand him any ways well he was a white man Mr. Corker.

My name is _____ and I went to St.

Continued next page

Spirits Broken & Innocence Stolen

Continued from page 15

Michael's school just before I turned nine in 1939. The little bit I do remember were good, I know I've heard so many negative things about St. Michael's school but during the time that I was there I enjoyed being there probably because it's the first chance I had of learning to read and write. So I was there for three years and I was very fortunate that there were quite a few teenage girls that I knew so they sort of took me under their wings and if I needed someone they were there for me. And I don't really remember too much of the staff. I don't remember names but I do remember a lot of the girls that I went to school with and I guess I wasn't old enough to be put into the work force so I don't remember ever having to go to the laundry room or to the kitchen and I don't remember the food being bad. I know I keep hearing that it was bad but maybe I just didn't recognize if there was anything bad. I'm having a hard time trying to remember everything. I remember the places where we slept, the dorms. That was the only time it became bad because I couldn't stand being in a totally dark room and we had to sleep in a dark dorm.

And the reason that I was put in St. Mike's was according to the officials from the Indian Agent that any parents that did not send their children to a school would get charged. And they threatened the parents of the children so it was mandatory for me to go to school and because there was no school in Fort Rupert. St. Mike's was the closest place that they could send me and that was the main reason why I ended up at St. Michael's School."

My name is _____ . I went to school in St. Mike's. I was only there for two years. Because of (the way) they were treating us. I just couldn't take it anymore. They treat us so bad. Whenever we try to speak our language we just get a strap or go stand in the corner. We have to do more chores than our homework. It was really hard for me. We never went out on weekends when we do go we all go marching out like these soldiers. They (my brothers) didn't like it because we were almost starving. They give us porridge that sometimes had worms in

it and we couldn't eat that. The only nice thing they use to try to give us was biscuits if we weren't lucky we just go without it. I had lots of experience in that St. Mike's but I really didn't like it because it didn't teach me anything.

My name is _____ , known more to a lot of people as _____ . I first went to the St. Michael's Residential School at a very young age. Oh, 6 or 7 years old. This was in 1927. I believe when I first went to St. Mike's being a new, young, small boy, I remember standing in a corner watching other boys running around. And this young man, I still remember him he's from up north, he came toward me and as a young boy I smiled at him. But that smile didn't last long. He hit me in the face. And I cried. Being a young boy and a new boy. I was lucky there was 3 other Kwak'wala boys around me. So they grabbed this northern boy and they said "Don't touch him. He's new, just got in today". That I still remember.

The thing I remember most about St. Mike's is that I was constantly hungry. But not hungry enough to eat the porridge that most of the time had worms in it. Although we made butter, we never had any for our bread, but we had drippings. We went to school for half a day and the other half we worked. There was nothing wrong with working, as we had to work at home too. It was hard for us because there was no nurturing, no encouragement, only put downs, as children we had to rely on each other for comfort. Our spiritual needs were not met even though we had prayers there was no love or kindness to go with the lessons. I am ashamed to say we learned to steal as we did steal food to ease our hunger pangs. And they did not spare the rod, perhaps that's where our people learned to hit as a way of getting their way. And when we got into alcohol we drank as if there was no tomorrow. If there was anything good to say about St. Mike's it would be soccer. They brought soccer to us. Boys and girls were not allowed to fraternise so as families we were separated until the end of the school year. If we were caught even waving at each other, we were punished. Punishments were cruel, scrubbing floors with a toothbrush, mopping up buckets of water with a paper thin rag, strapping with a leather strap or rods, to mention a few.

Hello, my name is _____ . My aunt and

Continued next page

Spirits Broken & Innocence Stolen

Continued from page 16

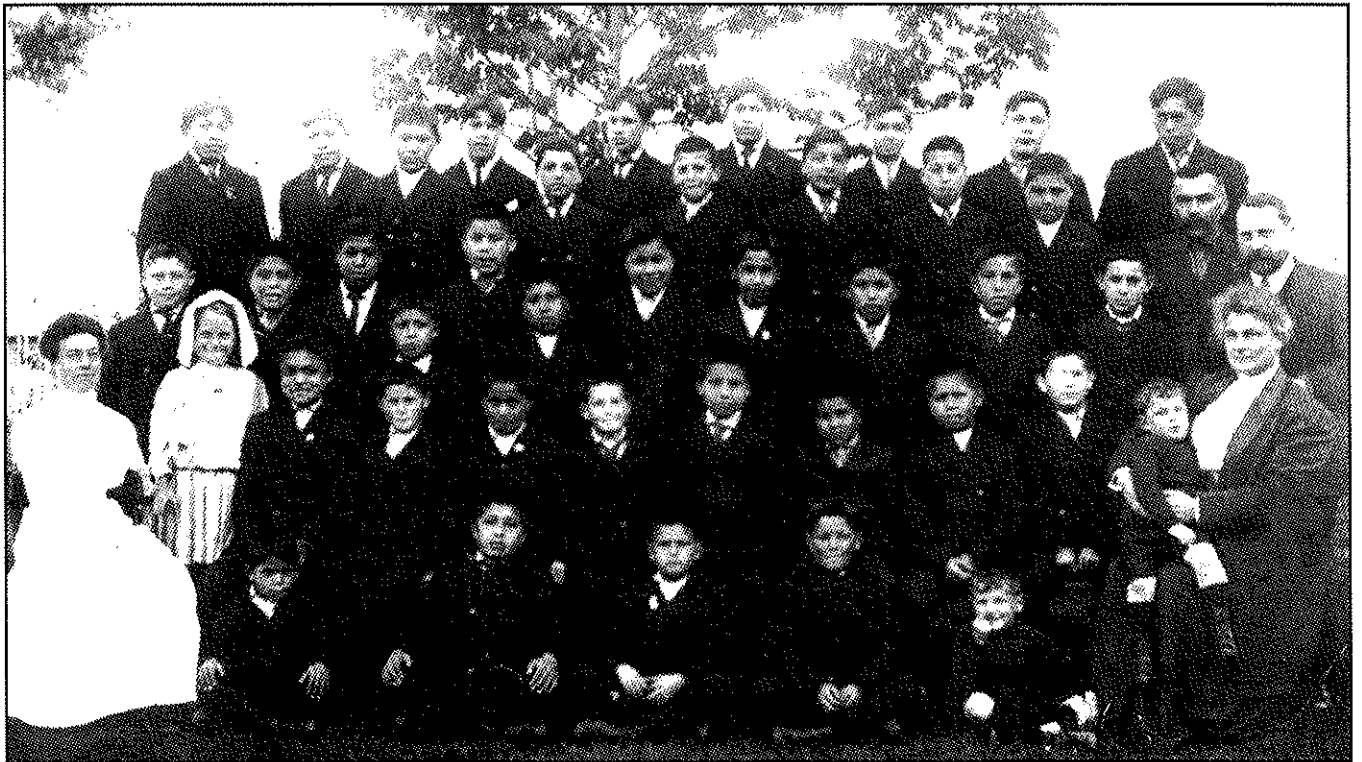
uncle took care of me, they were from New Vancouver. We were moved to Alert Bay in 1939. I went to school. I met up with all my buddies. We used to get in trouble. We got strapped and had to stay in on Saturday, just because we talked our language.

I laugh sometimes at how I acted. Forever staying in for talking my language. I missed a lot of Saturdays and got a lot of strapping. I missed lots of biscuits. We were looking forward to get that biscuit, 3 or 4 o'clock in the afternoon, everyday. If you did something wrong you don't get a biscuit, you get 2 tablespoons of cod liver oil instead of biscuits, they punished us with that cod liver oil, it was awful. Every month we look forward to a change of jobs. The bulletin board comes up first of the month. You see your name, you either gonna be scrubbing floors or shovelling in the barn, feeding the cows, feeding the pigs, for half a day. Everyday you're doing that. Then you go to school for half a day. And, it seems like I never learned anything there. One thing I learned in that school was not to be lazy, if you're lazy you're in

trouble, and now today I don't even know what lazy is. I like to work, I learned that in school. Oh, there's a lot of things I would like to say about St. Mike's. I remember I jumped off a locker in the basement one time I had dress pants on ready for Sunday school. And my dress pants must of hooked on to a small nail when I jumped down, it ripped. I couldn't go to Sunday school on account of that. And the big guy that used to be called Major Durham, he seen that I reported my dress pants were ripped. Oh, I got a whipping for that. He took me into his office, laid me over his desk. He gave me a good strapping for ripping my dress pants for Sunday school. I couldn't sit down for a long time. One time I moved in the carrot field, I moved to the next lane, picking carrots, I wasn't supposed to move and the old farmer, he grabbed a big board and he strapped me with that big board. Just for that. Oh, that hurt. I didn't know I wasn't supposed to move.

These statements come from transcripts of former students who attended St. Michael's in the early years. Some speak of hunger and some speak of physical pain, others speak of absence of love and absence of nurturing.

Continued next page



Group of Indian Boys attending the Residential School in Alert Bay. Photograph date 1909-1910. Photo Courtesy Royal British Columbia Museum PN # 2308

Spirits Broken & Innocence Stolen

Continued from page 17

There was no encouragement, they remember the degradation. Also included are some statements that were made from some who believed that the residential school was not so bad. Some couldn't remember very much about their experiences, perhaps there wasn't very much to remember memories that were just tucked away, perhaps never to be revealed.

What has become of the Residential School in Canada?

Residential schools have had lasting negative effects on many First Nations people and cultures, alcoholism (used as a way to escape the pain) and dysfunctional families, these schools are also a major contribution to the almost total loss of many Native languages. Before contact there was no alcohol to plague our people and the dysfunction comes from alcoholism and abuse and the lack of knowledge in child rearing. Children were taken from their families at such a young age and were not given the love and nurturing they needed to grow, therefore they did not know how to give it to their own children, this is a pattern that must be broken. We all know that our children are our future and it is important to give to them love and family values, independence, pride, strength, confidence and courage, these should not be taken away.

The last of the residential schools in Canada closed sometime in the 1980's since then; there have been countless meetings, discussions and conferences all in relation to the effects of the residential school. What is going to be done about the pain and suffering caused by those who were supposed to be taking care of our children? Many people have come forward and made official complaints and charges against their abusers, in the news we are hearing from former students testifying against sexual abuser Arthur Henry Plint a convicted pedophile and supervisor at the Port Alberni Residential School operated by the United Church of Canada. Testimonies included statements about other abusers at the school including the principal who raped an innocent girl repeatedly while she worked as his housekeeper. What he took from her was

not just her innocence but also her ability to have children of her own. Because of years of abuse she endured she returned home a completely different person from when she left 12 years earlier, she had no warmth or passion to give, that was stripped from her when she was raped and abused. We also read in the newspapers about the conviction of Paul Leroux a former supervisor of the Grollier Hall Residential School for Indian and Inuit students in Inuvik operated by the Roman Catholic Church; he received 10 years for sexual assault. The evidence against Leroux led to other former employees, Jean Louis Comeau and Jerzy George Maczynski to be charged and convicted. Martin Houston who also worked at the same school was charged and convicted for sex-related charges back in 1962. These are just to name a few who have been charged and or convicted of assaults against innocent children, this list of abusers can go on and on.

By putting the abusers behind bars gives many a feeling of relief and a sense of justice, but that is only the beginning of a lengthy healing process. For many who spent years abusing drugs and alcohol, not to mention themselves and their families are now trying to break the cycle and the silence by getting help and speaking out against their violators. For some the time never came, they just could not take the pain and wound up dying an unjust and violent death, either by suicide, drug overdose, alcohol-related and even murder. And how many of our people are in jail because parental neglect and alcoholism has steered many towards a life of crime?

There have been apologies from some of the churches and from the government. A healing fund has been established but what amount of words and money can bring back the lives of thousands of First Nations children who had their childhood stripped from them. An apology does not undo a wrong that was already done; the pain will still remain after the words are expressed. Thank you for your apology and your money, but it will take a lot more to undo the pain and suffering that has been caused by years of abuse and neglect.

Today, many bands are operating their own schools trying to salvage the language and the culture; our children are learning to be proud of their culture and of who they are. The healing has begun but is still in the infancy stages; it will take many more years for the effects of those schools to wash away the tears, if ever they will. ✨

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The design is the same design that was on the old Big House when it burned. Thanks to Doug Cranmer for allowing us to use it for fundraising purposes.

A Limited Edition Print with Big House Design \$40.00

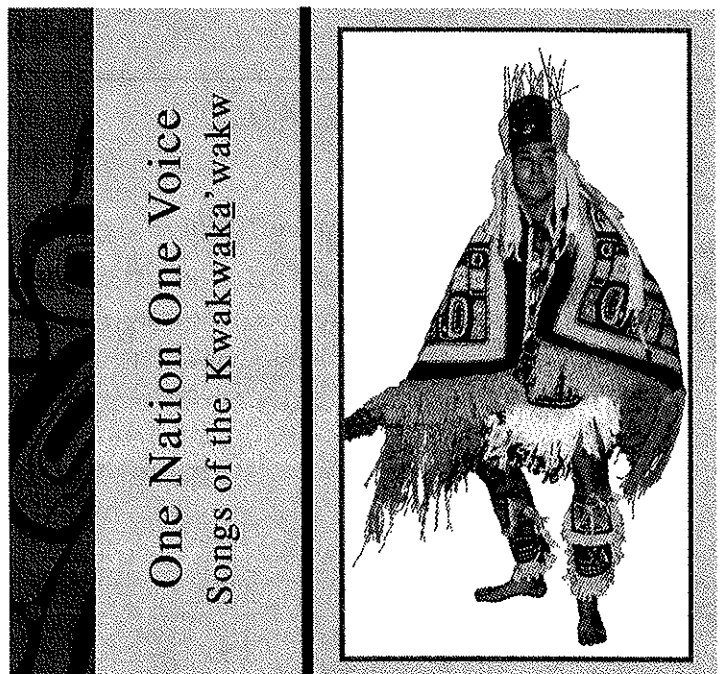
Thank you to Joe Wilson for volunteering his time and talent for the design of the print.

All proceeds for the Big House merchandise sales will be used to offset some of the ongoing maintenance costs for the Big House.

One Nation One Voice Songs of the Kwakwaka'wakw

Songs by William (Wah) Wasden Jr.
\$20.00

This is an educational CD and is accompanied with the words of the songs. You can learn the songs or just enjoy listening to the music.



Words to Live By

Interview with Peggy Svanvik

By Lori Speck

Peggy Svanvik was born in Alert Bay in 1932. Her mother was Edith Nelson Whonnock from Quatsino and her father was Gideon Whonnock from Fort Rupert. She describes her mother as "brilliant" and "clever" and she was strong with self-esteem. Her father was an absolute gentleman and had a great appreciation for music. Peggy's relationship with her parents was a good one, her life, she describes, was a good life.

Peggy began school at the age of six at the Indian Day School in Alert Bay; she did not speak a word of English. She said there was no difficulty because it was not the residential school. She was not reprimanded if she spoke her language. She learned to speak English with a lot of help from the other children. With the teachings of her mother Peggy learned that if she listened carefully and didn't fool around while she was in school she could learn a great deal. "And that's what I did, even if it wasn't my class, I used to listen, especially when the older kids would spell, I used to listen to them and I would remember how they spelled it."

Peggy stayed in school until grade eight and in 1942 she moved with her family to Steveston, where her mother worked in the cannery along with many other Native women who were hired. "Native ladies were hired to work in the canneries when the Japanese were interred during World War II."

When they moved back to Alert Bay in 1949 Peggy went back to school for a short time, she regrets that this was a time when the old ways began to clash with the new ways. Her mother who wasn't too keen on school believed that a woman should get married so they would have somebody looking after them. Her father however, encouraged her to read if she didn't go to school, that way she would continue to learn. She loved to read; she read newspapers, magazines and novels. She remembers the time she was in the middle of reading Cannery Row but was forbidden to continue reading it. Her father took the book away from her, "I was really finding it interesting and then he took it away from me, I don't think I ever finished it."

"When we were children my mother would tell us,

'This home is ours, it's yours as well as ours, and we all have to participate in running this house. Your father does his share by going out to earn money for things that we need.' so we all had to do something." Peggy learned many lessons from her mother and keeping house and doing chores was a responsibility that Peggy remembers well. She recalls packing water from a well up the hill because they had no running water. Her favourite chore was to chop kindling for the fire in the mornings. She would chop the wood so thin, "so that you really wouldn't need paper to start." Her least favourite chore was having to do the dishes, "it was like asking me to give up my life to do dishes."

Parenting skills was something Peggy learned from her mother at a young age and while she was growing up her mother continued to give her advice about parenting. Early memories include treating her dolls as though they were real babies. Her mother taught her how to hold the doll and how to dress it as if it was a baby and she was not allowed to throw her dolls around. "You can't do things like that when you are a mother, you can't throw your baby around. You won't have a baby after that," her mother told her.

In our way, especially in the old days aunts and uncles are just as responsible for the children as their parents are; in fact they are parents too. So when Peggy was a child her mother would tell her that she was to listen to her aunts and uncles if they corrected her when she was doing something wrong. She was told that she was very lucky to have someone care about her enough to correct her. "But when I was young I didn't think I was so lucky when I had all these people keeping an eye on me," she recalls. But as she grew up she did realise she was lucky to have all those people in her life.

Peggy remembers a story her mother told her about the importance of the parents role in child rearing. Peggy's mother as a young girl, although bright and raised well by her father (her mother died when she was little) found herself in a situation that taught her a great lesson.

Continued next page

Words to Live By*Continued from page 20*

One day while waiting a long time for her father and uncles to return from work she wanted to buy some apples. Edith who loved apples became impatient as the store was about to close soon. She just wanted a bit of money to buy a couple of apples. At that time she lived with her family in a Big House and when everyone returned home from work they would put their earnings in boxes. Afraid she was going to miss the store, Edith went to one of the boxes and started to dig around inside for a small coin. She didn't want big money, she thought if she had a dime it would be just enough to buy a couple of apples. So she found the smallest coin and went running to the store. While in the store she threw the coin on to the counter and said the word she knew "apples" and then wondered why the shopkeeper gave her such a big bag of apples. She took them home, but realised that she must have done something wrong, so instead of putting the apples where they normally put their food she hid them.

After dinner, she and her father were called into a room. There sat all of her uncles and two empty chairs one for her and one for her father. The oldest uncle spoke first addressing her father, "you have failed in your teaching of your child, you haven't taught her well enough, because she's stolen." She said nobody yelled at her, nobody scolded her, but the biggest impact on her was that her father (whom she adored and respected very much) was so hurt he cried. When they were through with her father, her uncle spoke with her, "you know, to take something that is not yours is called stealing and when you steal you get the name that is called thief and to have a name like that is a disgrace! For a woman it's a double disgrace, because if you are a thief and you become a mother, whatever you do you are going to teach your children. Your children are going to learn how to become thieves and they will learn it from you because you are the mother." He said. "To be a thief is an unhappy life. You're never going to be relaxed, you are always going to be looking around to see if somebody has seen what you've done. We love you and don't want you to be like that. If that is going to be the pattern of your life, it will be far better for us to end your life right now then have you live like that. Because we love you so much and don't want you live like that." Although she thought it was only a dime, the small coin she took turned

out to be a \$20.00 gold coin. They told her it was not the money that was important, it was what she did that was wrong. It was important for her to learn that it was wrong to steal. Her father replaced the money and she learned her lesson.

Peggy's mother did not just teach her about life but also prepared her to deal with death. "Dying is a part of life, it comes to all of us," she said, "we all go through it and we all have to learn how to do things when somebody passes on." She remembers having to go with her mother when someone was dying and she was afraid because she didn't want to be there when somebody died. Peggy says she is glad now that she went with her mother, because today she is able to be there and help those who have had a death in the family.

When asked if family values were lost due to residential schools, Peggy had this to say, "oh yes, I feel very strongly that happened, like when some people go on a drunk when somebody dies. When a baby is born they go on a drunk." She feels that the child really loses out when a parent celebrates their birth by having a big drunken party. She tells people that instead of throwing a big party to celebrate the baby's birthday, put money in the bank so the baby will get a good start in life. "So I think the value for the child isn't very good if they think that is the way your are supposed to celebrate a birth or mourn a death, with drunkenness."

Peggy considers herself blessed that drinking was never a problem with her. She said she could take a drink and she has had a drink but it never became a problem with her. "I have to thank our Creator for that, that he blessed me somehow." She does remember her mother telling her that she will be all right because she is "wise" and that was a good message that she heard all the time while she was growing up.

Peggy was very lucky to have escaped the residential school, but unfortunately three of her older sisters didn't. It saddens Peggy that her sisters had to go through the experience. "I don't know what happened to them in there, when we were children we weren't allowed to talk about personal or private things that happened. I sometimes think that what happened to them in there wasn't nice. My mother actually took them out of the residential school. She went to visit and they (the school staff) said that the girls were sick with the measles or something and they were in the

Continued next page

Words to Live By*Continued from page 21*

infirmary and she couldn't see them. My older sister came running out when my mother was walking away and she told my mother that they weren't sick. She went back in and walked up to the infirmary and she saw my sister had a bruise on her face or something and she took them out right then and there."

Peggy says the values, she is certain are coming back, but that a lot work still needs to be done. She says that by continuing to love our children is the only way to get them back. She says no put downs, again words from her mother, "Humility is a sign of greatness. Great people are humble people, because they don't have to be smart, they know who they are and they are not afraid. The real Chiefs know who they are, they don't have to brag or boast. You know who does that? The other Chiefs do it for him." And her father was also wise with words, "accept people as they are. That's the real foundation of our lives, to accept people as they are. And if we accept people as they are, even if they are bad it gives them room to change."

Peggy learned the importance of being there for her own children when they were growing up. She took an interest in their schooling, their homework and activities. She made sure they had a good breakfast in the morning and lunch if they came home for lunch and when they got home after school she would be preparing their supper. If a child should be punished they should never be sent to bed, her mother taught her because then it becomes punishment for them to go to bed. The bed is a place for rest and to refresh. So she said, "never send children to bed as a punishment. And don't punish them by not feeding them."

"She used to tell us that if children are unhappy, they are likely to do some mischief." Peggy also learned these words from an elder, "Don't ever think you can't learn from children and don't ever think you can't learn from someone you think might be stupid, you can always learn from somebody." Her mother's wise words also taught her to never ever call children dumb and stupid, don't call them bad, don't hit them on the head or face. "If you must strike your child, strike them on the bottom where they have lots of padding." Peggy says that saying bad things to children gives them a bad message, and if they are constantly hearing how bad they are then the message gets into their head

that they are bad. The importance of this message is that the guidance of the parents contributes to the growth of the child. When parents are constantly giving their children negative messages about themselves and even others the children will grow with a negative attitude towards themselves and others. Children should be loved unconditionally and parents are responsible for their growth. If a child wants to help with something let them, if they don't do it correctly, correct them. Show them how they could do it better. Don't tell them they are dumb or useless and that they can't do anything right. The child will not forget those words. Thank them for trying to help, tell them they are appreciated for trying, and show them how to do it, and next time they will probably do it better.

Peggy has five grown children and 10 grandchildren and 1 child whom she calls her great-grandson. She has taken her children and grandchildren on trips abroad. One of her grandsons was fortunate to go to New Zealand with Peggy for a cultural exchange, he enjoyed himself so much that he promised to take her back there when he's thirty. He's 21 now and Peggy says she has nine more years to wait. She has taken her children and some of her grandchildren to Finland to meet their family over there.

Her husband Karl was from Finland. When he passed away there was some money and this is what Peggy wanted to do for her children and grandchildren. She wanted them to know there is more out there, to broaden their horizons. She wants them to that they can travel and go places. Peggy, as most parents and grandparents, just wants the best for her children and grandchildren. She wants them to have a really good life, she hopes they will learn from what she has taught them. She wants them to be independent, to be free to follow their dreams. She wants them to know what it means when you give your word about something, to follow through on promises, to be honourable. She wants them to feel good about who they are. She wants them to feel good about where they are from.

Peggy's message to all parents is to participate in the lives of their children and their schooling as much as possible. Be there to talk to the child, learn to communicate with the child. "We must listen to our children, it saddens me when a young person commits suicide. If we learn to talk to them and let them know that it is safe for them to talk to us perhaps we wouldn't have any of that. Perhaps they will trust us enough to talk to us. That's what I would like

Continued next page

Words to Live By*Continued from page 22*

to see." Another piece of advice from her mother is, "Don't waste so much of your time away from your children when they are small, before you know if they are grown up and they are gone."

Peggy's final word in our interview was, "Participate with your children, I think it is really important if you want them to succeed and help them to feel good about who they are." *

From our Students...*Continued from page 5*

My name is Stephanie Speck I am 21 years old and from the Kwa-wa-aineuk Band of Hopetown. I would like tell you about my experience on building a web-site for the U'mista Cultural Society.

During the past six months I have learned a lot. I haven't just learned things on the computer I also learned things about my culture that I never really knew before. I have also experienced how it is to work under pressure to meet a deadline. It was hectic trying to complete it, but there was a sigh of relief when it was done.

A great big thank you goes out to Michael Moore and to the staff of the U'mista because without their help it would have been very difficult to complete on time. I feel pretty good about the web-site we created I believe the whole group did very well. *

Education is Number One Priority!

Interview with Cheryl and Elisha Child

By Lori Speck

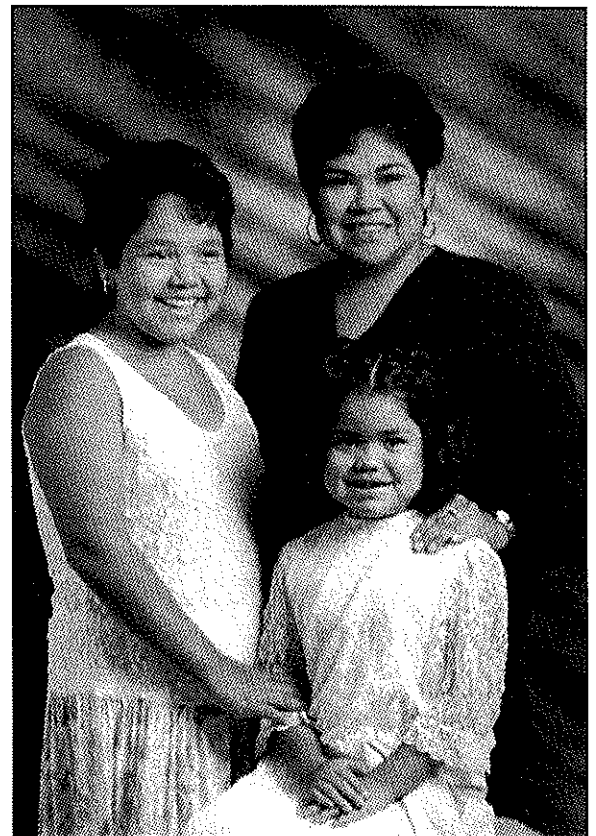
Cheryl Child is a grade one teacher at the T'hisalagi'lakw School here in Alert Bay. Cheryl was a student of the NITEP program, (Native Indian Education Program) at the University of British Columbia and received her Bachelor of Education in 1987. It is a five-year program where for the first two years Cheryl spent in a field centre and received basic training in language, math and speech etc. Those first two years prepared Cheryl to enter the regular university classes for the three remaining years to receive her Bachelor Degree.

Cheryl began teaching in a one-room classroom in Kingcome Inlet and then worked on call in Campbell River for School District 72. She has been employed since 1990 by the 'Namgis First Nation who operates the T'hisalagi'lakw School.

Cheryl went into

teaching after testing other options first. She originally wanted to be a dental therapist, "a dental therapist is someone who basically does everything a dentist does, but you don't get the big bucks." She said. But when that didn't work out Cheryl

thought about becoming a nurse until she was given the opportunity to work as a Candy Stripper in a hospital and realised then that she wasn't used to the sight of blood. Then someone suggested she would make a good teacher and suggested

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Cheryl Child (standing on right) with her daughters Elisha (standing on left) and Taylor (sitting). Photo Courtesy Cheryl Child.

Education is Number One...

Continued from page 23

the NITEP program at U.B.C. She applied to the program and was accepted. She felt like it was meant to be, because the doors were opened and everything just fell into place.

Cheryl is happy she chose the teaching profession, she loves children. She got her experience in the primary field but has worked with students from kindergarten to grade 12. She is currently teaching grade one.

Cheryl has two children of her own. Elisha (10) and Taylor (6) are beautiful bright young girls and with their mother's guidance will most likely grow up to be auspicious and successful in their life and careers. Cheryl stresses the advantage of education to her children. Today it is important to receive an education, "without a university or college education, you've got no chance of making it in this world. I encourage my children and even my grade one class to think and dream about what they want to be when they grow up." Cheryl has been able to raise her daughters with as much love and guidance that all parents should give their children.

Though her own mother was a "product of the residential school" Cheryl was given the love and guidance that she has been able to pass on to her own girls. Cheryl's mother although she learned many skills while in residential school, parenting skills was not one of them. Cheryl agreed that residential schools were responsible for the loss of the something that just came naturally to our people, love and nurturing. The neglect of many native children in residential school was the cause for the lack of parental skills in many native communities. Cheryl's mother was one of the many who didn't learn parenting skills, but "by the grace of God, how she became a functioning parent is, she moved from Alert Bay to the city and furthered her education. She went back to college to get her nursing degree, in order to do that she had to take child development and psychology. She took some really valuable learning courses, life skills, for her to learn what she should have learned when she was younger."

Her mother went to school until she was about 16 years old, she did not attend school at the building of St. Mike's but she lived in residence. Cheryl heard stories of her mother having to walk from St. Mike's to the day school, which was up at the Alert Bay Elementary everyday and in the winter the weather was always cold, wet

windy and or snowy. She was only allowed to wear dresses, which was not practical for winter wear. Her mother was raised in Kingcome and she remembered the doctors and nurses would go to Kingcome to try to give them inoculations. "My grandmother would literally take her kids and hid them in the woods until the doctors and nurses were gone." It was mandatory for her mother and other native children to go to school at that time and parents were threatened with jail if their children didn't go.

Her mother told Cheryl and her granddaughter Elisha stories of some of her experiences. "My granny used to tell me that after they were done with their (pilot) biscuit, she used to have this favourite supervisor who would sneak biscuits for them because they were really hungry. So she would hide them in her bag and take them up to her room and start eating away while was she was studying at night."

Hunger, neglect, humiliation, being ridiculed and being reprimanded for not speaking English was a common occurrence in these schools. In St. Mike's there was little time given to the children to spend with their parents and when they were given the opportunity to meet with them they would meet in a tiny little hallway that precedes the school gym. "She said she felt so sad because there was a lot of family time taken away from that, she wanted to spend time with her family. She really wanted to spend time with her granny cause she liked snuggling up to her." Elisha speaks of her granny's solitude. She also talked about other restrictions in the school, if a girl had long hair it would have to be worn in a french braid otherwise it would be cut off.

Cheryl agreed that St. Mike's was responsible for the loss of much of our language and culture. Working at the Tłislagi'lakw School, Cheryl has seen the struggles in the school to retain the language and culture, and she is concerned about the lack of cultural teachers. "If one of our Cultural Staff is absent they don't have a substitute and it's really sad because the students have to go without." She maintains that it is no ones fault. She also realises that there are many shy people in our community. She also feels that perhaps some might associate the school, the language and the culture with their own experiences in residential school. "I'm wondering if there is a correlation. You know that they have so many bad feelings about the residential school experience that they think maybe...the school is

Continued next page

Education is Number One...

Continued from page 24

not a place to be."

Elisha talks about her own experiences in school. She is not a student at her mother's school; she attends the Alert Bay Elementary public school. At her school Elisha is making miniature doll dance aprons in her cultural class. The rest of the class was able to make miniature doll blankets as well as aprons, but because Elisha was sick she missed that opportunity as there was not enough material when she returned to class. She is now making an apron with a Tree of Life on it. But Elisha is not very happy because she feels she is not benefiting from the cultural elements in her school. Although she would prefer to learn the language of her people she is currently in a French class in school.

At the Tłı̨isalagi'lakw school there are blanket making classes that take place after school between 3:00 and 5:00 for the students three days a week, the instructor Cheryl says "motivates" the students, "we need more people like that." Also at the Tłı̨isalagi'lakw school there is a Kwakwala immersion program for the kindergarten students but that's how far it goes because, "there is just not enough resources, not enough curriculum out there." The cultural component in that school is half an hour of language and half an hour of dancing a day.

"It's kind of sad that for such a small island that there is not something available to the kids, should they decide to go to public school. I think both facilities, both schools are wonderful in their own identity. But it is really sad with what Elisha is saying that there is nothing offered to reinforce and retain the language."

Cheryl wishes for our people to be more passionate about the retention of our language and culture. But there is the question of who is committed to making the effort, especially where the language is concerned. She remarks about the Chinese Culture, that in the city Chinese children will go to regular school during the day and then from 4:00-5:30 in the afternoon they will go to a Chinese school. "Lots of their people are coming to Canada but are still retaining their language and it is growing." She dreams that our children will one day have that opportunity where the language and the culture are essential within the curriculum. There is a concern however of competition with sports, television and video games. Sports are impor-

tant; our children need to have sports in their lives, and "in our community sports rules!" And she doesn't want to see that taken away from our children she just wants something available to the children to retain our language and culture. "Why is it that we have to be so difficult and not persevere and learn what is working for other cultures and let us go from there." She says.

Cheryl is highly in favour of a good education and it saddens her when our youth drop out of school. She feels there must be something for them to drop out of school and questions why a solution has not been found. Elisha is only ten years old but knows that sometimes drinking, drugs and teenage pregnancies contributes to the high dropout rate. Cheryl is afraid that parents or guardians are not listening to their children, "is there something lacking in the direction they need?" She says what many parents would say, "there is no need for the teenage pregnancy rate to be so high. The education is out there, why is it that many do not seem to be listening?"

When asked what Cheryl wants for her girls this is what she had to say, "I want my girls to live a healthy life to know right from wrong, and to pursue an education. I want them to dream and to follow their dreams. I want my girls to get their university degree, to travel around the world and then meet their soul mate, get married, spend time with that person and then think about having children. After the children start coming you won't have time for your partner because children consume your time and energy." She realises they may go off track, but there is always room for mistakes.

Elisha mirrors her mothers wishes and expressed that she would like to finish high school, go to college and university and would like to get a degree in law. Two role models are Elisha's uncle who is a lawyer and her father who is a Native Court Worker. She would then like to start a family.

Just before the end of our interview, Taylor awoke from her nap in time to tell us that she would like to be a veterinarian when she grows up.

Cheryl concludes this interview by saying, "I am really lucky to have two daughters that are willing to follow rules and they are guided. As a single parent I need some form of continuity, we have a routine and everyone needs a routine. That is why my girls are on that road." ✨

Kwakwala Pages - The Whispering Sounds

In our last newsletter we looked at some of the easy consonants, those included K and G and we also looked at the Stop Sign-the Glottal stop. We will now continue with the Barred Ł (ł) and the "X".

The Stop Sign and the barred l are the most common consonants in Kwakwala words. This letter is an L with a wavy line through it and is the first of an important group of Kwakwala consonants called "whispered sounds". For those who do not know how to pronounce "ł" may find that it will be the hardest sound you will have to learn. If there is someone you know who can teach you how to pronounce the "ł" and ask them to help you.

Here's a suggestion to help you learn how to say "ł".

You should make a perfect "ł" sound if you set your mouth as if you were going to pronounce the word "leap". Without moving your tongue or lips, just blow gently out your mouth. Can you feel your tongue touching the back of your upper front teeth and the air flowing around each side of your tongue?

If you have a teacher or parent or grandparent who can help you to say these following words, it may help you to learn to pronounce the "ł"s:

małł	<i>Two</i>	ławis	<i>Angry, Crazy, Wild</i>
mamałł'a	<i>Whiteman</i>	małłik	<i>Sockeye Salmon</i>
łi'we'	<i>Cedar Bark Mat</i>	łans'wałł	<i>Yesterday</i>

It is very important to pronounce the "ł" correctly. Many no Kwakwala speaking people will pronounce the "ł" as if it were "th". You do not want to make that mistake, here are some more words with the "ł" in them:

łałła	<i>Dead</i>	ła'wanam	<i>Husband</i>
da'łala	<i>Laughing</i>	pa'wałłala	<i>Bridge</i>

Another common mis-pronunciation of the Barred Ł is to say it with an "L" following, as if the word for angry were "łlawis" instead of "ławis".

Here are some more words with the Barred Ł:

gwagwałł	<i>Paper</i>	małłgwałłnałł	<i>Eight</i>
gaganałł'a'am	<i>Doll</i>	piłłaga	<i>Plate</i>

**If you feel that you will never be able to pronounce the "ł" don't feel bad, don't feel as though you may never be able to learn it, just keep practising. You can learn to make any sound if you work at it. Practice by yourself or with someone else.*

“X”

The second Whispered Sound that we will study is the “x”. This is the letter used in English for a “ks” sound as in the words x-ray, six and ax. But, in Kwakwala we use “x”

For a whispered sound. Here are some words that use the whispered “x” sound:

daxa	<i>Damp</i>	xalat'si	<i>Smokehouse</i>
damsxi	<i>Salt</i>	kwaxala	<i>Smoke</i>
laxlagas	<i>Bathroom</i>		

Try making this whispered “x” sound. Set your mouth as if you were going to pronounce a word that started with “k” like the English word “keep”. Then without moving your tongue or lips, simply blow gently out of your mouth. This should make a perfect Kwakwala “x”.

Again if you have a teacher or a parent or granparent who speaks Kwakwala ask them to help you to pronounce the words above, and then you try it. The “x” is another of the Kwakwala sounds that is followed by an unwritten “y”? It is just like the “k” and “g” sounds we studied in our last issue. The only time you DON'T hear the unwritten “y” is before an “i” vowel or before a consonant as in these two words:

damsxi	Salt	(Not damsxyi)
laxlagas	Bathroom	(Not laxylagas)

So, we can write this rule:

Kwakwala “k”, “g” and “x” are followed by a “y” (which we pronounce but don't write) when the next letter is any vowel except i.

Now here are a few more words with the whispered “x” in them. Practice saying these words until you can say them easily.

xasan dagansa	(xyasan daxyansa)	My stocking is lost.
mixadi	(say mixyadi)	Porcupine

Those Strange Sounds

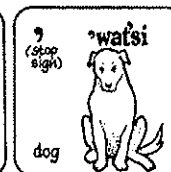
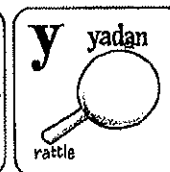
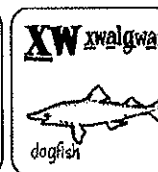
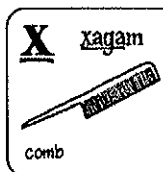
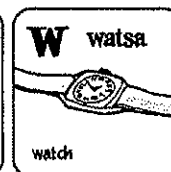
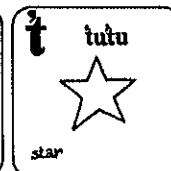
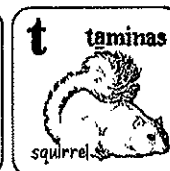
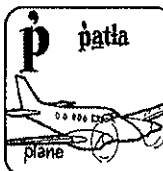
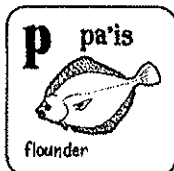
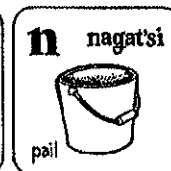
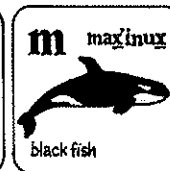
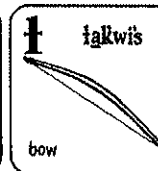
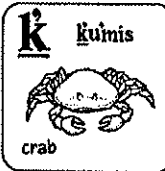
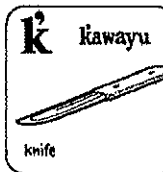
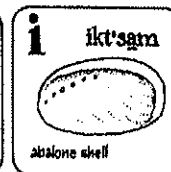
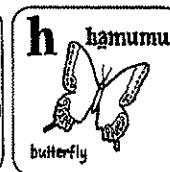
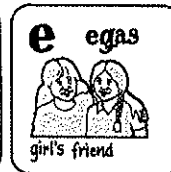
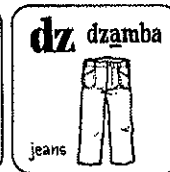
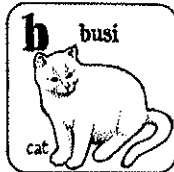
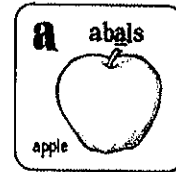
You may think that the consonants which we are now studying are very strange sounds! Well, all three of these consonants occur in almost every Native language of the Northwest Coast area.

Most languages in the world have Stop Sign as a sound. Barred L occurs in Welsh and many other tongues. And “x” is a familiar sound in Scottish English (the “ch” sound in “loch” or lake), German (the “ch” sound in “ich” or I), and Hebrew (the “ch” sound in the name *Rachel*).

So, these consonants are not so strange at all! They only seem odd and difficult because the first language you learned, English, doesn't have these sounds.

The Kwakwala words and translations have been taken from the Sounds of Kwakwala Book 5 of the Learning Kwakwala Language Series. The books and tapes are available in our giftshop or call (250) 974-5403 to order.

KWAK'WALA ALPHABET



U'mista Cultural Society
Canadian Membership Form

Do you have Band Membership or can you trace ancestry to a Band member of Kwakwaka'wakw? Yes / No

If yes, give Band Name and Number:

(**If Band Number completed, G.S.T. is not applicable**)

INDIVIDUAL MEMBERSHIP

Annual Fee: \$ 15.00

(Add \$1.05 G.S.T. if applicable)

Name: _____
Address: _____
City: _____ Province: _____
Country: _____ Postal Code: _____
Res Phone: _____ Bus. Phone: _____

FAMILY MEMBERSHIP

Annual Fee: \$25.00

(Add \$ 1.75 G.S.T. if applicable)

(May include up to two adults and children under 19 years of age.)

Name: (Adult #1) _____
Mailing Address: _____
City: _____ Province: _____
Country: _____ Postal Code: _____
Res Phone: _____ Bus. Phone: _____

Name (Adult #2): _____

Children Names: Birthdate (YY/MM/DD)

Name: _____	D.O.B. _____ / _____ / _____
Name: _____	D.O.B. _____ / _____ / _____
Name: _____	D.O.B. _____ / _____ / _____
Name: _____	D.O.B. _____ / _____ / _____
Name: _____	D.O.B. _____ / _____ / _____

PLEASE ENCLOSE YOUR MEMBERSHIP FEE AND MAIL TO:

**U'mista Cultural Centre
P.O. Box 253
Alert Bay, B.C. V0N 1A0**

U'mista Cultural Society
International Membership Form

INDIVIDUAL MEMBERSHIP

Annual Fee: \$ 25.00 + \$1.75 (GST) = \$26.75
(Payable in Canadian Funds, Cheque or Money Order to the U'mista Cultural Centre)

Name: _____
Address: _____
City: _____ Province: _____
Country: _____ Postal Code: _____
Res Phone: _____ Bus. Phone: _____

FAMILY MEMBERSHIP

Annual Fee: \$35.00 + \$2.45 (GST) = \$37.45
May include up to two adults and children up to 19 years of age.
(Payable in Canadian Funds, Cheque or Money Order to the U'mista Cultural Centre)

Name: (Adult #1) _____
Mailing Address: _____
City: _____ Province: _____
Country: _____ Postal Code: _____
Res Phone: _____ Bus. Phone: _____

Name (Adult #2): _____

Children Names:	Birthdate (YY/MM/DD)
Name: _____	D.O.B. _____ / _____ / _____
Name: _____	D.O.B. _____ / _____ / _____
Name: _____	D.O.B. _____ / _____ / _____
Name: _____	D.O.B. _____ / _____ / _____
Name: _____	D.O.B. _____ / _____ / _____

PLEASE ENCLOSE YOUR MEMBERSHIP FEE AND MAIL TO:

**U'mista Cultural Centre
P.O. Box 253
Alert Bay, B.C. V0N 1A0**

U'mista Cultural Society

Board of Directors

Executive:

William T. Cranmer	Chairman
Lawrence Ambers	Vice-Chairman
Pearl Hunt	Secretary / Treasurer

Board Members:

Peggy Svanvik
 Andrea Cranmer
 Christine Joseph
 Spruce Wamiss
 Richard Dawson
 Flora Dawson
 Basil Ambers

The Last Word is Yours!

Do you have any suggestions for future newsletter items?

Or suggestions for activities or events you would like to see at the U'mista Cultural Centre?

Please write to us with your ideas and we will look into it.

Please include your name and your phone number so we can contact you.

Send your suggestions to:

P.O. Box 253
 Alert Bay, B.C.
 V0N 1A0

Or

E-Mail us at: [umista @north.island.net](mailto:umista@north.island.net)
 Or drop in and see us!

U'mista Needs You!

Can you spare a few hours to do some volunteer work for U'mista? We will be needing your help for a variety of things at different times. For example, volunteers are needed to:

- Help out with the newsletter
- Preparing the newsletter for mailing
- Help with tours through the centre
- Help put up and take down exhibits
- Do minor construction projects
- Provide transportation for elders to U'mista activities
- Help out with other miscellaneous things that may arise from time to time.

If you are interested, please fill out the form to the right and mail to us or bring it down to the centre, you will be contacted when your services are required.

Yes! I am interested in volunteering my services.

Name: _____

Address: _____

Phone:(H): _____ (W): _____

I would be willing to help out with:

- | | |
|--------------------|--------------------|
| Newsletter | Transportation |
| Museum Tours | Exhibit Assistance |
| Minor Construction | Other |

Return to:
U'MISTA
CULTURAL
CENTRE
P.O. BOX 253
ALERT BAY, BC
VON 1A0

U'mista Cultural Centre

Regular Hours:

Monday to Friday
9:00am - 5:00pm

Extended Summer Hours:

Saturday, Sundays and Holidays
9:00am - 6:00pm

P.O. Box 253
Alert Bay, BC
Canada V0N 1A0

Phone: 1-250-974-5403
Fax: 1-250-974-5499
E-Mail: umista@island.net

PLU #
55.00
\$3.00 each