

DOCUMENT NAME/INFORMANT: EDWARD LAVALLEE
INFORMANT'S ADDRESS: 127 METCALFE ST.,
OTTAWA, ONTARIO
INTERVIEW LOCATION: OTTAWA,
ONTARIO
TRIBE/NATION: CREE
LANGUAGE: ENGLISH
DATE OF INTERVIEW: NOVEMBER, 1976
INTERVIEWER: MURRAY DOBBIN
INTERPRETER:
TRANSCRIBER: JOANNE GREENWOOD
SOURCE: SASK. SOUND ARCHIVES
PROGRAMME
TAPE NUMBER: IH-385
DISK: TRANSCRIPT DISC 93
PAGES: 31
RESTRICTIONS: THIS MATERIAL SHALL BECOME
THE PROPERTY, IN COPYRIGHT, OF THE SASKATCHEWAN ARCHIVES BOARD
AND SHALL BE AVAILABLE FOR READING, REPRODUCTION, QUOTATION,
CITATION, AND ALL OTHER RESEARCH PURPOSES, INCLUDING
BROADCASTING RIGHTS WHERE APPLICABLE IN ACCORDANCE WITH THE
REGULATIONS WHICH MAY HAVE HERETOFORE BEEN OR WHICH MAY
HEREAFTER BE ESTABLISHED BY THE SASKATCHEWAN ARCHIVES BOARD OR
ITS SUCCESSORS FOR THE USE OF MATERIALS IN ITS POSSESSION.

ED LAVALLEE

Mr. Lavallee of Ottawa, formerly of Saskatchewan, was active in various native organizations in the 1960s.

HIGHLIGHTS:

- National Indian Council: its aims, operation and dissolution.
- Malcolm Norris: his role in the Indian and Metis movements.

Murray: I am speaking to Ed Lavallee of Ottawa and formerly of Saskatchewan. Ed, you mentioned just before we started the tape that you knew Malcolm in the days of the National Indian Council. Could you describe that council a bit for me. I'm not familiar with that. And what was your and Malcolm's connection with it?

Ed: Well, the National Indian Council was, I think it was formed in the late '50s or early '50s, I'm not sure. The late '50s, I think it was. And it was the forerunner of what is now the main political bodies. It was a national Indian council that represented all the natives of Canada including the treaty and status Indians and what is now the non-status and Metis

people.

Murray: Oh I see, so the word Indian then included all native people.

Ed: All native people. And I think that Malcolm at that time was... I don't know if he was elected to the first council when it became an entity but in the years... I don't know the exact time that it existed, but during the years they did exist, he became involved in it. Of course, he was always involved, I understand, in organizing native people no matter whether they are Indian or Metis, you know.

Murray: Right.

Ed: And I think that when it was being dissolved so that, you know, the two organizations have now just National Indian Brotherhood and the Native Council of Canada, I think that Malcolm was very bitter when this happened because he thought that Indians or native people were not strong enough as a group to be divided to fight for their causes.

Murray: Right.

Ed: And well, when I knew Malcolm he was very strong, strong about the causes for native - I'm just repeating myself really.

Murray: You know, I can certainly see that's the reputation that Malcolm had. Do you recall when that organization was dissolved, when that happened?

Ed: Yeah, around 1968 I think it was dissolved in Toronto.

Murray: But he saw that it was coming before that. Was it because...?

Ed: Yeah, it was coming before that. He and John Tootoosis were sort of rivals. And it was interesting; I think they remained friends but they were rivals in the two different causes that they were fighting. On the one hand, John Tootoosis was fighting, no, felt very strong - a very strong man, you know. I think he was one of the principal guiding forces to the division of the two groups. He had always been fighting for treaty rights, the entrenchment of treaty rights in any kind of Indian movement. And, well, I think that Malcolm realized that this division existed but he was different in the fact that he felt very strongly that the Indians or native people should remain together.

Murray: He wanted to try and mend that division rather than recognize it.

Ed: Yeah, or fight for splitting up into two groups. And, well, yeah, at several of the meetings... I used to also sit on the National Indian Council, the council as such. I forget now exactly how many people sat on the council.

Murray: But they would all be elected to the council would they?

Ed: Yeah. I think at one time Malcolm Norris did sit on the council. I don't know which particular years that would be, during when it existed.

Murray: But up to 1967 or 1968 it existed, eh?

Ed: Yeah.

Murray: Do you recall how often that organization would meet? And did it have provincial parts too? How did that whole organization work?

Ed: No, they didn't have any provincial parts to it. I think that the organizations that existed provincially were affiliated to it but not on a, I don't think its constitution read that the National Indian Council shall represent these provincial bodies.

Murray: It was more informal than that.

Ed: It was more informal than that. So that each year that they held their annual meeting, you know, there would be a certain number of people invited and their way would be paid for. Through grants, I think, from the Secretary of State or Department of Indian Affairs, or a combination of both. And I think that in 1966 or the later part of 1965, the Secretary of State did try to give them funding so that they could maintain the national office. And as a matter of fact they did until Kahn-Tineta Horn started asking questions or had, you know, some of the MPs... And as a matter of fact, they did get somebody to offer the national office. The executive director was hired at the time. I think it was Wilfred Pelletier. But this is during the presidency of Wuttanee, of Bill Wuttanee. And after the questions were asked, the House of Commons asked how exactly the National Indian Council is spending that money, and an investigation pursued so that funding was cut.

Murray: Kahn-Tineta Horn was the one who prompted this investigation was she?

Ed: Yes, yeah. This is as a result of personal feud between herself and the president at that time which was Bill Wuttanee. She had been chosen as the National Indian Princess. I forgot exactly what year that was.

Murray: Yeah, I remember something about that.

Ed: Early sixties. I think it was... not early sixties... 1963? 1964? And after that, the following year because she was criticizing the president and the council, her title of Indian Princess was taken away which, you know, she...

Murray: Quite complicated.

Ed: Yeah.

Murray: Were the charges she made legitimate charges and was that why the funding was cut off? Can you remember the details of that situation?

Ed: Well, this is even prior to the time that, you know, the governments had even started giving Indian organizations money to operate. I don't know if it's core funding, you know. And so that I think that the people that were, the executive director for the organization and the council were just learning how to properly spend these kind of monies. And certainly, at that time, I suppose, they may have been misspending small amounts of money.

Murray: But not corruption in any way.

Ed: No.

Murray: It was just careless, perhaps, more than anything.

Ed: Yeah. And lack of knowledge of how to spend the monies.

Murray: Accounting for the money.

Ed: Well, like spending too much money on long distance telephone calls, unnecessary trips, stuff like this.
(Inaudible)

Murray: Was that Wuttunee as well or was that another individual?

Ed: No, no, that was just the staff of the...

Murray: Oh.

Ed: Well, I certainly don't think that the charges were founded.

Murray: What year was that that she made those charges? I think you told me but...

Ed: Yeah, about, I would say about 1965, 1966.

Murray: But the organization continued to exist after the funds were cut off.

Ed: Oh yes.

Murray: Until the division in 1968.

Ed: Well, I think they continued to receive some funding and hold annual meetings. I think Ken Goodwill will be able to

give you more. Or even John Lagace because he was then head of that particular, in the Secretary of State's department, that handled the funding to this organization.

Murray: John Lagace.

Ed: John Lagace.

Murray: Is he in town here?

Ed: Yeah. Or Ken Goodwill, he also sat on that committee.

Murray: I'm just trying to get a feeling for what the organization, the National Indian Council, what kinds of things it did over that period of years. Was it a political body? Did Malcolm attempt to give it some leadership in that direction? I'm wondering how he fit in with that, with the purpose of that organization?

Ed: Well, I think that, let's see, all the people that were involved in the Indian movement at that time were I suppose working in the Indian-Metis Friendship Centres. There is not too many of these people that have good jobs. And when you were invited to go to these meetings, you were sort of, I suppose, a person that was independently working towards the betterment of Indian people at the provincial level, you see. Or even at the local level, community reserve level or Metis community level.

Murray: It was volunteer work.

Ed: Yes. And so in that sense, you know, Malcolm Norris was just an individual. Or even for many years prior to that, back to the 1930s, I read that he was very active in trying to help the native people organize into structures, sort of. Governing structures so they can fight for themselves.

Murray: Right.

Ed: And it's only on that basis, as an individual working for... that he got invited to these annual meetings of the National Council.

Murray: You mentioned that the people were elected to the Council as well. How did those elections take place?

Ed: Well, you were invited to the Council. You had to pay membership then. And those people that attended the meeting, it's from this body that the annual assembly of the National Indian Council did it.

Murray: Elected from that group and by that group.

Ed: Yeah.

Murray: Who would decide who was invited? How would that have

worked?

Ed: Well, see again John Lagace would have this information or even Bill Wuttunee would have this information. Another person would be Isaac Beaulieu in Manitoba. I think Isaac may still be connected with the Manitoba Indian Brotherhood in some capacity right now. He may be the vice president, I'm not sure. He's the chief of one of the reserves in Manitoba.

Murray: So the Indian Brotherhood would know where he would be anyway.

Ed: Yeah.

Murray: How do you spell his last name?

Ed: Beaulieu, B-e-a-u-l-i-e-a-u, Beaulieu.

Murray: You say you think it started in the late '50s...?

Ed: I may be wrong there.

Murray: Right. Do you recall who might have first organized that organization?

Ed: Well, it all began as a result of... and I think... I don't know if you talked to Eugene Albert. In Manitoba when the Friendship Centre movement got started, there was a provincial forum called to study or to talk about the Indian movements, sponsored by some provincial agency in Manitoba. And from there resulted people that attended that meeting... Well, as a result of the need of say, a friendship centre in Winnipeg, a friendship centre was created. Then from there, friendship centres were established in some other parts of Canada. After, meetings of say members that were interested in organizing friendship centres across Canada resulted in the feeling that there should be some other body besides, a sort of an independent Indian political body. I don't think it was necessarily called a political body.

Murray: Some organization anyway.

Ed: A native people's movement. That it should be created.

Murray: Right. And the National Indian Council came out of this.

Ed: Yes. After this series of meetings.

Murray: And so the National Indian Council actually was an outgrowth of the friendship centre movement which was first established in Winnipeg. Is that correct?

Ed: Yeah. See, I am getting my facts, I think, all screwed up here because I'm just trying to...

Murray: Sort it out now.

Ed: Yeah, recall. I've never put it down on paper but I think that I've read in some instances, you know. (inaudible) What he mentioned, this stuff of how the National Indian Council started.

(break in tape)

Murray: We talked a bit about that national organization. Could you tell me a bit about what you know of Malcolm's activities in Saskatchewan. That's, of course, where you would have known him. What kinds of things would he be doing there that you're aware of, as far as native organizations were concerned? Or was he involved in any at that time?

Ed: Well, he always attended meetings of the..., I don't know how far back the Federation of Saskatchewan Indians goes but I think that he was active in the formation of the Federation of Saskatchewan Indians, what is now known as the Federation of Saskatchewan Indians.

Murray: It was a different organization.

Ed: It was a different organization. The Queen Victoria Association of Indians and some other name. But he helped in the formation of that organization as well.

Murray: The Queen Victoria one?

Ed: Yeah.

Murray: You know, can you recall when he would have started that organization or helped to start it?

Ed: Oh, that would be back in the 1930s, or the 1940s.

Murray: That was a national organization?

Ed: No, no, it was just a provincial organization.

Murray: Provincial. That would have been an Alberta provincial organization then.

Ed: Well, he helped to start the...

Murray: Saskatchewan one as well.

Ed: Yeah.

Murray: So the Queen Victoria one would have been the organization that existed before the Saskatchewan Federation of Indians.

Ed: Yeah.

Murray: Do you know how long that organization lasted? Whether there was a period of time between the Queen Victoria one and the Saskatchewan Federation? Was there a period when there was no organization?

Ed: Well, there was always an organization of some kind. I think there was even before the Federation, there was another association. Well, it was the same association really but it went by a different name.

Murray: So there was a continuous organization that changed names?

Ed: Yeah, yeah. But John Tootoosis would be able to fill you in there.

Murray: Right. So he's been involved for a long time in the whole thing?

Ed: Oh yes, that's for sure.

Murray: And he knew Malcolm throughout that period?

Ed: Yeah. My God, I'm not much of a help am I?

Murray: No, you are. You are extremely helpful. Many of the things you're saying I haven't heard before. Even if you don't remember the details, at least I know now what to look for, so you're being very helpful.

Ed: Yeah, see, as far as I know, he graduated from University of Saskatchewan in the... What was this study of stones and...?

Murray: Archeology or...?

Ed: No.

Murray: Geology?

Ed: Geology, yeah. And from there, I think that he went to Alberta and helped organize the Metis there. I don't know how long he worked in Alberta but he certainly worked for a number of years in getting the Alberta provincial government to recognize the Metis and got as a result of his... along with some other people, Jim Brady and I don't know who the others are...

Murray: There was Pete Tomkins probably.

Ed: Yeah. They convinced the provincial government to enact the Metis Betterment Act in Alberta.

Murray: But Malcolm had been to school in Saskatchewan before he went to Alberta then, is that it?

Ed: Well, this is what I understand.

Murray: Right. And he took geology at the University of Saskatchewan. When you talked with Malcolm can you recall what things seemed to be most important in his mind as far as the goals for native people? What were his specific causes?

Ed: Well, I think that he was always, it seemed to me that he was always bitter. You know, in my mind, of what I knew of him. He was tremendously anxious that... I don't know. First of all, he was bitter because native people were not being given the recognition by the major society and he was anxious that the Indian people should organize. He was exasperated because he felt there was so little time left for Indians. Well, first of all, he knew that the Indians were sort of behind the times. They weren't able to organize themselves and he felt a tremendous urge that time was running out for them to organize because he felt there was going to be more and more influx of, say, the white people. So that their voice would become smaller and smaller as the white population increased. And the combination of the two were, the Indian was uneducated and did not see their scope of life as beyond their little communities and...

Murray: They didn't see what was in store for them.

Ed: He felt they didn't see the overall, you know, political structure in the whole province and from the community, provincial, and national level. And he really felt more work should be done in this area. And that time there was hardly

any people working in this area. He saw that, well, the band councils were essentially very weak at that time. And virtually no organization at the community level in the Metis communities, where the Metis communities existed.

Murray: Right.

Ed: He didn't see what has happened since then where, across the country, as a result of the division of the Metis and non-status Indians, and the treaty returning to their respective camps... It resulted in the formation of the National Indian Council and then the push for the setting up of provincial Metis associations and, in turn, resulted in organization of the Metis people into self-governing bodies in their communities. Before his death, very little of this existed. He didn't see this happen. I think that had he been alive today, he would be a little more happier. I don't think that he was altogether happy in the division of, say, the people.

Murray: Right. He saw that as a sign of weakness if the two divided.

Ed: Yeah.

Murray: Do you think he was also bitter because native people didn't respond to his suggestion that they needed to organize? Was that part of his bitterness as well? That native people were perhaps slow to realize their situation was a dangerous one?

Ed: Well, see, I think that he understood what was happening more than they could. And when at the time that he was haranguing the masses or the native masses, you know, they didn't realize what he was saying. Very few people realized what he was saying because every time he would get up to speak, he seemed like he was talking over their heads. It seemed to me you know, that was the case. Whenever I heard him speak to these native masses, I'd look around after he'd make a speech. There was some real good insight into exactly where the people were but, you know, it didn't sink into their heads that this is exactly what the case was.
(End of Side A)

(Side B)

Ed: ...but certainly at the annual meeting of the Trappers' Association in northern Saskatchewan.

Murray: So Malcolm would be showing up at almost every meeting where native people were involved. Is that your memory of him?

Ed: Well, not all of them. But certainly the most important ones. He was very active. I think that he was well thought of by the native people in the province. They felt that he was an Indian leader, so he was always invited to attend these meetings.

Murray: Always welcomed him.

Ed: Yeah.

Murray: What was his recurring message at these, in his speeches?

Ed: Yes, well, the need to organize.

Murray: That was the primary thing.

Ed: The need to organize and to understand the political structure. And he was a staunch supporter, of course, of the NDP.

Murray: Right.

Ed: I think that he realized that the Indians or native people were basically socialists in Philosophy, seeing that they lived communally and did things together. So he felt that if he could get them organized, that they could be persuaded, I suppose, to join his political philosophy, his political way of thinking, because they were so similar to socialists.

Murray: Right. Did he express this explicitly, the fact that he felt that native people were...?

Ed: Oh, he didn't push the socialist philosophy so much. He didn't.

Murray: But what about in private conversations with you? Was that his feeling that he expressed to you, that because native people had lived communally that they would be more likely to accept socialism.

Ed: Yeah. He did.

Murray: But at meetings he would just express the need to understand the political system so he wasn't pushing one particular one over the other.

Ed: To understand. He wanted to try to explain to the native people exactly where they fit in the political system in the country. And sometimes, I don't know whether he really got through to the masses because at that time, as I say...

Murray: It was very new to them.

Ed: Yeah. Let's say that people were only concerned about their immediate families even. You know, and not think about their next door neighbor or their community. Their thing is to find someone who would help them fight for, you know... their family's probably on welfare and they're only thinking about their immediate families, their needs.

Murray: Right. So in fact, native people at that time really weren't living a communal kind of life. It was a very individualistic sort of situation.

Ed: In some cases, it's true. But I can't say that happened in the majority of cases. I think that on the reserve, though, it may be different because they are always for... oh since the reserve system was created, that they fought for their own reserves and...

Murray: Right. For the rights of the community.

Ed: Yeah.

Murray: Whereas the Metis people were forced to fight for the family unit rather than the tribal unit.

Ed: Yeah.

Murray: Do you think Malcolm recognized that difference in the Metis and Indian peoples?

Ed: Oh, I imagine he did. He never said that to me but I would imagine he knew that this was the case.

Murray: Did he ever mention in his speeches anything about the NDP, that he was a supporter of the NDP, or did he leave that kind of politics out of his speeches?

Ed: I think he left that kind of politics out of his speeches but everybody knew that he supported the NDP. And I don't think begrudged him because of that fact. They just knew that he did.

Murray: Would they know that through his activity during elections, was that part of...?

Ed: I think that certainly the white people that were in control at that time knew of his political leanings and that, you know, the Indian voices were becoming louder and louder and that he was active in these meetings with native people. And perhaps, maybe the white people certainly begrudged him because he held sway over the masses.

Murray: He was effective.

Ed: Yeah. But I don't think he, himself, pushed the socialist philosophy onto the native people.

Murray: Would it be true to say that one of the reasons they knew that he was an NDP supporter was that those who were against him would spread this around and, would that be...?

Ed: No, I don't think so. Now, some other native people might think differently than I.

Murray: But you didn't get that impression?

Ed: No. I didn't get that impression, no.

Murray: When he spoke, what kind of speaker was he? Was he an emotional speaker when he spoke?

Ed: Yes. He always seemed to me very serious and got very emotional because of his tremendous feeling that, you know, if we don't organize now, we're going to go down.

Murray: That urgency.

Ed: Yeah.

Murray: There was always an urgency when he spoke.

Ed: Yeah, he felt there was such an urgency.

Murray: Did he express that in his speeches as well, that he thought it was urgent? Or was that urgency something that just came out in the way he spoke?

Ed: No, I think that he always felt that. It seemed to me

that he always felt this urgency and whenever you met him, and get into conversations with him, he would try and relate to you... Like, if I could compare him to someone else like John Tootoosis, on the other hand. He'd been fighting almost probably as long as Malcolm. John, after a meeting was through, he would go and socialize. And he felt that, oh well, whatever is going to come is going to come. And was willing to wait until, you know, people were sufficiently enough aware that they themselves were convinced that there was a need to organize; whereas Malcolm, on the other hand, always felt this continuous urge, no matter after a meeting, you know. I think that it affected his health in the end. This continuous feeling of urgency that we have to get these people organized.

Murray: You mentioned that John Tootoosis after a meeting would mingle with people and socialize with people. What would Malcolm do in contrast or in comparison?

Ed: Well, very seldom he would come and socialize or drink with the gang as it were. And chitchat because I don't think

he was that type of guy. You know, he was just...

Murray: When he talked, he talked about important things.

Ed: Yeah, yeah.

Murray: So he would more likely go home after a meeting than go to the pub with a bunch of people.

Ed: Yeah.

Murray: Do you think he associated in his personal life very much with native people or was it pretty strictly on a basis of organizing that he dealt with native people?

Ed: Well, that I can't tell you because I wasn't with him that much. But I was certainly an admirer of his because it seemed to me he was one of the few Indian leaders who knew where the Indians stood at that time. And when he talked, you know, everybody would listen to what he had to say, especially the ones that understood where things were at. And of course, those people were few and far between.

Murray: Especially at that time.

Ed: Yeah, especially at that time.

Murray: Did he influence you and your understanding of the situation do you think?

Ed: Well, he influenced me in the need to work towards the betterment of Indian people. That's where he influenced me. And, well, I've been working since then for the native people of Canada, you know. I still am indirectly. I'm in government right now but working with a program that deals with native

people. And I'm only doing this to get experience in working with the government, to go back to working for native people in the future.

Murray: Right. Do you think Malcolm influenced quite a few people in that direction, to work for them?

Ed: Oh, I think so. Most certainly. I think he had a tremendous influence on a lot of people, even if they don't say so. Those people that knew him, anyway.

Murray: Couldn't help but listen to what he had to say.

Ed: Yeah. Have you talked to Don Nielson yet from Saskatchewan?

Murray: I've tried to but he's a hard man to track down. I'm going to be going to Regina and I'm sure I'll get ahold of him but I know that Don worked with Malcolm closely in organizing the Metis Association.

Ed: Yeah.

Murray: I know Don but I haven't had any... I've tried a couple of times to get ahold of him but I couldn't. But I will eventually.

Ed: I don't know whether it's true or not but he told me one time that Malcolm had left him some of his writings, Malcolm's writings and books, in the hope that he would someday do exactly what you're doing. And he has been saying he was going to do this but, of course, he has this drinking problem. But I think that you'd get a lot of it from his family. Have you talked to his family?

Murray: No, I haven't. I will definitely. I am definitely going to talk to Don and you think that Malcolm left some of his papers with Don?

Ed: This is what Don tells me.

Murray: Right.

Ed: And I imagine if you talked to Malcolm's wife, you know...

Murray: Yeah, I was going to stop in Winnipeg and...

Ed: Is that where...

(break in tape)

Ed: I attended one of the meetings, one of the last meetings he attended in a wheelchair. And even then there was still, you could feel the bitterness in him in feeling he had not succeeded in his dream.

Murray: Right.

Ed: And I recall one time, I've forgotten what year that was, I think it was 1962 or 1961, anyways the 50th anniversary of - I don't know what anniversary it was - it must have been the 75th anniversary of the victory of the Black Watch over the Metis at the Battle of Batoche. And the Canadian government sent over this Black Watch to the field where the battle had taken place just in front of the church in Batoche. And they set a great big podium. The Canadian government sent out Ethel Brant Monture to review the guard.

Murray: Eek.

Ed: Ethel Brant Monture is an Iroquois Indian from Six Nations Indian Reserve. And she was sent out to review the guard. And of course, this really annoyed Malcolm and he said so. He was one of the speakers to address the people at this time and he let them know in no uncertain terms of what he felt about the Canadian government sending an Indian representative to review.

Murray: The troops who had defeated them, eh.

Ed: Yeah, who had defeated the Metis. And after his speech, he led a group of Metis people at that ceremony up to the grave site of Gabriel Dumont, who is buried in that cemetery, and they said prayers, Indian prayers, over the grave of Gabriel Dumont at this time.

Murray: This was unscheduled.

Ed: That was unscheduled, yeah. And the next day in the Star Phoenix, "Metis Still Rebellious," you know, the headlines. The story of what happened.

Murray: I wonder how he felt about speaking at that commemoration in the first place. I'm surprised in a way, that he would have gone.

Ed: Yeah.

Murray: Do you remember talking to him about it at all?

Ed: Well, he was the senior Metis representative in Saskatchewan so he was asked to address so he had to go. He had to go speak. He couldn't refuse. I imagine that he didn't like it.

Murray: But he felt obliged to represent the Metis.

Ed: Yeah. And of course, you know, he had real harsh words for them.

Murray: You were at that ceremony were you?

Ed: Yeah.

Murray: Do you recall some of the things he said?

Ed: No I don't. Of course, that's a long time ago you see. But I think the Metis Association of Saskatchewan, the Metis and Non-Status Indian Association has the transcript of what he said. I don't know if they have the full text of his speech at that time but certainly they have some of the words. I don't think though they have the full text of what he said because he...

Murray: Ad-libbed I suppose.

Ed: He ad-libbed. And of course tape recorders that time not readily available.

Murray: Right.

Ed: I don't know if it was taped at all. But I think some parts of what he said are written in this news item.

Murray: In the Star Phoenix.

Ed: Yeah, some of it.

Murray: That would have been the Department of Indian Affairs that would've held that ceremony? Who would be responsible in the government for that?

Ed: No, it was I think the Black Watch themselves that wanted to go out there. Probably the Orange Lodge in Ontario that said they were sending out their boys or something like that. It was the Black Watch, anyway, that went out there at that time. I don't know who in government is responsible for... I imagine that they got some money from federal government to send out these people because sent...

Murray: Right, rather expensive operation.

Ed: Yeah, to send out... I don't know how many soldiers plus went out there.

Murray: There were quite a few, though?

Ed: Well, I think the Black Watch still exists so if you went to them...

Murray: They would have that information.

Ed: They would have that information.

Murray: One last area I wanted to cover was the friendship centres in Saskatchewan. Do you recall how they got started and who initiated them? Where the first one was?

Ed: I think the first one was in Regina and I don't know what year that was formed. Of course, in the 1960s. I don't know

the exact year.

Murray: Right. Do you ever recall any activity on the part of the government - it was the Saskatchewan government I think that established a committee for minority rights. Do you recall that organization at all? It was a government committee I think.

Ed: No.

Murray: You don't recall that being active at all? You were in Saskatoon for some time. Was there any attempt in Saskatoon to get a friendship centre organized at the time that the one in P.A. and Regina were operating?

Ed: Well, I was away from Saskatchewan when they tried to get the friendship centre started, and when they did get the friendship centre started. So that's period of... I left

Saskatoon. I was there from about 1960 till about '63 and then I came back ten years later. I went back in 1973, ten years.

Murray: You were gone for the last few years of Malcolm's life then?

Ed: Yeah

Murray: But you must have been back in P.A. at some time because you mentioned the meetings that he was at in a wheelchair which would have been in 1967.

Ed: Well, these were meetings of the National Indian Council at the time.

Murray: And would he attend those in a wheelchair as well?

Ed: Well, he attended that one in a wheelchair.

Murray: That one in a wheelchair. And where would that meeting have been held?

Ed: In Regina.

Murray: In Regina. I've heard from other people that when he was in a wheelchair he would often get quite emotional and often get to the point of breaking down. Some have seen him actually cried. What happened at the meeting you saw? Did he speak quite well or... can you recall that meeting that he attended in a wheelchair?

Ed: I think it was shortly after his stroke and he didn't say too much at that meeting.

Murray: He was more an observer role than a participant?

Ed: Yeah.

Murray: So that would have been, probably 1966 that that meeting would have happened, eh?

Ed: Yes. 1966 or 1965.

Murray: Can you think of anything that I haven't asked about? Any anecdotes or perceptions about Malcolm that might be useful to me?

Ed: Well, I think that you should try and get ahold of his writings or even get access to whatever library he had.

(End of Side B)

(End of Tape)

PROPER NAME INDEX

PROPER NAME	IH NUMBER	DOC NAME	DISC #	PAGE #
BATOCHÉ, SASK.	IH-385	E. LAVALLEE	93	26-29
HORN, KAHN-TINETA	IH-385	E. LAVALLEE	93	5,6
NORRIS, MALCOLM	IH-385	E. LAVALLEE	93	2-4,8, 11-31
TOOTOOSIS, JOHN	IH-385	E. LAVALLEE	93	3,13,22
WUTTUNEE, W.	IH-385	E. LAVALLEE	93	5,6,7

INDEX

INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
LEGISLATION				
-Metis Betterment Act (Alberta)	IH-385	E. LAVALLEE	93	14
METIS				
-Political organization	IH-385	E. LAVALLEE	93	16
POLITICAL ORGANIZATIONS				
-Federation of Saskatchewan Indians	IH-385	E. LAVALLEE	93	12,13
POLITICAL ORGANIZATIONS				
-National Indian Council	IH-385	E. LAVALLEE	93	2-11,30,31
POLITICAL ORGANIZATIONS				
-Queen Victoria Indian Association	IH-385	E. LAVALLEE	93	13
POLITICAL PARTIES				
-CCF/NDP	IH-385	E. LAVALLEE	93	18,20,21