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Department of Indian Affairs and Northern Development  
Ministère des Affaires Indiennes et du Nord canadien

# THE Indian NEWS

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## INTEGRATION CRISIS IN ALBERTA

Harold Cardinal, in a very moving speech, won the support of 1200 University of Alberta students to the cause of the Indian people in northeastern Alberta. He was speaking in a forum at the University of Alberta in Edmonton on Tuesday, October 12th.

He told the capacity crowd, "We want to build a future for our children but we as Indian people are being denied the right to determine our future. We are being denied the right to house our children adequately, and we are being denied the right to decent water."

He said they have decided to appeal to the non-Indian public for support because "we have reached an impasse with the federal government. This is due to a malfunction in democracy. As Indian citizens and people we should have the right to determine the future of our children."

The people are getting upset, he said, because "Chretien has decided to interpret the Cold Lake incident as just another confrontation between Cardinal and Chretien. This is very ignorant because it doesn't change the situation: it still exists. Chretien may feel that he will lose face, but how can he lose face by committing himself to improving the living conditions of the Indian people?"

Cardinal promised that the boycotts would continue, and if no action was forthcoming from Ottawa, boycotts in other parts of Alberta would commence. If this had no effect he said he would ask Alberta's Indian chiefs to take supportive action. "If we have to close every damn Affairs office in this province we will do so."

keeping children out of Harold said, "It is better children to lose one year of so that their brothers will

have the opportunity for higher learning."

Cardinal claimed that the future of the Indian people rests with Canadian citizens, and said, "We are now prepared to go before the Canadian public, to present our case to obtain their support. What we seek is what every Canadian citizen takes for granted."

He further asserted that "if the Federal government does not act, and if we can't get the support of the Alberta government and the Canadian people, then our leadership will continue to escalate our actions — even if it means every one of our leadership has to go behind bars."

"We are not trying to stir anti-white feelings — we are trying to ensure a future for our children."

About Indian Education, Cardinal claimed that "under the provisions of the federal Indian Act, we have no legal voice in determining the course of Indian education in and out of the reserves. Other persons and groups, such as the Minister of Indian Affairs, provincial Ministers of Education, provincial school districts, religious groups and charitable organizations all have the legal right to administer Indian education. We are thusly reduced to subservient Indian subjects who are supposed to be always receptive to the mixture of Indian education discharged at us."

He also said it was not true that Alberta Treaty Indians can sit on provincial school boards which is contrary to what Jean Chretien said in Thunder Bay, Ontario on September 17th. The present Alberta School Act does not allow it. Harold said, "For three years our efforts to get the Alberta School Act favorably amended have resulted in nothing but frustration and failure."

(see page 4)



Harold Cardinal, the young, aggressive leader of Alberta's Indian people makes an appeal for non-Indian support.

## JEAN CHRÉTIEN REVIEWS DEMANDS

The Honourable Peter Lougheed,  
M.L.A.  
Premier of Alberta,  
Parliament Buildings,  
Edmonton, Alberta.

Dear Premier Lougheed:

The Prime Minister has brought to my attention your telegram of October 20 about the Saddle Lake, Kehewin and Cold Lake Indian people.

Firstly, may I say how I welcome your statement that your government regards Indians as citizens of the province and has responsibilities to them. This constructive attitude will certainly help the Indian people on reserves receive more of the same benefits that accrue to other citizens in your province.

Secondly, I want to acknowledge your government's concern for the seriousness of the situation and immediately assure you that I have regarded it to be so from the very beginning. Any situation in which parents have been persuaded to use their children to support their demands cannot be regarded any other way, particularly when this means their children are being denied the very skills they need to enable them to participate in society in a full and satisfying way.

Thirdly, you have urged my Department to overcome the impasse and to settle matters in these communities. Perhaps, therefore, it would be useful to briefly summarize the demands received and the response made to them.

(see page 4)

FOR CIRCULATION





## LES DROITS DE L'HOMME— UN PONT ENTRE LES CULTURES

“La liberté, l'égalité, la dignité de l'homme, la société juste — ces valeurs transcendent toute discussion. Tous les hommes, quelle que soit leur race, leur religion ou leur couleur, aspirent à ces idéaux; l'humanité ne les atteindra pas de sitôt, mais elle doit en rêver, de peur de s'abaisser au rang de robot.” C'est en ces termes que M. Butch Smitheram, président de l'Association des Indiens non inscrits de la Colombie-Britannique, s'adressait aux 150 délégués et observateurs, lors de la Conférence sur les droits de l'homme, que se déroula à Quesnel (C.-B.) les 2 et 3 septembre derniers.

La Conférence était patronnée par l'Association des Indiens non inscrits de C.-B., l'Union des chefs indiens de C.-B., le Conseil des droits de l'homme de C.-B., le Conseil canadien des Chrétiens et des juifs et le Conseil des ressources et des services du district de Quesnel. Le chef Dan George y présenta un plaidoyer éloquent des droits de l'homme: “Nos enfants seront demain des adultes; nous devons leur donner l'exemple. Dans le vocabulaire apporté au pays par les non-Indiens, trois mots brillent comme des bijoux: amour, charité et fraternité. Encourageons nos jeunes pour que, forts de notre exemple, ils fassent demain un monde meilleur. Ils s'y intéressent; car comment expliquer autrement la participation à cette Conférence de tant de jeunes. Nous devons tous vivre égaux sans distinction de nationalité et bannir la discrimination de la terre, dont nous sommes tous issus.”

Au cours de cette conférence, les Indiens inscrits, les Indiens non inscrits, les Indiens de l'Est du pays et les non-Indiens intéressés se sont groupés en équipes et en tables rondes pour discuter.

Selon M. René Nahanee, représentant des Indiens inscrits à la table ronde sur le logement, la santé et le bien-être social: “De nombreux jeunes Indiens sont obligés de quitter la réserve, à cause de la pénurie de logements décents. Dans la plupart des réserves, il y a des gens qui attendent depuis cinq à dix ans pour un logement, à cause de la longueur des listes de priorité et du manque de fonds pour le logement. La bande Squamish, à North Vancouver (C.-B.), a tenté de résoudre ces deux problèmes par le financement d'un ensemble de logements, grâce à un prêt de la Société centrale d'hypothèque et de logement. Les logements seront prêts le 1er novembre; la plupart des locataires seront de jeunes couples. Le loyer variera de \$100 par mois pour un logement de

deux chambres à trois étages jusqu'à \$110 pour un logement de quatre chambres. Après un an, les locataires pourront choisir de continuer d'y vivre à loyer ou d'acheter le logement, moyennant un prêt hypothécaire d'une durée de dix ans.”

Mme Evelyn Paul, directrice générale de l'Association des ménagères-visiteuses de la Colombie-Britannique, fit remarquer que le financement de logements d'Indiens grâce à des prêts de la S.C.H.L. était une entreprise risquée: “Qu'arrive-t-il si un Indien manque un versement? Qu'arrive-t-il s'il ne peut obtenir un emploi après avoir emménagé?” M. Butch Smitheram exprima aussi son inquiétude à ce sujet, puisque l'Association des Indiens non inscrits de la Colombie-Britannique achève la construction d'une série de logements, à Chetwynd (C.-B.), grâce à un prêt de la S.C.H.L. “Si un Indien ne peut payer son loyer ou les versements d'hypothèque”, dit-il, “la maison pourrait être vendue à n'importe quel résident de Chetwynd.”

A l'égard des logements dans les réserves, Mme Paul ajouta: “La majorité des logements d'Indiens sont de très mauvaise qualité, du fait que la plupart des entrepreneurs sont en même temps des inspecteurs. Il nous faudrait des inspecteurs indiens pour contrôler la qualité de tous les logements construits dans les réserves. Dans la mesure du possible, il faudrait engager des Indiens pour la construction des logements, car ils s'intéresseront au travail.” De son côté, M. Ben Paul suggéra qu'on augmente les subventions afin de permettre la construction de logements de meilleure qualité dans les réserves.

Au sujet de la santé et du bien-être social, M. René Nahanee fit retomber sur les média d'information la responsabilité de l'abus de la drogue chez les jeunes Indiens. Il ajouta qu'il fallait faire quelque chose avant que la situation n'entraîne la déchéance des Indiens: “Les drogues ont le même effet que l'alcool eut jadis sur les autochtones.”

“Les tribunaux sont coupables de discrimination envers les Indiens”, fit remarquer M. Ben Paul, représentant des Indiens inscrits, à l'appui de données statistiques, citées par M. Butch Smitheram, d'après lesquelles 50 à 60% des prisonniers étaient d'ascendance indienne ou métisse. Les deux orateurs ont prétendu que les tribunaux favorisaient les Blancs anglosaxons et protestants, qui peuvent se payer de bons avocats: “Les Indiens, qui

ignorent les dédales de la Justice, sont ainsi victimes de discrimination. Le juge demande à l'intimé s'il plaide coupable ou non coupable; l'Indien plaide coupable, le non-Indien plaide non coupable, de sorte que le tribunal doit prouver sa culpabilité.” M. Ben Paul insista: “Il nous faut mettre sur pied un comité d'aide juridique.” M. Smitheram, de son côté, ajouta: “Les Indiens qui sont coupables doivent être punis, si les criminels de la société sont punis. Nous avons banni le peloton d'exécution de la dernière Guerre mondiale et le bûcher des sorcières, mais la prison n'est pas la solution: les personnes coupables de délits mineurs y apprennent à devenir de plus grands malfaiteurs. Les Indiens du Canada ne constituent que 2.5% de la population mais il y a quarante prisonniers indiens pour chaque prisonnier non-indien. C'est le signe de l'éclatement de la société des autochtones, même si la plupart des prisonniers purgent une peine pour un délit mineur.” Un délégué non-indien de Quesnel ajouta: “Les Indiens sont essentiellement peu communicatifs, et nos tribunaux ne sont pas justes envers les personnes qui ne savent pas s'exprimer en anglais avec la même facilité que les autres Canadiens.”

M. Katz, président du Conseil des droits de l'homme de la Colombie-Britannique, résuma les activités de la conférence en ces termes: “La discrimination consiste à profiter de façon exagérée d'une situation où nous avons l'avantage; nous devons le reconnaître et l'admettre, mais nous devons y voir, car la discrimination sacrifie les droits de l'homme au profit des avantages économiques. Il ne suffit pas de savoir que la dis-

crimination existe; il faut y remédier. *Comprendre les droits de l'homme, c'est aider les autres à en jouir.*”

Parmi les recommandations de la conférence, on note:

a) Il faut entreprendre l'éducation des enfants à un âge plus précoce et le système éducatif doit tenir compte des antécédents culturels des élèves. Les écoles devraient avoir à leur disposition des fournitures qui reconnaissent la différence entre les cultures. Il faut mettre au point un programme d'études qui fasse état de ces différences avec des textes qui admettent le concept de la mosaïque canadienne.

b) Chacun doit pouvoir comprendre le système juridique. Les nouveaux Canadiens et les Indiens peuvent avoir besoin d'aide dans ce domaine-nous devons donc trouver un moyen de les éduquer en ce sens. Nous devons permettre la communication non verbale dans notre système juridique. La vieille maxime selon laquelle “L'ignorance de la loi n'excuse personne” ne vaut pas lorsqu'il n'y a pas de moyen de remédier à cette ignorance.

c) Il faut amplifier les programmes d'éducation des adultes et l'industrie doit lancer la formation en cours d'emploi. Il faut aussi mettre au point des cours de formation pour les groupements minoritaires et culturels.

d) Les délégués ont adopté une résolution visant la mise sur pied, à Quesnel, d'un comité des droits de l'homme chargé de mettre ces idées en vigueur dans cette localité.



Coordonnatrice de la conférence sur les Droits de l'Homme, Madame Kitty Maracle est photographiée avec un délégué indien de l'est à la suite d'une réunion tenue à Quesnel, C.-B. qui fut une réussite.



# THE Indian news

Editor — THERESA NAHANE

Editorial Assistant — DAVID MARACLE

*The Indian News is a publication devoted to news about Indians and Indian communities in Canada and is a vehicle for the free expression of viewpoints and opinions held by Indian people. The opinions and statements contained in its pages are not necessarily those of the Department of Indian Affairs and Northern Development, which produces this publication each month for free distribution to Indians and other interested persons and organizations. Any article may be reproduced provided credit is given the author or this paper.*

400 Laurier Ave. W., Room 360, Ottawa, K1A 0H4, 995-6386

## Historical Notes

Winnipeg, December 1939

*When us Indians from St. Regis go to places nearer our home to sell our baskets the men from the papers come to talk to us and ask questions and visit with us and then they put the things we say into the paper with a lot of things we don't say at all and we like to see the names in the paper and we send it home. The paper men don't know us in Winnipeg and they don't come to see us so I thought I'd just tell you about us being at the Company Store. They treat us good. We don't just sell our own baskets but we sell for all the Indians other places. Other Tribes too. I am writing this to the Free Press because we buy that every day because we are staying in a place on that street. Most places we go we have a bigger bunch but on account of the railway tickets there are just six of us here. Pete, he's my husband, and Charlie and his wife, and young Eunice and Big Joe. Ka-Ien-te-res, our friend from the Department in Ottawa came first and got things ready for us and we keep house in a place on your street not far from the Bay.*

*Things is going pretty good too, except we got a cold on the train because the first night the air hole blew hard on us but then the porter showed us how to turn it the other way. Joe forget his dyes and Charlie's wife won't give him any until he buys her some candy and he says he just has money for his chew tobacco until pay day so he don't color his baskets except when she eats her lunch behind the curtain. Another day Eunice the weaver lost the two smooth sticks she has to have when she threads her loom because one of the cleaning men threw them out but not on purpose. Her hair stood up for a while but Mr. Price the man in the brown coat made her two new ones and they are better than the old ones.*

*A lot of people say we are not real Indians. Not black enough. I guess they don't know how many kinds of people there are in the Tribes of North America. It was the white people who named us Indians and my son Alex is educated in Cornwall High School and he says the white men who came to this country long ago thought it was India and called the people here Indians, and he was a long ways out. I guess that was maybe the first mistake the white people made about us. Then the soldiers and missionaries and traders couldn't say our own names and they gave us white names. With my people when they give an Indian name to a white friend it is an honor. It is a sign of affection. It is to adopt them to us and to try to do well for them. We think sometimes it is different with the white people when they give names to us. I guess if the white fellow who thought he was in China when he got to Montreal would have called us Chinamen, but I know I am a Canadian Mohawk of the Mohawk Tribe of North America.*

*Lots of customers here ask us why we never did this in Winnipeg before. Its funny they don't know that. It was the Honorable Crerar who started this Indian Welfare Service and he got the Honorable Hoey to come to Ottawa a couple of years ago and they are both from Winnipeg. He's the Mr. Crerar that's in England right now helping King George about Canada and the war.*

*Every day something interesting happens at the Store, and today a whole bunch of nice young fellows came to see us. They said they came from the training school over at the house. It must be a big house because there a lot of them. They are all going to different places to work among Indians when they finish at that school. They wanted to see everything we make and to know what materials we use and they liked seeing all the different things. They stayed quite a while and they said that when they go away North and East and West to work among our people they will remember this visit with us and speak of it.*

*If any of your paper men want to visit us tell them to come early because we get awful busy. Ka-Ien-te-res says I can't write the name of the store in this letter because you wouldn't like it, but you can ask Mr. Klein or Mr. Douglas or any of the men you seen wearing our woven ties. They all know where we are and come to see us often and we like it.*

From yours truly,  
Gierekete (Mrs. Pete Garrow, St. Regis)

## Letters to the Editor

I received today my copy of the MAY issue of your paper. I have no wish to receive news five months old so please remove my name from your mailing list.

This incredible delay is just another example of the government's inability to get off its ass and DO something.

David E. Pinto,  
Montreal, P.Q.

**EDITOR'S NOTE:** *We extend sincerest apologies to our readers for being so far behind and wish to assure them that we are doing everything humanly possible to be caught up very shortly. We are dropping the name of the month until such time as we catch up because it would create unnecessary confusion to have October news in a July paper. The news is current despite the name of the month. Also, the delay in the paper should not be taken as an example of government "inability, etc." — it is an individual responsibility readily accepted as a challenge by the new staff of THE INDIAN NEWS.*

I am enclosing a very brief outline of an exchange program we carried out in July, between Saskatchewan farmers and the Indians at Yellowknife and Fort Rae.

I thought perhaps it might be of some interest. If you want more information on the project, I would be only too happy to give it to you.

I wrote the brief and submitted it to the Department of the Secretary of State and did the organizing. I feel it was a success, at least from our point of view.

I am a national director of the National Farmers Union, a grass roots organization of farmers. We are kept busy fighting the farmers' battle and haven't been able to make

much headway against the bureaucrats. They are putting roadblocks in our way continuously, by every method possible.

You have probably read of the action in P.E.I.; the Kraft boycott in Ontario, and so on.

We feel that our only hope, and the only hope of other minority groups, is to make alliances with each other and perhaps through our collective power get action.

### North West Territories Travel Exchange

An exchange of white Saskatchewan farmers and Dogrib Indians from Yellowknife and Fort Rae was carried out in July 1971. This project was financed by a travel grant from the Department of Secretary of State.

The purpose of the exchange was:

1. To know our fellow Canadians better,
2. To create a better understanding between Indians and white people,
3. To learn of each other's problems.

Reasons for an exchange between such widely separated areas were:

1. Physical geography entirely different,
2. An area where fishing and hunting were the livelihood as opposed to extensive agriculture in Saskatchewan,
3. A new and exciting experience for both groups.

(a) so far south for the northern people, and so far north for the southern people.

(b) an entirely different way of life for both groups.

(c) the Indian people know very little of farming, e.g. farm animals, farming machinery.

The program was organized by the National Farmers Union and the North West Territories Indian Brotherhood.

The Saskatchewan people (twenty-seven including fourteen teenagers) lived with the Indian in Rae, participating in their day-to-day activities, such as fishing, berry picking, etc. Some learned to make bannock, dry fish, and make mocassins.

The Indians (twenty-five ranging in age from twelve to seventy) were hosted on the farms, and were included in the activities on the farm.

In a meeting with Chief Arrowmaker and his band council at Rae,

we felt we achieved a mutual understanding that many of the Indian's and farmer's problems are similar. We are both minority groups subject to bureaucratic decisions which affect our livelihood, without consultation. Many years the Indians were forced off the land and put on reserves. Today the farmers (because of bureaucratic decisions) are being forced off the land into urban ghettos, and the farms are coming under corporate control.

(see page 4)



## CHRÉTIEN REVIEWS . . .

(continued from page 1)

The Indian leaders of Saddle Lake, Kehewin and Cold Lake are seeking new education plant costing \$5.5 millions and other community improvements at present unestimated but likely to far exceed this sum. The amount budgetted for new construction alone in these communities in 1971/72 is roughly \$0.5 million. Budgets are allocated on the basis of need and equity and on my instruction Indian band councils and provincial Indian organizations are being involved in the budgetary process. However the Indian Association of Alberta chose not to recommend allocations as between districts. The Indian leaders have been informed, however, that to accommodate their present demands would mean shifting funds from other districts in the province.

In response, I promised that immediate steps would be taken to repair present school plant, to improve the water supply including the provision of water trucks and cisterns where necessary and to replace one school building presently in use as a kindergarten. I also agreed to supply two portable classrooms for another six room school though the teacher-pupil ratio already far exceeds provincial standards. However, this response has not been accepted by the Indian leaders and indeed the chiefs asked that the water supply and school repair work be stopped.

The Indian leaders are insisting that additional funds be provided over and above present budgets to meet their demands. You may not be aware that Indian-Eskimo Affairs has been given a high place in priorities established by my government and the allocation of financial resources bears this out. Expenditures on Indian-Eskimo programs in my Department alone have almost doubled in three years from \$137 millions in 1968 to \$263 millions in this year. This does not include expenditures by other departments such as National Health and Welfare, Secretary of State, DREE, etc. Alberta Indians, 11% of Canada's Indian population, have received their share of my Department's expenditures, rising from \$15 millions in 1968 to more than \$30 millions planned this year — despite the fact that collectively they hold more than 1/3 of the band fund financial resources in Canada. In the last four years nearly \$800,000 has been allocated to housing, roads, wells and other improvements in the three communities with grants of up to \$8500 for each of 62 new homes constructed. My government will continue to give high prior-



ity to Indian-Eskimo Affairs but the allocation of resources at the level demanded for these communities and applied equitably to other Indian communities across Canada would, in my view, be neither realistic nor consistent with prudent and responsible use of public funds.

Finally, another problem raised by the Indian leaders relates to the degree of control Indian parents have over the schools educating their children, a subject which I have raised on more than one occasion with provincial governments including your predecessor.

You may not be aware that my Department has 5,952 children in schools operated by your province for which we have purchased places valued at \$25 millions at today's prices. A number of these places are for Indian students in the communities in question. Perhaps this is one area coming under provincial jurisdiction where more progress might be made with Indian parents ultimately participating actively in the operation of those schools.

As you can see I have made a number of efforts to come to an agreement with the Indian leaders in these communities. Offers have been made that would substantially meet the most pressing needs. Unfortunately, these have been rejected. I am very deeply concerned about the situation and I am particularly distressed that the children are being made to suffer. I therefore welcome your offer to assist with the settlement of this problem. I shall continue to seek a constructive means of meeting the needs of the Indian communities and I would be pleased to hear further from you on this important matter.

Yours sincerely,

Jean Chrétien.

## INTEGRATION CRISIS . . .

(continued from page 1)

Mr. Cardinal explained that the central issue involved in the Alberta crisis is one of self-determination in "all matters concerning Indian school construction, operation and administration". He urged that "funds allocated by Parliament for Indian education are rightfully ours. On the strength of this, we should have the innate right to make all important decisions relating to the education of our children, including: setting of general educational objectives, arriving at priorities for school construction as they relate to location and size of operation, hiring of administration and teachers, operation of bus routes, curriculum developments, etc."

He also made reference to the Fifth Report of the House of Commons Standing Committee on Indian Affairs and Northern Development, released on June 22, 1971. "The Committee has made it abundantly clear that Indian day schools operating in reserves should be models of excellence in Indian education, setting a standard in physical structure, administration and organization, curriculum development, and results achieved. The implication is that other schools, e.g. integrated schools, could emulate the Indian community schools. There can be no models of excellence in our reserves if we must continue to operate obsolete, make-shift schools that are grossly inferior to those of our non-Indian neighbors."

Mr. Cardinal accused the Indian Affairs Department of carrying out the policies of the White Paper which was objected to by the majority of the Indian population in Canada. Integration is one of those policies. In his speech on Indian education in Thunder Bay, Chretien gained disfavor among the Indian populace because "he failed to mention the present dire social problems of Indian youth who have become only marginally educated in integrated schools that are totally irrelevant

to our way of life and tribal aspirations. We find our youth in a social morass that causes them to wonder who they are, how they can relate to their parents and elders, and how they can make their livelihood in their own greatly loved communities."

Some changes are being made in integrated schools, he said, but they are taking place too slowly. "The evidence of Indian social disorder is everywhere about us and our youth are most gravely injured and disabled. We blame blind, paternalistic bureaucracy and acute cultural conflict for these circumstances. In Alberta the suicide rate for young Indian girls is ten times the provincial average for the non-Indians. Why, we ask? Forty per cent of the jail inmates are Indians and, of these, many are youth. . . . The life expectancy for Indian women is tragically placed at 24 years. For Indian men it is only slightly better at 34 years. Recent research studies indicate that 68% of the labor force is unemployed among urban Indians, and 66% for rural reserves. What, then, are we being educated for? Resource development must come first! Human development must be nourished!"

He stated that there is a definite need to relate educational progress to the social context of the Indian people. "We are the sole persons who have the wisdom and impartiality to judge the effectiveness of all educational programs affecting our children. Reforms are in order but we are learning that reforms require more than ordinary attention and persistence, since our past pleas have fallen too often on deaf ears."

Mr. Cardinal then appealed to the University students for moral support for the actions taken by Indians in north-eastern Alberta. The student council at the University of Alberta in Edmonton passed a motion supporting the Indian people a few days before the forum.

## LETTERS . . .

(continued from page 3)

A mutual respect developed between the two groups. The people of Rae realized that we had not come with a selfish motive in mind. We had come to learn. We were accepted and the marvellous hospitality which was extended has to be experienced to be appreciated.

We sincerely hope the Indians from Rae and Yellowknife found their experiences in Saskatchewan to be as profitable and satisfying as ours.

Yours sincerely,  
Mrs. Winnifred Miller,  
Saskatoon, Sask.



## from the U.S. —

### WASHINGTON COMMENTARY SEPTEMBER'S SWING TOWARD SOVEREIGNTY

"We will look at the whole bureaucracy with regard to the handling of Indian affairs and shake it up, and shake it up very good. Frankly, when you look at how we have handled the Indian problem over the history of this country, it is a disgrace. And much is due to the fact that the bureaucracy feeds on itself, defends itself, and fights for the status quo and does very little, in my opinion, for progress in the field."

RICHARD M. NIXON  
(Sept. 25, 1971)

BY RICHARD LA COURSE  
American Indian Press Association

WASHINGTON, D.C. — (AIPA) — The overture to the Indian sovereignty revolution is suddenly and unexpectedly complete after a series of unprecedented September events.

Tenuous and fragile as that revolution for self-rule remains, its impact on policy-makers in the nation's capital was stunning. For in the first time in this century the nation's scattered Indian peoples rallied over common causes in a rare political alliance and set the White House itself on a different course.

The most visible effects of that alliance are a new Indian Water Rights Office to be established in Washington, D.C., a national advisory board of reservation and urban peoples to counsel the Indian Bureau and Interior Secretary on Indian policies and programs, and a pledge by Interior to the National Congress of American Indians and the National Chairmen's Association that they will review the BIA budget for next year before its approval by Interior Secretary Rogers C.B. Morton.

The invisible effects are the subtle shifts in personal relationships of those in authority in Indian affairs here, while personnel reassignments remain in the offing.

In the brief period of a single month's time, both urban and reservation Indians appeared to coincide in common causes of concern, appealing both to the nation and its architects of Indian policy in an unparalleled series of developments. September's developments were these: -

— The NCAI initiated a policy assault on the White House in the first week of September, charging

the administration with a breach of promise in six major areas of national Indian concern, and stating that until the President reasserted his announced policies both in terms of programs and personnel, the faith of American Indians was "shaken."

— The new association of elected tribal leaders (NTCA) gathering in the Navajo bailiwick of Window Rock, Ariz., on Sept. 10, heard Navajo Chairman Peter MacDonald lacerate "old-line appointments" within Interior and the Bureau. MacDonald also assaulted some recent appointees by name within those agencies who appeared to him to be stalling — and in some cases reversing — announced policies concerning Indian sovereignty.

MacDonald, an articulate Southwest leader whose political star is rising rapidly across the country, further proposed an Indian "truth network" nationwide to accost federal officials around the country in their public appearances with the "alternate truth" of Indian realities.

MacDonald proposed independence of the Indian Bureau from Interior, under "receivership" status in the Executive Office of the President as long as Indian existence and Indian rights were imperilled by conflicts of interest within the Interior Department. MacDonald stung Morton appointees by labeling them a "Super BIA" at odds both with the nation's Indians and Commissioner Bruce's innovative new Indian team, and demanded dismissal of the Super BIA as a cardinal feature of the administration's sincerity on its announced Indian policies.

— Militant actions in the lobby of the Bureau on the morning of Sept. 22 — a symbolic citizens' arrest of Deputy Commissioner John O. Crow for a series of alleged offenses — thrust the administration into a flurry of bad press and a paroxysm of self-doubt.

Police violence witnessed by the press (at first barred from the building) and the insistence by Bruce that charges against the 26 arrested Indian persons be dropped and Interior assist in their early release extended White House worry into late-night sessions with Interior. Traditionally conservative tribal chairmen then in the city endorsed the militant action by the American Indian Movement and the National

(cont'd. P. 8)

### Inmates Define Problems of Incarceration

"Life is a con game — but don't con yourself." These words were directed to members of the Native Brotherhood having a workshop, Oct. 8 - 9th inside the Alberta Penitentiary in Drumheller by Keith Spencer, representing Probation Services. He went on to say, "It is only through team work that you can be successful in your endeavours. Some groups are at a tremendous disadvantage because of the way society is set up. Many groups besides Indians are in the same boat. Use the system to your advantage. You have always been asking the white society for help and you never get it. What you are doing now (self-help) is the only way."

The Native Brotherhood is an organization within the walls of the penitentiary. The Brotherhood has a membership of 60 Indian and Metis inmates. It has various programs for members, which include: discussion groups, social evenings, recreation committee, drama group and three bands (rock, country and western, and pow-wow). The bands have been into the city of Drumheller to play for various dances. The workshop was set up to form a line of communication between incarcerated natives and the society to which they will return, native or white.

Ernie Simpson, a member of the Native Brotherhood, called for better educational opportunities for incarcerated natives. "Trade programs are available," he said, "but the man who is capable of doing better should not be confined to this. He should be able to get an education before he decides what to do." Concerning the percentage of natives in prison he stated, "I would strongly suggest that since the penal institutions are almost filled to capacity with natives, myself and my brothers would like to see Indian Affairs and the Extension Department of the University get together. They could make a survey of the needs of the incarcerated Natives and devise programs according to need."

Chester Cunningham, head of the Native Counselling Services for Alberta, spoke to the Brotherhood members about their program which includes nine court workers located in major areas in the Province. He also offered to organize workshops inside the institution to better acquaint the members with the legal system.

About court workers, Dave Tallow, a Native Brotherhood member said, "Native court workers work mostly in cities, and neglect Indians

in rural areas. They should go to reserves and/or to courts nearer to reserves." Speaking on the Law as it relates to Indians, he stated that "Indians don't understand charges brought against them and are not aware of their rights. In some cases, if an Indian pleads guilty the sentence is 10 days, but if he pleads not-guilty, he may get a 30-day remand. So why not plead guilty?"

About parole, Mr. Tallow remarked, "Chances for getting a parole are improved if one says he will go to the city. But if he says he will go back to the reserve, he will have to wait longer for a parole. But, reserves are home. The city isn't a home — what will he do if he runs out of money or food and can't pay rent?"

"The Administration on reserves should get actively involved with members of their band who are incarcerated. They could sponsor individuals to go home on one or three-day passes."

Marvin Cryer, assistant editor for the Brotherhood paper entitled, "Quest", said, "Prisons cause a lot of bitterness and do not necessarily stop crime. What the inmates do after release will depend on what society did to them. We must have help, and we will try our best to be accepted by society."

"Friendship centers could be used as a buffer group between inmates and society and they should get more involved," said Dave Tallow. He also stated that "Chiefs and Councillors should come to these meetings to form a line of communication with home reservations. Young Indians can't go back to the reserves unless they are going to live with their parents or relatives. Where are the young people to go?"

Ernie Johnson of the CON-CERN SOCIETY in Calgary reminded the audience that "A convict is no different from other people — we are all human beings with human needs."

A promise was made by Mr. Stan Daniels, Vice-President of the Metis Association of Alberta, "We are going to have to have more input into the institutions from this point on. We have programs which hopefully will keep Native people out of institutions. It is only in the last few years that Indians have been able to deal with the government. If we can't help out incarcerated Natives then we might as well scratch the Metis organization."

(cont'd. P. 8)



## NATIVE YOUTH ASSOCIATION MEETS IN SARDIS B.C.

"The only way the Indian people are going to survive is under a dictatorship." Bob Hall, an officer of the Native Alliance for Red Power, was quoting the words of a priest as he gave a presentation to seventy delegates at the August meeting of the Native Youth Association of Canada. Hall described the suppression of Indian youth in the residential school system and made specific reference to a school in Sechelt, B.C. N.A.R.P. (Native Alliance for Red Power) went to the school to investigate rumours of ill treatment towards the young Indian people attending the school. Their investigation resulted in the appointment of a new administrator to the school. Hall painted a very grave picture of the situation of Indian youth in B.C. but his words were lost on the members of the N.Y.A. who did not identify with problems of Indian youth in that province. It had been the hope of N.A.R.P. that they could gain the moral support of the N.Y.A., but the ideologies of both groups conflict.

The Indian youth attending the meeting were greatly concerned with being given a role in present-day Indian society. As representative, William Picton said "Find some way that we can get right in there to work with our people. We don't have to find hands to feed us." Indian youth (26 years and younger) represent 75% of the Indian population in Canada and they want to be involved or have a voice in Indian organizations. If they work with the Indian organizations for the summer they want the assurance that what they are doing is important, or at least relevant to what the organization is doing for the people.

Delbert Mills represented the Indian youth who worked for the National Indian Brotherhood this past summer and all had been involved in projects ranging from research on treaties to research in education. He said the N.I.B. had involved Indian youth because "the younger people would be taking over the organization" in the future. They visited government departments, regional offices, Indian Associations and other organizations. Many had the opportunity to travel across Canada, and were given the opportunity to attend conferences involving the N.I.B."

Bob Hall mentioned that "the majority of Indian students are not informed about what goes on in Indian Affairs. How much money is being allocated to Headquarters,

Regional Offices, and District Offices? If we go to Indian Affairs and ask what is available for Indian people, they won't tell us or let us know." There is a lack of communication between the people and the Department.

Ron Shackleton carried this further by discussing the National Indian Brotherhood and the way it is set up. "It is a Federation of Indian organizations. If we are trying to develop unity, which we should be doing, we should have three levels of representation. N.I.B. has to have the support of the people, not only the support of the provincial Federation. Our political structure has the federation to represent a certain region at N.I.B. conferences. I don't think this is what I would like. The Canadian system has three levels of government. There should be a balance of power between the three levels. Indian people should have communication with the organizations, and not one through the other."

Professor Douglas Sanders, an author of *Native Rights in Canada*, spoke at length to the Indian youth about aboriginal rights, the land question and treaties. "What about an area where the colonial system did not play by its own rules? Where it did not enter into a treaty, where there was no war, but where they just took over the land anyway? Well, that's British Columbia. What happens in that kind of situation? Now, the Indians of B.C. have organized, have made this pitch to the government for years. You have delegations going to England in the latter part of the 19th century. And a very heavily organized political movement in the early part of the 20th century which is strong enough that parliament sets up a special committee to hear the issues. In 1949-50 you have a joint Senate-Commons committee. The Indians of B.C. come and make this pitch again. You didn't play by your own rules. B.C. has no treaty — you haven't valid and legal title to this province. The suggestions for establishing an Indian Claims Commission in this century are based almost wholly on the political activities of B.C. Indians saying you didn't play by your own rules, you have to settle it."

About the Nishga case which will reach the Supreme Court of Canada this November, Sanders had this to say: "The Nishga Tribe in the Nass River Valley were tremendously active over the years in pushing

forth the B.C. land claim. In 1969, a case was heard in Vancouver by the Nishga in which they sued the provincial government saying, 'Look, we have aboriginal title to the land, it's never been extinguished, and we are asking the court to recognize this fact.' It wasn't asking for any treaty, it wasn't asking for any money. All it was saying was you have got to recognize this legal principle. All they wanted the court to say was, 'yes, you have rights. There have never been any treaties, never been any legislation saying that your rights have been wiped out, never any conquest, never any war; the whites came in and assumed that they had jurisdiction over all the land.' How does the legal system explain this except by saying it was wrong and it belongs to the Indian people, and that the Nishga people have aboriginal rights? Now this is a very blunt case. It isn't a subtle case. It is saying, 'You did wrong.' It is saying to the white legal system, it is asking the white courts to say that the white colonial powers did it wrong, they didn't play by their own rules, and did not recognize Indian rights."

Sanders was asked by a delegate, "Isn't it true that the Indians don't have a legal claim to a foot of land in Canada? The way it stands today, we don't even have claim to our reserves?" His reply: "According to the white legal system, parliament tomorrow could pass a bill selling all of the reserves, so that in a basic kind of way, the protection is a protection that can be wiped out."

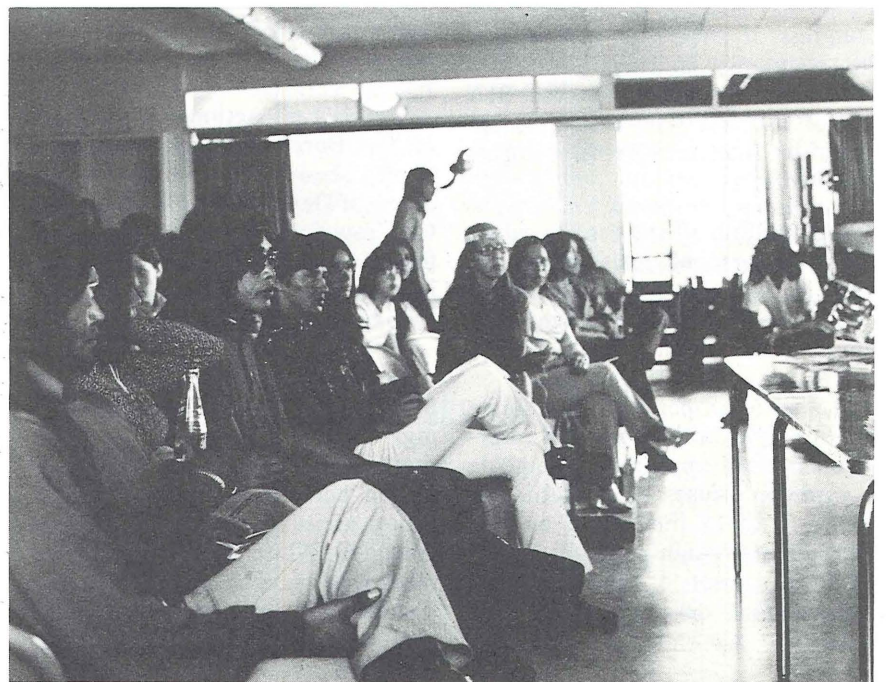
While Sanders discussed Aboriginal Rights with the Native Youth, the meeting was disrupted by N.A.R.P. delegates who said they were not interested in aboriginal

rights. Their main concern was Native people and what is happening to them right now.

One complaint made against the conference was that it was too much oriented towards university students and it did not have interests related to other youth attending the three-day conference. There were, however, presentations made from every province represented which gave an idea of what Native Youth are doing in different areas.

Bob Houle, a fine arts student from McGill University in Montreal, gave a presentation on Contemporary Indian Art. He opposed the idea that Indian art is merely an imitation of art developed in centuries past. "Today there are many contemporary native artists in Canada seeking a new outlet to show the world that they can create beautiful things like their forefathers and not merely imitate." He called for new developments in the field of native art. "Native people need not draw simple, uncreative cheap, tourist-type souvenirs. Otherwise the dynamic potentiality of Native Art will continue to remain stagnant. Create and expand your subject-matter. Try to master the new 'plastic' available for artistic expression.

"Art is a vital part of any culture. Native Art must reassert itself. It must explore the world of art with more experimentation and pragmatism. New concepts and new techniques do not automatically mean cultural assimilation. The native people are part of the world — their art is a part of it as well. Native art has gone through several changes, and it will still take on new forms and expressions in the future. Native Art will undoubtedly flourish."



Delegates to the N.Y.A. conference listen attentively to Prof. Doug Sanders views on aboriginal rights.



## AN INTERVIEW WITH

## JOHNNY YESNO

Johnny Yesno, 29, Ojibway, of the Fort Hope Band, started out in the communication and acting business after starring in the CBC *Wojeck* episode *Last Man in the World*. Walt Disney and NFB films have followed since. Yesno is now the producer of CBC's *Our Native Land*, Canada's national native radio program featuring lively comment, interviews, and music. He is a sought after toastmaster in Indian circles.

Yesno speaks his mind. A recent *Canadian Press* story featured his displeasure with the CBC being out of touch with Indians and not presenting an accurate picture. He suggested that "some of the producers wouldn't know an Indian if



they tripped over one." And Yesno is as adept at criticizing the Indian establishment as he is with commenting on the policies of the federal government. — David Monture

Q. Johnny, could you define what the term CULTURE means to you?

A. Culture has two meanings for me and perhaps the first one deals with when I used to go to school. I used to think that something cultured was something refined like a pearl. The fine arts, ballet, opera, and the guy who wears tails, were all part of my definition of culture. However, my definition of culture has changed since then. To me, a cultured person is one who is with his own ancestral relations, his own ancestral background. He upholds his customs, his dances and his language. I am more inclined to believe that is the kind of culture we should see in young people today. And that's not only the North American Indian.

Q. So then, we shouldn't be talking about Canadian Culture; really we should be talking about Canadian cultures?

A. Yes, I would imagine that it's going to take a couple of years before we have a Canadian Culture. I don't know if we're going to find a culture between the Indian Culture or the Canadian Cultures. Right now we're sort of a bilingual, bi-cultural country.

Q. So then you think it will take a while before we develop any multi-cultural awareness?

A. I'm thinking more about a mono-cultural national identity.

Q. Wouldn't this be rather boring Johnny? We see the "great melting pot" theory failing in the United States.

A. Well yes, exactly. But there again I think you will find that there

is a kind of skillful blending of all these cultures and you come up with an American Culture but every ethnic group in its own time seems to come out and display its own special culture and traditions.

Q. You mention the word tribal and native authors today go McLuhanistic. You've possibly seen the book, *Red on White* the book on Duke Redbird or Vine Deloria's second book, *We Talk You Listen*. Is the world, in fact, becoming a tribal environment?

A. I think it is. Perhaps I can comment on those two books. I feel that Deloria's second book is really social comment, more than anything else, he deals with social upheaval in the United States. I think his first book, *Custer Died for Your Sins*, was basically humorous and possibly more direct than his second book. As far as *Red on White* is concerned, I thought that the book was too far removed from the Indian point of view. The poetry was good but the rest of it was wasted on the love affairs of Duke Redbird.

Q. Johnny, has recent government spending increased white liberal interest in things Indian?

A. Yes, I think so.

Q. Has this not produced, what you might call, the professional Indian, whose trapline has now become Yonge Street in Toronto?

A. Well, I might use my name here, yes and no. It has promoted the professional Indian as we might call him. We find this not only in political circles but in talent circles as well, where Indians are exploiting their own background, for monetary reasons.

... Then, of course, there are the "hard core" Indians who really feel nothing for their Indian blood. They are politicians who, when elected, will not only take your scalp but your hide too, if you oppose them.

Q. Where do we find our leaders? Who are our leaders?

A. Well that's a very tough question to answer. I would say that we have so many groups now, with so many different leaders, that we need a leader to lead the leaders.

... I'm not sure whether we should go back to the old traditional way of supporting one wise, old chief. Nowadays, we need someone who can confront the white politicians, and stand his own ground.

Q. Wouldn't you say, then, that Indians are often their own worst enemies?

A. That's true, I would say that Indians are often their own worst enemies; we have so many different organizations!

... You take the I.E.A., for example. I don't know where they fit in. A couple of years ago you never found an Indian or an Eskimo in that organization. It seemed more like a private club for white liberals, where they can all come under the political umbrella of the Indian Eskimo Association.

Q. Johnny, do you get a kick out of white liberals?

A. Well, not really. There are some very dedicated non-Indian people who are trying to help the Indians, but they comprise the silent majority. You never hear about the average non-Indian citizen who volunteers to look after the phones at the Indian Centre, one night a week. They never come to the forefront but they are always there.

Q. It has been said that Toronto is the biggest reserve in Canada. What are your thoughts on this statement?

A. Well, before we go on with Toronto, I have something more to say about Indian leaders and all of these conferences that they have been attending. I've often said that I think these conferences and meetings are just like a big travelling circus. I have attended Indian Affairs Conferences, and I.E.A. Meetings and Union of Ontario Indians' Meetings and now I have come to a conclusion. I think that if I were to shoot a gun into the air and the bullet accidentally hit an airplane, and if you looked through the wreckage, you would probably find at least one travelling Indian leader. We are busy travelling around in jets and spend-

ing money on hotel rooms and all the time we're just meeting ourselves to death.

Q. I've been wanting to hear a statement like that for a long time. But, coming back to my previous question; do you think that enough is being done in large cities like Toronto, to help the Indian people?

A. I think that what we are doing in cities with the Indian Centres is just tokenism.

... I don't think that there is enough preparation for the Indian at the reserve level. The Indian is not prepared for the bright lights and the dancing girls and suddenly, in the city, he is faced with all of these things.

... At the Indian Centre a blonde girl will teach the Indians how to do beadwork and make moccasins in a quick one week course ... that's absolutely ridiculous!

Q. Where do you go from here? With your acting experience and of course, your background in broadcasting, have you thought of getting into film making yourself?

A. I'm thinking of co-writing a screen play, along the Indian theme. I don't want to make a negative film, because that kind of thing turns people off. However, I think that I would like to show the humour of the Indian as a cover-up for a message. I say co-write, because I don't want to have to be bogged down in the mechanics of the play.

... I would like to start a kind of self-interest actors' school. It would be a three month summer course. I've got a lot of acting friends who would devote some of their time and talent, at no great fee. I would also set up a program whereby you could finish the course and then go right into a job. Possibly, I could get my students to work for C.B.C.

... I'm working on the publicity end of it now. I want to be able to encourage young native talent. That's what we should concentrate on. Native Americans in the States are trying to turn every Indian student into a lawyer.

Q. Will *Our Native Land* be covering the NISHGA land claim in the Supreme Court, here in October? This would also seem to set a precedent.

A. Yes, we will have a reporter looking after that.

Q. Would you like to see some kind of a Development Corporation set up for the Indian?



## INMATES . . .

(continued from page 5)

Joe Blyan, Co-Chairman of the meeting and member of the Alberta Native Communications Society, summed up the meeting. "Each of you has a potential and can contribute not only to the Indian people but to society as a whole. When I was incarcerated, I was promised a lot of things I didn't get, but crying is not the answer. I observe, listen and talk when needed. Today I am very much a part of society."

## WASHINGTON —

(continued from page 5)

Indian Youth Council, and declared an unprecedented unity of purpose with the activist Indian young.

— The capstone to the edifice of policy revaluation was a White House request for position papers and program particulars concerning specific areas of Indian protest. Those areas were defense of Indian water rights, personnel matters relating to the hiring and promotion of Indians within top positions in the Bureau, the letting of contracts concerning Indian operation of social institutions such as schools and projects, and the construction of roads linking the political, social, educational, health and economic centers of reservations.

Among other responsibilities, he is Vice-President of the Native Youth Association of Alberta, a producer of a Cree Radio program for the Alberta Native Communications Society and is on the Board of Directors for the Metis Association of Alberta.

A final statement was made by Clarence Fiddler of Alcoholics Anonymous, "Always remember that you are the person who will have to answer for yourself and your actions. That's why you're here — because no one would answer for you. There is, however, a chance for each and every one of you out there."

In a special Interior press conference Oct. 4, Morton announced implementation of all of the above areas except personnel. A Bruce memo concerning Indian preference is currently in Interior's Solicitor's Office for review of the matter. Changes of Washington personnel, however, are in the works, to be announced shortly.

Tribal and organizational Indian leaders, meanwhile, vowed to monitor the apparent reinstatement of the Nixon Doctrine, and activist leaders pledged a sharp eye on Washington to detect any slippage.

Personnel changes in the coming weeks will be one significant clue to the implementation of Indian sovereignty nationwide: whether, in a phrase from the MacDonald speech in Window Rock, Indians will remain on a collision course with the government, or pledges become performance.

## YESNO

(continued from page 7)

A. Yes, where they could have all of this money collectively. They could have an Indian owned corporation. You would hire the best lawyers, the best in public relations and the best engineers. You would have no more piece-meal approaches.

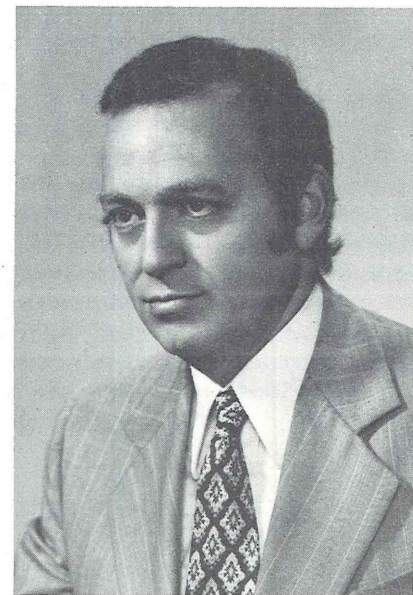
. . . You know, Indians have always been the biggest industry in Canada, next to General Motors. I have about ten people employed, just to look after my welfare in Ottawa. Hell! If every Indian left Canada tomorrow it would take everyone five years to find out that we had gone, and another twenty years to finish all of the paper work.

Q. Do you feel that, if anything, we need more Indians in the Government?

A. Certainly. Not only to look after Indian Affairs but the affairs of this country. Indians need to get into Lands and Forests and clean-up this land and get after these industries. Let's leave a green legacy to our children.

. . . There isn't a poor politician; you show me a poor politician and I'll show you a good man! It will take us another ten years before we get a good Indian politician. I don't mean a token Indian, I mean someone who can contribute meaningfully. We need Indians at every level of government, federal, provincial and municipal.

## NEW A.D.M. APPOINTED



OTTAWA (September 30, 1971) — Appointment of John B. Ciaccia, 38, as Assistant Deputy Minister in charge of the Indian and Eskimo Affairs Program, was announced today by Indian Affairs and Northern Development Minister Jean Chrétien.

Mr. Ciaccia's appointment becomes effective November 1. He succeeds Mr. Jean Bergevin who becomes Senior Assistant Deputy Minister, Welfare, in the Department of National Health and Welfare.

Mr. Ciaccia presently is a partner in the Montreal law firm of Chait, Salomon, Gelber, Ciaccia, Reis and Bronstein. He has acted for the past two years as a consultant to the Department of Indian Affairs in various projects of concern to Indian people.

## BOOK REVIEW

By — Mary E. Jamieson

*The Treaties of Canada with the Indians by the Hon. Alexander Morris, P.C.*

First published — 1880

Facsimile Edition — 1971

Coles Publishing Co. Toronto \$3.50

"... and now in closing this council, I take off my glove and in giving you my hand, I deliver over my birthright and my lands; and in taking your hand I hold fast all the promises you have made, and I hope they will last as long as the sun rises and the water flows."

This speech was given in all sincerity by Chief Mawedopenais during the initial signing of Treaty No. 3 in 1873.

And now the sun still shines through miles of infected atmosphere and the garbage-ridden rivers continue to flow but our treaties have not held as steadfast a grasp as the Chief's symbolic handshake.

*The Treaties of Canada by Morris*

gives an easily comprehensible account of those 'treaty days' and when our red brothers were putting all of their trust in 'Our Great Mother the Queen'. Even though Morris' book was first published in 1880, it can be considered contemporary reading for the native individual who is investigating his rights.

*The Treaties of Canada* answers many pertinent questions by giving a very basic historical account of each agreement from the Selkirk Treaty to Treaty No. Seven of the Crowfoot era. In fact, Morris' book can be said to answer; how the treaties came about, what exactly the terms of the treaties were, and how well the native population accepted them, at the time.

The reports of the Commissioners, even though they may seem extremely biased, provide an interesting insight into the means the government employed to acquire land. We are also confronted with the attitude of English Canada.

Morris makes it obvious that the Chiefs' reactions to these 'loyal servants of the Queen', created many obstacles and, as a result, the Commissioners were forced to promise more than they had planned.

Morris points out that, most often these 'Treaty meetings' would continue for days because our red brothers refused to negotiate with the government until they were "all of one mind." However, in the end, the promises were made and the Treaties were signed.

The white man now asks, why the Indians are again on the warpath and the Indian, in turn asks, what has happened to the promises that were made to his forefathers. The same questions are asked everyday, but it's more than a treaty question — a land question. It's a war, an all-out battle of ideologies. The Indian feels as though his land is a living thing and back there in 1880 he seemed quite willing to share it. It was through the white man's misuse of the land and his indifference to treaties made with the Indians, that the Native individual has become angry.

In 1880, the Honourable Alexander Morris wrote, "Their desire is to live at peace with the whiteman to trade with him and when they are disposed, to work for him and I believe that nothing but gross injustice or oppression will induce them to forget the allegiance which they now claim with pride."

*The Treaties of Canada* creates a real concern and pride in our ancestors. They stood firm in their serious negotiations with the Commissioners.

"I now let you know the opinions of us here. We would not wish that anyone should smile at our affairs, as we think our country is a large matter to us. If you grant us what is written on that paper, then we will talk about the reserves; we have decided in council for the benefit of those that will be born hereafter. If you do so the Treaty will be finished, I believe."

*The Treaties of Canada will anger you, sadden you and possibly, enlighten you.*