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THE UNKNOWN INDIAN

There have been a considerable amount of Indians, who have become something of a sort or other, by this, I mean that they've done something for Canada. The Indian man who went off to fight a whitemans war over seas and the working Indian, but there is seldom anything told of the Indian and his heroic deeds. Like take this for instances. This story of an Indian who was important and a great contributer to the Indian society.

I would like you all to read this sory, which was printed ina forestry booklet in 1951 by O.J.Jeannette.

On inspection trips, having to do with men and materials of the Department of Lands aand Forestry, which at the times, takes the writer through the country north of the transcontinental railway (this person continues to write.) I'm filled with awe at the grandeur of the country and the character of the people, particularly our Indian employees operating in that area.

On a recent trip, while discudding Pickle Lake with Keoth Anderson, who has been many years of experience with the Indian as fire fighters. I was able to learn a great deal concerning the philosophy applied by the Indians.

On Pickle Lake (by reason of it's geographical location) possesses a very impressive Chief Ranger Headquarters, consisting of a warehouse set on cement footings and posts, a staff house, dining hall and a cookery as well as an office and a dock where aircraft may anchored out of the winds. I found all these buildings had been constructed under the supervision of the Deputy Chief Ranger Isaac Lawson.

In the building, (for example) the cook houses and dining hall, the tables and chairs, cupboards and many other pieces of furniture, were all constructed by the same Isaac Lawson who also installed a refrigerator and sink. The only plans with which he had been furnished, were simple diagrams contained in an advertisement in an Eatons catalogue, plus a know how of construction learned from a popular mechanics. These items were all well made, the desks of jackpine, the lumber for which in the terminalogy of the north was "scrounged " and the pieces of hardwood flooring obtained by the same method. The furniture is so well reproduced that it's is only distingguishedble from that of the catalogue, is by the type of wood used, principally jackpine. The cribbing of the dock and dock itself are constructed of planking and jackpine timber-producing a solidly built dock that will last for years to come.

These, however are not all of Mr. Lawson's accomplishments. He is able to organize his people into outstanding forest-fighting crew. His interest in combating forest-fires is hardly conceivable by one who has not seen him operate. He works night and day when fighting these fires and has a keen sense of responsibility. His reports are intelligent, and his planning equal to any.

This Deputy Chief Ranger has a philosophy which leads one to believe his appreciation of the responsibility assigned to him more than justifies the confidence which has been placed on him. When he was appointed Deputy by Mr. Guertain, Chief Ranger at Pickle Lake, there was a road system built by bulldozers, on approximate length of 50 miles and a truck was furnished this headquarters for the purpose of transportationfor men and equipment in combating fires. Isaac saw the truck being placed in service there and bothered all who had a car-taxi-cab drivers, fur traders, etc.-for information on the proper way of driving, so he would thoroughly understand the operation of this truck. Finally, he was given a trial on the truck and it was found that he could operate it in a satisfactory manner. He then felt that the responsibility of the job should carry with it a uniform of some description. The taxi-cab drivers in the neighbor-hood of Pickle Lake, which by this time was becoming quite mining town, were drivers wore blue caps with plastic visars, similar to those worn by drivers in the cities. Isaac continue to impress upon the late Cloud Hooker fur-trader at Pickle Lake. The necessity of his placing an order for such a cap so that he might drive his truck wearing a proper uniform.

When the department furnished its senoir personnel with uniforms, such as worn today. Isaac was not one of them who it was felt should be issued with such a uniform, so not to be left out, he cut a bushing made of brass into the letters "L.F." in a very artistic design and pinned this highly polished badge to his chauffeurs cap. To drive his truck is a privilege to very few men belonging to the department. If by any chance any senior officer, including the Chief, drives the truck, Lawson worries about the truck until it is returned and examined it carefully to see if any thing has happened to it, to take away its polish. He also had his wife design L-F medallion with Indian beads, which too was very impressive in design and workmanship.

All these and many other qualities, comprise the philosophy of Isaac Lawson, to whom I take off my hat, a fine Indian, a good Deputy, an excellent fire-fighter and a real man.

Now there is a real Indian patriot of Canada. We couldn't find them any better in the early fifties.

continued next page

here was a man who actually done something for the great country of Canada and showed the pride and courage of an Indian. He could do it then and we'll do it now.

I hope that you have all fully understood my little condensed story and in turn have learned something from it.

Calvin Smoker

INDIANPOLICY

There much controversy concerning the new Indian policy which was introduced to the Indian people across the country. Many of our Indian representitives at these consultations are making it known that the Indians will have last say on the Indian policy. From what I heard, thier're doing an excellent job in representing the Indian people of Canada. They're having private meetings to determine the validity of the new Policy. Their decision will certainly be one of great importance in alleviating past hinderance by the government officails.

My views have no background knowledge of reserve dependence or independence but I know there are reserves which aren't capable of prospering on the land alloted to them years ago. The only possible enterprise which can be started are Resort Area and farming, but how many people will gain from these businesses. Lack of business in know how and bankrupcy will force them to sell their land, in all probability to the white people. On this basis the Indian people will loss their land and then have nothing to call their own. The reserve land isn't theirs, but there's a sence of ownership with each piece of land given each Indian on their reserves.

There should be a law saying that an Indian cann't sell any land to a non-Indian. This way the land could be kept with the Indian families and not the whites. I'm in agreement with abolishing the reserves, but also the Indians should retain their lands, in such adas not to loss it through not being able to pay taxes.

There's also the possibility of starting a small community, but there going to be sacrifices involved. The way I see things is that the Indian must work as a whole, in order to make anything prosperous on any reserve. The houses must be placed in rows and made like a smalle town and the rest of the land can be used for farming. It's very easy to put on paper, but to work at it is a different issue all together.

KNOWLEDGE OF THE INDIANS SELF

Knowledge means knowing and understanding. Therefore, knowledge of the Indians self means knowing and understanding ourselves as Indians.

Before we can know and understand ourselves, we must first know and understand our history and religious heritage. How many young Indians today know and understand our forefathers way of life? Some young Indians know and understand a little, but most don't understand their Indian history and religion. S ome will say,"I know, because I read about it." I would like to point out that what they read and the books they were reading from are products of the whiteman, which are often distorted.

Today there are whitemen who claim they are Indian experts. These so called Indian experts live in the cities and sit in offices all day. They go out to the Indian reservation once or twice a year, for two or three days and go back to the cities. So they claim they are authorities on Indians. Some of them might be able to say a few words in Indian, so they claim they can spea in the Indian language fluently, in reality, their attempts at saying Indian words come out so mispronounced and distorted! It's pathetic.

S o to those that say, they know our Indian history, because they read about it in books written by so called Indian experts. I say, read the books with two or three grains of salt. So we arrive back at the question, how many young Indians know and understand their Indian history ? I'm afraid that not verymany young Indians do. How many know and understanding the meaning and the purpose of our Indian religion? In fact there are some reservations where Indian children don't know how to speak in their native language. By not speaking our native language and forgetting about our h history and religious heritage, we are in effect trying to be little brown whiteman; the Indians will not stop being Indians and turn into whitemen, simply because we don't speak our native language and know nothing of our history and religions heritage That can we do to correct this situation.

My suggestion would be, that each tribe should form a group of Indians that know about our history and religion. From this group of Indians that is formed, individuals could and should be h red as teachers and teacher assistants by schools that are on or near Indian reservations. Children who don,t know their Indian language, could be taught their native language, while they are in kindergarden. There should be courses on Indian history and religion, supervised by Indian instructors,

so young Indians could study their Indian history and religious heritage.

By knowing and understanding his Indian history and religion, the Indian will begin to know and understand and develope his own worth and potential. The Indian will be able to let go of the government hands and have the government decide what is best for him. What the government decides is best for the Indian is often well meant, but is just as often wrong. By knowing and developing his worth and potential, the Indian will be able to shoulder his responsibilities and choose and direct his own course in this world. Which of course means self-government, the ability of a group of people to direct and control their own affairs and own administration.

Dave Tallow

PLIGHT OF THE INDIAN

An Indian seeks a haven as a escape from the squaler of his circumstances and culture deprivation from the present society and also, has vague knowledge of the wisdom of his native culture.

This has caused the present native to rebel within himself an from social ties as well.

The sense of not really leaving one culture, and the sense of not really penetrating the other, leaves the native suspended between the two cultures.

Insufficient knowledge from either of the two cultures can, and does, motivate frustration; hence," [illegible] ".

The consequences of these mixed emotions can be the result of instability and susceptibility of the prevalent alcholism.

Alchol is the major factor for the Indian and Metis population in prisons today. So until such time, the economic, social standards; and squaler conditions are erradicated, and the Indian is accepted as a full citizen, there will be no final solution for full integration.

Finally, it is up onto of the society to moderate their discrimination; to cease this incessant dilma of the present INDIAN.

Joe Breland

Moment of truth

Where are those "Savages" the whiteman speakes of?

I doubt very much you'd find a savage all painted, feathered and bedecked sitting at the Native Brotherhood meetings on Thursdays nights learning:

Chairmanship Procedure

The Principles of Public Speaking

Debating and Speaking on any given Topic

During my membership I have noticed many improved and interesting speakers, who at first were like snails in their own little world, but have gained identity, self-respect, confidence and interest.

Among the many Topics discussed are:

Equal job opportunity and standard wages, without being discriminated or exploited.

Equal participation on school board, revision of history text relating to Indians, more adequate school facilities.

Abolishment of Indian residential schools, where a great deal of cultural genocide is implemented. A demand for more and standardized houses, not one-three room shacks without plumbing, heating and electrical facilities.

Recognition of treaties and the obligation they imposed on the government and Indians, also recognition of aboriginal rights.

Basically, we want what the whiteman has. To us, this means not only possession but opportunity and options. It means a fair shot at the necessities of jobs, education and housing as well as at the political powers, social acceptance and mostly a sense of pride.

Albert G Joubert

THE INDIAN STORY

In this day and age of man and in the hundreds of years preceding our existence of time has begun, the Indian has learned to live and survive throug the years.

And it is through our ancestors the Indians who has lived to pass on his past experiences to his younger generations. to-day we know that's all Indian History and they made it, because they had to be proud, they had to live by the best that nature had to offer. They fought and died by nature, because man for the life of him, will protect that he thinks his rights are.

In fact that's why the Indian and the whiteman failed to get along in the past, because there was no and communication on both sides

In the time and decades that have gone by, the Indian has watched his culture and enviroment diminish. Where his people and blood brothers of many tribes had once roamed, all the vast of North America, the Indian now lives on only a piece of the land he once owned.

yet our heritage will go on, because to-day we posses that same pride our Indian people had years ago. Along with time, came the changes in life and the Indian is adopting to the changes, by getting education through schools. Training for jobs and trying to help himself

It's not all successful, because he's an Indian first and he thinks the Indian a way of life. He has his own beliefs and in many ways still lives and thinks like our people of the past. Like any human race, color or creed the Indian people of to-day want to cling to their identity and keep it just as long as the river flows, while the sun the giver of life, still glows.

By Grant (cid) Stonechild

RECREATION

Take a look around your reserve or colony and give your honest opinion, on the facilities that can be improved. There's alot of indifference towards the reserve recreation and too little interest is given to their sports programs. Any group of people can establish a summer sports program for the younger people. Give the younger ones something enjoyable to do during the summer months and start a sports program on your reserve. Few people don't realize the benefits that can be acquired through a sports program. You don't have to be a professional Physical Educator to establish a good sports program.

There are a number of people who are willing to take a job as sports instructors. The interested people should be given an opportunity to use this skill in the recreational field. If these people are willing, the band Chief and council here should give these people more assistance on establishing programs in the sports field. There's alot to be gained by these people who have it upon themselves to start a sports program. It isn't an easy task, but after its started it becomes easier.

I've suggested an hourly rotation which the recreational responsibility should be given to the people on the reserve. All people should be involved in order that everyone participates in the building of the sports program. If you haven't the time, hire Indian people who are interested in the sports field. These people have the time and interest, but all that is required is the co-operation of the band leaders. So with our children, who will be participating on competitive activities. The competitive spirit they acquire through many sports activities will be a great help in the competitions would outside the reserves.

Let's face it, someone will have to start the ball rolling and why not the Indian and make themselves. Nobody going to start a sports program for you, so start your own. Don't wait any longer, however if you do, you'll never get it started.

Jules Chippeway

A Metis Today

I will be released shortly from this institution, but this isn't the subject I ... to cover. I would like to tell all out there and to the ones in here about the ... Brotherhood Group.

I was fortunate that I was accepted as a member into this wonderful group ... Indian and Metis. I myself am an Metis, but for many years I couldn't accept the fact ... was born of two races, Indian and White. I couldn't make up my mind as to ... I was Indian or White, when ever it served a purpose. I would be either one and ... ing this I became a man without a race to call his own. To those who have this same problem will know that I'm talking about.

Before I tell you how the Native Brotherhood Group has helped me to find and ... ept myself as I am and to be proud of my being a Metis. I would like to write a little bit of the problem of being a Metis, but I can only speak for myself and of my own experience, for I do not speak for my people.

A Metis seeks a haven as an escape from his circumstances and culture deprivation from the present societies of the Indian and Metis, also has vague knowledge of true wisdom of his own culture. This has caused the present Metis to rebel within himself and from both societies.

The sense of not really penetrating the two cultures and customs leaves the ... suspended between the two cultures. Insufficient knowledge from either of the two ... and does, motivate a frustration, hence "Inferiority Complex ".

The consequences of these mixed emotions can be the result of instability and susceptibility of the prevelent alcholic. Alchol is the major factor for my being in prison today and for the lack of identity.

For many years I ran into so many people who classified me as either Indian or White. The white people called me a whiteman and either would fully accept me. The Indians wouldn't allow me to live on the reserve. The whiteman wouldn't give a high pay ... ing job and alot of other things besides, which I won't mention. I suspect that in these things I may have been responsible for their actions.

My biggest barrier to not being accepted by others, was the fact that I couldn't Accept myself either as a Metis.

The Native Brotherhood has given me back my idenity, through the help of the members and the various Topics of disscussions during the meetings, it has ... helped me become a person of self-confidence and have the ability to speak for myself. It has taught me how to conduct a meeting as a chairman, the proper way of ...

of conducting business discussions and to follow the conditibution and parliamentary procedure at all times during a meeting as a chairman. Also how to be a good listener and to learn while I am listenming to someone else speakes, how to evaluate a good speech, how to debate and rebuttal, how to speak and how important my personal conduct is during the time I am making a speech.

Yes, the Native Brotherhood Group has many advantages for many people of Indian Ancestry. If, they want to learn on how to become a leader, to find out the true conditions of the Indians and Metis throught out this country na dhow best to get out of our present predictament.

Raymond Delorme

MOOSE AND PORCUPINE AND THE JACKFISH

The narrative starts with the meeting of the three animals along the lake shore. Their conversation surrounded on the Indians huntsmen.

The first exclamation came from the moose, who alleged that he wouldn't let the Indian huntsmen kill him, so that they can eat.

The porcupine then, intervined and said,"I'd let the Indians kill me so that they'll have palatable food on which to survive. The moose was furious with the porcupine for wanting the Indian huntsmen to kill him for food.The moose couldn't avenge his exasperation on the porcupine with a kick, because of the quills, which protected the porcupine. He remained anger.

The jackfish who was wading in shallow water by the shore spoke up and said, he to would let the Indian huntsmen catch him in their nets, for food on which they can live. The moose couldn't contain his temper much longer, because of the jackfish' explanation, that the Indians could catch him. The moose in his exasperation kicked the jackfish on the head. The jackfish at the time had a round head, but the moose's kick had flattened it. So ladies and gentlemen next time you catch a jackfish, you'll know that the moose was really furious with the jackfish, because where ever you catch a jackfish, it's head is allways flat. "BUSY MOOSE"

SHOP NEWS

At the present there are five Indian lads working in the garage. They're doing excellent and they seem quite enthusiastic towards the working day.

Since the Vocational Training has been relocated to another institution, shop instructors,Mr.McGillas and Mr. Hunter have been giving lectures on two fields of mechanics. Lectures were on Front-End Alignment and Brakes. Everyone was very attentive during the lectures. These gentlemen have been through the practical training and they know their job well, because work has been waiting for them in the garage. There hasn't been any errors,because of their competant instructors. The knowledge they've acquired has been put to good use and they're looking forward to try their abilities in different sections of the mechanical field.

Acknowledgement must go out to their competant instructors for their understanding and patients.

GARAGE PERSONNEL

Art Fourstar - Archie Dennis - Jules Chippeway - James Jamjamoose.

INDUSTRIAL CARPENTRY SHOP

In the industrial carpentry shop, there are about ten Indian lads,who are learning how to operate various kinds of powers saws.

The ones specialising in making everything,from cupboards to tables and what have you.

These boys are doing very well. They take their coffee break together and they share their coffee and cigs. and past the coffee break in discussions on different topics,until time to work again.

If a problem arises,they talk it over between themselves and find easier by useing this method.These problems which are talked over concern only problems in carpentry,as the boys don't burdem each other with personal problems,which might arise.

They do very well working together and get along very well. Some of these boys are trying to get their first years papers in carpentry and operating the various power tools. Some are there to past the time,while others go to school for half a day. In all respect these boys are doing very well and it is hoped they will continue to do so.

CRUEL WORLD

I've travelled alot around this cruel world
Made alot of friends and drank alot
I've lived for today,not for tomorrow

But since I met you dear,I've changed alot
I don't drink so much and don't travel much
You see dear,in a way,you tamed me down

I've tried to show how much I love you
But each time I tried you looked the other way
And mention something in the past or new

So one day dear I got the picture
That you found you did not love me
In thoughts you pitied me and at times hated me

Now I know there is nothing left for me
But my love for you,and my good thoughts
So dear now I must go and continue on alone
In the CRUEL / WORLD / OF / LOVE / AND / HATE.

Lawrence Bruno

CANADA

The country of freedom.
The country of life and joy.
The country of equality and brotherly love.
The country of prosperity and wealth.
The country which could proudly state it's friendliness.
The country which can stand behind it's citizens.

What has become of this clean prosperous country?
Where is the freedom, life and joy?
Where is the equality for all?
There is all friendship,
Where is it standing when its true,
Canadians need it?

The country has become polluted and
is destroyed it's own prosperity.
The country is becoming a prison
of hate and sadness.
No one person is a brother to his
fellow canadian any more,nor is one equal to
his brother or sister.

Friendship of the country has gone to
communist China and Russia.
The country is standing behind the ones
who do not really need it.
This, my homeland, and place of birth
is no more.
For I am not a member of the once free
joyful country.
I am mustred for I am a prisoner in Canada.

Senator James Gladstone

Blood Reserve

Cardston Alberta,

Canada