

**Citizenship projects among Indians :  
a collection of articles reprinted from Citizen**

Ottawa : Canadian Citizenship Branch,  
Dept. of Citizenship and Immigration, 1965

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# CITIZENSHIP PROJECTS AMONG INDIANS

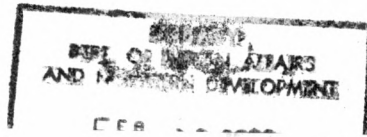
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CANADIAN CITIZENSHIP BRANCH  
DEPARTMENT OF CITIZENSHIP AND IMMIGRATION  
OTTAWA, 1965

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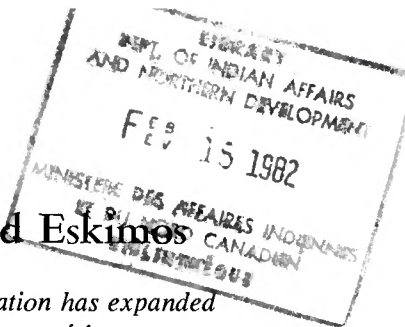
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## Interest Grows In Indians and Eskimos

*The Indian-Eskimo Association has expanded rapidly in the brief three years of its existence. With activities on several fronts, it anticipates a future of increasing development and service.*

This summer, representatives of member organizations of the Indian-Eskimo Association will gather from August 15-22 at Cape Dorset in Baffin Island for a Vacation Seminar. The settlements of Great Whale River, Povungnituk and Cape Dorset, all centres of Eskimo art, will be studied by the delegates who, travelling from one to the other by airplane, will examine the economic and social aspects of those communities, under the guidance of Northern Service Officers of the Department of Northern Affairs. The Seminar will be open to persons who have had experience as writers, editors, speakers, program directors, and others, who, upon their return will be able to use their skills to make the north and its people better known.

The Indian-Eskimo Association, which has arranged the Seminar, describes itself as a national body incorporated under federal charter . . . "to promote a concern for the total well-being of Canadians of Indian and Eskimo background; to work towards their full participation and acceptance as members of the Canadian community; to seek to promote mutual understanding and co-operation between these and other Canadians." The Cape Dorset Seminar is an example of the exciting projects which the IEA envisages as a major part of its future program.

The IEA developed from the National Commission on the Indian Canadian, which was founded as a standing committee of the Canadian Association for Adult Education in 1957, when a group of national organizations saw the need for a central clearing-house and educational instrument to bring about understanding of the Indian situation. Original membership was composed of repre-

sentatives of both Catholic and Protestant Churches, a number of voluntary organizations, and individuals with special interest and knowledge in this field. In addition, several government departments and agencies joined the Commission as resource assistants.

When it was realized by 1958 that an independent organization would be more vigorous in its operation, a Special Committee on Organization was formed to study possible changes. Their report of 1959 set out two recommendations: the first, giving the general aim and functions of such a new body and the second, proposing the new organizational structure. In August 1958, an executive director, John Melling, was appointed and on December 21, 1959, the IEA was incorporated by federal charter.

In order to implement its broad range of purposes, the IEA has promoted special projects and activities in a number of fields related to the native peoples of Canada. Conferences, seminars, special project committees, research, consultation with governmental agencies and departments, and with volunteer organizations, not to mention the distribution of relevant materials, have been used to encourage growing public participation in Indian and Eskimo programs.

### *Volunteer Organization*

"In our form of society, voluntary organizations are one of the means by which we give expression to citizen interest in, and responsibility for, the well-being of our community. They provide us with an instrument through which we, as ordinary citizens, can share a common purpose and work together toward its fulfilment."

In this manner the IEA Bulletin of December 1960 introduced an article on the Association's policy. In fact, the IEA sees as one of its prime functions the provision of resource personnel, materials and other forms of guidance to volunteer organizations who become interested in projects centred around the Indian or Eskimo. It attempts to act as a co-ordinating and stimulating body, exhorting member organizations to create and carry out new plans.

Leadership training of Indian, Metis and Eskimo people, although not carried on by the IEA as such, is nevertheless recognized as one, if not the most, crucial factor in their advancement to full partnership in the Canadian community. The Association has attempted to stimulate its member volunteer organizations to



*By means of this boat, a student volunteer travelled in northern Hudson Bay last summer, seeking suitable places for economic development by Eskimos*

develop training programs and to make use of Indian and Eskimo leadership potentialities.

The IEA hopes also to encourage the growing movement in Canada in which many communities are attempting to assist Indians coming into the urban setting. For example, this summer the IEA is financing a six-week tour by a board member of the Winnipeg Indian and Metis Friendship Centre to the principal programs or centres for Indians in urban communities in Western Canada. She will gather information for the IEA and act as a consultant to communities interested in assisting the urban settlement of persons of Indian background. The information she obtains will point up any needs and will enable the IEA to ascertain in what way it may best assist these programs.

### *Special Projects*

An ever-increasing circle of persons and organizations throughout Canada is becoming involved in IEA activities. In addition to this summer's Cape Dorset Seminar, a Pilot Conference of Canadian Business Men will explore the minimum qualifications required of Indians and Eskimos to meet the requirements of the Canadian employment market.

The Student Volunteer Northern Service Scheme, planned with the help of the Indian Affairs Branch of the Department of Citizen-

ship and Immigration and the Department of Northern Affairs has created wide interest. It began in 1961 when ten volunteer university students went to the north. In 1962, twenty will take part, ten going to Alberta and the Mackenzie District of the northwest, and ten to remote communities in Ontario and the Arctic regions in Eastern Canada. The students are chosen by the IEA with the assistance of university placement officers. The competition for places is in the form of a series of interviews with those officials.

After a short orientation course the students will spend three months working under the supervision of the field staff of the Northern Affairs Department, familiarizing themselves with the areas and their respective fields of employment (sugar-beet cultivation, social work, recreation leadership, housing and road construction, fishing and fish processing) and making economic and social surveys of their findings. After the summer they will be expected to speak and write about their experiences in order to share their findings with the Canadian public at large.

The Northern Service Committee is an active part of the IEA, established in 1960 in response to the urgent request of the representative group of voluntary organizations, meeting at the Second Eskimo Conference "to examine the types of services in the north that are appropriate to volunteer bodies; to establish, where possible, principles to guide organizations in their selection of services; to serve as a clearing-house on proposals for service of northern peoples; and to stimulate, promote and channel proposals for services in the north."

In accordance with these terms, the Committee collected answers to the following questions from voluntary organizations, churches, social agencies and private enterprises working in the north. "What do you take to be the community needs of the northern people? What services already exist? Do you think these services are meeting the needs adequately? If not, what are your recommendations?"

The answers indicated that the needs are manifold: vocational training, employment, co-operatives to serve as an outlet and price control for furs and craftwork, community centres, hostels for young people, and improved housing. Although some community services have been established to meet the needs—the co-operative at Cape Dorset and a community centre for Indians at Whitehorse,

are examples—there was agreement that much remains to be done. Among the recommendations for future planning were community self-help and better educational opportunities, especially for technical training and higher education. The Committee has reviewed the recommendations and has made concrete proposals for future action across the northern stretches of Canada.

The Northern Service Committee has also given thought to the implementation of a Community Help Scheme, supporting a field worker who would move around northern communities within a defined region, attempting to discover their needs and the resources they might have for meeting those needs, with an ultimate view to encouraging self-help. Such a project would have to last three to five years and would be a major undertaking, both financially and otherwise for the Association.

The Committee is promoting a visiting project between Winnipeg families and Churchill Eskimo school children. The Eskimo children, who are already partially “acculturated”, will spend a vacation living with a white family, observing their attitudes towards education, the community and each other and sharing the experience of daily life.

The Northern Assistance Fund, which is administered by the IEA was established in 1961 by a generous donation. It is a revolving loan scheme whereby northern Indian and Eskimo artists and craftsmen are enabled to purchase materials and to experiment with techniques. In addition, assistance in the marketing of artifacts is given to native groups who are members of the IEA, by special exhibitions which are sponsored by the Association and which complement commercial outlets and governmental marketing schemes.

A scheme whereby Indian, Metis and Eskimo students will be able to pursue higher education, artistic study or technical training is another facet of the Northern Assistance Fund, which has also been established by donation. Not only is it planned to provide for the students’ education but also to assist their parents if the absence of a wage-earning son or daughter will prove difficult for them.

A “Skates and Skis Collection” campaign in 1961 amassed sports equipment that was sent to most parts of the north. The city of Montreal and the province of Alberta, the Boy Scouts and



several large companies were particularly active in this project. It is expected to be even more successful in 1962 and ensuing years.

### *Conferences*

Several large conferences which have brought together interested and experienced persons from all parts of Canada have been and will be sponsored by the IEA as part of its program to bring about an exchange and pooling of ideas and efforts. In 1957, a Calgary Conference of sixty persons from the four western provinces was held on "the Indian and Metis in the Community", followed early in 1958 by a CAAE Joint Planning Commission meeting in Toronto, partially devoted to the Indian question. In 1958, a progress report was presented to the Biennial Conference of the Canadian Association for Adult Education.

In September of this year a large-scale Western Canada Indian and Metis Seminar will take place in Edmonton. It will bring together equal numbers of persons of Indian and white background from the Pacific to the Ontario-Manitoba border. The Indians will be representatives of native organizations in towns and cities and the whites will represent leading governmental and non-governmental groups involved in the urban settlement of persons of Indian background.

Conferences on the Eskimos, focussed on information and its communication, were held in 1959 and 1960 in co-operation with the Department of Northern Affairs. They discussed services or projects for the native people in the north that the volunteer organizations of Canada might most usefully undertake, and the creation and use of different types of relevant program materials by their members.

### *Research*

The IEA has made research into Indian and Eskimo conditions a part of its program. For example, in March 1960, a brief was presented to the Parliamentary Committee on Indian Affairs by a Special Committee which reviewed in part community relations between the Indian and non-Indian, and made recommendations on the economic, political and cultural advancement of the Indians. The brief was printed for general distribution and interpretative pamphlets on it and on briefs presented by other groups,

were subsequently published. Similarly, a brief on Indians and Human Rights was prepared in December 1958 by the Association and presented to the National Human Rights Conference.

In June 1960, the National Research Seminar on Indian Affairs was held in Kingston, Ontario. The social and economic situation of the Indians was studied by the scholars active in the Indian field in an attempt to bring together the information that existed within some definable area of that field and which would provide a theoretical understanding of certain problems within it. Since the Seminar, the Research Committee has worked at publishing the papers in book form. This will give a full picture of the present situation to the Canadian public at large. /

#### *Governmental Co-operation*

The IEA maintains close co-operation and liaison with governments at all levels—federal, provincial and municipal. In particular, provincial and local efforts with respect to Indians and Eskimos have been encouraged.

#### *Materials*

Thousands of copies of printed materials are distributed by the IEA each year. These include a bulletin, published six times yearly, which contains news and comments on Indian-Eskimo developments, reading lists and other pertinent information, and numerous special reports and studies.

The IEA also has an active public relations program in the sense of the spoken word. It supplies speakers to organizations and maintains close advisory relations with the CBC radio and television networks and with the National Film Board. Such means of communication have been an important part of the creation of a wide public interest in the Indian and Eskimo peoples.

#### *Membership*

Membership in the Indian-Eskimo Association (47 Dundonald Street, Toronto), is open to individuals and to the national executive of organizations. The membership includes a subscription to the bulletin, and a voice in IEA program developments. Indians, Eskimos and others are active members.

This is an organization that is growing rapidly and parallels the increasing interest of the Canadian people in Indian and Eskimo affairs.

—June 1962

# INDIANS TRAIN FOR LEADERSHIP\*

*A brief review of current developments*

Leadership is said to be the most urgent need of the Indian people today. It follows that the development of Indian leadership is a very important aspect of the work of the Indian Affairs Branch.

Formal leadership training courses were first introduced on an experimental basis by the Indian Affairs Branch in 1954. The enthusiastic response and participation of Indian delegates proved the value of this development and showed how such training might contribute towards the improvement of social and economic conditions on the reserves.

The training program has since been continued and expanded. This has been made possible through use of facilities and resources of governmental and private agencies that operate similar programs for non-Indian groups.

The aim of the leadership program is to enable Indians to take a more responsible part in the management of affairs in their own communities. The courses, combined with practical experience in planning and implementing community projects, enable Indians to develop their leadership capabilities.

## *Auspices and Courses are Varied*

The training program varies according to the auspices under which the courses or conferences are held, the particular interests of the Indian delegates, and the resources and facilities of the geographic area. The delegates may come from a number of

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\* Prepared by Miss Margaret Payne of the Indian Affairs Branch.

Indian reserves in a region, or they may be limited to one Indian Agency or one reserve.

Sometimes the delegates are billeted in hotels, or they may stay in private homes on reserves. More recently two courses have been held on university campuses where the universities concerned provided living accommodation.

The Cape Breton Indians participate in a continuous program under the joint sponsorship of the Indian Affairs Branch and the Extension Department of St. Francis Xavier University. This program, which was inaugurated in 1959, is based on the community development principles for which St. F.X. is noted throughout the world. The University assigns a staff member to work full-time with Indian groups. Regular meetings are held on reserves, community projects are carried out and a planning conference is held once a year.

The Departments of Education in Nova Scotia and New Brunswick assist in arranging and conducting folk schools for Indians.

In Quebec, the Extension Department of Laval University takes an active part in the leadership training of French-speaking Indians. The Quebec Women's Institutes invite Indian women to attend the annual leadership training event at Macdonald College.

The Community Programmes Branch of the Ontario Department of Education sponsors courses that focus on Band Council government. Chiefs and Band Councillors thus have the opportunity to learn more effective methods of administration. The facilities of the Quetico Conference and Training Centre, and those at Geneva Park, Lake Couchiching, are used for these programs. Indian delegates also participate in other conference activities at Quetico, such as training courses for youth counsellors and craft instructors.

This year another approach has been tried in Ontario. A regional training program was held at the University of Western Ontario, London, in co-operation with the Community Programmes Branch.

The Welfare Council of Greater Winnipeg has been concerned with the development of training opportunities for groups of Indians and Metis. An experiment was tried last year of holding

small courses at the community level, related to local needs and using the resources available in the community.

In Alberta, emphasis is placed on courses at the Agency level. A series of courses have been held at the Saddle Lake Agency over the past few years, with the co-operation of the Extension Department, University of Alberta. The most recent undertaking has been rated an outstanding success and plans for extension to other reserves are under consideration.

The Extension Department of the University of British Columbia has developed a comprehensive plan for the benefit of B. C. Indians. This includes courses at the Agency level, and also University courses that bring delegates from all parts of the province to Vancouver.

Although there is broad variation in the form these training sessions take, nevertheless the basic concept of all is the same. This is a belief in the capacity of people to change, to grow and work together towards the achievement of common objectives.

### *The Indian Community*

The Indian community offers broad opportunities for experience in leadership. The responsibilities of Band Councils in the management of affairs on the reserve, are, in many respects, comparable to those of elected representatives of organized municipalities. They are concerned about such matters as the budgeting of Band funds, planning housing projects, highway construction, and so on.

Many voluntary organizations conduct constructive programs on reserves across the country. These include Indian Homemakers' Clubs, Women's Institutes, Home and School Associations, church groups, and committees concerned with the promotion of health, welfare and education. The value of leadership training is demonstrated in the constructive programs that emerge in the communities.

### *The Need for Trained Leaders*

The intimate relationship between training Indian leaders and the application of the basic principles of community development is apparent. Self-determination, self-help, self-reliance, pride of

heritage and full participation in community programs create increasing demands for responsible and able Indian leadership.

At the same time, opportunities are being presented to Indians with leadership qualities, to make exceptional contributions. Nor are these demands limited to the Indian communities alone. Friendship Centres in the non-Indian communities; senior positions of all kinds in the Indian Affairs Branch; the increasing concern of governmental and private agencies with Indian advancement—all these combine to offer a wide range of opportunity for skilled and competent Indian men and women.

On the other hand, such opportunities, which are bound to increase, add stimulus to the leadership training programs.

### *Summing Up*

Much still remains to be done in the development of leadership among Indians. There is a need for more training in the techniques of leadership and more help for the organizations that operate programs on Indian reserves.

There is great potential leadership, as everyone who has listened to the eloquence and clarity of Indian spokesmen will agree. An optimistic view of the future is supported by the broadening opportunities for leadership on and off reserves; improvements in leadership training facilities and techniques; and the increasing examples of successful Indian leadership.

—June 1962

## LEADERSHIP DEVELOPMENT AMONG INDIANS

Since the first leadership training courses for Indians were tried out on an experimental basis in 1954, a variety of courses have been held that have met with increasing popularity among the people on the reserves.

It is not the intention here to review all the courses on leadership and community development. Rather we shall take a look at particular aspects of some typical courses in order to gain a better understanding of the nature and scope of efforts now being made to help the Indians improve their conditions.

### **Community Development on the Blood Reserve**

For the second consecutive year, a leadership course was held on the Blood Reserve in Alberta. The course, entitled "Leadership and Community Development", was residential and this greatly facilitated the friendly exchange of ideas as well as the intensive work that was done during the short five-day period January 3-7, 1964.

The course was sponsored by the Indian Affairs Branch with the co-operation of the Citizenship Branch, both of the Department of Citizenship and Immigration. Since it was hoped to provide a diversified experience for the participants, the instructors and leaders were drawn from a variety of sources such as the University Extension Department, the United Farmers of Alberta Co-operative, and the Credit Union League of Alberta.

*The Participants.* The selection of students was the sole responsibility of a committee of Indians with Rufus Goodstriker as chairman. By contrast, when the first experimental course was held last year on the Blood Reserve, the recruitment of students was done mainly by officials resident on the reserve.

As with all such courses, recruitment raises certain problems such as age level, educational qualifications and degree of maturity. What type of person is most likely to benefit from the training— young people, middle-aged men, women, the better educated or simply those with promising personal aptitudes? At this course, the participants were mainly relatively inexperienced young people under the age of 25 with four or five older persons between 26 and 40. Five women were among the participants.

*The Program.* The physical setting of any course is not without importance. This one was held at St. Paul's Anglican School. When the students arrived all was in readiness—dormitories and arrangements for meals, recreation and the general comfort of the Indian delegates. On the very first evening, after an introductory session, the relaxed atmosphere so essential to this kind of residential experience, was created.

The program during the course was varied. First of all, the participants studied the nature of the Indian community, its organizations and the resources at its disposal. And since effective action requires factual knowledge and a recognition of the problems involved, the participants with the assistance of the staff, examined the problems that are of particular concern in the Indian community. This was done by means of lectures and group discussion.

Various devices, including role playing and demonstrations by staff and delegates, were used to help the participants arrive at possible solutions to their problems. The opportunity was also provided to learn such basic skills as how to conduct a meeting, how to hold elections, how to speak in public, how to present a plan of action, how to prepare a report and how to work through committees. Different types of leadership were discussed.

There was a great deal of interest in the discussions on the comparative value of life on and off the reserves, and also in the sessions on co-operatives, co-operative development and credit unions.

A question box whereby delegates could ask questions of special interest to them had proved popular at the 1963 course so this device was used again in 1964. It led to discussions on the Indian Act, band government and legal aspects of life on the



reserves. In the informal atmosphere that was created, misunderstandings were cleared up and a fruitful exchange of ideas took place.

*Conclusion.* As is usual at such courses, the participants were asked at the conclusion to fill out a questionnaire giving their evaluation of the course. The results will serve as a guide in future leadership courses. One conclusion that has been drawn is that the delegates benefited particularly by their experience in meeting together in an organized way and learning what can be accomplished in this way.

### **Training Course for Chiefs and Councillors**

Courses for Indian chiefs and councillors have been held for a number of years to help those in positions of leadership on the reserves to discharge their responsibilities more effectively. One such course was the third annual Chiefs' and Councillors' Training Course for Northeastern Ontario which took place at the Knights of Columbus Youth Camp near Espanola, Ontario, May 13-17, 1963. It was sponsored by the Community Programmes Branch of the Ontario Department of Education and the Indian Affairs Branch of the federal Department of Citizenship and Immigration.

Twenty-nine delegates from the areas of Sault Ste. Marie, Chapleau, Moose Factory, Sudbury, North Bay and Manitoulin Island, attended the course. During the week they had the opportunity of learning methods and techniques that would help them in their work of local administration and the improvement of conditions in their communities.

The activities were organized along the lines frequently adopted at workshops of this sort: division of participants in small groups—on this occasion four—for greater ease in working and in sharing of tasks and responsibilities, and variation in program to allow judiciously for alternating periods of work and recreation. Above all, the program was flexible.

On the first evening the delegates were asked to discuss two important questions and their answers served as a guide for some of the program plans in subsequent days. The questions were: "What do you expect to learn at the course?" and "What are the chief problems on your reserve?"

The answers to the first question were summarized as follows: How to conduct meetings, how to improve living conditions in our community, how to express oneself clearly, and what are the responsibilities of councillors?

Answers to the second question drew attention to problems that are certainly not peculiar to Indian reserves: lack of leadership and a sense of responsibility among teen-agers, lack of interest in community affairs, lack of recreation, requests for favours at band and council meetings, lack of responsibility on the part of the council, school drop-outs, excessive drinking, inadequate water supply, jealousy and ill-feeling between families, and unemployment.

The rest of the week was devoted mainly to helping the delegates develop skills and techniques that are valuable in community work. "Learning by doing" was the principal method of instruction. The use of films, group discussion, a problem-solving clinic, practice in public speaking and in directing recreation—delegates and instructors shared in these skill sessions. Talks were also given on such topics as child welfare and credit unions.

At the end of the week there was general agreement that the spirit of good fellowship which had prevailed had been very enjoyable. The delegates said they had gained confidence and had acquired a better knowledge of such techniques as conducting meetings and of how to find solutions to some of their problems. They had learned something of the qualities of leadership, the principles of public relations and ways of improving their home communities.

### **All-Indian Folk School**

The residential adult school, lasting about a week, has met with a good response among people of Indian origin in recent years. Requests are constantly made for more courses of this kind and for the opportunity for more people from the reserves to attend. Consequently such courses have taken on added significance from year to year. Very often one course leads to another.

Thus in the spring of 1963 at the close of the first Indian folk school in Ontario held at Craigeleith, near Owen Sound\*, a report

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\* See *Citizen*, June 1963.

of the sessions was sent to each band council in Ontario. This, along with the invitation that had been received by the Indian bands at Sarnia and Kettle Point to attend the Lambton County Folk School, sparked an idea. The Indians of Southwestern Ontario would hold their own folk school, planned by themselves and staffed by Indians. The idea took shape with the result that the first all-Indian Folk School was held at Fairbank House, London, March 21-22, 1964.

Thirty-five delegates from seven bands, representing an Indian population of 6,500 people, attended the two-day school. The theme was "Social Education." Only one staff member was non-Indian and he was the Recreation Director of Wallaceburg. The Chairman was Chief Kenneth Albert of the Chippewas of the Thames.

The keynote speaker was Mrs. Ethel Brant Monture, noted Indian author and lecturer. "We must live and create a new hope for our people," Mrs. Monture said. "We must preserve the best of the old and accept the best of the new." She made a plea for recognition as ordinary human beings. "We are tired of being presented as anthropological studies. We are human beings."

The need for mutual understanding among Indians and non-Indians was stressed throughout the discussions. The view was expressed, however, that integration should not be achieved at the expense of the Indians' cultural heritage. Chief Albert said that the future of the Indian in Canada must have a firm foundation in "pride of race."

Conclusions reached by the delegates were as follows:

1. There should be more folk schools.
2. The parents are responsible for school attendance and for the creation of a suitable environment for their children to study.
3. School texts create and maintain a barrier between Indian and non-Indian by portraying Indians as savages.

On this last point, Mrs. Monture commented, "What we usually read in history books is that we were a savage people . . . and that our reason for living was to make war and make heroes out of the settlers. . .

"We do not see ourselves like this. We see ourselves as folk at home in our own land, and the settlers as intruders."

This folk school was a successful experiment on the part of the Indian people using their own resources. The Citizenship Branch gave some assistance in planning and arrangements but otherwise it was entirely an Indian project.

### **University Courses**

We have described in the foregoing pages, courses and schools arranged on and off the reserves and intended exclusively for Indians. There are also many occasions throughout Canada when Indians receive special training side by side with their fellow Canadians at university night classes or other courses.

At the University of Manitoba, for instance, different public and private agencies have worked together in organizing courses on the management of rural co-operatives for managers and members of Boards of Directors. This course, given at St. John's College, May 20-23, 1963, included among the students a number of Indians. A dozen rural communities were represented altogether by the delegates, all of whom were active in the co-operative movement.

Thirty persons, including students and instructors, attended this intensive and practical course. Stimulated by the four days of intensive study, the delegates returned to their duties better equipped to take an active part in the economic and general development of their communities.

St. Francis Xavier University at Antigonish, Nova Scotia, sponsors a different kind of program. Extension workers go out to the reserves where they conduct classes and give assistance in community development. This is a long-range program which, it is hoped, will yield permanent results.

### **Summary**

Thus, all across Canada, training courses of various kinds designed to develop leadership on Indian reserves, are on the increase. In Quebec, for example, a course on community development for officials on the reserves was held at Montmorency House near Quebec, last February 23-28, with the co-operation of Laval University.

This summer, a course for Indians will be given at Macdonald College, McGill University.

The important thing about these training courses is that the Indians themselves are taking a more active part and they are gaining confidence in their ability to overcome some of their problems. Sometimes, at the conclusion of a course, Indian delegates give expression to this new-found confidence. "Our difficulties are not necessarily created by bureaucracy," they may say. "We ourselves are responsible. We can make changes in the way we live and the way we do things."

In order to make such changes, the Indians realize they must study, understand, and act. Courses like the ones described in this article help the Indians to do these things. The Indians themselves have taken the initiative in certain quarters. The rest of us can help by lending our support and by improving our attitude towards them.

—June 1964

## Indian and Metis Friendship Centre —Winnipeg

**A**n increasing number of Indians and Metis (people who are part Indian) have been moving to cities and towns in recent years with a view to improving their living conditions.

City life is an entirely new world to many of these newcomers. They miss the warmth and security of families and friends in their home communities and have difficulty in adjusting to the new ways. While some may have had previous experience living in non-Indian communities and in a wage-earning society, there is much that is strange to them in the urban setting. They may have to learn new disciplines and routines connected with their jobs. Many require special training to prepare themselves for certain types of work such as stenography or nursing, or to learn technical skills that will be more rewarding than the unskilled labour some of them have done previously.

In addition to the difficulties connected with the job, the Indian or Metis newcomer is likely to find the city very confusing. He must learn the intricacies of bus services, of living in boarding-houses, and of mingling and working with complete strangers. In large cities like Winnipeg, the young newcomer may make costly mistakes due to his ignorance of city ways, he may unwittingly run afoul of the law, or he may be unfortunate in his chance acquaintances and learn habits that will prevent him from making a successful adjustment. He may not know where to turn for help or advice and probably knows nothing of the health and welfare services that are available.

The Indian and Metis Friendship Centre has been established in Winnipeg to help meet the needs of such newcomers. The centre developed after years of planning by interested citizens, including a series of conferences on Indians and Metis sponsored

by the Welfare Council of Greater Winnipeg. The Welfare Council, which represents about one hundred health and welfare agencies and organizations in Greater Winnipeg, was concerned about the growing seriousness of the situation in that city where the Indian and Metis population is estimated to be 4,700 and additional numbers are constantly arriving.

The Welfare Council was anxious to have some kind of referral service established before the Indian and Metis group should become too large to be served adequately. The Council feared also that if nothing was done the Indians and Metis might become a permanently depressed group in the city. At the 1958 conference on Indians and Metis a resolution was adopted recommending that "a referral service for Indian and part-Indian newcomers to Winnipeg be established to guide and counsel on matters of employment, housing, education, health and other community services." The centre was opened in April, 1959.

### *Functions of the Centre*

The main purpose of the Indian and Metis Friendship Centre is to provide counselling and referral services on request. It is conveniently located in downtown Winnipeg so that newcomers to the city may find it easily.

What kind of help does it give? A newcomer to the city may not know how to find a boarding-house, what bus to take to get to a certain address, or how to go about getting a job. He may not know how to find out about educational facilities, or how to get medical help or what welfare services are available. The staff at the centre meets such queries with friendly advice and assistance.

Bearing in mind the advisability of directing Indians to the regular welfare services of the community, requests, whenever possible, are referred to the appropriate agency such as the Children's Aid Society, Travellers' Aid, the National Employment Service, and the Indian Affairs Branch. There is also a need for special contact and interpretative work with employers, in keeping with the function of the centre as a problem-defining agency. Volunteer workers help the regular staff in such ways as giving driving instruction, offering legal advice, and visiting the sick in hospitals.

As an indication of the growing usefulness of the centre, in one three-month period seventy-five family units previously unknown to the centre asked for counselling or referral services. In addition, many people who had previously been helped, returned for further advice or encouragement.

It has been found that the newcomers who have used the centre appreciate its warmth and friendliness. The Indian young people are apt to feel strange and timid, when confronted with the complexities of the city. Consequently they turn to the centre which has befriended them and where they may meet other young people of similar background and who face similar problems.

The centre thus serves a secondary purpose as a meeting-place and social centre. A regular program of recreational activities has been developed and has met with a good response. On the Thursday social evenings, for instance, some sixty young people usually participate.

The recreational program is believed to be of value in relieving the loneliness of many young people who are new to the city. It also gives a feeling of security, of belonging to a group. Many young people are attracted to the centre because of the social activities. It is hoped also that this program will help develop a sense of responsibility on the part of participants, and that it will serve as a bridge to other organizations such as church groups and the Y.M.-Y.W.C.A.'s. The centre is not large and it encourages people to turn to other groups in the community as soon as they have become adjusted to city life.

Non-Indians who are interested in the problems of Indians and Metis are welcome at the centre since one of the objectives is to provide a meeting-place where people of both groups may get to know each other. The centre is also available for meetings of such organizations as the Indian Urban Association, the Trails Youth group and church groups.

An interesting project for young people has recently developed at the centre on the initiative of the Canadian Council of Christians and Jews. A series of monthly meetings will be held during the winter months for the purpose of discussing topics of interest to young Indians. At the first meeting in October the question discussed was "Is there discrimination and prejudice in



the city of Winnipeg, and if so, what can we do about it?" The subject was opened up by David Orlikow, M.L.A., after which four groups were formed for discussion purposes. One member then reported for each group. This was the first time that many of the young people had ever participated in this kind of program and they entered enthusiastically into the planning for future meetings.

### *How the Centre Is Organized*

The centre is governed by a Board of Directors drawn from interested citizens of Winnipeg and four main church groups. An Indian and Metis Council, elected by the people who use the centre, advises staff and helps to form the policy and plan the program. Three representatives of this Council are on the Board. There is, in addition, an Advisory Committee of some thirty people who represent various community organizations which have an interest in the welfare of Indians and Metis in the city. This Committee meets with the Board and acts in a liaison and advisory capacity. The Board also maintains close association with the Indian Affairs and the Citizenship Branches of the Department of Citizenship and Immigration, whose officers co-operate in the planning and operation of the centre's activities.

The Indian and Metis Friendship Centre was established on an experimental basis, this being the first of its kind in Canada organized with such wide community support. Experience has shown that this broad community participation is necessary to ensure the success of an enterprise of this nature. The development of the project is being watched with interest.

—February 1960

## The Pas Indian-Metis Friendship Centre

The development of an Indian-Metis Friendship Centre at The Pas is a credit to a community which has started to face up to its inter-ethnic problems in a way that can serve as a model for other communities with similar difficulties. To understand the process, let us look at the background of the community.

The Pas, 325 air miles northwest of Winnipeg, gateway to Northern Manitoba, is a town that has a frontier complex because no matter how far north the frontier moves, the activity, both good and bad, percolates through the community. Almost all traffic into the North Manitoba area must pass through this transportation centre. Even prior to 1912, when The Pas became an incorporated town and the railway started its 510-mile push to Hudson's Bay and Churchill, The Pas had a transient problem. Since the first settlement many years before incorporation, The Pas has been an area in which Indian and non-Indian have interacted.

This interaction has not always been a pleasant experience. The Pas, in large part, is built upon land which the local band of Crees has gradually relinquished so that the community could expand. At the same time there have been difficulties in adjusting the differences in culture and goals between various groups, and these left as their legacy an aura of tension, prejudice and discrimination. The residents themselves were aware of the situation and the unfortunate impression it created.

But no situation is either all dark or all light, and the growing need to find a reasonable solution led in 1958 to a small beginning. A group of clergymen, business men, civil servants and other citizens, including persons of Indian ancestry, began to meet together in a search for answers to the dilemma.

A number of meetings were held for the purpose of obtaining information and "brainstorming", but the group was small and

the problems were immense. After an initial interest, the group began to disintegrate. In 1959, however, under the leadership of Rev. M. Thompson (United Church), Rev. Omar Lamb (Anglican Church), Rev. Father L. Lavigucur (Roman Catholic Church) and Dr. H. Colburn (Indian and Northern Health Services), the group became revitalized and began to develop steadily. The Town Council became very interested in the problem and offered assistance. Mayor Harry Trager became a member of the group. The group planned a community conference which was held January 29 to 30, 1961. Prior to the conference, four committees comprised of ten to fifteen persons each, spent three months studying housing, recreation, employment and education. The conference evoked considerable interest, the evening sessions attracting 250 persons and the day sessions approximately 100.

Of the twenty-one recommendations which resulted from the conference, the planning committee concentrated most of its time and efforts proposing the development of a friendship centre. The group adopted the name of The Pas Friendship Council. About twenty organizations in the community were involved as well as many private citizens. The leadership at this point changed (largely through the transfer of the previous leadership to other communities) to Mr. A. R. Hayes, a local business man, and Rev. Father A. Darche.

A Manitoba Government committee composed of three Deputy Ministers and the Director of Community Development Services met in The Pas December 11 to 13, 1961, to receive briefs from groups and individuals concerning local problems. Of the twenty-three briefs presented, at least nine specified the need for a friendship centre, and almost all noted the need for one or more of the services which a friendship centre could provide.

The planning progressed with both Indian and Metis groups being fully involved. A number of the executive, including Indians and non-Indians, went to Winnipeg, searching for ideas. They visited the Winnipeg Indian-Metis Friendship Centre and various church and non-denominational agencies that have programs keyed to urban Indians and Metis. The trip was sponsored by The Pas Friendship Council with assistance from the Canadian Citizenship Branch.

At the same time, the Friendship Council was negotiating for the large former Hudson Bay Railway office building that had been vacant since the Canadian National Railways had ceased to use it.

The CN agreed to sell the building for a nominal sum and the sale was completed. A Federal grant was received at about the same time. With largely volunteer labour, the building was renovated and the Friendship Centre was officially opened July 28, 1962, with an open house reception and buffet luncheon. Part of the building is rented for offices for the local Community Development Officer and the local Probation Officer. In addition, two suites on the second floor are producing revenue.

### *Program*

The Centre has an expanding program. A counselling and referral service is in operation to help those who have social and other problems. A crafts program has been started which has resulted in the production of native handicrafts for sale. Recreation, including dancing, table tennis, boxing, cribbage, darts and checkers tournaments, is an important aspect of the Centre's activities. Health education sessions are held each week. A lounge which includes television, radio and reading materials, and was furnished by local contributions, is an important aspect of the facilities. A film club affiliated to the area film council has been organized. Music lessons have been started for a limited number. Organized study sessions for interested Indian and Metis students are held three nights weekly, supervised in turn by one of twenty-five local teachers who have volunteered. A full-time executive director, Gordon Brown, who has had considerable experience in working with persons of Indian ancestry in the north, was hired and assumed his duties November 15, 1962.

The administrative organization of the Centre includes, in addition to the executive director, an inter-ethnic board of directors headed by Chairman Bert Hayes and an Advisory Council of twenty members from the adjacent reserve and Metis communities, drawn from those using the Centre.

Community interest in the Centre is considerable. One needs only to read the two local weekly newspapers to confirm this since hardly an issue is devoid of at least one item on the Centre.

One difference may be noted between this Centre and others across Canada. Whereas others are concerned only with persons of Indian ancestry, this Centre offers its services to anyone including many non-Indian transients. In its way, The Pas Indian-Metis Friendship Centre is breaking new ground in the search for truth in what was one of the most complicated inter-ethnic situations in Canada. The manner and the strength with which a seemingly hopeless situation has been tackled and the success with which the problems are being met is a credit to the many ethnic groups, voluntary organizations, religious bodies, government agencies and individuals that accepted the tremendous challenge to find a workable solution to problems dating back at least half a century.

—February 1963

## *Camp Gold Eye, Experiment in Citizenship*

An experiment in citizenship emphasizing cultural similarities rather than differences, was conducted this summer in Alberta. For a week twenty young Indian and non-Indian Canadians shared the joys and the problems, the satisfactions and the difficulties of building a temporary community based entirely on their own resources.

From rural and urban communities in Alberta, and from the major Indian reservations in that province, these young people came together at Camp Gold Eye, a lovely but isolated new camp, a few miles west of Nordegg, now a ghost town, and 56 miles west of David Thompson's old trading post, Rocky Mountain House. Built and owned by the Junior Farmers of Alberta, it is designed to provide a combination of camping and educational opportunities.

Staff officers of the Canadian Citizenship Branch guided the study sessions of the program, but the recreation and general camping responsibilities were handled entirely by the students themselves. The general administrative staff duties were performed by staff and members of the Farmers' Union, the Farm Women's Union, and the Junior Farmers of Alberta.

In general, the formal program focussed on three major areas—understanding of the concept of community in a changing society under the democratic system; practical illustrations drawn from the day-to-day camp experiences; and skill sessions utilizing films, charts, and role playing.

As a practical illustration of community organization, the students set up a student council after lengthy consideration of many aspects of the camp and their own needs. They also conducted a case study of a community suddenly faced with providing expanded educational facilities as a result of a new industrial development. During one hilarious session a “rumour clinic” illustrated dramatically how important verbal communications can be. How an individual feels in a group where he is not fully accepted as a member and how his subsequent reactions affect a group’s decisions were demonstrated through a role-playing session. The film *Choosing a Leader* led to lengthy and spirited discussion on the pros and cons of leadership responsibilities.

The actual camping experience, developed as the week proceeded, emphasized participation. Not until the campers had been together for a full day was there a decision to organize a student council. Through authority vested in the council, adult leaders were kept on schedule, chores allocated on a rotating basis, and a few health and safety rules adopted. It is worth noting that not one single infraction or abdication of responsibility came up for censure by the group. There was even one exciting half-hour when the decision of one committee was reversed by the group as a whole when it was realized mountain climbing was not acceptable to all, and a more leisurely program of recreation was adopted for that afternoon.

Initiated, planned, and sponsored by the Farm Women’s Union of Alberta, the project was supported by a number of provincial organizations and the Indian Affairs Branch all of which sponsored students and shared their expenses. Ranging in age from 16 to 20, the young people came from such community experiences as Junior Farmers, 4-H Clubs, recreation clubs, the YWCA and so on. None had ever had a close intercultural experience of this nature before. The majority considered this aspect had been the most significant experience of the week.

—October 1962

## First Indian Folk School in Ontario

"Changes in Home and Community Life" was the theme of Ontario's first Indian Folk School held March 10-15, 1963, at Alexander's Motel, Craigleith. It was a "living-in" situation for adults so that they could share a democratic group living experience and gain a better understanding of themselves, their community and the world in which they live.

The folk school was sponsored by the Ontario Folk School Council in co-operation with the Indian Affairs Branch and the Citizenship Branch of the Department of Citizenship and Immigration. In arranging the program care was taken to make use of the resources of the delegates and to offer them opportunities to develop leadership skills. Emphasis was placed on the areas of concern which had been expressed by the Indian representatives at the planning meetings held in advance with officials of the Indian Affairs Branch, representative Indians, and resource leaders. Delegates to the folk school were chosen by the Indian people from each of ten reserves within the Bruce, Christian Island, Parry Sound and Simcoe Indian Agencies.

Twenty-seven Indians, including six chiefs, found their way to Craigleith over icy roads and drifting snow. The opening on Sunday afternoon was spent in registration and a general get-acquainted period. Many delegates brought "something old" with them to show the group. Very interesting stories were told about the old books, leather work, wood carvings and bead work. That evening a discussion was held on the Indian's attitude to his non-Indian neighbour and the reasons why a lingering suspicion sometimes remains in their contacts.

The delegates were divided into five groups which took their turn in carrying out the daily chores—introducing and thanking speakers, leading devotions, preparing the daily record, serving



and clearing tables, looking after recreation periods, setting up equipment and other duties.

The sessions got under way Monday morning with everyone listening to a record entitled "A Study in Family" from *The Ways of Mankind* series. The record compared some of the differences in the cultural patterns of a Chinese family living in China with that of a Chinese family living in America. Afterwards, discussion groups considered the main differences that had been brought out. It was felt that in the American Chinese family, love of money is replacing some of the traditional Chinese values such as respect for the family and lack of selfish personal incentives.

The afternoon discussion was a continuation of the morning's topic but in this session the focus was on the cultural values of the Indian family and an examination of some of the social problems in their own family circles. Many problems were listed but all the discussion groups agreed that alcoholism was the most serious. They suggested that educational programs on the reserves by social workers or trained counsellors, and the introduction of Alcoholics Anonymous, might be helpful. It was also suggested that projects such as cattle raising, sawmills, and teen-town clubs might stimulate the personal pride of Indians on reservations.

That evening, Angus Mowat, former Director of the Provincial Library Service, spoke on books and the influence they have on readers today. He displayed and read from several books of historic value to Indians. The session was enjoyed and most of the delegates took advantage of Mr. Mowat's offer to lend them books.

Recreation for the evening was a series of games followed by a sing-song and a dance.

The pattern for the rest of the week was similar to that of the first day. Among the topics discussed were leadership training, integration, recreation on reserves and preservation of Indian culture. It was suggested by the groups that a good leader has self-confidence, a desire to serve the community, is able to accept advice, is fair and has an appreciation of the worth of an individual. On integration, it was agreed there must be a two-way flow. Specific problems concerning schools were discussed.

The question "What do we want to preserve in our way of life?" led to the following suggestions: Indian dialect, crafts and



other skills, band traditions, dances, preservation of identity, and the reserves.

The final morning was spent making a summary and an evaluation. During the week tape recordings, phonograph records, films, books and crafts were used to demonstrate how resource materials might be used as an aid in group discussions.

The daily work and play program stimulated growth and development as it provided opportunities for the expression of talents and, at the same time, generated and maintained a high level of individual and group morale.

The delegates were most enthusiastic in agreeing that this first Indian Folk School in Ontario was a great success and it was with reluctance that the group sang *Auld Lang Syne* and said a parting farewell.

One of the delegates, Wilmer F. Nadjiwon, commented afterwards: "We who attended were given the opportunity of bringing back to our people much valuable information, not only our views, but also the present-day views of our white brothers pertaining to the Indian of today." He expressed the belief that "a mixed Indian and white folk school would do much to clear up misunderstandings on both sides and give each other a clearer picture of problems which face all concerned, and the personal element in living under the same roof would be invaluable in creating understanding."

—June 1963

*Discussion group at the Craigeleith Folk School*

Owen Sound Sun-Times



## Patrol Leaders' Powwow on Manitoulin Island

About 150 Boy Scout patrol leaders of the Mississagi Region in Ontario, held a conference the week-end of September 28-29, at the West Bay Indian Reserve, Manitoulin Island. Although only two of the Scout Troops represented were Indian, their influence was obvious, not only in the site of the conference but also in its official designation—First Mississagi Patrol Leaders' Powwow. Highlight of the week-end was a visit from Indians of Toronto and Sudbury to teach the boys Indian dances around the camp-fire, on Saturday night. This event was arranged by the Wikwemikong Troop. Supper that evening was provided by the Ladies Auxiliary on the Reserve.

Of greater significance, however, was the fact that the Powwow was a co-operative effort of all the troops in the region. As Harold Hird, the Provincial Field Commissioner for the Boy Scouts, remarked, the event demonstrated "that boys on and off the reservations can work and play together, have a service to offer one another and can progress side by side in the development of responsibility and leadership."

Previously Indian Scouters and committeemen from the two Manitoulin Island Indian Troops—West Bay and Wikwemikong—attended a conference and Scouters' training courses held in Sudbury. Since the formation of the troops, the Indian Scouts have assumed an active part in the Scout life of the region.

How did it start? In September 1962, the Boy Scouts of Canada, Provincial Council for Ontario, decided that the Northland Region of Ontario was much too large to be serviced by one Field Commissioner. It was divided into two. The south-western section was bounded by Warren on the east, White River on the west, north to Chapleau and Renable and south to the North Channel including Manitoulin Island. A name had to be chosen for the region, and at a meeting of the regional staff the name Mississagi Region was chosen. Mississagi is an Indian name meaning (we are told) "the river with many mouths" an appropriate name for a region in which many tongues are spoken.

Scouting at West Bay has taken a firm hold, thanks to the enthusiasm of the Principal and teachers at the Lakeview Indian Day School, the Chief, Mr. Gus Debassige, the Parent Teachers organization and, most important, the parents of the boys. The West Bay Troop is less than a year old, but it has accomplished a great deal in this short time. The patrol system for example, on which principle scouting is based, is often difficult to present in many cases. Here the boys have taken to the system enthusiastically. It enables the boys to operate in small units (patrols) and use their own initiative within the overall plan of the movement. Each unit has its own boy leader charged with the responsibility of planning and conducting the activities of the patrol and to take care of discipline within the patrol. Thus collectively the patrols are responsible for the standard and behaviour of the troop. The Scoutmaster provides the help and advice needed from someone older to train the patrol leaders and to carry out the more adventurous activities.

Most of the boys have been invested and thanks to a Toronto Scout Group (the 52nd), a Sudbury Scout Group (the 5th), and another Scout Region in Ontario, Green Acres, they are now in uniform. This partnership has resulted in correspondence between the boys and plans for intergroup visits particularly with Sudbury. Although uniforms have helped a great deal the boys are determined to be as self-supporting as possible and they have earned the money to pay for their registration by means of skating parties. To further finance the Group the boys with the aid of their mothers are producing neckerchief "woggles" for sale. A trade name has even been applied to the item—"The Chigeeng Woggle".

This Group is truly a part of the over 300,000 members of the Scouting family in Canada. At a Region Conference held in Elliot Lake, three Group Committeemen (including the Chief) and three Scouters attended and took an active part. At this event Chigeeng Woggles were presented on behalf of the Group to the three boys from the Region who were to attend the Boy Scouts' World Jamboree in Greece during the summer. These boys, incidentally, presented a Chigeeng Woggle to each contingent leader of the 75 countries represented at the Jamboree.

A second Group is registered on the Wikwemikong Indian Reserve, Manitoulin Island, under the guidance of the teachers of St. Ignatius Indian Day School with the assistance of the Principal, Sister Carmelitta. Constable R. K. M. Rowe, of the Ontario Provincial Police in Manitowaning, and an experienced Troop Scouter, is Scoutmaster, assisted by one of the teachers, Mr. Lafontaine.

The Group Committee has been formed and is guided by Father O'Flaherty, Sister Carmelitta and Mr. Curtin. Here as in West Bay the funds have been raised by the efforts of the boys, in this case with a great deal of physical effort—a boxing show. A third Indian Troop, at Birch Island north of Manitoulin, has been organized recently.

Mr. Hird reports that "Scouting, the general term applied to all Wolf Cub, Boy Scout and Rover Scout activity, is growing in Mississagi Region. Hand in hand the members both on and off reserves are working to make it a successful step in the training of youth for leadership, and for a better, truly Canadian citizenship."

—October 1963

## Indian Youth Club, Vancouver

One year ago some Indian young people, mainly students, had a meeting with Mrs. A. H. Ottmann and Mr. Robert Sullivan, field workers for the Anglican and United Churches among Indians and with Mrs. John Webster, social worker at the YWCA, who had a special interest in that she herself is Indian and a graduate of the University of British Columbia in Anthropology. The churches and the Y had been working separately to help fill the social and recreational needs of Indian students new to the city and the meeting was called to discuss how everyone concerned could better work together. Out of the first meeting came the decision to hold a dance at the YWCA. The students themselves did all the arranging and the dance was a great success. Following this, the students decided that they would like to form their own club, and the Indian Youth Club was born.

Membership in the club is open to young people of Indian descent who come to Vancouver for further education, vocational training or employment. The majority of members are students in vocational schools. They are mostly between the ages of 18 and 25, and come from the northern coastal area, between Prince Rupert and Alert Bay. A smaller number come from the interior, southern coast and outside of the province.

The purposes of the club as outlined in the constitution are to provide wholesome and worthwhile education, recreational and social activities for Indian youth; to create a good public image of Indian youth; to promote understanding and fellowship between Indians and non-Indians; and to instill in all concerned a deeper appreciation of Indian art and culture.

The club is officially sponsored by the YWCA, with Mrs. Webster, Mrs. Ottmann and Mr. Sullivan as adult advisers. The

co-operation among the workers from the three agencies illustrates the effectiveness of working together towards a common goal with satisfaction to all concerned.

The club is non-denominational, but strives to promote good citizenship and such long-established ideals as moderation, love of neighbour and consideration of the less fortunate.

Monthly dances are a great success and have provided funds to purchase sports equipment. Other activities have been evenings in the YWCA Coffee House, socials to which parents of Indian students were invited, exchanges with Alberni Residential School and local church youth groups. There are also monthly business meetings at which policy is decided, followed by an educational feature. Speakers at these meetings have included Alfred Scow, first B.C. Indian lawyer, Rev. Dr. Peter Kelly, prominent Indian clergyman and the Honourable Leslie Peterson, Minister of Education for the province of British Columbia.

Although the club is still relatively new, it has received encouragement and support from many local sources, both Indian and non-Indian. It is recognized as a resource by agencies such as the Children's Aid Society, provincial Probation Branch and Mental Health Centre, from which referrals have come to the advisers.

Perhaps the best feature of the club is the manner in which these young people have come forward to provide something for themselves and, in so doing, have set an example in independent thinking and action that may be looked to with pride by all Canadians.

*—December 1963*