

up a scholarship fund to be presented annually to the best student at high school.

The Sarcee women, one of the most active groups in Canada, last year catered to nearly 300 Indian and non-Indian guests at the annual banquet of the Calgary Council for Christians and Jews. It was Brotherhood Week and the council had decided to meet on the Sarcee reserve.

In Quebec the Odanak Club on the Pierreville reserve organized a community library, entertained themselves with a display of Indian dances, rented a playground and installed swings.

Few clubs are more energetic than those in northern and southern Ontario. Both these regions hold district conventions each August and each club sends delegates.

The Whitefish Lake Club near Sudbury has sponsored a weaving course; the Dokis Club near North Bay organized a felt-work course; and the Garden Village Club near Sturgeon Falls planned a community leadership training course. Women from northern Ontario have also attended craft courses at the Quetico Training Centre at Kowene, west of Port Arthur. They have taken back to their reserves new skills and are passing them on to others. Mrs. Agatha Naponse of the Whitefish Lake reserve is a good example. A Homemaker herself, she went to Quetico, became so interested in weaving that she attended another course, in Kingston, at her own expense, joined the Sudbury Weavers' Guild and planned a weaving course for her fellow Indian women.

The Musqueam Club in B.C. recently entered into an agreement with the Vancouver School Board to have sewing classes conducted on the reserve.

Indian clubs have also held sewing and mend-



This little Indian girl fits in like a small doll herself as she cuddles one dressed in buckskins. This is a bit of the handicrafts exhibit at the Homemakers' Convention.



Discussion groups like these brought about a free and lively exchange of ideas and suggestions among the delegates.

ing bees and helped to buy radio and television sets for hospital patients; provided gifts to graduating students; bought playground equipment; held Halloween and Christmas parties and farewell socials for teachers; assisted nurses at clinics; visited the sick and the shut-ins; catered to community dinners and school lunches; outfitted hockey teams and provided other sports equipment for youngsters; given money gifts to the sick and the poor; and held baby and bridal showers.

The women raise money for their projects by the same means as non-Indian women; they hold card parties, socials and dances, raffle off turkeys or quilts, stage bingos and bazaars, put on fowl suppers and operate booths at fairs.

The success of Indian Homemakers' clubs depends primarily on good leadership, for many clubs operate under severe handicaps. Houses on most reserves are scattered and members often live many miles from meeting places. Finding a place to meet is sometimes a problem too. The Odanak Club reported recently it could not hold meetings in January or February "because we could not meet in an unheated hall."

The Lorette Club, which has undertaken many successful projects, says that the average attendance is 10 members—or one-third of the total membership. "No doubt it could be better, but in spite of our efforts, we were unable to gather more. The problem remains the same: How to bring young people to the Homemakers' club? As our reserve is in the suburbs of Quebec City, our young people are attracted by all sorts of amusements, keeping them away from our meetings."

The difficulty of raising money on the reserves among low-income families often limits the Homemakers' projects.

The seasonal nature of some types of Indian employment — berry-picking in summer or trapping in winter, for example—makes it hard for some clubs to keep going on a regular basis.

Despite these handicaps, the Homemakers' clubs are growing slowly in numbers and members. They are helping to develop community leaders among Indian women.