

N. S. Assoc'n. for Adv. of Coloured People.
Mr. Richard Symonds.

PUBLIC ARCHIVES OF NOVA SCOTIA
HALIFAX, N. S.

Mr. Carter - July 11th.

Constable of the Assembly (Prov.). Most coloured before 1811-12 came around 1784 from U.S. Some came in as indentured servants. Most of both these grps. left with Father David for Sierra Leone. Father David had control of Total Negro grp. in Halifax at this time. Was beaten up.

Second group was Maroons from Jamaica (1812(?)). Had caused trouble there. Organized in a Reg't. here. Helped build up Hill under own officers. Also moved to Sierra Leone after 2-3 yrs.

Majority of grp. who stayed came in 1811-12. Freeman with white U.E.L.'s. Settled in Preston, Hammonds Plains, Lucasville, etc. Preston agric.; H. Plains - coopers.

Grp. from W. Indies settled in Sydney and around it. Could not get along with Can. coloured because of diff. pts. of view re: assimilation. W. Indians did not want to assimilate; wanted maintain own status (1912).

Coloured in Hal. mostly live in Wards 5+6. (poorer areas on east side). They are happy with pos'n.; are prepared for slow assimilation and willing to tolerate present inequalities (which seem to be less than usual) in order to lay solid foundation with whites. Coloured have a history here; are proud of their past. As result, are unwilling to test their status by facing sit'ns., e.g. having hair cut or eating in dubious restaurant, etc.

Majority are labourers; £25.00 per week.

Re: history - have pride in having colonized
Sierra Leone + Trinidad for British.
Have definite loyal attitudes because
of tradition. Mr. Carter an Anglican,
Ledwin - Grade school (formal).

Mr. Richard Symonds
Stone cutter, grade school educ'n. Three
sons, one daughter. Sons are Truck driver,
at sea, ^(youngest) and a Mason and
a Baptist. Most Negroes are Baptist.
Feels less prejudiced in H. Plains now
than 30-40 yrs. ago. Now labourers (coloured)
bring own meals, but would be
allowed to eat with whites - before, ate
in kitchen. All are coopers (most) - in
U. + L. Hawthoods Plains. Feels younger
white gen. is broader than older
generation.

Mr. Vernon Upshaw
Gradeschool educ'n. - unfinished. Helped
in educ'n. by white employer. Carpenter
and decorator. Owns two houses in
Hal. (poorer sections). Mother lives in
one. Has car. These unusual. Feels
loyalty to employer. House I live in
has seven rooms (no running water,
at least upstairs). Kitchen in
basement. No children.

Mrs. Upshaw
Works as supervisor of public
wash room in Dept. Store (Geller's).
Served on employee's executive -
treated well. One coloured family
bought house in swank area -
met some resistance in occupying
it. Mania Air Force. Mrs. C.

feels coloured would meet resistance if tried to rent in swank area. Also, could not afford \$65 to \$100 rent.

Two mixed marriages (white girl) she could think of. Comments were made by whites re: these. Coloureds would not be concerned re: them. Some cases of white girls-coloured men, living together. From Lucasville; Mr. Uppshaw from Windsor (early yrs.)

Mr. Symonds barn in th. Hammonds Plains; Mr. Carter a Haligonian; has Halifax background and is also a bachelor.

Preston is largest coloured community in Canada. Mostly agricultural. Lucasville is an area of commuters (as I make it you). Most of these work in Halifax. Prestonians are mixed market farmers - sell goods in Halifax.

Mr. Uppshaw makes same pay as white carpenters.

Halifax proper.

Most coloured in Wards 5 and 6 on east side. Residential area on south and west. Commercial area is south.

Citadel Hill is centre - about Ward 5.

Africville - extreme north end of city - very poor Negro community.

Cannot yet understand social attitude of white towards Negro.

Coloured Citizens Improvement League.

Check white attitudes from Bill Oliver.

Fundamental problem is illiteracy - econ. stems out of this. Compulsory educ'n. never enforced until Family Allowance came. Beachville (St. Margaret's Rd.) much same as Lucasville. About same in size as Africville. Latter has no facilities - has prisons, no water, etc. Roads are dirt, no play, etc.

Topsee says coloured have been neglected and exploited. They felt avoidance of conflict was wisest action. At ~~Beachville~~ ~~Hill~~ Hill, school facilities were poor, and whites were beginning to exclude coloured from school.

Weymouth Falls -

People fundamentally religious. Open regular meetings with prayer and a psalm. (Lin. escape?). Morally, on equivalent economic level, whites are far worse than coloured. Historical tradition is well founded in all coloured - not just Bill Carter.

W. Indians are better economically, worse morally than Can. Negroes. Sydney was bad in this way.

Africville - About 200 votes here, which means close to 600 people. Have own Young Men's Liberal Association - two families next NB - Men work as R.R. porters, on construction work + labour in city - in bone mill which makes fertilizer, etc. Have a sub-post office, an Independent Baptist Church, and a school. Very low economic level - no sewage disposal, water facilities, etc.

HAWI FAX

→ Carter says more coloured have bought property in last 10 or 15 yrs. than in all the period before. About

5200 coloured in Halifax; many are scattered, and this no. also includes those now octarous who do not profess to Negro blood. Greatest concentrations in poor areas on east side of Wards 4 and 5 and 6. But most Halifaxians live in these wards also - on west side. Halifax now has 120,000 people - about 30,000 more than before the war.

Biggest coloured concentration is in Ward 5 on Creighton and Maynard Sts. between Charles St. + Cornwallis St. But they are also in Ward 3, on Grafton between Duke + Buckingham Sts. - a few on Market St. between Prince and Jacob Cogswell. In Ward 6, they are mainly on Almon, between Isleville and Agricola, but they are scattered further in this area. In addition, are on Maitland between Falkland and Cornwallis in Ward 4, and on the waterfront (Upper Water) between Hurd and Cornwallis Sts. One family lives on ~~S~~ Swank Atlantic Ave around corner from Young Ave, (best street).

About 250 (concentrated) in Ward 3.

About 1500 (" ") in Ward 4.

About 600 (" ") in Africville.

Fair concentration in Ward 6. (check this further).

Topshee says attitude of whites, esp. to people like Carter, is one of benevolent paternalism - There is prejudice in N.S., he says.

Upper Hammonds Plains

Country corner - 3 miles in length - less than 2 miles wide. Little settlement off main road. Mostly coopering - five or six saw mills owned by coloured men. Little agriculture - poor road - rocky land.

Symonds home

Mr. Symonds a cooper, but works in Halifax with plasterers. Make easier money - coopering hard work. Plastering brings 81¢ an hour. Some coloured in shipyards in Hal. - get about 96¢ an hour. Grade 6 education - had no more grades 25 yrs ago. Now go to H.-10, two teachers, one hardly qualified.

Mr. S. and son (school-age) now work in Hal. About 10 men from U. H. Plains do this. Mr. S. has own truck, has two pigs, one to eat and one to be sold. Electricity in house for past 5 yrs. Outside toilet. House seems to have ~~five~~ six rooms. Four books in "living room". Fair suite of chairs & davenport. House clean inside and newly painted, but poor. A shingle house. Several radios - about 3, some belong to sons. Mr. S. favours education, is a deacon of Baptist Church - won't go back to coopering. Radio goes all the time - not listened to.

Mr. S. Jax with sons - son shows lack of strictness - more of kindness. Implication is that mother wakes them mind. Mr. S. married at 19 - must marry at least in early 20's. All people in U. Hammond Plains belong to Baptist church. I doubt

Basie - 20
Ralph - W. Sawmill

if much prejudice encountered in this community. Reason - no whites. Mr. S. house recently decorated; this may be why I was brought here. Mr. S. thinks Mr. Uppshaw has nice home (lovely) in Halifax. Mr. S. has four sons, one daughter. Two boys still at school - Leo 16 (soon), and Claude - 6 Leo in grade 9 and Claude just primer passed out of ~~primer~~. Charlie (~~old~~) is a cooper. Mr. S. also has small vegetable garden - owns about 10 acres, not more than an acre really cleared. Many pictures on walls, photographs, etc. Scrap-books - Mr. S. has one - really nothing in it - slips, singers, etc. Mrs. S. has one - features social announcements, etc. Charlie has one - shows accomplishments of coloured young people - much on sports - fighters from Louis to locals. - More on these later. Mr. S. puts Claude to bed. Mr. S. is 46, has five sons and one daughter. Daughter oldest (20) now sep. from husband - name Corinne. Then Charlie - 26 a cooper, then Ralph - 23 ^{married} at saw mill, then Basie - 20 (married) who works as plasterer with father, then Leo - 16, in ~~bed~~ out of Grade 9, then Claude - 6, passed out of primer.

Mr. Henniga, a white, has large cooping business in Chester basin - all white, began about 15 yrs. ago. Now makes many barrels and can sell cheaper than coloured people. Mr. S. says these not real coopers - do not know how to "~~build~~ ^{raise} a barrel on the floor". Else machines. Lower N. Plains makes mostly boxes. Old coloureds used to make a barrel from the stumps

with merely use of an axe. Friday night used to be noisy in Hammonds Plains, with people loading barrels for market in Halifax yesterday. Now all is quiet on Friday nights.

No rapport between churches. White minister released because tried to estab. relations with coloured church, exchge. ministers, etc. J. Hammonds Plains very prejudiced, says Mr. S. Always have been. Coloured will be kept outdoors when talking business with whites. Considerable discontent shown by Conservatives & Liberals re. Bill White & C.C.F. In Lower H. Plains, coloured usually eat in kitchen, if eating. Also Mr. S. concerned because coloureds in N.S. have not got very far. Would like two youngest sons to continue in school. Mr. S. a small man, rather nervous. Lew a sober, sensible boy. Claude smiling & young - tries to get around father.

Church has 3 services a Sunday - 11:00 a.m. Then Sunday school right after. Then 7:00 p.m. service. B.Y.P.U. meets on Sunday nights. Church has a Brotherhood (Men's group) which "exchanges" with others (invites them in to take services, etc.) In addition, church has prayer meetings on Tues. nights. Pastor here, Rev. Morgan, died about one month ago. Hope now to get a student for summer.

One coloured doctor in Halifax - Dr. Parnell (?). Lives on Atlantic Ave. S. family (and community) served by a white doctor and assistant from Bedford Basin.

Mrs. Symonds

Large, buxom woman, cheerful + good-natured. Practising for all-coloured Bicentennial Choir. Washes by board and tub. Charlie likes sports, is esp. interested in boxing and baseball - would like to have been a boxer. Radio is on constantly. Tonight is a practice for Ladies' day at the Church (ladies take the service). "Men Day" is also coming up soon. Ted wants to learn to play trumpet; his mother would like him to finish Grade 9 before he leaves school. Mr. S. is insecure in several areas - he worries about family, is concerned about prejudice and lack of opportunity. All this family is very hospitable and friendly.

Mrs. S. has had one daughter, now 27, and 7 sons. Two died at birth. 25 yrs. ago, mid-wives came - no doctors. Now women in community go to hosp. in Halifax, mostly. Mrs. S. went to Grade 9 wanted to be a teacher, but father killed when she was 12. Most girls in N. H. Plains go to work in Hal. Young people in community are thus mainly boys, who stay to "cooper". Re: prejudice, Mrs. S. feels Ham. Plains people are probably worst in N. S. This general feeling in the community.

"People in Truroville will take more than we will". One lady walks from there to Ham. Plains (Bridles), works from 8 to 5 p.m., for \$2.50 a day. Mrs. S. worked in Hal. last year for \$4.00 a day.

Fifty years ago, coloured from W. H. P. work in Lower N. Plains for 25¢ a day. Now few work there, but these early people were responsible for clearing up their land, etc., to the neglect.

of their own. Mrs. S. feels education is key to success for coloured people. Will give them greater freedom to choose jobs, etc. Re: prejudice, people in Halifax are "not so bad", but it is still there. It appears that Mr. Carter's opinions re: prejudice are not so widely held, at least in U. Ham. Plains.

Two telephones in W. H. P. Can't get any more because Mr. Havistock of Lower H. P. owns the telephone line - says people don't need phones. Also had great difficulty in getting electricity. Also books for library - lower H. P. people did not want them to get the books. W. H. P. people treat whites hospitably, but not vice versa. Whites will talk to coloureds outside of lower H. P., but not inside, at funerals, etc., there - or at funerals etc. In W. H. P. Rev. Clapham was minister in L. H. P. who fraternized & was sent out. 52 families in W. H. P. Plains. In S. family home, no screens on windows - garbage dump not far away. Family group seems to be close and friendly.

No police force or law-enforcing agency in W. H. P. Plains. "Everybody is a good citizen." If any trouble at public gathering, they call RCMP. Let Preston, have own constabulary - "they would arrest their grandmother." Case of one white car crossing bridge when Baptism taking place there, against orders of coloured constable. White was fined \$50.00 for this.

Breakfast here - grapefruit, bacon and eggs, toast, cocoa.

People in W. H. P. mostly coopers, but not really skilled as coloured folk are. May be one reason for prejudice there.

Books - Four books in Sym. home - one novel about a nurse, one old novel, one grammar for public schools and one "Small Communities in Action". Latter two are provided by Adult Educ'n. Division. Grammar owned by Mrs. S.

School - Two teachers, one for older grp., one for younger. Only one room in school; older group go from 9:00 a.m. to 1:00 p.m. Then younger group take right over from 1:00 p.m. until 3:30 p.m. Facilities thus are inadequate; kids should go longer to school.

Economic pos'n. precarious. Barrel trade greatly taken away, and who knows when demand will disappear, since much technology in this area. During war, fish barrel sold for \$2.50. Potato barrel not water-tight, has wooden hoops.

Some blueberries around country - grow more or less wild.

Elder people in community - Mrs. Emerson (92) sees great changes in last 30 yrs. Women discussed superstitions. Buzzing bees in house meant visitors; dog howling meant a death; for bee sting, rub spot with bottom side of rock and put rock back same way.

Women stood by these, said they were true.

✓ Mrs. Emerson ill at ease in my presence - sat in other room (almost a juvenile reaction) 14 yr. old girls display normal reaction to male visitor. Most of community curious but friendly. Have seen two paternalistic attitudes - Carter + Madeline Seymours - latter on good behaviour. These peculiar when other reactions are normal (other people).

Community in general is rocky and hilly. Name is Hammond Plains - no S, by rights. Homes much like Mrs. S., for most part, but many two-story.

All are frame. School is best bldg., brick and 5 yrs. old, but too small. Community hall is old; was a club many yrs. ago. In redecorating, bright colours are used (blue + white in Elliston home). But there is general concern with cleanliness. People not apathetic. Adult ed. has helped community consciousness, increased visits, helped use up leisure time as well as improve people. Are three "new" houses in community, with toilet and bath facilities, etc. These are large houses. One I was in has 12 rooms, cement foundation. Layout was square plan, but individualistic + distinctive. People's work clothes are very old. Distinct cliff. between old + younger gen. Girls wear make-up, nail polish and feel more at ease with whites. All of conscious of barrier bet. H + L. Hammond Plains.

Recreation - Seems to be a desire, but forms now are simple. Boys (young men) have tried to lay out a baseball diamond (very little flat ground suited to this), and they do not know much about baseball. Hope student minister will teach them. Also like skating, and kids sleigh in winter time. Kids swim in nearby lake, but parents worry because they are alone there.

Mrs. S. herded all kids away from lake - crossed them all. Kids never moved long after I had taken their picture. Younger women seem sensible and alert. Mrs. Madeline S. very light in colour; has had more

education. Two white men (carpenter and helper) live in community. Associate with coloured young men, altho one is old. Drinking, etc. Carpenter has family farther away, but spends most of time in Ham. Plains. Should know more about these; they boarded for a month with Mrs. S., while helping Ralph to build.

Coopering - the big occupation, together with saw mills, where wood is cut. Head and staves are shaped at mill; any metal is brought from Halifax. Spruce used in pickeral barrels, pine in potato barrels - latter not so good as watertight materials. During war, a pickeral barrel sold at door for \$2.25; now sells for \$2.00. Boxes, of which many are also made to carry bottles, cod-fish, sell for anywhere from 10¢ to \$1.00, depending on box and its use. Coopering is a skilled trade, but should not take too long to learn. Without fancy machinery, two men can make 40 to 50 pickeral barrels a day. Contrast this to Chester Basin. Beside coopering and mills, agrie just not feasible in this community. Alternate permissive and severe relationship bet. Claude + his mother.

Three types barrels made - pickeral, potatoe and drums (low) for dry codfish. Codfish also packed in boxes. More boxes made now in W.H. Plains than barrels. Now have new way of transporting fish (e.g. cold storage on ship, train, etc.) This may cut off profession.

Recreation - Dancing at Community Hall 4 piece orch. - 2 guitars, trumpet + drums.

Used to square dances ^{south} in Mrs. S. day,
but don't do any now. Jitterbugging
popular.

Four stores in U. H. Plains - most sell
groceries, but some just cigarettes, pop,
bread, tooth powder, etc. Large families
are prominent and expected. Men are
genial and friendly - they work hard.
Haverstock men (whites) own large mills in
Rock Wock. These have rotaries, (Mr. Morans
has this; this allows them to turn out
planks & two-by-fours. Employ coloured
men.

Inside plumbing here works by means
of electric pumps.

Many relatives here, plus large families,
make for a close kinship system. In
addition, these people are quite religious
(all belong to Emmanuel Baptist Church).
These facts may account for better
lives than those of whites on similar
economic level. (I still do not know
what these men do with most of
their money). \$25 or \$30 a week should
go a long way here, unless you have
4 or 8 mouths to feed. (Have not heard
any profanity, or of any immorality (except
Caroline S), and no liquor and beer
(except at picnics, etc.). It would actually
seem true that these people are
good-living. Meals are good, and
well-prepared.

Quen are used on a small scale
in the woods - mostly horses now. Logs
are cut in the winter and milled
in the summer. The heads and
staves are made at the mill, and
then sent down to the cooperages. There
are five sawings to make the staves,

and four or five to make the heads. Aubrey Whiley says one man can make 18 to 20 barrels a day; two men working together will probably make less. In Chester Basin, jacks are used, which criss the barrels without so much care in raising. Jacks bring the staves together easily, without using wire cable. They also use tubs in the Basin; here, they raise them on the floor. These processes speed barrel-making. In addition, barrels for apples, potatoes, etc., which do not have to "take pickle" do not require as much attention - no waxing of knots, etc. But all barrels have to be heated - makes heads fit properly.

Politics - Conservatives have been strongest, for the most part, in this area, but Liberals are in now. A lot of the boys were working on the roads at election time; they favoured Liberals because their jobs, which they did not want to lose, was a govt. one. Saw some CCF posters, but Charlie says CCF not very strong. All parties sent speakers to the Community Hall to speak during campaign.


In mills, men work by the day; in cooperages, they work by the piece. Charlie makes about 30¢ on a pickled barrel - about 10¢ on potato barrels and drums. Average day's pay is 4 to 5 dollars. Barrels have dropped 50¢ ~~down~~ since wartime.

A great interconnection of relatives around here. I met Ted, the white man; in him, I heard first profanity here; he is also heavy on the drink - had been drinking this morning, and talking about it. He is a booze man.

Logs cut are from 8" up across the stump.

Ted and another man came here about 8 yrs ago, to build a house. They both stayed, but the other man has gone back to Halifax.

Steps in making a barrel:

1. Raise it off the floor, by putting the staves around inside a top hoop. Hoop must be properly filled and staves must be same length.
2. Tress it, by dropping an iron hoop down around body to hold staves closer together.
3. Willis ~~it~~ it, or draw the staves together at the other end, by means of a wire cable and pulley. Then "catch" it with a bigger hoop, and put it on the heat.
4. Heat it 5 to 10 minutes.
5. Willis it again, to catch it with the "catch hoop". It is heated before this to prevent staves from breaking. Now the end hoops are both on.
6. Heat it some more.
7. Knock out loose knot-holes and look for broken staves.
8. Double-tress it, and take off end hoops to prepare for
9. Champ it with a "crummer" knife; this consists of cutting around the inside at the tops. This is the beginning of the "forging" process. This cut is on a slant. 
10. Level the ends of the staves with the "top" plane. (Round plane).
11. Riving plane brings all staves to one thickness at the heads, and ~~cuts the rings for the heads.~~
12. Use the "treed" or "crose" to cut the rings or grooves, where the heads fit in.
13. Put the heads in.
14. Put on "head" and "bilge" hoops. One complete end is done at a time (both hoops).

Hoops are made to fit as they are needed, i.e. the rivets are put in the hoops (ribbing).

15. When one end is done, knot holes are plugged with good wood. These pegs are knocked in tightly and sawed off.

16. Knot-holes and plugs are waxed with melted wax on the inside, to make them watertight. This mixture is clear wax and resin combined.

17. Put on other head and hoops.

18. Stamp it, and put "bung" in it (this only for peckerel barrels, in case pickle needs to be drained off. Now finished.

Charlie says these boys are not angels, but they do not swear a great deal. Not just acting polite because I am around. Charlie a good barrel maker - quality instead of quantity.

Two or three reasonably good fields in H. Plains, but they are uncultivated. Misc. hay grows, and it is cut and stored for the cattle. Each home has a small vegetable garden, as a rule, and dogs are kept to scare deer away, which come down at night & get in the garden. Some objection to dog licenses, at \$1.00 each. Some families have fresh milk, because they have cows.

Andersen Saw Mill -

Two methods of power - a. water, by use of a big wooden wheel, when water is high. b. a gas engine, which also operates saws. This mill makes staves and heads for barrels, as well as box ends. Large wooden wheels are used to house belts for saws. This mill has only been here 16 yrs. This area is the Andersen settlement, in south part of community - a fairly prosperous and confident area.

Logs are sawed into "junks" to begin with; pieces about 2 ft. to 3 ft. long. Fine good for beads sometimes, but little good for staves; some for apple & potato barrels.

Mr. Andersen is boss at the mill - all younger men & boys obey him without question. Most mills leave both gas and water power - if they are near a lake, they have the latter. These people have a very "practical" sense in doing their work. Their formal education is almost nil, but they have the "conception" in methods of their work that comes from a basic capability to understand. e. g. in handling logs.

In coopering, many tools (Crummer, etc) are made at home, except for the metal parts.

NB in the community is the passing of knowledge from father to son, and the resulting status relationship. This enables parents to keep infl. over children, for "it's hard to find a boy who can't cooper", altho' they may work at something else.

Particular dialect of these people seems an indication of their homogeneity. Use words such as mawwin, deah, boy, etc., which are typical. Noticed also an example of one boy (older) showing smaller boy the use of a minor tool. There is definite status relationship re: males, according to age & ability.

A log goes through four sawing processes to become a stave, ~~and~~ or a log goes thru 3 sawing and one planing process to become a "head".

In mills, motors, saws, etc., involve a basic knowledge of mechanics (several gears & mechanisms). Also, saw mill work and coopering requires a real use of judgment - not just mechanical.

Machines are all set by Mr. Andersen. A pickered barrel is 30" high by about 17 inches across the head.

Difficult yet to learn about status relationships -

family to family. Women bake, sew, etc., and in addition, take most responsibility for interior decorating in homes. Few books around, but radios extremely popular. Local programs, from soap operas, music, murder plays, etc., to hill-billy music, are heard most. Radio in Symonds home is on all the time.

Boys in U. N. Plains like hunting, fishing - latter mostly. Play some baseball. Keenest on fishing - young ^{5-8?} Clare Andersen was.

Mr. Andersen - Family has been here since the earliest. ~~His~~ Grandfather came with first settlers. Father born here - would have been 97 if living today. That means there are ~~four~~ five generations of coloured people have lived here. Mr. A. thinks coloured and whites together started a fishing enterprise when they first came here. Out of this, needed something to put fish in - so started coopering. Little technical knowledge at first - staves were shaped at the stump, and barrels made right there. Some coloureds from places like Virginia, etc., may have brought some technical knowledge with them, perhaps as a result of experience making rum casks, but most of the "know-how" was acquired by experience. In early days, people also did some farming - just to raise produce for themselves, but not on a large or developed scale. It is difficult to keep clearings clear, scrub bush grows back up before long.

Club that formerly used the Community Hall, and built it, had Charlie's grandfather as its president. It was a community sort of club, which administered an elementary sort of community organiz'n.

Jeh. Witnesses visit here every summer. Came while I was here, to sell literature.

Charlie dislikes their idea of doing anything in Sem.; people here do not work then. Also, J.H. said God did not mean men to fight (world politics, etc.); but Baptists here say no peace for man, ever, because man suffers because of his sin. I heard more than once that there will be no peace for man until Christ comes again - or in Heaven. Man always sinful.

Not very much Coopering done in winter time - maybe some boxes and potato barrels. Fish stay fresh in winter - no need for these barrels. Main winter activity is cutting logs, snow up to knees, etc. No profit made this time of year, esp. if you are not working for somebody else, but for yourself. Wage in cutting trees is about \$4.00 a day. Charlie worked 6 wks. of 3 months last winter. He says man "is supposed to make \$1000 a yr., but he doesn't think a single man does.

Jun. }
Feb. } Cut trees in woods.

Mar. }
Apr. } Sawing in walls. (Wood still
May. } too wet to
Cooper

End May
June
July
August
Sept.
Oct.
Nov.
Dec.

Coopering &
making
boxes
and wares

Education - Most in the community think education is necessary. Their idea of education is Grade 8 or 9 or 10 - anything above this is high. Also ^{some} say you should get it while you are young - working man is too tired at night to do much in way of education. (adult).

Most men actively interested in community. Mr. Anderson is school sec'y. - treasurer. On the whole, are quite community conscious; have their colour to keep them that way.

Minister, when alive, was not resident here; lived in Windsor, another community about same size.

Charlie pays 7.00 a week board. Takes a month's work to buy a suit, or a hat and shoes, etc. Up until 1938, 7.00 a week was a good wage. Charlie has worked for as little as 40¢ a day. Wartime was best; things were cheaper and wages were at their best. Few or no unemployed here at present.

Young men here play ball, fish, hunt, swim, have few socials, little else.

Altho' no legal agency in community, houses, cooperages, etc., are kept locked.

"A well-made barrel is a beautiful thing to behold." Charlie takes a pride in his product, and making it well. U.H. Plains is only coloured coopering community in Canada, as far as I know. Only one in N.S., where total operation is done by coloured people, at least.

Charlie corroborates fact that there are few young girls around. ~~Many~~ ^{members} leave community; many work in Halifax. But there are quite a few young unmarried men. Little immobility, altho' Charlie

is aware of it, and conscious of the inability of a man to cope with a sit'n. where he may have gotten a girl in trouble.

Community Hall - Two-story old bldg. Community has worked for past three yrs., not having much to begin with. Second story is not finished as yet, but it has a new roof, and downstairs a stage, benches and a counter of sorts. All rough. Walls are not finished inside. Funds for improvement were provided by societies - Brotherhood, B. Y. P. L. and Ladies' Auxiliary. People in community do the work. Bldg. has a small kitchen of wood, with stove and accessories, etc.

School - A new bldg, with sunny school room, double desks. The cloak room has been turned into a domestic science room, well equipped with cupboards, necessary equipment, plus a new Singer Sewing machine. It is heated by a furnace in the basement. Some dances were held in here, but some people objected; said the boys might spoil the floor, or get into fights (which happens occasionally) and break something. So the practice was discontinued.

Community hall is the centre for picnics, socials, dances, etc.

✓ families not taking part
in church.

x Biggest families Pop'n. - 351 plus.

	Names	
Symonds x	David x	Johanson
Ellison	Jones x	Lynch ✓
Marsman x	Williams	Clayton
Anderson	Jackson	Simms ✓
Whiley	Barton	Gough ✓
		Emerson ✓

Pop'n. count (1948) - by B. L. Silver, Inspector of Schools.

Only societies are B.Y.P.U., Ladies Auxiliary & Brotherhood - all connected with church.

No post office. Stamps must be purchased from mail man (if he has them), at six for 25¢. Symonds have several books in a cupboard, and they are read. A book-seller, Mr. McGowan, a 7 day adventist, visited Symonds on Thurs. in a sale. He was from India - widely travelled. Charlie bought some Jeh. Witness books - was high - pressured into buying them.

Women's Rehearsal - Dress of older & middle-aged women is quaint - younger women dressy nicely for material. Clear gingham dresses - not much style. About one dozen ladies - much tittering and kidding, a normal small Church ladies' gathering.

Church is a fairly good building - has small organ, wooden pews, balcony - one of best buildings in the community - 30 yrs. old.

Ladies rehearsed singing for two services. Ladies in charge get recognition for or out of playing leading roles. Ladies were conscious of my presence - probably laughed, etc. because of this.

Church has a ^(average) mship. of 45. ~~By~~ Number at a service is 25, mbrs. & otherwise. Tues. night prayer service. Most is 45 or 50 - sometimes only a few on Tues. nights. Minister comes once a month to both services (sacrament given in morning).

children taught to say prayers. Men and women both in choir - number 12 to 15.

Attendance greater when minister there. Sunday is big day at church. Minister comes for weddings ^{and} funerals

Few willsmade; house usually great all the family; no one can put another out.

Own mills - Mr. Andersen, Mr. Marsman, Mr. David, Mr. Porter Allison and Mr. Aubrey Wiley. Also cooperages. Mr. Andersson is sec'y. of school board. Mr. Marsman is Trustee, also Mr. Wiley. Andersen known as "S.S." and Marsman as "W.K." - (big men in community). C.P.F. are "agitators" to Mr. Symonds. Has voted Liberal last election. Voted Conservative because man he worked for was - was "good to him".

This boss lived in Lower Hammond Plains - would come in kitchen & eat with Mr. S. Mrs. Johnson says one can never change people in Lower H. Plains. W. Hammonds Plains has been mostly Conservative. Mr. S. does not take much interest in politics anymore. Voted Liberal this time because thought road would be put through.

Many single men working on road laid off after election (day after). They voted Liberal because thought they would have this job.

Mr. McHowan sold \$70.00 (cash) worth of bks. to 2 men (\$35 each). Each man got 3 bks., 2 religious and a cook book. This is sheer exploitation of desire of these people to learn.

Les plays a guitar. Symonds family is musical. Les buys trumpet tomorrow night (\$125). Pays \$15 down and \$2.00 a month. Les plays around at dances, etc. - makes from \$4.50 to \$6.00 an evening.

Mr. S. decried raising of children & day -

stalking about 9 boys (white) in Bedford who broke into a gas station.

Mr. ~~Clinton~~ Allison a "good business man, but no good to the community." Some old people do not support young people - are not behind them - he is one.

School history - First school was in home of Mr. Taylor (Taylor L. named after him). Then had a log cabin, where school is now. Next came a frame school, and now the brick one, three times as large as old one - still not big enough. Three trustees of the school - two of them, and Mr. Silver, are against activities in the school. Trustees are Aubrey Whaley, Mr. Anderson and Mr. Marsman. Latter was very much against activities. Mr. Anderson swayed by Mr. Silver's opinion, - latter would not agree to anything.

Women in U. H. Plains do all their own baking, including bread. Also a lot of their own sewing - mostly all of them. Women are skilful at making clothes - would like training. Most crochet, knit, etc.

Domestic science teacher comes up once a week (Fri.) from Newport (Rev. Morgan's daughter).

Teacher for Adult Educ'n. class comes from community. (Miss Hill + Mrs. M. Symonds). Mrs. M. Symonds' husband is a labourer - works in Halifax.

Many ladies have long way to come to the church.

Programs in Comm. Hall. in past year.

Picnics, concerts (some from outside), tea parties, dances (few), pol. speeches. Hall rent for \$5.00 an evening.

Adult E. + Community nights held in school. Most socials of all kinds are to raise money for something.

Most children have godmothers and godfathers. Often call them so. Many terms used such as "Brother Charles" "Cousin Frank". Older men (Charlie, 25) calls his uncle, "uncle".

Mr. Allison owns one of the ^{new} homes, Mr. Anderson owns another, Mr. Whaley another; Mr. Marsman building one (will be all tile). Several other new homes built or being built up near Rock Wok. Most of men up here ^(in that area) work in Haverstock's Saw Mills.

Mr. Allison, Anderson and Marsman run most of business, hire most of labourers around here. i.e. they are top coloured business men.

Lower Ham. Plains - These are "people with the money". They don't like coloured people - are Baptists with church much like that in U. Ham. Plains. 50-75 yrs. ago, they used to beat coloured people coming from with groceries, etc. Latter would take it then. Ten yrs. ago, a minister invited truckload of coloured people down to Revival service. They sat coloureds in front of church, laughed and snickered at them. One boy called them names, etc. After service, no one spoke to them. Coloureds don't know reason for this prejudice. In Halifax, much less prejudice - all community feels this. People in Hal. treat them quite nicely. Coloured Church - Revivals every year - last about 3 weeks - usually held in Apr. or May or in early fall.

White store-keeper told son he bought his bicycle from "now he got from niggers". ~~White~~ Coloured folks deal here all the time. He was embarrassed when faced up with this. Only one coloured store in Hammond Plains, & other three are run by whites.

Wiley Connaught has biggest trade, because will deliver groceries right to door. West end of Halifax just as bad re: prejudice; Mrs. S. haunted by 15-yr. olds coming home from school. This end is itzy end of city.

Connaught's store called "nigger" store by people in L. Ham. Plains. No white people deal here; deal by the mouth in Halifax.

Re: prejudice, remember:

1. Rocks tossed off road onto side fields. Removed in L. Ham. Plains.
2. Trucks parked around church on Sunday. ^{honking horns, etc.}

Most whites coming to W. Hammond Plains are "bums". These befriended by coloureds when would not be by whites. Then, when they get on feet, turn backs on coloured people. Whites in L. H. Plains will befriend coloureds "on road", or when alone, etc. But they don't seem to want people to know that they know coloured people. Feel this would lower their status. (Bkgrd. of L. Ham. Plains might help to show this clearly - e.g. it is a Conservative, Baptist community).

Three white families live in Rock Wock - 2 Morans and one Smith. These live at the far end of W. Ham. Plains. These are better people, according to coloured, but still not as good as could be. "No one can say anything against the Smiths" - this is the one family in L. Ham. Plains which is highly regarded in by coloured community. Whites sometimes come up "by invitation". These invitations might be stopped, because they are not returned.

L. Hammonds Plains would like to have Adult Education or some kind of community programs. Seems they don't have community activity like this in L. Hammonds Plains.

Mr. T. Thompson, ^{for} whom Mr. S. worked for 18 yrs., was all right "in his way" to Mr. S. People who "don't belong" to Hammond's Plains are better. Those born there are worst. (For info. on Ham. Plains, should see the Smith family). People in h. Ham. Plains seemed to be helped re: prejudice by travel. Away, and returned, they are better.

Mrs. Johnson - 77.

Had log cabins in old days - did not know coopering. Made wash tubs, etc, and took ^{them} to Halifax on backs. Gov't. gave 10 acres of land to each family. Made various other wooden articles. Can't recall coloured fishermen - all white. Coloureds worked for whites in h. Ham. Plains (who came about same time). Her grandfather came here from slavery (he escaped from S. states). Grandfather came about 150 yrs. ago (1800). A lot of people came after slavery abolished (1812). Majority came then - given land. Remembers men making barrels at stump - 60 odd yrs. ago. Six generations of Anderson's have lived here - Mrs. Johnson can recall this.

All came in a vessel - from the Northern States, as free men. Baptists as long as she can remember (a few Methodists).

Changes - Great + rapid. Everybody coopered when she was girl. Did a little farming. Oxen + horses were main stock.

Five generations of Mrs. Johnson's here. Used to plant with a hoe; had no ploughs. Had own gardens. Worked hard with their hands. Used to go up to Wolfville and King's County in summer time, to make hay.

First built a Temperance Hall (a small one). Had lodge meetings (Temperance Lodge) - gone now. Present hall is about 55 yrs. old.

Moose Town called thus because moose used to assemble there (in a yard) when it was all forest. Settled about time of King Geo. It or a early in reign of Geo. III.

Moose Town is actually Rock Block. Five white families in Rock Block. Use term "don't you know?" Didn't believe in doctors in old days - used herbs. Mrs. Johnson's mother had a doctor when first married (100 yrs. ago). But not much to do with doctors. People were healthy on herb medicine. Mrs. Johnson's family was one of 15. Families not so large now. One family of 21 about 60 yrs. ago. Most families today are 7 or 8.

Used to have a minister every Sunday. - he belonged to community - just a licensed minister. Place taken by another licensed minister. When both died, the once-a-month process was begun.

When she was a girl - fishing, hunting, picnics, skating were pastimes. Did not play games; had too much to do around home. Girls helped mother, boys helped fathers. Few young girls in U. Ham. Plains now.

Hal. was log cabins when Mrs. J.'s grand-father came here. (Thomas Jones). Was 115-20 when he died. Came here as a lad and died 62 yrs. ago, so must have been here before 1800. Given ten acres of land. Mrs. J. says people today are not healthy like people of old days, who ate plain, rough food, etc.

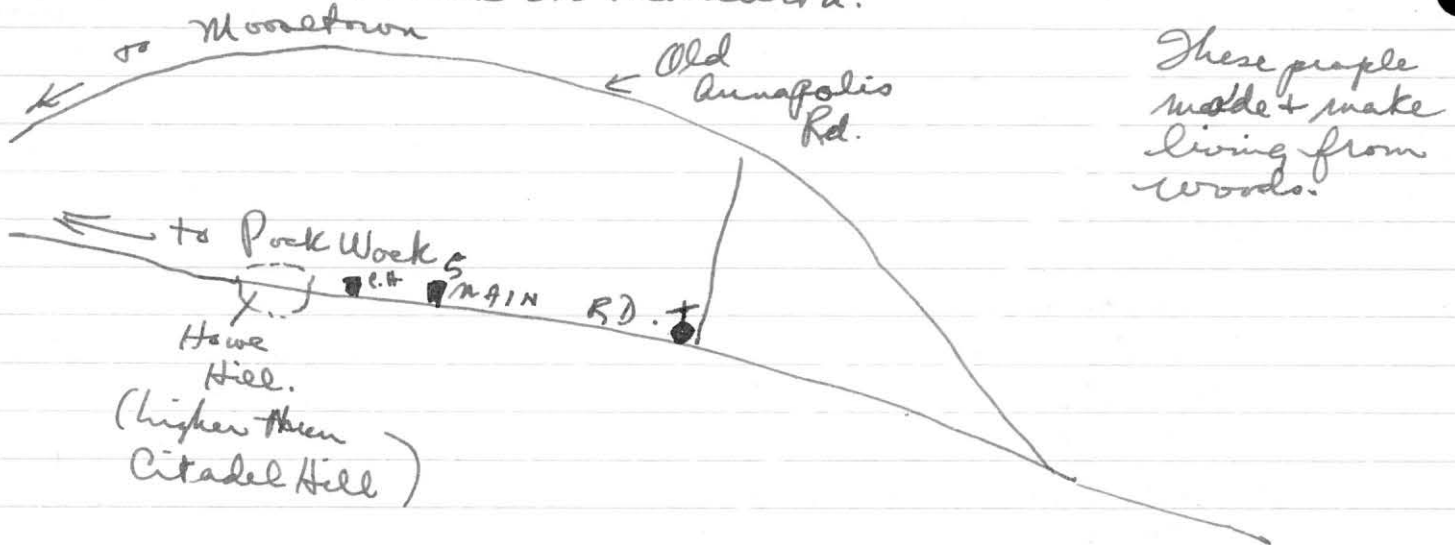
Young people don't take interest in their land that old people did; don't keep their land clear as old ones, nor do they do as much farming. But land is much clearer than it was.

Used to plant potatoes in forest in old days - burned bush away to do it. When dug them up, they dug "caves" and put potatoes in & covered them up and they kept until spring.

"Young people today are all for pleasure; old people were all for working." Children mind Mrs. J. (their grandmother).

(Mrs. Symonds was afraid someone would steal the little kitten, if it followed her).

This main road is not the old Annapolis Rd.; it went back to the north.



- X ✓ Ten acre lots were here, around Taylor Lake. Old cemetery back here.
- X ✓ Mrs. Johnson can remember these lots. This settled before present main road put in. Rd. did not use to go thru Howe Hill. These have grown over in Mrs. Johnson's day. People now live closer to road. No barrels made back here - just stabs. skiver wood for meat, etc. ^{misc. uses} _{etc. keep}

Lower Hammonds Plains. (Mrs. J.)

Coloured people cleared their land. (People in W. Ham. Plains call communities "settlements"). In this particular area (L.H.P.), Mrs. J. cannot recall any mixed marriages, yet there are many cases in U.S. in general. People here like white people to be socialable - all they want. Coming to funerals, and to see sick people, ^{and} speaking etc., is NB to them.

Mrs. Symonds says "white men cannot cheat coloured boys who work for them now," - latter are getting more educ'n. - adult and otherwise.

When Mrs. J. was young, children only went to Grade 5 or 6 in school, since there was too many children to look after, etc.

One old woman (died 20 yrs. ago at age 125), talked of a Black Cholera plague in early days that killed many people.

Only two old men that beat old coloured people, that Mrs. S. spoke of.

Many agents come to W. H. Plains, to sell washing machines, books, clothes, fish, apples, potatoes, etc. On large articles, easy terms are readily offered, and expected by the agents.

All families are related to one another in some way. Only people not related (other than by marriage) were those who were not born here, but came later.

NOTE - Gates here are kept closed by long rope, fastened to stake, with stone fastened in centre of rope. Baths are taken in tubs. Mr. + Mrs. Symonds would like to have a piggery in their old age.

The Dance (to be fitted in later). Lucasville.

We left in Mr. Symonds' truck. Basil (married) went by himself - wife stayed home. Lawson Symonds not living with his wife - living with another girl - has grown son + daughter. Little doing at dance at 9:00 p.m., so went to Chris Oliver's house. Offered drinks - Chris had expensive radio-phonograph. Chris wants to show off - talked about girl (married) he was going to Cape Breton with. Met Mr. + Mrs. Oliver. Mr. O. expressed his disgust with Chris - said he squandered money on booze he + Raymond. When they were sick, Mr. O. had to pay doctor's bills.

Mr. + Mrs. O. disapproved of Chris' activities, but seemed unable to cope with sit'n. Basil drank freely - said he was going to buy a record player. Left to return to dance. Girls wore dresses with "new look" length. Fellows dressed from suits to overalls + other work clothes. Dance was held to put lights in the school. Two brothers had big ears. (Sawed money, said Charlie).

Dancing mostly jitterbug (4 or 5 to 1). Cigarettes, bar, hot dogs + pop sold. Music was two steel guitars. About three drunks, and several others had been drinking. Chris tried to get chummy with me, three drink - failed. Two minor fights thru the evening. Lots of children there - floorman was an older man. People very friendly and concerned that I have good time. Danced. They danced hard and steadily until 1:30 a.m. Dance ended with fight in hall, looked as if it might become a free-for-all (Lucasville vs. Hammond Kings). Someone caused confusion by turning out lights. Fighting happens fairly often, it seems, but not the actual pattern. Three evening,

heard fair amount of profanity - girls as well as fellows. Met some H. Plains girls who work in Halifax. They are worldly wise enough - one more than that. No signs or proof of immorality, but talk of it. Drinkers displayed bottles in open on dance floor - much shenanigans. These people really get excited about music. Noted odd dialogue - often cannot understand them. e.g. say "jawst, fawst, nawst, beak." Use "boy" frequently, & "man", etc. Girls often tried to intervene in fights. Men used fists, but saw one knife, displayed by younger fellow, I would think more as an ~~expressionistic~~ or sensationalist gesture. He was well away from fracas, and was reprimanded by older girl.

Symonds' boys say "Sir" when speaking to father, when father asks them to do something. Less profane when away from home. I should not have mentioned the scuffle at the dance - did not admit it, but implied it. Younger people seemed anxious for me "to have a good time". Older people wanted to make more of an impression. In spite of my very informal attitude, latter expect some kind of patronization, financial or otherwise. One who puts up a front, like McEwan, makes best impression.

A fair bus runs out of the "settlement" at 6:00 a.m. - comes back in at 7:00 p.m. Settlement same up Rock Neck way as down farther - maybe rougher. More clear land in Lower H. Plains - farther out one goes, clearer it is. Roads, houses better, etc. L. H. P. people better dressed than Upper also.

More whites than coloureds working on Bedford Rd. Whites on machines. This road was B in getting coloured vote for Liberals this time.

Young people follow two patterns - one in front of parents, one away from them. Dance still had basis or background of country dance, but young people feeling impact of modern life, thru radio, working in Halifax, etc.

Slavery - Uncovered baptismal records in St. Paul's Parish, ^{Halifax}, showing baptism of slaves belonging to Gov. Wentworth, on Feb. 10th, 1784.

Marriage in 1791, of James Rice (h) to Nanny Gerard (s). (slaves).

Judge Hudson estimates that in a year, 6 out of 300 children that come before him in court are coloured. Most of these are from Africville, and from one family group. Beachville is now much better re: crime than it was 15 yrs. ago.

Beachville - a small community - houses along road and clustered fairly close together. Probably poorest community (Negro) around Halifax - looks the shummiest. For most part, people work in Halifax. Here is situated the Med-O Club, run by white for whites. There are white summer cottages situated next to Beachville at the end farthest from Halifax. There is no church, and no community hall. There is a rough baseball diamond, with a backstop.

Judge Hudson believes there is no more illegitimacy in coloured communities than white. If there is, then children are looked after better by coloureds, or are neglected by whites. Out of about 150 neglected

children last year, 50 to 75 were illegitimate, and there were only 1 or 2 coloured in this group.

Corwallis St. Baptist Church Service.

When I arrived, only a few people in church. Several arrived late, and service began slightly slightly late. Total attendance was about 30. Presume this was due to summer, and to absence of Mr. Oliver.

This is mother church of area. It is not much better (materially) than others. Has church proper, plus a vestry room in back, plus another small room. The pulpit, organ, etc., are in a corner. Service was a fairly normal Baptist service (not evangelistic). I am told the Afrieville church is more evangelistic. People had on Sunday dress, which was typical of lower to lower-middle class. I met Mrs. White, mother of Bill, who is now married again.

Three announcements were made - one about rehearsal for Bicentenary choir, one about a Deacon's meeting, one about a Sunday school teachers' meeting after Sun. school.

Bible Readings had following implic's. Reading of parable of scouts outside land of Canaan implied "Don't slick your neck out unless the Lord is with you, or when he says no - (must have Lord with you - do it thru the church - or else you will get it cut off." Parable of son sent to collect money or proceeds from vineyard implied "Even son slain when trying to collect rightful dues, but slayers will pay for their sins; God will punish them."

The prayer stressed "Love thy neighbour as thyself. Treat enemies kindly; this is how to get victory over them."

Sermon.

Do not be grasshoppers; ladder insignificant. Make yourselves significant, or people will regard you as grasshoppers. Assert yourself by being something, and show that you can be something.

About middle of service, I was asked to go to the pulpit, which I did. I was also asked to say a few words, which I did. After service, I shook hands with people at the door, along with the minister. (Indicates paternalism).

Church goes thru out the summer, noon + evening services (See folder on Church). Church is in a low economic area, close to concentrated Negro homes - has prestige in both Negro + white community.

Hammond Plains -

Gay Jenson mentioned a 1000-acre woodlot which was given to people of Hammond Plains as a whole at time of original grants. Now belongs to all descendants combined. Owned by everyone and no one. Anyone can go in and take logs out, if he has equipment. Situation has become much like that of fishermen. One gets bigger catch, but no animosity. Re: woodlot, you take what you can get when you can - is the attitude. This means that mill owners are ones who will actually bring out logs; they have equipment. Other men may work by the day, and get paid by the piece they cut.

Also, wood supply is getting short according to W. H. F. people. Not long ago, one coloured was bringing out large

supply of excellent timber acting as agent for a man in H. Ham. Plains. This created further ill feeling. In addition, how many people in H. H. Plains really own their land (solely) and have deeds to it. Last year, several men expressed interest in reforestation and care of large woodlot, but they felt all would benefit from their labour. Among them were Anderson, Whiley, Marsman and E. Symonds. (note pos'n. of latter). (Check Bill Oliver on this total story). People mentioned above planted about 500 small trees, with varying degrees of success. The main difficulty is in getting cooperation between all those involved (possibly the setting up of a Credit Union), which would allow the woodlot to be used and cared for properly.

Preston - On arrival, walked up road with young man who had been in fight, along with two other Preston men, with four policemen in Halifax on Sat. afternoon. These fellows had been drinking in afternoon, and had fought with some fellows from North Preston (coloured). The latter ran, and these three were caught. They paid fines of 15, 16 and 17 dollars and one got 15 days in prison.

Arrived at home of Councillor Evans - a prosperous farm, at least at first appearance.

Info. on Robert-MacDonald murder case - On June 2nd, 1948, Maureen MacDonald, shady character but wife of naval officer was found murdered. Victor Robert was charged Coloured, but no mention was made of this latter fact in papers. He was on trial

Oct. 12th, 13th, 14th, 1948, and was acquitted. Was considerable confusion in evidence given by 30 witnesses. Also, Crown did not follow thru to obtain definite proof of its case against Robert. It may have been a good duel between lawyers, with the best man winning. Coloured man was acquitted because evidence did not show definite proof against him. Defense attorney was Abraham Sheffrauw and Crown Prosecutor was R. M. Fielding.

Material (Historical) in Public Archives
Shelburne Records - (1769-1868).

Clarkson's Mission to America - No. 168.

Manuscript Documents, Prov. of Nova Scotia.
- Refugee Negroes, Nos. 419-422 (incl.)

Book of Negroes

- Loyalist Refugees from New York in 1783. No. 423.

Papers on Negroes - (3 folders of them).

- One relating to Negro refugees, (1815-1818).

- One containing triplicate accounts of the final settlement of Jamaica Maroons in Nova Scotia.

- One general.

Hammond Plains Xmas Trees.

Story goes that Xmas trees were selling, at roadside, for about 30¢ a bundle (half a dozen trees). Man from L. H. Plains went up and bought a lot of trees, standing, for 10 or 15¢ a bundle, then hired coloured men to cut them and put them at roadside for so much a day. This is business exploitation of L. H. Plains people by L. H. Plains people.

Mr. Evans has better home, about

10 acres of land cultivated. This good even for East Preston. House is good, furniture average - mostly old. A piano and an organ. Many religious pictures in house. Decorating consists of bright paint or drab paper. A good radio. One church in community - East Preston Baptist Church.

Pattern of Exploitation

When coloured people first settled in these areas, they were given grants of land. They worked hard in many ways - cooping, farming, etc., and many lands were lumbered. Years and generations passed, and often, because of lack of educa. and awareness, deeds and surveys were forgotten or neglected. But in U. Hammonds Plains, the whites learned cooping from the coloured. Then they began to get the business from town, and to let it out to coloureds. They hired coloureds to clear their land, etc. Then, by the back way, they started to move in on coloured land grants, to get timber. Timber began to get scarce, when land that was originally supposed to be cleared for ^{poor} agriculture turned out to be quite valuable for timber re: cooping, etc. This is now the situation, esp. in H. Plains and Beechville (latter only lumbering). In Rock Wock, there are large mills, owned by whites. Where does lumber come from, and how did whites get land up here? But coloureds will not bother to check old deeds or have land re-surveyed. Most young people are thinking about Halifax, etc. Also, surveying costs money. Also, these

This is cause for "special" ill feeling bet. W.
& Lower Ham. Plains, and reasons (partially)
↓ for insecurities & behaviour of whites (?)

people are very neglectful re: making
wills, etc., and it is doubtful if
they are clear on their own homes
and immediate property, let alone
this general grant supposed to have
been made to several families.

In addition, out of four stores in
the general Ham. Plains area, only
one small one is coloured. The
NS ones are operated by whites, and
coloureds (some) have run up some
fair bills there. The result is that
they feel that the food might be
taken from the mouths of their
families if they start a conflict.
The final result is that whites are
gradually moving in, subtly, while
the younger coloured generation works
in their saw mills, or works in
Halifax at day labour - getting farther
away from the rural community and
any interest in it. Also, there are
no large trucks in N. Ham. Plains.
Trucking is done by L. Ham. Plains people,
and if a row is raised, the coloureds
might not be able to get their barrels
into town on Sat. morning. Forty years
ago, all cooping was done by coloured
people! (?). If present trend continues,
fifty-odd more years will see the
total coloured group as workers for
whites, with only their poor homes
and a few acres of stores behind
them.

The govt. of N.S. is just to coloured
people (e.g. Macdonald-Robart
murder case). If this exploitation
were aired, it is my opinion that
the govt. would back coloured rights.

Preston

The Evans family consists of Mr. + Mrs., plus a grand-daughter, plus a youth about 17⁹/₁₈ from the Children's Aid (thru coloured home). Father would appear to be part white (note re: immorality).

Mr. E. is a prosperous farmer, having about 15 acres under cultivation, with considerable other acreage in forest. His farm is not unduly large for the community, but he works it harder. He has good stock, milk cows, three horses, poultry and a large piggery. There are several buildings, two trucks and a '48 car, and a good house. Mr. E. has his land surveyed in last 25 yrs., and stops encroachers.

The majority of men in Preston ^{East} actually work in Halifax, but many are farmers. In Preston North and Cherry Brook, almost all the men work in Dartmouth or Halifax. Each of these communities has a church (Baptist) and school (the one in New Road (Preston N.) is just new - also church. Cherry Brook and Preston E. have baseball teams, and all areas have Home + School Assns. (one in Preston N. being organized). Educ'n. of children usually goes to grade 8 to 10.

Women are used mainly in Preston North. Mr. Evans is boss of the farm - definitely a paternal household. All others "sir" him, and obey his commands + wishes. This seems to be the coloured pattern.

Family relationships still fairly strong. Mr. Evans is the most NB coloured man in whole Halifax area - on many committees, councils, etc - rel. educ'l. + otherwise.

In the Baptist "United" group, of which Cornwallia St. Baptist is the "mother church", there are 22 churches, extending from Haysboro on the east to Weymouth Falls on the west.

N.S. Home for Coloured Children

212 acres of land. Home is a bldg. 28 yrs. old., three stories, excellently administered. Very clean. I came at an inopportune time - no preparation for me. School has two rooms, a household science room, excellent facilities. Farm is operated - older boys help - much stock, chickens, etc. Boys usually stay longer than girls - don't seem able to place them. Children placed in white homes, for most part. Both boys and girls at 18 are more or less on own - but C.A.S. still looks them. If cannot be placed, they stay in the home. When placed in homes, children get a monthly wage, depending upon their age & skills. Home sees that they get this.

In Home school, educ'n. carried on to Grade 8 and 9. Kids go to school during normal school year - both morning and afternoon. (This latter is most N.B.) Sunday school is held in the home, and a minister from Dartmouth (coloured Baptist Church) - usually once a month.

Children seem to like home - some return on holidays. This is understandable since most work in white homes. In placement, both parties must accept and like one another.

Original president and founder was Mr. Henry J. Beuld (white). Present President is Mr. Cummings - also white. Mr. B. was an M. P. P. and Mr. C. is an agriculturist. Remark made that "Mr. B. was" just like a father to us."

Girls scrub, wash and iron, and generally keep home itself neat. Boys help in garden, on farm, etc. Children have normal holidays, as do other children.

Staff in home consists of three women - no men in home proper. Mr. Kinney manages the farm, and boys get the real influence here. Home could use seven women instead of three. Teachers are two married women, who live in the community. Children in the Home are obedient, and the same general "family" pattern of relationships prevail here as in family groups in the communities.

No. of children now 68. Last yr. - 75.

Cherry Brook

A small community - homes much same as in W. H. Plains, but land not even as clear. Biggest majority of men work in Halifax - some young men building homes. Community inextricably interconnected re: ancestry and kinship. Same problem here also re: girls working in Hal. + Dartmouth, etc. Community has a church and school (poorer than H. P.) which serve both Cherry Br. + L. Loon, a part of it, really. Community Hall burned down this summer, but plans underway to build a new school - may use old one for hall. Church is "all we have", says Mr. Bundy. Most social activities center around it. (Noticed

at Colored home several quite light children (one had blonde hair, but is still colored, says Mr. Kinney), but do not know facts & figures re: illegitimacy.

No store in Cherry Br. or Preston E. operated by coloured. One in "New Road", but this because settlement is quite far from white comm. - in winter, hard to get out. This pattern of stores is noticeable thru out. Many coloured may lack "business" ability, but feeling is that coloured man serving coloured in store, would have to "carry" too many - latter would expect it.

There is Home and School Ass'n. in Cherry Brook. Church has same org's. as Hammond Plains, and other instns. are much the same e.g. family, NB men acting on church school committees, etc.

Left arm in Cherry Brook, (one containing school and church) is poorest re: houses and uncleared land. New houses that are being built by younger people, are close to the road, but much wood cut, even in winter. Most men have steady jobs in Halifax Dartmouth. Thus little attention paid to land grants by younger people. Quite a number of children around Ch. Br., however. Steps often taken, without concern, to care for children. e.g. Mr. Bundy, family of 7, marries widow with family of 6. All live happily together as children get complete family unit. This kind of care for children is pattern in coloured.

settlements.

Colored Home - Many play facilities for children - sewing, toys, play house, etc. Kids are same as other kids in behavior patterns. Of course, most here are conscious of me as a stranger, and white. In all communities, I can talk coloured-white relationships freely.

Wood is cut on Home grounds in winter. Poultry is main stock, but pigs, cattle are kept.

Whites are "getting ahead" of coloureds in all areas I have covered - because of trends. No. of light-coloured children with brownish hair etc. give indication of white coloured sexual relationships, and illegitimacy. Do not know how many darker children are illegitimate. I would judge most at home are, because close family relationships among coloureds tend to care for orphans, and those with one parent, etc.

Preston

Two rooms - 135 students (overcrowded). Grade $4\frac{1}{2}$ to 5 go all day. Others go half-day. Plan on putting an additional room. All teachers, except one, are ladies; 2 ladies. One teacher lives in community. Others are from outside. Also a "male" teacher at New Road. At latter, 178 students - just opening a 3-room school in Fall. Had two teachers last Fall, hope to have four next year.

At Preston East, little grade 9; students go into Halifax or Dartmouth. Depends on where they can "board" in town. Few from here go to high school; about 6 out of 135.

Eastern Star Lodge has a hall in Preston. Trustees don't approve of dancing in school, so

dances held in Hall. Socials, etc., held in school. Adult Educ'n. classes held in school. Around so this past year Adult Educ'n. has not accomplished too much. Had sewing class last year - was good. General Education class also. Will have manual training for boys this coming year.

Concession Three stores in Preston East. Several people sell articles in houses in Preston North, but these not considered stores. One store in Preston east sells canned goods. Have Adult Educ'n classes in Cherry Brook; want to start this year in New Road. No stores sell meat; most of this is bought, and bought in Halifax or Dartmouth.

Mrs. Clayton's house store is quite decrepit. Furniture, what there is, is very poor, and house and store are badly in need of decorating and repair. Parent-child relationships differ considerably from those of next generation older, also. Children are not so obedient. Saw one or two quite light children, and one which I am sure was Afro-Chinese. People of this generation, with greater contact with city, etc., are on a lower cultural level. Mr. Evans is a stickler for detail, keeps youngsters right on the job, doing it properly, all the way. Younger parents are more lax with children and in their own living habits. This is notable re: young brother of Edmund Symonds, who was drunk at dance.

while brother is a deacon of the church.

Baptism - A real occasion in the religious and social life of these people. If a lake is close at hand, this will be used for occasion.

If not, a pool might be built, as in Cherry Brook. Cornwallis St. Baptist is only church with a baptismal pool in it.

Preston Community

Mr. Evans farm undoubtedly has more buildings, and is worked better + more than other farms, altho there is a fair amount of clear land. The post office in the community is in a house. Some of the houses are greatly run down. e.g.

Old Stag Inn, on the map, is still inhabited though ready to fall apart.

Few men around in daytime - most are in town working. Children wave freely and say "hello".

Preston has own police force - one police constable who is pretty well full time, and five municipal councillors who are qualified to act as police. These serve on special occasions, or are on call in emergencies so that civilians do not have to be relied upon.

Large families, and lots of children, are notable.

As a municipal councillor, Mr. Evans has only about two sittings a year. He works as a farmer, making every available use of his land and stock and equipment.

Sydney is area of W. Indian Negroes. Have higher standard of living, diff. social patterns, etc., than others. Must obtain copy of study being done there this summer - by letter or otherwise.

Mr. Evans plans on putting in a furnace next year, and a bathroom the year after. He especially, and others in the community, show signs of a desire to "beautify" their places, for the most part. E.g. bright paint, picket fences, etc.

People in these coloured communities show tendency to complain of various illnesses. Mr. Evans is a No. 1 example. Charlie & Mrs. H. Symonds also gave that indication.

Only two telephones in Preston, Evans and Claytons. None that I know of in Cherry Brook or New Road settlement. Evans belongs to the Loyal Wilberforce Lodge (Masonic) in Halifax. Eastern Star Lodge in Preston is not Masonic; Evans is not a member.

Radios in Preston (and other areas) do not go all day long, as with the Symonds, so this characteristic is merely a family one. But radios are popular, and played often.

The farmers of Preston take produce in to market in Halifax on Fridays and Saturdays. Have not seen any over here.

It is theory of women in this community that rain sweetens clothes. They purposely put them out in the rain.

Re: education in all areas, a great emphasis on cooking and sewing (domestic science).

New Road (Preston North)
A pop'n. of about 600. A poor community (economically) - poorest of all I have seen (except perhaps Afriville). Very large families here - 14,

15, 16 children not unusual. Most of families are young, and most of people are young. It is said the younger gen. would not listen to advice of older. At one time, there were some good clearings in this area (which is just about as old as the others). But young people looked towards Halifax - just about all of them work in Dartmouth & Halifax as labourers. The land has grown up again with scrub bush, for the most part. Family relationships seem to be looser, and children may have more chance to become delinquent. The young people are trying to raise and maintain large families on wages as labourers, and little else. Thus low economic level. The North Preston Baptist United Church is much the same as other churches; has a membership of 126. Last Sunday, a special one, a collection of \$740.80 was taken. Electricity has not yet reached this community, but will be there by Sept.

There is a new three-room school just built, plus containing a domestic science room, play room, etc. The two large school rooms can be made one with folding doors. Same in Preston East (a sliding door). Both schools have wood furnaces. School enrolment is 184. All schools seem to be built too small rather than too large, to allow for an expanding pop'n. They hope to have 4 teachers next year, making use of the old school house also. There is no school post office here, and there is an old community hall which is not used now. There are two stores in the area, one which

keeps considerable supplies, and another which is just being constructed. Most coloured people avoid large store businesses because they feel they will be forced to carry large bills. Small items - pop, cigarettes, etc., are not so liable to be charged, or to run into money.

New Road wants Adult Educ'n. next year, and possibly a Home and School Ass'n. The people working on community projects (church + school) are mostly younger family men + women. This also holds in Preston East, but not so much the case in Hammond Plains. They seem to be organized (much due to Mr. Evans) on a new kind of basis in New Road. Considerable divorcement between way of life of fathers (on land) and sons (in city) has caused ^{much} loss of close family ties so evident in Hammond Plains. Yet young people are active in the community; older people not so much (only in church). The former (young) are organizing on a new kind of base, due to city influences, separately from older people.

There are a considerable no. of oxen in New Road - more of them than horses. Some fine animals here. These are not used much on the roads now, but are used in the bush for ~~cutting~~ hauling out "pit-props" - logs used as props in mines (these are sent to England, many of them). There is quite a bit of this, and the wood is mostly taken out in spring and fall, when other work (such as in Halifax) is scarce. This represents, along with few small gardens, the little bit that the younger generation has with

Bldgs. (church + school) in New Road are all wired and ready for electricity.

the land.

Pew Rally - This is a custom common in the churches. Several church members are responsible for a pew each, and they sell pew tickets. On Sunday, these captains stand beside their pews. If pew is full, prestige goes to captain. If not full, captain must shoulder the shame. Tickets sold to anyone.

Tag Day - One of these is being held in the next week or so; notices are going in Dartmouth and Halifax papers. Tag will be sold to all and sundry, as many as possible, and proceeds will go to aid the new school. These people have many other ways of raising money for community causes - socials, dances, recitals, picnics, plays, etc.

The new school at New Road is not paid for. Money is borrowed from the Gov't., and basic expenditure, plus interest, is repaid in form of higher taxes. "Extras" in the school - grading, beautifying, domestic science eqpt., etc., are paid for by money raised in community enterprises.

When school was built, majority of men working on it were coloured from the section. Mr. Evans made sure of this, because of his voice in the community, when contract was let.

Preston East

This is a more staid and clearer community than above. Farms are clearer and more prosperous (most of them). It is an "older" community in terms of those who have or own and control the land, facilities and equipment. Clayton's, where I was today, have a

good farm, altho the house, relationships, etc., are not so good.

✓ The school has two main class rooms, a sewing room (Adult Education) and a domestic science room. It is about 5 yrs. old, called the Partridge River school. The sewing and domestic science rooms were fixed up properly just this year.

The church is slightly better than that in New Road, having a good vestry room attached, which was also built on this year. All of these churches have small organs etc., and are on much the same scale. All are frame, whereas new schools are brick. Baptists here and in New Road are in natural water. Preston East already has electricity. Many of the younger men work on farms still, as owners or hired men. They may also have worked on them as teen-age boys, which allows for the paternal status relationships to take effect. The "older" community also has a stabilizing effect on them, but most still work in the city. This area has a Home & School Ass'n., Adult Educ'n. classes, etc., which also indicate its better, older and more stable organization.

In all areas, young women between 16 and 22 are scarce. So many of them are working in white houses - Halifax, Dartmouth, etc., and they do not return to the communities even in the evening, as most of the men do.

There are two white-operated saw mills near Preston East. One has not operated for about 5 yrs. - people are cutting cord wood mostly.

Morality - Bill Oliver.

A good many of the girls in all communities experience motherhood by the age of 14. This accounts for many grandmothers raising children, and for the odd family relationships that exist in most families. Beahville and New Road are probably the worst re: immorality, but H. Plains, Lucasville and Africville are not far behind. In Lucasville, I could hear young people shouting as late as 11:00 p.m., in the roadside. Motherhood at 14 for many means even more sexual relationships; difficult to estimate but undoubtedly high. One 16 yr. old boy said "he didn't even know that was how babies are made." It would seem that there are fewer illegitimate children in Africville, Halifax, etc., because the girls know more about birth control. Bill felt this to be true about H. Plains also. He also felt that the majority of the children at the Home were illegitimate since close family groups will protect relations that occur thru adultery, broken homes, etc. There is also considerable adultery (difficult to estimate). Common law marriages are known, but not too common. Most go thru the marriage vows, and this is encouraged by the church. But "marriage vows don't mean very much." All in all, illicit sexual relationships must be very high in percentage - could assume all kids have sexual relations pre-maritally. A by-product of low econ. level & low class. Also has im-

pleatious for church.

Have noticed a high no. of fires in all areas, and yet no area has any measure for defense against fires, not even a bucket brigade.

Lucasville - Quite good homes here - general standard of living seems to be slightly higher. All new work in Halifax, and many of the women, although there is a lot of level land cleared, and a lot that could be cleared. Roy Oliver is a stonemason, mostly works on his own on small jobs. Mrs. Oliver works once a week in Halifax also. They have a home five years old, the best furniture I have yet seen, a complete bathroom and toilet - no children. House is two stories and has seven rooms; they are a fairly young couple, very congenial.

NOTE: In old days, ^{some} many coloured people signed over their properties for provisions, when they were needy.

Bill Oliver says "there is no doubt that whites of N. H. P. are getting richer off the coloured in N. H. P." I now know reason for poor race relationships there.

Community grant in N. H. Plains is the Melvin grant. Originally granted to a few families; when person married in, person got a share. Now belongs practically to whole community because of inter-marriage, but mill owners are only ones cutting. Also, they cut in summer (gulf wood and pit props). This removes small

trees, and is disapproved by the community in general.

Africville - A community of about 275 people in all - about 60 or 70 families. Out of these, about 20 families own their own land & homes. This is one of main reasons for lack of water facilities in the area - the rest are squatters & do not pay taxes. This is a beautiful location, overlooking Bedford Basin. They do have electricity, but no sewage disposal, etc. There are many kids, as usual, and the men work as porters, on the waterfront, in fertilizer factory, and as labourers. The population is more or less transient - does not stay there and hand down from generation to generation. Many of the children get out and go to Montreal, Boston, etc., because there is little room to expand in Africville, if they wished to. Community stays about same size.

There is no community hall, since a family moved into it in an emergency a few years ago, when a fire burned about six houses. The school has two rooms, two teachers, and about 75 pupils. The teacher is a B.A., who left the study of law, to teach. (Mr. Jemmet). The Seaview Baptist Church, of which Rev. Wise (the old pastor who also serves Preston East, North & Cherrybrook) is pastor, has a subshp. of about 40. Both bldgs. are old. The school is a municipal one, and teachers' salaries are paid by the city.

Most of the women do char work in Halifax. There are some white families here, as there are in Beechville - they are

detrimental. "Whenever whites want to go on a bat, they come to Africville". The people use scrap wood and coal for heat, which is collected around the shore or stolen (coal) from railroad cars. (Railroad runs right thru Africville). The kids play ball on railroad tracks - recreation. They had good equipment. They are trying to organize a team to play in some league (they would get organized - July 20th already). Africville people are tidy about personal appearance, esp. when they go uptown. Often dress better than others (self-expression). The whole appearance of the place simulates a city slum, altho there are some fair houses in among the bad. Not much is done re: beautifying the place - little paint, the odd white picket fence. There are two small house stores, and a post office. People are continually moving out of the community, and others from the country are taking their places. NB delinquency in this area.

— It is notable that there are several vacant houses in rural communities, when in other areas, there is a housing shortage. This trend towards leaving the farm is prevalent all over U.S., among white and coloured. But many coloureds are building in rural communities - (small or only homes, not other bldgs).

— In 14 yrs. of burials, Bill Oliver has buried all coloured people in one area of Camp Hill Cemetery. Buried one coloured away at back of another cemetery - in paupers' plot.

Lucasville - Had a prayer meeting in the church this evening, at which they had three speakers from outside.

This is a relatively small community - about 125 to 150 people. The land is reasonably flat, and there are fewer stones than in other areas. "Land better for crops than hay" - Mr. Porter Lucas, old resident. (This land would be good for settlement, and the reestablishment of agriculture with improved methods, etc. On the whole, houses are quite good also, and clothing, Stand. of Living, etc., seems slightly higher than in N. Plains, New Road, etc. The community has at least three stores (house-stores ~~included~~) Some boys on road asked for money; all through, coloured people, old + young, seem to expect benevolence from whites e.g. kids with candies or money for messages good money for board, praise, etc.

It is notable also that organs are found (old-fashioned) in many houses in all areas - (Preston, N. Plains, Lucasville + Halifax).

Lucasville Church + School both one-room affairs, not new like many others. School has one teacher and about 43 students. Older ones go in morning, younger in afternoon. Rev. Oliver would stay in Lucasville except that kids would not get proper education. A couple of Lucasville kids go to school in Halifax - higher grades.

The church, also old, has a very small mbrshp., 18 or 19 on the roll, with 15 or 16 as regular attenders. Mrs. Lucas says there are "many people who don't attend church, except on special occasions" e.g. Xmas, Easter, funerals, weddings.

Most of the ladies work away from home,

but in Bedford area (closer than Halifax).

No other community facilities than the Community Hall, Church and school.

Concerts, picnics, dances, socials, etc. are forms of recreation.

There are no telephones in Lucasville - closest one is at the mill, not far away. No phones in New Road either. As in other areas, papers come in by mail, usually a day late. Mrs. Lucas "reads the funnies, doesn't bother about the rest." Few other subscriptions have I seen.

Porter Lucas is a small farmer - one cow, one horse - a few older men do this. Younger people not bothering about farms. Was more clear and cultivated land 40 yrs. ago than now. Mr. L. has 6 acres cultivated - more than most, and four acres more, on this farm. Also has two other woodlots - does not know how many acres. - from which he cuts fire-wood for own use + sale. Ten acres about average in Lucasville. Mr. L. has records of land and knows areas. 40 yrs. ago, farmers were predominant - sold produce in Halifax. Now hardly any of the latter.

The Liberal govt. has been promising an improved road, every election. The Lucasville road is greatly used - is a better road from Halifax than through L. H. Plains. Several big cars in Lucasville.

Many women smoke in this community, as in others - many more than I have seen or realized. Childs 12 yrs. old paint their nails, etc. Children big for their age - both boys and girls.

Gardens, in general, are a fair size, but most crops grown for own use. Most money comes into community from day labour.

Write to:

Rev. W. P. Oliver, 49 Cornwallis St., Halifax.
Mrs. Madeline Symonds - U. Ham. Plains
Mr. Charlie Symonds - U. Ham. Plains.
Mr. A. W. Evans, Preston East.
Mr. E. Hudson, 67 Walnut St., Halifax.

Get pop'n. figures thru assessment at County Court -
Elliott Hudson.

Col. S. C. Oland, aide-de-camp to Gov. Gen.,
is buying up much of the land around
Lucasville. If any coloured want a little
money, Oland will give it to them. ^(paternal) Mr.
Joe Bennett (coloured) - died recently. Col.
Oland has a lien on his land, since J. B.
was sick a long time & needed money.

The Melvin Grant - info. fr. Mr. Anderson
When original grants were allotted in
Hammock Plains, a tract called the Melvin
Grant was allotted to several families
together (no. undetermined) and to their
descendants (I understood only male).
People marrying in did not get a share.
The tract is in two separate pieces - Big
Melvin and Little Melvin. (see map) for
general area. The land was surveyed
about 15 years ago, and deeds are available
and boundaries are known.

Through the years, descendants have
increased, and there is considerable con-
fusion as to who has a share and how
big it is. Twenty years ago, this area
had a fair stand of spruce on it, but
people (both with a right and without
one) have ~~been~~ been steadily cutting and
selling trees, big & small, for next to
nothing. Mr. Anderson calls these
"wood-slayers," and there is considerable

ill feeling, especially against a man named Jones (who has no right or share), who has been cutting, just to live on money he gets from it. (This cutting just to live is looked down upon by a man like Anderson.). The timber has been sold for next to nothing to people in Lower Hammond's Plains, who have profited nicely. The L. H. P. people have not done any cutting themselves, but the whole affair has cost the coloureds a lot of money and trouble. The whole tract is 1000 acres, more or less; this is another case of exploitation by L. H. P. people.

There is another piece of property, about 700 or 800 acres, called the Lunn's and Sheffer's property. There is not so much confusion around this, since it is owned by about 9 men only. There is a good stand of spruce on it, whereas the Melwin land has been cut almost bare (could be reforested). Spruce timber is scarce, and the Haverstocks from L. H. P. have been cutting on the L. + S. property, and have been stopped by the U. H. P. people. There has been real conflict here. These two grants indicate main reasons for ill feeling bet. L. H. P. + U. H. P. Jones is not a popular man in U. H. P. now; he has been cut and sold timber on the L. + S. property (where he also has no claim whatever). In the space of 20 short yrs., the Melwin grant has been deforested. The Adult Education Div. is interested in trying to help the people establish a Credit Union or Cooperative, to take action on the community grant, but the great confusion as to ~~ownership~~ ownership has made this difficult. Info. on these

grants can be obtained at the Crown
Lands office.

Program of the church from now on, thru
the African United Baptist Association, will
be geared towards re-establishment of
rural communities - turning the people
back to the land. It is the only thing
that will save the church, say the
clergy. At present, the church is the
only real inst'n. in the community, and
the clergy feels it is responsibility of
church to take leadership in helping people
improve & develop their land.

Re: Homes in Halifax

B. Carter's statement, not shown in true light.

In 25 yrs. before ^{war} depression, coloured people had
tinmith, shoemaker, restaurant, candy business
fruit store, (blind men selling papers was
candy maker), livery stable, (unable to get capital
to transit from horses to trucks), some trucking
businesses, with horses, ship's regger, ^{Charles St.} chimney
sweeps, mostly on Gottingen St. Lost most
of these during depression, some prior. Also lot of
homes lost in this period. Now buying homes
that Jews etc., are unloading because new
plans include commercial enterprises on Grafton
and Maynard Sts. Nothing will be done about
Afriville.

Dr. Wadeel, a West Indian, has a practice
80% white. Moved to Harvard & Fairpool Rd.

Bill G. believes the Eastern Star Lodge
in Preston is now a defunct organization.

There are no phones in New Road,
at least 4 in Beechville (they have to pay
to phone to Hal.), at least 3 in Afriville.
(and one at school there), none in Cherrybrook.

Few mag. subscriptions, possibly because
little mag. subscription soliciting. 7 Mags.

are bought on stands, and people will buy any Negro mag., etc., that they can get.

Re. The Coloured Ligeias' Improvement League. A man named B. G. Heston has been elected president for about past 15 yrs. The mayor and ^{some} aldermen (esp. those involved in the snow-blower scandal) are patrons. For past 10 yrs., League has been raising money to send col. kids to Sunshine Camp. No camp as yet, and no financial statement. During war, Heston got \$200.00 from American navy to entertain American seamen (Good Neighbours, etc.) Then seamen charged at door. The city repaid the \$200.00 to the Navy. The Nova Scotia Assn. for the Advancement of Coloured People has some white patrons - none active. Patrons supported it when funds needed for lawsuit (girl imprisoned & fined in New Glasgow). Much publicity was difficult to live down for N.S.

There is one coloured lawyer in Hal. - not a good one. Also a good one in Sydney.

NOTE. P.E.F. is extremely liberal towards coloureds. It is also predominantly Roman Cath., I am told.

Children come to Home thru Children's Aid and Dept. of Health + Welfare. These go thru the Courts. Some are admitted by the Board; these do not go thru courts.

Re: shortage of girls, mobility in the female pop'n. is greater than that of the male, not only from rural areas to Halifax, but from Halifax to Montreal, etc. This orientation of girls away from home makes for less compatibility in marriage with home boys.

Church services are least emotional in Cornwallis St., the mother church, city

church and highest-class church. The next most emotional is in rural areas, and the most emotional is in Africville. People at Cornwallis St. comment on how thought-provoking a sermon is, or upon its continuity of thought, etc. In other churches, the same sermon might be preached over & over, and it would be good depending upon emotional appeal. At the Maritime Bap. Convention held 3 yrs. ago, the African Baptist Church ^(group) stood highest of any in terms of converts. (Self-expression & recognition (?)).

— There are 3 Jones brothers in Hammond Plains - the only Jones family there. Isaiah Jones was involved in the fight at Lucasville, and this is the family that was cutting unjustifiably.

Mr. + Mrs. Roy Oliver - The last home yet - have been married 18 yrs - no children. Plumbing facilities but no water as yet. Mr. O. has workshop in cellar, large garden. Mrs. O. does not bake own bread (most women do) - gives Mr. O. indigestion. Few girls around between 16 + 22. Mrs. O. washes by tub - wants to get either a washing machine or a "frig." next. Church has a B. Y. P. U., a Ladies Aux., but no brotherhood. Several were not in favour of latter, so didn't have it. In Roy O. home, better choice of colours, better furniture, better home styling. Property willed to Mr. O. by his uncle - about 6-10 acres, quite clear - does not extend far back of the road. Mr. O.'s garden is small. Nearest phone is at Saw Mill - coloureds can use it. Stores will tide people over

during different times.

Not enough people make wills, and not enough people know the actual boundaries of their lands. Boy D. asked his uncle to will him this land; the uncle is still living, but has lived away in the States for years.

The men who farm in Lucasville make wooden hoops for barrels during the winter - send them to Ham. Plains. In summer, they make hay, plow for people around, and have gardens. (A precarious livelihood, since little is taken in to market).

People in all areas, when referring to place of origin of ind'ls., say "he belongs to" Lucasville, Ham. Plains, etc." A local term like "settlement".

There is considerable ill-will bet. white and coloured at Maroon Hill. Coloureds have no church, and now no school, and there was difficulty when they tried to enter children in a white school. Now, school is being held in a woman's home.

B. C. Silver (not highly regarded as Director of Col'ns. by whites.).

The policy for estimating no. of people in a community (white) has been to take no. of school children and multiply by $4\frac{1}{2}$.

School children are listed as follows:

H. Ham. Plains	- 80	- B+C grade teachers		
Lucasville	- 38	- C (white)	"	"
Preston East	- 136	- A, B, + Temp. C.	"	"
New Good	- 180	- Perm. + Perm.	"	"
Cherrybrook	- 94	- B + Perm.	"	"
Africville	- 84	- High Sch. + A	"	"

Handwritten notes on the left margin: "B. C. Silver", "Director of Col'ns.", "not highly regarded as", "Director of Col'ns. by whites.".

Beechville - 56 - A grade teacher
Maroon Hill - 19 - temp. C grade teacher.
Colored Home - 64 - " " + Perm. " "
Coleriquid Rd. - 27 - A grade teacher. "

All these schools were on "assisted" list. Dept. of Educ'n. used to assist schools; don't any more. When they did, all these were assisted.

In mixed schools, it seems that white parents are afraid colored + white children will get together sexually; there is opportunity for this in all schools. Seems okay if all white. Thus want separate schools.

New Road, Preston E., and N. Ham. Plains schools all look after their own debentures.

Story goes that churches used to segregate children, so that they could "commune with God." Children reamed fields, prayed, etc. until they came to decision re: religion. Often lasted 4 or 5 mos. - did not attend school during this time. Educ'n. Dept. clamped down; also when Family Allowance Cheques came in, time was cut down to 4 or 5 days.

In Preston E., $\frac{2}{3}$ of \$10,000 expenditure re: school was raised by community efforts.

Mr. Silver attempts to "make them think like white people." In other words, they originally were coming for help (note: paternal influence). Silver has tried to make them self-supporting. Feels Adult Educ'n. has done wonderful job (had access to areas where he had not).

The food in New Road is terribly poor. Hard to get teachers (colored) to stay there because of this.

When Silver goes to colored communities, he will take food (only choice tid-bits +

does not eat much) but he eats by himself - of course.

Beckville is the poorest community, he says. These people moved from Halifax - were moved out of Halifax - off some particular land they were on.

Sucasville has had a white teacher, with a C license but rated higher by Silver. In Maroon Hill, is a kitchen school, taught by a white woman with a temp. C. license, but bkgrd. equivalent to an A license, says Silver.

Next year, two colored teachers with home economics experience will travel around these settlements - also a shopmobile, which is equipped to teach boys Manual Training. Will have a colored teacher (already have him).

No info. at County Court House (County Clerk) re: population nos. in local areas of Halifax County.

The "prayer period" is what Silver was talking about re: "communion with God." Children or people are put by themselves to pray - supposed to see white horses or other visions - must see right things or are forced to go back to fields. Average time for this is 5-6 wks., - not months. Children say "we have to lie to get into the church"; it is compulsory, beginning at age 8-9 and from there on for whoever wants to enter the church.

Are asked "Did you have any travels?" There are special services around the New Year that lead up to this. This applies only to Preston East and New Road, where Pastor is Rev. G. G. Wise - has been pastor for over 31 yrs. there. Soats

that he has only had "4 days in school", but can read & write, is about 87 yrs. old.

About six Beedville families were living on the county watershed, which supplies water for the county - area is outside the city. They were moved off this area (understandable) to join their comrades down the line; were compensated for their homes, and built better homes. White teacher at Lucasville was quite satisfactory - got along well. They wanted her to go back.

In Halifax now, there is a shoe repair shop, a barber shop, three sign painters, no grocery store, about 5 civil servants, two baggage men at the station (not porters). The men today do not have the respect that they used to have, near the businesses, nor boarding houses, nor homes. They are starting to buy homes again, says Mr. Johnston.

Boxes were once made in Lucasville, but are not any more.

Mr. J. J. Keeling was a candy maker from 1912 to 1916. Times got hard and sugar was hard to get. Is now a seller of newspapers (blind).

Walter Johnson's stories
He, getting beer, is challenged by Eng. Uses Eng. accent. Asked if from Indies. Uses Scotch accent. Given beer - don't know whether Eng. or Scotch.

Saw Ham. Plains man, made like African. Man had no time to talk to him - asked if not liked. Man said go back to Africa - we don't allow Africans around here.

Around Lucasville, used to rise at 4:00 a.m. to get to Halifax by train, with boxes.

Religion - V. Upshaw

Likes a minister that can be heard, and sticks to the point. Preaching from notes is no good. Like Wise, Morgan, White. Tell stories afterwards - not during sermon (should not be in a sermon - "preach from the bible". One student not approved - is studying ministry and wants to "have his fun" as well. Should not do this when studying for ministry. But he is a good preacher. More real preaching in the country - people too timid in the city.

In city, revival services begin in March, last for about 2 wks., end with baptisms ~~around~~ Easter. Begin about 2 wks. late in Preston - go until July. (This is where praying at night comes in, etc.). Mrs. U. says this is all bosh - Mr. U. says got to have change of heart somehow. Mrs. U. smokes - as a deacon's wife, should not - would be disapproved. Bill C. also smokes - should not. Bill C. one of new school. Several (even many) women smoke, but I now know they would not in front of me. Mrs. U. - "What deacons don't know won't hurt them."

Lodges - Mr. U. belongs to Oddfellows + Freemasons. Latter based on Xian bible + principles. Prestige in belonging to these - "the King sends an invitation", and a "representative." Big convention brought people from Los Angeles, etc. - very impressive to Mr. U. "Something to be in". "Nothing to be ashamed of" All "brothers" - treated well. When travelling, know you have a friend. Oddfellows also based on Xianity, but not so strict. Most mbrs. of both lodges are mbrs. of church, but not all. Bill C. highly regarded - (young) and pulled

church out of debt.)

Silver cup people in L. Haw. Plains are high muskatumuk. Anyone could sign a check for \$2000.00.

Chew - used in New Road for bringing out pulpwood & pit props. Excellent in wood. No reins used - just words (See Haw, etc.) and a whip which you snap in required direction. Hard to break them in. Used for "yarding" logs (just traces), with a "drag", or in a plough or wagon.

Halifax - also had new undertaker 40 years ago - none now. Definitely fewer businesses today. Opinion voiced that coloured people will not take risks. (I suggest they hate to borrow money to start business, and then take double chance on not being successful).

Spent evening with White family - the "elite" of Halifax coloured people. Manners, bearing, etc. of children notably different from others - except clergy. Language also. Whole family very musical - spirituals, semi-classical and opera. Definitely in a separate class re: social status. One son in pre-law course at Acadia, one ^{George} clerk in drug store. Two girls singers - Portia and Yvonne. One a beautiful pianist - Jack a rich bass. Bill lives in Toronto - entered politics. Father was Rev. Dr. White.

Leon Johnston is a ~~senior~~ teacher, plans to attend Kenana. State to take industrial arts degree. Now operates the automobile (Aug. 1957)

Apparently considerable theft among coloured. Mr. Evans lost many chickens, etc., before he got his dogs. Also Vern Lepshaw won't plant stuff in Lucasville. Afraid it will be stolen. Everyone strictly locks doors, etcetera. Probably

no prosecutions of illegal acts - these are kept quiet and remain within the coloured group. Those in inner church circle are very religious; those outside are not. (This is general statement.) Hard to get info. re: morality & delinquency, but signs are around.

Most people keep late hours - city and country both. Many degrees of shades and colours among these people - no sign that light necessarily favoured over dark. Lightness indicates degree of admixture with whites, somewhere along the lines. Some as light skinned as I am, but with negroid features somewhat.

Mrs. H. anxious to keep berries, grape-vines, learn piano, on which she now takes lessons. Most of these people have a basic brightness on any topic which interests them.

Whites are "culturally" superior - doubt if they are financially. Mrs. White re-married. Willing to make sacrifices re: educn., etc., where most coloureds are not. Evans an example of economic success.

No info. on West Indians, except that Mr. Wadell is one. Not a Baptist, and does not, apparently, associate with other coloureds, or many of them.

Real attempt on part of big majority of people to keep homes looking good. According to economic ability. They will improve their homes & possessions - no apathy here.

At banquet, real attempt to "put on the dog" - 4 course meal, language and gestures, etc., high-class. Walter Johnson eloquent on Negro hist. "All partners, poor but proud, all fare one - one for all." Others would not agree, I think.

Warm family relationships noticed at welcoming of Uncle from Los Angeles. Many old relations, etc., discussed. Home of Earl Upshaw poor (stevenment), but lovely. Uncle more worldly-wise - not very rel. Talked of travel on Sunday, never mentioned church. Deep religion of many people in this area at least partly due to lack of knowledge of outside world.

Africville - It is said that there might be records of an original grant to coloured people settled on this land. If true, this would mean that perhaps none of them are squatters.

Harold Potter - Montreal

People here buying homes in low economic areas, as in Halifax. In urban competitive situation, seems to be a trend towards more concentration of coloureds in certain areas. May be due to housing discrimination, but may also be due to greater class differentiation under competition. In Montreal as in Halifax, coloureds becoming more concentrated.

Other trends in Montreal are same as those in big U.S. cities. Would be interesting to compare Montreal to a city in the South re: pop'n. distrib'n.

Re: church, largest no. of coloured are affiliated with C. of E. May be due to large W. Indian element. Few Baptists - not strong here - younger people more found in United Church here; it is only coloured church. Potter did study of coloureds in Montreal - found ^{in same circumstances} they were just like other people. Racial attitudes become NB in such a study only when future trends are predicted.

Most active + NB coloured minist' is the church, but actually few young people (after age 4-13, Sunday school) are actively connected with it. These mix more with whites, go to YM, YW, etc., and get more cosmopolitan. Older people, who have not grown up in Montreal, tend to stay closer together - stay in church, etc. Latter serves as rallying point for racial attitudes - soothes their ego - "they get rallied, etc."

Incomes of coloured people in Montreal are very low - mostly labourers, etc. Thus they "can't live normally" says Potter. Inst' no. bound to be affected.

Experiences of coloured people vary a great deal. Those concentrated (in living areas + in social areas) seem to be more aware of any discrim' n. As they get more dispersed, not as much talk or concern about it.

The Juvenile Morality Squad of Montreal says immorality higher in low Anglo + French economic areas than in coloured areas.

But do they just cover up better, as in U.S.?

Contact Capt. ~~W.~~ O. Pelletier,

Juvenile Morality Squad,
Montreal, P. Q.

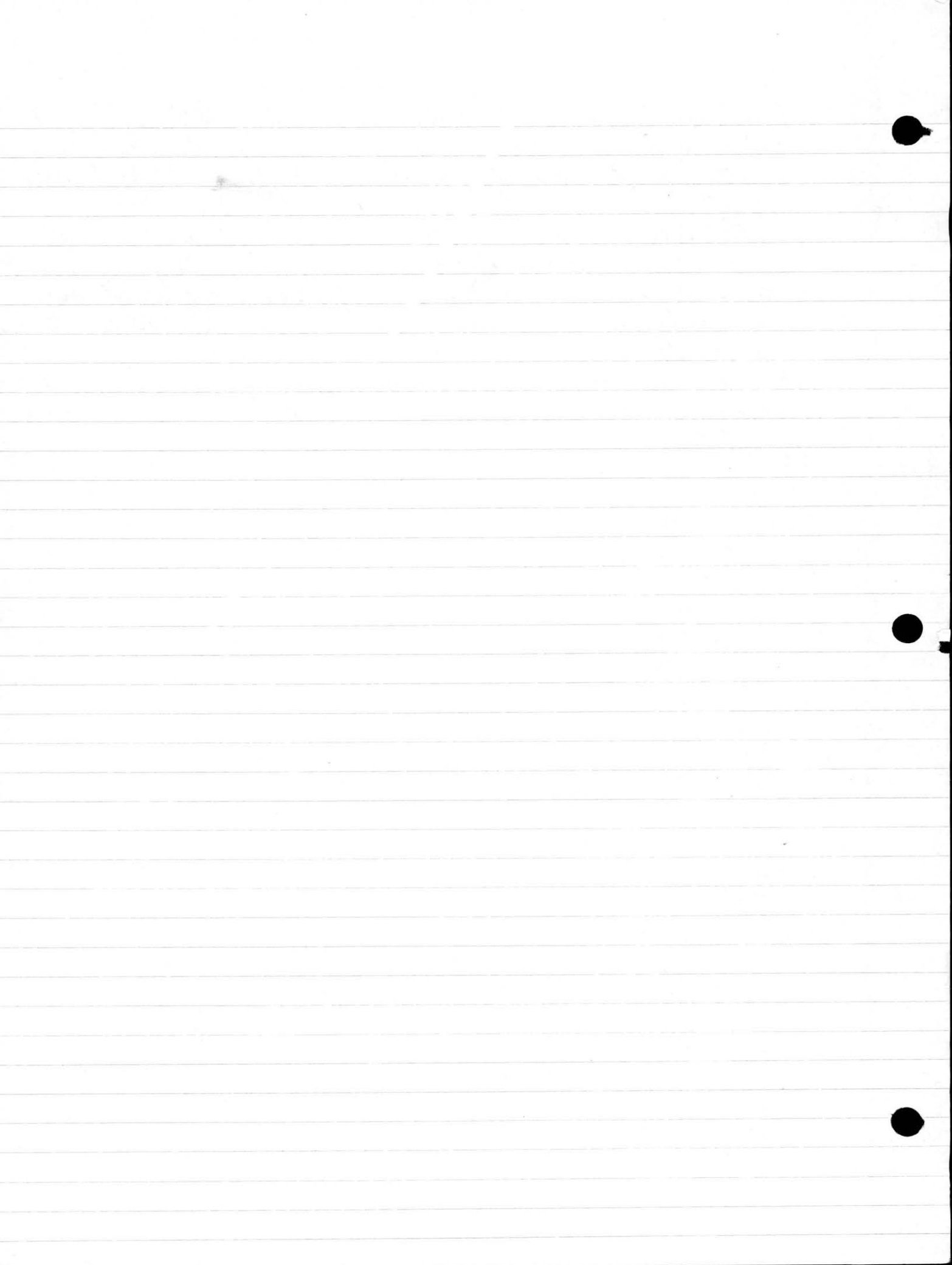
In study, should note any comparisons re: U.S. to point in St. Denis, that young men cannot marry because have no econ. base. See any impl's. re: girls moving out, etc.

Potter corroborates my generalizations. Reasons for men not making wills, etc., may be due to racial attitudes. May be aware of them, but may reject custom because it is "white". Would doubt this - a rationaliz' n. at best.

With paternal bkgrd., is a desire to imitate
white coup - e.g. emphasis on history, etc.
Note: actions of people at N.S. G.G. C.P.
meeting.

People in Mont. also recognize value of
educ'n. Many people here come from
Maritimes. This completes "trend to -
urban" pattern for many from U.S. Also
go to Boston, N.Y., Toronto, etc.

Seems pattern of not making wills, etc., is
just part of pattern of "not looking to the
future".



NON-CIRC.

