

Lil - How did you find out about centralization - was there a public meeting on the reserve were the people asked if they would agree to be centralized or did an agent come around the reserve?

- I don't remember what promises they made.

Lil - Where there threats of any kind do you remember. Was hospitalization or schools going to be stopped.

- As far as I know. No, nobody was threatened.

Lil - Who are the people who agreed to the centralization - do you know.

- It was the grand chief - he was responsible for the Indians to move. I heard a priest in Eskasoni talking about this one time. The priest was from Whycomogah. He said, the Grand Chief and I are responsible for this centralization movement to go through.

Lil - What was the name of the priest.

- I don't remember his name.

Lil - Was it Fr. Rankin,

- No.

Lil - There were two Father Rankin's. I think their parishes were in the Whycomogah area. Another was Father MacNeil.

At that time the priests were Indian agents

- This is what the priest said, we are the ones that are responsible for the centralization in Eskasoni but the Indians weren't threatened it was up to you if you wanted to go or not.

Lil - From the interviews I got from the Whycomogah people they say they weren't outrightly threatened but their reserve was destroyed. The school houses was torned down, the church was going to be torned down, the houses of the people who had moved to Eskasoni thier houses were burned down.

Levi Poulette told us this story about what happened to him. He said he was promised a house in Eskasoni so he moved and he had to live in a tent until almost Christmas of that year. He said he got tired of waiting for a house so he went to the agency and e he told the agent that he was tired waiting for a house so he was moving back to Whycomogah. The following day he heard that his house was gone. It was burned down.

- So they won't move back.

- that's right. People were told (the Promises) that if they moved to Eskasoni houses would be built for them.

them you would be given a start in your old occupation, if you were a farmer you would be given animals, implements etc. if you were a fisherman you would get a boat, fishing gear and etc.

- Things didn't turn out that way.

- When I moved to Eskasoni I was young and I was sick at the time.

-Lil - You moved because you were sick.

- He had to have treatments twice a week . He had mastoid. The nurse used to drive him back and forth to the hospital. When we lived in Barra Head he used to travel back and forth on the bus to Sydney and that costs 6.00 a week. We simply couldn't afford it.

Lil - Was your house built there.

- No we didn't get a house. We got a place we didn't pay rent and we used to get a food order .

Lil - Did they have what some peop;e I talked to called a 2- ration

- 3-ration etc. You didn't have a choice in what food to choose

- the food was already wrapped for you.

- No. We weren't there . We must have left by that time.

- Di you have to get your groceries at the Community STore.

= We had an account at ----but we had to pay for our ~~xxxx~~bill.

We made baskets and sold them'

Lil - I guess by the time you got there a lot of things had changed

- It was hard at first = people have told me what a hard time they had when they first

- Mrs. B. When we lived in Barra Head my parents were given a house by the Dept. It was only a shell. but we finished this ourselves .

Lil - Who was the agent at that time.

- Angus Boyd.

Lil - What about your father's time - how did the Indians make a living at that time. Did they go to Canso to fish. Was your father a fisherman.

- yes. My grandfather was Peter Cremo had a boat. He worked with my father, and my uncle Simon. I don't know if they were partners or not. But I know they used to go out to Canso to fish during the fishing season.