

Winter worsens conditions by 100%. The boat cannot run and the only means of conveying a sick person across the ice is by ski-doo. This is very hazardous. The same situation exists for a mother who is about to give birth. It is considered extremely lucky that no one has been drowned or killed. Such casualties have always reached the hospital. But how long will this last? Conditions in the far north of Canada are much better in this respect.



FAMILY LIFE

Under such social deprivation does the family still exist as any sort of homogeneous unit? The Prince County Welfare Officer seems to think that there is little family life. He sees it as a situation in which there are few official marriage and in which everyone "shacks up". The validity of this can be questioned. The Sister gave no indication of such a situation. They spoke of the very strong ties which exist among family members, particularly the children. This is quite obvious to any observer. As in any community there is an element of the population which is not church-going but it is not at all large. Allowance can be made for the older generation but is not actually required.

There is co-operation in the community which one would not find in many other spheres of life on P.E.I. and even Canada. Despite their position they do have some recreation. It usually takes the form of dances, concerts, bingo games etc., which they put on themselves. Their lack of transportation however, alienates them from movies and other things on the mainland.

In spite of their deprivation the people are smiling. Perhaps it is a result of the fact that they are happy with themselves as people but it is definitely not a result of the fact that they are happy with what they have in the material sense.

COMMUNICATIONS

One of the biggest problems facing Lennox Island is communications. In the first place, since it lies three quarters of a mile from the main island, a boat is required to reach it. At present the Dept. of Indian Affairs and Northern Resources operates a small ferry which makes trips approximately every two hours. However this service operates only during the summer and is not available after the freeze-up in the fall. During the winter, and spring break-up I guess its every man for himself.

It wasn't until 1953 that the first telephone appeared on Lennox Island. Even then it didn't do the Indian much good. The three receivers that came with the telephone were placed, one each, in the agents office, the store, and the parochial house. Indians were not allowed to use them. Yet in a term paper by a former SDU student this was hailed as a great achievement for Lennox Island. However things have improved immensely in the last 15 years. I am assured that there are at least two, possibly three telephones in use by the Indians of Lennox Island. There would be more, according to one Indian, except that the cable going under water to shore cannot handle any more. Apparently there are plans afoot to lay an additional cable and the Indians are sure that it will be available — someday?

TRANSPORTATION

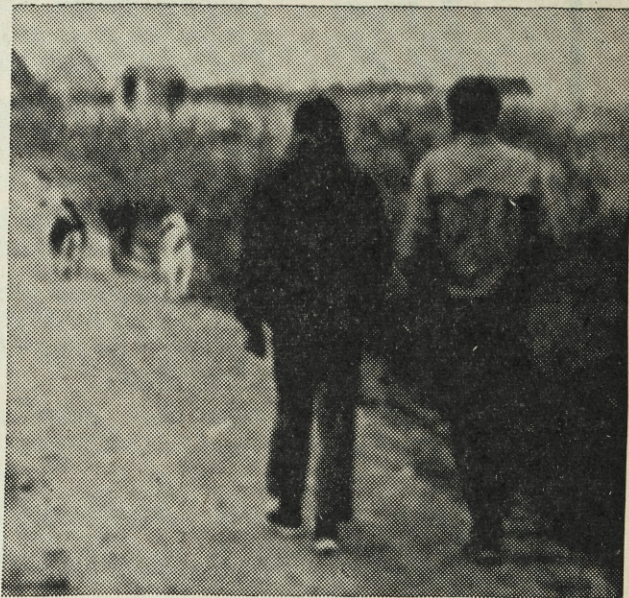
The problem of transportation is closely linked with that of communications. As already mentioned there is a ferry to Lennox Island. Although inconvenient to all concerned it is sufficient to get people back and forth from the Island during summer. But what if you want to transport something bigger than people? Well, then there is a scow available. A scow upon which, with luck, you might be able to place one very small car with not much room left over. Apparently once loaded, the scow is then hooked up to the ferry and towed across. And this, I imagine, is the way that things like building materials are brought to Lennox Island.

Such are the transportation facilities in the summer time. But what about the winter — remember the ferry doesn't run in the winter! Why then, if you are an Indian, you walk across the three-quarter of a mile of ice to home, or you drive across the ice in your car, if you have a car, if the ice is clear. But then you take your life in your hands. More than one car has gone through the ice; more than one Indian has drowned when the ice gave way beneath his feet. What does the Indian do if there is sickness or pregnancy on the reserve during the winter. As probably as not, that sick child or that woman about to give birth will be placed on a Ski-Doo and whisked away across the ice to the white man's hospital. How many of us would stand to see one of our own family placed in a situation like that? But all in all, the majority of the Indians

get through the winter O.K. What I can't understand is how they get their food and other essentials during the time the water is freezing up in the fall and the ice is breaking up in the spring. Again the ferry cannot run and it is not possible either to walk across the ice or swim across in the water. I still haven't figured that one out...

EMPLOYMENT

An employment situation as such does not exist on Lennox Island; an unemployment situation does. Out of forty families now living on the island only three Indians are permanently employed (by grace of the Indian Affairs Branch). One operates the ferry, the second is deckhand on said ferry, and the third is the caretaker of the school and other government buildings on the reserve. Farming is done by a few Indians but not to any great extent. There is only one tractor (compliments of Indian Affairs) on the Island, which is owned in common by the band. Here again the Indian seems to be especially handicapped. As one Indian commented to me: he has to sell his potatoes now, at a low price, because with winter coming they will either freeze on the Island or freeze on the ice as he takes them over to P.E.I. It appears that farming could be carried on more extensively, as some Indians



seem to desire but this would require the clearing of more land. Here against the Indians run up against a road-block. Apparently some of the Indians applied to the government for funds to be used to clear land. They were granted the sum of \$1000 which was only enough to keep the men working for ten days.

We have presented here the actual conditions which exist on the Indian Reservations of P.E.I. and throughout Canada. The majority of people are totally unaware — to this point — that such a situation could and does exist in a "just" society. Whether you realize it or not you have an obligation to think about this. It is an obligation to yourself; to your fellow man whether he be black, white, yellow or red; and to your God — if you have one. We hope that this article will prove a disappointment to you — a disappointment in that it will bring you to the realization that we are not living in an age of unequalled prosperity and that people are living in a state of deprivation and poverty not only in Biafra and Vietnam but in your own community.

The next issue will continue its treatment of this problem.

not integration