

H.W. What organizations are you a member of and what are your positions in these organizations?

A. I am President of the Lake Loon and Cherry Brook Development Association, Vice President of the NS.AEP. I am vice president of the Ratepayers Association and various other organizations. I am also in community development , etc.

HW. How do these present organizations react to Black Power?

A. Their reaction to Black Power depends on what type of Black Power you are talking about. Black Power as I see it is in an non-violent way, I guess, I have been practising Black Power for quite a while in which I can see Black power working for the better education of the people in my community and in various other communities we have been trying to get our youth to really exercise their own kind of Black power. This Black power don,'t mean they have to be violent - they have to take all the power they can utilize to further themselves in this world.

HW. A minute ago you mentioned that you were militant.

A. Militant not the type of violence. Militancy with me means that if I am going after a certain object in life that I will try my best to get this without any violence.

HW. What has shaped your present prospectus - what has shaped your militancy?

A. Things come into Canada. I have looked around me and have been people stagnated for years, poor education, poor teaching facilities, all black schools which they think are wrong. I think that people should be integrated at an early age in which they can come into contact with each other so that when their parents start telling them about segregation and other things that these/<sup>kids</sup>would have already met each other at play and at school at an early age and would question what their parents are saying. When they come from two

different environments and come together late in life, they preconceive ideas which their mothers and fathers have instilled upon them.

HW. Have there been any influences in your family that has helped shaped your present position, your present thinking?

A. Not necessarily so. I grew up in the West Indies and would say had two close white friends - we could fight without the name calling. We respected each other for what we really were - I don't think race ever came into it. Now they are living in the United States and I am in Canada but we can still meet on the social level. Some other people don't understand when a black boy and a white boy meet how they can be so friendly but this is because we came together when we were two or three years old and this lasted until high school when they went to the United States and I went on to further my education.

HW Has the American experience influenced your present thinking?

A. To a great extent - I see a number of people who came out of slavery and they are fighting for something they should not have to fight for and this is equality until other people not of my race realize that the world owes these people something. You just don't legislate and get people to say alright you have to change attitudes of people and I think until the ~~attitudes~~ attitudes of many of the white people and some black people in the United States are changed, I think the chaos will go on.

HW. Now I would like to ask you some questions - What books concerning black people have you read in the past three years?

A. At present I am reading Solid Night? and find it very intriguing, Black ? I can't remember all the names but anything that is pertaining to racism or by black writers, such as Baldwin who I respect quite a bit and his way of thinking. A few others too numbers to mention. that have been writing lately about my people. I like their style, I like

what they are telling, I think these things should have been told long ago to make white people aware of what the black man had to go through and I think until white people really can sum up the things that have happened to us, they I think they will begin to care and ready to do something about straightening out the problems we have.

HW. Have you read anything by Finon? recently?

A. No, I had sketches of things but people who have Finon books they treat them like treasures. I think I will be having some come in anyway. The things that I have read parts of books by him I respect them highly.

HW What about Carmichael's book? Did you read that?

A. No. I haven't read that.

HW . One of the new books everyone is talking about is Black Rage - did you get a chance to read it?

A. Black Rage I have it but unfortunately I have not been able to finish it yet.

HW Talking about some of the books you have read recently - how do you think these books apply to Nova Scotian situation?

A. Most of them don't apply to the Nova Scotian situation. They seem to write of things that happened in the United States but there is a trend that anything that has happened in the United States generally come to Canada and this is, one of the things that the White people in Canada might not be aware of or they are aware of and don't want to do anything about it. Now when Stokely Carmichael came here he had an awareness and Polly and a few others of the boys of the United States then people were willing to do something. Then after they had left they went back into their complacency. I think these people were necessary in coming here to bring the awareness to both black and white.

HW What popular magazines ~~appear~~ or periodicals oriented to black people to the black man do you read?

A. I have very little time for reading now but before when I read, I read the Negro Digest, Ebony and these papers. Once in a while I get papers from the United States, people ~~may~~ send me a clipping

from this one or the other one to bring me up to date on what is going on.

HW What other sources do you use to get information oriented to black people?

A. By discussions with people that I meet, such as you or any other person that I think might have something that I need pertaining to this. I travel around a bit and meet several people and generally the discussions nowadays are about the black and white situation or the black situation alone. What can be done for my race.

HW Do you get a ny inf ormation from the news media?

A. The news media is very limited. Once in a while there is some good stories in there but who really trusts the news media. Their interpretation happens to be white of a black situation and until we get some black reporters and get some people of a fair group who really know the situation, then I am just taking a white man's views about a black man's thing.

HW Do you still get a lot of information from your friends and relatives, people like this?

A. Yes, people are interested. I have traveled all over the world to Africa, England - ~~who~~ <sup>you</sup> name it I have been there - across Canada and during that time I have met several friends and once in a while a letter appears from some place in the world in which they are trying to find out what is going on in Canada or they are telling me what is going on in Africa. South African friends are interested in the situation here.

HW How often do you talk seriously with your friends about the problems of black people?

A. I think every time we meet - .this generally is the serious thing - where we are going, what do you see as the next barrier we have to remove

or to get around and the ways and means of getting around it? These things come up periodically and quite frequently now.

HW. About how many friends would you talk with seriously about this?

A. Let's say yesterday at the conference, we went aside at the break and talked about the improvements for people - what can be done if government really lend a hand. I think this is serious talk when you get down to it. How you can get rid of the complacency of people - make them aware of the necessity of recognizing black people. You can say give me a good house, you can give me a good car, you can give me a good job but if you don't let me decide my own destiny then I am nothing. I think this is the seriousness that we talk about in which people are continually giving us tokenisms but not allowing us to project into our own destiny, have something to do with it. This is the serious talking that we talk about.

H.W. When you see or hear about riots in the United States, how do you react to this?

A. With the situation in the United States, I am sympathetic to it being a black man. Most of the times I don't question it. I believe they are young indigenous people, ~~they~~ who know what they are doing and have tried every other means other than violence to really pursue their goal and to come to ? and they are being frustrated enough to turn to violence.

HW What effect did the assassination of Martin Luther King have on your thinking about the Black man in America?

A. With Dr. Martin Luther King who I respect highly and who portrayed everything that I think a man of his calibre should have done and did, I think it was a brutal thing when he was assassinated. Some people say that this was the way the man had to die and things like this but unfortunately it seems that all of our leaders such as Martin Luther King come on to some kind of assassination if it isn't by words, it is by deeds and when we lose Dr. Martin Luther King I felt a personal loss.

H.W. I know what you mean - at that time I was in Canada and it really

hurt me bad. I didn;t want to go back to the States and recommit myself.

A. Everything that he said or did, every achievement, every barrier that was removed by him, I just felt elated, when his death came about I couldn;t give a press release. I gave some stupid thing to them in which I said the cork is out of the bottle who is going to put it back in and this kind of thing. I felt a personal loss. I had a interracial service at the high school here in which I asked several of the ~~young~~ <sup>leading</sup> people to come to which they did and it was a great loss to some of them. Some of them had loss of complacency and when they became aware of the greatness of this man, some of them called me up and said what will we do, what can we do for you, what can we do for your people? I said there is nothing you can do, you have already killed the man who was really doing something for the people. It is similar to the killing of Christ . People were worried after - they should have worried before, to make sure that nothing happened to these people.

HW How interested are you in ideas in the struggle of the black man in the United States?

A. I am very interested in ~~in~~ it. In fact I don;t think that some types of slavery are over yet when you can ask some of my people to come and take some of these menial jobs offered when you don't give them a chance to control their own destiny. Slavery is still with us in the United States and at least are trying to throw it off by the only means they know how because they have tried. Let us look at the people who went to the moon - 400,000 people combined to make something work -it would take half that amount to eradicate the social problems and evils that we have in the United States and in other parts of the world.

Take the Affluent English - they never had prejudice until people had to run from Africa and really go to the mother country as they call it. I don't think they wanted so many black people around.

HW. That is the same reaction I give to Canadians if they in the States, I say .....

A. But the thing is when you get on a competitive basis with people and they find that you have the same amount of intelligence and sometimes more than they have, then you find racism at its height because if you then become competitive and let us say that a black man when he becomes competitive he is at least I would say five or six times better than the person he is competing against and this is what the ~~white~~ white race is scared of. Let's say we have a black president, I think that he would be so indigenious about the job that he would do a better job than any of the presidents we ever had because he realizes the responsibility that would be on him. The eyes of the world would be on the first black president of the United States or the first black prime minister of Canada so therefore he would have to be far better than any of the other of his predecessors.

H.W. Well I hope I get a chance to be in his cabinet.

A. I heard one of your leaders say it was the aspiration of every young American to become the President of the United States. This was to throw off a white chap who was interviewing him and asked him if he thought he would be the President of the United States. I was standing there and I smiled. I think if he had come at me that way I would have come at him a little different but am glad that he would answer him in this way.

H.W. That was Julian Bond

A. I don't know if you ~~all~~ read his speech here when he was getting his Ph.D. but it was beautiful.

HW How was he received here?

A. He was received well by the black bouregois, by the white bouregois everybody wanted an in. But don't be fooled by this. I think Dalhousie wanted to say that they were the first to recognize the thing, the same thing if some of the churches or some of the establishments around who wanted to say they were the first to do something for a Negro and it seems to me although we appreciate some of them are just tokenisms. Some of them I think might be sincere but at the same time I am black and AI have to look at it this way.

HW I have to agree with you - let me ask what do you think of the use of the flōwery tactics as a means of solving problems, letter writing phone calls to officials, how useful do you think these are in solving problems?

A. I don't know - there is a file beside a fellow's desk that goes out to the garbage once or twice a day and I am afraid that too many letters end up here. He says yes we will look into this for you. I think when masses of people write letters and I think when they can distribute them evenly around say to the person you contact, that you write into, then you write to him and also send a copy over to his boss and to other people in the Department. Say if I am writing to the Minister of Highways then I think a copy should go to the Premier, I think that other people should be made aware of what you are asking for and then if nothing is done, then you send to others. ~~HWX~~ Somehow somebody has to read it and want to know what is going on but single letters to single individuals dont work.

HW What about community organizers?

A. Community organizing is a pet project of mine, something that I like very much. The people in the community have to be made aware of what is going on, for instance, this community here, lighting we had none.



Civic buildings which we had two in the community had lights outside, other than that there was not even a light at the entrance of the road which should have been there. Nobody would do very much about it. At a meeting we found out that a rate was struck for two other areas which had brought it up to 12¢. In other areas they were paying 1¢. We who happened to be the poorest people in the area happened to be on that 12¢ rate and until we searched records and really went into to find out what was happening we continued to pay that rate for about three or four years until at a meeting one night I heard this thing, I searched it up. How come, we are poor, you canvassed these areas and got signatures but there was not a signature from our area and yet you still put us on the rate and they said well you were in the immediate area. So these are the things that happen to us and until we really delve into them we don't know what is going on. The community itself has to be projected by some one. There are many young people in the community who don't know their potential. They are born leaders, they can lead but they feel if I am not educated, I can't do this, I can't do that. I said to heck with this educational thing people are throwing down your throat - if you can talk well enough to make people aware of what is happening to them, then I think you are a leader and you should come out and say it even if you are not the president, not the vice president and you are one of the mass of the people you have something to say, say it regardless of whether you say it with broken English or what - just say.

HW. What about marches?

A. Marches are not very effective I think in this area. People who are sympathetic even stand on the side of the street and laugh at you because this is something new, they don't understand it. It hink it would work in other places where people realize these marches are necessary and they are really constructive but here in the Maritimes I don't think

HW Civil disobedience

A.A Civil disobedience, yes. I think I would press for a little bit of this to the point in which you must not break the man's laws but you can disobey to a point when it comes to the point where you might be roughed up or be arrested then you should move away after you have made your point. There are some people who would go further in this and really go into jail. I am afraid I have not been antagonistic enough to be one of these people but I am not saying I would not be this way if I had to be. The opportunity to be on a thing like this really has not come my way. I don't know what I would do

HW. What is your opinion about boycotts?

A. Man, I would like these things. People don't realize the power they have in boycotting things. Take for instance, Simpsons, 18,000 niggers they say, how do you like the white man's term when I say nigger, because this is the way that some of them talk. If they know the power they have to just say well look man I owe you money, pay you the money and buy nothing from your store until I see black faces there. You have to do something and they really don't realize this is it. I go to Montreal, I go to Toronto, I go various other places and I see an ocean of black people serving and when I come back to the Maritimes and I go out I see one here and there and the man tells me maybe it is 2% and that is it. This is smug complacency if you go in and tell him, man you are spending \$2,000 a year in your store and I am going to remove it you are just one person but if ten people go in and tell him look, this is 10 x 2 so watch out you are going to lose out in a year, ~~xxxxxxx~~ he has got to consider. He don't give a darn about what other people in the store think about that Negro he is going to bring in there as long as he has money enough coming from you to help pay that Negro he is going to employ and this is what I would say boycotting is great.

HW How do you feel about violence?

A. I don't tlike violence. I don't want to resort to violence in any way. I think none of us here in the Maritimes want violence but we have a number of young people who are impatient and you know any little thing can set it off. We nearly had it here before and it can happen again. I know I was called out by a number of people to go into Halifax to see what was going on and to see what I could do to stop it, but when these things - I am coming from seven miles when I get there the trouble could be gone - there are the people who say look he is not at home. These are things that could happen and nobody runs to violence, they want to run away from ut.

HW Do you think that only Blacks sho uld be leaders in organizations that are fighting for their rights?

A. No I think there is some way people should have some say in this because unless the white man becomes aware of what is going on then he has the excuse to say I didnt' know but as you make him aware of what is going on, tell him then there is no excuse then I think most of the white people who have white people in black organizations that these white people who are in the organization should go back and tell their own people about what is going on - not to laugh at the simpleendeavours that we might have at the beginning but to really take them back in and ~~challenge~~ challenge the other people out there to really do ~~some~~ something about the situations that are arising daily.

H.W. In a Black organization do you think that the executive should be Black?

A. I think he should be, because he understands his group a lot better than the white man can. To put a white man at the head of the NSACP I don't think he would be able to relate to the situation as well as the Negro could. I have lived in ghetto areas and I know how these people function. When I go to large cities even if I can afford

to live in the bourgeois, status quo or something like this , I still go to the ghetto to see my people because in most cities it is the only place I can meet my people.

~~XXXX~~ BUS  
BOSS  
HW So like ~~Boston~~ now has its Board of Directors, are you happy to see there only Black leaders?

A. Yes, because ~~the~~ at the beginning of ~~XXXX~~ BUS we have to work with white people, but the Directors of Boss I think or I know have to be black identified with the problems lets say for the last 100 years you have had several organizations who have only been skimming the surface.

BUS  
You know the organization of ~~Back~~ BUS, most of these organizations which ~~have~~ been in existence for a number of years sitting back in complacency and only been different things in tokenisms actually have really gone in now and trying to do something constructive in which, lets say they are beginning to work and I think that although ~~Back~~ BUS hasnt put people out in the field yet, they are aware of the potential of ~~Back~~ BUS and they are really doing something about the situation. I think that in BUS we have to be very careful, very very careful, when we get out into the field not to antagonize these people in which they withdraw certain of the things which I would call a backlash from individual organizations but we must be strong enough to stand up and fight for what we know is right and to make their organizations work along with ours and constructive ideas that we have should be channeled in such a way that they grasp it and really do something to make it go.

H.W. Which word do you prefer to describe yourself, Black, Coloured Negro?

A. Black because I grew up with this in the West Indies  
When my mother came to Canada she was looking out the window about a year ago and she said, Oh my what pretty Black children we have going up to school. I said a lot of them would not appreciate this, so we careful in the way in which you say the word. She grew up with

it and I grew up with it and it dont mean anything to us unless you use a few adjectives along with it. Other than this the word Black dont mean anything at all.

HW Do you see all Black people as having similar problems?

A. No they vary a little but when you get down to the basic problems that worry black people, they are the same.

HW What problems?

A. Problems of a similar - is out in the world, when you are home away from the problems you dont have to worry too much. When you go to ask for a job the same thing happens, that most people go in/<sup>with</sup>the feeling that they are not going to get the job because they are black. This is something that they have to get over. I had to get over it In Canada when I first went to look for one of the jobs my wife told me no black man has every held this job before I dont think they are going to give it to you and I said the man has got to tell me this himself because I am going in and ask him, and it was one of the easiest jobs I ever acquired because I was qualified to do the job and I think if qualified people go in to ask for jobs, then I dont think the man can say to them, well we dont want you because you have to state the reason why because you are qualified.

HW. Do you think all black people the world over as in your home in the West Indies suffer from racism?

A. A certain amount of it. We have the Royal Barbades shop something like this in my day when I was growing up. You could take your wife there if she was white but you better stay out there and wait for her. This is the kind of thing that happened to a lot of people in the West Indies and this brought to me as a boy in my early age that if I had a white wife or had any family of mine living in Barbadoes who were white, they would have to walk there and get there somehow because they were always hung up on this thing.

I had one fellow a doctor who admired an English lady and they had a ball there one night and I happened to be up there watching these people in the ballroom dancing. To me it was something a young fellow wanted to watch and he brought his wife up and when I saw her being handled by people other than my race and she had to drag away with the excuse that he had to look after patients. Now we all knew that this was wrong that he couldn't go in there. He wasn't invited - it was only his wife.

HW Do you perceive a militant self help program as necessary if the black man is to succeed in his struggle?

A. Yes. You would really have to become militant, let's face the facts. Never a country yet that has just gone in quietly and built itself up without some kind of militancy. Even the Jews when they went in it was pretty easy for them to go in. Now the trials they are having are coming - there is no country that doesn't have this militancy and strife in its background or arise from the setting up from this thing.

HW To rid the society of prejudice and discrimination, who has to be changed, the black man or the white man?

A. The white I think with his attitudes of supremacy. When you really go and talk to some of the people and they are looking straight down, you could be six feet six and this fellow could be four feet <sup>natury</sup> nine but he is still elevated that much like he wants to look down on you and it burns me up when I find this thing so his attitude will have to change, him and others like him would have to change to make this work. You can bring in all kinds of legislation but you have to change the people themselves and their thinking. I think that the young Canadian with his dynamic personality is a new kind of Canadian who is already starting to change the outlook on things. I think that

most of the interracial marriages we have that are based solely on love and not on sex or anything like this is changing this a bit.

HW Do you consider yourself to be an African living in Canada?

A. This is very difficult for me because in the West Indies where I came from we know that some of our people came into the West Indies as what they call servants - they really came as slaves so they had to come from Africa even if they came via England to the West Indies they were Africans before. I am told that I have white background on both sides, I guess one of my grandfathers went in there and messed the old race up - so that would produce me but you find a lot of this coming out of the West Indies. There is an old saying there that you don't knock anyone there on race because you don't know where the tar brush has struck. A fellow could look really white but you get a grandmother black, although you try to hide it sometimes.

HW Do you think of yourself in terms of your own nationality West Indian, Canadian, which would you

A. West Indian because people in Canada would never allow me to become a Canadian this is black Canadian as well as white Canadian. We have been here for sixty years naturalized Canadian and when I ask for among the black ladies on the street, oh you mean the West Indian that lives around the corner so with his sixty years being in Canada and he came here when I think he was about ten years old, he was still classified by the people both black and white as a West Indian. I am proud of the place in which I was born and I think I will continue to be a West Indian with a Canadian naturalized.

HW Which of these two tactics do you think is most appropriate - fostering individual excellence or strengthening community power?

A. I think strengthening community power would be the only way in which we can forge ahead - community power has a lot of power in bringing in another kind of power.

Everytime that we hear things now is white power, black power, community power, my boy even talks about power. Power seems to be the word. The only thing they are really scared of is this black power. They really seem to be hung up on this and if they realize that back in slavery we had black power. Frederick Douglas man - these are the from way back. Even with you wearing you hair long and me wearing my hair long, these are nothing - these fellows had this back in 1700's. We are just coming back to it. I think the world is reversing actually when it comes to things like that.

HW. I hope we dont go back to slavery

A. Man if you every go back to slavery I am going to die because I am going to be another Frederick Douglas. I just couldnt take that.

God has something to do with it in the age which we are really fitted for and you can imagine a bunch of these fellows here back in slavery. No./  
it could never happen here.

I was listening to records here the other day and a fellow said he was going up to the moon and he said he was going to have it - this was beautiful - this is the way all the young people are thinking.

HW. What do you think is the most important qualification of a black leader today?

A. I am glad that we have several and I am glad that each one has a separate identity. To me the way I feel as a black leader I must have the people that I am leading not behind me but with me. It is true then that I derive the power that I have. Say that I could be ~~xxx~~ like a ~~xxxxxxx~~ voice crying in the wilderness, out there alone, but as a leader of people I am with them, then I think you have lots of power because these people behind you are with you. They surround you and ~~boldly~~ wants to tackle masses if they feel they can tackle the leader and get away with it, when they know he has a number of people around him and with him then they think twice about doing this. This is why people don't attack the church very much because when they attack



the church can bind itself together as a unit and this is why I can see every black community doing. They have the leaders, use them, stand behind them when they are doing the job constructively and they should not be doing it for themselves, they should be doing it for the people. They themselves arrive at the pride of doing it. I feel great when I can look out from my window and feel that the road is a lot better than it was before. I realize that I cannot do this myself. It has to take the people in an organized bunch to really amass power to change the face.

HW I am getting a contradiction and I think it is very important one. I agree with you that the leader should have the people behind him more than anything else. A minute ago you said that you told the kids that education is not important as their ability to speak up.

A. This was in another context - that a lot of our kids are not educated right now and they are very hesitant in coming forward ~~yet~~ some of their views are very constructive but I would say you must have an education definitely.

HW. Which would you rank to be the most important, a leader who represented the people or someone a very educated man who is out of touch with the people?

A. He would be an educated ass, all he would be doing actually is to follow his own ~~goals~~ goals at the expense of the people. You want somebody who can understand the problems of the people, even if he ~~want ready~~ or write and really be their leader. We can use his education when we are going out into the world to talk with people with Ph.D.'s and M.A.'s because he speaks their language. If he dont speak for the people and able to stand up for the people and allow himself to be ~~geared~~ geared in such a way that he can be used in a disadvantage to his people, then we dont want that kind of fellow. He must be able to stand on his two feet and really do something for his people and the people must have

the respect of this fellow.

HW Do you think it is an important qualification for a black leader to be able to make alliances with non-black groups or with white groups?

A. He should be able to make alliances.

HW Do you think it is very important in terms of leadership?

A. Let's face it in Canada, I can't speak for the United States, you have to have help from white people to really further some of the programs that you want because the government is white, you have to force the government for the resources to carry out different programs that you need. We also have the white organizations that are willing to have black people now and I think if you make alliance with these people and not allow them to dominate you then I think they can come in and do something constructive to help the community, then I think they should be allowed to do it. Some of them are conscious of the things that happened to black people for years. They feel guilty about what their foreparents have done and they want to help. I say go ahead and help the community but don't try to dominate some of the programs or anything that we have in here because actually if they start dominating things well then you are out. In one of the communities, the church went in and when they came out the community was split. You had the area which was predominantly Baptist, half of the people because they felt obligated to that church group going with that church group and the other people who were left there say part of a family who remained to go Baptist beefing about people because they changed their religion. This kind of thing I don't want. Most of the leaders don't want it.

HW I would like to know your thoughts - do you see all non-white people as having similar problems? I am talking in terms of society/ Do you see all non-white people having the same problems in society as we do?

A. No. I would say you have your poor white and again I would record

back in which I would have to put poor white and poor black people on the same level actually. But we must not forget that poor whites

have better opportunity of getting out of the situation than a black person because we are saddled with two things when they are only saddled with one. We have the problem of which we are black in poverty and they are white in poverty so that fellow can dress and go down town and he can supersede you by going into a store and the man hiring him before he hires you. We must not be fooled by this - poverty we know has no boundaries but the white man can get out of it a lot quicker than a black man can.

HW What effect did the visit of American Black Power have on the Nova Scotian situation?

A. As I said before they brought an awareness to the area - this awareness was at the right time during our Human Rights Conference and they came in around that time and it made the conference I think a lot better than it would have been.

HW What do you mean by better?

A. People - Negro people for the first time, or black people for the first time were able to really get up and voice their opinions where they had been hesitant before. It gave them this amount of courage and bravery - chaps who were saying they were militant and they believed they were militant and therefore some of this aggressiveness that they found in these people which they themselves had and never realized before they were using it now and they were getting up and saying the things they did not like and the things they liked. Another thing we had Professor Cartwright and we had a Canadian boy here - these people walked with dignity so you were seeing both sides. You were seeing Professor Cartwright talking about black history making you proud of the way you came from. You saw the American influence and you see the Panther here showing another side and people began to weigh the two. Some of them came out on the militant side, some of them out like Cartwright which he would say militancy is his way because he told them he was militant. The way I feel that militancy should be to suit Canada. In the United States we can leave that there because they have to do what they have to do.

In Canada we have to do what we have to do. Let me say again that we may have to go into the militancy of the United States, although I would not like to see it but when the Panthers were here this awareness was brought out and believe me it was constructive awareness because people then began to talk unfortunately for some of our youth in Grade 7 thought that human rights began for Canadians only when human rights commission was put in.

H.W You think - what effect did these visits have in terms of changing the system?

A. Let's say the system was shaken. How much it shook we really don't know but we saw a number of tokenisms right after or while they were here and a little after they left in which certain things that were demanded by the people here were given and let's say the people had the guts then to demand it before they were just sitting back and wondering if they should demand but when these people were here they were demanding. They realized the situation at that time and they utilized it and therefore a lot of tokenisms were given. But as soon as these people left the smug complacency came right back in. It did not come in overnight but slowly and slowly crept back until I think we should have another wakening up of these people again .

H.W. You say that these 7 year old kid became aware of human rights because of the Panthers? Do you think most people became aware of racism because of the visits of these people?

A. Yes it became more vivid to them when they were here. They were dealing with something they didn't understand. When people are dealing with things they don't understand they are willing to totter a little. When they understand fully they wait and then they are ?

I think a little scare when they heard that 200 Panthers were coming in. My phone was jumping off the wall and a number of white people wanted to know what I was bringing them here for and I had to make them aware

well I am the same Bishop. I didnt change - well you better them back out of here. I am not going to send them back out- why should I? There was something for me something constructive. I would say I was a bit scared because I didnt understand them. Now I would not be scared.

HW. I was along Los Angeles - as long as you are Black I dont think you have too much to worry about

A. I dont know about too much being Black. I think as long as you respect the people for what they were. I dont think they are coming here to slap people down but I dont think they were going to be slapped either. What people are not aware of - a snake would run from you until he is cornered and then mister he can let out all his venom he has into you because self-preservation comes ahead of everything else. Even in animals you can see it. A mother bear will fight and die to preserve her young and I think that this Black has them hung up. If you said Panther alone nobody would associate it but when you put that word Black in front of it , it changes the whole context. We have been taught from youth, the boogey man is going to get you in the so there is that inbred fear that comes along with this black business dark/and I think that white people have been doing this to their kids too.

H.W. I would like to get your opinions of a local issue - being in Cherrybrook which is a place that is having problems with the city and I am doing some work in another community that had problems with the city, what do you think about the relocation of Africville?

A. You have taken a community that was not a sore but a cancer in the sight of Halifax and you have taken this cancer and you divided it up into a million little particles and you scattered it all around the city. A lot of people around the city who have lost their identify. People can say it was a ghetto. to hell with that word ghetto. People had a community spirit that lived together - they could go next door and say to the neighbour, I want a cup of sugar. She would cuff

him but she would give him the sugar. Because she knows that when she wants a cup of sugar she can go next door. You take them sandwiched between two whites, now she cant go to any side and say I want a cup of sugar and she is too proud. So therefore this cancer is ~~sting~~ sitting in their mind and it could become explosive. To multiply this by 50 or 60 people that were dispersed from there - some of them are happy because some of them have adjusted to the situation, some of them have lost the little that they had and now they are on welfare, possibly they were on welfare there and making a go of it but in the city the welfare they would get is not enough. Therefore this growing animosity - they have taken us away from where we lived. I think that it was wrong to move these people the way they did. I think that what they should have done even if they had built smaller homes in another community in another parcel of land because they do this to all of us at times. They push us back out to make way for the city. If they had done this, then most of the people would have been a lot happier than they are right now.

HW. What symbolic relevance does Africville have to the other black communities around Halifax?

A. Some of them are afraid that the same thing can happen to them with the way that Africville was done. But one of the things in removing Africville they have given the people outside in these small communities a fighting spirit in which these people are saying they are not going to do this to me. I am not going to be relocated. The removing of Africville did some good for the communities around here because they are saying now we don't want this kind of thing, we are not going to have it and they are trying to do their best to keep what they have.

HW In terms of your own perception, you have been around and been in various leadership positions, what are the major problems facing ~~black~~ black people in this area?

A. The one I can see most of all is our people have been sitting back and allowing rights for one. The government is pretty slow in making up their minds whether they should have these - they survey the land for them and nobody has been given deeds to them, they surveyed the boundaries and things like this but here where it was left by the Lands and Forests. Nobody took it any further -if these people agree on the lands and if this person and that person are not quarrelling about it, why not give them deeds, they are paying the taxes. Nobody will come in here because no white man wants to come in here and live among black people.

But if he came amass land in here and can start a housing project in which a majority of white people would come ins then I think the problem would start in which some of these people would lose their land because lets face facts there are a number of things in which the land can be had discrepancies can be stirred up because the devisemess , say if a white chap can go in and say there is no deed for this you are a cousin You have certain percent to this land, demand it and so he demands this and the law holds it because it is right so they have to sell because they cant afford to pay and therefore who buys. I think that this is the major problem that we have in this area. People who dont have deeds for their property.

Who

HW. ~~XXXXXX~~ in the City of Halifax have the major problems?

A. In the city of Halifax I think that so many people are in the congested areas, housing and I think the city is building more ghettos actually because they are not bringing the nice people of the city together. Some of these people who lived in white ghettos, some are living in black ghettos, they put them together, poverty stricken . They sandwich in a few people who couldnt afford to own homes with the amount of money they received so they have gone into some of these communities. They have to rub shoulders but you know the bark rubs off more easily and some of the ~~XXXXXX~~ kids

have with some of these other people and their parents dont like what they see going on but they cant do anything about it. I think this ghetto thing the city itself is contributing to it by building more ghettos because if the money was sent out to build individual homes outside the city, something a fellow could be paying towards that he would own, dont care even if he was on welfare and the welfare had to have them pay for it, lets face facts. The welfare would have to look after him regardless whether he was looking in a home or whether he was living in one of these ghettos they are building. That is the problem there which these people with limited resources have together and they are not able to cope with each other. They come in from two different levels although poverty is a binding factor.

H.W. Is employment a big <sup>problem</sup> ~~factor~~ for the Black people?

A. Employment is a big problem for the black. Let say that when the white man is looking for person to employ, he is looking for the best and he expects me to give him the equivalent of Grade 11 or 12 who is in school and if I can see my kids going into Grade 11 or 12 to hell with him, I am going to try to get him into university. I dont want him to have him and this is where the parents themselves have to be taught that they should have the child to go further/<sup>rather</sup> than to pull him out of school and stagnate him. In another five years the computer age will really be in Halifax and it will be very hard for the child to get a job unless he has a trade.

H.W. Most whites want to keep blacks or negroes down as much as possible do you agree with this?

A. Some of them, some of them really think that you shouldn't be allowed to go ahead. Actually/<sup>fear</sup> if you go ahead, you will go past them and they fear what an educated negro can really do but an educated negro is a very frightening fellow. He is aware of what you are doing to him and



and if he dont like it he can tell you so because he can move on with his education so most employees and other people dont like this type of fellow.

HW. When you say some, are you speaking of a majority, minority of whites?

A. It is hard to say because a fellow may be your friend and he is hiding behind his friendship and only when you take steps to become closer to him, that you find out that this cat was always prejudicdd but we learn down through the years that if I say I am your friend, I am not going to tramp on your toes but as soon as you start tramping on his toes he is going to react.

HW Are you saying that mos t whites are concerned with keeping blacks down.

A. The majority of them want to keep them down.

H.W. I was trying to find out how most people see this if racism is a big problem or light?

A. There is bigotry on the part of a white man to do this. He poses he is your friend and when you really ask him to do something worthwhile and then you find he has all kinds of excuses.

HW Some people have said that there are white sotreowness who take advantage of negro or black customers. How many white storeowners are like this?

A. I would say a few of them and these are actually in the ghetto area. They know the people they can do this to. In the large establishments this dont happen, they will set a price scale but in some of the small stores bordering the ghetto the prices fluctuate.

HW Would you agree of disagree with this statement? Most whites who take part in civil rights demonstrations are not really interested in the problems of negross or blacks?

A. This would come under two things as far as I can see. There are a number of them who are sincere and really want to do something to help the problems of ~~white~~ <sup>black</sup> people and then there are some of them who are in there as glory seekers and don't care a darn whether anything is done for the thing or not they just want to identify with the thing as it was a going thing at the time. These are the people who I detest the most - these are the ones who get the most trouble from - they are undecided which way they should turn. If a fellow is sincere then he is going to go along and be sincere in these things. These people are in the minority. The glory seekers and they go along just for the ride. If you really put them on the spot in which they have to do something constructive within the march or something like this, you will find out that they will back away or say yes and then they don't show up.

HW How do you feel about this statement - what type of neighbourhood would you prefer if, all equally well kept up, mostly black neighbourhood Mixed, no difference, mostly white ?

A. I would say that I would like the mixed neighbourhood because I don't want to be segregated but without having any contacts with white people. I don't want my children to be segregated - I want them to live in the world of equal things. If you have the white person who lives next door or down the street you can pass the time of day with and the children can play together and learn from each other - because we have a lot to give the white people and some of them are aware of it.

HW How do you feel that most people are identified with the feelings among most black people being strong or proud - do you feel that most people are thinking in terms of constructive black power or do you see that it is only the teenagers and young people who are doing this?

A. Mostly the teenagers who want to exert themselves - the older people have gone through a stage - the ones who are past 40 or 35 - have gone through a stage of depression and this is which they are being stagnated

with so long and they don't believe the challenges are there could relate to them or they could do anything about it. The youth can do something about it and they are slowly realizing it is true educational abilities or the ability to do to tear this wall down and they are really going after it.

HW I am interested in - do you think that a community highly organized is more receptive to black power as they are used to fighting for their demands?

A. It is black power working in the community but you dare not call it that - they themselves are scared of the word black power - they are exerting all the black power they can - but if you say you are a black power group they will run away like a bunch of fish.

HW. Do you think that a highly organized community thinks more in terms of black power in relationship?

A. Yes

HW So you think that highly organized communities in some issues they realize how important power is?

A. They have to be attacked to really exert power - to be told they can't have something and somebody there to say yes it can be done.

For instance in here they be putting more lights for you the taxes will go up and this was given them by one white man & it is not so but a number of them who are uneducated felt that it was so, therefore the white man was gone who made the statement - we were left to tear down the thing that was planted and it has to be proved but unfortunately you had to be there when the tax bill came out to prove this and it had to go for a year before they really accepted it.

HW. What do you see are some of the things I omitted in asking you which are important.

A. The important thing that I felt you should have asked me whether the people like what I am doing. Now nobody kicks a dead dog because he stinks and very hesitant sometimes to kick a barking dog, but when

you are in a community htere is a chap out there who would like to do what you are doing and he couldnt do it, possibly had the idea before you brought into the light and he wanted to identify with it and he wanted to be part of it and he is left out, you have ceated an enemy. The next thing is that if you are a foreigner as ~~you~~<sup>they</sup> call you, a Barbadian, who does he think he is, these are kind of things you get. If you were to take a survey here a number of people would s ay they dont like West Indians. You dont have to go back into their ancestory and there are varioujs things that happen in these communities. If you are skillful enough, you can make them think ~~you~~<sup>they</sup> are doing it. You will make enemies if you are a leader and your enemies will be smiling with you every day. They are just waiting for the change for you to make a mistake . For instance I came out of church and I helped one woman with her son a problem they had and when I was out there she was thanking me and bending over backward to let other people know and m y reaction to it was that this time I did the right thing. It was one decision I had to make, quite a big desision and it pleased her. If it didnt please here I would have been slaughtered.

HW Has she turned against you now?

A. No she \$sill likes me. This is vindictive women . For instance, when I went into the school to talk about black history, there was nobody else here that could do it, I did it and I was questioned why I went and did it without a Nova Scotia teacher's license. Still there were other people there giving subjects who were not teachers but it my own ~~xxxx~~ race whou questioned it not the white people - they were all acceptable to it.

HW. Do you think the kids in high school are more and more militant?

A. Yes not militancy with violence but they are fbrging ahead, they are not taking anything off anybody. My daughter has changed, my son is becoming more and more an individual and if you call that militancy - he is able to stand and talk back to people set in authority over him. I ask if he is doing this and she is doing that to realize that there is a

certain amount of respect due to the person who are talking to. Like you say in the fifth commandment - honour your father and your mother and in the last speech I gave to the kids at the Human Rights thing I said but have some dialogue with them - how you feel, if you are white tell your parents how you feel about the black boy you are talking with and how you feel about the white boy - let them know how you feel. Maybe they dont want you do it and they ques ion the right for you to make the decision feor yourself.

HW Do you think like most of the kids they are thinking of terms of pride or black and proud?

A. They are proud - the ones you see are the proudest are the ones that dont invite white people to their house. They feel that their house is of an inferior nature. Most likely you dont realize this - they are standish offish and dont want them in the house but most of the time it is pride - my house isn't as adequate as yours therefore I dont want you to see it.

HW Is it the thing now to be proud, proud of your race?

A. They are proud of their race

HW I went to a party yesterday with \_\_\_\_\_ and they kept plaing James Barron record over and over saying I am black and I am proud - if they play this record long enough it would have to rub off.

A. I like the one, for instance, Elvis Pressley, say soft white am boss and ~~xxxxxx~~, a lot of people object to this. o.k. let him be the boss.

HW. some of the girls in Halifax I found out yesterday a basketball team called the Black Beauties. This is now beginning to happen, the word ~~xxxxxx~~ black.

A. Some of them are relating to programs- they are seeking an identity.

HW I was happy to see kids thinking that way. I saw kids beginning to think that way a couple of years ago - in Los Angeles

A. One of the things I found out now the Afro for instance was something the boys have accepted but the girls not but some of the girls have identified with this thing, some have really gone way out.

HW My greatest problem with Bob Brooks was to say take your hat off and I realized it was all his hair.

A. I find the boys here are a little mixed up - we have one fellow who has shaved all his hair off and he is letting it grow again- he is searching for something. There is the other fellow who cut off most of his Afro because he had to go by the school. He was hesitant to let the kids see him in a full Afro but I notice he didn't remove all of it.

HW Thanks for the interview - I think it was a very good interview.

A. I tried to think them out and give you the right answers. Some of the fellow I am sure will try to garnish the thing .

HW Have you any suggestions about anybody else I can interview?

A. Nearly all the names you mentioned that day - what I would like to see you do if you have the time would be to get a reaction from some of the white people ~~p~~ how they identify with that thing those who are working with the black problem. See how they feel about it and where they are coming from , what are their hang ups. You have Don Madison, NSAACP, Rev. Gardley, Dr. Savage, who were asking to do something for black people and who are really doing something for black people in their own way.

A. .... This is something I would really like to know about - how he is thinking. You get him to debate with them in a crowd and they ask some naive questions. Like some of our white social

workers that have been fed with a silver spoon all their life and for them to get down there to the homes and really dig out the problems of the black people, they cant do it, they dont think that low.

September 7, 1970