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the largest number to its credit at the close of the Mission was to be accounted as "holding the belt," to use Mrs. Morris' expression. She, her mother, and her sister-in-law all played, representing Whyco? comagh (Weh'gugumah u'dan). Now and again we would hear shouting by women from some wigwam--gwymu (loon) that meant, a play, scoring high. For the rest, the Island life was quite largely religious. Two daily services in the chapel, morning and late afternoon, with three Ave Marias said by every one at 6 A.M., at noon, and at 6 P.M. when the bell tolled. Always, before eating and after, every one, including the smallest children, said a prayer and crossed himself. Before lying down for the night, Mrs. Morris knelt in prayer. The opening Sunday service was held by the parish priest from St. Peter's, the following Thursday the "missionary priest" was expected, but much to the people's disappointment, his coming was postponed to Saturday. Now...they would have to stay until Wednesday. "The people will starve," grumbled Morris. They were, in fact, spending continuously with no in-take. There was a so-called cooperative store, but prices showed no effect of cooperation, with oranges at 10 cents apiece and ice cream cones at the usual price. A supply of bread and tea the Morrises had brought with them. For drinking water we paid 10 cents a bucket. For water for dish-washing, alongside "road-up," shallow holes were dug through the moss to catch the rain. The salt water was rather cold, nobody either bathed in it or went swimming. There was a little eel spearing, but no fishing, and no fish lines had been brought. Besides the expenditures at the store and at a booth where soft drinks were sold, there were several church charges. There was "charity" to be "thrown" to the image of St. Ann, thrown with the right hand, for if with the left, it was "lost to God," a reminder made by the Grand Chief in one of his exhortations; collections were taken up from pew to pew, and one evening from every woman 25 cents was collected by Ben Christmas, the Sydney chief, who went from wigwam to wigwam, this for refurbishing the image (of St. Ann) with ribbons and artificial flowers. To the men's dinners, contributions are also made from every wigwam, either in bread or in money. "Every year we leave the Island without money or grub and our clothes are spoiled," remarked Mrs. Morris, adding in her cheerful way, "still we come again." Procession Day An excursion steamer from Sydney anchors off the Island, bringing about 100 White visitors, the majority Catholics. They are seated on the right side of the centre aisle, and each pays 25 cents for a seat, besides which there is a collection. These visitors are welcome as a source of revenue (there is a charge of from 25 to 50 cents for bringing them off the steamer in row boats); likewise as a source of prestige for the celebration. After the religious service they crowd into the wigwam of the Grand Chief to shake hands, and without giving offense they look into or enter any other wigwam at pleasure.

CONTINUED NEXT PAGE NOVA SCOTIA HUMAN RIGHTS COMMISSION CELEBRATES THIS SPECIAL ANNIVERSARY The Nova Scotia Human Rights Commission is happy to join with the Micmac people in celebrating the 375th anniversary of the conversion of Chi' Membertou to the Christian faith. The Commission, through its



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