

Resettlement

Are there circumstances where forced resettlement is necessary?

Why is there still resettlement today?



6.58 Angela Baker *Ghost Town Reflections – Parsons Harbour*

Angela noted: Big collector boats used to come into this harbour to collect fish. There used to be a large wharf off to the far right, outside of this painting. The building on the left in the painting was the fish merchant's. Stages used to be all along the harbour edge, and roads up to the houses. Today all is overgrown.

Introduction

When Newfoundland and Labrador became a province of Canada, its population was distributed among approximately 1200 communities spread like beads on a string along nearly 30 000 kilometres of coastline. A large proportion of these settled places were small inshore fishing communities of fewer than 250 people. Many were on islands, in locations without access to roads, or where future construction would be too expensive.

Reasons to Move

Confederation eventually brought social welfare benefits such as family allowance, old age pensions, and unemployment insurance, which helped families survive. However, not even those benefits could alter the fact that the provincial government was hard pressed financially to maintain and improve education, health, and other

public services to these very small, scattered, and remote communities. Many people in such places found it difficult to secure a livelihood from the fishery and desired to move to larger, better-connected settlements, where they could find other employment and have access to modern amenities. Some, who wished to escape the fishery, find job security, and have access to better services, chose to move permanently to larger centres on the island and, in some cases, to mainland Canada. Resettlement of communities had been occurring naturally in many parts of the province for decades, but it was formalized as a social and economic plan during Smallwood's tenure as Newfoundland's first provincial premier.



6.59 Mission of Mercy by Ed Roche

Lack of medical services in isolated communities was one of the push factors for people to resettle. Artist Ed Roche explains the story behind the scene depicted in this painting: "In 1970, only three families still inhabited Ireland's Eye. One night a young baby got seriously ill. While his mother holds him close for warmth and reassurance, the men row feverishly to get the infant to the closest hospital, which is in Trinity. They got him there safely and saved his life but on the way home, the men got lost in the stormy waters and all drowned."

6.60 Leaving Fox Harbour

A house is moored to the shore awaiting high tide during the course of a resettlement from Fox Harbour to Flat Island in 1961.



First Official Resettlement Program

The first post-confederation government-sponsored resettlement began in the early 1950s. The residents of three islands in Bonavista Bay asked the government for assistance to move closer to their winter workplace in the logging industry. Whether this request was the catalyst or not, the provincial government introduced the **Centralization Program** in 1954, which offered voluntary resettlers between \$300 and \$600 per household to relocate. To receive these grants, 100 per cent of the residents had to agree to the relocation of an entire community.* Short-haul moves were common

in the early years of resettlement; some families even floated their houses to the new destination. The receiving communities were not isolated and offered better services; resettlers often chose communities based on family ties or religious affiliations. The provincial government helped a few thousand people move into larger service centres under centralization, but there was not enough employment to support those who relocated.

*By 1959, 29 communities had been resettled at a cost close to \$150 000.

6.61 Excerpt from a form requesting resettlement for The Beaches, c. 1957

Handwritten: *Form 2.*

Your Name *Rev. George Brooks,* Position or Appointment *DEER LAKE PARISH.*
Address *Deer Lake*

Name of Settlements you think should be vacated. (in order of priority)	No. of families involved. (approximate)	Note the reasons why you think the settlement should be vacated.
<i>THE BEACHES</i>	<i>15 - 20</i>	<i>No road connecting this Settlement to Haddon. Sea is washing away shoreline.</i>
<i>HADDON</i>	<i>1</i>	<i>People must get to Bayville or Haddon for just about everything. Things <i>Things</i> are some schools which is hard to fill with timber. People must even go church by boat or walk around shore.</i>
		<i>Bayville is the logical place for the people to be moved. Government would be ill advised to put roads to Beaches.</i>

Handwritten: *Let. N.*

Your Name *F.C. Paul Grubb* Position or Minister of Appointment *Religion.*
Address *Moravian Mission, Nain, Labrador,*

Name of Settlements you think should be vacated. (in order of priority)	No. of families involved. (approximate)	Note the reasons why you think the settlement should be vacated.
<i>Hebron</i>	<i>approximately 50</i>	<i>This complicated matter. as general economy as good as any on coast. But from health stand point and fuel is in very poor condition.</i>
		<i>But whole Northern Coast in very bad shape in regards to earning possibilities. these are reasons in very small nut shell.</i>

6.62 Excerpt from a form requesting resettlement for Hebron, c. 1957

6.63 Aerial view of Bragg's Island, c. 1956
The isolated community of Bragg's Island was resettled between 1952-1955

The Second Phase of Resettlement

The province now sought federal government participation and in 1965 the second phase of resettlement, the Fisheries Household Resettlement Program, was established. Under this program, families were encouraged to settle in designated "growth centres." These were larger settlements, which usually had a fish plant, roads, and infrastructure such as schools, hospitals, and water and sewer. Under this agreement, an outpost could qualify for resettlement assistance if at least half of the householders in a public meeting passed a resolution in support of resettlement. An elected three-person committee then negotiated the terms of the move with the government. There had to be a petition signed by at least 90 per cent (80 per cent by 1967) of the community's householders. The petition also included the name of the growth centre where the community intended to relocate.

After the request for relocation was approved, householders had to apply for government assistance. Each household received \$1000 and an additional \$200 for each family member. Moving expenses, up to \$3000, were paid to cover the cost of moving homes, furniture, buildings, boats, and fishing gear. Receipts for the expenditures were

submitted to government and monies were reimbursed to resettlers after the completion of the move.* In the early years of resettlement, some people who could not find suitable employment in their new communities returned to their former homes in the summer to fish and thus maintained two dwellings. The provincial government attempted to discourage this, in some cases, by destroying buildings or seizing property left behind. Under the 1965 program, about 24 communities were resettled, although an additional 262 households were helped to relocate from various communities that had not been completely resettled.

After a review of the 1965 program, the second Newfoundland Resettlement Program was launched on July 17, 1970, again as a provincial/federal partnership. Many of the features of this program resembled those of the 1965 initiative, but the plan was more tightly tied to economic development. In order to qualify, resettlers had to reside in government-designated outposts where 80 per cent of householders had agreed to move, and the relocation grant was increased to \$1200.

6.64 Launching Alex and Annie Stacey's house on Sound Island, Placentia Bay



6.65 Pulling Mike and Hilda Symmonds' house across the road in Conche

**Between 1965 and 1970, 3242 households, totalling 16 114 people from 119 communities were resettled. The cost to the Federal Government was \$5 011 582; the cost to the Government of Newfoundland, \$2 428 198.*

(((DIMENSIONS OF THINKING))) EVIDENCE

The Forgotten Coast

Information becomes evidence when used for a particular purpose, such as interpreting the past.



6.66 Alf Doyle in Parsons Harbour Cemetery by Angela Baker

Angela noted: "My good friend Alf examining gravestones in Parsons Harbour graveyard. The settings of both Parsons Harbour and Rencontre West** are incredibly beautiful. On the right is the old school outhouse tipped over. Nothing else remained of the school when we visited. What must it have felt like for people to leave their loved ones and ancestors in these graveyards, destined to the loneliness of winds and encroaching Nature?"

Artist statement: Resettlement was once described as the largest forced mass migration in Canadian history. Some regard Joey Smallwood, who promoted resettlement in the 1960s, as a saviour for bringing the family allowance; others as a devil for uprooting them. Some dismantled and moved their houses. Some towed them by sea to new places. First inspired by the rugged beauty of the coast between

Grey River and Francois, I was moved later by the sadness of lonely graveyards, decaying houses, churches, and overgrown ruins. Curiosity led me to research this area's social history, gathering stories and photographs from "livers" around the province. Their nostalgia about their roots resonated with my experience of leaving Jamaica to resettle in Newfoundland in 1976.



6.67

"I hope my paintings show the beauty and poignancy of these lost communities, and provoke questions that may help preserve the heritage of Newfoundland's unique sou'west coast, known as 'The Forgotten Coast'."*

— Angela Baker

*This is the evidence artist Angela Baker used to tell the story of the south west corner of the island of Newfoundland.

**Rencontre West was a large community in Rencontre Bay on the south coast, east of Francois. Parsons Harbour was another smaller community near the entrance to Rencontre Bay. In the 1960s some families began to move to Burgeo, Burnt Islands, and Port aux Basques. Rencontre West was closed in 1968.



6.68 Collapsing house in Rencontre West by Angela Baker

"Rencontre West was once a thriving fishing community on the southwest coast of Newfoundland. People in Francois have kept a few houses as cabins, but the church and most of the houses have collapsed. When I first visited there this kitchen was the only part still standing of one such home."

6.69 Collapsing house in Rencontre West – through the window by Angela Baker

"I looked through the rotting kitchen window at an old stove, an old mattress, bits of wood and wondered how folks felt when they had to leave such a beautiful place. A year later I revisited Rencontre West and the kitchen had collapsed. Imagine how it must have felt to abandon your home."



6.70 Collapsed house Rencontre West by Angela Baker

"When the foundation rotted, the kitchen collapsed exposing the brick chimney. One year later everything had fallen flat to the ground."





6.71 Communities “Livyers” have left

Petites, North Bay

Bear & Deer Islands

Fox Island

Dog’s Cove (Bay de Vieux)

Cul de Sac West

Cape La Hune

Deadman’s Cove

Parsons’ Harbour

Rencontre West

Bob Locke’s Cove

Cul de Sac East

Richard’s Harbour

Muddy Hole

Mosquito

Pushibrough

**Great Jervois
(Jervais or Jarvis)**

Goblin

Grole

Stanley Cove

Stone Valley

Grand Bruit (2010)



6.72 Pushthrough Church and School Ruins by Angela Baker

"Pushthrough lies between McCallum and Hermitage on the south coast. It was once a large, thriving fishing community with local businesses. Now ruins are all that remain ashore. The old government wharf is still there in poor condition. On the left are foundations of the church, and on the hill on the right are the foundations of the school. These had to be very strong to withstand fierce winds. Families from Pushthrough returned for a big reunion in 1991. It has been a privilege for me to be taken to all these communities by generous Newfoundlanders who love their ancestral homes."

Of more than 30 communities between Rose Blanche and Hermitage, only seven remain: La Poile, Burgeo, Ramea, Grey River, Francois, McCallum, and Gaultois.

Questions:

1. What signs of resettlement can you see in the images?
2. Looking at the surroundings, what kind of lifestyle do you think the community residents lived?
3. Many people were distraught at having to leave their communities. What evidence is there in the images that leads you to realize how the people might have felt?
4. How is the art in this Dimension of Thinking evidence?



6.73 *Resettlement* by Gerald Squires, 2004

Issues with Resettlement

Although the resettlement programs did not become a serious political challenge for the Smallwood government, academics found that many resettlers felt they were manipulated into leaving their communities. The required approval of 80 per cent of householders often created animosity among outport residents, pitting those who wanted to move against those who wished to stay. Further, some growth centres did not have enough jobs to employ all the resettlers.* Fishers who had little formal education or training could not find work or did not feel capable of being retrained for work, and fishing grounds around the growth centres were usually reserved for long-time local fishers. For those who could not afford new homes, government assistance was inadequate. As a result, housing was a real challenge for large families, widows and single mothers, the ill and physically challenged, and the elderly. As resettled families poured into communities with better services, overcrowding became an issue. One community responded to the challenge by sending children to school in shifts.

Some academics argued that resettlement destroyed the identity of a whole group of outport dwellers whose way of life had roots in the early resident fishery. Others saw resettlement as an organized response to a migration that was bound to happen as the salt fishery declined

and the fresh-frozen sector, with processing in larger centres, emerged. Ultimately, it was too expensive for the provincial government to provide the level of services that all Newfoundlanders and Labradorians deserved. Only in larger communities, the government argued, could residents have access to adequate schools, medical services, road connections, telecommunications, and frequent postal services.

The post-confederation government-sponsored resettlement was a phenomenon that cannot be completely rationalized in terms of dollars and cents. It was an emotional issue that sometimes divided families and friends. Resettlement fostered a sense of loss that not only affected the immediate generation who lived through it, but also played a large role in the mindset of the generations that followed. Some saw it as a catalyst of the cultural nationalism which took root in songs such as "The Government Game," written by Pat Byrne and Al Pittman in 1983. This song describes a sense of shame felt by resettlers associated with accepting government's money to relocate. There was a feeling that resettlers 'sold out' and robbed their children of the chance to know their outport heritage. Similarly, the song "Outport People," written by Bud Davidge in 1986, discusses the sense of displacement and the memories of a better, less complicated way of life. The play *West Moon*, written by Al

**The cost of relocation for the average householder was estimated to be far greater than the assistance provided by government. It would take the average household 20 years to replace what was lost in the move. The estimate included replacement of property and gear, cost of the move, and loss of employment income.*

*Just outside the community of St. Mary's, a model community depicting Older in (a community in Placentia Bay resettled in 1966) has been constructed next to a house.

Pittman and first performed in 1980, is set in a resettled outpost, where the ghosts of the dead lament the abandonment of their homes while exploring some of the same themes.* Resettlement is an issue that continues to be remembered and debated. It has also proved to be a source of inspiration for many Newfoundland and Labrador visual artists and songwriters, as shown in this lesson.

6.74 Newfoundland and Labrador: trends in resettlement

Period	Number of Resettled Families	Resettlement Grants
1953-1959	697	\$300-\$600 per family
1960-64	864	\$1000 and \$200 for each family member, moving expenses up to \$3000
1965-71	3664	\$1200 and \$200 for each family member, moving expenses up to \$3000

6.75 Songwriter Bud Davidge's thoughts on his song "Outport People":

My parents resettled from their home in Bay Du Nord in 1968. The song was written in 1985 so it was a retrospective. The song is from my father's perspective looking back at all they had left behind and the memories were fresh and the hurt still lingered. Resettlement in many cases was bittersweet. They loved where they went, but "the thoughts of home are long long thoughts."

Outport People

Bud Davidge

They're outport people with outport ways
But there's no where to use them and now it's too late
And they curse on the one who uttered the phrase
Resettlement now while resettlement pays
He sits on the dock and he looks cross the bay
And watches his memories as they pass on the waves
And he wonders what cards fate might have dealt
If he told those officials to go straight to hell
Cause you can't take a man from the soil where he grew
Lest you know how to solace his mind when you do
And for God sake don't say how much greener's the grass
Cause those uprooted people start to wither too fast
You can launch a house easy and tow it away
But the home doesn't move it continues to stay
And the dollars you make sure they'll keep you alive
But they won't soothe the heart and they can't ease the mind
He sits on the plank and the memories roll
The spring sun is shining there's a loup in the cove
And the shoreline is dotted with lobster pot buoys
But his boat's full of weeds and there's tears in his eyes
Don't take a man from the life that he knows
And tear up his roots and expect him to grow
Cause if he's unwillingly forced to decide
He'll move without leaving and never arrive
Don't take a man from the life that he knows
And tear up his roots and expect him to grow
And for God's sake don't say how much greener's the grass
Cause those uprooted people start to wither too fast

A LETTER ON RESETTLEMENT

Dear Mrs. Stoodley:

I have read with very great interest your important letter to me on the subject of centralization of population. There is scarcely a word in your letter with which I disagree. That is to say, I agree with practically every word of it. ... You do seem, however, to be under one very grave misunderstanding. You seem to think that the Government has some plan or intention to force people to move. That is the last thing on this earth that we will do, or even think of doing. Whether we like it or not some people will move. They always did move, and they always will.

The Government would be willing to help people to move, provided certain conditions were met ... In the first place, we will help people to move only if their move is absolutely voluntary. In the second place, ... where the whole population of a place, after meeting and discussing the matter, agree practically unanimously that they want to move. Third, ... where the Government itself approves the place to which they will move. We certainly do not intend to spend public money to help people to jump from the frying pan into the fire ...

Letters such as yours, written by intelligent and thoughtful and patriotic people, will be of very, very great importance to us in shaping our ideas.

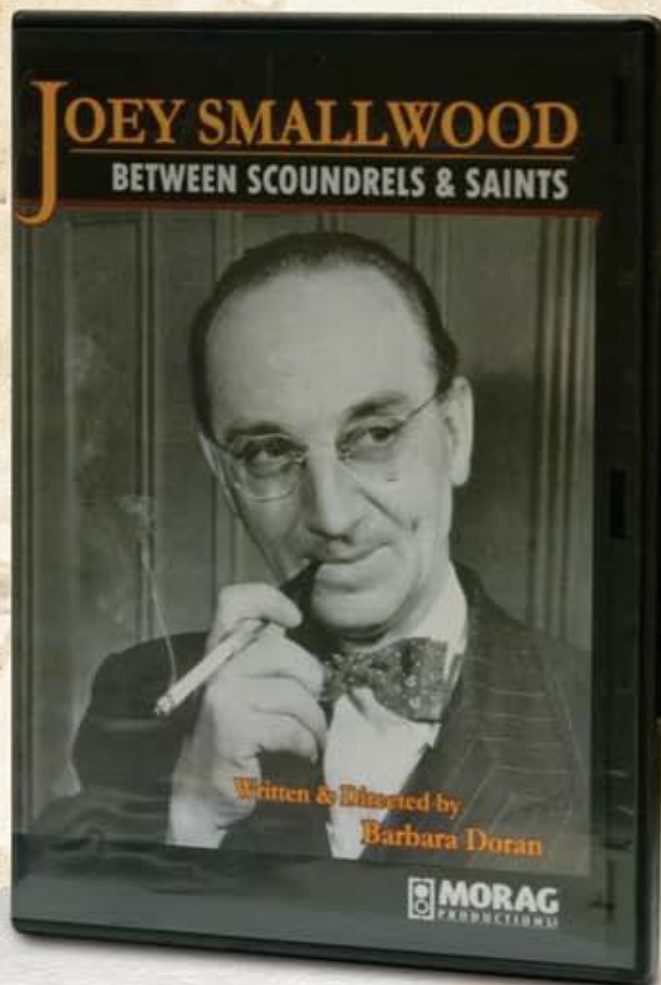
Very sincerely yours,
J. R. SMALLWOOD, Premier.

6.76 From a letter to Mrs. Walter Stoodley, Manfield's Point, G. B. Province of Newfoundland, Office of the Premier, St. John's, Jan. 9, 1958

**Exerpt from
*Joey Smallwood:
Between Scoundrels And
Saints*, a documentary
by Barbara Doran**

Resettlement is one of the many issues explored in this film biography of Joey Smallwood. This is done through the use of interviews, photos, and historic film footage.

6.77



6.78 DVD cover of the documentary *Joey Smallwood: Between Scoundrels and Saints*

EXT. OCEAN. DAY

FILM FOOTAGE OF FISHING SCHOONER ON THE WATER IN ROUGH SEAS.

FISHERMEN PULLING UP THEIR NETS

HAROLD HORWOOD (O.S)

Joey always thought that people went to sea because they had to. He always thought fishermen fished because they had nothing better to do or that they couldn't do anything else.

FISHERMAN TYING DOWN LINES FROM THE BOAT.

(CONTINUED)

CONTINUED:

2.

HAROLD HORWOOD

He grew up as a farm boy and he had the farm boy's attitude towards the sea, that it was sort of evil. Ah, it was too bad that Newfoundlanders had to go out in fishing boats, ya know. Ah, (Laughs) it was a very strange attitude from any Newfoundland Premier.

CUT TO:

Experiencing The Arts

To learn more about filmmaker Barbara Doran and her other work, turn to page 606.



RICHARD GWYN INTERVIEW

RICHARD GWYN

One of his responses to that was to do nothing about the fishery. He never paid any attention to the fishery while he was Premier except minimally every now and then. And the other one was resettlement. Moving people out of the outports into larger settlements, group settlements as they were called. Of course, they weren't group settlements they were just settlements for the unemployed.

VARIOUS FILM FOOTAGE SHOTS OF A GROUP OF MEN HOISTING A HOUSE DOWN A ROAD IN A SMALL VILLAGE USING A ROPE. GUIDING THE HOUSE DOWN TO THE WHARF.

RICHARD GWYN (O.S.)

What was brutal about that, I mean, well part of it was naturally inevitable as many settlements simply couldn't exist. They were too small or couldn't be reached by roads so they couldn't get teachers or they couldn't get nurses and so on.

THE HOUSE FROM THE PREVIOUS PICTURES IS NOW ON THE WATER READY TO BE MOVED BY BOAT. FISHERMEN SECURE ROPES AROUND THE WOODEN FLOATING HOUSE.

A GROUP OF BOYS WATCH AS THE HOUSE IS TAKEN OUT TO SEA.

FILM FOOTAGE OF FISHERMEN PULLING A HOUSE ALONG THE WATER IN THEIR PUNTS.

(CONTINUED)

CONTINUED:

RICHARD GWYN (O.S.)

He wrenched them out, he pulled them out and he tore apart a piece of Newfoundland society away from its own roots and I think it was one of his worse mistakes.

FADE TO BLACK:

6.79 A glimpse of resettlement: Pulling a house across the ice at Cook's Harbour, Northern Peninsula, 1953



Experiencing The Arts

Now it's time to complete the last stage of the production process and for the craft and creativity of the editor to shine through. Make effective use of the screenplay and storyboards, as well as the log that was recorded during the shooting of the film.

It is often a good idea to do a first round of edits to

your film and then leave it for a couple of days before proceeding with the final edits. It might also help to have someone who is unfamiliar with the screenplay view your film to make sure that no essential storyline details are missing. Once you have a final cut, show your work to others and be proud of your art. Congratulations!

6.80 Songwriter Pat Byrne's thoughts on his song
"The Government Game":

The late Al Pittman and I were both teaching in Montreal in the mid-1960s at a time when resettlement centralization was in full swing here in Newfoundland. The information we were receiving in letters from family and friends, and the odd clipping from local newspapers, provided the impetus for the song. We co-wrote it on scraps of paper and matchbook covers sitting in a tavern (the name of which escapes me). I put it to an old Irish air, that Dominic Behan also used for his song "The Patriot Game." So there was a lot of borrowing and inspiration from various sources that went into the song.

The Government Game

Pat Byrne & Al Pittman

Come all ye young fellows and list' while I tell
On the terrible misfortune that upon me befell
Centralization they say was the name
But me I just calls it the government game

My name it don't matter, I'm not young anymore
But in all of my days I'd never been poor
I'd lived the right good life and not felt no shame
Til they made me take part in the government game

My home was St. Kyran's, a heavenly place
It thrived on the fishin' of a good hearty race
But now it will never again be the same
Since they made it a pawn in the government game

Sure, the government paid us for movin' away
And leaving our birth place for a better day's pay
They said that our poor lives would ne'er be the same
Once we took part in the government game

It's not many years now since they all moved away
To places more prosperous way down the bay
There's not one soul left now, not one who remains
They've all become part of the government game

Now St. Kyran's lies there all empty as Hell
Except for the graveyard where our dead parents dwell
The lives of their children are buried in shame
They lost out while playing the government game

To a place called Placentia, well, some of them went
And in finding a new home their allowances spent
So for jobs they went lookin' but they looked all in vain
For the roof had caved in on the government game

It's surely a sad sight, their movin' around
A wishin they still lived by the cod-fishin' ground
But there's no goin' back, now, there's nothing to gain
Now that they've played in the government game

They tell me our young ones the benefits will see
But I don't believe it - oh, how can it be?
They'll never know nothing but sorrow and shame
For their fathers were part of the government game

And when my soul leaves me for the heavens above
Take me back to St. Kyran's, the place that I love
And there on my gravestone right next to my name
Just say I died playing the government game

Personal Experiences

Jack Holwell, Spotted Island, Labrador

"Well, they wouldn't give us a teacher, they wouldn't give us any medical, they wouldn't give us any mail service. So what other choice did people have but to move? I mean education is supposed to be the main thing today. Now the funniest thing about it, they're educatin' 'em and they still got neither job. They're no better off than a man who never went to school in his life. Most, be God, is worse now because there was never so much destruction goin' on as what there is now with the young ones and that. They can't find nothin' for 'em to do."

Source: Jackson, Lawrence, *Bounty of a Barren Coast: Resource Harvest and Settlement in Southern Labrador: Phase One* (Happy Valley-Goose Bay: Labrador Institute of Northern Studies, Memorial University) 1982, p. 129.

6.81

Questions:

- 1) What were three main arguments for resettlement?
- 2) What were three main arguments against resettlement?
- 3) Should people be forced to resettle? If you lived in an isolated community, would you resettle? Support your answer.
- 4) What were three significant issues created by resettlement?

Marion Broders Foley, Fogo Island about her mother, Christina Butt Broders

"My mother had four daughters with her first husband, one of which died as a young infant. She often talked about the little girl she lost. Sometimes she would get upset when talking about this. It was very difficult for her. The baby got pneumonia. It was in the winter and there was no doctor available. She used to say how hard it was to hold her helpless child in her arms knowing that there was no help and that she was dying. The baby died in her arms. She often said that such a thing would never happen today. She was probably right."

Source: Foley, Sonya M. *The Women of Fogo Island: Hear Them Speak* (Gander: Economy Printing Ltd.) 2001, p. 183.

6.83

6.82

Deborah Jackman remembers leaving Grole ...

"I remember the big men coming in with their suits on. And Dad talking to them. And they pulled out these papers I guess they were blueprints. And showing my father the land, how much land we were going to get and where we were going to be living, and that kind of thing. And my father saying, 'Oh yes, oh yes...'"

"We were getting ready to leave. The time was coming near, and Mom had us packing up stuff. And we had one of those old stoves, you know the kind you burn wood in. And, of course, all of the pans were black with soot ... I mean black: you'd never get it off. But Mom had us all out on the flake scrubbing those pots. And I was thinking, where are we going? To some friggin holy land or something? Because everything had to be perfect."

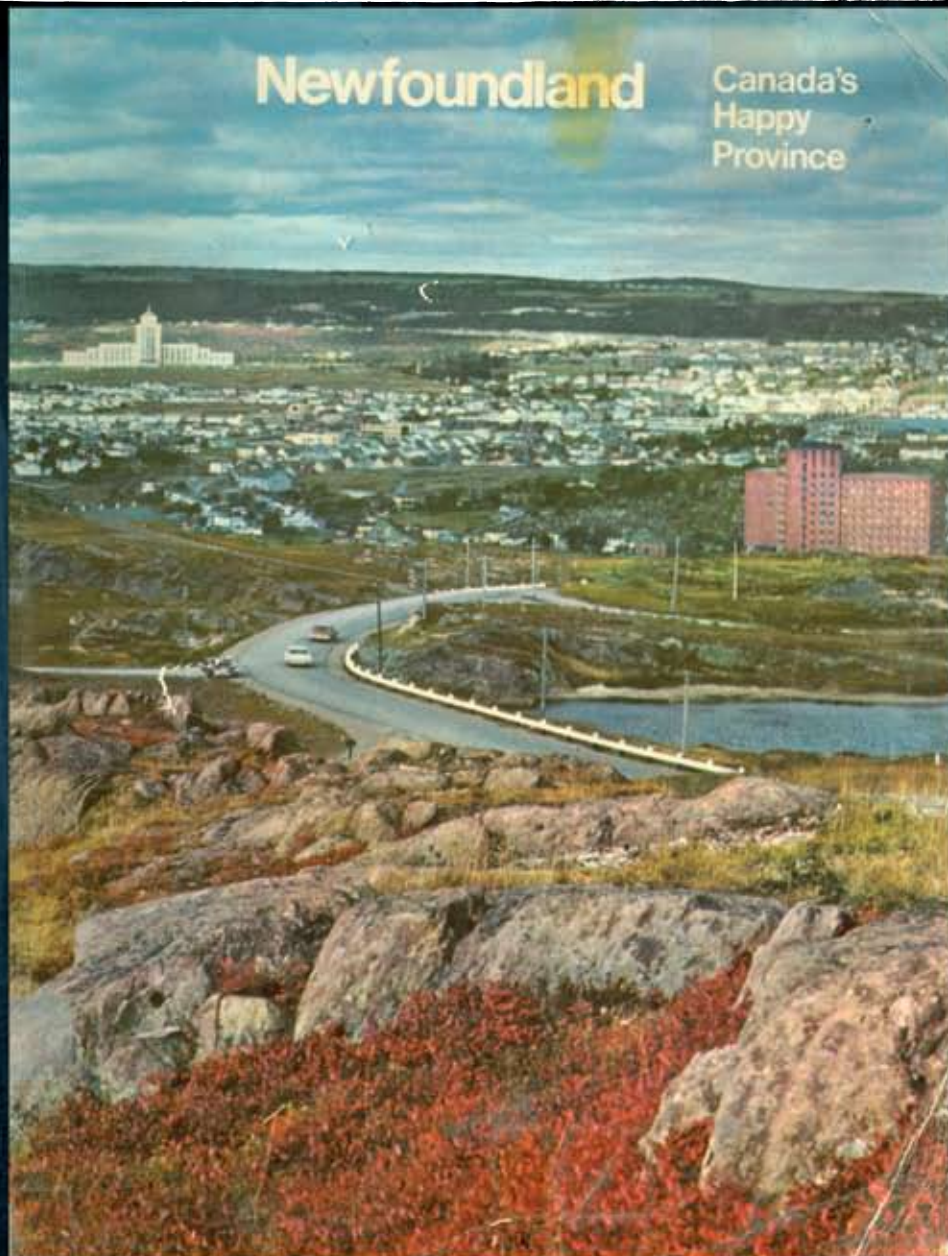
"When we lived in Grole ... we lived off the land. And

when we moved to Harbour Breton, slowly Mom stopped all that. Stopped the vegetable garden. She had little ones, after a while she'd grow radishes and potatoes. But it was nothing like it was in Grole. In Grole, she had rhubarb, cabbage, carrots, turnips, potatoes, greens. She got more into flowers in Harbour Breton."

Source: *Book 7: Surviving in Rural Newfoundland*. St. John's: Writers' Alliance of Newfoundland and Labrador, 1996, pp. 29-31.

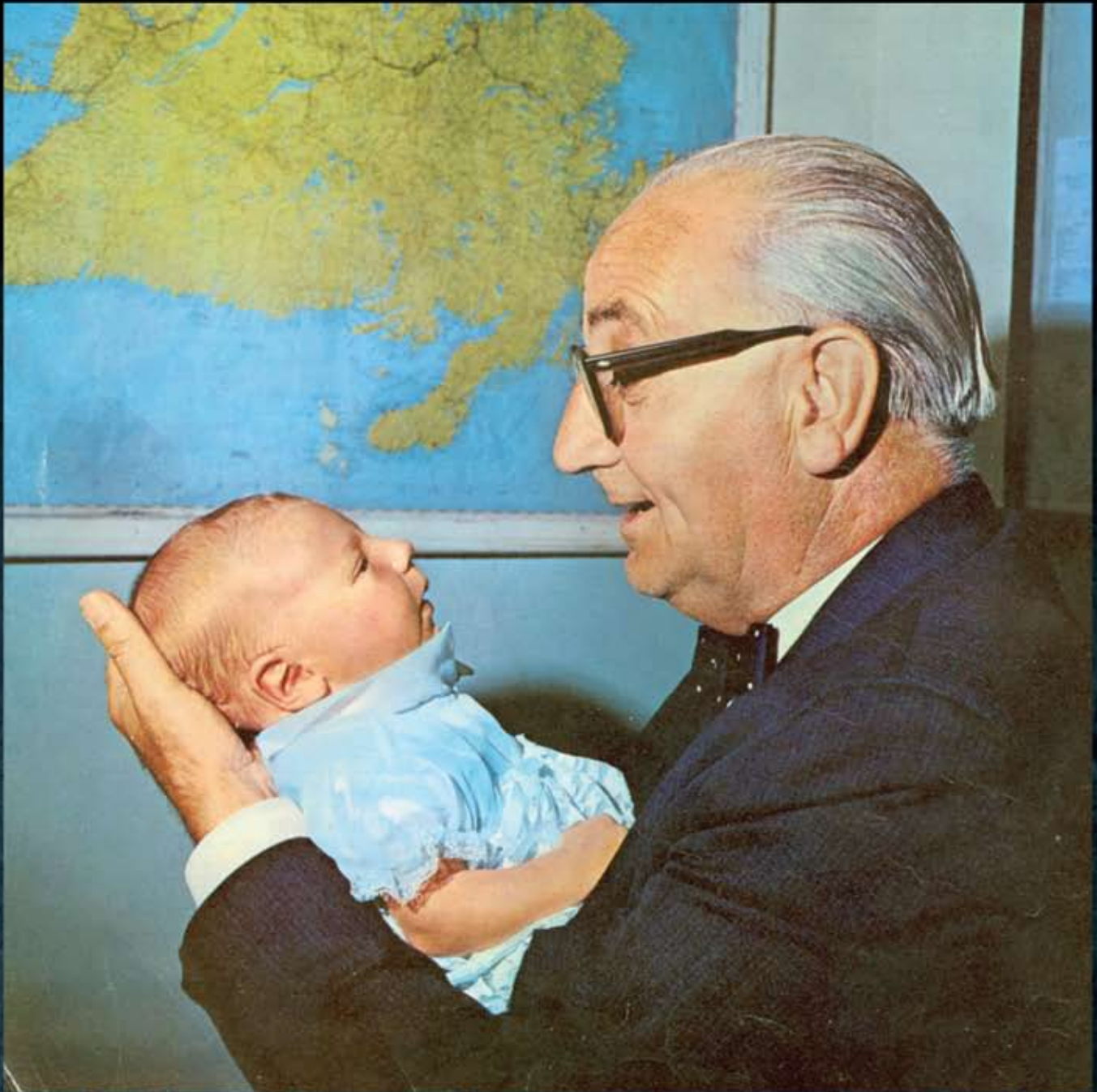
CASE STUDY

Considering Effects



6.84 *Newfoundland: Canada's Happy Province* was published by the Government of Newfoundland and Labrador in 1966.

Since Confederation in 1949, some Newfoundlanders and Labradorians have questioned if Confederation was the right choice.



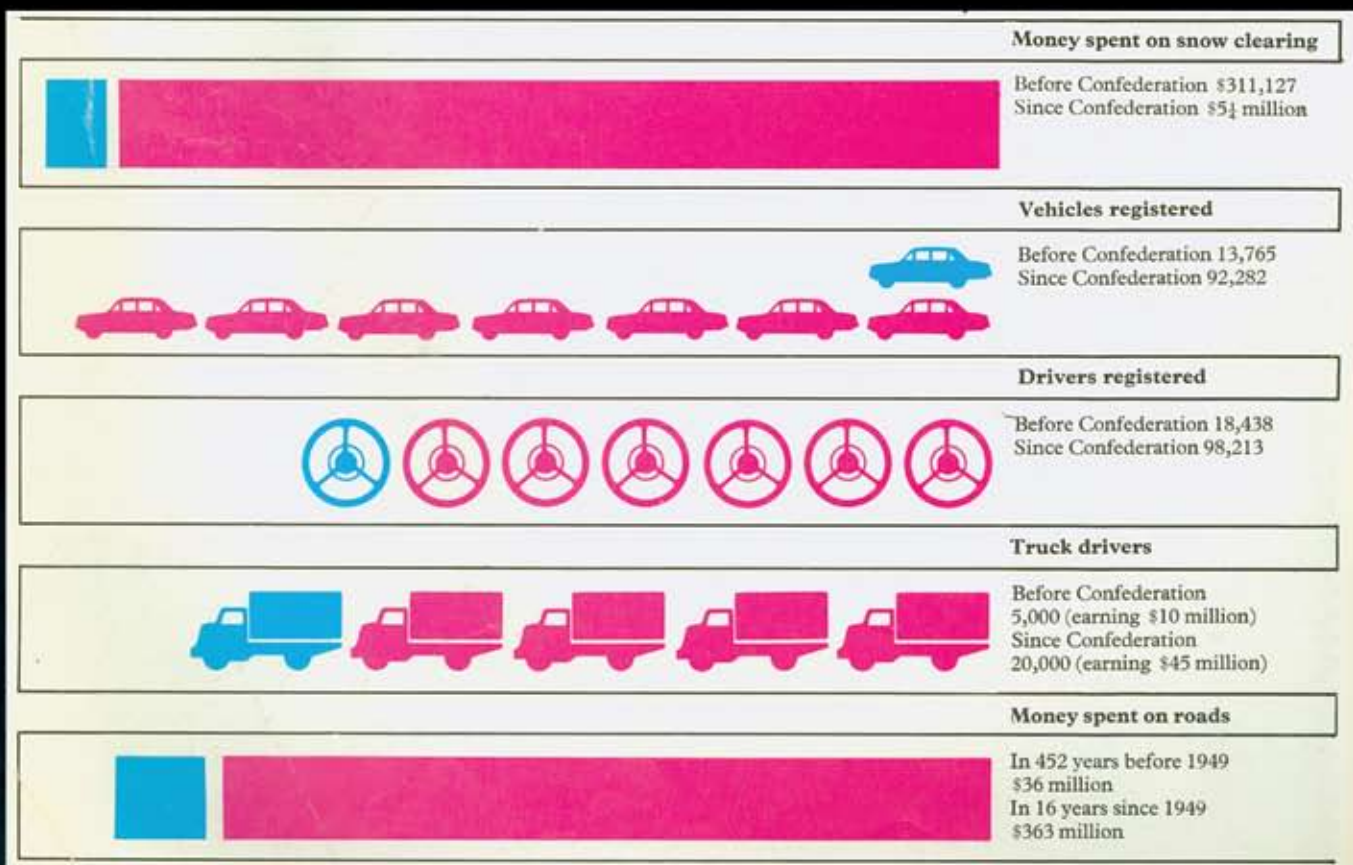
6.85 A symbol of growth

The book's introduction shows Premier Smallwood "with baby Bernard Joseph William Hynes, the 500 000th Newfoundlander, born July 30th, 1965."

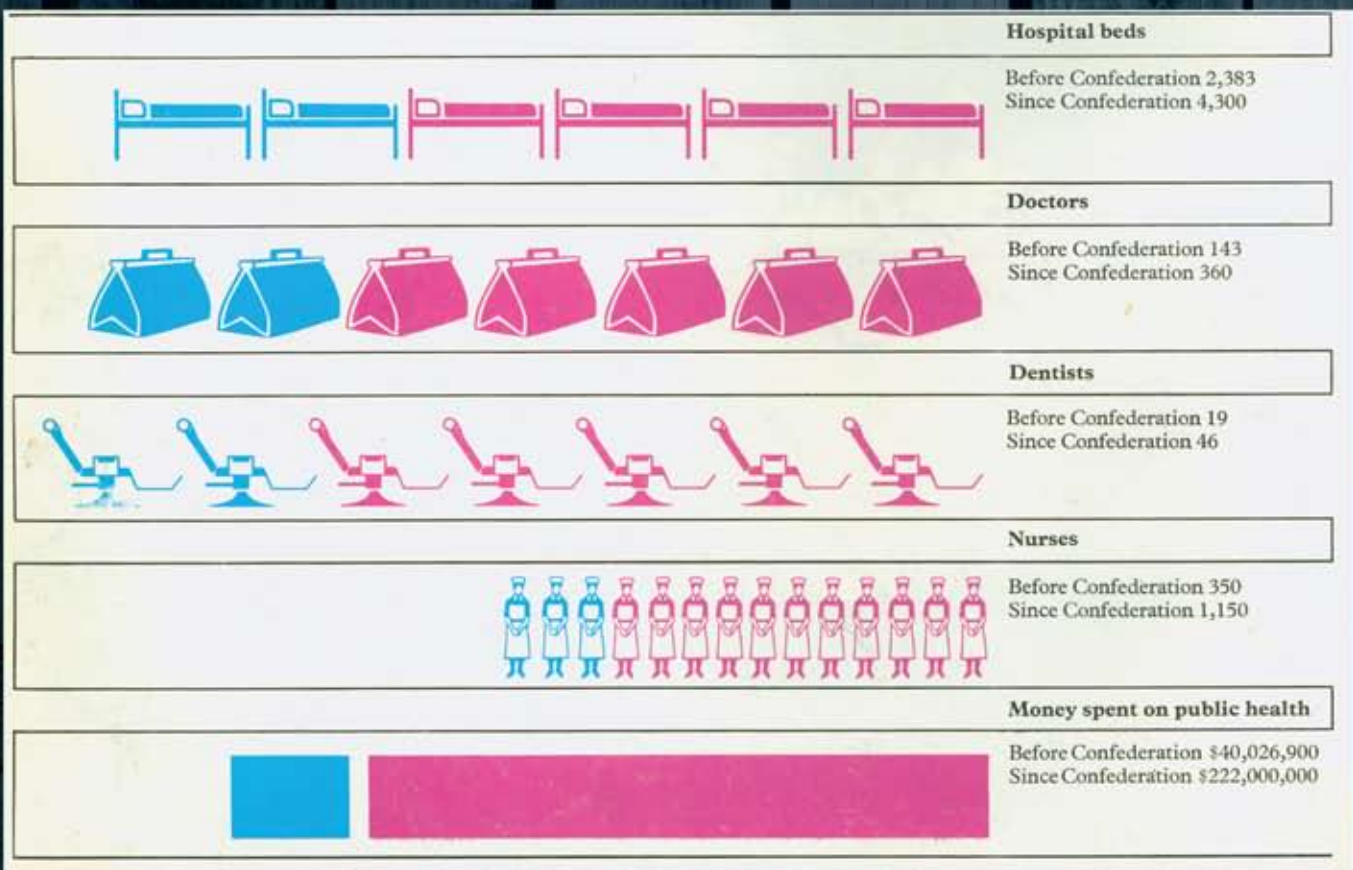
FIFTEEN YEARS AFTER CONFEDERATION, THE SMALLWOOD government produced a book called *Newfoundland: Canada's Happy Province*, which promoted the benefits of the union. What can we learn by reviewing some of this evidence?

By 1966, dramatic economic and social changes had occurred in Newfoundland and Labrador under the Smallwood government. While Smallwood was quick to point this out, he acknowledged that "... with all our pride

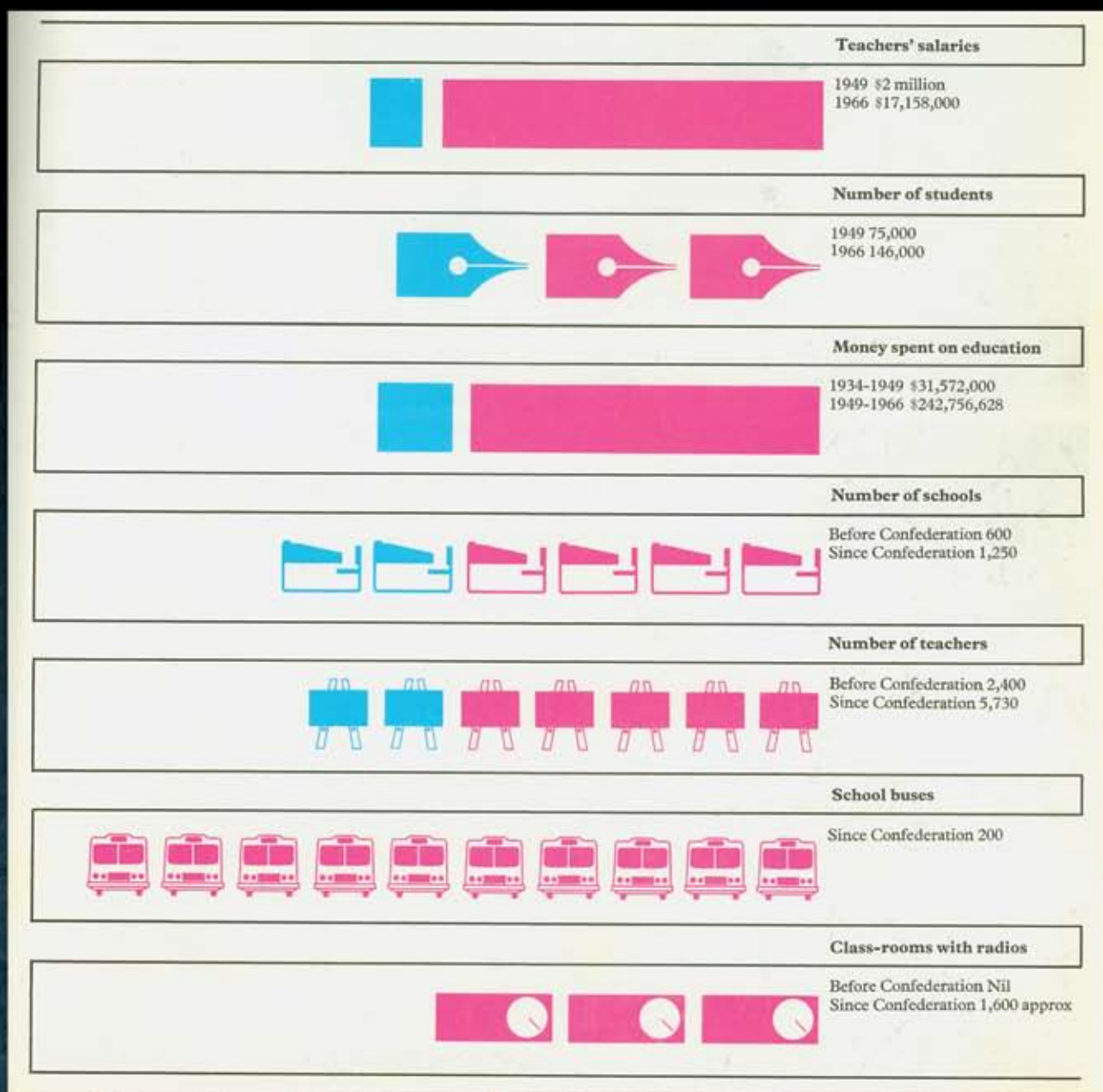
in the miracles that have happened since Confederation, we know that so very much remains to be done!" The following material was printed in 1966 to highlight the government's achievements since Confederation.



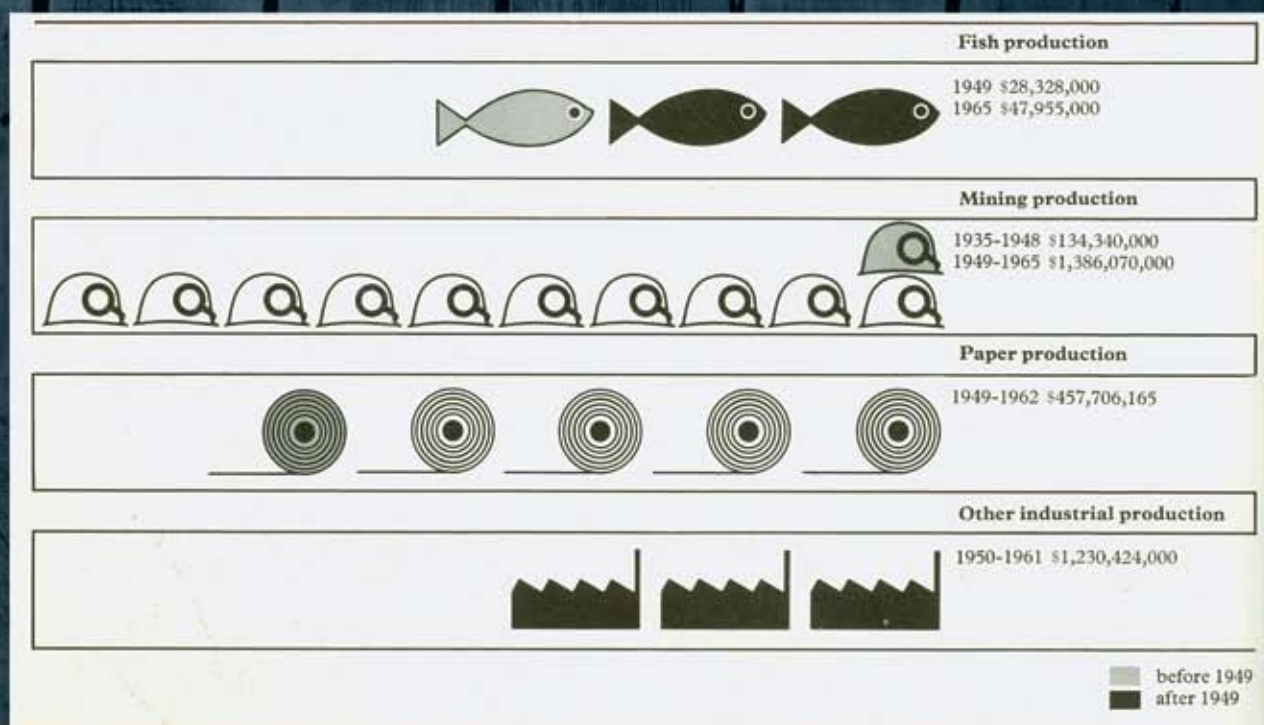
6.86 Highway statistics, 1966



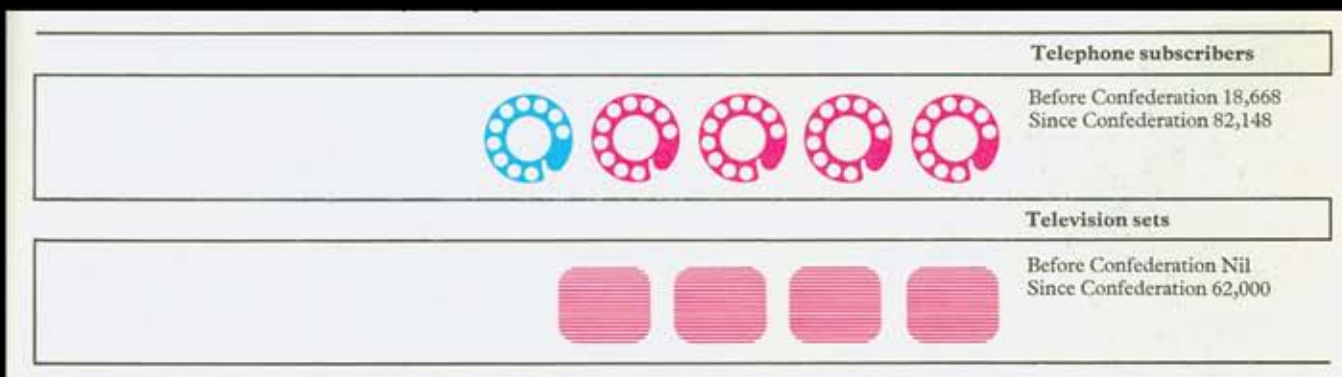
6.87 Public health statistics, 1966



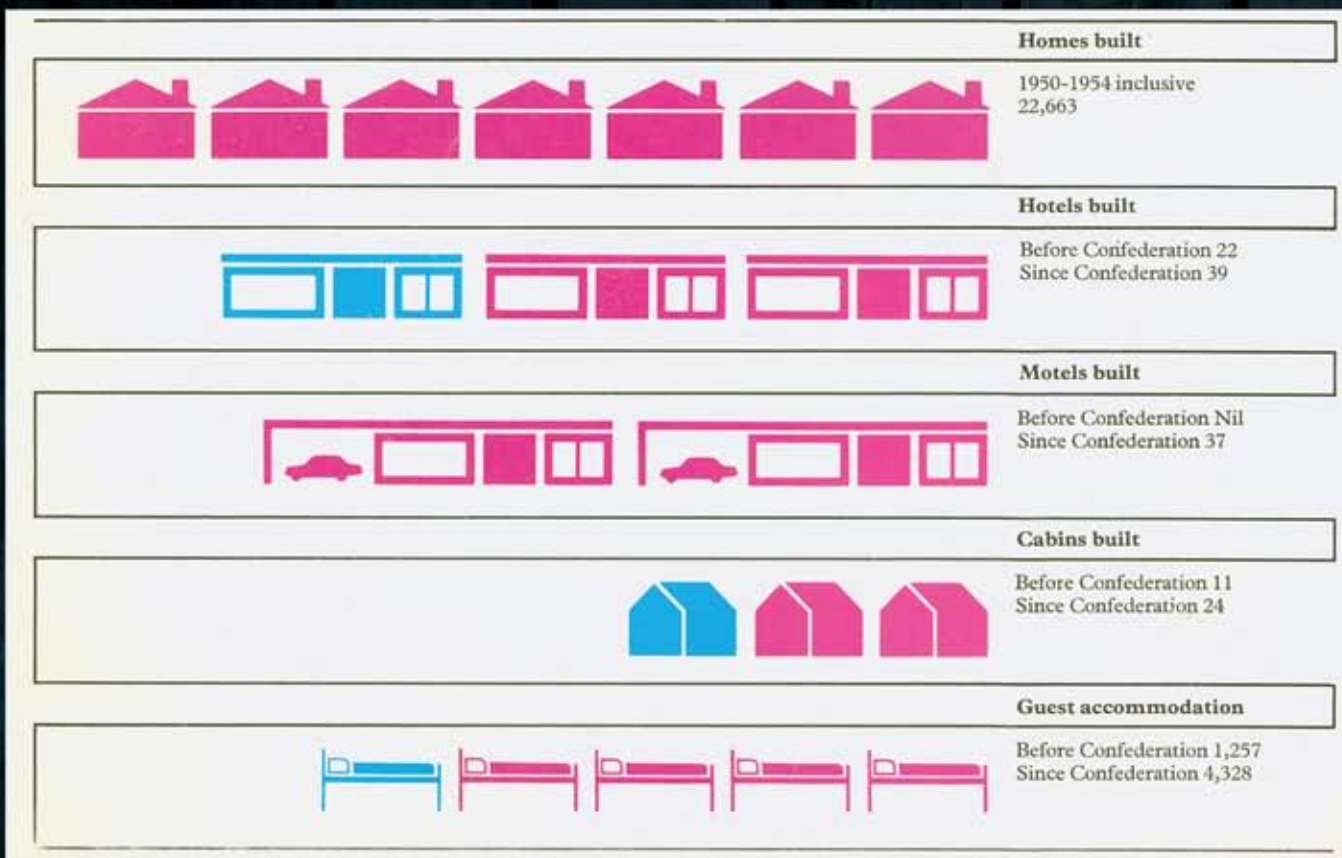
6.88 Education statistics, 1966



6.89 Industry and commerce statistics, 1966

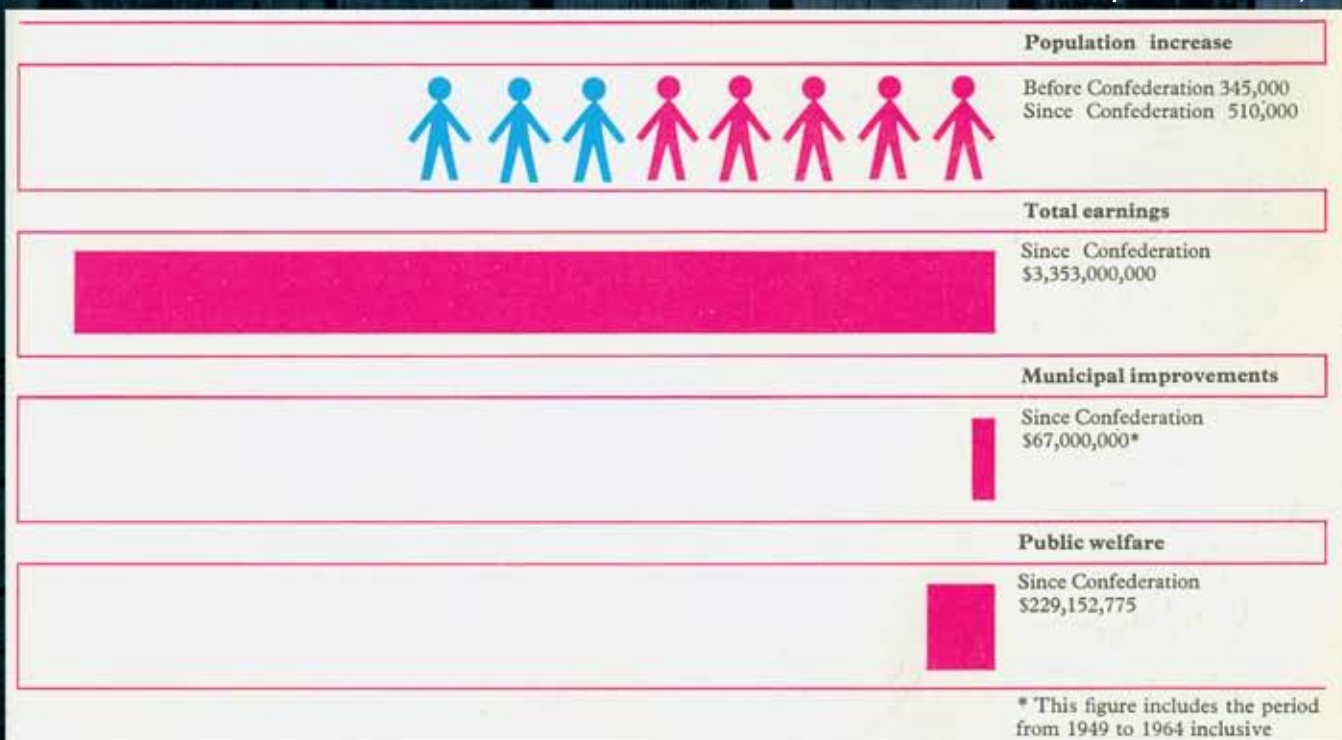


6.90 Communication statistics, 1966



6.91 Housing and accommodation statistics, 1966

6.92 Provincial and municipal works statistics, 1966



The goose that lays the golden egg

It has cost us a vast sum of money to give our people the facilities they need for better education, health, roads, and a hundred other public services and conveniences. It is going to cost vastly more in the future, because our people demand vastly more of these services and conveniences. It is abundantly clear that we need far more money than will ever be forthcoming from the national Capital or the national Treasury. The Federal system in Canada is very good in that respect, for it does contrive to redistribute much of the national wealth. Our remarkable progress in the post-Confederation years would have been out of the question but for the help we

have received from Ottawa. But the one thing we do not and will not tolerate is that we should become a sort of ward of Ottawa, still less a dependent. We are determined to be self-supporting. More even than that, we are determined to be one of the "have" Provinces. This means the ever-increasing effort to widen, broaden, deepen and strengthen our own Newfoundland economy. I think of the line that Billy Sunday's singer used to utter: "Brighten the corner where you are." It is a very good motto for any Canadian Province. The strength of Canada is the combined individual strengths of the ten Provinces.

In the pages that follow many of the fine industrial, commercial and financial concerns that are developing our economy are represented, and they share the Government's pride in the developments of the post-Confederation era. It is a notable roster indeed, for it includes names of firms that are well known throughout the English-speaking world. Newfoundland is proud to have them here, and would be proud to have more like them. And we will!



Questions:

1. Based on this information, what arguments could you make about the benefits of Confederation?
2. What types of conclusions can be drawn from the information here?
3. What types of conclusions cannot be drawn from the information here? Why?
4. Why might it be important to know the source of the information shown here?