The informants are three of Jim Brady's sisters, one a nun

and teacher, another a nurse.

HIGHLIGHTS:

- Brady's early life.

- James Brady Sr., his politics and lifestyle.

- Laurent Garneau, Brady's maternal grandfather.

- Life in St. Paul des Metis in the 1920s and '30s.

GENERAL COMMENTS:

Dorothy Chapman, Sister Brady, and Anne Walther are sisters of

Jim Brady. They talk of early family life.

INTERVIEW:

Speaker: The only prejudice he had was that he was prejudiced

against prejudice. (chuckles)

Murray: Right, I remember Cathleen saying that as well. He

was a very tolerant man.

Speaker: There were a great many opinions too because there

were eight of us. (laughter)

Murray: Of course, your father was a Liberal and Jim was a

socialist. Did Jim influence the rest of the children in the

family, do you think?

Speaker: Not in that regard.

Speaker: Not in any way at all.

Speaker: Not in that regard at all.

Speaker: As a matter of fact, when was he around to influence

us?

Speaker: But you know, we had very little family life with my

brother Jim because, of course, our mother died when we were

all very young and our education was in with the sisters in St.

Albert. And of course, Jim wasn't in St. Albert, was he.

Speaker: He was in St. Paul.

Speaker: Yeah, but I mean the early years he stayed with one

of my uncles, Uncle Louis and Aunty Bessie. And these people,

I think, knew him much better really than we did. Because

they practically raised him, eh. Well, then after we came out

of the convent, well,...

Murray: What year would that have been?

Speaker: When did we come out? Eleanor came out first.

Speaker: It was 1923 when we went to St. Albert, wasn't it?

Speaker: What is it, 1923?

Speaker: Yeah.

Speaker: (Inaudible)...you were still there in 1927 weren't

you?

Speaker: Jean entered in 1928?

Speaker: Jean entered in 1928 and when I was in training in

Edmonton, you were still out at St. Paul.

Speaker: You graduated in June?

Speaker: That was in 1928.

Murray: So you didn't go to the convent right away after your

mother died, you were in St. Paul for a while?

Speaker: Not very long though, because mother died in 1918

didn't she?

Speaker: They were too young and....

Speaker: And we were very young you know, and - but anyway, we

went to the convent up in St. Albert and we had our education

there. And I think I came out when I was seventeen, sixteen,

seventeen. I was going to be seventeen that summer, eh. Well,

we moved to Lac La Biche.

Murray: In the 1920s.

Speaker: No, we didn't. We went to St. Paul and I went to the

mission, a convent at a mission in Lac La Biche. And about two

years after that, Dad moved to Lac La Biche, right, and then

Jim came and lived with us.

Murray: What year would that have been?

Speaker: We were in (inaudible) too, remember that, before you

came out. I never did go to St. Albert. Except for a few

months when I taught up there. You were still quite young.

Murray: The other members of the family I've talked to didn't

know your mother that well because they were quite young. I've

got a sort of an impression of your father's influence on Jim.

Certainly your father was a (?) man.

Speaker: I don't think that my father influenced him an awful

lot.

Murray: Well, of course your father was a Liberal, but I think

he influenced him in the sense of tolerance and those kinds of

things, perhaps.

Speaker: Well, strangely enough my father was not a man

interested in power. As a matter of fact, if he had wanted to,

really wanted to... my father was totally disinterested in

power and money.

Murray: He had no ambition in that direction?

Speaker: Absolutely none. He was never ambitious. He could

have seized power and turned Canada on its back but he just did

not have any of those ambitions whatsoever. He was a

humanitarian. As a matter of fact, you know, my father would

take so many law cases and they would cost him. And you know,

he took one case to the Privy Council and it practically broke

him because it was a widow and she had a son who was killed in

WW1 and dad felt a great responsibility and a great duty

towards war widows and war orphans. Actually, if it hadn't

been for my mother being such a wonderful manager and, who

operated the ranch - she operated it, and she really operated

it - I think we would have starved to death.

Murray: That's quite common I think, isn't it, with families

where the husband is political, the wife has to keep things

together?

Speaker: My father was not what you would call exactly

politically minded. He didn't look at it from the point of

view that I must have this seat and I must have this

appointment and I must have this...

Murray: More of an intellectual than a politician.

Speaker: Yes, yes, he was much more. I felt it was never that

he wanted, as I say, an appointment or an election or anything

else to anything, but it was more that he always wanted to

help. And as far as the downtrodden were concerned, it was the

rest of the world. And in this manner, yes, I think he

influenced Jim there. I think this was the first influence.

And as far as Jim moving socialistic... and of course, I have

never had anything against socialism because I have worked in

the medical field and I think the medical field, even in the

days when they didn't have these big clinics and so forth, I

still think it was socialistic. And I worked for the American

government in the hospitals too, to ever have anything against

social medicine. To me, socialism was not a dirty word.

Murray: Well, do you think it was in St. Paul and Lac La

Biche, in the 1920s and 1930s, or was it accepted by a large

number of people, do you think?

Speaker: It wasn't accepted by the French Canadians, that's

for sure. But I think that Jim saw many inequalities and

iniquities of the system. And I think in that way that Dad did

influence him to a great extent, as he influenced every one of

us because every one of us has gone into a service field.

Murray: So it was his humanitarianism that influenced his

family.

Speaker: Yes, Dad was not what you call - as a matter of fact,

I have always resented the term of "your father was a

politician". My father was not a politician.

Murray: Right, because he didn't seek power.

Speaker: Oh no, he didn't seek power. As a matter of fact,

even on the speaker's stand, even if he was the main speaker,

you never caught my father sitting prompt right in the front.

Murray: What about your mother? What was her attitude towards

politics? She must have had opinions as well.

Speaker: She had decided opinions about it, but they coincided

mainly with my father's.

Murray: Did she have any ambitions for your father?

Speaker: None. As far as my father's life with the public was

concerned, she wanted what he wanted. And my mother was also a

great humanitarian. I mean, my earliest recollection of my

mother is her being called out in the middle of the night to

some sick person. She was the only nurse within a radius of

500 miles. From here to Edmonton, that's not quite that long

is it. From St. Paul, I forgot what many miles. There was one

doctor after a few years and one other nurse who came usually

after that. But this is my earliest recollection of my mother

being called out.

Murray: And this would be done for free, of course, there

wouldn't be any....

Speaker: Well, for a cup of butter or half a log or, you know,

just whatever. I remember her delivering a very difficult

delivery, as I remember now, for a quart can of strawberries.

And in that way, I guess that she influenced Jim a lot in the

humanitarian way. Don't you think?

Speaker: Well, Jim was very much that way too, you know.

Gosh, I can remember at home when we would butcher. In the

fall of the year we would butcher a pig, expecting to have our

meat for the winter. In those days, you know, we didn't have

the facilities that we have now. So naturally we used to have

to wait till freeze up and then we would store this away in

some little corner in a shed somewhere. And you know, you would

go down to get a roast and here you'd discover that nearly half

of it was gone. Well, here was brother Jim taking it to the

people that were less fortunate.

Speaker: Well, we were the same way and Mama was the same way.

I remember when they used to kill for the threshers and having

to ride around and deposit meat all over the countryside.

Murray: So the family was a bit of a benefactor in the

community?

Speaker: Well, yes. Jean has pointed out to me that there

have been derogatory books written about our family but I think

that that was jealousy. Because I cannot remember my father

ever saying a mean, prejudicial thing. As a matter of fact, it

was very hard for me to understand when I first went to the

United States, I couldn't understand this attitude. And I went

down there during the Smith-Hoover campaign. You know, when

being a democrat and a Roman Catholic was... As a matter of

fact, my first experience at St. Mary's Hospital when I went...

It was served cafeteria style and we sat at tables of six. And

I sat down where there were four, that leaving one space. And

this nurse came up and she had a tray and she said to me, "Are

you an RC?" I had never been asked this question before and I

thought she meant RN and I said, "Yes." And she took her tray

and moved it to another table which sort of shocked me. And

the other nurses were getting a kick out of it because they

knew I hadn't known what she had said. And they said, "Do you

know what she asked you?" and I said, "Yes, she asked if I was

an RN." And they said, "No, she asked you if you were Roman

Catholic." And I remember saying, "Well, I didn't tell her I

had leprosy at the same time." You know, and this was the sort

of home that we had, that you never heard. It was never a

matter of a man's word or anything else. If he said it, well

then he meant it and he meant it and he expected that you were

going to accept him as he accepted you.

Murray: Right. So it was important in the family, the concept

of tolerance and that was something that was explicitly taught,

eh?

Speaker: It amounted to semi-religion, you know. It was with

both my mother and father and, I suppose, if you want to say

that the influence of my father and my mother, both my parents,

on Jim was there, you know, it was always there.

Speaker: Yeah, it was a natural thing.

Murray: So his socialism developed out of his humanitarianism

probably then. I mean, for Jim probably, it was a natural

progression.

Speaker: You know, Jean has devoted an entire lifetime to

other people and to, and a hard test that she has had for 50

years. And Dorothy has done the same thing. Even my youngest

sister who's really not in physical shape to take care of

anybody, still does senior citizen's work but not with the

advantaged, with a disadvantaged senior citizen's work. And

any money she gets is spent for them, she never has any money.

She has always given it to them for a project, you know. And

she'll come to me and she'll say, "Well, you know Annie, I

couldn't do anything else. They didn't have anything to

(inaudible)." And she goes on and on and she is always raising

money by ...

(Brief interruption while a daughter, Lorraine Maynard, is

introduced.)

Murray: Obviously your mother and your father had a very close

relationship then. So many families the male was always

superior and the wife a subservient role. Your mother was a

strong person.

Speaker: My mother was a very strong woman. In a sense, I

think she was stronger. I mean, trying to look at it

objectively through the years, I think that my mother was a

stronger person. Well, how shall I say it, naturally not

physically but she was stronger in action. And Dorothy and my

mother are much the same.

Murray: Could you give me some examples of that? How would

that express itself?

Speaker: Well, I would say that something needed doing, say

around the ranch or something, and my father would not be the

one who would... He would agree that something should be done

but...

Murray: But not initiate it.

Speaker: But, yeah. But my mother, it was now, right now,

this was done. And it was the same in discipline. My father

was not, as far as we were concerned, a very strict

disciplinarian. And he couldn't stand to see anybody cry, you

know. All you had to do if you wanted something was to have a

few tears in your eyes. And he would not discipline, while my

mother was the disciplinarian. She was not anyone who punished

anybody as such, nor any child or... I only saw her very angry

one time with one of the farm hands for riding a mare in foal.

I don't remember how far St. Vincent is to St. Paul but I

remember he rode this mare in foal and she came in in a lather

and I did see her really discipline him. And as I say, as I

look back on a lot of these years, I have been able to

appreciate both my father's philosophical aspect on life and my

mother's as well. I don't remember my father and mother ever

quarreling.

Murray: Did they have a relationship of equality? I mean, he

must have had great respect for her.

Speaker: Well, my mother was the only woman with my father.

And he didn't go out with her. This was the strange thing, you

know. My grandfather Garneau was also quite a disciplinarian,

living in Edmonton when my father and mother were married. And

my Grandfather Garneau was a very well-read man. Not as vocal

as my father but I would say as well-educated and as well-

read. And my father went to visit my grandfather. This is how

the courtship started and the courtship was that he visited my

grandfather and it was at the end of the evening, they always

had a little bit of sandwiches and cake, or whatever it was.

And then I had an aunt who thought that my father had his eye

on her, and it was on my mother.

Murray: So it wasn't too obvious.

Speaker: It was not, it was not what you call an early form of

courtship, you know. And then my father and mother got

married. See, my father had been a seminarian. He was living

just a little bit of it, and he came out to Canada with his

grandfather who was blind, and he came out with him. And then

my father didn't go back. He went back once and then he came

back up to Canada.

Murray: He worked for the railway for a while, I think, didn't

he? No?

Speaker: No, no. My brother worked on the railroad. My

grandfather was very instrumental in building the railroad on

the north shore of Lake Superior.

Murray: That's interesting because I know that, it was either

Eleanor or Cathleen thought that your father had worked for the

railway when he first came over from Scotland.

Speaker: No, he was with his grandfather who was blind and my

grandfather was one of the officers of the company who built

the, there. And this is the reason they had come out. Either

for the survey or for some...

Murray: So your father didn't come immediately to Alberta. He

was down east for a while?

Speaker: No, he was in the east. And I don't really know or

remember the exact reason or why he came to Edmonton, you know.

And he did not go back to the seminary after he met that first

time with my grandfather.

Murray: I knew he had studied law in Britain but I didn't

realize that he had ever actually practised in Canada.

Speaker: Oh, he practised in St. Paul. There wasn't anybody

else. In those early days there were two men who spoke

English. The parish priest and my father.

Murray: Otherwise the language spoken was French?

Speaker: Was French. But we didn't speak French in our home.

Speaker: It was a French colonization movement.

Speaker: Yes. It was an Oblate Fathers...

Speaker: And they defended it very jealously, trying to keep

it French.

Speaker: Yes, my father was actually, only from necessity...

Murray: Spoke French.

Speaker: Well, he spoke French but with the most horrible

accent you ever heard. (laughter) But of necessity. He was,

in a sense, working for the government because he was

postmaster and he was... and there was nobody else to do

those....

Murray: He was a land agent as well, was he?

Speaker: He was land agent, he was everything, because there

weren't any of them who spoke English. And, of course, he wrote

all their letters. He did everything of that nature. And it

was only a circuit judge who came about once a year and of

course, he always defended - I don't think my father was ever

on, as far as he was a prosecutor. But there wasn't a lawyer

there. I mean there wasn't a certified lawyer. But my father

was allowed to plead in the Privy Council. Due to the

circumstances.

Murray: He had knowledge of the law but not the official

capacity of a lawyer.

Speaker: Well, he just did not pass, he had not passed the

bar. Although he helped an awful lot of young men after years

went by, to pass the bar.

Murray: Those days that you are talking about now, when he was

acting as a lawyer and everything else, what was the population

of St. Paul? Was it mostly French and Metis?

Speaker: It was all French. There were never any, you know...

And it was always called St. Paul des Metis but the only reason

for that was that it had been part of the reservation, of the

Saddle Lake, wasn't it?

Speaker: It began, you know, they did begin it as a...

Murray: A Metis reserve.

Speaker: A Metis, yes, a sort of, but it didn't take with the

Metis people. So then they decided to bring in the French

Canadians. There is a book out by Father Drouin but it's in

French and it's all about the beginnings of St. Paul too, you

know. And I read it just last fall.

Murray: It's a good book?

Speaker: Yes.

Speaker: Well, I don't feel that it is. I don't....

Speaker: But it is well-documented. There is some bias in it,

I think. You know, well from my point of view...

Speaker: I went to school with this family and the Drouins

were French Canadian to the core. And they always felt that

they weren't...

Speaker: It's their point of view that's in that book.

Speaker: And they always treated our family as second class

citizens.

Murray: Was this a common thing in St. Paul, racism on the

part of the French?

Speaker (all): Oh, yes. Very much so. I remember, you see, we

went to a French Canadian convent. And I am English and when I

was there, there wasn't... no one spoke English. And as I look

back and I think of the songs that they used to sing, they were

practically traitors. But, because it was such a... and it was

very... it was most insular. It was probably the most insular

village, town, or city I've ever lived in.

Speaker: And it stayed like that for many years.

Speaker: I don't know how it is now, I haven't been back for

50 years, you know.

Speaker: Where is this true?

Speaker: St. Paul. But there was a very definite, a very,

very definite feeling that existed for many, many years. As

long as I can remember it. And as long as I was there in St.

Paul. And I left St. Paul in 1924 to go into training. You

know, like for a long time I didn't go back. I had been away

from there off and on because I was living with an aunt of

mine. As a matter of fact, probably of all the brothers and

sisters, I know less about Jim than anybody of the family.

Because, in the first place, there was a great sibling rivalry

between Jim and I as youngsters because I was the first-born

and I wasn't a son. And of course, in my father's European

tradition, why you just don't do that.

Murray: Sons came first, of course.

Speaker: He was worse than the Jews about the first son. And

I mean, I got an awful lot of that all my life too, that I

wasn't a boy.

Murray: So that was a very traditional attitude on the part of

your father.

Speaker: Yes, I think it was of all Europeans. The Chinese

and (inaudible). I think it's just in some areas of people,

eh.

Murray: Oh, I think exists everywhere still.

Speaker: And as I say now, I've worked among the Jewish people

quite a little bit and of course, they practically lynched the

woman if her first-born is a girl. And I mean I grew up, and I

don't think anyone can realize how traumatizing that is to the

first girl. And Jim was very, right from babyhood, was very

intelligent and very bright. I don't know what the word means

exactly, but I mean using it in terms we use it, he was always

very bright. He read long before he ever went to school.

Murray: Really? Before he was six years old?

Speaker: Oh yes, long before. By the time he was four, he

could - and he had a photographic memory.

Murray: He was reading by the time he was four then, was he?

Speaker: Yes, he was reading. I remember one of the first

things that he ever read, you know. We used to have those

stoves, you know, can you recall them yourself? And I remember

him reading on it. And I remember it came from Chatham, in

Ontario and as a matter of fact, it was in Chatham, Ontario.

Speaker: One of those cast iron heaters.

Speaker: Yeah, you remember that?

Murray: Who taught him to read? Your mother? Or how did he

pick it up?

Speaker: No, somehow there was never any teaching in our

family. I don't remember anybody teaching anything.

Murray: So he was born with it. (laughter)

Speaker: Well, among the whole family there was that, Cathleen

had that, too. She was reading before she went to the convent.

Murray: Could you describe Jim a bit as a young boy, because

that's really when you knew him, up until he was ten or twelve,

I suppose.

Speaker: Well, when he was eight, from ten or fourteen, he was

a rather sickly child.

(Inaudible mumbling of everyone)

Speaker: He was a rather sickly child and for that reason, for

some years, I don't know that it was ever diagnosed as such

because I don't know what methods they were using for

diagnosing, but he was considered to have tuberculosis. And

that is when he went into the bush, my father and he together.

And, of course, Jim came out of that a very strong, a very

healthy man. And, also he was very devout, very religious as a

child. He used to make us to go to mass every morning and he

read the mass. He was the, (laughter)...

Murray: Until what age would that have been because he

obviously lost that at some point.

Speaker: I don't know when he lost it but I know when he was,

at least by the time he was fourteen, he was still doing that.

I don't know if you are familiar with our Stations of the

Cross. Usually we have either statuary or fine painting of the

entire - the condemnation and the weight of the cross, the

carrying of the cross, and then the last station is when Christ

is put in the grave. I guess and we used to have many holy

pictures at home. We had the Blessed Virgin and ... And Jim

used to make us follow around the Stations of the Cross. And

this wasn't just a once in a while affair, this was an every

day affair. The rest of us did it. He always had, he was a

born leader. But you know, going back to some aspects, his

loss of religion, he may have lost it in himself but I remember

when we came out of the convent and we would kind of

neglect....

(End of Side A, Tape IH-350)

(Side B)

Speaker: When I saw him as an adult, this would be, he would

be in his mid-thirties, maybe forties. And it was never a

matter that he felt that, for instance that the rest of the

family had thought that he was not a crusader as such. And his

crusade was always later in life, it was later in life. And he

never condemned, let's say, the Roman Catholic church or any

other religion. As I say, the tolerance in our family amounted

to a semi-religion.

Murray: And Jim shared that?

Speaker: And Jim shared that. I mean, the way you combed your

hair was strictly your own darn business, you know. And there

was always a great respect for - Jim never lost his respect for

priests.

Speaker: No, he didn't.

Speaker: He didn't...

Murray: That continued into Saskatchewan because I know he was

friendly with a number of priests in Saskatchewan.

Speaker: And he could discuss any phase of practically any

religion with authority, with anyone.

Murray: So his reading included the history of religions to

some extent.

Speaker: Oh, I don't know what it didn't include. I think we

should have been able to read like him.

Speaker: Oh, yes. There before the war years, when he was home

with us, he spent hours and hours, you know, cutting out

clippings from magazines and books. And, I don't know, through

the years, I guess, these books were lost.

Murray: Oh, there is 35 years of scrapbooks that are in the

archives.

Speaker: I'm telling you, you know, he used to sit down and we

used to wonder at the hours that he spent. We wouldn't see him

for days.

Speaker: He never read without taking notes.

Speaker: That's right.

Speaker: And he used to leave little notes on the edges of

them, that was one reason why I felt that at first it would be

too bad if that was (inaudible). That's because, I remember he

used to take some of my books and you know, and he would give

them back with little notes on the edges.

Murray: Did your father have a library too that Jim would

borrow books from or was he a collector of books?

Speaker: My father had a wonderful library. My father had my

grandfather's library and a friend of his named Jack Green.

And Jack Green had built his library towards his, through this.

And of course, over the years... You can imagine at the age of

twelve. I wasn't very well... I couldn't cope with the

keeping the library intact and seven brothers and sisters all

together and I mean certainly, I didn't know the value of these

things as I didn't recognize the value of the personal effects.

My mother used to have a spinning wheel, of which she actually

used, and things of that nature. But you know, the things in

our family that were of great value have been spread all over

Alberta, Saskatchewan, Manitoba. Maybe British Columbia and

the Northwest Territories.

Murray: Was there any special relationship that you can

remember between Jim and your mother?

Speaker: No, not really. I think Jim was more closely

attached to my father. I mean, from what I can remember.

Murray: You mentioned that if there was a disciplinarian in

the family, it was your mother. Would that have been resented

by Jim at all or was it a discipline that was quite acceptable

by the children?

Speaker: I think it was accepted by the entire family.

Because my mother was not the beating kind or any corporal

punishment.

Murray: Just organization.

Speaker: When we were small, you know. Well, with my mother,

my mother in that way was greatly like my sister Jane. I mean,

she never left, as I can remember, she never left you and she

never said do this or do that. She never left you without a

reason that why you should do it. I mean, there was never,

"You'll do it because I said so." There was never that

particular thing at all.

Murray: I'm interested in your grandfather. Of course, he had

some fairly famous associates in the past with the rebellion.

Did Jim have a relationship with him as well? Did he talk to

him a lot or...?

Speaker: Well, you see, my grandfather... we decided it was

1921. And Jim in those years was ill and away.

Speaker: No, I think the rest of us were a little closer to my

grandfather. And I and my grandmother, before she died, and I

was very close. As a matter of fact, I almost lived with them

and when they went on trips, I went with them and, oh it must

have been boring for them. And they took us anywhere. As a

matter of fact, grandmother died the night we came back from a

trip to them. And I was quite, I remember the discussions, you

know, about whether I should go.

Murray: Was there a close relationship between your father and

Mr. Garneau?

Speaker: Oh, very. Yes, very.

Murray: And your grandfather was a person interested in

politics as well?

Speaker: Well, there again...

Murray: Not as a politician I'm not saying, but he...

Speaker: There again, I mean, I don't think that any of the

family were politicians. (Inaudible)

Murray: But he had a philosophical interest in politics, your

grandfather.

Speaker: Well, a humanitarian one.

Murray: Your grandfather ran for election one time according

to...

Speaker: Yes, I do not remember those years. That was before

I was born. I remember the family talking about it and so

forth. But there again, if he had wanted to use the heavy foot

that the opposition used, it would have been very easy for him.

In the first place, he owned all the land between the Northwest

Territories and the United States border at one time. He was

land poor. He died too poor to pay for his tomb but he was a

millionaire in land, you know. Because he had a general store

and bought fur and, so...

Speaker: He ran the freight too, didn't he?

Speaker: Pardon?

Speaker: He ran the freight.

Speaker: Oh yeah, and he ran the freight.

Speaker: There wasn't much in commerce that he didn't run.

Speaker: When I went to Fort Chipewyan in 1950, there were

still some old people living that remembered him. Bringing in

the freight by horse. In the winter.

Speaker: And of course he was influential in that manner, you

know, or could have. And he was a Liberal. But I don't think

socialist. Only as I say, if you want to use caring for the

poor and so forth as socialism and in that way, yes, he was a

socialist. But it was never... and of course, it was a dirty

word in those days and - but I don't think that it was a matter

of politics there. And he was - of course the trouble I have

felt, as I say, trying to look at it objectively since I'm

older, is that both my grandfather and my father didn't think

with their heads. They thought with their hearts. And your

heart can betray you an awful lot. And I think that this was

the sign of the entire tribe, of our entire family, the Bradys

and the Garneaus. There was just too much letting your heart

get in the way and this was certainly true with my father.

Murray: Not so true with your mother, perhaps.

Speaker: Well, my mother was a little bit more thoughtful. I

mean, I won't say that my father didn't realize he had

responsibilities, but at the time that something would come up,

why I don't think he was thinking then. Particularly, I think

that he realized his responsibilities. He was not a stupid

man. But for instance, there was a time when two Irishmen came

around, came in on the stage. And it was about February, the

coldest part of the winter. And they came, they were told

about my father and they came and they stayed for, I don't

know, two or three days. And then all at once they were... My

father outfitted them with our best horses, a sled, food for

about a month, blankets, a tent for shelter, and everything,

the stoves to be used and all of those things. And my mother

said, "Well, why did you do this?" Well, they wanted to go.

My grandfather also had a mill, a wood mill some twenty-five

miles from St. Paul. And they wanted to go up in that area

because they had been homesteaded in this area and they wanted

to look up at their land. Or they had been sold some land.

For some reason anyway, they were defrauded. And time went on

and time went on and it was a very bad winter and my mother was

furious about the horses, especially. And she said to him,

"Well, where did they come from?" "Oh, I don't know." And I

remember this so distinctly. It was such a bad winter and the

snow was piled high around the house. And she said, "Well what

is their name?" and he said, "I don't really know that

either." And she said, "You mean that you gave them the horses

and all of this and you didn't even know them?" "Well," he

said, "they needed it."

Murray: And that was the end of it.

Speaker: Well, there was never any argument about it. And

they came back and the horses looked like a different animal.

They needed feed and they were really, our best farm work

horses. Because my father didn't give you what you couldn't

use. He gave you the best he had. I remember him saying that

you don't give what you want to get rid of, you give what you

like to keep yourself. What you would want. I can remember

his saying that if you wanted to give a present, you would give

something that you really liked and wanted and could use. So

of course, he gives the best team of Percherons we had.

Speaker: I can remember him giving the bread off the table.

And when the girls complained it was hard to make and

everything, why not give them flour, he said, "We don't give

flour to people who are hungry. You give them bread. They

want it now." You know, I know that stayed with me.

Speaker: When Jim was living at home, before the war years, he

would bring home people at mealtime because he knew that we

were there. And he was always bringing somebody in to sleep,

somebody in to have a meal. And he would never let them leave

the house, both my father and my brother, they would never

leave the house unless they had a bite to eat, you know.

Speaker: Sometimes very aggravating to us because we used to

feel we had done our chores for the day. But kindness

prevailed in our family and there was just no other word, you

know.

Murray: It was primarily your father and Jim was it that were

giving things away?

Speaker: Yes, and I must say, like Jim, he got that, I think,

a lot from Dad. I mean giving of everything that he had.

Speaker: And I often thought, maybe wrongly, but I have often

thought you know, that they did it too much. To people who

didn't really appreciate it. I know I have been highly

incensed by some books on us where, as I say, we were second

class citizens in our French Canadian, a truly prejudiced

French Canadian village. And some of the people who have been

if not derogatory, at least uncharitable, in their opinions of

my father and my grandfather, were people that I remember my

father and my grandfather putting themselves out very much to

help. As I say, if they had a fault, it was because they

didn't think with their heads.

Murray: Could you describe that prejudice at bit? Was there

much social contact between the French and the Metis in St.

Paul or were there separate communities?

Speaker: Well, you see, there were no Metis in St. Paul.

Murray: It was mostly French.

Speaker: It was French Canadians, (inaudible).

Speaker: The servants in the families, the workmen in the

fields and, of course in my day, they didn't call them Metis,

they called them... the hired girls, you know, were Metis

occasionally, or mostly. And then occasionally they had some

of the southern Europeans who would...

Speaker: Well, where did the name then, the village of St.

Paul get the name way back? It used to be called St. Paul des

Metis.

Murray: It was established as a colony at one time.

Speaker: They tried to establish it as a colony and it didn't

work out.

Speaker: It was a part of the original reservation. You know,

and there is a sort of a mix up there in that idea. St. Paul

des Cris is really what we call Brussel today. And the Crees

never actually lived on this land in St. Paul. They brought in

the Metis but the Metis people, it just didn't work out. They

would take off, go trapping, and the land just stayed there.

Murray: Well, then it ended up being sold to the...

Speaker: So it was sold to the French. They were brought

in...

Speaker: ...at Three Rivers wasn't it? In Quebec. And the

whole town originally was brought out almost in its entirety

by the Oblate priests.

Speaker: Father Terrier(?).

Speaker: Yeah, Father Terrier(?). Almost intact. Which was

the way that Alberta was colonized, practically all intact.

Because I remember when we used to go, we would go to Vilna and

they still had their native customs and their native dress.

Speaker: That was the Ukrainians, eh? That settled in there?

Speaker: Bellis was another town. That was another little

town where it was brought out. And what was that Irish one

there? I'll never forget it. I used to know the priest of

that.

Speaker: St. Brides. But you see, all this land touched on

the reservation.

Speaker: Yeah. What I remember most as far as my brother is

concerned is very little except the home discussions that we

had which everyone... my father even... I remember Jack Green

used to come and they would talk all night and all day. Every

once in a while, my father would ask some of our opinions on

it. I suppose at that time they must have been greatly colored

by my father and mother's opinion.

Murray: When did Jim first take an interest in political

discussions of that kind?

Speaker: Oh, when he was about six.

(laughter)

Speaker: We all did. I mean there was never any moment that

you can say that you were aware of the political life, say of

Canada, or anywhere else. I mean can you remember any time, I

mean...?

Speaker: I think that's why maybe you can label these people

who were political, but I can't remember any conversations we

ever had that weren't.

Speaker: I can't remember any that didn't border on it or even

was. But I don't ever remember it being labelled political,

racial, nationalistic, nor religious.

Murray: It was just discussions that happened. So they

weren't labelled any particular way.

Speaker: And there was never any point that I can say that,

well, that I knew today that who our member of parliament was

and the day before I didn't know. I can't remember any time,

can you? That you were conscious of politics? I mean it

seemed to be we always were.

Speaker: I don't think there was any set time or any day.

Speaker: Mealtime, after supper, any time. But never any

particular time in our lives when one day we weren't

politicians and the next day we were. It was never that in any

of these, let's say the world philosophies.

Murray: So it would be common for that kind of discussion to

take place, what, almost every night?

Speaker: Oh, definitely it was every night. Because we were

always allowed at the table, those of us who were still awake.

And my father resented any guest who would leave without a

discussion at least if he...

Murray: Part of the etiquette of having a meal was to...

Speaker: And having it and sitting around. And of course, as

I say, today the art of conversation is lost. Because you

can't go when people are watching TV.

Speaker: We were one of the few people who had radio in those

days. And of course, the news came on 20 times a day. We had

to listen to the news 20 times a day, you know. He would just

turn from one station on to the other. And then it was the

programs on there that Dad would listen to. And if Jim

happened to be in the house, well, conversation would start

off. And they would go on for the rest of the afternoon until

the next news broadcast came on and then they would change

their topic of - but usually it stemmed from a news article

that they had heard, you know, somewhere in Europe or in the

States. And this is usually how the conversation of politics

started.

Murray: Was there a lot of conversation about the local

situation as well? Or was it more national, international sort

of...?

Speaker: Well, they discussed anything except, you know, it

all depended what was on the daily news.

Speaker: It could be the imperial boss in Peru tonight and the

price of sugar in China tomorrow.

Speaker: That's right, you know.

Speaker: This is the way, this was the way it was.

Murray: There must have been quite a bit of poverty among

native people in the surrounding areas, was that ever a topic

of discussion? The situation of the Metis?

Speaker: Well, no.

Speaker: I think so. There may have been cases.

Speaker: There were many individual cases. There were many

people that my father and my grandfather supported, many

people totally supported them. Like widows and as I say, war

orphans and the old. I can never remember anybody coming to

the door without them getting a hot meal and a little money and

some food.

Speaker: Didn't the children at one time call Dad the

governor?

(laughter)

Murray: Because of his position in the community?

Speaker: They would go and sit on the fence and call for the

governor. And he would go out with a piece of bread and jam,

you know. They knew they were going to get something.

Speaker: And I could illustrate how far that he went with

this. I can't remember quite their name, whether it was Amlay

or Amblay; they lived right across the way. Their house burnt

down on Christmas morning. There was a little, like a little

summer kitchen, and they moved them into there. And I happen

to know that my mother and father took our dinner, it was

goose, and took our entire Christmas meal over to them. And we

sat down in our home and I think I had pork chops. (Inaudible)

I can't stand them.

(Inaudible)

Speaker: This is the way they were. And not only did they do

that, and I was about ten and I remember most vividly, that

they also took all of our toys that we had. And my father's

family used to always send us, we used to get them about

August, we would get this big box which only my father and

mother knew the contents. And they give me, my aunt, and sent

me one of the beautiful china dolls and I was so delighted with

it. And my mother made me give it up. I don't imagine I was

very gracious about it but I remember I gave it up. And I

never, never touched a doll after that.

Murray: So there was some bitterness among the children over

this policy that you give it all to...

Speaker: I don't think among the younger children, no. I

certainly felt it, you know. And I don't remember the dinner

but then, I mean this is to illustrate how they did it. And as

I say, this may have greatly influenced Jim. Past Liberalism

and into socialism and...

Murray: What was the attitude of other people in the community

towards your family? Was it a mixture of jealousy and respect

or how was the family seen?

Speaker: It was a mixture. For instance, the nuns respected

and loved my father very much and, even on my mother's

deathbed, they were the ones who took care of her and at great

personal sacrifice and at great personal danger because this

was during the influenza of 1918. And Father Perrier(?) and my

father couldn't have been closer than brothers. I remember

after my mother died - my father never took a drop of liquor

during their marriage. And as I look now, I can well

understand that my mother's death was a blow that really

affected him for so long a time. His depression was so great

and so forth that it amounted to really an illness. And my

father did start to take some drinking and I think anybody

would have done the same thing. I can remember grandfather and

my father would have a drink in the evenings. My father didn't

drink at all in the day. It just was not gentlemanly to drink

before the sun comes over the yardarm, you know. And I can

remember, the more they drank, the more courtly they became.

And the more my father drank, the more charitable he became.

And he would always send for Father Perrier and he would give

everything. He would give everything - house, barns,

everything - to Father Perrier, you know. He gave everything

away. They weren't, I mean they were never maudlin and they

were never disrespectful. And as I say, my grandfather would,

if a woman came in the room, why he would look for always the

best chair and, as I say, the more they drank, the more they

were courtly. And in that way, they were really alike.

Murray: This was your grandfather and...?

Speaker: Both my grandfather and my father.

Murray: You mentioned that the French were quite

discriminatory with regard to the Metis. How did they feel

towards your father and the family? The fact that your father

had married a Metis woman?

Speaker: Well, it was a certain discrimination, I guess. As a

youngster I was always able to hold my own. As a matter of

fact I was telling Jean last night that this Father Drouin who

wrote this book was my greatest rival in school. And he was

very brilliant, he was very smart and I suppose I resented that

too.

Speaker: There is a touch of that in his book, you know. I

met him in November I think.

Speaker: Well, I would like to meet him, I'll tell you right

now. And he would remember Anne Brady for the rest of his

life.

Speaker: I copied all the parts in the book that relate to the

Garneaus and the Bradys, and I am going to translate it into

English and then send a copy to you.

Speaker: Well, nobody in the world loves a giver. You take it

among the nations. The U.S. has left itself broke and on the

verge of bankruptcy for all these many years. It's the most

hated nation on earth, everywhere you go. They named Panama.

They have given abundance to... Panama has the highest standard

of living of all the Central and Latin American countries. And

they hate us. They have, you know, "Yankees go home and leave

us alone," you know. And this was, I think, a great deal of

it. How does Quebec feel toward the rest of the... toward the

Anglo-Saxons?

Murray: Were there eventually other nationalities and ethnic

groups that moved into St. Paul?

Speaker: Not St. Paul but all along the railroad line, yes.

As I say, the Ukrainians and...

Speaker: But you know, even when Dad, in that book they....

(End of Side B, Tape IH-350)

(Side A, Tape IH-350A)

Speaker: ...terms like such as we hear in California, you

know, about the Mexicans or the American Mexicans. I mean the

American of Mexican descent.

Murray: Derogatory terms.

Speaker: Well, yes, in the sense that years ago we used a

Chink for a Chinese and a Wop and...

Murray: Right.

Speaker: You know, things of that nature.

Murray: Every ethnic group had a word.

Speaker: Yeah, they had that. I guess in Edmonton at one time

this is all you would hear on the street. And I would come up

and it would be marked to me because I hadn't been home for a

few years and I would come back and I would find this here.

And I think that the prejudice was there. I mean, from the, I

think the French Canadians thought this a great deal. It is

always somewhat of a, kind of a shock, that I come to the

realization of I'm a French Canadian, too.

Murray: Right. I'm interested in the sort of consciousness of

native people in those days, of their history. Certainly the

Garneau family would be conscious of a history of the Metis

because of your grandfather's involvement with Riel and that,

but what about the other, was there a pride in ancestry among

the native people in those days, do you think?

Speaker: Oh, no.

Murray: Except in the Garneau family.

Speaker: They accepted their position as worms or

supernumeraries on this - I think, don't you?

Speaker: Yeah.

Speaker: At least, unless in later years after I left the area,

but I know they have none of the feeling such as my little

granddaughter has about having Indian ancestry.

Murray: And being proud of it.

Speaker: Oh, proud of it? She tries to manufacture it. She

came in one day and she said to me, "I am an Indian." And I

said, "Well, not really." And she said, "Well, I do have some

Indian," and I said, "But unfortunately not enough to brag

about." And she resents when I say that.

Murray: So the situation has changed pretty dramatically. But

in those days, the Garneau family would have had that pride I

suppose, eh? Or would they?

Speaker: I don't think that we were conscious of anything of

that nature. We were certainly proud of the respect that both

our grandfather and my father and my mother, my mother

especially who was very respected. She'd saved so many lives

in the community.

Murray: Did your grandfather or your mother talk much about,

about the history of the Metis?

Speaker: Yeah, my grandfather talked to me about it. I wrote

a paper one time on my grandfather's part. You see, my

grandfather was imprisoned, you know, and I wrote it in the

very words that my grandfather used.

Murray: Do you still have that paper?

Speaker: No, I don't. I don't (inaudible) in my 71 years.

Which is back from 25 years, 20 years, 22 years, in fact. And

unfortunately I don't. But I received, at that time, a book

from Churchill, you know, on Churchill and that's with the

books that Jim had, on this essay. And I used the Garneau name

and its relation to the Riel in several of the papers that I've

had to write, you know, in school. (Inaudible)

Murray: Were you aware, the three of you when you were young,

of your grandfather's role in the rebellions or were you aware

at all about those rebellions?

Speaker: No, not - I didn't know.

Speaker: No, I didn't know.

Speaker: I was the first, as I say.

Speaker: Because you were older.

Speaker: I was the first grandchild also in the family and I

spent a great deal of time with my grandfather and my

grandmother. And certainly my mother was aware. She mentioned

it several times and with pride, you know. But of course, this

was not considered just exactly right by the community.

Murray: Something you had to hide rather than show outwardly,

was it?

Speaker: Well, there was never any hiding of it. I think it

was only later on that some of the members of the family took

this idea that you mustn't mention any Indian ancestry. And I

don't think it was adopted by our family at all. I mean, our

immediate family. But there certainly was a, you know, some of

the members have felt like that. I have an aunt that really

was a little bit...

Speaker: I think the Metis people began to be conscious, you

know, of themselves as a people, with the organization of the

Metis Association.

Murray: In the 1930s.

Speaker: There it began.

Murray: But before that it was, it was....

Speaker: And you see the same thing in the north, you know.

Where you enter a settlement where the Metis Association has

existed, these people stand out. You know, they will stand up

for what they....

Speaker: Well, I can remember when we were going to school,

even at St. Paul that, even at that young age, you know, we

were almost ashamed that we had Indian blood. You know,

because this was taboo really.

Speaker: Well, as I say, I left for the United States in 1928

and I know...

Speaker: That's about 50 years ago, eh? You've been living in

the States...

Speaker: About 50 years ago, 50 years next year I graduated

from nurses training.

Speaker: There was a lot of things that went on in Canada that

you were not conscious of.

Murray: Yeah, this is why I'm interested in hearing you talk

about the earlier days. Because you were, of all the children,

you were the one who would remember most of the first few

years.

Speaker: Yes. Of course, as you grow older and as you grow,

if there were nasty things they've certainly faded into the

past where they should be.

Murray: Yeah, we should not remember the things that were most

unpleasant, I suppose.

Speaker: I myself never have felt any personal unpleasantness.

But I was also, in most instances, the oldest in the class, the

oldest everywhere.

Murray: So you had that advantage.

Speaker: And I also had the advantage that I was born an

organizer and a crusader. (chuckles)

Murray: And you were perhaps more aggressive than some, which

gave you the advantage, too.

Speaker: And, as I say, we had none of the prejudices and

intolerances so you tend not to see it as much. No, when I

first went to the United States, I couldn't really believe

this. I couldn't. And even now...

Murray: Did your father talk about that much? I remember one

of your sisters, and I forget which, mentioned that they recall

him saying you must defend the rights of people....

Speaker: (Inaudible - everyone talks at once.)

Speaker: My brother spent his life doing this. My sister

spent her life doing that. This sister did...

Murray: And did he talk about that explicitly in terms of

prejudice? He must have seen that very clearly in the...

Speaker: Now this was one of my father's favorite things.

Ability plus opportunity spells responsibility. And I know

that this was the theme adopted by my class in nurses training.

And somehow I never could walk away from, you know, some

unpleasant thing that should have been done. Because I would

hear my father's voice, and still do, saying that. And I think

this was his, to sum it and make it as compact as you can, I

think this was his life.

Murray: He felt that responsibility because he had the

privilege of ability plus opportunity.

Speaker: He always said, "Ability plus opportunity spelled

responsibility."

Speaker: Our door was never locked.

Speaker: Our door was never locked. And it wasn't uncommon

for us to get up in the morning and find people in the kitchen

lying on the floor. They came in during the night. They

travelled...

Murray: They wouldn't bother waking you up. They would just

lay down and go to sleep?

Speaker: They knew they were welcome and they would just camp

there.

Murray: Was this partly because of his religious feeling as

well, this humanitarianism?

Speaker: Oh, I don't think it was entirely a religious feeling

because I think everyone...

Speaker: He was just known to be...

Speaker: He could have been....

Speaker: He was just known not to refuse anyone, you know.

Murray: Was it a very religious household, your household when

you were young?

Speaker: Yes, very. When I was a youngster I went to church

every morning and three times on Sunday.

Speaker: And then we had family prayer together.

Speaker: We had family prayer. Daily prayers were said. And

that included the servants, too.

Speaker: And it wasn't a short one if you remember. You know,

(inaudible)

Murray: You had sore knees after (inaudible).

Speaker: We had to say all the litanies and everything, you

know.

Murray: Among your two parents, who was the stronger in terms

of making sure that those things were done?

Speaker: Both of them.

Murray: Both of them.

Speaker: They were equally... My father always sang in the

choir. My father had a very wonderful voice and my mother was

the organist. My mother taught the choir. My father was

soloist and, you know, it was... Somehow, isn't that strange,

in my mind they merge an awful lot - whether it's because of my

age. You know, the whole thing tends to merge and I don't

think of the two of them separately. Naturally, the younger

children did because as they were growing up, our mother was

gone. But with me, they merge.

Murray: They were extremely compatible in all their beliefs

and feelings.

Speaker: Yes. My mother was no little milk-toast either. I

mean, she had her own very definite opinions and would express

them but...

Murray: Did this encourage yourself and all of you as women to

have strong views too, do you think? The fact that your mother

was a strong individual?

Speaker: I think that we all have pretty strong views and

pretty strong opinions. Looking back over my family today, I

mean the women in the family, most of the ones of us who have

married, have been much stronger, and they married weak men.

Much stronger. Of course, this is my second husband, my

children's father is dead. And this man is not, he is not a

weak man at all. I mean, he is very liberal but he doesn't

hesitate to tell me if he feels that I am wrong in doing

things. I mean, which - and his opinions and he is there and

everything else are not, but I remember when (inaudible) and I

feel sorry for all the women in the world who are married to

(inaudible). And I think my sisters will agree to that.

Murray: It's interesting because you mentioned earlier that

your father had a pretty traditional European view of women's

role and it was much more disposed to giving attention to the

sons of the family than the daughters. Is that..?

Speaker: Well, I don't know that he... well, I don't know.

Murray: Did he encourage you for example to get your education

just like...?

Speaker: Oh, my father encouraged all of us. And, of course,

my mother being a nurse, as far as I am concerned, why this was

my total goal. I thought that this was the most wonderful

thing. And I still do. I mean, to be a pioneer nurse.

Murray: So there wasn't any differentiation there. He felt

that all the children should have an education?

Speaker: Oh, very definitely. I can remember once Jim said

that he didn't want to go back to school. He said, "I will

not." This was when he was a rather brash youngster.

Murray: What age would have been then? Grade seven or eight

or something like that?

Speaker: No, no, no. He would be older than that.

Murray: He didn't go much beyond grade nine, I guess, did he?

Speaker: Jim, I think he went to grade eight, didn't he?

Speaker: Grade nine.

Speaker: He did grade nine, did he?

Speaker: He said he knew enough. My father said, "Oh, you

poor creature," he said. "You don't even know enough to know

you don't know enough." And this was pretty much an ordinary

saying my father said. He certainly wasn't old enough. And I

remember when Jean went into religious life when very young.

She was not totally finished with her education and the only

opposition my father had that he expressed to me was that he

felt that she should have waited. She should wait until she

had her education.

Murray: Her grade twelve.

Speaker: And he said if she was going to get married, if she

would choose to marry, she would want to have her education

complete.

Murray: Jim did quit after grade nine?

Speaker: I thought, like you, that it was eight.

Speaker: I thought it was eight, too.

Murray: He got a Governor General's medal in his last year.

Is that...?

Speaker: Yes. I got a Lieutenant Governor's medal one year

and the next year he won the Governor General's medal.

Speaker: But he got that Governor General's medal in grade

eight.

Murray: In grade eight?

Speaker: I'm sure because that would be... The year before, I

won it. It was the Lieutenant Governor and I thought that well

now, for once, I've done something.

Murray: And he topped you.

Speaker: And he topped me everywhere, all the way around.

Speaker: And then I thought it was given in grade nine.

Speaker: No, not in those days. Maybe now it is.

Speaker: Then it went up to grade nine. When Jim received it

it was in grade eight and I can remember. I remember seeing

that medal. You know, I remember seeing it. I don't know

where it is now but I remember seeing it and if I can remember

well that Dad was the one that told us that Jim had got that in

grade eight.

Murray: I get the impression that Jim never suffered from a

lot of pride. Was he proud of that medal or did he not think

it was very ....?

Speaker: No, it didn't mean anything to him.

Speaker: No, he would use it for a dog tag. I think that it

bounced around the house until, you know, there was no interest

in it.

Murray: Did Jim always see himself as being just an ordinary

person and not a particularly brilliant man? I'm wondering how

he saw himself, what his self-image was in those days.

Speaker: I don't think he thought of himself as a brilliant

man.

Speaker: No, I don't think he did.

Speaker: No, I don't remember at any time Jim ever feeling

that he was an extraordinary man, which he was. And certainly

he preached the doctrine of the common people, so called. I

don't feel that we're so common.

Speaker: Even in his appearance, you know. He wasn't a man

who dressed up in a suit very often and I'm telling you the

occasion had to be extraordinary if he did. He did own a suit

and I think he only had one suit all his life.

Speaker: He used to go to funerals with.

Speaker: Marriages and funerals. Outside of that, Jim wore

the plain, what we used to call, not jeans, Levi's or whatever

they were. But he wasn't a proud man.

Murray: This is the impression I've got from everybody.

Speaker: He wasn't a proud man.

Speaker: Oh no, he wasn't.

Murray: I understand that he had been encouraged also to keep

going to school and to go to university and study journalism in

B.C. This was something that Eleanor mentioned.

Speaker: But you see, there are some rare men who did not need

schooling as such. He was the completely all around educated

man.

Murray: On his own.

Speaker: Yes. You know. Well, I don't think these men are

made all alone. I think that throughout the years that he met

people who...

Murray: He absorbed from.

Speaker: Yes, and I mean he did have many extraordinary

friends. And I think he absorbed an awful lot of knowledge

from the people he met. He was always able - Jim was always

pretty well able to have somebody pretty well sized up.

Speaker: I remember when he was quite young and Dad had a very

close friend by the name of Mr. Buckley who was a lawyer and

looked after my dad's interests. Well, I think that this Mr.

Buckley saw potential in my brother Jim and was constantly

after my father to see that Jimmy finished his education. And

I think that they suggested that perhaps that he should go in

and finish his school and go into the Mounted Police. But this

would have meant that Jim would have had to go back to school

and no way was he going to go back to school and read and

study. So then he never... no one ever pushed for him to do

this. But I think that there are other people outside of the

family who have seen, I mean, the potential that my brother Jim

had.

Murray: Your father probably saw them as well.

Speaker: Oh yes, Dad saw it but never pushed the issue, you

know, and said, "Well you must do it," you know.

Murray: He never did that with any of the children?

Speaker: No, he can counsel you and he used to guide us and

tell us right, and if we took his advice fine, and if we didn't,

he never really pushed the issue. And I think that was like my

brother Jim. I think that Dad would tell him of his potentials

but he never told him that it was a must, that he would have to

do this.

Murray: Do you think that Jim felt that by going to university

or continuing his education, he would be putting himself above

other people and that was one of the reasons he didn't go? I'm

just, I'm speculating here but I'm wondering if that was part

of it.

Speaker: I don't think that it would be a conscious thought.

It might have been there unconsciously. But I don't think it

was a conscious thought. Because he didn't feel if you had a

string of degrees from here to over there, that that meant that

you were any better than he was or the neighbor. As I say,

it's a strange thing and hard to explain. And if you put it

under analysis. I was under an awful lot of analysis and it

was after an awful lot of self-analysis, after the

psychologists... And I had to do that, to take a course in

psychiatry at Johns Hopkins because you have to be, anyways

they told me. And it was only then that I realized really that

this was an extraordinary family and family life. And as I

went on more into psychology, I would find it less and less. I

mean, where the parents were equal in every way. And that the

family thinks the way it does. This is very extraordinary

right now, to find, at our age, a family as close as we are and

somehow or other, in the long run, we all think pretty much

alike. I mean, in the general and philosophical terms.

Speaker: That's because after 1918 we lived a very... well, it

was a difficult life perhaps, as children.

Speaker: Yes.

Speaker: And we all went our way. You know, ten years after

we are all trying to place ourselves in life and yet we all

think the same.

Speaker: This is why I think that it's very difficult right

now for us to give you much information on brother Jim because

none of us really had a family life together until later on in

years, right.

Speaker: Yes.

Speaker: And by then, you know, all characters were formed.

And like I say, my aunt, Aunt Bessie and Uncle Louis who Jim

stayed an awful lot with, I believe that these cousins would be

able to fill you in a whole lot more.

Murray: Yes, I've talked to one of them. I talked to Louis

and...

Speaker: Oh you did (inaudible).

Murray: I tried to see Oscar but he was out of town. I was in

Vancouver.

Speaker: Well, Oscar never did, that's another family. But

Louis had quite a number of sisters and I do believe that Rose

Garneau was the daughter of Uncle Louis and Auntie Bessie. And

she's one of the oldest daughters and then I think that she

would remember quite a bit about brother Jim.

Murray: Where would she live, I wonder?

Speaker: She's in St. Paul.

Murray: St. Paul. I almost got to St. Paul. I went to Lac La

Biche and Kikino but not to St. Paul.

Speaker: And then there were other girls there too, like of

the family of these girls that were, you know, older than we

were.

Speaker: In fact, after mother died we went to Auntie Bessie's

and stayed with her.

Speaker: Well, I was at Auntie Bessie's the day mother died.

Speaker: That woman had a great influence on my way of

thinking. Auntie Bessie...

Speaker: And perhaps she may have had on Jim, too.

Speaker: Yes, she probably did. She was such a kind person

and she was - and how many children did she have?

Speaker: I don't remember.

Speaker: Ten or twelve and she took us in. She took in the

eight of us.

Murray: My goodness, that would be quite a brood.

Speaker: I never went to Auntie Bessie's.

Speaker: Because Auntie Millie took you in. But for a time

she had us all around the table. A lot worse than a convent.

Speaker: Long after we came out of the convent, I think that

Jim really felt that Aunt Bessie and Uncle Louis were his, was

his home.

Murray: Right.

Speaker: You know, because...

Speaker: They were good to him.

Speaker: They were very good to him and they were very close.

I mean he is closer, I do believe, to that family than he

really was to his own family.

Murray: To his own family, right.

Speaker: Well, we were dispersed.

Speaker: Yeah, we were dispersed.

Murray: Can you recall the day your mother died?

Speaker: Yes, the 24th of November, 1918.

Speaker: And she died the same day as one of her sisters.

Speaker: And four hours later Aunt Ena died.

Murray: And quite a few people died from that flu in that

community, is that right?

Speaker: Oh, we had eight in our family.

Murray: And other families were hit as hard?

Speaker: Oh, yes. Big families.

Speaker: Just imagine in this very small village when

everything was over they couldn't bury the dead because it was

in wintertime. And my father was one of the men who were able

to get around for most of the time. And all they did all day

was go and build fires, keep the fires going...

Murray: To thaw the ground?

Speaker: Well, to keep the sick warm.

Speaker: In the houses.

Murray: Oh, I see.

Speaker: In the houses with the fires all....

Speaker: Well, they came to a point where they weren't burying

them.

Speaker: No, they didn't bury them. They had a great many of

them. It was about February of 1919 when they had the masses

for the dead. They had one mass and it was commemorating

thirty who had died there.

Murray: That was just in St. Paul?

Speaker: That was just in St. Paul and this is a small... It

was practically one out of every family.

Murray: How big would St. Paul have been at that time?

Speaker: Oh, I don't think much more than 500 or 800.

Murray: That was quite a blow to the community.

Speaker: It was terrible.

Speaker: Mr. Dobbins, this is my husband Roy Walther.

Murray: Hello Mr. Walther, nice to meet you.

Mr. Walther: Yeah.

Speaker: Would you like some coffee?

Mr. Walther: Yeah, in half a second I'll have another one.

Speaker: I think there's one out there. And it was a very

small community and you take 30 people out of one small

community.

Murray: Was it mostly adults who were stricken?

Speaker: Mostly adults, mostly women.

Murray: I think Eleanor mentioned there were a lot of nursing

mothers who were struck down.

Speaker: They were predominantly pregnant women and nursing.

Roy Walther: Well, how old was Cathleen when this happened?

Speaker: Six months, eight months.

Speaker: Eight months old.

Speaker: That's why, like you know, Kay and I think my two

older brothers don't remember Mom.

Murray: No, no, they didn't know her.

Speaker: He can't remember her.

Speaker: Now I just remembered that the house, the home you

know, I can remember like the inside of it and you know, like

the stairs going up and where the kitchen was situated and the

living room. But I don't remember, I can't picture in my

mind...

Speaker: See, you can't recall anything about Mom, you know,

whether around the house or anything.

Murray: Did the family split up immediately after she died?

Or did you stay with your father?

Speaker: My father was in such a state of shock right

immediately, because I took care of the family in the house for

a while.

Murray: You were then what, 12 or 13?

Speaker: I was 12 in the September before my mother died. And

you were two in July before. And that was ten years there,...

And then an aunt came who had lived in Portland, Oregan and she

stayed for a while but it was a pretty hard task for her. She

had one child. And as I say, actually she had another child in

my father, because he was in such a state of shock.

Murray: I understand from the others that it really changed

his life dramatically, the loss of his wife.

Speaker: Oh, yes. He was another man.

Murray: I'm interested in what he did for a living after your

mother died. Did he keep the jobs and the businesses that he

was involved in?

Speaker: Some of them. Of course, when he returned to what I

would refer to as sanity. Because, my father had enough money.

Murray: From Europe?

Speaker: Yeah, from his family and from his grandfather.

Murray: Had an estate.

Speaker: And his estate was in trust and was not dispersed at

all until our generation. The same...

(End of Side A, Tape IH-350A)

(Side B)

Speaker: And then I think that later on, I can recall Pete

Tomkins was brought into the fold, as you say. But I think

that these three men were the first, pardon me if I'm wrong,

they were the first people, right.

Murray: And Joe Dion was involved.

Speaker: And Joe Dion, that's right. And then too, Peter

Tomkins' father, whose name was Peter Tomkins as well, I think

gave a lot of history and background to these four men.

Murray: Because he knew of the rebellion.

Speaker: That's right, yeah. Because I can remember him

coming to the house and you know, talking with Dad and giving

all this information to these four men. And I don't think that

this interest was instilled in Jim when he was a very young

boy, let's say of 12, 14, 15. I think that he only just came

around right when he was...

Murray: His humanitarianism in the beginning was applied to

everyone. And it was only later that it was particularly...?

Speaker: Found its way into the...

Murray: Your father, I understand, put a lot of effort into

the Metis Society, Metis Association, in terms of financial

help and that sort of thing, too.

Speaker: Yeah, and a lot of encouragement, too. You know,

when these discussions would take place, I think that Dad would

advise them on what he felt was right and what he felt was

wrong, what they could do, what they couldn't do. And I think

in those days, money was very tight all over and of course Dad,

being a little bit financially, I mean...

Murray: Independent?

Speaker: That's right. I think he felt that he could give

financial help to these people, right. And basically I think

that it was Dad who financed the biggest part of this.

Murray: Yes, that's what I've heard.

Speaker: The Metis Association, you know.

Murray: Do you think that he also lent them his experience as

an organizer, a political organizer?

Speaker: Yes, I do believe because, like you say, like into

the wee hours of the morning I mean, you know... Our house was

kind of a two story thing and you may as well have just had a

wall and you'd be upstairs and you could hear all the

discussions going on. And I think that Dad and this Mr.

Tomkins Sr. did encourage these people...

Murray: These were the political teachers of the....

Speaker: Yeah, I think that they were. Because they were well

up and they could remember, especially the older Mr. Tompkins,

right. Yeah, I do believe that they did.

Speaker: Well, I never met Mr. Norris, but I can remember that

Jim writing and quoting Malcolm Norris and 'my good friend' and

you know. It seemed to me that many times after that he quoted

him.

Murray: He was impressed by Malcolm Norris.

Speaker: Yes, he was. I think that probably, with what little

bit that I know of this particular phase of my brother's life,

I think really Malcolm Norris had more influence to him than

any other person.

Speaker: I don't know if you have a picture of that group of

four people who formed that association?

Murray: I have a picture of the whole group.

Speaker: I do believe that my sister Eleanor... I can

remember that there were four pictures. They had gone into

Edmonton. At one time Jim got dressed up in a suit and I can

remember this picture and there is two sitting in the front

and there is two standing in the back.

Murray: Oh, I haven't seen that. I'll have to write to her

and see if she has it.

Speaker: And this is the original photograph that these men

had taken at that time. And I remember Jim bringing it home

and I think my sister Eleanor, I think she has it. But I don't

know. Maybe we could make inquiries. But I do think, Eleanor

had it for a number of years.

Speaker: I think she would still have it.

Murray: I know she had material but at the time I visited her,

it was put away and she wasn't able to find it. But I should

write to her and...

Speaker: But there is this one old photograph and oh, it might

be one about this big. I remember Jimmy bringing it home and

showing it to us and how thrilled he was that they - but I do

think that my sister Eleanor may still have that picture.

Murray: How did you feel at the time about the Metis

Association? Did you have an interest in it or did you see it

as something external? I'm wondering how you might have been

influenced by that?

Speaker: Well, at the time that this was going on I think that

I was in my teen years, you know, and you really don't pay too

much attention to a lot of this. All of you are aware and that

there are people in the house discussing things but perhaps my

interests were altogether different and I never sat down in

the midst of these people and listened to them, you see. So, I

don't think that I was influenced in any way by...

Murray: Did you ever feel any resentment at the attention paid

to the Metis Association by your father, the fact that he would

give money to them? Did you ever feel that perhaps you got

less because of that?

Speaker: No. I don't think so.

Murray: Because this was expressed by Cathleen. That she one

time wanted $30 to go on a holiday and your father said, "No,

that money has to go to Jim because he has got a conference,"

or something, and that kind of thing. Do you recall that

happening at all, where there were any sacrifices made?

Speaker: No, not to me because that was like in the late 1939,

and 1939, 1940, prior to the war. I think that I just looked

at things that everybody was hard up and when I was turned down

for a new dress to go a dance or, I just felt well...

Murray: That's the way it is.

Speaker: That's the way it is. And at the age that I was, I

used to feel well, as long as we had a roof over our head and

we had something on the table to eat, I thought I was well off

compared to some of my friends. So I can't recall ever

resenting not being able to have the things that I wanted

because Dad was giving money to other causes. No, I don't

think....

(Inaudible - all talk at once)

Murray: This is just one example she gave and I'm not sure she

felt that as a general rule but she remembered that one

particular time.

Speaker: I think that she did resent Jim's occupation and

preoccupation of my father.

Speaker: Well, I think that maybe...

Murray: He was the favorite son of your father.

Speaker: I think that Cathleen in many ways would resent some

of these things where we wouldn't. She was the baby of the

family, eh. And I think that Dad used to refer to her as, "my

baby." And, of course, she could be 100 years old and she

would still be baby. But I think that maybe she would feel

that "because I am the youngest and I am the baby maybe Dad

should see that I get these things."

Murray: Pay more attention to her.

Speaker: Yeah, pay more attention. Maybe in her way she may

have resented it, but I know I certainly didn't because I don't

think my interests at that time were, you know, were for

things...

Speaker: I was sympathetic towards it although I couldn't do

very much because I was in the same depression but I don't

remember. And, of course, as far as Patricia and Jana are

concerned, this is their greatest pride, you know. Jana took

the Metis book, you know that they sent out, to school. And

there was great discussion in the school. She was trying to

make grades or something. But I felt a great sympathy toward

it. I never did anything financially toward it but I always

certainly felt a sympathy.

Murray: Jim's always been portrayed to me as a person who was

quite introspective and a private person. Was this true from

the earliest days that you can remember?

Speaker: Yes. Like I was saying before, there would be

days... We had our home, say it was situated here and maybe

about 100, 150 yards away from the house, we used to call it

Jim's shack. He had one room and there is where he did all of

his writing and his studying and his reading and whatnot.

Murray: So he would hole up there quite often, would he?

Speaker: Yeah, he would. And there would go days that we

would not hear, and not see Jim because he also had a stove

there and there was no need for him to really come over to the

house. But he had everything.

Murray: This was in Lac La Biche?

Speaker: This was in Lac La Biche. And there would be days, I

mean, that we wouldn't see Jim, you know. I often wondered...

So then we had an elderly gentleman who lived with us whom we

called and adopted as Uncle Tom. He had been with the family

for years. And this Tom kind of looked after Jim's interest as

far as, well, he would see that he was alive and he would

report back to us. And we would say, "Well, how is Jim?" and

he would say, "Well, he is reading and Jim's all right, don't

bother him." And he would come to the house and get food. And

if they needed a few potatoes or if they needed bread, or you

know, they baked bread and haul this back to Jim and see that

Jim was looked after. And all of a sudden, Jim would start

coming back to the house, you know.

Murray: For a while.

Speaker: Yeah, and you would see him for supper and you would

see him for dinner two, three days at a stretch. And then all

of a sudden, you wouldn't see him again, you know. So he was

quite a loner in a sense. You know, he seemed to enjoy the

time of being alone.

Murray: He was anything but worldly.

Speaker: Yeah, that's right. And we never bothered him. When

we knew that Jim holed up, I mean, in his little shack..

Murray: There was a reason for it.

Speaker: Yeah. So we never bothered him.

Murray: Did he take part in the social activities of Lac La

Biche or St. Paul at all? Or did he stay away from that as

well?

Speaker: Very little.

Murray: Like dances and that sort of thing?

Speaker: Oh, no. Jim didn't dance and he never brought any

girl friends home. I mean, there was just one girl who used to

come to the house and I think he took a fancy to her and this

may have lasted maybe about a year, you know. But as far as

him bringing home any other girl friends or lady friends or

what have you, we weren't aware. And if he did have them, he

certainly didn't bring them home. You know, I mean if he did

have them. But, no, I think that Jim was pretty well a man who

liked to spend a lot of time by himself.

Murray: Were a lot of his men friends political people as

well? Did he engage in small talk at all or was it always,

were his conversations always of something political or

important?

Speaker: Yeah, the conversations that I can remember, like I

say that I never spent that much time with him. But anytime

that I did when he was at home it was always like in the midst

of my father and they were discussing the woes of the day and

the world of that day and so on. Yeah, most of the time it

was.

Murray: I've heard him described as a bit of an itinerant

worker. He would work when he needed money and when he had

enough money he quit. Is that an accurate description?

Speaker: Yeah, because I remember we used to refer to Jim, you

know... I guess maybe women have this and perhaps a lot of men

don't have it, is that we would make provisions for tomorrow,

right. And if food was brought in and we would say, "Well now

this will be for Monday and Tuesday and we won't have to go

shopping until Friday." But Jim didn't look at things this

way. He would say, "Well, let's have today and let's worry

about tomorrow another day." And he didn't worry if he had

money. How long it was going to last, right. As long as he

had it, he would spend it. And let's worry about the future

later.

Murray: If he didn't have money, he would get a meal

somewhere.

Speaker: Yeah, oh yeah, sure. I don't think that Jimmy ever

knew what it was to worry.

Speaker: I don't remember him missing any food, do you?

Speaker: No, no, but you know, Jimmy had - I say when he

didn't have lady friends, I'm referring to, because you asked

about his social life - that I don't recall. But I do believe

that he had a lot of friends in amongst the Metis and the

Indian people and he would visit these people, right.

Murray: Right.

Speaker: And there he would find his way to feed, I guess,

maybe the meals that he would visit with these people. And he

spent a lot of his time, like when he wasn't at home, he would

spend it amongst these people, like amongst the Indian and the

Metis and things like this.

Murray: So this was even before he took an interest in the

Metis Association?

Speaker: Oh, yeah.

Murray: His friends were among the native people?

Speaker: Oh, yes.

Murray: And yet he never learned to speak Cree as I understand

it.

Speaker: Not that I know - oh, not fluently I don't think. I

think that associating with the Metis around Lac La Biche

anyway, I think that he would pick up enough that if they did

speak, he understood.

Murray: Cree was never spoken in the home by your mother?

Speaker: No, but we had an Indian girl that stayed and she was

Metis wasn't she?

Speaker: Louise Latant(?). Jim was her baby, you know. And

at one time, both would talk in Cree. Because Louise would

scold me in Cree if I touched Jim. And Jimmy at that time,

this was when he was a baby, relatively a baby, maybe 4 to 6

years old, spoke it quite fluently. And then later on, he just

kind of forgot.

Speaker: Did he remember the French?

Speaker: Yes.

Murray: I think so. He was translating, in fact, he was doing

some translating of a book.

Speaker: Yes, he did. Because I remember when we were living

in Lac La Biche sometimes, you know, we lived near the highway

and quite frequently people would break down with their cars or

their horses or something or they would have to get pulled out.

And sometimes these people that used to come that didn't know

how to speak English, right. And if Jim was there, he used to

converse quite well with these people. Oh yeah, he made use of

his French.

Murray: Tony was saying that he had such a remarkable capacity

for language that he could be writing in English and talking in

French at the same time.

Speaker: And he did. Like I remember him, his French was

fluent.

Speaker: I just wondered if he had continued that because

Cathleen doesn't remember too well, her French.

Speaker: Well, I think she's getting away from it because they

don't use it.

Speaker: It's surprising if you sit with them... I was

surprised, you know, like I hadn't been with you for so long.

The other day I was conversing with you in French and your

French is perfect. And so is Dorothy's.

Speaker: Well yes, but I've had the opportunity to use it here

in St. Boniface and around Winnipeg more than maybe Eleanor and

Kay down in Vancouver. And so therefore it stays with me.

Speaker: Well, Eleanor I don't think was ever quite as strong

as the rest of you.

Speaker: Oh, I don't know. She was when she was in the

convent. Oh yeah, she did.

Speaker: She knows her French.

Speaker: Oh, in the covent you had to be, in self-defense.

Murray: Did Jim have friends among white people as well as

native people or was it mostly native people that he associated

with?

Speaker: Well, I think the biggest majority of his friends

were amongst the native people but I do remember him having

friends, let's say of Ukrainian descent, around Lac La Biche.

Murray: Would they have been progressive people? Is that one

of the reasons he would associate with them?

Speaker: Yes, they were. They were. And I think that he even

got some of these people, you know, the Ukrainian people,

behind the movement.

Murray: The Metis Associaton.

Speaker: Yeah. I remember there was a man by the name of

Hammer.

Murray: Marshal Hammer?

Speaker: Marshal Hammer, and I think that he and Jim became

very good friends because they had the same political views,

you know. And therefore, I think that Marshal Hammer became

interested in the same things as Jim which happened to be the

Metis Association and what not.

Murray: I have tried to get Mr. Hammer's papers. He died a

few years ago.

Speaker: Yeah, he died, oh, four or five years ago I think,

eh?

Murray: Yeah, I talked to his brother in Lac La Biche and I

talked to his wife in Edmonton. But they weren't prepared to

give up his papers at this point, but I imagine they would be

quite interesting.

Speaker: Yeah, this Mr. Hammer and Jim had a lot in common.

Murray: Were there any other names that you can recall of

non-native people that Jim would have known or been influenced

by?

Speaker: I can't recall at the moment. You see, because Jim's

interests and our social life were altogether, you know,

entirely different, right. I didn't associate with the same

people as Jim did. Like I did my two brothers, Redman and

Tony. We associated a lot with the same people, right.

Whereas Jim's circle of friends was altogether totally

different, right.

Roy Walther: Older brothers don't associate with his kid

sister's and brother's friends anyhow. That's the way it is.

Murray: That's pretty common, yeah.

Speaker: But we knew very little about his contacts. Except

for the few people that he would bring home.

Speaker: I didn't know any of his social contacts as an adult.

Speaker: It would only be when he was writing. One time you

would get a letter there that would be postage due on it

because it was so heavy. And the next time you would get... I

remember one Christmas getting a great big thick package of

letter, you know, and the next Christmas it was a card that was

marked 'Jim'.

Speaker: In years later, I know that after I married and, I

lost a lot of that contact, you know. Mainly he went north,

you know, in Saskatchewan and then I moved down here to

Winnipeg and the only correspondence I ever got from him was a

Christmas card marked 'Jim'. And half the time it was mailed

from North Battleford or it was mailed from Saskatoon or it was

mailed from Prince Albert and I never knew where he was.

Murray: Always a different point.

Speaker: And in fact, one time he came down here and he sends

me a card after he left and said he had been three weeks in

Winnipeg. And he hadn't even looked us up, you know. Annoyed,

of course, and disappointed when I found out. But this is the

way that Jim was.

Murray: He had his own little world and...

Speaker: Where he didn't feel... like to me where this means

so much to me that if one of my young brothers would come to

town or one of my sisters and they didn't look me up, my God,

I'd be heartbroken, you know. But with Jimmy I accepted it.

It was a disappointment but...

Murray: It was accepted.

Speaker: Yeah, and he was three weeks in Winnipeg and never

even looked us up. And he had my address because he used to

send us a card, and as close as a telephone, even a telephone

call. But that was Jim and you accepted him, I mean, as he

was.

Murray: Had he been working in Winnipeg, is that why he was

here?

Speaker: I don't know what he was here for but when I got the

card at Christmas and he tells me, "I spent three weeks in

Winnipeg," well, my disappointment you can imagine. But you

know, being Jim, that was him. But if that had of been one of

my other brothers, I would have quickly responded and really

given him the dickens for not even looking me up. But I knew

that with Jim, I mean that was his life and you just respected

him for his way of life, I suppose, and ...

Murray: But he did keep up a correspondence with his brothers

and sisters?

Speaker: Oh yeah, he did. Like there wasn't a Christmas that

went by that I didn't hear from Jim. Right. Rarely, very

rarely was there a letter that came and if I would have known,

I mean today, I mean the value, I think that I would have...

Speaker: The only one that I know who has letters are Patricia

and I asked her about it before. This is my daughter. And she

corresponded with Jim. There was quite an empathy there. And

she couldn't find them because she's been kind of in an uproar

and she said that she would take a very diligent look for them.

But she used to keep them to take to her English classes.

Murray: Really?

Speaker: And Jim would talk about her. And I think that he

was the one that gave her great pride of Indian ancestry. You

know. That she got this from Jim. That she, and she never

fails to tell everybody. Of course, I've told people, a woman

that I was nursing that I was an Indian princess and then got

caught in my own crack, too. But you know, I never did think

that any of us felt that we were lesser than other people.

Except for the fact that it was impressed on us in the schools

and, you know, with our social acquaintances.

Murray: The church must have discouraged discrimination and

prejudice. They didn't have the influence though, I suppose,

that...

Speaker: Did you feel that the church did, Jean?

Murray: Or did they support that sort of discrimination?

Speaker: No, I don't think that they did. I think they were

neutral. I don't think that they really...

Speaker: I don't think they either encouraged or discouraged

it.

Speaker: No, I don't think they did.

Murray: Was there open prejudice? Would people openly make

remarks or was it something that went on behind closed doors,

say in St. Paul?

Speaker: No.

Murray: I mean, among the adults for example.

Speaker: If you can call a political meeting closed doors, why

there was certainly an awful lot of it thrown into there. And

they used to have this thing with my father, that they would go

into the English-speaking districts and they would say that he

only allowed his children to speak French. And then, of

course, vice versa. That he didn't allow, when he would be in

a district like St. Paul say, in Lac La Biche, something like

that, then he didn't allow his children to speak French. And

this was used a great deal against my father. And he was

always encouraging everybody to learn every language they

could. It was the way he was, that was open.

(Inaudible)

Murray: Your father worked a lot for the Liberal party, not as

a candidate himself, but helping others. Did Jim ever do that?

Did Jim ever help the candidates that your father was working

for?

Speaker: I don't know. I think he worked for Buckley.

Murray: Jim?

Speaker: Of course my father may have too.

(Inaudible speaking)

Speaker: ...as a privilege.

Murray: This was a privileged place.

Speaker: (Inaudible) He said, "Would you care to stay for

lunch?" I said, "I don't think so," but he went up to the stove

and he began mixing something in the frying pan. But he had a

book in one hand and he was mixing with the other. And I said,

"Well, what do we have for lunch?" and he says, "I don't know."

It wasn't important.

Murray: Whatever he was stirring.

Speaker: I went to the house for lunch.

Speaker: Could have been dog food that was for lunch.

Murray: That was how concerned he was about what he ate.

Speaker: He didn't even know what he had for lunch.

Speaker: I mean, he was a very, very extraordinary person in

that....

Murray: Worldly things meant nothing to him.

Speaker: No.

Speaker: Well, I mean he enjoyed good food. And if you gave a

tea and piece of dry bread, that was just the same. It was

sustenance and not taken of as... he was no gourmet. Of

course, as I say, my contact was mostly by letter and he did

write to me quite a long time until, really, until I started

having Patricia answer, you know. And she was also the first

grandchild in the family and she loved him dearly and they

wrote. And he gave her much advice and as I say, he did give

her the pride of ancestry that she and her daughter have.

Murray: Did Jim encourage this in people in Lac La Biche too,

do you think, of the native people? Would this have been part

of what he would say to them when he would visit them?

Speaker: It probably would be. I didn't live in Lac La Biche.

That makes it difficult for me to - Dorothy is really the one

that should...

Speaker: That you should talk to more because Dorothy has an

unbiased and factual opinion. And she knew him better because

she saw him more as an adult than either Jean or I.

Murray: Right, right. I have quite a bit of information about

his later years and one of the reasons I wanted to see you was

to get to know a bit about your mother because the other

children didn't know her as well.

Speaker: They didn't know her very well. Well, as I say, my

mother probably would not have been a rabid woman's lib, but

she was, for her time, she was certainly a liberated woman.

And I think she expected people to respect her wishes and her

demands. And people did.

Murray: So she was respected in the community?

Speaker: Oh greatly, yeah. Of course, as I say, she saved so

many lives in the community.

Speaker: Mother had a great sense of humor too, didn't she?

Speaker: Yes, the people used to come and get her and they

always said no party is complete without her.

Speaker: She was vivacious, my mother was a dynamic woman.

And she was pretty. Dorothy is a little larger in size but her

face is very much like my mother's. My mother had deep dimples

and socially she was always so very correct. She danced a lot

although my father didn't but she danced a lot because in those

days, well, families were really quite close and we had many

French-Canadian families who were friends too. I'm not saying

that they were all prejudiced. It's just like saying all

Panamanians are against the United States. This is not so.

You can't say, any more than today you can say that all French

Canadians are against England. And you can't make that broad

statement. And she had many, many friends.

Murray: Was there an active social life in St. Paul, visiting

between families and...?

Speaker: Oh yes, greatly. I mean, many traditional days and

many just, you know, they just went up there, and there were a

lot. And in those days, they really dressed for a ball.

Murray: How often would there be a dance in St. Paul? Were

there quite a number of them?

Speaker: Oh yes, there would maybe two or three a month but

there would be some of the dances that would be very special.

Speaker: We had them at home, too.

Speaker: And we had them at home. We had a large house. We

had four floors and we had them at the drop of a hat. You

know, I mean, and as I say, people came out. My mother had

great respect and my father did, too.

(End of Side B, Tape IH-350A)

(Side A, Tape IH-350B)

(Inaudible mumbling)

Speaker: ...and we had, of course my father, and my father, he

had friends among the French Canadians.

Speaker: We seemed to live... you know how traditions break

down very slowly and, you know...

Speaker: Yes, it did in St. Paul and it is in Lac La Biche. I

noticed it there.

Speaker: And people will do things at a certain time that they

think are the correct things to do and they are not doing it

out of spite or bad will or anything. It is just that at that

special time, I guess, in history that was the way of thinking.

Speaker: We see that in the church today too, you know. There

is a breakdown of many traditional thoughts that they had that

we realize now today that were perhaps (inaudible). We've

outgrown it. And to the good of everyone, I think.

Speaker: I think too, Jean, that it is the Latin American, at

least the Latin languages people, who have had a harder

time..(break in tape) ...a great deal of criticism as anyone

does.

Murray: Yes.

Speaker: As anyone does who does, goes ahead.

Murray: Well, you know, there is always a tendency to think

that people who are active like that are out for their own

personal gain and I suspect that that's...

Speaker: Because any leader is going to be criticized.

Murray: Well, of course people make mistakes, too. And when

you are a leader and you make mistakes then they are public

mistakes not private ones.

Speaker: Yes, but you know, after all we should be able to

take that criticism if we have the ability to organize and

whatever ability it takes to do whatever movement or project.

After all, they crucified Christ so I don't know why we should

think that we are...

Murray: Any less susceptible than he was. I wonder if Jim saw

himself as a leader? Did he have this?

Speaker: I don't believe so. Do you, Jean?

Speaker: Only in as much as he knew what he could do for

people.

Murray: Well, I think Malcolm did see himself as a leader,

Malcolm Norris.

Speaker: You do? I never, of course, knew him. I only knew

him by Jim's descriptions of him and I was always so sorry

that I never met him.

Speaker: Yes, he was a wonderful man.

Speaker: Because I felt that Jim was greatly influenced by

this man and that this man was of some importance to Canada as

well. And I would like to have met him for that reason, to, I

mean truly again for reasons of curiosity and of personal,

well, what shall I say, personal education?

Murray: Yes. Can you recall how Jim would have described

Malcolm?

Speaker: Yes, he always referred to him. He never wrote

except 'my good friend.' "I spent the weekend," or a month or

whatever it was, "with my good friend Malcolm Norris and we had

some great discussions." And occasionally he would send a

clipping about the Association of the Metis. He did not write

to me of his part in the founding of the movement, the

Association. But he did write my daughter about it. And this

Malcolm Norris, as I say, he always referred to him, he never

said "my friend," he always said "my good friend, Malcolm

Norris." And I felt that Jim had accepted him and his

philosophy as a mentor. I may be entirely wrong.

Murray: Although, by the time he met Malcolm, he probably

would already have considered himself a socialist, do you

think? (Inaudible)

Speaker: Well, I think that he never considered himself

anything else. I don't think he ever considered himself

Liberal from the time he was a young boy.

Murray: Right.

Speaker: If so, it was a liberal Liberal.

Murray: Right.

Speaker: My father, I don't think quite believed in socialism.

Murray: But he was certainly a left wing Liberal.

Speaker: But he was a left wing Liberal and I don't think he

considered himself a socialist. I believe that had he been the

same age as Jimmy in that time, that he would have become one.

Murray: I suppose your father got his liberalism from Britain

when he was there.

Speaker: Yes, and as I say, Dad's liberalism and if he did

believe in socialism, it was only where it could help the poor

and unadvantaged.

Murray: So that he wasn't a socialist only because he thought

that it wouldn't work as well as Liberals. I mean, it was in

terms of what would be best for people.

Speaker: If it benefitted what is today called the common

people.

Murray: Right.

Speaker: Had he lived in the United States, he would have been

a very liberal Democrat.

Murray: Right. Did your mother consider herself a Liberal?

Or would she have had expressed it that way? Explicitly in

political terms?

Speaker: I'm sure that whichever way it was, she was with Dad.

Murray: Was she active in elections and the like, like your

father was?

Speaker: Not quite as much. You know, with eight children and

two or three farms to run, you are doing too much.

Murray: Right. You don't have much time.

Speaker: She was on call all the time.

Speaker: And remember my mother had eight children in twelve

years. So there was never really too much time. But I know at

times when Dad would go down to Ottawa, my mother did go with

him and, as I say, she thought like my father.

Murray: What would his purposes have been going to Ottawa?

You mentioned once that he fought a case with the Privy

Council.

Speaker: Well, he would have cases that he would take on and

maybe when he got to Ottawa, he couldn't... well, he could get

to Edmonton, and he would have to make plans with a lawyer and

an associate in Ottawa would handle it in those cases.

Murray: Did he ever handle any...?

Speaker: And my father went down too to see what was going on.

Murray: Did he ever handle any land claims sort of cases or

anything like that or was it...?

Speaker: Well, these were particularly things of that nature.

Because of course, there were an awful lot of them.

Murray: Yes, where native people might have lost their lands

or something and he was trying to get them back.

Speaker: And trying to get them back. And also, for instance,

maybe the land was sold for the taxes and it wasn't right. As

we all know, the law, of course, was powerful and it was

enforced. Land laws were not enforced as they are today.

Murray: It was a much more loose...

Speaker: Well yeah, it was a sort of gentleman's agreement

among people but you'd hardly sign a paper or official papers

or anything going on. And, of course, this is what my Dad would

go out to help.

Murray: How did your grandfather, I mean he owned a tremendous

amount of land, how did he lose that? Did he sell it off

gradually or what was the...?

Speaker: The taxes just...

Murray: Ate it up?

Speaker: Ate it up.

Murray: As the years went by, taxes went up and there just

wasn't the income to....

Speaker: There wasn't the income to pay it. There was a vast

amount of land. I remember Jim telling me one time how many

acres that he owned. I think it was way far north and far

south.

Murray: And parts of Edmonton as well.

Speaker: Well, his homestead is Edmonton.

Speaker: They say in that book that I was quoting from St.

Paul, you know, by Father Drouin. They say in there that, well,

Dad had a large amount of land in Strathcona, south of

Edmonton. They say in there that he lost his homestead due to

the machinations of a crafty doctor.

Speaker: Well, you see, he had the first brick house in

Edmonton and the first gas lights. But, of course, he didn't

believe in gas lights. And even my dad, you know, he had a

little coal oil lamp. My grandmother took to luxury and

adequate finances very easily. But my grandfather never did.

He once went to Montreal from Edmonton. And they had a

private, a car, a family car.

Murray: That was very expensive, eh?

Speaker: Well, of course it was expensive but I mean, my

grandfather at that time was considered a millionaire and in

those days that was something. And my grandmother and my aunt

naturally took advantage of the very nice berths and things;

and my grandfather sat up all night in the coach. He just

didn't take to luxuries at all.

Murray: His whole history was the opposite, of course.

Speaker: Yes. And you know, with the background like that,

and Jim as a child was an impressive child. He was...

Murray: Precocious?

Speaker: I'm not putting this correctly. I mean, he was

easily impressed and sensitive very much to his surroundings

and to the family stories, the family traditions and so forth.

Of course, I think they stayed with him and this policy, he

just believed in it very deeply. I mean, I'm sure that Jim was

very much like my grandfather in that he freely believed it was

your duty to share and it was not just exactly right to be

eating if somebody else isn't.

Murray: So Jim would have been influenced by his grandfather

to some extent as well.

Speaker: Yes, I mean mostly by... of course, my grandfather

then died in 1921. Jim was very, Jim was born...

Murray: He would be 13 or something I guess, eh.

Speaker: He was born in 1908, in the March of 1908.

Speaker: 1908, yeah.

Speaker: It was the year (inaudible) to the day. So then he..

Speaker: He could have been (inaudible).

Speaker: Yeah, and you know, he was around. He didn't live

too far when he was with Aunt Bessie and Uncle Louis. He was

not too far from my grandfather's and I think they very often

saw each other.

Murray: The family, the Garneaus and the Bradys were a close

family then. There was a lot of...

Speaker: Oh yes, there was always, I was always with one aunt

and different members were with others and it was a family

that, you know,...

Murray: One big family.

Speaker: Yeah, there was never...

Speaker: We even slept here and we slept there and...

Speaker: You were always at home, wherever you went.

Speaker: There was a lot of visiting.

Speaker: Oh, a lot of visiting.

Murray: This was the primary social life then, was the

visiting back and forth?

Speaker: As far as our family was concerned. My father did

not, he was no nightclubber. But we would have barn dances and

with my Uncle Johnny and my grandfather and my Aunt Mary and my

mother. Everyone in the family plays an instrument or several

and they always played for the big square dances, or what they

had in those days.

Murray: Did your father play an instrument as well?

Speaker: He played the organ.

Murray: Oh, he played the organ and sang.

Speaker: He played the organ beautifully.

Speaker: I met people in Fort Chip who remember those dances

in the area of Fort Edmonton when grandfather Laurent Garneau

played the fiddle.

Speaker: And Uncle Johnny.

Speaker: They remember that.

Speaker: They weren't violins, they were fiddles. And the

whole family was very musical.

Murray: These barn dances, this would be primarily French

people then who would go to these, eh?

Speaker: Yeah, they would be - I don't think that there was...

There wasn't a distinct line of....

Speaker: It was not like you found between, like you do in the

United States, this below the Mason-Dixon line, you know. This

sort of stuff. But it was felt...

Murray: Not expressed as much but felt.

Speaker: Not as expressed except on occasions of meetings and

political meetings and of course, especially during a race for

any parliament, during an election. Then it would be. But

that's one thing that I can be very proud of my father, and I

can say with absolute assurity is that he never lowered himself

to personally attack anyone, which they did with my father.

Murray: Right, right, I've heard stories about that. I

remember one story that they were spreading a rumor that he was

an Orangeman.

Speaker: Oh, yes. And I shall never forget that. (laughter)

That was something that you didn't attack, you did not attack

an Irish name and you didn't attack an Irish Catholic.

Murray: Certainly you didn't call an Irish Catholic an

Orangeman.

Speaker: No, you did not want to be - it was not going to be

attacking a man, and he had the dignity to carry it.

Murray: Were elections pretty dirty affairs in those days?

Speaker: Oh, they were! They would. This is when I felt the

big, you know, not animosity. I can't express it. I can't say

that it was entirely animosity. I had many friends and I have

to this day who are French Canadians. The nurses that I was in

training with, they were predominantly French Canadians, and the

schoolmates and so forth. But during an election year, they

would just outright... Children in schools, they would have

mock elections, you know.

Speaker: One side of the yard was French.

Speaker: One side of the yard was French and the other side

was... (laughter).

Murray: And the other side was English?

Speaker: And the other side was English.

Murray: So elections were something that affected virtually

every aspect of life.

Speaker: Oh, it did. And I know that, as I say, the eldest

certainly got it more than the others. And Jimmy couldn't have

cared less. And of course, in common with most children, I

wanted to be with the crowd. I didn't want...

Murray: To be on the outside.

Speaker: No I didn't, I liked to be with the powers that be.

Murray: Did Jim at school associate with a lot of kids and

play the sports and things or was he a loner even at school?

Speaker: Oh, he was a loner from the time he was two years

old.

Murray: Was he ever called upon to defend himself if there

were people talking about him being a Metis or did that sort of

thing happen at school?

Speaker: Well, it would happen not in the schoolyard because

the sisters were very strict about that and they policed the

yard, the schoolgrounds. But this would happen on the way back

and forth from school.

Speaker: Especially during the election.

Speaker: Especially during the elections. (laughter) And as I

say, I ...

Speaker: It was an unconscious thing. It was always there.

Speaker: It was there and yet you couldn't put your finger on

it. You couldn't say, well...

Murray: That person is a racist or...

Speaker: Yeah, discrimination.

Speaker: Even in retrospect, I can't put my finger down and

say, "Well Mary Rosette Ferrier said this or said that," or

anything else. In later years we were good friends as we got

older.

Speaker: There were only 24 children in that family.

Speaker: Yeah, there were only 24.

(laughter)

Speaker: My mother delivered some of the first ones and when I

was a trained nurse, she was still coming in the hospital

having some children. So, as I say my father... and of course

it was Lassard that was his greatest opponent. And my father

really had, there was some personal friendship there, too.

Between elections and between any of this brouhaha, why they

could speak intelligently together.

Murray: But during the elections it was more...

Speaker: During an election it was Lassard that attacked my

father.

Murray: And he would attack him.

Speaker: But he would never, never give it the dignity of a

response. He never did. Nobody could ever say that he did.

Because he just didn't. Even Lassard admitted that. Lassard,

I know, once admitted to me.

Murray: Lassard was a Conservative?

Speaker: Yeah, he was a Conservative member. He was the

French Canadian. He didn't have to have a party.

Speaker: He was going to win before he began.

Speaker: Yes, it was always.

Speaker: It was always set up.

Murray: Did the church ever take part in politics? Did it

support one candidate or another?

Speaker: No, sir.

Murray: It always stayed clear of it.

Speaker: The church today is taking more of a part in politics

than ever I remember it.

Murray: It seemed to me that Redman said that the church

would often support whichever candidate was a Roman Catholic.

Do you recall that?

Speaker: Not so much I think Roman Catholic as French

Canadian.

Murray: As French Canadian, oh.

Speaker: Because it's worded in this book that Father Drouin

wrote that they couldn't possibly support Brady because he

didn't speak French; he wasn't a French Canadian, you know. It

wasn't a point so much of religion as of...

Murray: As of ethnic background. Because the priests would

all have been French.

Speaker: And they were jealously guarding the St. Paul area as

a...

Murray: It was a French enclave as far as that was...

Speaker: They expressed it in one sentence, "Notre langue est

notre foi."

Speaker: You know they regard the protection of their language

as the protection of their faith. It was drilled into them.

Murray: The two things were inseparable.

Speaker: So, and I remember the first divorced woman that ever

was in St. Paul was a sister-in-law of my Aunt Millie's and

their name was Savard and they were from Montreal. And she and

her husband were divorced and of course they didn't want to

admit it then but they were. And the first Sunday that we went

to mass... and we had a row, a pew that my grandfather always

kept for us.

Murray: Those were paid for, those pews.

Speaker: Yeah, they're paid for. These were paid-for pews.

And they were one right behind the other and it would be

starting from the front and it would end there. And my Aunt

Millie took Mrs. Savard into church, to mass, you know. And of

course, she filed into a pew in there. And part of this pew did

not belong to our family. The outside half did and the inside

half didn't. And people got up and walked out.

Murray: Because she was a divorcee?

Speaker: Because she was a divorcee. And, of course, it always

comes as quite a shock to my friends that I remember the first

Protestant person I ever saw. She had been a friend of our

mother's that they had met in Ottawa and they came and they

homesteaded out there in St. Paul. And my mother held a tea

for Mrs... uh, I can't remember the name. Do you remember?

They lived on... it was the first family that came there.

Maybe you wouldn't. Of course you wouldn't because this was

before Mom died, of course. And she had this tea and I wanted

to see what a Protestant was.

Murray: You expected something....

Speaker: So I told the Mother Superior that my mother needed

me at home to help her with this tea and when I got home, I

told mom that the Sister Superior had sent me home to help her.

I guess they both knew the truth of the matter. I don't know

what I expected. But even holding this tea to introduce this

lady to the community - you know, they were there to live -

why, my mother was greatly criticized. Albeit that they would

have had to have two broken legs to refuse to come.

Murray: Right. (chuckles)

Speaker: And I suppose that this lady must have felt quite

welcome...

Murray: Not knowing what was going on in the community.

Speaker: And they were probably like I was. I wanted to see

what a Protestant was.

Roy Walther: They were here like you were, out of pure

curiosity.

(laughter)

Murray: So you really expected this Protestant to have some

sort of features or something.

Speaker: I have no idea of what I expected.

Murray: But it was a unique experience.

Speaker: As I say, we never heard any differences of religion

or anything. But I don't know why I was so curious. Well, I

was perhaps ten years old.

Murray: So after that, that was the first Protestant family

to...?

Speaker: That was the first Protestant family that came in

town. And they were completey ostracized, as was my mother for

a while for giving this tea. You can bet it was the only one

that was given.

Speaker: Well, Anne, in the early days they associated the

speaking of English with Protestantism and....

Speaker: Yeah, reigning WASPs. (laughter)

Murray: So culture and religion were all, were one.

Speaker: Yeah, that's what I say. They spoke of, it was all

in one sentence. "Notre langue est notre foi."

Speaker: I passed through St. Boniface here when I was a young

sister and I was visiting around and passed this place where

these old folks are and I began to speak English with one of

them. "Is she a Protestant?" (whispered)

(laughter)

I get such a kick out of that.

Speaker: Who was it that asked if you were, ever heard of an

English nun?

Speaker: The patience of these old folks, you know, I was

speaking English.

Murray: They were a little worried were they?

Speaker: They were a little worried.

(laughter)

Speaker: And I mean, this was the sort of thing...

Speaker: Yes, like we say, these are attitudes of mind and they

die very, in some people they die very slowly.

Murray: Depends on how much the community has contact with the

outside world I think too, doesn't it. That if it's insulated

then it lasts for a long time.

Speaker: There was one family at St. Edward which was about

nine, ten miles from our place and they were all Roberts. And

they still arranged marriages. And...

Roy: Petey's folks?

Speaker: Oh no, that Pete, oh. (laughter) Everybody was after

my father. Here I was fifteen years old and I wasn't

betrothed. So they come talked to me and we had....

Murray: It was frowned upon by that age.

Speaker: Oh, I should be betrothed anyway by that age. I

should have been married by the time I was 16 and here I wasn't

even betrothed at 15, you know. And they genuinely felt this,

that my father was neglecting my welfare. And we had, let's

see, it was Father Lacombe's nephew's son. And he had been

married at one time to one of our aunts who had died when she

was quite young. And this, the Old Pete as we used to say, Old

Pete had this son. And oh, he was the homeliest man I've ever

seen and I've seen a few. And he had buckteeth and everything

else. And my father told me that he had betrothed me to little

Pete.

(laughter)

I just about went into hysterics.

Murray: He was kidding you, was he?

Speaker: Yes, of course, he was kidding me. He wouldn't think

of me marrying him.

Speaker: He had a very dry sense of humour, dad.

Murray: Right, I've heard that too. I heard once that he was

asked ...

Speaker: Very witty.

Murray: I've heard that he was asked to sing one time for the

bishop and he sang an anti-papacy song as a joke. Was that the

kind of thing he would do?

Speaker: This I don't remember at all. Really Dad had a

beautiful voice.

Roy: You were embarrassed by his voice.

Speaker: Yeah, I think now, you know, children, how little

they appreciate their parents. But my father had a trained,

his voice was a trained voice and he always led the choir. And

in the choir, always his notes would die off long after the

rest of the choir, you see. And it used to embarrass me. I

wanted the earth to open and let me drop in.

(laughter)

Can you imagine? I mean, this isn't so good. And then since

that, I have learned more appreciation of music. I've thought

to myself what a wonderful voice he had. Isn't it too bad that

we didn't appreciate it enough to...?

Murray: You didn't want to be centered out by anything.

Speaker: Oh, my father with his long (inaudible).

Speaker: You could hear him a mile away.

Speaker: Yeah, you could hear him. He had the throwing voice

of a speaker, of course, of a trained speaker, you know. When

I think about it now. And I often wonder what my children are

embarrassed by, what I do, you know, to embarrass them.

Murray: It's inevitable, I suppose.

Speaker: And I think often a voice like that makes a million

dollars a year, you know.

Roy: Parents don't follow the pattern, you know.

Speaker: (laughs) It's hard to educate parents. Like Jim is

concerned, I mean I feel that things that I can talk about are

only what I feel may have influenced, as I feel it influenced

most of us. Most of the family, all of the family really.

Maybe not Redman, and but I...

Speaker: Redman has very decided opinions of his own.

Speaker: And, as I say, he talks as much as Dad but, of

course, is not as informed a man as my father was. And he has

many prejudices that do not exist anywhere else in the family.

Speaker: And they are very strong too.

Speaker: And they are strong. They are so strong as to be...

Speaker: You don't argue with him, you know.

Speaker: You can't argue.

Murray: These are political prejudices or...

Speaker: Political, religious, uh....

Speaker: Everything.

Speaker: Many of these.

Speaker: His own way of thinking.

Speaker: His own way, and of course, as generally is commonly

accepted in our family, we don't interfere. We feel very sorry

that he has... Now he has a young son that's going to bear

watching that really has his two feet on the ground. That's

Ronny. Did you meet Ronny?

Murray: I think I did. I've forgotten the names of them.

Speaker: Well Ronny...

Murray: How old is he?

Roy: About 24.

Murray: I may not have met him. I met some of the younger

ones.

Speaker: Well, try to.

(End of Side A, Tape IH-350B)

(Side B)

Speaker: ...we allowed to Jim. I wrote to Jim for 25 when I

was in the convent. And I didn't know how the devil I was ever

going to get to pay it. And I don't think I would've except he

knew I needed the money. It was, as I say, the honesty that

was instilled in Jim was a rare thing.

Speaker: Red has that too, you know. Red has that honesty.

Speaker: And, well, I think the whole family is. I don't

think any of us ever...

Speaker: He would get up during the night and go and pay a

bill, you know. And Annette would say, "Where are you going?"

and he says, "I owe that fellow at the garage." "Yeah, you pay

it in the morning." "But it's open 24 hours."

Speaker: And Redman, with all of the prejudices, is still a

very generous man. And he is very tender, like with children.

Speaker: Oh, yes.

Speaker: And with old people. And I'm only saying that his

opinions are because he is not informed properly, let's say.

Murray: Right, right.

Speaker: And takes many rumors as facts.

Murray: Whereas Jim would never do that. Jim was always...

Speaker: You would have to prove it to Jim. If you accused

Roy of stealing, Jim would just never accept that. He would

have to have it proven. He probably would have to have Roy

tell him. And that honesty is prevalent throughout the family.

Murray: Right.

Speaker: And I know that even once Dad spoke to me about my

own children. He said, "You make them pay their bills, don't

you?" And I said, "Well, it just never occurred." You know,

they babysat and they got their school things and so on like

that. And he said, "This you must teach them, that they pay

their bills because," he said, "this is stealing, if you don't

pay your bills." And this is what is instilled in my own

children. I remember one year they were - well, Patricia was

in college and Gerry was going to college, like. And in the

spring of the year they came through with fur coats, and at

that time they had what they call sheared wombat that was

supposed be from Australia. What they were were really

domestic sheepskin but they were beautiful coats; they were

beautifully cut. So, I decided this was a good time to teach

them installment buying. So I urged them both to have this

coat which would last them through the college years and

although at first it was a little expensive, it would be in the

end, a cheaper way of getting through school. (break in

tape)... and because he was so much brighter than I was and he

was my greatest rival, you know. And I guess there was some

feeling between the two of us. And I resent the derogatory and

downright untruthful remarks made about the family.

Murray: In these writings.

Speaker: In these writings, in simple writings. And of

course, I am not trying to canonize my family. We only have

one saint in the family anyway and I have to live with him.

And I know that my father, my grandfather, and the rest of us,

have all made mistakes too. But they were never what you would

call really faults. You know, it might be an impulsive

mistake.

Murray: But not a planned...

Speaker: Not a planned campaign against anyone. And they

helped, they certainly helped a lot of people.

Murray: I suppose they were resented simply because of their

extraordinary wealth.

Speaker: Yes, to a family that were grubbing the land, why to

have somebody on a good fixed income, you know... And in those

days the pound was $5 and it was a goodly sum.

Murray: Right. And it was the rare family that had money for

nothing.

Speaker: Yes. And, of course, Dad did not really ever, really

work.

Murray: Didn't ever have to work.

Speaker: He didn't, physically, do very much. He used to go

out haying every year with the crew but it consisted of going

out with the hay racks and especially when they were cutting

the wheat. And they would build up a couple of, like shooks,

is that what they call them?

Speaker: I think so.

Roy: Shocks.

Speaker: And, shocks. And he would always have a good book

and as the sun turned so did my father, around this. And he

would come in on the first wagon and oh, he was all tired out

from his long day. (laughter)

Murray: From doing nothing.

Speaker: And then he used to just laugh; he was a tired man.

Murray: So he was a gentleman farmer.

Speaker: Oh, he was a gentleman farmer.

Murray: Can you describe the farm a bit. How big a farm was

it that he managed? Or that he lived off. Your mother managed

it, I guess.

Speaker: Well, they had the original one at St. Vincent where

it was mostly wheat. Out there it was 160 acres and the

original St. Paul one was 160, wasn't it, Jean?

Jean: I think so.

Speaker: And then they had another one between St. Vincent and

St. Paul and I can't remember the name. It was a Ukrainian

family bought that and I remember how they used to come so

religiously and pay. My father sold it after our mother's

death.

Murray: But he was running three farms at one time.

Speaker: They had 320 acres originally and they bought enough

to bring it up to 400. Beautiful land.

Murray: Mostly wheat then was it, the farms?

Speaker: Mostly wheat but my mother raised everything. She

raised cattle and...

Murray: And turkeys? I heard they had a lot of turkeys, too.

Speaker: We didn't have very many turkeys hardly, they were

pretty bad for the northern part of Canada. They want heat.

You know turkeys require an awful lot of heat. But we had

geese and ducks and chickens and pigs. We always had calves.

Speaker: Pretty general.

Speaker: Huh?

Speaker: Pretty general.

Speaker: Yeah. She always had a fine garden. Never like

Auntie Bessie's though. Auntie Bessie used to have the best

garden. She had it for the whole families.

Murray: How many people would work for your father at

threshing time? Would there be quite a crew or...?

Speaker: Well, you see, it was contract work. And they would

bring in their own threshing crews. Sometimes there would be

two threshing crews going. Of course, you always fed the

threshers. But then, at that time it meant that you went over

to your neighbors and you took cakes and pies and fruit and

vegetables and maybe the woman in the house would only have the

main meat. You brought the bread and everything else. Of

course, when it came your turn, you would reverse. And I don't

know how big the threshing crews would be. Seemed to me there

were an awful lot of them.

Speaker: And you had to feed them and wash the dishes.

Speaker: Yes, if we were washing the dishes, which generally

was my lot. I've washed more dishes all over the world than

anybody you know.

Roy: Do you recall the power on these things? They have horse

power on threshing crews? They have a steam engine?

Speaker: No, horse.

Roy: Horse power. Mill.

Speaker: Right. And oh, it was terrible. We would have to go

out to take lemonade and some refreshments out, like in the

mid-afternoon, you know. They weren't unionized then so

they...

Roy: Worked from daylight to dark....

(laughter)

Speaker: And we used to have take out lemonade. I remember

that chaff just went almost through your skin, you know. That

was a hard job those men did. And how they loved it when it

was a rainy day.

Murray: Because they couldn't work.

Speaker: If a rainy day could be worked in somehow.

Speaker: Mr. Dobbin, do you know anything about the book that

Jim was translating?

Murray: Giraud's Le Metis Canadien? I know there are some

chapters of it translated and I've heard that there is a

professor who is working on a translation of the whole book but

I haven't yet read any of it in English. But I know that there

has been some translation and I don't know if...

Speaker: You don't know who it is?

Murray: No, I have a note of it at home but I can't think of

the fellow's name off the top of my head. But certainly I

think it's an important book. I've never seen any of Jim's

translation yet. I haven't seen it in his papers.

Speaker: You know, Mr. Dobbin, in your travels you might

mention that there is a Brady Memorial Library at Fort

Chipewyan.

Murray: Oh really, I didn't know that.

Speaker: And of course, this is one reason why he felt very

strongly that the books should be in the Brady Memorial

Library. And it's not just for Jim. I mean Jean has devoted

all her adult life to the Indian and Metis, the Eskimo, and 25

years the principal at Fort Chipewyan. And I feel that

certainly her work should be honored, and my father who did a

lot of work even before it was as popular a movement as it is

now.

Murray: Right.

Speaker: And Jim devoted his life... he lived his life the way

he wanted it, but it was devoted to the Metis. And I feel that

any books that anybody can come across that were either Jim's

or that have something that pertained to the family or the

history and so forth, should go to Fort Chipewyan.

Murray: I didn't know that there was a library there. This is

the first I've heard of it.

Speaker: Do you know the whereabouts of Mr. Matheson?

Murray: Yeah. You could write to him at General Delivery in

Yellow Creek.

Speaker: He's still there.

Murray: I think so. I haven't spoken to him for quite a while

but...

Speaker: That was the last I had heard of him.

(End of Side B & Interview)

PROPER NAME INDEX

PROPER NAME IH NUMBER DOC NAME

BRADY, ARCHANGE IH-350/350A/350B SISTERSBRADY

BRADY, JAMES, SR. IH-350/350A/350B SISTERSBRADY 71 3-11,17,18,22,

BRADY, JIM

DION, JOE

GARNEAU, LAURENT

IH-350/350A/350B SISTERSBRADY

IH-350/350A/350B SISTERSBRADY

IH-350/350A/350B SISTERSBRADY

71

71 71

71 71 71

71

DISC #

LAC LA BICHE, ALTA. IH-350/350A/350B SISTERSBRADY

NORRIS, MALCOLM

ST. PAUL, ALTA.

TOMKINS, PETE

INDEX TERM

CHILDREN

-raising of

CHRISTIAN CHURCHES

-Catholic

CHRISTIAN CHURCHES

-attitudes of

IH-350/350A/350B SISTERSBRADY

IH-350/350A/350B SISTERSBRADY

IH-350/350A/350B SISTERSBRADY

INDEX

IH NUMBER DOC NAME

IH-350/350A/350B SISTERSBRADY 71

IH-350/350A/350B SISTERSBRADY 71

IH-350/350A/350B SISTERSBRADY 71

CHRISTIAN CHURCHES

-attitudes toward IH-350/350A/350B SISTERSBRADY 71

DISCRIMINATION

-against Metis

DISEASE AND ILLNESS

-influenza

DISEASE AND ILLNESS

-tuberculosis

IH-350/350A/350B SISTERSBRADY 71

IH-350/350A/350B SISTERSBRADY 71

IH-350/350A/350B SISTERSBRADY 71

EDUCATION

-attitudes toward IH-350/350A/350B SISTERSBRADY 71

FAMILY

-extended IH-350/350A/350B SISTERSBRADY 71

DISC # 71

PAGE #

23,28-30,33,36,

38,39,41,42,52,

54-56

2-7,11-15,18,

20,30-35,39-54,

57,60,67,68,71,

72

39

8,15-17,21,23,

56-58

43,45,46,51,52

40,53,54

3-11,18,19,27,

36,37,49,52,59

38,39

PAGE #

21,21,35,68

13,14,29,62

49

13,14

23,49

36,37

13

30-33

35,57,58

7,8,15,17,29,

30,36,51,52,

61-63,70

HUMOR

MARRIAGE

-arranged

MARRIAGE

-courtship

METIS

-Riel Rebellion

(1885)

METIS

-colonies

METIS

-national identity,

IH-350/350A/350B SISTERSBRADY 71

IH-350/350A/350B SISTERSBRADY 71

IH-350/350A/350B SISTERSBRADY 71

IH-350/350A/350B SISTERSBRADY 71

IH-350/350A/350B SISTERSBRADY 71

65 64,65 8

26 19

24-26

26,39-42

26,39-42,46

61

2,16,50,54,

55

6,17,18,21,

22,28

7,8,29,30,55

development of IH-350/350A/350B SISTERSBRADY 71

METIS

-political

organization IH-350/350A/350B SISTERSBRADY 71

POLITICAL ORGANIZATIONS

-Metis Association of

Alberta

POLITICAL PARTIES

-Conservative

POLITICAL PARTIES

-Liberal

VALUES

-sharing

WOMEN

-role of

IH-350/350A/350B SISTERSBRADY 71

IH-350/350A/350B SISTERSBRADY 71

IH-350/350A/350B SISTERSBRADY 71

IH-350/350A/350B SISTERSBRADY 71

IH-350/350A/350B SISTERSBRADY 71