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INTERVIEW LOCATION: WINNIPEG
MANITOBA
TRIBE/NATION: METIS
LANGUAGE: ENGLISH
DATE OF INTERVIEW: AUGUST 15, 1977
INTERVIEWER: MURRAY DOBBIN
INTERPRETER:
TRANSCRIBER: JOANNE GREENWOOD
SOURCE: SASK. SOUND ARCHIVES
PROGRAMME
TAPE NUMBER: IH-350/350A/350B
DISK: TRANSCRIPT DISC 71
PAGES: 72
RESTRICTIONS: NONE

BRADY

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 a 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 Amalay or Amalay; 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, Oregon 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. Tompkins 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 completely 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 shocks, 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)

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