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HIGHLIGHTS:

- Account of the reasons for the Frog Lake Massacre.
- General account of his life.

Davis: Some years back you had a true story of the Frog Lake Massacre, do you remember that? This was back about 1930-32.

Brady: Yes, I remember that.

Davis: Well, why don't you just tell me what the true story was. Now I have read Kinsey Howard's account and Davidson's.

Brady: In 1932 I worked at the (?) Indian Reserve because the president of our association was teaching school there on the reserve -- day school. His name was Joseph Dion. He was a nephew of Big Bear who had been the nominal chief of the Cree there at the time of the rebellion.

Davis: So you met this fellow?

Brady: Yes, not met the fellow, but I met the personages that figure very largely in this story. I spent several days at the reserve there attending to association business and discussing all of our program and our association activities with Joseph Dion. One evening I was sitting in his living room and I noticed that a woman had come in to the kitchen and was talking Cree to Joe Dion's wife. I didn't pay much attention to her actually at the time until after she had left. Joe asked me if I noticed this woman and I said, yes, I had. "Well," he said, "you are looking at history." He said, "That's the woman who caused the Frog Lake Massacre, or

indirectly she had caused it." So I wanted to know the actual story of this so he told me. This woman went by the name of Mrs. Peau. She had an Indian name. Well I noticed that this woman was quite attractive. To me she appeared in about her 60s and she still showed vestiges of her former attractiveness because even at that age she was still quite good-looking. I

would imagine that when she was a young girl she must have been a feminine type that had a lot of animal vitality because there was something rather attractive about her in that sense. I asked Joe just exactly how this had occurred.

He claimed that in the year 1884, the year previous to the rebellion and the Crees had been driven and forced onto their reserve, that there was a number of Big Bear's band who had been allocated this reserve at Frog Lake and an Agent had been sent up and the entire paraphernalia of the Indian Department. Among them was a young Indian who was related to (?) who was the, or Wandering Spirit who was the war chief of the band. Wandering Spirit was also head of the Chicken Lodge which was a warrior's fraternity among them similar to what's found -- the Dog Soldiers among the Cherokee.

At that time the Catholic missionaries had established themselves also at Frog Lake where they were busy proselytizing the Cree Indians. Stationed there were the two missionaries who later were killed during the rebellion, Fathers (?) and Marchand. At that time among the personnel of the Union Agency was the Indian Agent Thomas Quinn. Quinn himself was of Sioux descent and a Catholic and it certainly didn't show good judgment on the part of the Indian Department to place him as a supervisor over the Cree Indians, a man who was part Sioux -- a hereditary enemy of the Cree nation, which fact in itself was resented by many of the more militant Cree Indians.

Among them was the farming instructor Delaney, who also was an Irish Catholic and Delaney was married and his wife resided with him on the reserve.

The year before the rebellion this Mrs. Peau... As a young girl she was quite attractive, she was one of the belles of the tribe and I would judge even when I saw her when she was over 60 years that as a young girl, in a sexual way, she certainly must have been very attractive. At least I would imagine that.

Joe assured me that he had known her from the time that he had been born nearly, and he said that quite certainly she undoubtedly was very pretty.

Well, she married a young Cree who was the nephew of Wandering Spirit, but due to the hard times... You see, the Indians they were starving so consequently many of them became converts to Catholicism, something similar to the western

missionaries in China who accomplished many of their conversions due to the fact that they had their hands on the rice supplies.

Davis: They had food to hand out to converts!

Brady: Yes. And naturally they used this you might almost say as a political weapon because Quinn himself was a Catholic and so was Delaney and between the two of them they would be influenced by the priests in the distribution of these supplies. These supplies were actually held over the heads of the Indians as a club.

This thing was gunned, you see. I don't say that there was any deliberate conspiracy and it certainly wasn't the policy of the Indian Department but unofficially it was done and the more militant Indians who were patient naturally resented this and they detected it. But Wandering Spirit's nephew had deserted the Chicken Lodge society and he had become

a convert to Catholicism and he was taken on more or less on staff around the mission. He worked around the mission and he got his food out of this. Well, he married this girl. Originally he had married her according to the pagan religion but after he became a convert, well, he was lawfully married according to the rites of the Roman Catholic Church.

In the summer of 1884 Delaney, the farming instructor, he happened to look at this girl and she was about the most attractive one on the reserve, so naturally he made a play for her; with the result, you see, that before long there was a sort of a clandestine liaison going on.

Davis: She sort of co-operated, you might say?

Brady: Well, after all, they had lots to eat.

Davis: Well how did she really feel about it, do you have any idea?

Brady: No, I never went to the trouble of finding that out. But what happened was during the haying season in 1884 Delaney took her away with him from her husband and he took her out to the hay camp. He left his wife in Frog Lake and ostensibly he was supposed to be out haying there. As we (the kind of vulgar term that we use nowadays) and every Indian on the reserve knew that Delaney was shacking up with this woman and her husband resented it. He went to the missionaries and told them, "That white man is running around with my wife, tell him to stop. You people say that you have laws against this." Well, no one knows whether the missionaries intervened or not but Delaney -- he was Irish and a rather excitable character, and no doubt it wouldn't have done any good if the priests had intervened.

Nevertheless, the priests didn't seem to be able to exercise any moral restraint on him. After all he was one of the most responsible of the Indian Department employees because he

assisted with giving out the rations.

Davis: (inaudible)?

Brady: Yes. When the young Indian's wife was being prostituted by a white man he objected very severely but there was nothing he could do about it because the priests, all they could do was use moral persuasion on Delaney, and apparently that failed.

Following this he put his views to the priests in this way.

"Now that never happens among us Indians because when a woman committed adultery it would be an affront to her family. Her brothers would put her to death or her own family would." Besides that, the Indian husband always had the right to punish his wife. So he gets pretty fed up with this one day so after she returns from one of her escapades he just grabs her and he beats the daylights out of her. As a result he found himself up on charges before the R.C.M.P. because the white man told her, "Under our law your husband can't touch you. It is wrong for him to do that." So he was taken and prosecuted and they put him in the cells at Fort Pitt just as a sort of punishment to impress upon him the fact that he mustn't beat his wife. It was at Fort Pitt that he served this very short period of imprisonment, about 30 days was the usual thing.

One of the things that infuriated the Crees was that when they had him in the cells at Fort Pitt one of the Mounties used considerable violence on him. As a matter of fact they claimed that Corporal Noseby who was later killed the following spring had been responsible for this.

When the young fellow came back to the reserve and he attempted to resume (pick things up again) with his wife, well, it just went from bad to worse. He was powerless because he had no means by which he could punish her or restrain her; he had lost face. Well, he realized then that there was something wrong with this Christian religion who preached one thing and then practised another. Consequently, you see, he became a renegade, he went back from Christianity, then he went back to his old brothers in the Chicken Lodge.

Well, the Chicken Lodge is a warrior's society and an affront against one is an affront against all and it is a matter of blood vengeance.

When the rebellion began the priests would not have been killed if it had not been that they had become involved in this affair between Delaney and this rube. Consequently, you see, when they complained to Quinn, well, Quinn didn't interfere, the Indian Agent, he didn't make any attempt to discipline his employee and point out to him the seriousness and the consequences of his actions. But they were hungry and when the

rebellion began when they surrounded the whites in the church, Wandering Spirit sent some Indians to bring Quinn because Quinn was not present at the actual massacre. He refused to come. He was a stubborn man so they shot him. Well, they also shot the priests because they felt it was the only way by which they could get rid of this undesirable situation.

Davis: Now have you ever seen any account of this in print anywhere?

Brady: No, I haven't. Never.

Davis: This particular angle is new.

Brady: I have never seen it in print.

Davis: It's new to me anyway.

Brady: Yes.

Davis: I suppose this shows that there is always more underneath the surface than appears in print.

Brady: Well, most historical accounts of any event differ because it is quite sure (and someone remarked -- it's always the ruling class that write histories).

Davis: Good point.

Davis: Well, we got down to the end of the war and I notice that there is a note here that you were in a military hospital for quite some time. What was the story on that?

Brady: Well, when I returned from overseas I was discharged in Calgary in March, 1946 and I returned to Keg River where a parcel of land was reserved there for me.

Davis: How much land?

Brady: A section.

Davis: Was that in connection with War Services?

Brady: No, that was a parcel of land that was reserved for me within the Keg River (inaudible).

Davis: Oh, I see.

Brady: It was virgin land, it wasn't cultivated. In May I returned to Edmonton. I suddenly became ill. I had double pneumonia and infection in my left lung along with what the doctor called a right maximal sinusitis.

Davis: Whatever that might be.

Brady: Whatever that might be. However, it put me in the

hospital for quite a while. I was in the military wing.

Davis: Was that something you picked up in the service, do you think?

Brady: Well, the Department of Veteran's Affairs didn't seem to think so. But you see, I was entitled to hospitalization for a year after my discharge. It was the climate in England I believe that affected me because the climate was moist and damp and you know in western Canada it is cold but we have a high and dry climate. I felt that I did get that lung infection when I was in military service because I went to the hospital 85 days after my discharge. However, the DVA didn't accept that because there was actually nothing in my military service.

Davis: Yes, I had a similar experience. If it is not down in black and white you can't persuade them.

Brady: As a matter of fact, when I got my final medical check-up at the time of my discharge, the doctors asked me how I felt and I said that I felt fine, I had never felt better in my life. "That's remarkable," he said, "you are the first fellow that has come in here who didn't claim to be a beaten-up crock."

Davis: Well now, as you look back over the post-war period, would you say there are any natural divisions into which this period falls? Like we had before the war -- there was childhood, going to school...

Brady: Well, I was in Edmonton until the time I went to Deschambault Lake. I spent altogether about 13 months in Edmonton, including that of course the time that I was in the hospital and when I was an out-patient.

In November, 1946 I was able to work again and I secured a job in a plywood factory.

Davis: Now that 13 months included the hospital?

Brady: Yes.

Davis: You were in there 85 days?

Brady: No, I entered the hospital 85 days after my discharge. But I was in the hospital for a while and then I was an out-patient. I went back every three or four days for treatment.

Davis: And how long did the illness last?

Brady: Well I was able to work again in November of 1946. That's when I began to work in this plywood factory.

Davis: Now was that right in town?

Brady: Yes, on the right as you left Edmonton. After working for a while I didn't feel so good. The work was outside in the cold weather and I didn't seem to get accustomed to it again so I quit and I spent the winter in Edmonton.

Davis: You weren't working and you weren't in the hospital?

Brady: No, I wasn't working and I wasn't in the hospital. I didn't seem to make a very satisfactory factory slave.

Davis: Well, how did you pass your time?

Brady: That winter?

Davis: Yes.

Brady: Oh, I had three married sisters living in Edmonton, and besides that I had a wide circle of friends.

Davis: So you knew quite a few people there?

Brady: Well, I didn't lead a butterfly existence by any means but my social activities were quite wide and divergent.

Davis: Did you do some reading?

Brady: Oh yes, I did considerable reading then because I had a lot of idle time. That continued until April, 1947 when I left Edmonton.

Davis: Did you pick up your contact with the Metis Association?

Brady: No, not directly. I met many members of the old executive committee now and again, individual members, but I had no real organizational contact with them in the sense that I was active.

Davis: Well, the Association wasn't very active anyway now?

Brady: Well it had... as a result... prosperity which followed the war it became (not actually defunct) but it was in a dormant stage then.

Davis: How did you react to life in the big city?

Brady: Well, I didn't care for it because I had been used to the frontier all my life and I found it kind of constricting. As a matter of fact it took me quite some time to get readjusted after the war. It took me nearly a year because I was so used to the excitement and having people around me that this sudden change in the pattern of living I found it rather hard to get accustomed to. As a matter of fact there was a period after the war when I got a lot of excitement out of company, particularly drinking. I wasn't a compulsive drinker, but I think I took on a good deal more than what my share should have been.

Davis: Well, I think we all had a problem readjusting when we got out.

Brady: Well, I estimate that during that period that I spent about \$1,300. I wouldn't say that it was dissipated but a good proportion of it went in that direction. As a matter of fact I have never regretted one single dollar or moment of it either. It was an experience. But I got so that finally I couldn't stand the city, it bored me.

Davis: Well now, was it the city or was it getting out of the army?

Brady: Well, I think every veteran went through a sort of a post-war period when it was difficult for him to adjust. The trouble was that I missed the excitement and... I can remember when I would go on leave and I would come back to the boys in the unit and it was almost like coming back to your family... if you were away from them you missed them. And it was this sudden transposition from one circumstance to another that I found it difficult.

Davis: Now in Edmonton at that time, were there any of your military comrades in arms?

Brady: No, there were none actually because, you see, I served in a French-speaking regiment during the war and all the men who I served with came mostly from Quebec. And it is very rarely since the war, in the last 15 years, I have only run into one man whom I knew during our combat period in France and Germany.

Davis: Well, this was a period then of sort of being up in the air?

Brady: Yes, I would say it was a period of indecision and uncertainty as far as the future was concerned. Not exactly,

because I didn't worry excessively but I was rather undetermined about what I was going to do next.

Davis: Did you think of leaving Alberta at all, going East?

Brady: No, as a matter of fact my intention was to go to the Yukon. I had already opened up negotiations with certain parties with the prospect of going there.

Davis: What would you do up there?

Brady: I intended to go mining and prospecting, the very thing which I fell into here later in Saskatchewan.

Davis: Now you had done some of this before, hadn't you?

Brady: No, I had never prospected previously until I came to

La Ronge.

Davis: Well, was it the frontier and the excitement in the mining towns that attracted you, or...?

Brady: No, it's just that I have lived all of my life more or less on the frontier and I wanted to get back to it. I was dissatisfied with the city.

Davis: Well now, how did this chance at Deschambault open up in 1947?

Brady: Well, after I came out of the hospital I had already secured this opportunity of going to the Yukon and had made arrangements to leave when Malcolm contacted me, advising me that there was an opening with an organization known as the

Saskatchewan Fish Board with headquarters at Prince Albert, and advising me that if I wanted to get in contact with them that I could secure a position as a post manager at Deschambault Lake. Malcolm, at that time, was the incumbent there, he was in charge of the post but he wanted to move back to Prince Albert and take another job at the DNR because his family had been left in Calgary and he wasn't anxious to remain in Deschambault. So consequently the Fish Board claimed there was some difficulty in securing a replacement, so Malcolm Norris got in touch with me and asked me to come up. After giving it some consideration I decided to accept it and I came to Deschambault in April, 1947, April 4.

Davis: Well then, we start a new phase... the Edmonton phase right after the war, about 13 months, and then Deschambault. Would this be a natural division?

Brady: Well, I might say so because I was abruptly moved from Edmonton to the solitude of Deschambault post.

Davis: Now was this to your liking?

Brady: Yes, it was. I enjoyed getting back to the bush again where I was isolated.

Davis: Well, if Deschambault starts a new phase, what would be the end of that phase?

Brady: I only remained at Deschambault for one season because that fall my lung began to bother me again and I went down to Flin Flon and I had a medical check-up. And the doctor there wanted to send me to the Deer Lodge Military Hospital to be treated by the DVA but I didn't care to go to Winnipeg

because all my friends and my relatives were in Edmonton, consequently I wanted to go back to Edmonton. So I left Deschambault Lake in October of that year and I returned to Edmonton.

Davis: How long were you there?

Brady: Well, after I returned to Edmonton I went back up to the military hospital and I had a check-up and strangely enough when I came back to Edmonton my health improved. So in November of that year I went and started to work in the fuel department on the CNR and I worked there until January 3 when I suddenly became ill again. I had to go back to the hospital. I was in the hospital for a short time and then I was an out-patient again for another short time until I left there in May, 1948 and went to Cumberland.

Davis: So you see this Cumberland phase as a new phase... the post-war in Edmonton, then Deschambault, then Cumberland? But at Cumberland you were doing...

Brady: I was employed as a Field Officer in the Department of Natural Resources.

Davis: It was work in the same kind of situation, wasn't it, you were out in the bush?

Brady: Well it was... it dealt mainly with fur conservation. At Deschambault it was a trading venture and a commercial fishing operation.

Davis: So you say this was quite a different kind of work?

Brady: Yes, the second was fur conservation.

Davis: I know you were up there for a couple of years or so and I am not trying to take this up step by step, but I am trying to map out the whole post-war period into phases. Now from Cumberland you went to La Ronge, is that right?

Brady: Yes, I left Cumberland in May, 1951.

Davis: You were there three years then? And you have been at La Ronge ever since?

Brady: No, I didn't go to La Ronge... When I left Cumberland I left it that spring after we had bottled up the season with the Timber Co-operative and then I went from there to Prince Albert and I returned to Deschambault that summer for a month to take charge of a fishing operation for the Fish... (inaudible)... Ernie Williams and then I came back to Prince Albert and I spent about two months in Prince Albert carpentering for a person called Mason. Through the efforts of Malcom Norris I secured employment with the La Ronge Uranium Mines and I left Prince Albert and I came to La Ronge on November 2, 1951. The following day I found I was redundant. The outfit had closed up their operation for the winter so I was stranded in La Ronge, no job, no money.

Davis: You say here in your notes you were gratuitously supported by the Indian community!

Brady: That's right. I was gratuitously supported by the Indian community for the entire winter.

Davis: Did you know some of these people before?

Brady: I had only ever met two of them and I knew them slightly. But the Indian people realized I had no job and I had no money so they looked after me. I was provided with accommodation, I had a cabin and I cut my own wood and I got my share of the illegal moose meat and the fish. Shucks, when the dancing girls were about I was entertained like everyone else too.

Davis: That wasn't too bad a life then?

Brady: No, I just retired within the group and took it easy.

Davis: Well, this wouldn't have happened in a white community, I guess, would it?

Brady: Not likely.

Davis: Not quite this same way. Well, that sort of takes us down to 1952. Now these last eight years you have been prospecting off and on.

Brady: Well, I have been prospecting and doing all the work that goes with any mining development, or an exploration company.

Davis: Do you see these last eight years as one phase or do they subdivide, naturally?

Brady: Well, I sort of feel that after I got into prospecting that it is a different phase than the other. Because, you see, after I went to La Ronge I lost contact with

all the previous things I used to do, such as Indian and Metis organizations and co-op's and adult education work that I used to carry on in the past. So I would say definitely this prospecting was a new life, new interests, new people and an entirely different milieu to what I had been accustomed in the past. I spent those years all in the Churchill River country, not at La Ronge, although I was at Uranium City a short time and in 1955 I went to Northern Ontario. I was at Falconbridge, Sudbury, Spanish River (that's on the bay on Lake Superior).

Davis: These were short trips away?

Brady: But they were short trips away. My main activity was in northern Saskatchewan.

Davis: Now lately you have been interested in these co-op's, the new change-over from Crown Corporations to co-op's, and you have been interested in politics. Were you so interested all

the way through these last eight years or is that fairly recently?

Brady: Oh, I took a normal interest in political trends and that but I was never really actively engaged in it until this year. I took an active part in the CCF campaign.

Davis: The other campaigns didn't involve you much?

Brady: No, not very much, because during those times I was in the bush.

Davis: Now Malcolm Norris, you of course had known in Alberta. Did you see him quite a bit?

Brady: Oh yes, I have maintained contact with Malcolm all these years, particularly since I have come to Saskatchewan, because he has been one of my closest friends. Particularly, you see, he lives in Prince Albert and Prince Albert is sort of our centre, at least all the people in the North eventually find our way to Prince Albert. It is only natural that I should see Malcolm from time to time.

Davis: Well, that sort of maps things out in general terms. Now let's go back to Deschambault for a while. You told me a little bit about this this morning. This is where you first met Joe Phelps, wasn't it?

Brady: Yes. In regard to that incident that I was telling you about this morning, I believe I informed you how my superior in the Fish Board threatened to make me pay this account.

Davis: Yes.

Brady: And it would be deducted from my salary and I pointed this matter out to Phelps at the time and Phelps told me, "Well," he said, "look, that's quite right. This account is the responsibility of the Indian Department." He said, "Would you give me your copy and also a copy of the cabin which we had burned to the ground? Because," he said, "I am going to Ottawa next week and I am going to see Dr. Keenleyside who is in charge of Social Welfare for the Indian Department. You need not have any fear," he said, "the Indian Department will pay this bill and it won't be deducted from your salary because," he said, "if there is a salary deduction on your cheque next month you send me a radiogram immediately to Regina and I can guarantee that there will be some action."

Davis: And this never happened?

Brady: It never happened. Furthermore I feel that there is something that stands to Joe Phelps's credit that I think is some indication of what kind of a man he was. At the time of this incident with the Indian Department I explained to him that in this community, among the Deschambault Indians, there

had been thousands of dollars of wealth that had been drained away from those people and as a matter of fact their living conditions were the most appalling that I had ever seen anywhere in northern Canada. And I pointed out to him that there wasn't a single wooden floor, lumber floor in any Indian cabin in the Deschambault settlement. And Joe Phelps said it was a very bad situation but he pointed out to me that the following year they expected to have a portable sawmill constructed by the DNR which could be moved from one settlement to the other. He said, "In view of the situation being that bad here I will promise you personally that the first place it will come to will be Deschambault." He said, "You can give the Indians in this settlement my assurance that such will be the case."

Unfortunately, the following summer he was defeated in the provincial election of 1948. But I will say that it stands to the credit of his successor that when the portable sawmill was sent north it did come to Deschambault and his successor, Mr. Brockelbank, certainly honored his promise.

Davis: Where did Phelps run, what constituency was he in?

Brady: I believe he ran in Saltcoats.

Davis: That's old Liberal country, I think, traditionally, down there in the southeast.

Brady: Yes it is, it's an old Liberal territory.

Davis: Now under 1947 in your outline here you have a note -- Jim Grey - a tale of a political Roman racelighter, I guess that is. Now does that recall anything to you?

Brady: Yes, it recalls to me the rather chaotic situation that existed in the Saskatchewan Fish Board at that time because it appeared to me that they had employees in this department who didn't really understand what they were doing. I could cite you an example if you want to know how this Saskatchewan Fish Board worked.

When I left Edmonton in April, 1947 to come to Deschambault I came because I felt that Malcolm was on the spot and it was quite clear to me at once when I arrived in Prince Albert that they had every intention of keeping him at Deschambault post as long as they could because Malcolm after all had worked for (?) and the Hudson's Bay Company and also the private trader (?) Fitzgerald. And he was well qualified as a post trader, both by experience and besides that he spoke Cree fluently. So nowhere could they find a better post manager. It was only on Malcolm's insistence that they had written to me and I had written to Malcolm advising him that I would come to Deschambault and replace him. But before I received my letter I had made this arrangement previously to this to go to the Yukon with an old mutual friend of Malcolm's and mine by the name of Auctad Beaudrie, who had worked as a

construction foreman for many years in northern Canada. In view of this situation I cancelled this agreement with Beaudrie

and I came to Prince Albert and when I arrived in Prince Albert I was told that I had to wait three or four days.

The day of my departure I was sitting in the office in Prince Albert with James F. Grey, who was in charge of the trading operation, and Bagu, their accountant. Now Malcolm had advised me what the salary was and what to expect, and just a few minutes before taking off for the airport we had discussed the post management policy and all these matters. And just before my departure I mentioned to Mr. Grey that there was one matter that we had not discussed and this was the question of remuneration. I asked him then, you see, what the salary was. So he quoted a salary which was \$25 lower than what Norris had told me was the salary they were paying their post managers. So I pointed this out to him and told him that I understood their post managers were receiving more. "Well," he said, "that's true, our post managers do receive that figure. But you see, it is like this, the Deschambault is an outpost of Beaver Lake so consequently there won't be really any work for you to do there. All you have to do is just receive the goods and the mark-ups are made in Beaver Lake." And he said, "You don't have to price the goods or anything else, just sell them and remit the money to Beaver Lake."

Davis: How much were they supposed to pay you?

Brady: Well, at that time they were paying their post managers \$150, but they were only going to pay me \$125. So I was rather put out about this because I knew from Malcolm what the salary really was.

But then, on the other hand, (as a matter of fact I was quite irritated about it) and I felt like getting up and

saying, "Well, gentlemen, you have been wasting my time, good-day," and walking out on them. But I couldn't walk out because if I walked out I would leave Malcolm on the hook and he would be in a worse position than he had been before. So I swallowed this and I thought to myself, "I can go up to Deschambault Lake and get Malcolm out of there. And after I had got him out of there I can wait until after the spring breakup and then tell them I am not satisfied with conditions and take off." Well, I did it. I went to Deschambault and relieved Norris and he got out of there and so I spent the breakup there and as soon as open water came, well, then Malcolm had succeeded in getting 75,000 pounds of pickerel set aside for fishing and Malcolm had also succeeded in getting the size of the mesh reduced so that we could have a fishing operation. Malcolm was quite perturbed before he left; he wanted to do something to provide some income for the post because there is no point in displacing private enterprise and then depriving these people of a source of income which they had been accustomed to receiving under the private trader who had owned the post previously to when we

took over.

When the spring came I felt much better and then I began to consider my personal commissary was -- I was getting my groceries at cost and I didn't eat much and besides that I ate a lot of fish and I got my share of the wild meat that was going around so I was living quite cheap. As a matter of fact, I figured it out, I was living for 62 cents a day.

Davis: Not bad.

Brady: I was quite satisfied. Besides this, I wasn't spending any of it. There was nowhere to go and naturally I was saving it all. The only thing that was costing me was my

subsistence and my income tax. When the spring operation began in June I was quite upset about this because there was such confusion in the Saskatchewan Fish Board (and I don't know who was responsible for this) but when the plane came in in the spring, I discovered after the planes had come in that I had no goods to sell to the Indians.

Davis: They had been ordered, had they?

Brady: Yes, they had been ordered but they never filled the order. Planes came in with no supplies for me. Consequently I would estimate that over \$3,000 of my business was funnelled away to the Hudson's Bay and private fur traders.

Davis: Where was the nearest Hudson's Bay post?

Brady: At Pelican Narrows.

Davis: Now do you think this was just stupidity or was somebody...?

Brady: Well, it's hard to decide whether it was stupidity or sabotage deliberately, because I was too far from where it was happening to be able to put my finger on any individual. But I was quite disgusted with their organization.

Davis: Where was Malcolm at that time?

Brady: Malcolm had begun to work for the Department of Natural Resources as a special Field Officer.

Davis: But he couldn't help you out either?

Brady: No. I think possibly a good deal of this arose from the fact that men were put in charge of these projects who didn't have the least comprehension of what it was about.

Another example that I can point out to you of how these people operated was the day I left Prince Albert to fly to Deschambault Lake. I was already aboard the plane and ready to go when one of the SGA employees came out waving his arms

and telling us to stop because there was somebody coming out from Prince Albert to see me before I left with instructions. So I remained in the plane and I could see this person coming. He was burning snow and he rushed right out and vaulted out of his car and right over to the plane. I was sitting with the pilot. He never introduced himself. He said, "You are Brady?" I said, "Yes." "Well," he said, "I have come out to see you. I am glad I caught you before you left because," he said, "we've got a whole bunch of nets that we took over from Einarson." And then he started to give me a lecture on the care and the maintenance of nets. Well I think that lecture was sort of lost on me because after all I had been a commercial fisherman and I don't think that I was really in need of instruction as to the care and maintenance and storage of nets. I thought it rather amusing, later, because he never introduced himself. After he had left I asked the pilot, "Who is that character?" "Oh," he said, "that's a fellow by the name of Phelps. He is the efficiency expert for the Saskatchewan Fish Board."

Davis: That wasn't Joe Phelps, was it?

Brady: No, it was one of his relatives, I believe. But he was an absolute prairie chicken... he had come off the prairie.

I found in many cases they were well-intentioned people but they didn't know the first thing about the North. They didn't know anything of the people and background or even of the avocation which these people followed to make a living. So consequently they made some horrible blunders. I don't say that it was deliberate, I think that all these things were done in good faith.

Davis: Do you think things have changed very much since then?

Brady: Well, I believe that since the new co-ops have taken over in the North, I believe that it is changing. With the new type of contractor that we have had in the co-ops and in a lot of these co-operative ventures, we are getting the type of people now in managerial capacities who have had experience. Some of those have acquired that experience in Crown Corporations in the last ten years and others have acquired it elsewhere. But on the whole I would say that the situation, particularly in the fishing industry, is certainly better under this co-operative fisheries than it has been in the past under both the Saskatchewan Fish Board and the Fish Marketing Service. There has been a decided improvement in the quality of the personnel.

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- General account of his life.

Davis: Now when you first went to work at Deschambault that was the Fish Board and that became later the Fish Marketing Service?

Brady: Yes.

Davis: Now what was the difference between these two set-ups? When did the transition occur?

Brady: Well, I don't know exactly what year the Fish Marketing Service was set up but in actuality, that is organizationally, functionally and administratively, there was very little difference, except that during the regime of the Fish Marketing Service they began to attract people that had some managerial capacity. I can remember at that time, for instance, in the savings end of it, it was certainly awful.

Like I heard, for instance, one highly placed official in the present Crown Corporation remarking upon his experiences one time. And he told how Gus Macdonald went around with a couple of packages of fish under his arm in Regina, trying to sell them from house to house or something of that kind.

The whole trouble was that organizationally they hadn't achieved a degree of efficiency that they had to obtain. But everything was done with good intentions. I don't think anything was deliberately malicious.

Davis: At least to a large extent it was a case of a bunch of farmers getting into something they didn't know anything about?

Brady: Yes, that's true. When Malcolm succeeded in getting us a fishing season, particularly at Deschambault, they sent up on the first plane that came up the manager and assistant manager of the Saskatchewan Fish Board. They brought me 219 nets and a lot of other fishing gear and equipment to get the season underway, including a bunch of outboard motors, etc. And one of the first questions that I was asked by them was if I had extra room in my quarters to accommodate the personnel who were coming up from Prince Albert. I questioned this because I wanted to know why. They told me that they were bringing me up a man to take charge of the fishing operation and they were bringing up two packers to pack the fish and they were bringing two girls from Big River who were already engaged and were in Prince Albert and on their way, of course, pending a satisfactory arrangement for their quarters. So I enquired of them and said I didn't find myself in agreement with this, because as I pointed out to them it wasn't necessary to bring these people up there. "You don't need anybody to manage this fishing operation," I said, "I can manage it for you." I felt rather competent to do it. After all I had managed the second biggest fish producer's co-operative in Alberta and the miserly 75,000 pounds amounts to nothing. A good fisherman on the Alberta lakes in those days had to fish at least three carloads before he began to make himself any money. Then I further pointed out that the fish to be taken were pickerel and we were shipping them around to Beaver Lake. And in addition to that we expected a tolerance of 6 per cent for white fish and our white fish were classified at 'A' and don't require to be filleted and could be shipped along with the pickerel to the Beaver Lake plant if they required filletting.

Davis: They just didn't know this?

Brady: I also put it out to the manager or the assistant manager of the Saskatchewan Fish Board that it was not necessary to have these filletters because we were operating on an 'A' lake, not a 'B' lake.

Davis: Who was the manager?

Brady: Dixon. Apparently their lack of knowledge was such that they had forgotten this very simple thing. I further pointed out to them there is no necessity for these people. "The packers have packed for years and they can pack for us and if we require girls to do any filletting we have Indian girl filletters here who are just as capable and every bit as good as any filletters you can bring from Big River. Another thing, I don't need an assistant post manager. We haven't got enough volume in this plant to pay for this. Now we were only taking 75,000 pounds of fish and the overhead for this operation, as you plan it, will be so great that there won't be any money left to pay the fishermen. They will be fishing for nothing."

Apparently their projection of this program was such that they just ignored these most essential things. They didn't realize the actual situation.

Well, shortly after this, an aircraft winged into the post one day and on it a young fellow from Saskatoon with a letter of introduction advising me that he was my new assistant post manager. He was a young fellow, a real beatnik.

Davis: What makes you say that?

Brady: Well, his general attitude. What happened there, you see, was I had never asked for an assistant post manager. But

after I read this letter of introduction and it pointed out that he was going to the University in Saskatoon in the fall, so I just presumed, well, he is a young fellow that is out to try to make a little money to put himself through the University term. And I could see immediately that he was a lemon but I received him quite well. I was advised to furnish him with subsistence until such time as they could come around and arrange for this matter with me. This I did. Besides that, I was living alone at the post on an island six miles from the village and after all he was company at least, there was somebody to talk to because he talked English. But I never encountered such a meat-head in all my life. He played the radio 24 hours a day. I was told that he would assist me in the bookkeeping and he didn't know the difference between a debit and a credit in the ledger.

Besides that, he wrecked my post canoe and one day I got very irritated at him because I had to recondition a boat which we were going to use for a pick-up boat if we fished Ballantyne Bay. I had gone to work and scraped the paint off

it and corked it and I asked the kid to finish painting the boat and he said, "No, I can't do that." I said, "Why?" "Because," he said, "it nauseates me." He said, "I was told in Prince Albert that I wouldn't have to do any hard work like this." "Well," I said, "why did they tell you that?" "Well," he said, "I was told in Prince Albert that there were lots of Indians to do the hard work." So I lost my temper with him and I told him, "You get down there and you paint that boat if you know what's good for you."

Davis: And he did?

Brady: He did, but under protest. I said, "You paint the boat and you can put your beef in to the office in Prince Albert later."

So one day we were loading fish into the plane to ship to Beaver Lake. As I walked out I noticed that he was in the plane with the pilot. I asked him where he was going. "Oh," he said, "I am going down to Flin Flon." Well I said, "Why?" "Well," he said, "I was told in PA by the head office that I could go up in the plane. I was told that I could go to Walliston or La Ronge or Flin Flon any time I wanted. There would be planes flying." He said, "I hear they have some pretty hot dances there in Flin Flon so I am going down there tonight." "Well," I said, "there is nothing wrong with that, you can go, I don't need you that bad. But I might point out to you that you will have to pay your own fare because you are certainly not joyriding around the country on the backs of the Deschambault fishermen. This trip of yours is unauthorized by me and you must understand the Saskatchewan Government Airways are here to make money and they have certainly got to be paid for your transportation. If you want to go, it's all right go, but you are going to have to pay that fare yourself."

Davis: How much was the fare?

Brady: Oh, a round trip about \$16 or \$17. The result was that he climbed out. He was rather hostile for a couple of days but he got over it.

The crowning indignity was a day that I was eating with him and he asked me how much I was charging him for his board. I knew it was 62 cents a day but I just said to him, "It won't be more than \$1 a day at the most." "That's too

much," he said, "for the kind of grub you are feeding me." "Well," I said, "what's wrong? You are not starving." As a matter of fact he was living principally on canned fruit. "Oh," he said, "I guess that's right, I'm not paying for it anyway, you know." I said, "What do you mean?" "Well," he said, "I am getting my board." Well, I was the post manager and I wasn't getting mine. I said, "How did that happen?" Well I figured it out, you see, after he explained this to me. "It's none of my business," I said, "but I would just like to

know -- you are being paid by head office the same as I am," but I said, "what are you getting as a salary?" "Oh," he said, "I am getting \$100 a month and found, no deductions, my board is thrown in, you see." Naturally he wouldn't pay any income tax on account of the nature of his job, it only lasted for the summer months. Well then I really blew a fuse and really hit the roof because, you see, I discovered I was getting a salary of \$125 a month out of which I had to pay my board, and besides that they were deducting \$19 a month income tax from me. Consequently I was in the position of being a post manager, doing all the work and my junior was getting more money than I was.

Davis: Did you ever get that straightened out?

Brady: Well I certainly did, because when Krueger, the manager from Beaver Lake came in, I gave him a letter addressed to this home race rider, Mr. Grey, pointing out to him that I had been employed by him and that I certainly couldn't see any room for advancement in an organization which treated a post manager that way. I gave the letter to Krueger and Krueger said, "There's a plane going into PA and I will have it there for you tonight."

The assistant manager came down in a day or two and I really had a hassle with him and I told him I didn't see any

future with the Saskatchewan Fish Board and I quit. But I reconsidered my opinion, you see, because there was no immediate replacement and there was no use taking it out on the Saskatchewan Fish Board because the only people I was really hurting were the Indian fishermen. If I left them in the middle of the season I sort of felt that I was failing in my responsibility to them. So I stayed on until the end of the fishing season in September. At the end of the fishing season I went down to Flin Flon, I had to go to see the doctor again because of my lung problem, and then I went back to Edmonton. So that was my association with the Saskatchewan Fish Board.

Davis: Now you've got a note here (at this same time -- 1947 -- Deschambault, Des San George, Deschambault and Pelican Narrows -- A vignette of unwritten history). Now what does that refer to? Do you remember?

Brady: Well, when I went back to Edmonton that year, Christmas Eve I walked into the Lehland Hotel and I ran across a fellow by the name of George Deschambault. He had lived at Lac la Biche and he worked for the Northern Alberta Railway there for years.

Davis: You knew him?

Brady: And I knew him previously up North. I sat down and we had a few glasses of beer together. I mentioned that I had come from Deschambault Lake and he started to tell me, "I knew that place quite well, I was born at Pelican Narrows." His great-grandfather, George Deschambault... about 100 years ago

in the Ile-a-la-Crosse Post Journal he is recorded as being there in January, 1857...

Davis? 1857!

Brady: 1857, yes. And this George was a descendant of his. He was George's great-grandfather.

Davis: Is that the guy for whom the lake was named?

Brady: Yes. The lake is named after him. He was for many years an employee of the Hudson's Bay Company and he is buried in St. James's Cemetery in Winnipeg. I hear that a number of years ago the Hudson's Bay Company erected a tablet.

Davis: Well now, this unwritten history, is that it?

Brady: No, that was a part of his life history that he related to me on that evening and night I spent with him. He related to me the things that had happened in his family. His mother was a Genphon....

Davis: How do you spell that?

Brady: Genphon... his mother was a Genphon and before him one of his maternal ancestors was Madeline Proporoff. She was reputed to have been the daughter of Simon McTavish. She was supposed to have been the daughter of this Proporoff who was the guide of McTavish. But according to tradition she was the daughter of Simon McTavish and she was reputed to have been the most beautiful native girl in the northwest in her time.

Davis: That would be back about what time?

Brady: Oh around the early 1800s. Long before the union of the companies.

Davis: Now who was this unsung "Maria Chapdelaine" of the northwest?

Brady: Well, this Madeline Proporoff will play a part in that story. But it's more or less some of the facts that he related to me about his...

Davis: Early times!

Brady: Early times, yes.

Davis: Do you have any comment on this "Stillborn Incubus" -- the great Canadian novel?

Brady: Yes, I felt... I remembered spending this whole Christmas Eve and part of Christmas with him because we were alone in Edmonton. Naturally he drank quite a lot. In other words, he told me his life history and the history of his family. To a person who had some real literary ability it

would be what I would call... and the story of the girl who figured largely in... a girl he told me by name of Melanie McKay. You know when I mull it over in my mind, if I could write, I feel that she would be a Maria Chapdelaine of the northwest.

Davis: This was somebody he knew?

Brady: Oh yes. All his family history going back to the days of the nor'westers.

Davis: Well, maybe you will do that one day.

Brady: I should be working with Dalton Trumble instead of with you.

Davis: Yes. Well, that might come next now that we have put this over.

"1948 -- another round with demon death." Is this your lungs?

Brady: Yes, that's the early part of 1948 when I was in the hospital in Edmonton.

Davis: It was fairly serious then?

Brady: I had a rough time, yes.

Davis: How long were you in the hospital?

Brady: Well, I was in the hospital a month that time. If it hadn't been for a little Jewish nurse there I possibly wouldn't have been here today. She certainly took wonderful care of me.

Davis: What was her name?

Brady: Kenyon.

Davis: Who was Edith?

Brady: Oh, that was a girl I knew in Edmonton. She was a Metis girl from the Peace River country.

Davis: ...psychological study of the impact of modernity on Metis people and you...

Brady: I looked after her in Edmonton for about two months. I might as well add that our relationship was purely platonic too.

It would be a real study to let's say a psychologist or sociologist... let's say who would like to investigate what happens to people of her type when they come in contact with urban civilization.

Davis: What did happen to her? What was her story?

Brady: Well, the usual story, you know, of these white guys that go back in these communities and find good-looking Indian girls and then bring them to town.

Davis: She was brought to town then abandoned there?

Brady: Well, you know what happens when these vicious low-type of white men who bring girls to town... They don't only do it with native girls but they do it with their own kind... Well, in plain unvarnished English, you know what happens to any girl when they get in the hands of a pimp.

Davis: Oh, she got knocked up?

Brady: No, not at all.

Davis: Well, what became of her eventually?

Brady: They eventually sent her back to her mother in the Peace River country. After I was at Cumberland for two years I got a letter from her and she married one of the Hittiz's from

Notakema. They were an early pioneer German family that settled in the Peace River well before World War I. She was a very remarkable girl.

Davis: Well, when she was in Edmonton, I take it she was in a cat house or something?

Brady: No. This fellow had promised to marry her and then he reneged. As a matter of fact her mother practically had her in peonage (what you could practically call peonage) in a lumber camp west of Edmonton and she ran away from there. I met her in Edmonton because she remembered seeing me once when she was about 13 years old. I knew her mother quite well. Her mother came from the same settlement where I was born.

Davis: St. Paul?

Brady: Yes. Her experiences could certainly form the basis for a good interesting study on...

Davis: Well, did the city have an attraction for her or did she want to go back home?

Brady: Well, she didn't really want to go back home because, you see, she had had this trouble with her mother and father because she had acted contrary to their wishes. She was proud and stubborn and didn't want to go home.

Davis: What would she have liked to do if she had had her way? Stay there in Edmonton?

Brady: Yes, she wanted to work there. She didn't want to go

home. She was a very industrious girl and very neat in her appearance and had a very pleasant personality.

Davis: Now your father died about this time, didn't he, 1948?

Brady: Yes, my father died four days after I came to Prince Albert. I went back then to Edmonton.

Davis: Now when you had been there before, after the war, in Edmonton, in the hospital this last time when you came back from Deschambault, was he there?

Brady: Yes, he was there.

Davis: So you saw something of him?

Brady: Yes, but I would say that from the time that I spent in Edmonton I saw him usually about once a week, sometimes twice, or more than that.

Davis: What was your feeling about your father at that time?

Brady: I always had a good feeling towards my father.

Davis: Then how about his towards you?

Brady: It was always good. One thing that I will say about my father, I can remember (like I said he was a person who was pacific by nature) but I never knew of him to... He never punished or used any physical violence against any of us children. Another thing that was remarkable about him was that

he never corrected us in front of each other. He took us away in a room and then he sat down and explained this to us. I can say that and truthfully, that my father, from the time I was a baby until I was an adult, he never put a hand on me. He had that habit of speaking to you quietly and pointing these things out to you.

Davis: So how did you feel about his death?

Brady: Well, I missed my father after he was gone because the only time that I had been really close to him was during the years when we had been together at Lac la Biche from 1934 until I left there in 1941. My feeling towards my father was always good.

Davis: Did he live with one of the other children there in Edmonton during the war and after the war?

Brady: Yes, when I went overseas he was living at Lac la Biche, but about 1944 he moved to Edmonton and lived with my second oldest sister, Ellen.

Davis: Was he in poor health at the time?

Brady: Well, he was for the last couple of years.

Davis: How old was he when he died?

Brady: He was nearly 71.

Davis: Do you still feel that you have important ties to Edmonton?

Brady: No, I've lost those ties. For one thing I only have one sister living there now. Edmonton, at one time it was the town where we went, it was the central town to which we went. Like we come to Prince Albert or Saskatoon. But now it's lost its importance to me and as a matter of fact I have been here 12 years now and I started out to go back to Edmonton at least half a dozen times. I got as far as Saskatoon once. Usually I have got as far as Prince Albert. I have lost my interest, there's no real attachment to Edmonton. As a matter of fact, I'm getting so I hate to leave La Ronge.

Davis: Now this next phase is Cumberland. How did you get that job?

Brady: Well, when I was working at Deschambault at the Saskatchewan Fish Board I met Allan Quant, who at that time was Supervisor of the northern district for the DNR, and I became acquainted with him through Malcolm Norris.

Davis: You have been pretty good friends with Allan Quant ever since, haven't you?

Brady: Oh, except for once in a while when we get in a critical mood. One thing that I like about Allan is I can criticize him. In other words, he can hand it out but he can take it too.

Davis: Well, he was the administrative head, was he?

Brady: The Supervisor of northern district.

Davis: For the DNR. You met him in 1947?

Brady: Yes, I had met him on one occasion. I didn't know who he was and the first time I met him I actually thought he was an agent provost that they would have possibly for the FBI or some similar body.

Davis: Why, what made you think of that?

Brady: That's his approach. Well in 1948, you see, the conservation or field officer there at Cumberland, Johnson, he intended to accept the CCF nomination, so consequently he needed a replacement. So Allan brought me to Saskatchewan because he found out of my associations in the past with the Alberta Indian and Metis Association and also that I had had

some experience in co-operatives and work of that type. So I was brought to Cumberland and inducted into the department under his aid, so to speak, with the understanding that I was to carry on that type of work in Cumberland if possible and where possible, besides my regular duties.

Davis: Now this venture into co-ops was something new, was it, for the North?

Brady: It was for the people in Cumberland because none of them had had any previous experience with it.

Davis: In a way this is what they are trying to do now, isn't it?

Brady: Yes, it seems to be the basis for their projected program at the present time.

Davis: Now this... I can't quite read that... is that Local...

Brady: Oh, the local sahibs. I might just refer to the general attitude I found among many of the departmental personnel towards the Indians.

Davis: Well, they were carrying a white man's burden?

Brady: Yes, it is almost... paternalistic form of administration that we were subjecting these people to at the time...

Davis: Well, we are still carrying it.

Brady: Some of them were very tired too. It is quite understandable because it was very frustrating to some of these people because after all, you know, the Indians and the Metis are past masters at the art of passive resistance.

Davis: The Eminences of Greece... Departmental Hierarchy... Now who are these guys?

Brady: Well, they are practically the same people who are still there today yet.

Davis: These were the bureaucrats, were they?

Brady: Well, the bureaucrats were the higher levels. But I found, for instance when I was at Cumberland, that in spite of any recommendation you could make as far as fur conservation was concerned, they wouldn't adopt anything that you recommended unless they first went and enquired from the Hudson's Bay Company if there was some basis upon which they could have a joint program. That was particularly true with the relations of the Department of Natural Resources and the earliest management on the Hudson's Bay lease at Cumberland.

Davis: Well what kind of a community did you find Cumberland

to be? How would you describe it at that time, the time you were there?

Brady: Well, when I first arrived in Cumberland I found out that as a stranger there was considerable hostility to me. As a matter of fact I can remember... Of course this was probably aggravated by the fact that there was an election campaign being waged at that time and, of course, these political differences were accentuated and heightened due to this fact and due to the fact that there were politicians from the outside who were creating and adding fuel to these things. The situation was really bad when I went to Cumberland. I was a stranger there and I almost had the feeling when I walked out on the road that I was Public Enemy I.

Davis: Whose enemy?

Brady: Of the community. I was an enemy of the people.

Davis: Because you were CCF?

Brady: No, because I was employed by a CCF government.

Davis: I see. What was their natural political complexion?

Brady: Well, traditionally Cumberland has been a Liberal stronghold, it had been as far back as the days of Langley. Oh, it was really rough because, you know, you almost had the feeling, I would imagine, for instance, of a Jewish soldier trying to garrison an Arab town. I sort of had the feeling that everybody automatically disliked me.

Davis: Well, did this feeling of hostility last?

Brady: No, it didn't.

Davis: What pleased [?] it?

Brady: Because in time I broke it down.

Davis: How?

Brady: Well for one thing, I felt that under the departmental administration these people were not really consulted as to many of these decisions. For instance, my predecessor, one time when we were discussing a problem I asked him, "What do the community councillors, the community leaders think of this?" Upon questioning him I discovered that there wasn't any community council. I said there should be one. "Well," he said, "there isn't." So I told him that I would go out and see if one couldn't be set up. I was advised in an indirect way that I was wasting my time, I was only asking for trouble. But within a short time I did succeed in having a community council set up.

Davis: Now did you speak French to these people?

Brady: No, I spoke mainly English because there were very few people there who could understand French except among the very oldest ones.

Davis: But you broke it down by this council, by establishing this council?

Brady: Yes, because I found that once you admitted them to where you were going to have meetings and discussed these things and break them down into panels and discussed these local problems, it would put the onus of making some of these decision on their shoulders, and I found that they were quite ready and willing to accept it. As a matter of fact, I received some very valuable assistance from them. Some of them put suggestions to me and other proposals that I myself had never considered because I had never thought it out from that angle.

Davis: How, many months do you figure it was before the ice was broken in this way?

Brady: Well I would say that it took me three or four months before I could notice that there was a lessening of hostility towards me.

Davis: This council, this was just native people or did it include...?

Brady: It was just the native people.

Davis: No white people?

Brady: There were no white people because... You, see there are no white people in Cumberland, you might say, who have any historic roots in the settlement there. They are all more or less transients.

Davis: Yes, that's right. Well now, that council was the first thing you did there. What was the next step you took or the the next project?

Brady: Well the next project... Of course it was very intermittent in its character... but one of the next things I endeavored to do was to start a sort of an adult education class. We used to go up to the community hall and usually it was a Thursday evening and if there were any community problems or any questions that they wanted to ask I would be available. And sometimes we spoke on the things that I thought would interest them, trapping, hunting, fishing, history and particularly the old Metis history and the old history of the Northwest and Indians and all of these matters. And I had the policy there that if there was something that someone didn't understand I used to tell them, "I will answer your question if I can, and if I can't I will find out for you."

Davis: You must have had quite an impact on Cumberland House!

Brady: Eventually I found out that it broke down a good deal of that hostility.

Davis: Now did you find... You spoke of talking about history to them, Metis history. Did you find that they didn't know this or they placed pride in their background?

Brady: Well, I found that in the main they were aware of their past, let's say to the extent that the French Metis to whom I was accustomed in Alberta were. But on the other hand I also found that, taken on the whole, and that's quite true of all the families that I met on a rather more intimate basis in Cumberland, but they are a proud and independent people. They have a lot of pride.

Davis: What else did you teach them besides history?

Brady: A lot of these lectures were sort of slanted (Portion of tape missing at this point).

Davis: Now this is a matter of some current interest, this matter of the fur lease, the Hudson's Bay fur lease in Cumberland is just sort of up right now. You've got a note under this year 1948. What can you tell me about the background on that lease?

Brady: In 1934, or a little previous to this, the Hudson's Bay Company started negotiations with the provincial government of the time to have an area of land south of the river set aside for the exclusive use of the company. In other words, for the development of a fur producing operation. As I understand this was given to them in 1934.

Davis: Now they've still got that lease now, haven't they?

Brady: Yes, they have the lease. According to the terms it doesn't expire until 1964.

Davis: Now did this lease ever figure at all in your work when you were DNR officer from 1948 to 1950 or 1951?

Brady: Well, indirectly it figured because our A-28 conservation block adjoined it on the north across the river. Also the trappers who trapped for the Hudson's Bay Company nominally came under the jurisdiction of the Department of Natural Resources because many of them didn't confine their activities entirely to the Hudson's Bay lease. Some of them trapped on the A-28 conservation block in the wintertime.

Davis: And that was legal, was it?

Brady: Yes, because the Hudson's Bay Company lease could only sustain a certain number of winter trappers and the

remainder had to trap outside of the lease.

Davis: Now these two leases, were they enough to support the trappers at Cumberland House or was there some pressure of population on trapping resources?

Brady: On the overall picture, I have never considered that trapping by itself has been sufficient to give the required level of income to the people of Cumberland House. But there was a period, particularly during the years before I came there, when the Hudson's Bay trappers had a better income level because their fur resources were more developed. You see, the area north of the river at one time was considered to be more or less (break in tape).

Davis: Now you have quite a few notes on the history of Cumberland House. You mention some historical names, short sketches of Cumberland history. Now when you first went to Cumberland House did you make a special study of the history and read up on all sources or had you done this before? Or since?

Brady: Not particularly, but I took an interest naturally in the community and its background, and as a matter of fact I did some research work while I was there for Bruce Peel, who at that time was connected with the Saskatchewan history.

Davis: What kind of research did you do?

Brady: For one thing I remember I examined that ground and enquired from local people as to the location of the old posts, like for instance what was referred to as body of water in the time of the Nor-Westerns were here... it is a little flat today, it's completely blown over... the water levels have fallen and various other...

Davis: A lot of site work, talking to old-timers...

Brady: I just carried on these enquiries for Peel who later wrote an article on Saskatchewan history.

Davis: Did he come up there and talk to you about this?

Brady: No, it was all done by correspondence. I also was quite interested in it because in Geero's work he makes a number of references to Cumberland House.

Davis: Of course you knew about this work before? So you had some knowledge of the history of the place at the time you went there?

Brady: Oh yes. I was thoroughly conversant with the history of Cumberland House because as a member of the Metis Association I had made a rather detailed study of this particular phase of western history. I was more or less familiar with the historical background of Cumberland House before I even joined the department.

Davis: And have you studied this particular town since you left?

Brady: Well, I haven't been back to Cumberland since I left there except during the holiday season.

Davis: But how about reading?

Brady: Oh yes, I follow it... I read it... anything pertaining to the North. I am very interested in northern and western Canadiana.

Davis: Now you speak of these DNR conferences at Regina and Prince Albert in the year 1948. How do you recall those?

Brady: Well, I recall them especially because I happened to have had differences of opinion with the administration on some of these problems. I regarded it in a different light.

Davis: This was where all the field officers were called in for a few days to talk over...

Brady: But I objected to what was going on in the department at the time because we had a situation where some of the people who were the higher administrative echelons of our department were making promises to the Indian people which they knew perfectly well they could never fulfill, and which was absolutely contrary to the declared program and policies of the CCF government.

Davis: Now what specifically?

Brady: For instance, when I first went to Cumberland I discovered, you see, there was considerable hostility against (particularly the fur marketing service) because of its compulsory features. Though I think to be fair to the

Saskatchewan government we must admit that they were not entirely to blame for this compulsory feature because it was actually done on the insistence of the Federal government, who paid 60 percent of the cost on a cost-sharing program. But nevertheless this compulsory feature created a lot of opposition to it among the native trappers. They hated this idea of compulsion.

Davis: I see. Now this meant that the trapper had to sell his furs through the fur marketing...

Brady: On the conservation blocks he is required to sell his beaver and muskrat only...

Davis: A-28!

Brady: Yes. The long fur, the other types of fur, he was free to sell on the open market wherever he wished.

Davis: I see. It was a joint Federal-Provincial program.

Brady: Yes.

Davis: Now what effect did your conservation criticism have on the higher echelon of DNR?

Brady: Well, eventually they bore fruit because as a matter of principle I agreed with them, because I myself thought that this compulsory feature was a little too harsh. But I was quite in agreement with the reason and the need and could understand quite clearly why the Federal government made this imposition on the Saskatchewan government and I agreed with it in principle.

Davis: What was the principle?

Brady: Well, I think that in the past the Federal government recognized that if they permitted the Indians to sell wherever they wished, they would actually be subject to the same form of exploitation that has existed, and consequently it would actually lower their income levels and the Federal government would be back in the position where they would have these people as social welfare charges instead of lifting up their income. I quite agreed with the viewpoint of the Federal government, but on the other hand I felt that seeing that it was the declared policy of the government and it was supported by the Regina administration, I couldn't see why responsible officials of the Department of Natural Resources should go around like they did in my district, making promises to these people when they knew perfectly well that because of the Federal control (that is the Federal government paid the major portion of the cost) consequently they, as administrators, knew that the Federal government would not agree to this. But there were certain individuals who went around through the North who made these promises deliberately to these people. And it only confused them and only embittered them and made them that much more hostile to the government because none of them had the moral courage to take a definite stand and say, that's the declared policy of both the Saskatchewan and Federal governments and to see that it was carried out.

Davis: What did they promise?

Brady: Well, I remember particularly one man who got up and made a public statement that if they would support him at the next election, that he would see that this compulsory feature

was removed. I heard that same promise made by that same individual in 1951 when I went to La Ronge. As a matter of fact, at the time of the conference, there was another field officer who later left the department who supported me at this conference by saying that the same promises had been made to the Indians in his own district. Well, there was no unanimity among the departmental personnel themselves because nobody laid down a direct policy, any directives, at least not any of any

consequence. And I objected to that type of thing.

Davis: Well, is there anything else on which you could advise the higher echelon?

Brady: Yes, because I believe that it is part of this question of native rehabilitation. In Cumberland they only gave lip service to it. During the period that I was in Cumberland I received a lot of unfavorable criticism because they charged that I spent too much time working among people on this co-operative and credit union and educational work, and they said that I was lax with my conservation work.

Davis: Who said this, your superiors?

Brady: Yes, my superiors.

Davis: Anybody say this in the community?

Brady: No, I never heard any criticism of that kind from the community but it all emanated from governmental circles.

(END OF PART II)

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DOCUMENT NAME/INFORMANT: JIM BRADY #3
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INTERVIEW LOCATION:
TRIBE/NATION:
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INTERVIEWER: ART DAVIS
INTERPRETER:
TRANSCRIBER: HEATHER YAWORSKI
SOURCE:
TAPE NUMBER: #IH-425B
DISK: TRANSCRIPT DISC #132
PAGES: 27
RESTRICTIONS: NONE.

HIGHLIGHTS:

- General account of his life.

Davis: Now this was the time you were having classes in adult education and organizing co-ops on the side. Was there anything else which you did in the way of community work?

Brady: Well, I would say that most of my community endeavors were directed along those lines.

Davis: You have a note under 1949 -- Quant resigns. Now what was the circumstances of that?

Brady: As far as I knew Quant resigned in protest against the officials' lying that was being carried out. You see, I have a certain degree of loyalty to Quant because after all, I had come into the department under him and he had been more or less responsible for my appointment. And I realized then that with this reactionary influence in the DNR there was very little possibility of being able to develop a real program, particularly when Quant was well disposed towards this program of co-operatives and adult education credit unions. In many respects he gave me very valuable assistance. After Quant's departure the climate changed.

Davis: Who succeeded Quant?

Brady: He was succeeded by Earl Dodds.

Davis: Stephanson was in Prince Albert, you say, in 1949?

Brady: Yes, I met him in Prince Albert that year.

Davis: What were your reactions to Stephanson?

Brady: Well, my reaction in the main was good but after all he worked for the United States navy, so I thought that he had to be approached with considerable trepidation.

Davis: Did you have much contact with him?

Brady: I met him twice when he was in Prince Albert. Oh yes... I met him a number...

Davis: (inaudible).

Brady: No, I was invited to meet him.

Davis: What was he doing up here at that time?

Brady: At that time he was engaged on preparing and editing an Arctic encyclopedia.

Davis: He has had headquarters at Dartmouth College, I think, for some time. He is one of the great names in the North. Did he live up to your expectations?

Brady: Yes, I would say that Stephanson did as a matter of fact. I felt that he had quite a healthy approach to all these problems. He could approach them realistically.

Davis: You didn't feel that the main thing he wanted was research and that had any great...

Brady: No, Stephanson struck me as a man who had independence of thought and I believe he valued it too. He had that integrity, I believe, as a man.

Davis: Have you corresponded at all with him since then, or seen him?

Brady: No, I haven't.

Davis: Who was Sister Jean?

Brady: She was my sister. She's a religious. She was teaching school in Saskatchewan for the Grey Nuns at Beauval and Ile-a-la-Crosse.

Davis: You saw something of her?

Brady: Yes, I met her in 1948. I haven't seen her for 12 years. She is now principal of the Mission School at Fort Chipewyan until she was purged, more or less, from the Saskatchewan scene.

Davis: What were the circumstances of the purge?

Brady: Well, she had a problem and she didn't get much support from the Saskatchewan Department of Education and she had certain definite views on Indian education and she wrote an article for the Native Voice, which is the official organ of the native brotherhood of British Columbia that was published. Apparently she had done this without any ecclesiastical consultation or approval.

Davis: Did it cast critical reflections upon the way that education was handled in northern Saskatchewan or in the church?

Brady: Well, if I accept her viewpoint of this I think there should be criticism directed towards both, because they were not conforming to the curriculum.

Davis: Her views were more or less like yours in this respect, were they?

Brady: Yes, to some extent I think, as far as Indian education was concerned. And we could see that it had to be conducted along certain lines if it was going to do the students any good.

Davis: 1950 -- Tompkins comes to Saskatchewan... Now Tompkins was the son or the nephew...

Brady: He was the son of the elderly Tompkins whom I mentioned had been a prisoner of Riel during the Northwest Rebellion.

Davis: Yes.

Brady: He was second vice-president of our people, Metis Association of Alberta, and he came to Saskatchewan and he was employed first I believe by the Saskatchewan Fish and Fur Marketing Service. And he carried on these Cree newscasts and he acted as an interpreter, you know, whenever a situation arose that required his services. He was sort of a roving commissioner who moved around throughout the North.

Davis: Where is he now?

Brady: He is in Calgary now.

Davis: Do you know what he is doing?

Brady: Well, he is not doing anything now. He is over 70, sort of semi-retired.

Davis: 1950... Was this the first time you met Bob Deverill?

Brady: Yes, I met Bob Deverill in 1950 in Cumberland. He was an information writer for the DNR for some time there.

Davis: The Co-op school, what was that?

Brady: Well, I attended the co-op school in 1950.

Davis: Where was that held?

Brady: Prince Albert. You see, as a result of our co-op and adult education efforts in Cumberland, a co-op school was set up for a week's course in Prince Albert in June, 1950. Sufficient interest had been developed in the community at Cumberland that the community sent three delegates to the co-op school to take

in that week's course.

Davis: This is the year you went to Batoche?

Brady: We had a number of delegates, Indian and Metis delegates who attended co-op schools in other points, like La Ronge, Pelican Narrows, Stanley and other places, and when we were in Prince Albert we went down and visited the battleground.

Davis: Was that your first visit?

Brady: That was the first time I ever had been at Batoche.

Davis: Have you been there since?

Brady: I passed through there once, but I didn't go to the main place.

Davis: Do you know anyone there at Batoche?

Brady: No, I am not acquainted with anyone at Batoche.

Davis: How did you see this, how did it affect you?

Brady: Well, I found it very interesting because I had considerable historic knowledge of the Rebellion and also people who had participated in it, so actually it was very interesting to me. I wasn't bored anyway.

Davis: Now you said you had been purged from the DNR. What were the circumstances of that?

Brady: Well, that's a long story, you know. I would hesitate to put it on paper.

Davis: Does this have something to do with your two children?

Brady: No, this thing was dirty political.

Davis: You were fired then, I take it?

Brady: No, I wasn't fired, I was transferred to Uranium City and I refused to go.

Davis: Why were you transferred?

Brady: Well...

Davis: Was it to get you out of Cumberland or was there really a job to be done up there?

Brady: There was a job to be done, you see, but the point there... You see, what actually happened, I didn't get along well with the northern administrator because he was the

individual who I had previously criticized at these conferences.

Davis: This would be O'Donnell?

Brady: No, MacLean. You see the incident that happened there was when I first went to Cumberland we had a junior field officer there by the name of Marcel Charo, and he was a French Canadian who had come from Quebec. He was a war veteran. It was really a bad situation in one way because Charo, you see, was actually a round peg in a square hole. In my opinion his capabilities as a field officer were certainly very limited. You see, he had been under my predecessor. I thought, you see, that I don't think he had been given a fair opportunity, but then he didn't get along too well with some of the people in Cumberland. And after I had been there a while some of them approached me about this and pointed out to me his shortcomings and failings. They didn't ask me to do this but they inferred to me that they would welcome the idea of him being transferred somewhere else. After careful consideration of this thing I brought this matter to the attention of Quant. And I felt in a way that I didn't want to see him dismissed from the department, because in the first place I don't really feel that

personally I had any grounds to make any complaints about him to the Civil Service Commission, because he always almost religiously carried out any of the directions I gave him. He was well-intentioned as far as I could see, but just plainly incompetent.

When Allan came down he discussed this question and it was suggested (I suggested to Allan) that he be moved. Well Allan said, "If you feel that way we could let him out of the department." I said, "No, I don't think that we should because," I said, "If any one person should bear the responsibility for this situation was the man who selected him for this field officer's post." But you see, he didn't come out of the field officer's school like we have nowadays, he came from the forestry school.

On the other hand, you see, Marcel had served during the war and he had been badly wounded and I didn't feel that it was right to arrange for his dismissal. After all, he had spent all of his war credits, his re-establishment credits, to put himself into that position. I realized, as a war veteran myself, and undergoing the problems that I had to get readjusted after the war, I felt a certain sympathy for him. I felt that he should be given another opportunity. Allan saw it the same way and they arranged for him and gave him a new district at Cree Lake to replace Clinton.

Davis: How did he work out up there?

Brady: Well apparently, as I said before, he lacked the capabilities of a good field officer, although I don't doubt his honesty and sincerity for one moment.

When I went to field officer's conference I was called into the Northern Administrator's office and I was told

by the Northern Administrator, MacLean, that they were transferring Charo back to Cumberland. I pointed out to the Northern Administrator that I didn't believe that Charo should be sent back to me and I refused to accept him. I said, "I can't do that because everyone in Cumberland knows that I was responsible for (or instrumental) in getting him transferred to Cree Lake and out of my district." I said, "This move met with the approbation of the community at Cumberland House and," I said, "the community at Cumberland is not going to be very satisfied if he is brought back. Consequently," I said, "I'm opposed to it."

Then Bob Elvis who was the junior field officer who had been there previously, he was stationed at Flin Flon under Oakley. Well then, when I objected to Charo being brought back to Cumberland, MacLean told Elvis that he would transfer him back to Cumberland from Flin Flon and then Charo to Flin Flon. Well, when Bob was told about this he came to see me. He said, "Well, Jim, you know I'm not objecting to going back to Cumberland." He said, "When I was at Cumberland as a your junior field officer you and I got along very well together, but I don't want to go back to Cumberland because if I do there is no possibility of me being able to get a district of my own. I want it clearly understood," he said, "that I am not objecting to working under you because you and I get along fine together, but it is just a matter," he said, "I intend to go somewhere in the department and I can't very well do it if I work under you as junior at Cumberland." The result of this was that finally he got hold of Beaupre, his superior, and the next day they went to see MacLean in his office, and as we were sitting there MacLean informed Oakley that he was going to send Charo to Flin Flon. Frank Oakley said to him, "I don't think you should have done anything. I don't want that. I just

found out that McNeill and Stoney don't want him and Clinton at La Ronge doesn't want him. Now I have never met this man but I think I have sufficient confidence in Jim's judgment to know that if he doesn't want him," he said, "I don't want him either." The result of this was, you see, that in the end I didn't get him. But the following day I was called back into MacLean's office and I was asked by MacLean, "Look," he said, "I am going to send Charo to Cumberland." In other words he was telling me that he was coming anyway, in spite of the fact that I didn't want him nor the people in Cumberland didn't want him.

"Well," I said, "you put me in a very difficult position." "Jim," he said, "that's easy. You keep him there a month and then you make a report to the Civil Service in Regina. In another (about another two months) about 90 days, you write a second report at the end of that time and you will get him out of there because I will arrange to see the Civil

Service fire him after they get two complaints from you." I said, "Look, MacLean, I'm not that kind of a rat. If you want any dirty work done you go and do it yourself. I've got no reason to make any complaints about Charo. When Charo left Cumberland he was called into the office at Cumberland House with Allan Quant and I and we discussed this whole situation with him man to man. I criticized him openly and asked him if he had any criticisms against me to speak frankly. When Charo left Cumberland House he shook hands with me and he thanked me for what I had done. Now," I said, "if you people in the department want to run things that way, you go ahead and run them, but I am not making any complaint against Charo if you send him there. But there is one complaint that I am going to make to the Civil Service Commission, if I have to write one,

and I will write it about you, the Northern Administrator. You are responsible for the field officers and your own personnel."

Davis: He was the guy who hired Charo in the first place?

Brady: No, not originally. But he came in as Northern Administrator after Wheaton and that's what actually happened.

But you see as early as 1950, when MacLean began making these promises to these people, he actually intended to seek the CCF nomination.

What happened at that time, there was some talk about redistribution because at that time La Ronge was in the same constituency as Cumberland. He had intentions, you see, of becoming the CCF candidate for Cumberland the next election. That was the reason he went around making these promises to these native people.

Davis: Did he ever run?

Brady: Yes, he did eventually. In 1950 he came to me and asked me if I would support him. The redistribution was to take place and he asked me if I would support him. I pointed out to him quite frankly, I said, "No, I can't and I won't." "Well," he said, "why?" I said, "Let's be honest about it. The people of Cumberland don't like you," which they didn't. I said, "I can't come out and support you. After all, I'm an employee of the department." I wasn't actually pulling the usual excuse that most civil servants have that they can't take part in political activity but I was conscious of the fact that the Indian people, the native people of the North did not like him, that he was unpopular among them. I told him frankly,

"Look, I can't do that." He said, "Why?" "Well," I said, "I am not going to be considered a traitor by my own people. That's exactly the position I put myself in if I support you."

Davis: That was in '51?

Brady: '50.

Davis: Now I don't suppose this helped your...

Brady: It certainly didn't because when MacLean found out that I was politically passive and I have no sympathy with his political aspirations, well then, he made the decision to get me out of Cumberland.

Davis: Now when did you get word that you were to be transferred?

Brady: That was in August.

Davis: And you simply refused to go?

Brady: Well, I refused to go, you see, because I know how these white supremacists act. The point was he wanted to transfer me to Uranium City and I asked him why. "Well," he said, "we need somebody up there who can administer things, and besides that we have a lot of machinery there." Well, apparently in their viewpoint machinery was more important than people. I was quite quick to grasp one thing and that was that Uranium City was a mining boom town at that time and the natives who had been there are mostly Chipewyans, and I had no avenue of communication with these people. And at that time, you see, if I had left Cumberland it would disrupt this entire

co-operative program. MacLean knew that at this time I was on the verge of organizing the timber co-operative.

Davis: This is what you have noted here, Cumberland House Wood Products Co-op?

Brady: This arose as a result of co-operative education and we had timber resources, particularly at MacDonald Bay. And through those summer months we had proposed to have a co-operative timber operation during the winter.

Davis: Now this was organized in 1950?

Brady: 1950.

Davis: How long did it last?

Brady: Well, we operated at MacDonald Bay during the winter of 1950 and 1951 and I acted as their secretary and manager and more or less assisted in directing the operations. Well, I left Cumberland in May 1951 and it carried on, I believe, for a year or two after I did, but it actually failed because it had no genuine support.

Davis: What about the proposed transfer to Uranium City? After you turned it down you were...

Brady: Well, I refused to accept it. I told them, "No, I'm

not going to do that. I was brought here to do co-operative and educational work among natives because that's the type of work I was accustomed to doing in Alberta." As a matter of fact, I had done it for the Alberta government. But suddenly, as I said before, machines were more important than people.

I knew that if I got up into a place like Uranium City, where the majority of the people are white, that I would find considerable hostility against myself. So it was better to quit.

Davis: After you quit... it would be May, 1951...

Brady: Well, I actually left there in October, 1951, which was when my employment expired.

Davis: And then what did you do?

Brady: We proceeded with the organization of the Timber Co-operative and I went to the bush with this crew for the winter at MacDonald Bay.

Davis: You were cutting timber?

Brady: Yes. We were freezing timber.

Davis: Where was it sold?

Brady: Well, there is only one outlet to which you can sell anywhere in the province of Saskatchewan and that's the Saskatchewan Timber Board. We had to deliver it to their yard at Hudson Bay.

Davis: How did you get it down there?

Brady: It was freighted out by tractor train to Wanless north of The Pas and then from there it was shipped by rail to Hudson Bay.

Davis: Now if you had been able to sell elsewhere would it have worked out any better?

Brady: Yes, I believe it would have. If you study the financial statement for that winter's operation you will find that if we had got an additional \$7 or \$8 a thousand, the project would have at least drawn evenly. One of the reasons for it was, you see, the Saskatchewan Timber Board didn't pay us enough. We only got \$35 per thousand for our lumber.

Davis: How did that compare with prices elsewhere?

Brady: Well, our co-operative was offered by a Manitoba buyer that he would give us \$42 a thousand for our lumber. But that wasn't all, we didn't have to load it on a car because they would have taken it away by truck. That additional \$6 or \$7 a thousand would have put our operation into the black.

Davis: It would have made the difference!

Brady: It would have made the difference. But it is absolutely impossible for a co-op, especially a northern co-op, to expect that they are going to be able to survive as long as this policy of the Saskatchewan Timber Board continues. As I see it, the Saskatchewan Timber Board, under the present set-up, they can't play any part in community development because they are not oriented in that direction. As a matter of fact, they are no different than any other monopolistic business concern.

Davis: Are they still a Crown corporation?

Brady: Yes, they are still a Crown corporation.

Davis: I wonder how come they have never been changed over?

Brady: Well, they are one of the few vested interests or empires in the CCF movement in government that is a sacred cow. Nobody has dared touch them yet. Actually, they play a very reactionary role as far as we northern people are concerned. They are actually inimical to the economic betterment of the North.

Davis: Now you have left Cumberland. Were you sorry to leave this place?

Brady: Yes, I felt rather sorry to leave Cumberland because I found them a very good group of people, they were very good people to work with.

Davis: How does that place compare with other places you have lived? I mean in terms of how you like it and how you don't like it.

Brady: Well, of all the settlements that I've lived in or worked in in Saskatchewan, I always liked Cumberland the best because, like I said before, the people are a little more advanced, a little more progressive. And besides, they have a certain degree of pride and independence that I have always admired.

Davis: So these three years that you were there, this was one of the high points in your career?

Brady: Yes, well it was one time that I felt that I was actually accomplishing something constructive.

Davis: How did your work there compare, how do you feel that your work there compared with (inaudible) what you believe in? How did that compare with the work you did for the Metis Association in Alberta?

Brady: Well, when I worked for the Alberta government, which

was purely a reactionary government, I found out that as far as my work in the field among the Alberta Metis was concerned, during the short time I worked for the Alberta government, that I actually got far better support and understanding from the Alberta government than I got from our own CCF government of Saskatchewan. They were more fully aware of the necessity for doing things. That's rather odd in view of the fact that they were a reactionary Social Credit government, and in many respects Fascist-minded in some of their attitudes. But nevertheless they were far more realistic, I believe.

Davis: Quite a paradox!

Brady: Yes it is, extremely so.

Davis: Well, you went to Dschambault again in '51.

Brady: I worked there that summer for Laurian Williams, the Fish Marketing Service contractor.

Davis: Were you glad to go back to Deschambault?

Brady: Yes, I enjoyed going back to Deschambault, as I have always liked Deschambault. Scenically it is a very beautiful place and I have always liked living at Deschambault.

Davis: Do you like the scenery in the North?

Brady: Yes, I like the Cambrian country especially.

Davis: You prefer that, say, to the prairies or the high mountains?

Brady: Yes, I prefer the bush.

Davis: In coming back to Prince Albert and La Ronge, did you sort of hit La Ronge by chance?

Brady: What actually happened, the fall of '51 I was looking around and of course, naturally, I was interested in going north again. And through Malcolm Norris I got in touch with Bill Bowland, who at that time was the manager of La Ronge Uranium Mine, and I was hired to go up there and work at the La Ronge Uranium Mine. Previous to this I had never been in La Ronge. And I left Prince Albert on the 2nd of November, 1951. I arrived in La Ronge and the following day I discovered that the operations had been suspended for the winter and the crew were going back to Toronto. As a matter of fact, I met them all in La Ronge. So I was suddenly unemployed, without a job, without money, stranded in La Ronge. As a matter of fact, I had to borrow \$5 from Malcolm to go to La Ronge to pay my bus fare. But I lived. Like I said before, the Indian community there, they looked after me.

Davis: Now this fact that they looked after you that winter, this, I suppose, established a sort of a tie, did it?

Brady: It is rather difficult, you know, but among Indians and Metis there is a sort of a loose fraternity. If you haven't got it, well they have, so all you have to do is go looking for them. I don't know a soul here outside of you people and the people at the University, but I'll bet you I won't starve in this town as long as there are any Indians or natives around. I'll just find out where they are and who they are and that's it, I'll be all right.

Davis: Now tell me about the election. This would be '52 -- Berezowski elected in Cumberland. Did that include La Ronge at that time?

Brady: No, because you see at the time of the redistribution, La Ronge was put back into Athabasca riding.

Davis: So it would be the same in '52 as it is now, wouldn't it, the line?

Brady: Yes.

Davis: Well, how did this appear to you, this election, did you take any part in it?

Brady: Well no, not actually, because you see I was working in the bush. I had started prospecting so I couldn't take an active part in it. But I had joined the La Ronge CCF club that spring. I had a membership then. We had a membership of 13 at that time. Of course, you see, we weren't quite satisfied with what developed and we weren't satisfied with our candidate because our candidate was foisted on us by the provincial executive.

Davis: That was MacLean?

Brady: MacLean, yes. And we people who were members of the club didn't want him; we wanted Quant, who was a local.

Davis: Well what happened, did you support MacLean?

Brady: Well what actually happened, the provincial executive committee didn't pay any attention to our local CCF club. And as a matter of fact, MacLean was selected on the basis of a petition bearing 36 signatures which later we proved had been circulated in the bar room. And as a matter of fact, 18 of those signatures actively supported Ripley, the Liberal candidate during the election. So as far as the selection of the candidate was concerned, he was steamrollered by the provincial executive in Regina.

Davis: Would that be the Ripley over in Sandy Bay?

Brady: Yes.

Davis: The trader. He ran on what, the Liberal...?

Brady: The Liberal ticket.

Davis: He won, did he?

Brady: Yes, he defeated... I think he had 215 majority. I'm not certain but I believe that's what it was. We felt at that time if we had run a local man we could have defeated Ripley, and undoubtedly we would have too, because our CCF organization was ignored and MacLean seemed to place his dependence upon the administrative apparatus of the DNR to elect him.

Davis: It didn't come through, I take it!

Brady: No, with good sense the people rejected it. Sure, I voted for MacLean, but I might tell you quite frankly and in honesty that there was nothing more repugnant to my feelings when I walked into the polling booth and voted for a man whom I really despised. But I could see the political importance and the necessity of keeping the Liberals out.

Davis: Well, Berezowski was elected in Cumberland. You probably had a little better attitude, or a better feeling about that, about that case.

Brady: Well, Bill Berezowski has always had a fair and open-minded attitude to all of these northern problems. And besides that, he has a better understanding than the average, because he has lived in extreme settlements, and besides that, he has prospected in the North and he has some knowledge of these conditions.

Davis: La Ronge in '52... Oh yes, the election had just taken place and this Schemala Lake strike, what was that? How far is that from La Ronge?

Brady: It is about 50 miles by winter road east of Hunter Bay.

Davis: Oh I see, across the lake then. Was there a strike there at one time?

Brady: Well, there was considerable excitement about it at the time, but it wasn't a very extensive deposit and I think it was really overplayed promotionally.

Davis: You worked on this for a while?

Brady: Yes. As a matter of fact, these claims had been staked by three American prospectors from Wisconsin in 1950, and they staked the ground and had done a little trenching and the property had eventually come into the hands of La Ronge Uranium. In the summer of 1953 Bill sent me up there with his son and crew to do some assessment work. We began to blast and as a result of this work we discovered what was later known as a 'main showing'.

Davis: Now this was a streak of the stuff from the rocks?

Brady: It was a high concentration of uranium in what we call a bio-tight shift.

Davis: And it looked as if it might be worth something?

Brady: Yes. It looked like it had possibilities so there was close detailed prospecting done and later there was a drilling program. Eventually, in 1954, a plunge shaft was sunk, about 140 feet in depth. Then as we all know the bottom fell out of the uranium market and nothing further was done in the area after that.

Davis: Do you know if the entire north of Saskatchewan has been thoroughly prospected?

Brady: Barely scratched. There have been geological survey parcels out and that covered a good deal of the territory, they've already mapped it. There are areas which have never been mapped and there are areas that the white prospectors haven't penetrated to any extent yet.

Davis: Now you mention the Rosenberg case in your notes for 1953. Did this make some impression upon you?

Brady: Yes it did, because I thought it was a frame-up.

Davis: What paper or books did you have on this case?

Brady: Well, I used to read the National Guardian at that time, and I followed the case quite fully because it was always reported in detail.

Davis: Yes, I remember passing out leaflets in Time Square on that case.

Brady: I was in the bush at Foster Lake and Davey Lake there and I remember when one of the prospectors came up and came off the train and he said, "I guess you heard they really fired those Red bastards." I remember I felt considerable emotion about it. As a matter of fact I had to go and sit down behind the powder house until I regained myself. It was a frame-up, just like the fact of old man (inaudible).

Davis: I remember I was travelling from New York City to Vermont at the time by car and it came over the radio when I got to Vermont. I didn't sleep all night.

Brady: Yes, I had to go off and sit down in the bush by myself because I was very emotionally upset and I didn't want to betray this thing in front of (inaudible).

Davis: Well, for '53 you also have a note on the federal election. How did that appear to you?

Brady: Well, as a matter of fact I spent most of that summer in the bush and the whole thing seemed remote to me. I had sort of lost political contact with everyone.

Davis: So this was something a way, way off at the time?

Brady: Well, I was aware of the issues in the general way, but it didn't involve me directly. I was in an isolated area and I had very little communication with the outside.

Davis: How did you happen to visit Fort a la Corne?

Brady: Oh, I came out from Foster Lake that fall and I had been up there all summer. I had bad teeth, I needed dental attention, and when Bill came up I asked him if I could come down to Prince Albert for four or five days and get this looked after and he said, sure. I came out from Foster on the 5th of October and when I got down to La Ronge I was up to Harry Houghton's hotel. Bill had left a letter behind with a 40 ounce bottle of Scotch and he asked me, as a favor, if I could go back to Jahalla Lake and complete a survey there for him. It was very important because this was sort of a rough job and had to be completed by the end of the month. I did, I went back. I spent one night in La Ronge, I went back up to Jahalla and spent another 18 days there. When I came down to La Ronge I met Bill. Well, Bill was an old Arctic veteran. He had spent years in the North. So I asked him if it would be possible then to go down and get dental attention. "Oh," he said, "sure. Go on down to Prince Albert and get your teeth looked after. Take a week off, take ten days off. Oh hell," he said, "take enough time off until you get Foster Lake out of your system."

So I came down to PA at the time. I got dental attention and I happened to run into an Indian, a Treaty Indian from Fort a la Corne by the name of MacLeod, and I was overseas with him during the war and hadn't seen him since. I left him in England before D-Day and he invited me to come down to the reserve and visit him, so I went and spent two weeks there with him. I was also interested in la Corne, you know, historically, because you know la Corne was founded by the French traders even before Cumberland, although it wasn't a continuously settled area. It is 20 years at least, or more, older than Cumberland.

Davis: Have you ever gone back to la Corne since then?

Brady: No I haven't, although I received various invitations from people on the reserve to go back and visit them.

Davis: Well then, you went back to La Ronge for the winter?

Brady: Yes, I spent the winter there. Except I went to Cumberland House for Christmas and the New Year holidays.

Davis: Usually you hit Cumberland for the holidays, do you?

Brady: Well, the last number of years I have gone to Cumberland for my Christmas holidays.

Davis: So your life in these times was a little heavy, as I suspect you were contracting, working out of La Ronge.

Brady: I was prospecting and doing other mining development work.

Davis: Do you like this work?

Brady: Yes, I do. I like it because it is outdoors frontier type of life. You are not actually tied down like a factory slave of punching a clock, and you have considerable initiative and to a great extent you have considerable independence in deciding your program for yourself.

Davis: Did you ever strike any claims on your own?

Brady: Yes, in the spring of 1957 I went to McTavish Lake with my partner George Miller, who is a real old-timer in the North, and staked a property there and staked 36 claims that spring, known as the Valley Union. We disposed of it later to International Nickel for a paltry consideration. In the fall and winter they had a building program there but the claims... later he dropped the option with us.

Davis: So you have never made any comparable strikes or claims of your own?

Brady: I and my partner have never made any strikes that would give us the means of coming down to Saskatoon and making nightclub history or anything of that type of thing.

(END OF PART III)

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DOCUMENT NAME/INFORMANT: JAMES BRADY #4
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TRIBE/NATION:

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HIGHLIGHTS:

- General account of his life.

Davis: You have a note here under 1954 about the Marcel Pouchaund, pupil of Curie and eminent radiologist. He was employed by this mining company, I take it, that you were working for?

Brady: Yes, I met Dr. Pouchaund. He was employed by La Ronge Uranium Mines and he came down to Nistowiak where there is a considerable-sized deposit of low grade pigmetite. I became acquainted with him there. As a matter of fact I was around him for quite some length of time. But I remember seeing Dr. Pouchaund at Great Bear Lake before the war. At that time I had not been acquainted with him. I spent considerable time with Dr. Pouchaund. He had been a pupil of Madame Curie and he had also set up the original radium processing plant at Port Hope in Ontario, which was where he lived at the time. He was a very interesting person.

Davis: In what way?

Brady: Well, why I found him interesting, I had many conversations with him and he didn't express many opinions on politics and social problems. But I really enjoyed him because

he had the ability to present science to you in such a simple and easy way that it was fascinating to a person who lacks any scientific understanding, like I do. It really was educational to listen to him.

Davis: He had the knack of teaching?

Brady: Yes, it struck me that way. Some people have that ability to impart knowledge and others just don't seem to have it. For that reason I found Dr. Pouchaud very interesting.

He had a manner of posing theoretical questions that it intrigued you, it made you ponder and think.

Davis: Now was this a new interest for you? You had always been interested in social questions.

Brady: No, not entirely new, but he had sort of a new departure.

Davis: How did you happen to go East in 1955?

Brady: Our company had some interests and were doing some contract work there for some Toronto concern. We went up there, we were at Sudbury and Falconbridge. I remember we spent a whole week at Falconbridge just waiting there to stake, land the claims. As a matter of fact, we were so close to the smelter that we were under the smelter smoke all the time. I remember the chimney would be belching smoke and it would be directly overhead, it didn't have time to dissipate into the air. We remained there until this deadline, and at 7:00 o'clock in the morning we all went out and staked these claims for this Toronto concern. It's sort of reminiscent of a gold rush.

Davis: Did you get the claims there on time?

Brady: Yes, we had all the work done before the claims lapsed. Accordingly, you see, the Ontario regulations, acting as agents of the original owner, we had the legal right to go on the claims. So we had all the lines cut and the posts up before the staking began, so all we had to do was to station our men at strategic corners and we staked in about 15 minutes. Although, I had to run around there like a sleigh dog to get it all done in a hurry. We boys really enjoyed this.

Davis: That was the first trip East since the war?

Brady: Well, I passed through Ontario twice on a troop train during the war but I had never been anywhere in Ontario before.

Davis: How did the East impress you?

Brady: I didn't have much opportunity to meet people because our work was in the bush. But on the whole I think that western Canadians are more friendly. I found a good many of

those people down there, they are rather aloof, and they don't seem to have that neighborliness to them that you find among westerners.

Davis: You never felt that you might want to move out there?

Brady: No, I never have.

Davis: And you went to Sault Ste Marie?

Brady: Yes, I went to Sault Ste Marie. Sault Ste Marie was the only place that I found interesting at all, because when I was there (my grandfather was born in Bays Nuit, which is about 20 miles from Sault Ste Marie on the Michigan side) and I remember one Sunday I went across on the American side and I made enquiries as to where this place was. I wanted to see the locality.

Davis: Was this on your mother's side?

Brady: Yes, my maternal grandfather. My great-grandfather on the maternal side, he was chief factor of the old North West Fur Company at Sault Ste Marie before the union of the companies. And my grandfather was born at Bays Nuit, Michigan and I found it interesting. You know, I even noted when I looked at the Canadian War Memorial in Sault Ste Marie, I discovered many French names on it. Sault Ste Marie on the west shore of Lake Superior, you might say, was the cradle of the Nootka's nation. That's the area where this race really began. I noticed for instance, on the War Memorial, our family name, that is my mother's family name. Quite a number of them are recorded on the War Memorial and also I noticed among all these French names people whose families no doubt must be associated with many of the French Metis families in western Canada. The names are similar.

Davis: But I suppose the ties have been lost?

Brady: I suppose in the natural function of time those things happen.

Davis: What was this Fishing Lake business?

Brady: Oh, that was a copper discovery there east of Stanley that was staked in 1955. Well, it was discovered before that. There are records going back as far as 1888 when Fawcett came down the Churchill River and McInnis, another geologist who traversed the Churchill basin system as early as 1910, recorded this. So it was actually not a new discovery but it was the first time that any work was done on it in a development sense.

Davis: You worked on this, did you?

Brady: Yes. I worked on it. I wasn't there at the time of the original staking and when the development began because I spent that spring in the Otter Lake country.

Davis: Now in 1956 also there was the election, the provincial election. Did you take any part in this?

Brady: No, I was in the bush during the summer prospecting, you see, so I was absent from La Ronge.

Davis: You had no great interest in this then?

Brady: Well, I was interested in it but I was precluded from taking any part in it on account of the necessity of completing the summer work season.

Davis: Holiday at Denare Beach. What was that?

Brady: Well, I had nine days holidays that August and I went down to Denare Beach to act as best man for a friend of mine from Cumberland who got married.

Davis: That was the picture I saw?

Brady: Yes. That picture you see -- the femme fatale of my life.

Davis: Which femme fatale?

Brady: Probably it's just as well to draw a veil over the past.

Davis: Now you built a cabin. That's the one you have up there now, is it?

Brady: Yes, I built that cabin in 1956. Well, I built that cabin because La Ronge was more or less my headquarters and when I come back here... The housing problem has always been a rather difficult one in La Ronge, particularly in the summer season.

Davis: Well, the uranium work more or less collapsed then, did it, in 1956?

Brady: Well, I would say from 1955 as far as uranium development was concerned, of course -- except for the established concerns like Eldorado and Dungan and some of the other larger mines collapsed -- there was really no development work done after that.

Davis: You've got a couple of names here -- Captain Paul St. Roumaine and John Harrop, under 1956.

Brady: Well, John Harrop was our CCF member who was elected in 1956.

Davis: Did you ever have any contact with him?

Brady: Oh yes, I've known Johnnie off and on ever since I've

come to Saskatchewan, because at one time he was manager of the box factory here in PA. Captain Paul St. Roumaine was a geologist who came from Nepal.

Davis: India. He was an Indian, was he?

Brady: Well, his family were... The St. Roumaines were an old French family who had been in India even before the British conquest of India, and they had remained after the British conquest and had become Anglicized. As Paul explained his background to me, his family had intermarried among Gurkhas and he spoke the language fluently, as well as he did English. He had graduated from the military college that is the equivalent of Sanhurst or West Point in India. He had served in the Gurkha Rifles in World War II. He had been in Crete and in Africa, Sicily and Italy.

Davis: Now, what was the nature of your contact with him? Did you have anything in common with this chap in the way of social outlook or political interests?

Brady: No, I wouldn't say that I had a great deal in common, but he was quite progressive in his attitude. For instance, when he would speak of Nepal (his father was dead but his grandfather still had the plantation). When I used to speak to him he used to talk about these problems at Nepal and he also admitted the necessity for social change in Nepal. On the whole he had a liberal attitude towards these things.

Davis: He was working on the mine, was he?

Brady: Yes, he was a geologist who came here in a consultative capacity.

Davis: He didn't stay up there then?

Brady: No. He eventually went to Brazil. He was a very Indian-looking type. As a matter of fact he was so dark-skinned... He told me of an incident one time when he went to Nairobi in Kenya, they wouldn't allow him into a first class hotel.

Davis: Is that so!

Brady: And he had been a major in the Indian Army and he got the DSO and Bar but they refused him admittance because Indians and colored people are not admitted into the first class hotels in Nairobi, which proved to be quite a shock to him.

Davis: In 1957 you have a note -- Forrester Combats. Were you ill?

Brady: Yes, that's the time I was prospecting at the Forbes Lake and suddenly developed these infectious boils or carbuncles.

Davis: Did you have to come back out?

Brady: Oh yes, I was back out for a month.

Davis: In La Ronge?

Brady: Yes.

Davis: In the hospital there?

Brady: I was pretty well recumbent for a period of time.

Davis: What's this... Is it the W.E.P. group or N.E.P group?

Brady: Oh, that's of minor consequence. That was just a group of (inaudible). It's really of no significance.

Davis: B.R. Richards come to La Ronge!

Brady: That's the year... that fall, that summer... that Barrie came to us. Well no, I should amend that, it was early that spring that Barrie came to La Ronge. Previously to that they had operated in... in 1956, Barrie had operated at Forbes Lake. He had a drilling program there that winter but he actually moved to La Ronge in the spring of '57.

Davis: Where did he move from?

Brady: Well, they were in Prince Albert, but before that he had come from The Pas.

Davis: This was something of an event, was it, in your life?

Brady: Well, I rather liked him coming to La Ronge because I had known he and his wife for a considerable time, from the time I had been in Cumberland. When I used to go to The Pas I used to go and visit them.

Davis: Was he in mining at that time?

Brady: No, he was a security salesman or something of that nature, selling insurance and that type of thing.

Davis: Sputniks in '57... This made sort of an impression on you?

Brady: Yes it did, because I remember I was at Brabant Lake when I first heard about the Sputniks. I came into the tent one morning and the drill crew were there but they said it was impossible, it couldn't be, because after all the Russians didn't have the American know-how and simply couldn't do these things. I was sort of skeptical myself but Barrie was there and he assured me that he had heard it on the radio and that it was authentic. But the general impression among all the people here was that the Russians were too ignorant, they didn't have the capacity to do those things.

Davis: It did create some discussion then around the countryside?

Brady: Oh yes, it did among the drill crews and the mining crews. But the general opinion was originally as if it was just a big hoax.

Davis: Yes, skepticism.

Brady: Because the Russians, you see, didn't have the engineers and scientists that we had in Canada and America. Well, it was possible but highly improbable.

Davis: Now in 1958 you were at Sikachu Lake a while and you speak about a mining stagnation. Now who is this Emil Wasznicki?

Brady: He was a Polish prospector who came to La Ronge, I believe, in about '56 or '57. He was quite active in prospecting there along the Churchill. He was killed in an air crash later.

Davis: The next is you were with the Knox syndicate at Dead Lake.

Brady: That was 1958. I worked for two months for Bill Knox from Toronto prospecting southeast of La Ronge at Oskikebuk, Allsmith, Nunn Lake and Hunter Bay.

Davis: Who were these social scientists that upset you in 1958?

Brady: Well, that's the first manifestation when I began to note that the government or any other agency was beginning to take a serious interest in the North.

Davis: And they sent somebody up?

Brady: Well, that's when I first began to see Whiley.

Davis: Oh yes (inaudible).

Brady: When I began to discover that there was some serious interest in the problem.

Davis: But you saw this with two minds, I take it?

Brady: Well, probably the union part of me reacted like you always do. You know, you must be suspicious of the Greeks when they come bearing gifts. You can always question their intentions.

Davis: And you did on this?

Brady: Well, I would have to leave you draw your own

conclusions.

Davis: Did you think they were new co-op dictators? I guess I have to draw a conclusion.

Brady: Oh yes, that's the period when there was sort of a high enthuse(?) between this announcement and before effective organization began. So the standard stock expression that we people had down North was (during that period) "When is our CCF government going to give us our castor oil co-ops?"

Davis: Well, you thought about going into the civil service next year?

Brady: Yes, I was dragooned into... by some of my friends into making an application for a position in the Federal civil service, the Northern Affairs Department, I think it was, in government.

Davis: This didn't pan out, I take it?

Brady: No, I was... The trouble was that I didn't have any degrees. You see, I lacked education. I didn't have one of these alphabetical jungles following my name so I was washed out.

Davis: I know what you mean. What about the Cumberland House situation in 1959? You went back, I gather, you kept in touch.

Brady: Well, I don't really know whether that's pertinent to this entire business here. Those were a few observations that

I made at the time because I felt the situation was deteriorating.

Davis: Due to the government policy in the community and so on?

Brady: Yes. I think I had noticed a deterioration.

Davis: What's this hidden civil war?

Brady: Oh, that refers to the events that have taken place during the period when I was in La Ronge, you see, because this whole question of integrated education in the schools there had raised new problems. I don't know whether you could characterize them as class differences but it has certainly arisen in La Ronge. I have noticed that in the last four or five years.

Davis: What are the symptoms?

Brady: Well, I think as far as (inaudible). You see, when I first went to La Ronge the white population has increased tremendously and with the influx of more whites, well, it accentuates this whole problem of racial tension. Particularly

with the rise of this new co-operative movement, it sort of aggravated it in one sense because it has divided the community along the lines of economic interests. I believe, in some of the submissions you have read from our group, you may possibly be able to form conclusions that those conditions exist.

Davis: I think we can use excerpts from those documents. Pieces to tell us.

Brady: I wonder if I could get you to play back some of that?

Davis: Well, one thing I thought of whilst I was away -- this is just a general question about La Ronge. If you were going to describe all the factions there, how would you go about it, which ones would you pick out?

Brady: Well, I have never really given that any serious thought. Of course, naturally, you see, as far as I am concerned, most of the divisions to me appear to be political.

Davis: Well, you've got a town here, not very many people, and yet in the last election three parties picked their candidates in La Ronge, didn't they?

Brady: Yes.

Davis: The three main parties contested. It is a pretty small place to be such a hotbed of politics. How does this come about?

Brady: Well, I think that question would be applicable to any community.

Davis: Well, it doesn't apply to Uranium City, Cumberland.

Brady: Yes, but Uranium City has a transient population.

Davis: Well, how about Cumberland?

Brady: Well, Cumberland doesn't differ any more than any other community in that respect.

Davis: Well, if you pick out politics as the main basis of division, what economic interests underlie these political groups?

Brady: Well, I have always felt that... You take in Cumberland for instance, the reason why the CCF have gained majorities among them is that they felt that politically there is a possibility of their economic interests being defended and gaining more from the present government than it would from a reactionary one. But I believe the political situation as it exists, you might say the comparatively healthy political situation that exists in a place like Cumberland, is due to the fact that there has been some work done in economic

organizations there.

Davis: The co-ops?

Brady: Yes, I think that has had a decisive effect on it because it points the way to a future.

Davis: Well, this was started later at La Ronge, but do you think it is moving in the same direction?

Brady: No, not necessarily so. I feel that the co-ops in the North generally have no sense of political orientation, just like we find them among the Farmer's union and Trade unions and corresponding bodies in white communities.

Davis: Do you feel that these outfitters take any active part in community life, besides from making their money up there?

Brady: Well, I would say that they were interested in that they belong to the Chamber of Commerce and the curling club. But as far as it affects the real vital issues in the community, I don't believe they have any real interest in it.

We have a situation in the North and it has been traditionally that way in the past, that if you go into these northern communities... Like for instance, it is very noticeable at Cumberland House. Cumberland House is the oldest settlement in Saskatchewan and there is not a single white family anywhere in Canada that can trace any of their ancestors back to Cumberland because they don't establish any real deep roots in the community. They are not there for that purpose. They come there generally to make their piles and get out.

Davis: They come and go?

Brady: Yes, they are only semi-permanent at the very best. And that has been true of all our northern communities.

Davis: Well, do you think this is any different at La Ronge? They've got the road in there.

Brady: Well, of course it increases the opportunities for these people to come in as far as business is concerned and establish themselves. But there is actually no industry which would give it any permanence outside of, let us say, mining. It is in a stage yet where there is no guarantee that it is going to become established. There is no basic industry outside of fishing, trapping and hunting, which is nomadic, and of course, which white people are not interested in outside of being able to exploit it as entrepreneurs or middle men. So there is no basic industry upon which a permanent white population can be based.

Davis: Well, do you feel that more study of mining resources might lead to some exploitation of mining on a more permanent

basis?

Brady: Yes, that is a reasonable possibility.

Davis: Now what implications would this have for the employment of the native people?

Brady: Well, it is very difficult to say because, you see, the native people have no background or tradition of industrial work as you find among whites, and it is difficult for them to adjust themselves to this new way of living, this new pattern.

Davis: They would certainly need some training, wouldn't they?

Brady: Well, it could only come as a result of close work associations with white people.

Davis: Now I've heard a little bit about this Snow Queen Campaign. You were there when it...

Brady: Yes, I was there when it happened.

Davis: Well, you could give a first hand account, couldn't you, in full, that is?

Brady: Well, I am not familiar with all the details but I...

Davis: Well, just the main outline. How did it get started?

Brady: Well, as a matter of fact this was proposed as a publicity venture to attract tourists. The original suggestion came from what you would call our progressive-minded people at La Ronge. When it was first brought up in the Chamber of Commerce there was some opposition to it, but after Quant particularly spoke, the majority agreed with it. But there was no real feeling for it among the white people in La Ronge, and as a matter of fact a good many of them were hostile to it, notably our mayor.

Davis: On what grounds?

Brady: Well, the grounds I could see was that they were prejudiced against the candidate because she was an Indian.

Davis: Now this was a kind of contest as I understand it where tickets were sold and counted as votes.

Brady: Yes.

Davis: And then the queen of the entire Festival was chosen on the basis of the most votes.

Brady: Well, you see, the overwhelming number of votes didn't come from the community. But one thing that was decidedly in her favor was that she had strong support among the mining

fraternity and when they spend, they spend.

Davis: So that's where her main support came from?

Brady: Well, I would say that, yes. Although I would say there was a good healthy section among the white people at La Ronge who supported it once it got underway, and the private reservations that they might have had about it were resolved.

Davis: What territory would this voting take in, besides La Ronge? All of the North?

Brady: Another thing that happened that was decidedly in her favor was the fact that she received very good support from the white communities outside of La Ronge, because these tickets were sold in Prince Albert, Melfort and wherever these people had contacts. As a matter of fact one mining man from Texas bought \$100 worth of tickets, and some of these tickets were even sold in Hollywood on her behalf.

Davis: Well, do you have any idea how many votes in all Jean McKay pulled in in this contest?

Brady: Well, she polled by far more votes than any of her competitors.

Davis: Would it be numbered in the hundreds, do you think?

Brady: It was around in thousands, but I don't know just what the ratio was for tickets to a dollar. But I know that she was well ahead.

This feeling among the whites who were opposed to her campaign, after it got underway and it developed so much popularity, especially outside of La Ronge, well then, a good many of them climbed on the bandwagon.

Davis: When she won what was the general reaction at La Ronge?

Brady: I feel that there was a certain element among the white people who were rather rebuffed by this because they actually didn't believe that she would win this campaign.

Davis: Has the queen of The Pas usually been an Indian or was this the first time?

Brady: Well, this was the first time they had ever had an Indian queen at The Pas Festival. There was one time, Margaret Dyck from Chemantiwa. She was a Cree Indian from the Hudson Bay coast but she didn't receive sufficient support to be elected.

Davis: But she contested though?

Brady: Yes, she did.

(END OF PART IV)

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HIGHLIGHTS:

- General account of his life.
- Account of the Riel Rebellion of 1885.
Davis: Now you worked on this native prospectors assistance plan in the summer of '59 (at least part of it). What was this plan and how did it work?

Brady: Well, the native prospectors assistance plan is under the direction of the Department of Mineral Resources and they provide equipment, transportation and a certain amount of subsistence for prospectors. In this case, under the native plan they send these parties out usually for 30 day periods, because the experience of the mine, mineral resources was, you

see, the Indians are favorably situated as far as a lot of this territory is concerned, because many of the areas are their trapping grounds. Consequently, you see, there is a greater possibility of them at least finding surface indications of mineralization. It was thought that these people should be given an opportunity if there were any possibility in any of these areas that they were familiar with, that an opportunity should be given to them to exploit them and if possible stake them. And I was employed during the summer to... You see, most of these Indians, they know the ground quite well but they have no knowledge of the technique of prospecting. In some cases they are deficient in recognition of minerals. So consequently the Department felt they should be given some assistance in that respect so that they would be able to recognize. In other words, a sort of a training program, put them in the field. During the summer of 1959 I was engaged by the Department of Mineral Resources for three months. I travelled with various Indian prospectors. Principally I was on the Sturgeon-Weir River and I was in the Churchill River Basin and I spent part of the summer on the second drainage system west of Great Bear Lake.

Davis: Great Bear Lake?

Brady: Oh no, correction, I should say Reindeer Lake.

Davis: Now your job was to help these prospectors learn about rocks and geology and so on?

Brady: Yes, in other words to impart to them their recognition of minerals and particularly techniques of prospecting. Also the necessary work that goes to develop a showing.

Davis: Now how many prospectors did you assist or instruct in this way?

Brady: Oh, at various times, I haven't the exact figure at hand but I imagine that I taught at least about 17 or 18 of them during the summer of 1959.

Davis: What results do you think this program has had?

Brady: Well, there's what they call a prospector's assistance plan for white prospectors, which is conducted currently with the native prospectors plan. I would say in 1959 season that native prospectors, as far as visible results was concerned, actually turned up better finds than any of the white prospectors, particularly at Waddy Lake, where one party had a particularly good gold showing. They later dealt with a syndicate and the syndicate undertook to do the development work on it for them. In fact they were given an option by this particular company.

Davis: At this point do you think it will be continued?

Brady: Well, I was engaged with them this summer for a number of months. But you see, as far as base metal prospecting has been concerned this summer, in the Saskatchewan field it has been rather restrictive on account of the bad economic situation facing the base mineral market. Consequently the activities were not as large, and furthermore this summer we had a bad situation in the North where we had the worst fire season since 1936. And a lot of our prospectors were unable to (these parties) we were unable to get them into the field because a lot of them had to go away and fight fires. It is compulsory.

As a matter of fact, three parties in particular that I had organized, in anticipation that I was going to go to the field with them, it was impossible for them to go on account of the fire situation.

I found myself in the position when I went to Pelican Narrows that I had to go on a fire myself. I had to take charge of a crew and went down southeast of Ballantyne Bay because of a particularly bad fire on the Hanson Lake Road.

Davis: How long did you have to stop off to fight that?

Brady: Well, I actually fought this fire at Ballantyne Bay for four days. I was on the fire line for four days and then returned, but I couldn't get the parties organized due to this disorganization that went on.

Davis: They had all been picked up?

Brady: Yes. That's another thing that has created a little animosity against the Department of Natural Resources, both last summer and this summer, it is because when fires begin the DNR officials picked up all the firefighters and generally they take them from the fishermen.

Davis: How much do they pay them?

Brady: \$4 a day.

Davis: And what could they make if they were fishing?

Brady: Well, it would all depend. For instance, one fisherman at Lac la Ronge in one day's catch produced \$114 worth of fish in one day, and then he was taken off and compelled to go to a fire. It creates a lot of bad feeling because, for instance, the Indian guides who operate for the tourist operators are rather in a privileged position because the department never compels their guides to fight fires. There is an unofficial policy whereby the DNR exempt these guides because they are employed by a tourist operator. The burden of fighting a fire falls mainly on the Indian population. Not only that, but as far as the fishing industry is concerned, particularly this summer, it has had a very disruptive effect on our co-operatives. It is manifestly

unfair.

Then again, I think we should question this whole policy of the DNR firefighting program, because it is questionable that much of these areas that are burned have any real value.

Davis: As far as you know, have there been any representations made to DNR about this policy, any kicks?

Brady: Well, there had been verbal representations made, but it was recently brought to the attention of the Department of Co-operatives. Representations have been made, particularly to the Cabinet.

Davis: That was all?

Brady: These recommendations are contained in a brief which was submitted by the Lac la Ronge club recently to the Cabinet, because there is a feeling among the co-ops or co-operative people that at least if this firefighting is necessary, let it be equitable and let the burden be distributed fairly. After all, they could bring unemployment people from Prince Albert or elsewhere. But it is actually working to the detriment of our co-operative movement. They take our fishermen away from their fishing at a time when they should be fishing and making their money because their work is entirely seasonable.

Davis: Do you find that La Ronge, week in and week out, is a pretty interesting place?

Brady: Yes, I have always found anywhere I have been interesting because it is a matter of people. People are interesting wherever you go. You can make life interesting after you get to know people. But I have always found La Ronge interesting. During the years I have been in La Ronge I would imagine I have been in at least well over 50 percent of the native houses in that community and I know them all quite well.

Davis: What about the white houses? What percent?

Brady: Well, I have lived in La Ronge for 9 years and outside of Barrie Richards and Allan Quant and another family, I have never been invited into any white house in La Ronge.

Davis: Just those two?

Brady: But then, you see, I should qualify that, because after all, Barrie and Allan -- I knew them before I came to La Ronge. And not only that I am quite close to them as personal friends even before I came to La Ronge.

Davis: You have a lot of books up there and I heard of you long before I ever saw the North. Do any of the tourists ever seek you out, any of the visitors, the white people, do they

ever seek you out?

Brady: No, I have never found any white people who came to La Ronge who wanted to be introduced to me.

Davis: Well, I know a couple, one economics professor here and another chap who works for Federated Co-ops. They were camping at Waskesiu. They are friends of mine. They went up looking for you but you were out in the bush, I guess. This was last summer and I guess Barrie was out in the bush too because they just turned around. They stopped in the Handicraft Shop and came back. I wonder if that happens very often. I guess it doesn't.

Brady: Well, of course the lady also, in the Handicraft Shop, I have been on quite friendly terms with her because I also knew her before she came to La Ronge during the CCF campaign in 1948 at Cumberland.

Davis: Oh, she used to live over there?

Brady: Yes, and I used to know her and her husband when they lived in Flin Flon. On two occasions when I was in Flin Flon I went to visit them at their home.

Davis: La Ronge strikes me as a sort of a small community with great distances inside it.

Brady: Well, it is rather difficult to explain, but the social distinctions and differences are definitely polarized at opposite ends in that community. The natives, you see, are not acceptable to the whites socially.

Davis: Are there any natives up there, so far as you know, that do get invited into white houses, say fairly periodically?

Brady: Well, the only occasion that I ever noticed that is they may invite a certain type of native to their cabins or their houses, providing they bring their women folk with them.

Davis: Well, we will pass over that. I meant socially speaking.

Brady: No, socially I would say that there is very little of what I think Negroes refer to it as socializing. But there is a certain type of transient white who comes to La Ronge, principally tourists, who show an interest in this so-called socializing, with rather regrettable results sometimes.

Davis: I suppose the outfitters sort of cater to this kind of...

Brady: Well, I have observed on several occasions there are a few of them who put themselves in the position of being actual panderers.

Davis: Well, I've got to go and put some money in that meter now.

Now this document is called the History of the Alberta Metis Association, and it is one that you drafted in 1950 and it is just an outline.

Brady: It was just an outline because I had intended writing a short history of the activities of the Alberta Metis Association during the years that I was associated with them. Of course before drawing it up I had to give a good deal of historical background.

Davis: I have a rather interesting slant here on the second page. You speak of Louis Riel and his democratic ideals -- his solution of the national and economic questions, what Riel really meant before and under socialism. Now this Riel lad is usually interpreted as kind of a religious prophet. I would be interested to hear you sound on this.

Brady: Well, I had some correspondence with a party in Edmonton one time on this question of Riel and the Rebellion, and the economic and political meaning of it. If you were to read that it would give you some indication of the general trend of that proposed article.

Davis: Now this is material that this chap sent you from Edmonton?

Brady: No, it was just a matter that I had read an article that he had written on Riel and I had occasion to point out what I considered were a few errors.

Davis: Now when did this appear? This is your letter. When did this appear?

Brady: It appeared in November, 1953.

Davis: Oh yes. (inaudible) Now this grandfather of yours, this was on your mother's side?

Brady: Yes, my maternal grandfather. He served as a soldier in Riel's army. He was enrolled when the Red River Metis organized a military force to repel the (?) that threatened Manitoba.

Davis: Oh yes, coming up from the South.

Brady: Yes.

Davis: What was your grandfather's name?

Brady: His name was Larone Garneau. Following the Red River insurrection he was (well in other words he became practically a refugee) he was chased out of Manitoba by the whites.

Davis: Well, this article explains your association with

Tompkins, who married the daughter of Poundmaker.

(PART MISSING)

Brady: That's so long ago that it is only a family tradition among our family. It possibly wouldn't have any value to anyone except our family. Of course we give it belief and credits.

Davis: Well, he still couldn't have hit this quite so much on the head as he did if there wasn't something to it. Did he read much?

Brady: No, he was a pagan Indian from the Plains and he was completely illiterate. But being an Indian medicine man, you see, he was highly adept in the field of psychic phenomena, and he was also a medium and clairvoyant, as many Indian medicine men were.

Davis: And that was how he knew about the people across the salt sea?

Brady: Well, he had contact with what white people consider to be the spiritual world. In other words, he was able to function in what white people would call, or like what theosophists call the astral plane.

Davis: What was the date of this occasion?

Brady: This would have been 1906. It was before I was born, but I heard it recounted in our family by the people who were present and heard him speak.

Davis: Where was he living at that time?

Brady: Well, he was living with us on the half-breed reservation at St. Paul. Originally the band to which he belonged had a small reservation at Strathcona just south of Edmonton. Today it is actually part of the city of Edmonton. The original reserve, and his band had accepted that reservation at the time of the number A Treaty, the Treaty of 1876. They remained on that reserve -- the reserve of course was abolished in 1892.

Davis: That was when the railroad came up from Calgary, you were telling about that.

Brady: Well, when the railroad was being built from Calgary they found that the right-of-way had to cross the reservation and the Indians were very opposed to the idea of sieving any more land because they had been promised (solemnly promised) at the time of the Treaty of 1876 that there would never be any more demands made upon them for any more land. Naturally the Indians, the majority of them, refused to agree to surrendering any more land and they refused to do so because they wanted to retain this small reservation, because they could see that (you

might say the only haven that they had) and the result was that they incurred the enmity of a lot of white people, because white people were interested in having the railroad built into Edmonton. Consequently, when the Indians took this attitude, it incurred a lot of ill feeling among the whites, because the whites were determined that the railroad had to reach Edmonton. But after several refusals the railroad company, they took the attitude, "Well, if we can't get the right-of-way through the Indian reserve, we will just construct the railway to the reserve and that will be the terminus." Immediately the white people discovered this they were up in arms. They took the attitude that the Indians were standing in the way of progress and as usual, when dealing with native and backward races, they had to go then.

Davis: So the whites got the land, of course?

Brady: Yes, they did get the land because they...

Davis: Did they pay for it?

Brady: Oh yes, they received compensation for it. They entered into negotiations with them, but then the land was surrendered by the Indians.

Davis: I suppose you remember that old treaty (I think this is true of a good many treaties -- in the States anyway) they use this phrase "that the land shall belong to the Indians as long as the grass grows and the water runs." Or something like that.

Brady: That's been quoted in Canada too. Well, the land was surrendered because Papasteido, who was the chief, and the medicine man and you might say their spiritual leader of the tribe was convinced, as he explained it to the tribal council, that if the land was not surrendered the white people, he said, will exterminate every one of us, man, woman and child if necessary, to possess this land. He could quite clearly see if the tribe was brought into a condition of hostility against the whites that it would be a disaster to the band. Consequently, after consulting the tribal spirit (the Great Spirit), the decision was made to surrender our land, which they did accordingly. Then they moved away.

Davis: This was when they went up to the northeast then?

Brady: No, most of them moved towards the foothills, towards the Rockies. My grandfather's homestead was just on the outside of the reserve. It just adjoined it. My grandfather homesteaded part of the land on which the campus of the University of Alberta is today. As a matter of fact a part of south Edmonton still has our family name.

Davis: What is the name?

Brady: His name was Garneau.

Davis: Well, how long did your family stay around Edmonton?

Brady: Well, my grandfather came to Edmonton in 1874 from the Red River settlement. He had taken part in the troubles in Manitoba as a soldier of Riel's.

Davis: Yes, I remember.

Brady: Consequently, any of Riel's followers were very unpopular after in Manitoba, particularly when the country began to fill up with white people. At that time a lot of the half-breeds or Metis in Manitoba wouldn't have helped the economic pressure, in many cases even the physical pressure that was put upon them to remove them. So he abandoned his holding in Manitoba and he migrated further West. There was a large exodus from the Red River settlement at that time of the Metis towards the West. He was in that wave of migration.

Davis: Some of them went to Duck Lake, didn't they, up in the north of Saskatchewan?

Brady: Well, the settlement at Duck Lake was founded earlier, before this. Most of them around the Duck Lake area reached that country before the '70s, that is around 1868.

Davis: I see.

Brady: But my grandfather came to Alberta and to Edmonton in 1874, the year following the arrival the Mounted Police. He took a homestead on the south side of the river.

Davis: How long did he keep that homestead?

Brady: Oh, that remained in our family for possibly 30 years. His old homestead was around 111th Street in the Saskatchewan Guide, where the original building stood. But then my grandfather, you see, he also became involved in the Riel Rebellion.

Davis: Oh, did he? Whereabouts was he operating?

Brady: Well, he lived in Edmonton at the time that he... He was accused by the police of having had intelligence with Riel and acting as one of Riel's agents, spies.

Davis: I read this book that came out recently by Ed McCourt called Revolt in the Northwest. It is a book for boys but it is not a bad book for adults too. I don't know if you have seen it.

Brady: No, it's regrettable, I have not.

Davis: Well, I will try to send you a copy. It is a new book, it came out this past year. He speaks in here of Riel, there at Batoche sending out runners all around to the Indians,

mostly Crees to the West, I think, so I suppose that was it.

Brady: Well, the Mounted Police fears at the time actually were well-founded, because my grandfather had had intelligence with Riel. A half-breed messenger in the Saskatchewan rally[?]

reached Edmonton just a few days before the outbreak of the rebellion, before the people in Edmonton were fully aware of what had happened in Saskatchewan. Already the Indians and the Metis knew what had happened. The Indians particularly knew, and of course so did the half-breeds, who were favorable to Riel.

According to the family tradition there was a young French Metis from Duck Lake by the name of St. Germain who was the messenger, and he brought this message to the half-breeds before the police were even aware that the rebellion had broken out. My grandfather actually received a letter but unfortunately (it would have become a family heirloom but for the fact that it was destroyed).

Davis: What were the basic causes of this Riel Rebellion?

Brady: Well, the basic causes were the same as the causes of any war, they were economic mainly.

Davis: Land?

Brady: Land.

Davis: This was quite an event, you know. If you look in the old history, the official histories of Saskatchewan, this was strictly a police action against some unruly and stubborn and misguided rebels.

Brady: Well, I would not say that entirely, because a study of the relevant documents of the period proves beyond any doubt that Riel's agitation when he first entered the Saskatchewan

valley was supported by all sections of the population, including the whites. One has only got to go back into the records of the old Settler's Union to find that prior to the rebellion the Settler's Union, which represented the organized whites, supported wholeheartedly the Metis demands on Ottawa, so did the clergy. So did many important people who had been in the government. As a matter of fact, people like Inspector Herchmer, Inspector Walker of the Mounted Police, not only supported the Metis in their demands but warned Ottawa that if progress of these grievances was not given, that there would be trouble. The Settler's Union, particularly, were as vocal in their demands on Ottawa as were the Metis. But the only difference was that when it came to a question of violent insurrection the Settler's Union, the main bulk of the Settler's Union withdrew, they supported the government. In many cases they provided military forces against the Metis movement. There was one notable exception in the Settler's Union, the secretary William Henry Jackson, and in reality I have

always considered that he is really a forgotten democrat of the Old West.

Davis: Where does he live?

Brady: He lives in Prince Albert.

Davis: Yes, that rings a bell. Now in the McCourt book there is a statement somewhere to the effect that up in Prince Albert these people got support for a while until the actual outbreak at Batoche, and I guess until the fight at Duck Lake.

Brady: Well, the point was that the English-speaking settlers, you see, were determined to have their grievances redressed but wouldn't follow the French half-breeds to the point of armed rebellion.

Davis: Riel himself was of two minds on this, wasn't he?

Brady: Yes, it is regrettable that he was of two minds because if he had acted decisively he might have altered the whole course of history in western Canada. He could very well have created a situation that would have thrown Canada into the arms of the United States. The French half-breeds almost resolutely opposed any annexationist movement. I think it can be proven conclusively, beyond any doubt, historically speaking, that if the Canadian West is under the British flag today they owe it to the fact that the Metis of the West refused to become involved in any annexationist movement. As a matter of fact, the Metis of Red River repelled the unions in the 1870s because there was a strong feeling among the French Metis (well, they were basically anti-American in the nationalist feelings), they were impelled that way on account of their French language and culture.

Davis: I got the impression that Riel was uncertain and wavering in his stand.

Brady: Yes, but Riel on this particular issue could only express what was the opinion of the rank and file of the Metis who supported him, and the rank and file of the Metis nation (the Metis nation as a whole) were opposed to annexation or any interference from American sources.

Davis: Yes. Well, the whites won themselves a victory in that scrap.

Brady: Well, considering the strategy, and logistically speaking, a native victory was impossible anyway. It was a

question of supply and that was a situation which the Metis could not overcome even under most favorable conditions. Logistically it was an impossible feat for them to accomplish because they completely lacked the necessary equipment and supplies to wage an effective campaign. For one thing, they possessed no artillery whatsoever.

Davis: It was really kind of a desperate last ditch bid from the first, wasn't it?

Brady: Well, yes, but the Metis at that time accepted those odds because they felt that they were fighting against what they considered foreign aggression.

Davis: Has this ever been written up with any really good account that you know of?

Brady: Well, I have always found that the best descriptive works on both Indian and Metis history are in the French language. And it is unfortunate that many of these works haven't been translated into English because I believe that on the whole they give a fairer and a more objective view of that historical period than do the English writings, although I do consider that one of the best works, if you wish to study that historical period, is Kinsey Howard's work Straight Jim Prior.

Davis: That's the book that you brought down, isn't it?

Brady: In this particular work I find that he is very sympathetic and he doesn't belabor any point too much. I think it was a remarkable achievement for an American because as a rule, dealing with a period in western history, let's say when

it was so bunged up with religious and political and racial animosity, it is very difficult even for a French Canadian or an Anglo-Saxon Canadian to keep their sense of bias. In that respect I think Howard has accomplished a very remarkable thing because you can sometimes write in a very dispassionate way. I find, you see, that his judgment is remarkably sound in interpreting many of the historical... in other words the causative factors that led to this outbreak, because he seems to have an understanding of the basic causes which impelled not only the Indians and the Metis, but the whites, to act in the manner that they did. He seems to be able to analyze that much more clearly than any other writer that I have read in English.

Davis: Have you ever read Howard Hass's book, The Last Frontier?

Brady: Yes, I have had the pleasure of reading it.

Davis: What do you think of that?

Brady: Well, for a study of that period in American history, it is the best I have. There is only one that is equal to it and that's the work of Cheyenne Autumn by Mary Sandle.

Davis: Mary Sandle?

Brady: Sandle. Cheyenne Autumn? It is well worth reading.

Davis: I have read some books on the Cheyenne but not that

one.

You were speaking last night about the co-operative nature of Indian culture and I thought afterward that there is one area in which they seem to be quite competitive (at least on the Plains) and that was in the competition for counting coup. Now is that right, or am I wrong?

Brady: Well, you are right there, but I don't see any dissimilarity between that and, let's say, the actions of a white man who is anxious possibly to win the Congressional Medal of Honor, or the DC, or something of that kind. It's just a matter which marked him as being a person whose personal favor as a warrior was recognized. After all, anyone who has been in the army knows perfectly well that there are always a lot of boys around who are bucking to make a sergeant stripe.

Davis: Oh yes, but it was never carried to the point of being so competitive as to be deflective, was it?

Brady: No, as a matter of fact, if you counted coup on an enemy you didn't necessarily have to kill him, and the fact that you were the first to reach the enemy and touch him was sufficient to prove you were there.

Davis: That was what really counted, wasn't it?

Brady: The fact, for instance, if you assaulted the enemy, that you could be the first to reach him and touch him, come into personal contact with him. You didn't necessarily have to kill him as long as you struck at him and touched him.

Davis: One anthropologist I recall has an account of the Cheyenne in which these two warriors are racing on horseback to be the first to touch the enemy -- he was on horseback

somewhere else -- and one had a club and the other had a lance. And the horses were racing neck and neck so it appeared that they would get there about the same time. This method, the Indian with the lance could reach out farthest and thrust and he would count coup the first. When they were almost there upon the enemy the other man threw away a club and reached over and he grabbed the lance of the other fellow and put his hand on the lance in front of the owner's hands. So his hand was nearest the enemy and that lance touched the enemy first, but his hand was in front so he got credit for being the first to count coup.

Brady: Well, the very fact that his hand was ahead would remove any precedence from doubt.

Davis: But this is getting it down to a pretty fine point, isn't it?

Brady: When I was telling you about this message of my grandfather's, I forgot to tell you what actually happened to

this message.

When the military reached Edmonton they put the fort under martial law and they ordered all the civil inhabitants to withdraw within the confines of Fort Edmonton so the garrison could protect them. But my grandfather and a friend of his who had also been a soldier of Riel's in Manitoba, an old French Metis by the name of Ben Vandal who lived at the White Mud Creek above Edmonton -- I believe about eight miles above Edmonton -- they were on good terms with the Indians and consequently they knew the Indians would not harm them. And they refused to obey the order to retire within the fort, and by some means the military commander had found out that both

Vandal and my grandfather had had intelligence with Riel. As a matter of fact, my grandfather had acted rather naively because he didn't destroy the letter after he received it. He laid it on top of a cupboard in the cabin that he lived in.

My grandfather was an accomplished violinist. He was a remarkable musician, he had considerable talent and, of course, he was in demand at all the dances and social functions and he had gone across the river to play at a dance on the north side of the river. He had played all night and he came back in the early hours of the morning and went upstairs to sleep so he was asleep. My grandmother made breakfast and she was preparing to do the family washing and she had had a tub, and she suddenly heard a noise and the clatter of hoofbeats and she looked out through the door and a Mounted Police Sergeant and four Mounted Police Constables drove into the yard. The Mounted Police Sergeant entered the building and he asked my grandmother where my grandfather was. She said, "He's upstairs sleeping." But just previously, before the police trotted into the yard, my grandmother looked up and suddenly remembered that Riel's letter was on top of this cupboard, so she quietly reached up and seized the letter and put it in the washtub and started rubbing it out on the washboard. When the police sergeant entered he ordered all the constables to search the building. They did thoroughly but they never found any letter because while they were searching for it she had rubbed it out on the washboard. So they went upstairs and they put my grandfather under arrest. Eventually, as a result of it, he served six months in prison.

Davis: On what charge?

Brady: On a charge of treason, having had intelligence with the enemy. As a matter of fact he and Vandal were sentenced by a military court martial to be shot.

Davis: He had a pretty close escape.

Brady: Well, he would have been executed if it hadn't been for the intervention of a group of very prominent citizens in Fort Edmonton who protested about this. There was a request

also from the Stoney Plain Indians. The Stoney Plain Indians at that time were a formidable body of men. He was sentenced to death by a court martial held by Colonel Ouellette who was the military commander of the garrison.

Davis: But there weren't any real outbreaks in Alberta, were there, as there were in Saskatchewan?

Brady: No, outside of the Frog Lake Massacre there really were no... But it was due mainly to the intervention of prominent white people like the Hon. Frank Oliver and prominent traders. And even most of the Mounted Police officers were opposed to this idea of executing my grandfather and Vandal. But the most important factor in saving their lives was the fact that the Roman Catholic missionaries were at work among the Stoney Plain Indians, because the missionaries had found out that there were two emissaries or agents from Riel in Saskatchewan who were at work among the Stoney Plain Indians, inciting them to rise and attack Fort Edmonton. As a matter of fact, the situation was so serious that Bishop Grandin himself had gone to Stoney Plain to assist his missionaries in keeping the Indians peaceful.

Davis: This was true really in all the tribes in that area, wasn't it? The Cree's almost rose.

Brady: Well, another instance of that occurred at the Battle of Cut Knife Hill.

Davis: Well, there the Indians were attacked.

Brady: Yes, the Indians were attacked and they repelled the police. But actually Cut Knife Hill, the battle, could really have been a terrible disaster to Canadian arms if it hadn't been for the intervention of an Oblate missionary. At the time when the police and the soldiers attacked Poundmaker at Cut Knife Hill there happened to be in his camp an Oblate missionary by the name of Father Bissonette. After seven hours of fighting the troops were beaten back and the retreat to Battleford began, and it could have been converted into a real rout because the young warriors wanted to pursue the troops. Naturally, if they had caught them in all the coolies not one single one of them would have got back to Battleford, because the Indians would have totally annihilated them. It would have been a disaster probably worse than what Custer met with at Little Big Horn. But when the retreat began the young warriors wanted to follow them. But Father Bissonette went to Poundmaker and used his influence and told him, "Let them go, they are beaten."

Poundmaker was the war chief of the band and his word was authoritative and every warrior had to follow the war chief, so he seized a lash and he threatened the young warriors. He said, "No, let the white men go, they are beaten. The Great Spirit will punish us if we spill blood unnecessarily." It was due to this intervention of Father

Bissonette and his influence upon Poundmaker that prevented the complete destruction of Colonel Otter's column at Cut Knife Hill.

When they came upon Poundmaker's camp, you see, the truth of the matter is that no Indian camp ever actually sleeps. There is always someone awake in it at all times. They did come up in one sense but they didn't completely surprise the camp because one Indian who was up early and walking suddenly discovered the police and Otter and his men before they had an opportunity to deploy and surround the camp.

The Canadian attack at Cut Knife Hill was actually, well, tactically it was unsound because the commander himself, Otter, seemed to display a complete lack of knowledge of how to fight Indians.

The old-timers who were present at Cut Knife Hill will say that Sergeant Dan, who led the detail of Mounted Police, the mounted men who initiated the first attack, when they rushed upon the Indian camp Sergeant Dan immediately wanted to fall upon the Indian camp (in other words ride right through the first line of warriors and into the village) and destroy the camp. If he had done so, or had been permitted to do so, the Indians would have had to come out and defend their women and children. But the result was that he charged up the hill and he had no sooner reached the top of the hill than he was ordered by Colonel Otter to dig in, although the police who had some knowledge of Indian fighting knew perfectly well that unless you destroy the enemy, the enemy's camp and cut off his pony herds, he will escape and fight again.

The scouts who were present with the soldiers, they found it very unrealistic because they couldn't understand why the Canadian soldiers used such a method of fighting Indians. The scouts and the police knew perfectly well that that was not

the way to fight Indians. The result of it was that when they charged up the hill they were halted and the police were left out in the open. Immediately then, when the Indians suddenly realized that the police charge had been halted and that the village was under no immediate threat, they simply retired down into the coolies and took cover. In the meantime the women, children and the older men and the rear guard party drove off all the horses and left nothing there but the Indians to fight.

After about seven hours of battling the police suddenly discovered that the Indian strength had grown and it was impossible to dislodge them. So Otter, realizing the truth, ordered the retreat. It could well have been turned into a rout at that time if it hadn't been for Father Bissonette. As a matter of fact, it wasn't the Canadians who saved themselves at Cut Knife Hill, it was the fact that they were saved by a Catholic missionary.

Davis: Poundmaker didn't give him any thanks for his moderation, did he?

Brady: No. As a matter of fact, he received a minimum of kindness with a maximum of details.

Davis: He was kept in prison for some time, wasn't he?

Brady: Yes, he was.

Davis: After the rebellion was put down? Well, he probably should have kept after the white troops. Might as well die a sheep as a lamb.

Brady: Well, the trouble too, you see, with the Indians, as Kinsey Howard remarks in his work, what destroyed it in a military sense was what Kinsey Howard referred to as an inordinate sense of democracy. They talked too much and couldn't agree. Possibly within a lighter projection they were somewhat like the modern French republic.

Davis: Oh yes.

Brady: They could simply not grasp the fact that while they were orating the enemy were acting.

Davis: The trouble with the French, I think, is in France, that is, they have never completed their great revolution. They went through its middle class stage and that's about all.

Brady: That revolutionary task in France is still uncompleted.

Davis: Yes. The Algerians will have to complete it now.

Brady: The Algerians may possibly be the most potent political force in the bringing about of the final stage of the French revolution.

I have always felt that, essentially, when you consider the Metis rebellion, they were, in my opinion, actually an expression of what we would consider to be a nationalist liberation movement. Basically it didn't defer the least from the national movement against colonialism that we are familiar with in the last 20 or 30 years in Asia and Africa and in the Arab world. Basically it is the same thing.

Davis: Yes. It was something like the type of thing in western China in some ways.

Brady: I still feel that as far as the North American Indian is concerned, there will be no real advance for him until that national liberation movement is carried to its completion.

Davis: Well, that means that he becomes a separate nation?

Brady: No, I think it would be nonsensical for anyone to assume that he should be a separate nation, because the present

day Metis lack... For one thing, they no longer possess an autonomous territory of their own with a culture which is strictly indigenous to that territory and free from outside influences. For that reason, you see, the Metis are no longer a nation. In the past they had aspirations to a nation and historically at one time, and how it points out in would have been possible to have created a native state in North America. But that period has receded definitely and there is no longer that possibility on account of they are no longer a homogeneous group of people with a culture that is unique in itself, having an autonomous territory of its own. Within the present political framework it would be impossible for them to exercise any solidarity of their own within, let's say, a system of Anglo-Saxon states as we find in North America. Consequently, you can't hold out the perspective to the Metis or the Indians of a distinct nationhood.

Davis: So where does that futre lie then?

Brady: Their future lies in the fact that they must... They are and have been the victims of colonialism as well as any

Asian or African, but they must be freed from all of the pernicious influences that this system of colonialism has forced upon them in British North America. They must be freed of the disabilities which colonialism has imposed upon them, or the vestiges of colonialism still impose upon them. Consequently, what we would refer to vaguely as the national liberation of the Indian peoples and the Metis people in Canada, cannot be completed until Canada as a whole, and the western world as a whole, free themselves of that vicious system which has imposed these conditions on a conquered people.

You see, the problem was you were dealing simply with the problems of a conquered nation and a defeated people. You see, our struggle for national liberation or a future destiny of our own, that struggle was fought out on the banks of the Saskatchewan River more than two generations ago.

Davis: And that was lost.

Brady: And it was lost.

Davis: But the problem of the Indian really, first of all, is the white man's problem.

Brady: There is no Indian problem.

Davis: Well, it is one problem.

Brady: There is only a common problem in Canada and a problem that is cognate to the white man and Indian both.

Davis: This is not the way most white people see it, as you doubtless know.

Brady: You see, the trouble with the white man is he always thinks of the future and how to deal with future problems. But the Indian, he doesn't live in the future, he lets the future take care of itself. The Indian lives only for the present.

I mentioned to you once before how the Indian, for instance, when he comes to a farewell greeting, an Indian says like, I am going away and I will see you again. But he always adds, if I am still living. He doesn't worry about the future possibility of death. Death to him just means that he ceases living. Even in that aspect they differ from white people. With them it is the present. Why worry about the future because under the old Indian culture and the old Indian economy no one had to worry about the future. You had security within the family and the tribe. You had a security which the white man destroyed and which he has not yet replaced. He has not given him any security.

Davis: But what can replace it?

Brady: Well, the white man can't give him any security because he can't even give himself that security.

Davis: Yes, and I think this is the essence.

Brady: And you certainly cannot give somebody something you haven't got. Then again, there is the inclination of whether you want to give it or not. Little Work, one of the leaders of the Cheyenne nation, said that as far back as 1879. He said, "The white man only gives you something when you've already had it firmly grasped in your hand."

Davis: Well, India found this out, didn't it, when they were dealing with the British in 1947? They got their independence when they already had won it.

Brady: Yes, when it was won the British were quite ready and willing to give it to them.

Davis: The same with China.

Brady: And it will also be the same with the North American Indian and the Metis. When they say there is no alternative and the problem faces them and they have to make that decision, well, then they will give it to you.

Davis: Well, do other people among the Indians see this the same way as you see it?

Brady: Well, of course, there is the difference too. You must remember that among Indians, Indians themselves also are subject to the same pressures that the white people put on as the white people are. You see, there are divisions among the Indians. They are subject to the same stresses and influences and divisions that you find among social classes among white people. For instance, there are Indians (an increasing number of them) who have acquired the acquisitive instincts of the

white man and you will find even among Indians that there is a certain stratum weave of them who have, you might say, almost advanced into the bourgeoisie, to the point where they accept bourgeois ideas. Of course, once it comes out that they accept these acquisitive ideas and this identification with the bourgeoisie, or the desire to be bourgeois in their habits, they rapidly become assimilated and they lose any inclination

to be Indians. As a matter of fact, some of them will absolutely deny their Indian ancestry. They feel ashamed.

Davis: Well, it is the same in the States. The Indians there and the Negroes have the same classes within themselves.

Brady: Even among the natives at the time, you might say, when they had reached (it might be termed the Golden Age of the Metis) from the years 1818 up until the assumption by Canada of control over the West, there was definitely a bourgeois class even among the Red River Metis.

What is the time getting to be?

Davis: I will check on it. Your bus leaves for La Ronge at 6:00 o'clock, doesn't it?

(END OF INTERVIEW)

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