

Untitled Document

by

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Transcribed by David Morin

My father made a preliminary (trip) to St Paul in the year _____ from Edmonton to look over the territory. In the following year he secured the _____ which lay _____ mile east of present day town of St Paul. This plot was the original location of Louis Lariviere on the then existent St Paul Halfbreed Reserve. He was permitted (sic) occupancy on the legal basis of being the head of a half breed family although at times this interpretation was very felxible (sic) and subject to abuse. However he could not establish an inclusive property right as the area was under the control of a joint ecclesiastical and lay board of trustees acting on behalf of the Métis. The lease under which the Reserve had been granted in _____ had not been validated and all apportionments were on sufferance of the board. In order to acquire a homestead he and several of my uncles had filed on land outside the Reserve. Included in this group Ned Garneau, Louis Garneau, Pierre Lacombe and Arthur Poirier. A neighbor Joseph Hamelin was also in this group. They had all filed in the district before _____ My uncle Arthur filed on _____ in the year _____. He was married to my aunt Agatha (or Chilly) which was her nickname. He came originally from Ste Rose de Kildare in cooliette Co. Quebec. He worked at St Boniface in the brickyards before coming to where he married my aunt. His homestead in (sic) now occupied by the Ouellette family. He also had an allotment in the Reserve the _____ which is now occupied by _____ Beaudin. He held his land at St Paul till _____ when it was sold. My (sic) aunt died in the influenza epidemic of Nov _____. He later remarried and located _____ miles of Ashmont _____. He left for the Peace River country in _____ and farmed later at Roycroft.

My uncle Pierre Lacombe hailed from St Laurent near Montreal. He acquired the trade of a baker and emigrated to Boston where he followed that trade for some time. He followed the westward migration and lived for some time in Montana. He came to Pincher Creek in the early settlement of the district and ranched there for a number of years. He married my aunt Victoria in Edmonton in _____. She predeceased him in _____. He remarried in _____ to Duchene of Pincher Creek. She also predeceased him in _____. He later purchased my uncle Arthur's homestead at St Vincent in _____ where he lived till _____ when he removed to St Paul till his death in _____. Joseph Hamelin sold his homestead to _____ Martin and moved to St Paul where he resided till his death in _____. My uncle Louis Garneau secured a homestead near Flat Lake _____. Grandfather Garneau settled at St Paul in _____ and was followed by his family group of sons and sons in law. This (sic) Our homestead at St Vincent was sold by our family in _____. My father was married at Edmonton by father Nordmann in St Joachim's Church Nov _____. He moved to St Paul and later to the homestead where I was born.

He had emigrated to Canada in _____ and to the end of his days was passionately devote to the land of his adoption. Intesnely (sic) nationalist in feeling and impregnated with the traditions of anti imperialism and the struggle for national liberation he remained all his life in the spirit of liberal thought. He

loved to associate his views with those of Gladstone in the days of Liberal reform and Jeffersonian democracy. Although nurtured in the Catholic tradition he could utter with conviction that as an Irishman if he took his religion from Rome he did not take his politics (sic) from the Castle that symbol of British Imperialism so utterly offensive to all true lovers of Erin. His family originated from Coote Hill in county Monaghan. Family tradition had it that our family lineage was allied to the Jacobite Brady who led the Catholic Irish brigades who fought for the Stewart cause and were scattered in exile after that disastrous day at Culloden in 1746 which ended forever the hopes of a Catholic monarchy and ensured the ascendancy (sic) of the Whigs and the House of Hanover. Our family contributed (sic) its share to the Wilde Geese of that period.

Some of our family joined the Jacobited (sic) exiles in France. The family were caught up in the great tide of Irish immigration of the 19th century which crossed the Irish Sea to England. It was during this family hejira that my father was born at Black Rock Dublin Co. His grandfather James had gone to England. He worked as a navvy and by hard labor and persistent effort became a railroad construction contractor. He later built a portion of the Cairo Khartoum railway and was with General Lowe's which marched from Egypt and after the battle of Tel el Kebir in 1898 annexed the Sudan in typical imperialist fashion. His family remained at Cairo for some (sic) years. My father's brother John lived there for seven years after his graduation as a surgeon from Trinity College Dublin. With a postgraduate course at Heidelberg (sic). He was an excellent linguist speaking French, German and Arabic fluent (sic). He acquired considerable knowledge of the Middle East. In 1914 at the outbreak of war he returned to Britain and went to France as a medical officer with the Old Contemptibles. He later joined British Intelligence and served at Gallipoli. He was later attached to British head quarters and entered Jerusalem with Allenby's (sic) staff in November 1917. He was later invalided (sic) home due to tropical fever. He lived on the French Riviera until his death at Bournemouth in 1945.

The family became established at Barnstaple in Devonshire. As their well being increased they succumbed to their environmental influences and became part of the political impotent (sic) group known as the Anglo Irish petty bourgeois. My grandfather although a member of the Irish Fenians renounced this body when they came under the ban of the Church. He could not realize (sic) that the Church was an ally of the ruling class who oppressed his own countrymen. The revolutionary potentialities of the family were blunted and turned to the innocuous pastime of playing at constitutional reforms. My father evinced great attachment to the great Liberal reformers Cobden, Bright, Gladstone and in Canada he was a Laurier partisan. It has been truly remarked that in the Liberal party the capitalist class fashioned a safe conduit to channel the energy of honest reformers into harmless vacuity. As a boy though my father told me of Wolf Tone, Robert Emmett and Edward Fitzgerald and the rising of 1803. He quoted Curran the speech of Robert Emmett at his trial in 1803.

Above all I remember Henry Joy McCracken's expression of pity for Ireland on the eve of his execution in Mountjoy Prison "The rich always betray the poor". He wanted me to read Charles Lever a task which I neglected. He was a fervent supporter of Irish Home Rule with a great admiration of John Redmond for whom the second boy in our family was named. He could never fully comprehend John Redmond's betrayal of Ireland's cause and adherence to the imperialist war. The Easter Rising of 1916 was a confused bloody business (sic) to him because his Liberal views had led him to support the war in defence of "Poor Bleeding Belgium" (sic). Like many millions of decent, honorable people he was caught in that miasmatic intellectual nightmare produced by British

propaganda. In later years he came to realize (sic) the true significance of Easter Week and that James Connolly represented all that was noble and fine in the aspirations of Ireland for freedom. During the formative years of my home life I heard much of Daniel O'Connell the great exponent of Irish constitutional struggle who actually diverted every revolutionary urge and of whom it was said you could not throw a stone fifty yards in Ireland without hitting one of his bastards. Then there was Michael Davitt and the Land League, T.P. O'Connor the inveterate parliamentarian and Charles Stewart Parnell Ireland's hope betrayed by the adventurous wench Kitty O'Shea. And lastly I did hear of those earthy exponents of the day to day struggle like the Mooly (sic) Maguires, Hearts of Oak, Captain Starlight and the Peep 'o Day boys whose well directed volleys from behind the hedges at the landlords and agents promoted a nominal observance if not whole hearted fidelity to the conception of a minimum of elementary justice for the starving pesantry (sic).