

Athabasca Area Seniors' Memory Project

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Transcription of Jackson.mp3

Narrator: Bruce Jackson
Interviewer: Heather Stocking
March 3, 2022

[Start of Interview]

Heather It's March 3rd, 2022, Heather Stocking with Bruce Jackson in Heather's kitchen. All right, so let's start. When did you come to Athabasca?

Bruce I came to Athabasca to live when I was commissioned by the United Church. I was settled through the settlement process and I ended up in Athabasca. There was three ministers, and basically had my choice of where I wanted to go. On my list, Didsbury was the next town. That would have been my first choice. Athabasca was my second choice. So we said we'd come here.

My son Scott came to live with us that year. He had been living in Inuvik for two or three years and he decided he would come and live with me, because his mother had moved back to Red Deer, I guess it was. So he came to live with us, and he was going to take the special science program, biology. I think that was where they would go out to the tour on the boat, to the West Coast. That was a program that they had. So that was the intention. So we had been up here on the May 24th weekend, before that.

We've been here for 20 years, since 2001. The war was rattling and George Bush hadn't invaded any place, but he was talking about it. So 9/11 was 2001. Yes, September. So it would have been the spring of 2002 we came here. We'll go back to that date. We came up on the long weekend. There were no houses for sale except for two in town. We were looking around. They gave us a tour of the church and the manse, and there was two single mothers living in the manse at the time. When I went upstairs to where the main bedroom was, you had to go up this curving staircase. And when I was walking down, you had to duck your head down two feet to get down to the main floor to go to the bathroom. So I just said, I can't live here. It's not suitable, because we needed a place for Scott, so we bought a house and it was good in many senses of the way, because we were able to pay it off in five years and live quite well.

So what I enjoyed doing when I first came was reading the history. I got a copy of all the district history books, looking for names and figuring out who was who. I was intentionally going out to meet the families in their homes and where they get their story. Who were they? Where did they come from? How did they end up where they are? So I would know something about them anyway, and that was my ministry, was keeper of the stories, really.

After a while, and because of the fact that I was the first minister, they had an unwritten policy. It was 13 ministers that stayed less than two years prior to me coming. And part of it was the way they looked at, well, we'll get a new student, so that we can pay them the least amount of money. When he leaves, then we will work till we get enough saved up so that we think we can have a minister, again, after a year, you know. So they had this pattern of minister only lasting... But with my own home, I didn't need to leave. And Cecile got a job with Blue Heron after she took a few months off. Then she got a job filling in a maternity for the resident supervisor.

So I got lots of time to read the history books and find out. That's where I learned that Athabasca was where scrip stealing began. When you brought that subject up in church on Sunday morning, they didn't really like that because most of the relatives were involved in that. They had come and got the available land that had been designated for somebody else. So the history of Athabasca is it's resource extraction. It's location at the heart of Alberta, it's got a history and most people don't know much about it, and don't really care until you say something that isn't nice.

So I spent time thinking, well, where's the vision here? What's the vision of this community? What do you want to see happen here? What's your vision? And I got to sit in that office looking out the window. At the time the sabers were rattling. I said why couldn't we make this Athabasca Peace Center, a Center for Peace, like they have the ones in Costa Rica and they've got places where they're dedicated to building peace and school. You know how, like we don't have a Lester B. Pearson College. So the idea of the peace vision and meeting people, like some of the first people I met like Rosemary and Harvey Scott, and heard the story of the pulp mill and the activists that tried to stop that and the drones that the government was going to fly over, the missiles that were going to fly up and down the valley here. Ann Stiles was another one. Some of these old people that had a memory and were a little more left-leaning than a lot of other people, you know.

I had come and remember being here, I think the Rotary Club was when they were installing their clock, and it was some other project. I had been going to Rotary from 1980 to 1998, and I've been going around. I went to one meeting of Rotary, and it's too much of an old boys' club. I had been in the clubs that first let women in and another one in Millwoods and several different ones.

So I got involved also in the school, in the parents' association. There was myself and an Anglican, Sharon Harding, and the Asfeldt family, and Dave Pacholok who always seemed to be the power guy. He was there to make sure the football club got more than it deserved. He was the only one that got to meet with the principal, and they set the budget, you see, because nobody else knew anything about numbers. They were going to go to Fort McMurray and raise some more money for things that they needed in the school.

Heather Which school, was this the high school?

Bruce This was the high school parent council. And I said, well, why are you going to rip the poor people off for your toys, for, you know, to play football? So Sharon and I, we got a hold of all this documentation on it because it was the same time, you know, the government was pissing around with community money and all of those community enhancement grants, and everything that was all coming out of lotteries. And I used my knowledge of the early eighties when the interest rates were off the chart. I had a job with Alberta Lotteries as a relief driver. So I had been to Athabasca and knew the guy who made all the money on lottery tickets and who didn't. There's millions of dollars, millions of dollars that go out of these communities and people think when they get a \$100,000 grant from the government, man, aren't we special and bend over. So we brought up the idea that most of the people that are gambling are addicts or have a gambling problem. You're just exacerbating it by playing the game. I said money is money, but some of it's clean and some of it isn't quite so clean. Just because you think you're doing something for the school, doesn't mean you're using clean money to do it. So all of a sudden we weren't going to Fort McMurray. So that's one achievement I think I got through.

We would gather, because, just like it is today, though. George Bush started announcing they were going to go and crash into Iraq, because the people in Afghanistan who flew the planes into the towers, which wasn't true either. It was the friggin Saudi Arabians that they had in Pax Americana, which was to blow up the World Trade Center so that the guy who owned it could double his money out of it.

That was an interesting point or two. One of the ministers that used to be here before. Talking to some of the people around, he wasn't really well liked. His daughter married one of the sons of the minister. Yeah. He was the guy in the picture in the church, he was standing up for Amchitka, to stop the nuclear testing in Amchitka. What was his name?

Bruce Barry was another one, and Barry was the head of the journalism school at Carleton University. He did a thing on the timeline, like this media story that was coming out about 9/11 and the dates and the times when the bombs went off. They noticed that there were seismic activities that didn't coincide with any of that. And basically, they did come onsite when they took down building seven. That was when they collapsed the last part. And like, you know, they'd all been set up for and drilled in. They were building demolitions, purposely demolished. And he found and talked to the people that said every morning they would come into their offices, and the building and their desks and everything were full of dust, because this was all planned out and the date was known.

Bruce So they were drilling at night sort of thing, to put the munitions in, and the shaking would cause dust to fall?

Well, the drilling in the cement pilings and the ventilation system, and how the day that when it happened, building seven was the headquarters of the police and security and everything. It was the center for security and intelligence and everything in that poor region, and none of people were there. They had been told not to go to work that day. So it all came tumbling down. So he wrote this book called "The Towers of Deception",

and it came out a couple of years later. But he had done a video that he produced. They produced it at Carleton, and he showed it on Global TV, and he lost his job the next day, because he showed the discrepancies in all of the earthquakes and the meteorological, and then there was more to it.

Heather Would the United States government have been complicit then?

Bruce Oh, Rumsfeld.. and it was called Pax Americana.. Wolfowitz, Rumsfeld, Louis Schmittroth, who was a professor here, and he knew all of these guys. He was an American and he studied and he named these guys. And he told me about this Pax Americana. And it was to do another false flag like Pearl Harbour, so that the Americans could get back into war.

Heather War makes money.

Bruce War makes money, exactly. And so that was better off, so they went into Iraq to get Saddam Hussein, who they had set up. First, George Bush set him up. But it was all about the oil and who controls the oil. And now, as you go along, you can see that the end was coming along later. But who's controlling the oil, controls whatever in the world. And in that, there were some things that came out of that.

A western hemisphere security and economic cooperation. Now, out of that with Bush, what happened is they started finding the peace movement. Fort Benning, Georgia, was the place where they ran the School of Americas, which was designed to go in and overthrow governments ta-da ta-da. And the problem was that the Democrats got a bill through Congress and the House that said anybody that attends Fort Benning has to have their country of origin and their passport on record.

So through WiM-SK and this western, and this is 2005, 2006, and Fort McMurray starting the boom, it was like living in a war zone because all the friggin trucks were going up the highway. Little white trucks, and they had three letters on them. In 2011, when we were in Australia, we went into the basement of the Holiday Inn, and the three letters were parking only for the oil companies doing oil exploration and building. Kellogg, Brown and Root, KBR, they were the largest, at the time, the world's largest nonmilitary contractor for industrial development and projects. I'd heard of them earlier when they brought in, that started with a K, the group that built the Dixon dam. Just why did they hire this foreign company, Peter Kuit and stuff, that came in to build the dam on the Red River? That was some of my earlier learnings as an activist.

So Brown and Root and all of these trucks going up to Fort McMurray, pipes and equipment and the road wasn't doubled. Of all the stuff crawling up and going through town... You know, we had Mr. Martin trying to stop the big trucks from going through, trying to get a truck route around town, so that one of these trucks didn't come down the hill and blow up.

Heather Which Martin?

Bruce Fred. The father of the insurance guy now, Trevor. But Fred and Elsie, they tried to get this truck route through. So we formed a peace initiative, and one of the things that ended up happening was we had a gathering of people one day, on November 11th. We decided that after the ceremony, people wanted to gather instead of going down to the Legion and drinking and wanted to come and have a conversation about war and peace, and we could do that in the basement. So Ross Hunter, at the time, made this stupid remark about these peace activists hiding out in the basement of the United Church. I called him we had a meeting with him and went in. And so anyway, and Wayne Brehaut, who was a veteran, and there was Harvey, and there was several of us down there. So we marched into his office one day to confront him. I thought we did a pretty good job. We got an apology, I think, but it all rolled into WiM-SK. We'll go back to Fort Benning.

This was before the multiplex. So the multiplex became a dream when the government put out the plan that there's going to be a new police college in Alberta. Right. We're going to have a police and security college in Alberta because Fort Benning was looking to be shut down. They needed another one. And we may as well build it in Alberta because that's where all our oil comes from. So they awarded the contract for a new school to be built in Fort MacLeod.

So Fort MacLeod, and Athabasca was on the list. You know why? Because they had an adjunct professor at the Athabasca University who also taught at the School of Merit in Fort Benning, and so they thought they would have an absolute in. Yeah, right. Why did they pick Fort MacLeod? Because you had Indians and you had black communities dividing two others, High River and Brooks, and all surrounded by Indians. If you're going to take your dogs out and get them to chase people and beat people up, that's where you would do it, and nobody would care. In fact, those boys down there would sure like to leave Alberta still, anyway. And no school. You're in Athabasca. But we got the multiplex, because the showcase for the school. Alongside, when the Hunters, Jeff Johnson, and six businessmen bought the land next, on the west side of the fence beyond the school and the university. That was going to be the new development in Athabasca.

Heather You mean like Hunter Motors, Hunter and not Ross Hunter.

Bruce The other. But Jeff Johnson, MLA. For the new school, there was people developing the east side of town, and they had offered the school land for a new high school, because that's the way the town was going to grow. But because it was such an innovative school, and as you know, the one on top of the hill where I lived was too old, it had been built in 1957, so it was obviously just too old. They didn't want to put an elevator in for a kid that needed an elevator. So they came up with another scam. Geez. You know, they gave them, when they asked for, the sewer hookup for \$800,000. It could have been included in the budget for the school. Oh, no. Town council at the time said we'll just waive that. So taxes went up. They weren't working in the interest of the people.

Meanwhile, the shit's running down the hill by the pumping station, coming down off the hill where the kids were going with their toboggans and their sleds in the wintertime. And sometimes the snow would be brown and sometimes it wouldn't be. But they knew the shit was flowing downhill on the ground, but they didn't do anything about it. It wasn't until they got rid of the lawyer, the dentist Roger Morrill. Oh, yeah, that's when they brought the provincial treasurer to come to a meeting in Athabasca and tried to charge everybody \$10 to go and be in the audience. Right? In a public meeting. Eileen Chamberlain I had a few words over that.

So let's get back to it. So there was lots of activity to be involved in. I mean, we had put on peace conferences. We had people come and speak in the schools. We had these peace dinners. We were supposed to have Romeo Dallaire, and the day he was supposed to come, he was supposed to get an honorary doctorate at AU and Princeton asked him. So he chose Princeton.

Why go to Athabasca when you just fly a few miles south? And we had an Indian night, we had Romeo Dallaire, we had some guest speakers, we had the Women in Black that used to pray in the cities on Fridays, the Muslim women in coalition, just to pray silently, but to stand. We had Doug Roche come along. So those are some of the community meals.

Then we got involved with the Heritage Society and did the Taste of Athabasca, because they needed new shingles on the church, and we needed another paint job. So after the South Athabasca School project, which sits down there south of the library next to the CAVE. That was a building that was brought into town and got a lot of money from the Heritage Society. The Heritage Society sponsored it as a project. It's a nice building but it doesn't get a lot of use because it's never been quite finished. They did a lot.

The town today is still visionless. Otherwise, your TED Tourism and Economic Development would know what the hell they're going to do, rather than write the terms of reference for a year. God help us, anyway. I can be pretty grouchy.

I had tried to get the church to be the charitable sponsor for the Keepers of the Water. Huh, can't do that. When you've got a charitable donation or charitable organization, you can do whatever you want. This is what we need. We need a charitable sponsor to receive money for us.

Heather When you came in, we met these people like Wayne Brehaut and Harvey, Scott and Rosemary, did you? I'll give an example. When I came, I expected it to be typical small town, redneck Alberta, and I was quite pleased to find a lot of more left leaning. What was your thought when you came?

Bruce Well, you know, and I had forgotten that Leo Piquette ran this, you know. His first speech in the legislature was in French and everybody thought that was a big scandal in Alberta. And the other one I knew about Athabasca through somebody else, and that was the guy that was going to build, he tried to get the CRTC license for cable television

in western Canada. He was up against the Shaw boys, but it was an Eddie Polanski, you know. He had bought me dinner in Innisfail when I was on town council there, so I knew this guy and he was a fascinating dude. Like he had, you know, like you had some people with ideas and some winners, but they just kind of hold up and blow away. The town isn't quite ready for them yet. So whether they ever will be, I don't know.

Doing the nepotism on the informal government and you know, your schools and your school boards and your FCSS and everything else. You get the son and the son of the chief, ta-da ta-da all working. Yeah right.

So I was in ministry and the other thing was peace, healing. We had a healing touch group before I got here, I had spent a lot of my years in training. I had three years of training and then I had to work, you know, in a church or some kind of agency. So I worked in the Airdrie Church the first year doing Christian education and church stuff. The second year I got a position at Crossfield United Church, not at Crossfield at Carstairs. And the two people there, they were the organizers of the healing touch program that they developed at Naramata. So we practiced healing touch there two or three times a week. And so, I don't know, so I came up here and brought some people up to have a course on healing touch over a week-end. Irma Griesbrecht was from a little town in southern Alberta, down in the valley. What's it called, anyway? East of Calgary. And Gail Glover, who was working at the conference office, and they came. So they were saying, well, what do you guys know about your ghosts here? I said, well, I know that there was one of the ministers that had been here previously who didn't stay very long because she saw a ghost in the church. So they pointed them out. There's a little boy and there's an old man and there's a somebody else, and this is where they sit.

Heather So were they able to give names? Do they ever identify who they were?

Bruce Well, I think the little boy was... one of the ministers that was here had a child that died. And in fact, his family sends a donation every year in memory of this. The communion table, I think, is in memory of that. So the healing touch took off and we had six or eight people, most of them had nothing to do. Lois is the one of the few that's left. Lois Demko was one. But there was other people that at the time came. Ken Stafford was one and he was dating the lady that did the yoga. And so they got into Reiki. And Gwen Schmidt and there was other people, there was a guy from... he was actually from Evansburg, him and his wife. He was going through a mid-life crisis and he started coming to this healing touch. And he was a good Catholic boy, this is, you know, it was new. There was a couple of other people that also brought in stories and up-to-date, the Jesus seminar stuff. People from the church wouldn't come to their classes, but so we did them in the high school as adult learning, and we had eight or ten or twelve people that came. The ones that did come have dropped away from the church because of theology.

It's Atlantic School, which is known for its brain over heart. Spirit heart as a feminist. And when I took my diaconal training, I was one of two men in the class, and the other one didn't make it through the program. But it was all done in circle and the learning style is reflective learning style experience. This learning style, and it's feminist and it

was, you know, trying to break down patriarchy and reading the Bible. The hermeneutics class was the best class I ever took. But I was going on my own journey and I took Parker Palmer's stuff on circles of trust, and combining it with the healing touch stuff, and it was to have small groups learning together. It was a Parker Palmer circles of trust. In that course, we started in a Quaker, you sat for half an hour in silence, led by some Quakers... which Parker Palmer is a Quaker. But then they do a reading, and then you reflect on this reading. And it was Soulskin Sealskin, out of "Women Who Run With the Wolves", page 65 or whatever. There's an old hunter in the north who's lonely and he's out in his kayak and he comes across these maidens dancing on the rocks. Then they come down and he sees that they had left their seal skins on the shore. And he picked one of these seal skins up and he hid it. And when the women came off this dancing, the one that didn't have one, couldn't get her seal skin. He approached her and she said, I want to put the seal skin back on and dove into the water. Well, he convinced her to stay a while. And so between him and her, they had a child who learned about on top of the land from his mother and learned about the underworld and the undersea. Eventually, she left him and took the child down to see the people in the underworld. And I just... oh, that's me. I said, I'm stuck, and I want to be exploring the underworld. But I've got this old man trying to hang on to something that's meaningless. And so it was a spiritual awakening for me. And I came home and I said I wanted to talk to the M&P committee. I had something I wanted to tell. So after three or four weeks, nothing was ever done, I said, well, I have something to tell the congregation. I have to leave. I'm leaving the 1st of September.

Heather How long have you been?

Bruce I have been here eight years. So then they, you know, they never credited me, like there's a bitch session with the church, but they hired me to do pastoral care. And paid me for my work for a couple of years. So basically I had ten years. But I had to pay my own pension benefits and stuff. So I could add to my pension, but I wasn't part of the ministry. Monica was the minister and I had nothing. So I just, you know, I'm not recognized.

Heather What year was that that you left? You came up in 2001.

Bruce 2002 was the starting year, so it was 2012 when I left. And then I got involved with the PRAAC and the men's and women's groups for anti-violence communication. Like earlier on, in 2005, 2004, that's when Harvey and a bunch of them were starting the Keepers of the Athabasca, so I would attend their meetings.

Heather And that's now merged with?

Bruce The Keepers of the Water. I started with the Keepers of the Athabasca. A bunch of them attended some of these Keepers of the Water gatherings, and Harvey decided they really should have an organization to help them organize these annual conferences because, well, basically the Indigenous communities loved to host them and where they got their money wasn't necessarily a problem for some. The big one that I went to in Saskatchewan was funded by Cominco, a uranium mining company. We flew in and

drove to Prince Albert, got a plane from Prince Albert to Lac Brochet, two planes because we landed and then had to take a smaller plane somewhere else. And all I remember was it was the planes, when leaving Lac Brochet, the plane wouldn't start and you're going to fly back to what's in the middle of Saskatchewan there.

And there is Points North, it's called. It was a work camp that's supplies all the people to these... But that was where it was wonderful day because I spent probably two days with Alex Janvier talking about all kinds... he was my buddy for a couple of days there, and we just sat and talked. Yeah. So the organizing of the Keepers' gatherings in Cold Lake... he said, Jackson, you're just a frustrated artist.

Then Cecile started working with the residential school stuff, we were always traveling to First Nations, places like Saddle Lake, Hobbema, Duffield, Red Deer school stuff. So I became her driver, basically, and the fact that, at the end of the day, she was being paid by the national church and her housing allowance was \$25,000 or \$30,000. And if it had to be split with me, we didn't do so well. So it made more sense for me to quit, and we ended up with the same amount of income. So that's the privilege of being a minister in the colonial system.

Heather How old were you when you had your calling?

Bruce Well, that came through a mid-life crisis in Edmonton. I had moved to Edmonton in 1989 and worked for the Canadian Health Care Guild. Prior to that, it was called the Alberta Association of Registered Nursing Assistants. I had a job there for two years, and one of those years I happened to be working in the same offices as Mrs. Oldale from Athabasca, who was a registered nurse, who I first met when they lived above the old barn in Innisfail.

Heather All signs were pointing to Athabasca, it seems?

Bruce Anyway, so Lynn and I... I was working in Edmonton and living in Belgravia, and then I got laid off. So then, because I got laid off, my wife at the time decided that she didn't need me around, so she kicked me out.

So, during the Kim Campbell reign of terror, when it was famous for, its the only piece of legislation that she put through was the legislation to sell off all that CMHC public housing to Boardwalk Equities and the Real Estate Income Trust. It so happened that one day Cecile and I went off and bought this condo for \$75,000. I became part of the board. I don't know if it was chairman or what. Ann Humphries, that ended up here at the university, she was around the corner in that condo and she was on the board. So we had to sue Boardwalk Enterprises because they'd taken all the funds and they spent it and they didn't provide us with the documentation, after they had more than 50% of their condominiums sold. They kept, they never gave us the money. So I learned a lot about Slime Koliass of Boardwalk who has a foundation now for helping the homeless in Calgary. It looks good.

Then the other part of it was getting involved with the anti-fracking crowd in Alberta, which pretty much operated under the radar for quite a while until Shannon Phillips got elected to the legislature... Trevor Harrison from Lethbridge... A lot of the people that were in the organization were employees of the oil companies, who had retired, and when they saw the plans for the frack were going on underneath their house, they complained the frack didn't... Anyway I learned a lot about it and then got involved with the AER.

The development then was the Alberta Environment Network at the time. So we went through the roadshow setting up silly little, what's it called, the Alberta Energy Regulator Roadshow setting itself up as the world class leading regulator, like Gary Kandolesi from Penn State University, Jewish guy. Well I asked the question. Oh, I knew what it was. So you're in good company down there in Penn State, I said you've got a good Canadian working for you in that university, René Girard. Oh, don't bring that name up right in front of it. What was that about? I said, you got to start reading some of René Girard about what's happening in education, governments. So, yeah, I'm still involved.

The latest little document we came up with was, I shouldn't be doing this, but it'll come out eventually. They found in the library at AU, no at the Alberta legislature. You have seen this Regan Boychuk doing this stuff around the orphan wells stuff. He's been spending time in the legislature library. He's got the document now that says it was 2001 when George Bush was in power. The Alberta government agreed to remove any requirement for the oil industry to clean up their messes. So he's got the documents, so he shows to somebody else and so that person called to see if they could get a copy. Oh, it doesn't exist. Regan said well, he said, I've got a copy of it right here. I said, it's obviously in that library. Can you please send me another one? And they did, the redacted one. And it's got the redacted part is this agreement, as ordered by the U.S. president, that you no longer clean up any oil spills or any messes in Canada.

Heather Well, that ties into Senator Paul Simon's recent talk in the Senate about accountability for these millions of dollars that have been paid to these oil companies in Alberta. And there's no wells cleaned up.

Bruce Well, I got to phone Paula and let her know. Charlie knows about it, I think, but no Charlie doesn't know yet. But Charlie understands what's going on because he... Anyway, so that's kind of where next time I talk to somebody, the rumor gets out. Yeah, they won't believe us. We're going to have to strategize, but we know it's there anyway.

Heather So what compelled you to stay in Athabasca after you quit at the church?

Bruce Because I was too busy doing Keepers and fighting the stupid politics in the town and I'm a political animal anyway. When you see and know what's going on, I got myself on the Council remuneration committee. So I phoned up the Council in Innisfail because I knew they had a policy, and when they saw it I said here's a council where they're doing this and 10,000 people are living here, here they're paying \$100 a meeting, and these guys were paying themselves \$250 a meeting. And so they just kind of adopted it, you know. And if you're going to have meetings, you can't have \$200 for three meetings

that you have on Tuesday morning with three different groups. Right? It's \$100 for your 3 hours or whatever it is.

So no, there were just too many other interests. You know, the healing touch was to woowoo for people and for one person anyway, so that didn't stick around long. I still have the duct tape from the basement. I know it wasn't going to get used in the church.

My son, Scott, he went to school here for two years and he was on the tourism... I think he worked two summers. Well, he went to college. He went there when they had the tourism booth in the old train station or train caboose there down by the riverfront. And, you know, we spent that summer, those two summers, going out and finding all the lakes and everything around here. We come back and people in this church had never ever taken their kids to any of the lakes. Because we're an island, it's not the ocean. Beautiful lakes, beautiful views, but no interest anyway. So we can go to the campgrounds, it's like an oasis. You go to Chain Lakes and sit on the beach there in the middle of the week. It's just like going on a retreat. You don't need a cabin because for 30 minutes you can haul your canoe to the lake and sleep in your own bed at night.

We did have a cabin down at Burnstick Lake, which was another piece of history where the oil companies came in and left a big mess and destroyed the heron rookery.

Heather Where is that at?

Bruce Southwest of Caroline on Burnstick Lake. It was one of the subdivisions the government from the sixties. Well, let's build subdivisions, and people can use the cabins around these lakes that are basically partly there for water, fire suppression from the forest. Which, you know, they started out and you just have to pay your annual rent to the fisheries department or whatever forestry department. Then they decided they would sell them for \$15,000. We bought the lot. We had access because we had the lot for a hundred-year lease. They wanted out of the leases, so they sold them out.

Heather Is that where you were born, was down there?

Bruce In Innisfail, yeah. Half the town of Innisfail had cabins out there, a bunch of people from town. And how we got it was my dad and my brother and mom went to the land auction with the mayor at the time, who had the token in his hand that was first or second choice, and handed it to Brian, you might as well have this, I don't need it.

Heather Brian's your brother.

Bruce So they got second choice on the lots at Burnstick. Yeah, we spent about \$2,000 building a cabin out of cement blocks and milk cases, wire milk bottle cases, and built a foundation, poured three or four loads of concrete in it. Pretty solid, hexagonal, six-sided little cabin with a deck looking out on the lake.

Heather So your family still has it?

Bruce No. My mother sold it a couple of years before she died. She was getting rid of her assets, but it went from, well maybe \$25,000 investment. Never paid insurance because there was nothing there to really insure except used furniture, and we sold it for \$350,000.

The other one was the summer I worked at Canmore at Three Sisters Esso. You could buy lots that summer, in '64 for 50 bucks in Canmore, a coal mining town. Every lot in town \$200, \$50, \$75 at the time.

Heather Man, the hindsight hey. Can you imagine? It's millions now.

Bruce Yeah. So I had a kid there. He used to go skiing at Sunshine, 1959. First time I was in grade five and we went skiing and Sunshine was for sale. They were going to get ten farmers from Innisfail, were going to buy it for \$25,000 or \$50,000. Yeah. \$50,000 Sunshine sold for in 1959 to the Scurfield family.

Heather Which was a lot of money then, but nothing compared to now. How many siblings do you have?

Bruce I've got eight. So there's nine of us all. One we discovered later. My brother Ed, who looks exactly like my father.

Heather Well, Dad was out and about before the marriage?

Bruce No, my mom remembers the night that he had his roommate's MG? He came over and gave her a ride in the MG and said, well, he had to get back to the frat house because they were having a party with the nurses.

So there was seven that you knew of, and then he made eight to make nine?

Yeah, I was a middle child, officially.

The good thing in Athabasca is, you know, we had the concerts, we had the music. It was about building relationships with all the organizations, you know, Heartwood Folk Club, and got to be friends with Peter. And we had Quartette come three times to the church and sing at Christmas time.

Heather Do you think that you built some of those relationships in your time when you were the minister?

Bruce Yeah. Well, there was Mike MacLean's father, Jerry. Jerry and I became good friends. Jerry was an old Maritimer with a trap, and he liked to go out and walk and he was semi-retired. He had been working for Northern Lakes College and stuff like that. So I would be sitting in my office and it was at my office we had a drumming circle there. We'd meet every Thursday afternoon or Friday afternoon from 4:00 till 7:00, and we just would go and hammer on the drums to play some music, and then we'd talk politics, and

we'd play some more music. And Luther and his wife. The Riverhouse before was kind of a lefty kind of place. Peter Carl had the Riverhouse restaurant.

Heather Where was that at?

Bruce Just across the road here. They tore it down, where Select Rentals is. Right on the corner, there was this two-story kind of building that looked out on the river and it was a coffee shop. And that was where they served gluten-free food. It was a place where you could go and you could sit around. We had the philosophy club there. It was a group we met Tuesday nights. Every second and fourth Tuesdays. There was Neil Johnson and Morgan Newington, a deacon in the Catholic Church. He had two sons. She was Anglican and he was Catholic. Anyway. There was Greg Elgert's dad, who's now died. The Sequeiras, Charles and Rita, were from India. They came in '58, '59 when all the teachers came from around the world.

There was a Mrs. Rulka that was here at that time. She was my grade 10, 11, 12 English teacher in Innisfail. She was married to a Hungarian hammer throw athlete who had been in the '36 or '40 Olympics. He had his numbers on his wrist from being a prisoner of war and had a lot of trauma. They used to work as a pair and they had one son, Stuart. She had a lot of royalties from the East Africa School. She made most of the textbooks for English, for most of the East Africans. She was from Edinburgh, so she had a lot of book royalties coming in. And she drove a '65 GTO

Heather I thought you were going to say Rolls Royce? I wasn't expecting a GTO.

Bruce Stuart used to take it to the drag races all the time. It was a four-speed. And she ran into a problem one time because her tires were always going.

Heather She couldn't figure out why?

Bruce She couldn't figure out. So the guys at the tire shop told her that that maybe something else is going on or is somebody using your car or wearing out these tires.

Heather He was really good at the quick start.

Bruce He was and he was at St. Stephen's College the same year I was going to U of A. I was in residence and met him in the library one night, over at Rutherford Library, and he was studying. He had tears coming down his face, he said, because he had bought two tickets for a Maserati or a Lamborghini, to win it from the opera. And the ticket he gave his roommate won it. They couldn't afford the insurance, so they took the cash.

Oh, he went on to become a dentist himself. Eventually, he probably had two or three of them. There was another dentist there that ended up in Innisfail, Gregory Ritson-Bennett. He had 14 years of university before he ended up as a dentist himself. He went to India one time and got caught in a rogue wave and drowned. His kids all grew up. Yeah, there was a lot of background.

Heather There are a lot of connections to Athabasca, though. So, this philosophy club, there's your teacher from Innisfail, local people from Innisfail.

Bruce Well Mrs. Sequeira, she was a lovely lady and she was on the school board, school council, she was a teacher. So there was a lot of... it was a small town with the university. So it had a culture. There was the resilience group. You know, this was where I got my group therapy was with the resiliency group of about five or six people that worked at the university.

Heather So it's like a little community group.

Bruce Well, it was a discussion.

Heather It was like a salon, and just talk.

Bruce Yep, and just talk and help each other out or listen. It was really good for doing the circles of trust. Just listening. Well, I hear you say this. Well, you know, then you can ask the open question. Why don't you quit? Oh, well, I wouldn't know what to do. But why? Why do you beat yourself up and stay unhappy. You know, I made a difference in several people's lives there. There was lots of things to be doing. And then I got too busy here. But the church carried on and along came Frits and his wife joined us in our protests.

Heather Frits, from AU?

Bruce Yeah, Frits Pannekoek. His first wife, she was a music teacher. And so she was the one that started us in the drumming. She invited people up to the president's house there. And we drummed in the basement for six months, and then we moved it to the church so there was more room. It continued on.

When I was in Carstairs doing the healing touch on Sunday morning, the church was full. It was 125 people. There was no more room. If you were new there, you had to sit in the front row, and that's too full for a church. So it didn't grow, but you know, you had the ombudsman Bob Clark was there. He was always one in the back row. Got to preach to him a lot, politics. And the guy there that was an elder was the chairman of the board for Old's College. And his wife was Connie Osterman's sister, and on and on, of the conservative network.

You know, thinking about it. Like one of the things he did when I went to pay him a visit as student ministry here, he was actually hired by the courts to assess a farm. So that the woman got what she had owing to her. That was one of the first cases in Alberta where the divorced woman actually had a claim on helping the farm to become a farm. He got the ugly job trying to figure out how much she got, and how much he got. It was interesting.

Heather The things we take for granted now.

Bruce But that was one of the first ones. And that's in the last 25 years.

Heather We forget.

Bruce Yeah. Twenty-six years ago. So there was lots of activity. You know, wearing the white poppies to the Cenotaph that we had picked up in London one time when we had gone to visit Scott. They had white poppies in the churches over there, which were the peace poppies, they were the symbols of peace. They often wondered why I'd wear a white poppy, what's this white poppy stuff. And you'd tell them the story. You know, they still didn't believe you when you told them that the war ended in the First World War with the soldiers strike, you know, when the soldiers set down their arms and we're not doing this anymore, folks. That story still never gets told. It's all the narrative and the BS.

Heather Nothing heroic in that.

Bruce Oh, the other part was the LGBT, same sex marriage stuff was making life interesting, too, because you had the Anglican minister who was rabidly homophobic, who happened to have two gay children. He would rant on. I guess his sermons went on and on because gay marriage was evil. He had a boys' club where they made hunting knives. And that was an important act of peace. Yeah, right.

Like I never got invited to the ministerial because I wouldn't sign an old document saying that the Bible was the inherited written word of God, ta-da ta-da. And God had to be male and all this other shit. I said, you can have your silly rules.

So then I teamed up with Dylan Richards, who came to town as a young Baptist, and he got to be on the ministerial. They used to have the community supper. The funds raised for the community supper were to go to help people that needed it, locally or transient, whatever. Somebody can get a room at the hotel. I don't know. So there was a big event coming up. Maybe it was the 100th anniversary of the town. In 2005 to 2008 Dylan was...so the Sunday morning got taken over by the ministerial and they wanted to make a real big splash that year, so they brought in, they paid big bucks, for some gospel singer to come and sing and paid a lot of money. Then something happened. The money that was supposed to go into it, got spent on this whole weekend, and that's when he left the ministerial, because that wasn't the agreement where the money was supposed to go. And the buddies decided that they would do something else, pass the hat and they'd make millions and they would recover all the money because the attendance would be so great. And then it rained. You know, it's a cold Sunday morning. So the buckets weren't full that day.

Oh, yeah, the reform minister Opmeer, gave up his wedding license, because if he had a wedding license and if a gay couple went to ask if he would marry them, why they would go and ask the guy, anyway, considering he couldn't say no. So he just didn't want to have to be put in that position. So he gave up his wedding license. And so then the wedding circuses started to happen. He would do most of the service, and then the marriage commissioner would come in and do the legal part.

So the church was quite active that year and the next few years with weddings. So I did a lot of weddings and funerals for the same reason. If somebody had a gay person in their families, I was the minister that got called and people couldn't figure out why I was getting all the funerals. Well, all you had to do was stand on the receiving line the day of the funeral and the wayward child was there. If you want, you can just go look at the register, the church register is available for anybody to look up the history. So you might want to go and see if that register is still there. The baptisms, too.

There was a whole generation of people. Lots of lots of funerals, tragedies. The kids who decided they were going to drive their quads through the bush out at Poacher's Landing. I asked the kids how fast they were. Oh, 50, 60, 70 kilometers an hour through the bush on these quads. One hit a bump and flew into a tree. He'd been married about three months. I hope they appreciated my Icarus story.

Heather But it's true. Icarus was not an old man because it's young men who fly too high.

Bruce Yeah, fly too high. And it's like I phoned Paul Campbell, if you remember, I said Paul, you're the engineer here, tell me how fast a person hits the ground if they were traveling 80 kilometers an hour. When would you get 80 kilometres. Oh if they jumped off the top of a three-story building, so if you jumped off the Duniece building, that's what it would be like, landing on your head.

So sermons were sometimes short. Sometimes they were longer. If you didn't have a sermon, we'd have a discussion like this. They knew I was busy. Well, let's talk about this. And so we will have an open discussion about something and people enjoyed them. Eventually, they started to talk. They would take notes.

What was it like trying to get them to develop a vision? Soon as I was gone, they went back to the old vision. I had a technique that I used. I'd ask the family, I would like you to tell me what were the good traits about your what? What made your parents special or what was going on? And what were their shortcomings, you know, so that you could get an idea of who they were and how they... You compare my sermon kind of thing, but usually by that time I had enough of the story that you could figure it out, right?

By this time my Christology was more about Christ as spirit. I used to say the living Christ, the Christ that lives amongst us now. It's the same one that showed up on the road to Emmaus, the same one. So as I studied the scriptures, I started going back to finding Jewish bibles, looking at Jewish texts and reading them. Because if you went to Gilead or you went here or every community had a name and that name was a Jewish name and it had a meaning behind it. So you start putting the meaning where you've met, where you say, Jacob and Esau where they met, in Jewish meant forgiveness or like the town names have an attached meaning. So it started to become quite interesting. You could figure out there was a story to tell here. What are we dealing with? So your subject is in the name of it. I just find that that was exciting to me .

Anyway, my great grandfather, Josiah Garish Jackson, from Somerset in England, kept a diary and entered every transaction, including what he did when he went to church and what the message was. A lot of it was shorthand. His family have taken all those diaries and they've put them into a book and I have them. I did have a book at home and think I still do. It's a diary of a Sussex farmer 1860 something to 1906. The stories that he tells about life as a tenant farmer, working for... he managed about four different farms for Lord Hoare that had the Stuart Head of State in England. It's the place where there's somebody's tower. It's a landmark down by Somerset.

Heather Like a Bell tower.

Bruce Yeah, it's a big tall bell tower and it was somebody's folly or something.

Heather Oh, okay. There's lots of follies there.

Bruce It's a landmark up on the hills there. Like the Stuart Head of State, it originally was all chewed up sheep pasture. Today, it's the largest sustainable lumber operation in the United Kingdom and they selectively cut trees and grow them and whatever.

He was involved in setting up schools and school boards. He had three children die of diphtheria and he knew it was from the water. So he started a co-op to get water from the upper lakes to bring down into the villages, to pump to a stand so that there was clean water. That was part of it. But it was out of his understanding through the temperance movement that the people, the workers and the field hands, everybody went to the pub to drink beer because they couldn't drink the water. So let's clean up the water for everybody. He had lost three children in three months. When my grandfather was 11, there were a 9-, a 5- and a 3-year old children all die within three months of diphtheria. That trauma in the family and how my grandfather worked 24/10 or whatever and was involved in everything so that his mind was occupied. I think those whole post-traumatic genetics are in our family big time, so it generates this.

I figured out that's what makes me a storyteller, rather than being an academic. You know, I slept through school because it was boring, and up until grade six, I had a 98.7 average. And my aunt said to me, well, if you tried harder, you could have had 100. But that was also, you know, they back-handed under invalidation. That was in the farmer culture, and everything had to be done perfectly. And then you had all of these dirty old men, farmers that were raping their daughters, which comes out of a German handbook on farming.

Alice Miller discovered that this was how you get your children to be subservient so that you can maintain your human power needs. She's the one that figured out Adolf Hitler's childhood and background, and what happened to him and his mother, who wouldn't hold him and touch him because she had two other children. His mother went to live with her aunt and uncle to care for the kids. So, this old grandfather raped her, and she had two children. She actually had three children besides Adolph. Two that had died shortly after they were born, and being a good Catholic was just God getting... Adolf came along and I don't know, she got pregnant again, and I think that third child died.

And Adoph never, his mother just wouldn't touch him. So he died, too. So he grew up with no nurture and no stimulation from his mother.

Heather His mother was Jewish, wasn't she?

Bruce Yeah. And that, you know, the hatred of women or whatever that she described. Anyway, family systems theories and all of this stuff, growing up being the middle child of eight at that time, seven other kids, I was the fourth and my older brother, he was two years older than me. And then my sister who was four, her coming on four when she developed polio in 1948 or 1950. So she ended up spending most of her life at the Children's Hospital in Calgary, getting operated on to try to shorten one leg and lengthen the other leg.

Heather So she really got it bad then?

Bruce Well, she had one small leg, but Dr. Townsend, they thought they could... They did human experimentation on children. And she ended up being in the hospital a lot. Every summer they would do these operations and we could go down on Wednesday afternoons and wave at her out the window, and we couldn't go in. Mom and dad would go in and we'd be out playing on the lawn. We'd stop at Model Dairies for an ice cream cone when we're leaving Calgary, down on 17th Street hub, at the 4th street up to Calgary Edmonton trail, and back through Balzac, and Airdrie and back to 2A highway.

So my dad's experience, you know, coming home from war, he had been in the Battle of Operation Elephant, which is when they took Peterborough canoes over from Canada, from Peterborough for these soldiers to float down the river, the Meuse River and the canals to capture an island that the Germans were holding down by Eindhoven south of Amsterdam, not far from the Rhine River. But anyway, it was January '44. There was a newsreel made of it of these guys practicing, you know, the propaganda. It's got my dad in it. He was in the lead canoe and he had an Indigenous paddle in the back and they started out with 16 canoes. The German snipers started in the back end shooting these guys through the head. And he turned around and saw that there was only five behind them. So he said, we're out of here boys. And so they went to shore. So as he was crawling up the bank to get out of the way, they got hit with bazooka fire grenades, and he got shrapnel in his legs and went back and spent several months in the hospital in England before he came back.

So he had been in the Rocky Mountain Rangers, and the Lincoln and Welland was the group that he was with when he was in Holland. They were billeted with people, and he said they would go to work or go to the mess hall and bring food home and people would share it. He said one guy kept losing weight. And he said, well, what's going on? Well, why don't you guys come with me for lunch tomorrow? So now two or three of them loaded up their plates and went off to this place where this guy was staying, and there was 12 people dependent on that one meal.

Heather And so he wasn't eating?

Bruce He wasn't eating. So he would, I guess, eat his supper or whatever, but he would take most of that home, too. So that's how war unfolded. I heard these stories and it wasn't until I was studying in ministry, I was a chaplain at the U of A hospital, and one of the chaplains was really interested in what is the criteria for a post traumatic stress incident. And she was picking up about families coming into the hospital, where a loved one is in crisis, right, and then how they're just kind of pushed to the back of the room. Nobody is talking to them. Nobody sitting there. They're just standing there watching and knowing what's going on and how that was impacting them.

Then she came across Judith Herman's book on post-traumatic stress. In that book, Judith Herman pointed out that either this book will change the way we treat people or it'll get discredited and banned. But it's carried on. So when I started thinking back, when did I experience much of my early childhood life, my dad, I guess, you know, maybe as a young two-year old crawling into bed with my dad, well, you know, he might have been having these nightmares. And you know, I didn't know that.

So, anyway, his garden was his place of solace. But he would tell those stories, and particularly on November the 11th, he would tell the stories, and I never heard them because we weren't allowed to go to the Legion with dad. But I had a counselor and your dad told quite a story at the Legion yesterday about being in Holland, and I had heard the story by that time. So I went to the Banff men's conference one year, about early nineties, and they had this.... no it was in 2004, I had gone to Banff men's conference and there was Peter Holt, a brigadier general in the Canadian military. He was a Christian, and why Jesus, you know, ta-da ta-da about what was the story? Why Jesus was running as a rebel trying to overthrow the Roman government and you know this story and how he mixed this in and he was telling this story.

I got up and I said, that's going on today, sir. I said, you said that the soldiers have the right to say no. And I said, that's bullshit. This was at the Banff men's conference, and I said, you watched last week when that jet pilot in Lethbridge, the chief instructor for the whole military jet infrastructure, crashed that plane and dumped it in front of the audience the day before the Lethbridge air show. And then on Monday morning, Stephen Harper announces that they're going to spend \$34 billion on jets. Don't tell me that was not a planned event. Oh, they would never do anything like that. And I said, give your head a shake. I said, the military will do anything that they need to do because most of them are crooks.

So over the weekend, I got to talk to this guy quite a bit and I had to feel sorry for him because after he'd come and he had to sit in on the hearings of the panty raid man in Ottawa, that had gone around and his discharge and the corruption and like I said, you're not telling your stories. I said you're just telling stories that others have told you, right? Yeah. I said, you've never been in battle, have you? He said, no, no. And I said, well, I told him about _____, oh I know about that. That was the third stupidest event in Canadian military history. Yeah, okay. So I was at that conference and I said let's talk about peace. And I went around and talked peace or war. And what happened, and everybody come in, sat around a circle, and we read out Mark Twain's "The War Prayer".

Then I said, because most of the people there were my age, I said what was your experience in your family with regards to the war? And every one of them had a story that they had never talked about. It was like a great therapy moment. And one guy just got up and bolted out of there. He says, I must be in the wrong room. This guy, I found out, had been the head of the B.C. forest fire attack team. And I was talking about drama. Yeah, it's just I'm in the wrong group. I can't be here. Well, you've got some issues, don't you? So, I got to talk to him, too. Well, you know, we don't understand the violence in our society and how it's ingrained.

I studied the work of René Girard, and this was all happening after I moved here. All of this work on peace. 2007, I went with what was called the Diakonia Overcome Violence Education. It was a weeklong conference in New York City. I stayed in a Presbyterian or Methodist home that had the history for young women in New York coming and finding a job. They could stay in this place, and go out and work, but it was a safe place for people to live, kind of communally. Everybody might have had their own room or they might have shared with, you know, the rooms weren't very big. And then we'd head down to the building across from the United Nations where all the NGOs have offices. And so we have people coming through during the day talking, and we would go out on tours. A couple of things there is one of the persons that came in to talk at the time was the Chechnyan refugee. And she explained what had happened in Chechnya and how they had been murdered and ongoing, and that the story you get is not what the Russians are putting out. It's all propaganda.

That Saturday, there were peace marches all around the world. In Paris, every major city had these peace marches, and I was in the one in New York, and we walked for miles, hundreds of thousands of people walking down. And then we got downtown, not far from where the World Trade Towers were, and we were diverted down a street into a small square where people could put up booths and pass out information. But all around they had a crane with a sky bucket, and they got these guys up there with their cameras taking a picture of everybody that shows up now. And then you go home thinking, oh this should be on the news. There was not a report of any American protest, and they were in all the major cities in the United States, but there was absolutely no coverage of those events. You had to come home to Canada and then start looking stuff up on the Internet to find, like none of the major channels, even though there was people taking pictures, none of that ever caught on in the media.

Heather So the pictures are probably government, right? You're probably in a database.

Bruce Yeah. I know I'm in a database because, after 9/11 we were in Winnipeg and we were having a peace demonstration there. And the police drove down the road in the middle of it with a camera. And you had to walk around this car with these guys taking your picture. I ran into it again in Fort McMurray Healing Walk with Kajan Kenwell. I want to take your picture, and he's a big, tall black guy. And then takes a selfie of me. I guess I've got my picture in the records. So that's the piece in the story that gets told.

My dad called it Kiska. What had happened there is he was with his Canadian troop and they did what they were told. The Americans got tired, it was raining and crappy and they broke away and went up onto the hills of these Aleutian Islands and found where the Japanese had been, and they had supplied Quonsets. And these guys broke in and found these uniforms and all kinds of stuff. They dressed up, put them on and came ki-yi-ying down the hill and the Canadians shot, and then the next morning, there was six Americans killed by Japanese soldiers in Kiska. No, it wasn't Japanese soldiers.

Heather It was friendly fire.

Bruce It was friendly fire. It was my men that shot them. He regretted that a couple of days before that they kind of joked with one of these guys and he gave him a fancy haircut. And my dad felt bad because they had shaved his head differently. His body got sent home with a salvo haircut.

Heather Why would they think to do that, though? Like, why would they come down the hill?

Bruce He said they were looking for something to do, because it was just nothing, but it was boring. I found out afterwards that dad went and visited some of his officer friends just to hear their story of what my dad was like. He said he was one of the few officers that stayed with his men when everybody else would go to the canteen and leave the men out. But your dad would be there with them. So he had his drama and he ended up with Alzheimer's and what they call schematic small strokes all the time.

Heather Oh ischemia.

Bruce Ischemia, and it didn't help that he smoked two packages of Buckingham Cigarettes every day for a few years. I grew up in a little house where he was doing all the smoking. That gave me asthma. Either that or the sulfur plant at Bowden built in '59. So Athabasca has been the only place that I haven't had asthma attacks. So I go to Calgary and I go into Crossfield where these sulfur plants are, or Fort McMurray, I start coughing almost immediately. I've got this trigger. So when I drive down the Anthony Henday around that north corner before you go out to Jasper, there's a leaking well in those bushes, in those trees, along the highway. If I'm driving with the car window open, I drive intentionally, and then I phone the AER and say, by the way, you should do something about that leaking gas well that's along the Anthony Henday. There it's getting pretty bad. Oh, yeah, yeah, yeah, what's your name? I'll call you back. You know, what's happening. But it's probably Indian land, so it doesn't need to be cleaned up. .

So I studied and went to Naramata. So what happened in my life is I grew up, I took over the business, the creamery business and we formed Independent Creameries 1976 Ltd, which was owned by my brothers and my cousin in Lacombe. Then we would buy the business from our fathers and then Trents changed it from a food production to a food distribution business. We would get our milk from Alpha and they would give us

10% or 15% on all sales, like whatever. So I just started getting going and it was doing well and I just said, I don't want to be a truck driver for the rest of my life.

Heather So you were hauling product or you were getting milk?

Bruce I was hauling product and cheese and butter and eggs and built up Innisfail Caroline, Sundre, Olds, that central Alberta region. We had tried other things. We had a little box, sipsak box we called them. I've got bags in my car that we used to bag up. You know, when the plastic milk bags came out, the three, well, you could set the machine to give you an eight-ounce pouch.

One of my fondest memories is the time that there was a beer strike on in Regina, So I had gone to the J. C. Convention in Regina, and I had taken along some Caesars and orange juice and tequila and mixed them up in this, and so I had a couple hundred of these that I put in my hand luggage. So I'm flying from Calgary to Regina, and the other two things I had wrapped up in paper and put through was two cases of beer. They looked at me. Yeah, the beer strike, you know? They didn't give a shit. But anyway, the sipsak, I always thought that maybe one day I could sell those at a football stadium and stuff, but it's only got there. I was a little ahead of my time back in 1980 something, '84 or '83.

So I tended to change jobs about every 5 to 6 years of my life. I got bored. So I had sold the distribution business. I bought a travel agency and kept the ice cream parlor. And then got on town council. I was going to run in provincial politics in 1989. In February I ran for the Liberal Party in Red Deer/Innisfail, which included Sylvan Lake, Delburne, around Red Deer. But I had them pretty worried because the president of the Innisfail Progressive Conservative Association wrote me a \$250 cheque for my campaign. This guy might win. The stupid thing is they took my partner, my wife was working as the executive director of the Innisfail Chamber of Commerce out of the old Royal Bank Building. And so she's sitting in there and the next thing she knows, they're the headquarters for the Conservative Party. And she said, oh, you're running. She used her maiden name, right. So they didn't realize that she was my wife. Well, that was fun.

So politics and religion have been much of my interest in life. So come '89, I decided after being on town council two terms and I was going to use my experience in business, and I would go off and I would take a course in public management, to become a town manager, whatever. But I failed the personality test or the testing was really what's your learning style and what's your operating style. They were looking for people that had logical, sequential thinking. For that, of course, because they would maintain the order and the status quo. Yeah. Where somebody with random access memory and possibility and looking for different ways to do everything, I would be a criminal because I would find a better way to probably do it. So I didn't figure that out until later on. So I had gone through, and didn't get that, so I registered in the local government administration courses and I got a certificate in that.

While I was doing that, I was active in the church in Edmonton, and about that time, because I was unemployed, I had gone to work in '89 for the Association of Registered

Nursing Assistants. I told you that story before. And met Mrs. Oldale there. We worked together there. And I got laid off two years later.

So I was on unemployment and I couldn't find a job, and the only option was to start selling life insurance. I know it was just stupid to think that I could want to sell life insurance. The guy that sold me my first life insurance policy did me a favor. It was a \$70 a year policy. When Manulife went from a shareholder unit holder, I think I received about \$18,000 or \$20,000 for this \$70 a year that I had been putting into this insurance policy. And it's going to pay \$5,000 when I die. The money games anyway.

When I was finishing up, I took a course in spiritual direction from a Catholic priest, Tom Maddox at St. Stephen's College. Then I decided, well, they had this Masters in Theological Education, so I started taking courses towards that. And I'm sitting in a Christian scriptures class and we're discussing Christology and all of the different forms of how Jesus gets portrayed and whatever, and I said, you mean to tell me they pay people to talk about these kind of things.

So then I knew I had passed the local government certificate course. There was a job opening in Beaumont, and it had my name written on it, because everything I had done for town council in Innisfail and FCSS and all that, I had been the initiator on that within the community and I phoned the town manager. Oh, yes, we're going to call you in because you're on our list. So a week later, I said, oh, whatever happened to my interview? He said, well, to be honest, he said, we interviewed two people and we've already made our choice. I said, well, help me out here. I said, how many people applied for the job? 650 people had applied for this job. And I said, hmm, this system sucks. You know, if there's that many people unemployed looking for work and they choose one person. So that's when I had my anti-institutionalized education revolt. And got mad at the Dean of Science and told him off about you're just creating imaginary work.

So then I applied to church to see whether they would sponsor me, if I could become a candidate for ministry, that was in the early nineties. I had been working for Dairy World because I'd gone back. I found a job doing the summer relief for what I had been doing in Innisfail. So I worked for Dairy Pool, Alpha and then it became Agrifoods International, and that's when they stole all the farmers' money and turned it into Agropur and they got it sold off to Saputo who owns it now. Mafia, my dad always said. Purity Dairies was actually owned by the mafia, because the dairy, what they wanted them for was to launder money. You would have the cash coming in every day. Anyway, so I learned those lessons.

So then when I started telling people I was going into ministry, especially when I went back to Innisfail. Whatever took you so long way? Why, we knew that years ago. But you didn't tell me years ago I should do this, you know.

Heather Thanks for the help. Yes.

Bruce Thanks for the recommendation. So that's how I got into ministry and woken up in the middle of the night. Somebody calling my name with it, just like Samuel. I would wake up and hear my name being called. Just weird. So then I met Cecile and we had a conversation, and the rest is history. So I worked early and I did Airdrie Christian education and church funerals, preaching. I worked with the young people on their baptism or their christening, or whatever, membership into the church in the old, old style.

Wally handed me the 1934 order of service book when he said, oh, I think you should do this funeral for this young girl. He said, it'd be a good opportunity for you. So I go out to do this, meet this family where the daughter had died. Her mother and father were split up. Her dad lived with his next wife out by Water Valley, and his mother lived on the east side of Airdrie in a big home with a big acreage there. And so you go in and everybody's heartbroken. And grandma from Germany is there and the Vice-President Monsanto's coming in tomorrow and you look up and there's a box on the mantelpiece and there was a child who had fallen down the stairs in this new house because they didn't have a gate and died. So this is the second child that's died. When her dad said, you can live with us, so that you don't have to live with your mom. You come live with us and I'll buy a Trans-Am. And after working at McDonald's, you can drive out to a Water Valley and stay with me. I guess there was a couple of hot argumentative days in the intensive care unit, so when she didn't recover...

Heather So she fell down the stairs, too?

Bruce Oh, she died when her car went off a road driving home, rolled the car and crashed into a tree. Amazing young lady who was writing poetry and it was from her poetry that I figured this girl's psyche and her mind. This was somebody who was fully alive, had a spark and inspiration in her way beyond her years, like she was an old soul and the language. Swimming in my prodigality in this universe, a swimmer in the oceans of life. Really... so I had to look up the word prodigality. So anyway, I got to the church and she sang in the choir at the school, so we had 100-voice choir singing in front of the old Airdrie United Church. There was overflow in the CE building, and the church was packed.

Wally had said all you've got to do is just, see this book, you just put the name in and you read out this generic funeral ritual of the United Church in 1934. I mean, that was what Wally was using in Newfoundland. And I said, no, I'm not doing that. So I sweated my way through it and I came up with every name of God and creator and mother, and while I was going out, the principal of the school, he said, I've never heard as many names for God as you had in that service. I said, well, that's only a few of them. And in the story you tell, what story do you leave behind? So that's where my approach to ritual life has been to weave them together in a tapestry. And I think I covered that last time about how you put the stories together and match it up to the scripture and throw in whatever kind of music they want. You can always find words in any song that spoke to whether it was a new day or a new way or whatever. And so, you know, country music, lots of people had country music for church services for their loved ones. And that's where people are at and where they are.

So, yeah, I did a lot of funerals when I was here for various reasons, as mentioned. But the work with the peace initiative and the philosophy club, like peace gatherings, and then after Ross made his stupid comments, made me more determined than ever. I would sit and watch and observe and things are still happening that keep rolling on anyway.

We're gonna save the world by selling toxic bullshit, and people wonder why the citizens of the province are upset. So when I got a question from a person yesterday, as Alberta Environment and Natural Resources wants to use a quote from the Keepers of the Waters website on water. And after thinking about it and what we're doing and what we're trying to do, I wrote a reply that this time we would find it counter to our values to align ourselves with the Alberta government and its failure to act for the public interest and the collusion of the oil and gas industry. Then I quoted four principles from the Rio charter that Maurice Strong had adopted when he was chairman of the Climate Action, as president of Petro-Canada. Here's what you're going to say you're going to do, here's what you've done, and you want us to go along with this crap. So I put it a little bit better. But you've already looked at our website, so you know who we are. And I just have to send my email. We know more than they think we know.

Somebody posted something about Jason Kenney going to be on CHED and CHQR. Thanks for the warning. Okay, so the peace marches we did, then we worked a lot with the Native Friendship Center. We helped and really worked hard with the missing and murdered women gathering. We organized marches and we would have ten people when we first started. The secretary of the church, Jane at the time. We tried to have meetings once a month to plan it all, and the Friendship Center would plan it a couple of days in advance we would show up. But those events have taken off and I think one of the best times was when we had the district deputy commander from the RCMP, who worked out of St. Paul. The commissioner came and was attending and walked with us and everything else, and Brian Scott and the boys wouldn't even show up. But the new people that have come from the RCMP have been much more awake.

The Dove conference in 2007... we had gone over to the United Nations and we had, you know, gone to see the Kingdom Hall where the Jehovah Witness place is and where the 144,000 select have their home on Earth, the big castles in New York there. We were traveling from one place to another and we'd just seen in a presentation where they were talking about how do you identify violence. I was riding the subway and I was standing up and I was sitting there with a woman sitting in my seat. She had sunglasses on and I could see she had a black eye. So I just had all these pamphlets and resources from domestic violence in New York. A lady that went out, huge black woman, grandmotherly type, and she said, the first thing I do is I go out and I just give people a hug, get the police out of the way.

So I just saw this woman and I just went over and I said, if this might be of help and gave her one of these cards and she looked at it and she smiled and said thank you, whatever. As I learned that family violence, once you get tuned into it, you see it everywhere. Absolutely everywhere. But most people don't get it. They think that's the

way life is. And so that awakening to sacred violence which is defined by NHL hockey, professional football, RCMP, police services, military. They can kill people, arrest people. They can beat the shit out of people and nothing happens to them. Profane violence is when you and I get slapping somebody. Or if we slap a policeman, then we're doing profane violence. It's the work of René Girard, to know which is profane and which is sacred. Putin is using profane, but he thinks it's sacred so that's how he sees the world. The rest of the world doesn't see anything, but they won't do anything, in case he does something even worse. Let the bully just find some radioactive tea and serve it to them and all that. You know, use the Bonhoeffer approach. You plan to how you are going to take this guy out.

Heather It's not like he hasn't used chemical warfare against his people.

Bruce Exactly. And just figure out, it's got to be people strategizing how they can do that and it'll be come from the Russians themselves. Like Bonhoeffer and the secret society that he worked with, the six or eight people who were going to assassinate Hitler, they almost did it. But the allies broke through. Anyway Bonhoeffer got killed or hung before. That was one of the last acts that Hitler did. But if you mention the Bonhoeffer approach to ending the war, what's that?

They don't know the story. And that's because the story is always moving. You know, it's like this article that this lady, they're coming out with the new regional plan for the upper Athabasca rivershed, to study the impacts of cumulative effects. That's one of them. Like, pardon me, you're going to start figuring out your baseline. All you're doing is moving the yardstick down the field on your march to eliminating human life on Earth. Meanwhile, you have trashed all the data or made it unusable on your online data sites and your monitoring. It's totally useless. It's like Kevin Timoney has shown how it's false information. So you want us to appear that we're looking after the water and have our name associated with this document. Not when you don't consider the whole river. You can't have a schizophrenic river and treat one end of it one way and the other end of it the other way.

Keith Guay. He used to be a United Church person, and he left in the split in '72 after the gay minister that had been here tried to take them out of the United Church of Canada. There's a lot of stories. It turned into a fight and an argument over principles and being lied to and conned when they went to even far more right. They brought Opmeer to come in and brought the reform documentation that came out about the same time.

The Heidelberg Confession became the founding doctrine of this reformed church movement, you know. Only men could serve on the church council. No women. Women were not allowed in the hall. So I'd say God, we're all formed in God's image, both male and female. So I call God her. Oh, no, it's a he. I said, well, read your Bible, if you are so certain.

So those are the kind of things, you know, and people I remember recalling. Oh, yeah, there was the one using the Harry Potter story in the service. That woman had died

from, I think it was AIDs. I didn't call it AIDs, but that's what it really was, and had a lot of drug issues and things. Her sister died and I talked about being transformed, and somehow I brought Harry Potter into the story. At the grave we were interring the body in the grave. You know, they had flowers there and I asked, anybody want a flower or whatever? And this woman, said you son of a bitch and take your goddamn Harry Potter, and shove it up your ass, and then I left. Dale went back to the house. It was the funeral down in Perryvale and the hall down there. And she had gone into the hall, and they had all the food set up, and she started taking the trays of food and throwing them on the floor.

Dale and I, we've talked about that. But they were known and they lived, you know... I went to see them and they lived in a house that was unfinished. There was goats and cats and dogs coming in and out of the house. It was like being in the Ozarks. Then they had these three kids that needed care and one of the aunts was asked to look after them, but she said, I can't do that because I've got my own two kids that need care. I can't care for these other three. So it was just, oh...

That was the thing I remembered. Did I tell you about the ravens?

Heather No.

Bruce When I was going to have a funeral, the ravens used to come and tell me. When I first came here, I lived where we live. It's across the street from where there used to be a ball diamond. Now, the ravens gave me an opportunity to relax, because every day I would go out and take the dog out for a walk and I'd go around the end of this baseball diamond, by the foul ball pole.

Heather Like the one that's now the dog park?

Bruce No, it was one right across the road from us. There was actually three diamonds there. So there was another diamond just north of where Pleasant Valley Lodge is. Right across the street, there was a diamond in there. There was a golf ball on the ground almost every day. I had an ice cream bucket full of golf balls. As time went on, they would come and the ravens would sit on the roof of the house. When I would go up the steps, I would talk to them. So what do you want today, raven? What's going on? And they would squawk. I started to pick up when the ravens were there talking to me, the phone would ring at 1:30 in the afternoon. Hi, Bruce, it's Dale here up at the Community Chapel. Can you do a funeral on Saturday? And so the ravens came and told me when I was going to have a funeral, because they knew.

When I buried Lola Bilsky, the matriarch of the Bilsky clan, I was called to the hospital at 3:00 in the morning when she died. I got to the hospital, and there had to be, I don't know what kind of birds they were, I think they were cedar waxwings or crossbill. They have got a red head and a bit of yellow, grosbeaks or cedar waxwings. But there had to be 300 of those birds hung on the trees outside the hospital at 3:00 in the morning, like what the heck is this about? You know, it's not normal. There's a spirit in the air here

somewhere. She was the woman that picked enough wild strawberries for people to have strawberry shortcake at one of her daughter's or son's wedding banquet.

Heather Wow. I'm sure it wasn't a small event.

Bruce It was 250 people. And she had strawberry shortcake for everybody. So she had a good strawberry patch. Wild strawberries.

Well, they lived out there along that 827 road and they said in the story that Dan, he was the trucker that hauled all the animals to the slaughter house in Edmonton or gravel or whatever they needed. He had trucks and he had things and he did his business Saturday afternoon in the tavern at the Grand Hotel. So that's just how small towns work. But he had this little notepad in his pocket and so and so wants pigs to go here and somebody needed gravel or whatever. And so it was kind of not unlike going into the little pubs and restaurants in Europe where people drank and conducted business, and had a good time.

Lola spent a lot of money on lottery tickets, and she won \$100,000 two or three times on the Westerns, but she paid a lot anyway. She was a grand lady. I remember going into the family's house at the time. Would you like some tea or coffee? And I could see everybody had their beer under the table. So I said, well I'll have a beer like the rest of you.

Heather Were they just going to hold it the whole time and not drink?

Bruce I don't know. You know, I wasn't going to stop them from drinking away. But that's the attitude towards a minister coming. I said, no, you have to be human. Well, you can drink whatever you want, but it got them telling the stories that you needed to put the story and the memorial together with them.

Heather Do you miss it?

Bruce No. I had a funeral a couple of years ago, just before COVID. And I tried to work with family, but I had no idea because I only dealt with one person. I found out later that he was doing all the organizing with me, and I'd phone him up and say this and this and this, and he would take down the wrong information or wouldn't give me this. I got out there to do this service, and the music that this other group was going to sing or wanted to play, it wasn't the songs that they had said, and so everything that could go wrong did go wrong.

But it was a younger brother and the older brother. And the older brother went off and became a teacher and used to come out on weekends and help the younger brother run the farm. But when BSE hit, they had seven hundred head of cattle and lost it all. They didn't get the forms filled in the way forms needed to get filled in to get compensation from it. They just lost it all. And he was feeling guilty, like it was just... and they hadn't spoken to one another. The whole family fell apart... the sister. He just wanted a farm, and he kept feeding the cows what was there and baling the hay and doing the work.

And he died with his boots on one day. When they found him, he had his coffee cup in his hand and he was laying on the ground. It was out at Prosvita, there in the nice little church on the hill. Beautiful, that's the best funeral hill in the country, if you ever want a place to be buried, as you can see for miles up there. It's incredible. And so. Peter Opryshko was there and there was a bunch of these Ukrainian farmers and they were all there. He said, if you'd asked, we could have sang what they normally sing in Ukrainian, like we all know that song. And I said, well, I didn't know, I couldn't. Oh, it was kind of a mishmash of whatever. So that was the last funeral I did.

There's a lot of memories, a lot of families. Lots of people. One wedding I did one time. Nobody else would do this wedding. And they finally came and talked to me. And it was quite a remarkable marriage. They were a couple of postal workers from St. Albert. His mother lived here in town. She was a professor at the university. Her son had been married to this woman who had a mental breakdown or whatever, but they decided to do a lobotomy, take a piece of her brain out. She still continued to be his best friend, but she couldn't be like who she was, so she gave him permission to marry somebody else. And so he did and the couple wanted to be married. They had permission from the ex-wife who really encouraged them to go out. And she was the best man at the wedding. And it was the most magical. It was out at Forfar Park, and she had this nymph dress, kind of, you know, down here. And she comes walking out of the fog. It's down in the trees, it had rained and there was steam everywhere, and this girl came out of it, and they had a microphone system and it was the most magical wedding I ever experienced.

Up until a couple of years ago, I used to get a phone call from them every year on their anniversary. Well, I think it was the Labor Day weekend I'd get a phone call thanking me for marrying them and having given them a blessing. But it was a blessing of grace, forgiveness and the ability to live. I think he built a duplex and the ex-wife lived on one side and they lived on the other side so that the kids would always have, the mother would be there and dad would be there. And it was everybody was family.

Heather There's no need for it to be a fight all the time.

Bruce You know, I think they moved to Fort McMurray. They were working up there. But I think every day, every year, I get this phone call, they would tell me what had happened or what was going on.

Well, I'm trying to think what else. You know, the philosophy club was something that went on from almost the first time, cause there was Neil Johnson and Morgan Newington senior, Allen Nelson. Allen and Rita Nelson that live down by Colinton on a farm there. They raised Dexter cattle and live along the Tawatinaw river down there and Gwen Schmidt and Rhonda. It's interesting, you know. Who organized it? Who kept it going? And we met at the Riverhouse. And then we tried meeting at the Book Nook, and then COVID struck and the anti-vaxxers came out and everybody just dispersed. And we didn't have the energy to try to bring them back together. Like we used to send out the notices, and I couldn't get anybody else to... we would take turns of people making the presentation or what they had learned or something they wanted to bring to

the group or, and eventually it got to be we were going down some pretty... oh we had Bruce Morito was the professor head of the philosophy department at AU, and he used to come, and well so and so would say this, you know, fill in the philosophical ideas where they came from and who they were. Then a lot of mystical thinking started to emerge.

Heather Was it about the different kinds of philosophy and how to use them, or was it like somebody would pose a question and you would discuss?

Bruce It was both an encouraging conversation, not necessarily agreeing with one another, but to bring in how do you see this, how do you see that. For some it was... the only time I ever get a chance to have conversation with ideas that keep me thinking for the next week or two weeks. Like the ideas, like he said, if you didn't have that gathering and that input... That's what isn't happening today with the COVID people aren't gathering to hear how other people are thinking and feeling about issues. And many of them have all gone through divorces and separation and all of that stuff, and you're always welcome at the table, and grandchildren. It was a group, a caring community care group.

As I said before, I thought I had four or five of those. The drum circle, the philosophy club, the resilience group with professors at the university, that was another group. We'd have Chinese food once a week or once a month and a bottle of wine, and bring up what does it mean to be resilient and why does it take a crisis to bring people together? What's bringing people together in Alberta today, other than Jason Kenney's really trying to bring us together?

Heather Not the way we think, though.

Bruce Yeah. I did a funeral for that guy, the son of the man who was the Athabasca United Church representative of the founding of the United Church in Toronto. I got a call, would you consider doing a burial of ashes for this person? They told me who it was, and then they came back. When his wife died and they buried the two together. But that family donated the More Voices to the church. It was those kind of things, nobody on behalf of the church would write them a thank you note. I found they didn't know how to do gratitude. As we depart. I said at the time, when I step back, I've said that I've been working with the same seven people since I came here and they were the same six of them. We're still here until this last few months. Until you have some turnover, because it became what they call a family-centered church, and the patriarchs decide who gets to come and who gets to go or people determine if they're going to stick around based on who's in charge.

Heather So, the next step for you is you guys are moving away, right?

Bruce Yeah. I think I'll continue my work with the Keepers for a while because I can do that. COVID taught us that, too. We really took it hard, Bill Phipps' [death]. He's been very much part of, he's one of our mentors for both Cecile and me. Like, the work she's done in justice, he came to the healing walks and encouraged me, spent time together,

unexpectedly camping together in a campground at Waterton. We'd end up in these places, and there'd be Bill and Carolyn.

That created a disruption when the Ottawa Citizen printed the United Church Bill Phipps, a heretic. And one Sunday morning, two people got up and started yelling and screaming, I don't want to see my church's name on the front pages of the Globe and Mail. Well, then they go off and write their own book or what it should be, and it was all based on heaven and hell and the devil, bizarre. This was the property manager and he started doing things. He worked for Syncrude, so he had all the forms and the sheets, the check offs and everything had to be done. He started building stuff in the one bathroom downstairs there, and he built shelves in there with just rough lumber and it only finally got cleared out when redid the basement. But he had it turned into a junk room, a storage room. He was probably the last guy besides myself to change the filters on the furniture, which I did a couple of years ago.

One day it was 35 below and the furnace quit in the manse, and Cindy came over and we don't have any heat. I called Neil Johnson. I said, Neil, I'm going over to the hardware store to get a fan motor for the manse. Come and help me put it in. I had it in before people got there. Oh, you didn't need me after all. What do you do, if you know how to change a motor in a furnace, you change the motor in the furnace. You don't have to call.

Heather I wouldn't necessarily have figured out it was the motor, but yeah, if you can figure out what the problem is, then you know.

Bruce Nothing I hadn't done before. And then there was a Sunday they started talking about scrips being in Athabasca, according to the history book. They read the Greg Johnson history book.

Heather My understanding is in Edmonton, Frank Oliver was well known for that too?

Bruce Well, you see, and that's how McDougalls had a bunch of lawyers in the family. Who else? There were about three law firms that had branch offices here and in Edmonton. And so they had this guy, this Indigenous fellow who liked to drink. So they would provide him with whiskey if he would bring them these little pieces of paper. And so he would go out and talk to all the people that had scrip that they didn't know what to do with it and understand it. You bring it in and these guys dressed them up in a different costume, different hats, and he knew the routine and all he had to do was put his "X" on this little corner of this and the lawyers would take care of the rest. I'm sure the Guay arm and Jacobs farm and on and on and on. A lot of these farms were built on. They bought it cheap, but they didn't necessarily have to do the improvements that those who took out homesteads had to do. If they came with money, they often could afford to do what they needed to do.

One more story. My dad's cousin Ted Dodge, like the car. Ted's father in the 1920s or mid-thirties came to Athabasca and he had been a bureaucrat or whatever, but he got the job of being the homestead inspector for the area, and they lived down by where the

car wash is and the stables. There was a couple of houses down in there along the river. So Cecile and I, we had at one time we had gone to Nakusp out to see the hot springs tour, and had been there a couple of times. So we went down and knew that the son Ted lived there. So if you ever been to Nakusp, the hot spring is up the hill. You go out of town to the north and turn right and go up to the hot springs. At that same corner, if you went left and down to the lake is where Ted had his house. They started with an A-frame, which they still had on the property, then they built this big fancy log house. And he had gone into banking and he had been the bank manager in Nakusp for many years.

So we knocked on the door, well, where do you live? I said, oh, we're living in Athabasca. Not Athabasca, that's gotta be the asshole of the world. It is so friggin cold there. He said, I remember walking up the hill to the school and the Salé boys, they had rode their horse to town, and they lived up north of town here. He said up the cemetery road, and they came to town, and he said they went to get on their horse that afternoon. Got out at 4:00, and they walked up to the horse and it fell over dead, frozen stiff.

It was interesting, because when Ted got, when his dad got fired, he got fired because he was complaining that nobody was abiding by the rules and nobody was doing all the improvements they said they were going to do. Their plans weren't being implemented. Like things, it doesn't matter whether you have rules or not, you just move along and ignore the rules and that's the same attitude that's still in the community. So Larry Armfelt's dad became the homestead inspector after that, and he was well-liked and ta-da ta-da. And so if you read Larry Armfelt's father's history, they don't mention Mr. Dodge, and Aunt Pauline, I don't know whether... she might even still be... well, no, she was alive three years ago when she had a 100th birthday. She would have been Ted's sister.

They had fascinating life, and, you know, Vancouver and the various towns where their dad was a bank manager and stuff. The things they got up too. So I do have a relative that has proceeded me. I don't know if you have ever met Cammy and Grand Peden. Grant is just a short guy. He came to work on my uncle's farm when I was about 12 or 14. He was the hired man, and he worked at the Hamiltons. We have lots of stories about when Grant was at Hamilton's. That was their farm, Hamilton Brothers. They came from Scotland and they called it Rannoch, after the Rannoch Moor. They had come from out of Scotland, or just in the north of England there. I'm not sure which, anyway. And they were big into horses. Hamilton Brothers are still big in the purebred cattle industry in southern Alberta. One married a, Gavin the oldest married a Church from the church.

That was a story I got myself into trouble with. I posted on Facebook the salaries and the compensation that board members on a farm got paid, and one of them was the Church who was head of the veterinary school in the Church family. There's a few of them around. One of them was the head of the veterinary school at the U of C, the new veterinary school. So when you're going to screw the... make animals sick, you got to have, you know, a chief vet on to make sure that you're being honest and keeping things going, right.

So I went through that annual report and found, you know, they got \$60,000 a year for meetings, but they also received a holiday and pension benefit of \$240,000 a year. So I posted this, and interesting Gavin, one of my cousins, he was married to the Church who was the sister to... and I just happened to be another brother of the Chalacks. The Chalacks lived north west of Calgary, big dairy farm not far from the Church group. But one of the Chalacks was also was on the board of directors. And my cousin Wendy, there was Gavin and Wendy, and Wendy was married to Donnie Chalack, and his brother was on the AER board, so the Chalacks and the Churchs. So my Aunt Grace was telling my sister that Brucie posted something on Facebook, ugh, ugh, ugh. I wasn't too well..., but people knew who I was, and within the next year, they were both off the board. But it was interesting that the young Church was director of communications or something. Malcolm Church, their child was working for the AER.

So nepotism runs deep in Alberta.

[End of Interview]

Machine transcribed by: trint.com
Proof-read by: Mavis Jacobs

May, 2024