

SD: I guess what I'd like to do is reconstruct the last tape we did and start by asking you to talk a bit about...first, your name and where you were born and how you ended up in B.C.

RB: Heavens! Away back there. That's a long way back. How'd I end up in B.C? I started in B.C., up in the Selkirk Mountains, in a little mining village just south of Revelstoke. I was born in a mining town of Trout Lake and later lived in Beaton, B.C. and then later again in the mining village of Canbourne, which is quite close to the others. It was a silver lead mining area and about the time I was born in 1909, the mining industry had fallen apart. My dad had come into that country with a touring theatrical group, the Fraser Repertory Players and while there, he met with a man named Elmas Vaars who had been offered an opportunity to buy a department store in Trout Lake which was quite a flourishing mining town at such a bargain that they both felt they should jump for it. Now Trout Lake at that time had its own fire department, it's own hospital and even to this day, one of the old red fire plugs can be seen on the lakefront. In any event, they very soon discovered that they'd bought at the wrong end of a boom in mining and the whole country, as well as the Beaton, Trout Lake and

Canbourn were in a state of collapse. No, wait....
I thought I had rather overdone the tape.
In any event,] it wasn't terribly long until Trout
Lake City was in a complete state of collapse and
my mother and dad had to move to Beaton, B.C.
which is where they were when the First World War
broke out in August, 1914. I remember sitting under
the table and hearing them discuss how the war really
wouldn't last very long because the Balkans were
always in an uproar and this was doubtless just another
one of those things. [But, uh, maybe I should point
out that] although in 1914 I was ^{only} five years of age, I
had already been well-rooted in Scottish nationalist
history. Both my mother and father were extremely fond
of reading to their children and encouraging their
children to read at a very early age, explaining words
to them and we had heard all about Robert the Bruce and
how he was inspired by the spider to try, try, try
again' and this was really a very strong culturing for
us and one that every one of us has maintained through-
out our lives, although we came to understand that there
was more to history than the wrongs done to Scotland,
and particularly to the Highlands by the English
government. Anyway, in 1914, my dad who had been
educated at Queen's College in Kingston, Ontario and
had been part of the Queen's Own Rifles there, saw an
opportunity of getting out of the awful hole he was in,
being the Postmaster and the Road Foreman and the

person with the telephone franchise and the recording of vital statistics for that area, saw an opportunity to get away from this humdrum life and he tried to enlist ^{as} a good many men did, [to get away from the facts of everyday living and] my mother was pregnant at that time with a fourth child and ultimately was to have the fifth. Now she had had her first three children in less than three years and she was a woman in her ^{late} middle thirties when I was born [or maybe even better than her middle thirties, so, and she'd had the twin daughters ten years previous to me by a first husband, who had died in a railway accident. So she must have been kind of fed up with the sight of young ones coming along, I think. But, the war came along, my father tried to enlist, he couldn't make it, he couldn't manage it] and [then in 1916 he was still carrying on as the Road Foreman] and he was an inveterate smoker and we conclude that he walked into the powder magazine for the roadwork with a lighted pipe or else he was ^{even} so absentminded, as to strike a match in there to light his pipe and the whole magazine blew up. He was the only person there but it blew him totally to pieces, so my mother was left. By that time my mother had born the fifth child in 1915 and she was left with five very young children, the youngest one a baby in arms and I was between seven and eight [or between eight and nine, what would I be in 1915

1916. I would be between seven and eight years of age.] I always believe I had to be eight years of age for the things that I did, but she encouraged us. Now my father had always raised us very independently because he felt that even though I was a girl, and my second youngest, we were both girls, that we [should be able to do, we] should feel confidence in ourselves and be able to do the things that boys did also. So he had let us use knives and hatchets and the kind of picks they used in mines, [that sort of thing.] He never kept us away from his tools or from the grinder for sharpening knives and axes; in fact, the grinder was our early hobby horse. We used to sit on there and send the old grinding wheel round and round, and when my mother had to undertake earning the money for the family she just took over from where my dad left with the exception of the Road Foreman shift and she took on the postoffice, min^{ing} recording and recording of vital statistics and the telephone. My little sister^{who} was two years younger than I was, answered the telephone, from the time she was^{about} six years of age; she was really good at answering the telephone if mother was busy, a most remarkable thing. [We got in it...] see, all the men had left from that country; Every man who could possibly get into the army went out right away to enlist. [...]

[SD: Because it was so depressed?]

SB: To have a job, yes, because the conditions were so

abominable and there was absolutely nothing doing in silver lead. There was plenty of lead elsewhere in the world for making ammunitions, and my mother encouraged and insisted that I make bannocks and baking powder biscuits and bread. I kneaded down bread at first, I just kneaded it down, but I managed to do it, and make the cocoa and get the kids ready for school in the morning, make the porridge and generally look after things. We had a pretty fair run, quite a few blocks to go to school, but we usually came home for lunch.

SD: What about education? How long were you able to stay in school?

RB: Well, we didn't even start school until after my father had been killed and then, ..see, when we were young, there weren't six children of six years of age to form enough of a group to bring in a schoolteacher; so, we, I didn't get to school until I was eight years of age and then I only stayed in school from that time until I was 14. That was all the formal schooling I ever had. But on the other hand, we had the kind of schooling a lot of young people missed because we had access to a most excellent library. We were encouraged to use it. We were shown how to use it. There was an insistence that if we did not understand the meaning of a word, we immediately went to a huge Oxford dictionary and looked up, not alone the word, but the root^s. Then toward the

end of my period in school, I had the great good fortune to be taught by an English schoolmaster first, who was insistent that his Canadian students would understand the English language thoroughly. Greek roots, Latin roots, Anglo-Saxon roots and we had a thoroughly fine, absolutely an excellent grounding in English word-roots as well as grammar. And then following him, we had a Miss McLean of Scottish background schoolteacher from Cape Breton, Nova Scotia, who was much the same.

SD: After your dad died in 1916 and your mother was working, were the conditions really difficult for your family, in terms of...

RB: Oh, ^(conditions) they must have been appallingly difficult. Now, we didn't have a feeling of this as youngsters; we were told there were things we couldn't have and we were encouraged not to wear shoes in the summertime, which didn't require a great deal of urging, you know. and we were often encouraged, in the wintertime, both girls, to wear boys' boots because they wore longer. But, we didn't feel oppressed and we didn't feel poverty-stricken because my mother didn't dwell on that aspect of it. But I do know she had an appalling time buying a ton or so of coal for the wintertime and I know she had an awful time with the inflation, just from things that were dropped, you know, bought to my consciousness every once in a while. But, really, our home life was so happy and we had such a good time together as five

children, even though [we had Frank,] we always considered our baby brother Frank an awful pest. ^(Loving) Still, we didn't mind looking after him all that much, you know, he was part of the entire group. There was a solid feeling, a collective feeling in doing things together.

[SD: When did you leave the mountains?

RB: In 1920, I think it was.

SD: And where did your family go?

RB: We stopped for a short time in Victoria, B.C.] My mother married again to a man, a mining engineer ^{who} she had met up in that area, [a man named Cory Manhennick] and then we went on to Salt Spring Island and I was at this time, [I would,] 1921, [I would be, what,] between 11 and 12, I guess. [Yeah, I think that's what it would be, definately.] *farming*

[SD: And then you lived on a farm?]

RB: Then we lived on the farm on Saltspring Island from that time until I was between seventeen and eighteen years of age.

[SD: What kind of work did you do on the farm?]

RB: I did everything on the farm. I was the first one up always, to milk the cows. I was reasonably good in the house but I would much prefer to be out digging the garden, plowing, riding the horses, driving the sheep, looking after the pigs and the chickens; any of those things, rather than doing the housework. We had to carry all our water, too, when we were on Saltspring Island.

We had no water piped in at all and it all had to be carried in buckets and tubs. When you carry water in a tub, you have two people doing it and you have a bucket in the other hand. You carry one tub and two buckets in order to balance off well and to get the maximum amount of water in. We carried water for the garden; we carried water for the stock. It seems [absolutely to me, ^{absolutely} unbelievable, that people didn't build little flumes, you know, and..

SD: Irrigate..

RB: Yeah, little flumes] or little trenches to carry that water in. Anyway, that's the way it was done, but we had an awfully good time and the area of Saltspring that we lived in was surrounded with a sea full of sea trout and salmon and cod and crabs and oysters and clams. Living was really very good there and I'm a peasant at heart. I really enjoyed weeding those long, long rows of vegetables and hoeing in the garden and all that sort of thing. At the same time, we had a lot of time because we didn't have tv in those days, and we did have radio. [We had radio] from about 1921 or 1922 on but it didn't occupy so much time.

[SD: [PAUSE] You worked on your farm from 1921 to 1928. What prompted you to begin to look for work outside of your family and outside of the farm?

RB: Well, actually, it was...you see,] we had been raised with this attitude that it was necessary to be independent, That even though we were female that didn't mean that we

didn't support ourselves and things weren't very good in financial terms and there were the younger brothers and my sister was going to high school. I had the opportunity to go high school as an extreme privilege and I had been raised so independently, I was so bloody indignant over this, I refused to go to high school on this basis. I wasn't going to be grateful to anyone for an education. It was my right. [and as I remarked before,somebody's coming....

Women Jumping
fences and throwing themselves under horses hooves and that sort of thing..she really couldn't approve of that. And it's a strange thing, [Sara, that] my mother was really a very ladylike, dainty, genteel sort of person; and yet, she was capable of raising her daughters to be so very independent. She wanted us to go to tennis parties, know how to conduct ourselves and that sort of thing and dress properly for those things, but she also was very appreciative of the fact that we were strong and capable and could and would do farm work and ride horses and throw sheep around and all that sort of thing and handle bales of hay, thresh grain and so so. She was very strong in her admiration of us for doing these things, even though she did want us to conduct ourselves nicely at all the tennis parties we really had to go to. In any event, by the time I was between 17 and 18 years of age, I came to the conclusion that I was getting absolutely no money out of the farm. Everything that we made on that farm went back into holes in the ground in Selkirk Mountains, in all the marvellous claims and

concentrators and mine machinery of one sort or another that my step-father had, and we picked tons of apples every year, sometimes as high as 20 and 25 tons of apples were sent over here to Vancouver to the Empress Manufacturing Company, which is still going. It's still part of McDonald's Consolidated, the Safeway outfit. [You'll find these names still on tins of jam in the grocery shop.] In any event, I had a very great friend in the local schoolteacher, who was acquainted with [the opportunities,] the possible opportunities, for jobs over here on the mainland and Irene suggested that I apply as a childcare person for a woman she knew who had a raspberry farm. So I did this, and came over to HatziC where there was huge acreages of small fruit at that time, nearly all now gone. I looked after these two little boys and I did a bit of cooking over there because I was quite capable and then my employer, Mrs. Waterfall, said that I was so very good at caring for the children and generally looking after the house and assisting her cooking for berrypickers, she recommended me to a woman also living in HatziC who was a most interesting elderly woman with a huge farm out there and I was to be the housekeeper under this woman's attention and do all the washing and the cooking and all the indoor sort of work and help her in her huge flower garden. She had a very beautiful flower garden. So, I settled out there for a couple of years and had a very pleasant time there. [Let's just stop for a moment.]

Well, I cared for her. I was on duty, so to speak, 24 hours a day. Now, she was a very fine woman, but she was a woman past 70, getting up toward 80, when I was there. I think she was 78, or something like that and she had these appalling seizures of diarrhea late at night and an awful mess-up and I would have to go in and clean her up and then the next day or two, I would have to administer this extract of wild strawberry to her in the proper quantities. She had daughters there, two daughters, one in Dewdney and the other one living right in Hatzic. But they were very nice women. One had a number of children of her own to look after, the other one just had one daughter but they were quite satisfied and I was quite a responsible person to leave with their mother.

SD: What were the wages like and...

RB: Oh, ^(The wages) they were magnificent. I got \$20.00 every month and for that, I cooked for the harvesters and I cooked for the other crews that came in-the haymaking crews of one sort or another and I did all the washing and some of the washing, I can assure you, was quite something to do. Solid linen sheets with fine lace edges, which all had to be rubbed out on the board and wrung by hand, all of them.

SD: And this was during the early 1930's, was it?

RB: This was 192...later, 1928 and 29, yeah.

SD: So it wasn't quite the Depression then?

RB: No, it wasn't quite the Depression but, there was a, there was that period following the First World War where there were ups and downs, you know, and sags and that sort of thing and actually, there were many young women who were working for \$15.00 a month. There were women who were actually working for a little pittance handed out for their carfare and they weren't even getting the \$20.00 a month.

SD: What happened next? Did you continue to work as a domestic?

RB: No. I met a friend of my first employer's, the Waterfalls, whose name was Ed Matthews, who was a mechanic in Mission which is very close to Hatzic, and we shared a common interest in good music and good books and that sort of thing, and although he was 17 years older than I was, we became very close and I married him in November of 1929. Now this time, my mother had told me there was such a thing as contraception but she hadn't told me how you go about it or anything and I was astounded to find myself the following February... well, it actually, the following February, I didn't feel very well, and I had always been a very well person and eventually, I discovered I was pregnant, which really was rather amazing and my husband felt that I had let him down by becoming pregnant and our relationship deteriorated very, very rapidly. He kept assuring me that this baby would be my baby, that I had let him down and therefore, I would

have to bear the full responsibility for this child.

[SD: How old were you?]

RB: I was between 20 and 21 by this time and as you can see by my background I was pretty independent and pretty mad about all this thing and [then my family, too, took the attitude that I'd always been... my mother felt that I'd always been so terribly self-reliant and so sold on my own ability to cope with my own life... she thought it was a good comeuppance for me and in a way, (she even use this term to me) in a way,] it was, because up until that time, Sara, I had felt that I was rather an exceptional woman, that I could do so many things that other women [that I did so many things that other women] didn't do, that they could do them if only they had the attitude, I think, which/has a considerable amount of truth in it; but, at the same time, I had a very arrogant and unsisterly attitude to many, many of the women that I met. Not that I was unkind to them or anything but I'd surely felt superior; well, I was going to bear this child quite by myself. I didn't want to have a doctor. I didn't go near anybody. I continued, whenever I had the opportunity, of riding horses, taking long hikes, going miles into the woods to mountain lakes to fish for trout with my husband and ⁹in November, when my child was born, I had been to the doctor, I guess, ^{maybe} only six weeks before that time, because on, one of my horseback riding days, it had been a little bit of a rougher ride, and I rode bareback frequently, I began losing fluid and I knew that wasn't quite

the right way that ^{the} thing should be happening; so, I went to him and he explained, well, I'd better cool it a bit and take things a little more easily. Oh, and I was digging all the garden and doing all that sort of thing, and I had a terribly hard time giving birth to that child and in any event, how it all started was, one noon, and I went down about five o'clock eventually to my doctor, and he had told me previously I wasn't going to the hospital because they had a very nasty infection, that golden staph in the Mission Hospital, and he had arranged with Mrs. Innis, who was a nurse-midwife and a friend of mine, that she would provide me with a room in which I could bear this child. Now, everyone thought, including myself, that I'd have absolutely no problem bearing this child; but, when I went down to him at five o'clock after having been in, actually in labour, over the hours between five and twelve, five hours, he said, "Well, this is your first child, you know, Mrs. Matthews. You're probably not going to have this baby until maybe noon tomorrow or something like that. And why don't you just go home, be a good girl and settle down." Now, I'd walked all the way down the hill to his office and I walked all the way back up the hill to my home after this... ^[PAUSE] Yes, so I stayed at home until 10 o'clock that night and it was in November 16 in 1930 and it was snowing and it was very cold and my husband had a Model T-Ford of which he was very fond. He called it "Lizzie" and finally I got Mrs. Innis to come down and take a look at me and see what was happening because she

lived just about a block and a half up the hill from where I lived, and she phoned the doctor immediately and told him that [I simply had to, you know, that] he simply had to attend me and I had to go up to her place right away. So, she turned to my husband and suggested to get the car out and he turned to me and he said, "Oh, well, you really wouldn't want me to take Lizzie out on a night like this. It's just a little way up to Mrs. Innis's and we'll both help you and you can surely walk up." So, I was also very indignant and very mad about this, extremely angry about this and I said, "Well, certainly I will walk up there," and walk up I did. I don't suppose it really did me any particular harm because I just wasn't going to be able to bear that child anyway. and Dr. Ekrit came along soon after I got up to Mrs. Innis's and we tried and we tried and we tried until about midnight and nothing happened; so then, he knocked me out with ether, totally out and somehow, my baby was born. In any event, they brought her into me and I knew there was something ^{wrong} with that child and I just couldn't make out what it was, and her head was dreadfully pointed and I didn't know that babies had fur on them and her ears had fur all down them, quite long fur and she had long black hair, and I worried for about two days and I was just about in a state of collapse when they explained to me that her left foot was collapsed because I had lost so much fluid when carrying her that she was squeezed so tightly, that one little ankle could-

n't properly develop; however, with exercises and things like that, we got that one straightened out with no problem. If they'd only told me right at the beginning, but they wouldn't unwrap her and let me see the rest of her body and I was sure there was something really quite awful because I had hated carrying her. I had just detested the idea. I didn't like a thing about it, Sara, 'til I realized I'd born a little woman, and believe me, what a flood of feeling when you look down at this little woman and you realize, "now look, she's not going through the sort of thing you've gone through." You're going to do it differently, which is a resolve I very firmly made and tried to keep as best I knew how as she grew up.

SIDE 2:

SD: Was there, in this area, was there any sort of organization at that point? Were there any farmers' associations or women's groups or anything like that that you were part of?

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[RB: Oh, there was the Womens' Institute. The Womens' Institute is really a remarkably fine organization for rural women. I could also have been part of church groups; in fact, for a time, I was part of the Anglican Auxiliary, but my family was rather closely connected with the Anglican Church, but I was always a little dubious. As a matter of fact, to please my husband originally, I did, I joined the Anglican Church. I had been baptized in the Anglican Church as a youngster and I was confirmed in the Anglican Church which didn't take too well. When I was reading Anglican Church history and I discov-

on Christianity

RB: ered how the Anglican Church had fought against the education of women because it would make them not realize their place and of course, too, you know, when you're semi-intelligent and you read that damned catechism or say it over again and over again it's bound to get through to you that it says among other things that we should be pleased to stay in our proper places where it has pleased god to call us and not be rebellious, etc. My father had a lot of material in his library which was democratic socialist, and I had a lot of these ideas in the background. And my stepfather's brother, Stanley Manhennick, had introduced me to the ideas of Annie Bezzant and Madame Bluvotsky and that sort of thing. I'd done quite a little bit of reading along that line, I knew there were other systems of philosophy other than the Christian religion in the world.

SD: Were you isolated at that time in terms of having some support in your community, were there other people you could go to and talk to about things?

RB: No, there . . . I wasn't really somewhat isolated and I was in a jam, you see, because I knew I'd made a mistake in marrying this man, and one didn't talk about this sort of thing. There was no point in saying anything to my family, because for a great part of them marriage was still sort of a, part of, you know the church that you didn't attack, my mother did believe in the right of women to be

RB: (cont) divorced if they were unhappy in their marriages for good cause. However, she had already said to me, "Well, we didn't really want you to marry someone 17 years older than yourself but you made your bed now don't you think you'd better lie in it?" And that is an exact quote.

SD: So what happened to you then? You had a child, and you had a husband, did you have a farm?

RB: No, he had a small garage in Mission.

SD: Did you help him?

RB: Oh, yes, I assisted ^(my husband) him at the garage, I pumped gas and answered the telephone [and did various things that were necessary], swept around the garage and all that sort of thing. Which was totally without any remuneration. [We had agreed, this was of course the Depresssion by this time,] we had agreed that I could and would take a telephone, buy our food, pay for the electricity on \$20 a month. Now \$20 a month, [of course] when I was out at Hatzic, employed as a housekeeper, [had been,] and I had \$20 a month myself, had been quite a lot of money in those days, but it was very, very difficult to manage a baby and a household on \$20 a month; but that was all that was forthcoming. There were times when I was actually hungry. [I nursed this child right up until the time that she decided she no longer wanted to be nursed, which was 8½ months of age, she just simply stopped. I had vast quantities of milk, I was an

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SD: Excellent milker.

RB: Unappreciated (laughs). Let's stop there for a moment, eh?

SD: . . . you began to radicalize. What happened that you became active and how did you become politically active, what influences were there in your life?

RB: I was an inveterate reader, ^{pg. 16-17} [as I have said, and I was reading,] A at that time, a lot of the literature that was available was rooted in the Pacifist movement. [And a lot of the literature that was available] examined the First World War and the atrocious loss of human life in it, [and, as I said,] my father had a number of these books, the muckraking books from Haldeman Julius and Upton Sinclair and Sinclair Lewis. I had read The Jungle, before I even moved down to Saltspring Island. My mother had said to me when she found me weeping uncontrollably over the conditions of these farmers who were brought in to work in the meat-packing industry in Chicago, [she had said,] "Well, never mind, dear, they're only foreigners," Now, she'd wanted to alleviate my distress over the conditions of these workers but it made me think more and more and more about how people earned their livings and [how appalling,] what appalling straits, [some people were put to,] what [inhuman situations,] anti-social situations ^{that} people were put to. [Even when I was a young teenager I thought this way. And, of course, discovering many different things as I went along,

cooperative Commonwealth Federation

RB: ^(cont) reading many different things,] by the time I was in a horrible situation personally with a man I had no respect for at all, I was also open to many more ideas that were coming along. In 1933, the CCF was formed and of course I felt a very strong, warm feeling toward it, at that time. [Even so,] even though I had been exposed [though,] to all these ideas and this rebellion on the part of women and a concern about the conditions of workers, I was appalled when some of the CCF people spoke of the Royal Family as ^{being} something that had to be eliminated from society. [I thought that was absolutely dreadful, because ^{again,}] I presume this is some of the same kind of training coming out, but I joined the CCF, ^{to get} the precursor to the NDP,] and I went from door ^{to door} collecting money for them. [In those days one collected a few pennies and maybe a nickel and a dime was a big contribution to the movement.]

SD: That was in the Mission area?

RB: In the Mission area, yes. And I functioned in various executive capacities, there.

SD: How did you get involved initially in the CCF?
How did you find out about it?

RB: Oh, it was one of those wildfire things. It swept across the country from Saskatchewan in particular, there were so many people in the Mission area had come from Saskatchewan, Mission

RB: (cont) so many of them were people who had come from England, who had ⁴Labour Party ideas. So it was hard not to be informed about what was happening. We'll need to stop here, eh?

SD: I'd like to talk a bit about the conditions which led to the formation of the CCF during the Depression, the conditions that affected you and everyone around you, that made you and other people get involved.

[NEXT DAY]
RB: Of course it was a situation of such misery it would be very difficult for young people to understand today. To understand the unemployed being expected to live on 25¢ a day first, that sort of thing, and that was to buy them cigarettes and tobacco and chewing gum and, course it was impermissible for them to have any beer.] When it came to the home, in the area that I was in, everybody turned to doing their own gardening. The conditions were just simply terrible. We went out and picked berries for a little bit of extra. I carded wool and made quilts, and sold them. I knitted for a little bit of extra to eke out that \$20 a month [which was all that I had to go on.] And I also took a bookkeeping course and did a little bit of informal typing and bookkeeping which I was paid for. But everywhere in the country the men were without work. Many of them had

RB: (cont) to just walk away and leave their wives to take care of the families, and in those days the families were fairly large nearly all the time. Well, it was just a picture of abject misery. [The only thing that saved the situation at all in the area in which I lived was the Carnegie Library was set up there, and I learned afterward that it was at the instigation of a group of members of the Communist Party of Canada, who were living there. The first librarian was Mrs. Holder, who was a member of the Communist Party. [Well this brought a great relief to many of us, who could read. [Again, you have to understand we couldn't go to the movies, we had no TV, and some of us didn't even have radio. Some of us had radio, but we had a degree of social life. But most of us were too proud to admit to anyone else, and too considerate of other people's pride, to ever inquire, as to just how abject the poverty was and how people were getting along. We just knew from our own condition how horrible it was. So when we heard that an organization like the CCF had been formed, we joined it, in large numbers. [I think maybe I said, in the last time we were talking, that I joined and very soon I was in the executive. [I was out collecting money, I was the treasurer, and we would collect our money, five cent pieces and ten cent pieces. And even those, you see, in those days, were not as significant in appearance as they are today. They were tiny little flat coins ^{of} silver.]

elim?

*CCF
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RB: (cont) At any rate the whole thing went to keeping the movement going.

SD: What were the goals of the CCF that made it so attractive?

RB: Oh,] the thing that really, [I think,] dug right home, was the statement in the Regina manifesto that they would not rest content until such time as capitalism had been eradicated from the face of the earth, I think that probably is an exact quote. And that war, that the horrible social ills of war would be finished with, with the finish of capitalism. [You see, as I said before it was a big Pacifist movement at the time, and people were terribly anti-war.]

[SD: What were the positions in the CCF program about women? Were there any particular positions?

RB: No, there were no particular positions ^{(on women),} With this generality, that men and women were created equal and should be considered equal, although different, the CCF definitely accepted the role of women in the family. But they also felt that women certainly had a right to lives of their own. [In the early CCF, and indeed all through the CCF, we had that remarkably fine woman, Helena Gutteridge, who was a feminist from the early days, a very, very strong trade unionist, and a woman who really understood bureaucracy and the nature of the trade union bureaucracy and who never came to terms with it. And there was Laura Jamieson, who was more of a do-gooder. She didn't understand so well, but she was a

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RB: (cont) fine person. Mildred Farney, Mildred Osterhout
she was, and later she married a man named Farney.]

END OF TAPE 3596-1 SIDES 1 AND 2

RB: And there was Edith _____, who was a . . . an odd sort of position she had, she was partly police-woman and partly social worker. But one who was very, very strong on protecting the rights of prostitutes and refusing ^{to} permit another member of the, oh, in fact, the head of the organization, Dr. Lyle Telford, she laughed him to scorn for his attempt as mayor of the city of Vancouver, to drive the prostitutes underground, and to penalize them very severely.

SD: Did the CCF do any work around birth control?

RB: The CCF as such didn't, but members of the CCF did. Vivian Dowding in particular, was very, very advanced in this sort of work. I did, you know, quite a bit of work in my own way ^{in an} in formal sort of way. You have to remember, at that time, even to give birth control advice to married women was considered a criminal thing. And one of Vivian Dowding's associates went to jail in Ontario for simply holding a small meeting of married women and enlightening them as to ~~this~~. There were other aspects to the CCF too, like Dr. Lyle Telford set up a cooperative food, furniture and, oh, fertilizers and that sort of thing, which we needed for the garden, seeds, set up a little food deal called Plenty For All. The name of the organization exemplified this sort of populist spirit of the CCF.

SD: What was the relationship ^{to} the trade unions? Were you aware of trade union organizing going on in the 1930's?

RB: Oh, yes. Yeah, the CCF had a number of trade union locals affiliated to it, the United Mine Workers was one, I recall. Then, of course, towards the end of the '30's, the union organizing became much more conscious, much sharper. It was a very strange thing, how that anti-war pacifist sentiment was turned around so quickly, into patriotism and pro-war sentiment. The jobs that came along and the possibilities for earning what seemed like such an immense sum, \$75 an hour when you'd only been getting 25¢ a day, was very attractive. And at first the Canadian government had no need for conscription, because men were conscripted so willingly by their dire need for their families. And their need to get away from the terrible boredom of jobless living.

SD: During the Depression, were you involved in any of the union struggles such as the Battle of Pier, and the Longshore Workers, or the unemployed organizing, or some of the organizing of domestic workers?

RB: No, I was living in Mission at the time, Mission was, actually the proper title was the Village of the City of Mission, and there wasn't a great deal doing there. I was in Vancouver at the time of the battle of Pier. I had a nephew born at that time, the same nephew at the present time as the Dean's Assistant over at Christ Church Cathedral.

RB: (cont) I know that the Battle of *(the P.O.)* very well.

I had, I fed, as they went through many of the unemployed, and I collected food when I was in and I made jam and bread and that sort of thing and sent in to the people who were occupying the Post Office, but I was only one of dozens and dozens of hundreds of women who did this sort of thing.

SD: Were conditions very bad for trade union organizing during the Depression?

RB: Oh, sure, they were very bad for the organizing, because there just was no work at all and the old craft unions were job trusts, you see, and they didn't want anyone else moving in on their jobs. Strangely, I don't remember, now I don't recall, but there may well have been right-to-work movements at that time, but I don't recall them at all.

SD: Did you have any contact with the Workers' Unity League or the Communist Party during the 1930's?

RB: I had contact with members of the Communist Party. I knew different members of the Communist Party. I was asked to join the Communist Party, but I really . . . there was something about them that I didn't like. At that time, although I wasn't fully aware of it, I knew there was a man in the CCF who . . . oh, some of these Communist Party members were in the CCF, by the way, but one knew they were Communist Party members, Mrs. Holder was one, the city, or the village,

RB: (cont) librarian. They were very pleasant, agreeable people, one could work with them quite reasonably, but no, there was no Workers' Unity League out there at all. But we all got behind the struggle of the unemployed, you see, and we worked together with one mind, really, in that struggle.

SD: Why did you decide not to join the Communist Party if they were interested in recruiting you?

RB: Well, because for one thing, I can't remember the name of a man who was alleged to be a Trotskyist, who was in the CCF organization out there, and I was revolted at the way they treated this man and the way they shouted him down and that sort of thing, and probably it was in part, my petit-bourgeois training, my middle-class training, that one does not treat other people impolitely, that did it, but at the same time, I had that, I had read one thing of Trotsky's about . . . in the little, five-cent Liberty Magazine, about how America will go communist, and I knew, you know, that this wasn't all wrong, that there was something that was right about these people but I did not . . . and I, when I refused to join the Communist Party I was immediately called a Trotskyist by them. And I was immediately on a different social footing, so that it really bolstered my feeling of disquiet about the way they were working.

SD: When the war started, you were still living out in Mission?

RB: Yes, that's right, yes.

SD: Did you at any point get a job?

RB: Oh, yes.

SD: Can you talk about your job?

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RB: Oh, certainly. Yes, I had, my first opportunity for a real job that would pay more money than my \$20 a month doing housework. And it was at the local canning factory, and we were canning vegetables. A at the time that I went in we were canning green beans. And I went on the night shift, second shift and night shift, because that meant that I could leave my daughter with my husband when he had finished his work, [or nearly finished his work,] and then I could more or less keep an eye open for her during the day, one eye at least. [So, yes, I went into the canning factory and ^{it} was very interesting right from the very beginning to work in a social atmosphere -- I'd never done that before. [And we were canning beans and we were putting,] we had to grade the beans, sort the beans, and they were on long belts, [and that's the first time that I . . . I had read about speed-up,] I had read the Fleever King and [different things] about Henry Ford's speed-up and the ingenuity of it, but that was the first time I had experienced it, and it's the first time that I had experienced the way that [the grapevine goes through, how nights . . . when] the boss would step

RB: (cont) [who would] step over and twist the machine so that it went just a little bit faster and then a little bit faster again. [How the word would go from one belt-line to the next of just, "let 'em go" and they'd all go right down to the end and they'd all have to be picked up and put through again. So I really enjoyed that. I don't know how long I continued there, I went through the peach canning also.]

But I was never told directly that there was any organizing going on. Now that could have been because I was suspect in the eyes of the Communist Party, for I imagined the Communist Party people there would be the ones who were doing the organizing. But on the other hand it could well be that there just simply wasn't any organizing of that operation going on at the time.]

[SD: I remember once we discussed that there was some Industrial Action that took place while you were working there. Could you describe it?

RB: Well that was the business of speeding up machines, speeding up the belt-lines. And we,] the word was just passed from a woman who was a forewoman down at one end of this enormous building, ^{the word would go from 1 belt-line to the next, of just,} [went] right through us so quickly [that], "Let them go, let them go, let them go," and we knew that meant, just refuse to sort at this speed, that the pressure wasn't going to come on us in that fashion. And so we just simply let them go and they went into the big bean bins and they had to take

RB: (cont) them back and put them through all over again.
there
And was virtually nothing they could do about it.

[SD: How did you feel doing that kind of . . .

RB: Oh, elated.] I felt absolutely enormously elated. I was delighted with it. We also did a lot of talking at lunch hour about the fact that we took out the small tender beans to be canned whole for the officers and all the big coarse ones, all the big coarse ones, nothing was wasted, were chopped up for the infantry, for the general line of troops. Yes, it was a most interesting experience. I'd had a little contact with unions in the sense that most of my women associates [were with the CPR,] their husbands were in the CPR brotherhoods and that sort of thing, and I knew a union carpenter^{or 2} in Mission, but there was nothing doing in that rural community. I learned something about cooperatives there, too, because the people I had worked for were in the FVMPA, the Fraser Valley Milk Producers Association, [which was gotten worse and worse and worse. But even in those days it was obvious that cooperatives were not the answer to the ills of society.

SD: In what sense?

RB: Oh, that because . . . it was a question of privilege,] they were doling out privileges to certain people. And it was

RB: (cont) becoming more and more difficult for people who weren't already in to be able to get in, [you know.]

SD: What kind of attitudes were there in terms of women having a right to a job? And did these attitudes change during the second World War?

RB: Well, the attitude of . . . the right to a job in the CCF for women, to have the right to be employed, was quite good, except there was this attitude, "Well, after all, if you do have a number of children you do have a responsibility, don't you, my dear, unless you have an aunt or a grandmother or something living with you." But generally speaking, the attitude was very, very bad, that if a woman took a job she was taking a job away from a man and breadwinner, and that was it, a very, very hard line in society. Any teacher, you know, who married, had to either keep it quiet and lie about it, or lost her job. The same [with teachers,] with nurses, in every line, even clerks working in the stores, they got married, they were expected to live off their husband's salary.

SD: Did that change during the Second World War?

RB: Well, it had to change, you see. Just the same thing that happened in the First World War happened in the second World's War. Of course as soon as the men were in the army,

RB: (cont) and the labor force was diminished, then the women were forced to go to work. It wasn't just a question of voluntarily going to work -- the pressure came down on you. You simply had to go to work.

SD: Did the increased labor force improve conditions for union organizing?

RB: Oh, of course, yes, it expanded immensely, and craft unions like the Boilermakers in the shipyard^s had to become industrial unions and the Boilermakers became the Marine Workers and Iron Ship Builders Union.

SD: Did women you knew go into war industries?

RB: Oh, yes, quite a number. I think I would also myself except by this time I was in a divorce proceedings and I had left absolutely everything in our Mission house to my first husband, but he knew that I wanted our daughter, and he was proceeding against me and trying to take her away from me, so I was forced, simply, to stay at home and look after her. She was at that time a very independent person about 12 years of age and she could've looked after herself very well, but the social service people were coming around to see me all the time and checking up on her living conditions, because after all I was living⁷ as they said in those days, without the benefit of clergy and in sin.

SD: You were living with . . .

RB: I was living with Reg at that time, from 19'-- early in 1943

RB: (cont) on.

SD: How did you meet him?

RB: Oh, I met him in 1938 in a CCF meeting, which was at the very height of the Post Office, the unemployed Post Office Struggle, and it was just after that. And we were holding a nominating convention where Mildred Osterhout was nominated to run as a CCF candidate in our Fraser Valley constituency. And that's where I met him first.

SD: And you worked together for a period of time?

RB: Oh, yes.

SD: And were you eventually able to win child custody?

RB: No, I never won custody of my child. My husband had some very ugly attitudes towards sex, which meant that the court couldn't possibly award him custody of the child, on the other hand, they didn't see how they could award a mother who was living in sin, not in an honorable estate, the custody of a child, so they placed my child in the custody of the superintendent of child welfare. I don't know who this person was because I never, of course, saw or heard from this person, but it was just a formula for the law to get around the business.

SD: So you were in a position where you had to be this model housewife?

RB: Oh, yes, I had to be extremely careful.

SD: Can you talk about your political development during this

SD: (cont) period of time, during the war?

RB: Oh, yes. I learned a number of things rather quickly. There was a big business in 1941. Now Canada had been in the war from 1939, but in 1941, I believe it was, the conscription crisis came up in the CCF, and the leadership of the CCF, with the one exception of Jimmy Woodsworth, went for the necessity of conscription, under the formula of "Conscription if necessary, but not necessarily conscription." They gave in to McKenzie King. And this sent me, because I was still more pacifist, you know, than, really, understanding how the struggle against war, this sent me to the books to read more, to try to understand more. And to be able to cope with this. Well of course there had been a period when our Communist friends had been terribly against this war then there was a sudden period when they were very much for the war again, all of which was very confusing to someone who didn't have access, really, to a study of marxism at that time. Then the more, of course, I talked with Reg Bullock, who did have, he wasn't a member of the Trotskyist group here, but he did have some idea of what was going on, and as we corresponded and talked over things, I began to get a better picture of what was going on. And the role and function of the trade unions. And then when the Communist Party came out for the no-strike pledge, which was echoed by a great part of the CCF, you know, that also made one under-

RB: (cont) stand a little bit more. By this time too I had two brothers in the armed forces.

SD: Can you talk a little bit about what your differences with the Communist Party were? What it was that you learned?

RB: Oh, what did I learn (laughs)? Well, I learned for one thing, I learned something during those years of the IWW and the, really very basic class struggle policies and politics. And I was reading the Socialist Labor Party Press to a degree, too, which had a very thorough-going if sectarian criticism of the, of what the Communist Party of the U.S. was doing, and the Communist Party of Canada. And it was just this, that they departed so, from anything that had to do with advancing the class. In the shipyard, too. By this time of course, after 1943, I was living in North Vancouver, and they were on the platform selling war bonds and doing things like that and of course we were having none of that. Reg never at any time, ever bought a war bond or did anything along that line. He absolutely refused to participate in that aspect of the war, because as he said it was another plain tax on the working class.

SD: How did you and Reg, and I guess people who would have agreed with you, see then pushing forward the struggle against fascism? What would be the differences in your policy and . . .

RB: Oh, the difference, our difference was that we did know something of the Lenin attitude, yes, and we believed that you

RB: (cont) don't struggle against other capitalist parties in other countries, you struggle against the capitalist party in your own country, and that is the way to defeat it. And we knew what was going on was going to lead to, or we felt it was certain, to lead to a general international defeat of the working class following the war. See this became so obvious when it was absolutely correct that the old craft union^{to} which Reg belonged, the Boilermakers, had to be taken into, had to go voluntarily, or should go voluntarily, into the Industrial Union which was being constructed in the shipyard, which had grown from a few hundred to many thousands of workers. And Reg welcomed that, and he was quite prepared to advance it, because-but of course he was known as a Trotskyist, so they didn't even want him in the new industrial union. But on the other hand, he was an essential worker, so he had eventually, he had to be accepted into it. First they tried to shut him out because he was a night-shift foreman or something like that, you know, but this night-shift foreman was really just a lead hand position.

SD: Did the Boilermakers have any kind of women's auxiliary?

RB: Oh, yes, they . . . the Communist Party has had elements of women's organizing always, yeah. They had auxiliaries in the Fishermen, and they had auxiliaries in the Boilermakers and in the IWA all along. They did try in their own way, and you know it was a matter of the interest of the working

RB: (cont) class to make the women more conscious of what was going on and why struggle was necessary. It was a great contradiction, it was really extraordinary, this contradiction they faced. They knew they had to have the women with them in the strike, and yet during that period they didn't want a strike.

SD: What kind of other policies did they have at that time around women, and the organization of women?

RB: I'm not particularly sure, in the war years, because I was very much working in the CCF, and then in 1944 or '45, I'm not sure which year it was, Ross Dowson came out and we had our first, or I had my first, formal contact with the Trotskyist group. It was really quite impressive, too, and out of those meetings later on Murray Dowsen came out and stayed in Vancouver, I think it was from about the . . . September of '45 that Murray arrived, it was just after the end of the war, he'd been demobilized and I think Ross was still in the Forces at that time. So then that opened up a whole new world and oh, so many new people, so many different people, some of whom we had met in the NDP and we had appreciated the role they played and the policies they advanced in the conventions, you know, and in meetings. But we, you know, we hadn't known them as Trotskyists previously.

SD: So how many people would be involved in the early organization?

RB: In the early organization of Vancouver? I think probably there were 20 or 25 at the first meeting I attended. There was a club here, in the CCF, called the Stanley Park club, just down here on Robson Street, and they had a reputation for being Trotskyists, which, (by the way,) wasn't truly a valid estimation of the role they played, but they were left-wingers, and they were [anti-Communist. No, they weren't anti-Communist, I shouldn't say that, but they were] anti-Stalinist. They understood what had gone wrong, or a great deal, had a great deal of understanding of what had gone wrong in the U.S.S.R. (And they recognized that building socialism in one country was, of course, the basic formula for the betrayal of the revolution, [and they had Sunday night forums for years and years and years. Many, many of which we attended, and many of which both Reg and myself spoke at. They also conducted study classes during the week, and Reg and I both conducted those study classes. After I became a Trotskyist I understood much more of Left-wing Communism, I found it rather amusing that with the limited knowledge I had, I had attempted to teach this book and State and Revolution and things of that sort (laughs). One lives and learns.

SD: Were there many women involved in the early Trotskyist movement?

RB: Not very many. No, women weren't very popular, you see,

RB: (cont) because most women were housewives. I well recall one meeting we had, it was on Adanac and Victoria, where I proposed that Winifred Henderson should join the Vancouver Trotskyist group. And I was informed very ruthlessly by the then organizer, Lloyd Whelan, "What! Not another goddamn housewife!" Since I was the only other goddamn housewife present, I felt suitably reproved. Actually, I'm not just being sarcastic, I really . . . I knew that I didn't know very much, and I felt, you know, much more humble than necessary and kept my mouth shut a great deal more than I should have done. Oh, really, I should have been shrieking mad about that time. But you see, the only other woman, I think, no -- there were two other women, at that meeting. One was Muriel Bradley at that time, and she was an office worker, and the other one was Ellie McDonald and she was an office worker, see they were both working women, they weren't really goddamn housewives.

SD: Did they do any trade union work, as office workers?

RB: Oh, yes, they tried, they tried very hard in different places and they tried to intervene and, later Lillian Whitney came into the group, and we all tried to assist in organizing the waitresses, encouraging waitresses to organize, but that waitresses' union was so bureaucratic, let one down so frequently, that it was, it was really quite a difficult situation for everyone concerned.

SD: Was this after 1946?

RB: That would be 1946, '47, '48, yeah. And we had other things going on, though, at the same time. In '46 I guess it was, yes, ^{was in} it 1946, that it was decided by the local Trotskyist group, that every man should be taken out of the university, we had university students in our ranks at that time, should be taken out of the university and out of all the other job operations and put into the IWA. Because Whelan and Bradley had quite an opposition, sizable opposition caucus going there, which came out of the mismanagement actually of district one by the Communist Party, it had complete control of every local, and the District at that time. And the IWA was virtually a kind of milk cow for the Party, in that period. So this huge job of organizing a left caucus to get rid of the Communist Party leadership, went on over a period of a couple of years, and Reg was taken out of the shipyard, out of the . . . one of the better-paying areas and put stacking lumber in a boxcar, which just about killed him but he simply had to keep at it, and in October 1948, there was a break, an election, which they lost, which the Communist Party lost, and which meant that Lloyd and his caucus were on top. Unfortunately, this destroyed Lloyd and destroyed Bradley . . .

END OF SIDE ONE

RB: (cont) for a time.

SD: *The Trotskyists who* participated in the IWA — They formed a different caucus, didn't they, from the White Caucus, or the Red Caucus, so to speak. Were they separately organized?

RB: No, no. The big caucus which eventually was called the White Caucus was Lloyd and Tom Bradley's effort. You know there were times when, in the CCF in North Vancouver, the left-wing people would work with me all night on an Ellums duplicator turning out material, thousands and thousands of sheets for that caucus. I'm hazy now about whether Lloyd did have . . . Lloyd very well may have had a caucus within a caucus, but I'm pretty sure he worked with the White Caucus, which was eventually the one that won out.

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SD: Do you know what political basis it was organized on, what it's central themes were?

RB: I think, as I recall it, one of the main themes was democracy. Second thing was the accountability of funds. And of course the Communist Party was very thoroughly beaten by this caucus over their no-strike pledge during the war. And their conciliatory attitude — in fact, it was more than a conciliatory attitude towards the Liberal Party of McKenzie King following the war, they called outright for a vote for McKenzie King. Class collaboration was a big part of the struggle against the Communist Party in the IWA.

SD: After the White Caucus won the leadership, what then happened to Lloyd and Tom?

RB: Lloyd Whelan and Tom Bradley called Reg and myself over to the office which we had at that time down on Cordova Street. They explained to us that it would be quite impossible for them facing this big new responsibility, this big new opportunity for building the Trotskyist forces, to continue in their leadership positions in the group, and that they would need a leave of absence of three months. So this was in January of 1949 and that was the last we ever saw of Lloyd Whelan, in our ranks, and it was a long time before Tom Bradley came back to the Trotskyist movement again, in fact, it fact it wasn't until about '57 or '58 when he joined the Whitney group. Maybe it was, no, even after '59, when he joined the Whitney group. And then he . . . he died a Trotskyist eventually but he, a Trotskyist who was very demoralized and disillusioned.

SD: Was there a great deal of patriotism within the working class, patriotic attitudes?

RB: Not that I ever met with. No, there was a great deal of skepticism, and, of course, mind you, I was in somewhat political circles, although in my family, I think my family . . . well, yeah, my family's always been political, not necessarily socialist, but political. No, the skepticism in my, in the areas I lived in, it was very pronounced.

SD: When this crisis was going on in the IWA, were you active in the women's auxiliary?

RB: Let me see. Was I active, no, I don't think I was active, I know I wasn't, because I had been in the Boilermakers' Auxiliary, you see, at the time that Reg was taken into the IWA, and I hadn't changed over to the IWA auxiliary in that period. And I was busy beyond belief, both in the CCF and in doing a tremendous amount of secretarial work for this caucus.

SD: What kind of activities did the Boilermakers' Auxiliary do?

RB: Oh, we did things like the annual picnic, and the annual Christmas tree, we didn't do anything . . . and we had monthly meetings, but mainly we did social work, you know, hospital visiting, and purchasing the supplies to take to the hospital. It's strange to think now how we always had a variety of cigarettes when we went into the hospital to those men who had suffered disabilities.

SD: Later on, after this period, you became an office worker.

RB: Oh, yes.

SD: And you were involved in attempts to unionize?

RB: At Burrard Drydock, a couple of times.

SD: Could you describe this?

RB: Well, it was really rather strange. There wasn't too much information given out to the women who were in the offices

RB: (cont) ahead of time. In fact, there was one occasion when the business agent from the union appeared outside, men business agents and it was quite a shock to all the women office workers, although we would like to have a union, still it seemed strange to us, although it was undoubtedly terribly well-meant, that the men should be outside handing out leaflets for the building of the women's office workers' union.

SD: So what was the response then, did people take the leaflets, were they interested, or . . .

RB: Oh, yes, the women were interested. But they were dubious too at the fact of the union men making the intervention. And on both occasions -- one occasion, this was the reason that it didn't take, and the previous occasion I think it was because the woman who was the office manager managed to deflect the whole thing. It's interesting maybe to note too, that at this time I worked in the offices there with Pat Lowther, the poet who was murdered. She was one of the first women to operate a machine, I forget which machine it was, but Burrard was very late in getting in the machines after the Second World War.

SD: What years was this, when you were organizing?

RB: I couldn't tell you definitely, but only generally. I think there was one in 1951 and another one maybe in '53, or it might've been in '53 and '55. I'm not at all sure what

RB: (cont) years I worked in Burrard, only the two periods.

And I had to stop working each time because Reg had slight strokes, he just couldn't stand not having his meal ready when he got home, and (laughs) generally being looked after. By the way, I should tell you, Sara, right now while I think of it, all this time, from 1946 through until 1951, we were selling our paper, we never missed a mobilization, and we often had two paper mobilizations a week, as well we were building that little cabin we live in, ^{were} we working full time in the trade union movement and in the CCF, so we had very little time, to ourselves, really.

SD: Did you find in your work in the CCF that you faced any discrimination as a woman who was an activist?

RB: Oh, I faced a lot of discrimination as a woman who was uppity, who lived with a man without ^{the} benefit of clergy. Yes, that was considered ^d very disgraceful. Yeah, the North Shore CCF at that time was pretty heavily United Church oriented. But for every person who feels this way towards you, you know, there are, there's another person who rather admires what you're doing and who's read enough to know what it's all about, and to understand and be supportive.

SD: Did other women face discrimination in the CCF because they were women who were active in trying to play a political role?

RB: No, I don't think so. You see it depended. Some of the

RB: No, only in sort of an off-beat way, through the women's auxiliaries. A lot of the women, you see, like myself, who were in the Housewives Organization, were also in the auxiliaries. We never did become any sort of a popular mass movement of housewives.

SD: During this period, was there any organizations of women in the unions or outside of it around childcare or maternity leave, equal pay . . . those kinds of issues?

RB: Well, equal pay was raised. We organized childcare in connection with the CCF meetings, I think, only in connection with some of the CCF meetings. Conventions and that sort of thing. But we really didn't have much of a response from women of a childbearing age, you know. It was older women, women who'd had some contact with the dirty thirties, and the struggle in the '30's, who remained in the CCF, but we didn't recruit very many young women. In fact, very few.

SD: Do you think there's any other important points you want to talk about?

RB: Yeah, I think maybe. Now you've asked about trade union women, I should say that in 1946, '47 and '48 there were one or two very interesting, young, ^{women} trade unionists here. Eileen Tallman was one of them. Now I don't recall the names of others, but Eileen Tallman was the office manager for the Steelworkers here, down in the Dominion

RB: (cont) Bank building here, and she was a left-wing CCF'er, and really a very useful sort of ~~o~~person. She had tried to organize Eaton's in Toronto at one time and wound up without a union there, but I'm sure it wasn't for lack of intelligent planning and trying.

SD: Anything else?

RB: Well, I'm sure there's something else in this political waste basket of mine but I can't pull it out at the moment.