

NAME OF PROJECT: *Italian Canadians as Enemy Aliens: Memories of WWII*

DATE OF INTERVIEW: July 19, 2011

LOCATION OF INTERVIEW: Windsor, ON

NAME OF INTERVIEWEE: Andrea Grimes

NAME OF INTERVIEWER: Travis Tomchuk

NAME OF VIDEOGRAPHER: Lucy Di Pietro

TRANSCRIBED BY: Melinda Richter

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PROJECT NOTE:

Please note that all interviews have been transcribed verbatim. The language in this transcript is as it was provided by the transcriptionist noted above. The project staff have not edited this transcript for errors.

ABSTRACT

Andrea Grimes (born in Windsor on September 16th, 1949) speaks about her family and their experiences in Windsor, Ontario. Grime's maternal grandfather, Luigi Meconi, was born on March 28th, 1893 in Faleria, Italy. Luigi came to Canada in 1909 at age 16. Luigi served in the Canadian Expeditionary Forces in the First World War. He was interned in Camp Petawawa during the Second World War. Luigi had several occupations, including court interpreter, running a post office, a notary public, helping his brother, Mariano, in the winemaking business, running a travel agency, and running a grocery store. Andrea's maternal grandmother, Amelia, started a restaurant in the family's home (the old Scott family homestead) called the Rose Garden Restaurant, while Luigi was interned. Andrea's mother, Claire, married a man of Irish descent named Vera who served in the army and worked in the hospitality industry at the Prince Edward Hotel. One of Andrea's uncles became a lawyer, one uncle joined the family winery business and one was self-employed. Andrea talks about her role in writing the *In Pronte[?]* book and creating the *In Pronte[?]* exhibit and her experiences talking to people who

did not want to share their memories about the time period of the internment. She also discusses her distaste for the traditional Italian woman's familial role and chose not to get married until later in her life, concentrating on career instead. Andrea concludes by speaking about objects she brought with her which once belonged to her grandfather, including two hand-crafted boxes, carved by her grandfather during his internment and her grandfather's walking cane.

INTERVIEW

AG: Andrea Grimes, interviewee

TT: Travis Tomchuk, interviewer

LDP: Lucy Di Pietro, videographer

[Title screen]

[Fades in at 00:00:11]

TT: This is Travis Tomchuk. It's July 19, 2011. We're at the Caboto Club in Windsor. And, uh, I'll be interviewing Andrea Grimes. My first question is if I could get your full birth name.

AG: Andrea Louise Ryall Grimes [Smiles at the camera]

LDP: So if you could just—We'll pause for a second. If you, if you, Travis if you could please move closer because I'm sort of looking—I'm just getting all the side of your face?

AG: Oh. Okay. Oh Okay. [adjusts position and faces camera]

LDP: Don't look at the camera but—. Usually you'd look at Travis but he's just a little bit.

TT: Okay. Um, next, oh. Perhaps I should have said at the outset of course if there's any questions that come up during the interview, um, [voices in the background] that you don't feel comfortable with—

AG: Yep. [nods]

TT: —that you don't want to answer, of course—

AG: [nods] Okay. And I've got the hearing thing going [points to her ear] so maybe—

TT: Okay.

AG: [nods] Okay.

TT: Um, so, um, next, uh, when and where were you born?

AG: I was born in Windsor, Ontario, September 16th, 1949. Makes me 21, right? [laughs]

TT: Um, and what can you tell me about, um, about your family? Maybe we'll start with your parents.

AG: Uh, well, Mom was, uh, a second generation Italian. Daddy is second generation Irish. Um, both, uh, raised in Windsor. Um, Mom's Mom and Dad, uh, came to Canada in the early 1900s. I haven't been able to document my Dad's people. Dad died quite early and, um, I'm still researching my Irish side of the family.

TT: Okay. And what was your mother's name?

AG: Claire Meconi. [spells it] M E C O N I.

TT: Okay. And your father's full name?

AG: Vere [spells it] V E R E Ryall [spells it] R Y A L L.

TT: Okay. Um, and with regards to your, your folks with, what kind of, were they—Did your father work someplace? If so, what kind of jobs was he doing? And same with your mother, did she work outside the home?

AG: Um, well, uh, Grandma and Grandpa had, um, a family restaurant while Grandpa was in, um, interned. So Mom, um, helped out in the family restaurant and then, uh, while my dad was serving in the war. And then when Dad came back from the war, um, uh, Dad moved into the hospitality industry. He was the, uh, uh, chief steward for the union of, um, his local. Dad was the, uh, uh, server, bartender with a very prestigious hotel in Windsor at the time – The Prince Edward Hotel. And by that time Mom and Dad were starting to raise a family so Mom moved out of the workplace and into the home as a mom and homemaker. [nods]

TT: Um, and, uh, your siblings. What can you tell me about—

AG: I have, uh, two younger sisters. I had an older brother. Uh, he passed away last October. So we were a family of four. And Irish Italian family. Made dinner conversation quite electric.
[smiles]

TT: And the names of your siblings?

AG: Um, my brother was Patrick. He inherited the, uh, Irish name. And my sister Kathryn, after my Gram. And my youngest sister Noranda, named after her uncle who was named Norando because Grandpa had, uh, shares with the Norando mines in, uh, Quebec. So we all, uh, inherited names after some significant chapter in Grandma and Grandpa's life. [nods]

TT: And just to go back to your mother and father: uh, their dates of birth, if you, if you know them.

AG: Their, their birth?

TT: Yep.

AG: Uh, Mom was November the 4th, 1921 and Daddy was, I believe, January 7th, 1921.

TT: Okay. And tell me about your grandparents.

AG: [inhales] Oh boy. [laughs] Um [clears her throat] As I remember him, Grandpa was quite the mover and shaker in the Italian community. He basically, at that point in his life, was the voice of the Italian community. Um, he was a self-made man but educated in, in Italy, uh, through the, uh, Church, through the monastery with, with the brothers. Uh, he came to Canada [looks over at papers on the desk] uh, as a young man, uh, in 1909 at the age of 16, he came to Canada. Uh, he enlisted with the Canadian Expeditionary Forces and served Canada. Uh, and when he returned to, um, to Canada and because of conflict that was taking place in Europe, life changed substantially for him. So he not only was a husband and a father, he was now taking on a role as a, a prisoner of war, um, as a result of internment, um, through, um, the Canadian government.

TT: And if we could get your grandfather's full name?

AG: Luigi Meconi. [spells it] M E C O N I.

TT: Okay. And, um, his date of birth.

AG: [looks at paper on the desk]. Uh, Grandpa was born March 28th, 1893 in Faleria [spells it] F A L E R I A, Italy.

TT: Okay. And do you know why he decided to migrate to Canada?

AG: [inhales] Well, we only hear, you know, stories around the dinner table and after Mass on Sunday. Um...[shakes her head] I guess like most immigrants post-World War One, uh, Canada, United States was seen as the land of opportunity. Uh, an ideal place to raise a family, um, to start a business, to have a career, um, probably a close proximity to the, uh, U.S. Border, the land of opportunity. [shrugs] Adventure. [smiles and nods]

TT: And did he travel to Canada by himself or did he come with any family members or friends?

AG: Well, uh, from my research, um, [motions with her hands] that component of Europe, especially the Italian community shifted down to South America. For some reason there was a big contingent of the Italian community in South America. Uh, Grandpa and his brother, uh, Mariano, had interest in, um, horticulture, wine, [noise in background] grapes, study of grapes. That brought them to that part of portion of Venezuela, South America because of its proximity to where the homestead was. And then eventually, based on demographics and the shift in...communities, made their way up to Windsor, uh, Southwestern Ontario in Windsor. [nods and looks to her side and then to camera]

TT: Um, and you had mentioned that he had been involved in the Canadian Expeditionary Forces, enlisted?

AG: [nods] Grandpa served, uh, with the Canadian Expeditionary Forces, uh, my research, you know, substantiated that, um, and his obituary, it substantiated that. Um, what rank he served [shrugs] I haven't gotten that far into the research. Just the fact that I found it ironic, but it was war and during war things happen that we don't understand, uh, because of, of, uh, Canada and Britain declaring war on Italy and, and Germany. Um, internment soon follow for those who supported Mussolini and Hitler. [noise in background]

[Fades out at 00:08:44]

[Fades in at 00:08:45]

TT: Um, okay, so when would he have enlisted then?

AG: [inhales] None of my research, uh,...has come up with that. All, all, all I [looks at paper on the table] really was able to come up with is that he served during World War One with the Canadian Expedition Forces. So seeing that, you know, he came to, to Canada in 1909 and the First World War 14 to 19, it had to be somewhere in, into that time period. Um, most of my research on my grandfather was his life when, um, he, you know, returned to Canada, raised a family, started a business, and, and, and, um, uh, brought forward, uh, the community. So that, that's where most of my research is focused. Because it was most easily obtained.

TT: Okay. Um, then just out of curiosity, do you have a sense of, um, how long he might have served in Europe or what he actually might have done while he was in the unit?

AG: [inhales and shakes her head and sighs] I have no—Like again, I wasn't really so much interested in that aspect first of all because it would be very expensive to, to access those archives with the Canadian government, too time consuming. I was mostly focused on my, my research and collecting archives on what Grandpa did, uh, when he returned to Canada, uh, and when he was released from Camp, uh, Petawawa, and how he built his life, um, at that point on. So from the '40s on when he was, uh, released. Yeah. [nods]

[00:10:19]

TT: Okay. Um, so he returns to Windsor after serving in Europe.

AG: [nods]

TT: Um, what, what does he do with himself at that point?

AG: Well, all my research indicates that, uh, my grandfather was, uh, a very educated man and I don't say that because he was my grandfather. But um, uh, because he was. He was a self-made man. Uh, he, um, was a court interpreter...on behalf of the Italian community. Uh, he ran a post office. He was, uh, notary public, representing certain aspects of, uh, day to day life for the Cana—, Italian community who needed a liaison. Um, he was in the winemaking business with his brother Mariano, who started the Border City Winery and then after prohibition moved to, uh, Pawpaw, Michigan and, um, started up the St. Julian Wine Company. St. Julian was the patron saint of the little town that Grandpa and his family grew up in. And the family business is still running by the third generation. David Braganini. He's my cousin cousin cousin. And, um, and also, uh, we have a second cousin who is a Jesuit, uh, uh, priest with, uh, in Missouri, and they frequently go back to the homestead. And because of their interest in wine, the winery is becoming very well known, and Grandpa sort of handled the other end of it. Stayed in Canada

and did business transactions to promote the, uh, quality of life and welfare of the, t, Italian community through work with the church, uh, the schools. Uh, my grandfather was responsible for bringing in many families in the post-war area and settling them up in Essex County. Um, basically sponsored them to, um, help them get on with, uh, their lives as Italian Canadians. So he was, uh, had the welfare of people at heart and wouldn't turn anybody away. And, uh, I think he really dedicated his life to service in, in whatever capacity he could and he was a very strong believer of family. No matter what, family always comes first, and, uh. That's [points to the picture on the table] and picture of my grandfather there and on the back it has written in his handwriting his official picture as a notary public. You know, because they had to be, you know, registered here. [picks up another photo] And this is my, my grandmother and this is a postcard that she wrote to Grandpa when he was interned in Petawawa. And this is May 1942 and it's a government censored card. And it says, um, "To my adoring husband, uh, affectionately yours, Amelia." it says, so. She was at home taking care of the, the, the family and Grandpa was off in, um, in Petawawa. It must have been quite a surprise for him when he come home and found that Grandma [laughs] turned the bottom half of the, uh, homestead into a restaurant. So Grandpa—Grandma was a very, um, industrious and resourceful woman, um, to take care of the family while Grandpa was absent.

TT: Okay. Just to back up a bit, with regards to the family wine business—

AG: Mmmhmm.

TT: Is it still active on both sides of the border?

AG: No. Uh, um, Zio Mariano, again, being the visionary as well, realized with, uh, prohibition, and, and the war, um, he moved—

[talking in background, Grimes looks over to where the voices are coming from and motions for them to stop]

—they moved, um, to Detroit and then his study of [door slams] agriculture and, uh, geography, uh, realized, uh, Detroit wasn't the best spot to grow grapes, being the automotive capital. And they relocated in Pawpaw, Michigan, which is very, very north of Michigan. And the soil, and the climate, and the temperature is closely related to the [touches the piece of paper on the table] grape growing region that the Meconi family came from. So, and it's very, very successful.

TT: And once prohibition had ended in Canada did things then shift back to Southern Ontario?

AG: No. [shakes her head] By that time they were established and already had the, the grapes growing and the wine business up and running and, um, Zio Mariano, you know, met, married, raised a family, and conducted the, the business on, uh, American side of the border. So the, the family [motions with her hands, moving apart] split and, um, started the Meconi side of the family on the American side. So and what basically every nationality did when they entered a new country, it's to expand and diversify and, uh, look for, uh, new opportunities, uh, to create, um, a better life for their families. And that's what immigration is all about – to, to leave behind the sorrow and the pain and, and, uh, the raging effects of war, to start off in a new country, learning a new language, raising children, uh, um, bringing, um, their skills and, and accomplishments, contributions to a society, to benefit from the Italian culture, the Italian language, and Italian heritage, to bring that multicultural flavour forward. Especially as the second wave came through in 1951, um, uh, the post war [makes air quotes] immigration.

TT: And, um, a bit earlier—In the past few minutes you mentioned, you know, your grandfather's, um, involvement in the Italian community in Windsor and you mentioned he was

actively involved in, in, church and schools. Could you tell us what, uh, church that would have been or even what schools?

AG: Well, the church at that time, uh, uh, and it still is, uh, the, uh, nucleus of the Italian community, is St. Angela Merici Church on Erie Street, which is today the hub of the Italian community. Any community, um, the first thing they build is, uh, uh, the municipal court building and the church because that is the nucleus of the community. Um, the community goes to the church for weddings and funerals and baptism and for social interaction and then the church hall and, um, um, Grandpa being, um, a recognized spokesperson for the Italian community, um...supported the church. Every nationality supports their, their place of worship and the school system. So whether it involved in helping to build the church or, or sponsoring a pew or putting stained glass window in, the community gave back to the church for what the church gives to the community. So it's [motions with her hands] reciprocates.

TT: And then the same would be said for schools?

AG: [nods] For the schools as much as, um, the Italian community's very proud of their Italian heritage. In order to survive, especially in the post-war years, they're going to have to learn the English language and, um, those, uh, Italians that came over and now have established themselves in the education field or as lawyers or doctors, in a professional capacity, in the trades, part of their responsibility to society is to bring what they know forward to that generation. So, the teachers would also teach in school but also run after school programs, um, to teach parents English, uh, to do continuing education for the youth that are growing up and also to support, um, school children who were perhaps falling behind because they couldn't grasp the English language as quickly as anticipated. So the forward generation brought forward to the next generation the benefit of their knowledge and what they, what they felt was their responsibility to that, that, that post-war generation, to help them integrate into

society a little more easier than they had it, uh, um, when they came over, um, just after, uh, World War Two. So that was, uh, their responsibility. And it continues today. With the new wave of immigrants that are coming in, the generation before that is a responsibility and their contribution, um, to enhance the, you know, quality of life or for, for new Canadians. So it continues on into this generation as well.

LDP: So to clarify, was your grandfather a teacher or what role did he—

AG: [inhales] No...In those days I understood, um, with all nationalities, if someone was a leader in their community, uh, they had skills and qualifications, they were identified as, as, as being someone who, um, could provide, uh, an element as, uh, as a role model and what better way to bring forward a history and a culture of a nationality through education. So whether they, they sat on the board or they held religious classes or after school programs, sports, uh, music, entertainment. They brought that forward to the youth of the community so they could feel integrated without losing their, their Italian culture but also to have to make them fit in with the Canadian community.

[00:20:35]

LDP: So did he sit on, on the board then?

AG: [inhales] My research showed that he did.

LDP: Mmmhmm.

AG: That he asked to sit on the, the Board of Education for the Catholic School Board...mainly, mainly because of his, um, presence and voice, of the, of the, of the Italian community. I don't

want to say his influence but because of his, uh, uh, of his, of his passion to serve and how...he was respected and valued in the community. [nods]

TT: And with regards to the church was he, himself, an individual benefactor to the church or did he lead community initiatives to fundraise for those various important elements?

AG: Probably six of one and half dozen of the other. Um...[shakes her head]. I would like to say probably, yes, he probably encouraged other families to loosen the purse strings and I don't think he spent too much time doing that. I think it was a given. I think the first thing they did even before they bought groceries or paid the rent, um, was to look after, uh, the, uh, father and, and look after the, uh, church, whether it was carving a pew, making a piece of stained glass, embroidering the tablecloth that went on the alter, inviting the priest over for Sunday dinners, everybody did what they could do to give back, um, to the church, to the school, to the—excuse me, to the community. It was just a given. You just did it. Nobody had to wait for, to be asked to do it...[noise in background] And I think every nationality did this, every nationality gave back to the community, um, because it, it's just what you do. [nods]

TT: And what can you tell us about, um, I guess, kind of, your grandfather's, I guess, road to becoming a spokesperson or a person of standing within the Italian community in Windsor.

AG: [looks down] Hmm. I'd have to go back and, and, um, reiterate that his dedication to service, uh...to be resourceful, to create a mecha—mechanism that in some small way would enhance the quality of life, would, would make one day a little bit easier for somebody, or, or, or his family, like that person's family. Um, to recognize that person's qualities and strengths and to bring that forward so the next person or the next generation can benefit from that, uh, to give them the strength and the encouragement and the determination to use their qualities and skills to make a life better for themselves. Because you have to imagine, coming from

another country, and very little English, very—You know, there was no internet in those days, no Google, world atlas, uh, you know, basically what the temperature was and where your home was geographically but other than that, you know, coming into a community and in those days, you know, coming right after the horror of war and I have to say, United States and Canada really didn't welcome [air quotes] foreigners to their shores. I mean, they were still burning from World War Two here, you know, all the soldiers that went over, the young lads, and came back in pine boxes. Society, it's no great mystery, was not too crazy of having [air quotes] these foreigners come over here and take their jobs at Chryslers and Fords and GM and Domi, Dominion Forge. And there was a lot of hostility and bi, bitterness. I remember growing up, um, the girls in my class, they did everything they could to not look and sound Italian. They would dye their hair blonde and shave their eyebrows and, and, and try to dress as, uh...you know, non-Italian as possible. [shaking her head] I remember those days distinctly. You know, they did not go to the church dances at the Italian hall. They did not go to Mass at the Italian church. They would go across the city, which you never did, to go to Mass or school dances in another school. And they were ostracized immediately. You know, in those days if you were in this school district you, it was forbidden to cross the line to go to the dance in the [air quotes] more affluent neighbourhood. It, it was just—[points to her eyes with two fingers]they could, they could pick you out in a minute. You know, you're not from [motions to her right] this side of the track. [points to her left] You're from this side of the tracks. So, I remember that distinctly. So it, it was important to hold on to your birthright, your culture, your, um, your traditions, but also being able to seamlessly move within the Canadian culture. And that must have been [nods] an agonizing experience for those who just could not make that transition. [shakes her head] But you know, not just the Italian community because Windsor's a very ethnic, multicultural, uh, community that is very diverse because of the automotive industry. Uh, with Fords of Canada set up on Drouillard Road...Uh, that population that were post-war, they were the Polish, the German, the Hungarians, the Romanians, uh, the Russians Jews, they, they all built up that area and supported the Ford Motor Company. That's, uh, you know, you

know, what they did. With the Italian community coming forward, they were the masons, the stone masons that built the hospitals and the schools and the churches. They were the labourers that, um, built the roads that connected our city. And, um, a lot of Canadians that didn't have those skills resented the foreigners for taking over their jobs, um, being teachers, lawyers, seamstresses. In those days, I remember when, um, girls, high schools girls, when they were ready to get married the first place they went, over to Erie Street to get the Italian seamstress to make their wedding gown. They crossed the street, went to the Italian bakery to order their wedding cake. [shrugs] So wh, wh, when they recognized that they wanted something, a signature gown and, and a wedding cake that could never be seen anywhere, and that's when the Italian community branched out and laid the corner stone for the Caboto Club and other nationalities came through with the Ciociaro Club and the Fogolar Club. And the Windsor Essex county is a big hub for the Italian community. And it all started when the first Italians stepped off the boat in, um, Halifax and in Montreal, were the port of entry and of course Ellis Island through New York on the American side and eventually made their way. So one person made the, made the daring attempt back in the 1800s and then they sent word and then the next wave came through and the next wave came through. So that's basically how they settled here because they knew somebody from their town, which they probably threw a couple lira in a hat to send him over, you know, to, to, to get a community etched out for them, so. In Windsor the hub of the Italian community is Erie Street, uh, with the church and the, the restaurants and the, uh, various, uh, second and third generations that are, um, are carrying on, you know, for their grandparents. So they have the storefront and then upstairs in behind is the house. It still continues, you know, to this very day, where, um, they're keeping the family— They're diversifying it a little bit more than the regular, uh, pastry shop or the pizza shop. They're getting into, uh, designer cuisine and, and, um, technology and, uh, but still maintaining those same values that family comes first. You drop everything [motions with her hand] when family needs you, you drop everything and you go and you're there. [nods]

TT: And you were, you know, telling us about young women you grew up with who tried to assimilate, um, I guess, into a wider Canadian culture. Um, now how were things, do you have a sense of how things might have been for your parents or your grandparents like as a —?

[00:29:48]

AG: Um...from what I saw and what I heard and what I research my grandparents were very, very strong willed, very, very focused, very determined. Um...Grandpa knew how to turn a sow's ear into a silk purse. He was a visionary. Um...I think, as with most new Canadians, even now, because of the environment and, and the social-economic climate in their home town, it gave them strength and fortitude and courage and vision, um, that if they didn't make it happen they were going to be left behind. So at the age of 19 they had great aspirations. They were very focused, very much a visionary. They knew what they wanted to do and staying in the little town, um, that wasn't going to happen for 'em. So like Christopher Columbus they hopped a boat and came over and dug their heels in. And, um, they made it happen because nobody was going to do it for 'em. [shakes her head] And I think that's a quality that I inherited from my grandparents: um, don't wait for someone else to do it. Do it yourself. Be proud of your accomplishments. Um, do what you can to help somebody else. You know, um, don't offer a hand down. Offer a hand up. Um, and fate happens. You roll with the punches. Uh, when there's sadness and hardship and adversity that makes you become stronger, not hold on to bitterness. Things happens. It was the war. Every nationality cried the same tears. It just didn't happen to the Italian community. You know, it happened to the, the Jewish families and the Japanese families. Uh, ev, ev, every, every nationality cried the same tears. It was war. [holds out her hands] You can't hold society accountable for what was happening across the pond. It was war. You had to swear an allegiance to whoever or [makes a throat cutting motion]. And if you had mom and dad and a sister back in the old country, you had to do what they told you to do. It was war. You didn't question. Um, this is the way it is and to make it work because you

had a family and wife back at home. You, um, had to go through it the best you can. When Grandpa was interned in Petawawa [picks up object from the table] he, uh, made himself, uh, useful. These are things that he made for my mom. They're, you know, jewelry boxes and Grandpa whittled down his walking cane and I inherited it and it sits in my dining room. Um, gentlemen, um, learned the English language. They learned the English customs. They were, you know, given a trade, even though many of them came with a trade, you know, basically from, you know, when they left, uh, their home town. It might have been a carpenter or a masonry or, um, had skills that they could bring to Canada to, to build a life. So while they were interned, um, they just didn't sit there, twiddle their thumbs, they, um, became productive and they helped those who were maybe not as fortunate to realize life could be better, that while we're here make the, make the best of it because when you go home nobody's going to, you know, hand you over a pay cheque. You're going to have to learn and bring with you, you know, what you are picking up here while you're interned, um, to make a life for yourself and, and, and your family. That you're going to have responsibilities and obligations. Who would not want to have a better life for themselves? Even if they were, you know, alone? [shrugs] You know, make good use of the, the time while you're here and, and, uh, I think that's why, uh, uh, people admired that, that, that pioneer spirit, which sadly...lacks today. I truly believe that because, you know people just have to sit back and yes, war was horrendous and, um, there was pain and, um, humiliation on, on, on having this [air quotes] title imposed on you and having it through the pages of history. And, and, and the hardship and the pain and the embarrassment and the sacrifice. Again, every, every nationality cried the same tears. But you take that and you build on it. And that's what the Italian community did as much as the German community, the Polish community. They take that pain and adversity and hardship and turn it around and, and, and contributed back into society. And, and it's just a matter of turning things around. But it's that, that pioneer spirit. And then some people just didn't, didn't have it. They just didn't have it in them. They just figured, you know, 'This is the end of the world. I'm giving up' and sadly that carried on through the rest of their life, that they just knocked about from

pillar to post and unfortunately that's part of life that is a given. It happens, it just—Even to this day, people [adjusts clothing and brushes mic] lose their jobs and that was their whole life and they just can't, they can't make the transition. They just can't adapt. A little flaw in their character perhaps, but, um, I think the, uh, the, the spirit of the new Canadian in the 1900s, it, it built, it, it built Canada. It built the U.S. It, it, it—Look around. It, it, uh. [nods] It's—The success and the achievements and the accomplishment and the beautiful buildings and the schools and the professions and, um, all the good things we enjoy in life are because of the new Canadians that, uh, brought, you know, brought to their new home in Canada. So we have a lot to be grateful for. I'm sure they're grateful for the opportunities to do so. I'm sure not everybody opened their doors and welcomed new Canadians in their home when they had no place to live and you got six or seven—You know, you got the zio and the mom and the aunt and the dad and the kids living in a two room apartment because that's all they could get but I'm sure they were eternally grateful for, um, having the opportunity to, to start a new life in Canada. So, I think it was a win-win situation. Not everybody will agree with me on that, but that's how I like to, to remember what, um, people like my grandparents, um, gave to Canada, so. [adjust her clothing and brushes against the mic]

TT: Where did your parents live in Windsor?

AG: Uh, they were city centre. Um, Grandpa [clears her throat]...acquired a home from the late William Scott family. Uh, Mr. Scott was of Irish descent, came to Canada in the early, I believe, 1800s. He was the architect for the Carnegie Library in Windsor and he was the architect that designed the South Africa war monument from the Boer War. And he was an engineer in Detroit. He built a quite luxurious home right in the city centre area in the city hall square. Uh, I have photographs. It was, uh, quite the building at that time. It was the nucleus of the [air quotes] social society at that point. I have a document that, um, uh, is a photograph of the, um, the estate and it had a tennis court and every Sunday the elite would gather for tennis and

lemonade and talk and so forth. And uh, uh, William and Mary Scott passed away, the children came to inherit the home. So you're looking now the 1900s. Uh, depression hit. The, um, children, I believe moved on and couldn't take care of the home anymore. And it was be, bequeathed to All Saints Church, which was right across the, uh, um, the courtyard from the, uh, the Scott homestead. Um, unfortunately the church couldn't keep it up during the Depression and my grandfather, being the resourceful gentleman that he was, acquired the home. And then, um, war hit our shores. I mean the war just wasn't fought in Europe. We felt it over here, the community and, uh, that eventful day, uh, when, uh, the RCMP, uh, rounded up a number of, uh, Italian gentleman and there was Grandpa gone and Grandma says, "Well there's no soup kitchens here so I'm going to build one. I'm going to make one." And she turned the bottom half of the home into the Rose Garden Cafe or Rose Garden Restaurant. And it was quite a lucrative business for a woman on her own with four children. Operated, uh, quite the, uh, quite the establishment in, in Windsor. Um, for my research shows that there weren't too many like it and, uh, again, the, the, the carriage society would eat at Grandma's restaurant. And, uh, she kept it going for as long as she could. And Grandpa came back. By that time the house was almost approaching 100 years old. And the children have moved on. My uncles joined the war. Mom and Dad got married. They moved out in their own place. And Grandpa needed to [air quotes] downsize. And, uh, he moved a few streets over and, uh, bought a block of buildings. And there was a grocery store and Grandpa ran his notary public business on Wyandotte Street and then, uh, the grocery store and he was a post office and a court interpreter on behalf of the Italian community. And, uh, that time he moved into, um, travel agent and he ran the Meconi Travel Agency until he passed away. And, um, so now I'm the sec—the third generation that is trying to keep this legacy, you know, forward in recognition of, um, what the Italian community did collectively. You know, because it just isn't one person. It's one person handed it down to the next person, to the next person. So, you know, to bring it together type thing.

[00:41:15]

TT: And what year roughly did your grandfather start the travel agency?

AG: [inhales] Oh boy. I'd have to go through my notes. [looks down at documents on the table] Uh...I, well, he passed away June 15th, 1969, so I, I would have to say perhaps in the late '50s, early '60s to accommodate that second wave [adjust clothes and brushes mic] of, uh, Canadians that came through, blalala, Halifax and Montreal. And he was a facilitator to bring those families through. Uh, I've been told that on Ellis Island there was a plaque dedicated to my grandfather for his humanitarian work in sponsoring, um, families in Windsor and Essex County, getting them started on their, uh, life as, um, uh, in Canada. And he did that right up until, you know, his health took a turn and, um, he passed away in 1969. So it, uh, he dedicated his life to service and, um, great sense of humour. Uh, Grandma on the other hand... [laughs] um, she couldn't understand why Grandpa would, you know, open up the doors to everybody, probably because she didn't, didn't want to have to cook for all those people. But I remember on Sundays up at the, up at the house and, um, Grandma would have the dining room table all laid out with all her fine linens and all her china and crystal. And every course had a different plate. You didn't put the pasta and linguine and the fettuccine and the chicken cacciatore and the penne on one, and the bread on one and, oh, and I'm going, "Oh my God, if this is what it's like as a, as an Italian wife," I says, "I don't want any part of it. I don't want any part of it." And as I grew up and moved away and I lost my grandparents I'd go, 'Oh God, I'd give anything for one day, you know, to have that opportunity to see that—the pots bubbling over on, on the stove. And Grandpa had a vineyard just out the back. And in the sum—and figs! He had this wall and the sun came through. And the figs grew. They were the size of a fist. And when it was summer and a little bit muggy outside and Grandma had all the windows open you could smell the, the, the, uh, the grapes. And every once in a while I can smell it. On a certain day I can smell those grapes and those wooden barrels down in the basement. He'd take me down to the

grungy, dark, old basement and he'd show me how to, uh, to turn the, uh, barrels of wine and, and, and the sediment and the whole bit like that. Grandma would make her, that godawful thing they always ate, that trepa[?] and that polenta. I mean, they always could have my share of trepa[?] and polenta. I [shakes her head] I didn't feel bad if somebody got my share of that. So, those little things, every once in a while they, they, they come through and, and they, they, they bridge that gap. They connect us to our roots. So there are things that I really miss and other things I let go completely. Yeah. I remember, um, Grandma was quite the close, close horse. She like to dress well. And, uh, because Grandpa was in, in, in business in the public and he entertained dignitaries and, uh, uh, the people because of his, his line of work and no matter how hot it was outside Grandma always had her fur, box fur, a mink, a little thing going on like that. And I go, 'Boy. If that isn't true to form, I don't know what is.' [laughs] Yeah. They, they, uh, they were characters. But then again every family had them. You know, the, the uncle or the aunt or the brother-in-law that, uh, they stayed true to form. They, you know, as much as they adapted to the Canadian way of life, um, you know, learning the language, and learning how to drive—. I remember [laughs] after Grandpa passed away we introduced Grandma to slacks. It was cold and she like to go out and walk and...and we tried to get Grandma to wear a pair of slacks. We took her shopping and oh my God. She was not going to have anything to do with wearing a pair of slacks. You know, she's the widow and black, black [motions head to toe]. And then one day I pick her up and take her out, lo and behold she has her slacks on, under the dress, but she had her slacks on. [laughs] So, you know, as much as she wasn't going to, she did. You know, so it, uh...I like to think what qualities I inherited, uh, from my grandparents in, in stories that I can share and bring to this generation and the generation to follow because they have no idea who their grandparents were. Other than every time I bring out the family album at night. They start rolling the eyes, "There she goes, bringing all the stories about how Grandma covered the sofa with 15 layers of plastic and how your bum stuck to it in the middle of the summer." And I said, "Because you need to know where you came from in order to know where you're going to go." [nods] And that, that's so important. So there's pain and suffering

and, um...anger and hostility and misunderstanding. But like I said, every nationality went through that and whether somebody finked on somebody else or somebody turned somebody else in so they could get the job at the post office [shrugs], it's what they did to survive. And it's unfortunate they had to [air quotes] inherit that awful tag. Um, I don't think this society could have gotten to where they are now had it not been for that. I'm sure they are going to be lots of people who are going to find that...very derogatory or will argue the point. So be it. You know, they, uh, when I were interviewing people for the magazine article that I wrote, I was told to leave it, that nothing good is going to come of it. And then eventually people got wind that I was trying to gather information for—because the time is right. The time was right to...to understand and to be charged with responsibility to educate. And people finally came through and said, “Yes, it was war.” It happened all over but we have to learn from it. We have to take responsibility. We have to take charge for, for teaching this generation and next about what was never talked about. I remember setting foot in Grandma and Grandpa's house. [shakes her head] Aeh, aeh, aeh, no one ever talked about it. And I, I committed the forbidden. I'm surprised I didn't get rolled down the stairs or chased with the, the rolling pin. But I asked Grandpa. I said, “How come they did that to you?” Grandpa had no problem talking about it. But as soon as my Grandmother caught wind of it, oy yoy yoy yoy yoy. I tell you it, uh, yeah. [touches her ear] Ah, I can still feel it sometimes. But you just—because it was an embarrass—because Grandma was a very proud woman, raised by the nuns, uh, in Italy and, and very, very proud, a big family and very proud. And to have something like that happen to her husband and have that name, um, I think it's a name more than anything that...made people clam up, that, it was an unspoken chapter in, in, in the, the history of the Italian community. Had it been, had they been given a different name by the RCMP or the Canadian government or [rolls her eyes]you know, the powers that be at that time that in itself would, would, would just, just about, you know, be the end of the world, you know, if they were just called some, you know, something else. Bad enough they were interned. Okay, I mean, people all over the world were thrown in jails and prisons and house arrest and incarcerated and so forth. It was just part of

how they lived over there. War or not war, it was just a, a, a, a part of how they lived over there. But you know, to have that, you know, name imposed on them, especially if someone was a teacher or, or, um, the police department. There's a story where a fellow had been police, a member of the police department for 12 years was let go and his whole life fell apart. Uh, the fire department, you know, teachers had restrictions. You know, they were followed and couldn't teach, couldn't, couldn't travel. [inhales and exhales] So it was a sad time but this generation need, need, needs to recognize those people for what they gave us, you know, not for what was taken away. This is why I'm doing this, because [shakes her head] nobody has the courage and fortitude and strength to do so. And then there were bad things that people did whether they were forced to or that's how they could put food on the table that day or pay the rent [shrugs]. Um, war made people do things that they would, would never normally do. I mean, brothers turned against brothers, sisters turned against sisters, just so they could get something to eat that night. Uh...people do things that they would never do. But when you're hungry and cold you do what you had to do to survive.

[00:51:40]

TT: Um, to back up a bit, um, your grandfather's travel agency did—What was it called?

AG: It was called Meconi Travel Agency. It was on 447 Wyandotte Street which is one or two streets over from Erie [adjust clothes and brushes mic] which is [air quotes] Little Italy and a couple streets over from where they lived in City Hall Square. Um, it was, at that time, the nucleus for the Jewish community...surprisingly. Wyandotte Street, um, was the second generation of Jewish immigrants. Uh, they were tailors and bakeries and bakeries and bakeries and printing shop and bakeries. They had them just down the street from Grandpa's house. And oh, could they bake. And over the years now, new Canadians with, um, uh, um, with the, um, Lebanese now. It's a high Lebanese community. And again the bakeries, the bakeries, the

bakeries. Uh, the church, um, the grocery stores. So the, the, the, uh, multicultural, uh, identity has shifted because of the wave of new Canadians, of Lebanese and, uh, the Muslims and the Iraqis that came over in '80s and '90s. So it's a very, uh, ethnic community. And, um, people live in harmony. Um, again, they bring their skills and their traditions into the community and, and, uh, the next generation moves on so. I guess Grandpa saw an opportunity with a, um, a, a block of buildings that was his home upstairs and downstairs was the travel agency. My uncle just received, uh, uh, into the bar, so he was a lawyer. So he had his legal business there so it was a good opportunity for father and son to, to keep the, the business going. There was a grocery store at one end and a little restaurant on the other. And, uh, so Grandpa had that whole block, uh, that he acquired. So it was again, the business community, the business and then the home [motions with her hands] attached, you know. They didn't wander too far off. Not like today with the business is at one end of the town and home is in the other. That continues right on Erie Street and even on Wyandotte Street and Drouillard Road and University Avenue, which is now the high, uh, Asian community, connected with the University of Windsor. And they again they have their storefront and then the houses in behind. So people kind of, kind of stay in their own little, uh, neighbourhood, which makes up the cultural diversity of Windsor which makes us, you know, very unique because everybody kind of blends in with everybody else. And it works, works, you know, very well.

LDP: Your uncle became a lawyer. At the time of the, um, at the time that your grandfather was interned how old were the children, your mom and the brothers?

AG: [Sighs] Oh.

LDP: And what were their names?

AG: Okay, Mom was the eldest. Mom was Claire. Uh, hmm...teenagers. So Mom must have been, well, she was born in '21. '40s. So 1920, 20 years of old? 21 years of old, years of age? Uh, my uncle was then five years in between so maybe 16, 14. And my uncle was just a baby, just, you know not, not that much—

LDP: So your uncle, one of the uncles became a lawyer. What were the professions of the other children and do you—

AG: Um—

LDP: —think their professions, especially the lawyer was influenced in any way by what happened?

AG: Um, no I think he was just blessed with those skills. It was his chosen career. I recognize that's what he wanted to do. Um, my one uncle joined the winery, uh, when it was in Detroit, when the warehouse was there. So he was in charge of plant, uh, shipping receiving and so forth. My other uncle was self employed and um, and then my last uncle, uh, the youngest, uh, uh, was the lawyer. He's a real estate, just general practice, so. Real estate lawyer.

LDP: Okay. Were there four children or five?

AG: Four children. Four children. Four children.

LDP: Four children. Three boys?

AG: Yeah. My mom, my mom, Uncle Henry, my uncle Frank and my uncle Norando. And, uh, at one time the three boys were in the import/export business of Grandpa. Um, because Grandpa

had connections back home and, um, they had an import/export business with, uh, um, you know, the little store, you know, olive oil and all that other kind of stuff. And then the boys decided they wanted to branch out on their own. And my uncle Henry, you know, went to the States and took American citizenship after the war and went over with the winery. Um, and, uh, Uncle Frank again was, uh, self-employed. Um, he was an entrepreneur. He took, you know, took after Grandpa and, uh, didn't want to, you know, have to punch a clock at Ford's or GM. He had that entrepreneurial spirit and, and he did very well. So, um, the whole family did very well. Uh, like with every family when the matriarch and patriarch passes on it kind of [motions with her hands] kind of lose the, the nucleus. And the Sunday dinners became fewer and fewer and the summers at the cottage became less and less. And everybody kind just went off into their own, um, their own directions except when their was the baptism or confirmation or, um, the wedding and of course, the funeral and then they all came back, back together. So they went out and when in, went out and when in. But you know, we stayed together. And it wasn't until after my mom passed away that I inherited a number of Grandpa's things and I'm going, 'Hmm. Growing up I, I, I couldn't ask questions.' You just were not allowed. It just *Busta!* You just were not allowed. And when I was starting to go through all Grandma's things, this is what [holds up a postcard] piqued my interest. When I went through all the box of photographs and I saw the postcard, the censored postcard marked, uh, from the government that, um, Grandma wrote to Grandpa when he was interned and I said, [snaps] "That's when it turned." And I spent 12 years, um, researching my grandparents and I hooked up with the, uh, Windsor Community Museum with a group of, uh, um, notable Italian people in the community who wanted to, um, document the history of the Italians in a book called *In Pronte[?]*. And I was, uh, I was asked to, uh, as a third generation Italian Canadian to, to, to bring forward my memories and my photos and, um, you know, write, write a story about how I felt growing up and I did. And the, uh, *In Pronte[?] book project moved on to the In Pronte[?] exhibit and it was an exhibit at the library.* The Italian community could loan their archives and then the tour went on to another location and, um, magazine articles came through and newspaper articles. And, and it's... Like, I knew

going into it it was going to be painful, uh, that people would try their best to discourage me from doing this. And the more they tried to discourage me the more it fuelled the fire. I said, "What are they trying to hide?" I know bad things went on. I know they did. [shakes her head] Whether it was intentionally, um, [shakes her head] or a result of war or result of greed or, um, a result of survival, everybody will always have something to say, something negative to say about somebody, not that they're afraid of, but they're jealous of, because that person had what it took to pull themselves up and, um. [shrugs]

[01:00:32]

LDP: What was the reaction of the Italian community to that work, to the exhibit, to the book? Uh, because you mentioned some people said not to participate. Is that, from my understanding of the way you just described it, the exhibit was about the entire experience, or are you just speaking about that reaction specifically to the World War Two?

AG: Well, um, no big secret that the Italian community, whether it's southwestern Ontario or Canada-wide, they didn't seek redress like the Japanese community did. I don't know whether that would admit that they did something wrong or like how much money they're going to get out of it, like I, I really don't know why. Um, do they feel they had to hold the government accountable? Like, like good luck. The government does what they want to do and you know, you just have to go along with it. When the project...was first presented for, um, funding, um, the committee, the committee was established representing different fields, occupations, the writers, teachers, lawyers, doctor, whatever. And the project was approved and as with so many projects you have only so much time in order to get a project up and running. You have to spend so much of the money within a certain amount of time. Uh, because the project was starting to, um, uh, gain momentum through a lot work, hard work and dedication, very few people because they wanted to see this go, um, a lot of naysayers stepped in and said, "Well,

uh, no, we don't want to do it." And they have their own reasons. I did it because I was proud of my grandparents, whether they were responsible for some neg, negativity or not, um, it held the project back because they were missing the timeline. At certain periods of the project they had to have accumulated and accomplished so many things in the project and they were falling way behind. And the project almost went down the drains. And that's when I was called in and they said, "We know your grandparents. We know who you are. We know you have this passion, this fire, this drive to bring this part of history forward." And I have to say I kicked ass. Can I say I kicked ass?

LDP: Sure that's fine.

AG: I kicked ass. And I encouraged people. I said, "You got to do this, whether your grandfather or your zio snitched on the guy next door and they lost their house or they lost their job, it's for this generation to do." "No, no, I want nothing to do with it." So I said, "Okay, we're going to do it without you." And we moved ahead and it picked up momentum and we flew through it and people heard about it and they go, "Oh." Like, people of my generation, maybe not the second generation, it might have been, "Oh wait a minute, you know. My grandfather was a stone mason. He built the maternity ward and Hotel-Dieu Hospital. My grandson is a stone mason. They need to know." So it started to pick up momentum and people like coming through with all this stuff and they didn't know what to do. They were flooded with all this stuff. And the, the project was, was, was, was, gaining momentum and...again there were certain populations that were bitter because of what happened and unfortunately they—They have chosen, they have chosen to take that to their grave and unfortunately that generation are absorbing that pain and hatred. It, it's like a virus. It, it's just perpetuation this stuff. And I wanted to be responsible or do something in some small way to stop that virus from spreading. And the book [claps] came out. There was a great, uh, book launch here at the Caboto Club. It received phenomenal coverage by the, uh, the media, not just the Italian media. Uh, it went on to, the exhibit went

on to another venue. Um, the book has been distributed to a number of resources. The Columbus Centre, you know, picked up on the book and the project and, um. So if you're not part of the solution you're part of the problem. That's the way I feel, but then I come from another generation that's not so connected to the bitterness and hardship of, of World War Two. Um, I know my mother would never be here doing this. [shakes her head] Neither of my uncles. My sisters don't, don't want to. They were so, you know, much younger than I am and I am the historian in the family. They don't feel comfortable doing this kind of stuff. They have children to raise, businesses to run, and they remember their grandparents as [claps] delightful times around a Christmas tree and beautiful confirmation gifts and what he brought us back from Italy when he came home. And, and, uh, receiving first communion, that's what they remember because, you know, those were the milestones in their life. I remember the everyday things, going there cooking for ten hours and washing all those dishes. And that kitchen just steam coming off the walls it was so hot and cooking. But then again I remember the plastic on the sofa, my bum sticking to it when I got off and, and telling these stories to my Canadian friends and, and, um, coming home to the pots and pans bubbling on the stove and the food cooking and the Canadian friends saying, "Well, I went to A & W for dinner." And I go, "You went to A & W drive in for dinner and had a greasy hamburger and fries? I'd give anything!" You know, I said, "Are you kidding?" We'd give anything to come home and have your mom there and your gram there cooking and having someone there to hug you when you had a real bad day and, and just sitting there and listening to you. So it was like, [motions with her hands] "Oh. Come over to my place on Sunday and I'll show you. And let me go to your house." He says, "Well you're going to my house there ain't going to be anybody there." And I would have all my Canadian friends come over. And they'd be grating the cheese for the pasta, and you know, and stirring that godawful polenta. I said, "Knock yourself out." So it, you know... every generation, every society, every cultural group has something that the other one wants to share and, and inhale and, and marvel. And Grandma was quite the seamstress and the girls would come over and they'd buy their fancy dress at the store and it needed to be altered and Grandma would

be there. She had stitches, you'd have to get a magnifying glass to see and she tried to show me how to stitch and embroider and I, "Ha ha. Good luck Grandma, 'cause that ain't going to happen." You know, so it, yeah I was a little bit of a rebel.

LDP: And at all those Sunday dinners the conversation about the war and the experience during the war and your grandfather's internment—

AG: Yeah.

LDP: —was never raised?

AG: Oh no. Oh no. If you didn't want the spaghetti platter come zipping across your head—

LDP: Mmmhmm.

AG: —or the fist on the table, you didn't. Mostly, mostly we had music on in the background and, uh, pull my finger jokes.

LDP: Hmm.

AG: And, and, uh, jokes and, and, uh— They wanted to know what we did in school.

LDP: Mmmhmm.

AG: And Grandpa would try to teach us Italian, you know, [points to eyes, nose, lips, etc.] "What is this? What is this? What is this? What is this?" And, um, they were very interested in what we were doing in school and how we were progressing, you know, show them the report card and

report card and here I got the Ds and the Es. My sister got A/A+. Like, "Yeah, that's alright. Life will catch up with you. Don't worry about it." You know. And, uh, yeah—

LDP: So do you have sense of the day that your Dad—your Grandfather was taken by the RCMP and the sequence of events, where he was at?

AG: Well, um, there, there is a gentleman in the city [clears her throat] Billy Hogate. Um, he is [air quotes] the signature auctioneer in the city. He, everybody lived to go to the city market around the corner from the casino on Saturday afternoon and go to the Hol, Holgate auction. That was the highlight of the social environment for everybody, every nationality. It was just one little room. The Holgates lived, their, their house backsided to Grandpa's homestead. And...um, after Grandpa died, we keep, we kept in touch with Mr. Hogate because he was so connected with Grandpa and his business and so forth. And, uh, when I was doing my research, uh, Billy said, "I remember the day that the RCMP came in the truck and pulled your grandpa out of the house and Grandpa went back in to call the lawyer. The RCMP pulled the phone out of the wall." So Grandpa, he said, "Your grandfather went out the backdoor." So, the back door of the house was on the backyard of Mr. Hogate's home. And they went into borrow the phone for Grandpa to call the conciliate, or the lawyer, the conciliate, uh, you know, to let them know, you know what, what was happening and he never had the chance, uh, to make the phone call. Um, whoever else was put in the back of the paddy wagon and taken over to the armouries and held there by the regiment, um, [snaps her fingers] like that. Nobody had a chance to call anybody and let family know. You know, pretty soon word spread, what was going on and two days later they were taken up to Camp Petawawa. Within two days, it all happened so quickly. So there, there wasn't any time to, a change of clothes, maybe leave money for the family. It was [shakes her head] just how quickly all that happened.

[01:10:59]

TT: Is there—Was your grandmother at home [AG adjust clothing and brushes mic] and the children?

AG: Yeah. Grandma was there and, and the four kids. And, um, knock on the door and if you didn't open the door they made sure the door got opened. [adjust clothing and brushes mic] And it wasn't like anybody had any advanced notice. When the Prime Minister, Mackenzie King announced that this was going to happen, that we declared war on Italy and Germany and next—[clears her throat] next thing you know they decided that in order to protect [air quotes] the community, the borders, Windsor being a border community, um, because of Mussolini that the best thing to do was to round up those who were in a position of influence [shrugs] or were known to be [air quotes] the voices of the community that were perhaps a threat to Canada and remove them. And then the process began and the rest was history. So...could you fight, could you struggle to resist? A lot of good it would have done you. It only made it worse for you. They just had to go along with it and [shakes her head] do the best they can and soldier on and—So in, in, in, in the way I look at it the war wasn't fought in Europe, the war was fought on our doorstep. [shrugs] It was an invisible war that left scars to this very day. I've had people today and those that...I choose to confide in, insisted that I do not participate in the Columbus Centre's research project, that I'd be doing more harm than good. I said, "Come with me. Join me. Bring your, bring your, your, your, your feelings why forward." [shakes her head] But, uh, you know, it needs to be done to open up the chapters and that is our responsibility. You know, we're charged with the responsibility to, um, to educate this generation and those to follow that, you know, not to be ashamed, to honour and respect and to remember [shrugs] you know, their family. You know, that's what brought them here in the first place. To, uh, to be a part of remembrance and honour. Not what you can get out of it but what you can give back. You know, that, that, uh, vein of service, you know to—[nods] So. [bows]

TT: And you had mentioned that your grandfather may have wanted to talk about his interment experiences but your grandmother overheard.

AG: Oh. [smiles and rolls her eyes]

TT: If you brought up that subject it was no go.

AG: Yeah.

TT: But was there ever—did you ever have an opportunity, maybe when you were just with your grandfather, to ask him and if so did he ever talk about it?

AG: When there was quiet opportunities, when Grandpa would...use me to get away from Grandma [laughs] and he'd pick me up and take me out to the, to the farms and the counties and, and we would talk about it. [inhales] But he chose, I remember, he chose...to bring it across...so I would not be, um, afraid or embarrassed or scared of what happened to him. He had a way of [motions with her hands] turning adversity around and, and, um, instil in me a love for mankind that, um, you know, no matter what door closes use that opportunity to open a window. And that's just the way Grandpa was wired. Um, he chose to look at the goodness in everybody. And [adjusts clothing and brushes mic] I'd like to think he didn't harbour any resentment. If he did he had a really good way of hiding it. Um, and I know I've inherited those qualities. Heaven knows some people have done the nasty on me and I took it as a learning experience and saw that that was a shortcoming in their, their character. So these are things that I like to bring forward and share with a generation and that's that [motions with her hands] gotta turn adversity around and don't, don't let the bitterness and disharmony in life turn you into a dark person. Um, deal with it and move on. And look at all the beautiful qualities and accomplishments and contributions they, they brought to their community or their city or their

country and use that to turn things around. Learn from, you know, from their hardships and, you know, you know...And people keep going back it was war, you had to do what you had to do to survive. And, um, I guess people of our generation don't see that because we're so far removed. I mean I guess the closest analogy would be the Vietnam War. I mean, people can't understand, you know, why the Vietnam War was. They don't understand why the Afghanistan war's now. [shakes her head] It's, it's, it's, I guess it's how you perceive things. But then again I'm not on the front line. I don't have children that have been shot up with shrapnel or, or, or...came home in a box. I guess it's how you perceive things and what the generation before you and the generation before them brought in, into the family. So I guess—I never saw Grandpa be bitter. [shakes her head and shrugs] You know.

TT: And did he ever, did he ever tell you any specific, uh, anything specific about being in the camp like [end of sentence unclear]—

AG: No, he, um, he left me his walking stick because I just loved it. The craftsmanship and because it's, um [taps the stick on the table] it's part of him. You know, his spirit is in here. And the boxes he made for, you know, his daughter [picks up a box]. He brought that back with him and put his name so this is a part, a part of him lives in here [taps the bottom of the box] and, um—[chokes up]

LDP: Did he talk about the life or the routine in the camp? Like the time to do the carving or the wood carving or other activities he might have done or—

AG: Exactly, uh, he said, um, you know, a lot of the, um, well the men men were basically established as citizens but, you know, maybe the, uh, the brothers or the young men like the children or the 14, 15, 18 year old, uh, Italian boys, you know, they're, they're, you know, pretty hot under the collar at that point in their life and they couldn't understand what was going on

and there were vigilantes and [pounds her fists] nobody was going to take away from them their Italian heritage and their culture and they're going to do what they're going to do. And he said, "*Piano, piano*. Cool your jets here a little bit. You have a chance to learn the language. Uh, you know, we're, we're not punished. We're, we're not beaten. We're getting three square meals a day. We're getting cigarettes. We're not going to get that back home. We're lucky if we can get three square meals a week. Um, we're learning English. They're letting us practice our religion, um, we can sit around and sing [adjusts her clothing and brushes the mic] and wood carve and, and, and have a life away from the nagging wives and—" [laughs] Um, so they were introduced to Canadian culture in a way they couldn't learn on the factory floor at Ford's and GM and Chrysler's or in the schools or, um, the dance halls because they were so concentrated within the four walls of the Italian community they didn't have a chance to branch out and if they did dare to they were probably knocked back on their fannies because the rest of us didn't want them around. You know, the White AngloSaxon community didn't want, didn't want them coming on their side. They just didn't. I remember that. I remember that all the time. They, you were just not allowed to go past those parameters. We welcomed them in, you know, sewed the wedding gowns, and make the wedding cake and the suit for the confirmation and the first communion and, and, uh, to dance with all the cute Italian guys with their black, wavy hair and their, you know, the girls went after that because they had that continental flavour. So that caused a little, you know, [adjust clothing and brushes mic] a little bit of disharmony in the life of a, of a teenager with their roaring hormones. But it, it, um, it, it, it's just having the vision and the calmness in their heart to turn adversity around and to see, to see an opportunity and I think, um, people like my grandfather—There were a number of them and they're still around, that generation, um, who took that, that second generation under their wing and helped them learn how to become a violin maker, how to be a lawyer, um, how to be a school teacher, um, to learn a trade where perhaps they would never had that opportunity. And I think every generation and every nationality does that. Whoever is the matriarch or the patriarch, they take that, that generation and, and, and they show them those skills. Especially like, like a stone

mason. You aren't a Canadian and learn how to be a stone mason, unless maybe you were from Scotland but, you know, somebody has to teach these people how to do it. And to be a seamstress and to be, you know, bake a cake and, and to be a school teacher and a lawyer and a judge and those post-war careers that opened the doors for the second generation to come through and sponsor those people to come through, so. Like, don't lose your identify but have the strength and the courage and the determination and the vision to blend in and, and to integrate. So, you know, and this is why we need to recognize our parents and our grandparents...for opening the doors.

LDP: So although your grandfather didn't speak negatively about, about the camp, it's my understanding that he did become sick while he was at camp.

AG: Yeah. Um...whether Grandpa inherited a condition, a medical condition and because not much was known about it or word about his family back in home and maybe nutrition wasn't the best in the camp and the condition worsened, uh, when he came home he became, um, deathly ill and, um, science and technology in the medical practice isn't what it is today and I think he fell through the cracks, probably denied it. And, um, they almost lost him from what I understand. So he made an ovina[?] and he promised that if he was able to get through what he was able to get through, so every year—so he went back to Italy, a little home town and from what I understand he built a fountain type thing in the church square for the church, and, uh, I have pictures where, um, Grandpa went back to Italy and made an ovina[?] and a regular visit to the, to the, to the family, um, his brother was still over there, for as long as he could. Um, and gratitude of his, of his returning health and able to continue, you know, to continue doing what he enjoyed the most. Uh, I remember the latter years eventually caught up with him, um. He died relatively early. And it was a sad day and, uh, I think the whole city just flooded that church. It was just, you know, unbelievable, the people that came, um, to respect him. And then the other half of me realize that they just want to go back and have a good

dinner. So [laughs] but, um, yeah, he, he was, um, recognized and appreciated, not just from the Italian community but from the Canadian community as well. Because he didn't—You know, if anybody needed a helping hand, you know, “W, What can I do? This is what I can do, now the rest is up to you, you know, to, to pull yourself up by the bootstraps.” And, and, um, and I'm sure there are people out there who, uh, resented Grandpa's popularity and his will and his determination and that's going to happen no matter, no matter what and, uh, you know, they have to live with that. But, uh—

[01:25:30]

TT: And when was your grandfather released from the camp?

AG: Well, tha, that's a process that I'm still trying to sort through, um...Maybe it's a, um, ignorance on my part. I just figured the government would never release that. And like I said, I wasn't really interested that part of his life. I was more interested in what he brought to the community and what he did for his family, you know, from the '50s and '60s on, '40s, '50s and '60s on. Um, I imagine now that I know how to access those records. I could, um, that may be something I will do somewhere later on. I don't feel it's necessary for me to know. Um, from what I'm reading in research...if I'm understanding that they weren't interned for that long. I mean the government had, uh, um, trials and, and hearings and so forth to understand, you know, to identify a certain man was interned. Is he being held without cause and to release him type forward. So personally I don't feel it's necessary for me to know.

TT: And do you have, um, any sense of whether your grandmother or your, your mother and your other, your aunts and your uncle had any idea that he was coming home? Like when he was going to be released and, and if so, what would that homecoming—?

AG: Well, I imagine the government would've had a mechanism in place, um, to return the internees to their, their home, whether it was transportation or someone had to go up and pick them up. I imagine if the military was involved and x amount of, uh, gentleman were, uh, being returned in Windsor on a certain day they just brought them down by military truck and dropped them off either at their home or perhaps at the armoury. The Windsor Armoury was the nucleus of the military family at that point. That's where they were held until they were, uh, [adjusts clothing and brushes mic] uh, taken up to Petawawa so I imagine they were released there. There must have been some sort of formal document where they were released to the custody of...[motions with hands] you know, a family member. I'm sure there must have been some formal procedure that had to follow to release the, the internee to family. They must have—or a lawyer or the church or somewhere, someone to...formally take them back in type thing. I suppose if, you know, if I found it necessary to find out how the system worked, I could, but like I said, I'm not interested in, in, in that part. Uh, it was a sad time. Um...it wasn't that he brought this on. I'm sure there were some individuals that brought this hardship on, whether self-serving means, uh, in order to survive. Um, [inhales] maybe through your research you're going to find that out. But, uh, it was just a part of his life that he had no control of. He made the best of it. He harboured no bitterness or resentment. He worked with the government. He worked with the city, um, just by virtue of, of the positions he held in, in, in his life and his career that, uh, he was embraced. He was welcomed back into the community, um, as being as legal advisor, a court interpreter. Um, that in its fact showed that society had, didn't hold back on what happened in his life because he saw what he could bring forward. So...I like to think society was just as embarrassed of having, excuse me, having done that to people, as people having done unto them. So, I imagine that post-war generation, of the '50s, the '60s were coming along, they were saying, you know, "Let bygones be bygones and move on." It's just...[motions with her hands] how society thinks at that point in history. But it, um—From, from people that I spoke to and growing up and attending Mass on Erie Street and, and being involved in the Italian community, um, I came away with stories of embarrassment, how

families and neighbours turned against one another. That is what sticks in my mind and foremost that's what I'm hearing from, from communities, that it wasn't so much the government took Grandpa [metal noise in the background] and zio and the nephews, it was the war that was taking place at home between the neighbours and the family, how they snitched on one another. That in itself caused the greatest conflict. Grandpa was over in Petawawa, Grandpa was in—nothing they could do here. He was well looked after. He was taken care of and all the other men were taken care of. Who's going to look after, you know, the woman at home? Who's going to look after the funny uncle who's, you know, [hand gesture] blowing the whistle on everyone else so he could, could get a job with the, um, I don't know, school board, or, or, or sanitation department. [shrugs] People did what they had to do to survive and everybody, you know, looked the other way. But, um, [shakes her head] it was the norm. I think that was the biggest pain and hardship, is when one turned against, brother turned against brother, sister turned against brother, neighbour turned against a neighbour. You know, we don't want those, you know, we don't want those Dagos, we don't want those Wops living on my street. You know, torch the house or the seamstress they'd throw bottles through her window or, or, or chase her when she's coming home from English classes after working in the sewing all day long. Uh, I think that, that was the greatest, the greatest war. That was the greatest [thinks] um...pain of, of, of the war, of, of, of everything that happened. It was what was happening right on the doorsteps. Never mind it was happening, you know, 600 miles away. [shrugs]

TT: And on the other hand are you aware of examples of the Italian community banding together, or people helping one another or resisting any hostility from the wider non-Italian community.

AG: Well, again it, it, it, it's just what you hear or what you read and then again, uh, people have, especially of my mom's generation, which would be post-war, um, you just didn't talk

about it. [adjusts clothes and brushes mic] They just closed the door on, on that chapter but as time progressed and people had to get back to work, they had to get back to earning a living, to paying the mortgage, educating their children, um, the environment softened a little bit and people were opening up their homes and hearts and—Okay here's a poor woman. She got six kids. Her husband was interned. He came back. Uh, he resorted to a life of drink and gambling. Couldn't support the family. They took them in. You know, they showed the young kid how to be a shoemaker because he showed skills of being a shoemaker or, or, or, uh, playing the piano or the violin and being a member of the church choir or teaching. So I, I, think, you know, by the time the '50s rolled along people, um, their compassion and their sense of, uh, forgiveness in wanting to do something for the poor widow woman that, you know, the husband just couldn't handle being interned and coming back and having everything taken away from them, their property, um, their investments, their dignity, their dignity. Some people just couldn't spring back after that. And, and who suffers? The children, you know, the family left there to pick up the pieces. And some were able to, to, to pick up the pieces and make a new life. Others couldn't and they ben, benefited from the uh, um, the kindness of others. And this generation people say well I remember, um, my mom walking all the way over to Walkerville and that was the very, um, um, well to do section of Windsor. That's old money. Mom would go over there and scrub the floors and do the laundry and do all the cooking and then take the bus and come home at, you know, 10:00 at night just so I can go to university or just so I could study music. And, um, so it goes right back again. You deny yourself for the sake of family. I'm not saying that happened in all cases. I'm sure husbands snuck off with somebody and the wives did the same which realized she should have been stuck with a bunch of screaming brats, took off with the first guy that, you know [winks], gave her a wink. And I'm sure that happened. But I think for the, for the majority of it, people stayed rooted and they stayed, they stayed centred to their values and their religion and their church and family and they toughed it out. And we have people of my generation who, um, are here today to be able to say, you know, “Thanks to them, you know, I have all these things. Or I have the capacity to earn all these things.”

[01:35:54]

TT: And prior to your grandfather's internment, how many businesses would he have had on the go?

AG: [inhales] Oh boy. Grandpa had his fingers in a lot of pie. And in, in my research—In, in, um, what I've, uh, been able to, to come with, again he was, um, import/export, he, uh, ah, he ran the post office in his chain of buildings there on Wyandotte, uh, a notary public. He was able to, um, confirm documents, witness documents. Uh he had the, the grocery store. And, uh, later on he, uh, um, ventured out into, um, hospitality with the tourism and he opened up Meconi Travel. And he did that for a number of years until his health, uh, declined and he was ready to retire. And, uh, um, he was a little bit of a, people would go to him, you know, for consulting purposes and, “What do I do, you know, for this? And how can I do that?” So he started to, uh, be the guiding light, uh, for someone who may be going through some, some hardship in their life or wanted some advice professionally, professionally advice on how to, um, going about doing this. And he was well connected in the neighbourhood, in, in the community. You know, “Well, this is not my area of expertise, however—.” You know, and that's how they did it. The lawyers talked to the lawyers, the school teachers. You know, the whole professional community...made themselves available, you know, to others, whether in the paid capacity or out of the generosity of their heart. So that generation could come forward and, and sort of be a stewardship. You know, could guide them in that capacity. Not everybody was so generous. But, [shrugs] you know, what can you do? That's the way people are wired.

TT: So for those business that he had, um, before he was taken to Petawawa, what happened, what would have happened to them while we was interned?

AG: Well he wasn't there to do them, it just didn't get done. If it's like anyone else. They ran the tailor shop, the bakery, the shoemaker, um, the police constable lost his job, 12 years on the police force. Pfft. Called them off, came back. Anybody that had any, um, [air quotes] civic position were dismissed because it was what the government wanted. They didn't want anybody in a position of affluence, um, to be in a position of influence. They took all that away from them: their property, their money, uh, their position in, in, in the community because they posed, they [air quotes] posed a threat because of what was happening in Europe. You know. [shrugs] Not everybody had what, um, had the character or the fortitude to, to come back, pick up the pieces and start all over again.

LDP: The businesses—

AG: I mean—

LDP: Sorry. The business that he did have at the time, it's clear that his children or your grandmother did not maintain during his absence and as a result she had to resort to opening up the restaurant.

AG: Correct—

LDP: To support herself.

AG: Right, I mean, that, you know, Grandma was very resourceful and, and, um, and she had this beautiful home and...just opened up the bottom half of it, put some tables and chairs out, some of that beautiful linen she collected over the years and went in that kitchen and started rattling those pots and pans and threw open the window and the aroma of the pasta and [smacks] and the camaraderie. And it was right in the hub of the city centre area, so there's the

court buildings, the city hall. Um, it was the nucleus of the commercial district, the city centre area. It was a massive, massive property. There was a tennis court, acres of trees and fresh fruit and flowers and [shrugs] perfect. She said, "Hmm."

[01:40:16]

LDP: And your research shows that she actually had some, uh, dignitaries and some notable figures—

AG: [laughs]

LDP: for, for her patrons?

AG: Yes. I, I understand that because of the locale of, um, the homestead and the family business, um, the lawyers and the judges would have lunch there because they live across the street from the courthouse. And, and, uh, close, very close proximity to the, uh, the Windsor-Detroit tunnel, the Americans coming over. And, uh, [clears throat] there were some enterprising businessmen that had, uh, concerns in Canada during, uh, that period of Windsor's prohibition. And, um, they needed a place to eat and it was told to me on many occasions that, uh, Grandma entertained the likes of Al Capone and the, uh, Purple Gang as they made their way through, uh, Southwestern Ontario, um, um, to their properties, in, in Southwestern Ontario and, uh, and LaSalle and, you know, they knew a good place to eat. And I haven't seen it written anywhere but a number of people have told me about it and I like to think, 'Gee, that kind of fits in with what Grandma would do. She would never turn anybody away. As long as they're a cash paying customer and enjoyed her, uh, her pasta and her linguine, um, what the hell. Their money was as good as anybody else's, so, sure, what the hell.'

LDP: And despite all her success in the restaurant business and communication, as you showed us with the postcard, uh, your grandfather remained unaware—

AG: Oh

LDP: —of the restaurant business until his return?

AG: Oh yeah! And going, “What happened to my easy chair? What are all these people [laughing] doing in my front room?” I can just hear their conversation. “Well you're there, I'm here, I've got the kids. I've got to do something. You know, pull up a chair, sit down, I've got dinner on the table.” [shrugs]

LDP: And he did because they maintained the business—

AG: Yeah for a short—

LDP: —for a few years.

AG: —for a short term, um. By that time the, the, um, Scott homestead was, you know, approaching 80 years plus and, um, you know, uh, um, the family's grown up and pursuing their own careers, and, um, married and start raising a family in their own home and Grandpa's saying, “Well, we can't keep this place up anymore. It's, you know, it's becoming too much, you know.” So they inherited a, a block of businesses, you know, just around the corner and set up the grocery store and the import store and, um, his travel agent business there and then the house upstairs and it, uh—

LDP: And what happened to the Scott estate or?

AG: It was, uh, sold to Webster Motors and he tore it down and put in a car dealership. And then eventually when the City, uh, expanded, that came down, the property came down and then, um, it became more of a commercial, uh, residential. It reverted back to a residential area. So, I'm grateful that I have pictures in the family archive of, of the home and other historic documents that I've been able to retrieve from the community museum and the Windsor Public Library of what life was like in the 18—, early, late 18, early 1900s when the Scott family lived there. And so it substantiates what everybody has said because there are pictures of the [air quotes] social elite at the time on the tennis courts all sitting around having a picnic and uh, um. And the Scott family, how they were very influential, um, to the community at that time. So it, it isn't just something I made up in my head. I was able actually to document it, so. It, it, uh [nods] it makes my grateful for opportunities to let people know that, uh, okay, you know, war was painful and, and, uh, but look what came from it. You know, it, it, not what war took away but what it gave us. And, and, and to honour, uh, uh, our families and to remember those for their sacrifices but also, uh, for what they gave us, you know. I think what was taken away from them is small to what was given to them. I mean, [motions with her hands as a scale] I guess it's how you perceive it. Um, I always look for the good in people [adjust clothes and brushes mic] but I also realize that at times in our life we don't make the most...careful decisions. But, um, [shrugs] it's just a part of who we are.

LDP: Hmm.

AG: And, uh, people need to know for, because after I'm gone, who's going to bring this history forward? You know, and, and, and you need to, you need to keep it going, um, even though there's some skeletons in the closet and, um, a pain, you know.

LDP: It's clear that your grandfather was a leader in the community prior to the war. And you've spoken about his role in the church and his role, um, with the school board. Did he have any

other, um, involvement or leadership roles in Italian organizations, social organizations or, uh, men's groups or etc. during the time?

AG: Well, I know, uh, Grandpa and his brother Mariano were the founder members of the Caboto club. And that time it was, it was a different name [looking at paper on table]. It was the, uh, um...it wasn't called the Caboto club at that time. It was another men's group that, it was a benevolent society, uh, especially for women who were widowed and children who were abandoned and orphaned. So those in the community who had monetary influence, you know, created like an orphanage and a home and, and a social club. And if they weren't responsible for putting the shovel in the ground they were responsible for providing the money to pay for the contractor to put the shovel in the ground. So you're talking, now you're moving onto the '60s and '70s. And, uh, um, being the Caboto Club here, uncle Mariano was, was, a member of the board and a founder of, of the Caboto, the Caboto Club and, uh, you know, they, they, they looked after their own. You know, the Caboto Club was, was the first Italian Club that is now in—uh, the club is used by every nationality, um, in, in the community.

LDP: Right. So that's where we are located today, in the Caboto Club.

AG: Yeah.

LDP: And it has, um, various facilities including the halls for rental space—

AG: [inhales]

LDP: —public functions and—

AG: Right, they—

LDP: —other—

AG: Prov—Conference, weddings, workshops. Uh, they provide social recreation. They have a men's choir, um, education services. They have a women's group that does fundraising for bursaries. Um, the corporate community uses it. Um, anybody that needs a large hall, um, catering services. Um...it's run by a board of directors. Um, any and everything that touches the life of the Italian community but not only the Italian community but because it was built by the Italian community so the Italian community foremost, but it's used for trade shows and, um, um, training, chamber of commerce, United Way, um, it is the nucleus for, you know, um, for any kind of, um, service for large gatherings of, of people. So it, uh, [nods] it's known, yeah, it's known for, for its values.

LDP: To go back to the pre-war period again and your grandfather's involvement in the community, um, what was his political involvement, uh, if any and, um, if he was politically involved in the scene, Canadian scene, as well as any Italian government, uh, sponsored activities?

AG: Well, you'd have to think back at that time, if you were not a pro-fascist supporter and made it known, your family would suffer. I mean you just had to do that no matter if you were in Italy or if you were in Argentina. I mean, it was far-reaching how, how they were able to control your lives. Um...[clears throat] I'm sure there's people that are going to say that certain people in the community who were recognized for being influential and affluent and, and visionaries, they had the power, um, to influence people to be pro-fascist. I, I, I, I did some reading and research and, and, and found that there were many individuals who accused other individuals of being pro-fascist or snitching to the Canadian government to maintain their place in society. In a court of law, they stood down. They couldn't substantiate their accusations. And the person they accused and persons they accused were able to continue, um, doing what they

did in their chosen career, so, it kind of backfired on them. But those who maybe had some sort of thing refused to let that go and again it's happening in many nationalities. It just was how society chose to live at those, that period in time in order to survive. You know, they're going to guarantee a job as the, the garbage collector they're going to go say, "Yeah. Yeah, we'll sure. He runs a bakery but at night they go down to the basement and put their brown shirts on and, you know, salute, salute Mussolini." "Okay, you got the job. You're going to be the garbageman for the rest of your life." "Hot damn." You had to do what you do, eh? Cut throats. It's just self-serving. So it's going to be both sides. [shakes her head] It, it, uh, people had to do what they had to do to put a roof over their head or because of greed or, um, jealousy, or...lack of fibre, any kind of moral fibre. You know, they're going to be a scoundrel to the last day they draw a breath and [shrugs] it's just what happened. Like I said as much as the war was happening in. in France and Germany, uh, and Holland, I think we had a bigger war here because it was a silent war. Everybody, um, closed the doors, pulled down the blinds, and they refused to talk about it. They just suffered in silence and if you have the opportunity to bring that forward and say, "Look, this happened." And you have today what you have today because of what, you know, because of those sacrifices. You know, so.

TT: Did your grandfather ever talk about his own political views?

AG: No. [shakes her head]

TT: Or what—

AG: He left that to boy talk. We knew when after the espresso and the panettone came out, he got the look and all the womenfolk hightailed into the kitchen. The men took their cigars and their brandy into the dining—into the, uh, front room with the sticky, uh, plastic on the seats.

Doors were closed. [shakes her head] We spent the next two, three hours washing all those dishes. [laughs]

TT: Was he, was he ever involved in like any party politics at any—

AG: Never experienced any of that. Like, again in many homes with the matriarch, the patriarch, when you got the look and the cigars came out of the humidor, that's it. Womenfolk hightailed into the kitchen. Yeah. I think I spent about 90% of my teenage life in that kitchen. [laughs]

TT: And to go back, uh, a bit, I think, uh, we had spent—we got a lot of background on your grandfather but we need to also speak about your grandmother a bit more, I think. Um, we talked about the restaurant she ran and so on—

AG: Mmmhmm.

TT: —but I was wondering what was her full name, like her birth—?

[01:54:08]

AG: Amelia Coceto[?]. Coceto[?]. They, um, they had a big farm out in, uh, in, uh, in Bell River, a very large family, uh, farmers, um. I don't know how, um, she and Grandpa hooked up. I could never get that out of anybody but they met relatively young. Uh, Grandma wore the pants in the family. I think probably about four pairs of them. Um, yeah. Gr, Grandma was very vocal. Uh, when she said sit down and eat, not matter what you're doing you sat down and eat, ate. And, um, Grandpa was the more soft spoken, blonde hair, blue eyes. For, for being such a man of stature he moved very quietly through life. When Grandma was around you knew it. She had

a kind and passionate heart. Um, but you had to earn it. And had she not been that way I don't think she would have been able to keep the family together. Well, uh, you know, because that was a great embarrassment. Here's her going, you know, her husband's a, you know, a pretty influential man in the community, very educated, uh, very well spoken, very respected, in some circles. And those that didn't, that was their loss. Um, she was a visionary. Um, she was determined. No one was ever going to take her family away from her. She was never going to, um, going to, never even going to think about compromising her values, her religious beliefs. That woman had more medals pinned to her bosom, she rattled like an old train when she walked through the house. [laughs] She had every saint pinned to her bosom and, and, and, and, um, yeah, um, um, went to Mass. You know, she knew those prayers inside and out. Um, loved to cook. Didn't have Grandpa's sense of humour. My grandfather, my uncles, you know, they could make you pee your pants laughing over a piece of paper, the way they told their stories and their expressions and, and the pranks that they, oh they would pull some, some godawful pranks. And, uh, but when you came to Sunday dinner, with the, the tablecloth and the china and the crystal and the platters and God knows what else she had out there, you ate. You prayed. [rolls her eyes] And you ate. And you thanked God and you told stories and always wanted to hear what you, what went on in school and your life and, um, "How come you got another D on your report card when your sister got A+?". And you know, and stuff like that. So they were very interested in Canadian culture, uh, Canadian society, especially, you know, when the '60s came along with the music and the styles and the [laughs] the short skirt. I remember we used to roll our skirts up nice and short and when we went to Grandma's we'd also have to remember to roll the skirts down so, you know, they were at the appropriate height. And, um, yeah, she b, she b, she brought a deep sense of value and family. And, uh, and, um, supported my grandfather. And I remember when they would have their little differences of opinion and grandpa would roll up the house because, you know, I was the eldest daughter. And, uh, I said, "Oh you and Grandma had another fight, eh?" And I'd have to get in the car with him and he'd ride around Leamington and Bell River and Kingsville and Amherstburg and Hero

and going around to all the little farms. And the farmers would come out with a bushel of tomatoes and pears and corn and chickens and all kinds of stuff. And we'd load them up in the car and bring them all back home. And she'd be there waiting for him and I says, "Old man, you're going in there alone. You're taking me home." And oh yeah, so. Yeah. He didn't, you know, he was a little bit of a free spirit. And you know, she was worried he'd didn't look after himself or he'd bring home a some old widower who, you know, hadn't eaten and mmm, oh yeah. There were some colourful characters. Mmmhmmhmm.

LDP: How did your parents react to, um, your mother's decision to marry outside of the Italian community?

AG: [rolls her eyes] Well, [clears her throat] I guess from what I hear that didn't go down too well. But when they got to know my dad and of course he went off to serve his country and nine months later my brother came into the world, well, Daddy could do no wrong. Um, you know, I, I heard different stories that, you know, perhaps Dad should have waited until he finished his tour of duty and, and so forth but they were in love and it was war and, you know, they may not see each other again. And like all war brides...you did what your heart told you to do. And, um, I heard there were some more words, words between Grandpa, between Grandmother and my dad. But, uh...I guess she didn't think too much of him being in the hospitality industry, you know, working all hours, you know, you should be home at night. But Dad wasn't cut out to work on the factory, on the factory, you know, the, the floor. He just wasn't. He was a very handsome man, looked like John Garfield and very, um, very well with people and, and had a way of listening to people's problems and making them feel better. So he was ideal for, uh, being, uh, in the hospitality industry, but that meant he was away at night and my grandparents didn't think, you know, "You're a man now. You should be home with your wife looking after the kids." So I'm sure with many marriages that there, uh, different nationalities, different cultures it, uh, especially after the war, you know, guys bringing home

war brides or sending forth, you know, somebody from, you know, another country, it, uh, it caused some ripples. But, uh, they, they, they toughed it out and brought four of us into the world and, uh, I guess eventually, uh, um, they made, you know, they made the best of it. You know, Grandpa and Dad got along pretty good because they both were jokesters. You know, they, um, Dad was with the ENK. He'd bring a number of the gentlemen over with their kilts and their bagpipes and all their stories of being in Holland and everything like that and they can all go on. I tell ya, they could sure rip it up. Yeah. My grandparents would just sit there and roll their eyes. You know. [laughs] So the best of both worlds, was yeah.

[02:01:56]

LDP: So how was it for you growing up in Windsor? You said best of both worlds. Did you, did you feel that at any point you had to or were identified more with one or the other to your advantage—

AG: Um.

LDP: —or disadvantage?

AG: Because of all those late nights staying in the kitchen cooking and cleaning, washing all those godawful dishes and standing beside the men while they ate, I said, “No way. This is not the kind of life I want. I would never marry an Italian man.” And I didn't. I, I, I, I worked and chose a career, um, because of all the stories I heard about the negativity, about the Wops, the Dagos and all this other kind of stuff and I didn't want to be connected with the Italian community. I, I chose, um, because I looked so Anglo, I took after my dad. Um, um, I connected more with the, the Irish culture. But then when I got older and out on my own I swung—And after I lost my grandparents—I swung back and wanting to learn more about my Ital—the, the

Italian culture, what made them tick, what made men do what they do, what made women stay with them. I says, “You gotta be kidding. You're 18 years old. You've got three kids already. You walk 40 feet behind your husband. Duh. I don't think so, hun. It's 1970s. Get with the program.” “Oh no, my grandmother did it. My grandmother did it. My grandfather and my mother and if I didn't do that with the socks rolled down and the whole nine yards—” And I'm going, “Honey, knock yourself out.” And, um, but then I, I went back to it. I started going to Mass, um, um, shopping at the grocery stores and learning about prosciutto and all that other kind of stuff and, and, um, going to the, um, uh, religious services and, and, and all [adjusts clothes and brushes mics] that kind of stuff, and the music and, and so I kind of went back to it. And then after Mom passed and I inherited all Nono's stuff and I'm going, “Okay, there's a history here that, through my own ignorance, has been absent from my life and I can't deny that, you know, who I am—” And then I started the journey of going through boxes and letters and what people were sending me and the book project and all this other stuff and it fell into place little by little. Um, my two sisters married into Italian families and, and so Sunday afternoons started all over again with the boiling pots and pans and the jugs of wine and the bread on the table. I says, “Oh my God, here we go again.” So I, I, I, I swung back through that and, and, and learned all that I want to know. I, I'm very satisfied that I have reached a point in my life that, um, constantly ramming this down peoples' throats is closing more doors than opening them. I've made people aware of what's going on. I invited them to be part of my journey. And, uh, it's gone as far as its can go. And, um, I'm grateful for the opportunity, uh, you know, to, to share some of my history and my memories, um, with anybody that will listen to me. And hopefully in some small way I would give them the strength and the encouragement to take the next step, you know, to, to learn more about who they are, even, even from a medical point of view. You know, what, what are we carrying in our genes from our, our grandparents, our great-grandparents, for those that are going to bring families forward? I mean, we're so conscious about all those genetic, uh, systems and so forth like that and what makes us tick? You know, how come this person can play the violin and this person is stone deaf but can whittle a box? [touches the box on the

table] You know, how come I have those skills? And, and some people couldn't care less and I say, "Okay. That's okay too." That's okay too. Not, not everybody has to, um, open that door to the past and want to bring all that baggage forward. Um for me I've always been interested in that. Um, when I completed the research for as far as I wanted to go on my grandparents, I started in on my dad because after Daddy died his family more or less abandoned us. They lived out in the county and they didn't want anything to do with us. They figured they were going to have to be responsible for a widow woman and four kids and didn't want anything to do with us. And I lost all that generation, so about five years ago I started in on my dad. And [rolls her eyes] eh heh heh. But I'm glad I did. It was very painful. It was very painful. I saw the cemetery. I saw the log cabin they lived in. I talked to the people who, you know, remember that family, like my generation and, uh, [inhales] yeah. So anybody's that's ever thinking about doing this, um, be prepared. Be prepared, um, for the heartache, the pain, the embarrassment. But that's just a small part of how much, of, of the beauty that and the harmony that will also come forward. So it's, um—And you have to be bent that way. [nods] I just, I feel, I have no one to pass it on to. We don't have children. But we have nieces and nephews and every once in a while they go, "Oh..." I see them looking at the book and, "Oh...gee, I look a little bit like Grandma. I wonder what my kids are going to look like and—" "Oh, well, oh take a look. [taps the photo album on the table] It's all here. The pictures don't lie." You know, so.

LDP: How old was your father when he passed away?

AG: Ooo, that's painful. Um, Daddy came back from the war and, um, had a family but he wasn't cut out for family life. Basically by the nature of his trade, kept him home quite a bit...And, uh, yeah, his life took a spiral downward. And, uh...came on ill health and had an agonizing couple of years before he finally died. It, uh, very painful. I was only seven years old when he, when he passed away. It was very hard. And my mom, she was oh...34/35 year old widow with, uh, with four children. And she dedicated her life looking after Dad, but, um, like a

lot of guys come back from the war he just wasn't cut out for—. You know, when you spend four or five years with your buddy and all you know is your buddies and what time to get up and what time to go to bed and what time to eat, load your rifle, um, you know, we're going to maneuvers and all of a sudden you're coming home and you've got to go to work and they've got kids and this and that and I'm going, "Hmm. What's wrong with this picture?" He just wasn't cut out for it. I mean, he loved us to bits. We, we, um, never wanted for anything. He was a good companion to my mom. Um, but it was just, it wasn't what he was cut out for. You know, he did it for as long as he could, but, uh—

LDP: Did your mom move back with her parents or did she—

AG: No. We—Mom had the home. She kept the home, raised us. My grandparents were very much the backbone of the family, as were my uncles and my aunts and, um, we learned very quickly to be self-sufficient. Don't wait for somebody else to do it for you. Do it for yourself. So here comes that pioneer spirit coming forward. Uh, look for opportunities. Develop your skills. Uh, as girls we had two or three jobs, put ourselves through school. We all had [camera moves] careers before having, deciding to be married and having families of their own. I was a late bloomer. I didn't get married until my late 40s. Um, I stayed on and worked and looked after Mom...spent a very great deal of time deciding what I wanted to do and where I wanted to go. And, um [rolling her eyes] recalling all those years of washing all those dishes and this and that I said, "I am not cut out for that." And, uh, lucky I married a nice gentleman, Irish-Scottish descent, an only child. And, uh, you know, so we've never been parents but we're great-aunts and uncles. And, um, he supports me on this, this kind of, uh, uh, walk down memory lane and, you know, he said, "Well, you know, kind of be careful." And he went with me to the cemetery and everything, everything. And, uh, he says, "You got it out of your system." I says, "Yeah. I'm happy now, so." It, it, uh, you know, I'm on to something else. So I have to see what else I can dig my teeth into." [laughs]

[02:11:17]

LDP: But why do you think, um, of your siblings, of your family and even maybe of the Italian Canadian community in Windsor, you seem to be interested in, you know, looking into your family history this way and this time period and maybe some others aren't? What is it maybe about you personally or about your experience or—

AG: Um.

LDP: —or whatever you may think the reason is.

AG: Because of the family is the heart of it all and if you lose that sense of family, you've lost everything. And, and if that sense of family means reaching back for yesterday in order to understand today, to prepare for tomorrow, that's the mechanism that works for me. I can't say that will work for anybody else. But at least to let them benefit from my experience. I've had people come to me and ask me, "Where do I start?" And I've shared that information with them. But also to caution them as much as I have been cautioned that there are going to be many roadblocks and many tears and many regrets and, um, many forks in the road. Um, people are trying to kibosh, put a kibosh on things because maybe you might unearth some [gestures behind her] nasty stuff in their life. It's how you're wired. There were times that I went through this that I said, "Oh my God, I can't endure any more pain." And I let it go and then something would happen: a wedding, a funeral, um, a birth announcement, um, a notice of someone that graduated, and I, "Oh my God, he was ne ne ne ne ne. Okay." And I would pick it up again. I, I don't know if, if [picks up photo of her grandfather that she knocked over] it's their spirit coming to me and say, "Look, you have these qualities, you were blessed. Um, you have a give to write. You have a gift of communicate. This is what I have given to you. You need to take these skills and bring it forward." And I kind of thought, 'Well if I don't and I have the

opportunity, um, I'm not fulfilling...my destiny.' And I've never regretted it. I, uh, never looked back. I, I've never said, " Oh my God, you know, I, I found out that great-great-aunt did abortions on the kitchen table. Or, or the funny uncle was arrested for molesting kids." I, I mean...you can't erase what was. You can't reread history, you can only learn from it. But then you, you, you hear of the, the great-aunt that started up...cons—conservatory of music and donated money to a group who would never know the beauty of music. So one door closes, another window opens and it's who we are. I mean, look at history destined to repeat, I don't think so. Because we are, God has given us the decisions to, the ability to make decisions right and wrong and, and if we make the wrong decision, have the power to forgive. And I think these are skills that, qualities that my grand, you know, came down through the generations. So, kind of the best of both worlds but, why do this? Um, or why I'm doing this? Um...honour the family. [nods] Yeah...Honour the family...Yeah. Yeah. Yeah. Even though they made me eat that yucky polenta. [laughs] And that godawful trepa[?], you gotta honour the family. And, and, and respect, you know, and, and, uh, make, make the good things in the life work for ya, work for you and make you, make you a better person and yeah.

TT: Well, I don't have any more questions for you, if Lucy has some.

LDP: I do actually.

TT: Oh, you do?

LDP: Sorry I've sort of taken over.

TT: You have. [laughs]

AG: Um, no, I, um—

LDP: I—

TT: What are you questions?

LDP: I was just wondering, you mentioned briefly that, um, you had delayed marrying and such and, and given some time for, towards a career and I was just wondering if you would speak a little about your career.

AG: Well, I've, um, been blessed with certain qualities. I've always worked in an area of, um, communication, pub, public relations, writing, um, marketing, events planning. I, I mostly worked for not for, not for profit agencies, to do something to make somebody else's life better. I've always been involved in, in, in community work. Um, went, went to school, uh, had real odd jobs for woman back in those days, if you can think in those terms, non-traditional roles. I didn't right out of high school, you know, get married and raise a family because I saw that I had, I had much more going for me. And, and, um, and I did a lot of community work. I, I, I, I, um, wasn't interested in dating all that much. I was more interested in doing, um, going to school, learning things, being involved with people that do things for other people. I just couldn't—Like, “Wow you're doing this for someone else.” So, I enjoy that feeling. You know, you know, “Let me be a part of it.” Um, I saw my two sisters get married and my brother get married and raise a family and I know they worked and I helped raise their kids. I looked after Mom and, uh, pursued what I wanted to do. I've always wanted to write so I went to school and, you know, learned the basics of, of journalism and, and public speaking and fundraising. I did a lot of fundraising for charitable organizations. And, um, um, and then when I felt comfortable with myself I said, “You know being a single woman is fine.” I worked, I had my own place. I was fine and, um, I realized, you know, I wasn't cut out to be married. It's not the end of the world and lo and behold this person walked into my life and, uh, very, very different background, uh, wasn't from Windsor at all and, um, he was single as well and, and we

connected and, uh, Mom enjoyed his company. He's an Irish chap, much, much the same as Daddy. And, uh, so the test, the test was...um, I left my nieces and nephews with him. At that time my, uh, my, uh, husband, he was into wrestling and boxing, all that macho stuff. Not football and that but he loved wrestling. You know, [rolls her eyes] the Macho Man, Randy Savage, Hulk Hogan and all them guys. He just loved that kind of stuff. And my nephews of course, you know, they just did. Their Dads didn't want to do anything with that, nothing. And so the test was leave them with, with my husband and, "You're not going to leave me with these kids!" And I said, "You'll be fine. You know, Mom and I are going to go out and do some shopping and everything. You'll be fine with the kids." And, and, uh, we came back about four or five hours later and there they are rolling on the ground and doing the figure four leg lock and all this other kind of stuff. And at that time we had been dating for quite some time and my nephew, which is the reincarnation of Grandpa, blonde hair, blue eyes and feet this big [holds up her hands]. And, uh, they all called my husband zoo, Italian for uncle and he goes, Zion, do you like, do, do you like Andrea? Do, do you love my zia?" "Yeah." He says, "Well why don't you marry her?" [sticks out her tongue] And I'm, you know, Mom and I are sitting there and didn't say anything and, you know, "You should, you know, you should marry her." You know, he was like, like four years old. "You should, you should marry my aunt. You know, she's—" So I guess that, that was the deciding factor that, uh, yeah, he finally proposed and, uh, we got married. And so I figured if he was okay with the kids he was a keeper. So they, uh, they still come over. They're all grown up now and have jobs of their own, interests of their own and the first thing they do is go to the cabinet and get out of the video from 1978 and 1980 when they were all wrestling on the floor and there you go. It, it, it's, it's family. You know, it, it, it's nice to see that, you know, so. It all comes back.

[02:20:43]

LDP: And then the, the last thing and then obviously you'll have the opportunity to add anything you'd like to add, um, we are doing, because for those objects across the country where we can't, we are asking people if they wish to, to speak about an object and its importance to them.

AG: Yeah.

LDP: So you did bring a few.

AG: Mmmhmm.

LDP: You mentioned that the cane was very important and you've spoken about them.

AG: Mmmhmm.

LDP: So if you want to take a few minutes to, um, speak about one of those and its importance to you.

AG: Mmmhmm.

LDP: Um, where are doing some called like Optic Stories as part of the exhibit—

AG: Mmmhmm.

LDP: —where individuals speak about an object—

AG: Mmmhmm.

LDP: —from that experience, from the World War Two experience—

AG: Mmmhmm.

LDP: —and why they feel a connection to that object.

AG: Mmmhmm. Well, I brought the two most, foremost objects, not...what represented what Grandma—Grandpa did during his career because I have other objects that identify his professional career. I brought these objects because they're wood. They are the element of the earth. It represented, um...[touches her chest and gets a little emotional] Yup, it represents...[puts her hand over her mouth]

LDP: Do you want to take a break?

AG: No. It represents, um, the soul and the spirit but I don't mean in a religious sense. Um, maybe the essence of a man...[crying] um, that I have the opportunity to honour.

LDP: And that—

AG: So that's his walking cane because, uh, um, I remember him as, you know, I got a little bit older and his health declined. You know he'd had trouble walking and so forth. And he would use his cane and when we'd drive by the house and go pick him up or go visit he'd always, you know, waved his little cane. And then the, um, [picks up the box] I look at these as being the jewelry boxes that Grandpa made. These are all hand carved. I'm sure they had, um, machines up there that hollowed out the wood and so forth. But the intr, intr, intricacy here of the, the leaves and the vines. And it wasn't until about five years ago I, I realized I always had this fascin, fascination with, uh, vines and, and, and something like this. And one day I'm looking and this

and I'm going, "Oh I wonder if this had something to do with that" or being the grape industry or grapes and vines and holly and stuff like that. But, so the in, intricacy of, of the, uh, engraving in the wood again, it's his hands that did this. It's the wood. And then the engraving of the, um...uh, the branch, like an olive branch. It could have been an olive branch or, uh, olives and the grapes, uh, the olive oil, whatever. Um, my mom's name and, and the smell [opens the lid and smells the box]. You know, the, the, the smell, I didn't get—I remember this being on my grandma's, my mom's, uh, dressing table, um, you know, growing up at home. And when I was clearing out the estate each of my siblings picked out what they wanted and of course, I wanted this, so they, they let me have these. So it, it, it, its his life and his soul, his spirit, his essence, is, is here. [holds up the box] And eventually memories will fade or you make things up in your mind to bring you comfort, but this will always be here. I mean, it may not always be in my possession because eventually I'm going to hand this over to, uh, my nieces and, uh, nephew but, you know, um, [taps the box] it's a part of him that's here [holds up the box and then puts it down] and I'm sure they'll be another, they'll be a number of your participants will, that will have similar artifacts that are representative, that will represent of what they are, who they are and what they, they brought. And, and, um, I kind of wish [looks at the bottom of the box and opens the box] and I kept looking and you know, looking inside for a date and anything and unfortunately there was nothing, you know, nothing there. You know, I got, you know, the magnifying glass and tried to find if there was anything, anything here that would have identified it. But I, you know, I was told, um [adjusts clothing and brushes mic] during the latter part of Mom's, you know, when Mom was around and, um, there came a point when we all just sat down and said, "Who wants what?" So when the time came we're not all fighting over like stupid idiots and, you know, Mom told me about this [picks up the box]. That, you know, "Well, when you dad, Grandpa was in Petawawa this is what he made, and this is how he kept busy and this is what he brought to me and it brought him comfort and so forth." So it, it connected me [adjusts clothing and brushes mic] to that experience of that time in his life. So...as much as it was our hardship and a painful episode of their life to endure, these things I only see pleasure

and happiness and, um, how we felt at that time. I mean, he could have just sat there and grumbled and bitched and smoke and drink and put himself into the grave but he chose not to. He because you know, again, the sense of family and probably would have faced the wrath of my grandmother [laughing] if he chose that way. So he knew he better come home and be prepared to step up to the plate because I'm sure she would have torn a strip off of him...in more ways than one. So it, it, uh, yeah. My one sister inherited some of Grandma's qualities. Yeah. No grey. Black or white. Black or white. [adjusts clothing and brushes mic] I go, "Ha, so what the hell, they forgot to bring the roast beef home for dinner. So what? We have spaghetti. What the hell, you know." [gasps] "I told them roast beef. You send them right back there to get that roast beef." Eh, you know. You know. [laughs] It's all good. And I wish the team well.

LDP: Thank you.

AG: And I hope somewhere down the line you encourage other people to, um, you know, get past the pain, you know, and, and to appreciate the value of history and, and, uh, leave their footprint. You know. You have an ambitious project and I really wish you well, not because of anything what I can bring forward because it's time. Because if these things aren't around who's going to—Do they teach you in history books? [shakes her head] No. And are there grandpas around anymore to tell them about it? [shakes her head] No. No. No. We didn't have no Twitter and Facebook and Interact and that kind of stuff, we had grandpas. [holds up the picture of her grandfather] We had grandpas, eh?

TT: So is there anything that you would like to talk about that we haven't addressed in the interview so far?

AG: No, I, I think you've let me, um...bring a lot of emotions that I haven't felt in a long time. Yes, it hurts and it's painful and it sucks but I'm so grateful for the opportunity because it ends

here. Who's, who's going to, who's going to be, who's going to take up the cause? Who's going to bring, you know, the life forward? You know, who's going to turn on the light, if it isn't people like you? You know, if it isn't, um, initiatives like this. I mean, we might as well just close up those history books and toss them out the window. Because if we're going to rely on what they find on the internet and Google [shakes her head] [knock in the background], nothing replaces, you know, the passion and, and the experience and, and, um, the opportunities to, um, you know...share this. You know, you know, it's, it's hard enough to share it with your own family, try sharing it with strangers you don't even know. But I'm sure we're all going to cry the same tears and we're all going to laugh and chuckle at the same beautiful memories even though we're five, six, seven thousand miles apart. I mean, all families,, you know, share the same stories. It's just they have different authors. You know, so it, uh, I've been on pins and needles waiting for you guys to come down and to be part of the program and, and, and, um, yeah...to honour family. It's got to be done. You know, and, uh, I'm waiting for my closeup Mr. DeMille.

LDP: [laughs]

AG: [laughs]

LDP: Maybe we'll end there. How's that?

AG: [laughs]

LDP: Thank you very much.

[fades out at 02:30:50]

[fades in at 02:30:52]

[Screen shows the items Grimes was speaking about: two wooden boxes and a walking cane, filmed from above]

[Camera zooms in]

[Fades out at 02:31:06]

[Fades in at 02:31:08]

[Camera pans over close ups of items. A metal badge has been added next to the boxes and the cane. It says Windsor Police Court Interpreter]

[Fades out at 02:31:30]

[Fades in at 02:31:33]

[Close up shots of objects]

[Fades out at 02:31:50]

[Fades in at 02:31:51]

[Close up shot of box details]

[Fades out at 02:32:59]

[Fades in at 02:32:59]

[Close up of photograph: Grandfather]

[Fades out at 02:32:03]

[Fades in at 02:32:04]

[Close up of photograph: two men]

LDP: And this is a picture of him—

AG: Uh, the Prince Edward Hotel. We probably thought it was about 1955.

LDP: Okay.

[Fades out at 02:32:15]

[Fades in at 02:32:16]

[Close up of a photograph: two children]

[Fades out at 02:32:22]

[Fades in at 02:32:23]

[Flipping through photo album]

AG: —used of my mom.

LDP: Mmmhmm.

AG: For the poster.

LDP: And that would be your favourite, is it?

AG: This one. Here. [points to a photo of mother and child]

LDP: And the house is in the background.

AG: Yup.

[Fades out at 02:32:40]

[Fades in at 02:32:42]

[Photograph of woman: Grandmother]

[Fades out at 02:32:43]

[End of interview]