

Alberta Labour History Institute (ALHI)

Oral History Interview

Interviewee: Mojo Williams

Interviewer: Jennifer Kelly and Donna Coombs-Montrose

Date: October 2001

Location: Calgary

Index: Grievance Officer Alberta Association for the Advancement of Coloured Peoples (AAACP); Black Canadian; Evolution of Citizens Against Racial and Religious Discrimination (CARRD)

I was born in Calgary, 1946. I was raised in east Calgary, down by the York Hotel. Then when I was about 9 moved out to Bowness and Montgomery. Then [I] went to live on my grandparents' farm in Saskatchewan for a few years. Then back here. I've lived all over Calgary. Then I moved out of Calgary for a few years and traveled all over the place with my band....

Well going to school in the inner city, it was quite good. Because where we lived, there was a mixture of Chinese, white and black. It was only when I went to school in the suburbs or outlying areas, such as in Montgomery, Bowness, where we started to have problems because they were very few black families out there.

Interviewer: What troubles?

Oh the big "N" word, to start with. So naturally there were fights 2 or 3 times a week after school. There were about 3 black families in Bowness at the time. But we went to 3 different schools because of different ages. So I was the only black kid in one of my

schools. I learned to fight even better. I'm not sure what you mean. You gotta understand, back then in the 50s, they had a mentality if somebody picked on you and you knocked them down, good for you. That's the way I was raised. When I got in fights in east Calgary, my dad would say, hit 'em. If you won, great. If you lost, you got better fighting lessons. There was none of this zero tolerance crap that they have in schools today. You get picked on and you stand up for yourself, you get suspended. To me it's... No back then if you lost, you went and learned to fight better or you got a rock. No, I didn't look for fights. I just stood up for myself. I just wasn't going to be bullied. Well my father taught me that and my grandfather taught me that. In North Battleford we were at the *Red and White* store bringing in cream to sell at market. This man called my grandfather a nigger. My grandfather picked him up and threw him over a car, and proceeded to lay a whoopin on him until my grandmother stopped him. And that's the reason my grandparents left the States, because of that. My grandfather said he will not tolerate it up here. At the turn of the century, my grandfather came from Texas to Oklahoma, and then they left Oklahoma and came up through Red Deer Valley and settled in North Battleford. A lot of his relatives settled in Maidstone. Then there was another wave that went into Amber Valley and Lesser Slave Lake, places like that. No, the people that were in Amber Valley were a different wave. Most of our relatives were in Winnipeg, Maidstone, North Battleford, Prince Albert. And there's a town just outside of Edmonton, Keystone. In fact there's a plaque outside the Shiloh church to my aunt, Mattie Mayes.

Interviewer: What about school?

There were a couple of things. I remember somebody was talking about *Little Black Sambo*. I wanted to crawl underneath my seat. What I did was I spoke to the teacher after

and informed him, you know *Little Black Sambo* isn't about black people at all? It's about East Indians? He didn't believe me. But I discussed it with him. He was pretty cool and he decided not to discuss the book. Yes, because at the time I was living with my aunt and uncle. She was about as politically correct as I am, and she would storm the school if I came back and told her.

Interviewer: Did you graduate from high school?

I didn't. I dropped out of school when I was in grade 10 to go on the road [with my band]. Then a few years later I went back and put myself through college and graduated from college.

Interviewer: What instrument did you play?

With my band. Guitar and bass guitar. Most of my life I've been doing it off and on for 40 years. Well that's how I put myself through college, was playing guitar on the weekends. I interned at a radio station, because my major was broadcasting. Then they offered me the job, permanent job. Beautiful big office, secretary, and everything like that. Then I saw the paycheck and I said, I make this in one night (what you're paying me in a week), out playing guitar. So I left and went back on the road.

Interviewer: So was going back to college wasted time?

No, it was not a waste, because that was probably a very fruitful 2 years. I've always been well read. I used to read the encyclopedias as a hobby when I was a kid. But college explained to me what I knew and how I knew it. It was very beneficial to me. Took my band and went on the road. No, because number one I'm a night owl. Some people call me a vampire. I get up at noon, because I'm a jeweler and goldsmith, and then go play at night. Then I'm up until about four or five in the morning. I read every night before I go

to bed. A day job just wouldn't work for me. I've tried it, and I just couldn't handle it, the morning. That's possible too. I've always been self employed. ...A friend of mine owned a jewelry store. I was bitching about it and she said, well you know every bartender and waitress in Calgary. Why don't I give you a roll of gold and you sell it for half of retail? So she taught me all I needed to know about jewelry in about half an hour. A gold chain, there's nothing much to know. Diamonds is a whole different ball game. I did it for a couple of months and I made more money than I had in a while. I couldn't believe it. So then I started doing that. Then I got more curious about it, so I took a gemological course and opened up my own studio and started designing and making jewelry. I've been doing that for 23 years now; that and playing at night. I maintain my own hours, cuz I own the place. Well what helped me is I went back. I tell friends that want to go back to school at 30 or 40 years old, do it. Cuz if you don't do it, where are you going to be 5 years from now uneducated? So go, it's never a waste.

Interviewer: How did you get involved with AAACP?

Well I heard about it in early '60s. I didn't get involved because I was just too busy doing my own thing. Then when my cousin was president, he invited me to a meeting and I went. Ronny Caruthers. I liked what they were thinking of doing, because I'd seen a lot of instances in Calgary where if you're black get back, when it comes to housing and jobs. I experienced it first hand. So I knew it wasn't just stories. So I joined as a member. Then when Hazel became president she conned me into running for office. So I did. I ended up landing up with a job as head of the grievance committee.

The Grievance Committee consisted of myself and about 2 or 3 other members. The first thing I did is I made it a committee of one because I'm a firm believer that a camel is a

horse designed by a committee. Everybody had their own version of how something should be handled. It usually involved a group response to go deal with one person. The only way that works is if you don't get any headway one on one, then you get the group involved so they can see the power that's behind you. But to me the initial response should be one on one, but you walk in with a very big club. In one case, it was a night club, he was barring black people. I went down there myself just to watch, and I saw him do it. I didn't even bother finding out what was going on. I went straight to the liquor board, or to the human rights commission and Judy Wong. We went and got a member of the liquor board, and then we went there together. I said you're barring black people – why? He says, I don't have to tell you, legally. The liquor board says, you have to tell me. This was a black bouncer. It turned out that he was deciding in his own mind who was a pimp and who wasn't. The thing is, the people that complained to me, all of them had jobs, were upstanding citizens. There were complaints about housing. There'd be an ad in the paper for an apartment. A couple would show up and they'd say the apartment's rented. So they smelled something, they called me. So I had another black couple go. They got turned away. So I had a couple of white friends go, and they were accepted. Bang, we nailed them. These people aren't very brilliant.

I would say, I'll give you one chance to clean it up. If you don't then we'll see you in court. There was one case, I remember a nightclub. It wasn't a matter of racism, it was just a matter of ignorance. This guy who owned the club, he was new here. He was new to Canada, actually, but he had this preconception. So we sat down and talked. He goes, well I had no idea. He goes, sorry, and apologized, and we became friends. There was never another complaint in his club. But I did tell him, because we're not all angels. I did

tell him, if you do have a problem with one of our members, call me. Because I work for you too. One black musician in town called me cuz he got thrown out of clubs because he was black. I went to the club and questioned, before I talked to the owner I talked to some of the customers and to the staff, who I knew personally. They told me, ya he was here, ya he got kicked out because he was acting like a real jerk. I got some independent verification. I went to the management and said why I was here and apologized on behalf of the AAACP for us even being here. Then I went to this member and I tore him a new one. I said, if I ever, ever have to go to another club on your behalf, I will personally give you an ass whipping. He didn't mess with me anymore. But he started behaving himself, because he knew that he couldn't just yell racism and we're gonna come to his rescue. There's been a lot of cried wolves. Oh, I was busy. That's when I made it a grievance committee of one, it was during the '80s. Even though we're still not active, I still get the odd call asking me can I come and help or mediate. The saddest one was a couple of years ago, this woman from Jamaica, she was working at a chain food store in the bakery department. She called me, she was in tears and on the verge of committing suicide. Because they said, well we're gonna pour flour on you, turn you into one of us. Nigger this, nigger that. I talked to her husband and he didn't want to get involved. He was Jamaican also. I said, this is your wife, why don't you stand up for her? Well he didn't want to start any mess, get her fired. I talked to her again, I says, would you like me to come down there and straighten this out? She goes, no, I don't wanna get fired, I just needed somebody to talk to about it. So I told her, ok. I went down there on my own without her knowing about it. I just walked through the bakery department and dropped a little hint here and there. I go, I'm so glad to see there's black people working here, that's

nice. We don't have to come down here and see burn baby burn, things like this. I think they got the hint.

I'm not politically correct, so I don't use words like, well I know you don't have a racist policy in question, and maybe there was a miscommunication. I go, you're a damn liar, you know you're a racist, so knock it off or we nail you. That's what usually works. I'd never make a good politician.

No matter what laws you have, you still have to prove somebody did it. That's why the jails are full, because people break laws. Laws are a step in the right direction. I'll give you an example. Twenty years ago you'd be standing in the mall, you mess up your dad would smack you in the back of the head, say what's wrong with you boy? You do it now, somebody will call the police on you. Even though it's not against the law to spank your child, there's a social taboo against it. I still do it in public and dare somebody to stop me. But when they have a law saying you can't call somebody a nigger in public, people will think twice before they do it. But they're still thinking it. And they will still try to get away with it. Oh positively. I've often said the difference between Canada and the United States; in Americans they'll call you nigger to your face. Here they call you nigger behind your back. But there was one thing. When I was on the CBC concerning the Aryan nations, I was going through the Chinook Centre Mall. I had more people, all white, complete strangers, stop me and say, we saw you on TV last night. We didn't know there was a problem like that here. What can we do to help? And that had nothing to do with laws. That had to do just with decent people. I have a lot of white friends. Some of them I would not cash a cheque for, even if they had a platinum credit card. And the same with some black people I know. But there are some white friends who have the

copy of my will and testament; I trust them to take care of my business. It has nothing to do with color. Character, that's it.

Interviewer: Where there any incidents of racism involving schools?

I vaguely remember one, but I don't think I was involved in that one. Most of the complaints I had usually had to do with housing, harassment on the job, or night clubs, customers being refused entry, things like this. No, I'd go to the employer. I had to deal with a couple of schools. When I went to the Principal, I got the standard, oh we don't have a racist policy. Our teachers are equipped to deal with this as soon as it happens. I go, well you're not dealing with it. Well you have to give it time. I go, okay I'll see you later. I came back with a sergeant and police car fully decked out and had the kid taken out of school and taken to his parents, and threatened to sue them if the behavior did not stop today. They took him out of the school the next day. Myself and the sergeant went back to that principal and read him the riot act. The policy changed real quick! There is a time and place for diplomatic means. But there's also a time where you have to bring out the big guns, and don't play with them. Well the people that I dealt with didn't belong to any union, for starters. Number two, that's just another layer of bureaucracy to go through. All they do is paper work, and talk and talk and talk. I'm on this planet a short time. Let's get something done, let's do it now. Actually, the union never even came up. They could have been union, I don't know. I dealt with them on a case by case basis and a complaint by complaint basis. If something was pervasive as an overall policy, then I didn't deal with the union. I just went to whoever owned the company. I find you get a lot more action that way.

Yep. We put on one of our best ever dances. It was really successful dance. It was pot luck, everybody brought food and we had a good band and large attendance. We had a raffle. The thing is, a lot of these things died out because people have their own things to go to. Also too, apathy when things get better. People forget that, even when things are good, you still have to be on guard. The old saying, in times of peace prepare for war. Well the people here have forgotten about that, in terms of keeping the AAACP together. We'd have a meeting once a month. Got to the point where it was the same 5 people every meeting. So I wrote a letter to the entire membership and said, what do I have to do niggers? Send you a limousine to pick you up, or burn a cross on somebody's lawn? Got a lot of feedback on that. 98% of them said, right on, 2% were ready to hang me. But those are the same 2% that cause all the dissent and all the arguments at all our meetings. It got to the point I was ready to quit quite a few times. It wasn't racism that kept us together, it was because we all lived in the same neighborhood, had the same jobs, and a lot of us were related to each other. Also I think too as a form of protection. Because I remember when we moved into an all white neighborhood. The first thing my dad said was, be careful, there's all these white people here. I never did understand really why he would move out of the protective influence of our neighborhood until I realized that he just wanted something different than what he had. He wanted to get better quality housing. He did have trouble getting a house in Montgomery. They wouldn't rent to him because it was a black family. At that time I think there was only 2 black families in all of Montgomery. But we finally got one and moved there. That was where I started fighting in school because of race.

Interviewer: What sort of jobs were on offer for the black community?

Porters. Just about everybody I knew either worked on the railroad or shine shoes in barber shops. There was a 9th Avenue strip of restaurants, worked there. Also porters at the airport. Housecleaning. My mother was a domestic for Mr. Perry who owned Perry Records. She was his housekeeper, and she took him laundry and ironing and things like this. There was quite a few, yes. He was still a porter at the railroad. He would walk to Parkdale, catch a bus and come into town. He also worked a night job, used to shine shoes at the York Hotel. Oh a lot. He wasn't a car porter, he was a Redcap porter. I would go down there and hang out with him. My dad didn't talk how he felt about it. I knew how he felt about it. Because he'd come home, bring a couple of my uncles with him, sit around the table with some beer and start talking. They'd be going, pecker this, whitey this, tried to get this. I would just sort of listen. They would tell each other how they felt, but they didn't tell their kids. Cuz there was a lot of pride there. I know it bothered my dad. But he didn't have an education, he lived on a farm. He had to drop out of school in Grade 8 to help work on the farm. That's why he used to always nag me to get an education. I didn't realize until I was a grown man exactly what he meant. That's why my own son, I threatened him with his life if he didn't stay in school. So he did. I told you, I'm not very politically correct.

Oh yes, I'm the oldest of all of them. But there's a lot of us. And I passed down the same thing. Don't take any mess from anybody. Don't start anything, but don't take anything. Deal with it then and there. If somebody's picking on you, if you can't handle it, come get me. My dad and I used to do that a lot. Somebody would pick on my kid sister, my dad and I we'd storm their front door. But it got handled. It's not like today, where you have all this crap going on. It got handled. It's just the way we were raised. And the bullying

stopped. That's how you handle bullies. Hit them once in the mouth, let them know it's gonna cost them.

Interviewer: Did all your brothers graduate?

No, they all graduated. The brother next to me, he's a co-owner of one of the largest sports store manufacturers in Calgary. I've got brothers all over Canada. One of my step brothers is a union rep for the transit system. They're all doing well. It's because my dad shined shoes at night time and carried bags in the day, so that we wouldn't have to quit school and go to work. That's why, when somebody asks me who's my hero, I say well first off my father. Because if it wasn't for him, I wouldn't have half the values I have today, and I wouldn't have went back to school.

Two of my younger brothers, they went and worked as sky caps at the airport, because they had to cuz the money was good. They did it in the summertime. But it was a want to, not a need to. They had to deal with a lot of racism in school, but they had me to come to handle it for them. I would stand there and watch and see, okay this guy called you a nigger, beat him up. I'd make sure it stayed one on one. I gave them mostly moral support to deal with it. Don't walk away, deal with it. Then if it was too much for them to handle, then I'd handle it. Or if it was somebody's father, I'd handle it. So they didn't deal with it the way I dealt with it. Also they were a younger generation, attitudes were changing.

Interviewer: Have you noticed any changes over the years?

More of us. TV roles had a lot to do with it. When I was a kid growing up, I used to just hang my head when you'd hear *Amos and Andy*, or you'd see the mammy thing. I don't look at it that way now, because like my grandmother said, as long as it's honest work. But there were some things you'd see on TV. Every time you'd see a black face, it was

always shuffling or a servant. Then when Julia came out, Diane Carol broke the mode. That's when things started to change. Because then you started seeing black people as people, as doctors and lawyers and things. Then when Black History Month came out, they'd say well did you know the blood bank was invented by a black man? They go, oh really? I didn't know they were that smart. You'd start seeing movies where you have blacks in leading roles, like Richard Roundtree in *Shaft*. That was a major breakthrough in peoples' attitudes. They'd go oh, blacks are cool. Next thing you know you've got people from Finland saying, oh my grandfather is one thirty second black. So it got to the point where we were cool all of a sudden. Then you had the black power month and you had the afros and the Dashikis and all of a sudden everybody wanted to be black. Next thing you know, white people are stealing our dress or mannerisms or music – everything. The hair, the afros. It got to the point it was cool to be black or have black friends. That broke the dyke. When the water started coming through, you couldn't put that dyke back up there again. And black people started taking pride in themselves that they were black. Because they didn't have any clue about their history. When the movie *ShakaZulu* came out, a lot of people started getting pride in their heritage, wanted to go back and find their roots. Alex Haley's *Roots* was another bomb that burst that dyke. People started getting interested in their ancestors....

Interviewer: So things improved?

Of course it did, but here's the thing. It's a two edged sword. You had people playing the mummies and the yes'm butler, they weren't forced to take those jobs. So the media reinforced it, but then nobody forced them to do those jobs. But then again, if they hadn't

done those jobs, the door wouldn't have opened up for Denzel Washington. It's not a matter of right or wrong, it's a matter of what you had to do at that time.

I remember in Grade 10, I was 15 years old. My dad was shining shoes at the Beacon Hotel. A bunch of us would leave Crescent Heights and go up there to have lunch. I was embarrassed for classmates to see my dad shining white mans' shoes. I thought about that, and it bothered me. Not because he was shining shoes, but because I was embarrassed. Then I remembered something my grandmother said. It's honest labor. I remember when I was a kid my father coming home, getting off at the York Hotel, taking a bus to Parkville, then walking three or four miles to come home at midnight. Getting up and doing it all over again, just so I could go to school. I started thinking about those things. So one summer I said, why don't you go take some time off and I'll shine shoes for you? I was proud to do it. Because, like my dad said, there's a right way and a wrong way to shine shoes. If you do it, be the best shoe shiner you can. I started to realize that the pride I had was false pride. I didn't really look to see what my father was actually doing. I was too selfish about myself. Ever since then I've been trying to make it up to him. Oh ya, and still goes to work. He's 82, 83. He had to, because he got married again and his new wife said, you're getting outa the house. Cuz he was driving her crazy puttering, cleaning, fixing. So after he retired from the airport, he works down at ...shining shoes at the barber shop. Ya, he just can't stop working.

Interviewer: Have you been involved with unions much?

No. I remember at one time they tried to start a union at the airport for the sky caps. They were all gung ho about it. But then, it's like divide and conquer. Somebody at the airport

authority went in there and started talking. You do this, and we'll give you this and this. So it didn't amount to much. It's like Hazel said, dissention.

Not that I recall, there may have been. After the AAACP started to get inactive, the mayor started a race relations task force, which I was a member of, which evolved into CARRD, Citizens against Racial and Religious Discrimination, which I was the first director of. We had the mayor, chief of police, federal secretary of state, bishop of Calgary, and Canadian Jewish Council. We were all members. It was basically to deal primarily with the Aryan Nation threat. We were so busy doing these things. You've never heard of the Aryan nations? They were recruiting here and they were getting a lot of recruits. Calgary, Lethbridge, Caroline which was their temporary headquarters, and Red Deer. They were actively recruiting, and they were getting a lot of people interested. Plus the fact they had just finished murdering a talk show host in Idaho. So they were out after notoriety and they were getting it. Had a few armed car robberies. The fact that they were able to operate freely here scared a lot of us. They're disbanded now, they lost their compound. But we had a white person working undercover for us, as a member of the Aryan nations. We intercepted some of their letters. They tried to get a radio station under the false ID of a Christian broadcasting company. They tried to buy that Penhold bunker, the one they call the Diefenbaker. We intercepted all their communications. Well we first off did a united message, that this is what we are and what we're against. We had members going into school. If you want to turn out adult Hitlers, you get them as babies. So we would have members going into schools and talking about racism and things like this. Public forums, TV broadcasts. One of our members took a secret camera into the Aryan nation compound posing as an Italian director. Got a full length film out of

it. Just things like that. Holding a light up. Cuz I told them, if you wanna, like don't put this under the rug. If you wanna kill cancer, put a light on it to see where to cut it out at. I worked as a director for one season, then I quit and just became a member. Then I quit that, because the meetings were just terrible. The arguments, well we should do it this way, well no that's too violent, that's too confrontational. We had one member, I told him, you know you'd be right at home with Chamberlain. Appeasement is your middle name. He'd rather appease a bully than stand up and knock him down. I couldn't take any more. So the group is now defunct, because the Aryan nation was exposed. What helped bring them down was that there were a lot of white people living in Calgary who had no idea these people were here. They stood up and said, we don't want them here; which made me feel real good. And here's the other thing. When it became known that I was on the Aryan Nations hit list and the police were guarding my apartment, my girlfriend refused to stay home. She was coming over; she was not scared of them. I had white friends call me up, and they were going to come over with guns. Do you know that not one black male offered to come and help? Lobsters again. So I just washed my hands of the whole thing. I said, I got things I gotta do for my own life, let me get on with it. But if something comes up, if somebody calls me, I still will be a part of it. A friend of mine got back from the States, he said what can we do to get all the black people in Canada together? I go, why don't you just try to hold the earth on your shoulders? I said, you have a better chance of doing that. It's sad but it's a fact.

Oh ya, we have family reunions. We have people from all across Canada, especially Winnipeg and Halifax. And we have a lot of Americans come up. We even had some

come from Hawaii. We keep in touch on a social aspect, but nobody does much on an activist front.

I don't think there's anything they should be arguing for or confronting. What I think they should do is, what's appalling is their lack of knowledge of their history. I think that if they know their history, and I don't know their African history, I mean their local history. Just the last 100 years in Canada and the U.S. They will be equipped to deal with problems in the future. That is what I think is the major problem facing us right now. We've lost our youth.

I have seen meetings where they've tried to have an all black committee meeting where they had people from Jamaica would not sit at the same table as people from Trinidad, who would not sit at the same table from New Guinea, who would not sit at the same table. It went on and on and on. It was amazing, the in-fighting. Mind you, they don't see each other as black; they see each other as tribal roots or countries. Whereas the older generation of blacks, we see ourselves as black. Whereas the younger ones, they see themselves as American or Nova Scotia or this. One of the byproducts of that, which I really hate, is this terrible word African American or African Canadian. That is a terrible word. Somebody says that they're African American. Well Africa is not a color; Africa is a continent, not a country. So if you have a white guy born in South Africa and he comes to live in Chicago, he's an African American. So it's a stupid term, that's why I refuse to use it. But then you get the younger ones calling themselves, well I'm African American, African Canadian. Well I'm not – I'm black. Right there you have division. I think a lot of it is political too. You get some of the Americans from Malcolm X generation saying, no I'm not black, I'm African American. The word Black to them is derogatory. Then you

get ignorance on both sides. I had a girl last night at the clubhouse playing. She goes, you're not black. I have a cousin, he's black. He's the color of that chair, he's black. I go, honey, you know black is more than just one shade. She goes, oh I didn't know that. I says, obviously, otherwise you wouldn't have said such an ignorant comment. Then I said something else, but I have to censor myself here. But I get the same problem from black people too. I get Hi Yeller, stuff like this. I tell them, look, they call me Nigger just as fast as they call you Nigger. That's always been, ever since I was a little child. That hasn't changed much. We can be just as racist as white folks.

Actually I have the letter signed by them, so legally they can't do nothing to me. But I won't mention the names. Because they did handle it. Once it was pointed out to them that their, see top management wasn't racist. It was their underbosses. Once it was pointed out to them that they were actually racist they were gone, they were history. What they were scared of was me taking this public.

Three ladies were at a Scotch Room at a hotel chain. A Scotch Room is an upscale nightclub at the Four Seasons Hotel. They were denied entry. So they called me, because I was Grievance Officer. I went down there and talked to the nightclub manager and asked him why they were turned away. He goes, well I don't have to tell you. So I wrote a letter to the assistant manager and he went on, we have no policy of racism. So I got mad. I wrote to the chairman of the chain of hotels down east. He sent me back a letter apologizing, saying this will be handled by my manager. Then I get a phone call from the manager of the hotel, would I please come have lunch with him. He asked me if we could have a chat off the record. He called up the nightclub manager, wouldn't let him sit and he wouldn't tell why. Turned out because the week previous there were some black guys

in there who were pimps, who were harassing and having a fight with their women. So he assumed all black people who dress nice are hookers or pimps, and that's why he turned them away. So he was fired. The manager said he would send me a written apology, not just to me but to the ladies and to our organization. Offered buy all of us, anybody in the organization, come down into their dining room and have dinner and drinks on them. I said that wasn't necessary, just the apology and don't do it again. But the only way I got action was bypassing the manager. I go right to the head office. Head office had told the local manager, why did this have to come out of the local area? Deal with it. That's when I learned, if you want something done, don't mess around with the lieutenants, go to the general.

Oh do you wanna know how come I became Canadian? My grandfather is from Wacco Texas, he was a horse wrangler. Things were pretty bad, Jim Crow laws and everything. So he moved to Oklahoma and met my grandmother. He raised horses and tamed them. He had this one horse that he liked quite well. This white man liked it also and wanted to buy it. My grandfather wouldn't sell it, so the white man took it. My grandfather went to get it back, knocked the white man off his horse, took his horse back. They were going to charge my grandfather for being a horse thief. So they decided, let's go to Canada, enough is enough. That's why my grandfather was a man of very few words, but if you used the word Nigger he would hurt you so bad. That's how a lot of us became Canadian. Luckily they didn't come up through the Montana crossing, cuz they would not have been allowed in because of that new law they had passed about black peoples' nostrils are too big so they can't get in because the cold air would kill them. You've heard about that, I hope. It had to do with the size of nostrils.

