The following transcript was provided to Archives and Special Collections by The Gathering: Collected Oral Histories of the Irish in Montana with its associated audio recording.
Nancy Greenfield: I'm Nancy Greenfield and I'm here today on March 26, 2011, with Julie Crowley, and we are at the Speakeasy the Rockwood Speakeasy.

Julie Crowley: Rook Rookwood.

NG: Rookwood Speakeasy at 24 North Main, Butte, Montana, and would you like to say your name and spell it?

JC: You bet Julie Ann Crowley—C-r-o-w-l-e-y.

NG: And can you tell us where and when you were born?

JC: Yes 4 / 16 / 63 [April 16, 1963]. I was actually born in Great Falls but I have lived here all my life. My parents lived here all their lives. I am third generation. I was raised on the Anaconda Road, in the middle of Dublin Gulch which was one of the Irish neighborhoods here in Butte. Ul brought a couple of photos to give you a good idea of what the gulch looks like just because it has changed so much through the years due to the mining and then now reclamation. [Points] This is actually the Anaconda Road and this is what Dublin Gulch looked like. I don't know the year of this photograph. [Points] This is the Never Sweat here the Saint Lawrence is over here and I believe this one is the Anaconda. Now my house where I was raised would be this one right here. [points]

NG: And is that here anymore?

JC: No it's not.

NG: Is Dublin gulch here? [still pointing]

JC: Ah the Gulch is still here but it has been reclaimed so it doesn't have the contours that it did before mining and of course now after mining this whole area has been. All these houses are gone. But this give gives you a really good idea. The houses that were in Dublin Gulch were very small. They're what we call either miners shacks or shotgun houses and because it being a mining culture here in Butte these houses here were not built to last.

They were built just as a quick little thing. They're not like the houses you see on the west side. The beautiful mansions and the...with great foundations, etcetera.

NG: Can we go stand where your house was even if the—
JC: We can.

NG: contours are different?

JC: Yes we sure could [pause] Let's see here. [Shows] I use to walk up this way and down over, over to Washington School. A lot of this of course was gone when I was there. In ‘63 and then on up to ’74. The Anaconda Company bought out our house in 1974 and that was the same years they were buying out the neighborhoods of McQueen and East Park Street—East Butte, Meaderville. All of those areas they were buying them out. This of course [points] wasn’t part of the Berkley Pit, but I just think they just wanted access to it and better access for up into the Kelly Mine. Now the Kelly Mine isn’t here. The Kelly Mine was built in I think in 1950 something, but it's not here. So anyway we were, we were in the midst of Dublin Gulch. It was one of the original log cabins in Dublin gulch and these are my grandparent here. This is [points] John Dan Crowley. He’s from Glenbeg County Cork and my grandmother Julia O’Sullivan was from Cuige which is near Ardrum there Glenbeg and Ardrum are very close to...Glenbeg and Cuige are close to Ardrum in County Cork.

Of course Grandma Julia—that's my name sake. This is my great grandfather, and this would be my, my grandpa's grandfather and that was Dan Crowley?

NG: Is that on your dad or your mom's side?

JC: This is my dad's side. My mom's side is Bohunk and a little bit of Irish and a little bit of French, and that family home was in McQueen as I stated earlier.

Now Dan Crowley...What's really funny about Dan and his wife Mary O'Shea had eight kids in Ireland. Six of those kids came to Butte, four boys and two girls. Out of all of those eight children the middle names were all Dan even the girls. There was even a Dan Dan Crowley, and when I met one of the guys from County Cork here in Butte I asked him “You know that’s really strange. Why would you name every kid the same middle name?”

He said, “Because there is so many Crowley’s in County Cork, that the way to distinguish which family they belong to is you give them the na middle r the first name as the middle name of the father of the of the kids.”

So they all ended up Mary Dan, Dan Dan, Katie Dan, John Dan, and it just went all the way through it. It’s pretty interesting. Out of the four boys that came to Butte, two died under ground and I grabbed...It's the very typical mining legacy hard rock mining is a very especially back then a very dangerous, dangerous profession. This, of course, was before...well, when they were fighting for unions and collective bargaining and safer conditions and more money. They left poor conditions in Ireland. They came here. They found a freedom in Butte that they obviously they did not have in Ireland. This is after the turn of the century. County Cork is known as the rebel county in Ireland, and I really think that’s part of the socialization of Butte. I often wonder if Butte would not have fought the trust the copper trust with the labor issues and for safety conditions and for better wages if they didn’t have that socialization from the Irish
that came to Butte. I think it was part of the Butte social thing part of the culture and I...It's my theory. I'm not a socialist. You know r socialist. [laughs] I don't do sociology. I don't study socially, but I kind of think that's part of it.

I've got pictures here like I said the mining legacy, what it left was, this is the Crowley family shows [photo] plot in St. Patrick's Cemetery. And you got the two boys that were killed underground buried in the same plot and my unc...Great Uncle Dan Crowley, another brother and then Mary Dan Crowley. She didn’t get her own tombstone. Which I think is interesting too.

NG: Do you know why?

JC: I don't know. I'm going to assume it's because it's a sexist woman thing. So her name is on Dan Crowley's.

NG: So what's the names of the...is it your uncles—

JC: Yes.

NG: —that died?

JC: Here's Tim. [shows photo] This is my dad's namesake is Tim Dan Crowley. I don't know when he came to America. He was the second to die underground he died May 16' 1916. If I remember right he was...Yes, he was. He died in the Anaconda Mine. Then Con, he died July 22, 1905. He was 29 years old, and he died in the Mini Healy Mine. This here newspaper [shows], this is from the mining museum and I highlighted and listed those...those names for you. Very typical of St Patrick's Cemetery. This is the step into that Crowley family plot. It’s got the Celtic crosses on both sides of the name. [shows Dan’s tombstone photo] My Uncle Dan Crowley probably one of the most interesting. He actually lived very old—into his 60s. I believe it was, 67 He worked under ground. He helped save lives at the Granite Mountain Speculator disaster.

He was a helmet man during that disaster, and at the time the helmets were basically like a very cumbersome deep sea diving equipment that you would see in the old movie, you know. What was it?

NG: Voyesges.

JC: Yes, Jules Vern’s movie with the big helmets. It was really cumbersome, and it really prevented the men from saving more men. And he was so moved by that he couldn’t help so many of his people, that he went on and was commissioned by the Anaconda Company to create indivi...to invent an individual breathing apparatus. It’s on display up at the Orphan Girl...at the Mining Museum in the Orphan Girl engine room. I don’t have a copy of that commissioned paper work. It’s here [shows] in Debbie Shea’s book Irish Butte.

NG: So this is the new one?

JC: Yes, this is the new one. This is my Great Uncle Dan. This is his breathing apparatus. [points]
Which is interesting about Dan too. [pause] Well, interesting about the Crowley family is that we had another great uncle, their brother who stayed in Ireland. One of the two brothers, Patrick. He was actually beaten during a raid in Glenbeg with the butt of a rifle, and he died from that beating. He was on the anti-treaty side. During the Irish Civil War you had the treaty side and the anti-treaty side. The treaty that was negotiated with Michael Collins at the time did not give Ireland full freedom and of course the country was split. Eamon de Valera, who came to Butte, was anti-treaty. Again part of...you know County Cork is the rebel...the rebel county, and they were very much anti-treaty. Now I was told that my Uncle Patrick before he was killed, [clears throat] excuse me, came to Butte for asylum. Him and a friend came through Butte stayed here went up through Canada and then ended up back in Ireland. And then he died here. This is from Riobard O’Dwyers’ book.

[Reads passage] “He died July 14, 1924, in a hospital.

NG: Here?

JC: No, in Ireland.

NG: In Ireland. Oh okay.

JC: Yes. Yes, now my Uncle Dan Crowley the who saved lives underground. [shows newspaper with headline reading “Murder, Murder, Murder”]. This is a newspaper that was in the family collection I’ve since donated it to the archives. They’ve been kind enough to loan it to me. I hate to...I didn’t ask for white gloves. This was my Dan my Uncle Dan Crowley’s newspaper and he kept this. This is dated 1916. This is the Butte Independent. This is the only known copy of the Butte Independent for that whole year. But what makes this so unique is this is after...this is the start of the Irish Revolution right here and this is...I don’t know how much of the history you know, but this is when they started the revolution. I believe it was the post office they went into and had a...What do I want to say? Had a fight with the British government. They were trying to fight for their rights. What makes this newspaper so unique, is that none of the American newspapers were printing what was going on in Ireland. It wasn’t news because of course Britain was an ally of the United States. So they kinda had an anti...I don’t want to say anti-Irish, but it was a hands off Irish. They didn’t print it. So this was a very unique newspaper that they printed it. What makes it even better is they’re calling the executions the executions the execu...the men that they caught that started this Irish Revolution—civil war—were executed. This is what the Butte Independent called it was “Murder” because the British murdered those men. Very rare newspaper.

I always look at...I study Butte history, and there is so much to study in this town—the socialization, the culture, the heritage, the environmental, the mining, the architecture, everything—but then there is an element of the Butte Irish. What was going on in 1916 in Butte was leading up to the huge...I don’t want to call them riots but, well, riots. They dynamited Miner’s Union Hall. And so you kind of have this spillover of emotion, I think, that what was going on in Ireland...and you can see...You know, I’ve got two brothers that...or uncles that stayed here or two that were in Ireland, and two that were here...They had to of been talk and

Julie A. Crowley Interview, OH 435-062, Archives and Special Collections, Mansfield Library, University of Montana-Missoula.
they’ve had to of been writing letters and knew what was going on. So I really think that the emotion was running from what was going on in Ireland was also happening here in Butte. This was leading up to the Granite Speculator disaster which was in 1917, I believe. You had the dah (?) strikes. There was a lot of strikes a lot of unrest. This was Daly. Marcus Daly had died in 1900, so this is when the Anaconda Company owned the mines. This is when the men were really fighting for better wages, for shorter hours, for much better safety conditions

NG: We needed that.

JC: Definitely, definitely. Collective bargaining. I mean it all...Parts of this too is they broke it down to be more personal, and I don’t know if know how much you know about that but right here is this little title, a “Stirring Romance Rebellion.” One of the men who was execute...executed was married in prison at midnight the day of his execution. It was Plunket. I can’t remember the name of the gal. Curran. Sarah Curran and it goes on to tell...[scans newspaper] I hate to handle this too much, of that whole event that happened there.

So it, it’s a great...it represents so much history this newspaper does nationally and locally and then of course internationally with, with Irish with Ireland. What I like here is too is they’re calling a meeting at the Hibernian Hall for the Butte Irish who want to attend to discuss what was going on in Ireland. Where’s it at here?

NG: I think it’s the top one.

JC: Do you see it?

NG: [reads] “Friends of Irish Freedom an early sympathizer with the dead who died for Ireland who requested to be present at Hibernia Hall tomorrow afternoon.”

JC: Yes. There you go. Yes. It’s got my Great Uncle’s mailing out label which you know they don’t do that anymore for newspapers when they deliver newspapers.

NG: So you were three when he died?

JC: Yes.

NG: Do you remember meeting him?

JC: I don’t remember him, no, I don’t which is a shame. He never had any kids. Actually Jer Dan who stayed in Ireland had kids. Pat who was killed, had kids and my grandfather here had kids, but the rest of them. Even Katie Dan, she married a Healy...not a Healy. Who did she marry? I can’t remember. She moved on to San Francisco though, and she didn’t have any kids. When she died she left a bunch a money to Jer Dan back in Ireland, and Jer Dan sold the family stead there and he moved into Cork City. These are photographs. [shows] I don’t know what year they were but this is what, they raised sheep. This is what the Crowley place looked like. This is Jer Dan, this is a great uncle and Hanna, his wife Hanna. [pause] This is a photo of Jer Dan and his

Julie A. Crowley Interview, OH 435-062, Archives and Special Collections, Mansfield Library, University of Montana-Missoula.
family.

NG: Have you been there?

JC: Not yet. Definitely plan on it. [pause] This is Jer Dan and his family later. [shows]

NG: Well, you have a pile of stuff there. I don’t know if we should finish talking about that before we move onto some other stuff?

JC: Okay. Okay. Let me finish this. [brings out photo] Okay this is a photo of my dad and his two brother’s. Now all of these boys were raised on the Anaconda Road. This is my dad here [points] there was a great age difference between him and his brothers. Jack had two boys. They didn’t stay in Butte they moved on Raymond died of TB He didn’t have any kids.

NG: Is your dad still alive?

JC: No, Dad died.

NG: Okay.

JC: Yes, Dad died. [pause] Going back to Butte during the Irish Revolution, or...I keep saying revolution. Civil war. One of my current authors right now [shows 1916 book] is Morgan Llywelyn. Irish authors. These books are one of my favorites just because of what happened with my family. It goes into it’s you know historical fiction but she has a listing of a non-historical character...well not characters, people in her book. I went through this listing, and I wrote down and highlighted all of the characters that were in Butte, throughout Butte history. Thomas James Clark, of course Eamon de Valera, Flanagan Father...Father Flanagan. [laughs] Douglas Hide, Constance Markievicz, and I don’t know if I say that right, Margaret Brady Pearce.

These are real Irish people that were instrumental in the Irish Civil War who had visited Butte I’m sure for support and money and there was a lot of money that went out of Butte to Ireland to fund the Civil War. There’s rumors of rifles. Well I know they’re not rumors. In the ’70s there were a few men Butte men that were taken down to San Francisco for questioning about sending rifles over to Ireland. The Mullan House, which was an Irish boarding house, it was up Main Street. When they tore it down and I don’t know what year that was, but they found rifles in the walls. Yes, pretty cool stuff.

NG: I don’t know if you want to start with you, or if you want to start with your parents. You didn’t talk about them much.

JC: Not yet. Not yet. Another artifact I think I’m going to donate this to the project too because I just don’t want to loose it. [holds up] This was a manifest sheet. This was my grandfather’s when he came to—

NG: What was his name?

NG: John Dan.

JC: —when he came to America. That’s part of Debbie’s book here also and I’ll just read what she wrote because she states it’s much better.

[reads] “He left Queenstown County Cork on the Coronia” that’s listed here on the manifest sheet “but after the ships would doc in Manhatten the steering passengers were moved to a waiting area and they wore a name tag with the manifest number in large letters. The immigrants were assembled in groups of thirty according to their manifest letters and transported on a barge to Ellis Island to await final inspection.”

That was my grandfather’s. Of course I’ve been thinking about a lot of things with my dad. One of the stories I always remember—and it still sits with me because it had such a strong effect on me—was I remember when I was in high school. I always knew you had to wear green on St. Patrick’s Day. It was just...I just never questioned and you know Dad just never explained. I didn’t know about Dad’s uncle until a friend of mine from Ireland pointed it out to me. I never knew about that. Dad never talked about that Irish history, but I always knew you had to wear green on St. Patrick’s Day. I was 18 and I walked out of the house and I had what I considered a peach ski jacket on, and it was an Obermeyer. At the time that was the name brand you know of ski jackets and I was so proud of my ski jacket and it was peach.

My dad literally stood in front of me as I was going out the door and he blocked my way and he said to me, “Where do you think you’re going wearing that orange jacket?”

I says, “Dad, it’s peach. I’m going out.”

He says “No you’re not.”

I says, “Dad, come on it’s peach. It’s light. It’s not real orange.” My dad...and I don’t know what it is about a lot of the Irish that I see, and I know but they have a certain way of setting their jaw when they get mad. My dad had a way of setting his jaw, and I just knew, everybody knew, that when Dad did that that he was mad and it was no more, just end it. So his jaw set like that, [demonstrates] so I thought, oh okay, I better take off the coat. So I went back in. So I grabbed an old ski jacket and it was kind of a teal green, had some blues in it and an orange stripe, and he stopped me again. “Dad, but it’s got green. You know it’s okay.”

He said, “Absolutely not!” He was mad. He was very mad. So I went in, and I changed. I think I put on two sweaters or something, you know, and went because I ran out of coats. That’s all I had. So I ran out of the or left the house with two sweaters on, but after it was pointed out to me of course you know you’re young and you’re dumb. I was so stupid. I was remiss that I did not talk to my dad more. I did not listen to his stories or ask questions. I was always too busy as I grew older, and it was really too bad, because I know he...I’m sure he had some much to say. I really regret that now. I really do.
NG: And how old were you when he died?

JC: I was in my 30s—34. He died young. He died young. He had cancer.

Again the mining legacy both of my grandparents worked underground. My grandfathers worked underground. I had an uncle that worked underground, and then of course my great uncles all worked underground. So it’s a strong mining family strong ties to that, to that industry. I think that has to do with...I have a great passion for Butte, Butte Irish history, and I’m sure it’s driven by that because I had family members that lost their lives underground. My Grandfather Crowley, he was injured underground. He was actually maimed and had hard time walking. So the Anaconda Company made him a security guard at the Kelly Mine, which was just up the street from the...the house on the Anaconda Road. So he could walk, but not carry or lift heavy things or do anything of course a miner would do. He was a bootlegger during Prohibition. I was told this, by again, not a family member, but a friend. I don’t know where he had his still or any of those facts, but he did he did brew hooch and they nicknamed him Sawdust because he did like to do carpentry work. The house on the Anaconda Road was one of the original log cabins. It had been remodeled. My grandfather had remodeled it. It was one of the small shot gun houses and—

NG: So was did your family build that log cabin or actually they moved in?

JC: Moved. They moved in. Yes, they moved in. I was the third generation Crowley to live there. Now when I lived there it was a walk through house. You had the front room. Then you had the kitchen. And my room was actually a porch. That was my room, and it was a very small room. Not even a twin bed would fit in it, it was so narrow. You’d walk into this porch from the kitchen, but then the outside door, was right next to my bed. So my dad had done his best to caulk the cracks, but in the winter time at 40 degree weather it was still kind of cold in there but you know it never bothered me.

Growing up on the Anaconda Road, of course, we were called the Shanty Irish. We weren’t the rich Irish. The rich Irish—the lace curtain Irish as they were known in Butte—lived over on the west side but growing up there it was no big deal. It was no big deal, and I can’t imagine kids now would probably be ashamed if they grew up in a porch, you know. Or raised in a bedroom, had no heat. You know the door [laughs] going out to the back was...in your bedroom your bed was right up against it, but it was no big deal. It was just no big deal and we had a beautiful yesrd actually, which is kind of...kind of contradictory to what you saw here. I don’t know if they brought soil in, because of course with the smelting that went in that house was there I’m sure there had to of been arsenic and lead in the soil but...You had a really nice—

NG: You were able to grow?

JC: Yes, yes.

NG: What did you grow?
JC: Well there were lilacs that lined the back yard. There was a white lilac. That was my grandmother Julia’s and there was gardens. Apparently she liked to garden so she would grow what you can grow in Butte with the short growing season—carrots and potato’s and such.

In ’74 when the Anaconda Company (unintelligible) my mom...At the time I thought my mom was nuts, but I was real young. I was, what, 11? Her and my grandmother Cavassage had to move trees and bushes out of both yards into their new yard. Now both of them did not want buy a house on the hill because they were so afraid the Anaconda Company would come in and buy them out again and the family would be displaced. So they were adamant, had to live on the flats, which you know uptown Butte is split into the uptown which is the hill and below Front St. we call the flats. It’s due to the geography. So we moved into the house on the flats, and they brought in rose bushes from McQueen. There’s three different varieties in this yard. There’s lilac bushes, but this prized white lilac that was my grandmother Julia’s prize is in that yard and it is doing fantastic.

You know now that I’m older I’m thinking my mom was actually very brilliant in doing that because she took from those neighborhoods which are gone. You know especially, McQueen is in the pit. She moved, they moved these living things, which represent in our memories, of those homes and of those people.

NG: The people in your family.

JC: And not only did she take our family’s stuff, but my mom went to neighbor’s homes in in McQueen.

NG: She did?

JC: So if you walk, if you do this tour of this yard on flats with my mom, she named the bushes. That’s Mary. That’s Panion. That’s Mary Panion. Cookie Panion. That’s Charlie Brosovich. So she named all of these bushes after all of these people that she...[laughs] you know, it’s really a nice living memory, that at the time I thought she was crazy. Now I’m probably going to carry on that tradition that when they die and she is out of that house.

NG: I hope so.

JC: I’m going to take the trees out so [laughs] and the bushes.

NG: Can you describe what a day in the life in that house for you growing up would be like?

JC: You know that was the era of when women didn’t work, and of course my dad, I always...it just amazes me. One of my dad’s stories is that he didn’t like working underground in the summer time, because of course underground once you got...I don’t know what the level was it was really hot underground. You could touch some places underground, and the rock would be 120 degrees. So he would find work in the winter time to work underground so he was warm underground. Then when summer came he wanted to be outside so he would take on different...
jobs in the summer time that weren’t underground.

He did that for years and what an awesome thing that were so much employment that you could just quit and find a job the next day. You know he would...he would come home and my mom tells a great story. He came home and said, “Well,” — you know, the first time he did it— “Well I quit my job today,” and you know it was good news bad news. My mom goes started to get upset and worrying. He says, “But the good news I got a job starting here tomorrow.” I mean it was that quick. You know it was within hours. It wasn’t like you had to wait a week or two weeks there was no...never collected unemployment waiting or anything. It was just from job to job. Yes.

NG: So your family was able to do that, but then what happened when the mines—

JC: The mining shut down.

NG: Yes. Were you still in the house?

JC: No, I believe they shut off the pumps, which usually if you talk to Butte people that’s the day they say stopped mining is when the Anaconda or ARCO shut off the pumps—the underground pumps. It was that decision of course that flooded the Berkeely Pit and made us a Superfund site beyond.

NG: And what year was that about?

JC: I think that was either ’80 or ’81. But prior to that my dad...The same year that the Anaconda Company bought us out, my dad was diagnosed with colon cancer. So that was in ’74, and at that time it was basically a death sentence. So he quit underground, he quit different things. He actually went on to be an engineer or a janitor for the Butte School District. He was up at West Elementary for a long time. Had numerous, numerous cancer surgeries and surgeries due to complications of cancer. He really was a tough old guy. He really was...I don’t know how many people could have endured what and radiation. No chemo. They didn’t do chemo at that time. He did have to later go on disability because if you looked at his stomach it was like a tic tac toe board from all the different surgeries he had had. Removing his colon throughout the years, his intestine it was basically down to nothing. Of course, the cancer got him in the end. It ended up in his liver and stuff. He died at home at the house on the flats.

Yes. My grandfather Crowley he died at home. In the home on the Anaconda Company from a heart attack. My dad...My uncle actually had to push the door open because he died in front of the door to get into the house. Yes.

NG: Now that was that at the home you lived in?

JC: Yes, yes.

NG: Did you live there then?
JC: No. No, actually because the age difference...My dad was a late baby. He was probably the oops baby during middle age. My grandfather and both my grandfather and grandmother were dead before I came along. So I didn’t get to meet either one of them. Yes.

NG: So did you want to talk about your family?

JC: Yes, I’m the only kid. Of course like I said my mom was, is Bohunk, little Italian a little French. Never moved out of Butte. My mom never lived anywhere else. My dad did live different places, but just because of his military experience. He was in the Navy, World War Two. He fought in the Guadalcanal, the South Pacific, was stationed in Hawaii. I always find it funny because he was actually...he ran a club, a military club...bar in Hawaii for some time and I always thought that was funny because my grandfather was a bootlegger. So I thought that was kind of funny.

Dad went back for the Korean War. Now my dad...his name is Timothy Leo Crowley and again the people above Front Street on the hill would call him Leo by his middle name and below Front Street they knew him as Tim. But growing up when he went to join World War Two, he went down to get his birth certificate and he goes down to the office and says “Leo Crowley.”

They went looking for a Leo Crowley and said, “There is no Leo Crowley born on that date.”

So he goes home, asks his mom. My grandma, she says, “Try Tim Crowley, Timothy Leo.” So he was all of his life up until about you know 18 years old when he joined and fought in World War Two, he always thought his name was Leo Crowley and it was actually Tim.

So when Mom marries him, on my grandmother’s side...My grandmother had a couple of sisters. Nora, Bridgette. Nora lived in Butte. Bridgette moved to Idaho, and then she had a brother that stayed in in Ireland. But Nora was a big, big gal, and my mom tells the story that when she met my dad and they went over to visit Aunt Nora...you know she’s meeting all the family, and they were sitting down having tea, afternoon tea, the Irish tea. My mom was saying, “I don’t know.” She was going on and on. My mom is pretty outspoken and, “I don’t know what this thing is with the Irish. You know his name is Tim, but they call him Leo and by the middle name and I don’t know why they do that,” and blah blah blah. Apparently Nora just sat there quiet and listened and listened, and finally she’d had enough and she literally slammed her hand on the table. I guess all the tea cups bounced up, and of course my mom snapped to attention and she said, “His mother wanted him called Leo, and that’s what it’ll be!” It was like okay, yes ma’am. So yes, yes.

NG: Do you know how your parents met?

JC: I don’t. Yes I do. Dad, like I said, working above ground for Consolidated Freightway. I don’t know what year it was, but Mom was an office worker secretary, and they met...they worked for the same company. And that’s how they met.

NG: So this was before World War Two?
JC: No, I would say this was after World War Two but before Korea. Yes

NG: Okay.

JC: Yes, yes.

NG: Let’s see how much time do we have?

JC: I don’t know when we started

Patrick Cook [videographer]: (unintelligible)

NG: We probably started about probably 12:30.

PC: You’re 36 minutes in.

NG: Okay, we are now?

PC: Thirty-six minutes

NG: We got a lot of time. We can relax. Do you do you know any of the details of the way that your relatives got to America?

JC: No I don’t. I don’t Now I knew they were all native speakers even my grandmother. My dad did say that my grandfather would tell him Irish stories in Irish language—bedtime stories—but my dad never learned to speak. They never really other than that apparently spoke Irish to any of the kids, so none of the brother’s learned how to speak Irish. Of course when the parents were upset or whenever they wanted to talk about things they didn’t want the kids to know they spoke to each other in Irish. Now I’m taking Irish language classes. So, we’ll see what happens. It is a hard language to learn, and my dad did tell me that.

NG: Oh, I heard that.

JC: Yes yes.

NG: Were you told any of those Irish stories?

JC: No. No.

NG: Do you remember I mean did your dad teach you anything or that was Irish?

JC: You know he used to say a few things, but I forgot over the years and you know again I’m kicking myself for that. What a loss.

NG: So were you raised in the Catholic Church?

NG: What does that mean?

JC: Well both my parents were Catholic, and they were married in Holy Savior Church in McQueen. I went to St. Mary’s Church on Main Street up here. One as usu...you could see at one time the Irish population of Dublin Gulch was huge, but when I lived there because the company was buying out people, there were only four girls in my community...Holy communion class that grad...that made holy communion. It just dwindled down so much.

NG: So you were alive and saw that slowly being eaten away?

JC: Yes, I did.

NG: How did that affect you?

JC: Well you know, I guess at the time I was too young. I do remember moving from the hill onto the flats and coming from very humble beginnings on the hill where, you know, people were more important than the money and the prestige, and the status. Moving onto the flats onto an area where there were...there was a feel to the area. It wasn’t that close knit community. It was doctor’s and dentist’s kids, and there...My generation probably started that whole materialistic thing, and I had a hard time adjusting to that. I didn’t like it. I really didn’t like it. I really liked being on the hill. We were all the same on the hill. There was no, there was no status at all. It was, you know.

NG: How do you think that has affected you in your adult life?

JC: Well I’m not...I think I’m still pretty humble. I don’t really need...I live in a humble house. It’s by no means...It’s got one bathroom. We’re all running around each other in the morning trying to get ready for school and work, and it’s probably made me a bit judgmental when I look at people who are very materialistic and who care about status and who care about driving the best car or whatever. I think there is more out there—compassion and such.

NG: Now did you know about these uncles that died in the war?

JC: You know how I knew about them and what I remember about them...as you can see from these photographs. You know my mom still...It was a family tradition on Memorial Day and then later in the year to go to every—and I’m not kidding you—every grave site on both sides of the family. It was a day outing, and put up flowers, and cut grass, and clear away garbage. I mean this is what we did. And my mom still does this. I go with her once in a while, but my son really likes doing it. This is how I remember those uncles. They were names on a tombstone. That’s all I really knew of them. When Mom dies I’ll continue that tradition of still caring for the graves and remembering them.

NG: Do you know any details about how they their story in the mines or did they—

JC: No I don’t.
NG: You don’t.

JC: I don’t know if it was cave-ins. I don’t know if it was from dynamite explosions. I don’t know.

NG: Were they married?

JC: No.

NG: Did they—

JC: No.

NG: Did they leave any family so that was, I guess, lucky.

JC: Now Raymond, my dad’s brother, did have one child. I believe she was born in Butte, but they divorced. I’ve never...we’ve never heard from the ex-wife or the child at all so we don’t know what happened there. Yes.

PC: [Camera adjustment] Let you ponder this.

JC: You know one thing well, yes. [Pause]

NG: Okay. Well, do you have something you want to talk about?

JC: Well I often wondered about how Butte has held onto so much of it’s heritage and so much of the cultures, the different cultures, the Italians in Meaderville, the Bohunks and obviously the Irish because they dominated the town. Again another theory of mine is that Butte...You know, Butte was Democrats. We still are. Republicans tend to be heavy on American exceptionalism and heavy on...very heavy on American patriotism. Democrats don’t tend to be that heavy, and I really think that the way Butte was able to hold onto all this history and continue these traditions is because we are Democrats. I think that really has had a lot to do with the way again the way the town has evolved, the socialization and how it has become what it has.

NG: You guys really seem to value community.

JC: Yes, yes. Of course, still at work. I mean we still consider ourselves I work with a guy who’s third generation Italian, whose Grandparents lived in Italy...or Meaderville came from Italy. He married an Irish gal. So you know I call him, he’ll call me a Harp or a Mick, and I’ll call him you know the Dago or...you know. My mom is a Bohunk and probably more derogatory...I work with a Mexican who is third generation Mexican here in Butte. His grandfather was a contract miner. His father was a contract miner, worked in the Belmont which was a lot of Mexicans worked in the Belmont.

You know, he is a Spic and he doesn’t...he’s not offended by it. We still call each other those names. It’s you know...you just know. You know they’re from the old country, and their old country was a (unintelligible). It’s still is that way now. I don’t know if my kids will be doing that.
I don’t know if it’ll end there but it still goes on whether—

NG: For you it’s kind of a meaning of endearment.

JC: Definitely, definitely you know the saying goes that if a Butte guy and a Butte guy are fighting and you’re not from Butte, you just let them fight. If a Butte guy and an Anaconda guy are fighting and you’re from somewhere else, you don’t get into it either. It’s kind of a family thing. It really is. Because if you get into it between a Butte and Anaconda guy, both of those guys are going to go after you. It’s just kind of this thing. We can say what we want about each other. We’re family. We can, you know give each other crap all the time, but soon as that outsider comes in...and I know I’m that way too. If I hear somebody from out of town talk derogatory about Butte or do the typical Butte bashing, I get very upset. I lost uncles underground I had a grandparent maimed underground. I had...my family sacrificed a lot, and it wasn’t because they were doing this huge thing of electrifying the country. That wasn’t their vision at all. They were just trying to make a living. They were working. That’s all they were doing. So yes the legacy is we do have a Superfund site and we do have all of these things, but at the same time we have electricity and we have copper running water, copper pipes. We have better living conditions because of what the men and women living here went through. So I do take it very personal, and it’s kind of a hit on my heritage when I hear that stuff. Butte is an incredible city. It’s got so much here that is so untold yet, you know, and this is why I think this this project is excellent. Because there’s stories out there that are undocumented, that are just absolutely incredible.

NG: That’s for sure.

JC: Yes

NG: Now do you have children?

JC: I do. I have two a boy and a girl.

NG: And what’s their names?

JC: My son Jesse Radcliffe and he’s 21, and my daughter Christine Radcliffe she’s 18. And her name was in the paper today she made the honor roll so. I was very excited.

NG: And do they still live at home?

JC: They do. No, well, my daughter does obviously. My son is out...he is following in the blue collar tradition. I did want him to go to college, but he is working at a fabrication shop. He is a like a pipefitter welder, so he’s staying sticking with the blue collar. My dad did a lot of welding, just tinkering at home and such and Jesse was very exposed to that. Of course my son idolized my dad, and my son paid attention. I didn’t think he did, but he did so. I’m still—

NG: It means a lot.

JC: It does, it does. Yes yes
NG: Let’s see, are you married?

JC: I’m remarried. I’m divorced, and remarried. Married a great guy Tom Meloy. I’m very happy with him. He has two grown children also, and he’s not Butte Irish. He is actually New York Irish.

NG: Oh really.

JC: He came to Butte on a football scholarship, went to [Montana] Tech, and stayed.

NG: And that’s how you met. How did you meet?

JC: We actually met through a mutual interest in music through different concerts after my divorce, and of course he was divorced.

NG: Okay, so you are interested in music?

JC: Definitely.

NG: Can you talk to us about that?

JC: Well I am a piano student, probably will be a lifetime piano student, and of course, love what’s going on here in Butte with the Irish music. Sean O Se (?) music is absolutely pristine—incredible. I love it. I’ve got some piano books here too that I would like to...Irish piano books, music books that I would like to donate. These actually are not from the Crowley family, but...which is very typical here in Butte. I bought these at Second Edition Books a couple of years ago, and...came out of an Irish family home here in Butte, part of thee estate sale. The owner of Second Edition bought them and then sold them at her store. I showed these to Father Burke and he was abso...he did cartwheels over these. These were published in 1892.

NG: Those are cool.

JC: Yes, so these will go to the project, but I do want copies so I can play the music later. You can tell they’re just in really tough.

NG: Have you played any of the music in there?

JC: I actually had my piano teacher play them for me, she’s a much better, obviously, musician than I am. These are songs...some of them I’m not even familiar with so I couldn’t even be able to try.

NG: Try?

JC: But she played a couple. They’re beautiful, just beautiful. So instead of leaving them on my shelves where they’re gonna get beat up, they’ll be better off with the archives with project.

NG: Okay, well do you want to tell us about your history, your life?
JC: Well Butte educated, obviously. Went to Washington School on the hill. That school has been demolished. Until '74 when we moved, then I went to Whittier School, East Junior High School, Butte High School and educated Montana Tech and the University of Billings.

NG: And what did you take?

JC: Communications and accounting.

NG: Okay.

JC: Yes, yes, yes

NG: Do you know if there is a reason for that?

JC: Well, I started my degree...I work with...for Montana Power Company and was there through the transition to Northwestern Energy. I started, actually, on my degree through the educational reimbursement program they have. I haven’t paid for one of my classes. It’s all been through the company, which I’m very grateful for. I mean it’s been like a Fulbright Scholarship. It’s taken me years to do it. Went to Tech. But then when my kids were born, I quit doing it. It was just too much working full time raising kids so I quit. Now that my kids are raised, I’ve been doing it now online. I only have my senior year to do. So I’ve been doing it online.

NG: Is this in accounting or communications?

JC: Both actually.

NG: Really?

JC: Yes. I started out in accounting. Had taken quite a few accounting classes. Just had to take two more through Billings, and then took some communications classes so—

NG: What do you do for the power company?

JC: Right now I am an administrative assistant in the drafting department.

NG: Okay.

JC: Yes.

NG: That doesn’t have to do with accounting?

JC: No, not yet. Hopefully when I get my degree it’ll do something. [laughs]

NG: [laughs] So how did you get interested in The Gathering Project?

JC: Well I was aware of it through...Bernadette was actually here for the National Folk Festival here last year, and she gave a speech when they had the miners sitting over they had that
the...It was really cool. They had...The theme last year was the mining was the theme, and so they had a few of the old timers sitting around talking about mining in one of the tents. One of those was John T. Shea, who of course is one of Butte’s very respectable Irish guys. He was there and Bernadette was there because of John T., I believe. She was handing out her flyers on The Gathering Project, and I just it really...I perked up. I thought this is a great idea.

NG: Was this your first interest in knowing more about your Irish?

JC: No, because I do study Butte history. And I did you know...I do tours.

NG: So how long have you been doing that?

JC: Well I started out in the speakeasy here...What was it? Six years ago. I didn’t do it for money. I just did it because it was just a passion and because I love Butte history and to help the guys get the business started to get old Butte Historical Adventures started. I didn’t want to be taking from their funds, and it was a ton of fun. I loved it. I love the tours down here in the speakeasy. I mean, holy cow, how many times do you get to be in a speakeasy? It’s cool.

But, no, I knew about my Irish history. Of course St. Patrick’s Day and of course going to Irish Catholic churches. I really didn’t know that there was any other religion than Irish Catholic, I think, until I was in junior high. I mean, that was, every wedding we went to was an Irish Catholic friend or family...there was you know—

NG: Are there Protestant Irish in Butte?

JC: No.

NG: There isn’t?

JC: No, no.

NG: Okay.

JC: No. You know an interesting story in Butte history was a Fourth of July riot in 1894, I think it was. Did I write that down? Yes, 1874. 1874. I said ’84, it’s 1874. The American Protective Association was throughout the United Stated during that era, and they were anti-Irish. They were anti-immigration, and there was a faction of them here in Butte. There’s about, I think, was it 200 or 2,000 of them it must have been. I’m not sure on that. I won’t say, but one of them was a bar owner. A couple of them were bar owners. And they’ve took the bunting, the American bunting, and they formed the letters the APA. Of course, the Irish Catholics in Butte knew what that meant. They were anti-Irish. So they were asked to take these this bunting down, and they didn’t do it. Well, it started a riot. And of course dynamite at the time was easily accessible. There was a couple of sticks of dynamite that went off in front of one of the bar owners bars, broke the windows. The sheriff at the time was Irish. And it was Sheriff Dugan. He

Julie A. Crowley Interview, OH 435-062, Archives and Special Collections, Mansfield Library, University of Montana-Missoula.
approached the bar owner, you know, “Please quit this, just take it down.” In the meantime the streets are filling with thousands of men, you know, Irish Catholics, and he refused to take the bunting down. Well then another bar owner just a few blocks down did the same thing, so the crowd moves down to that bar. Well it erupted in a riot, and they actually had to call in the state militia to quell this this riot that happened in Butte simply because, you know, these bar owners flu (?) the anti-Irish APA letters. It did take the...There were a couple of men killed. Great quote though is the bar...One of the bar owners said, “And this building still stands.” It’s the Broadway Antiques on the corner of Broadway and Hamilton Street. The owner of that building was John Hamilton from Ireland and the keystone over the one of the entrances to that building has the Irish harp surrounded by shamrocks. One of the bar owners, during this riot, he said, “Freedom of speech. I can put these letters out if I want to,” blah, blah, blah. “If John Hamilton can put an Irish harp on his building I can put these letters out,” and you know.

The sheriff was basically said, “For the love of god, please stop this. You’re creating this riot of thousands of men.” So anyway it took the state militia to quell that, yes.

Yes and I believe it was 19, it was in the 1920s. Butte had a chapter of the Klu Klux Klan and they called themselves The Kontinental Chapter. Continental of course spelled with a k. They were anti-Irish Catholic too. It was small group, and it’s a great story. The Irish mail carriers knew who all the members were of the Klu Klux Klan in Butte. What they basically did, was they intercepted all the incoming and outgoing mail to these members, which is illegal as hell. I mean it is a federal offense, you’re taking mail. They just quit delivering and taking their mail. What happened, the Klu Klux Klan just lost communication and they just disappeared without any violence.

NG: Wow!

JC: But it was the Irish mail carriers

NG: When was that?

JC: I want to say 1922, but I’m not real sure on that.

NG: Do you have any favorite stories that family use to tell?

JC: Not that I remember. I think I told you most of them.

NG: Okay.

Is there any other family heirlooms or keepsakes that aren’t here that you want to talk about?

JC: Well I’ve got both of my grandparents—Julia O’Sullivan and Dan, John Crowley’s—steamer trunks that came with them when they came from Ireland. Now my grandfather’s is much nicer than my grandmother’s. It had trays that fit in it, and the construction is just a little bit fancier and when. Now my dad got one, and then his brother got the other one. I always wanted it. My
mom thought I was nuts. It’s a piece of junk and I mean it doesn’t really have any antique value to them, but I have both of them. It’s just like I said, you know, the sentimental value. That’s probably being raised in humble beginnings. You know it’s all sentiment. I mean who cares about a plant coming from a yard? You know, I mean that’s kind of where I’m at.

NG: [laughs] Is there anything else?

JC: Well I do want to point this out to you this is more of Dublin Gulch [reaches for framed photo]. This is of course the mining legacy in Butte. As you can tell I love Butte history so I collect a lot of Butte. This is a great aerial view of Butte. [points] This would be the Dublin Gulch. So this gives you an idea that it actually was this protected little gulch within the geology of Butte or geography. This over here would actually this now was where the tailings Yankee Doodle tailings pond is. There is an earthen dam, manmade dam. But the pit has basically taken all of this, taken over. Where we at here? Meaderville, McQueen, this is all gone into the pit. So that gives you a really good idea of what the—

NG: Now where would the interstate be?

JC: It’s behind these mountains here. [points]

NG: The interstate is?

JC: Going to Helena, yes.

NG: Oh okay, that Helena. Okay, where’s...where would I-90 [Interstate 90] be?

JC: Way out on the flats. You’re looking.

NG: This is all the hill.

JC: This is the hill. From here down would actually be about the flats. You’ve got Missoula Gulch running through here [points]. Now all this is now full of houses.

NG: So where are we at about on there?

JC: We are on Main Street so. Let’s see. Here’s the old court house. We are probably, we are probably right in around here. Now keep that in mind. Okay, see what that hill looks like, in the gulch. [reaches for another map] Now later this is 1955 this is when they started the Berkley Pit. [klunking] This is another whoops. So where I was showing yes. Here is The Kelly Mine. [points] Dublin Gulch is up in here. Remember that hill?

NG: Yes, oh wow!

JC: Now when they started the Kelly, they did block caving which is different than the typical underground mining. This was a new, new form of mining.
NG: You said block?

JC: Block caving. What they would do they would go in and they would block out huge rooms, or blast out huge rooms, and they wouldn’t reinforce instead of doing tunnels. Following the vein, they would just go in blast out these huge rooms, which are probably the size of houses. So all of this, the hill that I showed you in the early one, this is all subsidence from that block caving. This has now since been this is now part of the Berkley Pit. Here’s the Berkley Pit started way over here. It expanded all the way over here and took out Meaderville. Here’s McQueen and here’s East Butte.

NG: Meaderville and McQueen.

JC: Yes, it took out all of those.

NG: Now did you ever go to the Columbia Gardens?

JC: Oh definitely.

JC: Yes, I...when I see stuff on The Columbia Gardens, I still cry. It’s a great loss.

NG: So what is your memories of the Columbia Garden?

JC: You know, I remember and I washed walked through the trees like that the same variety of trees. I remember the smell. There’s certain trees that you know how trees smell. They aren’t pine trees, but they have a certain smell to them. That’s the first thing every time I walk by that a tree like that that has that smell kind of a cottonwood. And it brings me to the Columbia Gardens. Oh it was fun. Beautiful, beautiful, beautiful place. Beautiful theme park.

NG: Did they still have the bus when you were a kid?

JC: Oh yes.

NG: To take you out there.

JC: Oh yes, yes.

NG: They did?

JC: Yes but living in McQueen we were real close, but not living in McQueen but my grandparents living in McQueen. We use to...It was just a hop skip and a jump. Now here’s the highway.

NG: To Helena?

JC: I couldn’t even explain. Yes this is all gone. But it was just right over here. [points] So I mean it wasn’t too far from McQueen. There were kids from McQueen that would ride their bikes
over to the Columbia Gardens. It wasn’t very far at all.

NG: Yes I think I used to come in on that road when I was a kid.

JC: I’m sure you did yes, yes.

NG: Do you partake in any Irish traditions or rituals or...I don’t know. Do you know anything about the Irish funeral rights?

JC: You know I do remember the Irish funerals in Butte. Now I didn’t go to any funerals or wakes. I guess wakes at home, in any homes but just kind of like I said about Irish weddings and stuff. They were always...Everybody we knew seemed to be Irish. So you always went to these wakes. It was a huge deal. There was always a lot of people there. I remember Dad shaking hands, how are you doing? You’d be there two hours later thinking, geez, can we please get out of here, you know. They’d be back there bull shitting, and they were big they were. I remember those wakes being very big in Butte. Two days, three days waking of somebody was no...you know that was normal. Now I don’t even think they do a wake. I don’t know if I’ve—

NG: See I didn’t grow up with wakes so—

JC: Oh okay.

NG: I’m trying to learn about them.

JC: Yes, yes. I do remember them being a big deal. A lot of people. Again I don’t think...I don’t know if other denominations do wakes or not. I don’t know. Like I said, all I know is the Irish stuff. Catholic stuff. [laughs]

NG: [laughs] Let’s see. Can you think of anything that I should be asking you?

JC: No, I don’t.

NG: Well, let’s ask this question. If you think of some more we’ll go back to this other stuff. What does your Irish heritage mean to you?

JC: It’s the culmination of all of this discussion. I can’t just isolate it to Irish heritage. It obviously ties into the mining heritage here in Butte too. I can’t ignore the fact that all my, the men in my family worked underground. It’s there. You can’t ignore the fact these men came here, these women came here for a better life. Even though the mining was hard and they weren’t making as much money, it was actually better than what they left.

Now my grandfather...my dad did tell me that he never did want to go back to Ireland and visit. My dad wanted to take him over after World War Two especially Dad had some money. He offered to take Grandpa Crowley back to Ireland to visit. Grandpa said “No. I’m never going back.” My dad did want to go and he never did, and I think that was because of a lot of his health issues you know with the cancer through the years. I definitely want to go back. But you
know, I guess it more of a the Irish heritage is not...it’s not glamorous in any way. As they tell historians you’re not supposed to judge history by today’s standards and don’t romance history. It’s really easy to do that. But these men and women were just normal people wanting something better like everybody else.

It’s like the Mexicans wanting to come here now. People just want to do better, and that’s just a very normal thing. They want to get away from what was oppressive, and they want those freedoms. They want that chance...Would I be here if they didn’t come to America? Probably not. You know, it’s hard to say. It’s not that I have...I have absolutely no bad thoughts or anything about Ireland. I mean even about the civil war. America had a civil war. It’s what people do.

I’m not ashamed of anything my family did. It’s an incredible history. It’s just something that cannot be forgotten. It cannot be overlooked. It obviously you know the nature verses nuture. I am a product of what happened, a product of all of that culminating to one thing. Hopefully I’m doing good. Hopefully you know I don’t want these people to be forgotten. These people went through hell.

So the Irish heritage...I think the Irish are...[laughs] I think they are an incredible race. I think they are an incredible people. Storytelling, doing this, you know, goes back to the bards. This is just you know an extension of the Irish storytelling with the bards, the Irish bards. Their music...when I look at the Uillean pipes which is the only indigenous Irish musical instrument. What an amazing thing, and those people play that. It takes skill, it takes practice, it takes talent, it takes practice. Yet, they’re a very intelligent people. When they come over here and visit and I talk to them. They’re all so highly educated. I think that you know Americans have gotten really lazy and I think it’s from watching these stupid reality shows too that...a lot of us don’t play musical instruments, and it seems like so many of the Irish do.

The famous authors and the literature that comes out of Ireland. Now even their films...I just think that they are an intelligent race, and they’re fun loving people. They really are. Of course you mix that with the Butte pride of what we have, and it has made for a town that is I think you’re gonna find anywhere else. You know when the Irish came to Butte there was none of the signs that said No Irish Need Apply. You never saw that in Butte because of course Marcus Daly sent word, any Irishmen would automatically have job in his mines and that’s why we got the huge influx of the Irish. This was their town. They built it.

You know you look at Curtiss Music Hall which is now Gamer’s Café. It’s got shamrocks in the architecture. John Hamilton’s building is still there with the Irish keystone—the Irish harp keystone. This is the town that the Irish built. This is what they built. One of the copper kings was Irish and then foremen, superintendents of the mines, business owners. This is their town and—

NG: So even though the copper kings, those were those the lace Irish?

JC: Marcus Daly would have definitely been lace curtain, but of course he built his family home

Julie A. Crowley Interview, OH 435-062, Archives and Special Collections, Mansfield Library, University of Montana-Missoula.
down in Hamilton. You know and that’s where he and... Anaconda was his town. He built Anaconda.

NG: So what does it...I don’t know...Can, how does it—

JC: It’s hard to sum up

NG: How does it feel now for you with...I don’t know your relationship with your Irish friends or family that was here?

JC: Well you know sometimes I feel humbled, and I think you know if we get Irish visitors from Ireland, it’s like you’re the real Irish, we’re not. You’re the one...I’m going to listen to what you say. But then there is the flip side of that too because well this is what the Irish did when they got here. And it’s a synergy. It’s symmetrical. I don’t think you can tell one story without the other. Like I pointed out what was going on in Ireland during the civil war there, I know, was spilling out here. It was affecting the Butte Irish, and how could it not? I’ve got great uncles. You know holy crap one of us got beat to death there, and two of us died underground here. I mean how do you not...how do you not be affected by that?

You know I know that’s probably why my dad was so adamant about me wearing orange. Holy crap he had an uncle that was beat in Ireland for the anti-treaty side, and then my daughter is a Crowley and is going to walk out of this house wearing orange. No. Now I get it. At the time, I didn’t you know. Now I get it.

JC: And I’m the same way you know. A couple years ago here’s a...there was a Butte kid. He’s not Butte born and raised, but he was wearing a Silverbow County jumpsuit, orange—orange jumpsuit like he had just escaped from the jail. It was meant to be a joke and part of the frivolity and everything. When I saw him, I just stopped dead in my tracks, and I stiffened up and bristled up. I thought [whispering], oh my god he’s wearing orange. He’s gonna get the crap beaten out of him. You know, I’m looking around for some of the old timers thinking, oh boy. So I went up to him and I says, “You know, you’re not supposed to be wearing orange.”

“Well, why?”

Then it dawns on me well you know, he was the same way I was. Probably another generation from that but...and I don’t know...Well, I do still think that is an issue in Ireland. I don’t think I would wear orange on St. Patrick’s Day in Ireland now, but that would be a question for Bernadette. I won’t do it just because you know it’s been—

NG: You just—

JC: I just...Yes. I saw a girl, she was from out of town, same year. She was wearing an orange coat. You’re not supposed to be wearing orange. Do you know why? So I found myself doing these things, One kid had an Irish...orange doorag thing tied around his head, and he’s a Butte boy. He’s Irish. I stopped him, “Are you kidding?” So I mean it’s...it got handed down. It’s

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ingrained in me that—

NG: So how old were you when you started like maybe being more interested in this? In learning about the Irish?

JC: What is it about having kids that makes you go into your family and start digging around?

NG: Where you came from.

JC: What is it about having a kid that makes you do that? So probably 20, 20 years ago. Yes.

NG: Yes. That’s neat.

JC: You start digging around for those roots.

NG: Let’s see. Does your family have any recordings?

JC: No, no.

NG: Okay. Well, is there anything else you want to talk about?

JC: I don’t think so.

NG: Okay.

PC: Great! Do you maybe want to show us around this room?

JC: Oh sure.

[End of Interview]