

# QUEBEC HERITAGE NEWS

MARCH 2003

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Heritage contest will tell tales with toys of the times

## Our stereotypes change through the years

Nearly a year ago we decided in favour of having these newsletters have a dominant theme. The March 2003 issue was scheduled to give some focus to Women in History and to recognize the importance of some women's groups. Only later did we learn that by coincidence March was designated Women's Month on a national and international level.

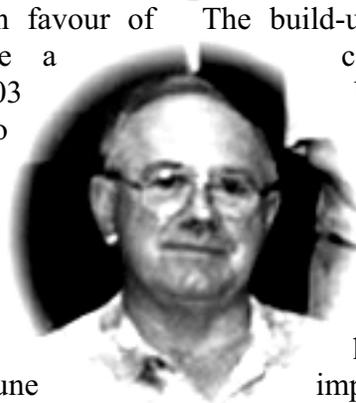
With another annual meeting coming in June we will again be presenting the Marion Phelps Award recognizing long-term contributions to the preservation of heritage in the Anglophone community, not only is the award named for a woman and the first two recipients are women, we can see that across Quebec nominations will be dominated by women's names for some time to come. Many women have contributed a lot.

So? What of the men? In fact, there are a great many men who have made major contributions and many others are actively working in important ways. Undoubtedly, by the time a few more years pass the nominations will reflect a more predictable but for now it seems likely that most of the nominees will continue to be women.

### Black History

As a society we have been led through Black History month and no doubt it has provided many among us with new appreciations of the length and depth of presence of black people amidst the storied histories of Quebec and of Canada at large. Evidently, as far back as the French regime there were black servants, to what extent free or enslaved may not be fully clear. We know that with the Loyalist arrivals, there were blacks present, both free and previously enslaved. In ensuing years, the underground railway brought freed slaves into Quebec.

In recent years, we have been surprised to learn that perhaps as many as 50,000 Canadians fought in the US Civil War for one side or other. No doubt a few were freed blacks in the Union army, and if so, at great personal risks.



The build-up of the railway industry in Montreal contributed to an important community of black West Indians, many working on trains, and so, the early community developed almost in the shadow of Windsor Station. These people and their descendents have enriched Montreal's life, especially in music and sport. Other West Indians came here as students and stayed to make important contributions in teaching and in research.

### Sports

Those of us who grew up near Sherbrooke in the 1940s had the joy of watching hockey's first and only all coloured line; the brothers Herbie and Ossie Carnegie and Manny McIntyre. Herbie became the first black player in the NHL, playing briefly with the New York Rangers.

It's also part of our Quebec heritage that Branch Rickey of the Brooklyn Dodgers, chose the Montreal Royals as the team he would use to bring Jackie Robinson into professional baseball as the first player to break the colour barrier. Others like Roy Campanella and Don Newcombe traveled the same path and gave Montrealers early views of some great professional athletes. Should we not claim them, too, as part of our history?

### And Falling Stereotypes

We are announcing a Heritage Toy Contest for school children to describe toys their grandparents might have played with. In fact, among such would have been many toys which featured somewhat caricatured black figures; some as dolls, some as whimsies. One acquaintance who has collected folk art, toys and whimsies, has expressed a view that these toys no doubt had an impact to perpetuate stereotypes. Perhaps. But from those toys to the Julia dolls of the '60s, perspectives did change and all of the above, correct or not, have been acquiring collector value. And all of it is a part of our interesting and varied heritage.

– Richard Evans

## QAHN MATTERS

### Quebec Anglophone Heritage Network annual meeting June 14 at Bishop's

This year's Annual General Meeting will take place on Saturday, June 14 at Bishop's University. The event kicks off with a coffee reception at 9:30 followed by the meeting from 10:00 a.m. to noon. The presentation of the Marion Phelps Award and our guest speaker will follow the noon luncheon.

At 2 p.m., the group will begin an afternoon bus tour of the Eastern Townships, visiting historical sites such as: the Huntingville Universalist Church, the Huntingville mill, the Milby covered bridge and the Milby school, among others. For those interested in the tour only, the cost is \$10 per person.

June 14 is Friendship Day in Lennoxville. Many events have been planned in town including, among others, a late afternoon Bar-B-Q sponsored by the local Fire Department and an Ice Cream Social at Uplands, which will be open to the public throughout the entire day. Meeting participants are welcome to stop by after the tour.

#### Call for Resolutions

Do you believe that QAHN should be more active on a particular issue? Would you like to give more direction to the QAHN Board and administration? Make it official, put it in writing!

We are currently calling for resolutions to be brought forward to the Annual General Meeting. Resolutions should be written in such a manner that the background, issue and proposal are defined clearly.

Any proposals for resolution or business to be brought before the general meeting must be presented in writing in advance and not later than 5 pm on the day prior to the meeting (Friday, June 13). This would include items for discussion, amendments to the by-laws, resolutions and nominations for election. Within the meeting, only amendments of clarification to

wording of previously submitted written proposals will be considered.

Anyone wishing to submit resolutions can send them to the QAHN office by e-mail, fax or mail. Again, the deadline is Friday, June 13.

#### Board seats up for re-election

As this is an odd-numbered year, the following odd-numbered seats are up for re-election, along with vacant Seat 8, at the 2003 Annual General Meeting:

<b>Seat 1:</b>	<b>Western Quebec</b> <b>Patricia Ann McCaffrey</b>
<b>Seat 3:</b>	<b>Eastern Townships</b> <b>Ed Laberee</b>
<b>Seat 5:</b>	<b>Central/Eastern Quebec</b> <b>Sharon Little</b>
<b>Seat 7:</b>	<b>Education</b> <b>Roderick MacLeod</b>
<b>Seat 8:</b>	<b>Cultural</b> <b>Currently vacant</b>
<b>Seat 9:</b>	<b>At-Large</b> <b>Betty Le Maistre.</b>

Each outgoing Board member is responsible for soliciting nominations. If you are interested in joining us, please get in touch with the appropriate Board member. Their contact information is listed on the back page of this publication. This Board member will also be able to tell you more about the duties and requirements of being a Board member. Or you can contact the QAHN office. We're looking forward to hearing from you!

*For further information, please contact QAHN Interim Executive Director Noreen Corcoran, at (819) 564-9595 or [home@qahn.org](mailto:home@qahn.org) or visit our web site at [www.qahn.org](http://www.qahn.org).*



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## NEWS & NOTES OF INTEREST

Genealogists across Canada are excited at the recent announcement by Federal Industry Minister Allan Rock to open the **1906 census records** to researchers.

Efforts are underway to have 1911 and more recent censuses made accessible as well as to influence pending legislation on the matter.

QAHN and *La Fédération des Sociétés d'Histoire du Québec* executives met to **develop action plans** for activities of common interest. Both groups are aware that there is widely shared interest in matters relating to cemeteries, their protection and care, concern about vandalism and theft of monument art. A committee has been struck to explore possibilities for a one-day symposium this year.

The Eastern Townships Chapter of **La Fédération des Sociétés d'Histoire du Québec** met recently at Stanbridge East for the member meeting of their three

annual meetings. Several societies were represented. The group was shown the very interesting and well-done video on the Walbridge Family of Mystic which was produced by the Missisquoi Historical Society.

The newly formed heritage organization **Gathering for the Development of Religious Heritage** with its strong interest in protestant churches of the western half of the Townships is planning the launch of a bilingual website on Loyalist Religious Routes / *Routes religieuses Loyalistes* at St. James Centre in Farnham, May 1.

The **St. David's Society of Montreal** held its annual ball on Saturday, March 1 at the Delta Hotel in Montreal. A record turnout enjoyed the evening celebrating Welsh heritage and heard the Montreal Welsh Male Voice Choir (*Cor Meibion Cymraeg*) perform selections from their repertoire. Word from the evening was that Bryan Lewellyn-ap-Dafydd was in fine entertaining form.

## QAHN MATTERS

**Want to know who decides who writes history? Be there or be square**

### QAHN history workshop will open doors for amateurs and professionals alike

Rarely has there been such a widespread interest in Canadian history, and yet we continue to think of "academic" history as being distinct from "popular" history, and then again from various forms of "official" histories. Academics are increasingly involved with the public, to say nothing of private interests, but have they fully tapped into the general enthusiasm for history? For their part, are local historians finding the right voice, or a loud enough voice, to express this enthusiasm?

QAHN would like to invite all history enthusiasts from across the province to a one-day workshop on the experience of researching and writing local history. This will be a broadly-based event, one of its aims being to bring together historians from all walks of life, including Academia, to discuss issues they have in common. It will be a chance for everyone to see "how the other half lives", but also to gain a greater awareness of the various ways one can "do" history. It seems to us that university teachers and graduate students can learn much from the specialized knowledge of those who read and write for the sheer love of local heritage, and also that these history buffs can learn much from the connections and comparisons that academics make. The world is getting smaller, and we have everything to gain by breaking down fences.

The workshop, "Historians at Work", will be held May 23 at McGill University's Thompson House on McTavish Street, overlooking the reservoir. A small number of speakers will give short presentations on various themes to get the discussion started. There will be coffee and other refreshments, lunch, and plenty of opportunity to chat. By the end of the day, we may reach some exciting conclusions about the way we see our past. The event will be free, but registration is required. A complete program, with directions to Thompson House and nearby parking, will be available soon. For further information, contact Noreen at the QAHN office.

## NEXT ISSUE

OUR NEXT ISSUE, MAY 2003, WILL FEATURE TOYS AND THE HERITAGE OF PLAY. AS ALWAYS, THE QUEBEC HERITAGE NEWS IS WHAT YOU MAKE IT. ALL CONTRIBUTIONS ARE WELCOME, ON THIS SPECIAL THEME OR ANY HERITAGE TOPIC. WE WILL ALSO BE PUBLISHING ANY AND ALL ANNOUNCEMENTS, EVENTS, QUESTIONS OR COMMENTS YOU WISH. THIS IS YOUR FORUM — USE IT.

## QAHN MATTERS

### Phelps award: It's not too late!

We are accepting submissions to the Marion Phelps Award until April 30. This volunteer award recognizes outstanding long-term contribution to the protection and preservation of Anglophone heritage in the Province of Quebec. It is named after its first recipient, Miss. Marion Phelps of the Brome County Historical Society.

Nominations should be in the form of a one-page description of the nominee's contribution accompanied by their contact information and the nominator's contact information. They should be sent to the QAHN office or e-mailed [home@qahn.org](mailto:home@qahn.org). Deadline is April 30, 2003. Our Board of Directors will make the selection in May. Thank you for helping us recognize the efforts of our volunteers.

### Welcome Noreen!

As of April 1, you may hear a different voice answering the telephone at the QAHN office: Noreen

Corcoran starts her role as interim executive director. Valérie scampers away on maternity leave as of April 11.

Noreen moved to the Townships in June 2002. She hails originally from New York, via Boston, Clermont-Ferrand (France), Paris (France) and Seattle. This well-traveled, bilingual young woman has over 5 years experience in the non-profit world and brings to QAHN a wealth of knowledge and interest.

She holds an MBA from Boston University and a Certificate in Non-Profit Management. Noreen takes over the duties of the Executive Director and the Communications Coordinator (position currently vacant due to funding constraints) until March 2004. I hope you'll join us in welcoming her to QAHN, and be assured to receive the same level of service, information and competence as you have previously done.

### 'Did you ever wonder what your grandparents played with?'

## This year's school contest: Toys of the 20<sup>th</sup> century

We are holding a contest for schoolchildren in grades 3 through 6 to encourage an interest in our heritage. We're asking for a one-page picture (drawing or photograph, but not computer-generated) accompanied by a one-page story (hand-written or typed) of a toy or toys their grand-parents played with at their age. We are looking for toys from the past 50 to 100 years.

"Did you ever wonder what toys your grandparents played with when they were your age, or even younger? Did they ever talk about the toys they had? A train set, a porcelain doll, a bright red wagon, these are all toys that were enjoyed for over a hundred years. Can you think of a toy, or ask an adult about a toy, that a child would have played with from 50 to 100 years before today?"

In 2001, we held our first Heritage Contest, the Heritage Tree Contest, where the students were asked to draw and write a story of a tree or trees that had

special significance to their community. The results were displayed at our conference and posted on our website ([www.qahn.org](http://www.qahn.org)) and are there still. In 2002, we held another Heritage Contest, this time with recipes that were handed down over generations. It was fascinating to note the multi-cultural aspects of Quebec society being reflected through these entries.

The deadline for entries is May 5. Each entry must be accompanied by an Entry Form. Entries will be judged according to the following criteria: presentation, impact, originality and creativity, and theme. Winners will be notified by letter no later than May 30. Cash prizes will be given to the schools and the winning and outstanding entries will be published on our website and displayed at our Annual General Meeting in Lennoxville on June 14.

**Please forward this information to interested teachers.** Should you require an entry form or more information, please contact our office.



## QAHN MATTERS

### Oral History: Realizing the potential

## Schools, research centre participating in QAHN project

In the first three months of its existence the Oral History project has gone from a great idea to an established feature of the Quebec heritage and community landscape. The task at hand is to make it a focal point. This process was initiated by a period of research, which was followed by a mailing of over 190 envelopes, and given a huge boost by its being enthusiastically adopted by the school system.

In the effort to preserve our existing irreplaceable sound archives we have located **seven new collections** in addition to the 25 established oral history archives. We have reached an agreement with the Eastern Townships Research Centre at Bishop's University, which will be the permanent home for the QAHN collection.

At this time every effort is being made to ensure that the oral history project is going to be a major element in the social sciences curriculum this fall. After meeting with teachers and other educators and explaining the project and describing its scope and potential, QAHN has been invited to present at the upcoming teachers' conventions this spring and fall. To ensure the success of the project in the schools a comprehensive manual, specific to Quebec, is being written. This is to be supplemented by a multi media CD ROM. Equally important is the creation of an interactive web site that will provide on line suggestions and help. The most exciting part of this site will be a cross Quebec students' web magazine, and the opportunity for students to share ideas, cooperate on projects, and build long lasting links across the province.

Various organizations and individuals recognized the value of the project and have offered their assistance. These include Alliance Quebec, and the Centre for Community

Organizations (COCO). These people all recognize its potential for community strengthening, heritage promotion, and its significance for our youth and seniors. The extent of the intergenerational contribution that the oral history project can provide is ultimately dependent on how well the local museums, historical societies, local organizations, and schools can cooperate and build bridges. There are many ways to do this, but they all require effort and patience. The students are going to need people to interview, both in the schools and in the community. They are going to have to do preliminary and ongoing research for these interviews at the local museum, newspaper, and town hall. We can start building this spirit of cooperation now so that the teachers and students know who in the community to call, and where to go, for assistance with the recording of our community heritage.

An excellent way to establish links with the schools is to offer to go in there and give sessions on history, crafts, skills, music, etc. Another interesting possibility is tapping into the computer expertise of students in applying for and taking part in such programs as the Community Memories, a part of the Virtual Museum of Canada. This fascinating program makes it possible for a small museum to reach out across Canada on the Internet. This is only one example of how organizations can work with creative youth through art and technology.

Understanding our origins, becoming aware of our heritage, and building our self-esteem are, extremely important to the well-being of our communities, and the oral history project can do all of these, but the process needs a spark – community spirit.

– Ron Ratcliffe

The **Global Development Plan** is an extraordinary opportunity to tap into the hidden resources of the English-speaking communities of Quebec; to mobilize and integrate talents; to create long-term networks and communications within the community; to give experience and visibility to a new generation of leaders; and to develop improved institutional leadership. The goal is not only to reflect a past identity, but also to create enhanced community capacity so as to project a sense of dynamism and invigoration for the English-speaking community as partners in Quebec's future.

The Heritage Plan which forms part of it has been prepared by the Heritage Task Force one of eight sector task forces that bring together leading representatives from across the Province committed to the preparation of a Global Development Plan for the English-speaking minority communities of Quebec.

The Plan presents an overview of the Heritage sector in terms of current context, vision of the sector and priority goals, actions and potential partners for the next five years.

This plan is currently being circulated across a wider audience to validate its vision and goals. If you would like to read this document, and possibly provide the Task Force with feedback, please get in touch with the QAHN office. A copy will be forwarded to you with information on where and how to address any comments or questions you may have.

## WOMEN IN HISTORY

Teacher could have escaped, 'but she went to the top floor'

### Saving the little ones: The heroism of Sarah Maxwell

We all value the love and dedication of good teachers, and (at least in retrospect) the love and devotion of school principals. Thankfully, this devotion is rarely put to the maximum test – as it was for Sarah Maxwell, the head teacher of Hochelaga School in Montreal's east end, on 26 February 1907. On that day a fire broke out in the school and quickly spread, forcing an evacuation.

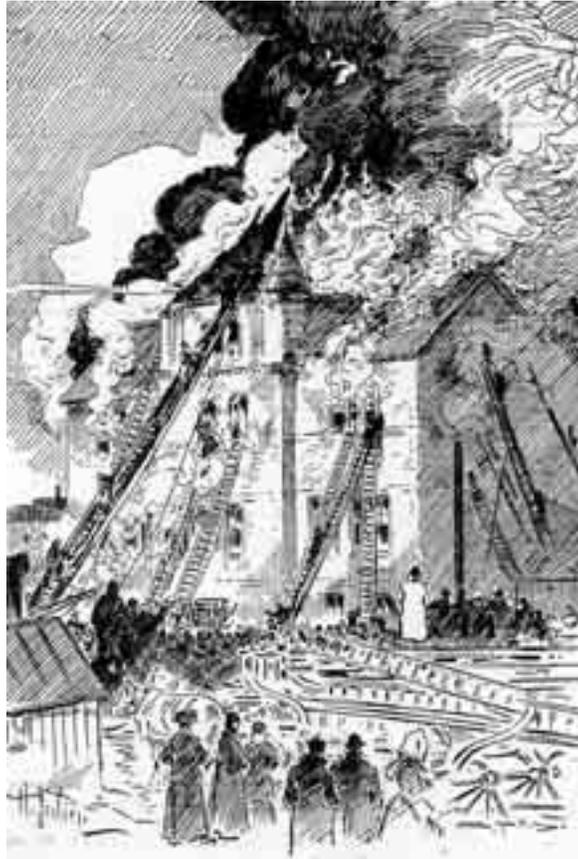
Having seen the classes on the lower floors safely out, Sarah Maxwell suddenly realized that the kindergarten class was trapped in the attic. "Miss Maxwell could have escaped," an eyewitness recounted, "but she went to the top floor to rescue the little ones. She did rescue about thirty of them, and died while attempting to save more." She "handed the children to workmen who had put ladders up to the windows. The firemen only rescued two children." The remaining sixteen "suffocated" in the smoke alongside their principal. Public appreciation of this act of courage was matched only by the horror of the tragedy itself, which newspapers described in grim detail. Pictures of the dead children were printed, accompanied by headlines such as "Heart-Breaking Scenes at the Montreal Morgue" and "Scenes of Sorrow at the Bereaved Homes". Newspapers also pointed accusing fingers at the firemen, who arrived too late to control the fire and to stop Miss Maxwell from plunging back into the smoke, and at the school authorities, who out of carelessness had placed the youngest children in the highest and least accessible rooms.

The city mourned Sarah Maxwell in a style that was elaborate, but entirely appropriate. Her funeral was held two days later – not in St Mary's Church in Hochelaga, where a service for many of the victims took place at the

same time, but in Christ Church downtown. The cathedral was "packed" with mourners, who then followed the cortège up to Mount Royal Cemetery where she was buried in a lot donated by the trustees.

#### Children sent money

A call went out for a fitting monument to the heroine, and was answered by the *Montreal Star* which set up a fund to create a "children's testimonial".



Children across the city sent donations of ten cents or more: "I send you 25 cents for 'Sarah Maxwell Memorial', one little girl wrote. "Mamma cried when she read about her in the Star." The fund eventually paid for a touching monument on the site which overlooks the section of the cemetery with children's graves. It is dedicated "in loving memory" to the lady herself and to "the little ones who perished with her."

#### Still a hero

When the Hochelaga school was rebuilt the following year it was renamed "Sarah Maxwell Memorial", and when that school was closed after the Second World War a new building in the northern part of the city took the name. Now, even that school is long gone,

but the Professional Library of the English Montreal School Board has been officially named the Sarah Maxwell Library. It features a portrait of Miss Maxwell near the door, along with a framed copy of a letter describing the incident (quoted above) written by a boy to friend who had moved away. "It will be a long time before we forget her heroism," he concluded.

– **By Rod MacLeod** [with references to Orrin Rexford (letter, 3 March 1907), the *Montreal Star* (27 February and 17 March 1907), and the Mount Royal Cemetery Archives.]

## WOMEN IN HISTORY

### Her iron hand ruled Hudson manor

# Greenwood: 'Phoebe would have been so proud'

The beauty of the grounds at Greenwood can introduce an experience of timelessness into a Sunday afternoon. The building itself, which since 1732 has served as a homestead, general store and post office, summer home, and family museum, has been transformed through the years. With its own stories to tell, it becomes a metaphor for the passage of time, for the multiplicity and diversity of the Canadian experience. Its contents are an anachronistic mix of everything from artwork and antiques to trinkets brought back from cruises and safaris. Rather than being classified, separated, and displayed, each room features the interplay of several themes and generations of material culture. Although it is only open on a limited basis, Greenwood hosts the local historical society, annual dramatic productions, Christmas parties and concerts, and church gatherings along with the many visitors that arrive to tour the building, hear the stories, and take tea on the porch.

If a historian, bewildered, were to ask any of the dedicated volunteers how to make sense of the building, of the collection, of the array of activities, they would likely answer, "Phoebe." If you stay at Greenwood for any period of time, you're likely to hear people remark "Phoebe would never stand for that," or "Phoebe would have been so proud!" If you stay longer, you might notice yourself making the same comments, also on a first name basis. Phoebe Hyde is present in every part of Greenwood, making herself heard.

Mrs. Phoebe Hyde (1910-1994), whose name reverberates through the museum to this day, was a remarkable woman. While at the turn of the century the professionalization of history writing transformed the academic history of Canada into the domain of

male dominated universities, Phoebe and many other Canadian women maintained a strong interest in and passion for history. Excluded from the writing of



Phoebe Hyde in costume as Sarah Hanson, who was kidnapped as a child and brought to New France in about 1725 by Indians raiding New England. She married Jean Baptiste Sabourin and became the first woman to inhabit what later became known as Greenwood. She is standing on the Greenwood lawn overlooking the Ottawa River. For the full story see <http://www.canadiana.org/cgi-bin/ECO/mtq?doc=45560>.

political history, these women explored the neglected areas of local, family and native history, and free of the constraints of academic writing, they involved themselves in the preservation of history in a variety of innovative and unconventional ways. Groups of women and ambitious individuals connected the preservation of history to compiling books, founding house museums, putting on dramatic productions, teas, parades, making quilts or learning other

traditional crafts, and simply collecting and sharing stories of the past.

Phoebe Hyde, nee Nobbs, was the daughter of architect and Renaissance man Percy Nobbs (who designed, among others, the building that now houses the McCord Museum), and granddaughter of Dr. Frank Shepherd, celebrated physician and Dean of Medicine at McGill. She could trace her relations at Greenwood back to the Delesderniers, who had acquired the property in the early 1800s. Phoebe considered her family's relationship to the property and the house very special, and

recalled that even at the early age of 14 she felt an obligation to preserve Greenwood as a family museum. Phoebe's passion for history extended beyond her experiences with her ancestral home. Some of her early poetry, written in 1928, is preserved in the Greenwood

**Continued on next page**

## WOMEN IN HISTORY

# Herstory: Lives of women on the web since 1995

*This is the finest web site I could find devoted to women in history in Canada. Anyone interested in the subject should definitely have a look. See <http://www.niagara.com/~merrwill/default.html>. – ed.*

“Where are the women?” I always asked myself that question whenever I read history books or works of historical fiction. I love history but even as a child I wanted to learn about the lives of women.

As a child I found even historical fiction rarely featured females. As an adult I began to do some research on my own and discovered it was difficult to find information about women’s lives. However, the stories that I gradually began to uncover were fascinating. “How could I have studied Canadian history for so many years and not have heard these women’s stories?” I wondered.

I thought others might feel the same way, so I used my research material and wrote the history book that I had hoped to find in the 1980s. My first book on women’s history was published in 1993 and my second one was released in the fall of 1995. In 1996 my first work of historical fiction “Stone Orchard” was published. My most recent book “Her Story III: Women from Canada’s Past” was published in November 1999.

Her Story III: Women from Canada’s Past contains biographies of the following fourteen women; Elizabeth Simcoe, Marie-Anne Lagemodière, Amelia Connolly Douglas, Emma (Lajeunesse) Albani, Faith Fenton, Laura Muntz Lyall, Armine Nutting Gosling, Georgina Fane Pope, Mabel Penery French, Maria Oliynk Adamowska, Grace MacPherson Livingston, Thérèse F. Casgrain, Bobbie Rosenfeld, and Elsie Gregory MacGill. This page is intended to be used as a resource for students, teachers, history buffs and net surfers alike. Any suggestions, comments, stories or “trivia” (for use on this page) would be welcome. – *Susan Merritt merrwill@niagara.com*.

### Continued from previous page

archives. At the age of 18 she wrote *A Sudden Longing*, in which from the ocean “(w)ill come the fresh salt wind, old as time/ And whisper to me tales of long ago...” In a poem entitled “The Old Gate,” she writes “O’ Great grey portal arch and loop-hole grim/ Silent historian; What has thou seen/ Beneath thy aged brow now mossed and green.” Several other poems also refer implicitly to the role of the historian, or the poet as historian and preserver of the past. Acting was another of Phoebe’s passions, and another of the ways that she expressed her love of history and intimate relationship with the past. She attended the Royal Academy of Dramatic Arts in London, England, and went on to work as an extra, to teach dramatics in London, and to perform in summer out-door productions of Shakespeare’s plays. Yet her love of drama too was always closely allied with an interest in history, and during the Second World War Phoebe began to work on the one woman theatre that she would continue to perform for most of her life. Inspired by Native North American legends, she used “Canadian poetry as a means of interpreting her own country,” later developing her own original monologues and monodramas. These depicted celebrated Canadian women of the past, including Marguerite de Roberval, Marguerite Bourgeoys, Jeanne Mance, Madame de Latour and Madeleine de Verchères.

It is not difficult to believe that Phoebe may have identified with Madeleine de Verchères. If historical accounts are to be believed, they shared a forceful personality and a penchant for the dramatic. Phoebe was

not shy about approaching neighbours, family and friends about participating in her dramatic productions, taking on responsibilities in the local historical society (for which she served as president), or helping out with the various house events. Those who remember speak with one voice when they maintain that “you didn’t say no to Phoebe.”

### Bequest

Before her death Phoebe had arranged that Greenwood be left to the Canadian Heritage of Quebec so that it might be preserved and shared with the public from time to time. Phoebe has left behind a fascinating collection of historically significant artifacts at Greenwood. It is a museum, but it was also her home, and it continues to reflect the many sides of Phoebe’s own character. While the Greenwood historic house museum is her principal legacy, Phoebe’s interest in the preservation of history took many forms, only a very few of which are mentioned here. She was a woman for the ages, and to know her through the house she left behind is an extraordinarily enriching experience.

Phoebe Hyde’s Legacy, Greenwood, continues to be shared with the public in a limited way. Over the course of the year it will host a variety of activities, and guided visits are offered from time to time, by appointment. For more information, write or call the Greenwood Centre: Box 1015, 254 Main Road, Hudson, Quebec, J0P 1H0 – (450) 458-5396, [greenwood@hudson.net](mailto:greenwood@hudson.net).

–*Kim Havard, Greenwood Centre for Living History*

## WOMEN IN HISTORY

### Julia Grace Wales and her 'World-thinking organ'

## Quebec woman's plan foresaw League of Nations, U.N.

By Mary Jean Bean

She was small, slender, unassuming, graced with "an excellent, logical brain and a sweet open face that even a pince-nez could not make stern." So Barbara S. Kraft described Julia Grace Wales in *The Peace Ship*.

Julia Grace Wales was born July 14, 1881, daughter of Dr. Benjamin N. Wales, in Robinson (now Bury), Quebec. She received her early education at local schools, Bury Model School and Cookshire Academy. At age eighteen she entered McGill University in Montreal.

In the spring of 1903 Julia Grace Wales graduated from McGill with the Bachelor of Arts degree, First Rank Honours in English Literature, the Shakespeare Gold Medal, and an Edward Austin Scholarship to Radcliffe College, Harvard University. There she received her M.A. in English in June 1904, then returned to Montreal and taught at Trafalgar School for Girls for four years.

In 1909 she joined the Department of English at the University of Wisconsin in Madison. Her assignment was to prepare "pre-Freshmen", students weak in English, for academic studies. Julia Grace Wales loved her work and she loved her students. Most of them were sons of German and other Central European immigrants. It was then that Julia Grace Wales became an ardent internationalist.

Julia Grace Wales remained at the University of Wisconsin teaching and studying for her PhD. which she received in 1926. She lived in modest quarters in Madison, and led a busy life. She taught Sunday School and attended church, often twice on Sundays. She participated in the suffragist movement, the Woman's Christian Temperance Union, the Thursday-Night Leisure Hour Club, the Professional Woman's Club, and the Century Club.

Meantime World War I broke out in Europe in August 1914. There was an immediate strong reaction against war in the United States. Pacifist societies sprang up across the country. But Julia Grace Wales was distraught at the thought of her Canadian cousins having to go to war. They would be fighting cousins of the boys she was teaching. And what about her beloved students? They, too, would have to enlist if the United States forfeited her neutrality and became involved in the war.

Julia Grace Wales became physically sick with worry. During the Christmas holidays she stayed in her room trying to recuperate. But she could not keep her mind off the war. She wondered if traditional diplomacy was blocking the way to peaceful negotiations. Why wait until one of the belligerents was so badly beaten that it begged a neutral nation to mediate? Surely there must be a way for mankind to solve international disputes through reason, rather than brute force! Then an idea came to her. She forced herself to sit at her desk and put it on paper.

After much thought, many false starts and discarded drafts, she wrote a plan which she thought might be a way of at least shortening the war. She called it "Continuous Mediation Without Armistice".

### 'World-thinking organ'

Her plan urged that the United States, which was still neutral, call a conference inviting each of the currently neutral nations of the world to send delegates. This international commission, or "world thinking organ", as she called it, would mediate continuously, - with armistice if possible, without it if necessary, but in such a way as not to endanger the neutrality of any nation. It would sit as long as the war continued, inviting suggestions from all the belligerents, and would submit reasonable proposals for ending the war to all of them simultaneously. Miss Wales stressed

that the proposals should be based on two principles: (1) Peace must not mean humiliation to any might later result in renewal of the war.

Julia Grace Wales showed her plan to her close friend and colleague, Dr. Louise Kellogg, who was greatly impressed. She arranged for Miss Wales to present her plan to the Wisconsin Peace Society. The Society, too, was much impressed by the "Canadian Plan", as they called it. They immediately incorporated it into their charter, had it printed in pamphlet form, and sent copies to influential people across the country. It became known as the Wisconsin Plan. From then on many people became interested in "Continuous Mediation Without Armistice".

On January 10, 1915 Julia Grace Wales presented her Plan to a mass meeting of 3000 people in Washington, D.C. which launched the Women's Peace Party. The new

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From *Laura's Illustrated Weekly*  
Julia Grace Wales in 1911.

## WOMEN IN HISTORY

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organization adopted a platform consisting of eleven points, the first of which was "The immediate calling of a convention of neutral nations in the interest of early peace".

On February 27, 1915, United States District Attorney John A. Aylward of Madison presented the Wisconsin Plan to the first session of the National Peace Conference in Chicago. The Conference enthusiastically acclaimed the Wisconsin Plan, incorporated it in its platform, and resolved to send a delegation to carry the Plan to President Woodrow Wilson and Congress.

Jane Addams, prominent social reformer and founder of Hull House in Chicago, chaired the National Peace Conference. She and Louis Lochner, its manager, both took to the Wisconsin Plan warmly, and worked diligently for it throughout the war. But President Wilson refused to receive the delegation from the National Peace Conference. On the grounds that because he had received more such requests than he could comply with, he decided to see no delegations at that time. He did, however, receive a copy of Julia Grace Wales' plan for Continuous Mediation Without Armistice. He simply "marked it with his shorthand squiggle for filing in his private office".

In Madison, Wisconsin, however, both the Board of Commerce and the Thursday Club endorsed the plan for Continuous Mediation, and on March 16th the Wisconsin Legislature adopted it in the form of a resolution to be forwarded to the President. Meanwhile, Julia Grace Wales received many encouraging letters, and was invited to attend The International Congress of Women at The Hague in April, 1915. It would be the first time in modern history that women from nations at war, as well as neutral nations, united to demand peace.

On April 15, 1915 Julia Grace Wales joined forty-seven American delegates to the International Congress of Women at New York harbour. They boarded the Dutch steamship, Noordam, to brave the submarine-infested waters of the Atlantic. Among Miss Wales' fellow travelers were the leading suffragists, pacifists and social reformers of America, including Jane Addams who was to preside at the Hague Congress, Dr. Alice Hamilton, pioneer in the field of industrial disease, and Emily Greene Balch, Professor of Economics of Wellesley College, Massachusetts. ( Both Jane Addams and Emily Balch would later receive the Nobel Peace Prize.)



During the voyage the women held daily lectures and discussions concerning international relations and peace. They conscientiously studied the preliminary program of the Women's Congress which the Dutch organizers had sent them. They added suggestions and modified some of the preliminary proposals significantly.

The International Congress of Women was too large to be held in any of the rooms of the Peace Palace, or of the Ridderzaal, so the 1500 women assembled in the largest hall in the Hague, the Dierentuin, located in the Zoological Gardens.

There were representatives from England, Scotland, Germany, Austria, Hungary, Italy, Poland, Belgium, Holland, Denmark, Norway, Sweden, Canada and the United States. Many of them had braved public scorn, their family's disapproval, and dangerous travel conditions to attend the Congress.

At the beginning of the Congress the women agreed on the program and rules of order. Four languages would be used, - Dutch, English, French and German. There would be no discussion about who was to blame for the war, or for the conduct of it. They were only concerned with preparing for permanent peace. The two fundamental planks in their platform were (1) that international disputes should be settled by pacific means, (2) that the Parliamentary franchise should be extended to women.

The International Congress of Women has been called a number of people attending, and the variety of languages spoken, the Congress succeeded in passing twenty resolutions urging the governments of the

world to put an end to bloodshed and begin negotiations for permanent peace. Prominent among these resolutions was Julia Grace Wales' proposal for a conference of neutral nations offering continuous mediation.

One of the final acts of the Congress was the founding of The International Committee of Women for Permanent Peace which later became The Women's International League for Peace and Freedom (WILPF). Today it has branches throughout the world and continues to work for peace and social justice.

The International Congress of Women delegated two teams of envoys to carry the message expressed in its Resolutions to government officials throughout Europe. One team, headed by Jane Addams and Dr. Aletta Jacobs of Holland, visited the belligerent nations. The other team,

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## WOMEN IN HISTORY

### Julia Grace Wales – Continued from previous page

headed by Chrystal Macmillan of England and Rosika Schwimmer of Hungary, visited the neutral nations, urging them to call a neutral conference immediately.

While in The Hague Julia Grace Wales was interviewed by leading Dutch pacifists who invited her to address the Dutch Anti-War League. She also visited the American Ambassador to the Netherlands, Dr. Henry Van Dyke, who found her plan for Continuous Mediation interesting but impractical.

While they awaited completion of travel arrangements and passports during the week following the Congress, delegates took advantage of sight-seeing tours arranged by their Dutch hostesses. Julia Grace Wales personally visited the tulip fields of Haarlem and the flower market at Delft, the Peace Palace, museums in Amsterdam and The Hague, camps for Belgian refugees, and the university and the old church in Leyden where Puritan John Robinson had preached before emigrating to New England,

Julia Grace Wales accompanied the envoys to the Scandinavian countries. Since she was subject of one of the belligerent nations, she was unable to take the usual train route across Germany to Copenhagen. She managed to obtain passage aboard a small freighter, the Mars, across the dangerous waters of the North Sea.

In spite of numerous difficulties and delays, Julia Grace Wales arrived in Copenhagen several days ahead of her colleagues. Alone in a strange city, she stayed at the Women's Reading Club Hotel. With the help of her hostess, Miss Wales visited several Danish ladies she had met briefly at The Hague. She also visited Olaf Forchhammer, President of the Copenhagen Peace Society, and Fredrick Bajer, Honorary President of the Permanent International Peace Bureau, who had won the Nobel Peace Prize in 1908. These gentlemen promised to have Miss Wales' pamphlet on Continuous Mediation, translated into Danish, printed, and distributed throughout Denmark.

Her visits to the American and British Embassies in Copenhagen, Christiania and Stockholm were less encouraging, though interesting and very revealing. It was as she had suspected, - the diplomats were paralyzed by tradition. She concluded that they could not see the "forest for the trees", but she left copies of her pamphlet on Continuous Mediation for them to read.

Influenza was prevalent in Europe and took its toll of the envoys. Julia Grace Wales was first stricken in Copenhagen, but after staying in bed for four days, she went on to Christiania (now Oslo) and Stockholm. Too ill to continue, she sailed for home on the Hellig Olav in June.

The envoys from the International Congress of Women were well received in fourteen European capitals. Officials of warring nations, as well as neutrals, expressed interest in the plan for Continuous Mediation, but none dared take the first step toward carrying it out. Everyone looked to the United

States, as the greatest of the neutral nations, to call a conference of neutrals, but President Wilson would not take the initiative. Although they were unable to overcome the forces of imperialism and militarism prevailing at that time, Julia Grace Wales and her colleagues continued to work for peace.

Since President Wilson refused to act, a group of American pacifists persuaded Henry Ford, the automobile manufacturer, to fund a peace mission. In December 1915 he chartered the Scandinavian steamship, Oscar II to carry his 165-member expedition consisting of staff, delegates, students and journalists to Europe. Julia Grace Wales was among the invited guests. They planned to conduct peace rallies throughout neutral Europe, and to gather delegates for an unofficial Neutral Conference for Continuous Mediation. It would act as a clearing house, transmitting peace proposals from both sides until negotiable terms were developed, and the warring countries were ready to meet at the peace table.

The Ford peace expedition was plagued with difficulties. Henry Ford's own love of publicity boomeranged and an antagonistic press hounded the pacifists continuously. During the voyage, news of Wilson's new policy of preparedness (for war) reached the Ford Expedition. It caused a serious rift between the moderate and radical pacifists. Then Ford became ill and had to leave the expedition at its first stop, Christiania (now Oslo), Norway. Rosika Swimmer, the "expert adviser" whom causing more antagonism from the journalists and more dissension among the delegates. Nevertheless, Julia Grace Wales insisted, "We must keep on keeping on!". And they persevered.

The Ford expedition visited the principal neutral cities, including Christiania, Stockholm, Copenhagen, and The Hague, gathering delegates for an unofficial Neutral Conference. Having completed their first objectives, the main body of the Ford expedition, sailed for America in mid-January 1916. Julia Grace Wales returned to Stockholm with the management staff to help set up headquarters and prepare for the Neutral Conference.

Scandinavian and American delegates to the Neutral Conference for Continuous Mediation convened informally in the Grand Hotel, Stockholm on February 28, 1916, pending the arrival of the Dutch, Swiss, and other elected American delegates who had been unable to sail due to increased submarine warfare.

After much diligent work, and discussion in six different languages, the Neutral Conference completed its first objective in mid-March. It prepared and sent an "Appeal to the Governments and Parliaments of the Neutral Nations" urging them to mediate "even during the course of hostilities". The Appeal gained world-wide publicity, thus serving to draw attention to the idea of peace in war-torn

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### Julia Grace Wales – Continued from previous page

Europe. But everyone looked to the American President to call an official conference of neutrals. He procrastinated. By mid-April, 1916, the Neutral Conference had completed its second objective, the “Appeal to the Governments, Parliaments and Peoples of Belligerent Nations”. It consisted of seven essential principles with specific examples requiring their application:

(1) The right of nations to decide their own fate. Examples:

Belgium should be restored; occupied French territory should be returned; the question of Alsace-Lorraine should be reconsidered; the independence of Serbia and Montenegro should be assured; union of the Polish nation and its independence should be guaranteed; the frontier between Austria and Italy should be readjusted; Armenia’s autonomy should be guaranteed; similar questions in the Balkans and Asiatic Turkey should be solved by international agreement.

(2) The economic activity of all peoples should be afforded development on equal terms,

(3) Freedom of the seas,

(4) Parliamentary control of foreign policy,- there should be no more secret diplomacy nor secret treaties.

(5) The creation of an international organization, founded upon law and justice, which would include an agreement to submit all disputes between states to peaceful settlement,

(6) Disarmament,- by international agreement

(7) The need for a World Congress

The Appeal to the Belligerents also gained worldwide publicity. Although it did not hasten the end of World War I, it proved to be the forerunner of Wilson’s Fourteen Points, The League of Nations, and the United Nations.

Due to budget constraints the larger body of the Neutral Conference adjourned immediately after Easter, 1916. It left a permanent working Committee of Twelve members at Stockholm. This Central Committee continued three major lines of work,- publicity and propaganda, mediation, and scientific enquiry. It organized simultaneous mass meetings in dozens of cities throughout the neutral nations of Europe for the purposes of urging the neutral governments (1) to convene an official conference for mediation, and (2) to work for a World Conference at the end of the war.

Julia Grace Wales remained in Stockholm throughout the Neutral Conference’s various metamorphoses,- Central Committee of Twelve, Central Committee of the Neutral Conference for Continuous Mediation, and lastly, The Ford Peace Commission. Always modest, she worked quietly

behind the scenes, talking with delegates, writing and helping translate proposals, At her own expense she continued studying international relations, and working with the publicity and mediation committees, until the United States entered the war in April 1917.

Travel was difficult and dangerous because of submarine warfare, but Miss Wales was finally able to obtain passage to Halifax, and arrived home in St. Andrews East, Quebec, during the summer of 1917. After a well-deserved rest, she resumed her teaching duties at the University of Wisconsin in the fall.

In 1920-21 Julia Grace Wales was granted a teaching fellowship to London University, the first woman from this continent to receive this fellowship. She followed up her studies in Shakespearean research at London and Oxford, and taught at Westfield College in London, and later at Girton and Newham in Cambridge. She then returned to the University of Wisconsin where she received her PhD. in 1926, and was promoted to Assistant Professor of English in 1927-8.

Events during the summer of 1939, when World War II loomed on the horizon, set Julia Grace Wales to thinking again about the value of our democratic heritage, and the responsibility of the citizens of a democracy to conserve its ideals. In an effort to find “a practical

instrument that anyone can use in carrying out the moral fight for democracy”, she wrote a small book entitled Democracy Needs Education. Her book is as relevant today, perhaps even more so, as we see democratic principles lacking, or being eroded in many parts of the world.

Julia Grace Wales remained with the English Department of the University of Wisconsin until her retirement as Assistant Professor Emeritus in 1947. She then returned to the family home in St. Andrews East, County Argenteuil, Quebec. There she continued her active contribution to the life of her community until her death on July 15, 1957.

On May 8, 1966 the University of Wisconsin celebrated the building of its new Southeast Residence Halls. It dedicated one of the houses in Sellery Hall to the memory of Julia Grace Wales. Beside her portrait in Wales House is a plaque inscribed:

Julia Grace Wales dedicated her life to international friendship and understanding and teaching of literature. She came to the University’s department of English in 1909 and received her PhD. from Wisconsin in 1926. She served the University until 1947, when she was granted emeritus status.



## WOMEN IN HISTORY

She would not want to be remembered as a garden

# Elsie Reford used influence to work behind the scenes

By Alexander Reford

**E**lsie Reford is one of several women active in twentieth century Quebec who has come to symbolize a certain degree of liberty and independence. She was recently featured in a calendar, Herstory 2003, the Canadian Women's Calendar, which features the lives and accomplishments of Canadian women and helps us "discover Canadian Women who continue to make a difference." While not a political activist like Thérèse Casgrain or a public figure like Pauline Vanier, she was a leading figure in Quebec for several decades.

Today, she is most remembered for her garden. I was recently struck by the title of a film on the Shakers, the now extinct sect of Protestants who once populated New England and who made objects beautiful in their simplicity and construction. "I do not want to be remembered as a chair". That would doubtless be a sentiment shared by my great grandmother, Elsie Reford. While she is widely and increasingly known for the gardens she created in Grand-Métis in the Lower St. Lawrence, she would not want to be remembered as a garden.

No life can or should be reduced to a single accomplishment. In the case of Elsie Reford, who lived for 95 years, this is particularly the case. She was a woman of extraordinary range and talent. Gardening was one of her passions and one at which she excelled. And even though it consumed much of her time for more than thirty years, her story is more extensive and more interesting.

Born in Perth, Ontario in 1872, she lived in Montreal from the 1880s until her death in 1967. Born into the wealthy environs provided by her father, Robert Meighen, the successful president of the Lake of the Woods Milling Company (makers of Five Roses flour), Elsie Meighen was educated in Montreal, Paris and Dresden. While at finishing school in Europe (she did not attend university), she acquired a mastery of both French and German. Her mother, Elsie Stephen, was the youngest sister of George Stephen, best-known for presiding over the Canadian Pacific Railway during its construction, one of the most

important and wealthy businessmen in the British Empire. Elsie Meighen thrived in the milieu provided by her parents and enjoyed the contacts and entrée into society which her uncle provided, particularly in the United Kingdom, where he lived from 1891 until his death in 1921.

Elsie Meighen's education and early life was not exceptional. She had a good education and excelled in various pastimes which were common among for women of her era, such as music (she played the violin and piano every day until the First World War) and horse-back riding. After her marriage to Robert Wilson Reford in 1892, she had two boys. She managed households in the city and the country, initially in Beurepaire and later at Grand-Métis. She also began to take an active role in Montreal society. Her husband, Robert Wilson Reford, was the eldest son of a shipping magnate, and ran the Robert Reford company, a shipping agency in the port of Montreal. They were a remarkably well-matched couple, sharing a love of nature, a passion for art, and a deep attachment to the Lower St. Lawrence. The Refords had a house in Little Métis (Métis Beach or Métis-sur-Mer) and the Meighens had the use of Estevan Lodge, George Stephen's fishing camp at Grand-Métis. From the early 1900s onwards, they traveled to the region in the summer and autumn, and sometimes even in winter.

Elsie Reford became active in philanthropy, social concerns and political causes in the early 1900s. She was the driving force behind the foundation of the Women's Canadian Club of Montreal (for which credit is usually given to the club's first president, Julia Drummond) in part because she felt that women should have access to the political and social thinkers of the day. Women were hitherto confined to drawing room discussions and were generally excluded from the luncheons and lectures which such figures gave on their visits to Montreal. She felt that women had the capacity for social and political discourse and required a venue where they would be liberated from banal gossip about society, family, clothes and more mundane preoccupations.



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She took an interest in medicine, particularly women's health, becoming a directress (a title which was both administrative and honorific) of the Montreal Maternity Hospital. There her interest in women's health developed into efforts to establish registers for births in Quebec outside the confines of sectarian politics. She was also involved in fund-raising efforts for this and other hospitals, following a tradition established by her uncle, who had built and endowed the Royal Victoria Hospital with his cousin, Donald Smith.

Soon after the investiture of Lord Grey as Governor General in 1904, she became an ally and confidante, assisting Grey in the whirlwind of activities he promoted while in office. Much of his effort as Governor General was dedicated to the commemoration of historic events and places across the country. She became the president of the Montreal committee to raise money for the tercentenary celebration of the founding of Quebec City in 1908. Among the legacies of Grey's effort was the preservation and landscaping of the Plains of Abraham. It was via this activity that she became interested in various efforts to improve the urban landscape. She was peripherally involved in the Montreal parks and playgrounds movement and instigated a committee to establish a "garden city" in or around Montreal. While her efforts were largely in vain, they did contribute to the germination of the idea which eventually saw the creation of the planned garden city, the Town of Mount Royal. Relatively immune from the garden bug as a young woman, it was doubtless this involvement in planning and landscape that contributed to her interest in gardening that became a passion that occupied much of her life and consumed much of her fortune from the age of 54 onwards.

Elsie Reford was also a political animal. Her involvement is perhaps typical of the role woman were expected to play. But it also reflects her belief that politics, particularly electoral politics, is a sullyng process from which women are best exempted. For her, politics was a battle of ideas. She had a very active correspondence with political figures of the day. While only small vestiges of her extensive correspondence survive, it includes exchanges with such varied figures as Henri Bourassa, Lord Alfred Milner, Lord Grey, Sir Wilfrid Laurier and the South African writer, Laurens Van der Post.

Politics was also about political parties. Her father (and uncle) were active in politics and were associated with the Conservative party. Her cousin, Arthur Meighen, two years younger than Elsie Reford, was a politician, remembered now mostly for his short term in office, but at the time

recognized as the most talented orator in the country. She was a salon politician, assisting her cousin and others in their bid for election. Her correspondence has few comments on votes for women, but she was certainly no suffragette. The right to vote appears to have less importance to her than the right to participate in the process of politics and the exchange of ideas. This did not prevent her from harbouring political resentments. Although she showed early admiration for Mackenzie King when he was a talented civil servant, after he had risen to power (defeating Arthur Meighen), she developed such an aversion to King that she did not allow his name to be mentioned in her home.

In the early 1900s, she undertook efforts to build bridges between Montreal's English and French-speaking communities. She hosted dinners and events designed to introduce the leaders of Montreal's Francophone community to their English-speaking counterparts. Both in Montreal and at Grand-Métis, she cultivated the Roman Catholic clergy, be it the Bishop of the parish priest. In Grand-Métis in particular, her role was very unusual. Because she was the largest property owner in the county and owned for all intents and purposes the Métis River, her role was not unlike that of a seigneur from a previous century.



She contributed to local causes, assisted families in need, and prosecuted poachers who fished the pools on the river. In spite of her obvious wealth and privileged life, she was widely admired in the community and enjoyed harmonious relations with her milieu. One of the most telling anecdotes comes from a local woman who told me that for her mother's generation the sight of a solitary Elsie Reford riding horseback on their rang was to see a vision of female emancipation. They with their large families and their largely subservient relationship to a husband, family and Church, could only admire and envy a woman who appeared to be subservient to no one and to no institution. The truth was perhaps more complex. Elsie Reford's long and active life cannot be easily reduced to an abbreviated biography. She was a product of her milieu and led a largely conventional life. But via her interest in ideas, politics and society, she assumed a role which few women aspired to or attained in Quebec until fairly recently.

*Alexander Reford is the great-grandson of Elsie Reford. He is the director of Les Jardins de Métis/Reford Gardens. He is also president of Heritage Lower St. Lawrence.*

## WOMEN IN HISTORY

‘The air is like champagne’\*

### Elizabeth Wand put Ste. Agathe on health care map

By Joseph Graham

The year was 1895 and the train to Ste. Agathe had been in operation for only three years. Elizabeth Wand, a nurse from New York City, a single American woman of the Victorian age, arrived in our small town and began to assess its potential as a health spa. She had read something about the area in *Harper’s Magazine* and decided that it sounded like a great location to look after ‘nervous wrecks and convalescents’. At age forty, she walked away from fifteen years of nursing and became a pioneer in a new country, with a new language, setting up a health retreat.

She described Ste-Agathe upon her arrival: *The houses mostly built of logs, with plaster between, and white-washed. Little gardens with vegetables and flowers, all so neat and trim-looking. The people clad in homespun of their own weaving, knitted stockings, good thick ones, also the work of the women and girls. The catalogue carpets and braided rugs, such a happy and industrious people, hospitable and kindly to a degree. She also left us a strong image of the time in her description of an early acquaintance: The old lady and her husband lived alone. They were amongst the first settlers in this new country. Her house was immaculate inside and out, and where her dish-pan and frying-pan hung there was never a mark on the white-washed wall. With her grey home-spun dress, her frilled white cap, and wooden shoes which she wore in her garden, she was an ornament to the village.*

Not only did Elizabeth Wand identify what would become Ste. Agathe’s vocation for the next fifty years, but she also initiated it, and, thirty years later, documented it for posterity. Her story, called *Quisisana*, published in 1925, is one of the best and most objective accounts that we have of Ste. Agathe in the late 1800s. Here is a short excerpt from her stay at a hotel, which she failed to identify: *Chicken Fricassee sounds good, but when the heads are left in---enough said, even if they are beautifully cleaned. When some of the guests spoke to mine host about it, he replied, “Good enough for me, good enough for you, you no lak, you go, plenty more come.” The independence of*

*the people is something to be admired. It is their country, wrestled from the wilds, hewed and made to blossom in their own way; if it doesn’t suit you, go somewhere else. Throughout her memoirs she describes the fierce independence of the people she found.*

#### Little encouragement

After only five days in Ste. Agathe, Wand left to visit doctors in Montreal. She offered her services for convalescing patients, but received little encouragement. Upon her return, she rented a small house, which rapidly filled up with guests. She describes them as convalescents, but says they arrived without forewarning. She was so encouraged that she decided to build a proper home for her



Built by Elizabeth Wand to become Ste. Agathe’s first convalescent home, this building is now a hotel.

*work: I evolved something new in the way of a house. When the framework was going up it caused a great sensation, it was octagon in shape and looked something like a cyclorama. The remarks made by passers-by were anything but flattering. I pursued the even tenor of my way, and when the veranda was added, both inside and outside were charming, and compliments were many.*

The house can be found at 173 Tour du Lac, at the corner of Victoria. Wand sold it to R. Wilson-Smith, the mayor of Montreal, for his own use, it operates today under the name of *Auberge de la Tour du Lac* Wand found it too small for her rapidly expanding clientele and built a more appropriate house somewhat further up the hill. This new building has not survived, or at least, we haven’t found it. There is a picture of it in her book showing a one-and-a-half storey house with a sloped roof, large balconies and both a round dormer and shed dormer on the second storey. She named it *Quisisana*, translated as ‘here is health’ in her book. The new house had electricity, hot and cold water and a fireplace. Business continued to improve and she soon gave in to pressure from her clients to stay open all winter. Believing that the secret to healing was to keep her guests active and outdoors, she persisted: *The air being so dry, we didn’t feel the cold, although the temperature at times registered forty below zero, but during the daytime with the sun shining*

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*brightly we donned our snowshoes and skimmed over the frozen snow... We dressed ourselves warmly and defied Jack Frost or, ordering the horses and providing ourselves with hot soapstones for our feet, and with our rugs wrapped around us, we drove for miles over the well-beaten roads made hard by the logging teams.*

During the seven years that she operated in Ste. Agathe, the town burgeoned around her. It was rapidly becoming a popular holiday destination and was gathering increasing importance as a regional centre. Hotels sprang up, the Anglican Church was built, the first Jewish religious services began and the lumber industry developed into wood manufacturing to supply the boom. Soon even the outlying farms and lakes were being rapidly converted into country retreats, and in 1899, Dr. Richer's tuberculosis sanitarium opened on the hill above what today is the

Autoroute access and exit ramp.

Sadly, Wand's vision of Ste. Agathe as a centre for convalescence failed to take into account how the tuberculosis sanitarium would influence her own clients: *Seven years have passed in Ste. Agathe, the sanitarium for tubercular patients has opened, and Ste. Agathe will vie with Saranac in its treatment of those afflicted with this scourge. Needless to say that this now affected my work, and I found a serious decline in the number of my guests, although we were quite a distance from the sanitarium.* She had just taken a mortgage to improve her property, but her family in New York had endured setbacks, obliging her to return there for the winter: *When I returned in the spring, and called on the man who held the mortgage, saying that I was going up to the mountains, he said,*

*"There is nothing belonging to you there, I have sold everything." I made enquiries, but the bitter truth was revealed and I found myself stripped of all I possessed. I consulted a lawyer, but possession is nine points of the law; I had lost everything.*

Elizabeth Wand returned to New York, where she worked as a nurse and looked after her ailing father. When she next returned to Ste. Agathe in 1925, she wrote her memoirs from which I have quoted so liberally.

*Adapted from the Doncaster Ballyhoo. You can reach Joseph Graham at joseph@doncaster.ca.*

\*The phrase 'The air is like champagne', used many times in publicity related to Ste. Agathe, is a direct quote from Wands memoirs. Italicized sections are copied

verbatim from *Quisisana*, by Elizabeth Wand, privately published in 1925.

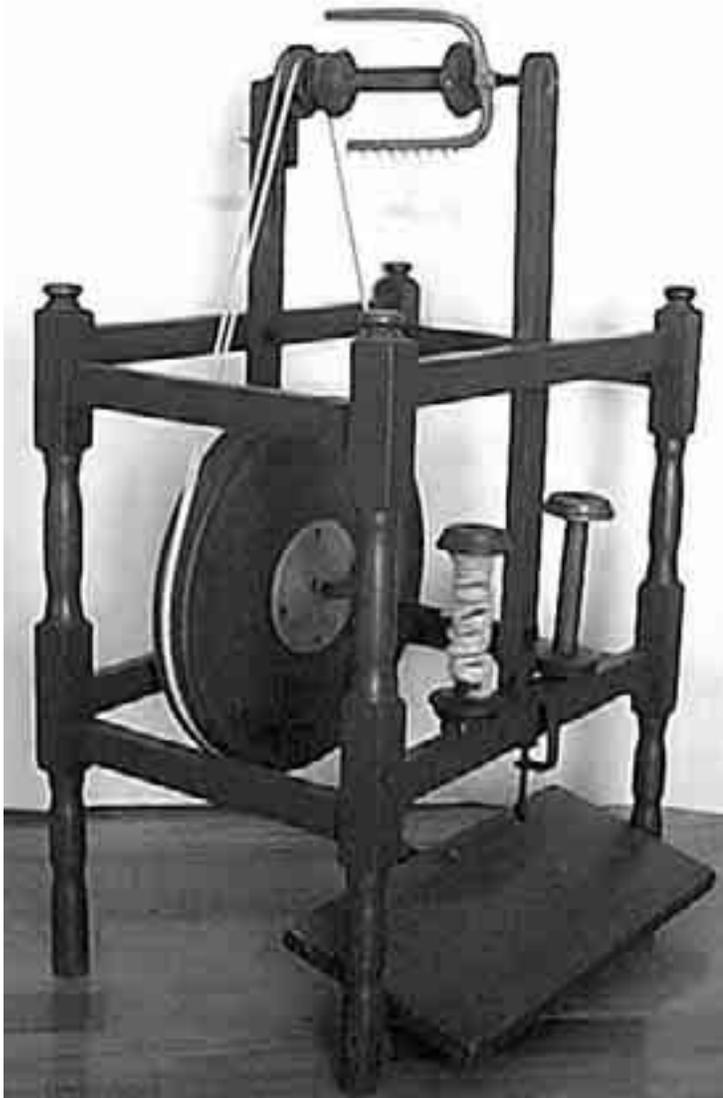
### Information wanted on Shaker wheel

Norma Jean Clarke of the Council for Anglophone Magdalen Islanders (CAMI) is looking for information on a Shaker Chair Wheel.

She found information in the Spinning Wheel Gallery regarding a "Chair Wheel" spinning wheel, dated 1700s.

There is also a picture of a "Shaker Chair Wheel" spinning wheel without any other information. The spinning wheel she holds is identical to that in the picture.

CAMI is currently working on their museum display, and Norma wants more information on the shaker chair before she puts it on display. If anyone has any information on a Shaker Chair, please get in touch with the CAMI office at [cami@duclos.net](mailto:cami@duclos.net) or (418) 985-2116.



## WOMEN IN HISTORY

### Mohawk fled vengeful family to follow god with the Blackrobes

# Kateri Tekakwitha – North America's first saint?

**K**ateri Tekakwitha was born in Ossernenon in the year 1656. She was born into this world a child of mixed ancestry, her mother was an Algonquin and her father a Mohawk. Kateri became an orphan in the year 1660, when the smallpox epidemic nearly destroyed the entire village, taking the lives of Kateri's parents and her brother.

Kateri was then adopted by an uncle who had great hatred for the Christian people.

The smallpox disease left Kateri with scarred skin and really terrible eyesight.



Kateri moved

to a new village with her uncle and his family.

Kateri's brother-in-law, along with a Huron and an Oneida traveled south to help Kateri escape. When they reached the Mohawk village they started preaching to the people about Christianity. Most of the people didn't stay to listen but Kateri stayed to hear their words. She later told the missionary that she was determined to follow their advice to travel north to Sault St-Louis (Kahnawake) and begged him to prevent her family from stopping her. It was her wish to escape even if it cost her her life. Kateri was not so much afraid of her aunts, but her uncles anger terrified her.

The real purpose of the visitors' mission was then revealed to the missionaries. Kateri's brother-in-law explained their plan to the Jesuits. The Jesuits then met with Kateri and planned to help her escape while her uncle was away trading. The Jesuits told Kateri to place all her faith in God as she left with her brother-in-law and the Huron while the Oneida went a separate way.

They traveled quickly up the river and through the forest, but Kateri's escape was soon discovered and news was sent to her uncle. Upon hearing the news her uncle set out to find them. The brother-in-law came



across her uncle in Schenectady while he was buying food, but he simply passed him by. He rejoined them and they continued their journey northward. Their path to Lake George went through the area of Galway in Saratoga County and down into the valley of a river named Kayaderosseeras. It turned eastwards around the mountain ridge on top of Desolation Lake and headed to Jessup's Landing on the Hudson River. They waded through the river above Palmer's Falls not



far away. They took the path up the shore to Luzerne where it broke away northeast.

They crossed the valley to reach Lake George and paddled across. Where Lake George opens to Lake Champlain they portaged for a short distance. Soon they were travelling on Lake Champlain. They reached Fort St. Anne on an island in the north part of the lake. Soon afterwards they were heading down the Richelieu River. They abandoned their canoe near St. Jean-sur-Richelieu close to Fort St. Louis. From there they took the path through the woods to Sault St. Louis on the Lachine Rapids. Their journey took about 5 or 6 days. In October 1677, Kateri had finally arrived at the mission. Once Kateri became involved in the mission she quickly made a name for herself as a fervent Christian who gained the respect of all the village.

It was in Kahnawake that Kateri saw for the first time the men they called the Blackrobes. The Blackrobes were the Christian priests also known as the Jesuits. Their job was to convert as many natives as they could into becoming Christian.

For many years Kateri avoided the Blackrobes but watched with great interest as they did their work. Kateri secretly wished to be baptized a Christian but feared her uncle's reaction, so she waited until she

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could no longer bear to be anything but a Christian. On Easter in 1676, Kateri was baptized a Christian, and she felt very close to God. Kateri spent many hours praying and talking to God.

Over the next few years Kateri refused to marry, believing that she was married to God and no man could replace the lord in her eyes and heart. Many people ridiculed her and her religious beliefs but Kateri would not be scared or threatened into leaving Christianity, she was very devoted to God and the Blackrobes. Kateri



escaped from her uncle and the village one day to go north to learn more about Christianity, with the help of her brother in law and a Huron Indian.

Once she arrived at her destination, Kateri wanted to become a nun. The Blackrobes said that she was too young to do this, but Kateri proved to them that she was ready, and so they allowed her to become a sister of the mission. Kateri was very happy to spend her life as a servant of God.

As the years went on, Kateri became sick with another illness, tuberculosis had infected her making her weak and very ill. Overtime the disease took away all of Kateri's strength and finally it took her life.

Kateri died on April 17, 1680 at the mission of Laprairie at the age of twenty-four. Those who were with her when she died said that Kateri's scars disappeared and she became very beautiful.

It is believed that Kateri has performed many miracles since her death, curing the sick and helping those in need through their prayers to Kateri. After much investigation concerning Kateri's miracles, she was declared venerable by Pope Pius XII on January 3, 1943. Kateri was then beautified by Pope John Paul II on June 30, 1980.

**How does the Church decide who becomes a saint?**

The process of saint making takes a very long time, sometimes it takes centuries. First of all, the person in question must have lived a life totally devoted to God and the Christian ways of life. In other words the person must

be an honest and pure servant of God and they must also have set an example for others to follow in life.

The first step to becoming a Saint is to be declared venerable. This process takes place when the person in question has proved that they have performed a miracle. Usually the candidate has passed away and performed the miracle through the belief and prayer of those still alive. Once the candidate has been declared venerable, the next step is to be declared beatified.

Beatification is a process that takes place when the cardinals of the church decide that the candidate has performed a true divine miracle. This is when the Pope proclaims that the servant of God is to be venerated as a blessed. When the candidate has been declared a blessed, it takes some time for the process of Sainthood to occur. The local Diocese performs a special prayer to the blessed and a mass in his or her honor are performed by the holy see. At this point the candidate has passed the hardest part of the process, and is just in waiting to become the next Saint. The next step to becoming a Saint is called canonization. From this point on, the church must await the next miracles to occur, that God has worked a miracle through the intercession of the candidate. When the last required

miracle has taken place and it has been declared real and accepted, the Pope sends out a bull of canonization stating that the candidate must be venerated as a Saint throughout the Universal Church. The Pope does the ceremony himself at St.Peter's Basilica, signifying that the Sainthood has full authority to take place with the papacy behind it. The Pope then sums up the Saint's life and explains what the Saint has done to be declared

**Prayer For the canonization of Blessed Kateri Tekakwitha**

*O God, who, among the many marvels of Your Grace in the New World, did cause to blossom of the banks of the Mohawk And of the St. Lawrence, the pure and tender Lily, Kateri Tekakwitha, grant we beseech You, the favor we beg through her intercession: That this young lover of Jesus and of His Cross May soon be counted among the saints of Holy Mother Church, and that our hearts may Be enkindled with a stronger desire to Imitate her innocence and faith. Through the Same Christ Our Lord. Amen.*

Our Father and Hail Mary, once, and Glory Be to the Father, three times.

a Saint, how they performed heroic virtue by example and by message to the Church. This is the process by which a candidate becomes a Saint.

*This story and picture are adapted from <<http://www.lily-of-the-mohawks.com>>, the web site of the Kateri Tekakwitha Center, Mission St.Francis Xavier, P.O.Box 70, Kahnawake,Quebec J0L 1B0*

## WOMEN IN HISTORY

Ferocious water polo wizard is proud of magazine cover

### Waneek made history as a child, an athlete and a woman

*This article is adapted from a Canadian Press story originally filed Sunday, September 10, 2000.*

SYDNEY, Australia (CP) – Waneek Horn-Miller, the water polo player pictured in the nude on the cover of the Canadian edition of Time magazine's Olympic preview issue, says she's honoured to have been given the opportunity to draw attention to her sport.

Commenting for the first time on the cover, Horn-Miller, 24, of Kahnawake, Que., said the point she hopes she relayed in agreeing to being photographed wearing nothing more than an eagle feather in her jet black hair and holding a water polo ball was "the strength, pride and determination" of Canada's team.

Women's water polo is an official Olympic sport for the first time. Official opening ceremonies are Friday, and Canada's water polo team plays its first game Saturday against Russia. Horn-Miller and her team-mates are confident they are good enough to land on the podium when all is said and done.

For now, most of the buzz around Canada's team centres on the now-famous colour photograph of Horn-Miller, who wasn't in Canada when the magazine hit news stands back home a week ago. The players were already in Australia.

She first saw the cover during the weekend, and she autographed a copy for the first time during a team news conference Monday.

"It's a trend at these Olympics," she said of the numerous publications that include nude photos of athletes. "Back in 1976 in Montreal (where the Summer Games were staged that year) it would have been a scandal. "But now the body is being viewed as a beautiful thing. Maybe in Athens (at the 2004 Olympics) everybody will be nude."

Her comment is accompanied by a mischievous grin. "I was very, very honoured to be on the cover," she said. "They said, 'It will be a nude cover,' and I said, 'Ooookay.'

She ran the idea past her team-mates before agreeing to pose.

"She approached us about it and we said, 'Yeah, go for it,'" said captain Cora Campbell.

"It's great. Everyone was really supportive and that made her a lot more comfortable with her decision."

"It's the best thing that could ever happen,"

agreed team-mate Marie-Claude Deslières, a mother of three. "The more people



that talk about water polo the better."

Horn-Miller's mother, (Kahn Tineta-Horn, a former fashion model who became a government official and Mohawk activist), was with her during the photo session in Montreal. The shoot took a day and a half to complete.

"I'm very comfortable with my own body but it's a funny thing to see myself on the cover of Time," said Horn-Miller. "My mother said, 'You're not going to have that body forever.

"So, one day I'm going to look back at it and go, 'Wow'."

#### Not the first time

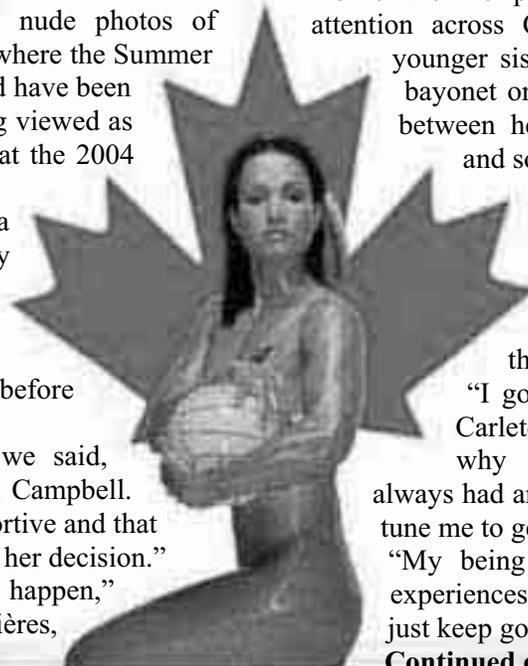
It is not the first photo of Horn-Miller that has received attention across Canada. In 1990, while holding her younger sister in her arms, she was jabbed by a bayonet on the protest line during the Oka clash between her First Nations Mohawk community and soldiers. She fell to the ground clutching her chest as photographers captured the moment. "A centimetre either way and I probably would have died," she recalled.

She became a stronger person through that experience, she says.

"I got an education in political science (at Carleton University) so I could understand why these things happen," she said. "I always had an Olympic dream and Oka helped fine-tune me to get here.

"My being here shows that you can take life experiences and not let them set you back. You just keep going forward."

**Continued on next page**



## WOMEN IN HISTORY

### A woman of vision: Mary Two-Axe Earley

# Won new rights for natives across the country

By R John Hayes, Windspeaker Correspondent

KAHNAWAKE, Que. – The well-known founder of Equal Rights for Indian Women, Mary Two-Axe Earley, died on Aug. 21 at the age of 84. She had been one of the leaders of the battle to repeal sections of the Indian Act that stripped Aboriginal women of their status when they married non-Natives. The changes were included in Bill C-31, passed in 1985.



Two-Axe Earley was awarded a National Aboriginal Achievement Award in 1995 “for her drive to establish Bill C-31 and her commitment to the rights of women.”

Born in 1911 and raised in Kahnawake, Two-Axe Earley moved to Brooklyn, N.Y., at 18, where she met and married Edward Earley, an Irish-American electrical engineer. Under the Indian Act, she was therefore stripped of her Indian status, and could not live on the reserve where she'd been born or be buried there, even in the case

of divorce or the death of her non-Native husband. She was able to move back to Kahnawake after her husband's death only because her daughter (whom she lived with) had regained her status by marrying a Mohawk man.

In 1966, at the age of 55, Two-Axe Earley entered politics as a reaction to a friend, who had lost her status through marriage, being ordered off the reserve. Within a year, her friend had died, and the band council refused permission for her burial on the reserve. Two-Axe Earley then founded Equal Rights for Indian Women.

In 1975, she was in Mexico attending an international women's conference when she heard that the band council had sent her an eviction notice. She immediately told the conference, and eventually the council gave way and rescinded the order. Ten years later, with the passage of Bill C-31, Two-Axe Earley was the first woman to have her status officially restored by then-Indian Affairs minister David Crombie.

In 1979, Two-Axe Earley received the Persons Award for contributing to the improvement of the quality of life of women in Canada; in 1981, she was presented with an honorary doctorate of laws from York University; in 1985, she was a recipient of the Order of Quebec. She received the governor general's award and was nominated for the lifetime achievement National Aboriginal Achievement Award.

In addition to a commitment of more than 20 years, Two-Axe Earley was widely recognized for her courage in the face of threats and intimidation. Approximately 200 people attended Two-Axe Earley's funeral on Aug. 26 in Kahnawake.

See [http://www.ainc-inac.gc.ca/ks/3031\\_e.html](http://www.ainc-inac.gc.ca/ks/3031_e.html)

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An avid swimmer, Horn-Miller took up water polo in a desire to lose the monotony of laps. She was a natural. Horn-Miller helped Canada place fifth at the 1995 world junior championship, and was instrumental in Carleton winning two Ontario university titles.

In 1996, she was named to the national senior women's team, which was fifth at the 1997 and 1999 FINA Cup meets for the world's top countries. At the latter, Canada qualified for the Sydney Olympics, and followed with a gold medal at the 1999 Pan Am Games in Winnipeg.

The year 2000 marked the Olympics debut of women's water polo. Canada finished fifth. David Hart, co-coach of the Canadian team, said Horn-Miller is one of the world's top players. “She has a powerful shooting arm,” he said. “Anything within 10 metres has to be taken seriously.”

Horn-Miller's fiercely competitive nature earned her the honour of being named co-captain of the Canadian team. “She offers great leadership,” said Hart. “She always puts the team first.”



They said, ‘It will be a nude cover,’ and I said, ‘Ooookay’

## WOMEN'S HAPPENINGS AROUND QUEBEC

### Federated Women's Institutes of Canada (FWIC) Convention in Lennoxville

Participation + Communication = Achievement: A Formula for Success It is with pleasure and pride that the Quebec Women's Institutes are hosting Convention 2003 of the FWIC. The Women's Institutes at all levels (including affiliation to the United Nations as a non-governmental organization) are dedicated to improving the quality of life for families and communities across Canada. Our interests and programs include agriculture, health and nutrition, welfare of children, education, safety, environment, industry, culture, youth programs and international concerns.

Several hundred Women's Institute members from across Canada will come together June 24-29 at Bishop's University in Lennoxville for FWIC Convention 2003, a forum for discussion and implementation of our programs. The registration fee of \$350 includes all events from Tuesday evening until Saturday evening (except the companion tours and Quebec Tour Day) and all lunches and dinners from Tuesday dinner to Saturday's closing banquet (except the companion tours and Quebec Tour Day). Accommodations are not included.

The deadline for full conference registration is May 1. For more information, please get in touch with Elaine Stone, provincial secretary of the Quebec Women's Institute, (514) 457-2010 or [austinas@sympatico.ca](mailto:austinas@sympatico.ca).

### Women's Symposium coming up at Pabos Mills, Gaspé

If you haven't heard about the one event that will bring together the English-speaking women of the Gaspé Coast, find out what all the excitement is about. The women's coalition has been working full steam in preparation for the first ever Women's Symposium that will take place on April 5, 2003 at the Base de Plein air de Bellefeuille in Pabos Mills.

The program will include Sue Rickards, a guest speaker from New Brunswick. She will inspire women to believe that we can do anything we put our mind to, including starting a community or home-based business. We will also hear local speakers covering topics such as equality, poverty awareness and women's health issues.

Money management, legal advice for women, along with local success stories are just some of the other workshops that will be available. We will also feature the unveiling of the Travelling Mural. Pieces of canvas are now available at the CASA office if you would like to participate in the creation of this mural.

The day will start at 8:30 a.m. and will end at 6 p.m. The entire day, including meals, is free of charge.

To pre-register by phone or if you have any questions, call Roberta at CASA 1-877-752-5995.

8:30 Coffee and Registration

9:00 Celebrate being a Woman

9:05 Women-Past, Present and Future – Youth presentation

9:45 Equality Awareness Session – Owning our rights, socially and politically

10:00 Inspiring Thoughts, Various readings

10:15 Break with refreshments

10:30 Guest speaker, Sue Rickards

11:15 Introducing the "Shine Your Light" award

11:30 Local success stories – Creating MY path, Rising above poverty

12:00 Lunch will be served free of charge, compliments of the Women's Coalition

1:30 Poverty Awareness and Social Exclusion- How we can help other women and ourselves.

2:00 Choose from 4 different workshops: Kick start your own business, Women's health issues, Legal advice for women, Money management and investment

3:00 Break and refreshments

3:20 Bridging the Gaps – Unveiling of the travelling mural

3:30 Medicine Wheel Workshop and Craft Session

4:30 Gratitude Journaling

5:00 Dinner will be served free of charge, compliments of the Women's Coalition, followed by the closing ceremonies, performed by First Nations Women

For more information contact Roberta Billingsley, Committee for Anglophone Social Action (CASA), 126 Gérard D. Lévesque, P O Box 219, New Carlisle, QC, G0C 1Z0

#### Provincial Council of Women

QAHN President Richard Evans is speaking at the Provincial Council of Women of Quebec conference being held on May 3, 2003. He has been asked to discuss Quebec's history and heritage – a large mandate!

## MEMBERS' EVENTS & ACTIVITIES

### Gatineau group become the Valley people

CHELSEA – With more than 50 members in attendance at the 41st Annual General Meeting of the Historical Society of The Gatineau, there was a unanimous agreement to amend the Society's Constitution to change the name of the long established organization to the Gatineau Valley Historical Society/*Société historique de la Vallée de la Gatineau*.

Jay Atherton, the Society's Archivist, who is also the keeper of the Constitution, told the audience that with the name often shortened to The Gatineau Historical Society "the creation of the City of Gatineau has considerably exacerbated the original problem," he explained. The Society's mandate has traditionally focused on the Outaouais region north of the former cities of Hull, Gatineau and Aylmer, into the small rural communities connected by the Gatineau River. – Ernie Mahoney

### Subject: Missisquoi church records released

Good day researchers, Just want to let you know that the third booklet in the pre-1880 series of church records extracts is available... The title: Missisquoi County Births, Baptisms, Deaths & Burials, Anglican Church Records, Extracts from Reel Nos. 124.5 & 124.6. This booklet covers Philipsburg Anglican 1826-1838, 1840-1879 and Stanbridge Anglican 1832-1879 as well as Bedford Anglican 1862, 1864-1877, 1879 Cost: \$25. plus postage & handling charge of \$5. If you have questions about these or the Brome Series please do not hesitate to ask. Arlene Royea, Managing Director. From: Brome County Historical Society, bchs@endirect.qc.ca.

### Memory Bites at Lennoxville Museum

The Lennoxville-Ascot Historical & Museum Society is currently exhibiting Memory Bites : Photographs of Lennoxville and old Ascot Township on the second floor of Uplands until the late spring.

The photographs, selected from the nearly 6,000 in the Society's Archives, depict people, places and events of a bygone era. You might just spot friends, relatives, or even ancestors. Some of these photographs have not often been seen before, but some old favourites, like the one with the poor lonely horse tied to the telegraph pole, could not be ignored. The thirty-seven framed images fall into the themes of schools, hockey, hotels, railways and recent losses.

But this is not just a pretty show. Visitors are encouraged to supplement and even correct our information. Was Lennoxville a trailblazer for woman's hockey? Who were the twins in Lord Fauntleroy suits at Lennoxville Academy in the 1920s? Was that deer alive? Can you enlighten us about the camera on display? When did those dreadful school tunics become mandatory? Who is missing in front

of the Huntingville mill?

Included also are two albums for perusal. "The Builders of Lennoxville" contains snapshots of Lennoxville houses built from approximately 1900 to the 1950s. This album was created to preserve the photographs and text from a LAHMS exhibition of the same name held in 1994. Uplands: A Family Album/*Un album de famille* records, with photographs, the most recent research on the families who lived in Uplands since it was built in 1862.

On display in one of the cabinets is a large old accordion-type camera complete with its glass plates and leather carrying case borrowed from the LAHMS collection. We know nothing about this camera other than, "Long Focus Cycle Wizard Sr." which appears on its plaque. In the same cabinet are three old photograph albums with unusual decoration as well as some daguerreotypes dating from around the 1850s. A second cabinet displays a photograph of the Knitting Club along with the Club's Minute Book, 1918-1919. In the same cabinet an old family album is open to show cabinet cards, photographers' portraits, from the late 1800s. The Covered Bridges Album, also open, was created by LAHMS member, the late Harold Worster, and was donated in the early 1980s.

Such an exhibition would not have been possible without a thorough inventory of the Archives photograph collection. That one does exist is thanks to grants from the *Ministère de la Culture et des Communications* through the *Archives nationales du Québec* in 1999-2000, and subsequently from the Bélanger-Gardner Foundation in 2001. A copy of the resulting Inventory of Photographs in the Lennoxville-Ascot Historical & Museum Society Archives (second ed, 2002) is on display for your perusal. A must-see show to bite your memory! Uplands, 9 Speid St., Lennoxville. Hours: Thurs., Fri., Sun. : 1:00-4:30 p.m. (or by appointment) Info: (819) 564-0409.

**New Website** Uplands Cultural and Heritage Centre is proud to present its new and improved website. Located at [www.uplands.ca](http://www.uplands.ca), the new site offers a host of information on Uplands history, mission, activities, as well as on the groups who call the centre their home. The improved website includes a variety of new features and better reflects the centre's mandate and activities

Each of Uplands' user groups is represented with its own page: The Lennoxville-Ascot Historical and Museum Society, the Uplands Garden Club, the Townships Tellers, the Uplands Musical Society, and the Lennoxville Women's Institute. All of the centre's activities, including those of its user groups, are listed in a calendar found under the heading "Upcoming events" in the "Activities" section. Not a member? Discover the benefits online!

## 'An historic and natural district'

# New status to protect Mount Royal park, surroundings

The Quebec government has declared Mount Royal an historic and natural district, giving in new protection and support. The announcement was made February 18.

"That the government opted to classify the mountain both an historic and natural district by virtue of the Cultural properties Law is a strong and significant gesture that has all the advantages of swift intervention," say *Les Amis de la montagne*, the non-profit group which manages the park which is at the centre of the newly protected district.

"We hope that the status for Mount Royal creates specific and permanent obligations that bind the provincial and municipal governments, as well as the property owners, corporations and associations, in all development projects on the mountain, *Amis* official Gabrielle Korn said in a communiqué. The management contract to be developed between the Quebec and the city must "foresee formal and permanent mechanisms" to ensure co-operative management including five boroughs, institutions and the community.

If a park can have a centre, the centre of Mount Royal park is the old stone building called Smith house. Few traces remain of the rural and agricultural past of Mount Royal. The Smith house is one of the rare vestiges of a bygone age.

In the 19<sup>th</sup> century, industries and residential areas were concentrated along the Saint

Lawrence River and the Lachine Canal. The city was overpopulated and polluted. The bourgeoisie began moving to the country, which at the time included Mount Royal.

Merchant Hosea B. Smith had this house built in 1858. André Auclair, a mason, was hired to carry out the work. Arriving from Boston in 1840, Mr. Smith had purchased several parcels of land on the mountain between 1844 and 1855, consolidating a large estate of 186 *arpents* (65 hectares), one of the biggest on the mountain.

In 1869 city council and Mayor Aldis Bernard, were authorized to expropriate the 16 private properties on Mount Royal for a public park. The Smith estate received \$110,000 for their land, house and outbuildings. It was the most expensive of the 16 properties.

Mount Royal Park was officially opened on Queen Victoria's birthday, Wednesday, May 24, 1876. The opening ceremony on the mountain was preceded by a parade through the streets

of Montréal. The parade left from the post office on St. Jacques Street in old Montréal at 10 a.m. As reported in the *Opinion Publique*, a newspaper of the period, the procession set off in no particular order and stopped for a while on Bleury Street, where three volunteer regiments, escorted by their musical bands, momentarily blocked traffic.

The procession then turned onto the newly paved St. Catherine Road and made its way to the summit of the mountain along the magnificent thoroughfare. Citizens came out to the mountain in their thousands to await the arrival of the parade and the inauguration ceremonies, laden with provisions for "a pantagruelic picnic seasoned with a great deal of gaiety," according to the *Opinion Publique*.

A few minutes before noon, councillor Dr. Wolfred Nelson, Chair of the Mount Royal Park Commission, invited mayor William H. Hingston to open the proceedings. But it was Mayor Bernard who had been the prime mover behind the park, as well as, Île Sainte-Hélène and Lafontaine Park (Logan farm).

Shortly before Mayor Hingston ended his address, the four cannons of Colonel Stevenson's battery fired the first salvo of the royal salute, which was responded to by the artillery of Île Sainte-Hélène.

This was not the first time that Colonel Stevenson had fired his cannon from the mountain. In response to those who claimed that the mountain was

inaccessible, he climbed Mount Royal with his battery twice, in 1862 and 1863, and fired the cannon from the summit. His gesture did not go unnoticed and Colonel Stevenson thus contributed in his own way to the creation of Mount Royal Park.

Frederick Law Olmsted, designer of the park had previously designed New York's Central Park. Olmsted said he wished to preserve the natural charm of the mountain. The winding path he laid out, which today bears his name, was designed to allow people to discover the beauty of this natural space. He wanted the park to be accessible to everyone, regardless of social class or physical condition. His wish was to be fulfilled.

When the speeches ended, Colonel Stevenson began the hundred-gun salute marking the occasion. Mount Royal Park's opening day would be fondly remembered by the thousands of Montrealers who attended the festivities.



# Some Mount Royal milestones since 1535

## The New World

1535 – Guided by the native inhabitants of Hochelaga, Jacques Cartier climbs the mountain and names it Mount Royal.

1643 – Paul de Chomedey, Sieur de Maisonneuve, erects a cross on the mountain to thank God for saving the colony from a flood.

1676 – The Sulpicians establish a fort for an aboriginal mission at the foot of the mountain.

## The industrial revolution

1763 – Ville-Marie officially becomes Montreal, a francisation of Monte Reale, or Mount Royal.

1840-1850 – First proposal to create a park on the mountain, made by Sir James Alexander.

1858 – Construction of the Smith House.

1859-1860 – Mr. Lamothe, owner of land in the area of what is now Peel Street, cuts down the trees on his property to sell for firewood. The event hardens positions in favour of a park.

1862 – Colonel Stevenson takes a cannon up the mountain and fires off several volleys to prove that the mountain is accessible to those opposed to a park on Mount Royal.

1863 – Colonel Stevenson and his troop take the cannon up the mountain again, firing it off to remind the public of the pertinence of creating a park on the mountain.

1872 – Beginning of expropriations. The cost, one million dollars, a colossal amount at the time.

1874 – Addition of an article to the city charter to ensure the protection of Mount Royal Park. This was the first law voted in Québec to protect a natural site.

1874 – Frederick Law Olmsted is hired by the city of Montréal to draft plans for the park.

1876 – Mount Royal Park is inaugurated on May 24.

1884 – Opening of the Toboggan Club, a wooden structure built on the hill to the east of the future Beaver Lake. The Toboggan Club was demolished in 1925.

1885 – Opening of the first funicular to bring visitors to the summit of Mount Royal, above Duluth Street. It remained in operation until 1918.

1906 – Construction of a lookout located above the park's south escarpment, in the shape of a semi-circle, with a stone balustrade and a small tea-room.

1924 – A streetcar line running between Côte-des-Neiges Road and the Smith House is put into operation. It takes Shakespeare Road, today Remembrance.

1924 – Illumination of the cross on December 24. Standing 31.4 metres high, it was erected by the Saint-Jean-Baptiste Society. The incandescent lights were replaced in 1992 by fibre optics.

1931 – Opening of the central alarm station of the cCity Fire Department, in Fletcher's field near Park.

1932 – The Chalet, designed by architect Aristide Beaugrand-Champagne, is officially opened.

1934 – Opening of the Mountain Playhouse. The summer theatre was demolished in 1962.

1938 – Completion of the Beaver Lake landscaping project, designed by landscape architect Frederick Todd.

## An era of construction

1942 – Construction of the first communications tower at the top of the mountain.

1954 – Clear cutting of a large area of the mountain, leading to the nick-name "bald mountain."

1958 – Opening of Camillien-Houde Drive

1958 – Beaver Lake Pavilion is officially opened.

1960 – Extensive reforestation to counter erosion from intensive cutting (60,000 trees planted).

1962 – Enlargement of Mount Royal Park when the city acquired land along



Mont-Royal Blvd.

## Era of conservation and advancement

1987 – The portion of Mount Royal situated in Montréal is declared a heritage site.

1992 – City council adopts a conservation and restoration plan for Mount Royal. Restoration and renovation of paths, staircases and walkways in the areas of the Upperfell and the Piedmont and planting of 232,000 bushes et 11,000 trees. The work continued until 1997.

1997 – The observatory in front of the chalet is named Belvédère Kondiaronk (Kondiaronk Lookout) in honour of the First Nations Chief who played an important role in the Montréal Peace Accord of 1701.

1998 – The entire mountain is heavily damaged by the ice storm that ravaged southern Québec January 5 to 9.

1999 – Re-opening of the Smith House as the park's reception and information centre

Adapted from the historic overview on the Mount Royal web site //www.lemontroyal.qc.ca/en\_index2.html. Credit and apologies to Tom Berryman, Daniel Chartier, Maurice Landry and Dinu Bumbaru.

# HERITAGE KEEPER HELPS THINGS HAPPEN

## A Community pulling together

### Volunteer helps North Shore village discover its past

By Priscilla Griffin  
Coastal Publications Inc

Dwight Bilodeau, a local history buff, is a resident of Old Fort Bay, Quebec, and for the past 15 plus years has been volunteering to restore the old local cemetery. He has unveiled many headstones, some of which, had to be dug out of the ground after being covered for many years with sand. He was also responsible for having a new fence erected around the cemetery through a young volunteer project, and has been keeping the grass mowed and the grounds clean. For five years, Mr. Bilodeau has been researching actual gravesites and in the process, discovered a lot of community history. He now has ninety plus names of persons buried in the cemetery. Mr. Bilodeau remarked that "Unfortunately over 80 per cent of the grave sites in the cemetery do not have a marking and I am not sure of exactly where many of the graves now lie on the grounds, but this is not the most important aspect. What is important, is that these graves deserve a marking since they are our past. These are the people who settled our community and helped make it what it is today. They are our family". Thus, he started the Cemetery Cross Project.

He is now in the process of raising funds to make and erect crosses for each unmarked grave in the area (not just the cemetery). He plans on finding a company that can make the crosses. The crosses will bear the, date of birth, death, family tree information and if possible, a photo. He estimates the cost to be around three thousand dollars. The crosses will be plastic and last a lifetime. He anticipates that the project should be completed within the next two years.

Mr. Bilodeau explained that, "All that is needed to complete this project is the funds. Since many of you are from the community, whether you are living here now or living of the coast, these are your ancestors, I thought it only fair to request your support in this project. This way, it will make you feel as though you are still a part of the



community by supporting such a worthwhile cause. Anyone can donate to purchase a cross for someone they know in the cemetery, or they can donate towards the purchase of all the crosses. The choice is yours". Mr. Bilodeau remarks. "With your donation, we can restore dignity to these long gone settlers and remember their names forever. Anyone having a donation can send a check to my attention, Dwight Bilodeau, P.O. Box 114, Old Fort Bay, Quebec,

G0G 2G0, call me with a visa number at 418 379-2650, or ask a family member to bring your donation to the store. Together we can do it. Our community is pulling together and you can be a part of it".

Community members organize a Homecoming Festival for workers who were returning home from work in the caribou and fishing camps. For three days, events were held for children and adults alike. The community came together, to laugh, and support a worthwhile cause. Proceeds went toward the local church, repairing the community hall and a percentage was donated to the Cemetery Cross Project.

#### **If each one did something**

Mr. Bilodeau stated that " If the people on the Lower North Shore are proud of their history, their culture and their communities, and if each one of us did something to better our communities, we would have a lot more to show. Maybe my little project will encourage other communities to record their history before it is lost forever".

Dwight Bilodeau also has been collecting and sharing old photos depicting the history and culture of the Lower



North Shore. He presently has a public photo album on-line. If you or someone you know, would like to share your photos, please call Mr. Bilodeau at the above coordinates. Once he has scanned your photos he will return them to you along with a copy of them on disk.

Mr. Bilodeau's site is at <http://community.webshots.com/user/oldfortbay>.

## HERITAGE IN THE BACK YARD

‘Near here, at the place named Nigger Rock...’ – plaque

# Bedford teacher’s cemetery quest beginning to pay off

By Caroline Kehne, Record correspondent

Saint-Armand – Quebec cabinet minister André Boulerice recently presented a plaque from the government of Quebec to the municipality of Saint-Armand and announced a \$5000 grant from the *Ministère de la Culture et des Communications* for archival research into the lives of the estimated 300 black people living in Saint-Armand and environs in the second half of the 19th century.

The French-language plaque reads “Near here, at the place known as Nigger Rock, oral tradition holds that many black slaves were buried between 1794 and 1833. To commemorate the 170th anniversary of the abolition of slavery, the government of Quebec dedicates this plaque to the memory of the victims of the tragedy of slavery and hopes to restore their human dignity”.

The plaque, presented on February 24, is the culmination of many years of efforts by a growing number who believe the old stories that the black limestone outcropping marks the graves of slaves owned by United Empire Loyalist settler Philip Luke.

Butler Elementary School teacher Hank Avery, one of the key figures in the movement to recognize the site, appeared pleased as he spoke before the assembled crowd at Saint-Armand Town Hall. “We are not here to judge the past; we are here to confirm that those souls have passed through this community.”

The process of recognition began several years ago when Avery asked the town to reinstate a sign to mark the burial site for black workers on the Luke farm. The site had been indicated by a simple, green sign placed by the Missisquoi County Historical Society. It had been the subject of several historical articles, including one by Audrey McCaw in the *Townships Sun* in 1979. Avery learned the sign, which read ‘Negro Cemetery’, had disappeared. Avery later recovered the sign in Dunham based on an anonymous phone tip. His efforts have drawn both praise and criticism in the tiny community. Last May the town council passed a resolution recognizing the site’s historic significance; however, from Avery’s point of view, beyond that largely symbolic gesture, little has changed at the local level.

More importantly, Avery’s tenacity resulted in formation of the non-profit Centre d’historique de Saint-Armand. These

efforts have garnered the attention of both the national and international press and won Avery the Frederick Johnson Award from the *Centre de recherche-action sur les relations raciales*. The Saint-Armand history centre’s officers are president Dominique Soulié, Avery (vice-president), John Leblanc (researcher) and Robert Côté (co-ordinator).

One key document in the possession of the centre is an early 19th century ledger that clearly lists at least five customers whose Afro-ethnicity is known or clearly identified. The body of evidence, part documentary and part oral history is currently being scrutinized by scholars. Soulié hopes the result will be a clearer portrait a small community of black workers who lived, married, worked, worshiped and may have died in the area. The legal status of these residents (slave or free) remains unclear, but evidence pointing to their existence has now grown beyond the anecdotal.

Soulié says the mounting evidence shows an “Afro-American

complex” comprised of five key elements. The first is the rock itself, based on a long-standing oral tradition that it was the site of the cemetery for local blacks. The plot is beneath the Luke family cemetery, located in a shady glade atop the rock. The second piece of evidence is a dilapidated, roofless stone structure visible from Saint-Armand Road, which served as a school but was, according



to stories handed down across local tradition, used by the local black residents as a chapel.

The third piece of evidence is the nearby Methodist United Church, whose members were believed to be involved in the local branch of the Underground Railroad. Behind the church is a small depression, said to have been a shallow cave large enough to hide escaping slaves and later, smuggled contraband. The final pieces of evidence are also archeological – the remains of two kilns used for making lime, and the apparent foundations of a village not far from the cemetery. The evidence and analysis are the subject of an upcoming book by University of Montréal anthropologist Roland Viau.

Dominique Soulié recently acquired rights to purchase the stone chapel and is raising funds for it. He hopes that the restored chapel will someday serve as a site for displays and educational programs. For additional information, contact him at (450-248-0123).

## GLEANINGS FROM THE LISTSERV

**Ancestral search:** Hi, I am researching the **Houliston family** and have some information on a family from Scotland living in Three Rivers, Quebec in the 1800s. Do you have anyone on your membership list (or other lists) that has listed this surname as of interest – and if so, could you send me their contact details. Many thanks, Andrew Houliston, Cape Town , ahouliston@absamail.co.za.

**Copyright E-course:** Ever wonder who really owns the copyright to one of your artefacts? What is the duration of copyright? How can one legally use copyrighted materials? You will find the answers to these and many other questions by taking Lesley Ellen Harris' \*E-course on Copyright Law for Canadian Museums,\* which starts April 8. Staff at any CHIN/VMC Member institution can register, at no cost, by sending their name, email address, language preference and the name of their institution to [service@chin.gc.ca](mailto:service@chin.gc.ca), before March 28, 2003.

**Symposium on the preservation of electronic records:** Information stored in video, audio and digital formats is becoming an increasingly common addition to heritage collections. This fall, museums, archives and libraries of all sizes are invited to participate in a symposium that looks at the challenges of preserving these materials. Titled \*Preservation of Electronic Records: New Knowledge and Decision-making,\* the symposium will take place in Ottawa from September 15 to 18, 2003. Organized by the Canadian Conservation Institute, the Library and Archives of Canada and CHIN, this event is of particular interest to collection managers, conservators and other professionals and volunteers who work with electronic records. To register or learn more about the symposium, keep an eye on [http://www.cci-icc.gc.ca/symposium2003/index\\_e.shtml](http://www.cci-icc.gc.ca/symposium2003/index_e.shtml), the event's regularly updated Web site.

**Updated data dictionaries:** For more than 20 years, Canadian Museums have relied on CHIN's \*Data Dictionaries\* to help standardize their collections records, develop collections databases and share information. In today's world of automated systems and distributed environments, these reference resources are more important than ever. Updated versions of the \*Data Dictionaries\* are now available on the CHIN Web site, along with a User Guide. As part of the revision, CHIN clarified field descriptions, incorporated further examples, and added several fields. All three updated dictionaries - Humanities, Archaeological Sites and Natural Sciences - can be viewed at [http://www.chin.gc.ca/English/Collections\\_Management/index.html](http://www.chin.gc.ca/English/Collections_Management/index.html), and will also be made available in downloadable formats within the next few months.

**Young Canada Works (YCW) in Heritage Institutions:** In January, we sent out information on the YCW in Heritage

Institutions program, but unfortunately, we did not have the correct information. Whereas the deadline was usually always February 15, this year they introduced changes to the program and this delayed its launch. The new deadline for 2003 is April 17.

The employer's Guide and Application Form has been published on the Web. Obtain a copy by going to the following web page: [http://www.pch.gc.ca/special/YCW-JCT/english/Herit\\_e.pdf](http://www.pch.gc.ca/special/YCW-JCT/english/Herit_e.pdf) You can also obtain more information by calling the government of Canada's toll-free youth information line at 1 800 935-5555 (For hearing or speech impaired callers: TTY/TTD 1 800 465-7735).

**Nominations sought for Quebec award:** The **Prix du Québec** have existed in their current form since 1977. Each year, the government attributes six such awards in the cultural field and five in the scientific field. The purpose of this tribute is to recognize the career of women and men who have demonstrated a passion for their calling. Individuals who have stood out by their creative or innovative spirit and whose work has contributed to the influence of Québec around the world and to the evolution of Québec society in their respective fields.

*Heritage: Le prix Gérard-Morisset est la plus haute distinction accordée à une personne pour l'ensemble d'une carrière consacrée au patrimoine. Les activités reconnues aux fins de ce prix sont la recherche, la création, la formation, la gestion, la conservation et la diffusion dans les domaines des biens culturels, des archives, de la muséologie et de la culture populaire traditionnelle.*

The deadline for nominations is April 11, 2003. For more information or for a nomination form, consult the website at <http://www.prixduquebec.gouv.qc.ca>

**New VMC online advertising:** Two campaigns are drawing attention to museums across the country at <http://www.sympatico.ca>. The first promotes \*Safe Trax,\* a VMC game that challenges your knowledge of railway safety. Canadians of all ages are invited to take the challenge and, until tomorrow, are eligible to win one of four \$500 travel vouchers from VIA Rail Canada. Partners in this initiative include Canada's railway museums and other related organizations. For more information, visit <http://virtualmuseum.ca/English/Games/index.html>. The second campaign, to start in a few days, is unique in that streaming video will be embedded directly into the ads, a first for the Sympatico portal! These ads, which will be seen in video format, comprise trivia questions about the VMC or its public service announcement. People clicking on the ads will be directed to either the \*VMC Exhibits\* section, or invited to discover the thousands of heritage attractions described in the \*Museums and Events\* section. Other campaigns are in the works for spring.

## MORE GLEANINGS FROM THE LISTSERV

**New rail heritage web sites:** The Digital Library of Canada is pleased to announce the launch of two websites that celebrate the role of railways in the development of Canada,

- Canada, by Train features historical and geographical surveys of over 30 Canadian railways, a striking exhibition of images gleaned from the Andrew A. Merrilees collection of the National Archives of Canada, as well as a searchable database of the National Library of Canada's Merrilees Transportation Collection of published works. Historic audio and video excerpts about railways in Canada enhance the site. We invite you to visit this new site at: [www.nlc-bnc.ca/trains](http://www.nlc-bnc.ca/trains). For more information, please contact Project Officer Susan Globensky at (613) 992-2520, [susan.globensky@nlc-bnc.ca](mailto:susan.globensky@nlc-bnc.ca).

- The Kids' Site of Canadian Trains is written exclusively for children aged nine to eleven, and features many fascinating stories about those who built the railways and the people who used them for travel and work. Facts about special trains, train disasters and odd train events are also featured. Educational resources, using primary material from the site, are included for use by Grade 4-6 students. We invite you to visit this new site for children at [www.nlc-bnc.ca/trains/kids](http://www.nlc-bnc.ca/trains/kids). For more information, please contact Project Officer Brenda Campbell at (613) 995-6806, [brenda.campbell@nlc-bnc.ca](mailto:brenda.campbell@nlc-bnc.ca).

### **Canadian Arts and Heritage Sustainability Program:**

This federal program has the objective of supporting modern management and greater financial stability in arts and heritage organizations. This national program strengthens the environment for cultural organizations in local Canadian communities.

- **Capacity Building:** This component supports individual arts or heritage organizations that do not have access to a Stabilization Project in their region. Assistance is provided to projects that will increase capacity in the areas of governance, management and finance. Eligible projects include, but are not limited to, engaging the expertise of consultants, undertaking feasibility and/or market studies or improving management tools and materials. Deadline: April 15th, 2003. See [www.pch.gc.ca/progs/pcapc-cahsp/index\\_e.cfm](http://www.pch.gc.ca/progs/pcapc-cahsp/index_e.cfm).

- **2003-2004 Government of Canada Sponsorship Program:** The Sponsorship Program offers opportunities for organizers of cultural, sporting and community events to receive funding from the Government of Canada. In return, sponsored events provide the government with opportunities to make

- people aware of its priorities, programs and services and access channels. The Sponsorship Program offers important collaboration opportunities for events large or small, from coast to coast to coast. It is a way for the government to demonstrate its commitment to Canadians and improve communications with them.

Eligibility: Sponsorship is not available for: \* Fund-raising events. \* Book publishing. \* Film, video and Web production. \* Conferences limited to specific target groups or closed to the public. \* Events at odds with Canadian values. \* Purchase of time or space in the media. \* Public opinion research. \* Capital or infrastructure projects.

When to submit proposals: It takes time to assess each proposal carefully. Be sure to send yours to us at least four months before your event starts. We are allowing a shorter lead time of two months for events that will be held in April and May 2003. For more please see [www.communication.gc.ca/sponsorship\\_commandites/index\\_e.html](http://www.communication.gc.ca/sponsorship_commandites/index_e.html)

**Call for proposals – community memories:** Basic and Contributing CHIN/VMC Members are invited to submit proposals for the production of \*Community Memories\* exhibits for the Virtual Museum of Canada (VMC). This program is specifically designed to meet the needs of smaller institutions that are either volunteer-run or that have no more than two full-time paid employees.

The Community Memories Program Guidelines and Proposal Form are available in the CHIN Web site's \*CHIN/VMC Members\* section. The deadline for receipt of proposals is April 15, 2003 at 4:00 p.m. Eastern Time. If your institution is not a CHIN/VMC Member and wishes to apply for membership, please access the \*Join CHIN/VMC\* section at <http://www.chin.gc.ca> at least three weeks prior to the deadline date to complete the membership process. The next call for proposals will be issued in the summer of 2003.

### **Anyone have a 1980 Referendum ballot?**

Hello, I am a picture researcher on an upcoming book on Canadian history. It will feature photos of historical objects. I'm trying to track down 1) a ballot from the 1980 Quebec referendum and b) a vandalized Quebec stop sign from the 1960s through 1980s. Do you have any idea where I might find such object? I don't wish to purchase any, I would just like to find out where they are and if they might be photographed. Best wishes, Karen Press, Otherwise Editions [press@otherwise.ca](mailto:press@otherwise.ca), Otherwise Editions 356A Queen St. West, Suite 300 Toronto ON Canada M6C 2R9 phone 416 595 0088.

**A JERSEYMAN COMES TO CANADA – My Seventy Years of Experiences by Cyril Du Feu (1904-1992)**

What adventures were in store for the young man from the island of Jersey who came to the Gaspé to work, as so many did, for the firm of Robin, Jones and Whitman Ltd!

In 1919, Du Feu left his home in Jersey for Fox River (Rivière-au-Renard), traveling by ship, train and fishing schooner, with stops in Newfoundland, Halifax, Paspébiac and Gaspé before reaching his destination. At the time, Fox River (population 1,200) was one of the farthest-flung of Robin's branches, situated at the extreme end of the Gaspé peninsula about one hundred and seventy-five miles from district head office in Paspébiac.

Du Feu describes in detail his life as an apprentice clerk, his work, his co-workers, their problems and their leisure activities. In 1920 the first car came through from Gaspé Town, causing quite a stir, as most of the population had never seen a car. Du Feu bought himself a box camera, and seventy-seven years later he still had some of the pictures he had printed himself.



Mr. Cyril Dufeu (1904-1992)

Du Feu eventually left the Gaspé Coast for greener pastures. He spent many years working on board Clarke Steamship Company's ships that plied the St Lawrence between Montreal and the settlements on the Gaspé and the North Shore.

Much later he sailed to the Caribbean and beyond, working in various positions, and ending his career in the Maritimes.

A charming and entertaining firsthand account by a man who lived through one of the most interesting periods of Quebec history, the book is a "must have" for History buffs. Published by the Gaspé-Jersey-Guernsey Association, this new 161-page edition of Du Feu's 1988 text has been enhanced by new pictures and the addition of a section on private school education in early 20th century Jersey.

Available from Diane Sawyer, PO

Box 454, New Carlisle, QC GOC 1Z0. Phone: 418 752-6110, e-mail [disawyer31@hotmail.com](mailto:disawyer31@hotmail.com) Unit price: \$25.00 CDN, Postage and handling: Canada and USA, \$5.50 CDN; Overseas, surface \$5.50 /air mail \$10.75 CDN. For bulk orders please contact the above. ISBN 0-9730590-0-7. – Reviewed by Betty Le Maistre

***Fédération des Sociétés d'histoire du Québec to hold convention in Charlevoix***

The 38<sup>th</sup> Convention of the **Fédération des Sociétés d'histoire du Québec** will take place in La Malbaie, Charlevoix on June 6, 7 and 8. This year's theme is *Charlevoix, une histoire de regards*. The Annual General Meeting has been scheduled for Friday, June 6 from 3 to 6 p.m. Over the course of the weekend, a variety of activities are scheduled in conjunction with the conference including, tours of the region's historic sites, publication launchings and book sales, banquets and folklore entertainment. This year, the FSHQ has published a special edition of *Revue d'histoire de Charlevoix* to celebrate the 25<sup>th</sup> anniversary of the Domain Forget.

Lectures include:

- "La mise en villégiature de Charlevoix" presented by Philippe Dubé, Laval University professor of history.
- "Le Charlevoix folklorique de Marius Barbeau (1916-1945)" presented by Serge Gauthier, historian and ethnologist.
- "Innovation et agriculture charlevoisienne, 1880-1930" presented by Normand Perron, of Culture and Society at INRS.
- "Landscape as memory. The example of the Royal Tarworks at Baie-Saint-Paul, 1669-1760" (in English) presented by Brad Loewen, Professor of Archeology at the University of Montreal.

For further information, please contact the FSHQ Head Office at (514) 252-2031 or [fshq@histoirequebec.qc.ca](mailto:fshq@histoirequebec.qc.ca) or visit their website at [www.histoirequebec.qc.ca](http://www.histoirequebec.qc.ca).

## QAHN MEMBERSHIP RENEWALS

### MEMBERSHIP

#### Core Member groups

Organizations in the heritage sector

- FREE Conference Reports (if registered)
- FREE Exhibit space at conference
- Voting members (QAHN subsidizes travel expenses of two delegates to the Conference)
- Listed on WEB with links
- Access to Members' Publications Page
- Rebate on Conference Registration for official delegates

#### Affiliate Member groups

Groups whose mandates include heritage

- FREE Conference Reports (if registered)
- FREE Exhibit space at conference
- Access to Members' Publications Page
- Rebate on Conference Registration for two official delegates

#### Individual Members

Persons interested in Quebec's history

- FREE Conference Reports (if registered)
- FREE Exhibit space at conference
- Access to Members' Publications Page
- Rebate on Conference Registration

All Members receive the *Quebec Heritage News* and are encouraged to circulate it and contribute to it.

Should your organization publish a newsletter, we would appreciate being placed on your mailing list. The more we know about what's happening in your part of the province, the more we can help. We may even request permission to reprint an article in the *Quebec Heritage News*.

As QAHN is a voting member of the Quebec Community Groups Network, our members are represented at this table. the mission of QCGN is to contribute to the development and enhancement of the vitality of the English-language minority communities of Quebec

### MEMBERSHIP FORM

Membership is for the fiscal year April 1 to March 31, renewable each April.

Note to Core or Affiliate Members: Use your organisation's mailing address. If you do not have one, list a usual contact address, such as secretary or other officer, and specify. Individual membership subscriptions are required if you wish the QHN to be sent to other members of your board or society.

This membership is:

Core (\$25)

Affiliate (\$25)

Individual (\$10)

Organisation: \_\_\_\_\_

\_\_\_\_\_

Name (and Title): \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Mailing Address: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Telephone: \_\_\_\_\_

Fax: \_\_\_\_\_

E-mail: \_\_\_\_\_

Please add my e-mail to the listserv

## CAN WE HELP YOU?

If you would like additional information on QAHN and its doings please do not hesitate to contact your local representative

West/NWest Quebec	Patricia Ann McCaffey (Hudson) ☎ (450) 458-5529
Montréal	Georges Howson (Melocheville) ☎ (450) 429-5619
Eastern Townships	Ed Laberee (Martinville) ☎ (819) 875-5776 ✉ elaberee@abacom.com
Montreal	David Freeman (Montreal), Treasurer ☎ (514) 488-0705 ✉ dbfreeman70@sympatico.ca
Central/Eastern Quebec	Sharon Little (Quebec City) ☎ (418) 681-3335 ✉ sharon.little@mcc.gouv.qc.ca
Gulf of St-Lawrence	Monique Nadeau (Port Daniel) ☎ (418) 396-3220 ✉ nadhouse@globetrotter.net
Education	Rod MacLeod (Montreal W.), VP ☎ (514) 487-7387 ✉ rmacle6@pobox.mcgill.ca
Cultural	currently vacant – Are you interested in filling this post? Contact the office!
At-Large	Betty Le Maistre (Montreal), Secretary ☎ (514) 488-0705 ✉ dbfreeman70@sympatico.ca
At-Large	Richard Evans (Lennoxville), President ☎ (819) 562-5260

You may also contact the QAHN office at 1 877 964-0409 (within Quebec) or [home@qahn.org](mailto:home@qahn.org)

### Wanted: Proposals for historic cities conference in Montreal

Montreal is hosting the 8th World Conference of Historical Cities, October 6 to 8.

Organizers are calling for proposals for the complementary public Conference program

The Conference will be a valuable opportunity for heritage cities and organizations to share exemplary accomplishments or original thoughts with other participants, on the subject of heritage conservation and development. We are planning to hold about fifteen workshops, open to the two hundred Conference participants.

If you have an interesting subject to suggest, we would love to hear about it. please send us your PROPOSAL by April 30. See <http://vieux.montreal.qc.ca/2003/eng/nouva.htm>, click on Proposals.

## A COMMUNITY EVENT OF INTEREST

### Eyes Wide Open – English-language community action forum set for April 24 and 25

Join dozens of groups from Montreal and throughout the province at what will be one of the largest community forums to take place in English this year. On April 24 and 25, a forum entitled **Eyes Wide Open** will focus on the new Community Action Policy, currently being implemented, that redefines the relationship and funding mechanisms between the province and the sector. This event, sponsored by a grant from Canadian Heritage and the assistance of 18 French and English groups, is the first concerted effort to link the English-speaking network with the French-speaking community movement. **Eyes Wide**

**Open** will take place at the Centre St-Pierre, 1212 Panet street (Métro: Beaudry, above René Lévesque Blvd. nearly opposite the CBC building.), Room 100. Attendance to the forum is free, however a \$20 fee is charged at the door for both lunches and attendance at the wine and cheese social on the evening of the 24<sup>th</sup>. Space is limited and participants must register in advance.

For more information call the Centre for Community Organizations (COCO) head office at (514) 849-5599 or toll free at (866)552-2626 or visit [www.coco-net.org](http://www.coco-net.org).

Address label here please

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