

TRIBUTE TO MACDONALD COLLEGE

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Heritage

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News



From Little Seeds

A century of research and training in Ste. Anne de Bellevue

Trail of the Dragon

Looking for Chinatown in Old Quebec

Man behind the Milk

Weighing odds was Sun Life tycoon's stock in trade

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Home Economics Class B makes pastry at Macdonald College, 1913. McGill University Archives, Photographic Collection, PR001041.

Borderline History

by Rod MacLeod

I spent a good portion of the Victoria Day weekend with one foot in Canada and one foot in the United States, worrying that I would destroy a gilt angel.

I was at the Haskell Opera House, that impressive 106-year-old structure which perches confidently upon the border between Rock Island, Quebec, and Derby Line, Vermont, a defiant relic from an age of porous borders and better international will. One of my many jobs was to help bring a series of large and heavy set pieces (aka the Tower of London for The Yeomen of the Guard) from the rented truck up two flights of stairs to the stage for assembly. Those of you who have been to the Opera House will know the fine wooden staircase and polished railing of its entrance, and understand the mental cringing that went on as the pieces were hoisted over rails and around highly polished corners. The challenge only grew as we made our way through the stalls (and over the border) avoiding gouging holes in the delicate plaster or knocking the heads off putti. And then, of course, do the same thing in reverse once the show is over. It is difficult to be a heritage buff and a stagehand in a place like that.

The Haskell Free Library and Opera House is a jewel of built heritage, and is so on three very distinct levels. It is a heritage building, the product of a wealthy local patron's desire to provide both communities with a single cultural centre to bridge the divide between the Loyalist Townships and New England. Amid the modest homes and customs paraphernalia that surround it, the Opera House stands out as a piece of architecture. Moreover, unlike a great many historic buildings which have survived the ravages of time, it continues to function as it was originally intended—and, after a major renovation to commemorate its centenary in 2001, does so in its original gilt-chandelier splendour, much to the stage crew's discomfiture. Sitting in it, or better yet singing in it, gives one the delightful sense of time having stood still. In addition to its structural and functional aspects, the building exudes a sense of purpose beyond its architectural qualities. More than a fine theatre, and more than a fine working theatre, the Opera House speaks to a particular history: one of civic pride, of civil co-operation, and, in its own way, of political defiance.

It is this sense of history that we too often forget when we work to preserve our built heritage. Sometimes we have no choice: the only alternative to an old house surrounded by parking lots, freeways and shop-

ping malls is the parking lots etc. without the old house. Similarly, if the only way to keep a building going is to give it a new life with a new interior, so be it. And hang the purists who shout "façadism." But we often dismiss buildings because they fail to impress on a purely aesthetic level, and in so doing we lose our history much more radically than if a fine old church or sprawling mansion is destroyed. This, I would argue, is what heritage organizations such as ours are all about: preserving the history regardless of aesthetics, rather than preserving what we believe to be beautiful because it is old. I don't mean to suggest we shouldn't care about aesthetics, simply that it is another domain, and one that tends to speak more loudly than history.

This June 9 the Quebec Anglophone Heritage Network is holding its annual general meeting at Macdonald College. This site and the oldest buildings on it are celebrating their centenary, one hundred years of teaching farming, teaching high school, and teaching teachers. There is certainly lots to be said about the many heritage buildings on the campus, but if you're wearing your heritage hat (as I hope you will do at the AGM) you will feel the significance: generations of young men exposed to the science and business of running a farm, generations of young women able to get good and cheap pedagogical instruction, and generations of youths (of both sexes, as were, of course, the farmers and teachers) receiving schooling beyond Grade 8, beginning at a time when the nearest secondary institutions were in downtown Montreal.

This issue of *Quebec Heritage News* complements the tribute QAHN is paying to Macdonald College. As you can read in the article by Joseph Graham, William Christopher Macdonald was a patron of science and learning extraordinaire—and this is quite apart from the intellectual discussions held with the assistance of, and in an atmosphere made heady by, his tobacco products. With Macdonald College in Ste. Anne de Bellevue and many science buildings bearing his name on the downtown McGill University campus, as well as all the consolidated schools built across the province in the wake of the educational study he funded—Macdonald arguably had a greater impact on the Quebec landscape than any other single philanthropist. I say 'arguably' in deference to the spectacular legacy of others, like T.B. Macaulay, as described in another article in this issue, contributed by Kevin O'Donnell.

These historical legacies should be better known, but at least the connection to the individuals gives us

something to hang our heritage hats on. Most built heritage is harder to appreciate, alas, as well as far more ephemeral. Sometimes there is nothing left at all, except for stories—as Patrick Donovan suggests in his article on Quebec City’s Chinatown. But, then again, that’s what we’re all about: the stories. I am not familiar with the Wok n’ Roll Restaurant in Quebec’s Lower Town, but I suspect the building is not widely revered for its architectural distinction—yet the significance of

the place outweighs that of many other more aesthetically interesting structures in the city. Wendy Cosper grew up on stories of the Restigouche area and Broadlands in particular, a house that for all its actual charm could hardly suggest the history that haunts it, both the battles of two centuries ago and the more recent cultural and political battles that have challenged Cosper and her family as they straddle the border in ways Mrs. Haskell could not have imagined.

Letters

Rude bits omitted

Being a child of the Depression, I can remember the impact of La Bolduc’s songs. Carolyn Shaffer [“Madame Bolduc’s Gift,” March-April 2007] presents a balanced overview of her life and music, but misses the naughtiness, the ribaldry and the ‘double entendres’ that made the songs so popular. And coming from a woman!

Quebec Heritage News just keeps on getting better and better. Congratulations.

*Betty Le Maistre
Montreal, QC*

Mystery carver

It was with great interest that I discovered the Quebec Anglophone Heritage Network’s very informative website looking for information on Quebec woodcarvers. I enjoyed reading back issues of your magazine, in particular the May 2003 edition devoted to old toys and their history. Ian Tait’s description of the Limberjack Dancer and Richard Evans’ reminiscences of the Hoop and Mechano Sets are, for sure, also part of

my growing-up memories from the 1930s. Thanks for the trip back.

I would like to ask if you could shed any light on Quebec woodcarvers, principally the work of the miniature wooden furniture artists. I have a damaged six-inch high miniature spinning wheel I would like to replace, if possible. The copper tag on the bottom reads, “Fait au Québec par A. Nadeau.” There were a few references to Nadeau on eBay, none of which were useful to my search and I do not think eBay is a good way to do research. If you could offer any help on this request it would be much appreciated.

*Joe Fossey
Barrie Ont.*

Richard Evans replies: Quite possibly your miniature comes from the vicinity of St-Jean-Port-Joli on the Lower St. Lawrence east of Quebec City. It is the centre of a very long tradition of this type of carving and many craftsmen live there. However, the name Nadeau is very commonly found in the Beauce region, so perhaps it is there that you will find more information about your woodcarver.



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TIMELINES

All that remains

Relic of deserted pioneer settlement may be closed for good

Another small country church has lost its congregation and faces an uncertain future. This is a common story throughout rural Quebec for all denominations, but each situation brings with it a special history and circumstances.

St. John's Anglican Church was built in 1858 in the once thriving pioneer farming settlement of Shrewsbury in the Lower Laurentians, just northwest of Lachute. Shrewsbury was the smaller of two town centres in the original Township of Gore. The other is Lakefield and although it has shrunk, it still exists. By contrast, Shrewsbury disappeared over fifty years ago—except for the church and its cemetery. A new forest has grown up through the remaining foundations of farmhouses and barns, and as you approach, the church appears as a kind of phantom among the trees.

The majority of settlers came from Ireland after the Napoleonic Wars, and Shrewsbury was in a sense the Protestant counterpoint to the Catholic settlement of St. Columban.

Between the 1890s and 1915, the population dropped by half as the settlers' children moved on to other parts of North America, but even before that date, many had left Shrewsbury for Arundel, or left farming altogether, moving to the industrial and tourist centres. Accelerating the collapse, a depression in the lumber market in the 1880s accompanied epidemics of diphtheria and measles in

1885.

In his Rathwell Family History, Morris Rathwell describes Shrewsbury as “never more than a centre where the school, the church and the Orange Lodge were located.” But he goes on to say, “St John's Anglican Church was built in 1858. It is the

only place of interest left... It has been maintained in good order and the cemetery where our great-grandparents were buried was completely restored in 1961.” That same year, an article appeared in the Montreal Star entitled, “Picturesque Little Church is a Monument to Pioneers.” At that time the wardens were John Good, 91 years old, and Edward Morrison, 95. Mr. Good was also the bell-ringer and custodian of the cemetery.

In the past decades, services have only been held occasionally and St. John's now awaits a final decision about the future. Recent vandalism and theft have necessitated a meeting to establish a new committee to oversee future opera-

tions and prevent further desecration or closure of St. John's.



All those interested in the survival of this historic site are invited to attend a meeting, at the church, 136 Shrewsbury Road, Municipality of Gore, on Sunday, June 10, 2007 at 2 p.m. An agenda of positive proposals will be presented, discussed and voted upon. For more information, contact Jim Kyle, 450-432-9055.

Right man for the job

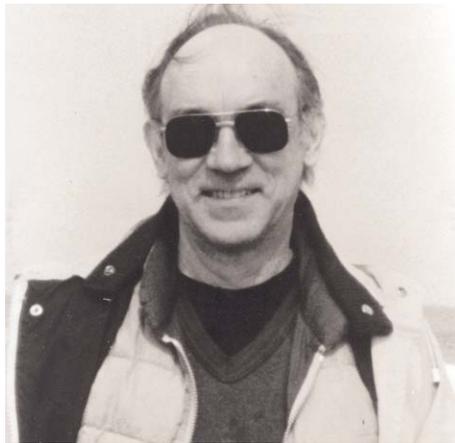
Stanstead heritage volunteer Harry Isbrucker wins 2007 Phelps Award

A Dutch-born businessman from the Eastern Townships who has spent two decades in various leadership roles with the Stanstead Historical Society is the winner of this year's Marion Phelps Award for outstanding service to Quebec's heritage community.

For Harry Isbrucker, described by colleagues as "resourceful, modest and courteous," volunteering comes naturally. Twenty years ago he came to the rescue of a woman who'd driven her car into a ditch. She turned out to be the president of the local historical society, Irene Blandford, who immediately recognized in Mr. Isbrucker an excellent recruit.

Mr. Isbrucker has been a member of the board of directors ever since and has served as president, treasurer and chairman or member of the Stanstead Historical Society's most onerous and demanding committees—those relating to finance and the care and upkeep of Carrollcroft, the fine but deteriorating granite mansion built in 1859 that houses the Society and the Colby-Curtis Museum.

In nominating him for the 2007 Marion Phelps Award, the historical society's



governing board wrote, "It is impossible to overstate the longstanding commitment of Mr. Isbrucker to the maintenance and preservation of Carrollcroft. He has unreservedly brought his considerable technical and financial skills and experience to this task—to say nothing of his obvious affection for the building. His business acumen has helped to steer the SHS through years of difficult financing."

Mr. Isbrucker has served on local and regional committees to consider the fate of heritage buildings. He was also closely in-

involved in the development of the Mas-sawippi recreational trail that follows a section of disused railway bed on the Canadian side of the Quebec-Vermont border. Recently he was a leading player in the rehabilitation of the Pioneer and Veteran's Memorials at Dufferin Heights, giving unstintingly of his time and experience to this project, down to the micro-management of construction and book-keeping. He remains active in border region business circles, promoting the economic health of the area.

In his private life Mr. Isbrucker is a tree farmer as well as retired businessman. For him, heritage is not just about buildings and monuments; the landscape is important too. He is lovingly restoring acres of played-out farmland to handsome, productive woodland. Along with the land he is in the process of restoring a heritage farmhouse and outbuildings to their former dignity.

Mr. Isbrucker will receive his award during the Quebec Anglophone Heritage Network's annual general meeting on Saturday, June 9 at Macdonald College in Ste. Anne de Bellevue.

Labour of love

Canada's largest train collection gets nod from Parliament

Police officers, lawyers, chemical scientists, retired railway personnel and a priest are among the many volunteers who help keep the legacy of Canada's trains alive at Exporail, the internationally renowned museum of the Canadian Railroad Historical Association in Saint-Constant, on Montreal's South Shore.

"Volunteering at the museum is a vehicle for expressing one of my great passions," Exporail president C. Stephen Cheasley says. "Some of us have been around for over fifty years. We have seen the incredible amount of work that has gone into transforming a donated empty piece of land into a \$12-million facility."

Walking into the museum's Grand Gallery is like taking a step back in time as forty-five majestic, pristine streetcars,

steam engines and business cars stand guard over a room filled with a thousand stories. The collection, as diverse as its volunteers, has been assembled over the last seven decades thanks to pioneers with a passion for our railway's history, romance and mystique.

"I spent countless Saturdays and Sundays in the 1960s clearing trees, building bridges across the St. Pierre River, laying track and restoring rolling stock rescued from the scrapper's torch," recalls Cheasley, a Canadian Railroad Historical Association (CRHA) member since 1961. Today, the museum's volunteers do a variety of jobs, from restoration and repairs to driving the streetcars.

The museum, an initiative of the CRHA, houses an exceptional range of archival documents, small artifacts, and

full-size railway and tramway equipment. They describe the major role that railways have played in the development of Canada.

Run by a volunteer board composed of CRHA members, local municipal representatives and private industry, volunteers have always played a crucial role both in the management and building of the museum. Today the museum has a dedicated paid staff and an army of more than 120 volunteers who continue to manage it.

The volunteers built and still maintain nearly all the 4.6 kilometres of track on the property, operate both tramways and trains throughout the season, serve as interpreters of the collection, and do much of the preservation/restoration work. The current project is the refurbishment of Montreal Tramway's obser-



vation streetcar, Golden Chariot No. 3, adding a set of new wheels, which had to be imported from Europe.

The collection was carefully chosen by a volunteer collections committee to reflect the Canadian experience—the necessity to serve a sparse population separated

machines,” said Peter Murphy, past president of Exporail and a CRHA member since 1960. “In the 1950s it wasn’t yet in vogue to save such artifacts. Few could understand why there was a group of volunteers collecting what was essentially

by long distances in some of the worst climatic conditions possible for railroading. It also showcases Canadian innovation and its contribution to the railway industry over the years.

“Back in the 1950s, when diesels were replacing steam locomotives and buses were replacing street cars, few people cared about these

considered to be junk.”

Heritage collections in Canada are now being expanded to include more than the classic arts. As a result, the museum’s collection recently got a nod from Parliament. A motion was adopted in the House of Commons calling on the federal government to designate Exporail as Canada’s National railway museum. If the government implements this motion it will ensure that funds are available on a continuing basis to support the museum’s internationally recognized collection and its long-standing mission.

Exporail is open every day from 10:00 a.m. to 5:00 p.m. and is located at 110 St. Pierre Street, in Saint-Constant, with free parking on-site. If you are interested in becoming a volunteer, or would like to join the CRHA, please contact Exporail at 450-638-1522. Or visit www.exporail.org. A variety of positions are available including clerical and mechanical work as well as painting, restoration, animation and interpretation.

Pioneer tribute

Volunteers rally to spruce up Townships graveyard

A group of heritage activists in the Eastern Townships are dedicating a monument in honour of George and Eliza Stacey, the pioneer couple who immigrated to the Eastern Townships in the 1830s and whose subsequent correspondence with relatives in England formed the basis of historian Jane Vansittart’s 1976 book, *Lifelines*.

The cement monument, built by the Staceys’ great-grandson Milt Loomis with help from Elmer Andrews, was erected in the historic Ascot Corner Pioneer Cemetery near Sherbrooke last fall and is embedded with the original tombstones that marked the Staceys’ first burial plot. In addition to the tombstones, which date to 1850 and 1862, the monument features a newly-etched black granite plaque bearing the names of 58 other early settlers whose remains and gravemarkers were also moved here from an older nearby burial ground in 1956. Donations from the public as well as support from the Megantic-Compton Cemetery Associa-

tion helped to offset the cost of materials.

The dedication ceremony is scheduled to take place June 16 at 2 p.m., followed by a reception with refreshments at the local town hall, situated at 5655 Route 112.

Like hundreds of other small burial grounds in rural Quebec, responsibility for the upkeep of the Ascot Corner cemetery falls to a dwindling, aging number of community volunteers. The exodus in recent decades of young and middle-aged English-speakers from the Townships has much hastened the depletion of this traditional source of able-bodied helpers.

Beverly Loomis of the non-profit heritage group Patrimoine-Ascott-Heritage, mustered a team of hands from neighbouring municipalities to spruce up the cemetery grounds, which overlook the St. Francis River.

“We’ve had clearing bees to cut the brush along the fence lines, have replaced the fence posts on the north side of the cemetery and raked the fence

line” said Loomis, a resident of Waterville who spent several days in May travelling to the graveyard with husband Milt to clean headstones and plant flowers.

“Fleckless George Stacey” as one English book reviewer described him in a 1976 Sunday Express newspaper article, is an unlikely historical figure, the philandering son of an ordinary clerk in the Tower of London who apparently immigrated to Canada after disgracing his family by sinking into debt. During their lifetime George and Eliza Stacey gained neither fortune nor anything approaching notoriety. But their letters home to England, found 150 years after their deaths, give a first-hand glimpse into the hardships faced by penniless homesteaders in Lower Canada.

The letters also inspired the 2005 the musical stage production, *Louisa*, written by Sunil Mahtani with music by Donald Patriquin and performed by Sunshine Theatre. Mr. Patriquin will be on hand to play selections from his score at the unveiling.

Under new management

Deal with Laurentians developer could save historic art-deco gem

After twelve years of negotiations, the municipality of Ste. Marguerite du Lac Masson has agreed to take over and restore part of a unique art deco-style hotel complex designed by Belgian architect Antoine Courtens [see 'Dream Resurrected' in Jan-Feb *Quebec Heritage News*.]

Hotel de la Pointe Bleue, part of the Domaine Estérel resort built in the 1930s by the European industrialist Baron Louis Empain, was acquired by the Quebec government in 1978 and converted into a public long-term care facility known as Manoir de la Pointe Bleue. The nursing home is currently operated by the regional health-and-social services centre. When it was recently announced that the facility would be closed in 2009, local residents expressed concern for the fate of the building, which has not been designated as a classified or recognized cultural property.

Under terms of the agreement with Ste. Marguerite du Lac Masson, the Laurentians municipality will acquire ownership of Empain's luxury hotel and surrounding property and lease it to a private management firm. In a subsequent agreement with Robert Varin of St. Luc Habitations, the property is expected to be renovated and eventually operated as a private seniors residence.

The hotel was once part of an ambitious complex of Courtens buildings that



made up Empain's original resort on Lac Masson. They included a sporting club, stables, a cinema and a shopping centre as well as a number of private log cabins. The popular American jazz virtuoso Benny Goodman and his orchestra were hired to play the Blue Room of the top-floor cabaret in the spring of 1937, when Empain's guests arrived at the start of the hotel's first season.

When the Second World War broke out two years later, rumours circulated that Empain was a German spy and the federal government sequestered all of his Canadian holdings. Domaine Estérel was subsequently used as a military

training camp, then lay abandoned until the late 1950s, when it was purchased by the Quebec property developer Fridolin Simard.

Over the years, residents of Ste. Marguerite du Lac Masson have witnessed various recycling schemes aimed at salvaging their community's unusual architectural heritage. The municipality bought the art-deco shopping centre in 1970 and made it into a town hall. In recent years, a public library and gymnasium have been added.

The original sporting club was remodelled by Simard and re-opened as Hotel L'Estérel in the 1950s. Though has undergone several changes over the years it retains many of its original art-deco features.

The future of these buildings remains in question. The municipality plans to hold a referendum in the near future to determine what Ste. Marguerite du Lac Masson residents want done with the original cinema and shopping centre, which have served in recent years as a cultural centre and municipal offices.

The immigrant's trunk

Missisquoi Museum launches 2007 summer exhibit

If you decided you were going to move to another country, never to return to your home, and you were only permitted to bring a few suitcases, what would you bring and what would you leave behind? Would you bring cooking pots and tableware, photo albums, paintings or books? Would you bring sentimental items to remind you of home or practical items to help you in your new home?

The people who came to settle Missisquoi County in the Eastern Townships came with trunks and bundles of belongings to establish new lives. Each group of immigrants came with its own unique experiences and history. The United Empire Loyalists came to escape persecution because of their loyalty to the British crown; Irish immigrants came to escape discrimination and rampant poverty. German, Swiss and Italian immigrants

came in search of economic opportunities.

Trunks and cases are at the centre of the Missisquoi Museum's 2007 summer exhibit, containing objects that immigrants brought with them both for survival and for reasons of sentiment and memory.

Visitors are invited to come and explore this jewel in the Eastern Townships, located just off Route 202 along the Route des Vins, between Dunham and Bedford in the picturesque village of Stanbridge East. The museum is open daily from 10 a.m. to 5 p.m., from May 27 to October 7.

For more information, admission prices and for group reservations, contact Pamela Realffe Tel: 450-248-3153 info@missisquiomuseum.ca Website: www.MissisquoiMuseum.ca.

Homestead revival

Heritage group has high hopes for history centre

by Matthew Farfan

If the Compton County Historical Museum Society has its way, an ambitious new heritage attraction will be soon be in the works in historic Eaton Corner. The Eaton Corner Homestead, as the project has been dubbed, will be situated just across the road from the existing historical society properties, which currently include the old Eaton Academy (1864), occupied by the historical society, and the Compton County Museum itself a former Congregationalist Church (1841).

The village of Eaton Corner is one of the oldest in the Eastern Townships and already boasts five heritage sites marked with plaques, including the



William Stone House in which Canada's first medical operation involving anesthetic (1847) was performed. It is also a stop on the soon-to-be-launched Route des Cantons/Townships Trail.

According to the Compton County Historical Museum Society, the Eaton County Homestead proposal constitutes

a high quality tourism destination that will serve as a tribute to pioneers who came to the area from New England and the British Isles and who were "the first to carve out their homesteads from the wilderness." It will showcase the agricultural way of life and be an authentic recreation of an early colonial homestead, open to the public as a regional tourism destination, museum and research centre.

The proposal includes the acquisition and restoration of two heritage homes—the Asa Alger House (1830) and the Joshua Foss house (1860)—as well as an early barn that typifies post-and-beam construction methods. These buildings will be integrated with existing historical society buildings to create a single large heritage attraction, showcasing colonial architecture and historic artifacts in a restored farmhouse, demonstrations of early trades and crafts, and educational activities. When completed, the heritage centre will also be accessible to researchers who wish to consult the Compton County Historical Museum Society's archives. Paths will link the different buildings to one another, and the property will be equipped with picnic grounds and other amenities.

Society president Peter Banks, accepting a cheque for an undisclosed amount from the Townshippers' Foundation, said that a fundraising campaign has been launched to finance the project, which is slated to be open to the public in 2011, and which is estimated to cost a million dollars.

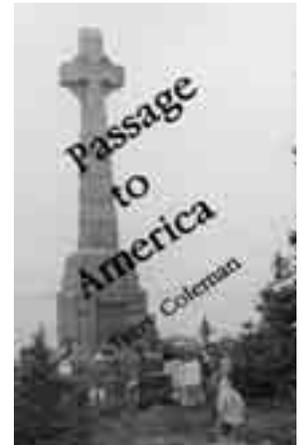
Find out more about this project by contacting Richard Faubert by phone, (819) 875-5183 or by email at lesrichards@hotmail.com or Pat Boychuck at (819) 875-3182 (patboychuck@sympatico.ca).

Artifacts sought for McCord show

The St. Patrick's Society of Montreal will announce details of their planned 2009 exhibition at the McCord Museum during the Society's annual general meeting, set for June 20 at Congress Hall.

"The Irish in Quebec, 1800-1950" will show at the McCord from March to September, 2009. Among the artifacts on display will be a fiddle belonging to musician Bill Gossage, a family piece that he inherited from his Grandmother and which is known as the Skelly Fiddle. Annie Skelly, who was also among his teachers, was born in St. Coloman in 1899 [see "Going to the Cross" March-April Quebec *Heritage News*].

Thanks to a donation of books from Pigwidgeon Press publisher John Mahoney, the Society has also begun to sell copies of British author Terry Coleman's authoritative work, *Passage to America*, the story of Irish immigration to North America during the famine years



of the mid-nineteenth century. Copies of the book may be ordered by contacting Mary McDaid at (514) 481-1346 or by writing to either the postal or email address listed below. Proceeds from the sale of this book, which costs \$10, will go towards development of the exhibit.

The exhibit steering committee is also looking for more artifacts from Montreal's Irish community that could help them celebrate the event and could be loaned or donated to the museum.

Donors are asked to please send a photo of any artifact, along with a brief description of its history to: *stpat-socmtl@qc.aibn.com* or by regular post to: Artifacts, St. Patrick's Society of Montreal, 6767 Cote St. Luc Road, #1, Montreal, Quebec, H4V 2Z6.

MAN BEHIND THE MILK

Weighing odds was Sun Life tycoon's stock-in trade

by Kevin O'Donnell

Large black and white Holstein cows grazing round modern milk barns on flat, well-maintained fields are a signature image of Canada's dairy-producing regions. As recounted on these pages in the last issue of Quebec Heritage News, today's dairy industry traces its modern origins to the corn- and cattle-breeding efforts of a millionaire insurance-company executive named Thomas Basset Macaulay. Local historians and dairymen alike regard the remnants of his Mount Victoria Farm in Hudson Heights as a heritage site. And yet, T.B. MacAulay's legacy constitutes much more than the changes he wrought in agriculture.

Time magazine described T.B. Macaulay in 1932 as "an important figure in Montreal's closely-knit tycoonarchy." The magazine noted that he lunched regularly at the St. James or the Mount Royal clubs with the likes of E.W. Beatty of the C.P.R. or Sir Herbert Holt of the Royal Bank, both Sun Life directors.

Like many others of the city's economic and social elite, the Macaulays had risen quickly through the ranks. Only a generation before, T.B.'s father, Robertson Macaulay had immigrated to Canada from the hardscrabble Isle of Lewis in Scotland's Outer Hebrides, leaving behind an early job as a construction labourer and the possibility of life at sea. His father had been captain of a fishing boat. T.B.'s grandson, Doug Macaulay, recalls that his great-grandfather's boat had been shipwrecked, and insurance not being an option, the family came to appreciate this financial instrument.

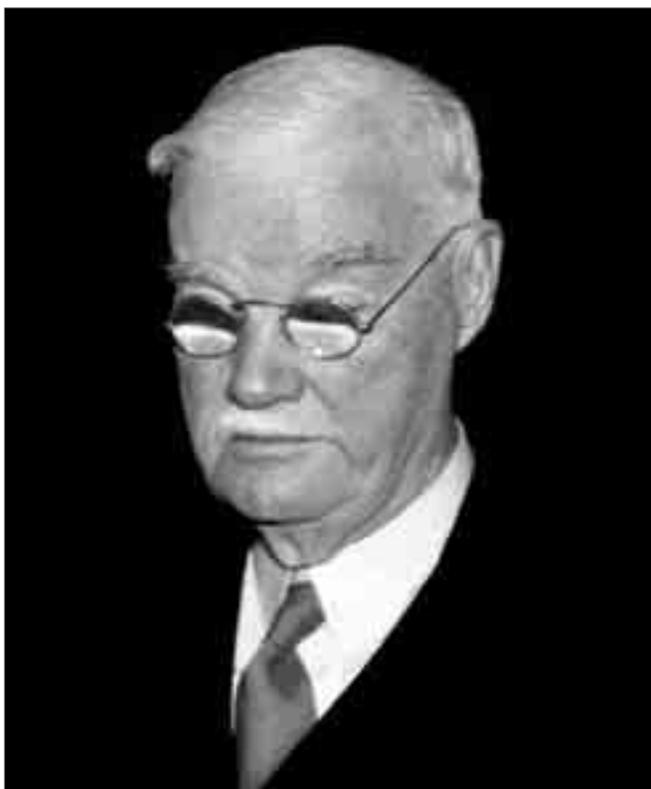
Robertson Macaulay settled in Hamilton, Ontario with his wife Margaret and was working at the Canada Life Assurance Company in 1860, the year their only son was born. The offer in 1874 of a position as secretary of a newly formed insurance firm, the Sun Mutual

Life Insurance Company of Montreal, drew Robertson and his family to Canada's financial hub. By 1889 Robertson was president. He had already brought his son into the firm fresh out of high school in 1877.

T.B. did not attend university, though later he would receive honorary doctorates from McGill and the universities of Aberdeen and Edinburgh in Scotland, and was often called "Dr. Macaulay." Instead, he studied privately to become, at the tender age of twenty, the Sun's actuary, a key employee enabling the insurance company

to calculate risk. He would soon become accredited and recognized as a leading member of his profession, representing North America at international actuarial conferences and publishing professional papers such as "Weight and Longevity" in the *Publications of the American Statistical Association* in 1891.

Under the Macaulays père et fils the Sun Life grew exponentially from a small risk-averse local operation into an innovative Canadian financial corporation straddling the globe. When the International Insurance Hall of Fame inducted T.B. Macaulay into the ranks of the insurance greats in 1998, they noted that among his many accomplishments he led Sun Life to become the first insurance company in the world to remove policy restrictions on travel, occupation, residence and sui-



Photograph of T.B. Macaulay, from the archives of the Hudson Historical Society

cide. His citation further notes: "While initially drawing much criticism from larger and more established companies, the issuing of such policies soon became a worldwide practice." Macaulay also pushed Sun Life into foreign markets, including the Caribbean, India and the Philippines as well as the more conventional Great Britain and the United States.

Macaulay was active in his community. He was a member of the Calvary Congregational Church, teaching a Bible study class for young men. The members of this class recognized that great misery existed in the "city below the hill." In 1892 they decided to found the Welcome Hall Mission on St. Antoine Street, an institution which provides for the needy in that area to this day. T.B. Macaulay was its president for a number of years.

Nor did he forget the land of his ancestors. He created a fund in Fraserburgh, his father's hometown, for sailors down on their luck. He was instrumental in bringing immigrants from the Isle of Lewis to Canada.

Another gift he made to the Scottish is still having an impact seventy-seven years after its creation: The Macaulay Institute for Soil Research. Macaulay contributed money and a building to establish the Institute in Aberdeen in 1930, with the aim to improve Scottish agriculture. Today with a budget of over \$24 million annually, the Institute is an international centre for research and consultancy on environmental and social issues in rural communities, the largest of its kind in Europe, with projects around the world.

In the fall of 2006, the Institute tracked down T.B. Macaulay's grandchildren, Doug and Thomas, through a Virtual Museum of Canada project created by W. Lambert 'Scot' Gardiner of the Hudson Historical Society. The Institute invited them to attend the 30th anniversary of the annual T.B. Macaulay Lectures, which honours Macaulay's interest in sustainable agriculture. Scottish agricultural and insurance journals covered the visit, noting their grandfather's achievements and Scottish roots.

T.B. Macaulay did not enter politics directly but tried to influence government policy in a number of areas. A co-founder of the Canadian-West Indian League, he advocated annexing the West Indies to Canada. He saw the Caribbean islands as a source of labour for the northern Dominion. Annexation would also bind closer together disparate regions of the British Empire, empire unity being another pet cause. "Why should not Nassau become the Key West of Canada? I am an Imperialist. I am proud of our Empire, and jealous of its interests," he quipped. On October 2, 1930, he made a speech to the Empire Club in Toronto during which he advocated greater trade cooperation throughout the empire, "a subject which is in all our thoughts at this moment, and on the satisfactory solution of which depends the maximum of prosperity of every part of the Empire." Three days later the airship R 101 crashed on her maiden voyage from Eng-

land to India, an accident which came to symbolize the dimming of the imperial dream.

In 1930, the same year as he launched the Institute, Macaulay made a bullish speech in which he declared, "We believe in the future of Montreal, of New York, of Chicago We believe even more in the future of our entire nations, both Canada and the United States. We have hitched our investment policy to the star of this continent." But Macaulay had hitched the financial future of Sun Life and of his own personal fortune to the star of investments in common stocks. By the early 1930s Sun Life had become the world's biggest investor in common stocks and the Great Depression was eating away at the value of the company's own stock. Shares, which had risen from \$560 in 1927 to \$4,100 two years later plunged to \$145 following the stock market crash of 1929. Surpluses, which had risen to \$60 million in 1929 declined to less than \$6 million by 1932.

The International Insurance Hall of Fame delicately observed that, while "(t)he Company achieved great prosperity under Mr. Macaulay's investment policies,the 1929 stock market crash and the Great Depression led Sun Life to re-evaluate its investment practices." In 1932 *Time* magazine was less delicate: "... because Mr. Macaulay repeatedly states his belief that 1929 prices will return, much discussion, not all of it complimentary, has centred upon the company and its chief." One disgruntled policyholder, J.J.Harpell of Ste. Anne de Bellevue alleged that Macaulay was one of the "world's greatest crooks" on a par with the disgraced Swedish businessman Ivar Kreuger. Macaulay sued for criminal libel and won. Harpell went to jail.

Macaulay retired as president of Sun Life in 1934 at age 73, retaining an honorary position as Chairman Emeritus of the Board. He left his Westmount mansion at 1 Braeside, retiring to his beloved Mount Victoria estate. His Westmount home was eventually incorporated into The Study, an exclusive private school. T.B. Macaulay died at Mount Victoria on April 2, 1942, a little over a month short of his 82nd birthday. A simple stone marks his grave in St. James Cemetery, not far from where his elk would sometimes wander over from Mount Victoria to graze.

References: T.B.Macaulay and Mount Victoria Farm by Rod Hodgson, published by the Hudson Historical Society. A multimedia production by the same name appears online at Canada's Virtual Museum, www.virtualmuseum.ca. A link to this presentation is on the website of the Hudson Historical Society at www.hudsonhistoricalsociety.ca. Type in "Community Memories Story Now Online" in the search engine. Other sources include Horace Backus's 1988 work, Mount Victoria Farms and the Ragapple Bloodlines: A Personal View, published privately; and Joseph Schull's The Century of the Sun. Information on The Macaulay Institute for Soil Research can be found at www.macaulay.ac.uk/.

KNIGHT OF HIGHER LEARNING

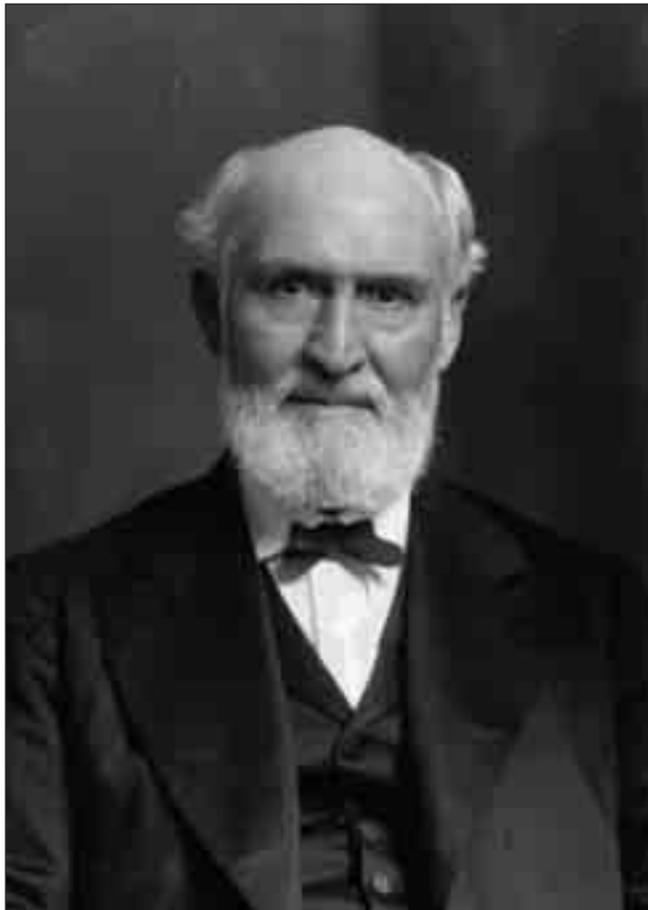
Macdonald College founder turned tobacco riches into legacy of Canadian scholarship
by Joseph Graham

Macdonald College in Ste. Anne de Bellevue is remembered as a bequest of Sir William Christopher Macdonald, and it was a gift of extraordinary generosity. Not only did he perceive the need for an agricultural and teaching college, but he also acquired the land, ordered the design of the buildings, paid the costs of construction and endowed the institution. The college was only one of many gifts from possibly the most generous philanthropist in the history of our country. What do we really know about the man and his own history?

Born the youngest son of Donald McDonald in the colony of Prince Edward Island in 1831, he was of Highland Scots descent. Although his mother was from a prominent Protestant family, his Catholic father insisted that the children be brought up Catholic. In the 1820s and 30s, these religious differences were important. Several of his siblings devoted themselves to the Catholic Church, but William formally rejected his religious heritage in a disagreement with his father when he was sixteen, and his secularism characterized all of his actions thereafter. It would be easy to dismiss this vehemence as just a characteristic of a single-minded, success-driven man, and we cannot know more with any certainty because his personal papers were destroyed when he died. Even so, his family's religious history sheds some light on what may have driven him.

Highland chief Alexander M'Donald, head of the Glenaladale branch of Clan MacDonald, stood with Bonnie Prince Charlie when he invaded Scot-

land in 1745. Prince Charles Stuart attempted to take back the British throne for his father, the Catholic King James and both Catholics and Highlanders, people like M'Donald, suffered reprisals subsequent to their defeat at the battle of Culloden in 1746. For many years after, all Catholics and Highlanders were as-



sumed to have been sympathizers. John MacDonald, the son and heir of Alexander M'Donald and the grandfather of Sir William, grew into his role as chief of the Glenaladale branch with this ever-present burden of his faith. Having been educated in a Catholic seminary in Bavaria, he was a sophisticated, worldly man who spoke five languages, and his first loyalty was to the Catholic High-

landers. In 1770, when a landowner of estates in the Hebrides threatened his tenants with expulsion if they refused to renounce their Catholic faith, the Church found a ready champion in John Macdonald. Mortgaging his estates, he acquired a parcel of land on St. John's Island, later renamed Prince Edward Island. Calling this new estate Glenaladale, he helped Catholic emigrants from Uist in the Hebrides, as well as from his own clan, to settle there. Concerned by the reports of the problems they faced, he followed them a year later. He would spend the balance of his life fighting for his tenants' rights in the face of a difficult, Protestant-dominated colonial administration, and he is remembered as a great Catholic benefactor and community leader.

When he died on his estate in Tracadie, Prince Edward Island, in 1810, he left a heavily indebted property to his eldest son Donald. Sir William was Donald's youngest son.

Each generation spelled the family name differently for a variety of reasons, and Donald spelled it McDonald. He was by no means a worthy heir to his father's legacy, and proved to be a mean-spirited landlord. No doubt because of his father's reputation and the status of his wife's family, he sat on the Legislative Council. He aggressively promoted landed property rights and was cited as a key figure in an 1841 investigation into trading practices of the elite and again years later as an example of why landlords had to be controlled. In time, he would be manoeuvred out of the Council altogether. When William was only 7, his father was already dealing with overt threats from his

tenants to counter his aggressive tactics. In contrast to his own father, the Catholic benefactor, he had developed the reputation of a tyrant, going so far as to threaten to evict his Catholic tenants in favour of Protestants because he felt a local priest was organizing them into a tenants' union. At 16, William and his father had a major falling out, the consequence of which was William's renunciation of religion and the beginning of his own business career. He left PEI at 18, as his father's problems worsened.

On an early July morning in 1850, arsonists burned four vacant buildings belonging to Donald McDonald, and soon he was living with armed guards as other buildings were threatened. The written record conveys the impression that he was a very tense and angry man with a short fuse, keeping those around him perpetually on edge. In his favour, though, Prince Edward Island was rife

ing a planned attempt on his life. No one would touch his bleeding body for some time, but finally one of his tenants loaded him onto a wagon and carted him



to the hospital in Charlottetown. It is rumored that the good Samaritan was so severely pilloried for saving McDon-

PEI and move to Montreal, but he contracted cholera shortly afterwards and died in Quebec City.

Sir William was an introspective man, and while it is clear that his formative years were coloured by the temperament of his father, he remained close to his mother and respectful of his siblings. He worked with his brother Augustine, and they were successful importers of tobacco products and edible oil merchants in Montreal from 1854 to 1866. It has been suggested that they capitalized shrewdly on the American Civil War by importing such things as tobacco from the Confederate south into Montreal and then selling them back into the northern Union states. This gave them a solid financial

While he prided himself on his knowledge and judgment of tobacco leaf, he did not use the stuff, or even like it, and was ashamed of making money peddling it to people who did.

with tenant/landlord problems at that time, and McDonald was among the few who actually lived in the colony. Most landowners resided in England and choked the local economy from a distance. In fact, the problems were so serious that they would play an important role in encouraging PEI to join in Confederation in 1871.

One evening in August, a month after the fires, while McDonald was standing in the dusk on his back porch, one of his own guards shot him, presumably thinking he was an intruder. He recovered from buckshot wounds to the head, arm and legs, but there seems to have been little sympathy for him among his tenants. The following July a more blatant attempt was made on his life. He was shot early one morning when leaving for Charlottetown and left bleeding where he fell on the road. The gunshots had come from two directions, suggest-

ald's life that he had to leave PEI altogether. While a reward was posted for information leading to the gunmen, it was later concluded that McDonald was always armed and would not have hesitated to shoot to kill on his own account. The case was not pursued, but reference was made to it when his status on the Legislative Council was reviewed.

Matters with his family ran no more smoothly. He had differences with his brother and his mother and was estranged from several of his own children.

While William experienced some setbacks after leaving his father's home, he and one of his brothers moved eventually to Montreal where they proved themselves as importers. He did not reconcile with his father until 1854, when the elder McDonald visited Montreal. Impressed with William's business acumen, he decided to sell his holdings in

backing for the next stages of their lives. In 1866, they dissolved their partnership and William set up a tobacco plant near the harbour in Montreal.

The growth of the company was rapid, and within five years he had over 500 employees, and five years later he built a new factory that was the largest in his field in Canada. His success is attributed to his tight management style and his belief in quality. He employed few middle management staff, keeping himself closer to the product, and relied on its reputation, eschewing advertising and credit. The formula worked, and by 1895 he is said to have been the biggest taxpayer in the country, but there was one peculiar contradiction in his personality. While he prided himself on his knowledge and judgement of tobacco leaf, he did not use the stuff, or even like it, and was ashamed of making money peddling it to people who did.

William Macdonald never married and only one of his six siblings did. His elder brother married late in life, to a girl less than half his age, and had nine children, assuring the genetic succession. William helped them in many ways, contributing to the children's education. A few years after his brother's marriage, in 1868, William invited his mother and one of his sisters to live with him in Montreal, and thus lived in a household rather than in a hotel for the first time since leaving his childhood home. His sister had become a Protestant, and this seems to have been acceptable to Mac-

a coincidence that it recurs in many different places—or they might assume that we have frequently honoured our first prime minister, Sir John A. MacDonald. The truth is more astonishing. Sir William Macdonald did not give money blindly but targeted his gifts to areas where he was satisfied that they would create a lasting benefit or help a cause that he deemed worthy. He had a particular interest in rural schooling, probably harkening back to his own youth, and among the projects he funded were the Macdonald Manual Training Fund and the Macdonald Consolidated Schools

He concentrated on his projects, arguably as a way of atoning for having made money through the sale of tobacco. He did not seem to respect people for buying or needing tobacco, and since he did not use it himself, he may have felt he was playing on other people's weaknesses. He was a complex man who had wanted to pursue a higher education in his youth, perhaps the crux of the disagreement with his father when he was sixteen. His father and two elder brothers had been educated at Stonyhurst College, a Jesuit-run boarding school in England, but he was sent to Charlotte-

Sir William Macdonald did not give money blindly but targeted his gifts to areas where he was satisfied that they would create a lasting benefit or help a cause he deemed worthy

donald, who would probably not have invited them had she been a practising Catholic. Their household was situated near McGill College, a factor that was to have an unforeseen consequence.

William Macdonald met John William Dawson, Principal of McGill College, one day on the McGill campus. Dawson, eleven years his senior, also hailed from the Maritimes, and the two men became fast friends. They both had a love of learning and believed in the importance of education. The records show that Macdonald's first gift to the school, a sum of \$1,750 for biological equipment, was made in 1869. In 1871, Dawson participated in a survey of Prince Edward Island and published his Report on the geological structure and mineral resources of Prince Edward Island. That same year Macdonald made a second gift, this time of \$5,000, to the college.

There is not a lot of information about their friendship, but Macdonald continued to support the college, mostly the sciences. He gave whole buildings, underwrote the costs of some department Chairs, and gave grants to other departments. His gifts amounted to \$13 million to the college and its successor university over his lifetime. That sum, adjusted for inflation from 1905, would be in excess of \$280 million in today's currency—and McGill was not the only beneficiary of his largesse.

Casual observers crossing Canada today might assume that the name Macdonald is just so commonplace that it is

Project. His funding and encouragement helped schools right across eastern Canada, and he is credited with initiatives that led to the creation of both the University of Victoria and the University of British Columbia. He contributed funding to the Women's Institute movement that evolved into the Macdonald Institute of Home Economics at Guelph University, and contributed Macdonald Hall, an exclusively female residence that opened there in 1904. Buildings and programmes carry his name throughout the country.

Macdonald eventually turned the running of the company over to his very reliable right-hand man, David Stewart.

town's Central Academy. Perhaps his father had run too short of money to send another son overseas, or perhaps he was not judged to be academic material. Whatever their disagreement, it seems to have touched on religion and education, and these two subjects remained with Macdonald for his whole life. After both his mother and sister had died, he invited his niece, Anna, to come and take care of his household. About five years later, in 1894, she became engaged to a Catholic member of the clan, a man named Alain Chartier McDonald. Her uncle expressed his wish that she not marry him. All that is recorded is that he said "I do not wish it." When she pro-



ceeded to marry anyway, he cut his relatives out of his life—and ultimately out of his will. It is speculation to suggest that he objected to the marriage on a religious basis, but it seems indicated.

Sir William Macdonald received a knighthood in 1898 in recognition of his philanthropies in education, and it was only then that he changed the spelling of his name from McDonald to Macdonald. In 1914, he became Chancellor of McGill University, and that same year David Stewart fell seriously ill. Macdonald passed away three years later, leaving his company to two of David Stewart's sons. He also left large sums to Macdonald College, the McGill Faculty of Medicine, and to the Montreal General Hospital. The Stewart sons carried on with the same community spirit as Macdonald had always shown. It was only under their management that Macdonald Tobacco started making cigarettes, and during the Second World War, when the government obliged tobacco companies to send cigarettes to the troops, Macdonald Tobacco demonstrated its civic re-

sponsibility by sending the best quality. When the war ended and the troops returned, their brand rose to the top of the market. The brothers also established the Macdonald-Stewart Foundation that still carries on the philanthropic work of Sir William Macdonald, supporting innumerable initiatives in education and the arts in communities across Canada.

In 1905 Macdonald conceived of the idea of Macdonald College, and two years later, in 1907, it officially opened. The 2007 Annual General Meeting of the Quebec Anglophone Heritage Network is an opportunity to celebrate this centennial at the Macdonald Campus of McGill University, the current name of his college.

Principal sources: Dictionary of Canadian Biography, -Stanley Brice Frost, Robert H. Michel, F.L. Pigot and Ian Ross Robertson; Macdonald Museum, Annapolis Valley, Nova Scotia; McGill University; Stonyhurst College; University of Guelph; Audrey Paré; westegg.com inflation calculator; Canadian Encyclopedia

Five QAHN directors seek re-election

Five incumbent directors on the Quebec Anglophone Heritage Network's (QAHN) governing board are expected to stand for re-election when the provincial umbrella group holds its annual general meeting on June 9, 2007. This year's AGM is being held at McDonald College in Ste Anne de Bellevue.

Board members carry out important leadership functions that help guide the activities of the province's only provincial non-profit organization dedicated to promoting and conserving the English-speaking heritage of Quebec. Volunteer directors are asked to serve a term of two years.

Eligible candidates wishing to vie for a seat on the board must receive the official nomination of QAHN's Core member organizations in good standing.

Elections this June are anticipated for directorships representing the following regions and activity sectors:

West and Northwest Quebec (Seat 1):

This seat encompasses communities in the Outaouais, Abitibi-Temiscamingue and Hudson regions. Current director and QAHN vice-president Kevin O'Donnell of the Hudson Historical Society was first elected in June 2006 to complete a term of

office begun by his predecessor Michael Cooper.

Eastern Townships (Seat 3)

This seat is currently served by Heather Darch, curator with the Missisquoi Historical and Museum Society of Stanbridge East who was last elected to her seat at the 2005 annual general meeting, held June 4, 2005. Heather is currently serving as QAHN's Secretary.

Central/Eastern Quebec (Seat 5)

This seat is currently held by Patrick Donovan, conservation and interpretation advisor with the Literary and Historical Society of Quebec who has held this seat since 2005.

Montreal (Seat 9)

QAHN president Rod MacLeod is the current incumbent in this seat. Mr MacLeod was a founding director and subsequent vice-president of QAHN and has served as its president since June 2003.

At-Large (Seat 11)

Current director Richard Smith was first elected to the QAHN board in June 2004. During this term, Mr. Smith has also served on the board of directors of the Fédération des sociétés d'histoire du Québec.

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TRAIL OF THE DRAGON

Looking for Chinatown in Old Quebec

by Patrick Donovan

“There’s no Chinatown in Quebec City. There’s never been one,” snapped a research assistant at the city archives. It sounded as if I wasn’t the first to come asking for information.

“There were a handful of Chinese-owned stores in the lower city, but it was hardly a ‘Chinatown.’”

Had I been misled all these years? I had first heard about Quebec City’s former Chinatown in the National Film Board documentary ‘Pâté Chinois.’ Articles mentioned it in *Le Devoir* and the *Globe and Mail*. I’d heard local Chinese reminiscing about it on the six o’clock news. Louisa Blair devotes a chapter to Quebec’s Chinatown in her book, *The Anglos*. Then there’s star playwright Robert Lepage, who staged a six-hour opus called *La Trilogie des Dragons*—it begins in a Lower Town parking lot where the kids, poised to dig to China, realize they don’t have to dig too deep to find it. They discover instead that memories of opium dens, mah-jongg, and Chinese laundries exist very close to the surface. “It used to be a Chinatown,” the play ends, “now it’s a parking lot.” Was it all just exaggeration, someone digging for a story? Well yes... and no.

The Chinese first began arriving on Canada’s West Coast during the 1850s gold rush. A second wave came in the 1870s, cheap labour for the cross-country railway, where they earned ten to twenty times what they could earn in Guangdong. The last spike in the Canadian Pacific Railway was driven in 1885, and a discriminatory Chinese head tax was implemented that same year. This made further immigration difficult. Anti-Chinese sentiment ran high and many landlords would not lease apartments to them. They banded together and created Chinatowns.

Some Chinese fled discrimination by coming east in the 1890s. A trick-

le made it to Quebec City, but most settled in larger cities. In 1911, there were 68 Chinese in Quebec City while 1,200 had settled in Montreal. Nevertheless, their presence was visible. Most ran laundries or restaurants.

Quebec City’s Chinese continued to face the discrimination that had plagued them out west. In 1910, *Le Soleil* urged its readers to patronize Canadian businesses and flee the Chinese: “Ces ateliers de chinois sont pour la plupart des foyers infects, où ceux qui les fréquentent sont exposés à contracter des maladies, et nous ignorons pas non plus que ce sont trop souvent...des centres d’immoralité.” Implying that the Chinese were dirty and immoral was not unique to Quebec City. There were similar reactions to the “yellow peril” all over the western world.

Whereas some reacted to the Chinese in Quebec with aggression, others tried to save their souls. The ‘Foyer Catholique Chinois’ was founded in 1923 on rue du Pont. Soon, a dozen Chinese took part in weekly Bible lessons. Concerned Christians heaved a sigh of relief when the first Chinese was baptized later that year. The mayor of Quebec and his wife

were so moved that they became the convert’s official godparents. Nevertheless, many continued their own religious practices. In Blair’s *The Anglos*, Napoleon Woo described his mother’s religion as “Buddhist-Catholic.”

The 1940s and 1950s are seen by many as Chinatown’s glory days in Quebec. There were yearly parades and community festivals. The religious-minded met at the mission. The politically minded met at the Quebec branch of the Kuomintang, which was opposed to Communist rule and



supported the Taiwan-based government of Chiang Kai-shek. The Canton Chop Suey House was located below the Kuomintang headquarters, with other businesses on St. Vallier Street and over 40 Chinese laundries in the city. Having come to Quebec by way of western Canada, many of these Chinese spoke English. Napoleon Woo recounted that a contingent of Chinese “would walk to St. Patrick’s School together in the morning as a group.”

In the 1960s and 1970s, the Chinese scattered. Many followed the suburban dream. Others left for larger cities or retired to China. The construction of the Dufferin-Montmorency expressway above their Lower Town haunts contributed to a general decline in the area, but the Chinese were getting wealthier and Lower Town was getting poorer.

Although it clearly sounds as if a Chinatown existed in Quebec, statistics do give some credence to the aforementioned annoyed archivist. At the peak of Chinatown’s apparent golden age of the 1940s, Quebec’s Chinese population numbered less than 200. Even in the St. Roch Ward, where Chinatown was located, only 0.3 per cent of the population was Chinese. Working-class francophones vastly outnumbered the Chinese and there were at least twice as many non-Chinese anglophones. The construction of the expressway is frequently cited as Chinatown’s death knell, but only 6 Chinese people were expropriated during the massive demolitions that took place at the time. Whereas cities like Montreal and New York defined

small Chinese community in Quebec City. I guess it all depends on how you define Chinatown.

One should not lose a sense of proportion in the attempt, though. In the year 2000, an alarmist article in *Saturday Night* magazine about ethnic cleansing in Quebec City used the disappearance of Quebec’s Chinatown as evidence to back up its ludicrous premise. The facts are quite different. Though Chinatown has disappeared, there are six times as many Chinese in Quebec City today as there were in Chinatown’s supposed heyday.

There are still tangible reminders of a Chinese presence in the former Chinatown. Chinese still meet in the old Kuomintang building. The Wok n’ Roll still dishes up the Chinese-Canadian fare it started serving in 1957. Members of the Chinese community sponsor a festival with dragon boats every fall.

As a response to pressure from the local Chinese community, the municipal government took up a few projects to commemorate Chinese presence in the neighbourhood. These efforts led to mixed results. A short and particularly bleak dead-end street was renamed Rue de Xi’an in 2006. Needless to say, the local Chinese community was unimpressed by this “tribute.” The city is now planning a park with a Chinese archway and lions financed by the city of Xi’an in China. There is reason to hope it will be better than the first attempt at commemoration.

A short walk west along St. Vallier Street leads from a dead Chinatown to a neighbourhood with a living East-Asian presence. In the past ten years, the number of Asian and African restaurants and shops in St. Sauveur has been mushrooming. There are over a dozen restaurants in close proximity. There are proper Asian groceries or supermarkets selling the usual fish balls and duck eggs. The population in this neighbourhood is not Chinese—most are first- or second-generation immigrants from Laos, Vietnam or Cambodia. Still, it’s as close as Quebec City gets to Chinatown nowadays, and the remaining Chinese in the suburbs probably do their grocery shopping here. Like other immigrant communities before them, these South-East Asians will likely prosper and move to different neighbourhoods, as the Chinese did before them.

References: The Anglos, by Louisa Blair; Christian Samson, University of Laval.



clear legal boundaries for their Chinatowns, this was never the case in Quebec City. The idea of a Chinatown with an important Chinese presence in the lower city seems to be largely a mental construct.

There is no reason to challenge anyone who chooses to refer to the area as a former Chinatown. Despite its unofficial status, the area at the foot of Côte d’Abraham did share characteristics with many old working-class Chinatowns across the country, from the important concentration of Chinese-run businesses to the community associations. Some could argue that stories are more important than statistics in defining a sense of place. Furthermore, there’s no arguing that the Lower Town neighbourhoods at the base of the expressway are the birthplace of the



RETURN TO BROADLANDS

One family's battle with red tape to keep Restigouche landmark on the map

by Wendy Cospér

Growing up in Michigan, I started researching my family history some thirty years ago. My Adams ancestors came from the Aberdeen area of Scotland in the late 1700s and settled on the Gaspé coast, along the mighty Restigouche River. With them came the names of the homeland places they did not want to forget, like Ben Lomand, which they gave to one of the mountains. They settled in the area of Broadlands and Kempt Road, built prosperous farms and raised families, spreading with the generations along both sides of the river. My mother cherished all the old pictures of the area from her many visits. This was a very special place. We grew up with these pictures and the names of the villages, living like exiles who have been pulled away from a part of themselves. The sound of the name 'The Restigouche' resonated, a bond to a place far away.

I drank in the history, the stories of our family's past. The Kempt Road, built in 1830 to connect Quebec City with the Maritime provinces, served as the mail route, rich with historical detail. Each section of the road had its own name and identity. Kippeltruigan at Oatman's farm, Willows at Ingram's farm and Lowland, after Leonard Lowe—names disappearing into the dust of the past, but living, real places to us. Still, so much of the Gaspé history is fading as the heritage drifts into the possession of others, people with a

different past to protect and promote. Several books have been written about the area, describing the scenery and the families that came and started the salmon industries. They brought over the best fishermen from Scotland. Two of those men, John and Robert Adams, were my ancestors. They joined a colourful mixture of United Empire Loyalists, Mi'gmaq, Scots, Irish, *Acadi-*



ens and *Canadiens*. Stories animated our young lives, like the last naval battle fought between the French and the English in 1760, 'The Battle of the Restigouche,' right in our back yard.

Several years ago, I started coming for visits. I met many wonderful people, and fell in love! Yes, fell in love with a place, an area and its astonishing rivers and mountains and magnificent scenery everywhere I looked. I was taken in and accepted by the people of the area as though I had known them all my life. A family that took care of my Uncle Fred and Auntie Glad until they passed away inherited some wonderful historical documents. They in turn passed them on to me, as though they had only been

waiting for me to return and claim them.

When a house came for sale on land next to that of my ancestors, I could not stop thinking about it. Could I, should I, do I dare? Could I go home to a place that I had known only through the stories and history of my family? Everything I had done over the previous few years always led me back to this place—this wonderful piece of dirt, as

my husband called it when he finally gave in and told me to buy. Yes, I came from far away to a dream of a real place that some part of me had once been forced to leave. I belonged here. Something or someone wanted me here.

It has been an experience, a struggle even, since we arrived. No one coming from the United States could have been prepared

for the language laws of Quebec and the other challenges to our dream. Everywhere I turned I discovered roadblocks. Even an obscure interpretation of Canadian citizenship laws, telling me that because I left Canada as a child before 1977 I was obliged to prove I was Canadian. Born in Toronto, I had no other citizenship. Once that hurdle was jumped, my American husband was on the other side, an American citizen with no rights here. Schooling for our son rose up to confront me next. Like the pioneers we come from, we always have a battle to fight, a situation to deal with. I went to a political rally for Nathalie Normandeau, the provincial Liberal incumbent and current deputy premier, at

our historic municipal hall. A French-language event, I thought I would show some English support. I didn't understand most of what was said, but at the end of the talk, one of the French ladies from Kempt Road grabbed my arm and took me up to Nathalie. She, along with a bilingual man, explained that the Quebec government would not allow our twelve-year-old son to attend the English school. I told her that I didn't understand why my son couldn't go to an English school when the school bus went right past my house and picked up the English girl down the street. I told her that in Michigan, people choose the school, not the other way around. She replied that here in Quebec "it is necessary to protect our heritage." Something way inside my mind snapped. Generally I am a calm person, not even very outspoken, but her words hit hard. I put my face very close to hers and said, "Protect your heritage from what? From me?" I told her this was my heritage right here, all around us, even the building she was standing in was named in honour of my own uncle, The F. P. Adams Hall. "Who is protecting my heritage?" I asked. The poor lady was dumbfounded; she had no answer, no reply. I am sure she had never been asked that question before.

As for my son and school, I could not see a twelve-year-old boy, who had never spoken a word of French, attending an all-French school. It would be devastating. He would lose his year for sure, and would never be able to recover any normal social connections with his peers. It seemed mindlessly cruel to put him through that in order to protect someone else's culture someone who did not seem to recognize mine. It was gearing up to be a case of an irresistible force confronting an immovable object, and I could feel a headache coming. We needed options, and thankfully, we found them. We felt much more welcome at the Listuguj Reserve, where he is attending as an exchange student, learning the Mi'gmaq language and culture as well as French and English.

I wanted to share the story of my historic neighbourhood of Broadlands and the little towns that surround it, convinced that if people only had a

chance to learn about the past that I know so well, they, too, would want to share it. I decided to open a bed & breakfast and call it Broadlands. It is my little neighbourhood on the Restigouche River, and I will keep it on the map, even if all the other village names disappear—that is something that I should be able to do.

Not that easy! I was told I could not use the name Broadlands for the B&B as it was an English name and therefore using it threatened the existence of French, as stated in the Charter of the French Language. After months of turmoil, dead-ends in the bureaucratic labyrinth, and research, we found in the records of The United Church of Canada an entry showing that the Kempt Road Church was given to the Municipality of South Ristigouche as a donation for the purpose of "preserving the history of Broadlands and Kempt Road." Thanks to help I received from the mayor, Annette Sénéchal, I have finally obtained acknowledgement that I can use the historic name.

The biggest problem left is Immigration Canada. My husband cannot work, and our savings are fading fast, but I am hopeful things will soon begin to improve. I don't think I will ever be able to adjust to these huge bureaucracies and the effects they have had on our lives, and something tells me they are not finished yet. I have to remind myself constantly that things are done differently here, but I will not accept the status of a second-class citizen simply because I am not French. Rather, I will stand up for my personal rights and remind all those I see of the value of our shared heritage. We live with the Restigouche River in our back yard, Ben Lomand Mountain across the road and majestic eagles soaring overhead. We have made new friends, and discovered links to old ones—all things to remind us that we also belong here.

Drop in for a visit or a night if you are driving the Gaspé Coast. We can help you peek into the days when our ancestors spread along the shores of the river and show you our documents and records. We can share our passion for the area and its history. You will enjoy your visit and you will enjoy Broadlands. It will not disappear.

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LORDS OF THE JUMBLE

Botines family business has been fixture on the Main for 40 years

by Carolyn Shaffer



Jam-packed isn't strong enough to describe Botines' second-hand store on the Main, north of Villeneuve Street in Montreal. The door opens with a jingle and my senses are hit with the sight and the faintly musty smell of household and collectors' goods, some precious and rare, some quaint, some common. One of the older remaining businesses on a strip that hasn't changed much since Avraham Botines first opened his shop shortly after arriving in the city in 1967. Now 70, Botines senior shows no sign of quitting, although technically he passed the business down to Ivan, one of his four children, ten years ago.

"I intend to finish my days here," he says, while gluing and clamping a wooden chair in the back-room workshop. He agrees to be interviewed as long as he can keep working. "You can talk to me for the rest of your life, if you let me

keep working for the rest of mine."

Catalan, a regional language of northeastern Spain, trills out across the shop between Botines *père* and *fils*, in a space filled with a mixture of junk and gems. Items from many previous decades are packed in on shelves and racks, and more hang from the ceiling. Smaller goods like cameras, postcards, photos and pins line the walls and fill display cases. A side room, once Botines' wife's domain, contains antique furniture and accessories as well as photos of naked women from the 1920s and 30s. She left Botines and returned to Spain seven years ago. "I'm not easy to live with," Botines admits with a glint in his eye. While his wife was around, such pictures would have found their way straight to the garbage can.

This eclectic establishment at 4567 St. Laurent Boulevard contains much more than goods: it's a living monument

to the man who sells them. As much as he likes to work, Botines loves to talk, and customers and friends who drop by can expect to be regaled with tales of his life and travels. He is still somewhat of a celebrity in his Spanish hometown, where the local newspaper publishes periodic updates of his travel escapades. A filing cabinet behind the cash register holds records of these and other news clippings and documents of his life story.

In his twenties, Botines was a Marxist-Leninist and Catalan separatist. Blacklisted by the government, he fled to France to avoid arrest, and eventually came to Canada. His wife and children followed in 1968. Botines first laboured in machine shops while working flea markets and coin shows on the weekends. As he explains it, hard work and some good real estate deals in the 1970s led him to where he is today.

Botines is very proud of his Jewish heritage, which he discovered as an adult in Montreal. Inspired by a friend, he researched his family tree and found out his ancestors a few centuries ago had Jewish names. It turned out his family were Marranos, Jews who were forced to convert to Christianity during the Spanish Inquisition, but who maintained Jewish traditions in secret and passed them down through the family. "My mother used to light two candles every Friday night," Botines says. "Sometimes they were in front of a picture of the Virgin Mary, but no matter." He notes that she was probably not aware that her weekly practice was a Jewish Sabbath custom.

Crouching over the stuffed filing cabinet behind the cash, Botines extracts a faded newspaper article from 1975 that documents his family's official conversion to Judaism; it was the first conversion of its type in Quebec, according to the article. The yellowed document recounts how he and his wife were required to re-marry according to Jewish custom, and how his son Ivan was circumcised at the age of eight.

The Botines and their store became the subject of controversy in 1990, when their collection and sale of Nazi paraphernalia triggered an uproar. "Some Jews at my synagogue wanted to kick me out of the congregation. There were people picketing outside the store," he says. "But we stuck by our principles," Ivan interjects.

The father and son duo see nothing wrong with selling Nazi relics, arguing that it's "the best way to show that [the Jewish holocaust] really happened." Botines has since donated many items to Montreal's Holocaust museum. "Plus,

they're a good investment," he adds, without a trace of irony. Nazi artifacts on display include a paperback copy of *Mein Kampf* with a comic book-like drawing of Hitler on the cover, priced at \$300. The week I visited, his sales included a Nazi-era German gas mask in its original metal canister, priced at \$325. The bell on the door jingles and a man comes in to buy some Third Reich postage stamps. When Botines tells him that I am doing an article on the store, he hesitates to give his name, fearing readers might get the impression he's a Nazi aficionado. Simply a history buff, he describes the stamps as affordable relics of the era.

Botines says that in this trade, you have to have "a nose to find things" and that it's all about the pleasure of the hunt. "My favourite things are the ones that are difficult to find, not the ones that are easy."

About the business, Botines' enthusiasm has not waned over the years. "It's my fifth child. I love this store. It's a part of myself." Ivan intends to take over the business, while his other children are scattered all over the globe. Eric, a pharmacist, lives in Toronto while Esther is a mother of four in Barcelona and David, a banker, lives in London, England.

Botines calls Montreal and Quebec the land of opportunity, "despite what anybody else says. If there are problems, it's not the fault of the English, the immigrants, the government or anyone—I've achieved a lot and no one has ever stopped me from doing what I want to do."

The bell on the door jingles again as another customer wanders in. "Hi, can I help you? Are you looking for something in particular?"

Island of Hope and Sorrow: The Story of Grosse Île

by Anne Renaud



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Quebec 2008: 400 years of immigration

The City of Quebec, in conjunction with the Ministry of Culture and Communications and the Ministry of Immigration and Cultural Communities, has launched a special publication devoted to the city's historic role as a hub of immigration.

The 33-page booklet, '400 ans d'immigration' available in French only, relates the history of immigration in the Old City, from the arrival of Samuel de Champlain and subsequent waves of im-

migrants from Great Britain, Germany and China. The book contains a guide to more than 50 historic sites, monuments and buildings linked to non-francophone cultural communities who have marked the development of the municipality over the centuries.

Free copies of this booklet, which was produced to mark the occasion of Quebec City's 400th anniversary in 2008, may be obtained through City Hall's *Service des communications*.

The place where I live

Quebec Roots gathering aims to nurture sense of community

by Carolyn Shaffer

Outside a hotel conference room in downtown Montreal, a group of around fifty excited students pore over copies of a bright green-covered book and pose in groups as their parents and teachers snap pictures. It's "awesome" to see her own photos in print says CDC Lachute high-schooler Samantha Laplaine.

These students all took part in Quebec Roots, a project that brings together students and teachers from English-language schools across the province with professional writers and photographers to explore and document what their communities mean to them. Each year the project culminates in the publication of a book. This year's edition, *Quebec Roots: The Place Where I Live 2007* was launched at Montreal's annual Blue Metropolis literary festival on April 26.

The aim of the project, says Linda Leith, founder and artistic director of Blue Metropolis, is to "stimulate creativity and critical skills as well as raise awareness about some of the ways in which anglophones and their communities contribute to Quebec's cultural diversity." Another focus is literacy, which Leith says is not just about reading, but also about "coming to understand the communities we have built by recording what they mean to us and how they have shaped our memo-

uation.

Nine classes in schools across the province took part this year, from Laurentia Elementary School near St. Jerome to Pontiac Continuing Education Centre to Wiinibekuu School in the Cree community of Waskaganish. Each class had workshops with professional writers and photographers whose mentorship continued for a period of five months by email and videoconference.

At the launch, students got up on the podium alone or in groups of two or three to talk about their experiences in the project and read while accompanying images were shown on a big screen. Students



ranging from tiny third-graders to adult high-schoolers shared their work to warm applause from the audience.

Among the presenters were high-schoolers Joe Etok, Sapina Snowball and Shirley Annanack from Ulluriaq School in Kangiqsualujjuaq, an Inuit village near Ungava Bay in Nunavik. Their class chose to document the revival of traditional dogsledding currently taking place in their community of 850 residents. For them, the goal of the

project is to connect local people with their past. "One day when we have children of our own, we hope they will grow up with sled dogs and will be interested in dogsledding," they wrote.

Their classmates, Sandy Annanack and Jari E. Leduc focus on Ivakkak, the annual Nunavik dogsledding race that started in 2001. The 2005 race was held in their town. When race day arrived, wrote the students, "Some of the elders were so happy they wept. In the past, dog teams were their only means of survival. When the big day finally came, school was even cancelled so we could watch the racers start. ... For many of us, the day of the Ivakkak race was one of the most exciting days of our lives."

The stories range from the serious to the light-hearted, the profound to the mundane. At Lauren Hill Junior Campus in Ville St. Laurent, a suburb of Montreal, the students chose to document their relationship with the 121 Express, a City of Montreal bus that serves their school. Ritesh Patel writes: "As I show my bus pass to the driver, I sense that he's afraid of us. His face looks nervous and I see his hands shake. I move fearlessly to the back of the bus where I see some im-

mature Grade 7s playing with lighters. They are trying to burn paper. 'Are you guys sick in the head or something?' I yell. I bet they're saying in their head, 'Vibe killer.' I really don't care what they think."

At the Cowansville Academy for Lifelong Learning in the Eastern Townships, students reflected on their small-town life. Fauve-Elise Guilbault and Amber Allen write: "Growing up rural splits you. It's hard to be 'cool' or 'hip'—hard to be anything other than angry when you're young and when you want to be elsewhere, anywhere else but out in 'the sticks.' It's hard to get 'street creds' where

We chose to focus on anglophones in this project because they are isolated within Quebec society

— Maïté de Hemptinne

ries, experiences and personal histories."

This is the first full-fledged year of the project, which began last year, having grown out of a conversation between Leith and Abigail Anderson, coordinator of Curriculum K-11 at Quebec's Ministry of Ed-

ucation. For them, the goal of the

there are few sidewalks, where trees and grass and ground prevail.”

During her time on the podium, Sarah-Anne L’Heureux-Brière, a third-grader from Ste. Sophie shares her project highlights: meeting the professional writer Louise Abbott and learning from her how to conduct an interview. L’Heureux-Brière chose to interview the mayor of her town, “because I will one day be the mayor,” she declared.

Abbott says she wasn’t sure before she started that third-graders would be able to ‘get’ the concept of community, but it turned out to be no problem at all.

And the kids’ teachers have been very impressed with the results. “The sharing and communication that took place in the project has definitely influenced the students,” one teacher said. Polack says that for her, the process was about helping students recognize how valuable their stories are. “When people share their stories they feel good and gain confidence,” she said.

One of Ulluriaq School teacher Isabelle Guay’s favourite aspects of the project was seeing her students happy to correct their work and to wanting to improve it. “And when they told me without being asked, ‘this is fun.’”

The project was funded by a grant from Canadian Heritage’s Official Languages branch. Says Blue Metropolis Educational Programs Coordinator Maïté de Hemptinne, “We chose to focus on anglophones in this project because they are isolated within Quebec society and we wanted to let the rest of Canada know how anglophone communities in Quebec live.” She adds that they’d like to bring the project to French-language schools as well and are seeking funding to do so. Will there be a Quebec Roots 2008 edition at Blue Met next year? “We will definitely do it again, de Hemptinne said.

Free spirits soar at Blue Met

Montreal literary festival features appearances by Canadian and Quebec scribes

By the time it closed on April 29, the ninth annual Blue Metropolis Montreal International Literary Festival had gathered more than 14,000 book lovers at dozens of events featuring 290 writers, literary translators, cartoonists, storytellers, and publishers from around the world.

In on-stage interviews, panel discussions, book launches, workshops, award ceremonies, book signings and reading, festival organizers this year drew special attention to the perils that many writers face working their home countries. Appropriately, the theme of this year’s gathering at the Delta Hotel was Free Spirits / Liberté d’esprit / Libertad de espíritu., with writers hailing from across the

globe, including Afghanistan, Argentina, Belgium, Congo, France, England, Iran, Italy, Lebanon, Mexico, the Netherlands, Scotland, Switzerland, the United States and, for the first time, China.

Margaret Atwood, winner of the 2007 Blue Metropolis Literary Grand Prize and the grand dame of contemporary Canadian English literature, slammed the federal government on opening night for failing to properly fund the arts in Canada, then plugged her forthcoming collection of poetry, due out this fall and the new novel she’s working on. “I’m not finished yet,” she said. “Hold the funeral.”

Inuit elder Tivi Etok visited from Kangiqsualujuaq, Nunavik, for two

evenings of unforgettable storytelling, and Bizarro cartoon creator Dan Pirarro had everyone in stitches with his appearances, which had the electricity and showmanship of a stand-up comedy set.

The Lebanese novelist and intellectual Elias Khoury was awarded the inaugural Blue Metropolis Al Majidi Ibn Dhafer Arab Literary Prize, which will be awarded annually at the festival for a lifetime of literary achievement by an Arab writer.

Other highlights included appearances by authors Jorge Asis, Kader Abdolah, John Burningham, Lydia Davis, Barbara Gowdy, Rawi Hage, Ha Jin, Melania G. Mazzucco, Michael Ondaatje, Heather O’Neill, Noah Richler, Suhayl Saadi, Jane Urquhart and Philippe Val.

Helping hand

Townshippers’ Foundation launches rural cemetery heritage initiative

The Quebec Anglophone Heritage Network (QAHN) has received a donation of \$1,500 from Townshippers’ Foundation to help provide rural cemetery trustees with practical information on conservation practices.

“This generous donation means that we can now move forward with plans to organize and hold at least one workshop tailored to the needs of community volunteers who are facing critical questions about the future integrity of these important heritage sites,” QAHN’s executive director Dwane Wilkin said.

The exodus in recent decades of young and middle-aged English speakers from Quebec’s rural regions has brought about a distinct set of challenges for the heritage sector, notably the dilemma of how to ensure the future conservation of hundreds of small, historic burial sites.

Patterns of cemetery stewardship in the Townships and other rural regions may differ slightly from one community to another, but the one feature they tend to have in common is a dependence

for their upkeep on a shrinking, aging pool of local volunteers. Declining numbers of able-bodied volunteers means that routine maintenance often gets postponed or goes neglected, resulting in accelerating deterioration.

What’s more, although old graveyards are regarded as repositories of local historical information, they are also increasingly viewed as physical, tangible links with the past whose old headstones constitute an irreplaceable part of Quebec’s rural heritage. Which is why QAHN hopes to invite a guest speaker to the first cemetery heritage workshop who will share practical maintenance advice.

“My sense now is that many of us who are trying to look after these sites lack the technical expertise to carry out or oversee repairs to old monuments,” said Wilkin, who added that the information workshop, tentatively scheduled for the autumn, is just part of QAHN’s long-term effort to recognize and preserve Quebec’s small rural cemeteries.

Hometown History writing contest winners

Interest in discovering more about his great, great grandfather has won Jonah Baldwin the first prize in a province-wide writing contest for English elementary schools, sponsored by the Quebec Anglophone Heritage Network. His story and those of many other students who participated this year show that learning about history can often begin by asking a simple question about our own ancestors. Jonah, who attends Sunnyside Elementary School in Stanstead, was one of 111 elementary school students from across Quebec who entered the 2007 edition of the Hometown History Writing Contest. The award comes with a cash prize of \$150. His classmate Samantha Bliss, writing about a Townships automobile pioneer remembered for causing one of history's first recorded car crashes, placed second and will receive a prize of \$100. Matthew Morin, a Grade 5 student at St. Francis Elementary School in Richmond, won the \$50 third-place prize for his account of his family's long association with the St. Patrick's Day parade.

Unsolved mystery

by Jonah Baldwin

Willis Keith Baldwin was my great, great grandfather. He lived in Baldwin's Mills and became a Member of Parliament. His profession was a merchant. He was born on March 17, 1857. He had three brothers and he was the youngest.

He owned a General Store in Baldwin's Mills and his parents owned a sawmill. Willis had the tips of three of his fingers chopped off by the sawmill.

In 1892 after his father had died, W.K took over the sawmill and made the property bigger. With his success in the sawmill and his store he began a cheese factory. Later with his brother Eugene he set up factories to produce condensed-milk. They also made a separate building to make their own cans. With all these businesses there was quite a bit of employment. Eugene was the manager and W.K was a salesman.

In 1927 the Liberal Party chose W. K as their can-

didate in the federal elections. In December that year he was elected to the House of Commons where he represented the electoral district of Stanstead. W. K. retired from politics undefeated in 1930.

One day when he was logging, there were terrible rapids in the river, which made it dangerous. At one point a good part of the logs were swept onto rocks and W.K risked his life and got them off.

In early April 1935 Willis was brutally murdered in his store. He was found gagged and tied up in a pool of his own blood. When the ambulance of four horses arrived he was already dead. His murderer was never found.

Jonah Baldwin is a Grade 5 student at Sunnyside Elementary School in Stanstead, QC.

Henry Seth Taylor

by Samantha Bliss

Henry Seth Taylor was born on April 9, 1831. He lived on a farm near what was then called Stanstead Plain. He did bible study, mechanical tinkering and he had his own jewelry shop. People thought him to be warm-hearted, kind and a good citizen.

Henry Seth Taylor built the first steam car in Stanstead, Quebec in September, 1897. His car could only go up to fifteen miles per hour. He had the first car accident, as well. The steam car crashed because he had not bothered to put any brakes on it. He was certain that that the rutted and bumpy roads would keep the speeds below fifteen miles per hour. After the crash he was never taken seriously.

The Stanstead Journal newspaper advertised that Henry Seth Taylor's steam carriage would be on dis-

play at the Stanstead Fair, but the day did not go as well as he had planned. When he got back home, he made repairs and by the next fair the car performed flawlessly.

After that, Henry showed his car in other fairs in the Eastern Townships, but he did not build the car for money or to be famous. He built it because he had fun doing it. After the fair he put the car in a barn and he thought it would rot. The National Museum of Science and Technology bought the car in 1983. It is now on display in Ottawa. The car does not run any more though because the boiler was replaced with a fake one that looks like the real one.

Samantha Bliss is a Grade 6 student at Sunnyside Elementary School in Stanstead, QC.

Stroller, foot, and horseback

by Matthew Morin

The first St. Patrick's Day parade in Richmond was held in 1877, that was 130 years ago. In the first years the parade was a few marchers and a grand marshal on a horse.

The Centennial Parade was held in 1977. This is when the parade expanded tremendously. There was a special organizing committee for the 100th anniversary. Both of my grandfathers, Jerome Morin and Red Lancaster, and two of my great uncles, Jerry McGee and Paul Morin were all on this committee.

The parade committee invited different organizations to enter decorated floats under the Centennial theme. It was also decided to ask local horsemen to bring their horses to ride or drive in the parade. Many beautiful teams of horses were hitched to the floats. The Society also asked the Richmond Cadets to march and play in the parade. They hired a marching band with bagpipers from Sherbrooke to lead the parade after the grand marshal. For the 100th anniversary a Queen's Pageant was held and the first St. Pat's Queen was Patricia Keenan.

In 1988 my mother, Heidi Lancaster was the St. Pat's Queen and this year my cousin, Carly Morin will be the St. Pat's Queen. The Queen rides in a beautiful calèche pulled by a nice team of driving horses.

The Morin family has been participating in the Richmond St. Patrick Day parade for three generations. It began with my grandfather 58 years ago and he has only missed two parades since. He has marched in many of the parades and has driven our team of Black Percheron

horses. My dad, Danny Morin, has marched and carried the St. Patrick Society flag during many of the parades over the past 41 years. Over the last 10 years I have been pushed in a stroller, ridden on floats, and helped drive our horses in the parade. This year my family made a float on a small trailer hitched to our John Deere four-wheeler. The theme was a pot of gold at the end of a rainbow. If I do say so myself it was a very nice float and we had lots of fun building it.

The day of the parade we walked beside the float and handed out candy while the 'wee ones' rode in the trailer. My family had a wonderful day with friends.

The parade has become a town tradition. Everyone gets involved by making floats, riding on them, hitching the horses, or walking and watching. Some families even paint the green line of the parade route. The painting of the line started in the early 1980s. The first line was painted by the O'Donnells, the Hodges and the Morins. Even though snow stopped the tradition of the green line this year, participants and spectators were out in full force.

In conclusion with all the member's hard work and devotion our little St. Patrick's Day parade has become the second largest in Quebec. The 2007 edition of the parade was 7.3 kilometres long and lasted one and-a-half hours with approximately 7,000 people watching and participating.

Matthew Morin is a Grade 5 student at St. Francis Elementary School in Richmond, QC.

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HINDSIGHT

From little seeds by Richard Evans

A hundred years of research and training at Macdonald College have left their mark on Canadian society. First opened in 1907 with funding from philanthropist William Christopher Macdonald, within a few short years 'Mac' was providing a steady stream of graduates destined to influence the lives of generations of Quebecers. Having graduated in 1955, I was able to look upon the progress of the first half-century; the 50 years since have afforded me a unique perspective on the continuing role of this historic institution.

Among the early Mac grads were men such as Carl Raymond and Emil Lods, who would become known for plant breeding in corn, root crops, forage crops and cereal grains. We came to know a newly arrived genetics professor, Bob Brawn from Wisconsin who while at Mac selected corn genes for early ripening and low heat requirement which helped revolutionize corn production in Quebec, changing it from a minor farm crop to a huge presence across the province. To us who were favoured to be their students, they inspired us and we carried their teaching into our working lives.

Sir William's desire to improve rural life included plans for livestock improvement. Animal scientist John Moxley began building Mac's Dairy Herd Analysis Service at Ste. Anne de Bellevue in the early 1950s, following a method of selecting high-producing stock reinforced by improved crops, better animal nutrition and the use of genetically superior breeding bulls. Milk productivity in Quebec was boosted from an average of less than 7,000 pounds of milk per cow per year to yields three to four times greater by the 1990s.

Quebec's first agricultural extension service, dating to the early 1900s, originated at Macdonald College, and the ensuing agricultural representation service grew upon that base. Early graduates such as W. G. MacDougall and L.V. Parent devoted their careers to Quebec agriculture and it was my early personal benefit to be exposed to their influence.

The School of Home Economics

taught young women dietetics, nutrition, textiles and specialized teaching. As graduates they influenced students in school across Quebec and became frequent advisors to rural women through groups such as Quebec Women's Institutes, which was headquartered on campus. Macdonald-trained dietitians took positions in hospitals, improving food quality and nutrition, values critical to the process of health recovery.

Extension services out of Mac included the Macdonald College Journal, a farm magazine that reached many Quebec homes. The McLennan Traveling Library brought quality reading into rural areas and small communities. In the 1940s and 1950s the farm radio forum, headquartered at Mac, was a vital source of information about new ideas and technological advances. But it is the alumni themselves who've had the greatest impact on society.

Leaving Mac in 1955, I went first to Fredericton N.B., there serving temporarily at the Experimental Farm where I found nearly all the staff to be Mac grads of one era and discipline or another. This was true at the adjacent Science Service Laboratory and at other federal and provincial research and extension centres across the Atlantic region. Mac grads served in all disciplines, became department heads, deputy ministers and even ministers of agriculture. They taught in agricultural schools at Fredericton and Truro. And when the Nova Scotia Agricultural College advanced to degree-granting status, it was a Mac grad, Dr. Herb McRae, who became its first principal.

In 1956 while working at the Federal Soil Survey Lab, then situated on campus, I discovered that for decades, soil mapping across Quebec and Eastern Canada had largely been accomplished by earlier Mac alumni. Such maps constitute a permanent base of knowledge and understanding upon which soil and plant sciences are built. Joining DuPont's agricultural chemical operations in 1957 I would spend more than 30 years working in applied agricultural and biological sciences across Canada and internationally, where I saw Mac-trained

scientists at work in government, universities and private business.

From 1907 until 1968 when it was absorbed into McGill, the School for Teachers turned out thousands of English school educators. It is only now that the last of these grads are retiring. Whole generations of Quebecers have learned from whole generations of these teachers. I have been privileged throughout my life to learn from some, to study with others and to work with many in community activities.

Though Macdonald College was originally intended to serve Quebec's English-speaking communities, francophones were never excluded. Indeed, many French-speaking students who came for post-graduate studies went on to play leading roles in agricultural research and farm extension services. By the late 1970s francophones made up half or more of Mac's student body. I am astonished by the size of Macdonald College's student population today. In the 1950s there were perhaps 300 undergraduates in Agriculture and Home Economics, 50 to 60 graduate students, 50 to 60 diploma students and fewer numbers in handicrafts and homemaker courses. Today undergraduate enrolment stands at three to four times the size of the student body I knew. Imagine what they will accomplish!

Mac alumni everywhere applied leadership skills they acquired at school in their home communities and continue to influence community life, be it in politics, religion, social groups, cultural organizations, youth and women's services or heritage and cultural societies. Of the seven-person planning board that worked to launch the Quebec Anglophone Heritage Network in 2000, three of us were Mac grads. It seems to have no end and no limit, and one hopes there there never will be. On this rich historical foundation we can only hope that future generations of Macdonald College graduates will be as inspired, and inspiring as any of their predecessors.

All Hail Macdonald, we sing to thee for another 100 years.

EVENT LISTINGS

Outaouais

Aylmer Heritage Association
Old Methodist Chapel, 495 Aylmer Road
Info: 819-684-6809

June- July, Tuesdays and Thursdays, 10 a.m.- 3 p.m.

Protecting Aylmer's historic waterfront
Come see a range of designs and projects
proposed in 1996 for an Explorers Park
& Monument aimed at cohesive develop-
ment of the waterfront to attract tourism
and to preserve this historic setting

July 8, 2 p.m.

A dedication ceremony in honour of the
memory of Mary Howell and Diane Al-
dred. Followed by afternoon tea.

Laurentians

June 16, 11 a.m. to 5 p.m.

Batshaw Youth and Family Centre
(450) 224-8234 or (514) 932-7722.
Batshaw's 10th annual Pow Wow, hosted
in conjunction with the people of
Kahnawake, will be held at 3065 Labelle
Bd., Prevost on Saturday, June 16th from
11 a.m. to 5 p.m.

July 14, 10 a.m. to 4 p.m.

House and Garden Tour, Morin Heights
Morin Heights Historical Association
(450)-226-2618

Annual self-guided tour with proceeds
going towards historical association ac-
tivities. A limited number of tickets are
available for sale at Mickey's Store, 834
rue du Village. Call (450)226-2618 to re-
serve. Tickets are \$25 per person, which
includes a box lunch. Proceeds Gather at
10 a.m. at Morin Heights Town Hall, 567
du Village, to pick up lunch and a map of
itinerary. Please, no photographs allowed
inside homes and outdoors only with
homeowners' permission.

Eastern Townships

June 16, 2 p.m.

Patrimoine Ascott Heritage,
(819)-346-6746

Stacey and Early Pioneer Monument un-
veiling. Ascot Corner Pioneer Cemetery.
Refreshments afterward in the Town
Hall, 5655 Rte 112, Ascot Corner.

May 2-June 23

Foreman Art Gallery, Bishop's Universi-
ty, 2600 College St., Lennoxville.
Info: 819-822-9600 ext. 2687.

Birdwatching: Landscape and Leisure
Exhibit addresses the history of bird
watching and leisure in the Eastern
Townships through an mixture of arti-
facts, local lore and artwork.

July 4-Aug. 25

Faux Naturel
Exhibit opening and reception, 2 p.m. to
5 p.m. With guest Curator: Astria Su-
parak of the Warehouse Gallery, Syra-
cuse NY. Featuring recent work by
emerging international artists.

June 1 to Aug. 31

Société d'histoire de Sherbrooke,
275 Dufferin, Sherbrooke. Customs of
our ancestors and Sherbrooke's architec-
tural history. Also, *Sherbrooke 1802-
2002: Two centuries of history* (perma-
nent exhibit.) Guided tours of the Fron-
tenac Power Station and the Magog Riv-
er Gorge offered. Call (819)-821-5406.

June 23, 10 a.m.

Potton Heritage Association
Launch of the new Mansonville brochure
at the Town Hall. Village tour and BBQ
lunch at Manson Square. Info: Hans
Walser, (450)-292-3566.

July 11, 9:30 a.m.

Excursion to Stanstead
Tours of the Blue Lavender maze, the
Granite Interpretation Centre, Colby-
Curtis museum, Haskell Free Opera
house. Carpooling from Manson Square
Cost: 15\$ per person. Info: Édith
Smeesters, (450)-292-0547

June 16, 10 a.m.

Healthy Living and the Country Estate:
The example of Belmere
Opening of the Colby-Curtis Museum's
2007 summer exhibit.

June 15 to 17

Brome County Museum, (450)-243-6782
130 Lakeside St., Knowlton
Exhibit by sculptor Gerard Schwartz

June 17, Antique and Craft Market; June
22-July 2, Art Exhibit by Mary M. Mar-
tin, at the Brome County Museum

July 14-22, Tour des arts exhibit; July
22, Antique and Craft Market.

May 27 to October 7, 10 to 5 p.m.

Missisquoi Museum
Info: 450-248-3153
The Immigrant's Trunk historical exhibit.
Featuring objects that different immi-
grant groups brought with them to their
new home in Missisquoi County.

Montreal

June 15-Oct. 15

McCord Museum of Canadian History
Info: 514-398-7100
Second annual free outdoor photographic
exhibit from the Notman Photographic
Archives and contemporary collections

June 15-17, Roots 2007

The Quebec Family History Society
Info: 514-695-1502
30th Anniversary of the QFHS, host of
the largest genealogical conference in
Quebec, at McGill University. Well-
known speakers, computer demonstra-
tions and a book fair. Open to the public

June 16, 1:30 p.m.

Annual General Meeting
Beaconsfield Historical Society
Info: barclay@alcor.concordia.ca or
(514)-695-2502. Where: Manoir Beaura-
paire, 13 Thompson Point, Beaconsfield
Guests welcome.

Hudson

June 17, July 1, 15 & 29 and August
12, 1:30 p.m.-3 p.m. Home and Garden
Tours

Greenwood Centre for Living History
254 Main Road, Hudson
Info: Greenwood@hudson.net or (450)-
458-5396

Gaspé

July 22
Gaspé-Jersey-Guernsey Association
Annual General Meeting
Bourg de Pabos, 75 de la Plage, Pabos
Mills

Mais où sont situés
ces endroits
et d'où viennent
ces noms?



Coteau Vire-Crêpe



Baie des Ha! Ha!



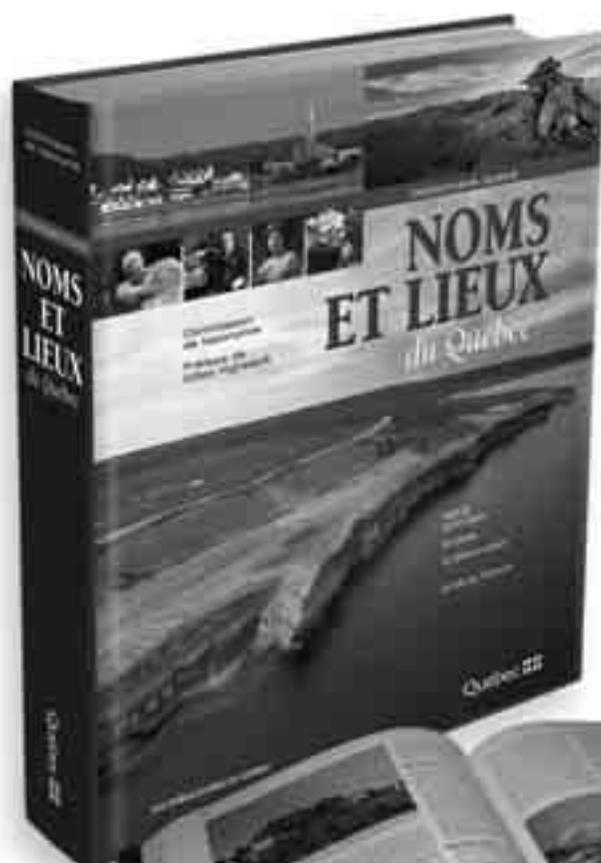
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