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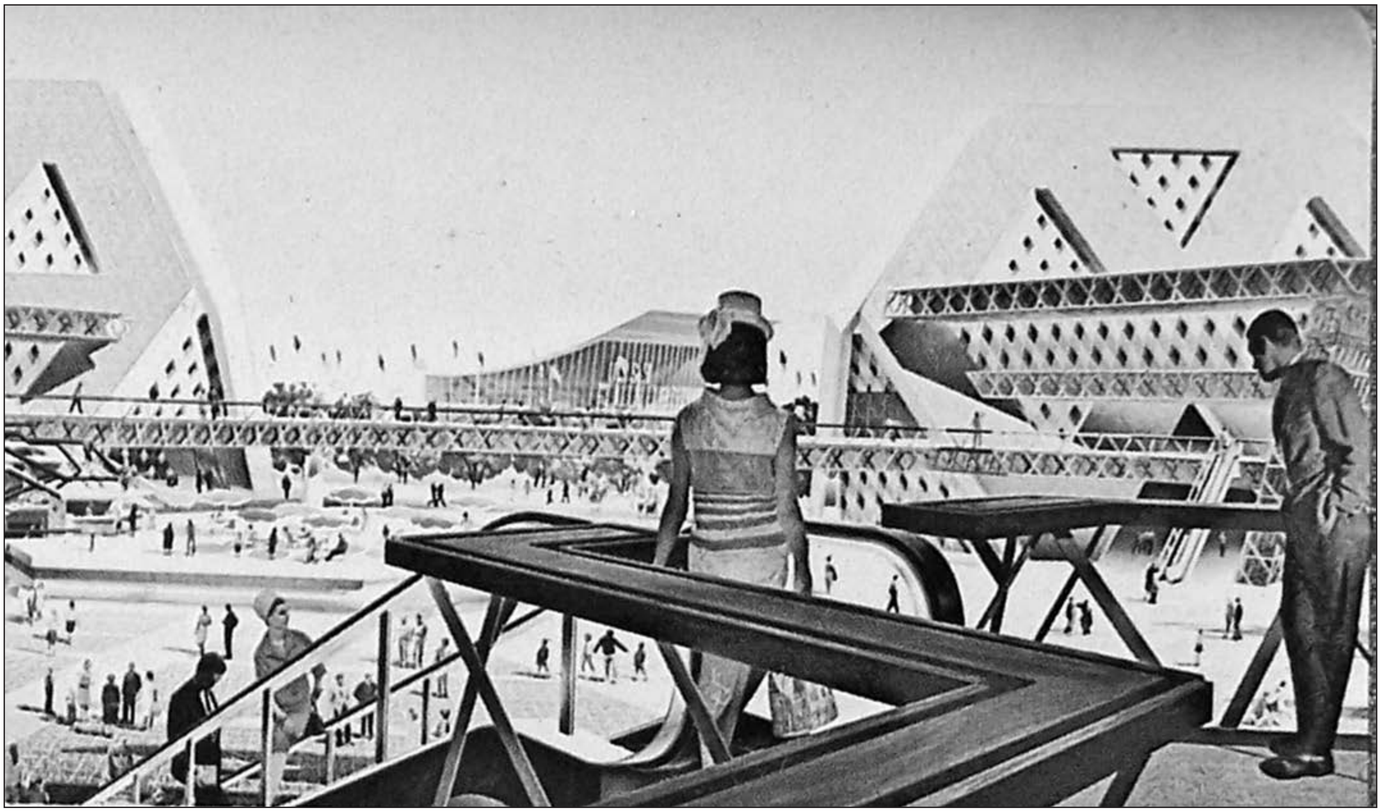

Lessons from Expo

How living it up in '67 put street life back into urban planning

Sea to Shining Sea

Revisiting the Confederation Train

Party Palace Vision

An architect looks back on Man and His World

Quebec Heritage News

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Cover: Unknown artist's conception of Expo 67; from a 1963 postcard. Library and Archives Canada, accession No. 1985-73-29. Graham Spry Collection, MG 30 D297.

MEMORANDUM

History's tent

by Dwane Wilkin

There's no denying the power of sweet nostalgia to warp a Quebecer's sense of the past. Canada's centennial year, so evocatively recalled by Rod MacLeod in this issue of *Quebec Heritage News*, was a time of seemingly unbounded enthusiasm, proudly displayed in a summer-long birthday bash staged in Canada's greatest city. Ten years later, fear of separatism triggered the exodus of a quarter-million people, most of them belonging to the world's so-called best-treated minority. Life had definitely changed, and not the least for English Quebecers.

Building man-made islands in the St. Lawrence River to host a world's fair paled by comparison with the social upheaval that came to be known in Quebec as the Quiet Revolution. The summer of '67 did indeed mark a turning point of sorts, when long-entrenched inequities between Canada's two solitudes were openly questioned, denounced as unjust, gradually overturned and finally swept away. No longer would francophones abide a system in which social status, employment and career advancement for the majority of Quebecers depended on their ability to speak English to the boss. Blind faith in religion and the will of the Church was discarded in favour of political leaders who strove instead to create new secular public institutions that would benefit all Quebecers, regardless of their cultural background. The province which had resisted social change so often in the 1950s was suddenly playing a lead role in moving Canada towards universal health care, greater access to higher education and expanded social services. "Québec sait faire" was not just a slogan, but a source of public pride on both sides of the linguistic divide. "Le Québec aux québécois" was a different matter.

By the early 1970s, a central plank in every provincial party platform included policies aimed not only at giving the province more political autonomy within Canada, but at protecting and vigorously promoting Quebec's majority francophone culture. Within a decade of Canada's centenary, a political party initially devoted to taking Quebec out of Confederation had ratified language laws that have proven extremely effective at promoting and preserving French in Canada while helping to nurture a modern, dynamic and creative francophone culture. But these policies have also helped to exacerbate the decline of Quebec's English-speaking minority. What's more, to the disappointment of otherwise sympathetic compatriots, the diverse heritage of English Quebec is often dismissed, ignored or misunderstood. The fact is, Quebecers of many different cultural traditions together fill this anglo tent.

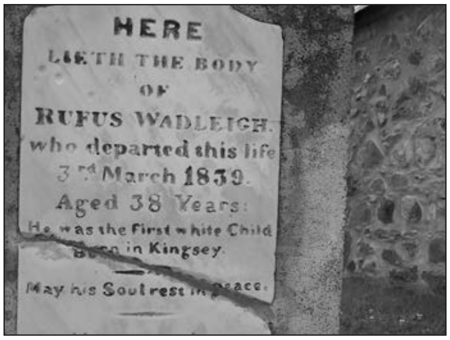
For far too long, the politics of linguistic rivalry have tended to obscure the stories of communities who don't define their Canadian roots in terms of British or French ancestry. The long history of blacks in Quebec, for instance, is hardly known and widely unappreciated, although people of African ancestry have lived here since the early days of New France and contributed vitally to the development of Canada—this, in spite of facing generations of systemic racism. For decades, beginning in the 1850s, black workers helped establish that icon of Canadian Confederation, the transcontinental railroad, and then, although relegated to the lowest-paying jobs in the industry, they founded churches and neighbourhood improvement institutions such as the historic Negro Community Centre in St. Henri, birthplace of Montreal jazz and the early stomping grounds for such musical luminaries as Oscar Peterson and Oliver Jones. The legacy of Quebec's black history includes contributions in all fields, from science and business to politics and academia; and yet this history is mostly unknown. Every young scholar in the country knows the story of doctors Penfield and Bethune, but how many have ever heard of Dr. E. Melville Duporte, one of the most brilliant scientists ever to attend Macdonald College, the first black man to teach at McGill University, and co-founder of the college's Institute of Parasitology?

One of the achievements of the Quebec Anglophone Heritage Network (QAHN) this past year was to initiate a broad exploration of Quebec's multicultural history and the challenges it poses for Canada's official policy of bilingualism. This issue of *Quebec Heritage News* contains Joseph Graham's sketch of the historical negotiations and compromises that came to underpin the British North America Act of 1867, showing the somewhat flawed if wishful origins of our two-nation-state legacy. Even visionaries such as Louis-Joseph Papineau, William Lyon Mackenzie and Joseph Howe were products of their own time and place who could hardly have dreamed that a scruffy island port town in Lower Canada would grow into a sophisticated, cosmopolitan city.

In the coming months I hope once again to have the privilege of helping to bring together a wide range of voices to discuss how language and the learning of history shape our identities. Incidentally, those of you who attended the Montreal Mosaic heritage summit at McCord Museum last April will be interested to learn that QAHN has been invited by the Department of Canadian Heritage to develop a sequel to this very successful project in the coming fiscal year. However, the funding we receive will ultimately depend on the level of interest shown by community members. (Readers, please send your letters of support by email to me at execdir@qahn.org.)

I myself happen to live in the Eastern Townships, a mostly rural area of small towns and villages that were first established by English-speaking immigrants from New England and Great Britain, beginning in the late 1790s. When my father was born in 1929, anglophones accounted for 20 per cent of the region's overall population; today that figure has shrunk to just 6 per cent. While it's hard to credibly isolate the impact that coercive provisions of the French Language Charter have had on the vitality of Quebec's official linguistic minority group, there is no question that English-speaking Quebecers, both on and off the island of Montreal, today face a complex set of challenges which lessen the odds of their future survival as communities. In rural Quebec, declining enrolment and the de facto transformation of English schools into English-language immersion programmes for a largely francophone clientele is but one consequence of this demographic collapse. Another, as contributor Cheryl Cornacchia reports in this issue is the uncertain future facing anglophone heritage in small rural cemeteries.

Cemeteries are significant repositories of historic information and an important component of Quebec's cultural heritage. Yet hardly a month goes by in the QAHN office without news of yet another pioneer burial ground somewhere in the province that's in dire need of attention, its gravestones cracked and crumbling, its fence in ruins, its volunteer trustees grown too old and feeble to clear the brush or mow the lawn. While it is a credit to the heritage sector in this province that local historical societies, including many QAHN members, have spent time and energy transcribing and cataloguing early grave-marker information, scarce and declining resources necessarily prevent them in most cases from carrying out restoration and maintenance duties. The result is that these remnants of Quebec's English-speaking settlement history are increasingly threatened with neglect and disrepair as aging volunteers who formerly assumed responsibility for their upkeep die off or move away. Of course, as the recent examples of pioneer cemetery restorations in the Laurentians and the Townships have shown, even long-vanished communities do occasionally reunite—albeit through their descendants.



Complex economic and social pressures have been brought to bear on rural regions everywhere in Canada including Quebec and they cross all linguistic boundaries. What makes rural anglophone communities especially vulnerable is the makeup of their population: the current aging, shrinking base of volunteers in rural Quebec simply cannot continue indefinitely to adequately support traditional community institutions, be they schools, history museums or heritage graveyards. This fall, thanks to a donation from the Townshippers Foundation, QAHN will hold the first in what I hope will be several information workshops aimed at trying to preserve the latter. Of course, the need remains for a much more comprehensive conservation programme, such as laid out in QAHN's Cemetery Heritage Inventory and Restoration Initiative (CHIRI). This project combines knowledge gathering, sharing of practical conservation skills and a youth-employment component. I hope you'll show your support by spreading the word about QAHN and by renewing your subscription to *Quebec Heritage News* magazine, if you haven't already done so. Above all, wherever you live, get involved in your community, become a volunteer, claim your part of our shared history.

Letters

Duly noted

Quebec Heritage News (May-June 2007) has so much going for it—it is beautifully presented on glossy paper and contains excellent writing on newsworthy and historical topics. There seems to be an important omission: full bibliographies for the researched articles. The short closing note listing principal sources is easily missed and would not satisfy a scholar using the article for further research.

Both footnotes and bibliographies in standard format, such as MLA, would give your journal the credibility that it deserves. If this would make the print version too long, perhaps the references could be offered in the on-line version. If cost of printing and mailing is the issue, perhaps a lesser quality, lighter paper could be used.

Bylines for all articles would also enhance the credibility—even if the byline just notes that the contribution is from 'the editors.'

Congratulations on an excellent publication, with just a little room for improvement.

Karen Findlay, librarian
Ottawa, ON

Mosaic encore, please

I attended the Montreal Mosaic Conference at the McCord Museum in April. The event took me on day long journey with some of the brightest minds working in the field of Quebec history. From start to finish, I was treated to vibrant discussion, challenging scholars, and stunning displays of dance and music. What more could one ask for?

Well, only this. That this event might be repeated again, and that the efforts of its organizing committee be encouraged and supported, through continued funding and assistance.

How precious and inspiring the day was for me. I commend your efforts, and encourage the work that brings such a mosaic to so many people. If I may be of any help to you in your continuing work, I would be happy to step up and do so.

Pamela Dillon
Stanbridge East, QC

Gaspé landmark saved

Historic Kempffer House gets a makeover and new lease on life

by Dan Pinese

New Carlisle, a small community in Quebec's Gaspé region, will soon be home to a newly preserved heritage site. The restoration of Kempffer House will conclude this summer, thanks to local volunteers and a grant from the Municipal Rural Infrastructure Fund (MRIF).

Restoration of the house is reaching completion eight years after it was scheduled to be torn down. Originally built in 1784 by Lieutenant Frederick Ludwig (Luis) Kempffer, one of the area's first Loyalist settlers, and rebuilt by his descendants in 1868, Kempffer House is an example of New Carlisle's unique blend of American, French, and British architecture. The building was saved thanks to enthusiastic volunteers who founded Heritage New Carlisle, a non-profit organization dedicated to protecting, promoting, and restoring the social, cultural, and architectural heritage of the town.

Kempffer House after move, June 7, 2007. Photograph courtesy of Normand Desjardins.

After the house was moved to its new foundation in the winter of 2004, Heritage New Carlisle, with the support of the municipal council and local residents, turned the formerly dilapidated building into a tourist and cultural heritage centre. The two-storey building will provide conference spaces, tourist information, art exhibition space, and a permanent display of local photographs and artefacts.

Though the work on Kempffer House is near completion, Normand Desjardins, president of Heritage New Carlisle, said the process of preserving the building revealed the difficulties new organizations have when attempting to gather funds. “We were an organization that had no collateral,” said Desjardins. “There were hurdles that gave a few sleepless nights . . . not everybody could see the benefits at the time.”

Indeed, according to Desjardins, one of the obstacles Heritage New Carlisle faced was convincing the community at large that the restroration project was worth the effort and investment. Desjardins explained that the near-decade-long process gradually convinced New Carlisle's approximately 1,600 residents of the site's historic value.

“Restoring buildings like Kempffer House is a new idea for communities like New Carlisle,” said Desjardins. “It took time for the community to see the importance in what we were trying to do.”

During the restoration effort, the house has acted as a rallying point for the small town, whose heritage organization assumed responsibility for over $170,000 - one-third of the total $512,000 cost.

The remaining two-thirds was given to Heritage New Carlisle under the MRIF, a provincial and federal government cost-sharing initiative that helps finance municipal projects in Quebec. Applying under Component 3 of the fund, which enables municipalities and non-profit organizations to repair buildings of economic or regional impact, Heritage New Carlisle preserved a building that is representative of the town's past status as the mercantile and economic hub of the region. For Desjardins, the continued use of heritage spaces like Kempffer House is not only good for tourism, but is also central to a cohesive concept of identity in small localities like New Carlisle. “Every community needs to hook on to its roots,” said Desjardins. “This building gives a window into the town's beginning.” It is these types of efforts, Desjardins added, that will instil New Carlisle's future residents with the desire to maintain a link to their shared past.

“For the next generations, this building acts as a reminder to preserve their heritage,” he added.

MRIF is administered by Quebec's Ministère des Affaires municipales et des Régions. To participate, program applications must be approved by December 31, 2008 with work completed by March 31, 2010. For more information on the MRIF program, go to http://www.dec-ced.gc.ca.

Now comes the hard part

Shrewsbury stewards vow to revive abandoned pioneer site

by Sandra Stock

A rural municipality in the Laurentians has taken a lead role in local efforts to repair and preserve a pioneer church and cemetery in the abandoned village of Shrewsbury. Scott Pearce, mayor of the Municipality of Gore-Lakefield, offered to purchase St. John's Anglican Church for a dollar during a community meeting at the church last June. The municipality intends to work with remaining church members to develop a detailed restoration proposal and fundraising scheme, which would see the building converted into a multipurpose community centre. It was suggested that the building might eventually serve as a centre for heritage-related tourism in the region, drawing genealogical researchers to the site.

The church, which dates to 1858, is the only remaining original building from this once-thriving farming settlement that has been almost totally deserted for the past sixty years. The building has never had electricity and retains the simple appearance of its pioneer construction. It's estimated that carrying out the proposed restoration would cost between $40,000 and $50,000, and the mayor indicated that the municipality would have to seek financial assistance from other levels of government as well as other sources.

With a show of support from the 21 members of the congregation present, a three-member volunteer committee was formed to work on the project with church officials and the municipality.

The congregation of St. John's has shrunk considerably over the past decade to the point that only one service a year is now held in the church. Also, it has suffered on-going vandalism and break-ins. It is believed that more activity and municipal attention could reduce these problems. Jim Kyle, a church warden, noted that the "easy way out" would be to demolish the building and just put up a monument to mark the site. But those present at the meeting believed that to do this would be to give up and also to negate the spirit of the original settlers of Shrewsbury. Also, most agreed that St. John's could not continue to serve as an active church, since the congregation has almost completely vanished and is unlikely to be replaced.

Historic Shrewsbury has featured in two local literary works. In 1969, the late Margaret Cook, a long-time summer resident of Shrewsbury, wrote *Land Possessed*, a novel about pioneer life. In 2005, to celebrate the 150th anniversary of several adjacent Laurentian municipalities, including Gore-Lakefield, local historian Don Stewart wrote the play *Nature's Victory*, which was loosely based on Cook's novel and produced by Theatre Morin Heights.

For more information concerning the Shrewsbury heritage project contact Jim Kyle, (450) 432-9055.

Crystal Falls reunion

Knox Church group keeps historic hamlet's memory alive

by Christopher Goodfellow

An Annual Service will be held at the Knox Church in the hamlet of Crystal Falls, Arundel on September 2, 2007 at 2 p.m. All are encouraged to attend this once-a-year memorial service at Knox Church, located eight kilometres south of St. Jovite on Highway 327. The non-denominational service celebrates the pioneer families and founders of this small country church and the memory of all those buried in the cemetery.

The Knox Church Crystal Falls Memorial Fund (KCCFMF) is a registered charitable organization and a Core member of QAHN and has as its principal mission to preserve and maintain the church and cemetery at Crystal Falls.

In 2006 the fund announced the establishment of the Canon Horace Baugh Memorial Scholarship. It is available for first-year university students who are descended from, or related to, families associated with the church and/or associated with parishes served by Canon Baugh, a lifetime supporter of Knox Church. Those eligible are encouraged to apply for this scholarship before August 31, 2007. Please email a short description of your proposed field of study, your goals for the future and the university you will be attending, to: goodfellow@laurentianweb.com. More information on the memorial fund can be found at: www.laurentian-web.com/knox.

Christopher Goodfellow is chairman of the Knox Church Memorial Fund

Knox Church photograh by Christopher Goodfellow.

Stitches in time

Club's quilting tradition documented

by Angela Macleod

The Dunany Country Club in the Laurentian community of Wentworth has a long history of traditions, and it is indeed one of the last 'country' clubs to maintain a real country operation. With the exception of the greens keepers, one office staffer and summer-student starters, the club functions with a solid commitment from its members in a variety of volunteer positions. This year marks the club's 85th anniversary

One of the Dunany traditions has to do with the ages-old craft of quilting. For more than three decades Dunany's lady members have spent the winter months jointly producing a unique quilt that is awarded each year to the lucky winner of a draw at the Club's annual cocktail party in August. A recent book, *Our Dunany Quilts*, pulls together records and photographs of all the quilts the ladies have produced over the years. Each is documented in the book with the design ideas, dimensions, a photograph and the list of the ladies who contributed a square and/or helped to sew it together.

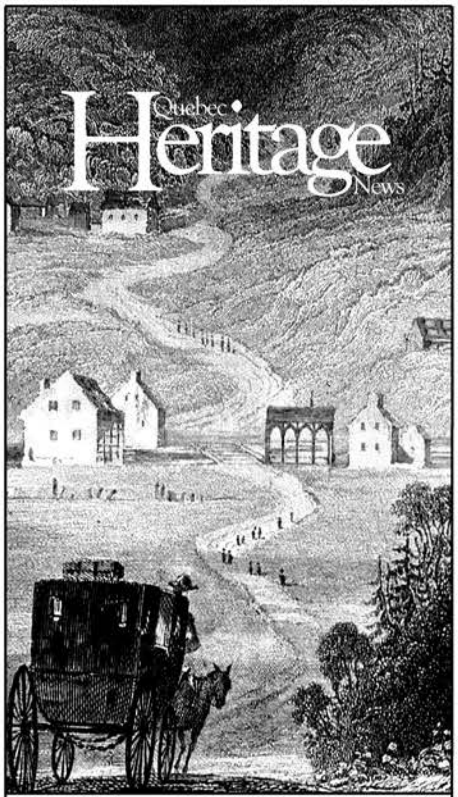
Although quilts have been around for centuries and are considered a useful household item, a Dunany quilt has become a local treasure. Each year the quilt is designed, then the designer and the committee make up individual kits, which are distributed to the members over the late winter months. Each member turns the kit into an individual square resembling a small, flat pillow. The squares are returned to the club in time for the Ladies Opening Meeting in June, and each Wednesday, after Ladies' Day Golf, they are whip stitched together to produce the quilt. Often the designer will add the borders, including an emblem with the word 'Dunany' and the year.

The quilt designs are unique, some featuring local wildlife, wildflowers, or some of the history of Dunany. Local landmarks have appeared on the quilts over the years, including St. Paul's Church in Dunany, which has been featured four times. Most of the quilts feature floral designs while some are geometric. Often the quilts tells a story.

The book, *Our Dunany Quilts* also includes a section on local Dunany history and the Dunany Country Club history along with quilting tips. It may be purchased by emailing June Parker at bigred2171@citenet.net or by calling Diane Hislop at (450) 562-5607. The book is a limited edition and costs $40, taxes included.

Adapted from Main Street, *June 2007.*

Dunany quilt, photograph courtesy of Angela MacLeod.



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Tightening the line

A generations-old border tradition draws to a close

by Matthew Farfan

In the early spring, the picturesque towns of Stanstead, Quebec, and Derby Line, Vermont, were the focus of a veritable media frenzy over the possible closure of three unguarded residential side streets, streets that actually cross the international border.

For generations, residents of Stanstead and Derby Line—many of whom are dual citizens—have been free to cross back and forth into their respective countries via Lee, Ball and Church streets, unmolested by the authorities as long as they reported immediately to the nearest customs office. Now, the U.S. Border Patrol, the RCMP and other agencies are asking the two towns to authorize the closure of these streets which, they argue, facilitate the smuggling of illegal aliens and pose a terrorist security risk.

Many residents of Stanstead and Derby Line are not enthusiastic about these closures. They see their community as a model of international friendship, one where borders do not matter. Many residents cross the border daily to buy their groceries or gas in one country or the other. The communities share amenities such as parks and skating rinks. Organizations such as the Rotary International club, the Golden Rule Masonic Lodge and Stanstead South United Church attract members from both sides of the line. The two towns share a common water system. And many buildings actually straddle the international border, including the world-famous Haskell Free Library and Opera House, whose patrons enter from both Canada and the U.S.

Some residents believe that closing the streets will diminish an attribute that is unique to their towns and one that makes their community a curiosity for tourists who flock to the area to see the world's 'friendliest' border. Some see these closures as an attack on their personal freedoms. Others, like the editor of the *Stanstead Journal*, wonder what will be next.

Time will tell how this story will play out. For now, the streets remain open while officials on both sides of the line sort out how best to proceed. Whatever the outcome, the media will surely be paying attention.

VILLAGE LINE
INTERNATIONAL LINE POST AT

Canadian and American border guards at the Haskell Free Library and Opera House (c.1920). M. Farfan collection.

Unparallel legend

The border separating Quebec's Eastern Townships from the United States was determined by the terms of the Quebec Act in 1774. At that time, both Canada and the American colonies to the south were dependencies of Great Britain. The border was established—on paper at least—at 45 degrees north latitude.

A team of surveyors had been sent out in 1772 to mark off the 45th parallel. But for some reason, team leader John Collins made serious errors in his calculations. According to local folklore, he and his men drank too much potato whiskey. The joke is still sometimes told that Stanstead derives its name from the words 'stand steady,' which the inebriated surveyors supposedly exhorted each other to do as they manipulated their instruments. Folklore or not, the 'parallel' that these men established was in fact a crooked line that zigzagged across the wilderness. What was worse—at least from a Canadian perspective—was that the line zigzagged most of its way well to the north of the 45th parallel. In other words, Canada was losing territory.

For years, confusion reigned as to where the border was. Before about 1800, there were few settlers in the Eastern Townships, so the issue rarely arose. However, as more people arrived and the region was opened up, disputes began to occur. Some people contended that the border was where Collins had placed it; others said that it was further south, where the Quebec Act had intended it. Some built homes in what they thought was one country, only to find out later that they were actually in another. At Lake Champlain, the Americans even built Fort Montgomery (sometimes called 'Fort Blunder') nearly a mile north of the 45th parallel.

In 1842, the United States and Great Britain signed the Webster-Ashburton Treaty, which left the crooked border pretty much where the surveyors had placed it. Fort Blunder remained in U.S. territory, border villages like Derby Line remained American, and many Canadians felt cheated by the British negotiators who were supposedly representing their interests.

To this day, many people believe erroneously that the border separating the Eastern Townships from northern New England is on the 45th parallel.

Matthew Farfan is editor of Townships Heritage WebMagazine *and a Stanstead town councillor.*

Boost for heritage network

QAHN approved for unprecedented two-year funding deal

The Quebec Anglophone Heritage Network (QAHN) will recieve a total of $190,000 in operational assistance from the federal government between now and early 2009 under the terms of a two-year contribution agreement with the Department of Canadian Heritage. The funding, which will helps cover administrative and travel expenses for board members and staff, has been earmarked as part of Ottawa's ongoing investment in the development of official minority language communities across Canada.

Under the terms of the contribution agreement, QAHN will undertake a wide range of activities between now and April 2009. These include conducting a needs survey of English-language historical societies and and heritage groups, a workshop on conservation skills, and the reactivation of a speakers' bureau to consist of a pool of Quebec historians and heritage experts willing o address community-group gatherings around the province.

A central goal of the two-year action plan will be to assist QAHN's volunteer board of directors in the development of the Network itself, whose braod aim is to promote awareness of the history and evolution of Quebec's English-speaking communities. Among other activities, it's expected that QAHN will collaborate once again with its member groups and other cultural community organziations to organize and stage a second edition of its highly successful Montreal Mosaic symposium.

The anticipated level of annual financial assistance from Ottawa in 2007-08 and 2008-09 represents a 26 per cent increase over the two previous years. Quebec's Ministry of Culutre and Communications, which contributed $15,000 last year, has not yet indicated whether it intends to renew its support.

The Quebec Anglophone Heritage Network publishes *Quebec Heritage News* magazine six times a year.

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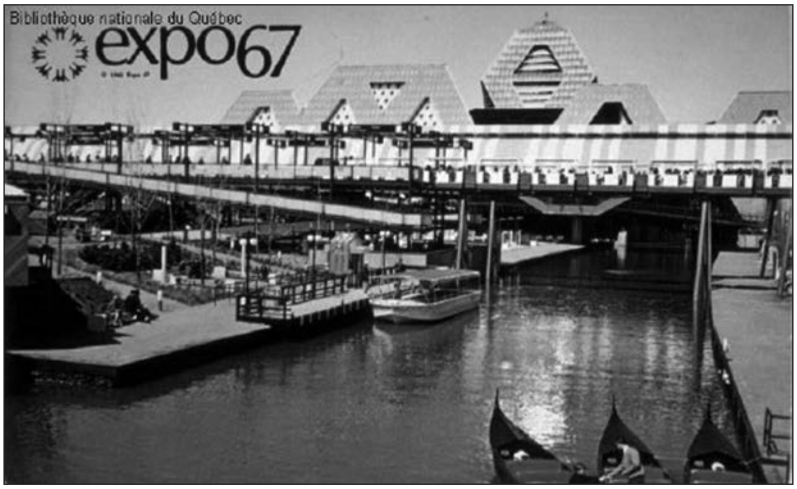
LESSONS FROM EXPO

Living it up in '67 helped put street life back into city planning

by Rod MacLeod

"Don't it always seem to go
that you don't know what you've got till it's gone"
—Joni Mitchell

We look back now in a kind of horrified wonder at the glee and determination with which our civic leaders set about destroying our cities half a century ago. It's one thing when you had to rebuild, as they did in London, Coventry, Rotterdam, Cologne, Berlin, Nuremberg, Hiroshima, etc. Modern architecture becomes less objectionable when you are faced with an inner city that resembles a charred wasteland. It is quite another thing to bulldoze historically relevant and aesthetically interesting buildings in a city like Montreal—the Prince of Wales Terrace, the St. James Club, the Capitol Theatre, the Van Horne mansion, much of Chinatown, and those rows of houses in the east end that stood in the way of the CBC—and replace them with steel and glass.



View of Ile Notre Dame, from a postcard in the Bibliothèque et Archives nationales du Québec (BANQ) collection. CP 2769

Do I sound angry? Sorry. I am a disciple of the late Jane Jacobs, and it sometimes shows. Now, I don't hate all the buildings that replaced the ones I just mentioned, and I do recognize the practical difficulties of keeping the dinosaurs going. Moreover, the destruction of so much good urban infrastructure 40 or 50 years ago did have the happy result of spawning the heritage movement we know and love today. And, I would argue, the heritage movement of the 1970s and '80s has been directly responsible for the infinitely better architecture produced since. Compare 1000 Lagauchetière (the tower with the skating rink inside it), with its clean lines and almost gothic spire, with Place Bonaventure, that brutalist block brooding next to it. Compare the new 'main' building at Concordia with the old Hall building across the street, which is so boxy and grim that it makes the 19th century row houses around it look fresh and aesthetically daring. Quite apart from the many marvellous examples of successful restoration (of use as well as structure), recent architecture has benefited from a sense of respect for context.

My own love for interesting urban space was actually born of the sad experience of watching a bunch of 1960s buildings deteriorate and eventually be demolished. The truth is, what was arguably the worst period in the history of architecture also produced the most remarkable built environment in Montreal's, and arguably Canada's, history: Expo 67.

This spring there was a lot of very appropriate nostalgia about how crucial Expo was to the transformation of Montreal and the country for which it used to serve as the metropolis. Expo brought us new sights, sounds, tastes, and a sense of a great big exciting world out there far beyond our daily experience. But apart from being culturally transforming, Expo was also a fabulous place in its own right: we moved through it in awe, amazed by its flash and grandeur but also by its intimate scale, something quite out of step with contemporary planning.

Expo is just about my first real memory, and no wonder. First, there was getting there: the excitement of the Expo Express which whisked you through the archipelago like something out of a sci-fi movie yet gave you the car-free freedom of those sophisticated European cities that I would only discover years later. Like many ancient cities, there were huge plazas framed by stunning buildings—yet you could escape the bustle by stepping down onto a canal-side walkway and commune with the water (or use the washrooms). At Expo you walked and walked and walked, and then you took a balade or a (be still my beating heart) minirail, which would let you take in the scenery, including mobs of other people walking and walking, at your leisure. (Some people took pedicabs, but my father always vetoed these.) You could also just stop and sit, and sometimes eat—outdoors, again as they did in fancy faraway cities. It was a world very far removed from the west-end suburbs where a high point was driving to shop at the A&P.

As a kid I gazed hungrily for the next unusual thing - or, as often as not, thirstily for the next water fountain, those pale triangular structures that I still associate with blessed liquid relief. The main entrance to Expo was via the Place d'Accueil, but my parents' pronunciation of it left me searching somewhat uneasily for a giant plastic eye. There was a fire-breathing monster that came out of the water near the Quebec pavilion, and it was the height of daring to ride the minirail under the nearby waterfall (itself a real curiosity) waiting for its attack. The minirail would also go right through the spherical USA pavilion (later on we knew it as the Bucky Ball) and every time it did my father would feign dumbfounded surprise, having previously insisted it would not, despite my steadfast assurance it would. At the Australia pavilion you walked over a gangplank to an island inhabited by kangaroos that somehow did not escape. Even more baffling was the tiny pool in front of the Thai pavilion which contained a model of the royal barge: how did the boat get there, and what was the point of having a boat in water when it clearly could not go anywhere?

I don't mean to suggest that I came to understand anything significant about architecture and the built environment at Expo 67, but the seeds were planted. Understanding came later, during visits to the much scaled-back but still intriguing fair of subsequent summers. And when they finally closed the site in the '70s you could still take the minirail on long, silent tours of the abandoned grounds, allowing for an appreciation of structure and layout that had been impossible when people and pedicabs ruled. As a teenager I would love to sit on these slow, delicate trains, gazing down on chipping buildings, forlorn benches and water fountains, and empty plazas out of a Star Trek episode. The life had left the place, I realized; it stood awaiting demolition.

The Expo site, for all its glory, did not survive the '60s. Neither Floralies, nor the Palais de la Civilization, nor the Biosphere succeeded as 'anchor' sights to draw people to the islands in anything like the numbers necessary for the place to work as a sight in its own right. The Casino and the Grand Prix make money, but do so entirely at the expense of the site, which the one ignores and the other partially, and brutally, destroys. That wonderful environment exists only in pieces today, but there are bits of it you can still wander around: the canals are overgrown, but pretty, and there are plenty of places for quiet picnics.

And we have learned a great deal from Expo, architecturally speaking. It made the Old Port possible, and for that matter the Jazz Festival: we've learned to use our streets and open spaces as places to be in as well as travel through. We hang out in them, we eat in them, we walk around them. We've learned that there is a place for large open areas, but also that good times are more likely to happen when the scale is small—and where the backdrop is interesting, which it is in Old Montreal and on St. Denis and Ste. Catherine streets. Architects and planners of the 1950s and '60s would be horrified to see us using our streets the way we do—Le Corbusier declared "Death to the Street" in the belief that it represented all that was wrong with humanity—but so what? We are better off today despite (and in many ways because of) the idiocies of past 'experts.' As Montrealers we may have lost some fine buildings, and even, alas, some fine neighbourhoods, but we've learned to build around brooding relics, to embrace the city, to live in the streets, and somehow along the way, we have found our soul.

Rod MacLeod is president of QAHN

Indulge your nostalgia

The island site where Expo 67 was held has been, over the years, transformed into a park and playground for Montrealers and visitors alike. Named Jean Drapeau Park in honour of the man who, as mayor of the city, had the vision and the courage to see this dream through to the great success so fondly remembered. In honour of the 40th anniversary of Expo 67, many activities have been scheduled at the park through the whole period mirroring the dates that the fair was open, from April 27 to October 29.

The Aquatic Complex on Ste. Helen's Island hosts an exhibition entitled Expo 67, passport to the world made up of photomontages, artefacts, information capsules and videos put together by the Centre d'histoire deMontréal. It is open from June 23 to September 3.

From May 1 to November 1, the Biosphere's museum of the environment features an exhibition of 30 large-scale photos tracing the creation of the islands for Expo 67 and shows their impact on the environment.

The Stewart Museum has a retrospective with photographs and documents of the living history programme that the museum pioneered. La Compagnie franche de la Marine and the Olde 78th Fraser Highlanders regiments were reconstituted to stage re-enactments regularly during the fair. The exhibit is open from April 27 to October 30.

For a nostalgic tour of the site, hop on the miniature train, the Balade. This free ride, lasting about 50 minutes, leaves from the Aquatic Complex and runs several days a week through July and August.

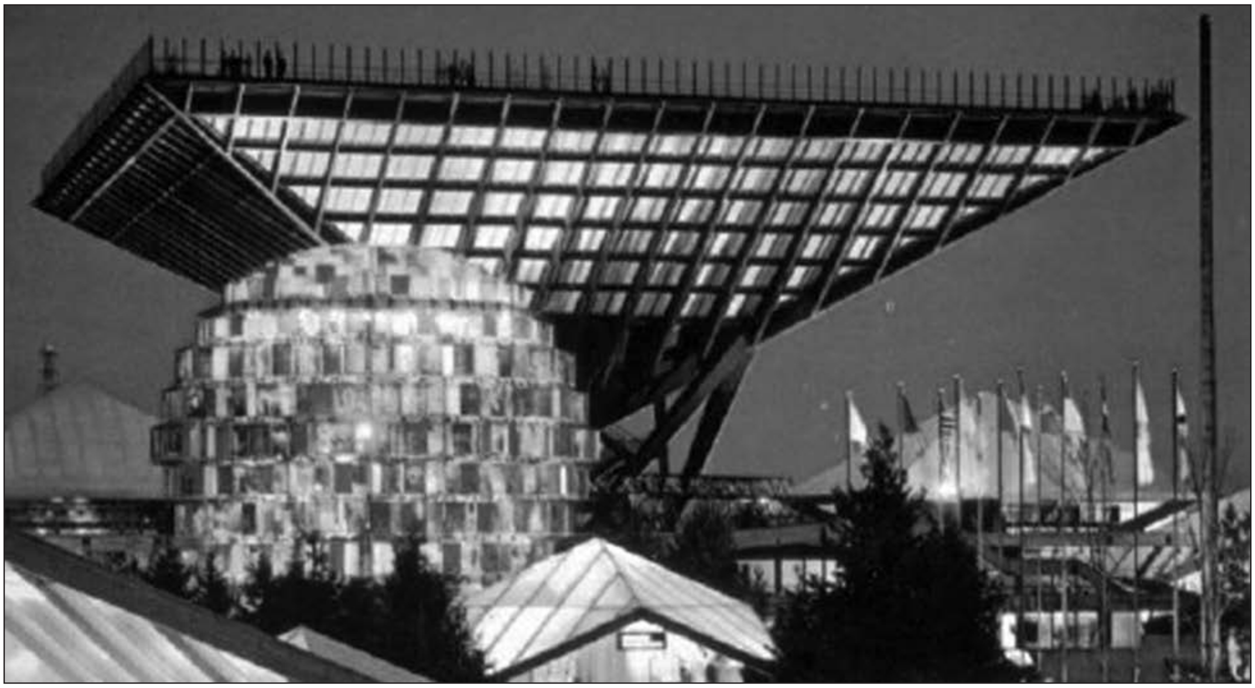
In addition, there are a series of special events all through the season, ranging from concerts through art exhibitions and a wide range of spectator and participant sports. For complete information, check out the website of Jean Drapeau Park at http://www.parcjeandrapeau.com or call 514-872-6120.

- Sheila Eskenazi

PARTY PALACE VISION

The pros and cons of blowing it all on Man and His World

by Len Warshaw



View of the Canadian Pavilion, from a postcard collection of the Bibliothèque & Archives Nationales du Quebec (BAnQ). CP 2761

An international exposition is a big party, not unlike a wedding reception or a special birthday, where the hosts invite friends and neighbours from far and wide to celebrate a special time in their collective lives.

Like any big party, a lot of planning, work and resources go into making this event as enjoyable and special as possible with the knowledge that when the last dance is over all that remains are the memories, the pride and maybe some enduring gifts.

Expo 67 was planned as a big birthday bash to which the world was invited. The theme was appropriately and optimistically established as Terre de Hommes or Man and His World, and guests were asked to bring 'gifts' that would reflect their place and their culture and their latest technology and to display them in a bazaar of kiosques of their own design. They participated in the celebrations and contributed to the entertainment, learning from each other, getting to know each other and taking with them a fresh appreciation of their hosts and the other guests.

In all of these ways, Expo 67 was a huge success. Canada achieved new recognition and appreciation in the eyes of the world and our guests put their internal and international problems aside and danced together for a happy summer. As the venue for this big event, Montreal also established its place as a world city of beauty, industry and culture.

Great kudos is owed to the minion of planners, architects and engineers that created Expo 67. The task was huge, the time was very limited and there were many problems and obstacles, organizational, bureaucratic, physical and economical, but this world-class coming-of-age party went off on schedule, without a hitch and with an élan beyond all expectations.

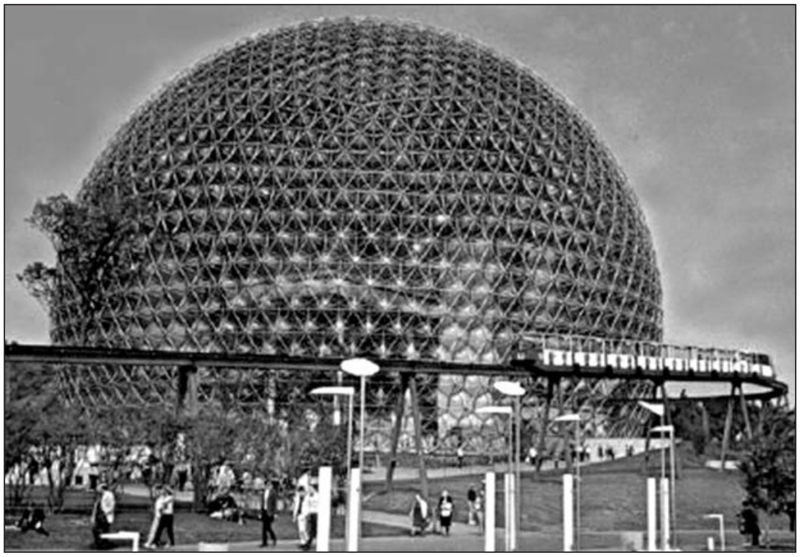
As a Montrealer, a Canadian and an architect and planner, I enjoyed the party in many ways and benefited from it enormously. I should begin by saying that I had no role in its creation; in fact I was at early stages critical of the entire concept.

Shortly after the planning committee was formed an idea was put forward suggesting that, unlike previous expositions, the last one in Brussels in 1956, perhaps the entire city could be used as the venue with a multiplicity of pavilions and events to be located in areas of Montreal that were ripe for renewal or redevelopment, the whole linked by new communication and transportation systems. I thought, and still think, this was an excellent, innovative idea that would have exploited the entire city's resources for the big show, while leaving it with permanent urban benefits. I was sorry to see this option dropped in favour of the creation of the Expo islands. I cannot help thinking, even to this day, how much we could have benefited from the fallout of such a plan but I can only assume that those who were involved made the right decision at the time.

To push my analogy, one could say that instead of just making a big party for the couple, with gifts that are often lost, some could have contributed to a dowry or a down payment on a new home.

An engineering feat on it's own, the islands were adapted and created and, in short time, turned into an amazing agglomeration of exciting constructions, promenades, movement systems, sculptures, and exhibits that entertained and excited us all, along with all the infrastructure necessary to serve them and the millions of guests who enjoyed them.

Many visitors found inspiration in the pavilions and the exhibits and as an architect and teacher I benefited beyond the temporal enjoyment of the event. Even as Expo 67 was under way, the next fair in Osaka, Japan was being planned and I, together with a colleague, Marcel Gagné, entered an architectural competition for the Canadian pavilion there. We sought inspiration and understanding of exhibition space in many strolls through the many and diverse international pavilions. We were runners-up, losing to one of Canada's best, Arthur Erickson. I used Expo, and, later on, its traces and archives, in several aspects of my teaching in the school of architecture at Université de Montréal. It was a valuable laboratory for the study of thematic design, building methods, prefabrication, materials, exhibition design, environmental issues, lighting, among others.



View of the American Pavilion. Image from the postcard collection of Bibliothèque et Archives Nationales du Québec (BANQ). CP 2798.

Several architects, engineers and other professionals made special, innovative contributions and enhanced or established their reputations. Notable among these were Buckminster Fuller, whose work on geodesic structures led to the American dome pavilion, and a young architect named Moshe Safdie, whose innovative approach to urban housing found its expression in Habitat, a controversial project among architects, but one that looked at new housing topology while experimenting with ambitious attempts at heavy prefabrication. Some exciting structures such as the large-scale space frame theme pavilions derived from the ingenuity of engineers such as my teaching colleague Janos Baracs. For other design professionals in Canada and abroad such as exhibition designers, graphic artists and designers, interior designers, lighting and audio experts, Expo 67 was a unique opportunity to gain visibility and respect—and establish their credentials.

Architecturally, the international pavilions could be grouped into several categories namely: those that stressed stylistic representation of their countries, those that were specialized containers for new exhibition technology including many cinematographic experiences, those that made thematic statements about issues such as communications and environment, and those that were largely influenced by more pragmatic concerns like cost, ease of construction and even ease of removal and recycling, this being a condition of the exposition rules.

Besides these there were a myriad of support buildings, shelters and structures providing for the needs and enjoyment of visitors. These included an amusement park, restaurants, transportation systems, and landscaped open areas for relaxation, outdoor theatres and informal happening places.

Unlike a more enduring urban environment, an exposition allows for a mélange of unrelated architectural expressions and building forms and colours to coexist. With the help of the fine use of green spaces and water basins this worked to perfection at Man and His World.

So much for the architecture. The most important memories I cherish are those of mingling with thousands of people from all corners of this world enjoying Montreal, Expo and each other in a big birthday party. The positive vibes were contagious and all the invited dignitaries contributed to this with the notable exception of French President Charles de Gaulle who chose to take unfair advantage of his invitation to Canada's birthday party to pander to those seeking this emerging nation's disintegration.

Besides the memories and the opportunities and achievements I mentioned, what remains of Man and His World?

Perhaps the most lasting physical traces are Cité du Havre, Habitat and the urban and regional infrastructures, notably the Metro, whose excavated material was used to create the islands and a new network of highways that were timed for Expo 67 and later supported the 1976 Olympics. Cité du Havre and Habitat never achieved their full potential but do provide unique urban housing with views of the river and the city.

The islands offer a pleasant, easily accessible recreation area serving all of Montreal, including an amusement park, a beach, a racetrack, and a casino. I find it telling that the French pavilion, one of three remaining pavilion structures, is now used by the Quebec government for the financing of its welfare and other deficits through its monopoly on legalized gambling. The former Canadian pavilion is the administration building for Jean Drapeau Park, which encompasses the whole former Expo site.

The other remaining structure is the American dome. This pavilion underwent several transformations and lost its skin in a fire, but is now used by the Canadian government as the Biosphere, a centre for teaching young people about the environment and its problems and challenges. It stands as a spidery epitaph to what was then an optimistic time for Man and His World but, at the same time, a small step towards new hope for the future.

Len Warshaw is a practising architect and professor at the Université de Montréal.

A Place Near the River

by Julian Sargisson

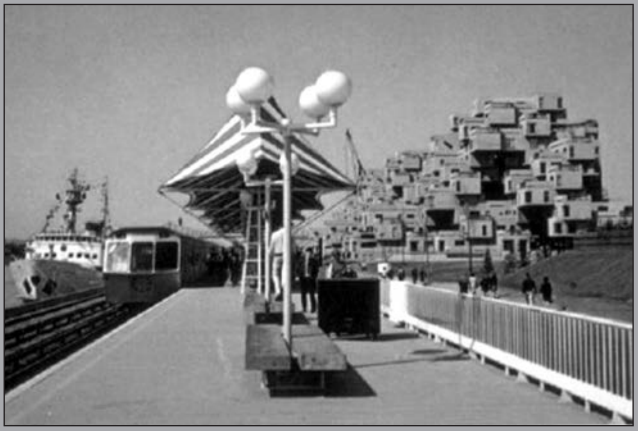
"And the sun pours down like honey
on Our Lady of the Harbour"
-Leonard Cohen

A seemingly random jumble of 354 identical prefabricated concrete boxes, stacked in irregular pyramids, stretches for four blocks along the St. Lawrence River, opposite the Old Port of Montreal. This iconic structure, forming 158 residences, is the only building from the 1967 World's Fair, that last great hymn to the cult of global technology, still being used for its original purpose.

Habitat 67 was conceived by Moshe Safdie while he was a 25-year-old architecture student at McGill, and planned as a prototype for a system that would streamline the building process and cut costs. Construction started in 1964 and was completed in 1967.

My first exposure to Habitat 67 occurred during Expo when, despite the fact that it was occupied by paying tenants, Habitat was an exhibit to be visited like any other. My initial impressions were that it was a brilliant, functional design, and that it was beautiful. Many others, some of them very knowledgeable critics of architecture, held, and continue to hold, dissenting views, but in 40 years my opinion has never wavered.

Seen from a distance, Habitat's irregular, pyramidal silhouette gives one the impression of a modern Mediterranean hill town (or village - only 158 of a planned 900 units were ever built). The units are connected by exterior walkways, unlike the common hallways of traditional apartment buildings, and every unit has a garden, growing on the roof of the unit below. I recently spoke with Patricia Chang, an architect and writer who has been living there for nearly 20 years. Ms. Chang told me the gardens have matured, adding to both the "privacy and the sense of being out in nature" that Habitat affords its residents. She also spoke of the "sunshine and sense of openness" that this "mid-density, outward looking" design provides. Something I remarked on was the beauty of the open spaces among the modules, where, looking up from ground level, a diffused light spills down on you, making its way through concrete canyons of jutting angles.



Ms. Chang explained that the well-designed and appointed interiors of the units, which incorporated innovative modular elements, impart "a sense of being larger than they are" (most are around 1200 sq feet) perhaps in part because of the roof terraces. She observed also that they have stood the test of time.

Safdie was commissioned to design other Habitats around the world but none was ever completed. Habitat 67 is now a collection of expensive luxury residences and the dream of affordable, humanistic, urban housing it promised is lost, lost like the extraordinary sense of optimism and faith in technology that lay at the heart of Expo.

Habitat on Montreal's Old Port. Image from a postcard collection of the Bibliothèque & Archives nationales du Québec (BAnQ). CP 2760

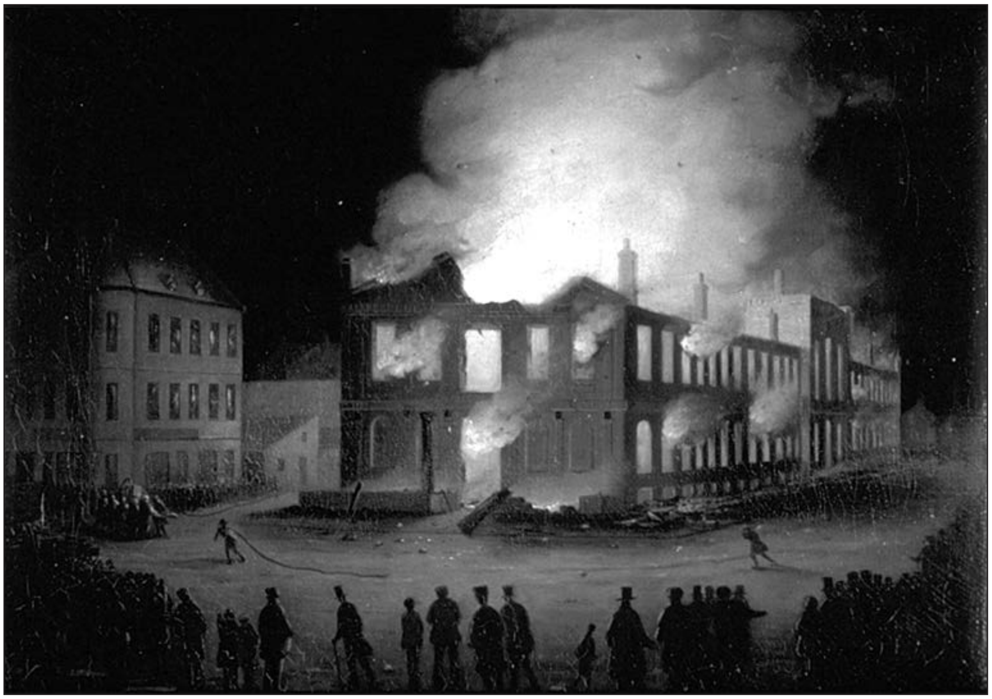
WHAT'S IN A NAME?

GRANDFATHERS OF CONFEDERATION

The long struggle for Canadian democracy

by Joseph Graham

The centennial celebrations of 1967 left the impression with many that Canada had suddenly begun a hundred years earlier, thanks to some benevolent farsightedness on the part of the British government. The real story, though, tells of the inspired men who fought for the responsible government that we take for granted today. It describes Canadian innovation, daring and colour.



The Burning of the Parliament Building in Montreal, *attributed to Joseph Légaré (c.1849). McCord Museum. M11588*

The idea of governing through consensus or majority rule served the British aristocracy from the time of the Magna Carta, but when the American colonists rebelled and created a democratic republic, they were likely motivated as much by the spirit and style of governance among the American Indians. After that, the idea of government by the people swept into France, and visions of responsible government and republicanism percolated through Europe and the remaining British North American colonies. By the time Napoleon was defeated in 1815, elected advisors were beginning to challenge the status quo even here. Louis-Joseph Papineau, a seigneur with his own agenda and the Speaker of the elected Assembly of Lower Canada from that same year, constantly challenged the appointed Legislative Council; William Lyon Mackenzie led the same battle in Upper Canada, and Joseph Howe managed to win responsible government for Nova Scotia. These were great men, the dissenting grandfathers of Confederation, to whom we owe not just responsible government, but also religious and civil freedom. Without them, our Fathers of Confederation would never have been shown the way, yet some of the reforms that were contemplated during the turbulent years of the 1830s and later, such as those dealing with secular guarantees for public education, have only just been realised in our generation. Others await our attention.

Although events never turned violent in Nova Scotia, both Upper and Lower Canada incubated conspiracies to overthrow British rule and impose responsible government in 1837-8. Compared to the American War of Independence, our rebels, or patriots, did not have a large base of support. The colonies, particularly Lower Canada, were besieged with plague, struggling to accommodate floods of new immigrants and dealing with an economic meltdown under the weight of a banking crisis in the United States. Also, the British government was economically stable and approaching the height of its world power. After the collapse of the rebellion, the British Crown determined, through Lord Durham's recommendation, to force Upper and Lower Canada to coexist as equal partners, with equal representation, as the Province of Canada with a single elected assembly. While Durham foresaw an English Protestant-dominated colony that would become stable enough for responsible government, the British authorities were not willing to concede the last part.

It is worth remembering that Great Britain was still an oligarchy. While described as responsible government, the vote extended to a select number of males who had a stake in the economy, severely limiting the size of the electorate compared to today, or even to the 1870s.

The patriots, Papineau and Mackenzie, had much in common. Both shared a vision of a secular, self-governing society, one that may have allowed for a healthy, growing economy capable of competing with the Americans. Durham's recommendations left two very different and distinct peoples, the French Catholics and the English-speaking mostly Protestants, to struggle to get along, exacerbating their differences by guaranteeing each an equal stake in their management. The English numbers were rising through immigration, while the French relied on their birthrate, and because Canada West, the new name for Upper Canada (Ontario) was less populated, the equal status of the two Canadas initially played in favour of the smaller population in Canada West. Even though he proposed a version of self-government, there seems to have been a cynicism in Durham's actions. The image of "two nations warring in the bosom of a single state" is attributed to him, but one wonders how he justified such an opinion. The rebels were not divided on religious or linguistic lines and the only historical incident that describes them in those terms took place eight years later, in 1849. In that incident, a protest against the Government Losses Bill, English Protestant businessmen were so enraged that they set fire to the Parliament Buildings, then situated in Montreal. Judging from the cooperation between Mackenzie and Papineau, and subsequently between Baldwin and Lafontaine, history suggests that they were not warring at all. Durham set them against each other, but they rose to the challenge and cooperated in ways that sustained both, each after its manner,

Thanks to the rising power of the Catholic Church, the democratic structure in Lower Canada, or Canada East, was built on a badly set cornerstone: the Church controlled the French Canadian vote. Louis-Hippolyte Lafontaine was a patriot who opposed the uprisings of 1837, and even though he knew that Durham's intentions were to weaken the power of the French Catholics, he undertook to build an alliance with Robert Baldwin of the Canada West Reform Party and work towards responsible government. As a patriot, his vision of responsible government should have included secular schools and a lot of the republican ideas that were espoused by Papineau. After the rebellions were quelled, though, the educated elite of Canada East split in two, with one part, led by Lafontaine, seeking accommodation, while the other, heir to Papineau, created the Institut Canadien, a think-tank in today's terms, that hoped to pursue the republican goals of their leaders. Papineau himself, in exile at the beginning, had become such an icon that songs and poems were written about him. Even today, the ditty popularized by Bowser and Blue "C'est la faute du fédérale," had a precursor from that period that went "C'est la faute de Papineau." In the Church's eyes, he was a bogeyman.

At that time the Catholic Church was under the influence of the Ultramontanes, a group who felt that the Church was a world government of Catholics ruled by the Pope, and that it gave or withheld its blessing of local politicians, delivering votes from the pulpit. Ignace Bourget, who became the bishop of Montreal in 1840, aggressively solicited and created new religious orders that established themselves throughout Canada East, sinking their talons deep into the small parishes that formed their power base. One of the causes for which the rebels had fought was to make sure that education became a government, or civil, and not a religious, responsibility. When they were defeated, the most efficient organisation still left for delivering public education was the Catholic Church, and by the time the children graduated, the pulpit had become the most effective, efficient means of communicating with the electorate. Before 1840, French Canadians were nominally Catholic, but not obsessively so. By the end of Bourget's 40-year reign, the people had retreated into an almost medieval dependence upon the Church. Bourget treated the Institut Canadien and its ideas as a public enemy and threatened its members with excommunication. They could not be buried in the Catholic cemeteries without renouncing their beliefs and accepting absolution. To get elected, Lafontaine, and later, George-Étienne Cartier, had to oblige Bourget.

By the 1850s, most British North American jurisdictions had achieved responsible government. The two Canadas, bound by Durham's template, forming a single political unit led by a pair of premiers, were born into this new era as Siamese twins. Its electorate was not based simply on representation by population, but on the guarantee of equality between the two Canadas. With very different and diverging societies, antagonism and misunderstandings were inevitable. George Brown, a Canada West reformer and a very influential advocate of responsible government, was painted as a hater of the French Catholics simply because he challenged the twin status. Canada East was an effective dictatorship of the Church, while Canada West was rapidly approaching the levels of civil society then found only in the United States. They had very different values that would become increasingly difficult to manage. They needed to find a way to govern the divergent parts of their societies separately.

Great Britain was still administering five colonies of vastly different sizes, each with its own appointed lieutenant-governor dependant upon the Crown, but effectively answerable on a more quotidian basis to the premier and assembly. One of these lieutenant-governors, Arthur Gordon of New Brunswick, newly appointed and in his mid-thirties, naively believing that he was in charge, conceived the idea of studying a union comprising the three Maritime colonies. Since he felt that the colonials were really an inferior species, he probably imagined a more gentlemanly regime where he could consult with his peers, the other governors, rather than with his colonial assembly. Responsible government was still so new that he did not seem to understand to what extent the role of governor had changed. He organized a meeting in Charlottetown for September 1864 for the lieutenant-governors and the premiers of New Brunswick, Nova Scotia and Prince Edward Island, at which he felt the six of them could decide how to run the three colonies. What was conceived as a meeting of old boys quickly spun out of control when Charles Tupper of Nova Scotia insisted that all political parties should be represented at the meeting. Gordon was incensed, but when the Province of Canada asked to participate as well, the whole conference took on a new tone, well beyond the purview of young Lieutenant-Governor Gordon. Canada, the Siamese twins, could see an opportunity that would allow for its separation into two jurisdictions, freeing them both from Durham's template in the context of a larger union.

The first convention was held in Charlottetown, Prince Edward Island, in September 1864, and all parties, including the opposition parties in each jurisdiction and the governors, were expected to attend. While Newfoundland wished to participate as well, its request came too late for Charlottetown and would have to wait for the second convention held in Quebec the following month.

Great Britain at that time had a far-flung empire with large, unstable colonies and client states that had no tradition of British rights and privileges, while British North America presented the Empire with a place to strip vast resources and to dump old soldiers and excess people who could become a problem at home. It was very much in its interest to see the managers here behave in a self-sustaining alliance, but they could not have imagined the parliamentary democracy that was being forged by those managers. Between 1841 and 1867, these different colonies achieved responsible government and set up a confederation that would not only become an example for other British colonies, but also for other countries seeking responsible government. It would even have a large impact on governance in Great Britain itself, where the property ownership qualification was loosened in 1867 and again in 1885. In Canada, the proportion of citizens who could vote was larger due to more extensive land ownership and the rights of tenants.

Even so, the achievement of the Dominion of Canada in 1867 was fraught with structural defects. Nova Scotia's Howe opposed the union because he felt that it disadvantaged his province. He predicted that Nova Scotia would become an economic backwater, but his premier, Charles Tupper, who had set a high, democratic tone at the conventions, pushed the bill through without consultation. In Quebec, formerly Canada East, the secular thinkers had been waylaid by the Catholic Church, a problem that would come back to haunt the whole country a hundred years later, when the Church's power finally began to wane. Prince Edward Island and Newfoundland demurred, the former because their most important issue was not being addressed. In the 1860s, the hemorrhaging of capital to absentee landlords crippled its economy. The landlords would be bought out by the Dominion government years later as PEI's condition of entry. Only Ontario (Canada West) came out ahead, freed from Durham's bonds and with a favourable trade arrangement with the Maritimes. Their population was growing, and their influence increasing.

Forty years ago, we celebrated the hundredth anniversary of these negotiations, but even today, early in the 21st century, all the unresolved structural problems remain visible, held together under a thin, clear wrap that we tenuously call Canada. Let's hope that this new century provides us with wise children of Confederation who can see back to the clear visions of Joseph Howe, Louis-Joseph Papineau and William Lyon Mackenzie.

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Sea to shining Sea

Millions journeyed through Canada's past aboard the Confederation Train

by David Graham & Laura New

It carried at least one in every ten Canadians and was operated jointly by the country's two competing major railways. It celebrated the first one hundred years of Canada's history and our hopes for the future. The purple train was one of the most significant parts of Canada's centennial celebrations in 1967, yet it is largely forgotten. Known as the Confederation Train, it sported a Canadian Pacific locomotive numbered 1867 fitted with a horn that played the opening bars to O Canada, together with a Canadian National locomotive numbered 1967 and a mixture of passenger-carrying equipment from the two companies and the Government of Canada.

The train, purportedly the brainchild of former Prime Minister John Diefenbaker, was launched with an inaugural ceremony in Ottawa on January 1, 1967. From there, it headed to Vancouver Island, BC, arriving by ferry from Vancouver in the early morning hours of January 6. According to William E. Miller, a CPR telegraph operator at that time, the train visited "eighty-three rail centres in the mainland provinces by December 5, 1967." In addition to its busy schedule, between May and the middle of November eight trailer-truck Confederation Caravans, each with eight vehicles, travelled through the provinces and territories to areas not covered by the rail service.

The January 1st dedication ceremony in Ottawa included a declaration signed by representatives of 32 religious faiths proclaiming Canada to be "a people of many origins ... sharing a common country." Pauline Vanier, wife of then Governor General Georges Vanier, officially launched the train. She symbolically unlocked it and pressed a button to signal it to depart, leaving Ottawa's Union station at 3:25 pm. The $6 million train trip was marketed in the newspapers that day with the slogan, "You'll see Canada as you've never seen it before."

The train began its journey east on January 9 from Victoria and spent the first half of the year travelling east through B.C., Alberta, Saskatchewan and Manitoba. A crowd of a thousand people attended its arrival in Toronto on July 29, 1967, and it stayed at Exhibition Park for five days where it was open for public viewing from 9:00 in the morning to 11:00 at night each day. At Leaside, one of its several Toronto stops, the Toronto Transit Commission added extra service to help people get to see it.

The train was not popular with everyone, however. Centennial year was three years before the October Crisis and nearly a decade before the Parti Québécois formed its first government, but on September 7, 1967, there was a demonstration of around 500 people outside of the Jean Talon station in Montreal where the train was located. The protesters, led by Pierre Bourgault, chanted "Maudit Canada" and denounced the exhibition as containing propaganda, lies about the deportation of the Acadians and the treatment of French speakers outside of Quebec. During the protest, a group of 70 separatists managed to get past security and tried to attack the train, which resulted in paint being thrown on four of the six display cars. The exhibition remained open under RCMP guard while CP crews repaired the damage. In spite of this, the train marked its two millionth visitor that week with an average of 10,000 visitors per day in Montreal.

In Quebec City, a group of separatist protestors blocked the entrance to the train and argued with visitors boarding it, telling them that they were traitors to Quebec. Gilles Lamontagne, mayor of Quebec City at the time, said that both sides should be respected.

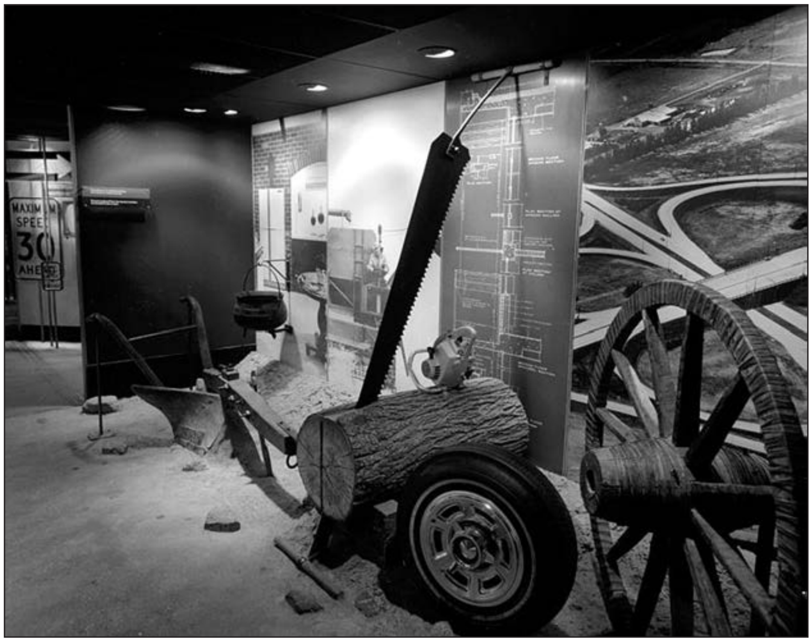
By the time it arrived in Montreal on December 5, 1967 to be retired and dismantled, the Confederation Train had hosted 2,739,700 visitors. The trailer-truck caravans hosted a further 7,268,955 visitors, for a total of around half of the entire country's population at a cost of a mere $1 per visitor. The train itself consisted of the two locomotives, CP 1411, numbered 1867 for the trip, and CN 6509, numbered 1967, a steam generator, baggage car, sleeper, dining car, two more sleepers, an electric generator, and six Government-owned display cars. Visitors entered the rear of the train and walked forward, following the tour. The Centennial Commission distributed a flyer listing the displays in each of the six exhibition cars. "What is Canada?" asked the flyer, describing the train as a touring exhibition with life-size models, sound effects, lighting, artefacts, and photography to tell the story of the history of Canada. The first car celebrated the end of the ice ages and the early history of humanity, jumping to Canada's aboriginal culture as its people crossed the Bering Strait. The display showed models of Indian villages intended to transport visitors' minds "between past and present for comparisons of today with yesterday."

The second car showcased the early immigrants to and explorers of Canada, including the Vikings and a model of Jacques Cartier's ship, along with a plank from the original ship's hull. Samuel de Champlain, who established a first settlement in Nova Scotia, was modelled in life size. This car sported a canoe and invited visitors to walk through a mock-up of the steerage-class of an early sailing ship.

The third car commemorated the pre- and post-Confederation periods of Canadian history with a walk through a French seigniorial house. It also reminded viewers of the pressures felt from the United States in the pre-Confederation confusion of what Canada would become. The idea of confederation was celebrated in this car and the Centennial symbol was displayed, with four coloured triangles representing the first four provinces, Nova Scotia, New Brunswick, Quebec and Ontario.

The fourth car, the birth of a nation, featured the period from 1867 to 1876, saluting the prime ministers Macdonald and Mackenzie as well as the addition of Manitoba to confederation in 1870, British Columbia in 1871, and Prince Edward Island in 1873. It showed the Hudson's Bay Company grant, the Riel Rebellion, the Royal North West Mounted Police and the Klondike gold rush, before proceeding to introduce prime ministers Thompson, Abbott, Tupper, Bowell, and Laurier.

The end of the 19th century and the start of Canada's military role in the world with the Boer War were commemorated in the fifth car. Alberta and Saskatchewan were introduced to confederation in 1905, represented in the car with images of horizon-to-horizon wheat. Next was Amundsen's transit of the Northwest Passage. The car took a darker turn as it memorialized trench warfare during the First World War, and then progressed to the 1920s and 1930s, ending at the start of the Second World War.



Inside the Confederation Train exhibit. Photo by Gabor Szilasi (1967). From BAnQ online collection. Cote: E6, S7, SS1_P6729

The sixth and final display car began with the Second World War and a study of Canada's graduation to an industrial nation as it mass-produced warplanes, tanks and ships for the war effort while volunteers fought and died overseas, progressing to Mackenzie King's announcement of the end of the war. The post-war period brought to the fore Canada's scientific, political, medical, industrial, and general progress. In 1949, Newfoundland joined confederation and the Centennial celebration's Confederation symbol, a maple leaf made up of 11 triangles representing the 10 provinces and the territories, was completed.

At the end of the tour was a hopeful question inviting visitors to imagine our great future: "Who, but us, will create the future of Canada?"

Forty years on, it's still a relevant question.

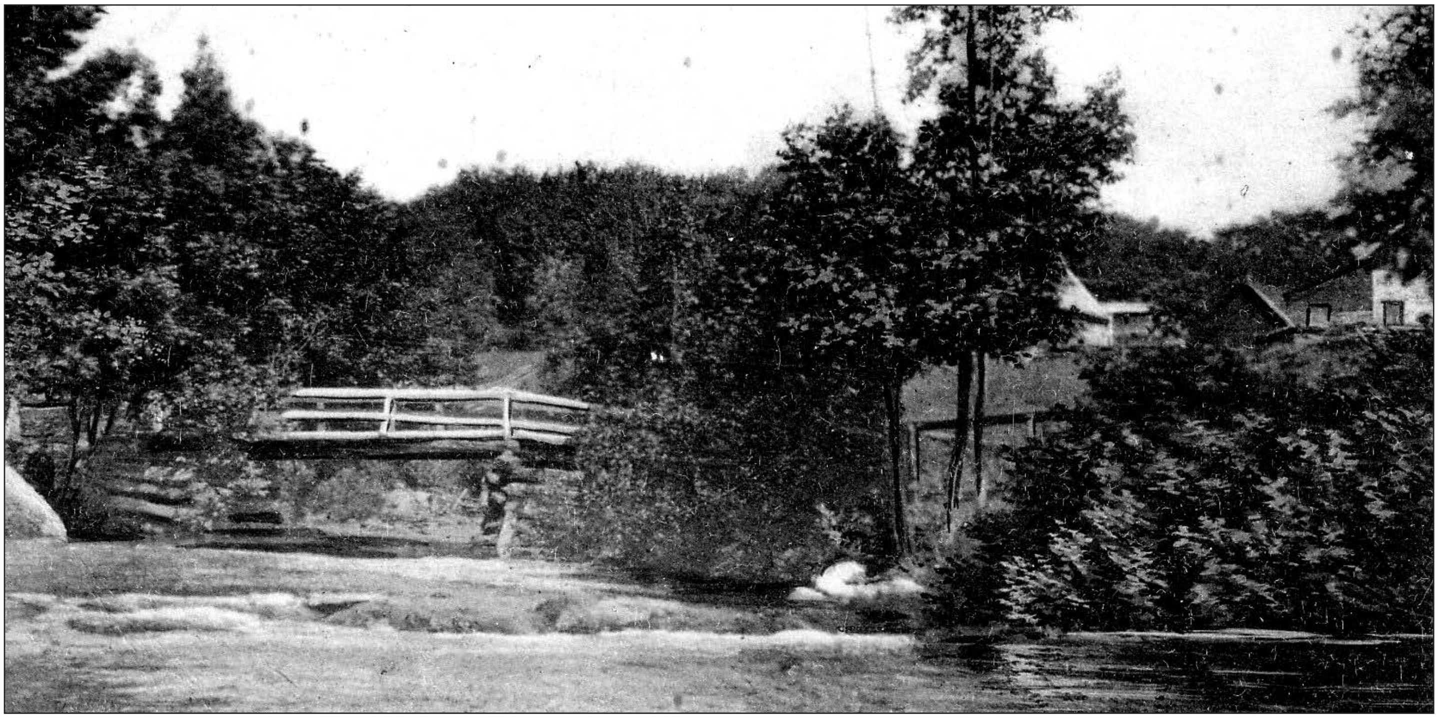
David Graham and Laura New own www.railfan.ca

*Full references can be seen at www.qahn.org/*document.aspx. *Special thanks to William D. Miller.*

The Edge of Change

How a Laurentians village doused the fires of centennial fervour

by Sandra Stock



Morin Flats (postcard), from Morin Heights Historical Society collection

In 1967 Canada celebrated 100 years since Confederation and Montreal hosted Expo 67, the World's Fair. Although Morin Heights is only about 80 kilometres northwest of Montreal, forty years ago it was still very much a rural community with several family farms in operation and two lumber mills still functioning as the major village employers. Morin Heights village had family owned stores, three thriving churches and a school that by 1967 offered a complete English education from Kindergarten to Secondary V. The area was also enriched by the presence of the Lac St. Denis Radar Base (closed completely by about 1980). This provided some employment for local people, and at that time, also sent many children to the school. The Morin Heights area also had two family run ski tows and a few small hotels.

The Morin Heights population was about 1,200 permanent residents, swelling to about 2,000 in the summer and on holidays with the second-home owners. At that time most second homes were still cottages, not the fully equipped city-style houses like we see now. Most were not winterized and some had no electricity and very simple water systems. This was by choice—many cottagers were well-off business people and professionals, and a few were old-money Montreal families. They came to the Laurentians to enjoy nature, live plainly and mingle with the 'locals.' The locals (of mostly Irish or Quebecois descent) were generally perceived as friendly, welcoming agricultural folk, honest and reliable, who would always be there to help out city visitors who were perceived in their turn as admirable achievers but ignorant of country ways and fearful of the indigenous flora and fauna. The highlight of the city child's summer could be a ride on a hay cart, adopting a farm kitten or helping pick blueberries. There were few organized activities for children and teens as we have now. Being in Morin Heights was the activity.

However, the winds of change were blowing—not very briskly, of course, but some people felt things in this old rural world were somehow becoming obsolete and out of step. A peppier vision of Morin Heights started to be expressed by several newcomers to our community. In December of 1966, at a meeting of the Morin Heights town council, the municipality was asked by the newly formed Chamber of Commerce to support its proposed centennial project—the creation of a large lake in the village. It was suggested that council approach the federal member for Argenteuil, at that time a Mr. Régimbal, to "use his good office to obtain a federal government grant…" Also, it was requested that the Municipality make some contribution towards constructing and maintaining this project. The councillors did vote to agree to look into this proposal and even voted the then rather princely sum of $25 to send one of their number to Ottawa with a request letter.

However, the issue of Centennial Lake appears not to have been raised at council for several ensuing monthly meetings. January, February and March of 1967 saw council meetings dealing with the usual items of business that Morin Heights had dealt with for the past century: stray dogs, lost horses, poor roads, water systems and sewage, garbage pick-up and that old perennial, complaints about taxes.

The councillors and the public attendees at these meetings all knew each other, in many cases had known each other their whole lives. The mayor at that time was George Watchorn, who ran a farm that had been in his family since first settlement. His grandfather had been George Hamilton, the first mayor of Morin Heights when the town had been incorporated in 1855. Although the population of the village was probably two-thirds English speaking in 1967 there were always some French-speaking councillors and the two linguistic groups worked together very agreeably. It was, in some ways, an old-fashioned, conservative Quebec community that was slow to adopt new ideas and perhaps subconsciously, still a little suspicious of strangers: a possible Irish cultural holdover from the ‘old country.’

Centennial Lake seemed to be off to a very delayed start. The plan was to dam the Simon River that runs right through the village. At some points, the river flows through thirty-foot high banks, at others it flows through swamps that spread out for several acres. In April the Simon can be a thundering torrent with the spring runoff and had been known to spill its shores and flood low-lying parts of the town. In August and September, the Simon is a sluggish trickle that can easily be forded on foot. There were already three dammed-up parts of the Simon, the two lumber mill dams, Guénette’s and Seale’s, in the village, as well as the dam in Christieville, a small hamlet in the greater Morin Heights municipality. People could swim at these dams as well as at a few other places on the river. However, a large lake seemed to be the project of choice for the Chamber of Commerce.

At the April 1967 meeting, the project was raised again and one of the councillors asked if the lake would be dredged out and what areas might be eventually accessible for the public. It also became known that three of the council members owned land that would be affected by such a lake. They felt this put them in an “odd position.” Also, the financing of such a project was becoming worrisome. It was suggested that $25,000 be requested from Ottawa and the same sum from the provincial government. Then it was suggested that another $25,000 come from the municipality itself. Given the small population at that time and the very conservative nature of the residents, this really made them sit up and blink. Several people said this couldn’t be done without a referendum from the whole population, as it was seen, for the time, as an enormous sum. Also, someone mentioned that about 65 per cent of Morin’s population did not live in, or near, the village. Many village residents at the meeting were concerned about where the high water mark would be.

Morin-Heights
Bienvenue
Welcome

Morin Heights’ centennial project was a welcome sign.
Photo by Sandra Stock.

Then Mayor Watchorn offered to “lay $100 on the table” towards this project if each of the members of the Chamber of Commerce would do the same to help cover the cost of a preliminary survey. One of the Chamber of Commerce members stated that most of his fellow members could not meet this challenge.

Then, finally, we learn from the April minutes that a councillor said, “This lake project is just trying to please the ten members of the Chamber of Commerce instead of the other 1200 taxpayers of Morin Heights.”

At this point, another idea for a Centennial project is recorded in the council minutes. The same Chamber of Commerce had also proposed that an archway be erected at the village entrance. Mayor Watchorn stated that three local artists had investigated this matter and their findings were that…”until the village is cleaned up, they could not support this project.” However, it was agreed to put up welcome signs. Shortly before Morin Heights celebrated its 150th anniversary in 2005, very attractive signs, sporting the town logo, were placed at all the entrance roads.

May, June and July of 1967 came and went. The school children were taken to Expo 67 for a day’s outing. Firecrackers were set off on Victoria Day, May 24, by a few private citizens, and St. Jean Baptiste was celebrated with a mass at St. Eugene Church on June 24. There wasn’t much on July 1, although a new flag was placed on the Town Hall in August. There were no official celebrations, no archway, and certainly no lake.

At July’s council meeting the big issue was that Morin Heights threatened not to pay its electricity bill unless Hydro-Quebec repaired many broken streetlights. In August, the Chamber of Commerce again sent a letter requesting any news about the progress of the lake. No response was recorded in the minutes.

September, October, November 1967 came and went—no lake. All was not lost, however, as town council did vote to give the Chamber of Commerce $500 towards putting on a Winter Carnival. This money was to be for seasonal décor—Christmas tree lights.

In the minutes of the winter months of 1968, the Morin Heights council had to deal with a new innovation - snowmobiles. These were viewed as a noisy and dangerous nuisance. In the same spirit that didn’t want Centennial Lake, or an archway entrance, private snowmobiles were eventually banned, along with all other motorized sports vehicles, from the Municipality of Morin Heights.

Morin Heights, now population over 3,000, is still quiet and environmentally friendly in 2007. The village core is neater than in 1967 and retains its country appearance and heritage buildings. Perhaps the old boys of the 1967 town council were really ahead of their time.

Sandra Stock is a director of QAHN
Sources: Municipality of Morin Heights. 1967 Minutes. Morin Heights Historical Association.

ORPHANS OF CIRCUMSTANCE

Rural decline is jeopardizing the future of heritage cemeteries

by Cheryl Cornacchia

Whether in the Laurentians, the Eastern Townships or even just outside Montreal, anyone who takes a drive on one of Quebec's picturesque rural roads is bound to see one—an old cemetery with tombstones dating back to the 1800s.

But these characteristic old cemeteries marking the final resting place of early English settlers are dying a slow death, victims of the march of time and demographics—dwindling numbers of English-speaking residents and an aging population unable to manage cemetery upkeep.

There are "literally hundreds of orphaned cemeteries," many of them 200 years old, now in jeopardy, according to Dwane Wilkin, the Executive Director of QAHN (the Quebec Anglophone Heritage Network). The precipitous decline of Quebec's English-speaking population since the 1970s, especially outside of Montreal, has exacerbated the phenomenon in many rural areas throughout the province.

All that's left of Maplewood in the St. Francis River valley near Richmond , is a collection of crumbling headstones. Photo: D. Wilkin.

As executive director of QAHN, which represents about 40 historical societies, heritage associations and cultural groups, Wilkin is trying to raise public awareness about the precarious state of the province's cemetery heritage.

In an interview in his office in Lennoxville in the Eastern Townships, Wilkin said if no action is taken, the cemeteries will be lost forever.

"They are vital links to our past," said Wilkin. "The remnants of Lower Canada."

Although some are small family plots on rural roads, he said, many more are larger cemeteries that once served thriving English communities. Every year, however, more of their tombstones topple and it becomes harder to read their inscriptions.

In an attempt, to preserve this early English heritage, QAHN has applied to the federal government for a $60,000 grant to assess the cemetery situation, starting with four Quebec regions: the Eastern Townships, the Montérégie, the Laurentians and Saguenay-Lac St. Jean.

The project's mandate is to locate old cemeteries in each region, assess their condition, try to ascertain whether there is money for their upkeep, track down existing records and find living trustees.

"We need to know the scope of the problem," said Wilkin, who eventually wants to see government policy towards historic burial grounds introduced.

In the Eastern Townships, a region boasting more than 200 years of English-settlement history and where anglophones once formed the majority, English-speakers make up only six per cent of the population today and many of those anglophones are too old to mow lawns and restore tombstones.

In Saguenay-Lac St. Jean, where three generations of English settlers lived in Kenogami, now part of modern-day Jonquière, there are no longer any cultural or heritage groups left to take care of the cemetery. In 1910, Kenogami was a company town owned and operated by the Price Bros. lumber and paper firm. The Community Association of Saguenay-Lac St. Jean was the last remaining anglophone group and it closed this winter.

In the Laurentians, hard-working Irish immigrants —both Protestants and Catholics—settled such towns as St. Columban and Shrewsbury near Lachute in the 1820s after the Napoleonic wars. But today few descendants of those original settlers remain in the area.

Unlike Quebec's Roman Catholic cemeteries, which are affiliated with individual churches, the Protestant cemeteries tended to be operated as multi-denominational burial grounds, welcoming Anglicans, Methodists, Baptists, Lutherans and other Protestant denominations from the surrounding area. In their day, they were run as private corporations, complete with boards of trustees made up of people in the community who were given the responsibility for ground maintenance, burial records, finances and 'perpetual care'—a promise no longer viable in many communities.

Heritage ties stir action

A survey of recent restoration efforts around Quebec

In recent years, dedicated volunteers, many of them supported by local heritage associations, have taken action in order to save old cemeteries in their respective areas.

The Ascot Corner Protestant Cemetery near Sherbrooke has been restored, thanks to the efforts of Patrimoine Ascott Heritage. In June, a new monument was erected to mark the final resting place of 55 English pioneers. The group was led by Milt and Bev Loomis, a retired couple with long ties to the area and who also have ancestors buried in the cemetery. They cleaned and restored dozens of old marble, slate and sandstone tombstones and erected a sign for visitors.

A committee of volunteers attached to the Catholic cemetery in the Laurentian town of St. Columban near Lachute, has raised $16,000 over the past two years for cemetery restoration there. Fergus Keyes, a 58-year-old Montreal man who has an ancestor buried in the cemetery, said the group was motivated in 2005 after finding 30 tombstones discarded “in the bush” behind the church. Keyes said the group is still raising money—their target is $25,000—and have yet to decide how they will restore the cemetery. A Master’s student studying architecture at McGill University in Montreal is now designing plans. “Maybe they weren’t famous but they deserve some respect,” Keyes said of the Irish Catholic immigrants who settled the area in the 1820s after the Napoleonic Wars.

At St. John’s Anglican Church in Shrewsbury, another Laurentian town near Lachute, this one settled by Irish Protestants, volunteers are trying to save their church and adjoining cemetery from closing. In recent years, church services have dwindled to one a year and tombstones in the cemetery have been vandalized. Church warden Jim Kyle, 45, said the local municipality of Gore has offered to buy and restore the church—an idea now being considered by the church —and a volunteer committee is trying to raise funds for future cemetery preservation. A $10,000 donation from a 100-year-old woman who was baptized in the church has given the group a good start. “We want to offer eternal maintenance,” said Kyle.

At Mount Royal Cemetery in Montreal, the province’s biggest and richest Protestant cemetery, a three-year restoration project is coming to an end this summer. Myriam Cloutier, director of heritage programs at the cemetery, said that in 2004 an inventory was done of 8,670 tombstones and hundreds were found to be in urgent need of repair. Over the past three summers, Cloutier said, more than 350 tombstones have been repaired, two monuments rebuilt and eight wrought-iron fences restored. Although the cemetery has excellent records of everyone buried in there since it opened in 1852, as well as records of even older Protestant cemeteries in Montreal, she said it’s important that the physical place be preserved for future generations. “When you come here you see the history of Montreal, of Canada,” she said.

Cheryl Cornacchia is a reporter with The Gazette

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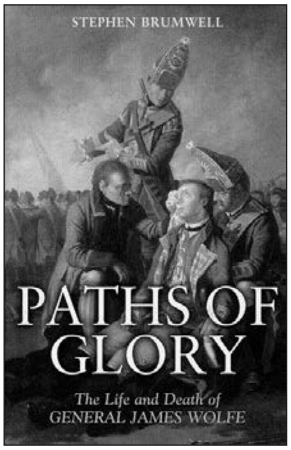


Paths of Glory: The Life and Death of General James Wolfe

By Stephen Brumwell
McGill-Queen's University Press
406 pages, $39.95

In 2009, Quebecers will commemorate the 250th Anniversary of the Battle of the Plains of Abraham. Our understanding of what actually happened at this turning point in our history is muddled by our murky recollections of high school history lessons. It is cloaked further by centuries of romanticising from our media and rhetoric from our politicians. The Battle's famous protagonists, Wolfe and Montcalm, are themselves rarely presented as more than two-dimensional figures, their lives overshadowed by their mythic deaths. Luckily, at least in Wolfe's case, Stephen Brumwell has come to the rescue. Just as Brumwell dismantled the stereotype of the British soldier in his masterful work Redcoats, the British author has set out to clear the name of a man now often regarded as 'bloodthirsty and priggish.' Paths of Glory: The Life and Death of General James Wolfe is the first full-length biography of the British commander in a half-century, and one that is sure to delight readers.

Descending from martial stock, the Wolfes were a middle-class family eager to advance in social standing. At fifteen, already gangly, unattractive and sickly, James Wolfe would have been an unlikely choice to become an officer if it weren't for his father's connections as colonel in the Marines. Luckily, James acquitted himself nicely in his teenage years. During the War of Austrian Succession, Wolfe served admirably as a subaltern in the Low Countries, before returning to Britain as a staff officer to help counter the Jacobite threat at Culloden. He earned the recognition of his superiors: by twenty-three, he had achieved the rank of colonel.

This was no small feat, and depended in part on Wolfe's ability to make influential connections to ensure his advancement. In peacetime, between boring stints of English riot suppressing and Highland policing, Wolfe keenly visited France for its improving culture. He soon found himself rubbing shoulders with aristocratic Britons and French Royals alike. And claims of Wolfe's homosexuality, the author points out, seem negated by the young officer's pursuit of romance.

But Brumwell argues that Wolfe's rapid rise in the ranks also rested on the skills of an impressively determined, professional soldier: Wolfe used his battlefield experience to simplify his battalion's drill; he concerned himself with the well-being of his rank-and-file; he set the example of healthy, sober living for his fellow officers. All this would soon inspire the whole of the British Army.

As simmering conflict in North America boiled over into the Seven Years' War, Wolfe was confident he would be given a chance to prove his mettle. Finally, his network of patronage cleared the way for a promotion to Brigadier-General. Wolfe was to assist in capturing the French fortress of Louisbourg in 1758. There, he distinguished himself as particularly active throughout the siege. He was chosen to lead the expedition against Quebec the next year.

As Wolfe's command duties increase, Brumwell's biography shifts appropriately to more of a narrative of the military campaigns. As an account of these battles, Paths of Glory would be top-notch in itself, but Brumwell scrutinizes Wolfe in increasing detail, despite the fact that the increase in the general's responsibilities results in fewer of the detailed journal entries and letters that proved so richly insightful earlier in his career.

Of course, during the Quebec campaign, Brumwell must rely much more on the words of Wolfe's subordinates. One well-developed theme in the book is of the cliques that existed in the British Army. Wolfe, himself of relatively modest beginnings, thought little of titles and instead promoted with regard to merit. While this allowed Wolfe an entourage of loyal and able aides, the titled brigade commanders, already named by Wolfe's superior, were openly critical when his performance was poor.

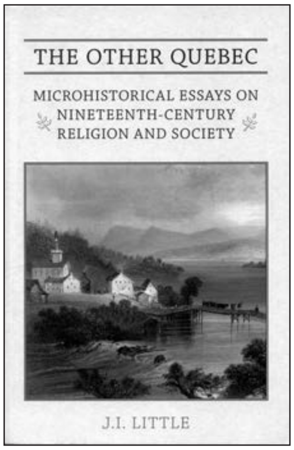
While indeed the first months of the siege of Quebec were marred by hesitation and failures, Brumwell is quick to point out how difficult a situation Wolfe's army faced, with the majority of the French army well entrenched along natural defences. The author also stresses the importance of coordination between army and navy, made especially frustrating with Quebec's contrary winds and tides. Only when conditions were right could Wolfe launch his last-ditch attempt to bring the French army out on the open field, by landing at Anse-au-Foulon.

And as we all know, it worked. In the process, though, Wolfe dies, and becomes what Brumwell describes as the first trans-Atlantic British hero, appealing to both Americans and Britons, and spawning the ubiquitous Benjamin West painting. This was victory, despite continued illness, back-biting subordinates and an experienced opponent in Montcalm.

As a book, Paths of Glory is both rigorously researched and readable. If one can find fault with Brumwell's work, it would be that he sometimes seems too willing to defend Wolfe's character and behaviour. Such a stance, however necessary it may be to counteract the recent trend to denigrate the general, still may irk some. In particular, the author's attempt to objectively assess the scorched-earth campaign against the inhabitants of Canada may come up short for some here in Quebec. Over all, though, Brumwell is earnest and convincing.

As Jacques Godbout's wonderful 1996 film, *Le Sort de l'Amérique*, argues, Quebecers are so sure they know what happened during 'The Conquest' that we hardly feel the need to discuss it. Ironically, this leads to more confusion and disagreement over our past and, ultimately, our identity. With the commemorations looming, it is reassuring to see Stephen Brumwell take a sober look at one of Canada's great names, and succeed at putting a face behind it.

Reviewed by Tyler Wood


THE OTHER QUEBEC
MICROHISTORICAL ESSAYS ON NINETEENTH-CENTURY RELIGION AND SOCIETY
J.I. LITTLE

The Other Quebec: Microhistorical Essays on Nineteenth-Century Religion and Society

By J.I Little
University of Toronto Press
280 pages, $35.00

Surrounded by a French-speaking majority and settled mainly by American and British immigrants, the Eastern Townships of the nineteenth-century offers unique possibilities for historical study. Indeed, as Jack Little explains, the region can be regarded historically as a region in-between identities: not French, not quite British or American, and in the early nineteenth-century, not yet Canadian by modern standards.

It is in this state of in-between where Little's *Other Quebec* begins to delve. Building upon his previous work, *Borderland Religion*, where he examines the relationship between religion and the early makings of an English-Canadian identity in the Townships, *The Other Quebec* uses this theme of religion loosely to tie together its eight "micro-histories"—small, seemingly insignificant stories and first-hand accounts of nineteenth-century Townships life, varying from the temperance movement, to ideas on marriage and gender, to the emergence of outward-looking capitalism. However, the study for Little is not the religious institution, but how religion affected the everyday experience. In the Townships of the nineteenth-century, religion functions outside its institutional walls, directing and contradicting many aspects of every-day life.

And it is this focus on the quotidian that makes Little's efforts successful and most interesting. He starts small and builds these histories from the inside. Little takes journal entries, letters, and other recorded events, which, to an untrained historian, may seem merely anecdotal; then he prods, contextualizes, and expands upon them, giving the reader a sense of how the simplest of actions can illustrate the largest of historical ideas.

Little has written profusely about rural Canada and the Eastern Townships. It is, therefore, no surprise that this book is meticulous in its detail. But, despite this emphasis on the factual, Little's analysis makes the seemingly mundane aspects of rural life an intriguing read. However, Little's analysis is by no means simple. And, if one is to fault his efforts, it can only be done so simply because his book is obsessed with the specific and obscure.

Make no mistake, *The Other Quebec* is, at times, alienating due to its methodical approach. Little can only justify the importance of these lesser known histories by using a complex framework of analysis. But, for the student interested in Townships history to overlook this book because it may be written for academics would be a mistake. The colour and depth of Little's Townships is approachable despite its academic reach and introduces the serious reader to wide-ranging and previously unpublished material.

Reviewed by Dan Pinese

HindSight

Coming of Age

by Rod MacLeod

I'm sure you remember the song. "Caaaa-Naaaa-Daaaa! Weee Love Theee!" and then the quaint population statistic added in an undertone: "Now we are twenty million!" One might have thought that in 1967 the nation hardly needed another unofficial anthem, yet there it was—everywhere. Research reveals that it was written by Bobby Gimby, a Saskatchewan-born jingle writer and novelty song smith who promoted its potential as a unifier of a bilingual country. Canada's Centennial Commission purchased the rights to it and had it recorded by a very enthusiastic children's choir for use in a documentary. Then advertisers had the idea of putting it on TV in regular commercial slots with a background image of schoolchildren marching joyfully across the landscape. This is probably the reason you remember it.

Like me, you may also have acquired the record, a curious 45 with the song sung in English on the side with the red label and in French on the other side with the blue label. In truth, the red-side singers came from Toronto and the blue-side ones were from Montreal - but I was convinced they were the same kids, and this gave me an eerie feeling. Bilingualism was a new concept to me in those days, but it was more than that: this red-blue flipside business seemed to suggest some kind of split personality. I had the feeling that by turning the record over I was passing, Alice-style, into a looking-glass country where things were exactly the same but fundamentally different. O brave new world!

We now look back on 1967 with considerable nostalgia. In part this is because it was "The Last Normal Year," as my colleague Kevin O'Donnell called it in a discussion some weeks back. From 1968 we had Trudeaumania, riots in St. Leonard, the FLQ, bombs in mailboxes, language laws, referenda in the offing, constitutional accords, sponsorship scandals, etc. In our centennial year it was possible to think that Bilingualism and Biculturalism would actually solve Canada's problems of identity instead of merely adding to the fascinating plate of stew that our country is. In some circles today, attempts to promote national unity seem decidedly uncool. We've lost our innocence—at least when it comes to Canada.

Our attitude now is ironic, because there was no trace of nostalgia in the 1967 festivities. In the years leading up to the centennial, communities across Canada saw an occasion to create new things, not only to celebrate the nation but also to express confidence in the future. Canada's 100th birthday was a time to look not back but forward, not to preserve, but to build. The most spectacular projects were those spanking new Centennial or Confederation centres which rose like cathedrals out of the conventional small-town neighbourhoods around them. Charlottetown comes immediately to mind, where the permanent home of Anne of Green Gables still dwarfs the rest of downtown, but Place des Arts, the National Arts Centre, and the Manitoba Centennial Centre certainly appeared within, and vastly improved, some fairly humble surroundings. On a less ambitious scale, countless new libraries, gyms and ice rinks sprouted up with 'centennial' or 'confederation' in their names which might never have been built if the occasion, and in many cases the funding, had not presented itself.

Institutions were equally skilled at using the occasion to name a recent structure. For example, the designers of the sprawling mall-like campus of the polyvalent Massey-Vanier Regional High School in Cowansville put the facilities that were common to the school's two distinct linguistic populations into the central Centennial building, a nod to the spirit of bilingualism. Not all such plans were realized, in some cases thankfully so: in 1967 the Mount Royal Cemetery trustees seriously considered replacing its century-old John William Hopkins entrance gates with a new steel structure. Four decades later the old gates are not only revered for their wrought-iron beauty but have become the cemetery's very successful trademark image, an example of how heritage can most definitely be profitable.

The jewel in the centennial crown was of course Expo. Forty years ago, most Canadians and a great many other people around the world were either at Expo or wishing very much that they were. Millions came from every part of the globe (a great many of them, it seemed to me, slept in my attic) to take in the magical world we'd created on some improvised islands in the St. Lawrence. There were endless things to see, do, eat, drink, ride, feel, hear, and learn. And there was nothing provincial or colonial about it. Expo let us show the world what Canadians could do when they weren't obsessing with the language on cereal boxes.

Expo 67 marked Canada's coming-of-age (if turning 100 can be considered coming-of-age) more decisively than any of the previous markers historians love to trumpet. It brought us out of our little shells into a world of multiplicity. If the next 40 years were rougher, well, that's part of growing up. If these days we occasionally despair at the endless wrangling over identity that have characterized the last four decades, we should also acknowledge that harmony and unity aren't necessarily all that great. I am never more proud of Canada than when it is conspicuously not self-assured, when it isn't quite certain what it should do, and when it can make fun of itself for being that way. There are plenty of nations around the world that are self-assured and would never make fun of themselves, and look at the messes they get into.

Sure, there's a time and place for True Patriot Love, but there's also a time and place for Caaaa-Naaaa-Daaaa—a wonderfully, unashamedly silly song in both red and blue versions. Canada is on occasion a wonderful, unashamedly silly country—and we should be proud of that.

Now we are thirty-three million.

Rod MacLeod is president of QAHN

Event Listings

Aylmer

August 19
Aylmer Heritage Association
Guided Walking Tours of Old Aylmer
Local heritage buildings and the early history of Aylmer
Info: 819-684-6809

Laurentians

August 5, 1 p.m.-5 p.m.
Morin Heights Historical Association
Open House
Cultural room of the Morin Hieghts Library, 823 du Village
Info: 450-226-2618

Eastern Townships

Until Labour Day, 1 p.m.-4:30 p.m.
Lennoxville-Ascot Historical
& Museum Society
'Chores of Yore: Blue Monday'
Exhibition of a variety of objects relating to the family laundry chores.
Info: 819-564-0409

August 11, 10 a.m. - 2 p.m.
Compton County Historical Museum Society: Old Fashioned Day Tea & Scones plus demonstrations of heritage crafts and trades; quilt raffle. At the Cookshire Fairgrounds
Info: 819-875-5256 or 819-875-3182

Potton Heritage Association Inc.

August 11
Multicultural Festival
Info: Gilles Provost: 450-292-4479

August 18, 10 a.m.
Organic Garden Visit, in Dunkin with Gwynne Easen TV speaker from Vision TV Info: 450-292-3754

August 25, 9:30 a.m.
Intermediate walk on Peevee Mountain
Meet at corner of Sugar Loaf Road & Domaine Sugar Loaf
Leader: Ralph Milot
Info: 450-292-0430

September 8 - 9, 9:30 a.m.
Mushroom identification and picking with Dr. Peter Neumann, mycologist
Leader: Èdith Smeesters
Info: 450-292-0547

September 15, 11:30 a.m.
Guided tour of the St-Agnes Vineyard. Picnic and possibility of buying wine
Tasting: 10$
Leader: Carol Bishop
Info: 450-292-4844
www.vindeglace.com
Carpooling from Bridge road in Glen Sutton

September 22,. 9:30 a.m.
Owl's Head Ski parking lot
Intermediate walk on Owl's Head and visit of the Masonic meeting place
Leader: Carol Bishop
Info: 450-292-4844

August 18, 2007, 11:30 a.m.
Sir John Johnson Centennial Branch of the United Empire Loyalist Association of Canada marks its 40th anniversary with a birthday gala featuring a presentation by Michel Racicot, president of the Cowansville Historical Society. Luncheon: choice of duck or pasta primavera. Everyone invited. Cost: $25.00 RSVP to one of these members: Cora Hazard, 450-538-2708; Jean McCaw, 450 538-234 or Adelaide Lanktree, 450-293-6342.

Colby-Curtis Museum, Stanstead

August 18, 10:30 a.m.
Fall Lecture Series
Marguerite Van Die, Medical Science, Spiritualism and Gender: the Encounters of Drs. Moses Colby and Susanna Kilborn. Info: 819-876-7322

September 29, 10:30 a.m.
Speaker: Sharon McCully
The history and culture of English newspapers in the region.
Info: 819-876-7322

Brome County Historical Society, Knowlton
July 28-Aug. 6
Marc Fortier Exhibition
August 15-20
Rhonda Price Exhibition
August 19
Antique and Craft Market on the museum grounds
August 24-September 4
Susan Pepler Exhibition
Info: 450-243-6782

Hudson

Greenwood Centre for Living History
June 17, July 1, & 15 & 29 and August 12, 1:30 p.m.-3 p.m.
Home and Garden Tours
Info: 450-458-5396 or Email: Greenwood@hudson.net
September 29, 11 a.m.-4 p.m.
St. James Church
Treasures in the Attic
Info: 450-458-5396 or Email: Greenwood@hudson.net

Québec City

August 26, 8 p.m.
Morrin Centre
The Role of Military Music. A member of the 78th Fraser Highlanders speaks on the historic role and use of military music. Members & Students: 8$
Non-members, 10$
Info: 418-694-9147

August 31st , 7 p.m. to 10 p.m.
Quebec City Celtic Festival
The Morrin Centre presents a Celtic Festival over the Labour Day weekend. Activities include a whiskey tasting, dancing and music performances For more information please visit http://festivalceltique.morrin.org. Info: 418-694-9147

Gaspé

April 4 to November 10
Gaspé-Jersey-Guernsey Association
Email: info@cuirsfins.comA temporary Exhibition
Chasing the Cod: Jerseymen in Canada
Jersey "Museum, St Helier

2007 Summer Exhibits in Quebec's Eastern Townships:

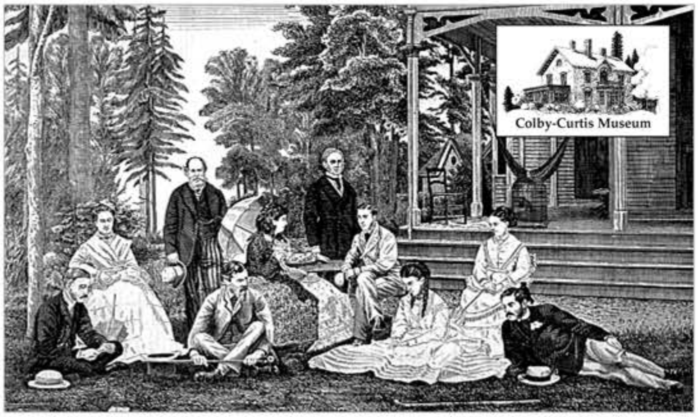
History at your Service

Healthy Living and the Country: The example of Belmere

Colby Curtis Museum, Stanstead

The country estate of shipping magnate Sir Hugh Allan was built on Lake Memphremagog near Georgeville by Henry Chapman in 1864. Perusing the journals of Allan's daughter Edythe Routledge offers a fascinating glimpse of Victorian society's love affair with nature.

This exhibit runs to November 11, 2007.
For information, call (819) 876-7322



Musée
MISSISQUOI
Museum

The Immigrant's Trunk

Missisquoi Museum: Stanbridge East

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? What would you leave behind? The trunks and cases in the Missisquoi Museum 2007 exhibit contain the objects that immigrants brought with them, both for survival and for reasons of sentiment and memory.

This exhibit runs to October 7th 2007
For information, call (450) 248-3153

100 years : A countdown to life

Museum of Natural Science: Sherbrooke

Live an unforgettable experience: «see» yourself age to…72 years, directly, thanks to computer technology! Learn that it is never too late to improve your physical and intellectual condition, regardless of your age!

This exhibit runs to January 7, 2008
For information, call (819) 564-3200

Musée de la nature et des sciences