

RUNNING OUT OF RESOURCES: ST. PAUL'S RIVER'S FISHING HERITAGE

\$10

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News



From the Cascapedia River to Mulgrave and Derry

Communities Feel a Sense of Belonging through Heritage

Retiring in Style

The Remarkable Legacy of Grace Village

Gerrymandering and Voter Suppression

Canada's Electoral Malapportionment

Quebec Heritage News

EDITOR

RODERICK MACLEOD

PRODUCTION

DAN PINESE; MATTHEW FARFAN

PUBLISHER

QUEBEC ANGLOPHONE
HERITAGE NETWORK
3355 COLLEGE
SHERBROOKE, QUEBEC
J1M 0B8

PHONE

1-877-964-0409
(819) 564-9595

CORRESPONDENCE

EDITOR@QAHN.ORG

WEBSITES

QAHN.ORG
QUEBECHERITAGEWEB.COM
100OBJECTS.QAHN.ORG

PRESIDENT

GRANT MYERS

EXECUTIVE DIRECTOR

MATTHEW FARFAN

PROJECT AND CONTRACT STAFF

HEATHER DARCH;
GLENN PATTERSON; DWANE WILKIN

BOOKKEEPER

MARION GREENLAY

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Cover: Pierce Nadeau, a long-time fisher in St. Paul's River.
Photo: Louise Abbott.

EDITOR'S DESK

In the Dark

by Rod MacLeod

Where were you when the lights went out?

That wasn't exactly the phrase on everyone's lips a quarter century ago, but when you emerged from whatever cocoon you had taken shelter in you were eager to tell your story – even if it only consisted of huddling around cans of sterno in the dark for eight days straight. And you were equally keen to learn what other people had gone through, even if it was pretty much the same sort of thing. Like the Naked City, the Ice Storm produced eight million stories: most were tales of brooding, low-level anxiety, but there was also plenty of chaos, heroism, and tragedy.

I'll tell you where I was when the lights went out on January 6, 1998 – or rather when the humidifier suddenly turned off. It was half past six in the morning and I was lying in bed, going over all the day's upcoming stresses. First and foremost was making the many little corrections to my doctoral dissertation that the Committee of Public Safety (as I styled the distinguished group of profs who had sat in judgement over my research) required before I could be officially considered passed; this was three weeks after my defence, and I had until the following day to hand everything in. Last minute, I admit – but for some time I had been very worried about my mother, who seemed to be on a downward spiral caused by joint pain, dizziness, and the effects of whatever she was taking to relieve the first two. On top of that, it was six days until my father's 80th birthday, and I'd invited a couple dozen of his friends and family to a semi-surprise party that had yet to be organized. I also found myself wondering if it might be about time for us to move our six-month-old daughter, whose nights had

so far been spent either in our bed or in her crib an arm's reach away from our bed, into her own room. Having decided that I really ought to get up, I continued to lie a little longer, listening to my offspring's sleepy coos and the humidifier gently bubbling.

Until it stops.

For us, and I suspect for many, the



Ice Storm begins with a whimper. We have the usual thoughts: How long will the power be off? How widespread is the outage? My first concern, naturally, is for neither my elderly parents nor my aging in-laws, but for the university, where a power failure might conceivably be accepted as an excuse for delay handing in one's dissertation corrections. But it soon becomes clear that the damage is far reaching. In the Town of Mount Royal, my spouse's parents and grandmother have no power. Much of the city is also in the dark. But there are pockets where things are fine: my father reports, with mock indignation, that the only hardship in their Westmount apartment is that the TV cable service is a bit spotty. By late morning we decide to seek out one of these pockets where hot food might be available, and after calling around we locate an open restaurant fifteen minutes' drive away.

It is only when we venture forth that

we realize the full extent of the catastrophe. With baby and five-year-old firmly strapped in the back seat, we roll out into the silent streets like the survivors at the end of a zombie movie. The city's west end is a war zone. Trees are split and cars lie crushed by fallen branches. Snapped electricity wires sprawl over streets like the tentacles of dying beasts,

some still sparking; here and there, generators are on fire. The air is dark gray, and everywhere there is ice: roads and lawns covered in smooth glaze, shrubs seized by cold glassy globes, last week's half-melted snowmen encapsulated. We stare as we crawl along, bug-eyed and open mouthed. But the pizza joint is alive, and we gratefully stock our stomachs before venturing home.

That night we pile into our bedroom, daughter in our bed, son on an old mattress. We seal the door and windows tight and wrap ourselves in every conceivable blanket. Somewhat warily, we leave a dozen candles burning on the dresser, hoping the temperature will not slip too quickly from its current 13°. It will take ten hours to go down to 9°.

That was Tuesday.

Next morning, my parents still have power, my in-laws no. We drop in on the latter after another long stint in a warm restaurant, and the visit proves sufficiently distracting all round. We leave the three old people determined to stick it out another night; my 91-year-old grandmother-in-law, who has lived through bombs, revolution and famine, and who has undergone surgery for colon cancer just four months earlier, is not going to let a bit of cold faze her. But we have a babe-in-arms, and with the temperature in our house now at only 7° we beg cold comfort at my parents' place. My mother expresses anxiety that

she cannot play proper hostess given her self-confinement in the corner armchair, but my father clearly relishes the prospect of distraction – and two extra pairs of hands. While my spouse makes space for the kids in and around the pull-out couch in the den, I circle Westmount for two hours searching for a place to leave the car among the rows of abandoned, ice-clad vehicles. In the end, a pharmacy's 15-minute limit section is the best I can do; I leave an apologetic note on the dash.

On Thursday, after spouse and kids head off to the Town of Mount Royal, I set my laptop up on my parents' kitchen table and work steadily through my thesis corrections. With the lights constantly flickering as I type, I feel like a war correspondent desperately trying to file a story while the bombs crash. Once or twice the computer fails (we're talking no battery here) and I lose bits of unsaved work, but eventually I have a finished product ready for whenever McGill is up and running again. (As things turn out, it will be another 11 days before that happens.) By the time I have shopped and made supper for my parents, the rest of the family returns, having eaten at a food court.

Early next day we go to check on our own house, which is still dark and just as we'd left it. We tiptoe through its Mary Celeste stillness, the dirty dishes and dropped clothes seeming to speak to some inexplicable calamity. We wonder if we ought to drain the radiators, but with the temperature still at 4°, that seems premature: what if the power were to suddenly come on? It doesn't. We also check the home of our neighbour, whose plants we agreed to water while she is away visiting her son in Thailand; there isn't much we can do for the plants, although they are holding on. We stop at a restaurant for lunch, but the lights go off half way through. They also go off at my parents' apartment, but we hope there will be residual heat for at least another night. Next day, our house is at 2°, so we drain the pipes. By that time, the dishes are stuck together in a crusty sink and the food is dissolving in the fridge. At my in-laws', power miraculously returns, so we head there for showers and a hot meal. The rest of the family stays, but I am delivered back to Westmount to make sure my parents are



managing. Fortunately, the restaurant across the street has power; my mother is not able to leave, but I fetch soup. I go back for more the following day, but the power goes out just as I am ordering.

That morning, Sunday, we make the decision to move my parents into my in-laws' now fully powered house. This means getting my mother down five flights in the apartment's pitch-black stairwell, with six hands to steady her, step by step, with bottom-step rests on each floor. Plus a few extra trips up and down for me to get overnight bags and to close everything up, while the car sits double parked outside. My in-laws graciously surrender their master bedroom to my parents, mother-in-law doubling up with her mother, father-in-law on the living room sofa, me on a bench in the rec room, and the rest of my family camped in the spare bedroom. My parents are most grateful, and very glad to be warm. My mother-in-law makes a *flan* (cream custard) and puts a candle in it – a treat that my son gleefully delivers to his grandfather, who blows out the candle while perched next to my mother on the bed. Thus, my father marks his 80th birthday – not quite what I'd envisaged.

The other highlight of that festive day is my mother announcing that she feels numb in her arm and leg. When my father-in-law, a retired doctor, expresses professional concern, she immediately declares that she is fine, and my father seems disinclined to rock the boat, so we let her rest. (I have a long learning curve ahead of me in being proactive with elderly parents.) Unfortunately, by the next

morning my mother is very dizzy, and my father-in-law is more emphatic: these are the symptoms of a stroke. My spouse drops my parents and me at the Montreal General Emergency and proceeds to our house, where the power is on, so she begins refilling the radiators. At one point a police patrol passes, and she points out to them that there are elderly ladies living alone in each of the houses opposite; the police check on these two, but they both claim to be coping and refuse to leave. By this time, the power has gone off again in our house, and my spouse has to drain the pipes – all in all, the work of about eight hours. But that task is a hootenanny compared to my day pacing in the emergency ward, waiting for a neurologist to be available to fully assess my mother's condition. Was it a stroke? No, they decide, more likely a series of "T.I.A.s" (transient ischemic attacks) – mini strokes, which are not too destructive but often foreshadow a full blown stroke. (This concern would prove all too well founded a year later.) The doctors keep my mother in for observation overnight, so my father and I are able to go back to our temporary home for food and rest before resuming our vigil at the General next day. At last, my mother is discharged, feeling not all that bad. By that time, my spouse, the keeper of many keys, has determined that the power in the Westmount apartment is back on, so I take my parents home in a taxi and get them upstairs, mercifully via elevator. I make them food and stay the night.

Next day (Day 10) the power is

back on at home, so we fill the radiators. The temperature had finally gone down to zero, however, so we leave the place to heat up. We head over to check on our neighbour's plants, and find her just getting out of a taxi, standing open mouthed at what she has seen on the drive in from the airport and at the spectacle of our ice-encrusted street. The plants are fine.

Our next order of business is grocery shopping, then picking up an overdue walker for my mother, and then a long visit with my parents (including cooking and larder stocking) and another with the in-laws, whom we relieve of our children come the evening. We settle back into a warmish house, my son happy to get back to his own room, my daughter soon cooing once more in her crib at arm's length from our bed. The humidifier is switched on again. The bluebirds return over the white cliffs.

Not for everyone, of course. Many people were without power for a full month – although most of these, fortunately, lived in rural areas where they had generators or could burn firewood. All in all, we were very lucky – certainly compared to the thousands who had to resort to camping in community centres and gyms. In fact, all the running around I had to do over that week and a half took my mind off the truly frightening aspects of the Ice Storm. I knew, but did not fully appreciate until later, that countless transmission towers had been flattened; a friend reported a horrific drive along Highway 10 from Sherbrooke, passing pylon after pylon lying crushed to the ground as if in the wake of some malicious stomping kaiju. While juggling family and thesis I also managed to keep my mind from brooding over the sober fact that just one electrical connection to the island of Montreal survived the onslaught of ice, preventing the city from going completely dark – for who knows how long. If you weren't there, the Ice Storm didn't sound so bad: there was no permanent damage to homes and businesses, few fatalities were directly linked to the storm, and the temperature barely dipped below freezing. (If it had been much colder, of course, there wouldn't have been an Ice Storm.) But coping in 5° temperatures is no joke. Neither is huddling around

candles for days on end – as the recent victims of Hurricane Fiona in the Maritimes will attest. And we did come very, very close to a truly serious disaster.

Now, we just have the stories – and there are lots and lots of them. Shortly after school resumed we struck up a friendship with the parents of one of my son's classmates, and before long the two families became quite close. They had the saddest of all the Ice Storm stories I know. They were expecting their second child when the storm hit –

they were more than six months along. Something went wrong, and the baby died.

The cruel irony was that at no point in this whole agonizing period did their Outremont apartment lose power. They told us how desperately they wished they could have traded the hot meals, showers and television for a different outcome in the hospital.

Sometimes the lights that go out don't leave you in the dark.

New Digital Arts Studio Opens in Montreal

The Community Digital Arts Hub (CDAH) is a new project that offers artists and arts and heritage organizations high-quality studio space and equipment rentals suitable for photo, video, sound recording and post-production at accessible rates.

Launched November 10, 2022, in Montreal, CDAH serves artists and arts and heritage organizations as a resource to increase the value of Quebec-produced digital productions and support for digital archiving. Our production team is committed to content development of Quebec artists and the international release of Quebec-produced digital media offerings. The project is funded by the Government of Canada.

At the heart of this project is providing individuals and organizations with access to the space, the tools and the training they need to create professional quality media productions.

Visit cdahquebec.ca and learn more about booking the space, gear rentals, equipment training, and making your media productions come to life. CDAH will be offering free monthly workshops and events – or inquire about any digital skills you'd like to learn.

Contact CDAH at:
info@cdahstudio.ca

Vanessa Rigaux
Community Development Manager
CDAH



Heritage and culture in our communities: Belonging and Identity in English-speaking Quebec

For a third consecutive year, the Quebec Anglophone Heritage Network (QAHN) is partnering with heritage groups around the province to explore and share a broad range of stories and cultural traditions from English-speaking Quebec. Generously funded once again by the Quebec government's Secrétariat aux relations avec les Québécois d'expression anglaise (SRQEA), the Belonging and Identity project supports initiatives led by member-organizations based right across the province. Presented here is the

first in a two-part series about 15 creative and inspiring initiatives undertaken by local museums, history societies and cultural organizations.

Heather Darch,
project director

Secrétariat aux relations
avec les Québécois
d'expression anglaise

Québec



WAR CAME TO BURY

Paying Proper Tribute to Military Heritage

by Praxède Levesque Lapointe (Translation by Edward Pedersen)



"Some believe that everything has been said, and that may be true, but we believe that it is all too easy to forget!"

-Praxède Levesque Lapointe

Bury's military history spans 104 years, from 1866 to 1970. It started when the village was still called "Robinson." In 1835, Lemuel Pope owned almost all of the land where Robinson was located. His son, Frederick M. Pope, was born in 1847. After attending military school in Montreal, Frederick organized several infantry companies. In 1866, when the Fenians threatened to invade Canada, Captain Pope returned to Bury to organize the militia.

This was the beginning of the 58th Compton Battalion. A facility was established in Bury as its headquarters, and Bury became the centre in Compton County for the training and preparation of soldiers for the wars that would follow. In 1913, a new armoury was built for the Hussars, confirming the importance of the municipality as a military centre. Despite many name changes over the years, the Sherbrooke Hussars Battalion traces its lineage back to the 58th Compton Battalion of Robinson, Quebec.

Numerous soldiers from Bury lost their lives during the First and Second World Wars. Others came back with trauma (now called Post Traumatic Stress Disorder). Soldiers from Bury also participated in the defence of Hong Kong, World War II's European campaigns and the Korean War.

*Encampment behind the Bury Armoury, c.1913.
Photo courtesy of Joel Barter.*

In times of war, the role of women in Bury was also important. Some enlisted and many served as nurses. Most women stayed to take care of their families and, along with their share of suffering and bereavement, they took on food production and domestic tasks, complicated by wartime shortages. Meals, for example, needed to be prepared with readily available ingredients, and therefore, recipes were modified.

The Women's Institute became active in the Township of Bury in 1914, and by 1919 there were chapters in Bury and Brookbury. The Women's Institute was very active in Bury until 1969. In both wars, the movement aimed to revitalize rural communities and encourage women to become more involved in food production.

In 1970, the Bury Armoury ceased to function in its military capacity and the final vestiges of Bury's military presence were transferred to Sherbrooke, Quebec. The armoury, once used for training, administration, weapons storage, and recruitment, became a community centre.

The Royal Canadian Legion (Branch #48) was formed in 1933, and every Remembrance Day, in a solemn and dignified ceremony at Bury's Cenotaph, it continues to honour our war dead and those who served the nation.

To commemorate the military history of Bury, the Bury Historical and Heritage Society received a grant from the Quebec Anglophone Heritage Network through funding from the Secrétariat

aux relations avec les Québécois d'expression anglaise, to create an indoor exhibit at the Bury Armoury Community Centre, and outdoor banners for lamp posts along Main Street. The indoor multimedia exhibitions will be held on March 11-12 and March 25-26, 2023, and on October 21, 2023, a Conference Day and Banquet with the theme of "I remember" will be dedicated to this history. This special day will take place in the community centre, at Memorial Park, and in the streets of Bury.

For each event, we will pay tribute to the soldiers and their descendants and we will learn about the individuals who fought to defeat tyranny in the world.

The outside lamppost banners will be presented for the duration of 2023 to celebrate our military heritage and will be particularly noticeable during Canada Day Festivities in Bury, an annual event that welcomes thousands of people to the village.

Praxède Levesque Lapointe, originally from the Bas-Saint-Laurent, is the president of the Bury Historical and Heritage Society. She has been a resident of Bury and a farmer since 1975.

TRACKS IN TIME

Railway Exhibition at the Cascapedia River Museum

by Julie Schlie

The saga of the railway from Matapédia to Paspébiac is marked with misappropriated funds, strikes, bankruptcies and rail lines that led nowhere.

Théodore Robitaille (1834-1897), the deputy for Bonaventure in the legislative assembly of the Province of Canada from 1861 to the time of Confederation, was determined to build the first railway on the Gaspé peninsula. In 1871, when he sat in both federal and provincial parliaments, he formed the Compagnie du chemin de fer de la Baie-des-Chaleurs, which was incorporated in 1872. With many wealthy shareholders and generous federal subsidies, the company purchased large tracts of public land. It also enjoyed the support of Pierre-Joseph-Olivier Chauveau, the first premier of Quebec. It appeared to be well-positioned to make the railway a reality within 10 years.

By 1882, however, not one kilometre of track had been laid. Amid accusations of misappropriated funds, unpaid workers, poor working conditions, strike unrest, and dubious construction contracts (some signed only with an "X"), the company went bankrupt. Certainly not an auspicious start for the new railway.

In 1890, Premier Honoré Mercier took the matter in hand and reorganized the company on the understanding that a locomotive would arrive in New Carlisle before December 1, 1896. When engineers realized that tracks could not be complet-

ed within that timeframe, they turned to the sea as an answer. In the town of Maria, they built a small section of line to the seashore, and from there Locomotive #3, nicknamed "Mary," was loaded onto a schooner. The ship's captain, André Cyr, hoped to "take harbour" with his precious cargo before the



*Cascapedia Station, 1958.
Cascapedia River Museum.*



strong south-east winds of the season blew in and before the promised date. The manoeuvre was risky and difficult, but he docked his schooner safely and New Carlisle had its locomotive. The improvised line remained in the centre of Maria long enough to give the inhabitants of the town the nickname “Bouts d’ligne.” People in the community said that they lived either to the east or to the west at “the end of the line.”

In 1897, the rail line was taken over by the federal government, and the following year it was finally completed. In 1929, the Gaspesian railway became the property of the Canadian National Railway.

The railway’s impact on the region cannot be overstated. Crowds would regularly greet the train; its arrival was a much-anticipated social activity and a good occasion to hear gossip and news. Mail came in and went out by train too. It was sorted on the train and deposited at the stations along the line; to some towns, therefore, same-day service was a possibility.

Salmon fishermen caught the train for the Grand Cascapedia River, and the Cascapedia Hotel was built in anticipation of their arrival. Local businesses also received their goods via the train and companies like “Nadeau’s Sash and Door Company” would ship out their products the same way.

The stories and images connected to the railway will be the focus of an exhibition at the Cascapedia River Museum during its operating season in 2023. Thanks to the Belonging and Identity grant from QAHN and the Secrétariat, the Museum’s collection of photographs of the train that passed through and stopped in the heart of the community of Cascapedia-Saint-Jules will be on display; many have never been seen by the public.

This exhibition will bear witness to important and everyday events, including the visit of Governor General Lord Tweedsmuir and Lady Tweedsmuir, the men of the community going off to fight in the Second World War, and the daily “comings and goings” of the residents and the tourists who came to fish the salmon river. The photographs also follow the design evolution of the locomotives and the history of the railway trestle.

From its origins amid scandal and controversy, the railway between Matapédia and Paspébiac became a vital link for the community. It will be best remembered as a safe and important transport connection for goods and people. Salmon fishing made Cascapedia-Saint-Jules, but it was the railway that brought people here.

Julie Schlie “wears many hats” at the Cascapedia River Museum, including those of the director and museum collections manager. She has lived in the Gaspé for 45 years and in Cascapedia-Saint-Jules for 18 years.

PRESERVING HISTORY FOR FUTURE GENERATIONS

The St. Columban Project

by Laurie McKeown

In 1825, James Skelly of County Westmeath was offered a land grant in the Seigneurie of Lake of Two Mountains from Father Jackson of the Sulpician Order. Like many of his fellow countrymen, Skelly and his family suffered from severe poverty and poor farming conditions in Ireland. Deciding not to make the journey to Canada, Skelly’s three sons accepted the land grant for a better life in Canada. Their arduous journey across the ocean brought them to the little village of St. Columban, just forty miles north-west of Montreal, which had been settled earlier, in 1820, by fellow Irish families. These early Irish settlers were predominantly Catholic; in 1835, a chapel was built, and later that year the Parish of St. Columban was established by the religious authorities in Montreal.

The community grew over the next 70 years and remained predominantly Irish Catholic until the early twentieth century. As the parish grew to over 250 families, the amount of farm land became scarce for the next generation of farmers, resulting in families relocating to the more urban areas for employment,

mainly the City of Montreal.

In 2005, the descendants of this forgotten Irish settlement were dismayed to find the original cemetery in disrepair. Due to general neglect and lack of interest over time, most of the headstones were either broken or vandalized; some were found thrown into the brush behind the church. One such headstone belonged to Michael Skelly, one of the three brothers, who lived his life in St. Columban until his death in 1881.

In 2010, the St. Columban Cemetery Restoration Project was established to incorporate the broken and discarded headstones into a memorial wall. This was the starting point for the restoration of the old Irish cemetery. The challenge was how to go about this endeavour. With no set rules or formal regulations regarding cemetery repair or obtaining church and community records, it was felt that there was a need for a standard in restoring and documenting old historic cemeteries. This vision was recognized by the Canadian Irish Migration Preservation Network (CIMPN), a not-for-profit Irish historical collaborative



Top and bottom: St. Columban Cemetery wall.

association dedicated to the preservation, conservation and promotion of Irish heritage within the Irish diaspora. One of the main objectives of the CIMPN is the preservation and protection of Canadian Irish burial grounds. These are our living history books, our primary sources of the lives of individuals, of families and communities from the past.

The CIMPN has taken over the restoration project at the old St. Columban cemetery. The Belonging and Identity grant, awarded by QAHN with funding from the Secrétariat aux relations avec les Québécois d'expression anglaise, will allow the CIMPN to clean and repair existing headstones and to chronicle and preserve the names and narratives of those buried there.

One key aspect of the project will be to locate the earliest graves. Due to many of the oldest headstones being removed and the lack of church records, many of the graves are not marked. With the technology of Ground Penetrating Radar, along with local documentation, the hope is to locate unmarked graves. Through research, the CIMPN can then create an interactive map of the cemetery and create a genealogical profile of the early Irish families.

The CIMPN hopes that this project will become the model for the restoration and documentation of other Irish cemeteries throughout Quebec and Canada. The final vision for the St. Columban Cemetery Project would be the official designation of the cemetery, the church and the associated buildings as an Irish Memorial National Historic site. Our past is an inheritance, a past that is bequeathed to us, and we feel that we are obligated to protect and preserve it for our future generations.

Source

Fergus Keyes, "The Irish, Montreal and St. Columba's," Montreal Mosaic WebMagazine, montrealmosaic.com/reflection/irish-montreal-and-st-columban.

Laurie McKeown holds a B.A. in Irish Studies and a Certificate of Photography from Concordia University in Montreal. She combines the two with photographic documentation of cemetery restoration and research of Irish settlements in the Argenteuil region. She has done extensive genealogical research of both her paternal Irish and maternal Scottish heritage.

Middle: Broken stones found behind St. Columban Church. Photos: Kelley O'Rourke of CIMPN.

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THE THREE DEGREES OF SEPARATION

Feelings of Belonging, Identity, and Security

“Now is the winter of our discontent” in Quebec 2022-2023

by Brian Rock

“Those who cannot remember the past are condemned to repeat it!”
-George Santayana

The headline on Global News proclaimed: “Montreal group pushes for changes to ‘inadequate’ high school history curriculum.” The article detailed how a group of parents and teachers called on the Quebec government to make substantial changes to the province’s high school history curriculum. Feeling that the history program was not inclusive enough and was severely lacking in its representation of Quebec’s Indigenous and minority communities led citizens to voice their concerns. There was also the alarming fact that Anglophones and other minority groups were depicted negatively. In some cases, groups were demonized; in other cases, stereotypes were reinforced.

The implementation of the controversial two-year History of Quebec course in Secondary III and Secondary IV by the Ministry of Education in 2016 led to the founding of the Committee for the Enhancement of the Curriculum of the History of Quebec (ComECH-QC). The committee was created by the Quebec Federation of Home and School Associations (QFHS), the English Parents Committee Association (EPCA), the Quebec Anglophone Heritage Network (QAHN), and the Quebec Association of Geography Teachers (QAGT). It is chaired by Robert Green.

ComECH-QC is a not-for-profit organization which aims to enhance the curriculum of the history of Quebec classes in Secondary III and Secondary IV. It advocates for the improvement of the historical content of the curriculum to include a fair and balanced presentation of the contributions to the development of Quebec over the centuries by minority communities, be they Anglophone, Allophone, Indigenous, Black, Jewish, Muslim, or other minority groups. The interests of ComECH-QC centre around the present curriculum of the History of Quebec courses offered in Secondary III and Secondary IV, the textbooks, the workbooks, and the resources used, enhancement of local history, and recent related current events.

ComECH-QC is a QAHN member-organization. The volunteers of the committee are delighted to be presenting their

first project with the financial support of QAHN through the Secretariat. This project has the support and commitment of volunteers of the Coalition for the Future of English Education in Quebec (COFFEE-QC) and the Quebec Federation of Home and School Associations to bring it to fruition.

“The Three Degrees of Separation: Feelings of Belonging, Identity, and Security – ‘Now is the winter of our discontent’ in Quebec 2022-2023” was conceived in a spirit of cooperation and collaboration. This project will contribute to the public knowledge of Anglophone community history and heritage in

Quebec through the conducting and the videotaping of a series of detailed interviews with Anglophone Quebecers. Questions presented during the interviews will invite reflection on the issues of belonging, identity, and security in English-speaking communities across Quebec, and the sharing of the video recordings will enrich the cultural well-being of all community members.

Those invited to be interviewed will include public figures, including cabinet ministers,

members of parliament, senators, members of the National Assembly of Quebec, municipal wardens, mayors, and councillors. Adults from all walks of life will also be asked to share their views on belonging, identity, and security. We will invite a total of 52 adults over 18 years of age: 26 from the Greater Montreal region, 13 from Eastern Quebec, and 13 from Western Quebec will be met individually in a virtual pre-interview preparatory meeting. The interview will be conducted for a maximum of 30 minutes each and will be videotaped. The video technician will produce polished videos of 15 minutes each, ready for distribution and viewing. The 15-minute videos will be offered free-of-charge to members of some 55 community organizations spanning the breadth of the province.

If you are interested in being interviewed for this exciting project, please contact Brian Rock at (819) 968-4300 or rock_brian@hotmail.com.

Brian Rock, a retired school principal and secondary history teacher, is Chair of the Committee for the Enhancement of the Curriculum of the History of Québec (ComECH-QC).



TALES OF DOUGLASTOWN

Exhibition Highlights Early Days on the Gaspé Coast

by Isabelle Martin



No one is certain how the story of Douglastown began. It is believed the town was named after a “Mr. Douglas,” but there is some disagreement over whether it was a “John” or a “Charles” who was the inspiration for the naming of the town.

The first story, taught in local schools, was that John Douglas, a Scottish land surveyor, laid the town plan out for the Loyalists in 1775, and named the town after himself. This story, along with much of the local history of Douglastown, is supported in what was originally a school project called the “Harp Book.” The document itself is shaped like a Harp (like Ireland), and its cover is green. This detailed account of life in Douglastown reviews historic events, but also describes the different priests serving in the local church and the village’s various buildings. The text highlights the obvious ties between the large portion of the population that was Irish and the Catholic Church.

The second settlement story is the result of extensive research by Al White, writer of the website *Douglastown Historical Review*. He offers a version where the original surveyor was named Felix O’Hara: he laid out the town in 1785 and decided to name it after his superior, Rear Admiral Sir Charles Douglas.

In the heart of the village of Douglastown, the buildings are made of light brick, as envisioned by Father Joseph Patrick Nellis, who was priest of the parish between 1933 and 1958. His vision and dedication to Douglastown played an important role in its development and growth. The four main buildings used by the community include St. Patrick’s Church (for religion), St. Patrick’s Central School (for education), the Holy Name

Hall (for culture) and the post office (for communication). The Holy Name Hall is rumoured to have been built to keep the locals from going to see movies in Gaspé (and controlling what was on the screen), but it also hosted all school shows, St. Patrick’s Day events, a festival called “Irish Week,” and much more. The hall might also be responsible for fostering the local musical talent which has gained a wide reputation amongst fiddlers well beyond the Gaspésie region.

The buildings are all standing today, but the school became a community centre in 1998 after it closed for lack of students. The Douglas Community Centre is

now a vibrant hub of new projects for the community, but if you are lucky enough to be in town when the fiddlers drop in for a visit, you might hear “Joe Drody’s Jig” and learn how to dance the “Figure Eight.”

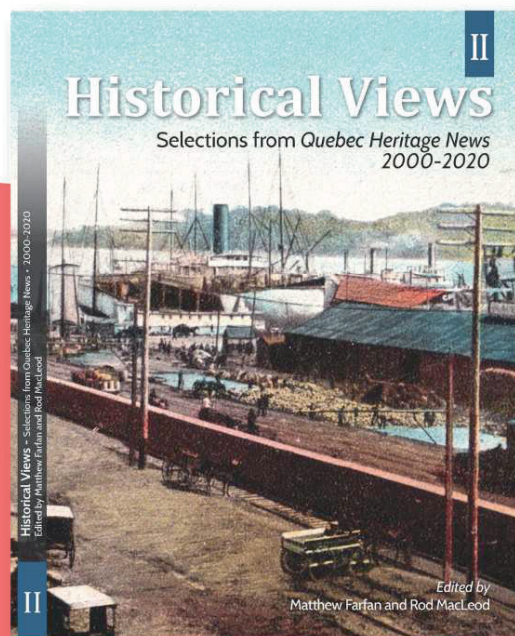
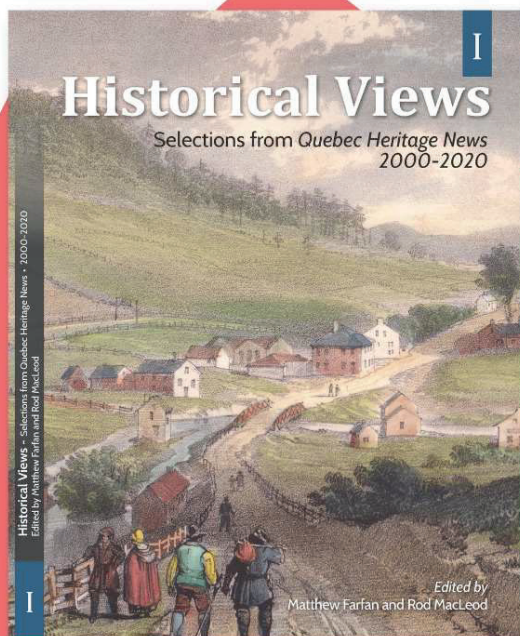
The “Tales of Douglastown” exhibition will be presented as of March 17, 2023, as a permanent exhibit in the Douglas Community Centre. The exhibition has the support of many financial partners, including QAHN’s (and the SRQEA’s) Belonging and Identity project. We hope the exhibition will help to educate the new and old residents of Douglastown about the history of their village.

In beautiful Land’s End, also known as Gespeg’ by the Mi’kmaq, is a charming village rich with stories, Irish music, and traditions. We are hoping that this brief window into the fascinating history of Douglastown will make you curious. Perhaps it will even motivate you to make the journey to the peninsula to see, hear and experience life on the Gaspé Coast.

Isabelle Martin lives and dreams in Douglastown. Her quest for stories and facts was supported by the help and work of anthropologist Angelina Leggo, who produced a thesis in May 2020 entitled “Local Irishness: Storytelling, Heritage, and Place Attachment in Douglastown, Quebec.”

In the photo (left to right): Martin Henry, Laura Sadowsky, Guy Bouchard, Doyun Park, Catherine Gauthier-Dion, Camille Bouchard and Helene Gaulin (on call).

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FAR FROM HOME

Exploring the British Home Children in the Eastern Townships

by Rachel Lambie

Since 1897, the Brome County Historical Society has been preserving the stories of the region through its archives and museum collections. Today, the Society operates under the name of the Lac-Brome Museum to share those stories publicly and celebrate the incredible heritage of the area historically known as Brome County. While there are many captivating options to highlight, visitors to the museum never fail to be pulled in by the British Home Children.

Between 1869 and 1932, the United Kingdom instituted a program known as “assisted juvenile emigration.” In this program, many children between the ages of 4 and 18 who were institutionalized in ‘homes’ across the U.K. were sent to countries throughout the British Commonwealth. These children were known as “Home Boys,” “Home Girls,” or “Home Children,” because they went from an emigration agency’s “home for children” to a receiving home in one of the countries within the British Empire. The children were then placed with families in rural areas to work as indentured farm labourers or domestic servants. More than 100,000 of these children were sent to Canada.

The Receiving Homes were often church-run organizations, described as charities to help the needy, and in particular to help get children off the streets of London and Liverpool. It was put forth as a project with good intentions by the likes of Scottish Evangelist Annie MacPherson and the Salvation Army. The Receiving Homes were situated throughout Canada, as far west as Manitoba. Farmers or households needed to submit an application in order to house some of these children; there could be up to seven applications for each child.

While the system was well-meaning, it did not always work in the way it had been imagined. Some of the children were living on the streets, but many were from loving homes where their parents were simply unable to provide for a larger family; in fact, only two percent of Home Children were orphans. Upon their arrival in Canada, siblings were often separated from one another. While some of the homes were warm and safe, many of the children were treated as cheap labour, and sometimes suffered horrific abuse. They often did not fit into the communi-

ties where they were fostered and were sometimes treated as ‘lesser’ than other children because of their background or because they had been brought on to work.

The Knowlton Home opened in 1872, and it was the third Receiving Home founded by Annie MacPherson in Canada. She met with Mrs. Samuel W. Foster and Miss Emma G. Barber at a Sunday School gathering at the Tibbitts Hill schoolhouse. Both local women were enthralled by MacPherson’s project, and they convinced her to open a Home in Knowlton. Many of the children who came through the Knowlton Home were associat-

ed with the Liverpool Sheltering Homes or similar homes in London. The Knowlton Home was open until 1915, and in that time nearly 5,000 children came through its care and worked for local families. Today, over ten percent of the Canadian population are descendants of the British Home Children.

Lac-Brome Museum is adapting its section of the current permanent exhibition into a year-long temporary display with an accompanying catalogue, which opens on May 20, 2023. While the exhibition will focus on the children who

came through the Knowlton Home, the catalogue will focus on the Distributing Homes in the Eastern Townships, namely the Gibbs Home in Sherbrooke and the (unofficial) Gold Home in Richmond, along with providing information on the Knowlton Home. As there is no publication that focuses on these three institutions, the catalogue, partially funded through QAHN’s Belonging & Identity project, will fill the knowledge gap and hopefully provide information to researchers looking for information about their family’s story.

This article has been adapted from a piece originally published in the Brome County News in September 2021.

Rachel Lambie has worked as the curator at the BCHS’s Lac-Brome Museum since July 2021 and has a background in museum education and the use of oral testimony collections in exhibitions.



Knowlton Distributing Home.

Lac-Brome Museum’s archives centre, John Wheeler fond.

SHAARE ZEDEK

A Reflection of its Surrounding Community

by Janice Rosen and Norman Spatz

Can the history of a community be understood through the institutions that develop within it? The Belonging and Identity grant from QAHN and Quebec's SRQEA is helping a joint project of the Shaare Zedek Congregation and the Alex Dworkin Canadian Jewish Archives to answer this question.

The original Jewish settlers in Montreal arrived in the second half of the eighteenth century, mainly from England, and, like the rest of the population at that time, they settled just north of the St. Lawrence River in the area we now refer to as Old Montreal. As Jewish immigration began to slowly increase in the nineteenth century, the community migrated towards the more northern and eastern sections of the downtown area. A peak population in the 1910s to 1930s settled around the areas traditionally associated with Montreal Jews, such as St. Urbain Street and that iconic dividing street between Anglophone and Francophone Montreal, the "Main" (St. Lawrence Boulevard).

However, by 1950, with the arrival of many Jewish postwar refugees and with the upward economic mobility of those who had arrived in the earlier years of the century, the Jewish community was overwhelmingly on the move to the west. This is when our story begins.

Prior to the 1950s, the western section of Notre Dame de Grace (NDG) had few residents, and even fewer among them, if any, identified as Jewish. Up until the end of World War II, western NDG had remained largely agricultural; the last stand of the Francophone farming community that had at one point farmed all the area to the west of Mount Royal called Coteau St. Pierre. The areas closest to downtown Montreal urbanized (and anglicized) earlier. Westmount, then called the village of Côte St. Antoine, was founded in 1876. To the west, Ville St. Pierre left Coteau St. Pierre in 1893, and Montreal West in 1897.

As NDG urbanized, the farmers of Côte St. Luc seceded from the growing community in 1903. At that time, large parts of what is now western NDG were part of Côte St. Luc. Unlike the other communities that left Coteau St. Pierre, the farmers of Côte St. Luc were not interested in urbanizing. They wanted to

preserve their agricultural way of life, sheltered from the financial debt being incurred by the Town of NDG to develop sewer and water-supply services for suburban development. The dam held until just after World War II. The pressure was too great and the farmers of Côte St. Luc became wealthier, but lost their rural heritage. In July 1950, St. Luc Yard officially opened and replaced Outremont and Hochelaga yards as Canadian Pacific's principal Montreal freight terminal. This coincided with a population boom for the district in general, and along with it, the expansion of the Jewish population in the area.

The Shaare Zedek Congregation was founded in 1953, beginning as an informal group of traditionally Orthodox Jews. As western NDG evolved from a mainly agricultural landscape to take on the characteristics of a fully functional urban neighbourhood, the synagogue moved into a building on Chester Avenue in 1954. In 1960-1961, they constructed their present home on Rosedale Avenue. From this distinctive edifice, a few blocks west of Cavendish Boulevard and just south of Côte St. Luc Road, the congregation continues to engage its membership and community in Jewish learn-



ing, spirituality and social activities.

In 1959, the congregants declared their intention to break with the orthodox requirement of separating men and women during religious services and declared their affiliation with the "conservative" movement, along with its pattern of seating families together. This led to a schism, which saw adherents to the status quo move to another congregation in neighbouring Côte St. Luc. We are interested to find out more about this pivotal period by interviewing seniors and perusing the minutes and correspondence of the time.

Through this joint project between the Congregation and the Archives, a fuller chronological picture of the history of Shaare Zedek will be developed. The information will serve to inform and develop a walking tour and public lecture, and will enhance the information that the Archives currently holds about the congregation and the Jewish community's place within what was then a newly established and rapidly evolving area of Montreal. In tandem with the process of doing the research, steps

will be taken to preserve and digitize the currently unorganized archives of Shaare Zedek with the help of a student intern from the McGill School of Informational Sciences. Assistance of a history student from either McGill or Concordia is anticipated as well. In this way, our project will not only teach all of us about the history of the Shaare Zedek and its surrounding community, but will also serve as a cultural and methodological learning experience for our student assistants.

As we write these words, we are only at the beginning of

our fascinating journey.

Janice Rosen is the Archives Director of the Alex Dworkin Canadian Jewish Archives.

Norman Spatz, the instigating force for this project, is an author, a Shaare Zedek Congregation member, and an NDG resident.

MAKING NEW CONNECTIONS

The Mulgrave and Derry Historical Society

by Suzanne Daoust

Karl Yank was born in the small town of Zerkwitz in the state of Brandenburg, Germany. In April 1875, at 42, he docked at the port of New York with his wife Christine Bar and their two sons, Herman Charles and Gustav. They crossed into Canada and settled in Mulgrave and Derry. Although Karl arrived as a “landmann,” or farmer, he became mainly known as a carpenter and cabinetmaker, an occupation he continued until his death in 1914, at 81 years old.

In mid-nineteenth-century Europe, life was tough: hard work, little or no pay, with most families not owning their property. But then the Canadian Government started giving away free land. You could hunt, fish, cut your own firewood, raise a family and be free. Like Karl Yank, many Germans, Poles, Prussians, Pomeranians, Danes, and others started to arrive. Irish settlers also migrated in the late 1840s. They moved away from the St. Lawrence and Ottawa rivers – already settled by the French and English – and followed the logging roads into the wilderness of what would become Mulgrave and Derry in 1870. Names like Achtell, Berndt, Biehler, Brumm, Carling, Fenske, French, Lacombe, Miller, Roos, Smallian, Teske and Yank are representative of our diversity.

At the turn of the twenty-first century, Mulgrave and Derry residents decided they could not let the millennium pass by without celebrating their history. Families of original settlers supplied photographs and stories that showed the landscape and a glimpse of how families survived – logging, mining, farming, acting as guides for hunters and fishermen. The municipality purchased three plaques – one for St. Matthew’s Lutheran Church, one for Our Lady of Light Catholic Church and one for the Mulgrave Baptist cemetery.

In September 2000, we proceeded to the plaque dedication

on each site, then gathered for a pot-luck meal where everyone viewed the posters created for this event. This celebration brought about the creation of the Mulgrave and Derry Historical Society (MDHS) whose purpose is to promote the preservation and protection of our heritage, including buildings, landmarks, natural environment, history and culture.



Over the past 22 years, our members have documented much of the Mulgrave originating family lineage in displays held in St. Matthew’s Lutheran Church parsonage. This 140-year landmark building serves as our small museum for summer open houses and other gatherings. We have also hosted antique days where we sold books and displayed various artefacts. We have erected road signs of historic names used by early settlers, with descriptions and anecdotes of each landmark. Our members have catalogued imagery of the furniture made by Yank family craftsmen. Finally, we have identified descendants who served in the military, especially World War II, and initiated a local Remembrance Day ceremony.

In today’s world, websites are considered commonplace. However, when the MDHS decided to create its website in 2006, it was everything but commonplace. It was created to promote the society’s role and values.

In recent years, we have translated contents and expanded our membership and activities. Unfortunately, in mid-2022 we took down our original website to investigate repeated technical problems.

Thanks to QAHN’s Secreatariat-funded Belonging and Identity project, we will engage a webmaster with ongoing technical support. His work will result in a user-friendly, appealing, and sustainable website that will strengthen our visibility and allow us to support the different projects and information we wish to promote, such as landmarks with maps, the



Veterans Project database, and the Yank Furniture Project with stories and photos. An “oral histories” initiative with current descendants, and the growing implication of Derry members, are also in the making.

Since we all know that social media is the best showcase for any activity, and certainly the quickest way to get our

youth’s attention, we are quite excited about this new platform.

We invite you to visit the MDHS website at: www.mdhist.org -- a new and special way for Mulgrave and Derry residents to reconnect with their history and culture, and for all other members of the public to discover.

Suzanne Daoust is a board member of the MDHS and an Ottawa-born retired language teacher and translator whose family has been part of the Mulgrave and Derry community since 1957.



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ST. PAUL'S RIVER

What Lies Ahead?

by Louise Abbott

On July 15, 1930, at a remote fishing post on the Lower North Shore, Edith (Thomas) Keats bore a son who would be named Percival. Later that day, she and her husband, Tom, had additional cause for celebration. Bill Keats, the newborn's grandfather, returned with a huge haul of fish from his cod trap. The successful birth and bountiful catch became intertwined forever in Keats family lore.

Today, Percival Keats lives in a tidy little bungalow with his wife, Anita, in the village of St. Paul's River, not far from his birthplace. He's spry enough to split firewood, but when I interviewed him shortly after his ninety-second birthday, he told me ruefully that he felt useless in his retirement. "I spend most of my days thinking about when I was younger."

Like his grandfather, Percival's father fished for a living in this isolated region of Quebec. Percival, the only boy among nine children, followed in his footsteps. "I fished cod trap, trawl, handlines, jigger – every way you could get a fish." He worked "like a dog" and faced rough waters, fatigue, and food shortages. Despite the hardships, he had "a good life in them days."

Percival's English ancestors started to fish the inshore waters of the Northern Gulf of St. Lawrence in the 1850s. They initially concentrated on harvesting salmon. But with growing competition and declining salmon stocks, they and other settlers turned increasingly to cod. In time, this olive green-and-white

bottom feeder became so integral to the coastal economy that the word "fish" became synonymous with cod.

Cod fishers on the Lower North Shore used handlines or purse seines until American expatriate William Henry Whiteley developed the much more efficient cod trap in 1860. Whiteley went on to operate an expansive cod-fishing business in the vicinity of St. Paul's River. Independent local fishers adopted the cod trap, too, exchanging fish for essential supplies with traders aboard schooners from Quebec City and Halifax.

Over the generations, fish buyers came and went, but fishing practices remained largely unchanged on the Lower North Shore. Men, women, and children all pitched in to ready the cod for market, cleaning, salting, washing, and sun drying it. "Soon as you was big enough to lift a fish, you'd be at it," Percival recalled. "As kids, we watched the older people. Whatever they done, we done the same."

As the twentieth century wore on, cod catches and prices continued to fluctuate, producing prosperity or privation. In the 1970s and 1980s, provincial and federal authorities set out to modernize fishing operations on the Lower North Shore. The Quebec government offered incentives to replace open boats with longliners, which were fitted with sophisticated gear such as fish finders, and furnished with living quarters below deck. Cod traps gave way to gill nets, longlines, or trawls. Skippers and crew followed migrating cod, fished for longer periods, and



*Cod trap fishing near St. Paul's River, c.1905-1909.
Library and Archives Canada PA 193548.*

contended with harsh conditions at sea more safely.

The Canadian government, meanwhile, built plants to process fresh fish in various coastal communities, including St. Paul's River.

The adoption of new technologies for fishing and fish processing ended the traditional inshore cod fishery and attendant way of life, including families' seasonal migration to houses on islands or headlands closer to the fishing grounds than mainland villages.

For a decade or so, cod catches rose. Then, with increased pressure from both the inshore and offshore fisheries, the cod stocks collapsed. In 1993, the federal government imposed a moratorium on cod fishing. While some fishers enjoyed a bonanza in the snow crab fishery, many had to stop fishing. There ensued an exodus of Lower North Shore residents, who sought seasonal work elsewhere or moved away permanently.

The moratorium ended in the late 1990s. But in the intervening years, tougher quotas or bans have been imposed on crab and cod at intervals. In 2022, the commercial cod fishery was closed yet again.

Climate change, ironically, is creating new opportunities for St. Paul's River fishers. Pierce Nadeau, a long-time fisher in St. Paul's River, has observed that warming waters have driven more lobster, including an unfamiliar species, into the northern Gulf of St. Lawrence. Even so, cod, crab, herring, and mackerel are imperilled. "The fisheries are teetering," Nadeau warns. "We're running out of resources."

At this critical juncture in the history of St. Paul's River, Whiteley Museum board members hope to generate a public discussion about the present and future of the village. With support from QAHN, through the Secrétariat aux relations avec les Québécois d'expression anglaise, I am collaborating with them on a documentary intended for that purpose. The film will evoke the lifestyle that elders like Percival Keats once experienced, examine the transformation of the past three decades, and offer residents' reflections on what lies ahead.

Research Funding Opportunity

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Louise Abbott wrote The Coast Way: A Portrait of the English on the Lower North Shore of the St. Lawrence and scripted The Empty Net, a TV documentary about the collapse of the northern cod stocks and the impact of this ecological disaster on fishing communities in Quebec and Newfoundland.

MAPPING THE PAST IN VALCARTIER

A Community Discovers an Eye-Opening Artefact

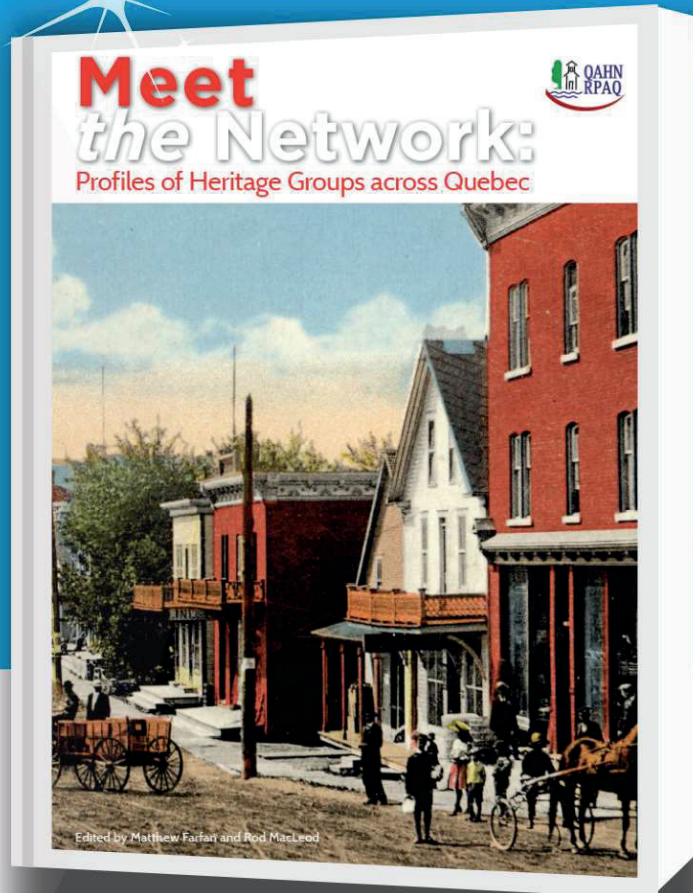
by François Vidal

Majella Murphy lived most of his life in Valcartier Village. When farming became more difficult, he moved to Quebec City and began working for the Archives Nationales. In his spare moments at the Archives, he researched and collected documents related to the history of his home community. When he passed away, part of his collection was given to Irish Heritage Quebec for safekeeping. In 2016, they, in turn, thought our recently-created historical committee should receive this material. Among boxes of papers and news clippings were a few old maps in five or six tubes: nobody knew for sure what was in them. Opening them up in the spring of 2016 revealed quite a surprise. One of them, indeed, offered a unique insight into our history.

Dating back to 1896, the map covers part of today's

St. Gabriel-de-Valcartier. The artefact, in itself, is exceptional. Maps of this period were drawn and coloured entirely by hand. This one depicts in exquisite detail and with great accuracy not only roads and land divisions, but buildings, houses and projected roadworks. However, the map was in poor condition. It was dirty, with deep creases where it had been rolled up. It had been torn in places and kept together with tape and sewing thread. Clearly, it required professional restoration.

Financial assistance to that end was provided through joint funding from an *Entente de développement culturel de la MRC de la Jacques Cartier* and the municipality of St. Gabriel-de-Valcartier. In September 2019, the work was entrusted to Centre de conservation du Québec. At the end of a careful, lengthy process, the document was fully restored to one clean piece, and



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framed for preservation.

The plan was to reveal it to the public, in its new condition, in the spring of 2020. Due to COVID, it would not be until one of QAHN's "Heritage Live" events, held in Valcartier in August 2022, that the map could finally be shown. Then, something extraordinary happened. Comments, anecdotes, questions, and discussions of all sorts arose among people looking at the map. A strange connection was taking place; that map was starting to serve a different purpose.

Initially, this document was to provide a glimpse into a future the community had hoped for: a road joining two regions, eliminating a long detour and a river crossing by boat. The map's origins remain obscure: we do not know who commissioned it and to what end, although a good guess is that it was part of the road extension project, perhaps needed by the municipality or the provincial government. As we had only recently learned of the map's existence, the mystery still surrounding it is understandable. However, there is more. The sketch provokes a new fascination. Somehow, it no longer only looks at some potential future; it reveals a way towards our past.

It is as if reality, when it became history, exploded into fragments: while some of them have disappeared forever, many are still preserved in archives, somewhere, or hidden, scattered in our community. This ground plan was no longer just a restored sheet of paper. We could use that very same map to guide us into a renewed exploration of a time gone by. Gluing the map back together became a metaphor for a much larger undertaking: piecing back together some of the history of our community.

We are now collecting supporting documentation, as well as stories and oral traditions related to this map. Beyond titles of ownership, description of buildings, projected roadworks, old photographs and data from various sources, we want to bring to life a picture of people, families and neighbours living here, at the end of the nineteenth century, with their daily activities, stories and hopes for the future. The completed project will offer the public a broad and permanent access to these findings, following a map forever connecting our present to our past.

François Vidal, retired from administration, lives in St. Gabriel-de-Valcartier, and now works as a tour guide in Quebec City. He doesn't see himself as a historian so much as a storyteller. In his spare time, he likes to impersonate historical figures like John Neilson, founder of Valcartier in 1816, or General Montcalm.



IT TAKES A VILLAGE

The Legacy of an English-speaking Retirement Community

by Corrinna Pole

According to UNESCO, “Heritage is our legacy from the past, what we live with today, and what we pass on to future generations.” In the Eastern Townships, the work of caring individuals has ensured the legacy of long-term care for aging community members through Grace Village.

From its humble beginnings as a home for 12 underprivileged retirees to a modern facility at the cutting edge of safety, care and community resources for 120, Grace Village has changed significantly. What has endured is the devotion to providing a family-like home for all seniors, regardless of their financial situation.

Grace Village's story starts with Dr. William John Klinck. Born in Ontario, Klinck was one of four young children left in the care of his father when his mother died following a short illness. John's older sister, Edna, put him through medical school. Later, Klinck's brother-in-law, Dr. Arthur Hill, invited him to Sherbrooke where they both ended up working at the Sherbrooke Hospital. Klinck's faith, growing up in poverty, and the loss of his mother when he was 10 moulded him into a compassionate humanitarian who felt “called to care for orphans and widows.”

Sandra Klinck has worked at Grace Village since the 1970s and is now Director of Care. She has known John Klinck since she was a child, growing up near the 90 acres of Grace Village. John Klinck was her family doctor, mentor, and later her father-in-law. She describes him as a kind, energetic giver and forerunner.

“He recognized that people started living longer,” Sandra Klinck says. “There were more widows, and since people were starting to move away at that time there were fewer family caregivers. He also became very aware of neglect. We use that word now instead of abuse, but he saw neglect and abuse in his medical practice and that, as people age, their families couldn't care for them.”

With a vision to create a loving, supportive retirement home for those in need in the English-speaking community, Dr. Klinck attracted a dedicated group of volunteers – including Harold and Peggy McKittrick, Arnold Reynolds, and nurse Claire Bernard Fisk.

A donation of \$6,000 from Annie Shaw secured the property at what is now 1515 rue Pleasant View in Huntingville (south of Lernnoxville). Construction began in August 1956. Grace Christian Home, as it was then known, welcomed its first residents, Helen Anderson and Minnie Ives, in October 1957. By

December, there were 12 residents. To manage the property, and later the Connaught Home in North Hatley, Grace was incorporated into Grace Chapel, later changed to the Massawippi Retirement Communities Group.

Grace Village began, endured and expanded through the dedication of individuals and the community. Today the private not-for-profit continues to offer a high level of care for older adults, including couples, at various stages of need.

“We never receive money from the government. It was all by gifts that this place has grown and lasted, which is truly amazing,” Sandra Klinck says. That support permitted Grace to keep pace with changing regulations, opening a new state-of-the-art facility in 2017. Now a bilingual facility, the buildings may have changed but the vision to ensure the space feels like home has not.

“This is the residents' home. As we work here, we're like guests,” Klinck explains. “My father-in-law's philosophy was always like St. Paul's from the New Testament: ‘It's better to give than to receive.’ And I see that every day here: the staff, the volunteers, the community, they give. Our doctors still volunteer their time, and that's never stopped in 65 years. People have chosen to work here because they believe in the mission of giving excellent care. And I see that in the staff. I see that recognition from the families and the residents we care for. They feel safe, secure and loved. I think the way we've grown physically has been amazing.”

Nurse Claire Fisk dedicated her life and career to Grace Village, serving as the matron, then head nurse. Today, she is 99 years old, still at Grace but as a resident. Dr. Klinck, who also founded Maplemount Home for orphans and travelled for missionary work, continued practicing until his 90th year. He was awarded the Order of Canada in 1997 and passed away on his 94th birthday.

With the risk that Covid-19 poses for its vulnerable residents, Grace was unable to mark its 65th anniversary this past fall. But that hasn't halted plans entirely. Smaller celebrations will take place throughout the year and photos and other mementos will be shared. One intriguing item is the “Quiet please” sign created by founding nurse Fisk to use when nurses would sleep on the premises (see photo). Also on display will be the bits of copper pipe from the original building that were fashioned into Christmas ornaments for staff.



Sandra Klinck, with photo of Claire Fisk and “Quiet Please” sign. Photo courtesy of Sandra Klinck.

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Frederick Simpson Coburn, Open Winter, oil on canvas, 40 x 50.5 cm,
Collection Musée des beaux-arts de Sherbrooke.

Local Built Heritage Restoration Initiative

The following is the final installment in a series of five articles spotlighting QAHN's "Local Built Heritage Restoration Initiative," a project designed to assist QAHN member-organizations carry out restoration work or upgrades on their heritage facilities. The project was generously funded by the Secrétariat aux relations avec les Québécois d'expression anglaise (SRQEA).

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Québec



LEARNING FROM THE PAST TO IMPROVE THE FUTURE

Eaton Corner Museum
by Corinna Pole

Museums are trusted sources of information about the past. Their preservation of history helps us to learn from it. The Compton County Historical Museum Society, which manages the Eaton Corner Museum, is learning from its past to improve its future. The volunteer-run organization has weathered many highs and lows in recent years. Some lows threatened its very existence. But after a few bleak periods, optimism is now shining through.

The organization was founded in 1959 by the Compton County Women's Institute. The museum's first facility, a former Congregational church built in 1841, exhibited objects and archival materials on the area's first pioneers, rural life, and Canadiana. The Society then acquired the old Academy building across the street and used it for the archives and administration. In 2008, the holdings expanded to include the 1830s-era Alger property, and then, in 2012, the historic Foss House.

The Foss addition broke the bank, leaving the museum heavily in debt. When the pandemic closed the museum and cancelled all fundraising events, the organization was in a precarious situation. With its future uncertain, the directors did a lot of soul-searching, according to vice president Sharon Moore. Eventually they decided to sell the two most recently acquired

properties: the Alger and Foss houses became private residences.

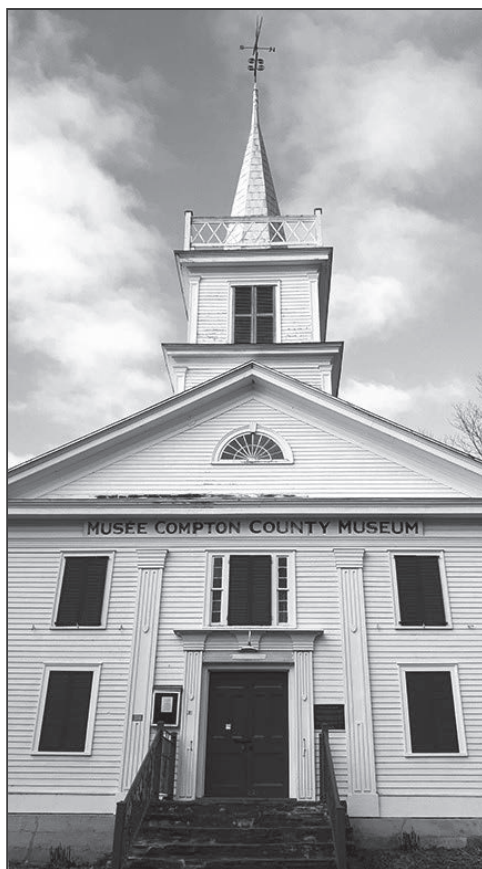
"We're still trying to get back on our feet because we weren't even sure

pay off the loan, and we ended up with \$20,000 to get started again," Moore explains. "It's not a lot when you think about it, but it was enough to get us going again."

The sale was a blow but also a blessing. The board detected fatigue among museum and event guests. Annual fundraising events like Old Fashioned Day were not bringing in the same crowds and visitors to the museum were diminishing. Efforts to attract new visitors had mixed success. Being a stop on the Eastern Township Trail helps, although a mistake in signage had visitors turning left to get to the museum when they needed to turn right. Others are attracted by a mystery geocache, which Moore says she had no knowledge of.

Coming back from the brink of closure helped the museum look at everything with fresh eyes. The board began planning new events and updating exhibits with items that for years had been stored in the now-sold buildings. "It's almost like getting our feet wet or starting up again," Moore says. "But we're starting up how the museum originally began with various exhibits in the church building."

The board is approaching exhibitions and events with an open mind, and it welcomes suggestions. A guided tour telling the history of Island Brook or a spooky ghost story event in autumn are



we were going to have a museum for a while but [with the sale] we were able to

some of the suggestions. Moore has high hopes that younger board members, like Bethany Rothney, will bring a new perspective.

"She's a young member under the age of 30, but what's great about Bethany is that her grandmother lives in Eaton Corner, and over the years she has come to the museum," Moore says. "She is familiar with some of our trials and tribulations." Rothney has also participated in their fundraising plays. "It feels good to have somebody on board that is younger, has fresh ideas, and we're really looking forward to working with her."

After missing the 2020 and 2021 seasons due to the pandemic, the museum reopened in 2022 on the June 24 long weekend with a new schedule (Thursday to Sunday), a refreshed exhibit, and some encouraging moments.

The museum is often self-guided with volunteers on hand to answer any questions. A local student hired through the Canada Summer Jobs program left a



great impression on visitors.

"I had [people] come to me afterwards telling me how much they appreciated her attentiveness," Moore says. "We really enjoyed having her, and I think our visitors did, too. In all the years I've worked at the museum, this is the first time one of our students

received a tip! It was a highlight for me, too."

In 2022, as part of the overall improvements, the museum installed a new walkway to provide better access.

This project, along with other restoration work, was supported through the Quebec Anglophone Heritage Network's "Local Built Heritage Restoration Initiative," which was itself funded by the *Secrétariat aux relations avec les Québécois d'expression anglaise*. Moore says that she is "very pleased with the work that was done for the walkway."

The Eaton Corner Museum continues to look forward to new ways to engage the community and hopes that its members will join the conversation. "We don't have any firm plans on what we'll do yet," Moore says. "We're just going to try to forge ahead and keep on going."

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REVIEWS

From Estérel to Cascapedia

Meet the Network: Profiles of Heritage Groups across Quebec

Edited by Matthew Farfan and Rod MacLeod

QAHN, 2022

The Quebec Anglophone Heritage Network is very pleased with our latest publication, *Meet the Network: Profiles of Heritage Groups across Quebec*. Editors Matthew Farfan and Rod MacLeod, with the help of chief researcher/writer Corinna Pole and over a dozen other contributors, have produced an excellent, full-sized softcover book that is lavishly illustrated in colour and describes succinctly over eighty of QAHN's member-organizations.

The most surprising aspect of this publication is the very wide variety we see among the groups spotlighted. There are the expected traditional English-speaking organizations like the St. Patrick's Society of Montreal, and large community-based heritage institutions like the Morrin Centre of Quebec City, the Château Ramezay in Old Montreal, and the Colby-Curtis Museum in Stanstead, but we also find smaller and/or newer heritage groups like Scotch Road Cemetery Association (read the book to find out where Scotch Road is!) or KlezKanada (Yiddish music and culture) or the amazing fact that the tiny English-speaking community on the Magdalen Islands supports three museums celebrating the long, challenging history of life in the



Gulf of St. Lawrence.

A large number of QAHN's member-groups are rural, the historical society or heritage preservation group being an important and prominent focus of many towns and regions. For example, the Cascapedia River Museum in Gaspésie covers a wide range of territory, telling the story of the Atlantic salmon fishery. Some groups hone in on certain heritage buildings, such as the Société d'histoire de Sainte-Marguerite du Lac Masson et d'Estérel, with the interesting Art Deco designed community of Baron Empain (again, read the entry for who and where).

We also meet some of the many, many individuals who have contributed to local preservation projects, such as recently in Bury, whose Canterbury church has been transformed into a community centre. And we meet activist groups that have a heritage component, like the Black Community Resource Centre or the Quebec Federation of Home and School Associations.

What all of QAHN's member-organizations have in common is their diversity: no two alike, many unexpected and even a bit unusual, very ethnically mixed, urban, suburban, small town, rural, seaside, mountain, farming country and tourist economies. Many, if not most, are bilingual, have an online presence, and are volunteer-directed.

Meet the Network is available by contacting QAHN: www.qahn.org.

-Reviewed by Sandra Stock





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Lakefront History

A Brief History of Ogden

Patrimoine d'Ogden/Heritage Ogden, 2022

Patrimoine d'Ogden / Heritage Ogden has just published a bilingual softcover book describing in some detail the surprisingly lengthy, complex and varied history of this small municipality. Ogden, a separate municipality since 1932, occupies the southwest corner of the much larger Stanstead Township. Ogden is bordered to the south by the international border with the United States (Vermont) and to the west by the shoreline of Lake Memphremagog – the largest lake in the Eastern Townships.

Ogden's history of human occupation starts after the last Ice Age and, although so far there has only been a few signs of Indigenous activity, there certainly was a presence for many thousand years before contact with Europeans. Hunter-gatherers, even with partial agriculture, do not leave much footprint on the land. However, it is interesting to note that Ogden has recently been much more environmentally aware. It has several natural preserved spots, such as the Marlinton Bog and the Tompkins Creek Wetland, along with at least three more parks of preserved and/or restored natural heritage, both along the lake and inland.

Like so many settled regions, Ogden started off in the late eighteenth and early nineteenth century as a farming community. Initially, large land grants were given to various notables like Eleazer Fitch (for whom Fitch Bay was named) and Isaac Ogden (the municipality's namesake). Forests were cleared and agriculture provided survival, if not always prosperity, for a growing population. Most of the earliest settlers came from the adjacent New England colonies, especially New Hampshire and New York. Some were Loyalists, fleeing the United States after the American Revolution, but most were not politically motivated – mainly people hoping for their own land farther north, but not too far. New England culture in all its aspects continued in this part of the Townships of what became Lower Canada.

With the development of the granite industry a hundred and fifty years ago, Ogden, and the Stanstead area in general, became the economic engine of the region. There was diversification of employment, the railway came through, and there were several small towns that became larger and provided services and commerce, well beyond what they demonstrate now.

The book covers the development of second homes and tourism – centred, of course, on the lake, with cottages, hotels, and, at one time, an active steamboat service. There are chapters on schools, churches and social life. The border, with its problems, is closely examined. The whole issue of mapping, surveying and securing an artificial manmade line through wild geography is clearly evident. From the very earliest attempts to map the area, starting in the seventeenth century (Father Joseph Aubry, 1713), to the contentious border surveyors of the nineteenth century, we have to give credit that they did as well as they did – no real roads, no aerial photography!

This book is beautifully illustrated with plenty of colour



photos of this bucolic area, along with many historic photos of life in former times. Several charts and artwork are also excellent additions to this publication. For information on this book, contact www.heritageogden.ca.

-Reviewed by Sandra Stock



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OPINION

ONE CITIZEN, ONE EQUAL VOTE?

Gerrymandering, Voter Suppression and Malapportionment

by Sam Allison and Jon Bradley

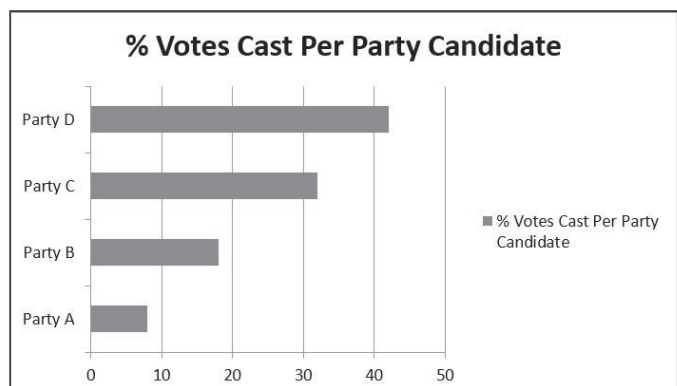
Winston Churchill's "one citizen, one vote of equal value" is absent from Federal Electoral Districts (FEDs) and Quebec's Electoral Districts (QEDs). Votes in Canadian Federal and Quebec Provincial elections do not have an equal value.

In 2022, each of the ten provinces and the three territories criss-crossed their own jurisdictions holding public meetings to establish what would become their FEDs. Each province and territory create very different sized FEDs. The federal government demands different riding sizes for those provinces created at Confederation in 1867 (the British North America Act), as opposed to those created after Confederation. Generally, provinces from Quebec eastwards retain rights to extra ridings under the BNA Act whereas those from Ontario westwards generally have fewer designated ridings, resulting in larger riding sizes. FEDs are designed to favour Quebec and the Maritimes as opposed to the majority of Canadians who live in Ontario westwards to the Pacific.

The Electoral Boundaries Readjustment Act (2022) expressly establishes separate electoral quotas for each province. Consequently, a Canada-wide analysis of the size of each FED is very difficult to calculate. Thanks to the "Grandfather Clause" from the BNA days, Quebec gains 7 seats and New Brunswick 3 seats more than their population numbers justify in 2022. Together these two provinces have 9.3 million people while B.C. and Alberta have 9.6 million people. However, the first two provinces have 88 FEDs while the other two provinces have only 80 FEDs.

Nation-wide comparisons of the

population size of each FED are not posted by Elections Canada. Canada has ten Federal Electoral Boundaries Commissions that establish vastly different FEDs through a Representation Formula that changes over the years. FEDs vary in size enormously from province to province. The fundamental democratic principle in the United States, Britain,



Australia, and New Zealand of "one citizen, one vote of equal value in one nation" is absent in Canada.

Another complication is that FEDs are *not* calculated by the number of citizen voters but by *population*, which includes non-voters such as children, temporary workers and immigrants. For instance, the FED of Labrador has a population of 27,117 but only 20,239 citizen voters. Brampton West in Ontario has 130,296 people and 111,520 *citizen* voters. The ratio of people to voters varies enormously in Canada, so constructing ridings by population is quite ridiculous. It is impossible to know if the riding size actually reflects the number of voters. As emphasized, the number of citizen voters has little relationship to the average national size of FEDs. We can see how gerrymandered Canada is when ridings with approximately 20,000 voters have as much representation as ridings with over 100,000 voters. In sharp contrast, electoral districts in the United

Kingdom and the United States are based solely on a national average of the number of *eligible voting citizens* in each riding.

On September 5, 2018, the Boundary Commission for Britain (BCB) produced a document that "examined those areas (all existing electoral constituencies) and made proposals for a new set of boundaries which are fairer and more equal, while also trying to reflect geographic factors and local ties." The Fixed-term Parliaments Act (2011) specified the need to "fix" the electoral districts at 600 Members of Parliament (a reduction from 650) and to disperse British electors equally across those districts. That is, that they should take the total number of eligible voters and divide by 600 to determine the average electoral

district, in due course set at 74,769. Although exact numerical parity is impossible, the acceptable deviation from this ideal norm was set at 5% with no constituency smaller than 71,031 or larger than 78,507.

There is only one authorized British exception based on geography, and that is for the Isle of Wight (with approximately 112,000 voters), which would be allocated two elected members. Britain is geographically and politically more complicated than Canada in that there are four countries (Scotland, England, Northern Ireland and Wales) and diverse islands such as the Shetlands, Isle of Man, and the Channel Islands. Yet, all accept an elected national government with constituency sizes that allow citizens an equal voting power no matter where they live.

The United States is a country just as diverse but demographically much larger than Canada, where their constitution requires that each electoral district

have approximately the same number of electors. Extending the principle further, all federal districts within a state must be equal, all state districts within a state must be equal, and all local/municipal/city districts must also be of equal voter size (Loyola Law, 2018).

In America, the concept of “equal” is not only enshrined within many statutes, but also strictly practiced. In August 2018, for example, a three-member panel of the Supreme Court struck down and declared unconstitutional a redrawn electoral district in North Carolina (Pathé). Such a decision demonstrates two salient points absent in Canada: the highest court in the land is an active overseer of equal electoral distribution, and such decisions do not wait for a predetermined time-frame but can be adjudicated as needs arise. It is impossible, of course, to have every district equal down to the last voter. Therefore, abiding by phrases such as “as much as possible” and “in good faith,” various United States election commissions have accepted the percentage range of 10% as a permissible deviation from the norm.

Our first-past-the post system simply means that the candidate who “races” to the most votes in a FED or QED wins. Several parties “run” for power. We seldom have just two parties competing in the race as in the United States. Consequently, our election winners have the most votes but seldom a majority of votes. In the hypothetical diagram (previous page), Party D wins with 45% of the vote.

Governments in Canada are formed by the party winning the most FEDs. As said, the number of votes needed to “translate votes into seats” is intentionally unequal in Canada. One vote for one equal citizen is an alien concept in Canadian elections.

In Quebec, the majority of QEDs are well outside the 10% United States standard, and even more are skewed by the 5% British standard. In the 2022 Quebec provincial election, Ungava, a rural Francophone area, was won by the Coalition Avenir Québec (CAQ) party with 3,132 votes, while in Westmount, an Anglophone and immigrant area, the winner had 14,547 votes. Only 41% of the electorate voted for the CAQ but this party took 72% of the seats in the National Assembly.

The simple explanation is that the ridings in rural Francophone areas are much smaller than those in the Greater Montreal area. Gerrymandering in Quebec just means arranging riding sizes to favour rural Francophones rather than metropolitan Montreal Anglophones and immigrants.

The following table shows the number of Quebec Electoral Districts and their deviations from the United States 10% standard. (Note that numbers fluctuate slightly as the population changes over the years.)

The Oxford English Dictionary defines the term “gerrymander” as: “to manipulate in order to gain an unfair advantage.”

QEDs below 10%	QEDs within 10%	QEDs above 10%
33	61	31

Gerrymandering is a method by which electoral boundaries are drawn so that one specific group will have an obvious advantage over others. Gerrymandering restructures an electoral landscape into one that favours a region, province, political party, racial group, social class, or privileged individuals. “Voter suppression” is designed to discourage or prevent a specific segment of the population such as Western Canadians or English-speaking Quebecers from exercising the democratic right to an equal ballot box (Anderson). Voter suppression shrinks the rights of eligible voters by lessening their overall voting weight and increases the voting power of those who are eligible for favourable treatment.

It is puzzling that Canada does not modernize the electoral landscape to ensure the “one person, one equal vote” maxim. In fact, change has always been part of the Canadian electoral system as can be seen by the timeline below.

Curiously, Canada retains its 1867 promise to maintain a large Quebec presence in the federal Parliament, but does not maintain its 1867 promise to maintain 12 QEDs where English-speakers had a majority. The exact opposite to 1867 is now the norm. Gerrymandering ensures that English-speakers are under-represented in the Quebec legislature, and hence unable to politically defend themselves in what has arguably become a far more nationalist-leaning Assembly.

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Canada discarded the Churchillian principle of “one vote, one value” by refusing to adhere to notions of equal representation for electoral districts. This decision legalized the unequal system of state-sponsored district distortions that characterize the contemporary Canadian electoral landscape.

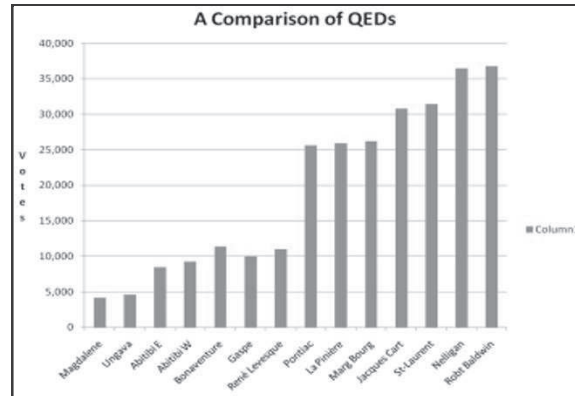
The government of Saskatchewan decided to set a quota between urban and rural regions. A court challenge forced the Supreme Court of Canada to make a decision. In Saskatchewan’s case, the degree of representation varied between 15% and 25%. The court was asked to determine if such ranges and quotas violated Section 3 of the Charter of Rights and Freedoms dealing with the equality of voting power. Writing for the majority (in a split 6 to 3 decision), Justice Beverley McLachlin noted (Supreme Court of Canada) that “the stated purpose of the right to vote in section 3 of the Canadian Charter of Rights and Freedoms is not equality in voting power but the right to ‘effective representation.’ Our democracy is a representative democracy. Each citizen has the right to be represented within the government edifice.”

Nowhere does the Supreme Court define what is meant by a “representative democracy” – an ambiguous concept open to wide interpretations. Apart from the Canadian Supreme Court, few can realistically claim that Quebec’s Anglophones and/or First Nations have “effective” or “representative” political voices in contemporary Quebec.

Prime Minister Justin Trudeau stated that Canada does not have any gerrymandered electoral districts: “I mean, Canada already has a fairly strong set of electoral laws... and the other thing is our electoral district boundaries are determined every year – every ten years by fully independent commissions... so you get actual, you know, reasonable-looking electoral districts, and not some of the zigzags that you guys [Americans] have.”

Contrary to contemporary thinking, Canada’s electoral landscape is not remotely “reasonable-looking,” and it is now time for us to emulate the United States and Britain. However politically painful, Canada must engage in a funda-

mental re-imagining of our electoral systems. Canada in general, and Quebec in particular, should no longer ignore the fundamental democratic principle of “one citizen, one vote, one value.”



DATE	SOME EVENTS THAT CHANGED CANADA'S FEDERAL ELECTORAL SYSTEM
1874	Introduction of the secret ballot
1898	Federal Referendum on Prohibition of alcohol: 51% for; 49% against Universal male suffrage for Ontario's Federal elections
1915	Prisoners, lunatics, and those in charitable institutions forbidden to vote
1917	Military Voters' Act: some women (war-wives/widows and serving nurses) win the vote
1921	Universal franchise now includes many women but not First Nations, Chinese, or Inuit women
1949	Elimination of the 1867 BNA Act which assured that in the Provincial Legislature the English-speaking minority in Quebec would have "protected ridings" where they made up the majority of the population
1970	Voting age lowered to 18
1999	Nunavut women win the vote

Sam Allison is the author of *Driv'n by Fortune: The Scots' March to Modernity in America, 1745-1812* (Dundurn, 2015) and several high school history and economics books. Now retired from McGill's Faculty of Education, Sam is Guest Editor of the London Journal of Canadian Studies.

Jon Bradley is a retired McGill University Faculty of Education professor; co-author of the second edition of *Making Sense: A Student's Guide to Research and Writing in Education* (Oxford, 2017) and Guest Editor of the London Journal of Canadian Studies.

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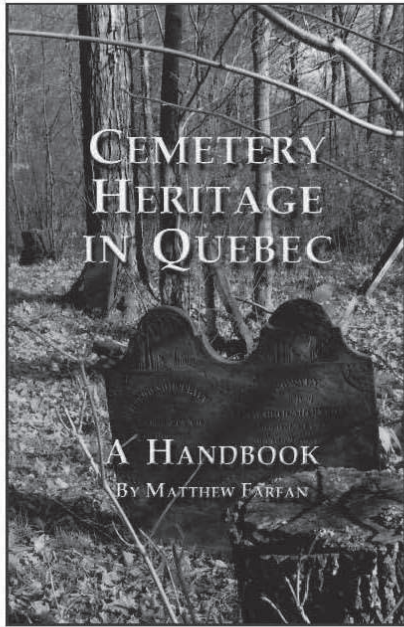
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