

QUEBEC HERITAGE NEWS

JULY 2003

VOLUME 2, NUMBER 5

PAGE 1

CULTURAL HERITAGE – A SPECIAL SECTION

FLYER SURVIVED BATTLE OF BRITAIN: LAST OF THE FEW	PAGE 6
THE REST CURE: HEALTH CARE AND THE DEVELOPMENT OF STE-AGATHE	PAGE 8
JULIA GRACE WALES: MINORITIES ARE SOMETIMES RIGHT...	PAGE 10
THE MYSTERY OF POTTON SPRINGS – WHAT WENT BEFORE?	PAGE 12
SIR JOHN JOHNSON: REMAINS OF MAJOR LOYALIST WAR FIGURE FOUND	PAGE 14
LITTLE KNOWN IN THE HOME HE ADOPTED	PAGE 16
BOOK: THE LIFE AND TIMES OF MOUNT ROYAL CEMETERY – THE FIRST 150 YEARS	PAGE 18



ALSO IN THIS ISSUE

RODERICK MACLEOD: FORTUNATE TO BE SUCH A DIVERSE COMMUNITY	PAGE 2
HERITAGE TOY CONTEST PRODUCES CREATIVE RESULTS	PAGE 3
EXECUTIVE DIRECTOR AND SON	PAGE 3
SUPPORT QAHN – BUY TICKETS TO SHIRLEY VALENTINE AT THE PIGGERY	PAGE 4
QAHN TAKING HISTORY OF SHIPPING TO QUEBEC CITY SCHOOLS	PAGE 4
AGM: OTTAWA MUST ACT ON HERITAGE SMUGGLING, FORGET MUSEUM	PAGE 5
CEMETERIES CONFERENCE COMING THIS FALL	PAGE 20
GREENWOOD: MUCH MORE THAN AN OLD HOUSE FULL OF ARTIFACTS	PAGE 21
MEMBERS' NEWS & NOTES	PAGE 22
GLEANED FROM THE QAHN LIST SERVE	PAGE 23
MONEY TALKS: FYI – VSHSBC IM/IT ISSUES RFO ON PDVS AND FAP	PAGE 23

PRESIDENT'S MESSAGE**'Anglophone': That vague but ubiquitous term****We are fortunate to be such a diverse community**

The Quebec Anglophone Heritage Network enters its fourth year of operations under new management – much to the alarm of the new management, at least from the president's perspective! Fortunately for me, my predecessor has done an excellent job of nursing QAHN from infancy to the point where it can be safely deposited in someone else's hands for its next phase of growth. As anyone who has taken charge of something that other people have worked hard at knows, the sense of responsibility can be daunting. Sometimes I wish my predecessor had done a less excellent job, and then there would be less to live up to.

Having said that (and solicited, I hope, an appropriate amount of sympathy) I should add that I feel privileged to take on this responsibility, and relish the challenge of filling my predecessor's shoes. (Fortunately I am not called upon to fill anything else of his!) Some months ago when Dick Evans announced that he was not going to continue as president, the initial terror I experienced was soon replaced by a sense of conviction. The task ahead is to put QAHN solidly on its feet by proving that it is greater than the people who run it. Those of you keeping voluntary societies afloat by your own hard work will understand the fear that, should you become unable to continue or give up in frustration, your organization will collapse. Unfortunately, an organization that comes to rely on the work of only a few people is vulnerable on two counts. One is that members tend to rely on the hard work of those few people to the point where they take things for granted or they lose track of how things are done, and the hard workers get burned out. The other problem is that it becomes nearly impossible to replace the hard workers given how much they clearly have to do. Now, QAHN is run by many people (in fact, a few more have probably joined

the team while you have been reading this!) and supported by a great many more, so there is no real need to fear for its future - but Dick has certainly put in many more hours over the last three years than anyone should be expected to do, and more than I know I feel able to do, and we need to give him a break and not give his successor a nervous breakdown. My job, therefore, is to make my job seem easy to my successor!

Culture

And now a word about culture, which is the theme of this edition of the *News*. Those of us in Quebec who fall into the definition of "Anglophone" are extremely fortunate to be able to claim such diverse people as members of our community. The rest of Canada may be appropriately "multicultural", but as a minority in Quebec, Anglophones have achieved a unique degree of cohesion across all kinds of cultural and ethnic lines. Perhaps it is that vague but ubiquitous term "Anglophone" itself that has permitted Scots, Ukrainians, Italians, Jews, Mohawks, Channel Islanders, Vermonters, West Indians, and even Basques (my own children, for example) to unite as a minority with something in common. If we owe this state of grace to the Quebec government, as Marianna O'Gallagher suggested at our AGM, so be it. We should also recognize that it is a state of grace, as we would be certainly fooling ourselves if we believed that all the peoples who now consider themselves Anglophone would have achieved this degree of harmony on their own steam - history would suggest that conflict was once closer to the norm. Nevertheless, in the world of today where suspicion and animosity rule, finding a way to shake hands is an achievement indeed. Here's to unity and diversity!



President Rod takes the controls

Roderick MacLeo

QAHN MATTERS

Heritage Toy Contest Produces Creative Results

When the Quebec Anglo Heritage Network sent out notices of a heritage toy contest this spring, responses came back from elementary classes around the province. Apparently talking to an adult (a parent or a grandparent in most cases) about a toy of an earlier generation appealed to these young people.

City schools included East Hill, Good Shepherd, Holland, Royal Vale, Ste. Foy, St. Jude, St. Vincent, Sherbrooke and Westmount Park. Outlying schools also responded – Escuminac, Gaspé, Huntingdon, Lennoxville, La Tuque, Notre Dame and Shigawake. Some schools sent the work of more than

one class.

The opportunity to be doubly creative by writing about a toy and by producing a picture provided a new experience. Many of the written pieces expressed the “voice” of the adult as closely as the pupil remembered. Some paintings were exceptionally effective in bright watercolours. A few pupils sent a photograph to give their version of the original. Many pupils were impressed by the meaning these toys still held in the memory of the adults.

Dolls certainly were the long-time favourites. Other toys presented were trains, mechano sets, bilboquets, hand-hewn sleds and even a home-made walkie-talkie of tin cans!

Some 310 pupils from 16 schools participated in the contest, including four schools with more than one class and two individuals. The leading presentations were from St. Vincent of Ste. Foy (Grade 6), Royal Vale of Montreal (Grade 5), and Huntingdon Academy (Grade 6). Congratulations to all the young folk who participated so enthusiastically in this contest.

Ruth Evans



Executive director Val Bridger with Nathan David

QUEBEC HERITAGE NEWS

PUBLISHED BY

THE QUEBEC ANGLOPHONE HERITAGE NETWORK

PRESIDENT RODERICK MACLEOD

EXECUTIVE DIRECTOR VALÉRIE BRIDGER

INTERIM EXECUTIVE DIRECTOR NOREEN CORCORAN

QUEBEC HERITAGE NEWS EDITOR CHARLES BURY

ORAL HISTORY PROJECT COORDINATOR RON RATCLIFFE

HERITAGE PORTALS COORDINATOR SUZANNE GAUTHIER

HERITAGE TRAILS COORDINATOR DWANE WILKIN

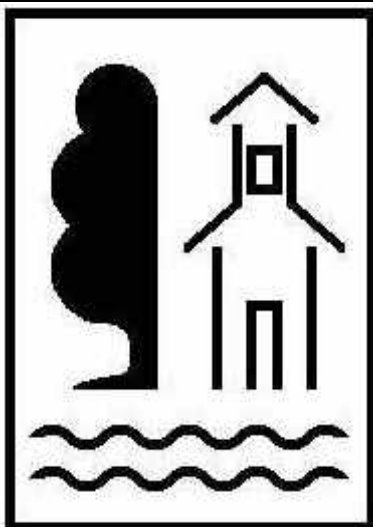
400-257 QUEEN STREET, LENNOXVILLE QUEBEC JIM 1K7

1-877-964-0409, (819) 564-9595, FAX 564-6872

HOME@QAHN.ORG; WWW.QAHN.ORG

CANADA POST PUBLICATION MAIL AGREEMENT NUMBER 405 610 004

PUBLISHED WITH THE HELP OF THE DEPARTMENT OF CANADIAN HERITAGE



QAHN MATTERS

Support QAHN – buy tickets to Shirley Valentine at The Piggery

The Quebec Anglophone Heritage Network has gone into summer theatre. QAHN is partnering with ??? by helping sell tickets to two particular showings of the riotous British play *Shirley Valentine* at North Hatley's Piggery Theatre.

Shirley Valentine stars Emma Stevens as the hilariously endearing, completely unpredictable English housewife who proves it's never too late to recapture your dreams. Bored with her suburban life and a husband who's nicer to strangers than to her, Shirley takes a chance on adventure when a friend invites her on a vacation to Greece. There, Shirley has her "adventure" with a Greek fisherman and, more importantly, finds herself again.

Written by Willy Russell and directed by Sunil Mahtani, *Shirley Valentine* plays at The Piggery Theatre in North Hatley August 15 to 31. If you decide to attend, choose the Saturday afternoon matinee August 23 at 2 o'clock, or the Tuesday evening performance August 26 at 8. Bring lots of friends,

QAHN introduces the history of Quebec City shipping to Holland School

Since the winter of 2002, the Quebec Anglophone Heritage Network (QAHN) has been working in partnership with Holland Elementary School. As a result of this collaboration Marianna O'Gallagher and Eileen Marcil each spent a half day this May at Holland School, Quebec City, to talk to the two grade 6 classes. Marianna spoke about the historical aspects of ship building in the Quebec City area. Eileen spoke about the various types of ships once constructed in the Quebec City area.

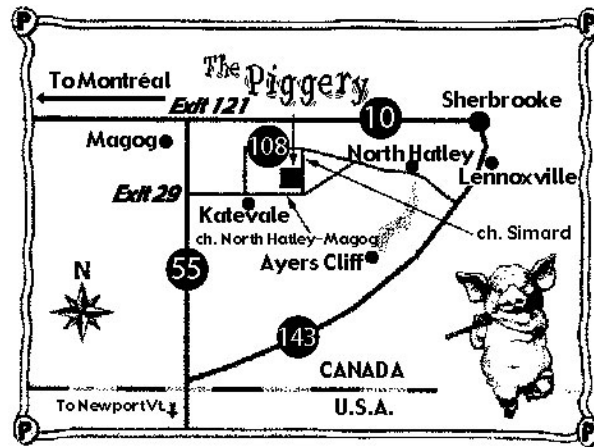
In June 2003 the same students visited the Old Port of Québec Interpretation Centre where they gained a better understanding of 19th century seaport life. Their outing continued to the Yacht Club de Québec for a visit of some of the members' boats and a brief introductory course on sailing, demonstrating some basic sailing skills and navigational equipment, etc. As good contemporary sailors require a diversified knowledge, to be safe on the waters, the students were able to understand why it is important to learn math, geography, science etc. so that they can apply these subjects to jobs and leisure activities.

family, colleagues or even total strangers, because all tickets bought on behalf of QAHN come with a healthy discount at \$20 each, and we get to keep a good slice. Proceeds will go toward our province-wide Oral History in the Schools project.

The Piggery Theatre is the longest running English-language theatre in Quebec and has produced more than 100 productions since its inception as The Townships Playhouse Guild in 1965. It has been producing professional, semi-professional and community theatre ever since. This year sees the inauguration of a rejuvenated vision, an exciting season of entertainment, and increased community involvement.

We are set for Saturday, August 23 at 2 p.m., and Tuesday August 26 at 8 p.m. All seats are \$20.

Book early, book often. Reserved seating. Call QAHN toll-free at 1 877 964-0409. Don't be shy to leave a message if the machine answers. Support the English-language Heritage of Quebec and have a great time while you're at it.



215, ch. Simard, North Hatley, Eastern Townships

The costs of the lecturers and bus transportation were assumed by QAHN and a donation was made to the Sailing School of the Yacht Club de Québec. Since the project has generated a good deal of interest and support, we hope to continue in Greater Quebec's four English-language elementary schools during the spring of 2004. Also, due to recent curriculum changes we hope that these activities will be provided to grade six classes on an annual basis. Both Diane Labbé of the Central Quebec School Board and Lisa Kennedy of CeDeC have been contacted concerning the project and have expressed their interest.

Many thanks go to all involved in the project. Special thanks to Mr. Tim Romanow of Holland School, who through his continued interest and dedication made it all possible. For further information on QAHN's regional activities and suggestions for other activities, contact Sharon Little, QAHN Director, Central and Eastern Quebec, bellaluna@sympatico.ca. – S.L

QAHN MATTERS**AGM resolutions urge Ottawa to act on heritage smuggling...**

Resolution Concerning the Canadian Ratification of the UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects

The theft and illegal export of cultural property is a major problem throughout the world. Countries which are wracked by war or poverty or which cannot adequately protect their archaeological sites are most affected. Every year millions of dollars are exchanged between those who illicitly obtain, export, sell and buy heritage objects – it is big business.

Great efforts are being made to combat the problem. International organisations such as ICOM, ICCROM, UNESCO, Interpol and the Council of Europe are working to raise awareness amongst political decision-makers, customs officials, museum professionals, art dealers, collectors and the general public.

Various parties are also pursuing to ratify conventions and legislation to prevent trafficking and to restore stolen cultural goods to their rightful owners. The International Institute for the Unification of Private Law, (UNIDROIT) is at the forefront of this effort. On June 24, 1995 representatives of over seventy states met in Rome and adopted the UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects.

...But not to build another huge museum beside Parliament Hill

Resolution concerning the creation of a new Canadian History Museum in Ottawa

With reference to the recent Federal Government announcement of a new museum devoted to Canadian History to be established in Ottawa, at an initial cost of 100 million dollars, the Quebec Anglophone Heritage Network (QAHN) strongly urges the retraction of such a decision. Our decision is based on information received from the Canadian Museums Association (CMA) and our knowledge of the numerous difficulties facing the museum community in the Province of Quebec. This decision regarding a new museum would only work to the detriment of a very fragile community.

Instead, we strongly urge the Federal Government to be instrumental in the creation of a much-needed National Heritage Policy, an initiative that would greatly enhance Canadians' understanding and appreciation of their heritage. We believe that the Federal Government should have a more dynamic vision to engage all Canadians in their heritage, in all parts of Canada, not just in Ottawa.

In this light, we argue strongly and consistently for a coherent and efficient national policy framework to ensure an effective distribution of funds to institutions that need them. The Government of Canada has been working on such a policy for several years, including extensive consultations with organisations like the CMA, but has not yet acted.

Our position is echoed by recommendations from the House of Commons Standing Committee on Finance, which declared in its most recent report that "Museums play a valuable role in enhancing the quality of life of Canadians, and also contribute to our tourism industry. However, in order for museums to maximise their contribution they must be adequately funded through a process that ensures that funds are distributed to institutions in the greatest need."⁽¹⁾

We are also supported by the results of a national survey of Canadians' attitudes toward museums, which was commissioned by the CMA

To date, only 22 countries have actually signed the convention and only six have ratified it. Major western "market" countries including the United States, France, Germany, Great Britain and Holland have yet to sign and ratify it. Switzerland, a major thoroughfare for illicit trade, has signed but not yet ratified it. Needless to say, conservation norms are often not of major concern to the offenders, thus threatening the physical integrity of irreplaceable cultural property.

(...)

Be it resolved that:

- QAHN encourages the Federal Government of Canada to ratify the UNIDROIT Convention in the fight against the International Illicit Trafficking of Cultural Property.
- QAHN encourages the Provincial and Territorial Governments of Canada and their respective municipal bodies to enact legislation, which would curb the Illicit Trafficking of Cultural Property.
- QAHN supports and encourages the implementation of the "Object ID Checklist" an international documentation standard for cultural property, created to facilitate the exchange of information.

recently. A total of 2,400 Canadians completed the survey: 1,770 Anglophones and 628 Francophones. Of these, 78% favour a substantial increase in federal contributions to museums outside the National Capital Region.⁽²⁾ This survey is considered accurate to within 2.5%, 19 times out of 20.

There are close to 2500 non-profit museums and related institutions across Canada, which attract more than 50 million visits each year. With few exceptions, they have languished under severe funding cutbacks for many years and continue to be inadequately funded. Many buildings are rapidly deteriorating, collections are inadequately stored and exhibited and organisations are understaffed. The survival of our cultural heritage, of great local and national significance, is threatened. Our collective memory is fading.

We therefore call on the federal government to develop a more dynamic vision to engage all Canadians in their heritage in the towns and cities where history really happened. We believe strongly that a better sense of Canadian history and culture will lead to a better nation and to a better quality of life for all Canadians.

(1) Canada: People, Places and Priorities: Report of the Standing Committee on Finance, November, 2002.

(2) Canadians and their Museums, A Survey of Canadians and their views about their country's Museums, Tele Research, Inc., March, 2003

Be it resolved that:

- ü The new Canadian History Museum in Ottawa would be immediately cancelled.
- ü A National Heritage Policy would be immediately developed.
- ü An endowment fund for Canadian History of 100 million dollars would be immediately created, whereby the annual interest generated from such a fund would be distributed yearly to regional historical projects, throughout the country.

CULTURAL HERITAGE – WE ARE WHAT WE DO

Dal Russel, the last of the Few

Flyer survived Battle of Britain: ‘We flew by instinct’

By Karen Molson

It's been a long time since anyone has asked Dal Russel, who lives quietly in the Eastern Townships village of Knowlton, about the Battle of Britain. Yet well he remembers that heady summer of 1940 when he and the other fighter pilots of No. 1 Squadron RCAF, were battling the Luftwaffe in English skies.

Russel was on board the passenger liner *Duchess of Atholl* with a contingent of Canadian troops on their way to England when the news came on the wireless. It was June 17, 1940. “The Battle of France is over,” Winston Churchill intoned solemnly, “and the Battle of Britain is about to begin.” The pilots and crew members of No. 1 Squadron, upon disembarking at Liverpool three days later, would be dispatched to Middle Wallop, an airfield near the south coast of England. There they would begin their training for what later would be referred to as the most decisive battle in the history of war.

Sixty-three years later, Russel clearly recalls the sights, sounds, and experiences of those weeks. Excitement, mingled with a sense of pride and purpose, dominated the consciousness of the young flying officers. Though vastly outnumbered, relatively inexperienced, and many days exhausted, their confidence never wavered.

At 23, Dal Russel was one of the youngest flying officers in his squadron. Like many of the other airmen, he had learned to fly in a de Havilland Gypsy Moth single-engine biplane, a standard training aircraft at the Montreal Light Flying Club in the 1930s. When Canada declared war on Germany on Sept 10, 1939, Russel and others from the club

promptly joined the Royal Canadian Air Force, and received commissions with 115 Fighter Squadron stationed at the airfield. This squadron would later be dissolved and reformed as the No. 1 Squadron; by 1941, the unit was assigned the new number 401.

The young men began their training for combat in Canadian-built Hurricanes. The fighter aircraft were crated and shipped overseas with them, but were soon replaced with newer British models. The new Hurricanes, Russel recalls, “were wonderful to fly.”

To one Montreal journalist in 1941, he reported, “In our final period of training . . . we became so used to our Hurricanes that they were very nearly a part of us. We flew by instinct – without consciously handling the controls.”

Trained intensively at Middle Wallop then Croydon, the pilots “plunged into our final training with enthusiasm.” They practiced formation flying, steep turns, forced landings and other emergency procedures, they learned about the medical aspects of high-altitude flying, and the strategies involved in combat. From Croydon they were transferred to Northolt, which would be their main base for

the eight weeks that would follow. The battle was at a critical point when they arrived in Northolt. The Germans, who had been attacking southern airfields in an attempt to knock out the Royal Air Force, had switched to day and night raids over London.

First big scrap

On August 18, the first day No. 1 Squadron became scrap and knocked down three Dornier bombers. We were full of confidence then – and so busy that the days just seemed to march by.”

Continued on next page



Flying Officer Dal Russel in about 1940

WE ARE WHAT WE DO

Continued from previous page

The squadron flew every day, some days engaging in four or five sorties. Often there was no action, but on some days they would find themselves in unrelenting conflicts, whether breaking up raids, intercepting bombers, or attacking Messerschmitt escort-fighters in air battles, which they called dogfights. Many victories and shared victories were recorded.

Waiting for the telephone to ring was the hardest part. Ordered to be in readiness, the pilots would don their uniforms and Mae West life-preserver jackets, and tensely await the next phone call, which would deliver orders to scramble for their aircraft.

Flying was an intense experience as well. "When you are in the thick of a fight at 20,000 feet and traveling at a speed of 400 miles per hour through a sky filled with hostile aircraft you haven't time to think about much but keeping the other fellow off your tail, avoiding collision, and getting a German within the reach of your eight machine guns. You try to draw a bead on him and watch out behind you at the same time. Your mouth is as dry as cotton somehow, and the palms of your hands are dripping wet."

By the time the Canadian squadron's last air battle was fought on October 5, physical and mental exhaustion was taking a heavy toll. The pilots had been in the front line of the battle for 53 days. The No. 1 Squadron had destroyed and damaged over 70 enemy aircraft; they had lost sixteen Hurricanes in action; three of their pilots had been killed, and ten wounded. Yet they never lost their optimism or their



determination. Russel, considered one of the unit's three most successful pilots, was awarded the Distinguished Flying Cross.

Prime Minister Sir Winston Churchill's oft-quoted words, "Never in the field of human conflict has so much been owed by so many to so few" referred to these fighter pilots. Yet Russel, who was interviewed about his experiences for months after the conflict had ended, would always draw attention to the ground crew, whose members' tireless efforts, he believed, deserved no less praise. "The men on the ground

crews worked just as hard as we did," Russel pointed out. "They worked half the night with shielded flashlights to make your aircraft ready again for the next day's fighting."

The ground crew, it seems, were just as devoted to him. Their nickname for him was Deadeye Dick, though they didn't call him that within earshot. "He might not like it," explained one, "for he's a

very modest chap." A Canadian Press writer who interviewed one of the crew in Northolt was told that mechanics had glued and shellacked an Ace of Spades playing card to the fuselage of Russel's Hurricane for luck. Indeed, this pilot's luck held fast, for though he flew 286 operational sorties throughout the war, he was never wounded.

With the sad passing of fellow flying officer Hartland de Montarville Molson late last year, Dal Russel has become the last of the "few" in the 401 fighter squadron RCAF. It is certain that the world will never see the likes of these aerial Galahads again.

NEXT ISSUE

OUR NEXT ISSUE, SEPTEMBER 2003, WILL FEATURE MARITIME HISTORY — LIFE ON THE WATER, FROM THE VOYAGEUR AND HIS CANOE TO THE CAPTAIN AND HIS CRUISER, IF IT FLOATS OR ONCE DID, THERE'S ROOM FOR IT HERE.

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

CULTURAL HERITAGE — WE ARE WHAT WE DO

The Rest Cure

Health care and the development of Ste-Agathe

By Joseph Graham

One of the greatest influences shaping society is perhaps the least recognized: disease. Plagues have washed over us many times throughout our history, often becoming a catalyst for social change. The cholera epidemic that came to Montreal with the huge influx of immigrants after the Napoleonic wars added to the tensions that led to the Patriote movement and the uprisings in the 1830s. The smallpox plague of 1885 highlighted and worsened differences between the Catholic and Protestant communities, and the influenza epidemic of the First World War was almost a third force in that war. But one disease whose constant presence has shaped us is tuberculosis.

Tuberculosis, or TB, was not a plague that came and went, leaving devastation in its wake, but was such a common, ever-present disease that it could well be the candidate for the greatest single enemy that our species has ever confronted. According to F. Ryan, author of *Tuberculosis: The Greatest*

Story Never Told, an estimated one billion people died of TB between 1700 and 1900. Considering that the world population did not reach two billion until 1930, the gravity of the disease can be better understood. Its impact was particularly strong as it tended to cut people down in the prime of life, disrupting families and weakening communities. It was, and still is, highly contagious through airborne bacteria.

For most of the 1800s, there was no conception of bacteria, and people believed that the disease itself lived in a miasma that floated in the air in low, damp areas, and that the night mists and fog could carry disease. This concept was so prevalent that it was among the reasons that the wealthy chose to build their homes high up on hills in airy, open locations. Even the original meaning of the word sanatorium reflected this: According to the *Webster's New International Dictionary*, copyright 1913, a sanatorium is 'a resort with a salubrious climate, more specifically a

high-altitude summer station in a tropical country for European troops, officials or residents as Darjeeling in India.' It should not be surprising, then, that Ste-Agathe des Monts in the Laurentians was identified as a sanatorium as early as the 1890s, and that many people came to Ste-Agathe for the cure. Local records and family histories show that people arrived for the good air even before the region could boast a tuberculosis sanitarium (note the alternate spelling, which many take to indicate an institutional health-care facility rather than a resort. — ed.). This phenomenon caused such problems locally that laws

were passed fining people for not spitting into spittoons.

In 1899 Dr. Arthur Richer of the Ottawa Tuberculosis League, who had recognized the cure potential of Ste-Agathe, organized the construction of a TB hospital. According to the local history *Album historique de la paroisse de Ste-Agathe-des-Monts, 1849-1912*, 200 doctors

came on a special train from all over the country for the grand opening. The hospital burned down in 1902, but Dr. Richer continued his work with a 'preventorium' named Brehmer's Rest after the German doctor who first pioneered the rest cure.

Hermann Brehmer, a German botanist, was diagnosed with tuberculosis in the 1840s. Resigned to his fate, he travelled to the Himalayas to die studying the flora there. To his surprise, he healed. He returned to Germany and school and became a medical doctor. In 1854 he opened up the first sanatorium dedicated to the 'rest cure'. This cure involved rest in a cool dry climate and obliged the candidate for cure to abandon his responsibilities. The rest cure proved more successful than any other cure for the dreaded disease and in time his concept spread through Europe and North America.

In New York, Dr. Edward Trudeau underwent a similar revelation, retiring to Saranac Lake in 1873, terminally ill

Continued on next page



Laurentian Sanitarium. Photo by Joe Graham

Continued from previous page

with TB. When he arrived at Paul Smith's Hotel, the owner's brother-in-law carried him up two flights of stairs, two steps at a time, and remarked that the doctor weighed no more than a dried lambskin.

Ste-Agathe would need the legacy of both of these men and of others to establish itself as a treatment centre. After Dr. Richer's fire, the local population was opposed to encouraging TB victims to come to Ste-Agathe, and no new sanitarium was contemplated. However, Lorne McGibbon, a Montreal businessman, contracted the disease and was sent to Saranac Lake, New York, and the care of Dr. Trudeau for 'the cure'. There he met a doctor from Sherbrooke named Roddick Byers, also a TB patient, and the two of them befriended a third man, Dr. Hugh Kinghorn. McGibbon lamented to Kinghorn, a doctor who had been cured himself, that he would have preferred to have been treated in Canada. McGibbon owned a

property in Ste-Agathe, and determined that the region would be as good as Saranac Lake for the cure. Later, when Byers was released, he travelled to Ste-Agathe with McGibbon's instructions to find and purchase a large property in order to build a sanitarium.

Ste-Agathe councillors, however, held a dim view of the idea and ultimately McGibbon himself met with the town fathers and offered the whole council a fully paid trip to Saranac Lake to see for themselves how well the town handled the patients. Upon their return, the project was endorsed unanimously, and by 1911 the Laurentian 'San' was completed.

A second sanitarium was built around the same time, an initiative of the Jewish community. It came as the serendipitous result of a failed commune and a benevolent industrialist. A group of Eastern European immigrants, self-styled early communists, bought a farm in Ste-Agathe and proceeded to establish a commune. Within a few years, their project fell into disarray and the members retreated to Montreal. Sir Mortimer Davis, the founder and president of the Imperial Tobacco Company of Canada, found himself in possession of the property, having financed some aspect of the earlier acquisition. He turned it over to a group who set up Mount Sinai Hospital, a not-for-profit tuberculosis sanitarium, in the Préfontaine area of Ste-Agathe.

Once these were established and the concept had gained acceptance, the Hilltop Sanitarium was opened and soon the Soeurs de l'Espérance also opened a TB sanitarium. In the late 20s, when Mr. McGibbon's estate was liquidated, the Oblate Brothers converted his country home in Ste-Agathe to the same use and Ste-Agathe became one of the most important TB treatment centres in Canada.

Today there are many people in Ste-Agathe who can trace their arrival or that of their parents to the sanitarium. Many of these people came to die, but healed and contributed to the town, and others came to work. One survivor was notary



Mount Sinai Hospital, Ste. Agathe. From the book *Northern Deco* by Sandra Cohen-Rose.

Jean Baron Lafrenière, who came to Ste-Agathe in the 1930s and took the cure with the Oblates. When healed, he went on to become the mayor of Ste-Agathe and was a central player in its growth and development over many years. On Albert Street,

leading up to the Laurentian San created by McGibbon, Byers and

Kinghorn, the old employees' houses are more reminiscent of Knowlton than of other parts of Ste-Agathe. In Trout Lake a Jewish farmer began offering rooms to visitors coming to see family members at Mount Sinai Hospital, and subsequently built cottages for sale to these same clients, leaving us a thriving vacation community.

While an antibiotic cure was introduced in 1954, Ste-Agathe still shows many signs of its tuberculosis treatment period. The Laurentian San has become the main hospital for the central Laurentians, and the Jewish and English communities are still very much present, although their homes tend to be vacation spots. If you walk through the village you can also see the remnants of impractical solarium on many of the houses. Once used as rest porches for convalescing patients and installed on many houses in order to add to the family income through paying guests, they lend a particular character to Ste-Agathe architecture. Lac des Sables, in the heart of town, is still ringed with impressive villas located higher on the hillsides than is desirable today, protecting their current residents from the night mists and fog, the miasma that forms on the lakes and shores.

Reach Joseph Graham at joseph@doncaster.ca.

CULTURAL HERITAGE — WE ARE WHAT WE DO

'Minorities are sometimes right, and in the long run may win over majorities...'

Julia Grace Wales: Democracy Needs Education

The following is a summary of Chapter 25 of my book. It consists of a resume of Miss Wales' book *Democracy Needs Education*, published by Macmillan in 1942.

By Mary Jean Bean

Events in Europe during the summer of 1939 were alarming. Nation after nation was falling under Nazi domination, and Britain stood alone to protect democracy. Quebecer Dr. Julia Grace Wales had devoted much of her life to international friendship and the pursuit of peace. Imagine her anguish as World War II loomed on the horizon! Never one to lament idly, she picked up her pen and produced a remarkable little book entitled *Democracy Needs Education*.

"Whether in time of peace or in time of war," she writes in her Foreword, "it is of first importance that the young people of a democracy should be taught the essential principles of the democratic way of life as these should operate in normal conditions, in order that they may clearly know both what it is that they stand on guard to defend in an emergency and how they may carry on a no less loyal service when they are permitted to return to the ways of peace."

Dr. Wales begins by identifying the chief dangers to democracy, - ignorance, negligence, indifference, apathy, and taking it for granted.

"We cannot take an intelligent stand for democracy unless we know what it is, how it operates, and especially what the duties are that it lays upon us as individuals. . . . When we take a good thing for granted, we forget what it really is, how it came to be, what it depends on, what other good things depend on it, how it must be safeguarded; and so we lose it." In order to preserve our democracy, she says we must exercise it constantly.

Dr. Wales defines democracy as "a form of government of a people, participated in by all the people, and having as its end the welfare of all the people." She reminds us that democracy aims at the maximum freedom of each individual consistent with the equal freedom of the rest of the individuals.

Because freedom is valued so highly in a democracy, Dr. Wales explains, there is an attempt to get along with a minimum of coercive regulation. But there needs to be

some regulation, if the maximum of freedom for all individuals is to be maintained.

How much legislation is needed? How much restraint is necessary to attain general freedom? There will always be difference of opinion on such questions. In a democracy, Dr. Wales says, "they must be resolved through discussion, expert study, and representative voting, or in occasional cases, referendum to the people." For example, she points to the necessity of traffic rules. "The individual may often be annoyed when the light is against him; but on the whole the stop-and-go signs insure both his freedom and his security in travel."



Because coercion is to be kept at a minimum, Dr. Wales says that a very good test of the degree of democracy prevailing in a country is its attitude toward minorities. "Minorities are allowed free expression of opinion in a democracy," she states. She considers this an important safeguard of progress, "for minorities are sometimes right, and in the long run may win over majorities to their way of thinking."

Freedom means responsibility

However, she points out that the very freedom of minorities in a democracy puts them under certain obligations. "No matter how convinced a minority may be of its own rightness, it should treat the ideas of its opponents with the respect due any honest conviction. It should spread its views by honest, above-board methods; and all effort to bring about changes should be done by constitutional procedure."

Dr. Wales emphasizes the obligation of the press in a democracy "to present the truth, without fear or favour. It should scrupulously avoid misrepresentation; it should refuse to pander to sensationalism. It should give the public access to all the facts so that open, enlightened discussion can take place."

"The most democratic of the ways proposed for organizing a better industrial order," says Dr. Wales, "is the cooperative movement." It depends for its success on the responsibility and loyalty of its members. She commends the Caisses Populaires of Quebec as outstanding examples of cooperation.

Continued on next page

WE ARE WHAT WE DO

Continued from previous page

In speaking of collective action in a democracy, Dr. Wales warns us against mob action. "In a mob individual judgment stops functioning. People do things they would never do if they stopped to think. Everyone leaves it to everyone else to do the thinking, and so no thinking is done. . . Mobs can go to insane lengths. . ."

In contrast, Dr. Wales points out the advantages of democratic thinking, when the individual is expected to think for himself, and to act from a sense of responsibility. The contribution of individuals usually leads to a wise collective conclusion, she says. "A meeting of any society where the parliamentary rules of order are observed shows the functioning of democratic thinking on a small scale. Varied proposals are made, examined, questioned, discussed, modified through amendments, etc. Little by little the weaker aspects of ideas can be pruned away and something evolves that represents the combined thinking of all present."

Under the general heading Democracy and Politics, Dr. Wales points out that the elected representative must present the needs of the community he represents, and at the same time he must consider what is good for the country as a whole. She recommends that a political candidate be well educated in the basic principles of democratic government and the concepts of justice and fair dealing that underlie it, the set-up of his own government at all levels, economic theory, and the economic conditions that prevail in his own country and in the world, and the general history of mankind's struggle to work out ethical ideas and philosophies which govern the highest and most lasting welfare of mankind. He should also understand other theories of government, the arguments by which they are supported, and the history of the attempts that have been made to apply them.

Dr. Wales stresses the need for honesty in democratic politics, for corrupt practices sap the vitality of democracy. Worse still, she observes, dishonesty tends to spread from politics into business and private life, and to disintegrate the whole idea of honesty in the popular mind.

Dr. Wales reminds us that the individual voter in a democracy has a great responsibility – that of selecting the right candidate for public office and holding him answerable to the electorate. Therefore, she says the voter needs to be honest himself and well-informed, and have an intelligent view of his own interest, for the smaller interest must always be put second to the larger. "Short-sighted self-interest is self-defeating, so the individual voter needs to keep a national and worldwide view in mind."

She believes that the citizen of a democracy should think of himself as a world citizen with the duty to keep himself informed on current world events and problems. The world citizen must consider ways to overcome racial and national prejudices in order to promote mutual respect and good will

among all peoples. "The most important work is to teach the children and young people to think in world terms," says Dr. Wales.

The voter must also have a conscience regarding the future, says Dr. Wales. What will the world be like for his children and grandchildren? He must be concerned with the conservation of natural resources,- to see that they are not overly exploited and wasted so that a few people can pile up private fortunes.

Dr. Wales says the most important institutions of a democracy are its educational institutions and the Church. She considers it the duty of every citizen to get the best technical or professional training he can in order that he may give the best service he can to his community. She also advocates some measure of liberal education for everyone who has the ability and means.

"Liberal education has to do with the meaning of life and how to make the most and best of it. . . The person with a liberal education has a sense of proportion, is not easily offended, dislikes petty gossip, does not make too much of small matters.

He can put himself in other people's places. He has a wide range of interests. . . The liberally educated man can make himself happy under conditions that the man without such education would think hopeless," Dr. Wales declares.

She observes that the government of the home cannot be entirely democratic, for young children cannot be allowed to decide very many things for themselves. But, she continues, "a child can be taught gradually to manage himself and his own affairs, just as a beginning driver learns by degrees to manage a car while an experienced driver sits beside him."

"What helps a child most is a steady hand and the feeling that there is going to be justice and dependability in his authorities. Where he is assured of the presence of these qualities, he will not, in the long run, resent firmness. In fact, he will really be glad of firmness, because it helps to give the sense of security which he needs even for his own experimenting."

Justice is as important in the relations of children to each other as in the relation of parent to child, says Dr. Wales. "If the spirit of fair play is learned in the home, it will tend to be carried into the other relations of life. . . The home is a place in which to learn the art of living with other people."

Because Dr. Wales believed that it is of utmost importance to teach young people the essential principles of the democratic way of life and world citizenship, she designed her little book for reading and discussion in the home, school, and in all kinds of study groups. A set of pertinent, thought-provoking questions accompanies each chapter. For example: "What are some of the internal dangers that threaten democracy?" "What sets of ideas in the world today are opposed to the ideas of democracy?" "What are some things that can be done now to strengthen the democratic habits of thought among our people?"



CULTURAL HERITAGE — WE ARE WHAT WE DO

There is evidence here of very ancient settlers...

The mystery of Potton Springs – what went before?

By Gérard Leduc PhD, with Peter Downman
Potton Heritage Association Inc.

A recent article on Potton Springs by this author (*The Journal*, Nov. 21st 2002, *Quebec Heritage News*, Nov. 2002) brought a witty comment from Charles Bury, Editor of the latter bulletin, who wrote: "Potton Springs may have had a secret meaning". He obviously read between the lines I wrote because I do believe that the Freemasons knew some secrets about the origins of Potton Springs. Mr Bury's comment incited me to write this note.

Since the time I wrote my first article, further investigation has led me to conclude that Potton Springs had been discovered and settled long before the first settlers came to Potton. The Freemasons knew or suspected something about it and there is a lot of evidence to support that assertion.

For those unfamiliar with the site, let's just say that three small sulphur springs at the base of Mount Pevee, in Potton Township, were discovered in the 19th century and triggered such an interest for their curative properties that in 1875 a hotel was built at the site and became famous world wide. The hotel burned down in 1934.

First, there are two sets of steps leading to the springs from the former site of the Potton Springs Hotel. Today, from the base of the hill, people use a series of stairs cast in cement that obviously date back to the 19th century. However, the last 10 steps leading to the springs are heavy stone slabs, all cut to the same dimensions. Why would one have gone to the trouble of quarrying these large stones and transporting them uphill to the site when cement stairs were a lot easier to make and cheaper to use unless the stone steps were already in place before Potton Springs Hotel was built in 1875?

Investigating the hillside below the springs, I discovered a second path leading to them, that had similar stone steps. At the top of this path, which comes to an old road, there is a large boulder marking its location. About 100 feet to the south, another, even larger boulder sits at the base of the last set of stone steps leading to the sulphur springs. These boulders, placed as markers, were not the work of the 1875 builders but of others, prior to our colonial era.

Another building preceded the Potton Springs Hotel

When one examines the stone foundations of the oldest part of the hotel built in 1875, there is evidence of an earlier occupation of Potton Springs. At a time when cement was widely used for construction as seen in other parts of this building, the main foundations were made of heavy stone masonry. However, the steps leading down to the basement were made of cement. The size of these foundations is also awkward as the cellar is only about half of the full size of the building, which leads me to believe that the builder of the hotel, N.H. Green, constructed the building over an area larger than the pre-existing stone foundations.

The other ruins that suggest great antiquity are the foundations of the recreation hall that burnt down around 1995. They were built not in cement but in a very elaborate masonry. However, the base for the chimney was made of cement, again showing two modes of construction at different times.

As in many other places investigated in Potton Township, there is evidence here that very ancient settlers occupied and used Potton Springs before our known colonial era. By whom and when? We don't know, but the evidence is there to be verified. This assertion may sound provoking and disturbing to many but stone ruins are there to be looked at and to be researched without preconceived ideas of their origins. For example, archeological investigations on



Ladies and gentlemen pose while taking the waters at Potton Springs. What went before?

cairns (stone mounds) in Potton revealed, by radio carbon dating, that some were built 600 years ago, others 1500 and 1800 years ago. A water mill in Vale Perkins was built 500 years ago. Although not dated, the winter solstice site on the old White farm in Potton shows all the evidence of an ancient ritual site with a standing stone engraved to indicate the azimuth of the winter solstice sunrise, a very important date of festivities in ancient cultures. Stone steps there are cut in a similar fashion to those at Potton Springs.

Before we bring up the matter of the Freemasons' interest for the site back in 1863, it is worth mentioning a recent discovery.

Continued on next page

CULTURAL HERITAGE

Continued from previous page

Whereas the discovery of the sulphur springs is generally ascribed to a Nathan Banfill in 1828, on the cliff above the spring I spotted the engraved name of A. AMBRUGGELS 1801. This date even precedes the first settlements in Mansonville. It appears very obvious that, unless accompanied by someone knowing an existing path, the chance for a new settler finding this place in the woods were almost nil. On the other hand, Native people, possibly Abenaki, undoubtedly knew the place and may have shown the way to Ambruggels. There are other engravings next to his name on that cliff, namely, a sabre, a five-pointed star and a flying dove, all symbols akin to Freemasonry.

Many masons in the Townships

The presence of Freemasons in the Eastern Townships is noteworthy, probably the largest number in the Province of Quebec during the 19th Century. This was obviously associated with the arrival of the Freemason Loyalists who, after the American Revolutionary War, came north from the former British colony. The Freemasons seemed particularly attracted to the Township of Potton since an outdoor lodge was officially inaugurated on the top of Mount Owl's Head on June 24 1857 by the Golden Rule Lodge from Stanstead which was itself established in 1813. Evidence of their presence can also be seen in Potton, at the top of Mount Pevee. The Mansonville lodge was founded in 1865 and David Manson, a descendant of the founders of the village and a prominent figure, was a founding member. He later became the Grand Master of the Great Masonic Lodge of Quebec. On July 4 1863, the Freemasons and businessmen from the Eastern Townships organized a special gathering to celebrate the Potton Spring.

The hint that Free Masons knew something about the antiquity of Potton Springs arises from the various engravings found at the base of the cliff where people have gathered for over 150 years. First, the familiar Freemasons' logo showing the compass and a square enclosing the letter G (for Golden Rule) was engraved in 1863. In addition, history tells us that C.F. Haskell, from Stanstead, officially named the place Mount Pleasant Spring, a name that was soon forgotten. However, the place name Pleasant was often associated with Freemasonry in the past.

Secret messages?

Next to the Freemasons logo, more intriguing markings appear. There is a column topped with an onion shape cupola. This may symbolize a pillar of Solomon's Temple with the dome of the Al Aqsa mosque in Jerusalem which was built over it and used by the Knights Templar after the conquest of Jerusalem. The same symbol appears on the Knights Templar seal at the end of the 12th century. On the other hand, Freemasonry which finds its origins in Solomon's time, has perpetuated the Knights Templar tradition.

To the right of the column symbol, there are other unexplained

engraved writings including:

- A four-letter word which shows, from left to right, the letters L U A P. However the letters L and P are written in reverse, as a mirror image, and are about twice the size of the other letters U and A in between.
- A six-letter word reading A V A S A C. Again, here, the letter C is a mirror image.
- Below, two letters, T and N, possibly the continuation of the previous word which would read from left to right PAUL CASAVANT.

At this stage, not being sufficiently familiar with the Freemasonry symbolism, I can only surmise on the meanings of these engravings. They appear to be some kind of secret codes or messages possibly to be understood only by initiates. However it is noteworthy that this was not the first example of this kind of hermetic writing on stone to be found in Potton Township.

During the summer of 2002, Abel Skinner's tombstone in Highwater was rediscovered (*Le Guide*, Sept.7) displaying a hand engraved slab with the year of death 1839.

The peculiarities of this tombstone are the following:

ABEL is written with the letter A without a cross bar. The letter L as for the letter A is twice as high as the letters B and E in between. In this way, the letters A and L become very meaningful and can only represent the compass and the square, the basic symbols of Freemasonry.

The letter S in SKINNER was engraved leaning to the right instead of being upright.

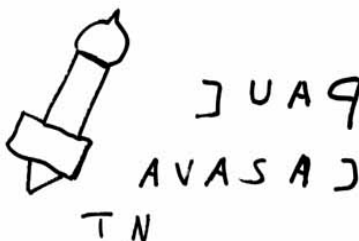
As for the date of 1839, there are also two peculiarities:

- The figure 8 has a vertical line engraved across it.
- The figure 3 was engraved as a mirror image.

We can only conclude that Abel Skinner was a Freemason but this was hidden in a fashion to be understood only by initiates.

In the past, symbolism has been a way of communicating but is now a lost language. We are left wondering as to the meaning of this symbolism at Potton Springs shown in the form of pictographs and cryptic messages. We can only hope that secret societies have kept this knowledge.

It appears obvious that the Freemasons of the 19th century had a very special interest if not a devotion for Potton Springs as they identified themselves there and left secret messages. They must have had a very strong feeling for the place and there is enough evidence from all the observations made at the site to raise the following question: "Did the Freemasons of the 19th century possessed some privileged information about the origin of Potton Springs?" This information, possibly passed on to them from the Abenaki, could have dealt with an origin of great historical significance to them.



CULTURAL HERITAGE — WE ARE WHAT WE DO

Remembering Sir John Johnson

Remains of important Loyalist war figure found

By Caroline Kehne

On January 8, 1830, mourners carried the body of Sir John Johnson, former Superintendent General of Indian Affairs and last Baronet of New York, to his estate on the flanks of Mount Johnson, present-day Mont Saint-Gregoire, near Chambly, for burial. Few then could have guessed what lay in store for Sir John and the family members who were laid to rest with him in the Johnson burial vault. In the 1950s, the vault belonging to one of Canada's most illustrious Loyalists and the human remains contained within were bulldozed, buried and all but forgotten. Half a century later, efforts to locate and restore the Johnson burial site have taken a step forward with the release of a provincial archeological report that identifies what may be the partial remains of Sir John and wife Polly.

On June 14, 2003, Dick Eldridge, speaking in nearby Philipsburg during the annual general meeting of the United Empire Loyalists Sir John Johnson Centennial Branch, presented the findings of the recently completed provincial report to UEL members. The report summary, prepared by provincial osteo-archeologist Gérard Gagné and dated May 2003, confirms the presence of the remains of at least seven adults and three to five children. The report suggests that the skeletal remains of one elderly man with extensive arthritis and ossification may be the remains of Sir John himself. Eldridge, the former president of the UEL branch, called the excavation results "the highlight of my three-year term".

This is but the latest twist in a saga that began in the early days of pre-Revolutionary America. Sir John Johnson was son of Sir William Johnson. Sir William held the title of



After a recent excavation archeologists say the bones they found are probably those of Sir John Johnson and his family. Courtesy of the UEL Sir John Johnson Centennial branch.

first Baronet of New York and was distinguished as one of the colony's largest landowners in pre-Revolutionary times. Upon Sir William's death in 1774, Sir John succeeded his father as the second Baronet of New York, inheriting the family estate and vast holdings in New York's Mohawk Valley.

Sir John, a devout Loyalist and soldier of the King, was forced to abandon his vast ancestral and head north to Canada with thousands of others who fought for the Crown. He lived in Montreal but acquired several seigneuries, including an estate near Mont Sainte-Thérèse, which he renamed Mount Johnson. Burial records dating from 1812 until 1841 indicate seven individuals were buried in the vault on Sir John's estate: Sir John, wife Lady Mary (Polly) Watts and five other adults.

Over time the estate passed out of the Johnson family hands and the burial vault fell into disrepair, Eldridge recounted. Located on a slope that later became a working apple orchard, the vault was purportedly looted during World War I and finally, during the 1950s, bulldozed into a pit. The solitary remnant of the burial site was a stone, found by property owner Romuald Meunier and given to the UEL Sir John Johnson Centennial Branch. The stone, which bore the inscription "*Sacred to the memory of the Honourable Sir John Johnson, Bart. who departed this life on the 4th Jan. 1830 aged 88 years*" was repaired and installed in an outside wall of Stanbridge East's Missisquoi Museum, the former Cornell Mill, where it remains today.

The indignities suffered by the Johnson family might have gone unnoticed were it not for an act of conscience. Jean-Paul Lasnier says he bulldozed the site on order of the landowner and saw what he believed were human bones as he pushed the vault off its base into a pit. Years later, he set about trying to correct the wrong he had inadvertently committed.



An artist's rendering of the Johnson family's mountainside vault as it fell into neglect. Courtesy of the UEL Sir John Johnson Centennial branch

Continued on next page

CULTURAL HERITAGE — WE ARE WHAT WE DO

Continued from previous page

Lasnier's story came to the attention of the local Société d'histoire du Haut-Richelieu, which looks after heritage in the area, and the United Empire Loyalists of Canada, a group committed to the preservation of Canada's Loyalist history. Eldridge said UEL members from the Sir John Johnson Centennial Branch investigating the story became convinced of the veracity of Lasnier's report of human bones. A conflicting account – that all Johnson family remains had been removed for reburial at St. Stephen's Anglican in Chambly prior to the vault's demolition – was subsequently discounted when the former Anglican parish priest could recall no such removal.

The growing concern that a legitimate historical site had been despoiled resulted in the creation of La Société de restauration du patrimoine Sir John Johnson, whose membership includes Lasnier and representatives of the UEL and la Société d'histoire du Haut-Richelieu. Members of la Société de restauration du patrimoine Sir John Johnson brought the issue before the Ministère de la Culture et des Communications du Québec (MCCQ), which issued permits for an archeological examination of the site to provide conclusive evidence on the presence or absence of human remains. The subsequent archeological studies were paid for by donations from individuals, the UEL Sir John Johnson Centennial Branch, Le Société d'histoire du Haut-Richelieu, MCCQ and the office of then-Iberville MNA Richard Le Hir. The first study, conducted in the fall of 1999, verified the presence of the vault stones and the skeletal remains. Archeologists located the vault chamber and human bones, which were subsequently determined to belong to at least six individuals, including two children – a surprise since no burial records of children were known to exist. The investigators also found other artifacts consistent with a burial site, including coffin plates, nails and screws. A curious finding of the preliminary study was the absence of skulls, which, the author states "attests also to human actions in the conservation of remains. It is well known that human skulls are a major target of burial looters".

A more comprehensive study (phase two) followed, with results appearing in the May



The vault before it was bulldozed (above) and the rescued memorial stone now at the Missisquoi Museum (below).



2003 report. Based on the collection and analysis of more than 800 human bones and fragments, the author concluded the presence of seven adults (six males and one female) and from three to five immature adults (aged under 18 years), including one infant. The report re-confirmed that the remains of one elderly individual were consistent with those of the profile of Sir John Johnson and added that a second, male adult with an estimated age of between 30 and 40 years, could be his son William. Remains of a third adult estimated to be no older than 45 years of age, could be the remains of either of his sons

William or Adam. The age at death of Sir John's son-in-law Edward McDonnell, was unknown and thus precluded identification. The report also re-affirmed that the bones of a lone female adult may be those of Sir John's wife, Polly.

Nicole Poulin, president of the Société d'histoire du Haut-Richelieu, told the UEL members gathered for the occasion that the site is now an officially recognized historic archeological site, the first non-Indian burial site in Quebec to receive that designation. She added that provincial law governing burial sites guarantees visitors access to the site and also holds subsequent owners landowners responsible for further deliberate damage.

Good relations

Dick Elridge says relations with the land's current owners, Sylvain and Marie Fraser of Verger Monnoir, are cordial and that an oral agreement with the Frasers allows use of their driveway for accessing the site while the owners are present.

Now that the phase two archeological results have firmly established the presence of the vault and human remains, Eldridge says that la Société de restauration du patrimoine Sir John Johnson will begin preparing for phase three, developing cost estimates for the project and beginning fundraising to pay for the actual vault restoration, so that Sir John and his family may once again rest in peace.

Tax deductible donations can be made through the UEL Sir John Johnson Branch or la Society d'histoire du Haut-Richelieu. For information, contact UEL branch president Adelaide Lanktree at (450) 293-6342.

CULTURAL HERITAGE — WE ARE WHAT WE DO

Who was Sir John Johnson?

Loyalist leader is little known in the home he adopted

By Caroline Kehne

Short biographies of Sir John Johnson by Donald MacCallum (Missisquoi Historical Society Reports, Volume 11, p. 85) and Audrey Martin McCaw (Missisquoi Historical Society Reports, Volume 16, p. 112) tell the tale of Quebec's forgotten Loyalist.

Sir John was born in 1742 to Sir William Johnson, first Baronet of New York, and Mary de Wissenberg at Johnson, New York (near Schenectady). He fought in the French and Indian Wars (1755-1763) and at age 23 was knighted for his work with the Indians.

Sir John married Mary "Polly" Watts, daughter of Hon. John Watts, President of the Council of Colonial Affairs in New York City. In 1774 Sir William died and his estate and title passed to Sir John.

Led raids

During the American War of Independence, he organized the King's Royal Regiment of New York, which, along with its Indian allies,

conducted raids along the Mohawk Valley and into Johnstown (1776-1780). The MacCallum account notes that the impact of the joint raids by the Regiment, the Rangers and Indian allies was significant enough to be mentioned by Continental leader George Washington in his address to Congress.

After a harrowing escape from the revolutionaries, Sir John and his family made their way north. His estates were confiscated by the new government,

for which he received about £45,000 in compensation from the British Crown. Johnson moved his family to Montreal and acquired several large seigneuries in the vicinity of St-Jean-sur-Richelieu and Chambly, including, in 1794, la Seigneurie de Monnoir and its nearby mountain, Mont Sainte-Thérèse. He soon became one of the

largest landowners in Lower Canada. In his new home, he became a member of the Legislative Council, Superintendent of Indian Affairs, Superintendent of Refugee Loyalists and Colonel-in-Chief of the Militia of the Eastern Townships.

Master Mason

A member of the Masonic order, he served as Provincial Grand master. In 1790, despite Lord Dorchester's recommendation to London that Sir John be appointed the first Lieutenant-Governor of the Province of Upper Canada, he was passed over for Colonel John Graves Simcoe.

Sir John Johnson died in 1830 at age 88. A grand

procession of relatives, members of the 24th Regiment and band, several hundred Indians, and his fellow Freemasons conveyed Sir John's body to the banks of the St. Lawrence. In McCaw's account, an elderly Iroquois Chief from Kahnawake paid tribute to Owassighsishon ("He who made the house tremble") and gun salutes, including a tribute from the batteries on St. Helen's Island, provided a last farewell before Sir John's body made its final

Continued on next page



CULTURAL HERITAGE — WE ARE WHAT WE DO

Continued from previous page

journey by boat to the family vault on the estate on Mount Johnson. Dick Eldridge, former president of the UEL Sir John Johnson Centennial Branch and a key player in the efforts to restore the Johnson vault, believes that Johnson's selection of this place was no coincidence: its topography closely resembled that of his lost grand estates of upstate New York and the vault, as did the manor house, faced south toward Albany.

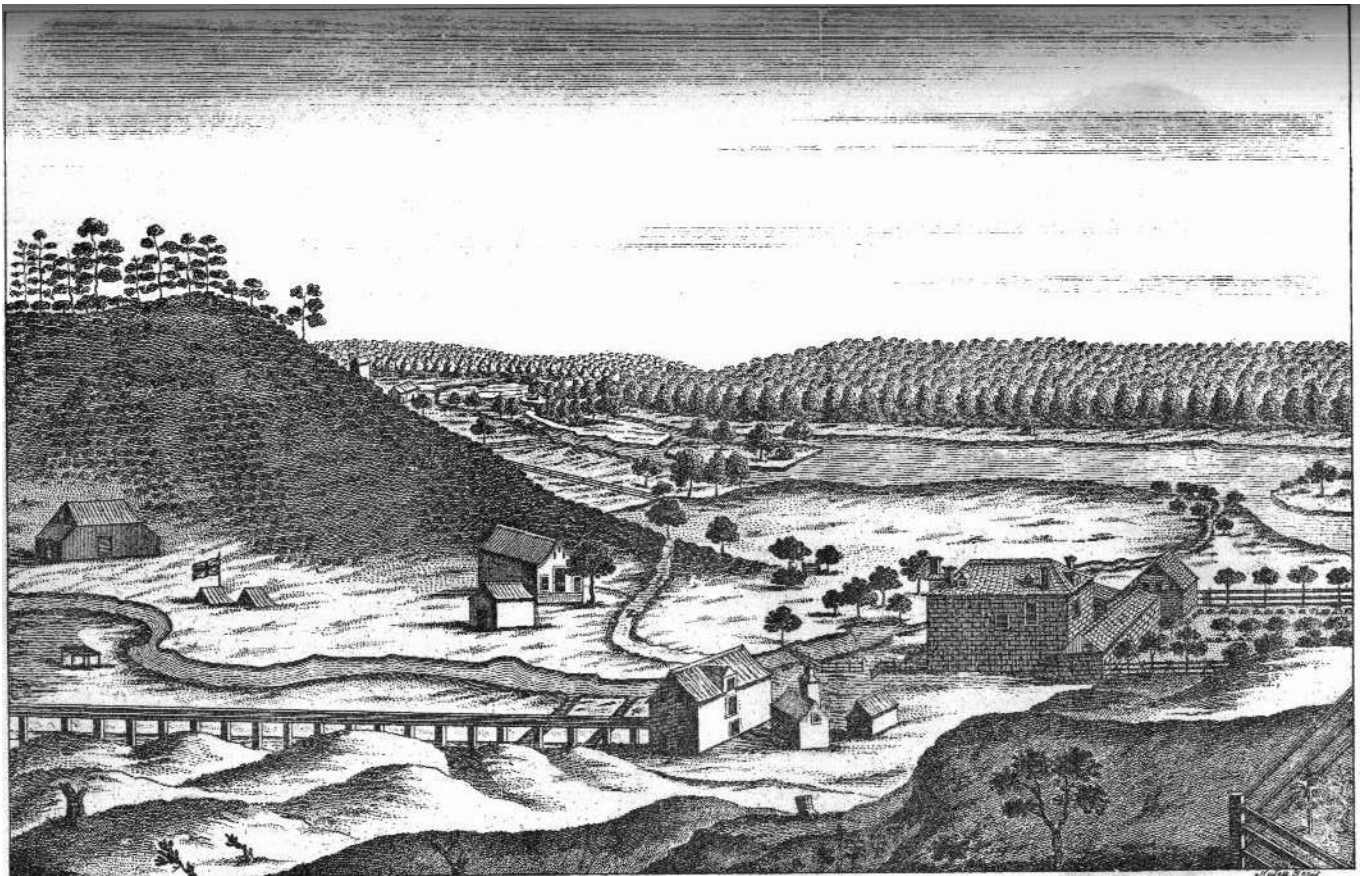


*Sir William Johnson Bart.
Major General of the English Forces in North America
W. Johnson*



McCaw notes that there are several worthy monuments to Johnson's memory, including the Chrysler Memorial Park (located in Ontario) and Johnson Hall, located in the New York state's Mohawk Valley, now a U.S. national monument. Yet in his last home, Sir John Johnson remains largely unknown. With the vault restoration project advancing, Quebecers may one day re-discover the man who "made the house tremble".

Sir John (left) was the son of Sir William Johnson, Superintendent of Indians for the colony of New York. The family lived on a fortified farm in the Mohawk Valley but the Revolution put an end to that.



A North View of Fort Johnson drawn on the spot by M^r Guy Johnson Sir W^m Johnson's Son.

A CEMETERY BOOK

The life and times of Mount Royal Cemetery – the first 150 years

Respectable Burial, Brian Young, Colour photo essay by Geoffrey James. A beautifully illustrated history of culture, religion, and public space. Clothbound, ISBN 0-7735-2529-7, McGill-Queen's University Press, 288 pages, \$49.95.

Reviewed by Charles Bury

I don't look forward to reviewing books. As a writer and editor for nearly 30 years I have contributed to thousands of publications, and been the person in charge of many of them. So I know only too well how errors can remain deviously unfound, how the simplest point is so easy to miss and ultimately, how close brilliant is to boring. And I know even better how criticism becomes magnified in the ear of the creator. Happily, historian Brian Young has let me off the hook by taking on a subject that could easily be morbid – a graveyard – and coming up with a lively and interesting look at a century and a half of mortality management.

Though *Respectable Burial* is decidedly for and about English Montreal, it also offers plenty of insight into western society in general. As went cemeteries in Europe and the United States, so went Mount Royal. It was founded in 1852 at the height of the Rural Cemetery movement, which sought to move unhygienic graves away from the dank confines of tiny downtown churchyards. Location, design, ownership, management, religion, rich vs. poor, the great cremation debate – all were questions avidly debated in Montreal as they were in London, Paris, New York.

For most of history, and still today in much of the world, Young tells us, life has been amazingly cheap. People have come and gone prematurely, with little concern from society. Medical attention has been available only to a few of the living, and virtually none of the dead. Children, especially in the lower classes, have basically been throwaways much of the time:

In the early nineteenth century, following the Napoleonic Wars, Montreal was home to an ethnically diverse and rapidly expanding population. Average growth rates of 4

per cent a year pushed the city's population to some 34,000 by 1831. This expansion meant an increasing number of births and, inevitably, deaths. Between 1831 and 1844, almost 18,000 births and 7,254 deaths were registered in Montreal. In dangerous years, death challenged birth as the dominant statistic: for example, in the typhoid year of 1849 Montreal registered 2,355 births and 1,522 deaths.

At mid-century, when the Mount Royal Cemetery was established, the city's English-speaking population formed a majority, although it was sharply divided into Catholic and Protestant sectors and by fractious ethnic histories imported from the British Isles.

About a third of Montreal was Protestant, usually English or Scot but also American and Irish Protestants. French Canadians, who were virtually all Catholics, represented 44 per cent of the city's inhabitants. Another 25 per cent of the population were English-speaking Catholics, mostly Irish.

The casual reader of newspapers of the period might conclude that Death struck the city's population randomly or as the result of bad luck – a runaway horse, a tavern brawl, a drunken husband. The popular press avidly covered the many coroners' inquests held in the city. In 1848, 323 inquests were held in Montreal to determine the cause of unusual or violent deaths. Confirming the hazards of the fast-flowing St Lawrence, the danger of work on its banks and in boats, and undoubtedly that period's sensitivity to suicide, inquests rendered 136 verdicts of "drowned," along with 15 suicides, 9 "found dead," 8 cases of "intemperance," and one of "want of food." "Unknown" was not a common term, coroners and

juries choosing instead to describe 94 deaths as occurring from "the visitation of God."

Cemetery archives belie the centrality of the spectacular deaths described in newspapers. They speak instead to age, health breakdown, disease, epidemics, class realities, dangerous working conditions, and the particular dangers

Continued on next page



Anna Harriet Leonowens (née Crawford) (plot F738, Section F9). Immortalized in the book *Anna and the King of Siam*, in several plays and in the Broadway musical *The King and I*, Leonowens retired to live with her daughter in Montreal. She died in 1915. Today her monument often serves as a movie set.

BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS

Continued from previous page

of being an infant or mother in Montreal. Like that of most cities, Montreal's public health system was rudimentary, and the lack of city-wide sewer or running-water systems produced a steady harvest for burial grounds. While our society views the death of children as "unnatural," it was all too common an occurrence before the first World War. In both Europe and America, early death punished both the middle and lower classes. In 1846, almost two thirds of Catholic burials in Montreal were of children under four. Statistics for Protestants were similarly grim: over a third of the burials in Toronto's Protestant cemeteries in 1850-54 were of infants under one year of age." Mount Royal's own statistics confirm the vulnerability of children. In 1859, for example, 47.7 per cent of burials were of children under ten years of age. Epidemics were particularly devastating for children: in the 1885 smallpox epidemic in Montreal, 57 per cent of the Protestant victims were under fifteen.

Status and position

People have always sought status, and have always tried to make their place in life outlive them in death:

Cemeteries do more than reveal death's predilection for the very young and old, they are also clear markets of status and identity – attempts, through the medium of the dead, to suggest social coherence and stability: in fact, gravediggers have rarely succeeded in narrowing the gap, so evident in life, between privileged and pauper. Throughout history, pharaohs, lords, bishops, and other wealthy, individuals have left instructions for the positioning of their graves near altars and other holy places and have commissioned lavish funeral monuments that proclaim their Standing. In Quebec, the Catholic clergy, along with seigneurs and merchants, were buried in crypts under their churches and chapels. Underneath the parish church of Saint-Jean Port-Joli, for example, 216 clergy and notables were buried. Montreal's parish church, Notre Dame, was built in the 1820s with three vaults in its crypt: one for Christian Brothers, a second for the nuns of the Congregation of Notre-Dame, and a third for the priests of the Seminary of Montreal. In 1861, with construction of their new hospital and convent on the slopes of Mount Royal, the Hôtel-Dieu nuns transferred the remains 178 sisters buried beneath the choir floor in the old convent to a new vault in their chapel. Ordinary people received no such distinction. Although most found a resting place in a graveyard, some were unceremoniously buried in fields around Montreal, as a contemporary press account attests.

"On Wednesday a Coroner's inquest was held on the body of Elizabeth Thompson wife of one Hibberts a soldier of the 10th Reg. The verdict of the inquest was that she came by her death by intoxication and the effect of the cold. The body was found in one of the king's bateaux on the side of the river about 8 in the morning, when notice was immediately given to the Coroner, who by three o'clock in the afternoon had the

Jury assembled. We have been informed, a certificate was asked of the Coroner to be presented to the Roman Catholic clergy, that the body might be interred in Christian like manner. Instead of a certificate, a reply was given, that all that was necessary would be to dig a hole in some place or other and put the body into it. The corpse, however, lay in the Bateau until 4 in the afternoon of Thursday, exposed to beasts and birds of prey, when Mr. F. Bouche, a Mr. Roy, and a woman, humanely deposited the body wrapped in a sheet, into a deal chest and interred it in a neighbouring field."

The famous and the infamous

Society hasn't always been politically correct about death. Indeed the opposite is true when it comes to executioners. Canada's most famous – or infamous – official killer was a British thug who adopted Montreal as his home in both life and death. Canada's busiest hangman, Alexander Armstrong English (aka Arthur Ellis) is a permanent guest at Mount Royal's east-end branch:

Taking up the occupation of hangman at forty-seven after a career in the British army, English (1865-1938) conducted over 600 hangings across Canada in the period 1912-34. Nephew of a well-known British hangman and trained in mechanical engineering, England emigrated to Canada in 1912. Paid \$200 and expenses for a hanging, he travelled with a black bag that included his ropes, straps, and a black cap. For smaller centres unequipped with a permanent gallows, he provided a portable scaffold. "Ellis" was well-known to the police in Montreal's east end as a violent individual sometimes seen on the streets with a .38 revolver in his belt. Arrested at one point for wife beating, he was apparently freed without trial because three condemned men awaited him in Vancouver. Separated from her husband for a lengthy period and surviving him for twenty-two years, Edith Grimsdale chose to be buried alongside him in Hawthorn-Dale Cemetery (the Mount Royal's east end property).

These are only a few of the many interesting stories Brian Young has to tell you in *Respectable Burial*, which I thoroughly enjoyed. My only disappointment was the colour photo essay by Geoffrey James at the front of the book. Mr. James is a respected photographer, but graveyards must not be his thing. The essay pictures all seem to belong to the stand-back-as-far-as-you-can-so-you-don't-miss-anything school of photography, all horizontal, mostly wide-angle, all from a standing position, mostly, well, boring. Fortunately Mr. Young has provided many dozens of excellent archival photos from throughout Mount Royal's 150 years, along with maps, charts, lists, and even a timeline for the cemetery – which, gasp, blush, shows that the Mount Royal Cemetery Company, founded in 1852, appointed its first female director only in 1990.

To see more pictures from this book, please turn the page.

CEMETERY HERITAGE

Seeking suitable solutions

Cemeteries conference coming this fall – Invitation and call for speakers



QAHN and our French-language counterpart, *La Fédération des sociétés d'histoire du Québec*, are jointly hosting a conference on cemetery heritage. The event, to take place partly in French, partly in English, will be held on Saturday, November 1 at the Trinitaires monastery in Granby. The goal is to discuss the situation of cemetery heritage (*patrimoine funéraire*) in Quebec, to suggest possible province-

wide actions to be taken, and to find suitable solutions which can apply to local and regional problems.

Speakers wanted

To this end we are looking for speakers for workshops about an hour long on one of the following topics:

- The state of cemetery heritage in Quebec;
- Experiences in developing, promoting and protecting cemetery heritage;
- Strategies to increase awareness both among the general public and within various levels of government;
- Any other related subject;

The organizing committee will consider all proposals. Anyone interested in proposing a project is invited to send a brief summary of their suggested presentation and a short resumé of their relevant professional experience to Marc Riopel at La Fédération des sociétés d'histoire du Québec, 4545, avenue Pierre-De Coubertin, Case postale 1000, Succ. M, Montréal, Québec, H1V 3R2.

Of course everyone is invited to attend. More details will follow. If you can't wait, contact QAHN at home@qahn.org or call toll-free 1 877 964-0409.



1880s horse

The glass window in Joseph White's horse-drawn carriage is a window into the past. It is a window into the past, a window into the past, a window into the past. It is a window into the past, a window into the past, a window into the past. It is a window into the past, a window into the past, a window into the past.



Photos from *Respectable Burial*

MEMBERS' NEWS & NOTES

Greenwood: A legacy to share

Much more than an old house full of artifacts...

By Marlee McGuire, summer intern

Nestled deep among the majestic gardens and quiet lakeside view of Greenwood lies not only a historical centre, but a centre of history. The history of Greenwood takes on many forms, and manifests itself in each and every individual. For Greenwood is much more than an old house full of artifacts and sentimental heirlooms; it is the story of a family who not only rooted themselves in their being and country, but left a legacy to share. Since around 1732, the original foundations of Greenwood have stood, bearing witness to an incredible passage of time, collecting the aura of centuries past seen and fully lived. With every element of Canadian history that has occurred over the past three centuries, there is a story at Greenwood to match. From the early days of New France comes the story of Jean Baptiste Sabourin and his young bride Sarah Hanson, who had been kidnapped by the Mohawk Indian tribe and lived among them until fate and consequence brought her to catch the eye of the young French-Canadian trader Sabourin, whom the Indians allowed her to marry. Together they were the original builders and inhabitants of the 1732 homestead now known as Greenwood.

In 1821, the Delesderniers family acquired the land and homestead from descendants of the Sabourin family to house their family trading post, wherein the Delesderniers family and their



descendants lived until 1994, when it was bequeathed to the Canadian Heritage of Quebec by the last owner, the late Phoebe Hyde, great great great granddaughter of the original Delesderniers inhabitants. To walk through the house and gardens is to walk through history, that of not only the foundations of Canadian history, but the romances, ideas, births and deaths that are a part of the heritage of each and every one of us.

While the story of Greenwood may seem like a distant and far away fairy tale to some, one must only step into the grand entrance of the house to change ones mind. As Emerson once

said, man is explicable by nothing less than all his history, and the noble presence of Greenwood reverberates that sentiment from each and every drawer full of treasures to every uneven floorboard placed nearly three centuries ago.

Located at 254 Main Road in Hudson, Greenwood is open to the public on a

limited basis. On Sunday, August 24, the Hudson Players return to Greenwood for their annual tribute to the Greenwood tradition of theatre on the lawn: on Monday, September 1 (Labour Day) tours of the residence and gardens will be offered for the last time this year. Please call (450) 458- 5396 for more information.

Mayor says museum is too noisy — but does soccer rule Hudson 'hood?

From the Hudson Village News: The neighbours to the east of Greenwood have written another letter of complaint. Something is fishy - they apparently accuse Greenwood of increasing their activities while residents who are familiar with the operation of Greenwood know that parking at Greenwood is now limited and that the Greenwood board has made an effort to address the complaints.

Now, according to the **Hudson Gazette**, Mayor Stephen Shaar has said that the Greenwood activities are unacceptable. The Gazette quotes him as saying the operations at Greenwood have to take into account the surrounding environment. He seems to think the maximum 25 people visiting occasionally and the low level of comings and goings, which approximate those of a large household, are not suitable in a residential neighbourhood.

Many residents near Thompson Park and Finnegan's are surprised at the double standard. When they moved there Finnegan's was a little country market and Thompson Park a sleepy little picnic ground with no parking. The town granted Finnegan's spot zoning and twice expanded the parking at Thompson Park, installing first one and then four soccer pitches. Now there is at least one soccer

game and sometimes as many as four several times during the week, each involving 50 or so people including many yelling and screaming parents. Then, on Saturdays, residents can hardly get out of their driveways because of the Finnegan traffic. The problems there seem much worse than at Greenwood and the town not only tolerates them - it's the cause of much of the noise and traffic.

While the mayor may be right in saying that Greenwood is now more than just an organization to preserve Phoebe Hyde's historic residence, many residents feel such initiatives should be celebrated and supported. In addition to giving a demonstration of traditional building techniques at the Hudson Street Fair, Greenwood recently held a workshop on traditional furniture and will present the Greenwood Choristers at St. Mary's Church on August 15. Also on the program is a performance of one of Phoebe Hyde's family monologues. In the announcements of events, Greenwood is now always careful to remind people not to park near the house. Greenwood supporters can only hope that this whole affair with a couple of neighbours on one side will blow over. From <http://hudson-village.info/news>.

MEMBERS' NEWS & NOTES

History of struggle: Southwest Montreal tour shows tumult Below the Hill

A Guided Tour of Montreal's Southwest Departs Wednesdays & Thursdays at 7 p.m. and Fridays, Saturdays & Sundays at 3 and 7 p.m. The tour is free! But, you must reserve by letting us know when you'll be coming. Call (514) 859-9041 or email visiteguideee@ziplip.com. It is preferable to have at least five people for each guided tour. Available French, English or Bilingual. The history of this neighbourhood is happening in front of our eyes. Join us for a tour to learn about the past, the present, and to think about the future of this vibrant, tumultuous part of Montreal. Start: Outside of Metro Lionel-Groulx (Green Line or Orange Line). On foot we retrace the path of history and engage today's issues-for the right to decent housing, for justice and for solidarity! Running all summer long. Sponsored by QPIRG/GRIP-McGill.

A talk by Margaret Peyton

The Sovereign: Flagship of the Fleet

Margaret Peyton (Greenwood Historian & Archivist) will speak about the building, launching, and running of the Sovereign. From 1889 to 1906, the Sovereign, pride of the Ottawa River Navigation Company ran between Lachine and Carillon every day except Sunday, and on her return trip shot the Lachine Rapids. She was destroyed by fire in 1906. A model of the Sovereign is on display at Greenwood. Thursday, August 21, 2 p.m. at Greenwood in Hudson. Refreshments will follow RSVP (450) 458-5396

Protestant churches on the web

The Gathering for the Development of the Religious Heritage has produced a bilingual web site dedicated to 46 protestant churches in Brome Missisquoi. Two pages are available free of charge: a page updated weekly presenting worship schedules and parishes activities and one page updated monthly for digital pictures that we take during those activities. www.routesreligieuses.osbl.ca We have our web site to present the purposes of the Gathering and the activities in the Centre with two pages updated. www.centrestjames.osbl.ca

Thank you, Michel Gadoury (450) 293-0066
regroup_gather@globetrotter.net

Brome County

Historical Society Summer Events:

August 16 & 17 John Fowles Art Exhibition

August 17 Antique & Craft Market – on museum grounds – 9 a.m. to 4 p.m.

August 18-27 Desmond Senior Painting Exhibition

August 29-Sept. 7 Gerald Potterton Painting Exhibition

September 19-28 France Clavet Painting Exhibition

All events except Antique & Craft Market are open daily during museum hours, 10 a.m. – 4.30 p.m. at the Brome County Historical Society Centennial Bldg, 130 Lakeside, Knowlton (Town of Brome Lake) For information please call 450 243-6782.

New publications by Potton Heritage

We are pleased to announce to our community and to those who will visit us two new publications adding up to our repertory.

Calendar 2004: We launched a new project this year which will allow everyone here and our visitors to obtain a beautiful 2004 calendar illustrating, for each month of the year, various vintage pictures from Potton Township. Throughout next year, people at home, at the factory or in the office, in tourist and public places or in schools, will have the opportunity to use the indispensable calendar and, at the same time, appreciate our heritage.

The completion of this project was made possible due to generous support from our municipality and from numerous local and regional businesses and industries.

Copies of the calendar will be distributed free of charge to our sponsors, to each classroom of our schools and to public services. Other copies will sell for \$10 at the Mansonville Tourist Bureau in Reilly House and other places.

Heritage brochures: Following up on last year's project, we are now releasing ten new bilingual heritage brochures, illustrated with vintage pictures, bringing back to life the yesterdays of Potton Township, while inviting the public to better know our rich history and traditions. The topics covered this year include 19th century tourism, transportation and industry, agriculture, socio-religious life, as well as our prehistory. You will read about the history of Owl's Head Mountain House and of Potton Springs Hotel, the railways and water mills, the round barns, our churches and schools, the cairns, the Potton Indian Rock and mystical Mount Owl's Head. Research and writing were by Peter Downman and Gérard Leduc, assisted by Brian Timperley. The completion of this project was made possible by financial support from the Township of Potton, the Townshippers Foundation, Huntsman Chemicals, Caisse Populaire Desjardins, Owl's Head Development and Plastiques LPA. These brochures are available free of charge at the Mansonville Tourist Bureau in Reilly House.

GLEANED FROM THE QAHN LIST SERVE

What about the Yellow Submarine?

The Royal BC Museum is requesting expressions of interest from qualified museums that may wish to exhibit the Rolls Royce formerly owned by John Lennon. We have a public internet site at http://www.royalbcmuseum.bc.ca/index_ps.html which contains an information document. Due date for proposals is September 30.

Hockey history on the Web

Backcheck: A Hockey Retrospective / Regard Sur le Hockey A lively presentation emphasizing "the early days of hockey. Materials from the collections of the National Library of Canada and the National Archives of Canada are presented to trace the development of Canada's national winter sport." Includes a children's version. <http://www.nlc-bnc.ca/hockey/>

Copyright E-course

Ever wonder who really owns the copyright to one of your artifacts? What is the duration of copyright? How can one legally use copyrighted materials? You will find the answers to these and many other questions by taking Lesley Ellen Harris's *E-course on Copyright Law for Canadian Museums. The e-course, which runs from September 23 to November 20, involves 18 e-lessons distributed by email at a rate of two per week. Staff at any CHIN/VMC Member institution can register, at no cost, by sending their name, email address, language preference and the name of their institution to service@chin.gc.ca, before September 12, 2003. Sign-up soon as space is limited.

Museum design and development web site

The Cultural Resource Management Program at the University of Victoria is pleased to announce the launch of a new website to promote best practices in museum website design and development. The website, located at <http://www.uvcs.uvic.ca/crmp/museumwebsites> explores the concept, design, and development stages in building educational websites and shares tools, resources, and examples of good website design from the Canadian museum community.

We invite your comments and feedback and hope that this free service will provide a valuable resource for Canadian museums looking to build educational websites.

We acknowledge with thanks the support of the Canadian Heritage Information Network (CHIN) in the development of this website and the hosting of the think-tank workshop From Concept to Blueprint in January 2003. This workshop brought together museum professionals from across Canada planning to build educational websites.

The participants shared their experiences, questions, and plans and inspired the framework on which the practical content of this website was developed. Our sincere thanks are extended to our workshop instructor and technical advisor Jim Spadaccini and the participants in From Concept to Blueprint. For more information on the Cultural Resource Management Program visit <http://www.uvcs.uvic.ca/crmp>.

Money talks: FYI – VSI-ISBC IM/IT issues RFO on PDVS and FAP – ASAP, OK?

The Information Management and Information Technology (IM/IT) Program of the Voluntary Sector Initiative has issued a Request for Funding Opportunities (RFO) on "**Portal Development for the Voluntary Sector**". The RFO is part of a strategy designed to help voluntary organizations use technology to develop more effective ways of carrying out activities essential to their mission. The strategy, outlined in the report Strengthening Voluntary Sector Capacity through Technology at http://www.vsi-isbc.ca/eng/joint_tables/im_it/reports.cfm, will help voluntary organizations introduce, acquire and expand on the technology they need, and integrate it effectively and sustainably into their operations. Please click here: www.vsi-isbc.ca/eng/joint_tables/im_it/rfp.cfm for the detailed RFO or visit the Voluntary Sector Initiative web site at www.vsi-isbc.ca/. The (IM/IT) Program also issued an (RFO) on "**Funding Access Project (FAP)**". This RFO is part of a strategy designed to help voluntary organizations use technology to develop more effective ways of carrying out activities essential to their mission. The strategy is outlined in the report Strengthening Voluntary Sector Capacity through Technology available at http://www.vsi-isbc.ca/eng/joint_tables/im_it/reports.cfm. The RFO will be posted until August 29. Organizations wishing to obtain additional information can send an email to imit@ic.gc.ca. The IM/IT Secretariat will allow three weeks to answer organizations' questions and post the answers on the Web site. See http://www.vsi-isbc.ca/eng/joint_tables/im_it/rfp.cfm, for the detailed RFO or visit the Voluntary Sector Initiative web site at <http://www.vsi-isbc.ca/>.

QAHN NEWS

WE DON'T MEAN TO BE PIGS ABOUT THIS BUT DID YOU NOTICE THE ANNOUNCEMENT ON PAGE 4? QAHN IS RAISING MONEY BY SELLING THEATRE TICKETS AT A FABULOUSLY HUGE DISCOUNT FOR AN INCREDIBLE SAVING. TAKE EVERYONE YOU KNOW TO THE FANTASTIC *SHIRLEY VALENTINE*, WITHOUT A DOUBT THE BEST PLAY EVER PRODUCED IN THE WESTERN HEMISPHERE, NEVER MIND THE EASTERN TOWNSHIPS. BESIDES, EMMA STEVENS IS HOT. SO CHECK OUT PAGE 4, OKAY?

The Piggery theatre



CAN WE HELP YOU?

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

West/Northwest Quebec	Michael Cooper (Wakefield), Vice-president
Montréal	Georges Howson (Melocheville) (450) 429-5619
Eastern Townships	Ed Laberee (Martinville), Secretary (819) 875-5776 elaberee@abacom.com
Montreal	Ralph Farley (Montreal, Richmond), Treasurer
Central/Eastern Quebec	Sharon Little (Quebec City) (418) 681-3335 sharon.little@mcc.gouv.qc.ca
Gulf of St-Lawrence	Monique Nadeau (Port Daniel) (418) 396-3220 nadhouse@globetrotter.net
Education	Rod MacLeod (Montreal W.), President (514) 487-7387 rmacle6@pobox.mcgill.ca
Cultural	vacant
At-Large	Philip McMaster (Montreal)
At-Large	Richard Evans (Lennoxville) (819) 562-5260

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

Address label here please

**FREE ADVERTISING
FOR YOUR EVENTS
AND PRODUCTS**

APPLY WITHIN