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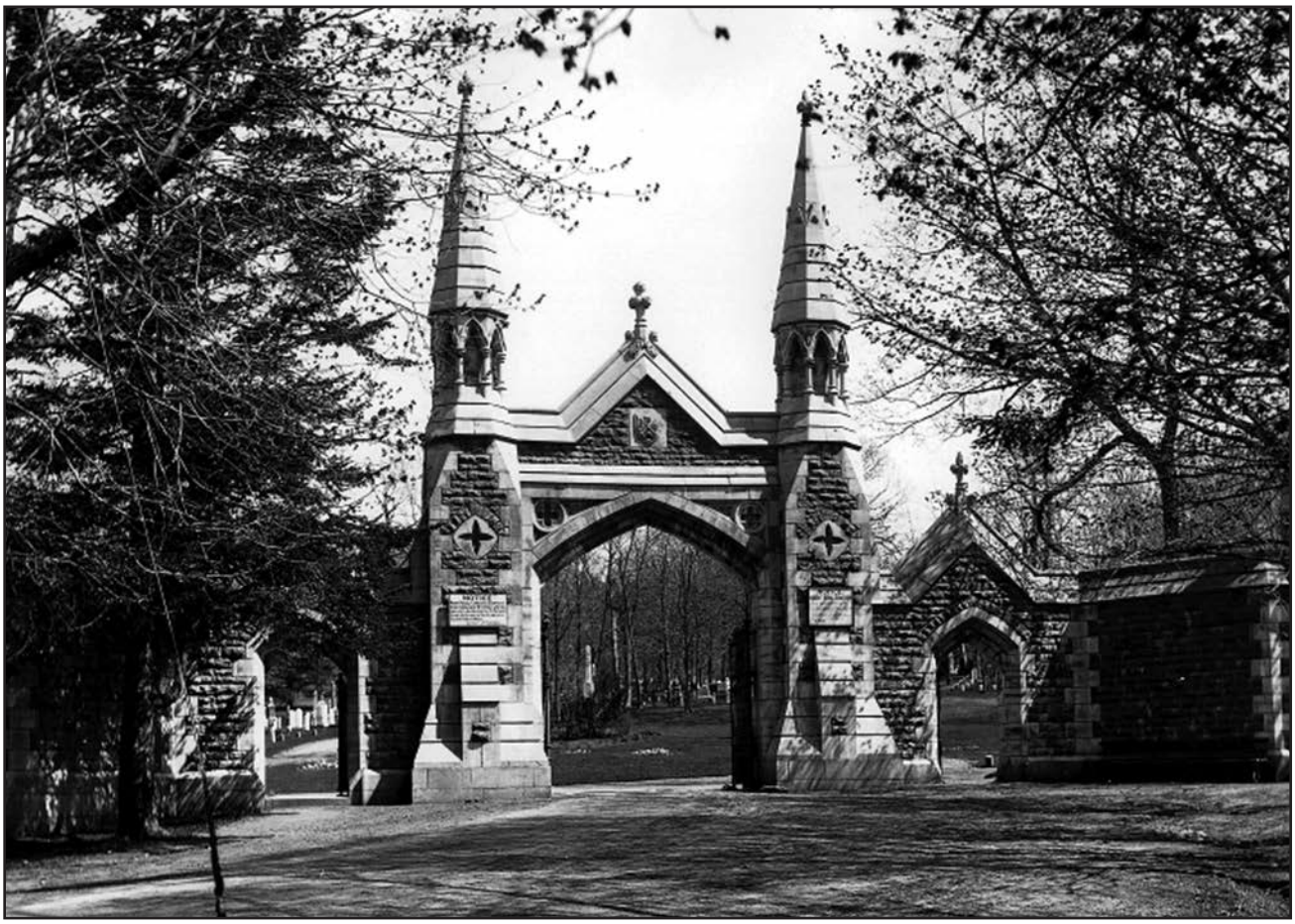

Why can't they get it right?

Quebec City's Wolfe-Montcalm and 78th Fraser Highlanders monuments

Cows and the family

Combining a love of genealogy with a love of Jersey cows

Romancing rocks

More on Mount Royal and the Monteregian Hotspots

Quebec Heritage News

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Contents

Cover Image: William Notman, Mount Royal Cemetery Gates, c.1895 (McCord Museum: V-2554)

EDITOR'S DESK

Out among the English

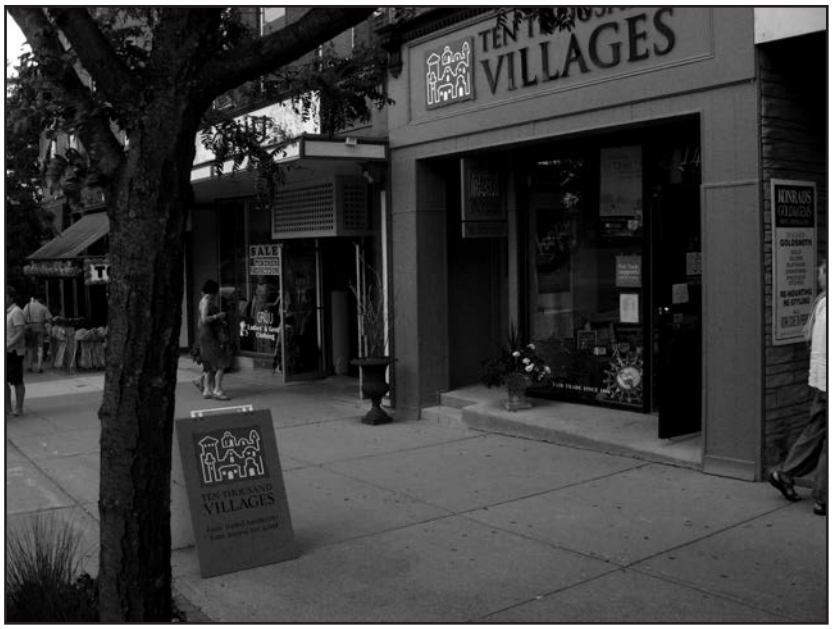
by Rod MacLeod

Travel, they say, broadens the mind – to say nothing of the waistline if you keep stopping at fast-food places – by exposing us to ways and habits other than what we're used to. Depending on where we go, travel can remind us how complex, even dangerous, the world can be, or it can show us how complicated our own lives are. For the Quebec Anglo abroad – Ontario, I mean – it's the latter, for the most part.

For the annual holiday this year, my family decided to go to Stratford – which would be a very agreeable prospect if it weren't for the 401. That highway is long, unbending and, despite its cultural significance for the Quebec Anglo community along the lines of a Great March or Great Trek (except that it was the people who did not "hit the 401" who made the community), offers very little of interest for close to eight hours. Indeed, it draws the Quebec Anglo into a surprisingly unfamiliar world, a world where those who hit that highway in the late 1970s have now entirely assimilated, a world where our way of life suddenly seems overburdened with quaint ritual and peculiar dialect. The Amish, at least according to Peter Weir's film Witness, consider a voyage outside the community as going "out among the English" and wish each other luck surviving the experience.

OK, so my situation wasn't quite that bizarre, but I did have a moment heading off in search of a "dep" (after settling into our Stratford room-plus-kitchenette) when I realized that if I were to ask for directions no one would have a clue what I meant. Telling people that "dep" means "dépanneur" is not much help. It wouldn't even help much in France, unless the item one sought was a spare motor part rather than milk. In Britain, the equivalent of a dep is the ubiquitous "Confectioner's-Newsagent's-Tobacconist's" – delightfully pompous, given that what they usually sell is candy bars, dirty mags and cigs. Goodness knows what the Brits would understand by Convenience Store – a shop selling toilets, perhaps?

Idioms aside, the most striking thing about Ontario to the Quebec Anglo is the universality of the English language. One is jaded in Stratford, of course, where the quality of English is not strained, but even outside the theatres and the Shakespeariana that surrounds them English has a complete monopoly on the ear and eye. This should not be surprising, given that there are plenty of places across Quebec where there is nothing but French (including tourist information), but even so one misses the cacophony of multilingual Montreal. At the same time, not having to think outside one's linguistic box all the time, and being able to banter easily with strangers without fearing one's identity will be revealed by a grammatical slip, is seductive. Those early 401 travellers certainly found the soft life, at least emotionally speaking.



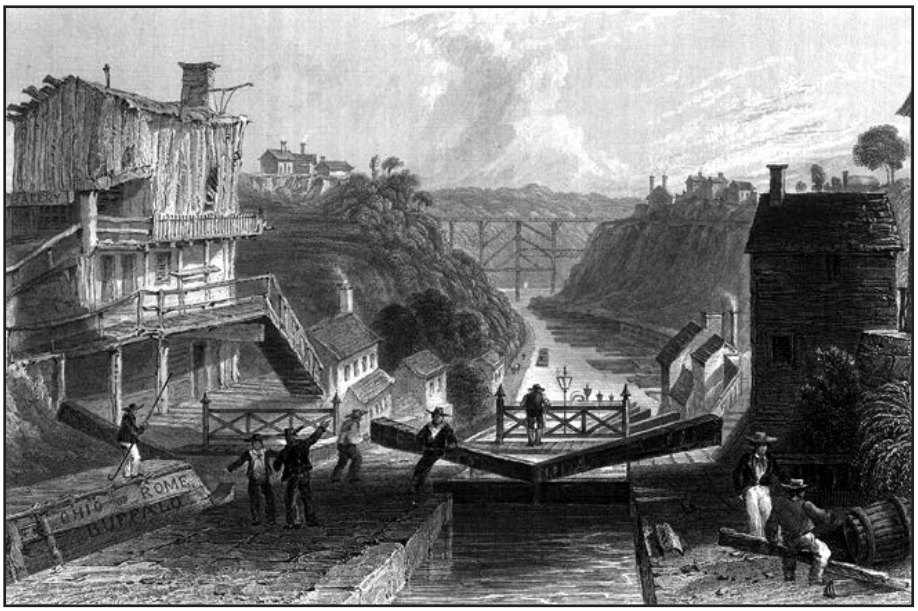
In Ontario, even Paris is English. I particularly enjoyed the large sign we passed: "Thank you for visiting Paris, Home of the Country Grill." This comes as a surprise if one associates the place with nouvelle cuisine, which I guess no one in Ontario does.

It was only when we reached Niagara Falls (we went home through the USA for variety's sake) that we heard other languages. Ahead of me in line at the Niagara Motel 6 desk was a large Francophone family, and I felt a kind of curious affinity with what I took to be compatriots. That is, until the prevalence of "Z" instead of "D" in the father's broken English revealed them as from the Old World. One of the clerks at the desk kept the fellow straining on in English, but then to my relief a second appeared and worked her best High School French on him – some evidence, I guess, that French Immersion has its uses outside Quebec. Later, we shared an elevator with another large family yacking amongst themselves in Cuban Spanish, and fumbled over the lobby coffee machine with some Hindi-speaking ladies. Appropriately, signs at tourist sites all around the falls were in many languages – but this simply told us we were in a major travel destination like a great many around the world. No evidence that any particular one was one of Canada's Official Languages.

Utter Englishness returned when we crossed the border and made our way

In Ontario, Dix Milles Villages is apparently Ten Thousand Villages. Who knew? (Photo: Rod MacLeod)

through upstate New York, where it seems they never have visitors, let alone foreign-sounding ones. The lady in the "Visitor's Center" in Lockport seemed astounded that I should want to spend time in the town, let alone eat and sleep there, though once convinced of my sincerity was very eager to provide bounteous information. In fact, Lockport has much to recommend it, boasting a key position on the Erie Canal, including the unusual "Flight of Five" locks which you can scramble over on foot or descend in a barge. We took the Caves Tour, which shows you the ruins of several water-powered factories from the 1840s and then takes you inside the tunnels that were blasted out of solid rock as a conduit for said water; you travel some distance in the gloom along a tiny path beside the subterranean stream, and then ride a small boat the rest of the way.



WH Bartlett, "Lockport on the Erie Canal," 1839

Our young guide – a history major, he announced, though of what kind I didn't get a chance to ask – was very entertaining and informative, but of course did his shtick entirely in English. He also appeared to assume we were all American even though Canada lay a mere 30km away. He waxed lyrical about the importance of the Erie Canal to the development of "our great country," and I refrained from commenting on the debilitating effect the canal had on the economy of nineteenth-century Quebec. I was glad I'd restrained myself, as he went on to describe the canal's demise in the mid-twentieth century as a consequence of the St Lawrence Seaway. One does one's best not to rock the boat when abroad.

Three hundred and forty miles and one hundred and sixty five kilometres later, we were back in Quebec. We knew we were home when we discovered that the new and improved *Montreal Gazette* now features a section called "Diversions." This is not, as one might think, a list of construction sites requiring a rerouting of traffic, nor helpful tips on how to distract a guard's attention so you can rob a bank. "Diversions" is the section featuring the funnies ("comics" to those of you under 45), the crossword puzzle and, amusingly, a section on heritage. As is often the case, nothing is so truly bizarre as what we're used to.

No matter. A dépanneur by any other name would smell just as sweet.

Letter

Which monument are they restoring?

It doesn't sound like Parks Canada is aware of my piece that you published. [See Press Release at right.]

John Fry

Editor's note:
See "Quebec's Oldest Monument: It's Not the Original" by John Fry, QHN, November-December 2009. Mr Fry reports having experienced a great deal of difficulty communicating with Parks Canada, who do not seem interested in, or even aware of, the fact that the monument in question is really an 1869 reconstruction of the original. The QHN would welcome further explanation from Parks Canada on this issue.

From a Parks Canada Press Release:

Major rehabilitation of Wolfe-Montcalm monument

QUEBEC, April 8 /CNW Telbec/ - Parks Canada will soon start major rehabilitation work on the Wolfe-Montcalm monument in Governors' Garden beside the Château Frontenac, beginning April 12 and continuing till fall 2010.

The work, which is funded through the Canadian government's Accelerated Infrastructure Program, is necessary because of the monument's age and general condition.

Starting on April 12, Parks Canada historical restorers will completely dismantle the memorial. They will be assisted in this task by Genivar, the engineering firm responsible for labelling and measuring the stones. The Wolfe-Montcalm monument will then be rebuilt, mainly using new stones. The objective is to restore the monument to its original beauty and sturdiness.

The work will involve the use of a large crane. Parks Canada will do everything possible to minimize any inconvenience and will proceed quickly to ensure that no delays occur.

Unveiled on September 8, 1828, the 20-metre-high obelisk honours the two historic figures who died in battle on September 13, 1759.

Parks Canada is proud to contribute to heritage preservation in the historic district of Old Quebec, a UNESCO world heritage site.

Commemoration Gone Wrong

Compromising the history and cultural integrity of a site in the name of community

by Joseph Lonergan

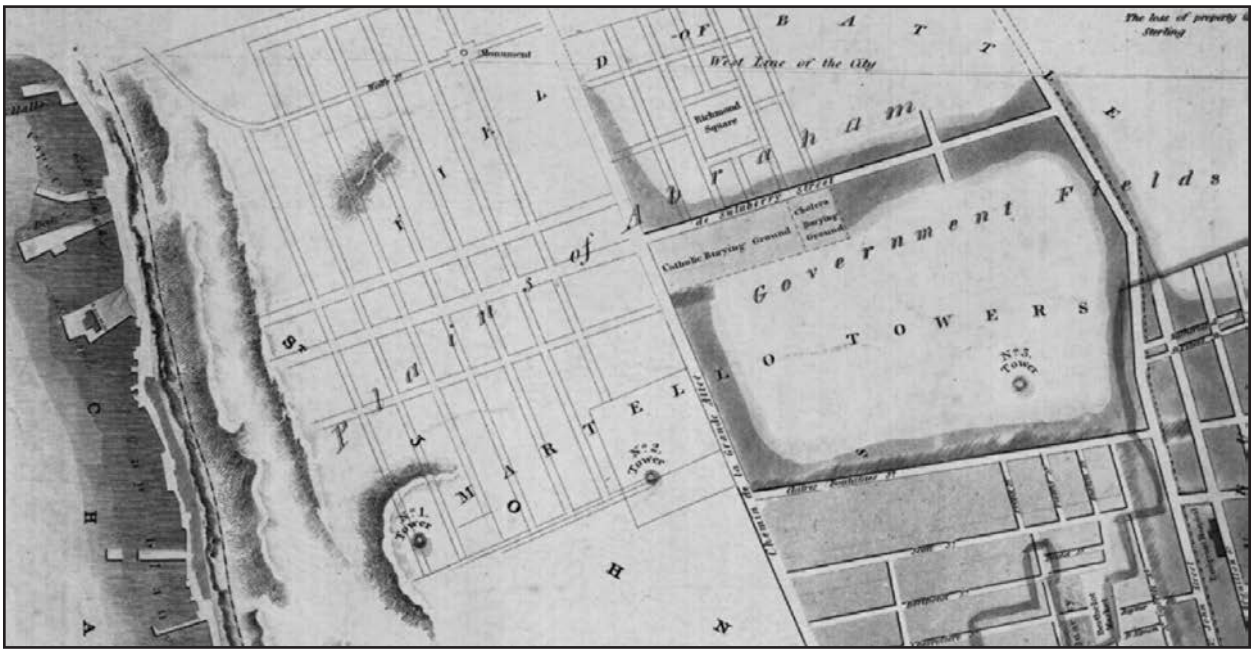
Commemorative plaques and their installation require both historical research and community consultation.

Last September 2009 a plaque was raised commemorating the 78th Fraser Highlanders and their part in the Battle of the Plains of Abraham. There was no community consultation and the public media were not informed. Thus, in Quebec City on September 12th 2009, the unveiling of the plaque on the de Salaberry Avenue façade of what is still St. Patrick's High School went unannounced. National Battlefields Commission research indicates that the Frasers had in fact been lined up along with the rest of the British army on what is now Cartier Avenue to the west of the building. De Salaberry Avenue was in fact where the French army received the devastating British volleys that ended their advance. Oh well, who would know? The current 78th Fraser Highlander organization received permission from the Central Quebec School Board to install their plaque, and there you have it.

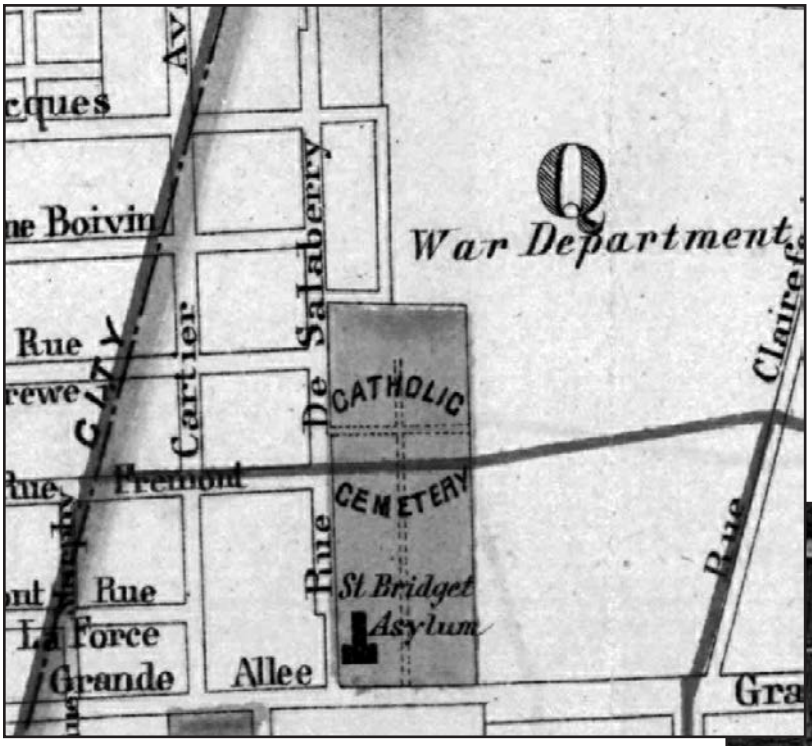
Gradually, as a little tree in front of the façade lost its leaves to the autumn, the plaque became more visible. By the end of May 2010, La Société historique de Québec and La Société d'histoire de Sainte-Foy both passed polite resolutions to the effect that the plaque was in the wrong place and should be moved. Well before these societies voiced their opinion, Irish Heritage Quebec had approached the Central Quebec School Board requesting that the plaque be moved elsewhere. Irish Heritage Quebec's objections were that the plaque compromised the long established identification of the site with the Irish community, and that the plaque had been placed where the French took fire rather than where the British line had mustered.

The Irish connection begins in 1832 with the first cholera epidemic, which led to the opening of a cemetery at the edge of Quebec City of that time for French and Irish Catholics. The cemetery was bounded on the west by de Salaberry Avenue. It was also known as St. Louis Cemetery because Grande Allee, the cemetery's southern boundary, is really an extension of St. Louis Street beyond St. Louis Gate. George Gale tells us that cholera struck again in 1834, 1849, 1851, 1852 and 1854 claiming a total of 8,373 victims. The majority of these were interred in the Cholera cemetery. In 1847 when the quarantine system at Grosse Isle was overwhelmed by Irish "Famine" immigration, typhoid fever claimed an additional 700 victims. Apart from victims of epidemic, French and Irish Catholics were buried in the larger section between 1832 and 1856.

What had been the Catholic Cholera Cemetery or St. Louis Cemetery in the 1845 map became St. Patrick's Cemetery in 1856 and remained so until 1879. In 1879, while many of the dead would be reburied in a newer cemetery in Sillery, the cholera victims were left in place. In 1858, St Brigid's Asylum moved to de Salaberry Avenue where it remained until the 1970s. The new St. Patrick's church was built in



Site of Catholic Burying Ground and Cholera Burying Ground: Alfred Hawkins, Plan of the City of Quebec, 1845, Bibliotheque et Archives Nationales du Quebec



While the stone stairs are gone, the stone façade remains, with the Fraser Highlander plaque installed above where the boys used to stand. The Central Quebec School Board says their decision was taken in the spirit of community and good neighbourliness and that their decision stands. But the Irish community were not consulted, which is not neighbourly. And historically, the plaque is in the wrong place.

The issue, of course, will not go away. It cannot. The reason why is primarily because it concerns historical misrepresentation of an aspect of the Battle of the Plains of Abraham, a pivotal event in our history. And if some will say the term "pivotal" is an exaggeration in the sense that the Battle's significance is more iconic than real, this is precisely why the situation requires rectification. Quebec City is the heart of "la belle province" and the community at its heart needs to be respected. And so do the Irish. The 78th Fraser Highlanders also require respect and this would most likely be ensured were their commemorative plaque situated at a historically accurate venue.

1914 on the old Cemetery grounds as would be the still newer church in 1988. In September of 1917 St. Patrick's Parish freely donated the land upon which St. Patrick's School was built and which opened in 1918 on the corner of de Salaberry and Maisonneuve over what had been the cholera section. And many of the graduates can tell of the bones uncovered whenever excavation was required. Over the years, sports teams, cadet officers and bands, as well as classes of all levels, would gather to be photographed on the front stairs of the de Salaberry façade so that over time thousands of St. Pat's boys were photographed there. Such things are evocative and have to do with heritage.

Joseph Lonergan is president of Irish Heritage Quebec, a retired teacher and a Trustee of St. Patrick's Parish

HW Hopkins, Atlas of the City and County of Quebec, 1879, Bibliotheque et Archives Nationales du Quebec. St Patrick's High School (Photo courtesy of Joseph Lonergan). St Pat's Rugby Team, 1948 (Photo courtesy of Joseph Lonergan)

Hamilton Manor

Couple brings New Carlisle's Palladian mansion back to life

by Matthew Farfan

One of the finest mid-nineteenth century homes on the Gaspé Coast, and the only surviving example of Palladian architecture in the region, is the great house known as Hamilton Manor. The mansion, which is thoroughly

and completely original, right down to its furnishings, its enormous windows, and its crumbling exterior walls, was passed down through several generations of the same family (the Hamiltons) over a period of more than a century. It subsequently became a hotel, a summer residence, and finally a kind of private museum. For several decades, the house suffered from severe neglect. Not surprisingly, decay began to set in.

Eventually the house was discovered by its current owners, Nicole Duguay and Marc-André Blais, who fell in love with it. The couple purchased the dilapidated mansion in 2004, and so began their adventure of restoration – and constant toil. "Yes, it has been a labour of love, and years of very hard work," they told QAHN when we visited the house recently. "And there is still so much to do – the walls, the windows, the roof..."

Built in the Palladian style in 1852, Hamilton Manor overlooks Gerard D. Levesque Boulevard in New Carlisle, on the Baie-des-Chaleurs. It was built by John Robinson Hamilton. Hamilton was a Member of the Legislative Assembly of Lower Canada. He represented Bonaventure County from 1832-1834 and later served in the Parliament of the United Province of Canada from 1841 to 1844. A lawyer by profession, he was born in Quebec City in 1808 and moved to New Carlisle in 1830.

Among the house's many original features are its splendid large windows (there are nine of them on the main façade alone), its wide softwood floors, its four chimneys and eight fireplaces, its elegant central staircase, its bread oven, and its lovely bedrooms and sitting rooms, all decorated with beds, dressers and other fine antiques that were purchased intact with the house.

There is much more. This house is absolutely authentic, and there is nothing fake or imitation about it or the decor. Even the original wrought iron lock and key (which are huge) still fasten and unfasten the massive front door.

In one way, staying in this house is a bit like staying in a museum. One feels like one has stepped into another time and place. But yet, it doesn't quite feel like a museum, because museums are always a bit sterile. At Hamilton Manor you are expected and allowed to use the furnishings. This is a living house, slowly being brought back from the brink by its owners. And nothing here is pretentious, although the good taste (and the affluence) of the Hamilton family has been carried over and adopted by the current owners.

"At one point," Blais told us, "one expert said that the house was beyond salvage." Another one, Blais said, "claimed it would cost half a million dollars to redo the outside of the building." Fortunately for the

The dining room. This table was covered in old tools and grease when current owners Nicole Duguay and Marc-André Blais bought the house. (Photo: Matthew Farfan)

One of five bedrooms at the bed and breakfast. Much of the furniture is original to the house. (Photo: Matthew Farfan)

couple (and the house), they are able to do much of the work themselves. The external walls need work and Blais says he can do it himself for about $25,000.

The couple slaved away for several years before they could even begin to think of opening the house as a bed and breakfast, which they intended to do when they bought the house, and which they finally did two years ago. Along the way, they found that structural alterations on the interior were difficult because, for one thing, the interior dividing walls were made of solid stone and brick. “Adding bathrooms, for example, was nearly impossible,” Blais said. “Cutting through rock to change the inside layout is extremely difficult.”

In some ways, one suspects, the fact that the old house was neglected for so many years may have contributed to its character being so well preserved. But without a doubt, the mansion (not to mention anyone that can appreciate a “great house,” in any sense of that term) is fortunate that someone has discovered it who can bring it back to life – and do so while respecting its character along the way.

That said, Duguay and Blais are finding the house expensive – both to maintain and to restore. They would like to have some help, and are trying to get the province involved. They – and the house – deserve it. And to do nothing and risk letting the house fall back into decline would be a crime. But the owners are courageous, and are not ready to give up.

Along with a bed and breakfast, with five of the old bedrooms in use, the couple have opened a tea room, an Internet café, a small theatre (where they show repertory movies and live shows), a conference room, and an art gallery. They also give guided tours of the house.

For more information on Hamilton Manor, call toll free 1 (866) 542-6498, or visit www.ManoirHamilton.com.

Matthew Farfan is the editor of the Gaspesian Heritage WebMagazine: gaspesie.quebecheritageweb.com

A century of rail in Rawdon

by Beverly Prudhomme

Once again The Rawdon Historical Society was invited to participate in the annual church fair. This year, the Society underlined the arrival of the railroad to underline the 100th Anniversary of the first passenger train to come to Rawdon, on August 28, 1910.

Once again our friend, Claude Boucher, a well-known collector of antique engines and equipment from Entre Lac, caught the attention of many with his display. This year he brought an antique cedar shingle saw. His is one of the oldest gasoline engine driven models known. The tractor, a 1953 gasoline model powering the saw, was also the centre of much comment, and tales of experiences with such tractor were soon being exchanged.

To underline the arrival of the first passenger train in Rawdon, the Rawdon Historical has chartered a coach for August 28 to visit the Canadian Railway Museum in Delson. This is a full day excursion with the mayor and councillors joining in the outing.

The month of September, the Rawdon tourist office will feature a display of old photos of the train and post historical notes pertaining to the rail service in Rawdon.

As well, October 9 there will be a reception at City Hall to commemorate the beginning the train service to Rawdon.

Photos courtesy of Beverly Prudhomme

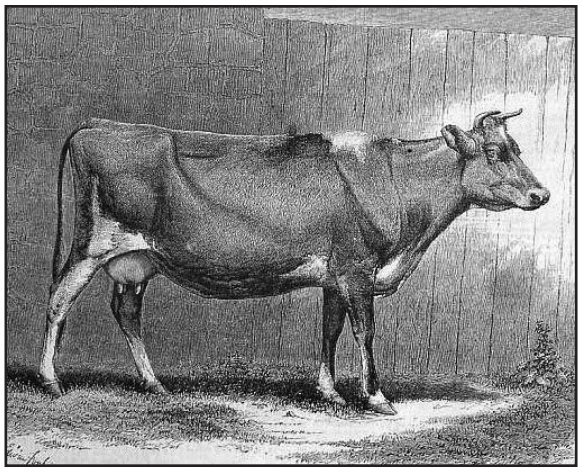
Jerseys and Genealogy

Researching human and bovine history

by Daniel Parkinson

This article was originally published in the Canadian Jersey Breeder *in February 1997 and appears here in slightly revised form.*

Two great interests in my life, Jersey cattle and genealogy, have grown one from the other and are often curiously intertwined. As a boy, I was fascinated by livestock pedigrees; my father kept a "dead-file" of expired registration certificates in the roll-top desk in the kitchen. These "pedigrees" were each embossed with a waxen, glossy-red official seal, and allowed me to trace the various families in our herd back to the foundation cow. I loved their exotic names and that they came from distant places. Usona Warden and Alleta Tormentor were both bred by I. O. Robinson of Barton, Vermont, and the romantic sounding Maid of the Mist was bred by W. E. Forbes of Richibucto, New Brunswick. These cows, all with "solid colour, black tongue and switch," which was stated clearly on their certificates, were born in 1920 and 1921 and had come to my father and uncle from the great Grayburn herd of F. G. Gale at Waterville, Quebec, where my grandparents and their children had moved in 1901 from their ancestral home at Rawdon, Quebec.



"Jersey Cow," Engraving 1869

I have transferred my fascination from the origins of cow families to my own family history. I have tried to trace both the ancestors and descendants of the seven families who arrived in Canada from England and Ireland between 1822 and 1832, most of them claiming Crown land in Rawdon Township in Montcalm County, fifty miles northeast of Montreal. When a livestock or Jersey association crops up, I am delighted. For instance, I discovered that mother's great grandmother, Suzannah Divine [sic] Norrish, had a brother, John Devine Norrish, who died in 1866, at thirty nine, after being gored by a bull (of unknown breed, I should add). One of his sons left Rawdon in the 1870s to farm in Grey County, Ontario. His family moved from there to Saskatchewan, circa 1907. They ended up in the Fraser Valley, where four Norrish brothers were breeders of Jersey cattle in the 1930s. The Chimewood Jersey herd at Chilliwack is operated by members of this family, who are my fourth cousins.

The official histories of the Jersey breed tell us about the first importations of pure bred cattle and how the herd book was developed from them. Dr. John S. Linsley quotes the following "Reminiscences" from a Hartford, Connecticut correspondent of the Country Gentleman: "The first importation of Jerseys recorded in the American Jersey Cattle Club Herd Register was made in 1850, in the ship Splendid, by a little club of gentlemen in Hartford... It is believed to have been the first attempt to breed pure Jerseys in America." Herds were established the following year in Massachusetts and Maryland, and by the end of the decade in New York, New Jersey and Pennsylvania.[1]

> The first record of Jerseys in Canada dates from 1868, when a Mr. Harri -son Stephens im ported from England a small herd of fifteen cows and two bulls for his son Sheldon Stephens, The animals were later transferred to a brother Romeo Stevens, who bought a second bull Stoke Pogis 3rd, from Mr. Peter Leclair of Winooski, Vermont. This herd was the foundation of the fa -mous St. Lambert strain named after the village of St. Lambert [Quebec] to which Romeo Stephens removed it after acquiring it.[2]

Implicit in these reports of the commencement of breeding pure bred Jersey herds in North America is the idea that some Jersey cattle already existed on this continent. In an introductory paragraph to an article entitled The Adaptable Jersey James Bremner, secretary of the Canadian Jersey Cattle Club in the 1940s and 1950s wrote in an undated typescript:

> The first Jerseys came to Canada on fishing boats from Jersey Island and were known as Alderneys at that time. Fishermen brought them over and landed them in Nova Scotia and Que -bec, especially along the Gaspé coast where the fishermen would make their summer headquar -ters and dry their fish. The Jerseys would give them a supply of milk and cream during the sum -mer. When they went back, they generally left

the cattle behind, and there are still Jerseys on the Gaspé coast descended from those original land -ings some hundred and twenty five years ago.

It would be interesting to know if Mr. Bremner had specific sources for his comments or if he was relying on his knowledge of rural Quebec from his travels as a fieldman for the club.

In my research into my family origins at Rawdon, I learned about a diary that had been kept by George Copping, one of the early English settlers at that place. He founded a large family that spread across the North American continent and there are many thousands that carry his genes or have married into that clan. A few years ago Lost in Canada?, an American journal specializing in Canadian-American genealogy, published four installments of this fascinating document of pioneer life. It can now be read quite easily from the Rawdon Historical Society Web Site.

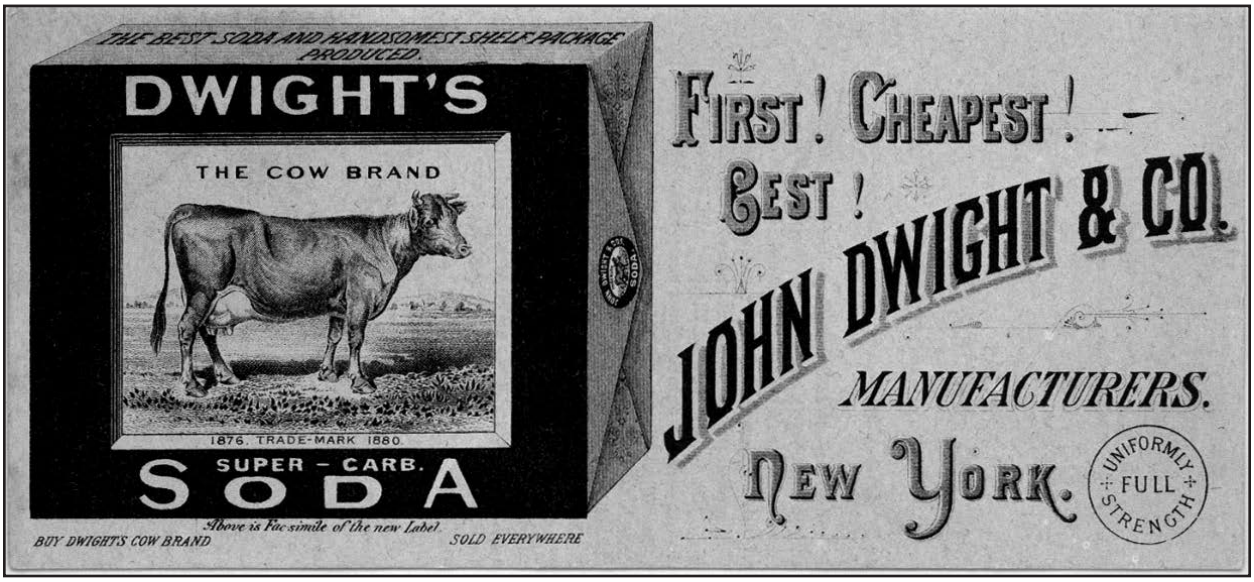
Mr. Copping gave a daily record of his family's comings and goings, church attendance, gossip about the neighbours, the weather, the crops and his livestock. The horses, sheep, pigs and cattle were constantly in the oats or the potatoes. A typical entry reads, "The hogs and pigs are in mischief." Reading the journal one despairs that any crop would make it to harvest despite constant fence mending. On Monday, July 17, 1837, he writes: "I have made a clog for the black horse as we cannot keep him in the pasture. He broke over into William Marlin's." He also recorded the altercations between neighbours as a result of such problems and the compensation that had to be paid when the damage to crops was extensive. Fences were needed to prevent cattle from wandering from home and into the wood. We read on May 29, 1837 that "We hear of Mr. Pollock having had one of his cows killed by a bear."

Mr. Copping clearly loved his cattle and thought of them as part of the family, recording not only their births but their birthdays. On May 31, 1836, his entry reads in part: "Starry calved a bull calf and Cowan is two years old today." He recorded on April 23, 1836: "...and our Cow the name of May calved a Heifer calf this morning and the calf bed came down and the Cow was very cold when we looked at her...and Henry Law came out and put the calf bed up and she is middling this afternoon." Two days later: "Our cow is but poorly the name of May." The next day, "and the cow May is sickly today." The next month he records that he has "been over to Mr. Bateman and sold him a cow hide." Did poor May succumb to infection after her ordeal? Apparently not, as on May 1, 1837 we are cheered to read: "...and our cow May calved this morning a fine heifer calf and is well thank God for it."

I was delighted by his interest in his cattle and quite surprised when I came upon the following entries. Monday, April 4, 1836: "...and our cow Jersey calved this afternoon a Heifer Calf." Then, on Aug 10, 1837: "We changed Jersey away for a cow of Mr. Law's." This deal was obviously made without consulting the cows as on the eleventh of August, "Thomas [his son] has been and fetched home the cow as she ran off home yesterday evening and Henry [another son] is over...mowing for Mr. Norrish's people." [3] And again on the twelfth of August: "I have been over to...Henry Law's for the cow and I have been getting bark to make ropes to tigh out the horse, oxen &c." So perhaps by this time, he was wishing he had kept his Jersey because Mr. Law's cow had a mind of her own as to where she wished to be.

Of course, there is nothing to prove that Jersey was a Jersey but it is possible that she or some ancestor had made her way to Canada as a ship's cow. It is a pleasant thought that there was a little brown cow in the bush helping provide a few extras to make a better life for her owners. Mr. Copping notes that on August 29, 1837, "Eliza [his daughter] is over at the Village with some butter to Mr. Norrish." The butter was no doubt in payment for some of the aforementioned smithy work and we know that if it was Jersey butter he was certainly well paid!

The Canadian Jersey Cattle Club Record was compiled and edited in the Office of the Canadian Live Stock Records, Ottawa, and published by The Canadian Jersey Cattle Club, Toronto. Between 1912 and 1939, the Copping Brothers of Boscobel / Valcourt, QC and John Cop-



"Dwight's Soda: The Cow Brand," date unknown: Duke University Libraries A0426

ping of Lennoxville, QC were breeders of registered Jersey cattle.[4] They were descendants of old George Copping, the owner of Jersey back in 1837. Who knows what influences may have been at work in their choice of Jerseys for their dairy herds?

Another connection to genealogy turned up while skimming through one of the volumes of the Canadian Jersey Cattle Club Record. It is truly amazing how many people owned Jerseys at one time. I found that a Jersey female, Wenda 68682, born 9 April 1932, had been bred by E. A. Burton of Lennoxville, Quebec. Subsequently, she was sold to E. A. Orr of Lennoxville who later sold her to W. E. Hunt of Ayer's Cliff, Quebec. Edgar Orr was married to Cornelia Boyce, my father Elton Parkinson's second cousin (they were both born at Rawdon). Edgar and Cornelia had a daughter Wenda Aileen Orr, who would have been a teenager in 1932. Perhaps, her father bought the heifer because of her name or maybe Mr. Burton named her for young Wenda. I suggested this to Wenda's son, Neil Broadhurst of Calgary. Neil is a displaced Eastern Townshipper and student of genealogy. He responded, in a letter: "The Jersey info was quite delightful. I don't know why Mr. Burton would name a cow after my mother. It certainly wasn't to be cute. I understand that the man had little sense of humour." Nonetheless, it was interesting to find that Neil and I had Jerseys in common as well as our Brown and Boyce ancestors, all early settlers at Rawdon, Quebec.

Daniel Parkinson was raised on a farm at Waterville, attended Lennoxville High School and had a BA (English major) from Concordia (SGW) University, 1969. Since 1972 a resident of Toronto and now retired, he is racing to complete Up To Rawdon, the story of the early settlers of Rawdon Township with an emphasis on family history. He has published in Connections (Quebec Family History Society) and Families (Ontario Genealogical Society), and received a writing award from OGS, in 1994. September 2010 marks his 37th season as a baritone with the Toronto Mendelssohn Choir and 25 years as a member of the Downtown (Masters) Swim Club.

NM Hinselwood, "Aberdeen School, Montreal," c.1900, McCord Museum of Canadian History: MP-1985.31.86

Footnotes:

1. Jersey Cattle in America, Burr Printing House, New York, 1885: 485

2. From an essay "The Jersey Cow in Canada," by Eric Boston, as published in Jersey Cattle, 122. (Eric J. Boston, editor, Faber & Faber, London, UK, 1954)

3. William Norrish was a native of Devonshire and a Chelsea pensioner who had arrived in Canada in 1832 and is one of my great, great great grandfathers. As an army sergeant, he received a Crown grant of 200 acres at Rawdon and worked as a gunsmith and blacksmith. Mr. Copping makes references to gun locks and plows being repaired, plow screws being made, axes laid and an auger mended by Mr. Norrish. Suzannah Divine Norrish and John Devine Norrish, mentioned earlier, were two of his children.

4. Cyclone Days: Plowing, Planting & Parties: The Journals of Sarah Alice Mason Copping 1899-1925 is a collection of the farm diaries of John Copping's wife and is the collaboration of Richard Mason and Margaret Polk, relatives of Alice Copping and Daniel Parkinson whose family were her friends and neighbours. It is available as a compact disc from Richard E.A. Mason, 117-2205 South Millway, Mississauga, Ontario L5L 3T2 remason@ican.net

Looking for information on Aberdeen School, Montreal

I am researching the Aberdeen School Strike of 1913, when the elementary students walked out of the classrooms in protest at what they perceived as racist remarks made by the teacher. At that time, Aberdeen School on St-Denis Street had a large population of Jewish students, mostly from working-class families in which labour action was often discussed. The strike met with a great deal of support within the Jewish community, and marked a low point in the relationship between the community and the Protestant school board.

I would be grateful for any information readers might have on the strike, or on Aberdeen School in general, which remained one of the largest elementary schools into the 1940s.

Mary Anne Poutanen
Quebec Protestant Education Research Project

The QAHN Heritage Essay Contest Winners, 2010

Once again, the Quebec Heritage News is proud to publish the winning entries from the Quebec Anglophone Heritage Network's annual Heritage Essay Contest.

This year, First Prize went to Eloïse Claveau of Jonquière, Second Prize went to Luciano Feltrin of Montreal, and Third Prize went to Hanna Peck of Arundel, QC.

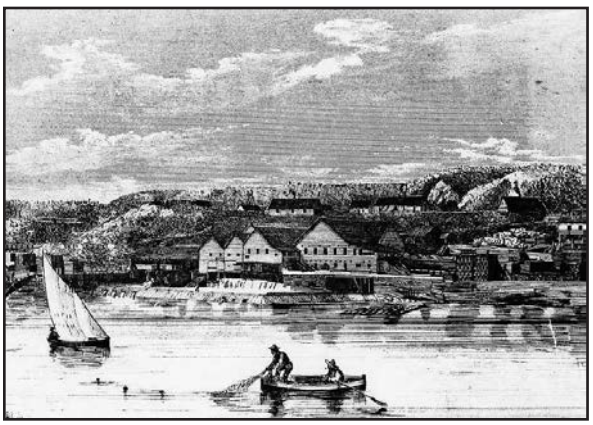
William Price

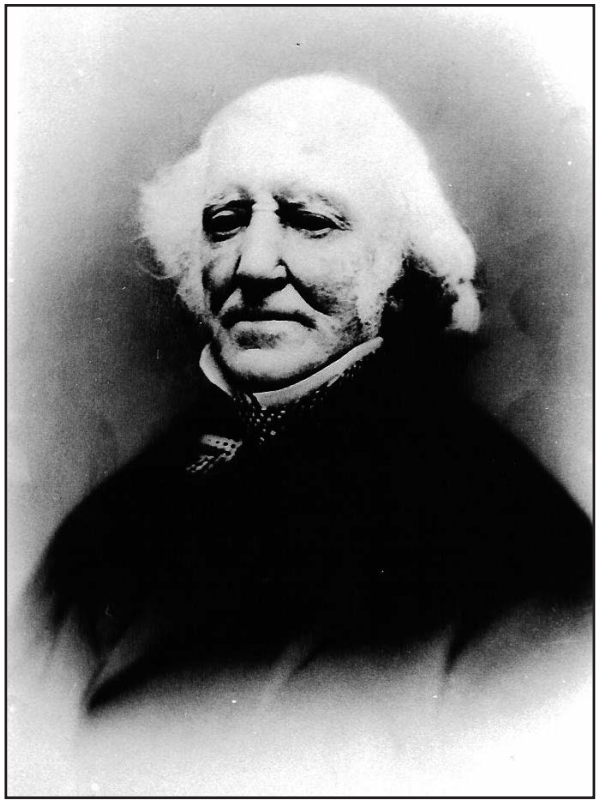
by Eloïse Claveau, Grade 6
Riverside Regional Elementary School, Jonquière QC
Teacher: Ted Andrews

During the summer we, my family, travel the same route to our cottage. Needless to say we have travelled the same path hundreds of times throughout the years. On our way to the cottage we pass by two imposing statues of lion heads. Every time we see those statues my brother would ask why the big lions are there. My mother would patiently reply the same answer: "Those lions are the guardians of a man named William Price."

My brother and I were satisfied with that answer and the name became familiar, but I never knew exactly who William Price was…until now.

Born on August 30, 1867 and died on October 2nd, 1924, William Price initially came from England, more precisely from Wales. In 1810, when he was only 21 years old, his work consisted in helping the Navy receive the wood they needed to build ships. The problem was that during the war Napoleon had stopped the access to the kind of wood needed, therefore young Price decided to move to Quebec. He did well in such a short





period of time that he decided to open his own company in 1821. Having lots of ambition, he wanted to expand his operations to the Saguenay region. He got financial help and built sawmills along the Saguenay River. That is considered as the first step towards the settlement and development of the region I live in. Imagine that! It's probably because of him and others like him that we get to live in this beautiful region.

This research has driven me to talk to some family members and friends about Sir William Price. They were more than happy to share their knowledge on this pioneer with a big heart. I shall explain that statement. During the period of the renowned vast fire, which covered most of the Saguenay Lac St. Jean, Sir William decided to initiate a movement of support for all his employees. He even managed to involve the members of "La société des vingt-et-un" to help in the rebuilding of the lost living conditions. Instead of selling the wood for profit, his part of the deal was to donate the lumber to his employees. The region slowly rebuilt houses, in great part thanks to his donations. Another evidence of his big heart is that he provided all the medical care and supplies to insure the well-being of all the injured and ill employees. This service was extended to the families of his employees and even to the Kenogami people in case

Above: Sir William Price (Image: Sirwilliamprice.com)
Below: The Chicoutimi Sawmill (Canadian Illustrated News)

of emergencies.

Now back to the lion statures. Well, it turns out that they really are the guardians of his last resting place. Of course there is another story that comes with that. When the workers of Sir William Price had finished paying off their mortgages, they were allowed to place the lion statues in front of their homes as a sign of pride and of prosperity. From now on, next time I go to the cottage I will make sure I look at those statures that now mean so much to me and remember what a great pioneer William Price was.

The Old Brewery Mission
by Luciano Feltrin, Grade 6
St. Dorothy Elementary School, Montreal QC
Teacher: Anna Maria Loggia

For more than 100 years, the Old Brewery Mission has [given] the homeless men and women of Montreal somewhere to go, such as a safe place to sleep other than the metro stations or the cold, dirty streets. It provides the homeless with food, showers, and warm clothing. The mission also gives the comfort that the city streets do not. Since 1889 it has been an important part of Montreal life.

The Mission has been in our past, present and hopefully in the city's future!

It all began in 1890. Two very rich women, Mina Douglas and Mary Finely came up with a great idea. Together they would create a place where they could help take care of the poor and homeless. At this point in time Montreal was going through a rough time. Things were changing in our city. Industrial life was growing and rural families had a very hard time. They turned to the Old Brewery Mission for help and support. What began as a soup kitchen to fill the tummies of the poor became a place to turn to in times of need.

Today, in the 21st century the number of homeless has increased. This marked it a harder challenge for the Mission and the people who dedicate their time helping. People are dealing with many different types of problems today. Some suffer from mental problems; others use drugs and alcohol. Life is not easy on the streets, especially when you have nobody to turn to! The Old Brewery Mission is a place where health, safety and comfort are a priority. A little always goes a long way!

Charitable giving has always been an important family tradition, Please make a donation to the Old Brewery Mission. Help keep the hope of the homeless alive!

My Great-Grandfather, Captain Brian A. Peck
by Hannah Peck
Grade 6
Arundel Elementary School, Arundel QC
Teacher: Marion Hodge

The flight that almost wasn't. Brian A. Peck, my great-grandfather, was a captain in the Royal Air Force. He was originally from Montreal, but he was in Leaside, Toronto. Captain Brian Peck was very eager to visit Montreal. He ceased the opportunity of visiting by suggesting to do a flying exhibition over Montreal to encourage more people to join the Air Force. The general agreed with Captain Peck's idea.

Early on a Friday morning, June 20th, 1918 to be exact, Captain Peck, with Corporal Mathers as passenger, set off from Leaside. The aircraft used was No. 230, one of the regular JN4 Curtiss training planes.

In spite of low, darkening clouds and a strong wind, Captain Peck had to fly low for most of the flight. He only made one stop in Deseronto for fuel. They landed safely at Bois Franc Polo Grounds in Montreal at noon.

A heavy rainfall made the recruiting flight impossible and prevented Captain Peck and the other pilots from returning to Leaside on the Sunday as they had planned.

Since they couldn't return Sunday, the president and the treasurer of the Montreal Aerial League thought of the idea of sending mail back in Peck's plane. Peck was honoured to do it. He ended up taking 120 letters with him.

So when Captain Peck finally took off on Tuesday, June 24, 1918, it was quite a ride. Captain Peck had to duck under telegraph wires along a railroad track and he just missed hitting a bridge. A couple miles later, they started to run out of fuel, so they had to stop in Deseronto to fill up the gas tank with automobile gas. Captain Peck finally landed in Leaside, successfully completing the first airmail in Canada!

Above: The Old Brewery Mission, Montreal (Photo: Tracy Rosen). Below: Deseronto "Camp Mohawk" Airfield, 1917 (Deseronto Archives, CAMPM-06-09)

Monteregian Hotspots

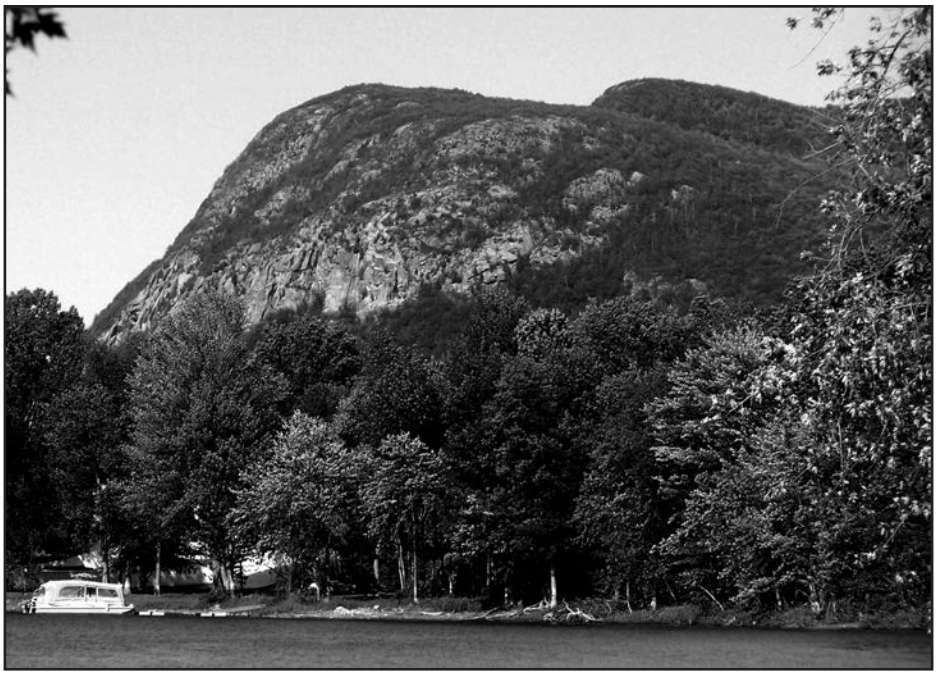
Hills of the St. Lawrence Plain and Beyond: Part 2

by Sandra Stock

As we proceed across the Great Flatness towards the Richelieu River, not the highest but perhaps the most intriguing of the Monteregian hills rises before us. Mont Saint-Hilaire, at 414 metres (1358 feet), has nearly all of its surface area as original wild nature, close to how it must have been before European settlement. Mont Saint Hilaire does not look like a park in the way that Mount Royal or even Mont Saint-Bruno do; neither has it the semi-restored appearance of Mont Saint-Gregoire (aka Mount Johnson). It looks natural, and slightly foreboding – even though there has been a long, and rather peculiar, human history still evident around this quite big mountain.

Of course, the large part of the mountain has belonged to McGill University since 1958 and is established as the Gault Nature Preserve, half of which is closed to public access and preserved as totally wild land. The rest is an active research station for the natural sciences. The whole area is protected, preserved land. The mountain has also been recognized as a federal bird sanctuary since 1960. On the impressive Dieppe Cliffs, we find the only natural habitat for peregrine falcons in the Montreal area. There are over 200 species of birds that can be spotted full time, or seasonally, on Mont Saint-Hilaire.

The diversity of plant and animal species is outstanding, especially since the mountain is, for many living things, an isolated island in an agricultural and industrial landscape. There are over 600 species of plants, including large American beeches and sugar maples that are over 400 years old. There are over 800 kinds of butterflies and moths, and forest fauna such as chipmunks, squirrels, raccoons and porcupines. There have been reported sightings of lynx and moose. Any similarly complex biosphere is now



Mount St Hilaire: the Dieppe and Rocky summits seen from Otterburn Park (Photo: Guillaume Hebert-Jodoin)

many hundreds of kilometres away, in the Appalachians or Laurentians.

Mont Saint-Hilaire is the only Monteregian that has a natural lake, as such features as Mount Royal's Beaver Lake and the several small lakes on Mont Saint-Bruno are artificial ornamental waters created by landscapers. Lac Hertel is small and shallow – on the average five metres deep and only nine metres at its deepest. There are only eight species of fish resident in it; it is amazing there are even this many, as the lake has been isolated with only surface water and springs feeding in for perhaps ten thousand years. There is one major stream that leaves Lac Hertel. This was of some importance historically.

Natural history

Mont Saint-Hilaire is an igneous intrusion, created like its sister Montereigians, by the New England Hot Spot during the Cretaceous era, 130 million years ago. The Hot Spot itself appears to have developed at the time of tectonic movements that eventually made the Atlantic Ocean. There are similar traces of igneous plugs (or intrusions) in the White Mountains of New Hampshire and even out on to the floor of the Atlantic. For some reason, the mineral deposits of Mont Saint-Hilaire are more varied and numerous than those of the other hills. Geologists have counted at least 372 known minerals, with about fifty being new to science. This unusually high mix of substances has attracted both mainstream scientific interest and also a lot of New Age attention...crystals and so on.

Mont Saint-Hilaire features in several old time legends of the area. It was believed that three fairies lived in caves on the mountain but left to marry mortal lovers. It was also thought that Lac Hertel was bottomless and a possible portal to the underworld. Even recently, Mont Saint-Hilaire has been the most frequently recorded site in Quebec of view-

ings of UFOs – alien space craft. We will see that Mont Saint Hilaire has a history of oddities, partly brought on by its unique natural situation.

The present mountain was, like the others, shaped by the last glaciation that began 100,000 years ago and ended with the return of a warming climate 18,000 years ago. By 12,500 years ago, Mont Saint-Hilaire emerged from the melting ice sheet and became an island in the Champlain Sea as water flowed into the St Lawrence basin, depressed from the weight of ice. The Monteregians were islands about 100 metres above the surface. We have found sand deposits, old beach levels, low cliffs eroded by waves and the fossils and remains of sea creatures, even skeletons of whales. Eventually the land rose, and by 10,000 years ago the Champlain Sea was replaced by the (freshwater) Lake Lampsilis that was fed by the nascent Ottawa and St Lawrence Rivers. By 9,000 years ago the water had receded to about our present levels and human occupation of the land began.

Human History

The major aboriginal groups that inhabited the St. Lawrence area were the Algonquin and the Iroquois. The Algonquin were mainly north of the river and the Iroquois to the south. These names refer more to linguistic divisions rather than actual tribes or nations and there was of course some mixing and mingling of people. The Algonquin name for Mont Saint-Hilaire was (as recorded by

Samuel de Champlain) Wigwomadensis – shaped like a dwelling – However, there is no evidence of settlement or even hunting by native peoples on Mont Saint-Hilaire itself. The aboriginal cultures tended to view these mountains as sacred and avoided exploring them.

The first Europeans to see Mont Saint-Hilaire would have been with Samuel de Champlain when he sailed up the Richelieu River in 1603. In 1694, Jean-Baptiste Hertel de Rouville was granted the area as a seigneury. He had been a leader of the Carignan-Salières regiment that had taken control of this territory from the Iroquois. The area developed slowly, with the first farm recorded in 1731. By 1745, a small village had grown along the stream that flowed down from the mountain. In 1750, the first mill (of eight successive mills) was constructed on the stream as a source of water power for grinding grain. Soon there was also a distillery, two forges, three tanneries and even a metal foundry. In 1768, a road was built along the lower southern slopes of the mountain to access the many apple orchards. In 1796, a parish church was erected in the hamlet of Saint Jean-Baptiste and in 1798 one in Saint-Hilaire village. A dam was built in 1850 at Lac Hertel to increase the flow of the stream, and by then there was a population of about 1500 people in the area. A survivor from that time is the Maison Guérin, part of which was the seigneurial mill of 1775.

By the mid nineteenth century, the Saint-Hilaire area had become more prosperous and the beginning of various schemes for the mountain began. In 1841, a large cross was erected on the Pain de Sucre summit of the mountain. This was quite grandiose for the time – thirty metres (about 90 feet) high and nine metres wide. There was an internal staircase and visitors could climb up inside the cross to the top. A winding trail, featuring the Stations of the Cross, led up to its site. However, the cross was destroyed in a violent storm five years later and replaced by a small stone chapel. This structure was destroyed by fire in 1876.

There had also been a change of ownership of the Rouville seigneury. In 1844, it had been sold to Thomas Campbell. He rebuilt the dam on Lac Hertel and founded the first school in the region. In spite of these "good works," Campbell also had schemes for the mountain. In 1851, he built Cafe Campbell on the west shore of Lac Hertel and started advertising the summit as a tourist attraction, accessible by rail from Montreal. Cafe Campbell was destroyed (by fire – the usual element of structural ruin on the mountain) in 1881. In 1874, Campbell built the Iroquois Hotel, which burnt in 1895.

Mont Saint Hilaire didn't last long as a tourist destination (which certainly helped preserve it) as soon the railways were taking Montrealers to the Eastern Townships and Appalachians – much more interesting and varied destinations. Also, water power was replaced by fos-

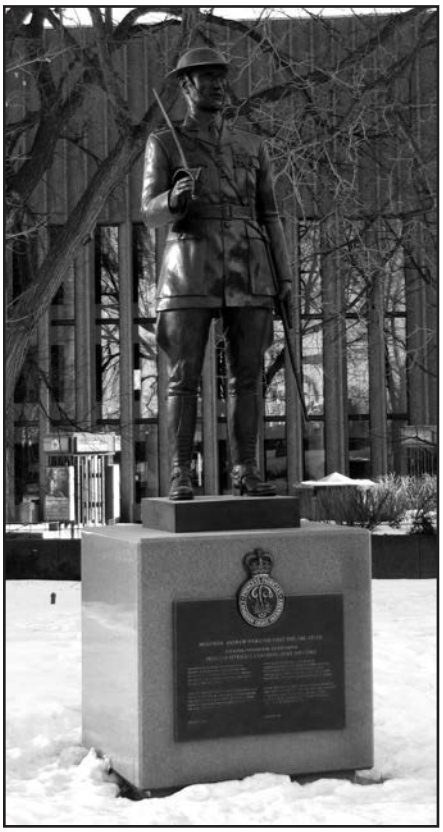
sil fuels, a factor contributing to the locals moving away from the base of the mountain to the present town of Saint-Hilaire.

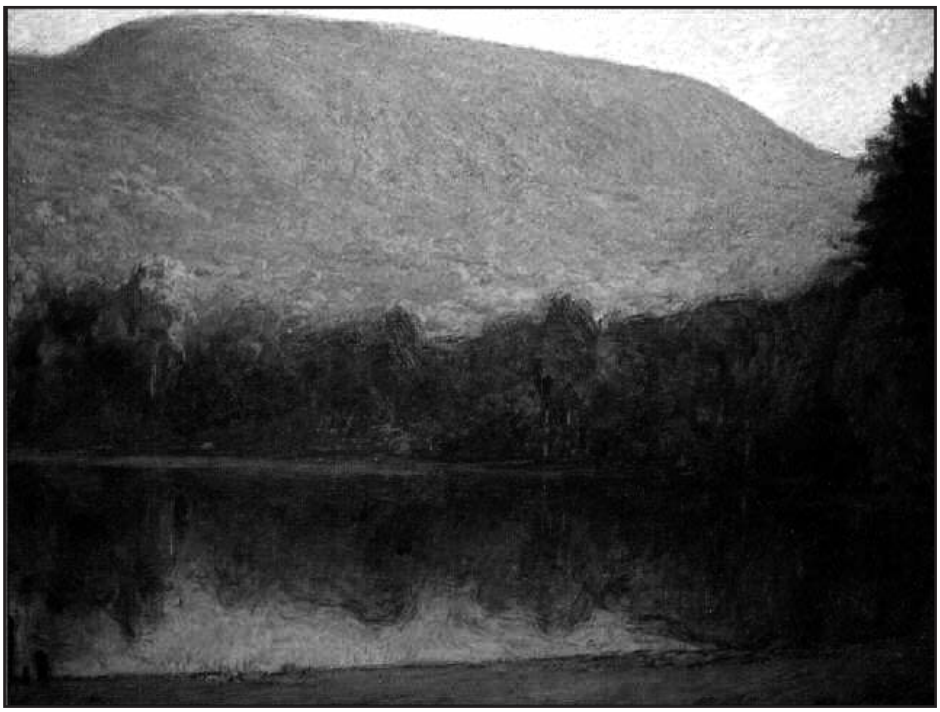
The Rouville-Campbell manor house still remains, and like everything associated with Mont Saint-Hilaire has had an odd, varied and interesting history. In Ray and Diana Baillie's Imprints: Discovering the Historic Face of English Quebec (2001), the Rouville-Campbell house is described as an"example of the marriage between Scottish and French culture." It replaced, on the same spot near the banks of the Richelieu, a house built by a fifth generation Hertel de Rouville seigneur in 1833, which replaced an even earlier house. This unfortunate owner, René de Hertel, became bankrupt (from building?) and sold all his property to Thomas Campbell. Campbell

Above: Mill, Mont St Hilaire (Société d'histoire Beloeil - Mont-St-Hilaire, Fonds Cardinal). Left: Jean-Baptiste-René Hertel de Rouville (Bibliotheque et Archives Nationales du Quebec: Pp560,s2SD1,P522. Right: Iroquois Hotel, Mont St Hilaire (Société d'histoire Beloeil - Mont-St-Hilaire, Fonds Cardinal)

changed the French style manor somewhat to resemble a Scottish baronial edifice in a semi-Tudor style. The Campbell family lived in the house for over a hundred years but then the place fell on hard times – again! In recent years, it has been restored and updated by several owners and is now a small luxurious hotel. Unlike so many old historic houses, it has preserved its original appearance and is easily visible from Route 133.

In 1913 the Campbell family sold 890 hectares of the mountain to Andrew Hamilton Gault. Gault (1882-1958) was a scion of a very wealthy Montreal family. His father and uncles, originally from Strabane, Ireland, had emigrated as young men and built immense fortunes in insurance (founders of the Sun Life Assurance Company) dry goods, textiles and a diversity of other concerns in Montreal and the Eastern Townships. This was a typical Golden Square Mile family saga. They quickly rose in society through business and social contacts with similar anglo Montrealers. However, Andrew Hamilton Gault, of the second generation, was not particularly interested in what was called "trade" and, at first, sought a military career. He was a distinguished soldier in three wars – the Boer, the Great War (World War I) and World War II. He was the main





founder of the famous Princess Patricia Light Infantry Regiment, one of the key elements of the Canadian Armed Forces as they developed as a separate entity from those of Britain.

However, Hamilton Gault, upon retirement from the army, was mainly interested in pursuing his lifelong passion for the preservation of wild nature. He purchased close to 1000 hectares of land from the Campbell family, which of course included Mont Saint-Hilaire. He planned to build a manor house on Lac Hertel and live a life of semi-seclusion. Although Gault had been married three times, he had produced no direct heirs and his indirect heirs were all quite wealthy anyway. Thus, he made a will leaving his estate to McGill University as a nature reserve. In 1958, before his house could be built and before he could move to the top of his mountain, he died. McGill gained a vast endowment and Mont Saint-Hilaire was saved for posterity.

Mont Saint-Hilaire has appeared frequently in the works of artists for almost two hundred years. Its wild appearance and striking domination of the surrounding plain of course made it a "natural" (in all senses) subject for depiction. The first known picture featuring the mountain was by the water colourist John Bainbridge. In the mid 1850s, Cornelius Kreigoff painted a scene of Mont Saint-Hilaire. However, the best known artist associated with the mountain was Ozias Leduc (1864-1955), who was born in Saint-Hilaire and included the mountain in numerous works over his very long life. His even more famous pupil, Paul-Emile Borduas (1905-1960), was also born in Saint-Hilaire, and his influence on Quebec society went well beyond the sphere of visual art. Borduas was one of the first Quebec painters to adopt modern modes of expression and produce abstract paintings in the styles that arose in Europe and New York in the mid twentieth century. This kind of "modern art" was sharply criticized by the very rigid Quebec establishment of Church and State. Those were the Duplessis years and there was little tolerance for new ideas.

In 1948, Borduas, along with many other supporters from the arts, issued the Réfus Global – a kind of pamphlet/manifesto that confronted the repressive atmosphere in Quebec and the narrowness of the clergy in particular. This came just around the same time as the other pivotal events, such as the Asbestos Strike, the writings of Frère Untel and the Richard hockey riots (a rather odd mélange...) that led to the Quiet Revolution and the end of the old regime in Quebec. However, Borduas spent most of the rest of life in Paris and New York after the furor of the Réfus. The provincial electoral riding that includes Mont Saint-Hilaire and the town has been named Borduas.

Above: Ozias Leduc, "Paysage d'automne, Lac St-Hilaire" (Musee des beaux-arts de Mont St-Hilaire). Below: Brigadier Andrew Hamilton Gault statue, Ottawa (Photo: D Gordon E Robertson)

Mont Rougemont

Mont Rougemont is a medium sized Monteregian hill, at 396 metres (1201 feet) in elevation and about the same area and shape as Mont Saint-Gregoire. Although it is quite close to Mont Saint-Hilaire, it lacks the dramatic cliffs and very wild appearance. Rougemont is almost completely wooded, but in a more bucolic way – the mountain is privately owned, among close to 300 proprietors – and has a long agricultural history of maple sugar production and apple orchards. However, the natural woodland is quite well preserved and there is strong interest in conserving the mountain. Recently, the Association du Mont Rougemont has been organized among landowners, local residents and interested people who wish to maintain the deciduous forest and protect the flora and fauna. Even with a lot of human activity, Mont Rougemont supports a wide variety of species. There is some original ancient forest, near Saint-Damase, with red oak, a fairly rare tree now, and also "la tripe de roche," a lichen that was an edible staple for aboriginals and early explorers. The many native speicies of woodland flowers do well in the semi-open woodlands; plants such as red and white trillium and Canadian blood root are threatened in disturbed ground.

The mountain is, of course, right beside the town of the same name. Rougement was first settled at the same time as Saint-Hilaire in the late seventeenth century, and is most probably named for Étienne de Rougemont, who settled here in 1665. He was an officer from the Carignan-Salières regiment serving under J-B. Hertel de Rouville.

Rougemont prospered as a farming community and on production of maple syrup. There was also some firewood cut from the mountain, although this never seems to have denuded the slopes too much. In 1805, a sawmill was built. In the early years of the nineteenth century, apple orchards were established in the well-drained gravelly soils along the base and lower slopes of the mountain. Rougemont in particular seems to have always been associated with pomiculture. A big apple "boom" started in 1887 when Fameuse apples from Rougemont were first available at market in Montreal for $3.00 a barrel.

Rougemont was part of the seigneury of Rouville. In 1846, one of the Rouville seigneurs divided this part of his lands among three daughters and gave the areas the names, Rougemont, Saint-Jean-Baptisite and Saint-Damase, which still remain.

Even though the land is all privately owned, there is controlled access to the mountain. There was an attempt in 1935 to have downhill skiing with a tow, but the hill is really too small to complete with the longer, larger hills a bit farther into the Townships. Hiking, biking and cross country skiing have been more successfully developed since the 1960s. Like Mont Sain-Hilaire, Mont Rougemont has also been the location of possible UFO sightings. Although of course UFOs are unproven by mainline science, perhaps there are some sort of atmospheric conditions in this area that create some types of phenomena.

Mont Yamaska

Mont Yamaska, at Saint-Paul d'Abbotsford, is one of the higher, larger Monteregian hills and one of the least developed historically, although, like Mont Rougemont, not as bushy as Mont Saint-Hilaire. Mont Yamaska has been a SEPAQ domain (Société des établissements de plein air du Québec) since 1985 and is a protected nature and recreo-tourist area. At 416 metres (1348 feet), Mont Yamaska is the fourth highest of the hills and covers a large surface area as well.

It is a para- and hang gliding centre with professional schools on site. The particular location of Mont Yamaska appears to lend itself to good air currents and few obstructions for this sport. The surrounding area is very rural and agricultural so there are probably plenty of safe places to land!

Mont Yamaska is close to Granby, and really in the Eastern Townships cultural district of Quebec. We are leaving the Montreal outskirts of the Great Flatness (St Lawrence Plain). This was outside the territories of the seigneurial lands. Saint-Paul d'Abbotsford was first settled by United Empire Loyalists in the 1790s. There are several heritage buildings from this early period, most notably St Paul's Anglican Church (1822). The first rector was Joseph Abbot, the father of John Abbot, the first Canadian-born Prime Minister. Along with the Abbotsford United Church (1830), Fisk Hall (1898) and a few other remaining structures, Saint-Paul d'Abbotsford maintains the New England look of its heritage architecture. St Paul's Church is an official heritage site of Quebec and is also noted for its Warren reed organ that dates from around 1860.

Mont Yamaska offers hiking trails, bird watching and other natural conservation areas and even a beach at the Choinière reservoir where an artificial lake has been created. The mountain is covered in mainly deciduous forest although there has been a maple sugar industry since 1827 and apple orchards and a few vineyards on the lower slopes.

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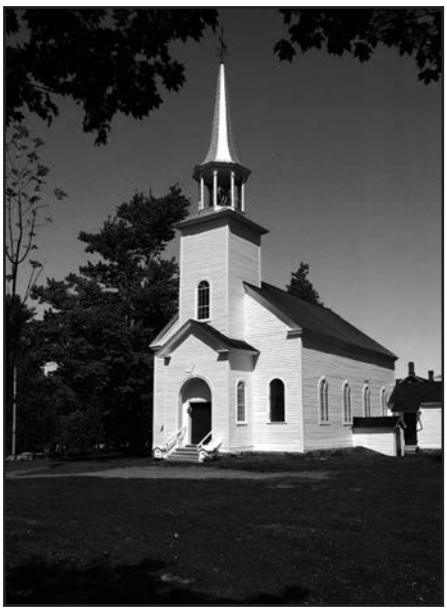
Websites:

Gault Nature Reserve, McGill University

Association du Mont-Rougemont

Association des artisans et du tourisme de Saint-Paul d"Abbotsford

Robert Pelletier, The Hybrid Organ at St. Paul Anglican in Abbotsford, Quebec, 2006

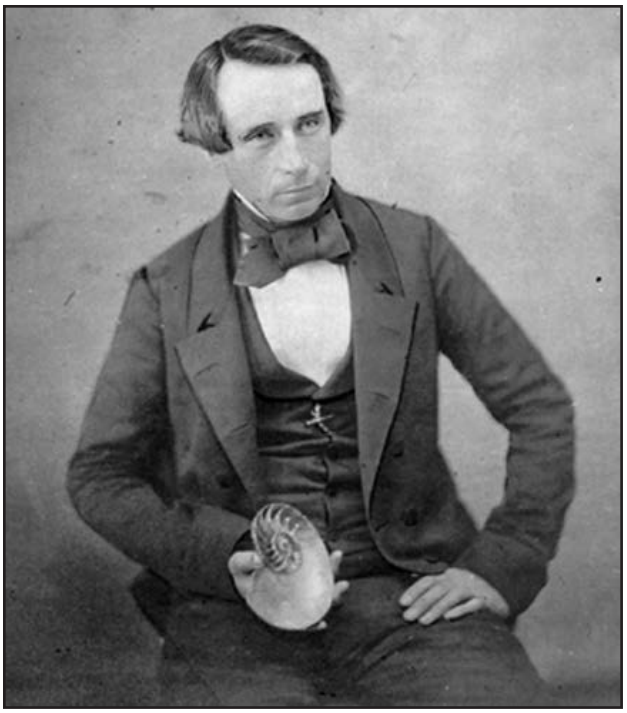


St Paul's Anglican Church, St Paul d'Abbotsford (Photo : Pierre Langlois)

High Ground

The Early History of Mount Royal
Part III: Romancing the Rock

by Rod MacLeod

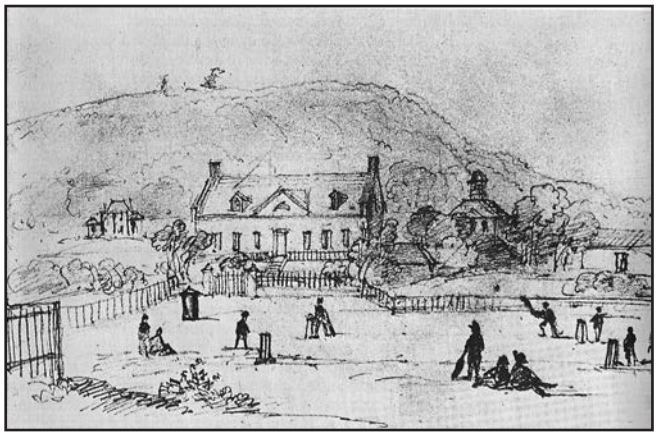


When John William Dawson arrived at McGill in 1855 to take up his new role as college principal, he found not the stately institution he had been led to expect, but

> a wilderness of excavators' and masons' rubbish, overgrown with weeds and bushes. The grounds were unfenced, and pastured at will by herds of cattle, which not only cropped the grass, but browsed on the shrubs, leaving unhurt only one great elm, which still stands as "the founders tree."

Whatever Dawson had imagined during his long journey from Pictou, Nova Scotia, McGill College was still essentially farmland. The classical columns of the still incomplete Arts Building presided incongruously over the sloping terrain, home not to classrooms but to a half dozen professors and administrators and their families. Several of these had vegetable gardens, and at least one, French specialist Professor Montier, kept cows – presumably the ones Dawson saw, although he may also have noted the animals belonging to adjacent farms if the upkeep of the fences was as poor as it sounds. Below Sherbrooke Street, the "farm" part of the old Burnside estate was still very much that; for most of the 1850s the fields were leased to pasture, the orchards to a market gardener, and the farmhouse itself to a chemist called Birks. Although the pasture land was also used on occasion as a cricket pitch, the governors and their tenants frowned on this non-agricultural use of property. And on every side, the whole tenor of the mountain's flank at mid century was rural. The 1861 census, on which respondents were obliged to list their property in detail, reveals that mountain dwellers' residences featured sheds, greenhouses, carriage houses and barns filled with cows, horses and (rarely, as it was a poor man's animal) pigs.

Within a decade, however, this would change. As the mountain's southern slopes attracted well-to-do residents and their institutions, a new Victorian aesthetic took hold. Whereas the flight from urban congestion had initially involved the pursuit of country living, the emerging suburban lifestyle revered nature over agriculture. Vegetable patches, grazing land and animal husbandry gave way to lawns and gardens and trees. As for the wider landscape, the Victorian preference was for Romanticism: nature was dark and brooding, but whereas the eighteenth century celebrated the almost mindless grandeur of nature, the nineteenth saw it as a moral force. For that reason, it had to be accessible, so one could experience it with relative ease; the Victorians were quite prepared to accentuate the dark and brooding features of the nature they encountered and even to design space that conveyed this effect. An aesthetic that embraced things Medieval, fairy tales, Gothic architecture, rich and cluttered furnishings and costumes equally rich and cluttered, saw nothing amiss in cultivating particular aspects of nature. Ultimately, there were moral lessons to be learned: nature was suffused with a sense of the divine – by contrast, of course, to the smoke-choked industrial cityscape that increasingly resembled hell on earth. That Montreal's emerging mountain-based middle class had a vast craggy pinnacle of wilderness above them brought this message of divine na-



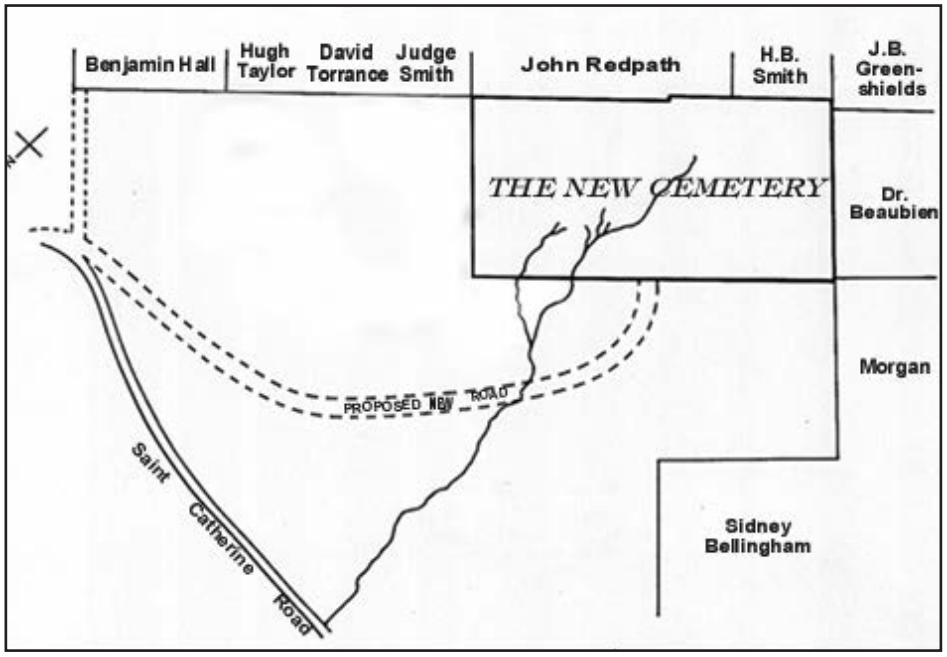
Left: John William Dawson, c.1855 (McGill University Archives: pr03431). Right: The grounds of Burnside House, c.1855 (McGill University Archives: pr014521)

ture home to them in a direct way.

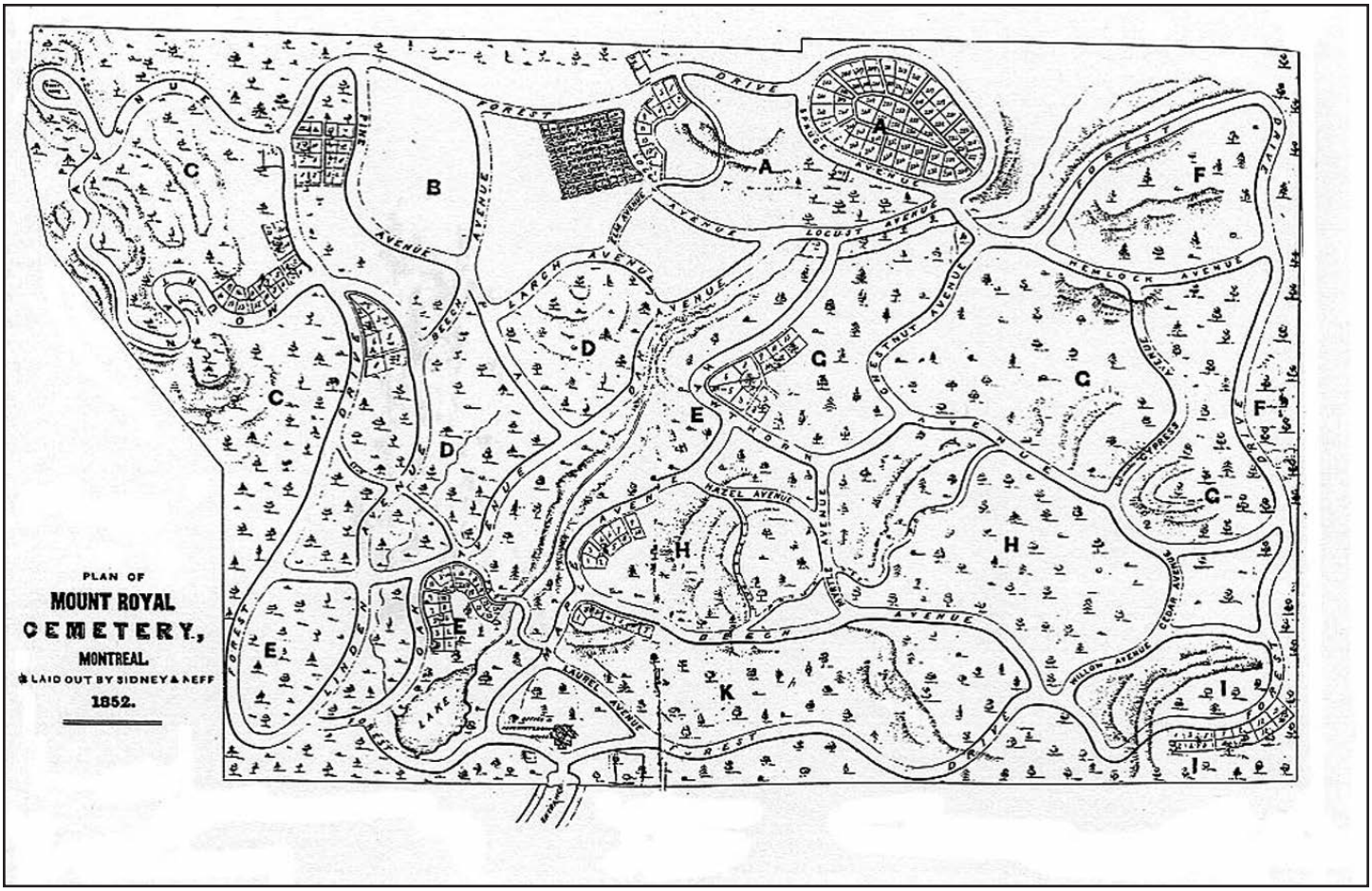
However, the best expression of this Romantic view of nature was not the summit of Mount Royal, which in the 1850s still consisted of forested wilderness, but the northern slopes, large sections of which had become burying ground by the end of the decade. The "rural cemetery" movement, which had its origins in 1830s England and New England, promoted the notion that burial should take place in a natural setting; such a setting would be conducive to the repose of the individuals interred, to the sentiments of family and friends, and to the education and health of visitors. Rural cemeteries such as Mount Auburn near Boston, Laurel Hill near Philadelphia, Green-Wood in Brooklyn, and Highgate in the suburbs of London were laid out with quiet winding roads that cut through gloomy trees and were filled with large ornate monuments that were often works of art – part of the cemetery's educational aspect. The rural cemetery was as antithetical to the cluttered old urban burial ground as nature was to the overcrowded industrial city. Before there were real parks, rural cemeteries – usually located close to urban areas, for convenience – typified the modern citizen's Romantic pursuit of natural space. The creation of cemeteries on Mount Royal opened the metaphorical gates to the creation of Mount Royal Park a quarter century later.

Enthusiasm for the rural cemetery was widespread in Montreal by 1846, part of that larger sense of civic optimism that had seen the return of municipal government, the improvement of roads and canals, and the assertion of the Mountain's real-estate potential by such entrepreneurs as John Redpath and John Samuel McCord. Montreal's Protestant elite spearheaded the movement; they not only represented the social and cultural leadership of the city (and, increasingly, the country) but were also the trustees of the Protestant Burial Ground, Montreal's most congested and unattractive cemetery. Whereas the Catholic and Jewish burial grounds lay in a less crowded area on the edge of the escarpment above St Antoine Street, the Protestant ground lay just north of the old town and was already pressed on all sides by the expanding city. McCord, then the president of the Protestant Burial Ground, became the leader of the movement, inviting Jewish and Catholic representatives to a meeting and proposing the creation of a new cemetery on the outskirts of the city that would cater to all denominations – each in a separate section, of course. Several possible locations were assessed, including a private cemetery opened in mid-1846 just off Côte-des-Neiges Road in the vale between Mount Royal and Westmount peaks which promoted itself in terms that recalled the "rural" ideal, especially its natural setting. This, the Mount Trafalgar Cemetery, had gone out of business by the following year, victim of the downturn in the economy. Despite this omen, the Montreal Cemetery Company was founded – by Protestants, with token Jewish representation; the Catholic element withdrew, preferring not to remain subject to a Protestant-dominated scheme.

No further action was taken until the summer of 1851, when the trustees of this new company began to search once again for a site that was ample enough for future needs, which the Trafalgar site clearly hadn't been. Eventually they found the ideal spot in Spring Grove Farm, located on the northern slopes of Mount Royal. This "farm" was a small rural estate with vast sections of wilderness attached to it, accessed via Côte-Ste-Catherine Road which linked



Left: James Smillie, Mount Auburn Cemetery, Illustrated in Finely Drawn Line Engravings (Image courtesy of Mount Auburn Cemetery). Right: Map of Spring Grove Farm, 1851, adapted from a plan by James Springle (Image courtesy of the Mount Royal Cemetery)



Côte-des-Neiges in the west with Mile End to the east. Its owner was Michael McCullough, a doctor who taught medicine at McGill (in the Arts Building before it was deemed inadequate for teaching needs). McCullough was willing to sell the trustees about 70 acres of sloping forest, relieved by rivulets and with sufficiently deep ground to allow for burial. To some, a rocky and slanted site might have seemed far from ideal for a cemetery, but to the followers of the Romantic rural cemetery movement it was just what they wanted:

> [It is] a tract of land. ..possessing sufficient depth of soil, rivulets and springs to make ponds and lakes, well-wooded, and with an undulating surface and beautiful for situation, - re tired from the bustle and heat of the City, and yet near and convenient of access. A spot capable of being made one of the most beautiful and finest Cemeteries in America.

Given the lure of the mountain, the trustees rechristened themselves the Mount Royal Cemetery Company.

To design the cemetery itself in a manner that was appropriate to the rural ideal, they went to the top name in the business: Andrew Jackson Downing, North America's foremost landscape architect. Alas, Downing's subsequent tragic death prevented him from playing a role in the creation of Mount Royal Cemetery, although his pupil Frederick Law Olmstead would design the mountain park a generation later. Second best was landscaper James Sidney of Philadelphia, who came to Montreal early in 1852 and drew up a plan for the new cemetery. The plan reflected all the Romantic ideals: broad winding avenues with names like Oak, Beach and Cedar which meandered through the trees, around an artificial lake, and up the various crags and outcroppings where visitors would be able to admire the spectacular views. Over the course of 1852 these roads were laid out and burial lots designated for sale – with clear demarcation as to prestige, with the choicest lots on the highest ground. At this point, the southern limits of the new cemetery bordered with the lands belonging to Hosea Ballou Smith (who would soon build a house nearby) and John Redpath, but in 1855 Redpath (who was one of the cemetery trustees) sold the topmost slice of his long estate to the company, adding 49 acres to its extent and providing even higher ground for elite families to use for burial. The trustees then purchased additional land from the McCulloughs (Michael died in 1854) to give the cemetery a total area of well over two hundred acres. Over the course of the next decade several homes for cemetery staff were installed, along with rustic benches and shelters for visitors seeking scenic views, and the Neo-Gothic stone entrance gates that have since become part of the cemetery company's logo.

Although they continued to have good relations with the Protestant trustees, Montreal's Jewish community decided by the mid-1850s to establish a separate adjacent ground. For this, they made use of the same access road that had been laid out to connect Mile End with the cemetery gates. (This road soon became known as Mount Royal Avenue, a name retained today by its extension in the Plateau area and across Outremont, even though the road now

Plan of the Mount Royal Cemetery by Sidney and Neff, 1852
(Image courtesy of the Mount Royal Cemetery)

leading to the cemetery gates is called Forest Road or Chemin de la Forêt.) Before long there were two separate but connected Jewish cemeteries, one for the Spanish and Portuguese (Shearith Israel) congregation, and a second for the German and Polish (Shaar Hashomayim) congregation. By this time, the Catholic establishment were also looking to the mountainside for a site for a new cemetery. In 1854 the fabrique of the Montreal Catholic parish of Notre Dame purchased land from Pierre Beaubien, also a medical doctor, to create a cemetery comparable in size to Mount Royal. Montreal surveyor Henri-Maurice Perrault (nephew to John Ostell, who was Redpath's surveyor) laid out the grounds with more than a nod to Sidney's Romantic design for the Mount Royal Cemetery. Notre-Dame-des-Neiges Cemetery was to become the largest in Canada and an attractive enough site for burial, but its location on the mountain's gentler north-western slopes gives it a less dramatic setting than its Protestant counterpart.

Their striking monuments and mournful overtones notwithstanding, these cemeteries were Montreal's main parks until the summit itself was developed in the 1880s. The need to beautify the city proper with natural elements was on the cards as of the 1850s, though little came of these schemes for some time. The old Catholic and Jewish cemeteries above St Antoine Street were closed as soon as the newer grounds on the mountain were ready for business (the same was true for the Protestant Burial Ground) and it seemed logical to convert them to parkland, although the need to disinter bodies was naturally a sensitive issue. Eventually the decision was made to give lot owners a deadline for removing their loved ones to the new cemeteries prior to expropriation by the city. Unfortunately, this proved only partly successful, and the subsequent creation of a park in the late 1860s would involve a disquieting and scandalous exposure of bones and fragments of corpses – but the result was an attractive if not terribly Romantic civic space, Dominion Square. (Recent restoration of the square has uncovered, or more accurately re-uncovered, some of these bones, giving the site an additional fascination for archaeologists.)

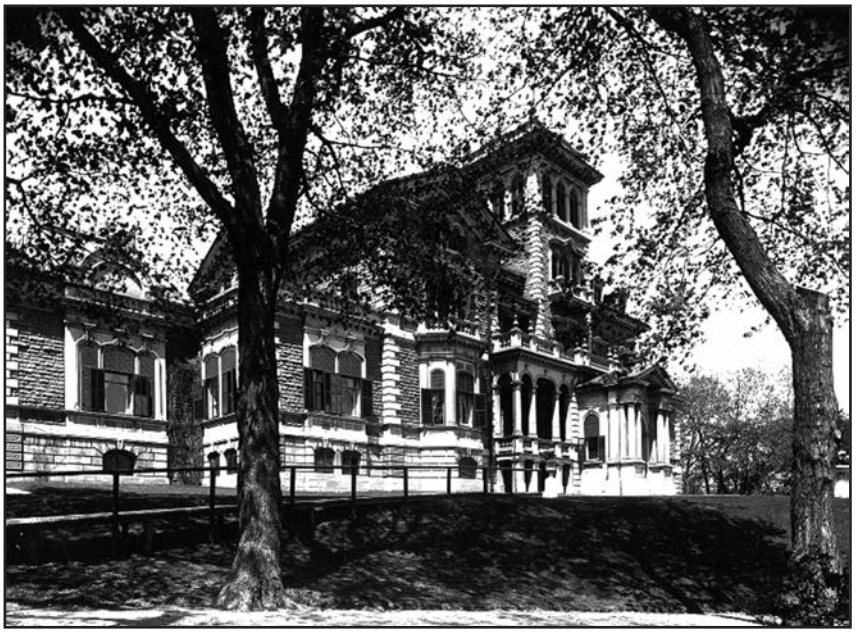
A decade earlier, the only remotely park-like area on the mountainside not slated for real estate development was the McGill campus. By the late 1850s, at long last, Burnside farm below Sherbrooke Street ceased operations and its orchards, gardens and grazing fields were replaced by the streets that Ostell had designed for them a dozen years earlier. Previous attempts to convey building lots had been done via leasehold; now the Royal Institution trustees were willing to sell land outright, even if it meant forgoing the possibility of long-term income. The economic upswing saw a renewed interest in the New Town as comfortable living space for the city's Anglo-Protestant middle classes, and the relocation of the Anglican cathedral there in 1857 confirmed it as respectable. New streets connected Sherbrooke with St Catherine, the most prestigious being McGill College Avenue, which within a few years was lined with elegant terraced houses – as well as the now much less striking Burnside House, James McGill's old residence. The New Town was soon also home to a number of cultural institutions, chiefly Anglo-Protestant, including several churches, the Natural History Society Museum, Burnside Hall (where most of the teaching at McGill College took place, as well as the classes of the High School of Montreal, now operated by McGill), and the Crystal Palace, a temple of science and industry erected in 1860 to honour the visit of the Prince of Wales.

This frantic building activity coincided with the efforts of Principal Dawson to bring prestige to McGill's old estate (the upper part, at least) by making it the true heart of the college – rather than Burnside Hall or the quarters of the Medicine and Law faculties in the old town. This meant, first of all, replacing the decrepit grounds Dawson had discovered on his arrival with a true college campus, one that conformed to the Ro-

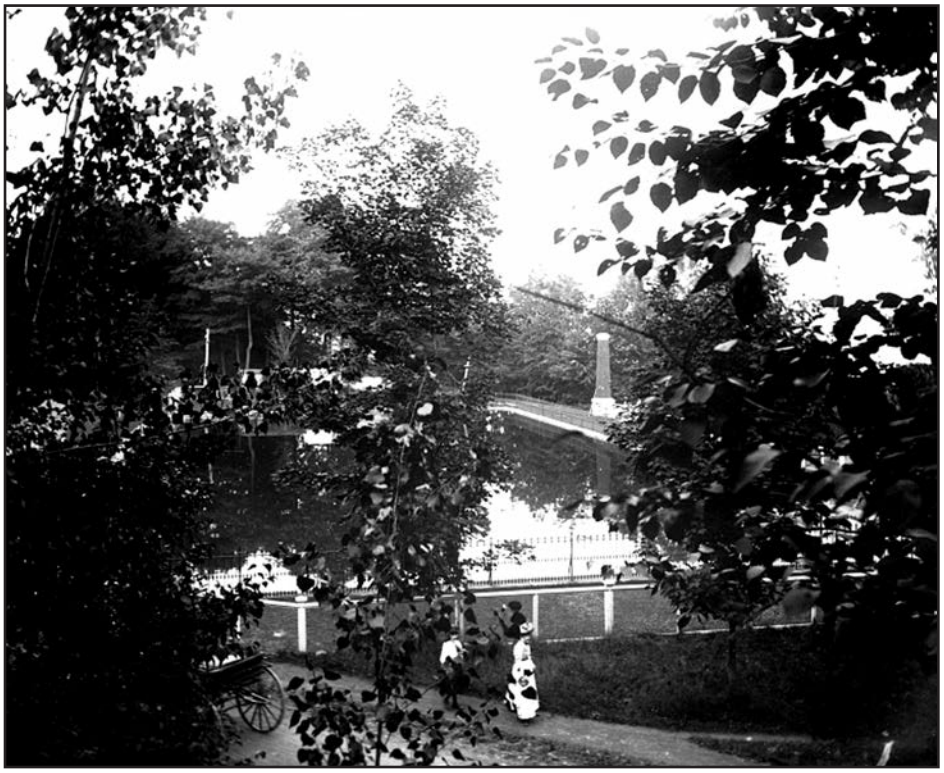
Left: William Notman, Mount Royal Cemetery (McCord Museum: v6482).
Right: Sketch of the campus in 1875 (McGill University Archives: pr014518).

mantic ideal. The goal of restoring a sense of nature to this space appealed to the scientifically-minded principal (and professor of Natural History) who over the next few years supervised the planting of trees over the entire campus, the creation of exotic gardens in the south-east corner, and improvements to the Founder's Elm. For the first time, an avenue was laid out, lined with elm and maple trees, running from Sherbrooke Street up to the Arts Building and forming a majestic continuation of the new McGill College Avenue. The campus was also entirely fenced in, which kept out any remaining local cows and reinforced the notion of McGill College as self-contained space that was a visual asset to the neighbourhood. With these spatial improvements, it became easier to find patrons willing to invest in the college infrastructure: the Molson family set the tone for a long history of McGill building sponsors by underwriting the construction of the Arts Building's planned west wing. Now that the campus had the look and feel of a proper college, the distance from town no longer seemed such a drawback to students and their families, and faculties began to relocate to the Arts Building.

Just above the campus, the mountainside was being enhanced in another way. The 1850s economic upturn saw renewed land sales in the area, especially of the old McTavish estate. The city of Montreal purchased several acres to the east of what became McTavish Street for its new water reservoir. This facility was part of an extensive project supervised by engineer Thomas Keefer to improve the city's water supply. Keefer's plan involved pumping river water half way up the mountain to a reservoir, from which it would be distributed by means of gravity down to the urban residents. Far from being an eyesore, the McTavish Reservoir was built to conform to the Romantic ideal: its setting at the edge of a modest cliff amid rocks and trees evoked nature, and was rendered attractive and accessible by boardwalks, railings and lamps. The Reservoir became a draw for well-to-do families wishing to take the air in a spot with a stunning view.



The prospect of permanent nearby greenery added to the confidence of house builders. By the early 1860s, the McTavish lots were developed as mansions and gardens by some of the city's elite Anglo-Protestant families, who tended to give their homes Romantic names suggestive of nature and dramatic scenery, often in obscure languages: the Lymans' "Thornhill," the Gaults' "Braehead" (built out of stones from the ruins of McTavish's castle), Andrew Allan's "Iononteh" and, further down, Jesse Joseph's "Dilcoosha" (later the first home of the McCord Museum). Capping the scene, and boasting the finest scenery, was the city's most imposing mansion: "Ravenscrag," which shipping tycoon Hugh Allan built above the Reservoir in 1862 on a vast stretch of land that ran, like Redpath's and Smith's, right over the top of the mountain. Once ensconced in his well-situated property, Allan would join these other landowners in the battle to ensure that the growing Romantic fascination for forests and rivulets and rock not lead to the summit's too-casual use by citizens at large.



William Notman, Ravenscrag, 1902 (McCord Museum: ii-143394)William Notman, Upper Reservoir from the Peel Street Steps, Mount Royal, 1898 (McCord Museum: MP-1977.76.80)

Events Listings

Eastern Townships
Potton Heritage Association
website: http://pottonheritage.org/
Friday, September 24
Gala Supper at 6 p.m. at the Owl's Head Golf Club for the Potton Heritage 20th anniversary

Saturday, September 25
Concert in the Anglican Church, hour to be confirmed.
The full program will be announced soon!

Uplands Cultural & Heritage Center
9 Speid St. (Lennoxville)
Info: 819-564-0409
Till 12 September
ExhibitionSara Peck Colby - Exhibit
29 August
Costumes et sculptures vivantes II - Theatrical inspired fashion show

Lennoxville-Ascot Historical and Museum Society
9 Speid, Sherbrooke (Lennoxville), Uplands building
Info: Tel: (819) 564-0409 Fax: (819)564-8915
lrider@uplands.ca / lahms@uplands.ca
Tuesday-Sunday from 10 a.m. to 4:30 p.m.
Exhibition: Frank Libbey and the Art of Woodworking
This collection of woodenware, photos and literature will be displayed on the second floor of Uplands in Lennoxville.

Colby-Curtis Museum
535, Dufferin Road, Stanstead, QC
Tel: (819)876-7322
Till October 11
Exhibition: Rendering a Likeness; portrait art.
Till October 11
Touring the Townships.
Displays give visitors a glimpse of the gracious domestic lifestyle enjoyed by several generations of a prominent border family of American origin.
With over 3,000 artefacts, includes all of the furnishings that were in Carrollcroft when the Colby family donated the house and its contents to the Stanstead Historical Society in 1992. This collection includes furniture, works of art, books, household implements, decorative art objects (china, glass, and silverware), textiles, and Colby family photographs and correspondence.
Museum opening hours
Weekdays, September to May:
1 to 5 p.m.
Archives opening hours
Tuesday, Wednesday & Thursday:
9 to 12 a.m. and 1 to 5 p.m.

Montreal
Greenwood Centre for Living History
254 Main Road, Hudson
Tel.: 450-458-5396
Email: history@greenwoodcentre.org
www.greenwood-centre-hudson.org

From October 3rd to November 1
STORYFEST 2010 Showcasing Canadian talent, this literary festival hosts an exceptional line-up of notable authors reading and discussing their works.

October 5, 7:30 p.m
M.G. Vassanji: Meet the Author, Hudson Village Theatre, 28 Wharf Road. Tickets $15

October 12, 7:30 p.m
Nino Ricci: Meet the Author,. Hudson Village Theatre, 28 Wharf Road. Tickets $15

October 19, 7:30 p.m
Claire Holden Rothman: Meet the Author,. St. Mary's Parish Hall, 261 Main Road, Hudson. Tickets $15

In addition, StoryFest includes a celebration of the storyteller's art with the following events:

Hudson Stories, hosted by Scot Gardiner and The Hudson Historical Society. October 3rd, 3:00 p.m. Mullan's, 586 Main Road. Donations gratefully accepted.
The Riversmead Affair, Part III, a Theatre Panache production held on location at Riversmead, 245 Main Road, Hudson. Date: October 16th. Tickets $25

Quebec Family History Society
St. Andrew's United Church 75 - 15th Ave., Lachine
(514) 695-1502 or www.qfhs.ca
Monday, September 13, 7:30 p.m

Genealogical Research in Northern Ireland Lecture
Dr. William Roulston, Research Director, Ulster Historical Foundation - Northern Ireland will discuss Genealogical Research in Northern Ireland. The talk will provide a broad overview of genealogical research in Northern Ireland, focusing on the sources that can be used to explore family history and where they may be found.

McCord Museum
Info: 514-398-7100
Email: info@mccord.mcgill.ca
Permanent Exhibition
Simply Montreal Glimpses of a Unique City
Over 800 objects from McCord's famous collection

Till: October 11
Being Irish O'Quebec

Exporail, Canadian Railway Museum
110, rue Saint-Pierre, Saint-Constant
General Information: 450-632-2410
Permanent Collection
160 Unique railway vehicles on display

South Shore Community Partners Network
October 9 and 10
Saint Paul's Anglican Church in Greenfield Park is hosting a 100th Anniversary Celebratory Dinner Saturday October 9, 2010 to close out a year of various events. All former Church attendees and friends are invited to attend this special event.Tickets can be purchased by calling the church at 450-671-6000, On Sunday October 10; A special Thanksgiving Service will take place at 10 am lead by the Anglican Bishop of Montreal, followed by a luncheon again are welcome

Quebec
Morrin Centre
44, chaussée des Écossais
Québec (Québec) G1R 4H3
418 694-9147 or 418 694-0754
www.morrin.org
September 10 - 17
Don't miss this year's Quebec City Celtic Festival, Workshops, conferences and shows for all ages will be offered throughout the week. This year the Celtic festival will be partnering up with local businesses to offer festival goers a variety of events, from concerts to crêpes and storytelling. Clans, artisans and music will contribute to the festive atmosphere on the Chausée des Écossais on the weekend. A traditional musical jam and a parade starting at Place d'Youville will entice visitors to join us at the Morrin Centre. For full program details, please visit our website at www.festivalceltique.com.

The Townships Trail

Discover our heritage in words and music

27 suggested stops at beautiful villages - 8 off-trail stops

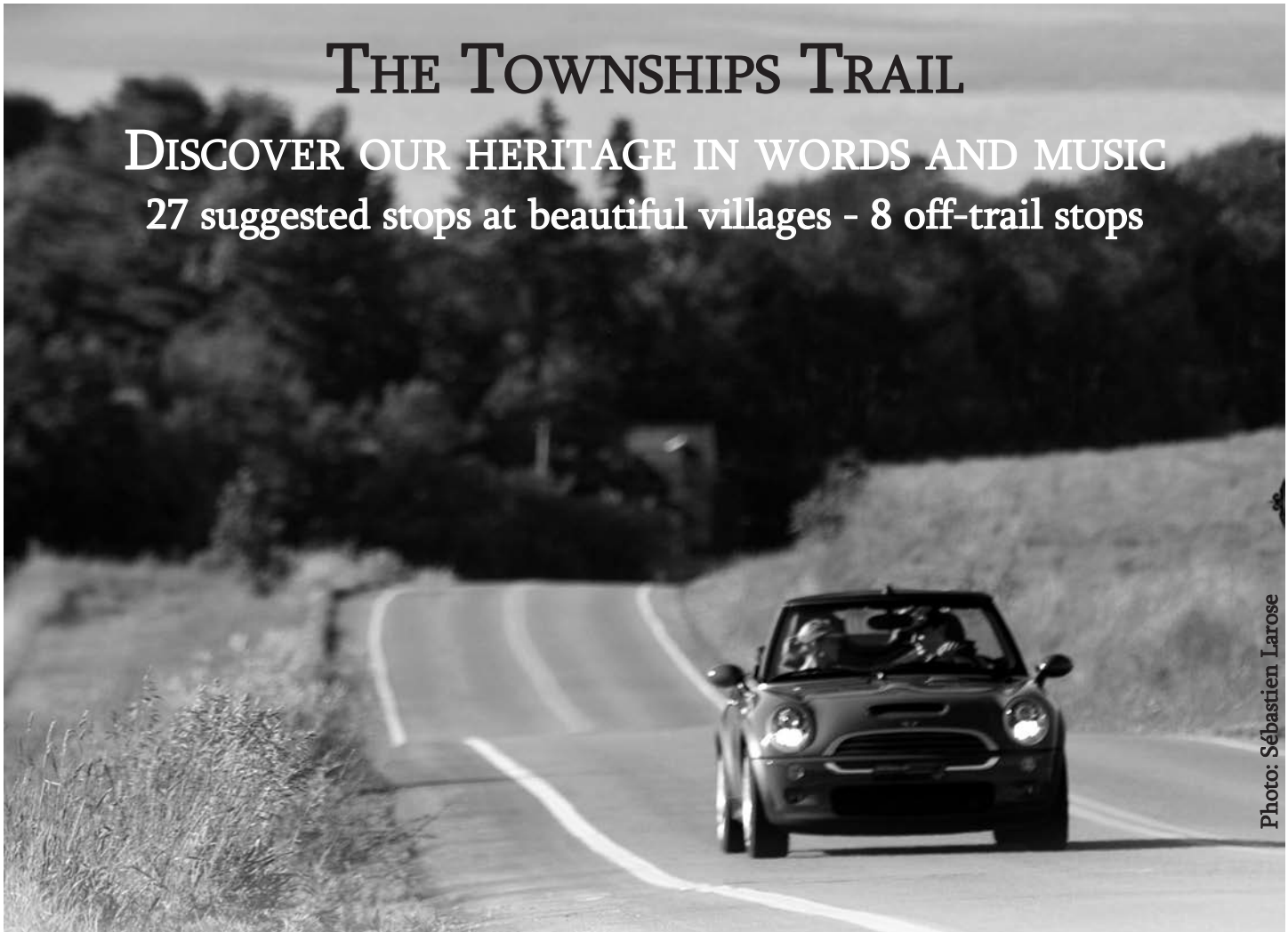


Photo: Sébastien Larose

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More breathtaking than our landscapes… these are all the memories you'll take home

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