

QUEBEC HERITAGE NEWS

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PRESIDENT'S MESSAGE

There are few places with no history...

Heritage tourism is a fancy word for something I've always done. To me, learning about the history of a place you plan to visit is required reading as well as an essential part of the visit itself. Places steeped in history tend to be more interesting than those that have very little – although it certainly helps to have beautiful scenery, good food, and decent weather. Of course, all these factors are often part of a place's history: scenery and weather affect how people built their settlements and shaped their environment, and food – to say nothing of drink – is pretty crucial to your understanding of how locals live and to your enjoyment of a visit. It's also true that there are no places, or very few, without any history – it's simply a matter of digging it out.

Digging out the history, and telling people about it, is what QAHN is all about. Most guidebooks to our province will tell you about Montreal restaurants, the twisted streets of Quebec's old town, and the natural splendours of the Saguenay and Mont Tremblant. Few of them are inclined to tell you to see isolated cemeteries, Presbyterian churches, one-room schools, and twelve-sided barns. There is also plenty that is overlooked even in the big tourist centres, especially perhaps the elements of our past that we consider "anglophone". Everyone nods approvingly at Montreal's Notre Dame church, but few pay much attention to the Chinese mission church just down the hill on Lagauchetière which was built only a few years later (1835) by the city's Scotch

Secession congregation – and nor are many people aware that within a stone's throw of that church stands the former non-denominational British and Canadian School (1826), not to mention the sites of the Spanish and Portuguese Synagogue and the old Protestant Burial Ground. Well, not many except all of you...

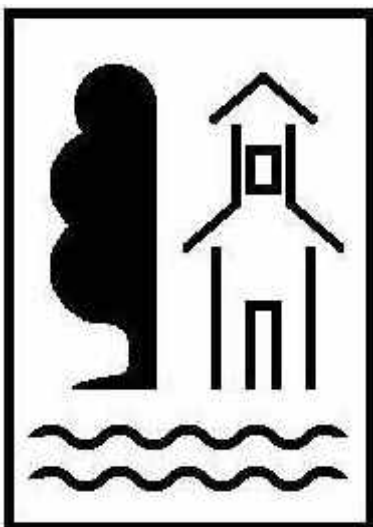


Rewarding visit

A visit to Quebec City requires just as much exploration (if a little less digging) to tease out the "anglophone" treasures, but those of you who took part in QAHN's Heritage Tour last September were richly rewarded – not merely by the sites we saw but the detail with which they were presented. (The rest of you will soon see the photos on the website!) One highlight for me was the grand tour of Morrin College, in all its decaying glory from jail to ballroom, which promises to be a remarkable institution if the funding comes through for its renovation; another was the inside of St Andrew's Presbyterian church. Both are historic buildings I have walked in front of several times without ever finding a way in. Equally rewarding was the chance to get "behind the scenes" at St Patrick's cemetery, the Stuart house, the Krieghoff house, the Garrison Club... These are treats you can't get from any guidebook, views you can't see from any other tour bus.

Here's to heritage tourism! Until we meet again, bon voyage – and send me a postcard.

Roderick MacLeod



QUEBEC HERITAGE NEWS

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QAHN MATTERS

Imagine a town that seems to put up no resistance...

Imagine a town that would tear down its Victorian town hall and fire station and a number of nearby heritage homes to build a supermarket with a large parking lot. The site is between the original shopping district of the town and its substantial, though run down, brick commercial buildings of the late 19th and early 20th centuries. To the other side and behind the site are the homes of the former leading citizens of the town, with some beautiful brick houses nestled along a few mature tree lined streets. A bit further along are the brick churches that the towns people worshipped in. Fronting the supermarket site is the railway, built in 1853 and the old steel bridge that crosses the wide, fast running river that is the reason for the town being there.

Imagine a town that seems to put up no resistance to this type of "development".

Imagine a town that could be lumbered with a supermarket box that might fail and in any case will be shabby and dated within 50 years.

How could a mayor, and a municipal council become so detached from their town's, and their own heritage? How could so many of the townspeople, especially the ones who were born there, let these buildings that they grew up with be erased?

We mustn't think that this is an isolated situation. In another place or another time, equally damaging demolition and tasteless building can, or has already gone on in every place in this province that I have been. Neither does it mean that there are any less sensitive and heritage aware people in that town than any other place in Quebec. But what it may mean is that a few individuals, or a historical society acting independently to preserve heritage

can be brushed off as irrelevant as developers explain to municipal and other officials how their project will revitalize the town centre and generate new property tax revenues. When development moves towards exploitation only the few benefit.

And when we save a building now, who will save that building later? Then there are the other aspects of a community to preserve.

The QAHN Oral History Project is concentrating on classroom oral history with its intergenerational possibilities, its potential for learning and skills development, and its ability to provide the means for our youth to develop roots in their home communities. It is this awareness of their heritage and the roots in their communities that will encourage our youth to live their lives in our communities and contribute to their economic viability.

Heritage awareness in our youth will help ensure that the buildings we grew up with will be there for our descendants to grow up with. Imagine if that mayor's education had included an oral history project that captured his imagination and included the participation of the school, the historical society, and the local community groups. That town would probably be a more beautiful, and perhaps, kinder place to live in.

I am hoping to meet with you in your community to explore the possibilities of oral history, and its products, and to do what I can to encourage your community to come together to promote heritage awareness and community growth through the oral history interview.

Ron Ratcliffe, Oral History Project Coordinator, (450) 539-4338
creekart@sympatico.ca

LETTER TO THE EDITOR

Sir John Johnson purchased the Seigneurie of Argenteuil about 1814

Dear Mr Bury,

I read with interest the article about Sir John Johnson in the July 2003 QAHN Newsletter. As a native of St-Andrews East, now St. André d'Argenteuil, I grew up hearing about Sir John Johnson. He purchased the Seigneurie of Argenteuil about 1814 and he built his Manor House on the left bank of the North River where it flows into the Ottawa. Sadly it was destroyed by fire in 1885. During his years in St-Andrew's, Sir John generously gave land on which stand two historic churches today; St. Andrew's Presbyterian (1818) and Christ Church (1819). In the latter Sir John had a special bench in the balcony, still in place for present day visitors. Both churches have bells from Sir John's Mohawk Valley estate.

References: Memories of Gla St. Andrew's; Dr. B. N. Wales., A Hundred Years of Christ Churches; Rev. E. G. May. History of the Counties of Argenteuil, Quebec and Prescott, Ontario; G. Thomas. The Argenteuil Regional Museum also has a small display of Johnson Memorabilia. I know direct descendants of Sir John Johnson and would be pleased to put you in touch with them. I am sure you would agree with me that it is important that the history of the English-speaking people in Quebec be as complete as possible.

Sincerely,

Isabel Bailly, Pointe-Claire, QC

HERITAGE IN THE HEADLINES

Quebec honours Scottish heritage with Tartan Day

With Royal Assent being given the 18th of December, Projet de Loi/Bill 190 is enacted as law! With the signature of the Lieutenant-Governor, the Proclamation of Tartan Day in Québec is now official. We are proud to note that the vote in favour of passing the bill was unanimous.

We offer our thanks and gratitude to the sponsor of the bill, Mr. Geoffrey Kelley, Liberal member for Jacques-Cartier and to co-sponsor, Lucie Papineau, Parti Québécois member for Prévost. Their support and collaboration ensured a positive outcome when the vote was taken. The unity they have shown for the good of all citizens of Québec is gratifying and I sincerely hope there will be other expressions of thanks from the many Québécois(e)s for the efforts and support of all members of the National Assembly.

To the committee members who offered steadfast support to my own efforts, I wish to offer my own thanks. To Louise Provost, Malcolm MacKay, Alice Sparrow, May Cook, Jim Shepherd, Bonnie Parsons and Margaret Habberfield - thanks for being there. To those who were not formally members of the committee, but who helped in so many valuable ways, be assured your efforts are appreciated. To Jacques and Lorna Joannette, Edward (Ted) Gunn and Louise Bernier, Yves Mignerou and Geneviève Lussier, Manon Vaillancourt and Isabelle Hotte, please be aware that your support and enthusiasm are appreciated. Working with so many enthusiastic people has made this historic occasion all the more worthwhile.

To the many hundreds of individuals and organizations that have shown interest and offered support, my thanks to you as well. Outside support has been generously given by

other Scottish-oriented organizations, such as the Québec Thistle Council, St. Andrews Society, Clan Associations throughout Québec, the Montréal Highland Games Committee, indeed far too many to list here. Special mention must go to Ted Gunn who has acted as liaison in Québec City from the very outset.

The enthusiasm and support across Québec coming from our Francophone brothers and sisters are heart-warming. The intermingling of our communities over four centuries has resulted in a harmonious sharing of our cultures to the degree that an astonishing number of people, with no visible connection to Scotland, celebrate Scottish activities and events with the joie de vivre that Québec is so famous for.

There are other projects now underway, not least of them being the formal registration of the Québec Tartan. The Court of the Lord Lyon no longer concerns itself with the registration of district or corporate tartans and, sadly, has failed to appoint another agency in its stead, leaving the way for at least three claimants to the title of registrar. Not only will it eventually be determined just which agency holds the ultimate responsibility, we will also have the honour of submitting a sample of the tartan, along with pertinent information, in order to effect the tartan's registration.

Other projects in the same vein will be made public as the time for working toward implementation nears.

It has been my honour to chair the Tartan Day committee. Time now for a breather, a holiday, a dram or two, then back to the drawing board. Stay tuned!

Slainte mhath!!!

– Lou Dawson



The Québec tartan owes its inspiration to the Provincial coat of arms which in turn reflects the history of the province. The colours of the tartan are taken from the three horizontal divisions of the shield. The blue is for the field of the upper division containing three fleurs de lys. The green is for the sprig of maple leaves on the lower division. The red is for the background of the centre division. The gold is for the lion rampant in the third division and also for the crown of the crest. The white is for the scroll with the motto Je me souviens (I remember).

An idea whose time is coming around the world

The Sons of Scotland Benevolent Association is a Canadian organization which currently has 'Camps' from Montreal to Victoria. I am Deputy District Chief for the Montreal District and agreed to become chairman of the Committee for the Recognition of Tartan Day in Quebec on behalf of that organization.

Although the Proclamation of Tartan Day is not a new idea, it has not really been around for a long time. The movement started in Nova Scotia, then spread like wildfire around the world. In Quebec, the idea was carried forward several years ago and actually got as far as being presented to the National Assembly. Unfortunately for Quebec, luckily for me, the idea then went dormant for (I'm guessing) about 30 years.

I say luckily for me for a reason or two, maybe three. One I am retired and have the time to pursue a cause I so firmly believe in, that being the recognition of the Scottish contribution to the building of today's Quebec. Second, the pursuit of this worthy goal, which started with the object of recognition, then rapidly gained momentum as a unifying force of two major contributors, France and Scotland. Third, this is a worthy example of the continuance of the ideals set forth in the Auld Alliance established as a treaty between France and Scotland for mutual protection and which continues now in a celebration of common cause. The French term for the Auld Alliance in Quebec, by the way, is Alliance

Ancienne, while in France, they use the word Vieille. Fourth, I have been given an opportunity to meet countless people who share not only my interest, but also my passion, for our common history and the reunification of peoples so painfully divided over the years.

THE ORIGIN OF TARTAN DAY

On March 9, 1986, at a meeting of the Federation of Scottish Clans in Nova Scotia, as recorded in the Minutes of the meeting, a motion was introduced by Bill Crowell, President of Clan Cameron and seconded by Jean Watson, President of Clan Farquharson... "that we establish a day known as Scot Day". Following discussion this was amended to read "Tartan Day". "This to be a day chosen to promote Scottish Heritage by the most visible means: the wearing of Scottish attire especially in places where the kilt is not ordinarily worn, i.e.; work, play or worship... in honour of our forebears."

Mrs. Watson indicates that the date of April 6th was chosen, "...because it was suitable to most. Not because it was the same date as the Declaration of Arbroath but because this date stood for the things we felt important to all...".

Following the meeting, Mrs. Watson wrote to every provincial legislature, urging members to adopt legislation in honour of their Scottish heritage. The Hansard records of the provinces that subsequently enacted an official Tartan Day law or proclamation show an astonishing enthusiasm for the project.

The first instance of a celebration of Tartan Day was April 6th, 1991, in Ontario, as a direct result of Mrs. Watson's efforts. The idea took hold across the country, with provincial governments enacting their own form of recognition, be it a law or a simple proclamation. The procedure in most of the legislatures is a declaration during the usual proceedings in government houses that the members take a moment to remember the significant contributions made to the exploration, settlement and development of their respective jurisdictions by Scots forebears.

Tartan Day is now celebrated in Canada, the United States and France on April 6th, although the latter country has not yet enacted an official proclamation. In France, the celebration of Tartan Day began in 2003, with a stated intention of it being an annual event. As noted, Canada's recognition dates to 1991, with the U.S. following in 1997. Australia and New Zealand celebrate Tartan Day with great enthusiasm on July 1st, since April 6th is a date of other significance to those two countries.

— Lou Dawson

*Introduced 12 November 2003, Passage in principle 17 December 2003,
Passage 17 December 2003*

Assented to 18 December 2003

FIRST SESSION THIRTY-SEVENTH LEGISLATURE

Bill 190, (2003, chapter 30)

An Act to proclaim Tartan Day

EXPLANATORY NOTES

The purpose of this bill is to proclaim 6 April of each year Tartan Day.

Bill 190 – AN ACT TO PROCLAIM TARTAN DAY

WHEREAS Scottish immigrants first settled in Québec over 400 years ago, making the Scots one of the founding peoples of Québec;

Whereas the Scottish community of Québec has significantly contributed to the economic, social and cultural development of Québec;

Whereas the bond uniting the Scottish community and other communities of Québec is profound and sincere and exemplifies the friendship that can exist between communities;

Whereas the National Assembly encourages all Quebecers to be proud of their cultural heritage;

Whereas 6 April 1320 is the date on which the Declaration of Arbroath establishing the historical independence of Scotland and the rights of the Scottish people to choose their own sovereign was signed;

Whereas that date has a special historical significance for all Scots;

Whereas the tartan is a Scottish symbol recognized worldwide;

THE PARLIAMENT OF QUÉBEC ENACTS AS FOLLOWS:

- 1. Tartan Day is hereby proclaimed to be 6 April in each and every year.*
- 2. This Act comes into force on 18 December 2003.*

MEMBERS' NEWS & NOTES

MHHA to get museum, office

Morin Heights Mill Barn to be preserved as cultural centre

The Morin Heights Historical Association is in the process of accepting a very generous offer of purchase (\$1.00) from the Municipality of Morin Heights for one of the few remaining large barns in the district. This heritage site is located overlooking the Simon River that flows through our town. The barn and an adjacent shed are the only remaining structures of a lumber mill that was the area's main employer for over a century until it finally closed in the 1970s.

It is the intention of the Morin Heights Historical Association to create a much-needed Morin Heights Community Cultural Centre while at the same time preserving this heritage site. The proposed plan is for the wooden barn structure to maintain its traditional appearance and be placed upon a new first storey of compatible architecture, such as fieldstone. This first storey will be a year-round facility for the creative and performing arts, community activities, and will house a museum/office for the Historical Association. Of course, the details of final construction are yet to be firmly decided and other possibilities can be considered.

The agreement with the Municipality of Morin Heights stipulates that the Community Cultural Centre be open for use by July 2008. The Morin Heights Historical Association is planning a vigorous fundraising campaign that will approach government, corporate and private sources to finance this project. We are encouraging community support for this project and hope to see a strong interest and participation from our Association members.

There has been a series of letters to the editors of *Main Street* hoping that something could still be done to reopen Trinity Hall as the kind of community activity centre it was for several years. It should be made very clear that this is most probably not an option any more. The hall is the property of the Anglican Diocese of Montreal, of which the parishioners of Morin Heights Trinity Church are a part. Last spring the parishioners agreed to have the building "mothballed" and have the Diocese dispose of this property as might be fitting. Essentially, the Hall is now for sale.

The infrastructure of Trinity Hall would require a great deal of replacement and repair to make it at all useable again. Also, it never was designed to be a venue for performing arts, dance classes or a museum facility. It was originally built for church functions – like teas, bazaars and Sunday school classes. However, the newly renovated Trinity Church basement now fulfills many of these functions. There have been a few activities held in Trinity Hall, but these are "low impact", one-shot events like the Strawberry Social or the Antique Evaluation when the Hall is only in

use for a few hours.

Now that there is an adequate Community Cultural Centre in the planning stage, the energy directed toward doing something with Trinity Hall could find another positive outlet. The Morin Heights Historical Association would certainly appreciate any support forthcoming from our community for the Mill Barn project. The population of Morin Heights has grown at least by twenty per cent over the past decade (see Canada Census data on the web). We require larger and better-equipped community resources that provide a good quality location for the creative and the performing arts, social activities and various classes, and a base for historical research and display in an important heritage setting.

The Morin Heights Historical Association is a bilingual, registered non-profit organization with a membership of more than 130, most of who live full time in Morin Heights. The Association has produced five historical magazines since its beginnings in 1997 and has also held three Antique Evaluations and two House and Garden Tours, along with many other activities such as exhibitions illustrating the long, interesting history of our area.

Bringing about this large-scale project requires your support and participation of course. The present directors of the Association are very busy already with the planning, fundraising and business aspects of this endeavour. As we are all volunteers and five of us work fulltime (and one part time) we are asking for much greater participation from the membership. This is especially needed for our yearly activities, such as the House & Garden Tour, the Antique Evaluation and volunteer help for various exhibits and events. If more assistance is not forthcoming, we may have to reconsider holding these activities for the duration of the project. If you are willing to help organize and/or contribute more time to these events, please contact us at our email address.

The Porcupine, # 6, is underway and should be published sometime in spring, 2004. We are always looking for items in both English and French for this publication. Our spring, 2004, issue will have all items translated into French or English from the original language of the writer.

If anyone would like to learn more about the Association, especially in light of the pending acquisition of the Seale-Lummis Barn property, please visit our website www.geocities.com/mhha98 also, we can be contacted by e-mail at mhha98@hotmail.com, or at Morin Heights Historical Association, C.P. 2693, Morin Heights, QC, J0R 1H0

By Sandra Stock, president

Morin Heights: The Mill Remembered

From a taped interview with Melvin Dey (1903 – 1991)

I've been interested in trees all my life and I've really enjoyed tramping through the bush. I liked my work with the Argenteuil Lumber Company – J.E. Seale's Mill – in Morin Heights.

The winter lumber camps went from around January 15th, when the lakes would be frozen over safely, to around March 1st. If you stayed longer, you'd get caught with spring rain. The little creeks would flood and we'd have to leave logs in the bush for the next year. The softwood was alright- it just would have a little bit of worms, but the hardwood would have to be painted on the ends...

The softwood we would cut around Morin Heights was hemlock, balsam, spruce and cedar. The hardwood was mostly maple and beech...

How the camps would work would be that, say the camp was at Long Lake, well it's six miles from the Mill and it would take a team of horses three hours to get there. They'd leave the Mill in Morin Heights at six o'clock in the morning and get there by nine. We had usually twelve teams of horses hauling logs from the camp, making two round trips a day. They used to use the lakes to cross easily into the bush...Each winter we would haul about four or five million board feet of lumber...Sometimes when we were really busy, we'd hire teams of work horses from farmers. At peak season, there'd have been thirty to thirty-five teams working. Often we hired from as far away as Arundel or Pointe Fortune.



The local men who worked in the lumber camps cutting trees lived in shanties we built. They went up in January and went home when the snow melted in the spring.

We started using trucks as well as horses around 1930. I remember being a driver the first year we had them. The camp was at Indian Lake (Lac Notre Dame), behind Montfort that year. The other two drivers were Ernie Charbonneau and Edgar Boyd. The trucks were all right but the Mill wasn't made for trucks. It was made for horses. The horses could get in underneath for unloading, but trucks – our Internationals – didn't fit.

We cut a lot of logs for the Alpine Inn when using round logs came into fashion. Also, we cut the round logs for George Binns who built the log houses at Echo Lake, starting in 1930. We cut them in the winter just when the frost was going out. Then they'd dry out and the bark comes off very well. Cedar doesn't have to be peeled, but spruce and balsam do. You have to use a curved blade to get it right at the exact time of year...If you don't get it right, or are at the wrong time of year, you

can hardly pry the bark off...

Sometimes I'd walk about twenty miles a day on snowshoes, measuring timber lines, cutting branches and so on...

Melvin Dey was recorded at Lake Anne by Maxine Ronald, summer, 1987.

More Mill history from *Morin Heights, 1855 – 1955* the centennial book, researched and written by Laura Davis Nesbitt

Both the dam at Christieville and the dam here were built by John Newton (1880s) to supply power for his Mills. The Villeneuve Lumber Company at one time enlarged this one (Morin) and put in a sluice to drive the logs to their mill in St. Jérôme. The mills, which John Newton first built, were gristmills, and the farmers brought their wheat and corn to be ground. Later his two sons, John and Albert, built a sawmill and a planning mill and also installed a feather-edged clapboard machine, the first in this part of the country. They also had an improved shingle mill.

This mill property was sold to Davis and Bell in about 1903... and then to the Laurentian Lumber Company. In 1907, a new company was formed in which Sir George Perley was the largest stockholder. Joseph E. Seale, Henry Jekill and J.P. Middleton were also stockholders. Mr. Middleton was the manager. The new company built the Mill on its present location and installed electric lights. Through the years, Mr. Seale acquired the shares of the other partners. The Argenteuil Lumber Company was sold in 1939 to Mr. Allison. In 1943, Mr. Seale bought the mill and limits back, but not the name. His son, Carl, and son-in-law, Melvin Dey, have run it under the name of J.E. Seale & Sons since that time..."

The Morin Heights Historical Association first published these pieces about the Morin Heights mill in *The Porcupine*, # 1, August, 1997.

HERITAGE & TOURISM & HERITAGE & TOURISM & HERITAGE & T

Preserving Urban Spaces:

The World Conference of Historical Cities

Montreal does not have a whole lot in common with Isfahan. Or Hanoi, for that matter. It does, however, rank as a “historical” city alongside those two and many others with long histories and a desire to preserve something of the past while functioning for the present. Any doubt that Montreal had achieved this rank was dispelled October 6-8 when the 8th World Conference of Historical Cities was held in the Bonsecours Market and at various other heritage spots around town. This is a gathering of mayors, urban planners, historians, geographers, and city enthusiasts who share experiences, however varied, and strive to formulate solutions to the problem of historical preservation in cities.

The operative word here is “cities”. When urbanists use terms like “historical” (even if they mean “historic”, as I think they did here) they are handing out medals to places like Paris and London and (now) Montreal, and not Bath or Portofino or New Carlisle – which are clearly small fry, even though they are just as full of history as the others. In 1967 we knew that Montreal was a World City, and we had another brief taste of that status in 1976, but since then we haven’t had much to make us feel great – although our last mayor must have made us sound great when he traveled around the world at our expense buying flowers. Of course, greatness is much more than size: it would be hard to imagine cities like Detroit or Los Angeles being considered “historical”. Even New York, come to think of it, has never exactly promoted itself as a heritage place; the debates surrounding what to do with Ground Zero (a heritage site of the highest order) indicate that the city is not at all comfortable with the idea of preservation. Montreal, by contrast, has been striving for the last fifteen years or so to make the most of its history to attract tourists – and conferences.

To be fair, the problems of cities are nothing like those of small towns and villages, and neither are historic sites under quite the same pressure in rural areas. Bath and Portofino and New Carlisle generally don’t have skyscrapers and freeways threatening their historic quarters, and they are certainly not victims of overcrowding. In cities, preservation is often at odds with

people. In North America, business and industry have all too often destroyed cities’ historic cores, or else rendered them redundant by chasing residents and their institutions away. In developing countries, the sheer number of residents often makes preservation impossible, even undesirable. This point was brought home at the conference by urban planner Nam-son Ngo-viet, who described the difficulties faced by the restorers of Hanoi’s historic quarter, whose residents are not the owners of boutiques and auberges but barbers, butchers, cobblers and coopers, who do not appreciate rules and regulations telling them how they may use their homes. Other presenters underlined the importance of making owners and residents part of the solution rather than the problem; a familiar example was the array of prizes given out by Heritage Montreal to historically sensitive restoration projects.

Perhaps the most thought-provoking presentation was by Razieh Rezazadeh, an urban planner at the Iran University of Science and Technology, who spoke of the challenges of globalization. She (yes indeed, we’re not talking the Taliban here) argued that globalization was an inevitable process, and not necessarily a tragic one for the environment (the urban environment, at any rate) if historically-minded planners took the initiative. The fear is that cities will all look alike, lined as their streets will be with McDonald’s and Starbucks and Gap; apart from the inevitable drabness for residents, what would inspire a tourist to visit another place and see the same sights as at home? The move to transform old downtown centres into tourist meccas by installing wrought-iron lamps, sidewalk cafés, and cobblestones is nice in itself, although many travelers are



Razieh Rezazadeh: The fear is that cities will all look alike.

starting to complain that these features, too, make for a certain sameness. The answer, according to Rezazadeh, is to instil a sense of history, to create not just an aesthetic experience but a historic one as well. This helps create the attractive atmosphere that people want to visit, and the visitors’ patronage helps employ the residents. Incidentally, the global language is English. This was brought home during question period when the mayor of Isfahan (the ancient capital of the Persian empire; definitely a “historical city”) asked Rezazadeh her opinion on a local architectural controversy and she

Continued on next page

QAHN MATTERS**Where students meet ships****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, during the month of May 2003, 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 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 gracious visits of some of the members' boats. A brief introductory course on sailing by, Emmanuelle Barea, explained 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 mathematics, geography, science etc. so that they can apply these subjects to jobs and leisure activities.

The costs of the lecturers and bus transportation were assumed by QAHN and a donation of \$200 was made to the Sailing School of the Yacht Club de Québec. Since the project has generated a good deal of interest and support, it will be continued in four English elementary schools during the spring of 2004, through the financial assistance of QAHN.

Due to recent curriculum changes it is hoped that these activities will be provided to the grade six classes in the

Quebec City area on an annual basis. Both Diane Labbé of the Central Quebec School Board and Lisa Kennedy of CeDeC have been invaluable in supporting the project and partnering with QAHN. It is also hoped that other regions of Quebec will apply this model, adapted to their respective heritage.

Many thanks goes 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.

– Sharon Little, QAHN Director, Central and Eastern Quebec, bellaluna@sympatico.ca

MEMBERS' NEWS**Winter with the Potton Heritage Association**

Everyone are invited to enjoy the new winter outing program running from January 10 to March 27 with snowshoeing or cross country skiing in Potton Township. The trails are of different levels of expertise from easy to expert and will take you to various public or private places often not open to the public.

Come tame the winter and discover with friends our snowy wonderland. Outings take place on Saturday morning, beginning at 10 a.m. for two to three hours.

Excursions are free of charge for members of the Association and a fee of \$5 is asked from others, 16 and older. We recommend that you bring your lunch and hot beverages. Looking forward to seeing you.

For information and a copy of the program: Carol Bishop
450 292 4844

Continued from previous page

remarked how odd it was for the two of them to meet in Montreal and be conversing in English. It certainly was.

This idea that a sense of history can be compatible with the march of progress, that it is the particularity of a place as much as its beauty that attracts visitors, has, I think, considerable resonance for us here in this little corner of the world. Today, heritage tourism is a buzzword; lots of people want to learn about the past, and seeing old stuff is getting distinctly more cool. Quebec has a lot to offer.

One of the things that makes this province distinct (and therefore worth visiting) is its French character, but another is the many layers of Quebec society, including the English-speaking community and its complicated interaction with the majority over two and a half centuries. Quebec's Anglophones are perhaps unusually sensitive to

the complexities of history, but just for that reason are in excellent position to ensure that this complexity is respected as we celebrate the past.

New Orleans (the subject of another conference presentation) provides an interesting example of how not everything gets celebrated. The French Quarter, as

it has been restored in recent decades, is as much Spanish as French in character – for an American city. In an

effort to give this historic area a French and Spanish face, the fact that for generations most of the quarter's residents were Italian has been conveniently overlooked. As we explore our heritage, let us make sure we are aware of its complexity, lest we reduce it purely to lamps and cobblestones.

Rod MacLeod

HERITAGE & TOURISM & HERITAGE & TOURISM & HERITAGE & T

Learning to make heritage accessible

History, tourism meet head-on in Quebec City

By Karen Molson

There's something about historians. Some intangible mixture of unflinching curiosity, limitless enthusiasm, humour and inspiration links each to the other, like kin. This feeling was there on the last weekend in September in Quebec City, where, thanks to QAHN, the past and the present converged in a series of events calculated to explore different ways to bring heritage and tourism together.

Wearing nametags, we "strangers" filed into the bus on Friday afternoon to get acquainted and visit the first four sites of the packed schedule. St. Patrick's Cemetery Chapel, originally built as stables in 1845 and converted to a chapel in 1877, was the first stop. A member of the St. Patrick's heritage committee spoke to us about the history of the building and its present state. Because it is in very poor condition, as we could see, restoration of this chapel is urgent.

We left Sillery for the next stop on the Grande Allée in downtown Quebec City, where we visited three sites in close



proximity. Maison Henry-Stuart, the Kreighoff house, and the home of Louis St-Laurent were each unique and intriguing examples of how history can be presented to the tourist-visitor.

The juxtaposition of experiences in each of these "museums" led to some interesting conversations afterward.

For example, we discussed the relative benefits and problems with using reproduction furniture which a visitor

could touch or sit upon, versus having authentic spaces roped off for viewing. To what extent, we asked each



other, should the museum's host guide a visitor's experience, and how effective is multi-media presentation for interpreting displays?

With these questions still on our minds, we were escorted to dinner at the exclusive Garrison Club, an enclave of old-world taste and refinement enclosed within the ramparts of Old Quebec. Both the dining experience and the atmosphere made this a singular and most privileged occasion, which for some was the highlight of the weekend.

New adventures

By Saturday morning, most of us had shed our nametags, and were ready for whatever new adventures the organizers had in store. Three churches – Methodist-United, Anglican and Presbyterian – displayed period architecture, stained glass windows and elaborately embroidered frontals, vestments, flags, banners and other ecclesiastical articles, some of them gifts of George III. We then visited, the huge and complex former Morrin College. Now managed by the Literary and Historical Society of Quebec, it is closed to the public but was shown to QAHN members by special arrangement. The lower floor offered a privileged glimpse into a darker era: that of an early 19th century jail, the building's earliest vocation. Untouched since it was closed in 1868, the ghostly interior of the prison, encompassing its cells, ironwork, narrow

Photos on these two pages by Dwane Wilkin: The library of the Literary & Historical Society of Quebec at Morrin College; the Grande Allée house that was once the home of painter Cornelius Kreighoff; Father Walter Raymond with silverware given to Holy Trinity Cathedral by George III; wood sculptor and legend keeper Scott Kingsland at the Atelier Paré.

Front page: Monique Nadeau and the Jeanie Johnston; QAHN driver Theresa King aboard her trusty Mercedes.

passageways, and unseen dungeons below, harboured secrets of crimes large and small, and untold hardships suffered by former inhabitants. The upper storeys of the building are also largely untouched since their heyday as a Presbyterian college later in the 19th century.

The plan to open these premises to the public, we learned, involves a host of problems related to building codes, safety, access, and escalating costs. For those who appreciate historical authenticity and immediacy, as an unaltered historical site this one was unrivalled.

We hungry heritage tourists then gathered for lunch at the Quebec Yacht Club, before embarking again for the Community Cultural Celebration hosted by the Voice of English-Speaking Quebec.

Here, at the venerable old Drill Hall, the schedule of events included music, entertainment, and community displays. We met and mingled with other Anglos, picked up brochures, and wandered about before heading to Quay 5 to board the *Jeanie Johnston*. This ship is a duplicate of one originally built in 1847 in Quebec, which carried Irish Famine immigrants to Canada and the United States – the replica was built in Ireland as an effort to remember and honour these immigrants. A young and enthusiastic crew sailed her across the ocean to retrace the voyage of her predecessor, and share her tangible heritage with visitors. After lingering on board this remarkable museum-ship, we sailed in our bus back to the hotel to relax before returning to the Drill Hall for a buffet dinner.

Sunday morning bloomed bright again in spite of the forecast of rain, and we set off cheerfully down the Côte-de-Beaupré, via the oldest road in North America, for tours of two Economuseums. At the Atelier Paré, we were treated by

the host to a lively description of the French-legends that inspired some of the woodcarvings in the workshop. The father of the concept and president of the Economuseum network, Mr. Cyril Simard explained how the program works in conjunction with its partner-sponsors, and offered some insight into how the network has grown and developed since its inception in 1992. The second



Economuseum we visited, Musée de l'abeille, featured an enlightening taste-session of mead and honey-wines, and sights of innumerable bees toiling single-mindedly in their glassed-in hives.

Complete success

Lunch once more was abuzz with conversation. Most participants were in agreement that the weekend was a complete success, despite some minor delays and glitches, and a few last-minute alterations to original

plans. The collective experience, designed to pose questions, screen problems and stimulate solutions, achieved all this and more.

Unfortunately some had to leave for home before visiting the final destination of the event, the renowned Centre de Conservation du Québec, the only centre of its kind in Canada. Here old textiles, documents and three-dimensional artifacts that have suffered the degenerative effects of time, are repaired and restored by experts. To most museum patrons, more than we know is owed to this institution.

What did we learn from our weekend experience? First, that there are infinite interesting formulas for making heritage accessible. Second, that there's much more to Quebec City than meets the eye. And third, that a few dozen keen historians plus one intrepid bus driver add up to one very successful experiment! Congratulations to all the organizers. If you plan on doing this again, all I have to say is, "Count me in!"

Traditional lemon cake from the Henry-Stuart House

½ cup (125 ml) soft butter
 1¼ cups (325 ml) sugar
 2 eggs
 1 tablespoon lemon zest (large pieces)
 2 cups (500 ml) flour
 ⅓ cup (85 ml) millet
 2 teaspoons (10 ml) baking powder
 ½ teaspoon (2 ml) salt
 ¼ teaspoon (2 ml) nutmeg
 1 cup (250 ml) milk
 ¼ cup (75 ml) lemon juice

Preheat oven to 350°F. In a large bowl, cream the butter with 1 cup of sugar. Beat in eggs, one by one and add the lemon zest. In another bowl, mix the flour, millet, baking powder, salt and nutmeg. Mix dry ingredients into the butter mix, in three parts, alternating with the milk. (start and finish with the dry ingredients).

Line a pan (8 x 4) with waxed paper then add the mix. Hit the pan against the counter to eliminate any air bubbles. Bake in oven for an hour or until a toothpick is clean.

Before taking out the bread, heat the rest of the sugar and the lemon juice. After taking out the bread, poke the top of the bread with a fork a dozen times. Slowly pour the lemon syrup on the warm bread then let it cool on a rack, without taking it out of the pan. This soft cake is best when cut the next day.

HERITAGE & TOURISM & HERITAGE & TOURISM & HERITAGE & T



More Quebec City views

Photos on these two pages by Dwane Wilkin: The QAHN Mercedes parked beside Princess Louise Basin; the Organ at Chalmers Wesley United Church; The Jeanie Johnston and her mermaid; Kirk Hall of St. Andrew's Presbyterian Church; some of QAHN's intrepid travelers; A young member of the 78th Fraser Highlanders; a corner of Louis St-Laurent's living room, including some of his grandchildren's dolls.



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A linguistic schism in Quebec

How the best of good will can be manipulated...

By Joseph Graham joseph@doncaster.ca

Quebec Anglophone heritage is the story of a linguistic minority in a French-language society, and any attempt that we make to use our history or heritage for the promotion of tourism must be tempered by the knowledge that the history we document will be given on to the future as the truth about the past. The following is a cautionary tale of how the best of good will can be manipulated into a tool for changing the past.

In the mid-1980s the Municipality of Ste-Agathe des Monts issued a permit to demolish the Provincial Bank on Rue Principale. As seen in the accompanying illustrations,

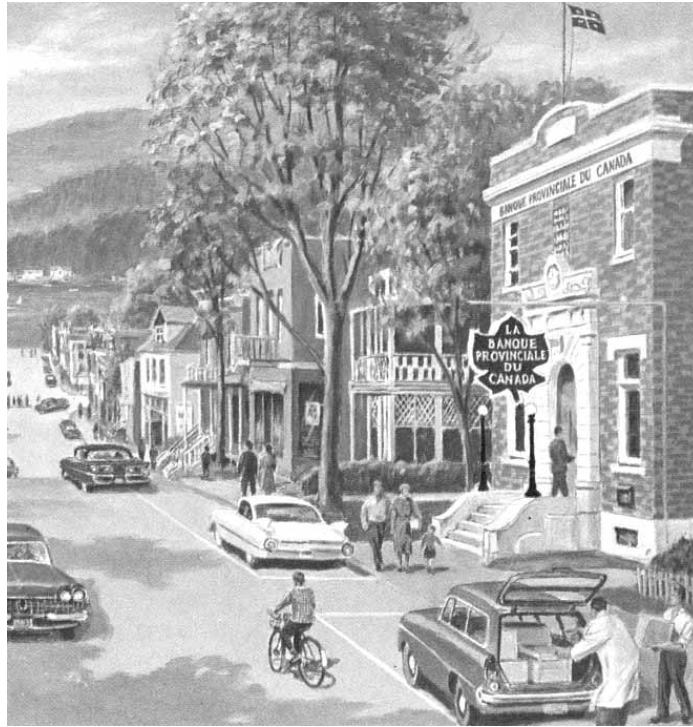
it was an attractive building, and it was replaced with this state-of-the-art construction. I was shocked. It had never occurred to me that others did not see the same value in this charming old bank that I could see.

Not long after, a friend approached my wife and expressed her concern that Canadian Pacific was closing its railway station in Ste-Agathe, another attractive and historically significant building. I joined this friend and a few others and we began to explore the possibility of saving the station. Thus began a small committee that would not only save the railway station

but would also work to identify the elements of our built heritage and would, over the next ten years, convince the residents of Ste-Agathe-des-Monts that they had a rich architectural legacy.

Our committee's policy was to encourage and to educate, but not to legislate nor to go after the town to protect particular buildings. We were a very small group and never boasted about the number of members we had as we felt that getting the membership up and running would take too much time and energy. Instead, we took a position supportive of the municipal administration and were grateful for whatever small encouragement we received. For funds, we made up simple calendars, plasticized them and sold them for whatever the local businesses were willing to pay. Since they were inexpensive, this brought in money and promoted the project. The businesses

displayed them very prominently, showing that they supported our initiative. We also used artists' renditions of historic buildings, with their permission, on greeting cards. These cards were blank, and we pre-sold them to businesses suggesting that they would make great Christmas cards. Once we had orders for enough to cover the cost of production of double the number we had pre-sold, we ordered them, and the second half was profit. While individual projects could be costly, our general operating budget was always less than one thousand dollars. We spearheaded a popular movement to value our architectural history and to learn about our past. We



discovered in the process, and showed to others, how Ste-Agathe des Monts had grown from the railroad and the station and how the people that the locals called tourists, for the most part the members of the English and Jewish communities, were a dynamic and essential element of our past and present.

Eventually we saved the station. We asked CP for a lease for \$1 per year and they gave it to us. Next, volunteers cleaned the junk out of the building and secured it, and then we got a Katimavik project to clean, sand and paint. Finally, we got a large bee going and

redid the roof. We had participation from eighty volunteers over three weekends. I knew we had succeeded in our primary objective when early one foggy Saturday morning in September I was up on the roof nailing shingles and the person who handed me up the next batch was the mayor.

Interestingly, and to my innocent fascination, our small committee attracted the attention of the Ministry of Culture and Communications. This was very welcome attention since the MCC has a large discretionary fund. At the time, we had set up awards recognizing the restoration of commercial buildings, and we found that there were a number of candidates. The MCC representative wanted us to have a proper study done to make sure that the awards were given out based on real criteria and not just on our impressions.

Continued on next page

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This is where things began to go a bit strange and our lovely little committee of volunteers began a metamorphosis. Suddenly we had control over a significant budget to choose professionals who would come into our town, study it, and tell us what was heritage and what was not. Being rank amateurs, we willingly examined the criteria list that we were supplied and thought it eminently sensible. I contacted an architectural historian who had been very supportive of our work to save the railroad station and told her excitedly about the developments. I was a little surprised that her reaction was less than enthusiastic and it took a lot of cajoling to persuade her to submit a proposal. In retrospect I can see that she clearly knew that the criteria would guide the choice of professionals.

When we finally sat down and examined the proposals that we had received, I began to understand her reticence. A group out of Quebec City who had no foreknowledge of Ste-Agathe presented the proposal that best matched the criteria that we had 'established'. While I do not doubt their qualifications and cannot criticize the choice given our criteria, I was troubled and confused by how we had come to accept the criteria in the first place.

All the same, they began their study and they were very affable and professional and did a pretty good job. At around this time we discovered that the town of Saranac Lake in New York State shared a lot of particularities with us and, in comparing notes, we realized that we were not paying enough attention to a very strong element of our past, that of tuberculosis treatment. We brought this matter forward to our experts, and they allowed that we might be on to something. Nevertheless, the large English archives that we discovered in reference to tuberculosis treatment went unexplored.

Thanks to the existence of the study, paid for half by the MCC and half by the town, we were eligible for funding for a long-contemplated historic walking tour. The preparation, printing and distribution costs would be covered by a matching grant from the MCC if we could persuade the town to put up the other half. Our committee of volunteers had only to go to the meetings and make the decisions that were within our discretion. The experts that we had hired were infinitely better qualified to create and write the tour than we were. After all, they were professional historians who met all the criteria established by the funding authority. By now, in any case, we understood our role to be identifying projects that we wanted to see done that would be financed by the MCC and the town. This was a lot easier than organizing bees or cleaning old buildings or working

with young Katimavik volunteers.

To me, the first real broadside came when we discovered that the historic walking tour would be in French only. So much for our 'tourists' and their role in the making of Ste-Agathe and so much for the visitors who would be coming from places like the United States and Ontario. We were told that the law (Bill 101) was very clear on this matter. We were led to understand that we could jeopardise our funding if we wanted the pamphlet to be bilingual.

Goodwill solves problem

We solved this problem very simply, thanks to the goodwill of the town. We asked if the municipality would pay half the cost of an English version of the little pamphlet, since they were paying half the cost of the authorized French version. The city fathers agreed readily, but knowing that we dared not ask the MCC for the other half, we passed the hat in the community, got the money together and produced an English version. (You can see the English version on the web at <http://www.ste-agathe.com/circuita.html>.)



Today's bank in Ste-Agathe (above) compared with the one which was torn down (previous page).

Through no fault of its members, the outlook of the committee perforce became parochial, with only token acknowledgement being paid to the role of the non-French communities in Ste-Agathe's history. When walking through the town you will find well-researched and presented historical interpretation panels in French only. If you want the English translation, you have to know to ask for it at the tourist office. Somehow, even a note to that effect was forgotten when the panels were produced (in two

separate stages).

When another outside historian was hired to write the town's history, the result was a book that gave barely more than token acknowledgement to the contributions of the non-French communities.

The experience stood as a warning to me of how important it is for minority communities to tell their own stories. It is hard to believe that the policies, guidelines and criteria for selection of professionals established by the MCC are not conceived to minimize the non-French contributions to Quebec history. Today, our children are learning about the past in a system that is controlled by the same mentality of bureaucrats that control the MCC, and it is not surprising that the non-French youth, particularly in the dispersed rural areas, grow up feeling like accidental guests in someone else's society. It is important for us to stand up for our minority history and to make sure that our goals do not get sidelined or blunted by what appears to be the benevolent use of public discretionary funds. Our children need to know that their ancestors also helped build this society and that they also have a place in it.

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Mountain House

Owl's Head hotel was Anthony Trollope's favourite

By Gerard Leduc

In the late 19th century Lake Memphremagog was well known for its many summer resorts, from Georgeville's Camperdown and MacGowan House, Newport's Memphremagog House to the luxurious Owl's Head Mountain House Hotel charmingly situated on a point of land at the foot of towering Owl's Head Mountain, on its south flank. The grounds comprised over 500 acres of mountains, meadows, garden and woodlands. While other hotels were reached by road and rail, Mountain House vacationers could only approach by means of the paddlewheel steamships Lady of the Lake and Mountain Maid which operated between Magog and Newport.

The first building was built by Myles Knowlton of Knowlton's Landing in 1845 but burnt down in 1855. It was rebuilt shortly afterward, and during the 1880s, reached the height of its popularity under the ownership of Charles Watkins of New York City. The hotel's catalogue, published in 1889, went as far as promoting the area as the Geneva of Canada! A copy of this catalogue may be consulted in the Pottom Memorial Library.

With the addition of an annex and cottages, the number of rooms increased to about 75, providing accommodation for some 100-150 guests. Clear, cold water from a mountain brook fed a stone dammed reservoir which supplied water by gravity to each of the floors. The hotel had its own vegetable garden, cows for milk and cream and even a vineyard as seen in an old photograph.

Pampered guests

The guests were pampered with a variety of amenities including a billiard room, a casino, tennis, lawn bowling, croquet and rowboats. Excellent fishing was specially promoted as 30-40 pounders were regularly caught along with the occasional 100 pound lake trout – a size impossible these days!

Dancing and theatricals also took place. The hotel had a small steam launch, the Owl, used for excursions on the



lake and to take patrons across to Magoon Point for evening opera shows or to Newport. A small, pretty gazebo stood near the steps leading down to the wharf and painters had a pavilion of their own. The hotel season ran from June to September with rates ranging from \$9 to \$15 per week.

Among the distinguished guests who stayed at the hotel were Lord Dufferin, Governor-General of Canada, Edward, Prince of Wales (later King Edward VII) and William Notman, celebrated Montreal photographer, who took several pictures of the hotel and in the area. Also, British author Anthony Trollope who, in his 1863 book *North America*, wrote "...in spite of its position the hotel is well kept, and on the whole we were more comfortable there than at any other inn in Lower Canada". Hiking up Owl's Head mountain on a trail beginning close

to the hotel, was another outdoor activity and Trollope strongly recommended the two hour climb, especially in the afternoon when the sun was setting. "I was never on a mountain which gave me a more perfect command of all the country around." The ladies also managed the climb despite their ground-hugging skirts and fancy shoes, but ropes were provided along the trail for assistance at the steeper places.



On June 24, 1857, the Freemasons from the Golden Rule Lodge of Stanstead inaugurated the first outdoor lodge in the world on the mountain top where they still hold initiation rites at the time of the summer solstice (around June 22).

On October 11, 1899, about nine in the morning, fire destroyed the famous hotel, caused by tar being heated on the kitchen stove for use on roof repairs. The *Stanstead Journal* reported that the fire was so intense that "...the hotel... with annex... burnt to the ground in about an hour... The boat house, dance hall, etc...are still left but they present a lonesome appearance". The hotel was never rebuilt, a fate shared by most of the others on the lake. Today a private house occupies this beautiful site.

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Memphremagog book looks at the lake and its people

Around Lake Memphremagog is a historical thumb-through timeline of the Lake in the Northeast Kingdom that shares its Vermont history with the Eastern Townships of Canada. For thousands of years before the white man came to this area, the lake and its shores and waterways played an important role in the lives and history of the Wabanaki people. This pictorial history begins from these earliest times after the last Ice Age and through the prehistoric periods. When the first Europeans arrived and “discovered” the lake, Mamlabegwok was the waterway crossroads at the heart of the Western

Abenaki homelands and was well traveled by Native Americans, French traders and trappers, and Jesuit priests. In the early 1600s, Samuel de Champlain was the first European to document a visit to this large lake. Since the late 1700s and the 1800s, when more and more settlers came into the area, Lake Memphremagog has been important to the history and development of the towns and villages around its shores in northern Vermont and

southern Canada. This pictorial history continues with the settlement, industry, tourism, and people of these towns and villages as the reader travels through time around the lake. It is the combined history and cultural heritage of Native Americans and Europeans that makes the traditions and customs of the Memphremagog region so unique; and it is this combined cultural history and heritage that is recalled through sketches, vintage photographs, and postcards. Accompanying captions reveal interesting information and serve as a link to the before and a record for the beyond.

Around Lake Memphremagog is written and illustrated by Bea Nelson, cultural resource manager for the Alnobak Heritage Preservation Center, and Barbara Malloy, president of the Memphremagog Historical Society of Newport. Both have worked hard to preserve the history of the lake and its cross-cultural legacy.

Around Lake Memphremagog is published by Arcadia Publishing for their Images of America series and is on sale for \$19.99 at local bookstores.



HERITAGE & TOURISM & HERITAGE & TOURISM & HERITAGE &

Rates started at \$3 a week

North Hatley's Glen Villa grew its own food – for 200

The First Glen Villa

Owned by Mr. and Mrs. R.A. Putney, the first Glen Villa was built in 1893. It was truly a lovely property, situated on the far western side of the lake in a secluded setting. A brook ran close by where it is said there were fine speckled trout. An attractive lawn was equipped for lawn tennis, croquet and baseball to entertain the visitors. With a beach for bathing, it seemed there was nothing more a guest could desire. The steamer "Massawippi" made this site one of its daily stops, 6 times daily and the guests were conveyed to and fro from the station. The Villa could accommodate 50 to 60 guests with a sitting room and dining room, and a wide verandah for enjoying the scenery. Sadly, it burnt in November, 1897.

The Second Glen Villa

On the 5th of June, 1909, a headline in the Sherbrooke Record read: GLEN VILLA INN DESTROYED BY FIRE. It went on to say: "Summer Hotel at North Hatley, owned by Mr. G.A. LeBaron, Goes Up in Flames – Insured for \$20,000 – Only Placed First of June – Just Ready to Open Summer Business".

The origin of the fire was a mystery. The hotel was being readied for the commencement of a summer of tourists, which was to take place on June 16th. The fire appeared to have begun in the centre of the building, and although there was a fire protection system, the rapid spread of flames did not allow for the volunteers who arrived to control the flames. By six o'clock in the morning the summer property was in complete ruins.

The Record went on to describe the Glen Villa as one of the "most charmingly located and altogether attractive hotels in Canada". It stood on a bay, overlooking Lake

Massawippi, one mile by water and 1½ miles by land from the North Hatley station.

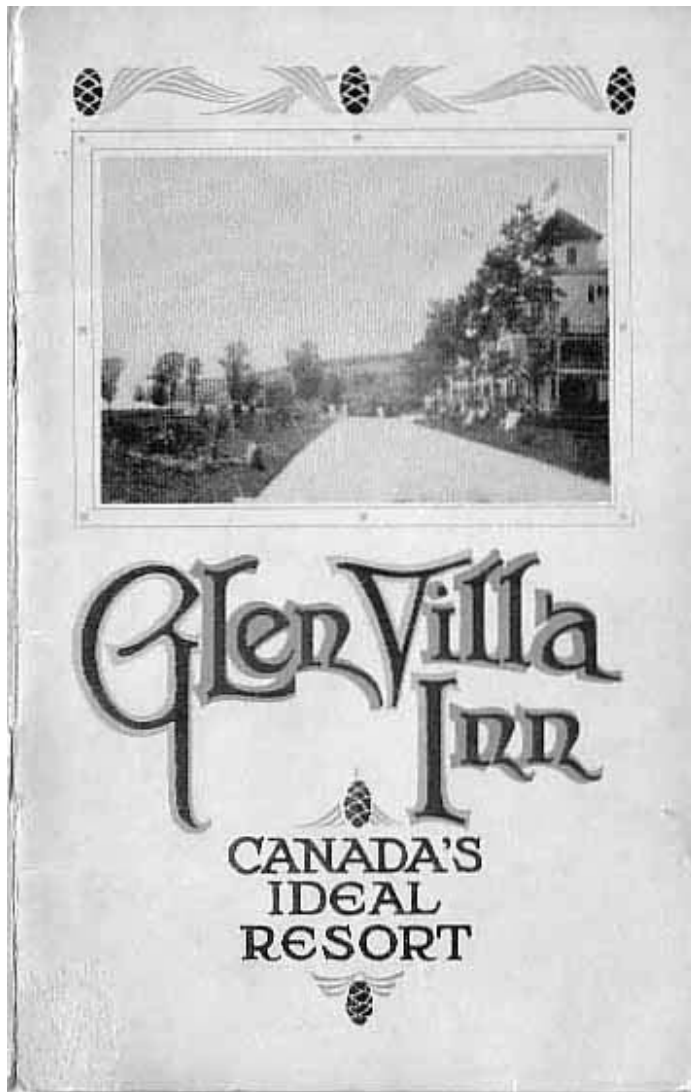
(...)The Putneys were boatbuilders; they built the steamboat "Massawippi" which toured the lake, and the first Glen Villa became one of the daily stops. This hotel was three stories high able to accommodate fifty guests.

In her book, *The North Hatley Story* {1961}, Hally Carrington Brent writes that Mr. G.A. LeBaron is said to have acquired the property in 1902, and built an amazing summer resort. Mr. LeBaron liked to say that the Inn contained three hundred and sixty-five rooms, including service and utility rooms – one for each day in the year! In the advertising brochure, it is stated that the inn accommodated two hundred guests, with the rates being \$3.00 – \$18.00 per week.

The Glen Villa Farm provided fresh produce for the cuisine "without which no culinary ability can achieve that high standard of an ideal resort". There was a fine stand of sugar maples not far from the inn where syrup and maple sugar were made for the guests to enjoy, and fish were reported to be plentiful throughout the immediate area.

Close to the main building there was a casino, with bowling alleys, billiard and pool rooms; lawn bowling and croquet were available on the grounds. Besides a golf course and tennis

courts, there was a bath house with sixty-six changing rooms. Along with all these attractions there were canoes for rent, riding horses, and buggies to tour the countryside. There was also a power boat which made daily trips into the village of North Hatley. To make life even more pleasant for the guests there was the well known Turcotte's Orchestra, which furnished music for dinner



and dancing. This popular band also played on the bandstand in Dreamland Park.

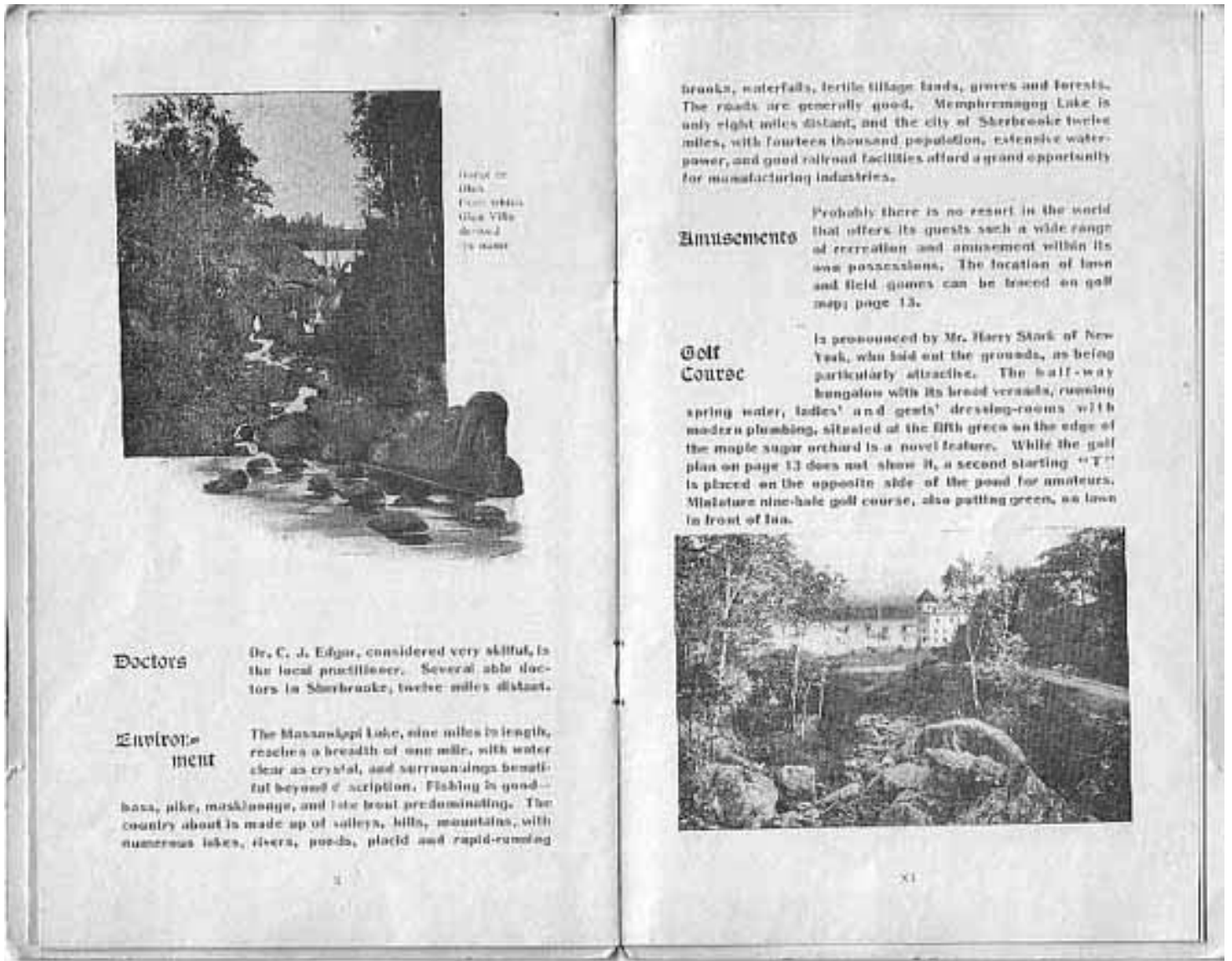
The demise of this grand summer resort must have been a great disappointment for Mr. LeBaron. He was well known in Sherbrooke and the Eastern Townships, and said to be "a most admirable man". Closely connected with prominent Townships families, he was born in Hatley Township on May 26, 1854, son of Chauncey and Cordelia (Hitchcock) LeBaron. Both of these families were early settlers of Stanstead County, having come to Canada in 1795 and 1796. His paternal ancestors were of French origin, Dr. Francis LeBaron having come to Plymouth soon after the "Mayflower" settlement. Francis' wife was Mary Wilder, a native of Hingham, Massachusetts.

George Albert LeBaron married Mary Louise Fish, daughter of another pioneer couple, Leonard and Cynthia

(Elliott) Fish. A lover of music, Mr. LeBaron became one of the first dealers in musical instruments in Sherbrooke. His grand-daughter, Cynthia LeBaron Adams, daughter of Alberta, became a member of the Metropolitan Opera Company, of New York.

The Glen Villa, which was no doubt "one man's dream come true", was never rebuilt. However, Mr. LeBaron was instrumental in plotting the west side of lake Massawippi, at the intersection of what is now the Magog and Capelton Roads, formally known as the Wadleigh Farm. He kept the old Wadleigh house for himself, calling it Dreamland Cottage. This area, facing the lake, became the site of several fine houses still standing in North Hatley.

From the North Hatley Historical Society. Thanks to Mary Jean Bean for sending in this story and lending us her own copy of the Glen Villa brochur, as reprinted in e.



NEWS & NOTES FROM AROUND QUEBEC

In ancient Egypt, the hieroglyph ▲ meant a trowel

Freemasonry in Potton and the Templars' Cross in Mansonville

The presence of Freemasons in the Eastern Townships is noteworthy, probably the largest number of that secret society 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 colonies. 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 #5 from Stanstead which was itself established on October 15, 1803. Evidence of their presence can also be seen in Potton, at the top of Mount Pevee.

Freemasonry is a semi-secret brotherhood dedicated to the welfare of its members and also for its various benevolent activities in the community, such as awarding scholarships and helping the poor. According to Rev. Ernest M. Taylor in *History of Brome County*, (1937) Freemasons and businessmen from the Eastern Townships gathered on July 4, 1863, to celebrate the

Potton Spring, a site made famous for the alleged curative properties of its sulphur spring waters. On that occasion, the familiar Freemasons' logo showing the compass and a square enclosing the letter G (for Golden Rule) and the date were engraved at the foot of the spring. One wonders what were they celebrating? And why in 1863?

In 1865, a Warrant was issued to the St John's Lodge at South Potton (now Mansonville) which included members from the Masonic Union Lodge No 16 in Troy, Vermont and, among them, David Ames Manson, a descendant of the Loyalist founders of the village and a prominent figure. He

later became the Grand Master of the Great Masonic Lodge of Quebec (A.F. & A.M.) for 1905 and 1906. Interestingly, of the 29 members in 1865, eight were from the Manson family. Today, Mr Wesley Larocque is the Master of the Mansonville St John's Lodge with 39 members.

In 1902, the former Baptist Church was demolished and the present St Paul's Anglican Church on Main Street in Mansonville was built under Rev. E.H. Croly, assisted by a building committee with David Manson as a member. The

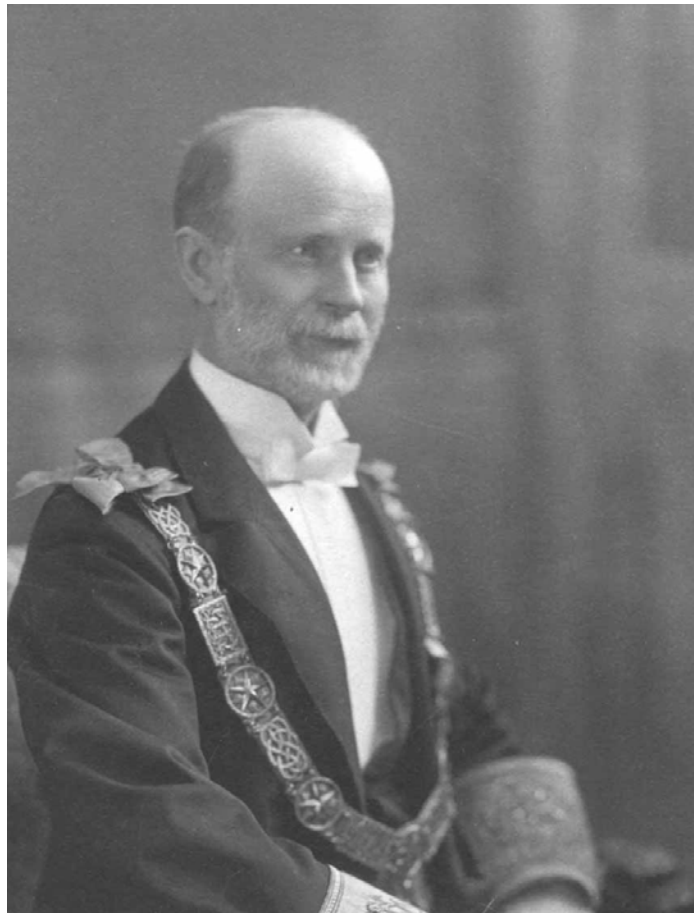
corner stone was laid on August 21, 1902. This stone is noteworthy for the presence of an engraved Templars Cross, a Pattee cross adopted by the Knights Templar also known as the Order of the Temple of Sion founded in Jerusalem in the year 1118. For 200 years, the Order attained great wealth and power in Europe after the Crusades in the Middle East but met with a brutal end at the hands of the King of France, Philippe the Fair, on October 13, 1304.

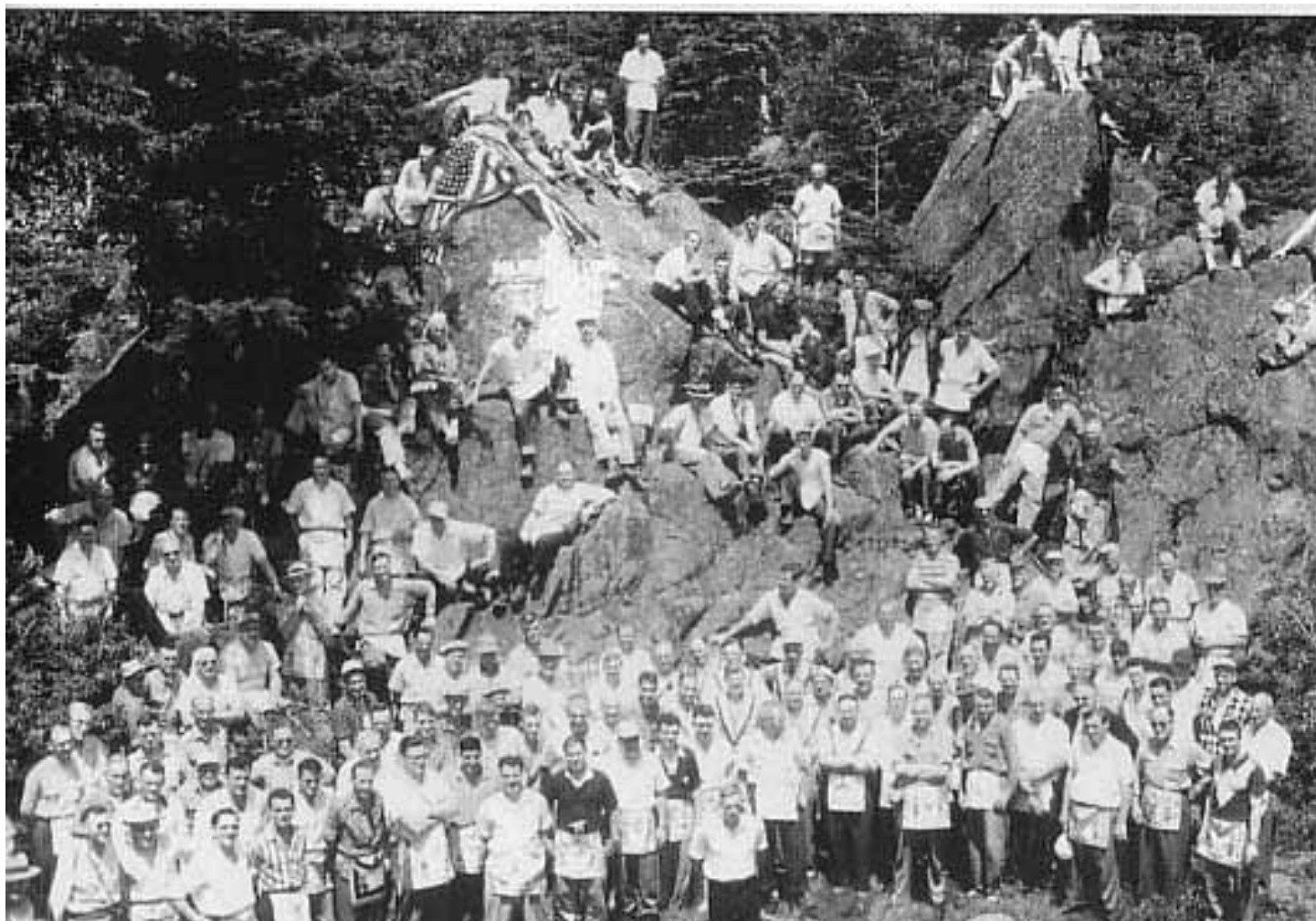
Why was their symbol engraved on Mansonville's Anglican church? Because, from Rosslyn castle in Scotland, built by the Knight Templars, Freemasons perpetuated the memory and traditions of these illustrious warrior-monks. It is noteworthy to remember that Freemasonry dates back to King Solomon's time and that it kept several traditions and symbols from the Middle East

Inside the church, various Freemasons' symbols adorn the architecture and its decoration. As

one enters, two equilateral triangle (equal sides) openings appear above. One is a window at the top of the wall behind the altar, and the second is located at the summit of the first arch. This type of triangle was the simplest geometrical design to produce with three strokes or sticks of equal lengths and dates back to a very far antiquity, being a deity symbol. Interestingly, in ancient Egypt, the hieroglyph ▲ meant a trowel, an indispensable mason's tool.

At the other end of the church, at the top of the front wall appears a circular glass window designed with three intertwined circles forming a triad, again an antique





symbol representing three deities: creator, preserver, destroyer. The triad is part of several mythologies, among others, Egyptian, Indian, Scandinavian, even Mexican. With the Freemasons, the triad is associated with the concept of the Master and the two Wardens as well as representing the sun at daybreak, the meridian and sunset.

Finally, one of the stained-glass window displays the Shield (or the Star) of David, an Hebraic symbol, a talisman that protects against all sorts of dangers. Its intertwined triangles symbolize the forces of the universe, active and passive as well as the male and female elements.

It seems altogether normal that David Manson and other Freemasons of his time wanted to display their memory of the Knight Templars with the Pattee cross in front of their church as well as other traditions of the Lodge. Secret societies use symbols to communicate their identity; symbols which, except for the initiated, go unnoticed by others. Today, few people

can decipher these codes because the Knights Templar and, later, the Freemasons, namely in the 1830s were ostracized mostly by the Catholic Church, a situation which promoted secrecy.



Accordingly, in the Skinner Cemetery in Highwater, Abel Skinner's 1839 tombstone, displays coded hand hewn engraved letters that were meant to conceal his Freemason identity. On the other hand, it is quite plausible that a high ranking Freemason as David Manson was, had privileged knowledge about the Knight Templars that we still ignore today.

When David Manson died in 1929 at the age of 88, his funeral was conducted by the Freemasons, the church service being taken by Rev. A.E. Rollit. It therefore appears obvious that there were close ties between

the St Paul's Anglican Church congregation and the Mansonville Freemasons.

By Gérard Leduc PhD, Potton Heritage Association Inc.

The large photo above, from the book *Around Lake Memphremagog*, shows the Golden Rule Masons' 1953 100th anniversary party for the outdoor lodge atop Owl's Head. Facing page, David Ames Manson. Above, St. Paul's church cornerstone, with Templars' cross showing Masonic connection.

NEWS & NOTES FROM AROUND QUEBEC

Granby cemetery conference

Yesterday, today and tomorrow: A look at the issues of death

By Carol Martin, Gatineau Valley Historical Society

On November 1 the Fédération des sociétés d'histoire du Québec and QAHN co-sponsored a conference in Granby, whose topic was: *Le patrimoine funéraire au Québec: enjeux et pistes d'action*. The day-long conference was aimed at anyone interested in the general topic of cemetery heritage and preservation, and my husband and I were among the 112 persons attending it. Seven of the presentations were in French and one in English.

The topics were an interesting mix. The first presenter, Denise Caron, offered a commented slide show of "impressions et images," comparing and contrasting scenes of Quebec-region cemeteries with some in Europe (mainly near Lyon & Vienne in France). She observed that, even if religious practice has diminished, cemeteries speak to culture. Cemeteries are a kind of document (record). Several speakers outlined specific problems (and offered some proposed solutions for dealing with them), while other presentations described the significance of particular cemeteries.

Publications:

Four persons spoke about their books, and we ended up buying two of them: Roland Viau's *Le cimetière de Nigger Rock, en Estrie: un témoin d'esclavage?*, and *Respectable Burial: Montreal's Mount Royal Cemetery*, by Brian Young. Viau is an anthropologist who researched and wrote about the discovery of a former slave cemetery in the Eastern Townships. The slaves came with their masters from the U.S. to Canada and continued to be slaves in this country, although officially there was no slavery in Canada (French only, \$25). QAHN President Roderick MacLeod spoke about Brian Young's book on Mount Royal Cemetery (he was a researcher for Young), and this lavishly-illustrated history is available in both French and English (\$50).

La préservation des cimetières: peut-on passer le flambeau? – France Rémillard

Rémillard, of the Centre de Conservation du Québec, is an authority on gravestone preservation & repair and has prepared a preservation guide (copies available).

Observations: I note that, in particular, she suggests opening & closing hours for cemeteries (so that those found in them after hours can be legally reported/chased away).

Also, the CCQ has developed some relatively inexpensive ways (\$100 a stone using aluminum slides; another kit does two stones for about \$50) of repairing broken stones. (This might be of interest in the future for the Old Chelsea Burial Ground, possibly now for St. Stephen's Cemetery in Old Chelsea).

Les aspects légaux et juridiques des cimetières

– Michel Gosselin

Gosselin is a lawyer with expertise in Quebec law respecting Roman Catholic cemeteries. Has written a book, *L'Environnement Juridique des Cimetières Catholiques Romains*, \$135, which sets it all out.

(Observation: It should be possible to consult the book at the National Library and Archives of Canada or locate a copy through inter-library loan, if thought necessary (could be valuable for particular situations or conditions). In terms of cemetery law, I have found that usually the laws re: non-Catholic cemeteries are in the same section of the Act as those for the RC cemeteries.)

Le cimetière de l'Hôpital-Général de Québec, lieu de sepulture des soldats de l'armée de Montcalm: examen d'un projet réussi – Jean-Yves Bronze

Bronze wrote a book about this, using very detailed death records kept by the nursing sisters. Burials also included Wolfe's soldiers. He says that this is the "only remaining graveyard from the Seven Year's War."

Conférence plénière: Adoption d'un plan d'action pour la sauvegarde et la protection du patrimoine funéraire à l'échelle locale et régionale. (Awaiting copy of minutes).

Regrets...

The moderator of the conference expressed his regret that there were no observers present from the Quebec Ministère de la Culture et communications.

Overall comment: Well worth attending, for anyone interested in the general topic of cemetery heritage and preservation. Interesting mix of specific problems (with some proposed solutions for dealing with them) and presentations which told of the significance of particular cemeteries.

In terms of organization, could a future conference involve a Quebec Ministry of Culture & Communications speaker (book now, hold the conference when that official can come)? And how about other "official" heritage groups that have helped in any way with cemetery preservation (Parks Canada? Heritage Canada?).

The cafeteria-style lunch was in an extremely noisy small cafeteria (we were allowed to file in, a few at a time, to get our plates) and was not conducive to interchange or networking during meal time. It was a case of get in, get out of the way fast. (The food was just fine, though.) I would have enjoyed using the lunch hour to network with others attending the conference, so would suggest a sit-down meal served to us in a quiet or sound-proofed location (maybe soup & a sandwich?).

NEWS & NOTES FROM AROUND QUEBEC

ICOMOS Canada reflects on Cemeteries

On September 13 the Francophone Committee of ICOMOS Canada (International Council on Monuments and Sites) held a very enlightened one-day symposium on the general state of cemeteries in the Province of Quebec. The day started with visually documented lectures at the École d'architecture, Université Laval. Visits to three local cemeteries followed (St. Matthew, Hôpital Général and Notre-Dame-de-Belmont), each visit including talks presented by individuals involved in the various aspects of the cemeteries. The participants returned to the Université Laval for a collective debate: *The transformation of cemeteries – a necessary evil?*

Four main themes emerged from the collective debate.

- The contemporary business of death destroys the element of sacredness; this process has overly linked the cemetery to the profane. It is now time to break this link and recreate the symbolic universal passage to the sacred.
- In the redefinition of cemeteries, commemoration should be at the centre of the projects.
- Any type of future development of existing cemeteries should be considered very carefully.
- Cemeteries should cease to be solely a deposit of cadavers and should be returned to spiritual places of human memory.

Those wishing more detailed information on the individual lectures and details of the visits etc. may consult the recently published article *Réflexion sur les paysages culturel: la question des cimetières, Québec le samedi 13 septembre 2003, ICOMOS Canada, Comité francophone*. Please contact Mr Michel Bonnette, President of the Francophone Committee, ICOMOS Canada at: michel.bonnette@faaav.ulaval.ca Also see canada.icomos.org.

– Sharon Little, Director-Central and Eastern Quebec, QAHN

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HERITAGE NOTES FROM AWAY

Many rare items included

Canada Library & Archives' early maps now on line

An online version of the Library and Archives Canada's catalogue of early maps of Canada is now available. Library and Archives Canada has been acquiring, preserving and commemorating the cartographic heritage of Canada since 1872. Today, these holdings include some of the earliest known images of Canada and constitute the world's largest cartographic description of our country.

Researchers now have access to these national treasures through an online catalogue on the Library and Archives Canada Web site. The catalogue provides bibliographic information on some 50,000 early maps, plans and charts, and is the largest source of information on the early cartography of Canada. The maps date from the early 16th century to the mid 1980s.

Some 1,500 of the maps have been digitized at a high resolution and then reduced in size using image compression software. With the click of a mouse, researchers can magnify the maps without loss of

Looking for lost war footage:

Archival filmmakers seek colour films of WWII

Canada's War: The Lost Colour Archives looks at WWII from a Canadian perspective, using only colour film footage. In total, the project will entail three x one hour documentaries, which will be screened nationally on the CBC, in June, 2004, to coincide with the 60th anniversary of D-Day. The series is being produced by YAP Films, a Toronto documentary production company.

Much of the footage we'll be using has been stored in archives across the country and around the world, largely unseen by the general public. We're also looking for films sitting in people's basements and attics -- forgotten reels of 16 mm or 8 mm colour film, shot from 1935 to 1949.

We are, of course, eager to see footage shot overseas, but also here in Canada. Any footage from the war years might well be of interest to this project -- it could be shots of ships in the harbour, a gas station with its gas pumps padlocked during rationing, training exercises, demonstrations, footage of parades, sporting events, holiday celebrations, weddings, street scenes and daily life, etc.... film that reflects this period of history, as long as it's shot in colour!

resolution. Further scanned images will be added to the catalogue on an annual basis. "As the second largest nation in the world, geography has played an important role in the history of Canada. Our cartographic legacy allows us to understand our geographic diversity and how we came to grips with it as we forged a nation," said National Archivist Ian E. Wilson. "Many of the items described in this catalogue are very rare, and until now, were difficult for researchers to access."

The catalogue and digitized copies of early maps can be accessed using ArchiviaNet, a Library and Archives Canada online research tool, at www.archives.ca <<http://www.archives.ca>>. For more information, please contact Louis Cardinal, Chief, Cartography and Architecture Section, Government Records Branch, Library and Archives Canada, Ottawa, Ontario K1A 0N3, (613) 996-7619, Fax: 995-6226, lcardinal@archives.ca.

Thanks to Marc Crawford for forwarding this.

We're also interested in letters, diaries, and other materials. Each of the films will use some of this material, as well as speeches from the period, to structure the narration. It's an interesting project in that we're not shooting any new material specifically for these three documentaries, but we are producing a DVD, in which interviews, photos, and other elements could be included.

I'd love to talk to you about this in more detail; please feel free to call us on our toll-free number, at 1-866-927-3456, ext. 291 or e-mail me at ddudinsky@acepicturesinc.com

Thank you, kind regards, Donna Dudinsky, Researcher, *Canada's War: The Lost Colour Archives*.

www.cbc.ca/documentaries/canadaswar/index.html

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