

QAHN CELEBRATES MONTREAL'S 375TH WITH THE FHQ

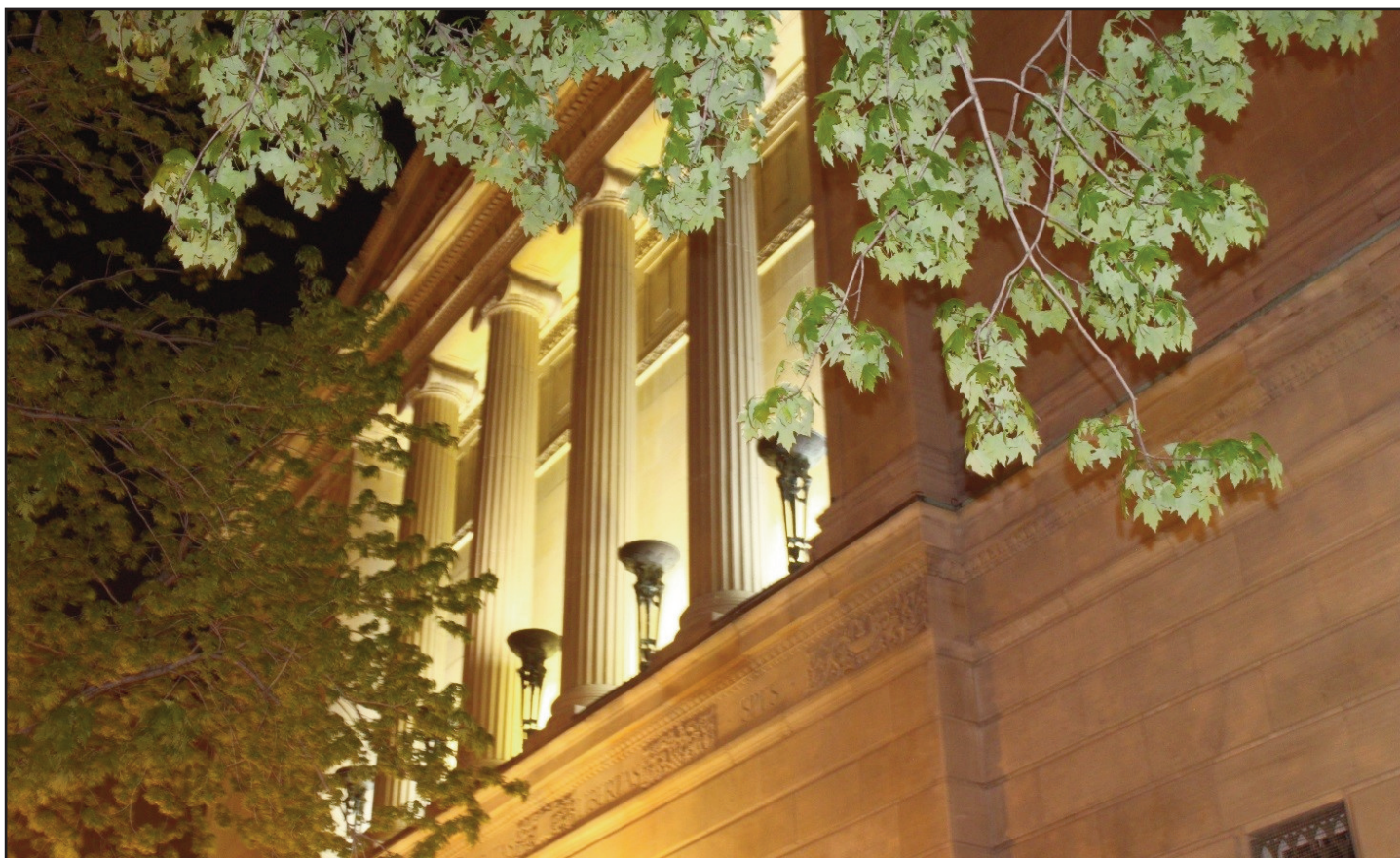
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Quebec Heritage

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News



Water, Water Everywhere

Montreal's Reservoirs and Pumping Stations

The Lodges of Pontiac

An Inside Look at the Orange Order

Mille-Iles Tragedy

Adele Bidwell's Burden and Late-life Consolation

Quebec Heritage News

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Cover photo: The Masonic Temple, Sherbrooke Street, Montreal.
Photo: Matthew Farfan.

EDITOR'S DESK

150 ways to kill a party

by Rod MacLeod

Once, in the dim recesses of time, in the even dimmer recesses of a late-1970s college dorm party, I stood about with two other somewhat pickled chaps: we swayed rhythmically to the room's booming disco beat, absently peeling the labels off our beers and making what we imagined were smart remarks. It was clear to us, mostly because we were too shy to dance, that this was a pretty poor party. As the evening wore on, and we continued to chain-peel our way through fresh stubbies fished from the vast icy tub at the edge of the makeshift dance floor, we consoled ourselves by imagining various ways that an event such as this could be brought to a halt. This exercise, less mean-spirited than it might sound in retrospect, led to our gleefully setting ourselves the challenging (given our lack of sobriety) task of identifying "101 ways to kill a party." The list included such gems as cutting a slow leak in the beer tub, spreading rumours about a surprise pop quiz early the next morning, and setting off a stink bomb. Pathetic, yes – but the game cheered us up and kept us out of trouble.

Four decades later I find myself in the midst of another party, albeit one on a much larger scale and with much more (or perhaps less) at stake than a chance to work up a sweat "Stayin' Alive" under the strobe lights with the wannabe Blondies. This year, we celebrate our nation's sesquicentennial – a most worthy objective, as many countries don't make it anything like that far.

The operative word, however, is "celebrate." Not, as many of us in the History/Heritage field have noticed lately, "commemorate." The onus is on feeling good, not on remembering. On balloons, not on social and political turning points.

What we get by way of official history is a television series that has caused widespread disappointment and even offence for its gaps and oversights. Even more irritating, in my view, is that *The Story of Us* went out of its way to pres-

ent incidents from the past as examples of individual heroism or entrepreneurship that are somehow typically, even uniquely, Canadian. The Battle of the Plains of Abraham, for example, is less important as a regime-changing incident in the Seven Years War than as an example of the cliff-climbing stamina and strategic ingenuity that has supposedly shaped the Canadian character. As a historian, I object to this relentless mutual back patting. It's not that we shouldn't feel good about ourselves; indeed, Cana-



dians have probably spent far too much time not feeling good about themselves. The problem with doing so in such a rah-rah essentialist way is that we start accepting the implication that being a hero is key to being Canadian. Heroes don't fail. Sure, they work hard at surmounting great obstacles, but a lot of people work really hard and they don't succeed, or they barely get by. What's wrong with them? *The Story of Us* avoids asking that question by hammering home the rather dubious message that by being Canadian we are all ipso facto heroic. When there was earth to plough or guns to bear we were always there on the job – because we're Canadians. It is this, apparently, that we are cel-

ebrating at our sesquicentennial party.

And so, in the spirit of the slightly drunk and moderately pathetic party pooping of my misspent youth, I will step back from today's equivalent of the disco beat and strobe lighting and try to pop a few balloons. Again, this should not be seen as mean-spirited. Indeed, it comes from a genuine belief that learning from one's mistakes is the best way to learn, and that admitting that one was wrong is a major step on the road to wisdom.

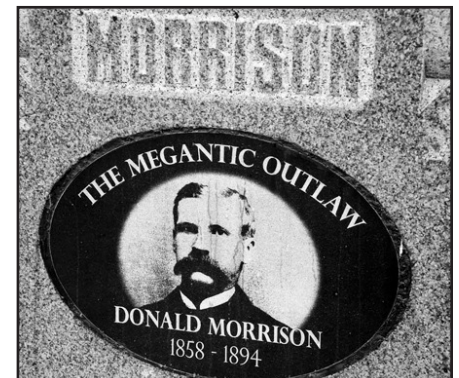
Besides, it's a challenge: find as many sobering events in our history as there are candles on the cake. One for each year, no more no less. I should point out that many of these events are actually positive developments, but are sobering in that they underscore how long it took for us to get to a more positive point. It's also true that one person's gain can be another's loss, and vice versa; generally, if an event brought a degree of disruption, it made the cut. For those who don't agree with my choices, do feel free to suggest your own.

- 1867 Jefferson Davis, ex-president of the Confederate States of America, comes with his family to live in Montreal and Lennoxville. Large numbers cheer his arrival.
- 1968 Thomas Darcy-McGee assassinated by Fenians who feel he has betrayed the Irish cause.
- 1869 Quebec Education Act consolidates the Protestant and Catholic monopoly on public education, leaving no room for people of other religious backgrounds.
- 1870 Recruits from across Quebec join the Papal Zouaves, Catholic shock troops in the battle against Italian



Unification. Many return home ready to advance the cause of Ultramontanism.

- | | | |
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| <p>1871 Former rebel leader and long-time speaker of the House of Assembly Louis-Joseph Papineau dies.</p> <p>1872 Nine Hour Movement sweeps Canada's labour force in a (failed) attempt to secure a shorter working day.</p> <p>1873 Pacific Scandal exposes widespread federal government corruption and forces the resignation of John A. Macdonald.</p> <p>1874 Introduction of the secret ballot in Canadian elections and the abolition of the property qualification to vote.</p> <p>1875 The body of Joseph Guibord is finally allowed to be buried in a Catholic cemetery after several violent clashes and years of litigation due to his former membership in the Institut Canadien.</p> <p>1876 Indian Act passed, regulating the social and political life of Canada's First Nations, including the expansion of residential schools.</p> <p>1877 Orangeman Thomas Lett Hackett is killed amid street</p> | <p>fighting in Montreal, provoking widespread violence.</p> <p>1878 Governor General Lord Dufferin spearheads the restoration of the Quebec City fortifications, ironically giving a distinctive "French" look to what would become La Capitale Nationale.</p> <p>1879 National Policy implemented, solidifying a spirit of protectionism that would colour Canadian economic policy for decades.</p> <p>1880 St. Jean Baptiste Society anthem "O Canada!" sung on June 24, Saint-Jean-Baptiste Day, on the Plains of Abraham. The song's lyrics and meaning would be debated ever since.</p> <p>1881 Fire destroys over 600 homes in the Saint-Jean Baptiste neighbourhood in Quebec City.</p> <p>1882 Archbishop Taschereau opposes the policy of obliging staff at Laval University to declare themselves against liberalism.</p> <p>1883 First Winter Carnival held in Montreal, though the choice of its location (Dominion Square) divides citizens along ethnic lines.</p> <p>1884 Pacific Northwest First Nations Potlatch ceremony banned by the federal government as a non-Christian and potentially disruptive practice. The ban was not lifted until 1951.</p> <p>1885 Smallpox epidemic in Montreal kills over 3,000 people and divides society along ethnic lines over the question of vaccination.</p> <p>1886 Famine riots in Paspébiac on the Gaspé coast suppressed by a local militia.</p> <p>1887 The Parti National under Honoré Mercier forms the</p> | <p>provincial government in a Quebec outraged by the hanging of Louis Riel.</p> <p>1888 Fire destroys the town of Hull, later to become part of the National Capital Region.</p> <p>1889 Royal Commission on the Relations between Capital and Labour issues a report outlining the shocking working conditions of Canada's poor.</p> <p>1890 Public funding of Catholic schools terminated in Manitoba.</p> <p>1891 First Springhill Mining Disaster: 125 Nova Scotian miners die in an underground explosion.</p> <p>1892 Canada's first Quebec-born Prime Minister, John Abbott, is the first of four men to fill this position over a five-year period following the death of John A. Macdonald, weakening the Conservative party's image.</p> <p>1893 National Council of Women of Canada founded to promote the status of women but not to advocate political suffrage.</p> <p>1894 "Outlaw of Megantic" Donald Morrison dies shortly after his release from prison, having become a folk hero in the Eastern Townships for his unjust treatment at the hands of landowners and authorities.</p> <p>1895 Monuments erected to John A Macdonald in Montreal's Dominion Square and to</p> |
|--|--|---|



Top: The 12 of July Riot: the Murder of Hackett. Canadian Illustrated News, July 21, 1877.

Bottom: Donald Morrison's Gravestone. Photo: <http://100objects.qahm.org>.

Maisonneuve in Place d'Armes. These statues mark competing visions of "founding fathers" in contested urban spaces.

Frederick Soddy publish "Theory of Atomic Disintegration" based on their work splitting the atom at McGill University.



1896 Klondike Gold Rush begins, the result of newspaper-induced hysteria.

1903 Legislation equates Quebec's Jews and Protestants "for school purposes." Protestant school authorities remain unwilling to interpret this to mean that Jews may sit on school boards.

1897 Edward James Flynn defeated in a provincial election, the last Anglophone to serve as Quebec premier (if you don't count the Johnsons or Charest).

1904 Association catholique de la jeunesse canadienne-française founded to promote traditional Catholic values in Quebec against a background of rising immigration.

1898 Quebec Boundaries Extension Act extends Quebec's boundaries to include traditional Cree territory.

1905 Sarah Bernhardt appears on stage in Quebec City, during which she criticizes the power of the Catholic Church, to much dismay.

1899 Canada sends troops to South Africa to help expand British territory. War divides Canadians, and recruitment reveals a stunning lack of fitness among soldiers.

1906 Gabriel Dumont, effective leader of the 1885 North-West Rebellion, dies.

1900 "Canada's Century" (as predicted by Wilfrid Laurier four years later) begins.

1907 Anti-Oriental Riots in Vancouver's Chinatown destroy much property.

1901 Montreal Light, Heat and Power Company created by merging several smaller companies. A symbol of Anglophone dominance of Quebec's natural resources, it is nationalized in 1944 and then again in 1963.

1908 On the Champ de Mars in Montreal, Laval University students clash with 10,000 socialist workers during the May Day parade.

1902 Ernest Rutherford and

1909 Tuberculosis epidemic prompts creation of the Royal Edward Institute in Montreal as a tuberculosis dispensary. King Edward opens the hospital telegraphically from England.



1910 Notary Jacques-Edouard Plamondon gives an anti-semitic speech in Quebec City to the Association catholique de la jeunesse canadienne-française, leading to anti-Jewish violence.

1911 Immigration Act amended to limit those of the "Negro race," which was deemed "unsuitable

to the climate and requirements of Canada" despite a three centuries' presence here.

1912 Regulation 17 limits the use of French in Ontario schools. Henri Bourassa warns that the "Prussians are next door."

1913 Lawyer Samuel Jacobs and others launch libel suit against Jacques-Edouard Plamondon for defamation of the Jewish community. The case is rejected on the grounds that only individuals may be defamed.

1914 Empress of Ireland sinks in the Gulf of St Lawrence. Over 1,000 drowned.

1915 Canadian forces take part in many key battles, including the Second Battle of Ypres, which sees extensive use of poison gas.

1916 Parliament buildings' Centre Block burns down, leaving only the library at the rear.

1917 Wartime Elections Act gives the vote to women who were related to soldiers serving overseas and disenfranchises conscientious objectors and "enemy aliens" (mostly Eastern European immigrants).

1918 The "Spanish" Flu, brought home by returning soldiers, kills nearly 50,000 Canadians, decimating families and devastating entire communities.

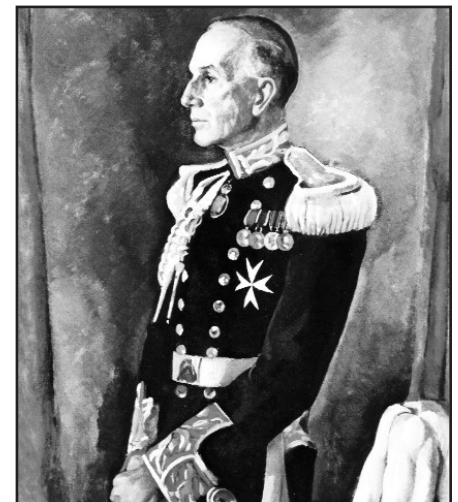
1919 Winnipeg General Strike is suppressed by Royal Northwest Mounted Police, but galvanizes



labour and other left-wing political movements.

- 1920 Prohibition in the United States makes fortunes for Canadian bootleggers, particularly in Quebec where Prohibition had essentially been rejected. (Other provinces implemented it briefly.)
- 1921 Victoria, B.C., creates a segregated school for Chinese students.
- 1922 American documentary *Nanook of the North* depicts Inuit life in a manner that, despite some controversy, drew attention to the cultural distinctiveness of this people.
- 1923 Chinese Immigration Act severely restricts immigration from China.
- 1924 Four thousand women in Quebec City protest cinema theatre and cinema posters, which they find too suggestive.
- 1925 Prime Minister Mackenzie King loses the federal election but clings to power against the wishes of Governor General Lord Byng, provoking the “King-Byng Affair” – much to the amusement of later students of Canadian history.

- 1926 Legislation in Quebec requires milk to be pasteurized, marking a major improvement in sanitation and reversal of high infant mortality.
- 1927 Montreal’s Laurier Palace theatre fire kills 78 children. Subsequently, children under 16 are prohibited from going to the movies.
- 1928 Rockhead’s Paradise opens on Saint-Antoine Street in Montreal, one of the centres of Sin City in the 1920s-1950s period.
- 1929 Privy Council rules that women are allowed to be senators and therefore are “persons.”
- 1930 Hundreds of unemployed men demonstrating in front of Montreal’s City Hall are violently dispersed by police, who label them “communists.”
- 1931 Beauharnois Scandal reveals political influence peddling by Beauharnois Light, Heat & Power, which was subsequently bought out by Montreal Light, Heat & Power.
- 1932 League for Social Reconstruction established in Montreal by intellectuals hoping to promote a socialist response to the Great Depression.
- 1933 First Dominion Drama Festival held in Ottawa as a celebration and promotion of Canadian Theatre, albeit with a distinct Anglo-Protestant flavour that discouraged many.
- 1934 Christian National Socialist Party founded in Montreal. It would later merge with other Canadian fascist parties.
- 1935 On-to-Ottawa Trek rallies unemployed workers in relief camps throughout Western Canada in a cross-country march to protest living conditions. The Trek ends in Regina when the RCMP attacks the crowd, injuring hundreds.
- 1936 Montrealers Norman Bethune and Hazen Sise travel to Spain after the outbreak of civil war to provide a mobile blood transfusion service to the Republican side. Many oppose even voluntary participation in this controversial war.
- 1937 Union Nationale government of Maurice Duplessis passes the Padlock Law allowing police to close down any premises thought to be advocating social radicalism.
- 1938 Vincent Massey, Canada’s High Commissioner in London, recommends that Canada take in no Jewish refugees, as this would encourage antisemitism.
- 1939 Members of the “Mackenzie-Papineau Battalion” of the International Brigades fighting fascism in Spain return to political ignominy and RCMP persecution.
- 1940 Women are granted the right to vote in provincial elections in Quebec, one of a series of reforms initiated by the new Godbout government.
- 1941 Walkout by hundreds of Alcan workers in Arvida, Quebec, who are accused of being war saboteurs.
- 1942 Canadians participate disproportionately in the planning and launching of the raid on Dieppe, France, which ends in

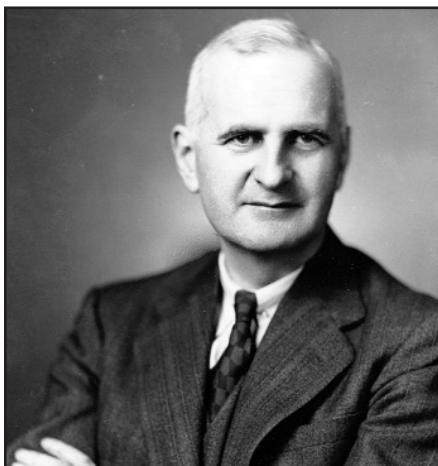


Top: Advertising for Fred Rose for the June 11, 1945, Canadian federal election. Photo: www.injm.ca.

Bottom: The Right Honorable Vincent Massey. Photo: www.gg.ca.

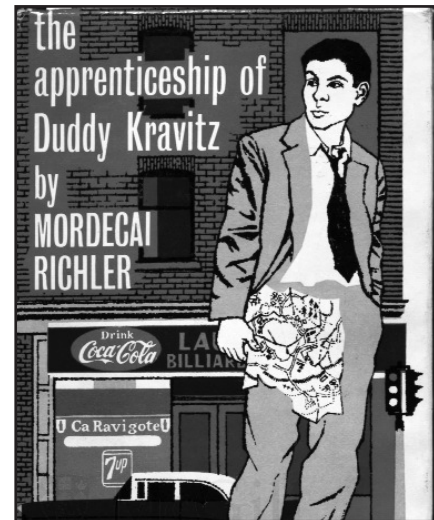
failure and the deaths of over 900 Canadians.

- 1943 Fred Rose, running for the Labour-Progressive Party (the pen name of the banned Communist Party), wins a by-election in the riding of Cartier, making him Canada's first communist MP.
- 1944 Co-operative Commonwealth Federation wins the provincial election in Saskatchewan. Tommy Douglas becomes North America's first "socialist" leader, striking fear in many hearts.
- 1945 Ottawa Soviet embassy clerk Ivor Gouzenko defects and reveals an extensive Russian spy ring, launching the Cold War.
- 1946 Dominion Textile plant strike in Valleyfield sees union leader Madeleine Parent defend over 3,000 workers.
- 1947 Decision to segregate Jewish students by the Outremont Protestant school trustees prompts an inquiry by the Quebec Federation of Home and School Associations, which recommends a neutral and democratic school system for Quebec.
- 1948 Paul-Émile Borduas and dozens of other artists sign the Refus Global, calling for artistic freedom in Quebec.
- 1949 Miners' strike in Asbestos pits [sic] the Union Nationale government against Gerard Pelletier, Jean Marchand and



Pierre Trudeau, who defend the workers.

- 1950 Paul-Émile Léger becomes Archbishop of Montreal, and will be a rare force for liberal thinking among the Catholic clergy, open to ideas such as birth control, religious tolerance, and social activism at the time of the Second Vatican Council and the Quiet Revolution.
- 1951 Report of the Massey Commission depicts Canada as a cultural wasteland and recommends government investment in the arts, despite a widespread prejudice against this practice, which is associated with totalitarianism.
- 1952 Immigration Act prohibits homosexuals and drug addicts from entering the country.
- 1953 "Now is the winter of our discontent," lines spoken by Alec Guinness on a hot summer day, mark the opening of the Stratford Shakespeare Festival, created in the wake of the Massey Commission's conclusion that Canada had no decent cultural production.
- 1954 Canada participates in the war in Indochina (later Vietnam), but then pulls back, preferring to make money off the war by arms sales.
- 1955 Riots in Montreal over the suspension of Maurice Richard reflect deep ethnic prejudices.
- 1956 Canadian Labour Congress formed out of a merger of smaller unions. Modern labour relations will be based on negotiations between governments or corporation and huge, well-organized workers' institutions.
- 1957 Ewan Cameron begins mind control experiments at the Allan Memorial Hospital, sponsored by the CIA.
- 1958 The Lost Villages along the St. Lawrence River are submerged



with the construction of the Seaway. Upper Canada Village emerges (figuratively) from the deluge.

- 1959 *The Apprenticeship of Duddy Kravitz* is published, putting Saint-Urbain Street on the map – much to the consternation of Montreal's Jewish community. Mordecai Richler would also prove a thorn in the flesh of Quebec nationalism.
- 1960 Quebec Premier Paul Sauvé dies shaking hands with constituents, creating a leadership vacuum within the Union Nationale party and ensuring a Liberal victory in the July provincial election. The Quiet Revolution ends La Grande Noirceur.
- 1961 Office de la langue française created to improve the quality of French spoken in Quebec. Its mandate would later be expanded to include promoting French and monitoring the use of other languages.
- 1962 Viger Commission established to study the future of Montreal's dilapidated old town. The commission's designation of Old Montreal as a heritage zone would set the tone for heritage conservation in Canada.
- 1963 Royal Commission on Bilingualism and Biculturalism established, which would reveal a significant under-representation of

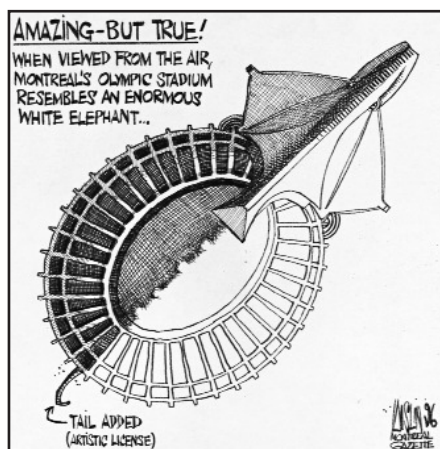
Top: *The Apprenticeship of Duddy Kravitz* (First Edition). Rare Books and Special Collections, McGill University Library.

Bottom: "Dr. D. Ewan Cameron," by Notman & Sons, 1945. Photo: McCord Museum, II-333895.

- French in most cultural and social areas. The notion of Canada's "two founding peoples" developed from the commission's findings.
- 1964 Quebec's Bill 69 brings sweeping reforms to public education, including the long-awaited creation of a Ministry of Education. As in other areas, centralization proved a mixed blessing.
- 1965 U.S. President Lyndon Johnson grabs Canadian Prime Minister Lester Pearson by the collar and tells him not to "piss on my rug!" – a reference to Pearson's criticism of the Vietnam War.
- 1966 Quebec's Dow Brewery closes after 16 people die, reputedly after drinking Dow beer. The next day, the Dow Planetarium opens in Montreal.
- 1967 Expo. (Nothing kills a party like the memory of a better party.)
- 1968 Prime Minister Pierre Trudeau's reform of the Criminal Code makes many fundamental freedoms legal for the first time, including abortion, the possession of contraceptives, and homosexual sex.
- 1969 John Lennon and Yoko Ono hold a "Bed-in" in several rooms on the Queen Elizabeth Hotel's 17th floor in Montreal, infuriating the American government, which had prohibited Lennon from entering the United States.
- 1970 War Measures Act is implemented for the first and (so far) only time during peacetime, in response to the Front de libération du Québec's kidnapping of James Cross and murder of Pierre Laporte (the October Crisis).
- 1971 Conrad Black (with two partners) purchases the *Sherbrooke Record*, launching a career as a media mogul and marking a trend towards monopolies in media ownership.
- 1972 Bill 71 democratizes school boards in Montreal and Quebec City, which hitherto were unelected and unrepresentative.
- 1973 Montreal's Van Horne mansion demolished despite much organized public protest and protective legislation in place to prevent the loss of built heritage.
- 1974 Bill 22 makes French the official language of Quebec and restricts access by immigrants to English schools.
- 1975 Seven-month-long strike at the Asbestos mines in Thetford Mines, Quebec, over poor working conditions. It is revealed that over half the workers were suffering from Asbestosis.
- 1976 Montreal holds the Summer Olympic Games despite serious cost overruns and administrative scandals.
- 1977 Charter of the French Language implemented, curtailing the public use of languages other than French and limiting the ability of many families to send their children to school in English.
- 1978 Sun Life head office moves from Montreal to Toronto, marking the exodus of many corporations from Quebec.
- 1979 Mirabel International Airport completes negotiations over land expropriations four years after the airport opens. Debts, the failure to



- build a public transit connection to the city, and the decline of the Montreal area as a transport hub, make the airport a "white elephant" and it is discontinued.
- 1980 First Quebec Referendum's "No" vote seems to end sovereigntists' aspirations.
- 1981 Operation Soap sees hundreds of arrests of men at Toronto bathhouses and leads to widespread protests in favour of gay rights.
- 1982 After Quebec Premier René Lévesque is stabbed in the back (not literally) by other premiers, the Canadian constitution is repatriated without the endorsement of Quebec, leading to long constitutional battles.
- 1983 Canada goes metric, facilitating communication with the rest of the world except for the U.S., its largest trading partner.
- 1984 Gunman opens fire in the National Assembly, killing 3 and wounding 13.
- 1985 Indian Act is amended to grant "Equal Rights for Native Women" after long campaign by Mary Two-Axe Early.
- 1986 Jean Doré elected mayor of Montreal after the 26-year reign of Jean Drapeau, promising (and arguably not delivering) urban and political reforms.



Top: "O.K. Everybody take a valium!," by Aislin, 1976. McCord Museum, P090-A_50-1004.

Bottom: "Montreal's Olympic Stadium resembles a white elephant," by Aislin, 1996. McCord Museum, M2006.143.19.

1987	Anthony Griffin, a Black teenager, is shot by police while in custody, triggering widespread protests and an inquiry into relations between Montreal's police and racial minorities.	1998	Ice storm causes devastation and temporary homelessness across southern Quebec and eastern Ontario.	2011	Charbonneau Commission established to inquire into corruption in the Quebec construction industry.
1988	Supreme Court strikes down Canada's abortion law on the grounds that it conflicted with women's rights.	1999	Murdochville Mine in the Gaspé peninsula closes after 46 years in operation. The community shrinks.	2012	Quebec Student strike (the "Maple Spring") disrupts Montreal and divides Quebec society.
1989	14 women are murdered at the Ecole polytechnique de Montréal by a gunman denouncing feminism.	2000	Death of former prime minister Pierre Trudeau.	2013	Quebec government under Pauline Marois proposes the Charter of Quebec Values prohibiting public sector workers from wearing religious symbols in an effort to keep the state "neutral."
1990	Mohawks of Kanasatake block the highway near Oka, protesting the municipality's decision to build a golf course on land claimed by First Nations. Crisis reveals major political divisions within Quebec society.	2001	Summit of the Americas held in Quebec City, where a high fence was built to keep waves of protesters out. Despite this, teargas is used to dispel crowds.	2014	Toronto mayor Rob Ford becomes most famous Canadian.
1991	GST and PST in effect. Canadians become adept at percentage calculations.	2002	Concern over climate change prompts Canada to sign the Kyoto Accord limiting greenhouse gas emissions.	2015	Terrorists attack Canadian Forces soldiers in both Saint-Jean-sur-Richelieu and at the National War Memorial in Ottawa.
1992	<i>The Valour and the Horror</i> television series angers Second World War veterans for its portrayal of questionable actions by Canadians during wartime.	2003	Same-sex marriage legally recognized in Ontario. Other provinces follow within the next few years.	2016	Asylum seekers begin to cross illegally into Canada from the United States in anticipation of deportation under the new Trump administration.
1993	Kim Campbell serves as Canada's first and (so far) only female prime minister for four months before losing drastically in the following federal election.	2004	Gomery Commission established to inquire into the Sponsorship Scandal.		
1994	Ontario's Equality Rights Statute Amendment Bill, aiming to extend civil union rights to same-sex couples, is defeated in the provincial legislature.	2005	Royal assent given to Civil Marriage Act, legalizing same-sex marriage across Canada.		
1995	"No" side narrowly wins second sovereignty referendum in Quebec. Premier Jacques Parizeau identifies French-speakers, a majority of whom voted "Yes," as "nous."	2006	Supreme court rules in favour of Gurbaj Singh Multani. Kirpan may be worn in Canadian schools.		
1996	Ernie Coombs performs Mr. Dressup for the last time.	2007	Quebec town of Hérouxville prompts national inquiry over "Reasonable Accommodation" by banning practices associated with certain immigrant groups despite the town having no residents from such groups.		
1997	Bill 180 ends 150 years of confessional schooling in Quebec.	2008	Truth and Reconciliation Commission established to inquire into Canada's residential schools.		
		2009	Investment advisor Earl Jones is arrested after having scammed 158 people out of \$50 million in Ponzi schemes.		
		2010	House of Commons votes to preserve Canadian Firearms Registry by 153 to 151. Two years later, Bill C-19 passes house and senate votes, enabling the government to		
					destroy the Registry.

Happy Birthday, Canada! I raise a glass in your honour. If I had one, I'd raise a stubby.

Letter

Of time and the river

Sandra Stock's "Montreal Under the Ground, Part I" (*QHN*, Spring 2017) might give some credence to folklore relating to my family history!

It was said that the Copping children used to sail their little boats in the St. Pierre River when they were living in Montreal (between 1816 and 1821).

The fact that there were tanneries in the vicinity backs this statement up somewhat, as the Coppings were close friends with the Everleighs, who were leather merchants.

I'm also glad to see that someone else has the temerity to point out that 1837 Rebellion was not a language issue but a protest against the government. Maybe someday our history will be written as it was.

Beverly Prud'homme
Rawdon, Qc.

REFORMING THE REFORM

A Call for a New Inclusive History Curriculum

The Committee for the Enhancement of the History Curriculum in Quebec (ComECH-Quebec) held a press conference on May 2 at the Gavin Business Centre on Côte-de-Liesse Road in Montreal, where the English Parents' Committee Association has its office. ComECH invited all Quebec citizens to endorse their call for a new inclusive history curriculum by signing an online petition. This petition allows citizens to add their support to an ongoing campaign whose efforts have already been endorsed by educators, parents and community groups.



Right to Left: Angelo Grasso (ED, EPCA), Debbie Germann (VP, EPCA), Carol Meindl (ED, QFHSA), Dayo Obudayo (director, EPCA), Robert Green (Chair, ComECH-Quebec), Cameron Gray (President, QAGTS).

“The horrifying events in Quebec City last January were a powerful reminder of the tragic consequences of ignorance and the hatred it breeds,” said Robert Greet, Westmount High School teacher and ComECH-Quebec chair. “Quebec’s education system must be proactive in combatting such ignorance and fostering inclusive democratic values.”

The petition highlights several problems with Quebec’s recently implemented history program. In the short-term it calls on government to work with school boards and key stakeholders to immediately produce supplemental pedagogical materials that address the glaring omissions in the current program. In the long-term it calls on government to begin a transparent and broad-based process of public consultation aimed at developing a truly inclusive history program with new textbooks and pedagogical resources for teachers.

“It is not acceptable that the recently implemented curriculum renders minority communities invisible, casts Anglophones in the role of comic-book villains and fails to adequately address the Calls to Action made by the Truth and Reconciliation Commission,” said Green. “We need a history curriculum that reflects the diversity of Quebec society.”

The current program was based on consultations that were neither sufficient nor transparent. The ComECH-Quebec members believe it’s time for government to go back to the drawing board and get the process right.

The committee members feel strongly that a history curriculum that encourages students to explore a variety of viewpoints is better at developing critical thinking skills than one that renders diversity invisible while imposing a single narrative viewpoint. Learning about diverse viewpoints also helps build

social cohesion aligned with values of an open and democratic society.

ComECH-Quebec is an ad hoc committee created by the English Parents’ Committees Association (EPCA), the Quebec Anglophone Heritage Network (QAHN), the Quebec Federation of Home and School Associations (QFHSA), and the Quebec Association of Geography Teachers (QAGTS).

“The primary intention of this committee is to apply our suggested improvements to the contents and the tone of all secondary-level history courses taught in Quebec,” says QAHN representative Sandra Stock. “All schools. All students. This means for the French and English boards, private and public systems, to have the same history taught without any particular political slant or ideological bias. All points of view should be examined and all sectors, past and present, of Quebec society, should be reflected in the course. The important issue for me is History - not the language of its instruction.”

VOLUNTEERING MATTERS

MICROVOLUNTEERING

Think Minutes, not Years

by Heather Darch

This is the third in a series of articles by Heather Darch exploring the issue of volunteers and volunteering. It was inspired by her work on the recent QAHN project, FOREVER.

Quilts can be heavy. When you wrap three or four onto a roll along with their protective covers, they become pretty hefty and darned near impossible for a curator to hang without a little help.

Enter Thomas, the strapping teenaged boy, to lend his muscles and give a lift to the quilts up into their proper storage space. It takes less than a minute and, a high-five later, he's out the door. That nice kid comes in every single time we ask him for a favour. He knows he will only be in the museum for a few minutes, that it will only be for one task, that he will be thanked; and he knows that he is moving our mission forward, every single time.

He has taken ownership of our organization and he's connected into what we do. He is a microvolunteer and is just one of the growing number of young faces we have volunteering for the museum.

Microvolunteering has a big impact if you do it right. It offers flexibility, providing bite-size chunks of volunteering for people to do at a time that suits them.

Microvolunteering programs share a common set of characteristics: they are easy and quick with low-commitment actions, they are convenient and brief, and they serve an organization on an as-needed basis.

Microvolunteering could be a one-off contribution, or it could be a regular commitment of a small amount of time. In fact, most microvolunteering tasks take as little as 5 to 10 minutes.

The tasks typically do not require an application process, screening or a training period, and they do not require an ongoing commitment by the volunteer. Most importantly, the tasks are mission-related and match the individual's passion and desire for meaningful action. Basically, it's volunteering in small increments of time by someone who likes to do what they've been asked to do. Microvolunteering can even take place online or at home with blogging, translating and proofreading for your organization.

You may have always had microvolunteers — members helping out at the registration table before an event, leading a discussion during a workshop, or pouring tea. Microvolunteering has been around well before 2008, when the phrase was first

coined; you probably have had people taking part in actions that took about an hour or less to complete, e.g. tidying up after an event. These actions weren't labelled as "microvolunteering;" they were just traditional roles that took a short time to complete and they were being done by people who were considered your long-serving volunteers.

The difference now is that organizations are intentionally identifying and marketing these micro-opportunities. It sends the message that volunteering for your organization is quick and easy and is not a never-ending commitment.

Take a fresh look at all your programs, practices and projects to identify the hidden microvolunteering opportunities. Tasks might include making a phone call for you, putting on storm windows, gardening a flower bed or going to a workshop on behalf of your organization. Look for activities that members can do from their homes or offices like reviewing and proofreading your newsletters or website, writing blog posts or updating your Facebook page.

Once you've identified new microvolunteering opportunities, market the benefits of volunteering using every channel you have. Feature a rotating volunteering opportunity on your homepage or announce opportunities in your newsletters or Facebook page. Let people become familiar with the variety of ways to get involved.

Millennials (those born after 1982) are not looking for long-term commitments when it comes to volunteering. This generation is seeking shorter term assignments, flexibility and project-based work that can be done virtually and/or in a matter of minutes. For many Millennials who are entering higher levels of education or just beginning their careers, time is the easiest thing to give because their money is limited; but while they are keen on contributing their time, they're not just giving time blindly. This generation wants to see tangible results and know that the time they give is moving the mission of your organization forward in a meaningful way.

People that want to get more involved will like the thought that they can serve in smaller increments of time and then move into the longer-term positions once they feel more comfortable and connected to your group.

By encouraging microvolunteering, you give your members the chance to become part of the organization's community in the way that works best for them.



Andrew, a microvolunteer, helps move stacks of chairs prior to an event; he also shovels snow from the museum steps after heavy snowfalls.

STUART BIDWELL AND THE ST. ROSE BOAT CLUB

by Wes Darou

Here is a sad if ironic story that wracked my mother's family their whole lives.

Stuart was the only son of Percy Bidwell and Abigail McDonagh. He had three sisters: Sheila, Adele and my mother Kay. Although blind in one eye, he was a sportsman, an officer in the Sacred Heart Cadets at Lajoie School in Outremont, and later a Grenadier Guard.

On Saturday, August 30, 1929, when he was 20 years old, he went canoeing with his 12-year-old sister, Adele, at the St. Rose Boat Club where he was a member.

I'll let the *Montreal Gazette* take it from there:

Tuesday, September 3, 1929

KEEP UP SEARCH FOR DROWNING VICTIM

Searchers were today attempting to locate the body of Stuart Bidwell, 23 [sic], 871 Outremont Avenue who was drowned at Ste. Rose Saturday evening after his 12-year-old sister had made a desperate attempt to save him.

Bidwell and his sister were in a canoe only a short distance from shore but at a spot where the water is exceptionally deep. In some manner, the canoe overturned. His sister Adele immediately swam to her brother as he was disappearing under the water and managed to bring him to the surface. His weight, however, soon exhausted her and he disappeared before other rescue boats could reach the spot. It was only with the greatest difficulty that the girl was able to keep herself afloat until rescued.

The fatality was witnessed by scores of persons at Ste. Rose and all yesterday men were at work with grappling irons seeking to locate the body.

Bidwell was a corporal in the No. 2 Company, Grenadier Guards and a member of the Ste. Rose Boat Club. He formerly resided in Toronto and Winnipeg. Besides his sister, he is survived by his parents.

Stuart's body was retrieved on September 5. My mother said that his body had been pinned on the remains of an abandoned



dock. Another hypothesis is that he had a heart attack. The coroner's report, written by J. J. A. Asselin, stated that he had experienced a "faiblesse," swamping the canoe. We could speculate that this was some symptom of heart disease, common in the men of the family.

In any event, water safety was not like today: men wore hats, suits and even boots, and women were in full dresses. Next to today's watercraft, the canoes were also very unstable due to their round bottoms. Of course, there were no life jackets.

The Impact

It must have been tremendously traumatizing for the family, but particularly for Adele. The nuns at her convent, the Soeurs des Saints Noms de Jésus in Outremont, were there for her, but everyone else would have been enveloped in their own grief. The parents were devastated and my mother talked about it her whole life.

On his tombstone at Notre-Dame-des-Neiges Cemetery – a very extravagant one for a family of limited means – there is just Stuart's name. His parents and sister Sheila



are also buried there. By the time that other family members died, there was no money. In the aftermath of the Depression, no one could afford to have the other names added.

The St. Rose Boating Club

The site of the boat club has survived. The club house was moved down the street a few houses and is today a very attractive and popular restaurant, Le Boating Club, at 30 Curé-Labelle in Old St. Rose.

Founded in 1889 by Joseph Bourdeau and Daniel Hatton, Le Boating Club of St. Rose was at the time the best-known nautical club in the region. Located next to Plessis-Bélair Bridge on the Mille-Iles River, its members were mainly English-speaking Montrealers on vacation. The club organized regattas, social parties and balls in the club house.

Adele

As a teenager, Adele dated the very charming Jean Lalonde, a singer (who later became the father of singer Pierre Lalonde).



Adele's father scuttled the marriage. According to my mother, it was because Jean was a "crooner" and could not be expected to make a decent living. In a later *Photo Journal* article, Jean stated that it was because he was French Canadian. Ah, the two solitudes.

Both Jean and Adele married other people. Adele worked hard, raised her three children and her niece, and cared for her mother until her death. Jean became rich and famous. Later in life and single, Jean and Adele met by chance, started dating again and were married soon after, in 1969. They spent 20 years together.

Adele and Jean are buried about 100 metres from Stuart's grave.



Wes Darou holds a doctorate in counselling education from McGill and a Master's in environmental engineering from the University of Waterloo. He has written articles on First Nations contributions to international development, and on the history of the Nakkertok Cross-Country Ski Club. He is an active member of the local historical society, Cantley 1889.

Sources:

Coroner's Office Montreal, William George Stuart Bidwell, Coronor J. J. A. Asselin, September 5, 1929, Montreal Archives.

"Keep up Search for Drowning Victim," *Montreal Gazette*, September 3, 1929.

Lise Lapierre, "Mariage secret de Jean Lalonde," *Photo Journal*, December 28, 1969.

2017 JOINT QAHN-FHQ CONVENTION A SUCCESS

by Matthew Farfan



Close to 200 people attended the first ever convention hosted jointly by the Quebec Anglophone Heritage Network (QAHN's 18th) and the Fédération Histoire Québec (the FHQ's 52nd). This collaborative event, which was held in Montreal in honour of the city's 375th anniversary, with the bilingual theme of "Montréal et ses histoires / Montreal and Its Histories," took place over three days on Victoria Day weekend (May 20-22), attracting English- and French-speaking heritage enthusiasts and historians from across Quebec.

The program commenced on Saturday morning with training sessions in French and English at the Hôtel des Gouverneurs. The English session, sponsored by QAHN as part of its ongoing "DREAM" project, was called "Building a Diversified Fundraising Program," and featured guest speaker Camilla Leigh of Philanthropica. The French session, led by Serge Roy of BFL Canada, focused on liability insurance in non-profits.



Both seminars were well attended.

In the afternoon, QAHN and the FHQ held their respective annual general meetings. These meetings were staggered so that delegates could attend both if they wished – and many did. At the QAHN AGM, President Simon Jacobs announced that QAHN had just received confirmation of five years' worth of funding from the Department of Canadian Heritage. "This is excellent news," he said. "And it's a sure sign that QAHN and the work we're doing are very highly regarded by our funders."

Executive Director Matthew Farfan gave an overview of some of the year's main activities. He reported that it had been "a busy, and at times a very challenging, year." But he said that QAHN's outreach, services, publications, and special projects were enabling the organization "in a very meaningful way to pursue its mission of strengthening capacity in the English-speaking heritage sector. That is what we were created for back in 2000, and it's what we are doing today."



Reports were presented on QAHN's two main projects of the year: "FOREVER" and "DREAM." Project directors Heather Darch and Dwane Wilkin summarized these highly successful initiatives, each of which involved hosting a series of regional conferences, and the publication of handbooks on themes related to volunteerism and fundraising.

There then followed a lively discussion, led by directors Sandra Stock and Carol Meindl, of the history curriculum in Quebec, and the teaching of local history. In keeping with the collaborative nature of this year's convention, the result of this discussion was the creation of a joint QAHN-FHQ Committee to develop a common position on the teaching of history in Quebec schools.

Next on the agenda was the subject of a National Historic

Top: Hôtel des Gouverneurs. Photo: Rod MacLeod.
Centre: Delegates in a hurry. Photo: Matthew Farfan.

Bottom: On the shuttle bus. Photo: Jean Chevette.



Places Day. QAHN's membership endorsed this idea which has been championed in recent months by the National Trust for Canada.

Although three long-serving QAHN directors (Susan Chirke, Barry McCullough and Rick Smith) announced their retirement from the board, four new directors (Fergus Keyes, Terry Loucks, Glenn Patterson and Jody Robinson) stepped in to take their places. Each of the new directors, President Simon Jacobs noted, brings with them "a range of experience and perspectives."

Saturday evening's itinerary included a visit to the superb Grand Lodge of Quebec Masonic Temple on Sherbrooke Street, where visitors were welcomed by the rousing music of bagpipes and drums, courtesy of the Elgin and District Pipe Band of Huntingdon, Quebec. Inside, there were cocktails and guided tours, followed by an inaugural speech by Dinu Bumbaru of Heritage Montreal, focusing on "Heritage Action in Montreal: a History of Society and Citizenship."

Sunday was another full day. No fewer than sixteen conferences were on offer, four of them in English, and all of them featuring some aspect of Montreal history. Topics ranged from "Les premiers Montréalistes, 1642-1643" with Marcel Fournier, to "Scandale : Le Montréal illicite, 1940-1960," with Catherine Charlebois and Matthieu Lapointe. The English conferences were: "The LaFontaine House" (Michael Fish), "Stone, Streets and Sugar: John Redpath and the Making of 19th Century

Montreal" (Rod MacLeod), "Anglo Activists: English Speakers and Quebec Social Movements since Confederation" (Lorraine O'Donnell), and "Blacks in Montreal: The First 200 Years" (Dorothy Williams).

During the day, participants could visit nearly twenty different heritage booths spread out on two floors of the hotel. These ranged from publishing houses specializing in Quebec history, to local heritage organizations, to a kiosk spotlighting Arvida's bid to become a UNESCO World Heritage Site, manned by new QAHN director Terry Loucks.

In the evening, attendees gathered for a banquet and awards ceremony that included prizes from both the FHQ and QAHN.

The Richard Evans Award, presented annually by QAHN to an organization that has contributed in a significant way to preserving or promoting local Anglophone heritage in Quebec, went to the Park Extension Historical Society. Accepting the award on the historical society's behalf was the organization's president, Mary McCutcheon, who said that she was "really very touched and honoured."

The Marion Phelps Award, which recognizes individuals who have made important long-term contributions to the preservation of Anglophone heritage in the province, was presented to Rick Smith for his many years of service to both QAHN and the FHQ. QAHN President Simon Jacobs said that he "could not think of anyone more deserving of this prestigious award."

On Monday, the final day of the convention, participants could choose one of three different excursions: a walking tour of Montreal's Latin Quarter, a bus tour along the Rivière des Prairies, and a bus tour (in English) to heritage sites around the city. This last tour included visits to Silo No. 5 at the mouth of the Lachine Canal, St. Patrick's Basilica, and the Hurtibise House in Westmount. Led by Sandra Stock and Rod MacLeod, the tour was well attended.

Rick Smith, who was not only the winner of this year's Marion Phelps Award, but also a key volunteer and "président d'honneur" of the event, summed up this first joint QAHN-FHQ convention from the stage during the Sunday evening banquet, saying that he was really pleased with "the great spirit" that had prevailed throughout the convention and during the lead-up to it. "I do not see two solitudes in this room," he said, "only collaboration and openness."



Top: Some of the faces on the new QAHN board. Photo: Terry Loucks.

Bottom: Piping in the visitors at the Masonic Temple. Photo: Matthew Farfan.



Scenes from the 2017 QAHN-FHQ Convention, Montreal





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Scenes from the 2017 QAHN-FHQ Convention, Montreal



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THE “ENGLISH” TOUR

Convention delegates visit overlooked Montreal sites

by Rod MacLeod

After two sparkling sunny days devoted to indoor activities, it was slightly galling to have cold and rainy weather for the one day of outdoor excursions, but two dozen of us grinned and bore it.

We were a diverse group. Apart from the usual QAHN suspects, the tour included President of the Fédération Histoire Québec Richard Bégin, a couple visiting from Winnipeg who saw the convention as a fun way to pick up some local history, and Mr. Heritage himself, Michael Fish. We hadn't got far into St. Patrick's Church, our first stop, before Michael started telling me about an old religious painting he had acquired some time ago from a disestablished church in the Quebec City area and now felt unsure whether he was right to hold onto it. For someone who determinedly grabbed chunks of Edward Colonna plasterwork from the Van Horne mansion moments before it was demolished back in 1973, Michael has little reason to feel guilty about possessing objects that might otherwise disappear, although it is typical of him to be concerned about the commodification of heritage.

Fortunately, St. Patrick's is a safe and solid repository of countless jewels of Neo-Gothic art, from the huge ornate lamp in the sanctuary, to the stained-glass rosette windows, to the intricately carved decorations on pews and altar. Our guide expertly pointed out the church's finest features within the limited time at our disposal, not forgetting to impress upon us the carefully interwoven shamrock and fleur-de-lys motifs throughout the church and the impressive marble columns that are no less impressive when one learns they are actually made of wood. St. Patrick's celebrates its 170th birthday this year, having been built in the 1840s at the height of Irish settlement in Montreal. Surrounded as it is today by modern buildings, one forgets the commanding position it originally held overlooking Victoria Square and the city beyond.

It was a long trip from this sacred spot to a forlorn, warning-



covered chain-link fence in the midst of Canada's historic industrial heartland. Beyond the Lachine Canal's pleasure crafts and bankside bike paths there is a kind of no-man's land demarcated by the vast grey bulk of Silo No.5 and its adjoining buildings. Dragons beyond, one fears. Real ones, in the form of freight trains regularly belching through and occasionally (so our guide informed us) obliging visitors to wait 20 minutes before they could cross the tracks. After assembling at the gates and being greeted by our Heritage Montreal volunteer guide, we had to wait for the security team from the CPR to arrive and open the gates. Because the site is normally off-limits, and structurally unstable, we could not go inside the silo itself and had to wear hard hats at all times – the putting on of which made for a good 10 minutes of fun, particularly for people already equipped with rain hats or hoods. We followed our guide across the tracks, followed in turn by two other young women from Heritage Montreal and a lingering security detail.

Silo No.5 is a relic of the pre-Seaway days when almost all of Canada's vast grain exports passed through Montreal and had to be loaded onto ships via these monstrous buildings that functioned much as their prairie counterparts do. I compared notes on western grain elevators with my new Winnipeg friends, who shared my appreciation for the sight of silos rising from the grasslands and visible from great distances. Montreal's silos, by contrast, are eyesores, and their removal from the Old Montreal waterfront in order to open up the Old Port was a blessing. I have long argued, however, that Silo No.5 provides crucial visual framing to that part of the Lachine Canal. Although nearby condo residents decry its rusted hulk and peeling paint, without it there would be naked space; one's gaze would drift off aimlessly the way it does looking at an expressway or supermarket parking lot. The prairies, without the grain elevators, would just be grass.

Besides, there is a haunting majesty to Silo No.5, to the mass of the concrete walls and the metallic bulk of the gantry cranes. There





is also beauty in the murals of red rust and the sharp angles of riveted iron like some Calderesque stabile. The area, too, has infinite potential, if one could only reroute the railway and secure the silo itself for whatever purpose could be dreamed up for it. QAHN members being who they are, a lively discussion ensued on this topic, with suggestions ranging from a rooftop restaurant to a year-round fairgrounds to a sculpture garden – indeed, the tip of Pointe-du-Moulin, on which the silo sits, features one of those spiky Brutalist statues we grew to love during Expo 67, overlooking the harbour. The silos also attract their share of graffiti, of course, some of it quite striking.

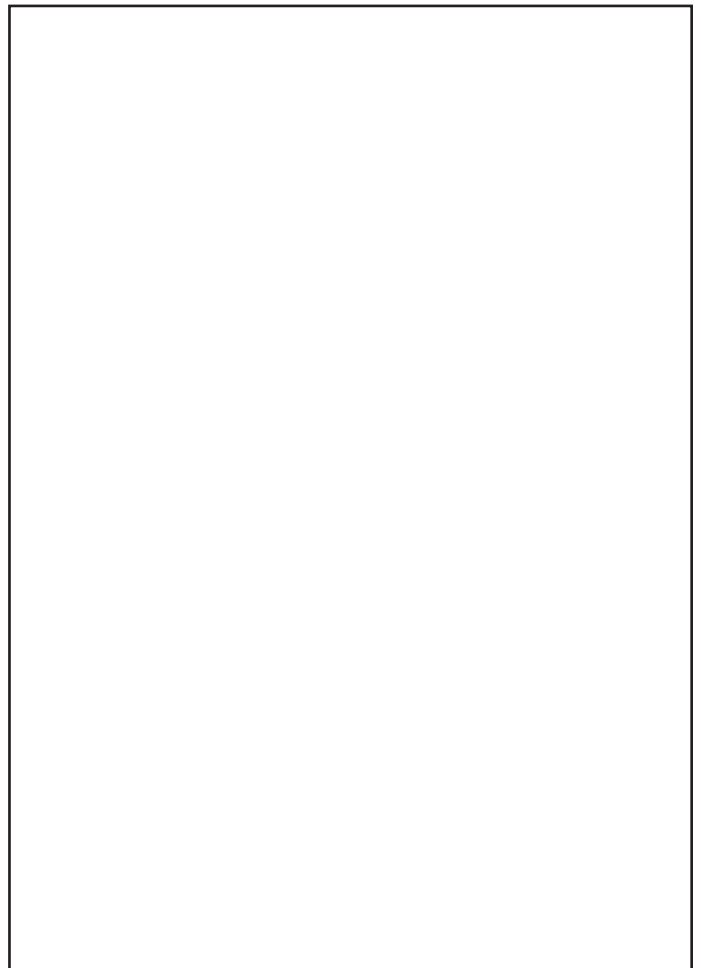
It began to rain as we retraced our steps to the bus, and quite a downpour accompanied our lunch, which the bus driver retrieved from the hold in the form of individual packages. We were soon on the road again, whizzing along expressways and negotiating the ongoing chaos of the Glen Yards, before rolling to a stop in front of the Hurtubise House, on Côte-Saint-Antoine Road. We were greeted by Caroline Breslaw of the Westmount Historical Association, along with other guides and people involved in the house's restoration. One of these last was Peter Lenken, architect of various Montreal projects, including Maison Alcan, but clearly a former comrade-in-arms of Michael Fish. (I suspect he knew that Michael was on the tour.) It was like old times from then on, our visit to this historic spot enhanced by the two architects' reminiscences of restoring the Hurtubise House.

We also had Caroline to give us the much needed background. A rare early seventeenth-century residence had survived into the 1950s but there were no more Hurtubises to take over the daunting task of keeping its stone walls intact. Enter the WHA and other local heritage enthusiasts who secured funding from leading Westmount families and created Canadian Heritage of Quebec, who acquired the property (and subsequently several others about the province) and brought experts like Fish and Lenken in. The ground floor of the house retains much of its original appearance, the electrical fixtures having been installed with a great deal of discretion. Upstairs, where one can see evidence of structural alteration over the decades (including the nineteenth-century addition of the dormer windows so the family could breathe), things are more modern, given the rooms' function as working space for the historical association.

Although several members of the group peeled off at this point, heading for West-End homes, I stayed with the bus back to the hotel, having promised the Director-General of the Fédération to bring her president (Richard Bégin) home safely. On the way, I sat next to Michael Fish, who kept up a running commentary on the buildings we passed, a great number of which he had worked on over the years – and the rest he had lived in. Some day he has to write all this

up. There was a moment in his career when he grew tired of designing new structures to replace old ones that were perfectly good, and began to dedicate his time to preservation – not just because the buildings themselves deserved respect but because they say a great deal about who we are as citizens. For the benefit of those who had heard his talk on the LaFontaine House the previous morning, Michael drew our attention to the sea of cranes that is the downtown block where the founder of Canadian democracy's former residence sits in apparent shame. Not every structure is as fortunate as St. Patrick's Church, Silo No.5, or the Hurtubise House.

And not everyone is as fortunate as we were to have seen them.



WHAT LURKS BELOW: MONTREAL UNDER THE GROUND

Part 2: Transporting Water

by Sandra Stock

Flowing Along, Mostly Below

Where does it come from?
How did it get here?
Is it safe?

We don't think much about our water supply -- unless of course it suddenly is unavailable when we turn on the tap or is rising in a terrifying way in our basement or on our roads.

The delivery, and then the dispatching, of water for domestic and industrial use is an important aspect of urban infrastructure and is directly related to the health and the development of a city.

Historically, Montreal has mostly played a catch-up game with water delivery. The supply and state of repair of this very complex necessity of life has constantly been thwarted by our climate, as well as by our peculiar island geography and the need to keep pace with population growth and constantly fluctuating commercial requirements.

In the seventeenth and eighteenth centuries, access to water was simple. The then small population fetched its water from various wells, springs and streams. According to McGill University's *Water is Life* website, each person in Canada then used about ten to seventeen litres a day. Now the average is around 329 litres.

In the early nineteenth century, Montrealers began to take water directly from the St. Lawrence, and the river continues to be our major source. The first civic arrangement for organizing a water supply consisted of the Aqueduct Canal, the Atwater pumping station and the McTavish Reservoir. The Aqueduct Canal – not to be confused with the La-

chine Canal to which it runs parallel more or less – was built in 1853 by a city commission led by the ever so aptly named Edwin Atwater.

Atwater (1802-1874) was born in Willington, Vermont, and emigrated to Montreal in 1830, along with his brother, Albert. They started out as painters and then founded a company providing paint, varnish and plate glass. They were the first importers of plate glass to Cana-

the southern shore of the island near what is now LaSalle. The entry point is right in the middle of the Lachine Rapids, just downstream from the Mercier Bridge. The speed and turbidity of the river as it passes through the rapids eliminates a fair amount of sludge and debris so the water was, and is, considered to be relatively pure. After intake, the Aqueduct goes through LaSalle and then the boroughs of Verdun and the Southwest. It terminates at the city pumping station and underground reservoir on Atwater Street just south of Point St. Charles. Here, it runs about 300 metres south of the Lachine Canal. The Aqueduct is about eight kilometres long and its width varies between 35 and 50 metres. Although it now has a bicycle path along one side and several attractive bridges, and its shores are heavily planted with vegetation, the Aqueduct is not a park nor is its water accessible for any recreational purpose. This is of

course to preserve the quality of the water.

Pumping Stations

Montreal has benefitted enormously for over two hundred years from these unsung installations. They have protected the city from floods and are essential in moving our water supply upwards and onwards and then assisting in spewing out waste. Some of the water was circulated directly from the reservoir at the Atwater installation and also pumped up to the McTavish Reservoir, constructed from 1852 to 1856, just behind McGill University. There had been an earlier



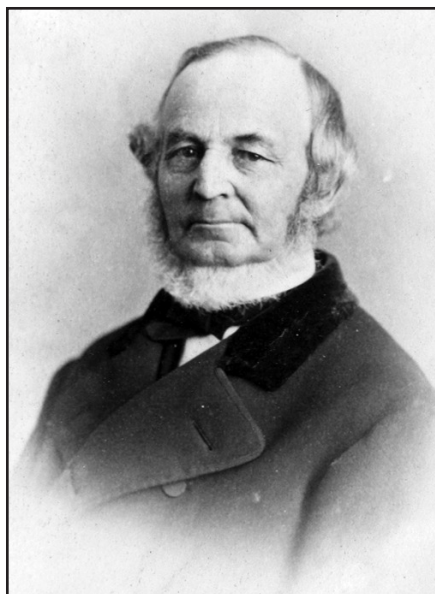
da. By the 1840s, the active and enterprising Edwin Atwater had become involved in banking and a telegraph company. He then entered local politics and was elected a city councillor and later an alderman for St. Antoine Ward. It was in this capacity that he was appointed as the head of the Montreal Aqueduct Commission in 1851. This rather meteoric rise from skilled labour to affluence and power was not all that unusual in the first half of nineteenth century Montreal. Atwater was one of several examples of the combination of "learn as you go" and natural ability of the period.

The Aqueduct takes its water from

reservoir at Saint Louis Square but it had been closed for repairs during a devastating fire that had destroyed many Montreal buildings.

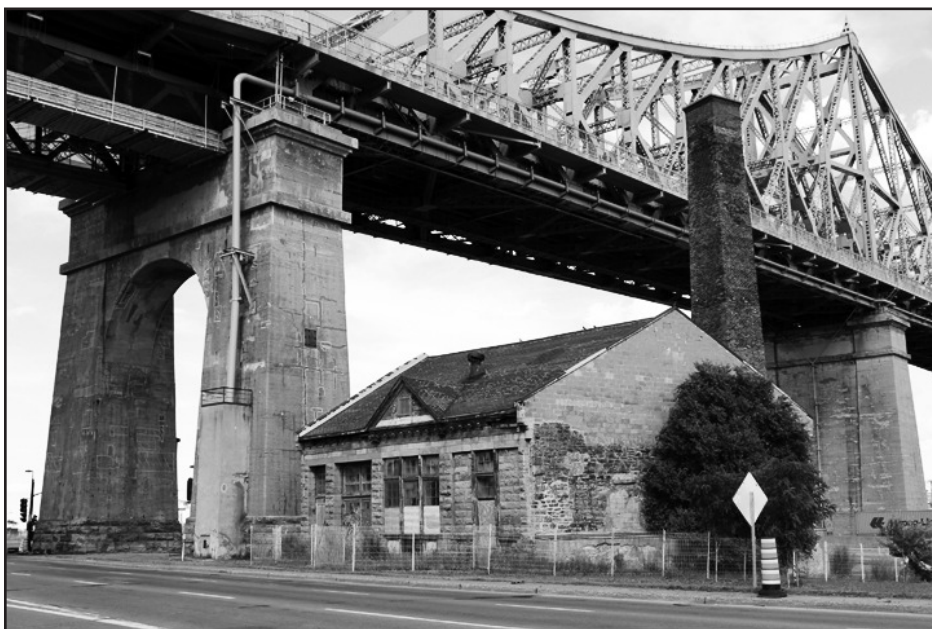
There were eventually five more water storage reservoirs constructed on the slopes of Mount Royal. Along with the now elderly McTavish Reservoir, they are all still in use. Gravity feed is the most economic and comparatively reliable way to send water on its way, but the McTavish Reservoir in particular has had several catastrophic breaks. Its water holding capacity is reliant on the natural geology of the site plus some reinforcing masonry on the downhill side. It has been increased in size twice since its construction and was covered over in 1957. The top surface is used for recreation (Rutherford Park). The cliff created in its construction is used as an ice climbing facility. The “Châteauesque” style pump house (1932) is a prominent feature of the McGill University landscape.

Although measures against breaks and water contamination have been implemented at the McTavish facility, accidents still have happened. After the September 11 New York attacks, the City of Montreal attempted to close Rutherford Park atop the reservoir and restrict public access, using possible terrorist threats as an excuse. The park remains accessible, however, even though in 2011 a pipe in the reservoir burst, sending a tsunami of water into the grounds of McGill University, and in 2013 the



reservoir caused severe flooding of the McGill campus and downtown streets. In 1852, blasting for the reservoir caused large rocks to fall through the roof of the McGill Arts Building. This was much worse than these recent floods and had staff and students running for cover. Having the McTavish Reservoir looming above the day-to-day life of McGill and its surrounding streets somehow resembles Pompeii in the shadow of Mount Vesuvius.

Pumping stations were also used for two other purposes: to remove waste water (sewage) and for flood control. Riverside Pumping Station, at 227 Riverside Street, just east of the Bonaventure Autoroute, and Craig Pumping Station, at the foot of the Jacques Cartier Bridge, were built in the 1880s to deal with the annual flooding of the St. Lawrence during spring break up. In 1886, these seasonal flood waters reached as far as Victoria Square. Newspapers of the time show pictures of the low-lying parts of Montreal, such as Griffintown, with residents cruising about on pieces of the wooden sidewalks and in canoes and boats. These flood control stations were built by the architects Perrault and Mesnard according to the plans of Percival St. George, a city inspector. The pumps were in 100% use until the 1950s, when the St. Lawrence was canalized with the building of the Seaway. They continued in lesser capacity until they were finally decommissioned in the 1990s. Originally coal-fired, the pumps were converted to oil



Top: Riverside Pumping Station. Photo: Calvin411. Centre: "Edwin Atwater," by William Notman, 1868. Photo: McCord Museum, I-30359.1.

Bottom: Craig Pumping Station. Photo: Calvin411.



only in the 1960s. The Riverside station has had an interesting afterlife as a blacksmithing heritage training centre -- Les Forges de Montreal -- that has been recently been ensured survival of sorts by the city. The Craig Station is unoccupied but ought to be preserved and adapted to a heritage function as well. It still has its pumps and motors and is a good example of historical technology and Montreal's industrial heritage.

Another survivor of the golden age of pumping stations is the one at 173 Place d'Youville, the first electrically powered station, built in 1915. This entire installation is preserved as part of the Montreal Museum of Archeology and History (Pointe-à-Callière). Designed by English engineer Stuart Howard, it is constructed of yellow Scottish brick and has an ornate Victorian façade. At the time, it was a cutting-edge facility, which controlled the ex-

pulling of waste water from deep underground from the sewer collectors (the former St. Pierre River) into the St. Lawrence. It still has all the original apparatus and visitors can inspect the pumping and control mechanisms for the water that once flowed through. The Youville Pumping Station was in use until 1990 when waste water from Old Montreal and the harbour area was diverted to an inceptor of Montreal's wastewater treatment plant. Walking by this building, it would be impossible to guess that it was not a bank or even a residence from its impressive exterior.

The nineteenth and early twentieth centuries were the apex of Montreal's industrial and infrastructure building. The solid and often aesthetically impressive appearance of these very functional creations -- pumping stations, reservoirs, aqueducts -- reflected a city confident in itself and its future.

In Part 3 of "What Lurks Below: Montreal Under the Ground" (Tunnels), water continues to be an influence, although somewhat less in the forefront.

Sandra Stock has provided a steady stream of material for the Quebec Heritage News, and we hope has a deep reservoir of more stories.



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Top: McTavish Reservoir. Photo: Thomas1313. Centre: "The Reservoir," by James Inglis, 1869. Photo: McCord Museum, MP-0000.194.6.

Bottom: Youville Pumping Station. Photo: <https://pacmusee.qc.ca/en>.

THE SASH OUR IRISH ANCESTORS WORE

The Orangemen of Pontiac

by Gloria F. Tubman

Many of our Protestant Irish ancestors wore a sash indicating they belonged to the Orange Order and to what lodge. The orange cloth sash with narrow purple ribbon borders has a shoulder rosette made from blue and yellow ribbons. All the braiding and script are yellow brass threading while the tassels are of coiled wire, much like little springs. The back side is of black leather. The sash has a number of symbols as well as the lodge number – in this case, LOL 65. This sash was given to my father by his mother-in-law after the death of a family member and lodge brother. My guess is that this sash would date to the early 1900s.

Some sashes were ornate, while others were very plain. Disposable money available to purchase a sash would be the determining factor. As with the passage of time, the sash has been replaced by a velveteen collar with gold thread embroidery and gold braid tassels that has much of the same information on it.

The Orange Order has a long and rich history in Canada, especially Ontario and Quebec. Today the Orange Association or family is comprised of a number of organizations: Loyal Orange Lodges (men), Royal Black Preceptories (men), Loyal True Blue Lodges (men), Lodges of the Ladies Orange Benevolent Association (women), Lodges of the Crystal Chapter (women), Junior Orange Lodges (boys and girls), and Lodges of the Loyal Orange Young Briton Association (young men).

The symbol for the Loyal Orange Lodge is an arch over the numbers 2½. If this symbol is on a gravestone, then the man belonged to the Orange Order.

History of the Orange Lodge

There have been many Orange societies in Ireland as of 1688, but the Orange Order was founded in Loughhall, County Armagh, Ireland, in the 1790s. Immigra-

tion from Ireland, first of military personnel, then their families, was followed by settlement initiatives such as those under Thomas Talbot, Peter Robinson, and John By. Such men brought their Orange mem-



berships with them. There is a record of a 1783 Orange meeting in what is now New Brunswick that used the charter issued in England in 1694 bearing the name of Colonial Patent #6 from Guild Hall for the use of the term “Orange.”

For the period before 1831, when Canadian lodges were established, one has

to check Certificates of Membership for evidence that the Order existed in what is now Canada. According to the Orange Association of Canada, a membership transfer from a County Armagh lodge provides evidence for the existence of an Orange lodge in what is now Ontario in about 1808. Most members at that time served in military units in areas where Orange lodges had existed, either within the unit or at the home location. The Fourth Regiment of Foot (also known as King William’s Regiment) was one such regiment. In 1822, in the Toronto area, the 12th of July parade was one of the more popular events of the year.

Canada’s Loyal Orange Lodge No.1 was established in 1831 in Brockville, Ontario. Ogle R. Gowan, the man credited with founding the lodge, emigrated from Wexford, Ireland, in about 1829, to Leeds County, Upper Canada. Gowan had been a member of the Irish Orange Lodge from about 1804. Shortly after the creation of LOL 1, Gowan created the Grand Lodge of British North America. At the 2013 BIFHSGO (British Isles Family History Society of Greater Ottawa) conference, Dr. Jane G. V. McGaughey referred to this lodge when she discussed the 1838 Battle of the Windmill and the defeat of the larger American army by a small number of Leeds County locals and Orangemen, who used their fifes and drums to create the illusion that the British army was much larger than it really was.

Orange lodges were quickly established in areas settled by Irish Protestant immigrants and United Empire Loyalists. Common to both groups was their loyalty to British institutions, as well as the importance of religion in their lives. In many areas, the establishment of the lodges followed the settlement of the townships and counties.

Using the township valuation rolls from Pontiac County, one can plot the establishment of Orange lodges in rural

Quebec. In this county, settlement began near the Ottawa River from range or concession 1 north to range 12; the townships further north were settled later.

As my father explained to me, the lower the lodge number, the older the lodge. Clarendon Township, one of the few Quebec townships with no Roman Catholic churches, had the earliest lodge in Pontiac with LOL 23. It is not surprising that the first four lodges were near Clarendon Centre, now Shawville. On the adjacent map, areas marked 1, 2, 3, 4, 5, 9, and 11 were settled by former County Tipperary natives, while former County Cavan natives settled areas marked 8 and 10.

Irish Catholic families settled in North Bristol, North Onslow, Thorne, and Aldfield. The area between ranges 7 and 10 in Litchfield, near Vinton, was predominantly Irish Catholic, as were Allumette and Sheen. The Thorne/Aldfield area saw German migration in the late 1870s; some of these immigrants joined the lodge. These settlements illustrate the notion of cluster migration as discussed by Bruce Elliott in *Irish Migrants in the Canada: a New Approach*.

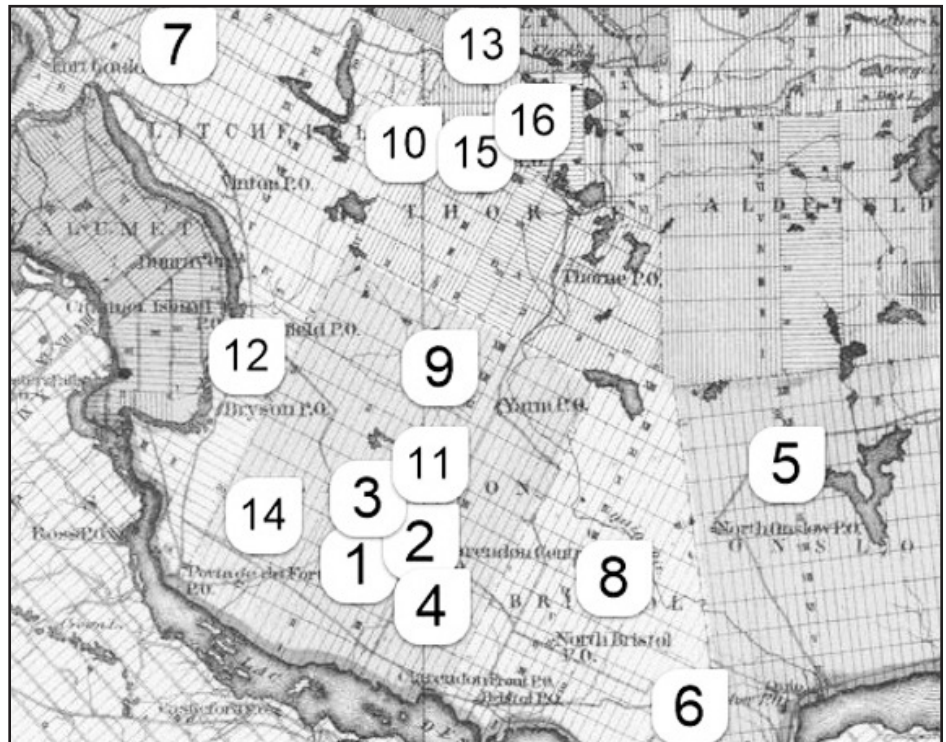
The Orange Lodge was, and is, open to all Protestant Christian men 16 years and older. The addition of “Protestant” is an over-kill; a Freemason once explained to me that their organization was open to all Christians. Roman Catholics did not join as they were not able to belong to a secret society. Each applicant underwent a screening process. One could transfer membership from one lodge to another. Many of the first lodges had members transfer from Irish lodges.

An Orange Institution of Ireland certificate dated October 24, 1863, for Joseph Hill of Lodge 170 in County Antrim, District Deriaughy, was signed by Master John Foresythe, Secretary James Brown and Treasurer Samuel Foresythe. The seal of the lodge would have been heated to melt the wax affixed to the certificate. Mr. Hill brought this certificate from Ireland to his new home in the Greermount area of Thorne Township, Pontiac County.

Over the years, membership certificates have undergone numerous changes, but the tombstone information remains the same: name, lodge number, location, master, secretary, and treasurer.

An Educational Institution

The Orange lodge can be identified as



an educational institution for adults that taught them life skills and life values. When the Orange Order was founded in the 1790s, few members had a formal education. One only has to look at the Canadian censuses of 1861, 1871 and 1881 to realize that very few people could read or write. To this end, founders developed an organization that relied on symbols and repetition to help members function within the Order and the community at large. Within the Order are degrees or levels that members attain before they progress through the various positions.

The Orange Order has a chart with strategically placed wording: “In God is My Trust, Union, Truth, Loyalty, Love, Honour All Men, Love the Brotherhood, Fear God, and Honour the King.” These are easy and impressive creeds for members to follow. The centre portion of this chart has many symbols. The non-Biblical symbol of King William on his trusty steed reminds members to be loyal to the Crown and the Head of Canada.

The Loyal Orange Lodge symbol, the “2 ½,” reminds members that 2 and ½ tribes led the Children of Israel from Egypt against massive armies. In life, a small number of people working together can achieve success against formidable odds. For that reason, lodge membership was capped at 20 members. When more wanted to join, then a number of members of an established lodge would transfer member-

ship to create a new lodge with at least eight members.

Members learn life skills not taught within the formal education system. Members must attain one degree, then the next, until they reach the highest degree within the Order. A member is awarded a certificate when he has attained the next degree.

Within each lodge, one finds the positions of Master, Deputy, Secretary, Treasurer – familiar enough from other organizations. A number of other positions, such as Chaplain, are specific to the Order. Through monthly meetings, members learn how to conduct themselves in meetings, and how to lead meetings. According to the Orange Association of Canada, at monthly meetings, after the normal local business has been conducted, members learn parliamentary procedure, speaking etiquette, and proper debate principles, and they have an opportunity to practice them. All of this before Roberts Rules of Order became popular.

Members are taught that with each position comes a set of duties, responsibilities, and accountability, all catch phrases that are common in today’s work environment. When a member accepts a position within the Order, he is responsible for carrying out all the duties associated with that position, and is accountable to his fellow lodge members. There is a natural progression through the lodge positions to become Master. Public speaking is an important

skill learnt by members.

The structure of the Orange Order resembles the government structure in Canada. The lowest level, the lodge, is the equivalent of the municipal government, and then the County or District, the Provincial, and the Canadian lodges have their equivalents; the lodge's World level resembles the British Commonwealth.

Members tend to be active within their community service or church organizations. The Orange Order is one of the oldest lobby groups in Canada. Up until the 1960s, it was the largest and most powerful lobby group, when one considers the voting power of its members. Each lodge would have up to 20 members, and there could be 20 or more lodges per county, 30 or more counties per province. That makes about 12,000 potential voters, not counting their family members. When a government proposed legislation, the Orange Order made a submission either in support or opposition. Politicians wanting to keep their seats tended to listen. Many federal and provincial politicians during this period were members of the Orange Lodge.

Skills taught within the lodge have been utilized by members in their political lives. My father, who left school in 1931 at age 13, used these skills to be a councillor in the Municipality of Bristol for over 27 years. Many of his fellow councillors mentioned the respect they had for my father's ability to present an opinion on the issues at hand as well as the sound advice he could offer. Until the 1960s, the majority of the mayors of the City of Toronto were Orangemen.

Citizenship Standards

The Order has the expectation that its members will exhibit good behaviour towards all. The threat of suspension or expulsion from the Order was the incentive, and still is. The local lodge had to first provide the reason, then the County and the Provincial lodges had to agree to push for the suspension or expulsion at the highest level. *The Record of the Proceedings of the Grand Orange Lodge of British North America* session of 1862 provides some of the reasons for a suspension or expulsion: non-payment of dues, obtaining goods

under false pretences, defrauding his lodge, drunkenness, disorderly conduct, and violation of obligation. In the 1870s, reasons given for expulsion included being drunk in public, consuming large quantities of alcohol, and committing fraud or non-payment to another member. In the absence of a formal court system, the Order kept its members in line. Who wanted to explain to family or neighbours why he was not parading on the Twelfth? The threat of

George "to Law." Her response was "No, leave them be." In the 1840s, one would have to walk two days to get to Hull, let alone go to Montreal or Quebec City to find a justice system. Had the Orange Order been asked to intervene, George would have been expelled – not what a stopping house keeper (the keeper of an inn, probably dry) would have wanted in the Township of Clarendon.

Role of Religion

Christianity is an integral part of the Orange Order. Many of the important symbols represent Bible stories. A scripture reading by the chaplain is part of every meeting – the only time in a meeting where a member reads from a script. A member might not be able to read a Bible passage, but seeing the symbol would invoke the scripture heard during a meeting. Each lodge has a chaplain. Every year, one of the local churches hosts a service where the Orange Order participates.

An Orange service can be held for a member that has died. Today, this short 15-minute service, which evolved from the Orange Funeral Service, is conducted at one of the visitations if requested by

the family. Badges and sashes are worn black side out at these services.

Up to the 1940s, issues of *The Equity* often note that an Orange funeral was conducted and occasionally list lodges involved. The July 24, 1884, issue notes the passing of Joseph Roney of North Clarendon three days earlier. Mr. Roney had requested that he be buried in the custom of the Order. Five lodges were represented. At ten o'clock, with the bands playing, the coffin was taken from the house, placed on a carriage, and followed by about 60 teams to the place of internment. Reverend Naylor presided over the Church of England service which was followed by Brother Frank Gibbons with the Orange Association service. Brethren deposited their emblems on the coffin, closed the grave, and then left for home to work in the hay fields.

The 19 Loyal Orange Lodges opened in Pontiac County between 1843 and 1919.

Lodge #	Place	Date
27	Clarendon	Oct 24, 1843
29	Clarendon	Nov 4, 1846
34	Shawville	Feb 1850
37	Onslow	March 17, 1851
38	North Onslow	Aug 26, 1851
46	Bristol	Feb 19, 1853
51	Fort Coulonge/Mansfield	March 13, 1854
54	Portage du Fort	June 22, 1854
63	Yarm	Feb 5, 1856
65	Charteris	July 12, 1856
67	Thorne	Nov 3, 1856
95	Campbells Bay	Oct 8, 1859
101	Leslie	Oct 28, 1873
117	South Clarendon	Apr 15, 1877
128	Dagg's School House	Aug 8, 1882
130	Upper Thorne	Dec 12, 1882
136	Steels Corners	Aug 2, 1897
142	Davidson Corners	Aug 21, 1909
153	Lower Litchfield	May 31, 1919

expulsion was enough to cause some members to keep on a straighter and narrower path.

Family history has my three-times great-grandfather George Dagg settling in Clarendon Township, Pontiac County, in the early 1830s as part of the Talbot settlement, which came to Carleton County. I found late 1830s church baptism records for his children with Rosanna Stewart. To date, I have not found a marriage record for this couple in Ireland, Ontario or Quebec. Imagine my surprise to find he had left a wife, Mary Connelly, and three daughters in Ireland! Possibly in the 1840s, Mary and her daughters arrived in Clarendon to find George with another family.

Family lore has the men of the community asking Mary if she wanted to take

I propose that one version of this service was performed for members and another version for non-members, in the absence of clergy from the established churches (Anglican, Methodist, and Wesleyan Methodist). Who would be responsible for the burial of an individual when no minister resided or was within two days traveling time? Why not ask a lodge chaplain to recite some scripture for a grieving family at this time? As a family history researcher, I have encountered many persons whose burial was not recorded in any of the local church records and no record of the person in the subsequent census.

Benevolence

The Orange Order and its benevolence has been an important part of the lives of its members and the community. This is one area of the Order where its members' work for the most part has not been recognized over the years. They have provided assistance to neighbours, regardless of religious affiliation, and to the community as a whole when a need was there. Each year, all levels of the Order will donate to various charities and causes: senior citizen's homes, disabled persons' hostels, and disaster funds, as well as raising money for causes such as cancer and heart disease.

In *By Water and Word: A History of the Shawville United Church*, Mayfred Horner Dods records that, after the 1906 fire that destroyed the Methodist Church, Methodist services were held in the Anglican Church and then in the Orange Hall until the new church was ready.

Child welfare has always been important to the Orange Order, which operated homes for orphans and children in various provinces. The Home in Picton, Ontario, was in operation in 1916, and the one in new Westminister, B.C., in 1917. Around 1940, the Quebec Orange Order opened the Orange Children's Home at Rosemere, Quebec.

Reverend Ed McCall, the Anglican minister from Quyon in the 1970s, not a member of the Order, was invited to speak at an Orange event, where he heard of the Orange Children's Home at Rosemere. This home offered children, regardless of their religion, a sanctuary from troubled home life, and an education. This benevolent work led McCall to attend as many Orange events in the Ottawa Valley as possible. He would pass around a box collecting money to buy soap for the Rosemere Home. Even the small amount he collected meant that money for the Home



could be spent in other areas to benefit the children.

When the Quebec government changed the rules regarding the operation of children's homes and orphanages, the Orange Order sold the Rosemere facility and all its land and invested the proceeds. Today, the Orange Order of Quebec applies the interest towards many children's activities, such as school breakfasts, boys and girls clubs, and after-school activities in the Montreal area. A donation is given to the Children's Hospital of Eastern Ontario.

While cleaning out the family home after my mother passed away last year, I found a token alongside my father's Orange badge and pins that measured about 1 by 1½ inches, with the markings "Royal Arch, Purple Marksman." I had never seen it before. My uncle, Bev Cluff, a member of the Orange Order, told me that my father had attained the highest degree in the Orange lodge. He then opened his wallet, pulled out a similar token with markings for the Black, and said that this would buy his burial plot. Any member of the Orange lodge with a token like this would never be buried in a pauper's grave.

The Orange historian related a story where a man had died in Toronto with no identification, no money, and no family to claim the body. When the coroner examined the body, he found a burn scar from an Orange lodge seal with the lodge number. The lodge was contacted; the body was identified and brought home for burial by the lodge.

Social Activities: the Glorious Twelfth

Orange lodges have played an important part in the social lives of members and the community at large. Most dances, recitals, and social events were held at the

local lodge with proceeds going to an identified cause. Many lodges were near a church or school, so they were at the centre of the community.

LOL 65 at Charteris, Quebec, is beside St. Matthew's Anglican Church, and Clarendon No 12A school was across the road. I have childhood memories of many Saturday evenings spent at community events held in this building. I had a personal relationship with one of the lodge trunks; when I got tired I would use the trunk as a bed until my parents were ready to go home.

The largest social event for the Orange Order is the celebration of the Glorious Twelfth. Again, the founders of the Order were thinking of the wellbeing of its members. Based on Christian teachings, where the world was created in six days and the seventh day was a day of rest, the founders determined that members would need a family day about six months after Christmas. Farmers would have finished the spring work and would be just starting the summer work.

Founders realized that members would have any number of excuses not to attend a social event based on the founding of the Order, the opening of lodge, or a benevolent event. They knew that Irish men always love to boast of a perceived accomplishment. What better excuse for a social event than the victory at the Battle of the Boyne? All Orangemen would show up that day; they would not dare stay away.

The ceremonial part of a typical Twelfth of July celebration included greetings from local dignitaries and Orange officials, a prayer, a guest speaker, and the singing of the anthem. Following military tradition, members marched with their

lodge banners and played the fife and drum. Each lodge usually had one member representing King Billy (William III); if there was a white horse he could ride, so much the better. After the parade, musicians would get together for fifeing and drumming competitions.

The Twelfth was also an event for the entire community. Families brought picnics, and there were activities for everyone. The *Ottawa Citizen* of 1930 had two pages covering various celebrations throughout the Ottawa Valley and across Ontario and Quebec. At each celebration, there was a ball tournament, or track and field events, followed by a dance.

My father told me this story of a Twelfth celebration held in North Onslow. While playing the fife and drum, members of the various lodges were marching to the grove where the picnic was to be held. A Roman Catholic farmer met them and explained that his wife had just given birth to a son early that morning. If the Orangemen would not play their instruments while marching past the farmhouse, they would name their son William. The men agreed and silently marched by the Catholic farm gate.

In 1884, the proceeds from the Twelfth Parade in Thorne Township went to help build a new church: St. Stephen's Anglican Church in Greermount.

The Orange Order and Family History

Was a member of your family a member of the Orange Order? Memorabilia such as badges, hat, sash, collar, or pins can be a very good indication that someone belong to the Orange Order. Check the local newspapers, especially December and January issues, as there might be a write-up listing the new officers of the lodge for the up-coming year. The issue after the 12th of July would likely have an article about the celebration listing the names of several members who had played a role in the day's activities.

The local lodge might have a membership roll for that lodge as well as any other local lodges that closed and whose membership was transferred to the current lodge. Proceedings of the Grand Lodges, Provincial or Canada, normally have the names of those in attendance as well as any expulsions and suspensions.

Brotherhood can be far-reaching. The Orange historian told me of a young lad from an Ontario county who enlisted in

World War I. His uncle, an Orangeman, had concerns for his nephew, so he gave him a pin and told him to wear it on his uniform. At the Front, a fellow soldier saw the pin and said an Orange greeting, but the young lad did not respond as expected. The soldier pointed to the pin and wanted to know why the lad had it on. The young soldier responded that his uncle had told him to wear the pin and he would be looked after. The young lad made it back to Canada as his uncle's brothers treated him as their own.

Over the past 200 years, the Orange Order has played an important role in Canadian society. It has provided educational instruction to adults in life skills, benevolence, social and family time, networking, and a brotherhood to create well rounded members of the community.

Gloria F. Tubman hails from the Bristol/Shawville area of Pontiac County. Her interest in genealogy and local history prompted her to publish "Genealogy Gleanings" in *The Equity*, Shawville's weekly paper. Her areas of research include the British Home Children and the families of Pontiac County. She has done research for the TV show *Who Do You Think You Are?* She presented "The Sash Our Irish Ancestors Wore" at a session of the British Isles Family History Society of Greater Ottawa 2016 conference, which appeared in *BIFHSGO's* journal, *Anglo-Celtic Roots*, 22 (4), Winter 2016. It is reprinted here with permission.

Sources:

Members of Grand Orange Lodge of Canada, Grand Orange Lodge of Quebec, Ontario East Lodges, and Pontiac County Lodges.

The Pontiac Archives, Shawville, Quebec.

The Ottawa Citizen, archived papers.

The Shawville Equity, archived papers.

Alabamamaps.ua.edu/historical maps.

Editor's note: QHN's coverage of the Orange Order in Pontiac County will continue in the Fall 2017 issue with an article by Wes Darou offering a different angle on the institution.

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PROHIBITION IN THE EASTERN TOWNSHIPS

Part 3: Women and Children

by Phil Rich

In the fight for prohibition in Quebec, various groups embodied the temperance movement and the spirit that drove it. Spearheading the fight in the nineteenth and early twentieth centuries were organizations such as the Sons of Temperance and the Missisquoi Anti-Alcohol league, as well as individuals such as Catholic priest Charles Chiniqy. Other, perhaps lesser known, groups also played an important part in this debate, especially in regions such as the Eastern Townships. Women, for instance.

Women brought a unique voice to the argument in favour of prohibition, providing a perspective that their male counterparts in groups like the Sons of Temperance could not. The temperance movement in the Townships benefited from the involvement of women, whose efforts were essential to the success that the movement enjoyed.

Groups such as the Woman's Christian Temperance Union (WCTU) had several chapters in the Eastern Townships, including a Milby Union that was established in 1890. The WCTU had been founded in Chautauqua, New York, and quickly spread to Ontario, then across Canada. Although Quebec was one of the last provinces to which it expanded, the movement's success in the Townships may well have been due to the region's English-speaking community. Most members "had a small-town background and were of British ancestry," write Reginald G. Smart and Alan C. Osborne in *Northern Spirits: A Social History of Alcohol in Canada*. "Most WCTU members were Scottish and English immigrants who belonged to evangelical churches. There is a striking lack of French-Canadian,

other non-British, or Jewish names in the Union's membership lists." (Smart and Osborne, 20)

WCTU groups would meet often to discuss how best to educate the community about the benefits of being "dry,"



largely based on the principle that social reform and religion were intrinsically linked. Like other temperance organizations, women's groups worked closely with the local clergy to have as great an impact as possible. The WCTU was particularly inclusive, welcoming Blacks, First Nations, and other minorities into its membership (Smart & Osborne, 19). Although its main focus was prohibition, the organization also "placed a great deal of emphasis on women's suffrage and helped to get the vote for women in Canada... Some WCTU members saw

women's votes as being necessary to bring Prohibition to Canada, and in that they proved right." (Smart & Osborne, 20)

Another effective method to promote prohibition was to get children involved. The Milby chapter of the WCTU was originally formed to run the Sunday school and to organize a youth group to teach about prohibition. The WCTU in the Townships made it a priority to teach children, often very young children, about the evils of alcohol. The Milby chapter was re-formed in 1923 by Mrs. Robert Lipsy, and many of their records still exist today. The new chapter worked closely with the provincial association of the WCTU to hold temperance lessons, introduce a new Sunday school, and establish a Loyal Temperance Union in 1932 to provide further education for children about the problems of alcohol. (ETRC)

The WCTU is still active around the world, and offers memberships for different ages, including youth and children. One level of membership, the Little White Ribboners, is intended for newborns and toddlers up to five years of age. Little White Ribboners were often issued an official certificate at birth in which the parent of a child promised "not to give or allow [him or her] to take any Intoxicating Drinks." (ETRC) White ribbons symbolized purity, and the parents and older members of the organization are also commonly referred to as "White Ribboners."

The Canadian Woman's Christian Temperance Union was ultimately much more successful outside Quebec, thanks to the abundance of Protestantism in other provinces. The organization was particularly successful in Ontario, where

THE REBELLION THAT SUCCEEDED

Part 1: September 8, 1836

by Joseph Graham

it managed to implement a new curriculum in the school system in 1893; this curriculum included 'scientific temperance' courses such as *Physiology and Temperance*, which was made compulsory in Ontario schools until the Grade 8 level. These courses were taught in English schools in Ontario, Alberta and the Maritimes, and the WCTU financed the purchase of necessary books and materials.

In Quebec, particularly the Eastern Townships, it proved more effective to use Sunday school and other community initiatives. Prohibition was a divisive issue, and did not gain nearly as much traction in the province as it did elsewhere – which made introducing temperance courses in school much more difficult. "In general, the teaching of 'scientific temperance' tended to follow local option votes; it was much more likely to be accepted in dry areas than wet." (Smart and Osborne, 21)

The extent to which women influenced the temperance movement in the Townships, and Canada in general, is remarkable. By advocating prohibition, while also promoting women's suffrage, they were able to create highly successful educational initiatives. Although they might not have been as influential as in other parts of the country, they still contributed to the prohibition debate and advanced the cause of temperance.

Phil Rich, a fourth year History student at Bishop's University, interned with QAHN in the Fall of 2016.

Sources:

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In a recent discussion about the rebellions of the 1830s, including the one led by Louis-Joseph Papineau, I remarked that another 1830s rebellion had actually succeeded and that the change had been monumental. Asked to explain my statement, I referred to a talk I had given called "La rébellion qui a réussie: le 8 septembre 1836" (The Rebellion that Succeeded, September 8, 1836).

The successful rebellion was guided by the Catholic Church and was the direct result of the Ultramontane movement in France. The Church did not govern the colony here, but had a responsibility for health and social services as well as education. It had its own system of taxation and it recorded births, marriages and deaths.

Before the French Revolution, the king held the right to veto decisions of the Church. He kept a lid on the power of Rome in France. Later, during the republican periods, the Ultramontanes argued that since there was no king, the French Catholic Church's sole absolute leader was the pope. The word Ultramontane was first used in Rome to describe influences from away, from beyond the mountains, but it came to be used as a term by those Catholics in republican France who felt that the pope's decisions were uniquely a Catholic religious matter. When France was a kingdom, the pope, ruler of the Papal States, had seen the French king as his defender, an ally he could turn to if his borders were threatened. In return, French (Gallican) Church policy and appointments were subject to royal ap-

proval. The Catholic Church in New France was also Gallican Catholic, subject to the same royal assent.

When the British took possession of New France, the Catholic Church dutifully transferred its allegiance from the French king to the English king. Their policy, as written by the then-bishop of Quebec, Henri-Marie de Pontbriand, stated, "The Christian religion requires for victorious princes who have conquered a country all the obedience, the respect, that is owed to the others ... The king of England now being, through conquest, the sovereign of Quebec, all the feelings of which the apostle St. Paul speaks are due him [Rom. 13:1-7]."

This policy was more easily written than executed, especially considering that Pontbriand died in June 1760 -- before the treaty with France was signed. This left an opening for a new bishop, but one could not be appointed without the king's approval. The transfer of the Gallican Catholic Church fell to Pontbriand's vicar,

Jean-Olivier Briand, who proved to be very much up to the task, bringing the Church into the ambit of the king of England just as thoroughly as it had previously been subject to the king of France. He even found a way around a British law forbidding the naming of a Catholic bishop. He proposed having himself quietly consecrated in France as Bishop of Quebec, which he did in 1766 while the British looked the other way. Serving as Bishop of Quebec until his death in 1794, Briand so calmed tensions that he eventually told his secretary: "Under the British





government the Catholic clergy and the rural populace enjoyed more liberty than they had been accorded before the conquest.” It was even a point of contention for the Anglican bishop of Quebec, Jacob Mountain, who declared in the mid-1790s that the Catholic bishop “disposes as he sees fit of all the curacies in the diocese, sets up parishes, grants special permission for marriages as he wishes, and carries out freely all those duties that the king’s instructions refuse him.”

Briand’s successor, Joseph-Octave Plessis, found ways around British refusals by ploys such as the one that saw Father Jean-Jacques Lartigue become the acting bishop of Montreal. Having been refused the right to establish a new diocese at Montreal, but very much needing a bishop to administer the region, Plessis petitioned the pope to name Lartigue as “Bishop of Telmessus in Lycia,” a region that had not been a part of the Catholic Church for centuries and was, of course, outside British jurisdiction. In 1820, the Church named Lartigue as bishop of that Ottoman outpost, conferring all the authority of a bishop

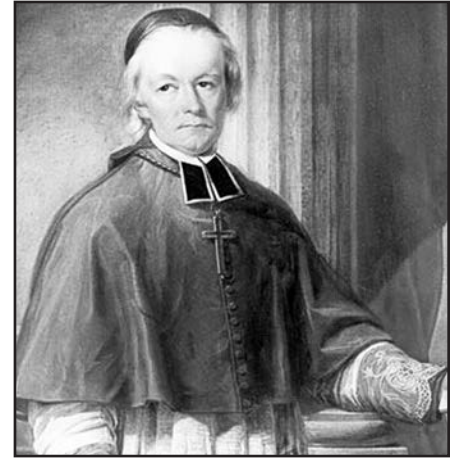
on him. The next year, the Bishop of Telmessus was consecrated as auxiliary bishop serving in Montreal. He observed the casual way the British administration accepted his appointment, after having refused the creation of the new diocese, and learned an interesting lesson that would serve him well in time.

This bishop without a local diocese, Jean-Jacques Lartigue, was a passionate follower of the French Ultramontane movement. One of Lartigue’s first actions, working with his secretary Ignace Bourget, was to set up a seminary that became an Ultramontane training ground, graduating priests who believed in and taught Papal Infallibility forty years before the Vatican adopted it as official policy.

Lartigue also saw that, if the civil powers, led by his cousin, Louis-Joseph Papineau, could learn to be more patient with their colonial overlords, both lay and Church powers would grow. Lartigue did not need more authority than that of his faithful congregation to make decisions. To demonstrate this, in 1836, fifteen years after he was named Bishop of Telmessus, he asked the pope, on behalf of his parishioners, to create an episcopal see at Montreal, naming him bishop. This was exactly what the British had refused to condone in 1821. He also asked his colleague, Bishop Joseph-Norbert Provencher, who was on his way to Rome, to reassure the authorities that there was no need to obtain “the British government’s consent to or approval of such an arrangement.” On May 13, 1836, Pope Gregory XVI published a Bull creating the See and naming Lartigue its bishop. While the clergy held its breath in anxious anticipation of repercussions from the British, Lartigue believed that, faced with a *fait accompli*, the colonial secretary would approve.

Lartigue received public confirmation of the pope’s consent on May 26, and within two weeks, also received a note of congratulations from the governor’s office.

It was as though the governor of the colony saw nothing irregular in the appointment and simply wanted to be polite in acknowledging the bishop’s



new status. The governor’s office may have thought no more about it but the clergy did. They knew that it signalled a major shift in the Catholic Church in Lower Canada. Catholic Lower Canada was no longer Gallican, nor was it British. It was Roman. The whole body of the clergy of Lower Canada fully understood the ramifications and there was much enthusiasm among them when Bishop Lartigue of Montreal took official possession of his see on September 8, 1836, the autumn before the secular uprising led by Louis-Joseph Papineau.

As historian Marcel Trudel put it, Lartigue had “the courage to make the first gesture of absolute independence,” and the ramifications were huge, fully exploited by his successor, Ignace Bourget.

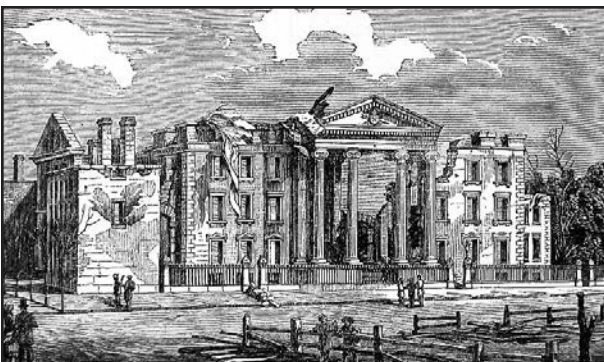
Joseph Graham, author of Naming the Laurentians, is writing a book that re-examines much of our early history, the elements that drove European society, and the damage these ideas inflicted on North America. The foregoing is an excerpt, and is based on a talk presented to the Société d’histoire de la Repousse in Saint-Faustin-Lac Carré on March 30, 2012, which was then adapted for Main Street (the Laurentians’ English-language newspaper) in 2016.

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Top Left: Gerrit Schipper, "Joseph-Octave Plessis." Library and Archives Canada, MIKAN 2882492. Top Right: J.-F. Lartigue. www.diocesemontreal.org.

Bottom: John Henry Walker, "Ruins of the Roman Catholic Bishop's Palace, Montreal, 1852." McCord Museum, M752.

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