

MURDER DOWN THE LINE: MYSTERIOUS DEATHS ALONG THE ORFORD MOUNTAIN RAILWAY

\$10

# Quebec Heritage News

VOL 11, NO. 2

SPRING 2017



## Going Underground

Cruising Hidden Rivers on the Island of Montreal

## The Royal Highland Regiment

A Brief History of Canada's Black Watch

## Imposing Valcartier

A Community is Displaced, then Reborn in the Townships

# Quebec Heritage News

**EDITOR**

RODERICK MACLEOD

**PRODUCTION**

DAN PINESE; MATTHEW FARFAN

**PUBLISHER**

QUEBEC ANGLOPHONE  
HERITAGE NETWORK  
400-257 QUEEN STREET  
SHERBROOKE, QUEBEC  
J1M 1K7

**PHONE**

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

**FAX**

(819) 564-6872

**CORRESPONDENCE**

EDITOR@QAHN.ORG

**WEBSITES**

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

**PRESIDENT**

SIMON JACOBS

**EXECUTIVE DIRECTOR**

MATTHEW FARFAN

**PROJECT DIRECTOR, "DREAM"**

DWANE WILKIN

**RESEARCH DIRECTOR, "DREAM"**

HEATHER DARCH

**BOOKKEEPER**

MARION GREENLAY

*Quebec Heritage News is published quarterly by QAHN with the support of the Department of Canadian Heritage. QAHN is a non-profit and non-partisan organization whose mission is to help advance knowledge of the history and culture of the English-speaking communities of Quebec.*

**Annual Subscription Rates:**

Individual: \$30.00; Institutional: \$40.00;  
Family: \$40.00; Student: \$20.00.  
Canada Post Publication Mail  
Agreement Number 405610004.



ISSN 17707-2670  
PRINTED IN CANADA

## CONTENTS

<b>Editor's Desk</b>	<b>3</b>
The old orchard	Rod MacLeod
<b>Editor's Notes</b>	<b>7</b>
Who'd have thought it? "I just can't put it down!"	Rod MacLeod
<b>QAHN News</b>	<b>8</b>
<b>Remembering, Not Repeating</b>	<b>9</b>
Address to the Arts, Culture and Heritage Working Group	Simon Jacobs
<b>Volunteering Matters</b>	<b>11</b>
Make an event out of volunteering	Heather Darch
<b>Prohibition in the Eastern Townships</b>	<b>12</b>
Part II: Temperance groups and their influence	Phil Rich
<b>Restoration of the Pointe-Mitis lighthouse is one step closer</b>	<b>13</b>
<b>The Melbourne Township Murder</b>	<b>14</b>
	Nick Fonda
<b>What Lurks Below: Montreal Under the Ground</b>	<b>18</b>
Part I: Industrial development and vanishing watercourses	Sandra Stock
<b>Hielan' Laddies</b>	<b>22</b>
The Black Watch of Canada	Tim Favot
<b>The Valcartier Townships Connection</b>	<b>24</b>
	Marjorie Goodfellow
<b>From Leiden to Arundel</b>	<b>27</b>
The Cooke Family (Part II)	Joseph Graham
<b>Review: Plenty of History for a Small Place</b>	<b>30</b>
<i>A Sense of Place: the Imprint of the 19th and Early 20th Century on Stanstead County</i>	Sandra Stock

Cover photo: Italian construction gang, Orford Mountain Railway, c.1905.  
Photo: Matthew Farfan collection.

## EDITOR'S DESK

*The old orchard*

by Rod MacLeod

Last November while I was waiting for my tires to be changed I went for a walk around the old neighbourhood. Not *my* old neighbourhood, mind you. *The* old neighbourhood. Over two centuries' worth of family connection, but never a direct, personal one. Almost, but not quite.

From the garage, I walked east along St. Jacques Street in NDG past the many auto body shops, cheap motels and tool emporia, and then tripped over a bit of history. I'd been by the spot on a great many occasions over the years, but having the time to wander and think suddenly made it a great deal more real. I did a bit of virtual time travelling, seeing ghosts from the past even though there was nothing around that seemed particularly old.

One of those utilitarian buildings on the south side of the street, I realized, its original façade now shorn and bricked up, serving as cramped office space, used to be the home of the Three Fat Cousins.

More to the point, I found myself standing very close to the spot where the very first photo of me was taken. You can see the photo on this page – and if you have trouble spotting me, that's because I wasn't quite out and about in the world yet. The rubble surrounding me is significant, however, so much so that my mother took a piece of it home with her and eventually deposited it in her garden in Montreal West. I think it is entirely fitting that the very first photo of me, even though I am blissfully unaware of most things and happy to roll about in amniotic ease, shows me surrounded by the ruins of a demolished heritage building.

That building was the home of Hugh and Ann Brodie (she was of the same clan but not close kin), who arrived in the port of Montreal in 1803, having recently wed in Lochwinnoch, a

village about a day's walk from Glasgow. They were farming folk, and after some years managing the property of absentee landlords in the Montreal area, they purchased a farm of their own in what was known as Coteau St. Pierre, west of the city. Typical of the seigneurial layout, this farm was a rather narrow and very long strip of land, running from the St. Pierre River north to just above the level of what is now Monkland Avenue. There was an old farmhouse on the property, but by the time the war of



1812 had ended and the colony's economic prospects revived, the Brodies had built a grand new home for themselves situated much closer to the highway that traversed the lower part of the estate: this was Upper Lachine Road, connecting Montreal with the fur trade depot at Lachine. According to a rare old photo, the Georgian-looking stone house resembles "Monklands," the home built

for Judge James Monk a decade earlier, although I assume it was considerably less grand.

The Brodies prospered, mind you. The farm proved not especially suited to crops, but was ideal for orchards, and soon earned fame as the home of the Montreal Melon (there are many "homes" of the Montreal Melon, of course, but let us not press the point) and Old Fameuse apples. The large number of Scots arriving in the city over the course of the post-Napoleonic years provided a reliable labour force for the Brodie farm, although Hugh was also said to have depended on the work of his "ten good faithful servants" – i.e., his own fingers. According to both a grandson's memoir and Robert Campbell's encyclopedic 1887 *History of the Scotch Presbyterian Church*, Hugh Brodie set an example of industry for his French-Canadian neighbours – although Campbell's description of Hugh as taking "special pleasure in giving information and counsel" does rather suggest he came across as something of a know-it-all. In time, the two sons (Robert and Hugh junior) took over the management of the farm, and married into equally respectable Scottish families, as did daughter Mary. Hugh junior built his own house ("Bank Side," after their mother's village in the old country) on the south side of Upper Lachine Road; Robert remained in the main house, soon known as Orchard Bank.

The family diversified. Robert's eldest son John studied law and became an arbitrator for the Canadian Pacific Railway, a useful position at the time that a strip of land was being expropriated across western Montreal (and across the farm, dividing it horizontally) for the rail line out of Windsor Station to Vancouver. John also served as mayor of NDG before it was merged into the city of Montreal. His brother William went

*Among the ruins. Photo: MacLeod family collection.*

into business with distant cousin Robert Harvie to form the successful Brodie and Harvie flour company. Both John and William settled in the emerging suburban community of Cote St. Antoine (later Westmount), but the youngest son, Robert junior, stayed on the Brodie farm. Another connection with Montreal flour was made in 1879 when Robert junior married Jane Ogilvie, a cousin to the wealthy flour manufacturing Ogilvies (later the owners of Five Roses Flour, whose stark red sign confidently anchored Montreal's port until the language laws obliged them to replace it with "Farine Five Roses"). Jane was quite happy to become the mistress of Orchard Bank and was apparently eager to keep the Brodie line going. A year after her marriage, she gave birth to my grandmother, Helena.

To me, Robert junior is "Grandpa Brodie." Not *my* grandpa, mind you. *The* grandpa. I never called anyone "Grandpa" directly, so I've never had trouble bestowing the title on someone who was one generation removed; besides, I grew up hearing my father, his three brothers, and their cousins use the term, and it stuck. They would talk with guarded fondness about this elderly man from their childhoods, this patriarch who presided every Christmas over a vast mahogany table framed by the extensive progeny of his fecund offspring. Naturally, he, himself, carved the roast beef, at the head of the table. I often heard how Grandpa Brodie would jovially roll his eyes as he flicked seconds, thirds, fourths, and sometimes fifths of meat at my father, who in his early teens had by far the biggest appetite of the bunch. This story suggests that my father must have sat fairly close to the carver, and that Grandpa Brodie was especially fond of him, but it is also true that grandfatherly affection had to reach pretty far around the table.

There were a lot of cousins. Helena had four children, her two brothers had five between them, and her six sisters together pro-



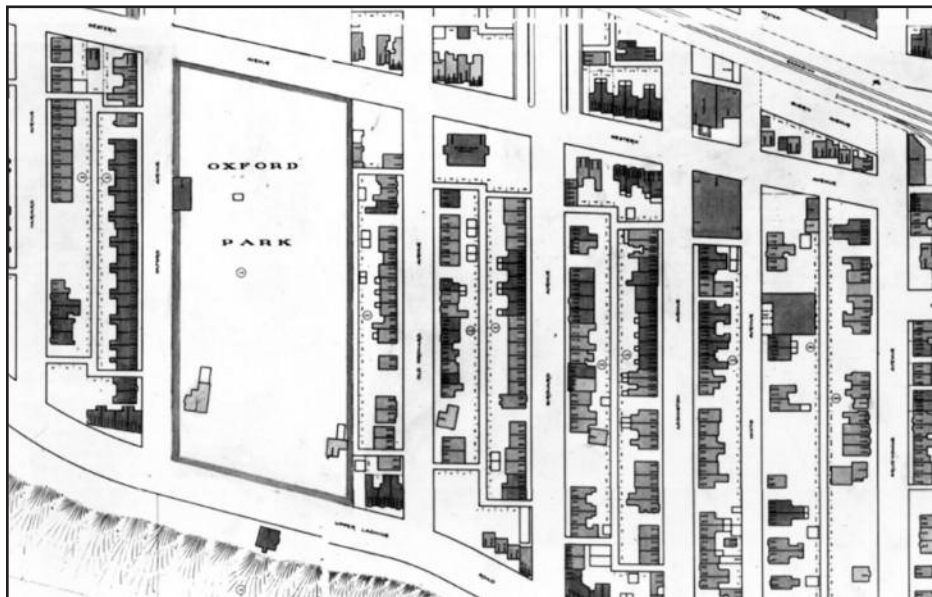
duced twenty-two. One of those sisters does not factor into the reproductive rate: Robina, born in 1884, lived less than a year, and although she was rarely mentioned in family lore, Grandpa Brodie was apparently known on occasion to sigh wistfully and reflect on how sad it was that little Robina wasn't with them. The last two of the Brodie sisters had a different mother. After producing seven children in ten and a half years, Jane Ogilvie died at the age of 38 in 1891, and was eventually replaced by Clementina Kerr (pronounced "car," of course) – the only Grandma Brodie my father's generation recalled. Her two daughters were much younger than the rest, so much so that there was only a few months' difference in age between

the second of these, Gwendolyn, and my oldest uncle, Wendell; the two were even in the same year at school and Wendell would delight in introducing Gwendolyn on social occasions, accurately if somewhat cruelly, as his "aunt" – much to the detriment of her standing among her peers.

Despite their age range, the Brodie sisters were a close bunch, and were famed for their domestic skills and participation in church activities. Within the bounds of Presbyterian undemonstrativeness, they looked down on those who fell short of the mark. Such disdain was normally buried in idiomatic expressions, the way prejudice so often is: the "Benny rush" is a case in point. Once, while visiting some of my father's cousins, I offered to do dishes and was told to just "give it the Benny rush" – a reference to the practice of merely rinsing dishes under the tap with a brush rather than soaking and scrubbing in soapy water. Apparently, the neighbouring Benny family (the name is associated today with an NDG housing development) were known for these sorts of sloppy kitchen habits.

With one exception, the Brodie sisters married businessmen or bankers. My two great uncles joined important Montreal firms. The families tended to settle in the upper parts of Westmount and NDG. The most fortunate was Aunt Muriel, whose home was a sprawling dark-panelled mansion at the edge of Murray Hill Park; I have early memories of visiting her there with my grandmother – or, more precisely, memories of me playing in the park while the two elderly sisters socialized on the porch, and my never being invited inside. My great uncle Archibald raised his family in an even gloomier house on Upper Roslyn Avenue; his daughter Barbara, who moved to England after the war, jumped at the chance to buy a tiny but spanking-new box of a house in Twickenham with walls of windows, which she described enthusiastically (I visited her there of-





ten) as living in a goldfish bowl. Growing up a Brodie in early twentieth century Montreal had its drawbacks, particularly if one wished to see further than the windowsill.

My grandmother Helena proved the exception to the family's upwardly mobile trend by marrying a clergyman. While socially this was highly prestigious, especially for Scots, it was materially a step down. Not that the manses of Kingsbury (Quebec) and Martintown and Winchester (Ontario) were by any means uncomfortable, but the life of a minister's wife in a rural community was a good deal harder than that of a suburban housekeeper in West-End Montreal. After a decade and a half of this village existence, the family moved back to the city, my father only a toddler, and settled around the corner from St. Luke's Presbyterian Church on Decarie Boulevard. My grandfather led this congregation for barely a year and then abruptly became a "city missionary," dedicating his time to helping social welfare agencies and visiting prison inmates. While all very honourable in its way, such activity was vaguely embarrassing to the Brodies, particularly given that the MacLeods were now quite financially strapped. Grandpa Brodie came to the rescue, in that he secured them a house at a token rent at the very edge of the old farm: 3189 Upper Lachine Road – or, as my father and uncles would refer to it, "3189." My two older uncles walked to McGill from "3189," four miles each way, boasting that no

one had ever passed them and that their record for the journey was 38 minutes.

For my father, these years offered him the closest thing to actually growing up at Orchard Bank. Apart from the landscaped grounds and the rambling old house to explore, there was a budding fascination with motor cars, developed through observations of, and conversations with, Grandpa Brodie's chauffeur, Alec. More daring-do occurred in the wine cellar, into which my father and his brother Ken occasionally snuck to sample some of the bottled delights. This was, they believed, a victimless crime since Grandpa Brodie was a teetotaler and never touched the liquors he was given as gifts. Just to be safe, however, they topped up whatever they drank with water and resealed the bottles – only to discover much later that Grandpa Brodie often gave these bottles away to people he wanted to impress, an

objective no doubt undermined when the recipients discovered that the old skinflint apparently watered down his wine before offering it.

Another somewhat questionable activity was peering enviously into the windows of the other Brodie house on the south side of the street, home to an even more luxurious branch of the family. On view were the infamous Three Fat Cousins – young ladies with the distinctly unapronymic names Daisy, Mae and Dot – who apparently often consumed steak for breakfast; such dedication to consumption was a source of admiration for these boys who were taught to be (or appear to be) modest at mealtimes.

Although Grandpa Brodie had never suffered want, he became wealthy in the early part of the century by selling off large chunks of the farm for development. As NDG's population grew, real estate interests paid big bucks to the owners of the old farms so they could open side streets lined with the characteristic semi-detached houses and duplexes. At the level of Upper Lachine Road, the Brodie estate was now bordered on the west by Oxford Avenue and on the east by, appropriately, Old Orchard – which by the 1920s had a row of houses backing onto the rest of the Brodie grounds. The cash windfall brought its dividends, but the property value of Orchard Bank diminished rapidly into the 1930s. These streets below the tracks were soon lined more with tenements than duplexes, attracting a largely working-class, often immigrant population. When Grandpa Brodie died in 1935, followed closely by Clementina Kerr, no one in the family was interested





in living in Orchard Bank. The MacLeods had long since moved closer to town as my grandfather's health declined, and even Daisy, Mae and Dot had moved on to greener, if not leaner, pastures.

Nevertheless, the Brodie clan had hopes for the remaining bit of ancestral land, which was essentially the block bounded by Upper Lachine Road and Oxford, Old Orchard, and Western avenues. (Confusingly, what was then Western Avenue is now known as Upper Lachine Road, while the original thoroughfare is now St. Jacques.) The grounds were turned over to the local community for recreation – quite quickly, to judge from the series of photos by Conrad Poirier from the late 1930s showing skating parties and swing sets in “Oxford Park.” Apparently there had been some suggestion of calling this new green space “Brodie Park,” but the family opted not to have their name associated with this part of town. The land was only officially sold to the city in 1949, on the condition that it remain a park and that the old house be converted into a local library.

Over the course of the ensuing decade my parents met and married, as did a great many of the cousins who had once gathered around the Brodie Christmas table. But nothing much happened to the old house in Oxford Park; certainly no library materialized. The city began to make its usual noises about it costing too much to fix it up and that its structure was not up to code. Somehow, from somewhere within the Brodie ranks came the idea that if someone could move into the old house, maybe like a squatter or at any rate rent-free in return for keeping it inhabited and work-

ing to stop it decaying further, this would convince the city that there was still life left in Orchard Bank. “Someone,” indeed, like my parents, who were newly hitched with a baby on the way and looking for a house with a garden. How seriously this idea was ever entertained is a

good question, but my parents occasionally mused about how interesting living in Orchard Bank would have been, how my growing up in a house that was a century and a half old and going to school in a somewhat rougher neighbourhood than I actually experienced would have affected me. Would I have walked to McGill every day, and could I ever have beaten my uncles' record? (As it turned out, when I was a grad student at McGill in my early thirties living on Marlowe Avenue, slightly closer than Old Orchard, I figured on 40 minutes.)

The old Brodie home (as it is known in family circles) was demolished in the late winter of 1961. Reputedly, last-minute appeals were sent to Lucien Lallier, then chief engineer for the city of Montreal, but to no avail. In the 1990s, the park was renamed Parc Georges-Saint-Pierre in honour of the

founder of the *caisse populaire*, on which occasion several surviving Brodies protested the blatant neglect of local history – although properly speaking the historical connection was with “Brodie,” not “Oxford.” The only connection today between the Brodie family and Orchard Bank is the presence on Monkland Avenue, on the old farm's former grounds, of “Ye Olde Orchard Pub,” a watering hole at which I still occasionally run into some Brodie cousins. Ironically, and fittingly, when NDG finally did get its public library, recently opened some blocks west on Monkland Avenue, it was named “Benny” – after that much-maligned family that reputedly rushed the washing.

I have only two pieces of tangible heritage from the old Brodie home. One is the stone from the foundations my mother picked up (and yes, I know, she oughtn't to have been lifting heavy stones in her condition, but what can you do), which is now in my garden. Somewhere. Not 100% sure, actually, which one it is. If I ever move out, I will probably just grab the biggest stone I can find and pretend that was the one – which is admittedly a rather poor excuse for antiquarianism. The other piece I have is a coffee table: a rather plain rectangle of modern design, almost Scandinavian in appearance, made of dark mahogany and fastened together with wooden pegs. It, along with 2 or 3 similar tables, was fashioned in the 1960s out of Grandpa Brodie's dining room



Top: Conrad Poirier, *Oxford Park*, 1938. Photo: BAnQ, P48,St,P2952.

Bottom: The “Three Fat Cousins House,” 2016. Photo: Rod MacLeod.



table – which given its size would have been difficult to accommodate in the current generation of heirs’ homes. This coffee table has been put to great use in my house, serving not only as a place to put coffee on (and tired feet), but as a flexible work surface for countless creative projects. On December 25 – a day with unusual significance for my family

– we gather at this coffee table to drink beer, eat nuts and cheese and other tapas (I told you it was unusual), and reflect on how sad it is that certain people aren’t with us.

How time flies. It is almost time to get my tires changed again.

**Sources:**

[www.ancestry.ca](http://www.ancestry.ca)

Robert Brodie, *Memoirs of Robert Brodie, Esq, Orchard Bank, 3215 Upper Lachine Road.*

Robert Campbell, *A History of the Scotch Presbyterian Church, St Gabriel Street, Montreal, 1887.*

[coolopolis.blogspot.ca/2011/05/oxford-park-mismanagement-continues\\_18.html#!/2011/05/oxford-park-mismanagement-continues\\_18.html](http://coolopolis.blogspot.ca/2011/05/oxford-park-mismanagement-continues_18.html#!/2011/05/oxford-park-mismanagement-continues_18.html)

Louis Horlich, *J. Wendell MacLeod: Saskatchewan’s Red Dean, Montreal, 2007.*

David Krech (Ed.), *The MacLeod Symposium, Ithaca, 1973.*

## Editor’s Notes



***Who’d have thought it?***

*Readers of my last article (“Land of the Free,” QHN, Winter 2017) may be struck by a certain irony.*

*The article referred to a kind-of tradition in which liberal-minded Americans consider, or at least make loud pronouncements about, moving to Canada when they find their current governments not to their liking. At the time I wrote the article, I would hardly have imagined that three months later large numbers of refugees from the United States would be risking their lives in the dead of winter to cross illegally into Canada rather than face deportation. This phenomenon, which will no doubt increase in the warmer months to come, has even been dubbed a kind of twenty-first century Underground Railroad.*

*Although capable of considerable insight, we historians are often way behind the times.*

***“I just can’t put it down!”***

*Quebec Heritage News subscriber Helen Meredith noted an even more avid reader of the magazine sitting across from her one afternoon this winter on the No.24 bus in Westmount – and took a surreptitious snap. This photo proves that QHN is sometimes so good you have to take it with you.*

# QAHN News

## 7th Annual Arts, Culture and Heritage Working Group Meeting, Montreal

The 7th annual meeting of the Arts, Culture and Heritage Working Group took place on February 1, 2017, at Thomson House on the campus of McGill University. The event was co-organized by the Department of Canadian Heritage, QAHN and the English-Language Arts Network (ELAN). Representatives of various federal government departments and agencies, as well as organizations working in the arts, cultural and heritage sectors, attended the day-long gathering.



## Quebec's History Curriculum

For several months now, QAHN, along with representatives from several other organizations, has participated on the Committee for the Enhancement of the Curriculum of the History of Quebec (ComECH-Quebec). QAHN members include Simon Jacobs, Sandra Stock and Carol Meindl (who is also the Executive Director of the Quebec Federation of Home and School Associations). Also represented on the committee are the QFHSA, the English Parents Committee Association, and many others. The goal of the committee is to ensure that Quebec's history curriculum is an inclusive, balanced one. In February, a document, titled "Quebec Secondary III and IV History Curriculum: In Need of Change" was distributed to a variety of community organizations in Quebec, seeking endorsement. The committee has formally requested a meeting with the Ministry of Education to discuss their concerns and recommendations.

## 2017 Spring Conference Series

QAHN's current 15-month project, Diversifying Resources to Ensure the Advancement of Mission ("DREAM"), focuses on strategies by which not-for-profits in the heritage and community sectors can broaden their sources of funding in order to sustain themselves for the long term. Registration is now under way for our Spring Conference Series. Space is limited at these day-long events, so participants are asked to register early to ensure their place!

Conferences in this series are taking place at the Colby-Curtis Museum (Stanstead, April 28), the La Pêche-Wakefield Centre (Wakefield, May 12), Église Saint-Eugène (Morin Heights, June 2), and the Huntingdon Adult Educational and Community Centre (Huntingdon, June 16). Resource materials, lunch and refreshments will be provided.

To register for any of these events, or to view the complete Spring 2017 program, visit [QAHN.org](http://QAHN.org), email us at [dwane@qahn.org](mailto:dwane@qahn.org), or call toll free (877) 964-0409.

Hon. Marie-Claude  
**Bibeau**  
DÉPUTÉE COMPTON • STANSTEAD M.P.

175, rue Queen, bureau 204  
Sherbrooke (Québec) J1M 1K1  
[marie-claude.bibeau@parl.gc.ca](mailto:marie-claude.bibeau@parl.gc.ca)

☎ 819 347-2598  
[www.mcbibeau.liberal.ca](http://www.mcbibeau.liberal.ca)  
f t mclaubibeau

## Shoreline

Small Press,  
Tremendous Books!

23 rue Ste-Anne  
Sainte-Anne-de-Bellevue, QC H9X 1L1  
[shoreline@videotron.ca](mailto:shoreline@videotron.ca) 514.457.5733  
[www.shorelinepress.ca](http://www.shorelinepress.ca)



# Remembering, not repeating: Address to the Arts, Culture and Heritage Working Group, Montreal, February 1, 2017

by Simon Jacobs

Good morning Ladies and Gentlemen.

I would like to thank our colleagues at Canadian Heritage, ELAN and QAHN for having organized this 7th annual Arts, Culture and Heritage Working Group. Luckily, there is no snow storm, as there was last year.

For those of you who are here for the first time, I am sure you will find it an invigorating, thought-provoking discussion on various topics, all with the aim to work together to answer common problems. You will find that the process does not end here though. You will be invited to join on-going discussion groups known as the leadership roundtable that are carried on throughout the year, giving you a chance to discuss, develop and share ideas with other organizations.

As you are well aware, in the last couple of days a tragic shooting took place in my home town, Quebec City, leaving six people dead and an entire community walking around in shock. French and English news channels have kept up 24-hour coverage and leaders from around the world have sent in their condolences. After many false starts and rumours, it turns out to have been a young home-grown Québécois who was responsible, probably nurtured on the milk of *radio poubelle*, or trash radio, heated up by the rhetoric of the far right in Europe and now with our neighbours to the south.

The premier, Mr. Couillard, said: “Every society has to deal with demons. Our society is not perfect; none is. These demons are named Xenophobia, Racism, Exclusion. They are present here. We need to recognize that, and act together to show the direction we want our society to evolve. Words can hurt. Words can be knives slashing at people’s consciousness.”

So why am I talking about the subject at a meeting that is supposed to be dedicated to the arts, culture and heritage of the English-speaking community in Quebec? What has this got to do with us? My answer is: it has everything to do with us!

The Ministry of Education is proposing a new history curriculum that doesn’t even mention immigrants and English-speaking Quebecers, with indigenous peoples left as a footnote in history. It does not mention the contribution of the different English communities that are scattered across this great province.

QAHN is involved in a committee of parents and teachers that is trying to rectify this problem, asking for a more evenly balanced history that allows for a comprehension and understanding of the Quebec that is not uni-cultural.

Here is an example: a few years ago I went to a celebration of the 50th anniversary of the Ministry of Culture. The first roundtable talk was a discussion about the education system in Quebec with five learned professors each giving their opinion. Much to my surprise no mention at all was made of the English/Protestant school system – and, just like that, over a third of the



population was ignored. Not one person in the room noticed or batted an eyelid. I am afraid that anything that is not French becomes “the other” -- stuck outside of the central narrative.

My daughter, who has been deeply affected by recent events, came home the night of the vigil in Quebec shaking her head in despair. She told us that many of her classmates, her so-called friends at university, were ambivalent to the loss of life, possibly because they didn’t identify it as having anything to do with them “directly.” Their lack of empathy was astounding.

This is why the work we do is vitally important. The English-speaking community in Quebec is not homogenous, but is made up of many different groups and cultures who have been living and contributing to this great nation for generations. It is through our art, through our stories, and through our history that we can illuminate and add to the narrative that is taught and consumed by the majority and by our newest citizens. This is, after all, our collective history and belongs to us all. Maybe, once our children understand this, and learn to live and play with, and accept people from different cultures, it will be less likely for someone to even consider committing such a heinous crime.

George Santayana is quoted as having said, “those who cannot remember the past are condemned to repeat it.” In the days ahead, it will be necessary to remember our past, both good and bad, to celebrate it in music, dance, and song, to come to terms with it, question it, discuss it, and realize that culture is not a stable thing but is in constant flux, and that truth is more delicate than we realize, easily trodden afoot.

*Simon Jacobs is the President of the Quebec Anglophone Heritage Network (QAHN).*

*Simon Jacobs. Photo: courtesy of the Quebec Federation of Home & School Associations.*

# 2017 QAHN-FHQ Convention: Mark Your Calendars!



In honour of Montreal's 375th anniversary, the Quebec Anglophone Heritage Network is planning something different for its 2017 Convention and Annual General Meeting. We've teamed up with our colleagues at the Fédération Histoire Québec, and are jointly hosting a convention in Montreal that will span three days from May 20-22. The event promises to be exciting and stimulating for enthusiasts of heritage and history.

Day 1 (Saturday) will include training sessions in French and English for staff and volunteers associated with non-profit heritage groups. The English session will focus on funding diversification, such a vital topic for our cash-strapped heritage sector. These sessions, which will take place at the Hôtel des Gouverneurs in Montreal, will be followed by the AGMs of QAHN and the FHQ, which will be staggered so that attendees wishing to attend both may do so. An evening cocktail will take place at the splendid Masonic Temple on Sherbrooke Street. Here, visitors can mingle, take a guided tour, enjoy the music of the Elgin & District Pipes and Drums, and hear a keynote speech by Dinu Bumbaru of Heritage Montreal.

Day 2 (Sunday) will take place entirely at the Hôtel des Gouverneurs, and will feature a range of conferences, several of them in English. There will be heritage displays, a banquet, and

an awards ceremony, including presentations of QAHN's 2017 Marion Phelps and Richard Evans awards.

Finally, Day 3 (Monday) will be devoted to heritage tours in and around the city. One tour, given in English, will include visits to St. Patrick's Basilica, Silo No. 5 in Montreal's Old Port, and historic Hurtubise House in Westmount.

For more information about the itinerary and fees associated with the 2017 QAHN-FHQ Convention & AGM, please see the enclosed program and registration form. Or email QAHN at: [home@qahn.org](mailto:home@qahn.org). Or call us at (819) 564-9595 / toll free (877) 964-0409. Participants may pick and choose what they wish to attend, or they can attend everything. There is no charge, of course, to attend either Annual General Meeting. All we ask is that you register. Please note that exceptionally this year all payments are to be made to the Fédération Histoire Québec.

We look forward to seeing you in May!



Top left: Masonic Temple, Montreal. Photo: Jean Gagnon.  
Top right: Hurtubise House. Photo: Colocho.

Bottom left: Silo No. 5. Photo: Rod MacLeod. Bottom right: Interior, St. Patrick's Church, Montreal, c.1896. Photo: McCord Museum: VIEW-2963.

## VOLUNTEERING MATTERS

## MAKE AN EVENT OUT OF VOLUNTEERING

by Heather Darch

*This is the second 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.*

Every September for the past 35 years, the Missisquoi Historical Society has thrown a great party called the Apple Pie Festival. Known for its hospitality, twanging country music and sunny ways, the festival dishes up some of the best homemade apple pie in the Townships; it's also a great fundraiser and community event. If you watch the mechanics of the day, you'll see very quickly that it's a day running on volunteer energy. Not just any kind of volunteers – they are episodic or event volunteers.

Someone once said that “volunteering takes up that most universal of human resources – time.” In the current climate there are many demands on people's time and not everyone is willing to commit to volunteering on a regular schedule. Event or episodic volunteering offers an opportunity to do a variety of tasks with a diverse group of people and in different settings and, hopefully, in a fun atmosphere.

Actually, volunteers are usually instrumental in generating the great atmosphere.

It's best to consider the involvement level of volunteers at your event from the initial planning stages. Remember to consider the roles that you will need people to undertake. Volunteers that turn up on the day will want to know that you are prepared for them, and will not waste their time or energy with ill-defined positions and a lack of purpose.

People want variety in their day and opportunities to share their skills, so managing expectations along with volunteer time is crucial in creating a meaningful engagement.

Short term opportunities to give back to your organization will appeal to busy professionals, students and families. Events on the weekend, especially if they can involve the entire family, will be a draw for people with scheduled weekly commitments. Sometimes it's when an event happens that will also influence volunteers; school holidays, summer vacation and Christmas, for example, are typically times when volunteers are looking to give back to their community.

Be clear on how much time you are asking from them, whether it is just a few hours or an entire day.

It is worth getting your event off to a good start by having a designated person to meet and greet volunteers, brief them on their responsibilities and, most importantly, thank them for their time.

You might not have time at the end of the event, or if they are only there for a few hours, so be sure to let them know that their time helps your organization move its mission forward. Don't forget to make sure everyone knows each other. Some organizations will have event T-shirts, but at the very least provide name tags that indicate they are volunteers. This will also make your volunteers visible, so it serves a practical purpose too.

Take care of your volunteer team. Check in on them regularly, ensure they have everything they need and are comfortable in their surroundings. Consider providing refreshments or free parking. Everyone gets a slice of pie with a dollop of ice cream at the Festival!

Volunteers that give in short amounts of time will not require the same levels of training that a more permanent volunteer will need. They will, however, need to know some essentials, especially if they are first-timers to your organization. If providing this information is not reasonable on the day, consider sending details about the event, parking information, driving directions, clothing

requirements and other particulars in advance online.

It's also important to be flexible with your event volunteers. Some may show up later than expected or want a different task than the one you've assigned. Try to be accommodating and take care of any issues right away. This is the one time of year that you may see these volunteers and you don't want their experience to be difficult.

Getting the right people for the right job is key to effective volunteering in general. So give plenty of time to planning and recruitment to ensure that your event will run smoothly, and set your volunteers up to succeed.

When your event is all said and done, follow up with a thank you letter to each person. Highlighting the difference they made is a great way to motivate people and keep them coming back to you. An event volunteer may not have regular contact with you so be sure to include them in your regular communication: newsletters, emails and social media.

Event volunteering offers a great opportunity for people who are strapped for time but who still wish to give back to their community. Look at your episodic volunteers as people who can make a valuable contribution to your organization over a brief period of time.

*Heather Darch will be contacting you shortly and getting you to volunteer for something.*



*A dedicated event volunteer, Karen has been serving up countless slices of pie for over ten years.*

# PROHIBITION IN THE EASTERN TOWNSHIPS

## *Part 2: Temperance groups and their influence*

by Phil Rich

Prohibition was a divisive issue in Quebec. As in the rest of country, some regions of the province were hesitant to enact a complete ban on alcohol, while other areas were committed to seeing it through.

Organized religion was at the forefront of the prohibition movement, most notably certain Protestant denominations and the outspoken Catholic priest Father Charles Chiniquy. In the 1840s, Chiniquy was one of the first people to accomplish a successful campaign in support of prohibition in Quebec, becoming a minor celebrity due to his opinions on temperance.

Although it had its detractors, support for temperance was strong in certain communities -- especially in the Eastern Townships. A rural region of Quebec known for its rolling hills and agriculture, the Townships are perhaps the most obvious example of the influence of Protestantism and the effects of temperance campaigns by groups such as the Sons of Temperance and the Women's Christian Temperance Union. Its Anglophone heritage encouraged the prohibition debate, since the origins of the temperance movement were predominantly in Protestantism.

Religious leaders may have been some of the strongest advocates of temperance, but many smaller temperance groups appeared across the region around the turn of the century. Often a cooperative effort among different communities, these groups served as forums to discuss strategy relating to promoting temperance, and to gauge the viability of introducing prohibition in certain municipalities and counties.

In some regions of Quebec, temperance groups struggled to be heard. However, those that did organize in Quebec did so "later than other provinces, and they were successful in the areas where Protestants lived," namely the Eastern Townships. In fact, "even in 1919, the leaders of the temperance movement in Quebec included only people with British (not French) names." (Smart and Osborne, 22-23)

Temperance groups would focus on educational initiatives, sometimes collaborating closely with churches. Intended to explain the "evils" of alcohol to the general population and the horrifying consequences of its consumption, these campaigns were highly successful in some counties in the Townships, while less so in others. Success was due largely to the persua-

siveness of the temperance groups themselves, and is evident in many of the documents that have survived from these various organizations.

Missisquoi County may be the best example of the influence that temperance groups had in the region during the latter half of the nineteenth century and into the early twentieth. With a territory that stretched from the Canada-U.S. border to the Richelieu River, Missisquoi formed one of the largest areas within the Eastern Townships and had a significant influence.

A poll conducted on September 12, 1917, by the Missisquoi Anti-Alcohol league clearly favoured prohibition. Of the over 2,700 people who participated in the poll, 2,229 voted in favour of introducing prohibitory laws under the Canada Temperance Act, while only 509 voted against these laws. The town of Fre-

lighsburg was the only community in the county to vote against prohibition. The other seventeen communities supported a dry county wholeheartedly, with the vast majority of them easily achieving the number of votes required.

Groups like the Missisquoi Anti-Alcohol League and the Frost Village / West Bolton chapter of the Sons of Temperance played a crucial role in the fight for prohibition in the Townships. Temperance groups such as these would attempt to convince those in the community to consider prohibition by effectively scaring the local population. They insisted that the dangers of alcohol could jeopardize society, something that community and religious leaders would not tolerate.

An excerpt from the minutes of the Frost Village / West Bolton chapter of the Sons of Temperance on September 30, 1876, reveals this line of thought:

This night West Bolton Division No 87 S of T assembled once more in the old School House to deliberate on the means best adapted to promote the object of our meeting, that of restoring the poor inebriate to the common level of mankind. And to instill into the minds of the young the necessity of avoiding the fearful habit that has brought the most intelligent below the level of the brute.



Temperance groups arguably saw themselves as saviors, assuming the burden of society that was the hideous consequence of alcohol. Educating local communities, and most importantly the youth, was therefore essential. Alcohol was seen as an obstacle that blocked the path to a well-functioning, efficient society. These groups worked tirelessly to achieve their goals, meeting often and keeping detailed records of members, partners, and even those who had been banned from certain temperance groups.

Although they are mostly administrative, these records allow historians to get a glimpse of what life was like in the Eastern Townships during the fight for prohibition, and how far temperance groups like the Missisquoi Anti-Alcohol League went to promote a dry community during this period.

These temperance groups would ultimately be victorious in some counties, albeit for a short period of time and in a limited capacity. The province of Quebec would completely ban the production and sale of spirits, but not beer or wine, from 1919 to 1921, although many municipalities had already prohibited it several years before. Even though the Townships heavily favoured prohibition, there was no clear winner in the debate. The result was a brief flirtation with prohibition, due in part to

the persistence of temperance groups working in the region.

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

### Sources:

Reginald G. Smart and Alan C. Ogborne, *Northern Spirits: A social history of alcohol in Canada*. Toronto, 1996.

Missisquoi Anti-Alcohol League Fonds (1915-1922), "Result of Polling on Canada Temperance Act: September 12, 1917; Select Minutes, Frost Village / West Bolton chapter of the Sons of Temperance (September 30, 1876), Eastern Townships Resource Centre, Bishop's University, Quebec.

## RESTORATION OF THE POINTE-MITIS LIGHT STATION IS ONE STEP CLOSER

Over five years after submitting its proposal to the government of Canada, the municipality of Métis-sur-Mer is the new owner of the Pointe-Mitis Lightstation, including the lighthouse itself and three accessory buildings. The acquisition was preceded by the heritage designation of the site earlier in the summer in response to a petition filed by Heritage Lower Saint Lawrence in 2010 under the federal Heritage Lighthouse Protection Act. The municipality will now work closely with the Association des Résidents de la Pointe du Phare, the not-for-profit group that will manage the site, to restore the buildings and make the site accessible to the public while maintaining its aesthetic and scientific value.



The lighthouse, located at the gateway to the Gaspé region, was built over a hundred years ago, replacing the original one built in 1874. After the light was automated in 1978, the buildings were used as a research facility by the Canadian Forest Service until 1995. Largely unused since, the buildings have suffered from deferred maintenance and will require extensive renovations. Contaminated soils were, however, removed and replaced in 2010.

Federal funds of \$150,000 have already been received to begin the renovations as well as other work, including the removal of the mercury used in the operation of the light mechanism. Now that the acquisition is complete, the ARPP will resume fundraising efforts, which have already resulted in almost \$100,000 in private donations and pledges. Once renovations are finished, the buildings will be rented as accommodation and workspace for scientific, cultural and educational activities. Although the site was not previously accessible to the general public, current plans allow limited access to certain areas of the site on a daily basis with greater access on select days and during special events.

### Further information:

Ladd Johnson [laddjohnson@pharemetislighthouse.org](mailto:laddjohnson@pharemetislighthouse.org).

Stéphane Marcheterre [metisurmer@mitis.qc.ca](mailto:metisurmer@mitis.qc.ca).

[www.metislighthouse.ca/english](http://www.metislighthouse.ca/english).

[www.savemetislighthouse.org](http://www.savemetislighthouse.org).

# THE MELBOURNE TOWNSHIP MURDER

by Nick Fonda

Sudden, violent death at the hands of another human occurs but infrequently in the Eastern Townships. Avery Denison was the first settler from the Richmond area, near the northern fringes of the Townships, to be murdered, although the murder itself occurred near Three Rivers. That murder occurred in 1826.

Another similarly violent death occurred on August 16, 1905, on a construction site of the Orford Mountain Railway between Kingsbury and Windsor. It was a murder that faintly echoed that of Avery Denison in that the victim was from outside the area. Denison was passing through Three Rivers on his way home; Ralph Andosca, the twelve-year old victim in Melbourne Township, was there temporarily, part of a New England railway construction crew made up primarily of Americanized Italian immigrants.

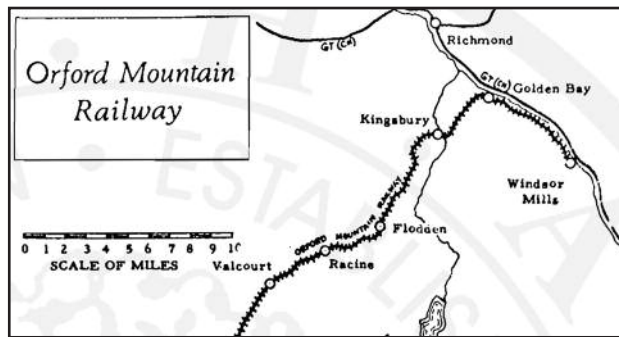
The headline in *The Sherbrooke Daily Record* on Thursday, August 17, 1905, was comprehensive: "Boy Shot Down in Cold Blood / Another boy murder this time at the construction camp of the OMR a few miles from Windsor Mills / Shot from horse by unknown Italian / May have been in Revenge for grievance against father / Murderer has escaped / High Constable Moe and Coroner Bachan Investigating."

The shooting of Ralph Andosca was all the more shocking for readers of the *Record* because of two other prominently reported criminal acts: an attempted robbery a month before on the same Orford Mountain Railway line, and the murder, just three days before, of another adolescent in Farnham, some seventy kilometres distant from Melbourne.

On July 18, 1905, the *Record* headline read: "Shooting on Orford Mountain Railway / Desperados attack paymaster at Construction Camp near Windsor Mills / Seriously wound him and shoot his horse dead."

Workers at the time received their wages in cash, on a monthly basis. The paymaster for the OMR was a Mr. Percy. He set out on horseback, with his son, carrying seventeen thousand dollars in bills and coins. The OMR track was being laid by several crews working simultaneously on different sections of the fifteen kilometres of track.

As Percy and his son were approaching a work camp, two armed men



stepped out of the woods and demanded the payroll. Percy and his son grabbed their cash-filled satchels, abandoned their horses and ran. The attackers, identified as Italians, fired at Percy but killed the horse he was on and not him. (The horse, the *Record* points out, belonged to Dr. McCabe of Windsor.) Percy was wounded but not seriously (contrary to the *Record* headline). The two attackers, seeing their plan foiled, turned and ran. The gunshot and cries had alerted a construction crew and those men had come running. No money was stolen but that didn't diminish the seriousness of the incident. For the people in neighbouring Melbourne and Richmond it was a little too close to home.

The second incident, the first child murder, was reported on Monday, August 14, 1905. The front-page headline of the *Record* read: "Foul Murder at Farnham, Quebec / 14 year-old boy found in lumber yard near station with brains battered out by stone." The boy was Wilfrid Audett, the son of Farnham's secretary treasurer, and he was

working for the summer as a night call boy for the Canadian Pacific Railway. He was big for his age and known to be strong. As a call boy his job was to run to the homes of engineers and firemen to call them to work when train crews were needed. He had left the station to call such a crew near 1:00 a.m. on Saturday night and never returned. His body was found on Sunday morning. There were signs of a struggle that indicated Audett had been set upon by two or even three assailants.

The murder was as mysterious as it was violent. There was no evident motive for the crime and no reason to explain why a fourteen year-old should be a target.

A week later, three hobos were arrested in Hull on suspicion that they might have been responsible for Audett's murder but they were soon released. The murder remained unsolved.

The killing of Ralph Andosca was equally mysterious. Incorrectly identified as Drake in the August 17 edition of the *Record*, Ralph was the second youngest of several sons of Frank Andosca, who, as the paper explained, "ran the canteen." Ralph, at age twelve, is described as "an errand boy around the camp," and was likely on the verge of being expected to do a man's work.

He was killed late in the afternoon, riding a horse back to its owner, James Todd, a near-by farmer. He was a few dozen yards behind a horse and cart being driven by Todd's son when he was shot in the back with a shot-gun and killed.

The Todd boy turned and saw someone, supposedly an Italian, disappearing into the woods. The shot attracted men from the nearby camp but they were unarmed and reluctant to attempt to catch an armed murderer.

The *Record* article questions whether the murder of an innocent twelve year-old might have been an act of revenge against the boy's father. If running the canteen meant that Frank Andosca was the camp



cook, then Andosca senior would have been in a position to make both friends and enemies. Lumber crews and construction crews might be comprised of one hundred or more labourers and their continued strength and good health depended on the camp cook. Lumberjacks were known to sign on with particular camps because of the cook. In his own way, Andosca the camp cook might have been as important as the camp foreman.

What is particular about the *Record* story is its xenophobia with respect to the railway's foreign workers. It is noteworthy that Andosca and the work crew are identified as Italians, yet they were all from the New England states. While they were immigrants, it is safe to assume that many of them had been in the United States for some time. That Andosca would have a son named Ralph (or Drake) indicates that he had been in America long enough to have become anglicized. Frank is the English equivalent of Franco, but there are no obvious Italian equivalents of Ralph and Drake, both unabashedly Anglo-Saxon names.

"The ways of the Italian desperado are peculiar," the *Record* article reads, "and it is not improbable that the boy was shot as a means of striking the father.

"These foreigners engaged in railway construction are a desperate lot. There are about a hundred on the OMR. Scarcely a day passes without a fight among themselves. These fights are not of the Canadian variety. Their temperament has not changed under the cooler atmosphere of Canada. An injury imagined or real, instantly fires them with a desire for revenge. Their anger does not subside with the going down of the sun. It is nursed day by day. The opportunity to get even is patiently and sullenly awaited. A week or month or more may pass. But

sooner or later, the victim will receive a blow, probably in the back, likely at night. He may not see his assailant but can safely figure that someone is paying off old scores.

"And so it is believed that yesterday's murder was committed by someone who had perhaps waited long and failed to secure an opportunity to strike the father."

The same article in the *Record* offers a follow-up to the attempted robbery of a month earlier.

"The paymaster went through the OMR camp yesterday and paid the men. He took no chances. He was accompanied by eight men in four teams. All to use a common expression were armed to the teeth. They carried Winchesters and revolvers. These firearms were in sight and must have been quite impressive."

The next day, July 19, the paper postulated another motive for Ralph's murder. The camp had been hit by a string of thefts, and it was speculated that perhaps Ralph had seen who it was that had been pilfering personal items. The boy was murdered to prevent him from identifying the thief.

About a week after the murder of Ralph Andosca, two men were arrested.

Omer Ayette and George St. Pierre were relatively new to the area and living in a makeshift shack in the woods. They had a shotgun that they claimed was used to hunt game, their principal food source. They claimed to be cutting firewood to sell, but the amount of cordwood found near their premises was so small as to make their assertion questionable. Furthermore, police found a red kerchief such as that worn by the men who'd attempted to rob Percy in July. The motive for the killing of Ralph Andosca, it was suggested, was robbery, and that the intended victim was really Todd's son who would have had some eighty dollars in his pockets, a month's wages for himself and his father.

On September 15, some three weeks after being arrested, Ayette and St. Pierre were released. The gun found at the men's cabin was not the same gun that killed Andosca. Other evidence, including an identification of the men by Todd, was judged to be too circumstantial to bring them to trial.

Ralph Andosca's body was brought back home to the United States for burial. The OMR line through Golden Bay and to Windsor Mills was completed – and would be torn up for scrap metal half a century later.

The Melbourne Township murder remains a mystery.

*Nick Fonda is a past president of the Richmond County Historical Society and the author of several books about the eastern Townships, including the recent Hanging Fred and a Few Others: Painters of the Eastern Townships.*



"Top: Culebra Cut Junior," Orford Mountain Railway, c.1905. Photo: Matthew Farfan collection.

Bottom: Italian sod camps, Orford Mountain Railway, c.1905. Photo: Matthew Farfan collection.



## MERCI

À LA FÉDÉRATION HISTOIRE QUÉBEC  
ET AU RÉSEAU DU PATRIMOINE ANGLOPHONE DU QUÉBEC  
pour tout le travail important qu'ils font pour la communauté!

## THANK YOU

TO THE FÉDÉRATION HISTOIRE QUÉBEC  
AND THE QUEBEC ANGLOPHONE HERITAGE NETWORK  
for all the important work that they do for the community!



**TRÈS HON. JUSTIN TRUDEAU**

Député / MP Papineau  
Justin.Trudeau.c1c@parl.gc.ca  
(514) 277-6020



**FRANK BAYLIS**

Député / MP  
Pierrefonds–Dollard  
Frank.Baylis@parl.gc.ca  
(514) 624-5725



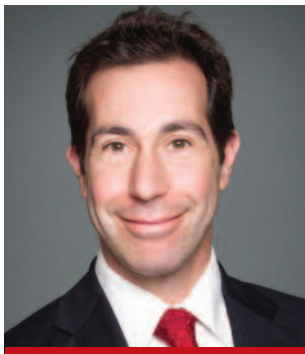
**ANJU DHILLON**

Députée / MP  
Dorval–  
Lachine–LaSalle  
Anju.Dhillon@parl.gc.ca  
(514) 639-4497



**HON. MARC GARNEAU**

Député / MP  
Notre-Dame-de-Grâce–  
Westmount  
Marc.Garneau@parl.gc.ca  
(514) 283-2013



**ANTHONY HOUSEFATHER**

Député, Mont-Royal /  
MP Mount Royal  
Anthony.Housefather@parl.gc.ca  
(514) 283-0171



**HON. MÉLANIE JOLY**

Députée / MP  
Ahuntsic–Cartierville  
Melanie.Joly@parl.gc.ca  
(514) 383-3709



**HON. PABLO RODRIGUEZ**

Député / MP Honoré-Mercier  
Pablo.Rodriguez@parl.gc.ca  
(514) 353-5044



Discover Quebec City's rich and varied cultural heritage through historical figures linked to the **Morrin Centre**.

# PRISONERS, STUDENTS AND THINKERS

WATCH SHORT VIDEOS on [morrin.org](http://morrin.org) about the fascinating people that helped shape our past, present and future. Let them tell you about their remarkable lives.

**morrin**  
centre culturel • cultural centre  
Literary and Historical  
Society of Quebec



Edward David  
**ASHE**



Mary  
**COYLE**



James  
**DOUGLAS**



Dr Margaret  
**FRASER**

Press **PLAY** on our shared history today!

Interested in learning more?  
Visit our website at

[morrin.org](http://morrin.org)

Entente de  
développement culturel



R. Howard Webster Foundation  
Fondation R. Howard Webster



# Quebec Family History Society

- *FREE access to billions of records including Ancestry at our Library*
- *Receive our magazine Connections*
- *FREE genealogy lectures*
- *Seminars on family history research*
- *FREE genealogical assistance with research*
- *Reduced rates for in-depth research*

173 Cartier Ave.,  
Suite 102  
Pointe-Claire, QC

Tel: 514 695 1502  
[www.qfhs.ca](http://www.qfhs.ca)



# WHAT LURKS BELOW: MONTREAL UNDER THE GROUND

*Part I: Industrial development and vanishing watercourses*

by Sandra Stock

On the surface, Montreal Island appears a rather arid place – the urban centre is a city of concrete, metal and limestone, with most of the residential and suburban areas equally devoid of any evident active natural features. Our larger parks, such as Mount Royal and La Fontaine, contain moisture-sucking trees and grass with one artificial water construction in each that appears completely manmade. Even the Botanical Garden, an extraordinary place in so many ways, with its plentitude of small lakes, fountains and rills, is an artificial world. However, water, access to it, control over it, and our relationship with it, has influenced the economic development and population growth of our city but has also led to its most serious setbacks and disasters.

There is a vast hidden world under our feet. Ancient secret rivers, contained springs, former swamps lie there, just waiting to assert themselves again through the cracks and weaknesses of our streets and pipes and sewers and aqueducts. These forgotten streams were once used for transport, industry and domestic consumption. Now they are almost completely confined to an underground drainage network and pumped along covertly at last to empty into the St. Lawrence.

This year, 2017, is being hailed as the 375th anniversary of the founding of Montreal. The island has been occupied much longer than that, however. First Nations settlements have been traced back at least 8,000 years. Iroquoian and Algonquian peoples have lived here, on and off, sometimes seasonally, but consistently, as hunter gatherers and later as

agricultural residents, always with their living areas near either the surrounding great river (St. Lawrence) or various inland springs and streams. For example, the Côte des Neiges district – now one of our driest and densely built up areas – once had flourishing “three sisters” corn-squash-bean fields, fed by many springs and small rivulets coursing down from Mount Royal. This rich agricultural land was a First Nations site and then was consistently productive through the

Our birthday, for our European-centred history, was officially February 1642. A special mass was said in Paris, celebrating the founding of Ville Marie. The first French colonists settled at Pointe-à-Callière where the St. Pierre (or St. Peter, or Little) River meets the St. Lawrence. The Montreal Museum of Archaeology and History stands on this site today, right beside the St. Pierre as always, although now the St. Pierre bubbles along underground through the William Collector – the mighty *Cloaca Maxima* of the Montreal sewage system.<sup>1</sup> We can hear the water gushing onwards from the basement level of the museum.

This location – where our city actually began – was an excellent defensive site with a natural moat, although this low-lying triangle of land seriously flooded in the spring thaw. Floods continued to be a major threat to Montreal well into the nineteenth century, and even now it is only because of pumping facilities in our drainage system, and other engineered interventions such as the long Aqueduct that cuts through LaSalle and Verdun, that we no longer are inundated during the seasonal melt.

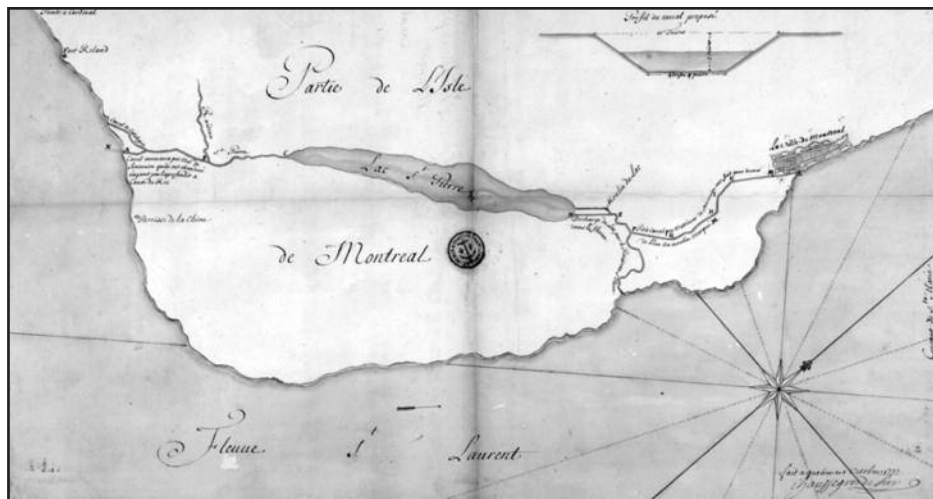
Before we proceed, we must mention that the nomenclature of Montreal’s rivers and streams is totally confusing. Especially since nearly all surface evidence of them has long disappeared into the Great Below, there are few clues as to where they were and are, and what joined with what. Much like the characters’ names in Russian novels, it often seems that there are three times as many streams as there actually were and are. For instance, a short tributary of the St. Pierre became the St. Gabriel



French regime well into the early twentieth century. The period of French and British settlement saw the streams and springs used for domestic purposes, and to power a series of mills for grain and later timber processing. As flow is seasonal, these mills often employed wind power as well. With urban development, the streams and springs were first “canalized” into controlled water courses and soon disappeared altogether into the sewer system.

*James Inglis, “Flood, St Paul Street,” 1869. Photo: McCord Museum: MP-0000.2888.*

Canal. This waterway was later incorporated into the sewer system and disappears from history. However, it appears on a number of old maps as perpendicular to the St. Pierre and the Lachine Canal. Maps, even fairly recent ones, aren't especially reliable about the water courses. Added to this is the linguistic duality of the map makers and some often peculiar translations back and forth. For our purposes here, we have relied mostly on Jean-Claude Marsan's *Montreal in Evolution* (1981) as he includes plenty of maps and does seem the clearest on our historic, urban geography.



### The St. Pierre River

Amazingly, the St. Pierre still has a small portion visible above ground. Its source, as is the source of all urban Montreal's "lost rivers," is Mount Royal. The particular geology of our iconic Igneous Intrusion<sup>2</sup> Mount Royal, (No – not ever, ever, was it a volcano, as is erroneously often thought!) lends itself to the collection and percolation of rainwater, snow and ice, and some percentage of underground springs from deep below. The initial drop down the slopes impels the streams along in all directions.

The St. Pierre flowed through Côte des Neiges (near Queen Mary Road) through Notre Dame de Grace and westward into Côte St. Luc. It is still there on this route but not visible until being spewed above ground into the Meadowbrook Golf Course for about 500 metres of freedom only to be swallowed up again at the south boundary of the golf course.

At the St. Jacques Escarpment – near the Provigo and Canadian Tire

stores today – the St. Pierre once had a waterfall. It was full and turbulent in the spring and after heavy rains, and then, in the depression beneath, it spread out to form Lac à la Loutre (Otter Lake). This fairly large, shallow body of water was also referred to as Lac St. Pierre or, Lac aux Loutres, (names again!) on various maps. It disappeared upon the construction of the Lachine Canal as the water table sank.<sup>3</sup> An otter hasn't been seen around here for probably 250 years. This is now the still rather swampy morass of the ongoing road construction of the Turcot Interchange.

The St. Pierre River continued along the base of the St. Jacques Escarpment into St. Henri, once an area of tanneries, the vestiges of which have been recently almost obliterated by the road construction. A few artefacts were rescued by the Société historique de Saint-Henri, but much more might have been done to preserve the traces of this important early industrial district.

The processing of hides was Montreal's first and oldest, major industry. The little village of St. Henri, located on

the portage trail from Lachine to Ville Marie, was ideally situated as a drop-off spot for some of the millions of raw pelts of the fur trade that was the economic base for Montreal for almost two centuries. Tanning requires lots of water and the St. Pierre River flowed through the village. Tanning is also a highly polluting endeavor so right from the beginning, Montreal has suffered from the down side of economic development. It was also very smelly – by all accounts, an unappealing business in many ways – so it was desirable to confine this trade to one district. From the first establishment of the St. Henri tannery in 1685, to the time of the enlargement of the Lachine Canal in 1847, the tanneries continued to use (and misuse) the St. Pierre. This was a major operation – not just an artisanal effort as leatherworking is often today. In the 1825 Census, St. Henri village had 470 people; 147 were workers, of whom 102 were tanners.

With the coming of the first railway on Montreal Island, the Grand Trunk (later Canadian National), between Lachine and Bonaventure Station, and with intensified immigration into Montreal from both overseas and the countryside, the economy of St. Henri grew and diversified. The fur trade was starting to diminish and with the better transportation connections of canal and train, the tanneries were no longer the dominant trade nor the only source of local employment.

However, the pollution of the St. Pierre River not only continued but now diversified and increased. In the informative booklet, *Saint-Pierre River*, published by the Société d'histoire de



Top: Chaussegros de Léry, Map showing Lake St. Pierre, 1733. Archives nationales (France), Centre des archives d'Outre-mer, Aix-en-Provence.

Bottom: William Collector, underneath the Pointe-à-Callière Museum, Montreal. Photo: Hadrianopolis.

Pointe-Saint-Charles (2010), we learn that “the period of cottage industries was drawing to an end... changing the face of St. Henri. In about 1852 there were only four tanners left in the village and only one shop... The Saint-Pierre River would no longer be polluted by tanneries. Factories and slaughterhouses were established in the village and the population grew rapidly. This resulted in different problems for the neighbouring watercourses, since sewers were not installed in Saint-Cunegonde and Saint-Henri until 1867 and 1890 respectively.” Industrial development resulted in “the direct contamination of the Saint-Pierre River. In fact, a building used to make tallow sat astride the river” (Seebold and Turgeon-Barry, 13).

By the middle of the nineteenth century, Montreal was a major industrial centre, with development concentrated in the south west districts of Griffintown, Point St. Charles and St. Henri. Economic growth was much more rapid than, and essentially ignored, any growth of social consciousness about the living conditions of the workers. There was only minimal direct water supply to homes, and outhouses remained in use even into the early twentieth century. The frequent epidemics of serious diseases were directly linked to the ongoing water pollution and now, from the various factories, air pollution, as well.

According to Jean-Claude Marsan, “In Montreal, as elsewhere, long hours of work, low salaries, and the exploitation of women and children as a source of cheap labour became a common practice... slums became the Victorian city’s most dominant feature.” (Marsan, 180) Most of the industries responsible for Montreal’s very profitable development were started by, and owned by, English-speaking entrepreneurs – the denizens of the famous Golden Square Mile – who, although they built Montreal into a modern city, also directly and indirectly led to the “two solitudes” situation. The poor working class was mostly French speaking but also had a large proportion of Irish workers along with some English and Scottish skilled labour. This divided society persisted in Montreal well

into the mid-twentieth century. Gabrielle Roy’s great novel, *The Tin Flute*, comes to mind.

Clean-up of Montreal’s legacy of industrial waste in this area continues today. Vast improvements have been made in the Old Port area and along the now-retired Lachine Canal, which is enjoying a verdant afterlife of recreational boating and bicycle paths. The secondary industries of sugar and flour refining, metal works and textiles have given way to the tertiary industries of entertainment and tourism. However, the St. Pierre River is



still underground and confined to the drainage system.

The St. Henri area has also enjoyed a renaissance of sorts as a desirable residential and small business location. The issues of gentrification, of course, have arisen here. The really notable architectural heritage of St. Henri is also being acknowledged. There are some fine Victorian row houses and Art Deco public buildings from the 1930s, including the Atwater Market and the repurposed former fire hall.

### A Few Other Streams

The second longest stream on Montreal Island was called the St. Martin River. Its source is in what became Mount Royal Cemetery on the Mountain. Tiny parts of the St. Martin are still visible in hilly Outremont, but they appear to flow rather seasonally, in spring and after rainstorms, along sidewalks and through backyards. The St. Martin then flows (now through sewers, of course) through Mile End and the Plateau area. Formerly, it fed into Logan’s Farm, which later be-

came La Fontaine Park. The small lake there attests to its presence, although now this lake is fed, not directly by the sewer-locked St. Martin, but by (hopefully) fresher water from Montreal’s domestic supply pipes.

The St. Martin then proceeded west, forming a pond at Chaboillez Square, near the site of the old Dow Planetarium, and then ran along the line of Montreal’s vanished fortification wall. It then went along what is now St. Antoine Street. At this point it became very swampy, and (as indicated on some old maps with “this Rivelet is sometimes dry”) disappeared altogether in hot weather. Eventually, the water from the St. Martin did join the St. Pierre and end its course at the St. Lawrence.

Other smaller streams have met the same fate. We can see where they may have run from the several steep gorges coming down from the Mountain. One was Glen Creek that ran down Landsdowne Avenue in Westmount. Another was Molson Creek in the east end of Montreal that probably came through what is now the Botanical Garden. Traces of this one have been sighted in waste areas close to the St. Lawrence, although nothing seems definite about whether there are still any bits above ground.

### Survivors

As we are considering Montreal Island as a whole, we should mention that there are still two quite substantial “free” small rivers flowing into the northern branch of the St. Lawrence (the Riviere des Prairies and, to the west, into the Lake of Two Mountains).

The Ruisseau de Montigny flows for some distance parallel to La Fontaine Boulevard through Anjou. It has been partly dammed to form “Anjou sur le Lac” – a recent residential development that does attempt to maintain a natural environment. After that, de Montigny Creek is protected as a nature park on both banks until it meets the Rivière des Prairies. There are some YouTube videos available that show a very narrow but also very natural-looking stream, featuring a nine-metre waterfall at one point. The source of the de Montigny is probably the rather swampy sections of the north-east



corner of Montreal Island, far from Mount Royal of course. This area of Montreal Island is low-lying and the soil contains deposits of peat in a few areas. The city has made great efforts to clean up any pollution in this stream and has worked to preserve the natural ecosystem.

The other, even longer natural stream, is Ruisseau à l'Orme that flows through Pierrefonds and Senneville, adjacent to Cap St. Jacques. This north-west corner of Montreal Island is probably the least developed area left to us and has been designated a quite large nature park. The source of the Orme is most likely the Angell Woods, now threatened with development, in Beaconsfield, on the south side of Highway 40.

Of course, there are many other streams throughout the Island, a few still free, or partially free, but most buried long ago under the roads and buildings into the sewer complex.

**Notes:**

1. Cloaca Maxima (Latin for Biggest Sewer): the largest main drain for the city of Rome in ancient times, considered a marvel of engineering.

2. Igneous Intrusion (Mount Royal): all the Monteregian Hills are not traditional volcanoes, but are extensions of a vastly eroded ancient igneous complex. Mount Royal was formed about 125 million years ago, as we passed over the New England Hot Spot which also formed the other Monteregians. This Hot Spot is now under the Atlantic Ocean.

3. Water table: the level below ground at which the earth is saturated with water. Some factors that affect the water table are vegetation growth (or the lack of it), the digging of canals and water systems, and weather and climate change. Cutting trees in particular lowers the water table.

*Part 2 of "What Lurks Below: Montreal Under the Ground" will examine canals and aqueducts, reservoirs and water supply systems.*

*Part 3 will be somewhat drier and look at Montreal's tunnels and caves.*

*Sandra Stock, a frequent contributor to Quebec Heritage News, has often thought she might go under cover in order to get a story, but never underground.*

**Sources:**

Andrew Emond,  
www.undermontreal.com.

Jean-Claude Marsan, *Montreal in Evolution*, Montreal, 1981.

*Montreal: Atlas de rue/Street Atlas*, Les Publications MapArt, Oshawa, Ontario, 2012.

Philip Seebold and Gisele Turgeon-Barry, *Saint-Pierre River, Les cahiers de la Société d'histoire de Pointe-Saint-Charles* (translation), 2010.

www.montreal.com-parc-nature.


**PROVINCE-WIDE EXPOSURE AT A GREAT PRICE!!**

SPECIAL ADVERTISING RATES 2017


**Purchase two or more ads of the same size, and receive 40% off each ad!**

**Purchase a full year and receive an additional 10% off!**


**FULL-PAGE**

10 inches (25.5 cm) high  
7.5 inches (19 cm) wide  
\$400.00 (Special: \$240.00)   
Back cover or inside page, colour  
\$500.00 (Special: \$300.00)


**HALF-PAGE**

5 inches (12.5 cm) high  
6.5 inches (16.5 cm) wide  
\$235.00 (Special: \$141.00)   
Colour \$300.00 (Special: \$180.00)


**THIRD-PAGE (COLUMN ONLY)**

10 inches (25.5 cm) high  
2.25 inches (5.75 cm) wide  
\$200.00 (Special: \$120.00) 

**QUARTER-PAGE**

5 inches (12.5 cm) high  
3.25 inches (8.5 cm) wide  
\$125.00 (Special: \$75.00) 

**BUSINESS CARD**

2.5 inches (6.5 cm) high  
3.5 inches (9 cm) wide  
\$75.00 (Special: \$45.00) 

**FREQUENCY, DEADLINES AND SPECIFICATIONS**

4 issues annually  
Deadlines: Spring (early March 2017); Summer (early June 2017); Fall (early September 2017); Winter (early December 2017)  
Resolution required: Minimum 300 DPI  
By email to: home@qahn.org



# HIELAN' LADDIES

## *The Black Watch of Canada*

by Tim Favot

Canada's Armed Forces are composed of regiments from across the country, each containing a couple of thousand men. From these regiments, corps and divisions are formed. Each regiment has its own unique history, customs and traditions, and regiments take great pride in recording and honouring their history.

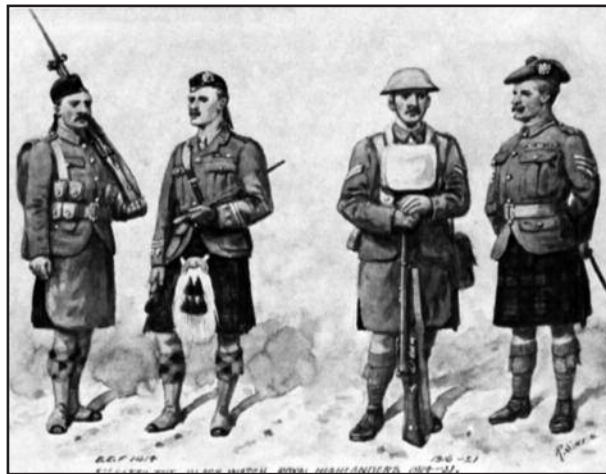
Regiments have complex histories, as they constantly change with the evolution of the Armed Forces. The Black Watch was formed in Montreal on January 31, 1862, with the creation of the 5th Battalion, Volunteer Militia Rifles of Canada. The regiment has been restructured numerous times since, but is currently known as The Black Watch (Royal Highland Regiment) of Canada.

Despite all of the re-formations, there have been some consistencies over time, one being that the regiment has always been volunteer-based, and to this day continues to be primarily a reserve force. This means that the vast majority of its members are not full-time professional soldiers, but ordinary citizens who work for the military part-time. The second constant is the regiment's affiliation with The Black Watch in Scotland, which is an infantry battalion of the Royal Regiment of Scotland.

Prior to March 28, 2006, the Scottish Black Watch was an infantry regiment: The Black Watch (Royal Highland Regiment) from 1931 to 2006, and The Black Watch (Royal Highlanders) from 1881 to 1931. Regiments take great pride in their histories and traditions, so when new regiments form but have not yet established their own traditions, they borrow from allied regiments. Canada's Black Watch did just that.

The regiment was formed by six Scottish officials in Montreal in response to the American military increas-

ing its capabilities during the Civil War. For this reason, it held Scottish traditions, but it was not until it was re-designated in 1880 as the 5th Battalion, Royal Scots Fusiliers, that it officially became a Scottish regiment. In 1905, the regi-



ment entered into a formal alliance with the Black Watch of Scotland and this alliance stands to this day. All of this plays a large role in the customs that the Black Watch of Canada continues to honour today.

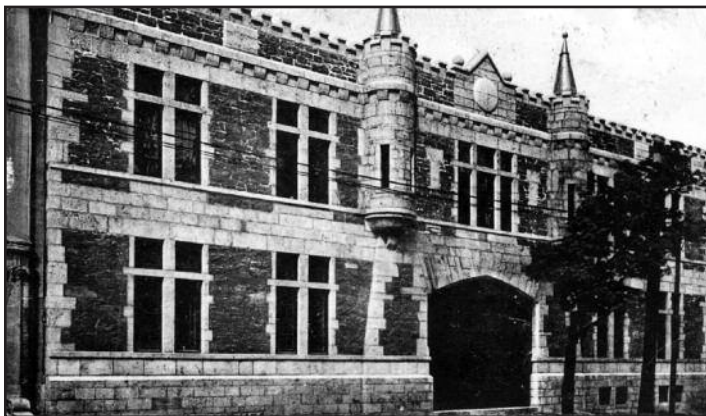
One example of Scottish influences affecting the regiment's customs is that a Black Watch tartan kilt is part of the regimental uniform. Another is that the regiment's quick march is the Hielan' Laddie (or "Highland Laddie"), while its regimental song is Gallant Black Watch, both odes to the Canadian regiment's Scots heritage. The regiment continues to honour its Scottish traditions, as well as the 43 battle honours it has earned since its inception.

The regiment has a proud record of service that began during the Fenian Raids, where it completed two stints of active service protecting Quebec's borders from the invading Fenian Brotherhood, once in 1866 and again in 1870. During the Boer War (1899), because of the division between nationalist and im-

perialist sentiments in Canada, no regiments were sent to fight. Rather, Prime Minister Sir Wilfrid Laurier reached a compromise that saw volunteers join British Imperial forces in South Africa. Many members of the Black Watch of Canada joined the Scottish Black Watch overseas and this laid the groundwork for the official alliance that came just a few years later. As is the case with most regiments in Canada, it was during World War I that The Black Watch truly established itself as a regiment.

During the First World War, The Black Watch (then referred to as the 5th Regiment, Royal Highlanders of Canada) received 26 battle honours from Ypres, Vimy Ridge, Passchendale, the Somme and other famous Canadian battles, including the last Hundred Days of World War I. The regiment was composed of three battalions: the 13th, the 42nd, and the 73rd – all of which saw action. Together, these battalions numbered 11,954 officers and enlisted men. Of these men, 6,014 (over half) were wounded and 2,163 were killed. 821 members of the regiment received medals, six of them the Victoria Cross, which is the highest military decoration for Commonwealth countries. The regiment still takes great pride in these accomplishments.

The Black Watch of Canada joined other Black Watch regiments from all over the British Commonwealth and continued to engage in active service during the Second World War, when it participated in over 30 battles in France, Belgium, the Netherlands, and Germany, receiving 19 battle honours. During World War II, members of The Black Watch won 211 honours. On August 19, 1942, the regiment saw its first action at Dieppe. Its objective was to position itself at the top of a cliff at Puys, east of



Dieppe, to provide supportive mortar and machine gun fire for other Canadian soldiers who were to raid Dieppe itself from the beach below. The battle was a failure and has generated much debate about its objectives and execution as the first allied raid against the Germans on the European continent.

The legacy of The Black Watch from the Second World War, however, is its involvement in Operation Spring. This was an attempt by the Allies to draw attention away from plans to launch a major American offensive by using Canadian and British forces to heavily engage the Germans as a distraction. Verrières Ridge, on high ground, had become the Germans' major defensive position. The seemingly ill-planned assault by The Black Watch was to take Verrières Ridge from the Germans and capture the town of Fontenay-le-Marmion. It is the subject of controversy within the Canadian military and among historians. The morning of July 25, 1944, ended in disaster, as only 15 men were left uninjured, while 310 were either killed or wounded. Prior to this tragic loss, the 1st Battalion of The Black Watch had already suffered heavy casualties during the early stages of the Battle of Normandy, including many senior officers and the majority of senior NCOs.

The Black Watch was not able to obtain and train reinforcements before August 5, 1944, when its rifle companies advanced toward May-sur-Orne, just ten days after its virtual annihilation at Verrières Ridge, just east of the new objective. The plan was for The Black Watch to take the village, for the Régiment de Maisonneuve to pass through and capture Fontenay-le-Marmion, and then for the Calgary Highlanders to pass

through Fontenay-le-Marmion and continue the assault on the Germans. The soldiers of The Black Watch would be required to advance to May-sur-Orne without direct fire support, and as they entered the main street of the village, they became ready targets for the Germans hidden in the surrounding buildings. The battle resulted in heavy losses. Together with Verrières Ridge, it also resulted in a legacy of tension between The Black Watch and senior staff in the Canadian military.

Following the Second World War, The Black Watch participated in the Korean War and various missions for the United Nations (including Cyprus) and NATO (West Germany). The regiment also reverted to its intended role as a militia regiment. However, this did not prevent members of the regiment from serving in Afghanistan. Currently, the regiment acts as an infantry battalion that provides trained soldiers to the regular forces when needed and aids the public during emergencies.



Officers of the Black Watch, May 1944, near Dover England. The author's grandfather is second from the right, second row. Photo: Tim Favot collection.

Throughout the regiment's history, its battle experience has served to create new traditions and strengthen those that already existed. Accomplishments in

battle have contributed to building the regimental history that its members take such pride in. The Black Watch established itself as one of Canada's most famous regiments during the First and Second World Wars. Its battle experience also strengthened the alliance between the Scottish and Canadian Black Watch regiments which even exchanged officers.

The Black Watch of Canada is proud of its history. The regimental base is at 2067 Bleury Street in Montreal, which was designated a National Historic Site of Canada in 2008. Within the armory are the Regimental Archives and the Regimental Museum. The archives are open to the public, upon appointment, which can be arranged through the regiment's website at [www.blackwatchcanada.com](http://www.blackwatchcanada.com).

The Regimental Museum was opened in 1949 as a tribute to all those who have served in the Black Watch of Canada. The Museum displays the Regiment's history through photographs and artefacts such as uniforms, weapons, medals, and other objects. The archives and museum are an attempt to connect the regiment's history to the people of Montreal and to instill its proud traditions and valour into their hearts and minds.

*Tim Favot, a student in History and Education at Bishop's University, interned with QAHN in 2015. His grandfather was a medical officer with The Black Watch during the Second World War.*

# THE VALCARTIER TOWNSHIPS CONNECTION

by Marjorie Goodfellow

The area known as Valcartier, north of Quebec City, was opened for settlement in 1816 when John Neilson, Andrew Stuart, Louis Moquin and Nicholas Vincent Tsawenhohi obtained part of the Seigneurie of St. Gabriel, formerly part of the Jesuit Estates that became Crown land upon the death of the last resident Jesuit. Lots were cleared and settlers made homes for themselves and their offspring in this undeveloped territory. The first settlers were from south of the border, but later they were mainly Scottish, Irish and some ex-soldiers of British wars. The community thrived.

Sam Hughes was federal Minister of Militia and Defence in the Conservative government of Sir Robert Borden. In the years preceding the Great War, Hughes decided that a site to train soldiers should be created in the province of Quebec. He ignored all requests to expand existing camps elsewhere. As the possibility of hostilities became increasingly threatening, plans for a large camp at Valcartier were drawn up and the acquisition of land was authorized, although it was some time before this news was made public. In answer to a question in the House of Commons on February 19, 1914, about his plans for Valcartier, Hughes' response was that no land had been purchased. The truth was that no payments had been made although options had been taken on many properties.

Late in 1912, Hughes had found a land agent in the person of William McBain and instructed him to take up options on more than 4,000 acres of land. Since McBain was a Valcartier native and a familiar face to many whose land was targeted, he appeared an obvious choice to inspire trust on behalf of the government. Inevitably, word got out and speculators acted in advance of McBain, procuring op-

tions for themselves. A delay in action was ordered and McBain was instructed to explore sites in Brome County. He advised against this location. In June 1913, McBain was authorized to purchase the land in Valcartier in his own name and to hold it in trust for the government. His reward was to be a five percent commission on the purchase price of \$82,775.00. However, he was not successful until 1914.

This William McBain who played such a prominent role in this saga was born in 1877, the eldest child of Arthur McBain



and Margaret Laura Loughren. He was still at home for the 1881 census but he left for western Canada at the early age of 16. By 1912, he was in Toronto working as a land agent for different corporations and railroads. Although he had no military experience, Hughes gave him the honorary title of lieutenant colonel, thus enabling him to act on defence projects. Following the war, he continued as a real estate entrepreneur in Toronto. He died in Whitby, Ontario, at the age of 59.

As the threat of war became imminent in 1914, plans for a larger camp were drawn up and the acquisition of more acreage was authorized. Orders-in-council authorizing land purchases were passed, first on June 20 for the original plan and second on August 27 for the enlarged area of more than 10,000 arpents.

The haste with which the camp was

created and the inexperience of those charged with establishing it led to bureaucratic bumbling and unnecessary cruelty towards a community of loyal citizens.

While snow was still on the ground in Valcartier in 1914, McBain engaged a team of evaluators to visit the properties and establish market values. In March and April, evaluations of a number of farms acquired by McBain were notarized by Meredith and Meredith and received by the government via orders-in-council.

War was declared by the Prime Minister on August 4, 1914. It took less than three weeks to transform forested and cultivated land into roads, training areas and living quarters with electricity, water and sewers. Within four days of the camp opening, 6,000 men had arrived. A week later their numbers grew to 25,000 and soon after that became 32,000 men and 8,000 horses. "Incredibly, in less than a month Valcartier reached its maximum strength of 32,000 and was transformed into an organized military establishment.

Rifle ranges were set up and range practice was carried out on 1,500 targets using the Ross rifle. By September 19, practically all infantrymen had fired their prescribed weapons classification." (Richmond and Villemaire, 272)

While pride prevails in the above account, the attitude of property owners was different. Crops were ruined and damage to property was extensive. The livelihood of resident farmers was put in jeopardy. The cost of surrounding farm properties was rising in response to demand. Landowners were in an untenable situation. All the while, McBain and his agents were endeavouring to obtain options or, even better, promises of sale.

By the spring of 1915, frustration in Valcartier was high. On May 3, George Thompson wrote to the prime minister to say that he had been a Conservative since



1874, but that now he was ashamed. He asked Borden to send a person that he could deal with instead of William McBain. John A. McCoubrey wrote that up to 800 acres of timber had been destroyed by military bullets. Despite an order that farm fencing was to be left in place unless access by the military was needed, much crop damage continued in 1915, adding to what had taken place in 1914; of all this was on properties that had not yet been acquired for the camp.

Elected officials in Ottawa were hearing from constituents and more questions were being asked in the House. Memoranda replying to the Prime Minister's requests for information and action revealed the many problems in the process of obtaining the properties, both in acquiring titles and compensating for crop and other property damage.

Part of the problem seemed to stem from McBain's obstinacy about the property evaluations. Indeed, some of the offers made by McBain were less than those evaluations that he had commissioned. The government ordered new ones from Cloutier and Moore. These were higher and it was decided to make offers based on these.

In July 1915, E. F. Jarvis, acting Deputy Minister, came from Ottawa and managed to reach an agreement with a few farmers. Cheques in payment for land began to appear although compensation for damages and the payment of seigniorial duties remained an issue. Some Valcartier property owners were digging in their heels.

To further complicate matters, McBain was often absent from the country. During his absence in 1915, he mandated Frank Mynott to act in his stead. Mynott recognized the injustices suffered by Valcartier landowners and attempted to redress them. When McBain returned, he reversed Mynott's efforts and ordered the Department of Justice to act using previous evaluations. Mynott decided to go over his head and wrote directly to the prime minister on September 3, pleading for fairer treatment for the farmers, this time based on newer evaluations carried out by Grant, Richardson and Argue. Hughes and McBain were not pleased.

By October, Jarvis reported that an agreement had been reached with half of the landowners, while an equal number had either refused the offers outright, were still in negotiation or had yet to be approached.

Legal action awaited those who were recalcitrant. More than a year since the opening of the camp, many people were still living in the midst of a military training camp.

The choices left to those displaced were twofold. They could remain in the area and rebuild on nearby properties, or they could leave. By then, the price of surrounding land had risen in accordance with owners' expectations. Nonetheless, it was the choice of some to stay, finding what land they could.

Others made plans to leave. Some decided to go to Ontario or the United States. Others sought new homes elsewhere in Quebec and cast their eyes to farmland in the Townships. For them, relatives had preceded them to the region and they were told that dairy farms could be found that would provide a good living.

Economic opportunity or marriage had brought some natives of Valcartier to the Eastern Townships before there was thought of expropriation. Among those were William McBain and his wife, Isabella Neil, and their young family, who were living and farming in Westbury, near East Angus, at the time of the 1901 census. Two Calbac families had moved to St. Elie early in the twentieth century. By the time of the 1911 census, Ernest J. McBain, his wife, Laura J. Adams, and their young family were also living in Westbury (lot 11, range 2) but in addition to farming, Ernest was a carpenter at the East Angus pulp mill. Margaret Esther Roarke came to St. Elie in 1903 after her marriage to William Arbery, who at that time was a railroad worker who travelled to Quebec on the job. James Roarke had obtained Crown land in the Township of Orford by letters patent prior to 1911. James Smith had brought his family to Orford Township after the death of his wife in 1909. His sister Elizabeth, her husband, James Goodfellow, and their children moved first to St. Elie and later to Orford Township where they were residing at the time of the 1911 census.

Others who were expropriated in Valcartier chose to try dairy farming. They or their adult children were of an age to try life in a new community. The town of Sherbrooke was close by and would provide a good market for their produce as well as educational opportunities for their offspring.

In June 1915, John Joseph Billing (born 1865) and his wife Mary West left 135 arpents in St. Gabriel East. He pur-



chased one hundred acres on range 3 in the Township of Orford, near the city of Sherbrooke. The couple's children, Stuart, Wesley and Mae, came with their parents and made their lives in the region. Their eldest child, Gladys, married a Valcartier man and stayed there.

W. J. (Bill) Billing (born 1863) left adjacent acreage in St. Gabriel East (213 arpents) and bought land nearby in Brompton in 1816. He, his wife, Janet McBain, daughter Clara, and Clara's husband, George Lavallee, made a new home together. Their other daughter, Rhoda, stayed in Valcartier.

Curtis Billing (born about 1848) was obliged to leave 180 arpents in St. Gabriel East and another 75 in nearby St. Catherine. He, his wife, Janet Lavallee, and two adult sons (John and Ben) came to St. Elie. One of their daughters, Violet, will appear below with her husband, Walter Brown. Two other daughters, Eva Mary and Janet, made their lives elsewhere.

Thomas Billing (born 1875) was expelled from 180 arpents in St. Gabriel East. He, his wife, Mary Ann McBain, and two sons (Howard and Gordon) settled on range 2, Ascot Township late in 1915. Hopper Ireland Brown (born 1868) and wife Agnes left 85 arpents in St. Gabriel East. They purchased a place in St. Elie and settled there with a niece, Agnes.

Walter Hopper Brown (born 1875) vacated more than 250 arpents in St. Gabriel East. With his wife, Violet Billing, and two young sons, Sidney and Clifford, they established themselves on the Johnville Road in Ascot in 1916. James Hamilton (born 1862) and his second wife, Grace Knox, left 311 arpents in St. Gabriel East and came to the Sherbrooke end of Ascot. His



adult sons, Joseph and Alfred, accompanied him, later buying farms for themselves in the same region.

Graham McBain (born 1874) and his wife, Alice, left 180 arpents in St. Gabriel East. Together with his father, William, and adopted daughter, Alice, they also found a property on the Johnville Road in Ascot. Frank Thompson (born 1879) and his wife Selina (also known as Linda) Neil left 216 arpents in St. Gabriel East. They, too, located in St. Elie where they raised their nephews, Russell and Gordon Bédard. Frank Seaton Smith's father, William (born 1840), lost 150 arpents to expropriation in St. Gabriel East. Frank and his wife, Mabel Leddy, followed the others to St. Elie.

It was not long before this nucleus of exiles from Valcartier was followed by others. Samuel Clark, born at Rivière aux Pins, settled on the Scotch Road, between Orford Township and Brompton, in 1919, with his wife, Hilda Jacobson, and their family of six children. They had spent a brief period in the United States before returning to Canada.

William Lavallee, his wife, Mary Smith, and their family moved to the Brompton Road Community. Both were natives of Valcartier but were living in Quebec City at the time of the move. They were persuaded to come by William's brother, George.

The story of the Valcartier expropriations continued there and on the national scene until the end of the war and was renewed at the start of WWII. Those who found a place in the townships surrounding Sherbrooke prospered. Their contributions to their new communities were many and valued but their family links to Valcartier endure to this day.

*Marjorie Goodfellow is a long-time community activist. Many of her ancestors were amongst the first settlers of Valcartier. She was born in Sherbrooke and is a proud Townshipper, Quebecer and Canadian.*

**Sources:**

H. M. Cathcart, *Valcartier, P. Q., a short history 1647-1957*, 1957.

Michel Litalien, *Semper fidelis; Valcartier d'hier à aujourd'hui, 1914-2014*, 2014.

Gerry Neville, *Expropriation of 1914*. 3 typewritten pages. n.d.

Randy Richmond and Tom Villemaire, *Colossal Canadian Failures*, Toronto, 2002).

Conversations with Joan Billing Brotzman (Billing and Clark families), Norma Goodfellow Brown (Walter Brown family), Ivy Arbery Richard son (Roarke and Calbac families), Velma Lavallee Clowery (Lavallee family), Eleanor McBain McElrea (McBain family).

Census of Canada - Quebec: 1881 District 80, Quebec County, subdistricts E (St. Gabriel de Valcartier East) and J (St. Gabriel de Valcartier West); 1891 District 179, Quebec County, subdistrict K (St. Gabriel de Valcartier); 1901 District 185, Quebec County, subdistricts J (St. Gabriel de Valcartier East) and K (St. Gabriel de Valcartier West); District 150, Compton, Westbury Township; 1911 District 190, Quebec County, subdistricts 20 (St. Gabriel de Valcartier West) and 21 (St. Gabriel de Valcartier East); District 198, subdistricts 7 (Orford St. Elie) and 8 (Orford Township); District 155, subdistrict 34, Compton, Westbury; 1921 District 205, Sherbrooke County, subdistricts 1A (Ascot-Sherbrooke), 1C (Ascot – Johnville Road), 3 (Westbury), 4 ( Sherbrooke-Orford Township), 5 (St. Elie); District 189 (Quebec County), sub districts 19 (St. Gabriel de Valcartier East) and 20 (St. Gabriel de Valcartier West).

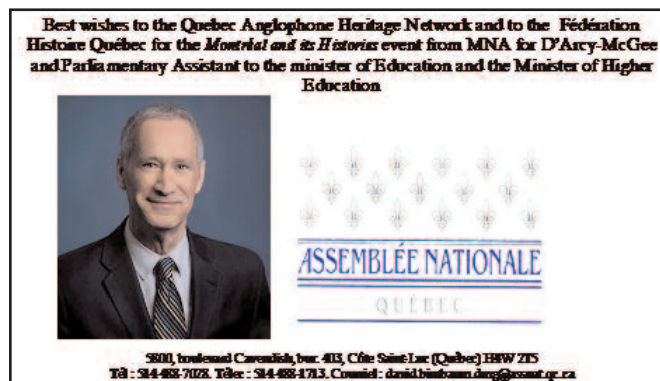
[www.greatwar.co.uk/westfront/armies/br itishunits/1cdndiv.htm](http://www.greatwar.co.uk/westfront/armies/br itishunits/1cdndiv.htm).

[www.pbalkcom.com/valcartier/History](http://www.pbalkcom.com/valcartier/History).

LAC/BAC. Valcartier Camp. H.Q. 67-79, RG 24, vols. 6328, 6329, 6330, 6331, 6332, 6333, 6334.

LAC/BAC. MG26-H Borden, Robert Laird. Correspondence. Valcartier. Expropriations.

Various obituaries from scrapbooks, undated, *Sherbrooke Daily Record; Quebec Chronicle-Telegraph*, clipping for Lt. Col. William McBain, c.1936.



# FROM LEIDEN TO ARUNDEL

## *The Cooke Family (Part II)*

by Joseph Graham

*This story was originally written as a commemoration of the life of Ronald Douglas Cooke of Arundel (February 18, 1947, to December 28, 2015). Ron Cook began researching the Cooke family years ago and his work was the fundamental first step in the historical account below.*

*Part II picks up the journey of the Cooke family following their departure from Leiden in the Netherlands in the early seventeenth century. Ron Cooke's ancestor Francis Couck/Cooke moved first to England and then sailed to New England in 1620, on board the Mayflower.*

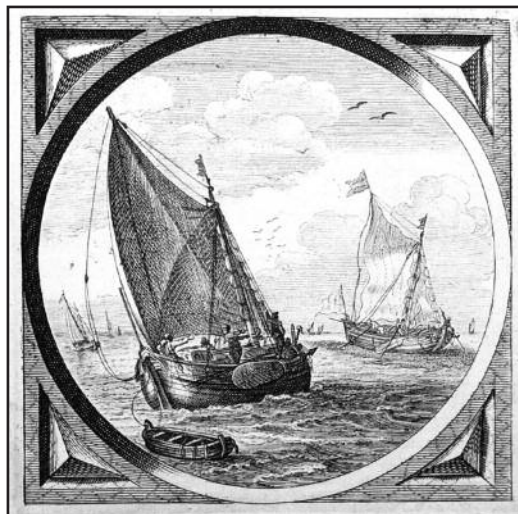
### The Pilgrims and the Wampanoag

Looking at history from a different perspective, seeing how your people appeared when seen through other eyes, is a challenging test. We are being given new opportunities to do this now that the First Nations are sharing their oral histories.

The Wampanoag, the nation that lived in that part of present-day Massachusetts, wonder why Captain Christopher Jones, who was bound for the Hudson River in 1620, allowed his ship, the *Mayflower*, to become an offshore residence for his passengers in Cape Cod Bay that first winter. He was carrying people bound for the Virginia Colony as well as Separatists from Leiden. The Hudson River was a Dutch colony and it would have been logical to deliver the Separatists there, where they had asked to go, and then carry on to Jamestown, Virginia. Instead, after a difficult crossing, they anchored near a deserted Wampanoag village.

At the time, Jamestown must have seemed a terrifying place. After a difficult

start, colonists there had managed to find peace with the local Algonquins when their leader married Pocahontas, the daughter of Chief Powhatan. But Pocahontas died in England in 1617, and her father died a year later. Jamestown was a tinderbox ready to explode and anywhere else may have seemed preferable. Also, they may have had to stop where they did because of sickness onboard. A diseased ship would not have been terribly well received at New Amsterdam, either.



The Wampanoag knew that six years earlier a sea captain named Thomas Hunt had kidnapped several Wampanoag men. Locking them in the hold, he delivered them to Spain as potential slaves. Even the Spanish found his actions unconscionable and some monks purchased one of the men to try to “civilize” him. This man, Tisquantum, somehow got away to England, learned English and ultimately found his way back to New England. In his home country, he acted as an interpreter with the English. After the kidnapping, though, the Wampanoag had gone on a rampage against all Europeans and subsequently were attacked by European disease that tore across the New England coast, reducing some nations by 90%. Patuxet, Tisquantum’s home town, was abandoned.

A number of the *Mayflower* passengers, including Francis Cooke, signed the *Mayflower* Compact on November 11 while at anchor in Cape Cod Bay, before moving to a better location. The Compact obliged all signatories to share and work together for their survival. They spent their first months living onboard the ship while slowly building storehouses ashore.

In Wampanoag accounts, they went ashore, starving. They found a Nauset Nation graveyard and began to steal the corn placed there for the dead. Attacked and chased back to the ship, they raised anchor and moved along, unwittingly, to the abandoned Wampanoag village of Patuxet, not far from Plymouth Rock.

The Pilgrims’ descendants still celebrate the providence of finding this village as though God had prepared it for them. In the Wampanoag telling, the different Indigenous peoples, who faced their own serious challenges, watched the destitute passengers for some time and realized they were starving. Finally, an Abenaki named Samoset, who had learned some English at a short-lived English settlement further north in Maine, walked boldly into the village and greeted them.

The various Indigenous nations, gravely reduced in numbers by illness, were threatened by the Narragansett, an island nation that had not been exposed to the plagues. Samoset was representing the Wampanoag peace chief, Massasoit (Yellow Feather), who wanted to establish an alliance with the *Mayflower* people in the hopes of showing greater strength to keep the Narragansett at bay. They asked Tisquantum, himself a native of Patuxet, if he could be the interpreter for this new people living in his ancestral home.

To the *Mayflower* colonists, Tisquantum, whom they called Squanto, was another sign of God’s providence. The Wampanoag undertook the task of nurturing them back to health and Captain Jones sailed home with the survivors of his crew.

Francis Cooke's wife, Hester Mahieu, and their other children arrived from Leiden in these early days and the Cookes established themselves solidly in this new and growing community.

From the point of view of the Wampanoag, the Separatists were good and respectful. Invited to their first Thanksgiving, the peace chief and his people brought five freshly killed deer to the celebration with them. Peace Chief Massasoit asked the *Mayflower* colonists to offer him English names for his two sons, Wamsutta and Metacomet. They offered the names Alexander and Philip. The colonists also believed that the Wampanoag, who had no tradition of land ownership, had agreed that these refugees could take ownership of 12,000 acres of land. This misunderstanding may have grown into a disagreement later, but the tides of history were about to turn.

In England, the Puritans, fearing King Charles, left to set up their own colony in Massachusetts. 13,000 militant members arrived during the 1630s, driving the Indigenous people before them, and more kept coming, changing the whole dynamic.

Long after the death of Massasoit, when Alexander (Wamsutta) was Peace Chief, the Puritans began to feel that he and his people were acting too independently. They invited Alexander to a conference, and, after a meal with them, he fell over and died. The Wampanoag believed, with some reason, that he had been poisoned. Philip (Metacomet) began what history calls King Philip's War, one of the bloodiest periods in American history, in an effort to drive the Puritans out. Philip sent emissaries to the Iroquois, hoping to unite all the American Nations, but the Iroquois refused. Had they accepted, their combined forces may have succeeded in establishing a working peace and clear frontiers. The Wampanoag people were Algonquin, not Iroquoian, and even though they were farmers just like the Five Nations of the Iroquois, they were a different people with different languages and different cultural practices. They had been traditional enemies, so it was not surprising that the Iroquois refused. The war waged by the Wampanoag and their allies the Narragansett took a huge toll and its loss proved the end of serious resistance to the colonists in New England.

Even though Separatists were also subsequently outnumbered by the Puritans,

the Separatists had established a much different relationship with the Wampanoag, and the story of the founding of New England might have been much more peaceful had the Puritans not arrived. It was not to be, and many years later a few of the Cooke descendants, including Reuben Cooke, left the colony, becoming United Empire Loyalists. Reuben, his wife Elizabeth and their children arrived in Lower Canada in 1803.

## Lower Canada

Reuben Cooke and Elizabeth Landers married in Ticonderoga, New York, in 1791, and lived in nearby Crown Point before moving with their three children to Lower Canada in 1803. American historian Howard Zinn suggests that the United States after the American War of Independence was a difficult, almost cut-throat place and that many people who left were economic refugees. Those who settled in Canada and swore allegiance to the Crown at the outbreak of the War of 1812 are counted as United Empire Loyalists, but many others chose to return to the United States and enlist.

Reuben was either a timid or a gullible man. He homesteaded in Grenville and, around the time he was capable of finally buying the title to the farm that his family had painstakingly cleared, ploughed and built, a destitute Irishman was welcomed into their household. Accepting needy strays was not unheard of, but James Anderson proved to be a confidence man with no ethics. He promised to work off his keep in the spring in exchange for the chance to convalesce over the winter. Arriving aboard their logging raft to Quebec that spring, he managed to take the place of the Cookes' son at the Crown Land Office and registered the Cooke patent as his own. Solemnly declaring he had fulfilled the obligatory clearing and building, he paid for the deed with the Cookes' money. Upon his return, he evicted the Cookes from "his" property. Surprisingly, Reuben and family quietly withdrew, starting over on a neighbouring lot. Clearly there is more to the story. Anderson, who never married, spent his life in court with others and died penniless, while the Cookes prospered, working their new holding.

Reuben worked with Thomas Mears and David Pattee at their mill near

Hawkesbury, and was hoping to buy in when Mears and Pattee lost it to the Hamilton brothers in 1811. Much of the foregoing is described by Cyrus Thomas in his 1896 book *History of Argenteuil, Quebec & Prescott, Ontario*. Cooke seems to have resented this loss more than the loss of his farm to Anderson. Strangely missing from these stories of loss are the Nipissing and Algonquin peoples who had legally signed a lease with Mears and Pattee and whose claim was also forgotten.

On the bright side, one day Elizabeth found some wheat seed in a box of items stored when they moved and she planted it. The resulting wheat crop was such a success that she is credited with bringing wheat to Grenville County.

It was the youngest son of Reuben and Elizabeth, Coral, who first established himself in Arundel and began the Cooke dynasty there. Coral married Euphemia Black, the sixth of seven sisters from a Grenville family, in 1837, the same year the Rebellions broke out. Coral joined the Volunteers in time for the battle of St. Eustache that December.

Coral and Euphemia farmed in Hawkesbury after his service, and in 1846 moved to Grenville, where they homesteaded on the edge of a lake on the Scotch Road. Unlike Euphemia's family, they had five sons and a daughter. While daughters might be married off with fanfare, sons needed farms. Their eldest son, Hugh, was at most twenty-one when they bequeathed him the farm on the Scotch Road and struck out to homestead in Arundel in 1859. Coral was forty-six. When they first arrived, there were few other families. The Thompsons were there, and, as shown in the 1856-1954 centennial booklet compiled by the Arundel Women's Institute, there were Algonquin families in the region. The Cookes built a new house and cleared the forest. The family's holdings in that small new town would soon expand to 1,000 acres.

Tidbits about the lives of Elizabeth Landers and Euphemia Black tell more than the family genealogy. Ron Cooke, the great-great-grandson of Coral and Euphemia, managed to save some material, and the basic research for this article came from him. He learned that Euphemia kept in touch with the Cooke and Black relatives in Grenville, a day's walk away, and that she insisted on doing the trip barefoot. This was not unusual. Boots were expen-

sive and tough feet would stand up better to the punishment of forest, field and riverside trails. We have difficulty imagining travelling all day barefoot but the trails of the 1860s were nothing like our hard-packed and asphalted roads.

The story of the Cookes in Arundel is mostly one of strong family ties and successes. Descendants include Major George Cooke, who fought in both world wars and retired to Arundel. Eliza Bradford Cooke, the wife of James Cooke, was the granddaughter of Reverend Richard Bradford, who had found his religious vocation during a severe storm aboard the ship of Eliza's husband's legendary namesake, explorer Captain James Cook. She and her husband had nine children, and some became nurses while three of their sons became farmers, two of them starting a major chicken farm that carried them through both the Great Depression and World War II. Money was so tight during the Depression that their eggs sold for less than a penny, the price of a stick of gum, but they managed and were ready to expand their operation when things improved, leading to a second Cooke general store as well as a feed mill.

Too numerous to name individually, the Cookes became one of the dominant families in Arundel. During the heyday of hockey in the 1930s, the Arundel regional team was made up mostly of Cookes, and their cousins and neighbours, the Grahams. Today, hundreds of Cooke descendants are spread across the continent and even Ron, to whom this story owes so much for both its inspiration and research, has entered the annals of history.



**Joseph Graham** ([joseph@ballyhoo.ca](mailto:joseph@ballyhoo.ca)) is the author of *Naming the Laurentians: A History of Place Names Up North* and a forthcoming book on the history of the Laurentians.

**Sources:**

[www.visionofbritain.org.uk/place/761](http://www.visionofbritain.org.uk/place/761) *A Vision of Britain through Time.*

[www.geni.com/people/Hester-Cooke/6000000006333221372](http://www.geni.com/people/Hester-Cooke/6000000006333221372) Hester "Walloon" Cooke.

[jhowell.com/tng/histories/PilgrimsAndOtherEnglishinLeidenRecordsByJeremyBangs.pdf](http://jhowell.com/tng/histories/PilgrimsAndOtherEnglishinLeidenRecordsByJeremyBangs.pdf) Jeremy Dupertuis Bangs, *The Pilgrims and Other English in Leiden Records.*

[www.plimoth.org/learn/justkids/homeworkhelp/whowerepilgrims](http://www.plimoth.org/learn/justkids/homeworkhelp/whowerepilgrims), *Who Were the Pilgrims.*

[www.geni.com/people/FrancisCooke/600000003613328328](http://www.geni.com/people/FrancisCooke/600000003613328328), *Francis Cooke "Mayflower" Passenger.*

[www.genealogy.com/ftm/w/a/t/Leland-R-Watrous/GENE4-0001.html](http://www.genealogy.com/ftm/w/a/t/Leland-R-Watrous/GENE4-0001.html), *A.D.R Waltrous Genealogy Report: Descendants of Francis Cooke.*

[mayflowerhistory.com/cookefrancis/](http://mayflowerhistory.com/cookefrancis/), Caleb Johnson, *Mayflower History*, Francis Cooke.

[www.leidenamericanpilgrimmuseum.org/Page31K.htm](http://www.leidenamericanpilgrimmuseum.org/Page31K.htm), Jeremy Bangs, Leiden American Pilgrim Museum Foundation.

Ron Cooke, *Arundel Cookes*, Power Point presentation created 2006-07-25.

[mayflowerhistory.com/tisquantum/](http://mayflowerhistory.com/tisquantum/), Caleb Johnson, *Mayflower History*, Tisquantum ("Squanto").

[www.toilatga.org/wampa.html](http://www.toilatga.org/wampa.html), Lee Sultzman, *Wampanoag History.*

Phone conversation, Ticonderoga Historical Society, NY, William Dolback, 2016-02-13.

G. N. Allbright, A.43 *Arundel* (diary of survey) 1857.

The Arundel Women's Institute, Arundel 1856-1954, *The Tweedsmuir Village Histories*, pamphlet.

The Arundel 150 Committee, *1856 Arundel 2006, 150th Anniversary Family Histories*, privately published, municipality of Arundel.

[boards.ancestry.ca/thread.aspx?mv=flat&m=966&p=topics.organizations.mayflower](http://boards.ancestry.ca/thread.aspx?mv=flat&m=966&p=topics.organizations.mayflower) and <http://boards.ancestry.co.uk/surnames.cooke/745.1.1.2.1.3/mb.ashx>.

## REVIEW

# Plenty of History for a Small Place

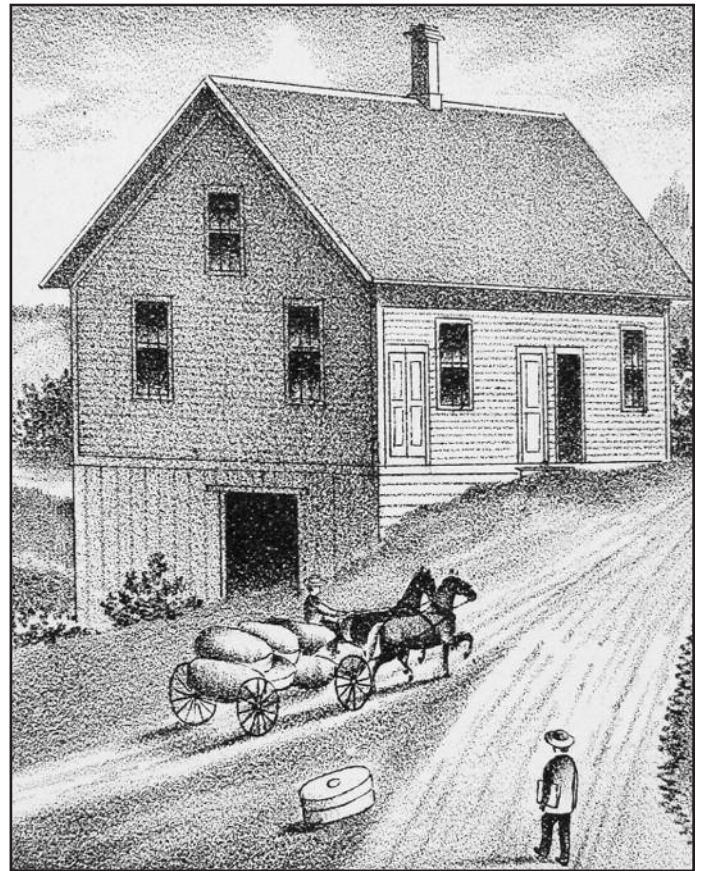
*A Sense of Place: the Imprint of the 19th and Early 20th Century on Stanstead County*  
Stanstead Historical Society, 2016

This extensive compilation, 339 pages, by various authors, is assembled in chronological and thematic order rather loosely, starting with a piece about the Abenakis' at least ten-thousand year occupation of the area, and continuing right up to the housing of British evacuee children during the Second World War. A variety of topics are included in between these eras, ranging from the "Late Loyalist" settlers, most of whom originated in the same three or four small towns in New Hampshire, and who continued being inventive and successful survivors, to Canada's nascent banking sector, early photography, and the making of potash. Pioneer life and how society evolved are clearly illustrated in this collection. And although rooted in one location, the Stanstead story contains many of the common elements of the development of most long-settled districts outside of our major cities.

After the creation of real roads and the coming of the railway, places like Stanstead prospered and grew from the mid-nineteenth century until the mid-twentieth. Decline started to set in in some areas in the 1930s, but was usually not very noticeable in the Townships until the 1950s and 60s. At that point, population decreased, industries left, much agricultural land returned to scrub forest, and the main source of wealth started to become tourism.

Stanstead, however, always seemed to be unique in some ways. Its position on the Vermont border meant it was on one of the main routes to the United States. The Tomifobia and Magog Rivers, Lakes Memphremagog, Massawippi, Lyster, and other smaller lakes and streams continued to be attractions for second homes – including some very wealthy estates – when the grist and lumber mills, former money makers, disappeared. There was always a strong arts, cultural and educational element in Stanstead. There is the famous Haskell Opera House right on the Canada-U.S. border. Stanstead College is one of the oldest English-speaking private schools in Quebec (established in 1872), and the town once even had a music academy and a business college – both gone now. Indeed, there had been schools in Stanstead since the early nineteenth century, mainly run by Protestant denominations with a strong New England flavour.

An interesting nugget of regional history is the article by Jacques Boisvert, "The Role of the People of Stanstead in the Rebellion of 1837-38." There was considerable support for the reformist party of Papineau and even skirmishes between supporters of either side of the conflict. Stanstead County's population was at that time 90% English-speaking – but, as we know, of New England origin. These people supported a more democratic political system than the colonial regime then in place in Quebec (Lower Canada). This certainly belies the inaccurate view of some contemporary historians and commentators who



view the Canadian Rebellion as a linguistic affair. Language was never the main issue – democratic reform was.

Another historical fact touched upon in this book, at least in passing, was that Vermont was an independent country for about fourteen years (1777 to 1791). After the American Revolution, there was some debate as to whether Vermont should join the Thirteen Colonies (and be a part of the United States), or Canada (and remain more or less British). Vermont reluctantly chose the U.S. One wonders if our Vermont neighbors are now regretting that choice. This story is found in "Tracing the Line: Early Maps of the Southern Quebec Border Area" by Margaret Ann Kasowski and Elizabeth Brock.

*A Sense of Place* covers nearly every aspect of the history of Stanstead County. Some articles, such as Derek Booth's "Of Steeples and Stations: Preservation in the Landscape," address heritage concerns that relate to historical architecture anywhere. Others are very specific, such as Matthew Farfan's examination of the many local newspapers that have come and gone in the area. Whether the themes are universal or parochial, these articles are all well written, well researched and very readable.

For more information on this book, contact the Stanstead Historical Society / Colby-Curtis Museum, 535 Dufferin, Stanstead, Qc. (819) 876-7322.

-Review by Sandra Stock

# MUSÉE DES BEAUX-ARTS DE SHERBROOKE

MBAS.QC.CA



## MATTHIEU BINETTE 7 200 BATTEMENTS À L'HEURE

FROM FEBRUARY 25 TO MAY 21

241, DUFFERIN STREET, DOWNTOWN SHERBROOKE  
T. 819 821-2115



*Childhood memories* opens a window on the childhood of the Sherbrookers of yesterday ... and today. Playful atmosphere, games and costumes will be at the rendezvous.

Exhibition presented  
from April 6 to October 29, 2017  
in the American-Bilrite room of the  
Historical Society of Sherbrooke.

Fonds Leonidas Bachand.



LA SOCIÉTÉ D'HISTOIRE  
DE SHERBROOKE

For more information, see:  
[www.histoiresherbrooke.org](http://www.histoiresherbrooke.org)  
275, rue Dufferin (Sherbrooke)

## BROME COUNTY MUSEUM & ARCHIVES

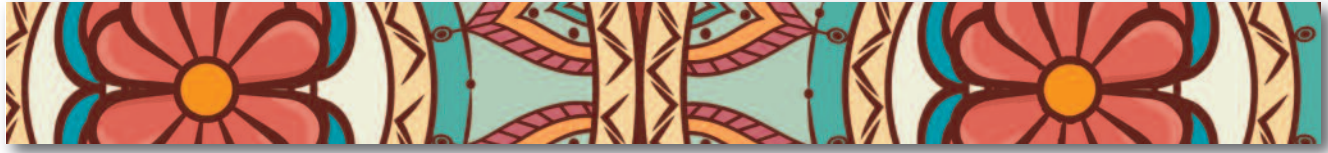


130 Lakeside Knowlton, Quebec JOE 1V0  
450-243-6782 / [bchs@endirect.qc.ca](mailto:bchs@endirect.qc.ca)  
<http://www.bromemuseum.com>  
Open daily 10 a.m. to 4:30 p.m.

Heritage . Art . Exhibits . Tea . Walking Tour . Garden . Concerts . More



9, SPEID, SHERBROOKE • 819.564.0409  
[WWW.UPLANDS.CA](http://WWW.UPLANDS.CA)



# 2017 **spring conference series**

**DREAM**

**Colby-Curtis Museum, Stanstead**

**April 28**

***BUILDING A DIVERSIFIED  
FUNDRAISING PROGRAM***

Learn to identify and establish more reliable revenue streams. Find out about existing fundraising ideas that could bring new opportunities for your group.

***WHAT'S YOUR MESSAGE?  
THE ART OF THE ASK***

Discover how you can craft unique and powerful messages for your non-profit that are sure to grab the attention of potential donors and supporters.

**May 12 Wakefield Community Centre**

***FOSTERING A CULTURE OF PHILANTHROPY***

Ideas for staff, board, volunteers and community members that can help your group achieve and maintain strong donor relationships.

***PLANNING YOUR CAMPAIGN STEP BY STEP***

Discover the essential building blocks of campaign strategy and how to plan and run a successful campaign from beginning to end.

**June 2 Église St-Eugène,  
Morin Heights**

***KEYS TO DONOR STEWARDSHIP***

What if you could keep donors coming back year after year? Learn how to turn one-time givers into lifetime supporters.

***SECURING MAJOR GIFTS FROM  
WEALTHY PEOPLE***

Learn how to create and run major-gift fundraising activities and the art and science of asking for large donations.

**Huntingdon Adult Education Centre**

**June 16**

***APPEALING TO FOUNDATIONS***

No two institutional funders are the same, but good grantseeking habits are universal. Learn how to identify and approach foundations, and get tips on writing winning proposals.

***INTERNET MARKETING TOOLS FOR FUNDRAISERS***

Online communication tools such as *Facebook* and other social media can be exciting and bewildering. How can we make them work for community non-profits? Find out in this hands-on introduction to internet marketing.

**QAHN members: \$35 per day/others \$45. Lunch included. Program and registration details: [www.qahn.org](http://www.qahn.org)**