Naming the Laurentians

12 WEEKS on the Montreal Gazette Best-Seller List!

A history of place names 'up north'

Joseph Graham

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QUEBEC

SHEET Nº 3.

Compiled and Drawn

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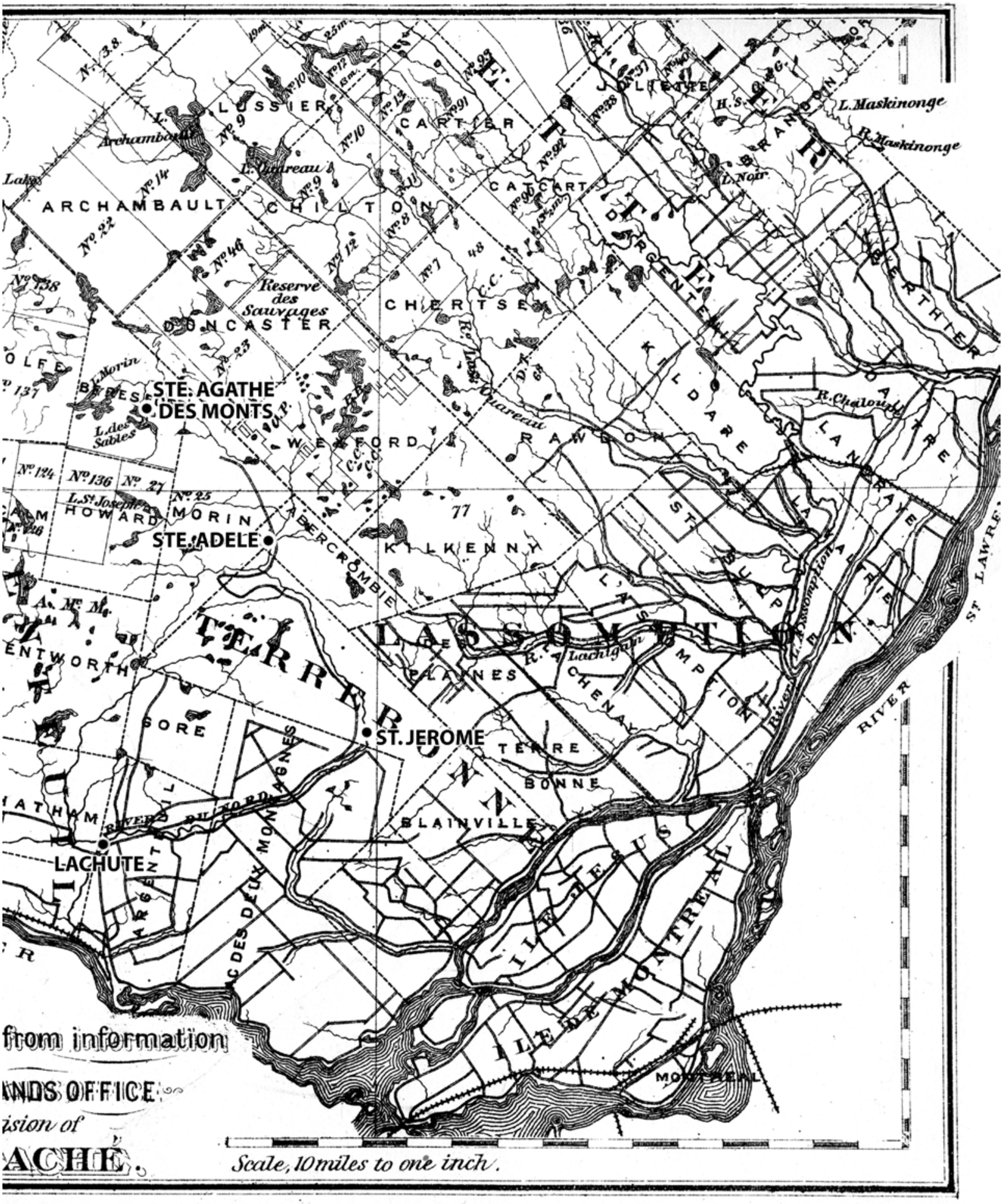
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L. des Sables
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RAWDON
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R. Chaloup
LANORAIE
L. St. Joseph
HOWARD
MORIN
STE. ADELE
ABERCROMBIE
KILKENNY
TERREBONNE
L'ASSOMPTION
R. Lachigan
PLAINES
CHENAY
WENTWORTH
GORE
ST. JEROME
TERRE BONNE
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A history of place names 'up north'

Joseph Graham

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Cover design: Rita or Silver Lining
Postcards from the collection of Patty Brown

Publisher: Les Editions Main Street Inc.
614 rue Robert, Lachute, Quebec J8H 1P5
~~(819) 326-4963 naming@doncaster.ca~~
(819) 326 6872 naming@ballyhoo.ca
Printed in Canada by Marquis Imprimeur
First printing November 2005
Second printing February 2006
Third printing April 2007

Legal Deposit:
Library and Archives Canada
and Bibliothèque nationale du Québec

Library and Archives Canada Cataloguing in Publication

Graham, Joseph, 1949-
Naming the Laurentians : a history of place names up north / Joseph Graham.

Includes bibliographical references and index
ISBN 0-9739586-0-X

1. Laurentians (Québec)--History.
2. Names, Geographical--Québec (Province)--
Laurentians. I. Title.

FC2945.L387G74 2005 971.4'24 C2005-906812-4

for Sheila

Contents

Foreword

I was eleven when I first saw them. My grandfather was driving me along the road from Montreal, and we were about ten miles from St. Jerome when he pointed them out to me. They were a thin, greenish line on the horizon backlit by a bright blue sky. To an 11-year old who had never been out of the city, they were Shangri-La, an enchanted land beyond time and earthly space.

A half-hour later, my grandfather stopped the car under some trees by a lake. I stepped out into the rich smell of tamaracks, and ran to a worn mass of white-grey rock that stretched lazily into the water. No one told me I was in a land that was old when Earth itself was young. No one had to tell me. I *knew* this was Shangri-La.

Since then, I have steeped myself in the Laurentians, as generations of city people have before me, and as generations shall after me. There were summers at Camp Tamaracouta, Kamp Kanawana and the YMHA camp at Huberdeau; winters on the slopes at St. Sauveur and Morin Heights; and ten happy years living in a cottage on the shore of Lake Barron.

And there were some pretty wonderful characters along the way. One worked as the bartender in St. Sauveur and his wife waited on tables. Invited to their home one night, I saw on the wall a photograph of them during World War II: he was wearing the uniform of a British general, and she was a well-known war correspondent.

Then there was old Charlie up on Devil's River. It was in Montreal that I first saw him, a straggly-bearded man with a tuft of white hair sprouting through a hole in his hat. He had come into town on his vintage motorcycle to tune a few pianos so he could buy some flour. It was really all he needed money for because he gathered wild plants for vegetables and shot game with an ancient Remington percussion cap revolver.

Charlie, in his 80s when I met him, had gone up the Devil's River 50 years earlier to live by trapping. He had few domestic concerns, he slept in his clothes and never washed – which may have

explained why even the black flies avoided him. His home was a one-room shack with an earth floor. He shared it (and his frying pan) with four goats and a dog. His wife had left him.

But lazy and dirty as he was, Charlie was a brilliant wilderness survivor. He thrived happily and healthily into his 90s, alone in the hills he loved.

The Laurentians are full of the most amazing people – from eccentrics like Charlie to European aristocrats to the political radicals of a generation ago to just plain, ordinary city people like me, all drawn by Shangri-La. And they, at one time or another, founded a dazzling range of institutions. The YMCA built Quebec's first summer camp there, Kamp Kanawana. Lest we forget, there was a Nazi youth camp in the 1930s. There was a great stone monastery and orphanage deep in the forest near Laurel. The remains of a two-centuries-old stockade can still be seen near Morin Heights.

The Laurentians have even shaped our vocabulary. When students in China asked where I lived, I told them it was UpNorth. They were profoundly impressed, and wanted to see a picture of my igloo. (I had forgotten that UpNorth is a place that exists only in the vocabulary of Montrealers.)

After all these years, I thought I knew the Laurentians pretty well. But I was both surprised and delighted by Joseph Graham's book. I had been so caught up in the richness of the Laurentians as they are that I (unforgivably for an historian) had almost no sense of the even greater richness of what they have been, of the Irish-Scots and the French who worked the stubborn soil and wintered in the lumber camps, of the explorers before them, and of the Native people for uncounted years before them. And before even that of the form and feature of the land itself.

And now, think of that thin line of green along the horizon; feel the excitement of a child again; and read on.

Graeme Decarie
July 28, 2005

Introduction

During the hottest days of the Parti Québécois' drive towards independence, I was told there was a "collectivity" that felt they owned the province. I was also told I was not part of the collectivity. Looking at my home through that perspective I felt alienated and experienced the slightest tinge of what others have felt when they have been told they do not belong. Happily I found no individual Quebecker who was in fact a part of the collectivity. On a one-on-one basis no one would tell me this was not my home, or that I did not belong. In a modern country such as we wish ours to be, every citizen is at home.

Still, watching the young English-speaking people of the Laurentians grow up under the influence of Bill 101, I witnessed and understood their sense of alienation. As names changed to honour new Quebec patriots, I wanted to share what those old names meant, and how they can show us that we all belong, that our roots are intertwined in history, and that we are in fact inseparable. It is up to all of us to find and protect our history and our place names. We can celebrate our origins together and demonstrate our respect for each other simply by learning how people named what they named.

Word usage in this book tries to reflect the way the English-speaking residents of the Laurentians think and speak. Rarely do we hear Lake Brûlé, or Brûlé Lake, but we are used to Lac Brûlé. By the same token, we say Lake Echo, Lac Nominingue and Lake Manitou. Sometimes we say both, and in such cases, this book sticks to the English, as in Lake Louisa. The spelling is English, so the hyphens are dropped from place names, but respected in personal names.

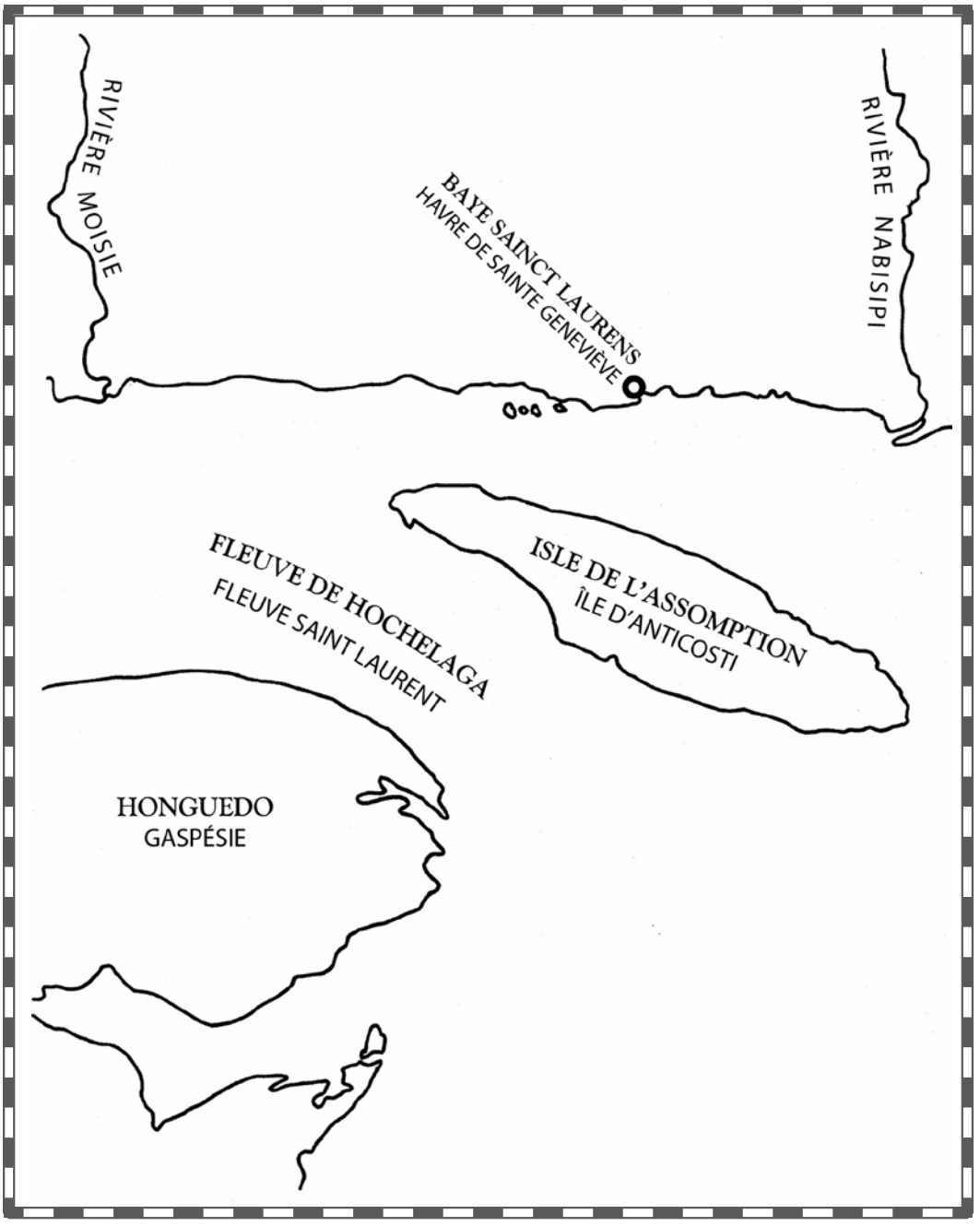
There is a narrative aspect to the stories I did not look for, but discovered. The different heroes are characters in each other's lives,

so while the stories can be read in isolation, some passages may not make sense unless you have read some earlier sections. While they were originally written for the newspaper *Main Street*, they have been greatly reworked, not simply because Judith Isherwood, of Shoreline Press, encouraged me to express myself, but also to avoid repetition and to respect the story line.

The illustrations are another matter. Patty Brown is a photographic and postcard historian who generously supplied the pictures from her large collection of old postcards of the area. She has a special interest in the Laurentians because she is one of the characters who come from here. Her great-great-grandfather is the hero of the story of Les Chutes Wilson in St. Jerome and he was very influential in Lachute as the founder of J.C. Wilson Paper Co. Her family has maintained a country home in Ste. Agathe for most of this century and, while she lives in Toronto, her life depends upon coming back to the Laurentians as though coming up for air from time to time.

The Val David photos come from the Val David Heritage and Historical Society, and, while the *Quebec Heritage News* magazine kindly supplied most of the photos in the Sir John Johnson story, his burial scene is a photograph of a painting that comes from the collection of Marilyn Adams. David Chandler, the owner of *Ptolémée Plus*, was very helpful in finding us maps that reflect the story, and the Lortie family graciously lent us pictures taken by, and of, Osias Renaud.

Joseph Graham


RIVIÈRE MOISIE
BAYE SAINCT LAURENS
HAVRE DE SAINTE GENEVIÈVE
RIVIÈRE NABISIPI
ISLE DE L'ASSOMPTION
ÎLE D'ANTICOSTI
FLEUVE DE HOCHELAGA
FLEUVE SAINT LAURENT
HONGUEDO
GASPÉSIE

The Laurentians

The Laurentian Mountains run through the Outaouais, Laurentides, Lanaudière, and Mauricie regions. François-Xavier Garneau, author of *Histoire du Canada,* was the first to use the word "Laurentien" when he named the mountains in 1845. He applied his new word to the whole range to the north of the St. Lawrence River. Garneau was a notary with a passion for history, and his book, the first history of the country written in French, went through nine editions and is still available today. The word Laurentide or Laurentian developed a life of its own, becoming the Laurentian Shield and the Laurentide Ice Sheet. After that, we purloined it for the Laurentians. While the name comes from the St. Lawrence River (*Fleuve St. Laurent*), the story is longer than that.

When Garneau wrote his history of Canada, our country was still a series of colonies. He wrote to a French audience to establish the French story. Garneau was very much a Quebec nationalist in the modern sense, and his perspective even contributed to the nationalism we have seen more recently. While he took the name Laurentien, or Laurentides, from the river, the St. Laurent name dates back to the first visit made by Jacques Cartier, who named many landmarks after he entered the Gulf. Cartier arrived there in 1534 on the saint's day, August 10th. He attributed the name Saint Laurent to only one small bay due north of Anticosti Island. Today, that bay he called Baye Sainct Laurens, is Havre Sainte Geneviève. His map shows the river as Fleuve Hochelaga, but the Montagnais called it Wepistukujaw Sipo, and other First Nations called it by other names.

The first time the river itself was called the Saint Lawrence was in a translation of Cartier's work into Spanish in 1552. There was no obvious reason for the Spanish translator to rename the river, but of all the names that Cartier assigned to different landmarks, this one had a Spanish connection, because the saint was born in Huesca, Spain. The book was subsequently translated into Italian, but probably from the Spanish, since that translation also indicated the river

as the Saint Lawrence. Sir Humphrey Gilbert, the English founder of Newfoundland, who also called the river the Saint Lawrence in 1583, was probably working from the Spanish translation as well. The Spanish were the most important colonizers at that time, and were identified as the authority on the New World. The French still called it by other names, and Samuel de Champlain, the official founder of New France, called it Rivière de Canadas in 1603, officially changing it to Grande Rivière de Sainct Laurens a year later. Thus it could be argued that Garneau's naming of the Laurentians comes from the Spanish translation, or even from the British naming of the river, since Cartier never used that name for it.

This kind of exchange among the languages is as old as they are and a local rivalry between English and French continues today. The word "Laurentians," coming from the nationalist historian Garneau, was first used by English-speaking vacationers to describe the area that the French called Pays d'en Haut. The English went to "vacation" in the mountains with their pristine spring-fed lakes. To the French, someone who moved to les pays d'en haut was a pioneer, a settler, obliged to take on an undeveloped wilderness. The French term could be translated as 'up country,' but the spirit of it is closer to 'out west.' Even so, our expression 'up north' could well have come from the French name.

Saint Lawrence himself was an early Christian martyr who was responsible for the property of the church in Rome. In the year 258, Emperor Valerian beheaded the senior church leaders, leaving Saint Lawrence, the keeper of the treasures, as the ranking official. Saint Lawrence quickly disbursed the treasury, apparently entrusting the archives to capable custodians, but sharing the valuables among the needy. When he was ordered to come forward with the church's treasures, he produced the blind, the crippled and the sick and announced that these were indeed the treasures of the church. For his temerity, he was grilled over an open fire.

The Laurentians is a plural form of the word and fits nicely with our image of a multifaceted region of mountains, lakes and small

villages. Early publicity was about the Laurentian Mountains, but over time it became shortened to its current usage. While the region has been popularly called the Laurentians and *les Laurentides* for as long as the train has run, it was only in 1987 that the territory was defined and the French form Laurentides was officially adopted.


ST. NARCISSE MORAINE
ST. JOVITE
STE. AGATHE DES MONTS
STE. ADELE
ST. JEROME
NORTH RIVER
LACHUTE
Compiled and Drawn from information
IN THE
CROWN TIMBER LANDS OFFICE
Under the supervision of
JULES TACHÉ.

The North River

Thousands of tributaries, streams, springs, and small lakes contribute to the headwaters of the North River system. Most of them seem to bubble right out of the ground as though the Laurentian Mountains were a place where water itself was created. This extraordinary system ties the whole lower Laurentians together in its sustaining web. Ironically, the North is the southernmost river in the Laurentians. It is also the least navigable and generally runs at a higher elevation.

The North River meanders through Piedmont farmland. As tourism gained in popularity, the fields, which could not sustain farms, gradually grew back to the forests we know today.

The most common approach to the river's basin today is from Montreal and Laval along the Laurentian Autoroute. As you cross the flat plain of the St. Lawrence Valley, you see the Laurentian Mountains like a wall in the distance. Once you climb out of the plain, you cross the North River at St. Jerome as it meanders slowly westwards towards Lachute. The road, however, climbs past St. Jerome through Prevost, Piedmont and other small towns

climbing up towards the many sources of the river. Ste. Adele is 600 feet above sea level and the waters cascade through it. Continuing northwest, you climb another 600 feet to reach the elevation of Ste. Agathe, where you will find the waters resting in many lakes waiting in turn to funnel down to the rapids of Val Morin and Ste. Adele. Push on towards St. Faustin and you will gain another 300 feet in elevation. The river is gone now, and all you can find are creeks feeding large clean lakes. At that point you will be at the St. Narcisse Moraine that runs from above the Rouge River basin off to the east towards Quebec City and to the west towards Ottawa.

The North River descends rapidly, losing 600 feet of elevation between Ste. Agathe and Ste. Adele.

Further north, you descend rapidly into the valley of the Rouge and Devil's Rivers. Their waters do not mingle with the North's. You will soon be in St. Jovite, having dropped 900 feet in elevation, and find yourself at the same height above sea level as you were in Ste. Adele. You have crossed the divide between the North and Rouge River basins. From the top of this ridge, the waters run in two directions, one through the mountain lakes that form the headwaters

of the North, and the other quickly down through the Rouge and Devil's River valleys.

For well over 60,000 years the Laurentide Ice Sheet pushed and scraped the hilltops of the Laurentians, leaving the higher peaks polished and rounded beneath one-and-a-half miles (2 km) of ice. Eleven thousand years ago, this glacier was in retreat and most of the lower Laurentians were free of ice, but then the ice sheet rallied and for a 500 year period it oscillated indecisively south of the Rouge River valley until finally melting back and leaving the St. Narcisse Moraine sitting on the hilltops above the valley.

Water held behind that ridge had to find a different route to the Ottawa River and in the process was captured in rocky basins as it meandered through the hills towards the southwest. The high mountain ridge that so clearly marks the southern wall of the Rouge River valley also forms a barrier to the northwest wind. This forces the weather systems to climb into the hills as they follow their course to the southeast, dumping their heavy burden of precipitation onto the rocky upper reaches of the North River basin. Clear mountain lakes spill from one to the other through the rounded hills. Running through Val Morin to Ste. Adele the river forms exciting waterfalls and whirlpools, skirting around mountain ridges, then receives its tributary, the Doncaster River, in Mont Rolland and pushes on towards St. Jerome.

This inn, called Camp Maupas, backed on the railroad tracks. It was originally built by Emile Maupas at the outflow of Lac Raymond. Maupas was a dynamiter who worked on the railroad line. He located his inn by a huge gap cut through the mountain in Val Morin. He lost his life in a blasting accident, but the camp continued to operate under his name, and today the rock cut remains as a monument to him.

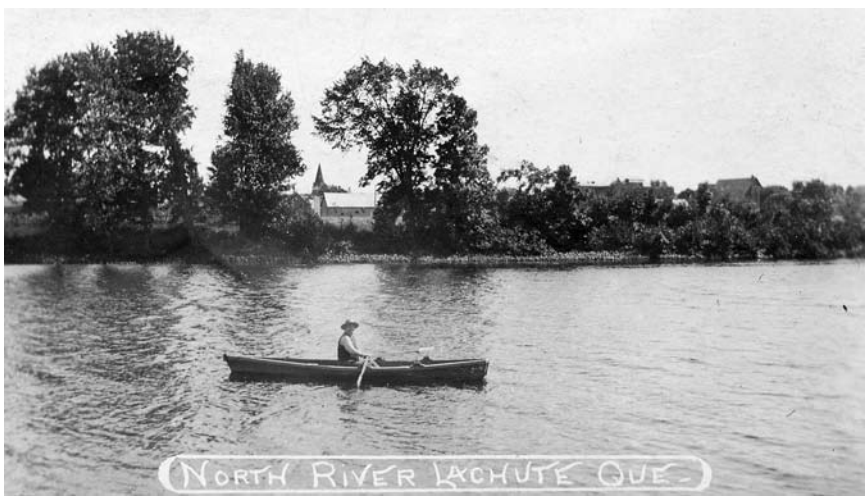
The builders of the railroad chose to follow the valley of the North River. The ruins of a mill in these rapids below Ste. Agathe can be seen from Chemin de la Rivière which runs through the district known locally as Prefontaine.

It is hard to reconcile this image of the Prefontaine mill in its productive years with the ruins pictured above.

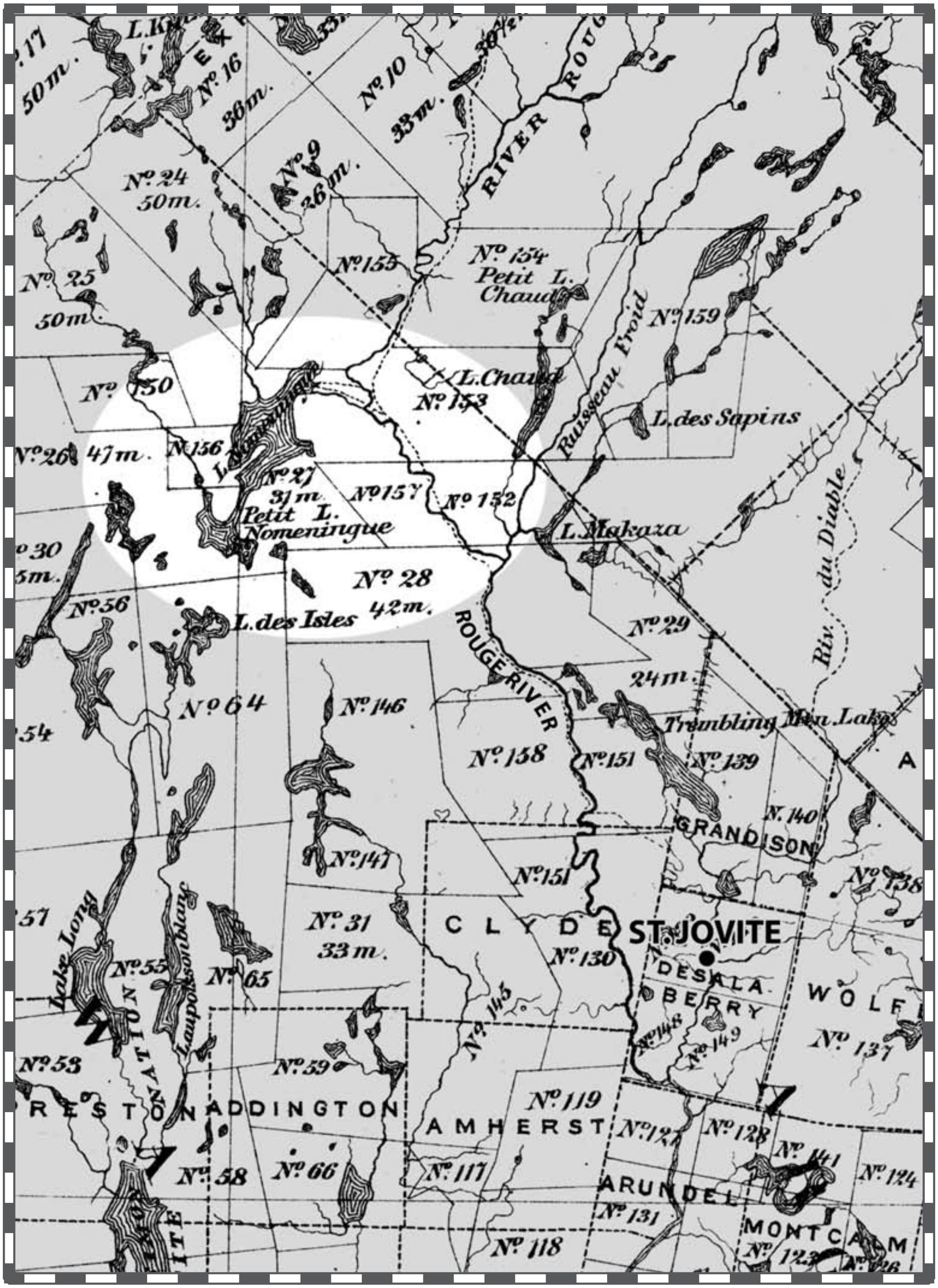
When humans, the Weskarini of the Algonquin people, moved into the area vacated by the ice, they came from along the Ottawa River and its northern tributaries. The North River, being less navigable, would not have allowed them easy access to its headwaters. Instead they would have first explored them from the Rouge River valley. Confronted by the higher mountains and the rough terrain of the St.

Narcisse Moraine, they only rarely climbed through it into the hills. Instead they returned each summer to the teeming plenty along the Ottawa River.

Today bridges crisscross the North River as it flows through old dams and abandoned mills. Our access to the many small towns in the river valley is by road from Montreal, and we first see the river from the side of a road. But the first Europeans discovered it the same way as their Algonguin predecessors did – they found its mouth on the Ottawa. To them, it was just a fairly average sized tributary that they had occasion to follow until they found a waterfall. These early visitors, most likely engaged by Charles Joseph d'Ailleboust of Argenteuil near Paris, surveyed the newly created seigneury in the early part of the 18th century. Arriving from the Ottawa, they made their way along the river to Iles aux Chats and found that the next five miles of river ran practically straight towards the northeast. They came to a great waterfall and dutifully marked this feature on their map, calling it La Chute. A little further up, they found another tributary that joined the river from the west. In this way the long stretch became the North River and the smaller tributary, the West River. Over the next 100 years, as settlers built mills to be powered by the flow of the water, each new community along the banks of the North adopted this name and no one ever challenged or changed it.



The North River at Lachute. At this point in its flow southward, the river is navigable and occupants of the valley have used it for transport since well before it was named in the early 1700s.


RIVER ROUGE
Nº 154
Petit L. Chaud
Nº 155
Nº 159
L. Chaud
Nº 153
Ruisseau Froid
L. des Sapins
Nº 150
Nº 156
Nº 27
31 m.
Nº 157
Nº 152
Petit L. Nomeningue
L. Makaza
Nº 28
42 m.
L. des Isles
Nº 56
Nº 29
24 m.
Riv. du Diable
ROUGE RIVER
Nº 64
Nº 146
Trembling Mtn. Lake
Nº 138
Nº 151
Nº 139
GRANDISON
Nº 147
Nº 31
33 m.
CLYDE
ST. JOVITE
Nº 130
DE SALABERRY
WOLFE
Nº 137
Lake Long
Nº 55
Nº 65
Nº 53
Nº 39
PRESTON
ADDINGTON
AMHERST
Nº 119
Nº 127
Nº 128
Nº 58
Nº 66
Nº 117
ARUNDEL
Nº 131
Nº 124
MONTCALM
Nº 118

Petit Lac Nominingue

When Europeans first arrived in the Americas they had very little comprehension of what they found here. As a result, the indigenous American civilizations were shattered. They did not stand a chance against the Europeans, because they had not acquired a tolerance for diseases that had long ago spread between domestic animals and European herding cultures. The Europeans, living for centuries in a symbiotic relationship with their herds of sheep, cattle and pigs, had developed the necessary immunity, having long since lost those who could not adapt. The indigenous Americans were not a herding culture and had domesticated very few animals. Whole communities perished simply through contact, leaving empty forests and clearings with the remnants of great nations looking on in awe and fear as the European invaders, human and animal, spread through their historic domains.

Grand Lac Nominingue in the distance, beyond a recently ploughed field and woodcut at the lake. The postcards in this chapter were printed in white and blue suggesting the early cyanotype photographic method that was superseded by more modern techniques around the turn of the 20th century.

The indigenous Americans had concentrated their efforts in cultivating plants instead of in domesticating animals, and vastly surpassed the Europeans in that field. Today, the basic sustenance of our society is based not upon the foods of Europe but upon the varieties of plants the indigenous Americans had developed over many thousands of years. Each time I sit down for a meal, I try to take a few seconds to think of where the food on my plate came from. I have trouble imagining how dull the diet of Europe must have been before they met the original Americans and discovered potatoes, sweet pota-

toes, corn, squash, peppers, chocolate, tomatoes – in total, more than half of cultivated foods eaten in the world today. If the original people had been able to protect themselves from European diseases, the Americas may have evolved similarly to the way China or India have, and the world today would know two more sibling civilizations.

The Algonquin were a remote, northern nation far removed from the Central American seat of this civilization, but they traded goods with the Iroquois and others and were dependent upon crops such as corn, squash and tobacco that had been developed farther south. In exchange they offered dried meat – another indigenous American innovation – and furs. Their development of dried meat, called pemmican, predated European salting techniques. The Algonquin are thought to have been in the Ottawa Valley since about 2000 BCE and in other parts of the region before that. The Europeans found a people living with an agricultural system so vastly different from anything they had experienced that they failed to see it as a system at all, and today we are only beginning to realise what was destroyed. Used to grassy hills covered with sheep, the first Europeans saw vast forests that had to be removed. While the evidence is less available in the studies of the Algonquin, the Iroquois to the south were known to burn in a controlled fashion that did not destroy the larger trees but enriched the soil with ashes and encouraged tender new growth on the forest floor. After that, they could cull the stock of wildlife that grazed it. As a result they controlled forests that provided their protein and their grains and greens.

The Algonquin people managed their resources by dividing territories among families, and respected each other's 'titles' to their hunting areas. They had rules that said one could not trap in a neighbour's territory, but if faced with need such as hunger, one neighbour could not stop another from taking game to survive. Their survival was based upon their management of the forest wildlife. It would not be an exaggeration to say that the animals were not 'hiding' from the Algonquin hunter, but simply living at his behest. The people's respect for the forest maintained a balance.

The two lakes, Lac Ste. Marie and Lac St. Joseph, appear in the same cyanotype series.

The word "Algonquin" comes from "Algoumequin" and was first used by Samuel de Champlain, the founder of New France, to describe the people who came from the Ottawa River in 1603. He was likely influenced by the Montagnais word "Algoumekuot," meaning those who paint themselves red. Champlain noted that the Algonquin painted their faces red, or crimson. He attributed the colour to a dye extracted from a root found in a sandy soil. The people he met could have been the Weskarini Algonquin, the people who lived in the Laurentians before us but who perished in the French and Indian Wars. The Algonquin call themselves "Anichinabe," which means 'people.' The Weskarini were one of many clans, including the Kichespirini, the Matouweskarini and the Ononchataronon who all occupied contiguous territories on both sides of the Ottawa River at the beginning of the 17th century. They were all Algonquin, or Anichinabe, and they all spoke dialects of the same language. Although their language is different from the Cree, Mi'kmaq, Abenaki, and Montagnais (Innu), they all form part of a cultural and linguistic family called Algonquian, leading to some confusion between the names.

These same Algonquin people, either the Weskarini or the Kichesperini, named Lac Nominingue. The word itself, "Nominingue," or Onamani, refers to the red clay found in the lake, and it may have also given rise to the name of the Rouge River. The two lakes, Lac Nominingue and Petit Lac Nominingue, among the source lakes, the headwaters of the river, were probably the most secure location in the vast territory of the Weskarini. Here, their closest neighbours were their closest kin and their enemies were on distant rivers, days of pad-

dling downstream. The clay was used in body painting ceremonies and it is possible that the dye that Champlain saw on the bodies of the Algonquin actually came from the Lac Nominingue area.

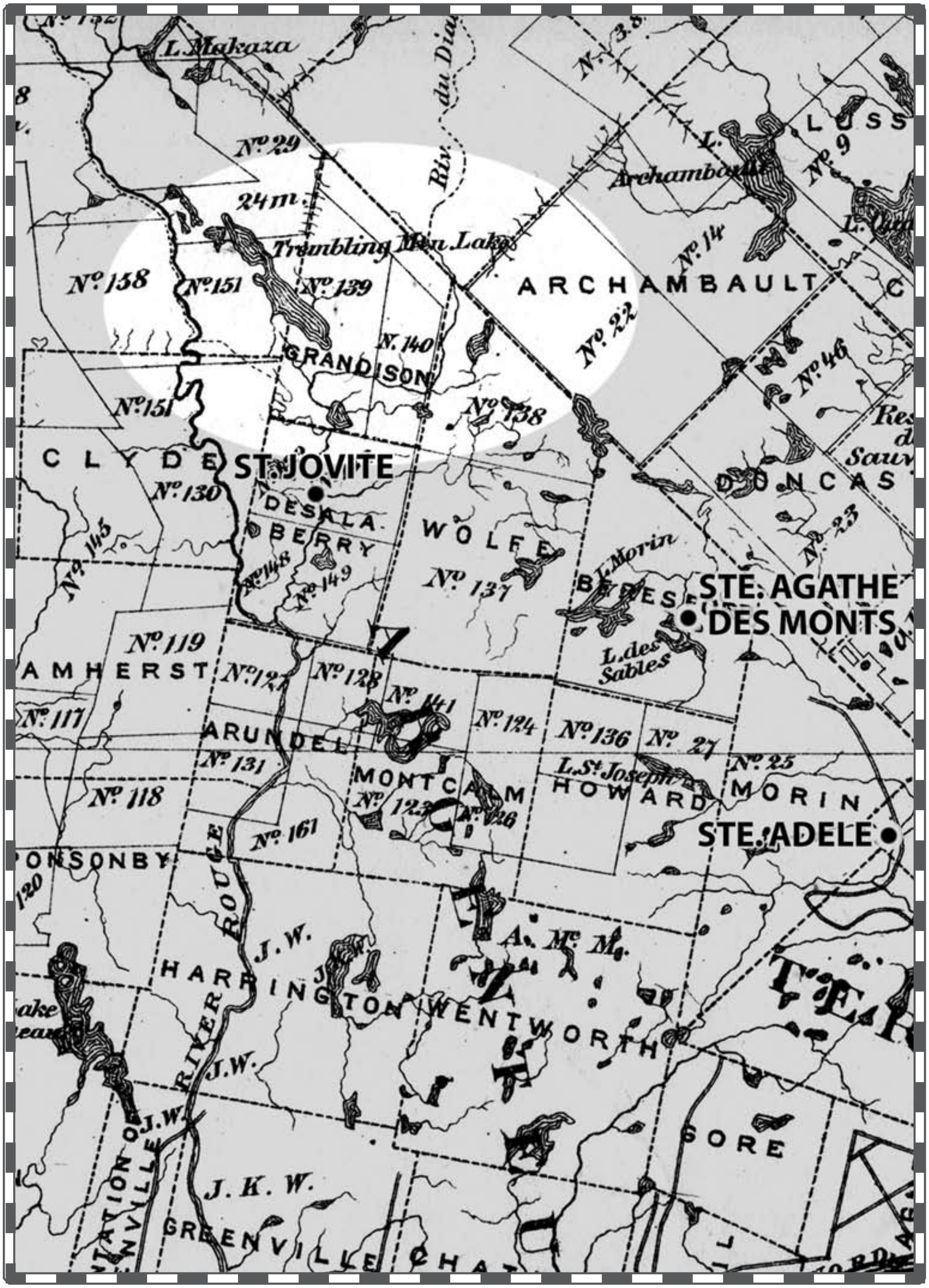
Nominingue in its early days. Note the stumps of large trees in fenced-in yards and the absence of electric wires.

There is a legend that was inspired by Lac Nominingue or another similar lake. "The Colours of Sunset" is the story of a boy who cried each evening as the sun went down. His family could not console him. Kisisokôe, the Sun Woman, explained to them that the boy was saddened to see the colours go out of the sky at the end of the day. She told them they must retrieve the colours of the sunset from a certain lake where the colours could be found on the lake bottom. The legend does not name Lac Nominingue, but it describes its vermilion clay.

In the story, the father set off to the lake and found it heavily guarded. One of the guards was a pollywog named Podonch. The father managed to catch him and glue his lips together so he could not warn the other guards. Then he dove into the lake and retrieved the powdered colours of the sunset for his son. The story goes on to explain that Podonch was punished for having failed in his duty to guard, and was condemned ever after to breathe through gills. It concludes that since that time, pollywogs have been born with gills and small, puckered mouths.

Tucked securely into the furthest reaches of Weskarini territory, Lac Nominingue must have seemed to them the safest place in

the world. After thousands of years here, it was on the shores of Petit Lac Nominingue that the Weskarini made their last stand in 1653, having been continuously pushed back by the well-armed Iroquois.


L. Makaza
Nº 29
24 m.
Trembling Mtn Lake
Riv. du Dia
ARCHAMBAULT
L. Archambault
Nº 9
Nº 14
Nº 158
Nº 151
Nº 139
N. 140
GRANDISON
Nº 22
Nº 46
Nº 138
Nº 151
CLYDE
ST. JOVITE
Nº 130
DES LA BERRY
WOLFE
Nº 148
Nº 149
Nº 137
L. Morin
STE. AGATHE DES MONTS
Nº 23
Nº 119
AMHERST
Nº 127
Nº 128
Nº 141
Nº 124
Nº 136
Nº 27
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Nº 126
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HOWARD
Nº 25
MORIN
STE. ADELE
Nº 118
Nº 161
PONSONBY
ROUGE
RIVER
J. W.
HARRINGTON
WENTWORTH
A. Mc M.
J. W.
J. K. W.
GREENVILLE
GORE

Mont Tremblant

A number of the place names in the mid to upper Laurentians have come to us from these same Weskarini who lived principally along the Ottawa River and its Laurentian tributaries – the Lièvre, the Petite Nation, the Rouge, and the North. We can only imagine their lives, small family groups living in a hierarchy dominated by ancient tradition and coloured by myth. The summer must have been a time of plenty and of celebration. Families would gather in large groups and children would run together. The maturing older children and young adults would have the opportunity to meet, court and make decisions, marriages, alliances, and plans.

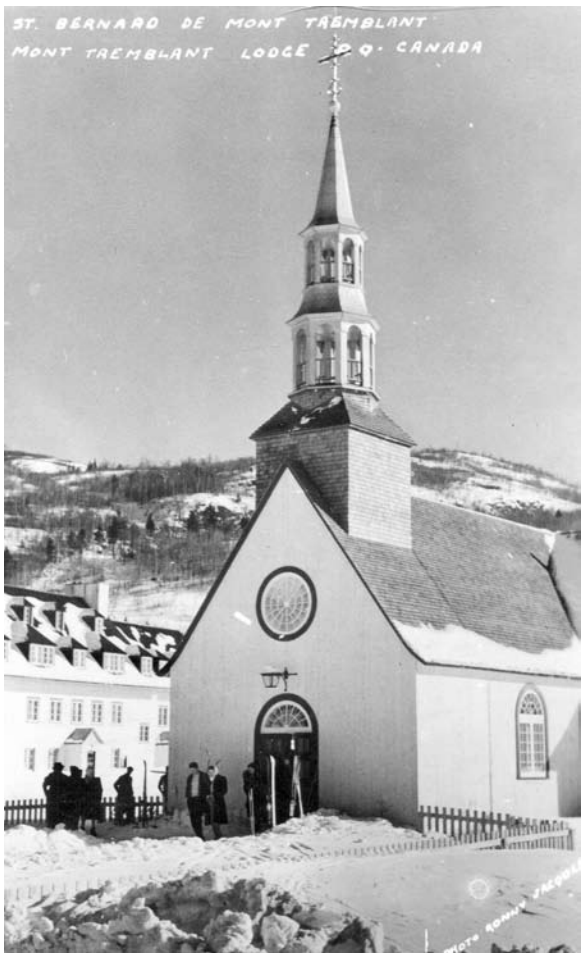
The Ottawa was a plentiful source of food in the summer, but come autumn and the frosts, the food supply would dwindle rapidly as the summer harvest was quickly consumed. Adapting to this seasonal environment, small family groups would travel up the rivers, hunting over a larger territory. If things went well, a family could find itself back at a winter homestead with a sister's new husband, her younger siblings, parents, aging grandparents, and enough available game to wait out the fierce cold season. One imagines returning to this wintering site left in the care of an old uncle who had declined to go down the river the previous spring.

Mont Tremblant Lodge is visible at the bottom of the lift. Built by Joe Ryan in the '30s, both the ski hill and the hotel owe a lot to this American who invested a good part of a large inheritance into his dream for the mountain. He was not the one who introduced skiing to Mont Tremblant, though. The first Kandahar race was held before the lifts were even contemplated, and people had been climbing the mountain and skiing down through the woods before that.

The mountain attracts visitors in all seasons. The height of the mountain over the relatively low valley at its base adds to the sense of majesty and the length of view.

The family would have many stories to share and catching up to do. Here, in a cocoon environment, holed up for the winter, there would be time for moral lessons and fanciful tales spun about the past, about the spirit-beings and the great forces of nature. The aboriginal culture did not separate spirit from body. The spirit was in all things – the rocks, the streams – not just in living things. The Manitou was the Great Spirit, but it would be wrong to say that the Manitou was resident in any one place. Their concept of the universe was so different from today's predominant worldview that most of us can only speculate what it really would have felt like to be one of them.

In their mythology was a story, probably repeated on long winter nights over many generations, about a large mountain, and how the Great Spirit was particularly present there. They called it Trembling Mountain, and the elders warned if humans should upset the natural order, the Great Spirit would cause the mountain to shake and tremble, demonstrating displeasure or anger. The elders believed humans had the power to upset the natural order, but it would be dangerous to do so. This is a wisdom that has been lost to us.



This small chapel, called St. Bernard de Mont Tremblant, was filled by generations of visitors attending prayers before heading out to the hill for a day of skiing. There were racks for their equipment outside the door.

If we could only get closer to the Weskarini, maybe we would gain insights into our own religious ancestors, because the Judeo-Christian-Muslim culture from which most of us come also talks about distant beginnings around a mountain. Mount Sinai, the mountain where the Ten Commandments were given, could well have had a similar hold on our ancestors. Sadly, though, we cannot know more about the Weskarini because this tribe, living in precarious balance not just with its food supplies but also with its enemy, the Iroquois, was doomed to extinction, thanks to the inadvertent interference of the French and English colonial regimes and their competing priorities.

New France maintained a policy of cooperation with the aboriginals. They were encouraged to convert to Catholicism and to trade, but at first they were not given arms. The Algonquin, Innu and Huron peoples became fur-trading partners with the French. The English, by contrast, did not have the same philosophy, and settlers traded in guns with their aboriginal partners, the well-organized Six

Nations of the Iroquois.

When Champlain first met the Algonquin, the two parties agreed to a manpower exchange in order to learn more about each other. Volunteers on both sides accepted to live with the other, so the Algonquin went to France and the French volunteers literally joined in the tribal life of the Algonquin. In contrast, with the notable exception of Sir William Johnson, whose story follows, the English tended to see the Indians as an obstacle, blocking the growth of burgeoning farming communities. From earliest days, the English colonies received people who were disenchanted with or who were expelled from England. In those early days, England functioned more like a rogue state where brigands set sail on the high seas and brought back booty. The rules of the game were made up as they went along in a hierarchy where the greatest pirate was recognized at home for his victories abroad. Thus two brothers, the ships' captains Kirke, captured New France in 1629. Three years later, the English Crown managed to buy their co-operation by giving them Newfoundland instead, and then gave New France back to the French in a treaty that had more to do with European affairs than with North America.

During those three years, though, Champlain moved out and the English Kirke brothers moved in, bringing their trading partners, the Iroquois, with them. This must have been a terribly difficult period for the Algonquin, Innu and Huron peoples, who suddenly discovered they could no longer trade with the French. They had no guns, so they could not even stand up to the Iroquois. But worse was yet to come when the French regained control of New France in 1632, because the Iroquois would not go away.

Instead, they decided to maintain the position the Kirke brothers had given them, recognising a strong market, and tried to push the other three aboriginal nations out of the way. In an uneven conflict that ended in 1653, the barely armed Weskarini Algonquin

made a last stand on the shores of Petit Lac Nominingue in the historic Weskarini territory, where all were massacred except an old man and a child. Even though their story of the trembling mountain, Mont Tremblant, is still known today, the indigenous nation of our area would never again travel up the rivers in the autumn nor share their legends during long winter nights.

A spectacular view of the summit of Mont Tremblant. The hikers must have carried their lunch, because the climb and descent could have taken the whole day.


ST. JOVITE
STE. AGATHE DES MONTS
STE. ADELE
LACHUTE
CLYDE
ARCHAMBAULT
GRANDISON
WOLFE
ARUNDEL
AMHERST
PRESTON
ADDINGTON
HARTWELL
SUFFOLK
PONSONBY
HARRINGTON
WENTWORTH
PETITE NATION
GREENVILLE
CHATHAM
LOCHABER
RIPON
HOWARD
MORIN
Lake Papineau
OTTAWA RIVER
LANDS MAPS. Compiled and Drawn from information
EBEC
IN THE
CROWN TIMBER LANDS OFFICE.
Under the supervision of
HEET Nº3.
JULES TACHÉ.

The Ottawa River

When Samuel de Champlain first explored the St. Lawrence beyond Hochelaga (the Iroquois name for Montreal), the North American continent was made up of a series of small nations with amorphous borders. The inhabitants had highly ritualized communications among them and long-standing trading partners who often became enemies. Champlain could not know that the Algonquin nations he met were in the midst of border skirmishes with the Iroquois nations to the south, but he realised quickly that he had to choose sides when his meeting party was attacked. He stood with the Algonquin, thereby establishing himself as an ally. Soon he began trading with them on the Kitchisipi River (the name given by the Kichispirini and the Weskarini to the lower Ottawa).

Hudson, on the Ottawa River, has been a holiday destination since the beginning of the 20th century. Due to its popularity, that part of the river is well documented in postcards. The Hudson Yacht Club was founded in 1909. The name 'Hudson' comes from a glassworks owned by George Matthew and Elisa Hudson, which was established there in 1845.

Among Champlain's party was an adventuresome Frenchman named Jean Nicollet de Belleborne, who volunteered to live with the Algonquin on Allumettes Island. Over the next years, he lived with the Huron and the Nipissing as well, learning their languages and customs. He became a valuable emissary of the French and a legendary character. When travelling, he wore a brightly coloured Chinese robe. He was not the first Frenchman to choose to live with the Algonquin.

Around the same time, Etienne Brûlé and Nicolas du Vignau accepted to be exchanged for an Algonquin chief's son named Savignon. The chief's son went to Paris, and upon his return characterized the French as strange people who would argue loudly but did not fight.

With the help of these men, the French began to build up the human resources to explore further inland. When they reached Lake Huron, Champlain observed a small band that had exceptionally good beaver pelts and a variety of trade goods, and his curiosity was piqued. He began to inquire about them and soon learned they came from Manitoulin Island in the Georgian Bay. Instead of hunting, they had managed to obtain what they needed by trading among the different communities. They travelled as far as the northern Cree in the rivers that drained into the large northern waterway that is known to us as James Bay. They carried goods among the peoples of the Great Lakes and were respected for their integrity everywhere they went. As a result, their influence was out of proportion to their numbers. He learned that they were called the Adawe, or Ottawa, and that the word itself meant "those who trade."

This region of the river once formed part of the seigneury of Vaudreuil. Pierre de Rigaud de Vaudreuil de Cavagnial, Marquis de Vaudreuil (1698-1778) was the first and only Governor-General of New France who was born in the colony. He surrendered New France to the British in 1760 and was transported to France, where he spent time in the Bastille until the French government reinstated him. He lived out his last 15 years in France, a country that was never really his own. In his name and title, you can see the origins of several place-names. His father and brothers spelled Cavagnial without the letter 'i'.

Champlain encouraged trading with the Ottawa, and the French had only to meet the Ottawa at the Huron villages. With this development, the usefulness of men like Nicollet, Brûlé and Vignau changed. They did not have to explore, and soon the French became reliant upon the Ottawa for their excellent pelts. The Ottawa would pick up French products and trade them for furs, spreading the French goods as far as Sault Ste. Marie and even to the Cree. The French remained active partners with the Ottawa, helping and encouraging their trading. They supplied them with steel tools and hunting equipment to offer in exchange for furs.

Encouraged by the French, the Ottawa went further afield offering these new products and returning with furs. They experienced great success most of the time, but they were not always well received. When they came up against the Winnebago on the western shores of Lake Michigan, their steel implements were resented and the Winnebago refused to cooperate or to let them trade in their territory. The Ottawa, being traders, always looked for negotiated solutions to problems, but were willing to turn to war when necessary. In this case, rather than resenting the rejection, the Ottawa sent negotiators to discuss their differences with the Winnebago, but they ate the negotiators. Stunned by the rebuff, the Ottawa reported the incident to the French and prepared for war. The French, concerned that a war would not help trade, sent the legendary Jean Nicollet to meet with the Winnebago. He arrived in 1634, no doubt wearing his famous brightly coloured Chinese robe, and was likely the first European they had ever seen. His novelty contributed to saving him from sharing the fate of the Ottawa ambassadors and he succeeded in negotiating a peace between the Ottawa and the Winnebago.

As seen in the previous chapter, French trading patterns were seriously disturbed by the temporary British capture of New France in 1629. The well-armed Iroquois had virtually exhausted their beaver population and were being pushed out of their habitual hunting grounds by English settlement. They continued to expand into French trading territory even after the return of Champlain and the French

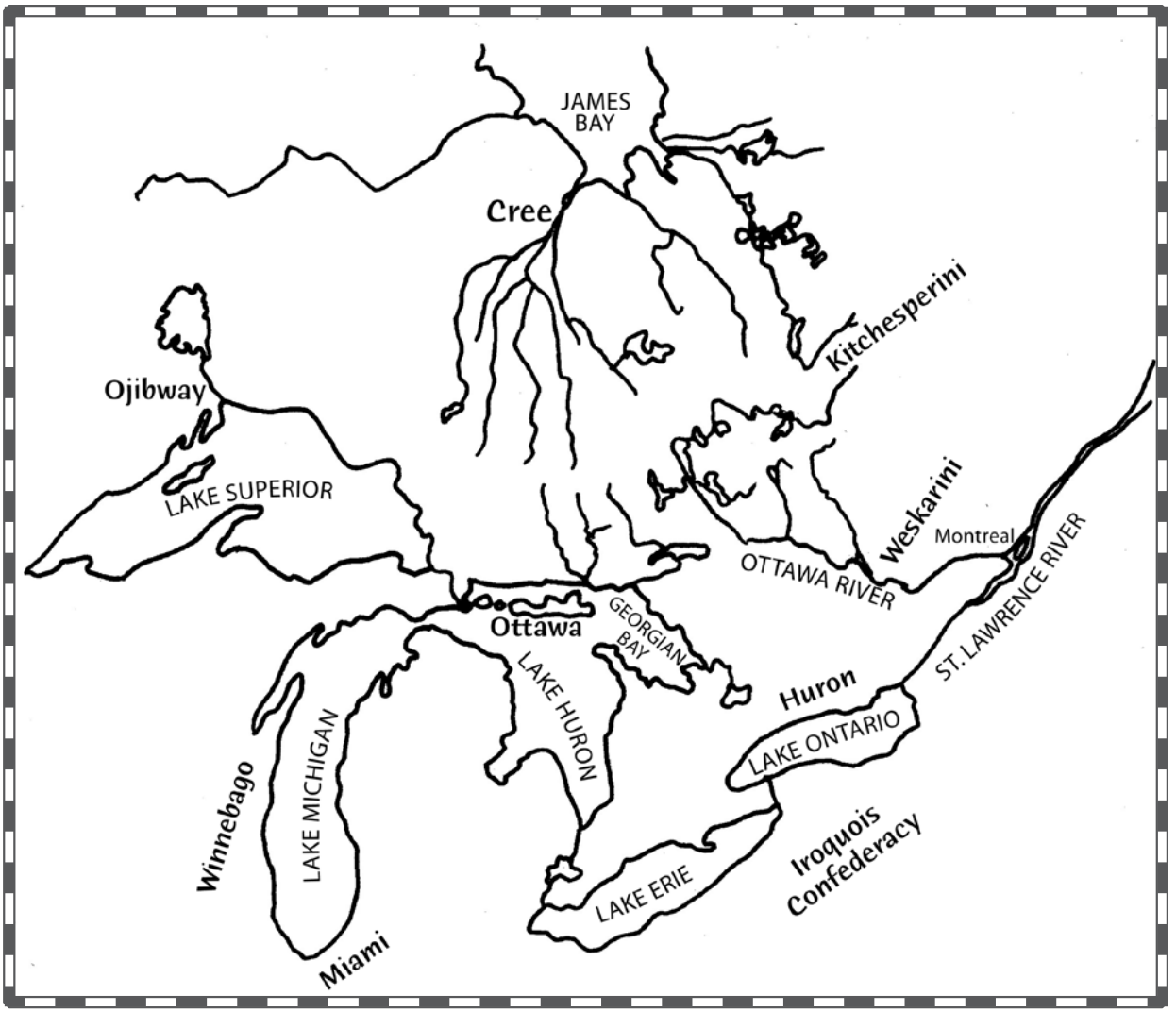
administration. By the time the French took back New France, their own allies were at war with the Iroquois. To successfully compete, these various tribes had to form an alliance against the Iroquois, and it was inevitable the French would begin to supply firearms to this new alliance. Unlike the Iroquois, which was a well established federation of six nations, the new alliance needed leadership, and the natural leaders – the only ones who knew them all – were the Ottawa. As traders, they had been known and respected by the other partners for a long time and knew all of the routes and passages.

A yacht floats at anchor outside the Hudson Heights Boat Club. A part of present-day Hudson, originally known as Cavagnal, was called Hudson Heights from 1896 to 1969.

Had the Kirke brothers, and subsequently the Iroquois, never ventured into the French trade route, the political map of North America might have evolved differently. The French and the Great Lakes nations grew closer in the face of the Iroquois and the British, but nation after nation was dragged into the conflict on one side or the other. These included the Nipissing, Ojibwe, Shawnee, Miami, and Cherokee and involved a total of 20 nations, extending into the Mississippi Valley and out west. During this whole period, the Ottawa maintained a leadership role and the French support was constant.

The boats are about to travel from Como to Oka out of this beautiful cove. Como was a small settlement that today forms a part of Hudson. The first pioneers, the Delesderniers from Switzerland, gave it this name because the Lake of Two Mountains reminded them of Lago di Como in northern Italy.

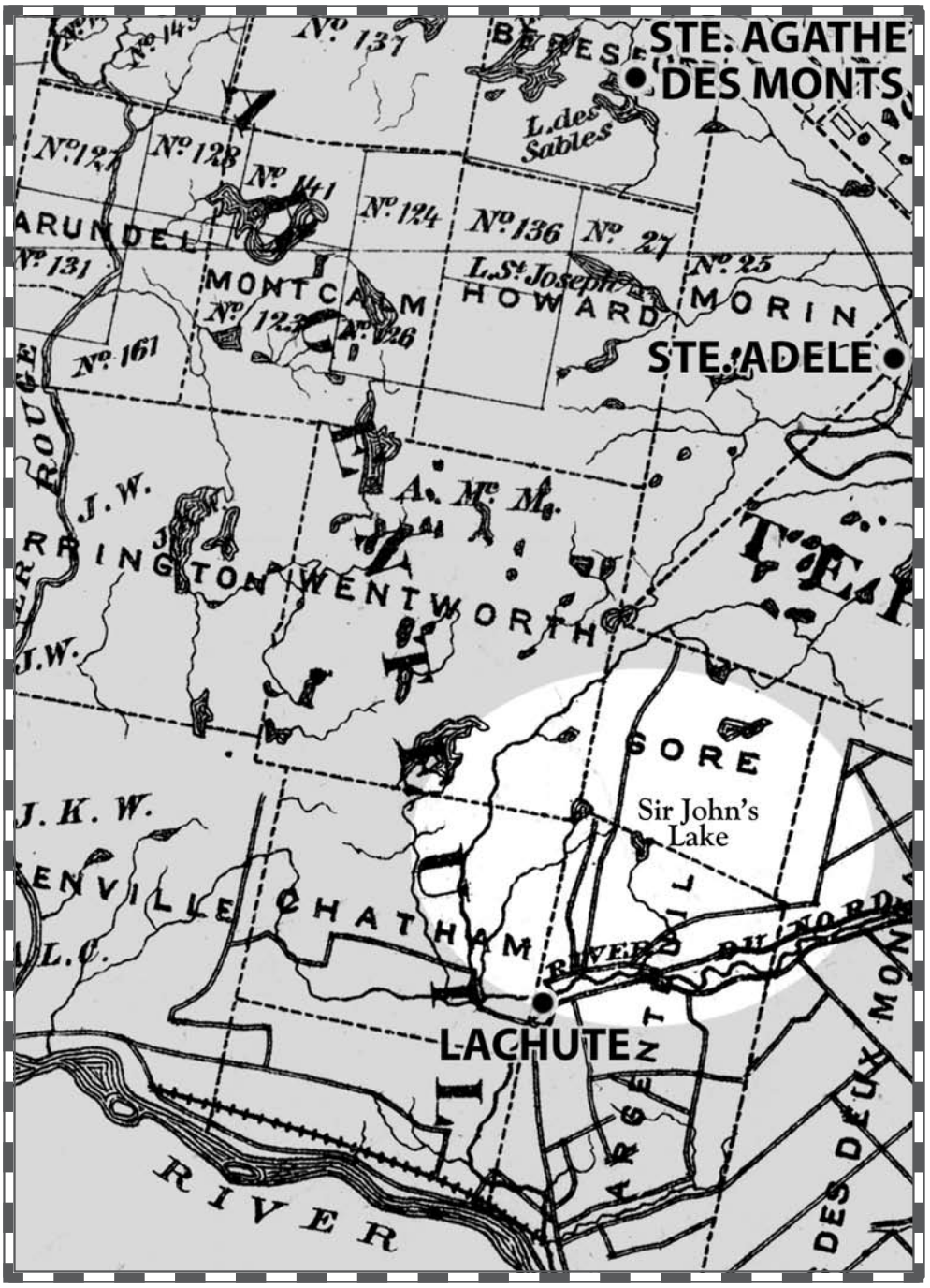
With both sides preoccupied with the battle in the 1690s they failed to notice that the beavers had recovered to huge numbers. This in turn caused a collapse of their price on the French market. By itself this would perhaps have been nothing more than a market correction, except that King Louis XIV decided that the reduced value of the trade was an auspicious time for him to listen to the advice he had received from the Jesuits. They had told him the fur trade had caused great instability in the New World, and so the king passed an edict banning furs from the Great Lakes region.



The Ottawa lived on Manotoulin Island in Georgian Bay and made their living through trade, traveling as far north as the Cree. Their neighbours called them Ottawa, Adawe and other variations of the word for *trader* in the different Algonquian languages. They and the Ojibwa became the natural leaders of the Ottawa Alliance when the Iroquois Confederacy began to push into their historic territories.

Louis XIV's ban, rather than helping calm the waters, caused greater instability. The economy had become so dependent upon European trade goods that even the techniques for tying an arrowhead on a shaft had been largely forgotten. Ammunition had become essential, not just for warfare, but simply for survival. Somehow the Ottawa managed to keep a loyal alliance going in support of the French despite this action of the king, but the damage was done, and French influence was on the wane. Had the French Crown been of a different mindset, a large French-speaking indigenous culture might exist today, stretching into the middle of the continent. Instead, confronted with the well-organized Iroquois Confederacy, led in part by a wily Irishman named Sir William Johnson, and backed by the British, both the Ottawa Confederacy and the French colony fell in 1760. Even then, one great leader, the Ottawa chief Pontiac, remained loyal to the French and fought on.

It was during these wars that the Kitchisipi first began to be called the Ottawa River. Claude Bernou, a French cartographer who never set foot in New France, first recorded the name on a map in 1680.


STE. AGATHE
DES MONTS
STE. ADELE
LACHUTE
Sir John's
Lake
ARUNDEL
MONTCALM
HOWARD
MORIN
WENTWORTH
CHATHAM
RIVER

Sir John's Lake, Lachute

Sir William Johnson was the Superintendent of Northern Indians based in New York in the 1750s and '60s, and was a significant military leader during the Seven Years' War. He was a shrewd businessman who won the confidence of the Six Nations of the Iroquois and established one the greatest fortunes in the 13 Colonies prior to the creation of the United States. He gained the status of Chief among the Mohawk, and was called Warraghieagey, meaning "he who does much business." He and his son John were also among the most controversial characters in early New York history.

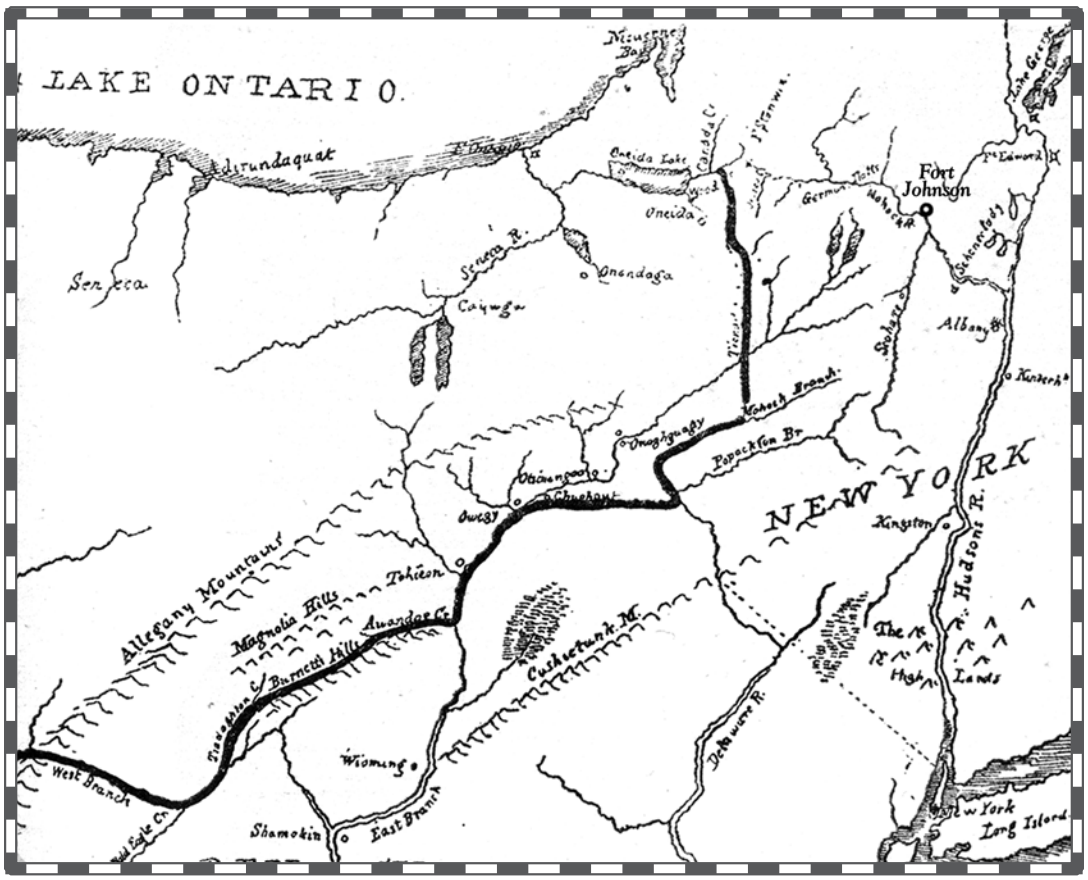
Sir William took John with him on some of his military campaigns and John became a respected military leader in his own right. Sir William maintained high ethical standards in all of his dealings, trading with the Iroquois by honouring trade agreements as fairly with them as with the English colonists, thus winning him their undying loyalty. While his principal trading partners were the Mohawk, word of his respect and fairness rapidly spread among all of the peoples of the Six Nations. He was among the first traders to oppose selling rum to the Iroquois and, at their request, he acted for them as their liaison with white society. While he built a prestigious home and maintained civil relations with the rich and powerful, his house would often be filled with visiting Iroquois dignitaries sleeping willy-nilly on the floor of the main room or camping on the grounds around the house.

Guy Johnson, Sir William's son-in-law, was skilled at map making. This is a sketch of Fort Johnson. The building still exists on the Mohawk River in the town of Fort Johnson, Montgomery County, New York.

While his skill in listening to the Iroquois and in respecting their customs, along with his eloquence in speaking pu-

blicly at Mohawk Councils, won him riches and Iroquois support for the English Crown, he also promoted rules of trade that would recognize Iroquois trading practices. For the Iroquois, no major agreement was valid unless the women of the clan had approved it. Johnson attempted to have this rule enforced in any trading with the Mohawk and other First Nations that involved land transactions. Many times a chief would be given whiskey so he would agree to an unequal deal, and, once sober, would be called upon to respect the bargain. Johnson was not above using Iroquois rules to his own advantage, though. One story tells how, during a meeting with a group of Mohawks, the chief told Johnson he had dreamed his great friend had made a gift of a special rifle Johnson cherished. Sir William promptly went and fetched the rifle and presented it to the chief. Some long time later, in a similar meeting, Johnson told the chief of a dream he had had where the chief's people had given Johnson title to a large tract of land. Outsmarted, the chief in his turn confirmed the gift, but told Johnson he could no longer afford to dream with him because Johnson's dreams were too big.

Johnson bought an indentured servant, Catherine Weissenberg, a European girl who was effectively a slave, and married her only upon her deathbed, to legitimize their children. Sir John had been born of this marriage, as were two daughters. Later, around 1752, Sir William took a young Mohawk in as his consort. You can imagine how his presence at any social event in Albany or elsewhere was accompanied with much gossip. At the same time his relationships with the Iroquois and his fairness in business were so strong he could not be ignored. His influence in the colonies was as strong as any man's, and his particular status was as a colonial leader whose mandate came directly from the Crown. The Iroquois nations, thanks in large part to this one man, were therefore treated as a colony distinct from the English and old Dutch colonies.



A section of a map drawn by Guy Johnson for his father-in-law Sir William Johnson. The dark diagonal line shows the border separating the Iroquois Confederacy and the American settlers as negotiated by Sir William in a treaty in 1768.

His consort's name was Konwatsi'tsiaiénni in the Mohawk language but history knows her as Mary, or Molly, Brant. She was the elder sister of Thayendanegea or Joseph Brant, and head of the Society of Matrons of the Six Nations. Sir John would have been ten years old when young Molly came into their lives, and he would maintain a lifetime loyalty to the Iroquois. As a young man, he was sent to England "to try to wear off the rusticity of a country education" and, having proved himself already at his father's side, made such an impression upon the English court that he, too, received a knighthood. This was the only case in British America of such a recognition being awarded twice to the same family. It was extremely rare even in Britain.

Sir William died in 1774 after having guided the Iroquois Nations to victory in their long war against the Ottawa Alliance and the French. Before his death, he would witness the huge force of the American colonists pushing greedily into his Indian colony and may have realised that his victory for Britain would spell the destruction of the Iroquois.

Sir William (top) and his son, Sir John. The men were knighted separately, each on his own merits, an exceptional event especially in the colonies.

He left his estate to Sir John Johnson with specific allowances for his many Iroquois progeny. Sir John, in his turn, was faced with the big decision of whether to stay loyal to the Crown and the Iroquois or to try to negotiate a position for himself and the Iroquois with the rebels. All evidence would have led him to see that negotiating with the rebels would be very difficult. The Americans of European descent had little use for the indigenous Americans and were not likely to accept a state or colony of Iroquois as equal to the other states, or even to respect Iroquois sovereignty over their own colony. At the same time he knew that the British colonial administration would be happy with any peaceful, loyal colony. When the American War of Independence began, Sir John maintained his loyalty to the Crown, a decision that would cost him and the Iroquois dearly, but

one that was as ethical as all those made in the course of the family business.

Even so, controversy surrounded Sir John's decision. It was clear that the American rebels would never have considered the Six Nations as a partner. They were simply Johnson's savages. All those years of resentment of the alternative lifestyle of Sir William and the opportunity to grab his estate and the Iroquois territory had in fact left Sir John with little choice but to side with the British, a decision that some New York historians have still not been able to abide.

Sir John married Mary Watts and lived peacefully in New York with a son and two daughters. When the war began, he was arrested and released on bail in an attempt to neutralize his influence in the Iroquois community. Shortly afterwards the bail was revoked, and with the help of his Iroquois allies he managed to flee to Canada. He arrived half-starved on the south shore of the St. Lawrence, but quickly recuperated and offered his service in the war against the rebels. Upon his disappearance, Mary Watts, under effective house arrest, was told if she did not succeed in stopping her husband, she and her children would pay the price. She was literally held hostage in this way as surely as any 20th century dictator has held family members in an attempt to threaten emigrants.

The brave woman organised the burying of the family valuables, including jewellery, silverware and documents, and managed to escape the control of the rebels with the help of their black slave, Tony. They abandoned the carriage at a crossroads and made their way through snow to eventually hire a boat and cross a river between ice floes. Tony carried her son and daughter alternately while Mary carried and nursed the baby. Upon reaching the British line, the baby succumbed to exposure and her elder sister caught a fever and died some days later.

During one of his many incursions into the rebel-held territories, Johnson and his Iroquois allies, who had become a terror to the rebels, reached his abandoned estate and recovered the buried valuables. They were loaded up and carried back to Canada in the

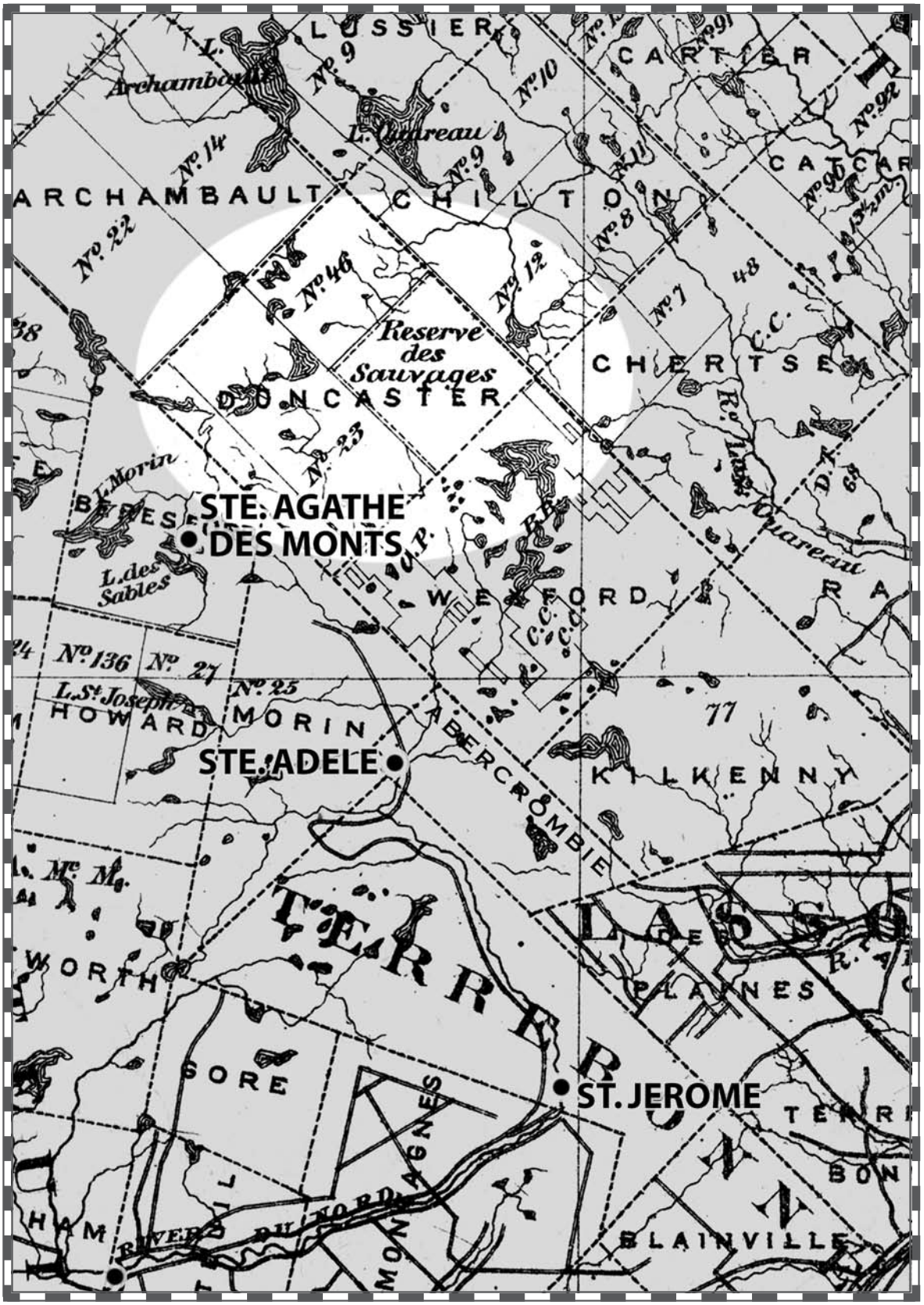
knapsacks of 40 soldiers. From there, they were shipped to England for safekeeping, but it was not to be. The ship foundered in a storm in the Gulf of St. Lawrence and was lost.

Despite the efforts of Sir John, Joseph Brant and others, eventually the Loyalists had to give up their land and homes in New York and settle in Canada. The Iroquois, under the leadership of Molly and Joseph Brant, were given large land concessions on the Grand River in Upper Canada as a reward for their loyalty to the Crown. They opened up their holdings to white settlement and today the town of Brantford is their testimonial.

Sir John settled in Montreal where he and Mary were blessed with six more sons. Sir John was appointed to command the British Indian Department, a position he held for 46 years. He played a large role in the resettling of Loyalists and was appointed to the Legislative Council of Lower Canada. He fought once more against the Americans, commanding the Six Township Battalions in the War of 1812.

In 1814, he purchased the Seigneury d'Argenteuil. Sir John's Lake was named in his honour upon his death in 1842.

The funeral of Sir John Johnson is portrayed as a solemn event with all aspects of Johnson's life present. Note the Mohawk chief to the right as well as soldiers, a businessman, an administrator, and even the clergy paying their respects.


LUSSIER
CARTIER
ARCHAMBAULT
CHILTON
DONCASTER
Reserve des Sauvages
CHERTSEY
WEXFORD
HOWARD
MORIN
ABERCROMBIE
KILKENNY
TERREBONNE
LACHENAIE
BLAINVILLE
STE. AGATHE DES MONTS
STE. ADELE
ST. JEROME

The Doncaster Reserve, Ste. Lucie des Laurentides

After the signing of The Great Peace in 1701 that established a treaty between the French and a clan of the Mohawk of the Iroquois Confederacy, the Sulpicians set up a mission at Lake of Two Mountains, ostensibly, to maintain peace between the Algonquin and those Mohawks who had become allies of the French. In recognition of this noble and selfless act, the French Crown awarded the Sulpicians exclusive fur-trading rights to the territory. The Sulpicians sold these rights to French entrepreneurs and did their best to convert the Mohawk and Algonquin peoples to Catholicism. Later, in the war with the English that led to the loss of the colony, many of these Mohawks, previously the allies of the English, fought on the French side against other Iroquois.

In 1763 when the colony was transferred, the English administration refused to recognize Jesuit and Récollet titles over large tracts of land. Encouraged by this, a Mohawk resident of Two Mountains decided to sell his house to an English businessman. He hoped to demonstrate in this manner that he owned the property, and gambled that the Sulpicians would fear confiscation of their lands if they challenged the rights of this Englishman to buy. The Sulpicians were more afraid of his strategy than of the English. They appealed to Brigadier Ralph Burton, military head of the colony, who had no real civil authority and was constantly at odds with Governor James Murray. Any action that Burton took in this civil matter may have involved Murray, but Burton, by simply requesting the Sulpicians swear homage to George III, King of England, exercised his military authority, and the Sulpician property rights, being the status quo, were confirmed. The Mohawk/Englishman transaction fell through.

From 1763 to 1936 the Mohawk and Algonquin residents continued to fight this legal battle over their lands. They were very creative in their fights, inviting a Methodist pastor to run their mission in 1852 and threatening to become Protestants. This scheme

backfired when the pastor abandoned his mission in the face of Mohawk and Algonquin indifference to his religious ideas. After subsequent attempts, a Methodist temple was built, but the Sulpicians won a judgement and had it dismantled.

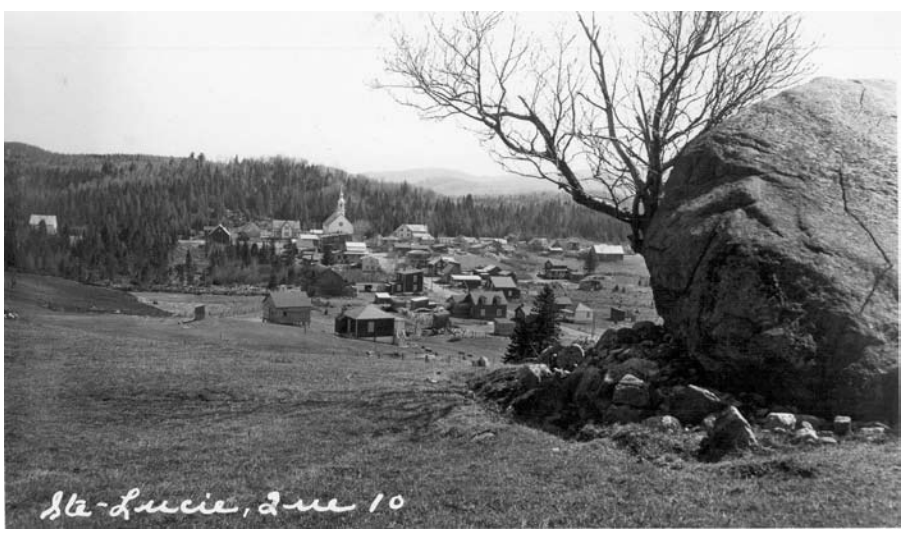
The Sulpicians set up Mohawk and Algonquin villages and succeeded in encouraging the two to live in a spirit of cooperation. This was not hard, since they both had similar feelings for the Sulpicians. The sparse populations of these two peoples became centred near Lake of Two Mountains, and the rest of the area began to fall to settlers. There was nothing the Mohawk or Algonquin peoples could do to get the same rights to the land as the settlers were getting. The English seemed to be unwilling to recognize them as anything more than wards, non-citizens who had to be encouraged to move away, somewhere else. There was clearly no interest in their culture, history or political structure, yet, from the Iroquois perspective, it is their unwritten constitution, the Great Law, that was the inspiration for Western democracy. Some people even claim that their symbol, the eagle, and their democratic laws were copied by the 13 American colonies in the creation of the United States. Given the record of treatment of the Six Nations subsequent to the death of Sir William Johnson, it is clear that the average American was taught no reverence for them.

The Iroquois were politically astute but not well informed, being of such a different culture from their adversaries. Their goal had been to try to find a middle position between the French and English colonies, a strategy that suffered after the French colony fell to the English. They were a people of six nations – the Mohawk, Seneca, Cayuga, Onondaga, Oneida, and Tuskarora. The sixth was actually adopted by the other five, according to their oral history, around the time the English were first arriving in America.

In 1853 the Crown, through its colonial government, ordained that land should be set aside for the 'Indians,' and so the Doncaster Reserve, roughly 36 square miles (93 square kilometres), was created. It is doubtful that Queen Victoria actually chose the name, but then,

the Mohawk and Algonquin peoples were not consulted either. More probably the choice of the name had to do with connections of a functionary or with the surveyor who first measured out the township. The original Doncaster, from the Celtic *Danu* meaning water and *Castre* meaning fort, is the name of a city in England's industrial heartland on the Don River. When the Reserve was created, the townships of Beresford, Wolfe and Doncaster were just starting to be surveyed and the Indian land was pretty far away, fulfilling the primary criterion of being 'somewhere else.' Another, larger reserve, Maniwaki, having an area of about 225 square miles (582 square kilometres) was also established, and over the next 25 years the Algonquin moved there, having tired of the endless legal battles with the Sulpicians. In spite of their acquisition of Doncaster, though, the Mohawk families soon had to carry their fight to Ste. Lucie as the little parish began to develop and homestead Reserve land in an attempt to drive the Mohawk away.

The Federal Government was forced to buy the farms from these settlers in 1909 and return them to their rightful owners, just to keep the peace.



The tiny village of Ste. Lucie. The woods behind the church and all of the mountains in the background form a part of the Doncaster Reserve. It was originally called Municipalité du canton de Doncaster (Municipality of the Township of Doncaster). When a picture of the church appeared on the front cover of the French Reader's Digest, *Sélection*, the council celebrated the publicity by combining the names of the parish and the town: Ste. Lucie de Doncaster. The name changed again in 1975 when it was lumped into the federal electoral district of Lanaudière. The councillors wanted to underline its connection to the Laurentians and so it became Ste. Lucie des Laurentides.

Today, the name Doncaster is also associated with the township, the Doncaster River – a tributary of the North River – and Doncaster Park in Ste. Adele. However the Mohawk, who use the reserve much the same way that most people use the Laurentians, call it Tiowero:Ton (pronounced more like joe-way-row'-dew. This translates directly as "masses of air that begin engaging themselves as slight breezes whirling into a wind," or more simply as "where the wind begins."

The Canadian portion of the Grenville Geological Province.

Grenville Geological Province, The Rocks Beneath Our Feet

We have often been told that we live on the oldest mountains in the world, but what does that mean? How old are these hills? Aren't all rocks and stone just a part of the world? Apparently not. The rocky surface of our world is made up of a number of large plates that actually float on a sea of liquid rock. These plates are always moving and leaving gaps between, or banging into and slipping under each other. This has been going on for so long that all surfaces are eventually pushed under. The particular part of the plate that we live on has stayed above this molten sea for a very long time, and is therefore the oldest mountain range. Our specific neighbourhood in this range is called the Grenville Geological Province.

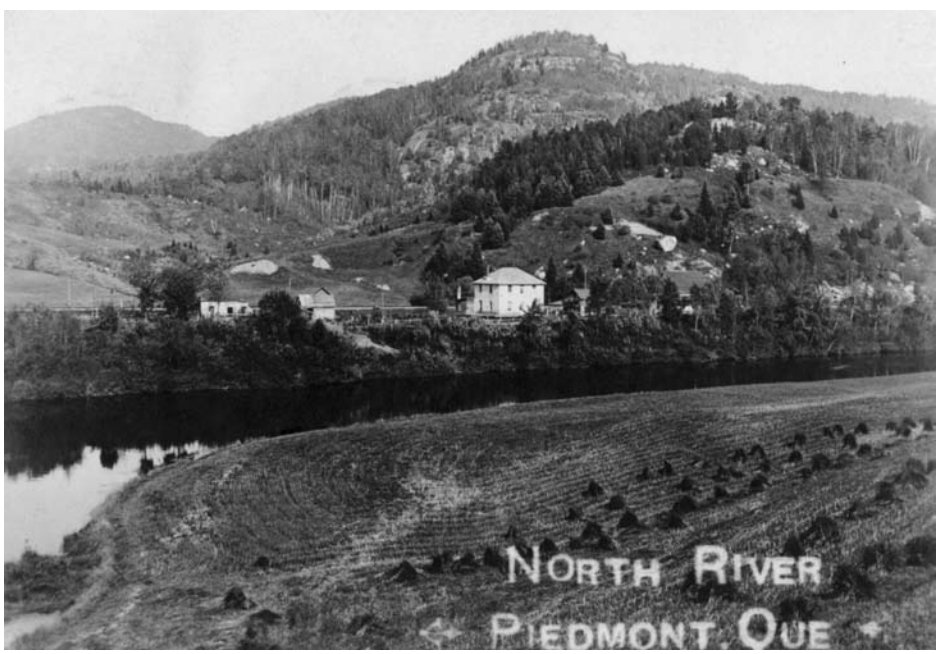
The Canadian Shield is composed of seven of these provinces. Ours runs along the north of the St. Lawrence Valley roughly parallel to the river from north of Goose Bay on the Labrador coast to around Sudbury north of Georgian Bay. It also extends south into the eastern central states. Grenville Province is composed of Precambrian rock. Scientists have classified rock according to the fossil record, and the three oldest classifications are, from youngest to oldest – Devonian, Silurian and Cambrian. Any rock that formed before the fossil record is simply classified as Precambrian.

To try to understand how old our mountains are, I took an adding machine roll and unrolled the whole thing along a corridor. With some coloured pencils I marked off the different eras of the past. The roll was 23 feet or 276 inches long (about 7 metres). I discovered that the Precambrian geological period, measured from when the world began until the Cambrian, when fossils first became readily evident, took up the first 87% of my roll. The balance, to the present, was divided into eleven periods, including the Cambrian, Jurassic, Cretaceous, and so on. That took me to 98.55% and there was still no sign of humans. I had four inches (ten cm) to go. Each inch (2.5 cm) of the roll represented 16,666,667 years, and humans only ap-

peared in their most primitive form 2,000,000 years ago. I had used up 99.9955% of the roll before there were people. Considering that written history began about 5,000 years ago, I could not find a pencil sharp enough to note it at the edge. These hills are old.

The name Grenville grew out of the naming of a specific band of marble found near Grenville in the Ottawa Valley in the 1860s. Sir William Logan, director of the Geological Survey, was the first to use the term to identify a variety of rock types, and it soon became synonymous with the areas where these rock types were found. Before that, the town of Grenville was named for the British prime minister, George Grenville (1712-1770).

Grenville was never a popular man and made enemies throughout his political career. He seems to have been the most surprised when asked to take over as prime minister after his predecessor had named most of the cabinet. Perhaps he was being set up for a fall during a very difficult time; the Seven Years' War had drained the government coffers. He was Prime Minister of England from the signing of the Peace of Paris in 1763 until 1765, but during those two years he left his mark. He had John Wilkes arrested for criticizing the



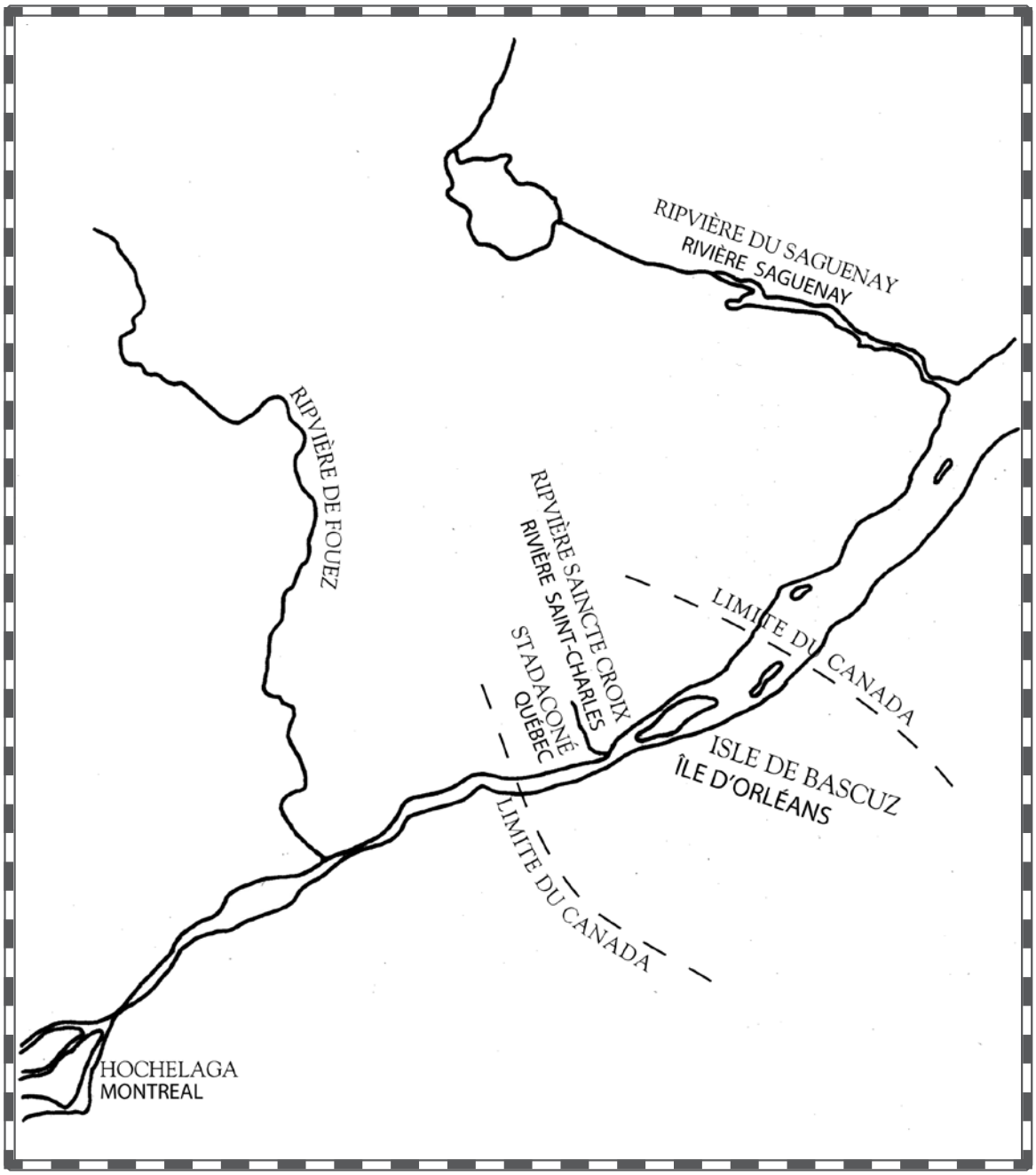
Forming a part of the Grenville Geological Province, our region is composed of hilly, rocky terrain, with many lakes and rivers throughout.

King's speech at the Peace of Paris, but was subsequently forced to let him go, a legal miscall that is considered to have set a precedent for the British right to freedom of speech. He introduced the Sugar Tax, extended the Stamp Tax to the Colonies, and generally created the conditions for the American War of Independence. Worse than all of that, the King resented Grenville for trying to keep the books balanced and dismissed him. His efforts to put the British house in order were not appreciated, and partly thanks to his efforts, the costs of winning one war and acquiring Canada from France led quickly to the next – the American War of Independence.

Considering that a very large part of the Grenville Province is in the United States, it may have been a professional oversight of American geologists that it bear the name of a man identified with the hated Stamp Act. Best we look to the man who chose the name.

Sir William Logan, born in Montreal in 1798, managed a mining company in South Wales and developed a system for locating coal deposits. The Geological Society of Great Britain adopted his techniques, establishing his reputation as a geologist. He was subsequently hired as the geologist for the Province of Canada in the hope of assessing the colony's coal deposits. His studies predicted that none would be found, but in the course of his work, he also predicted that large copper deposits would be found on the north shore of Lake Superior. He also mapped and charted the colony. As a result of his work he became the first Canadian inducted into the Royal Society of London, was awarded the Cross of the Legion of Honour in France and received a knighthood from Queen Victoria. He was Canada's first geologist and the first director of the Geological Survey of Canada.

Not a political entity, Grenville Geological respects no borders, languages or cultures. It is refreshing to think that we can describe a place where we live without having to refer to anything more than the rocks beneath our feet.


RIPVIÈRE DU SAGUENAY
RIVIÈRE SAGUENAY
RIPVIÈRE DE FOUEZ
RIPVIÈRE SAINCTE CROIX
RIVIÈRE SAINT-CHARLES
LIMITE DU CANADA
STADACONÉ
QUÉBEC
ISLE DE BASCUZ
ÎLE D'ORLÉANS
LIMITE DU CANADA
HOCHELAGA
MONTREAL

Canada

At the time of Confederation, Canada was only one of many names proposed for the new country. The word existed but referred to only the two old colonies of Upper and Lower Canada, or Canada-West and Canada-East, as they were then called, not to the four colonies that initially formed our country. Names proposed included Acadia, the name associated with the French settlements in the Maritimes; Tupona, for The United Provinces of North America; Efisga, for English, French, Irish, Scots, German and Aboriginal lands; Borealia to evoke the North; Hochelaga, the name of the original Iroquois village on Montreal Island; and Laurentia from the then recently named mountains. During the debate in the Legislative Assembly on February 9th, 1865, Thomas D'Arcy McGee, one of the Fathers of Confederation, said, "I read in one newspaper not less than a dozen attempts to derive a new name. One individual chooses Tuponia and another, Hochelaga as a suitable name for the new nationality. Now I ask any honourable member of this house how he would feel if he woke up some fine morning and found himself instead of a Canadian, a Tuponian or a Hochelagander."

There were surely lobbyists for each different name, and had they had television in the 1860s, it would likely have become the most important single issue that the politicians had to deal with. We might have ended up with a much simpler name such as Britannica or Albertoria (for the Prince Regent), which were also proposed.

The origin of the name Canada had been a subject of debate for years before Confederation. One story credits the Portuguese. It suggests that they were among the earliest Europeans to see our coast, and they dismissed it with the words Aca Nada, or 'here is nothing.' In P.G. Roy's 1906 publication *Les Noms Geographiques de la prov. de Québec*, he lists arguments that credit the Portuguese and the Spanish, who used the word "Canada" for road. The French and Danish, he reports, could have a claim because of a military encampment that once belonged to Caesar in the lower Seine valley called Bas-de-Canada.

The name had been shortened from Castra Danorum (camp of the Danes).

The Germans also had a claim because of a French translation of a German study of reed-filled flatlands in the Amazon they called Canadas. This argument involved Spanish as well, because the Spanish word for reed is Canna and if ada is added to it, the new word means clearing. It is hard to see how this applies to our country, but then Roy was only reporting all the different explanations. Narrowing it down, he concluded that despite the similarities to words in other European languages, the most likely sources were either the Cree and Montagnais, or the Iroquois of the St. Lawrence. That is where the controversy really started.

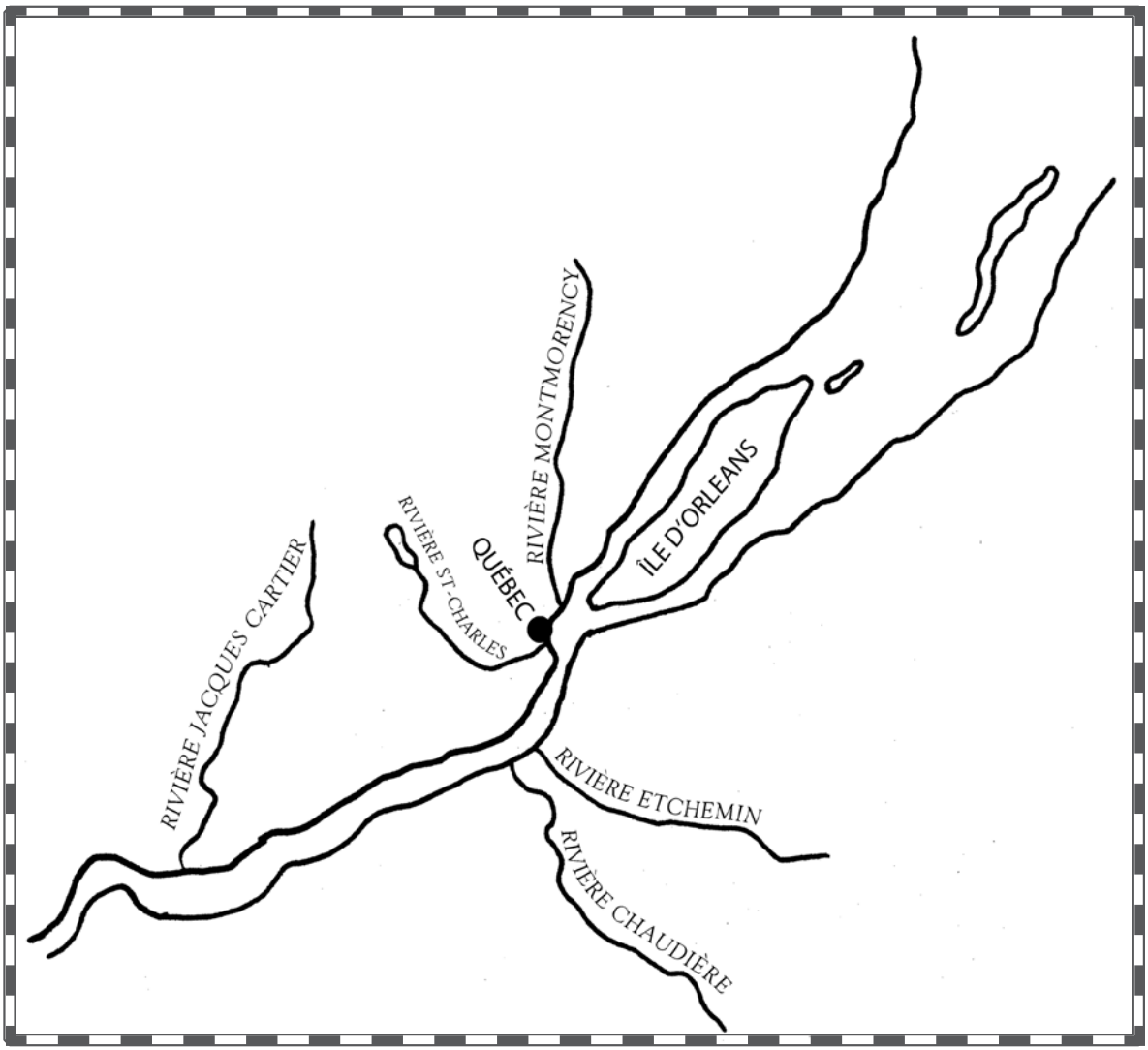
The French under Champlain had allied themselves originally with the Algonquin and Montagnais, but in the 1530s, almost a century earlier, Jacques Cartier had met what appeared to be a different people on the shores of the St. Lawrence. They were Iroquoian and were subsequently displaced, perhaps as a result of diseases brought on by their interaction with Cartier. He took their name for a village, Canada, or Kanata, and applied it to the countryside along the shore of the St. Lawrence River below Stadaconé, or present-day Quebec City.

The argument as to whether Canada comes from there or from the Montagnais has been going on since the colony was first created, and depending upon who is right, the word Canada could mean quite different things. According to Father Albert Lacombe, writing in 1874, if the Montagnais were the people who gave us the name Canada, it came from their word for foreigner – someone coming from afar: Kannatats. It is possible that the early settlers accepted the name they were called as a way of having an identity to the Montagnais, and that over time they became Canadiens, or more probably Canayans. Certainly the Montagnais and Algonquin were the ones they interacted with the most. If this is in fact the origin of the name Canada, it seems appropriate. After all, we have been told many times that we are a nation of immigrants. Wouldn't it be fitting

if the name of our country actually means 'foreigner'? But do we want to celebrate a name that excludes those first residents who coined it?

Most of the arguments and records of names were presented by clergy, and in 1857 Monsignor Laflèche wrote that the name came from the word "P'Konata" used both by the Cree and the Montagnais. The expression means 'without a plan' and seems to have been the verbal equivalent of a shrug, perhaps reflecting Laflèche's opinion of the government of the time. He said if you were to ask a Cree what he wants, and he had no ready response, he might say "P'Konata." Today, if you ask a Canadian what he wants, his equivalent answer would be,"I dunno!" or "Je l'sais-tu?" Mgr. Laflèche's interpretation contributed to the risk that Thomas D'Arcy McGee might wake up one morning as a Hochelagander.

Thankfully for our self-image, P.G. Roy in 1906 argued persuasively that the name Canada had come from the Iroquois. He presented pages of arguments from Father J.A. Cuoq who, back at the time of Confederation, was the authority on the Iroquois language. Cuoq sets out his proof that, based upon the words that Cartier recorded at Stadaconé and Hochelaga, he met the Iroquois, not the Montagnais. This turns out to have been fortunate, because in Iroquois, Canada means village, or agglomeration of tents – a more attractive meaning than a shrug or a foreigner, even if one of the other contenders has a more convincing argument. Cartier, according to Cuoq, took the word to be the name of the place itself, and so it became.


RIVIÈRE JACQUES CARTIER
RIVIÈRE ST-CHARLES
QUÉBEC
RIVIÈRE MONTMORENCY
ÎLE D'ORLEANS
RIVIÈRE ETCHEMIN
RIVIÈRE CHAUDIÈRE

Quebec

Stadaconé, or Quebec City, beyond the western extreme of Cartier's Canada, was peopled with Montagnais when Champlain arrived some seven decades after Cartier. Stadeconé in Algonquian means "wing" and a similar word in Montagnais means "place where one crosses on pieces of wood as on a bridge." While Stadaconé was located on the north shore of the St. Lawrence, a map credited to Champlain from 1613 shows the word "Québec" at the edge of the river on the south shore. This is not surprising because the word meant narrowing, obstructed or blocked, indicating the place where the river narrows, as is the case at the location of Quebec City on the St. Lawrence River. It had the same meaning in Algonquin, Cree and Mi'kmaq, and while Champlain also spelled it Québecq, other early French explorers spelled it Kébek, Kébec, Képak, Kebbek, and other variations.

It can be thought of as onomatopoeic, or a word that evokes a sound, if one thinks of the echo that would rebound in a narrow passage. As with the word Canada, historians invoke many arguments over its origins. Some suggest that it could have been influenced by the Norman rule of adding the suffix 'bec' to indicate a promontory at the junction of two rivers, even though the Algonquin word Kebh means 'blocked' and the suffix 'ek' means 'here.'

The names Canada and Quebec, existing since before the first Europeans arrived in the Americas, come from two different peoples – the Iroquoian and Algonquian – who fought as much as they traded, and pushed each other back and forth along their frontiers. Even after contact with the Europeans, one group allied itself with the English, while the other went with the French. Today that duality is commemorated in our two levels of government who often seem to fight as much as they trade.

Thanks to Cartier, the territory entered via the St. Lawrence became known as Canada, but New France was not Canada. It was simply located in a frontier named Canada, a word that was synonymous with all of the territory accessed through the St. Lawrence.

Quebec, the name for the place, soon replaced Stadaconé, the name of the village.

In Champlain's map of 1613, the south shore of the St. Lawrence is called Nouvelle France and the north shore is called Nouvelle Biscaye. Neither region is called either Quebec or Canada. Champlain dealt with the Algonquin and Montagnais (Innu). What happened to the Iroquoian peoples that Cartier met seven decades earlier is a matter of speculation, but Champlain would have had little reason to call a specific part of the colony Canada. The Montagnais use of the word Kannatats to describe foreigners may have given rise to the first French colonists calling themselves Canayens, a word considered a colloquial form of Canadiens. Perhaps the word Canayens commemorates a different naming from that of the territory Cartier identified as Canada (or Kanata). In such a case, the word Canayens descends from the Montagnais, while the word Canadian comes from the Iroquoian.

According to some sources, Trout Lake in Ste. Agathe was originally called Lac de la Réunion, to honour the reunification of the two Canadas following the Durham Report in 1840. It was remote and uninhabited at the time, serving as an occasional camp for trappers.

The French designated New France as the Diocese of Quebec in 1674. It comprised all French holdings in Canada from Acadia to Louisiana, and was administered from Quebec City. In 1763, when the French colony became a British one, the British proclaimed the Government of the Province of Quebec, not of Canada. Canada replaced Quebec only in 1791, 28 years after that proclamation, when the colony was divided into Upper and Lower Canada.

Until then, Canada was a colloquial name for our part of the New World rather than the name of a political entity or a colony. The people who lived there may have called themselves Canadiens, or as likely, Canayens – 'foreigners' in the Montagnais language. Later, in 1840, the two colonies were reunited as the colony of Canada until they became the Canadian provinces of Quebec and Ontario at Confederation, and its citizens became Canadians, or Canadien(ne)s. It was not until the Quiet Revolution in the 1960s that the Canadiens, or Canayens, began to call themselves Québécois.


ST. JOVITE
STE. AGATHE DES MONTS
STE. ADELE
RIVER ROUGE
Riv. Mattawin
L. Cypre
Nº 154
Petit L. Chaud
Nº 159
Ruisseau Froid
L. Chaud
L. des Sapins
Nº 152
L. Makaza
Riv. du Diable
Nº 29
24m.
Trembling Mtn. Lake
Nº 138
Nº 151
Nº 139
Rouge River
GRANDISON
N. 140
ARCHAMBAULT
Nº 22
Nº 14
L. Archambault
LUSSIER
L. Ouareau
Nº 46
Reserve des Sauvages
DONCASTER
Nº 23
CLYDE
Nº 130
DESALABERRY
WOLFE
Nº 137
Nº 149
L. Morin
L. des Sables
Nº 119
AMHERST
Nº 128
Nº 141
Nº 124
Nº 136
Nº 27
ARUNDEL
Nº 131
MONTCALM
L. St. Joseph
HOWARD
Nº 25
MORIN
Nº 118
Nº 161
ONSONBY
ABERCROMBIE
WEXFORD
CHILT

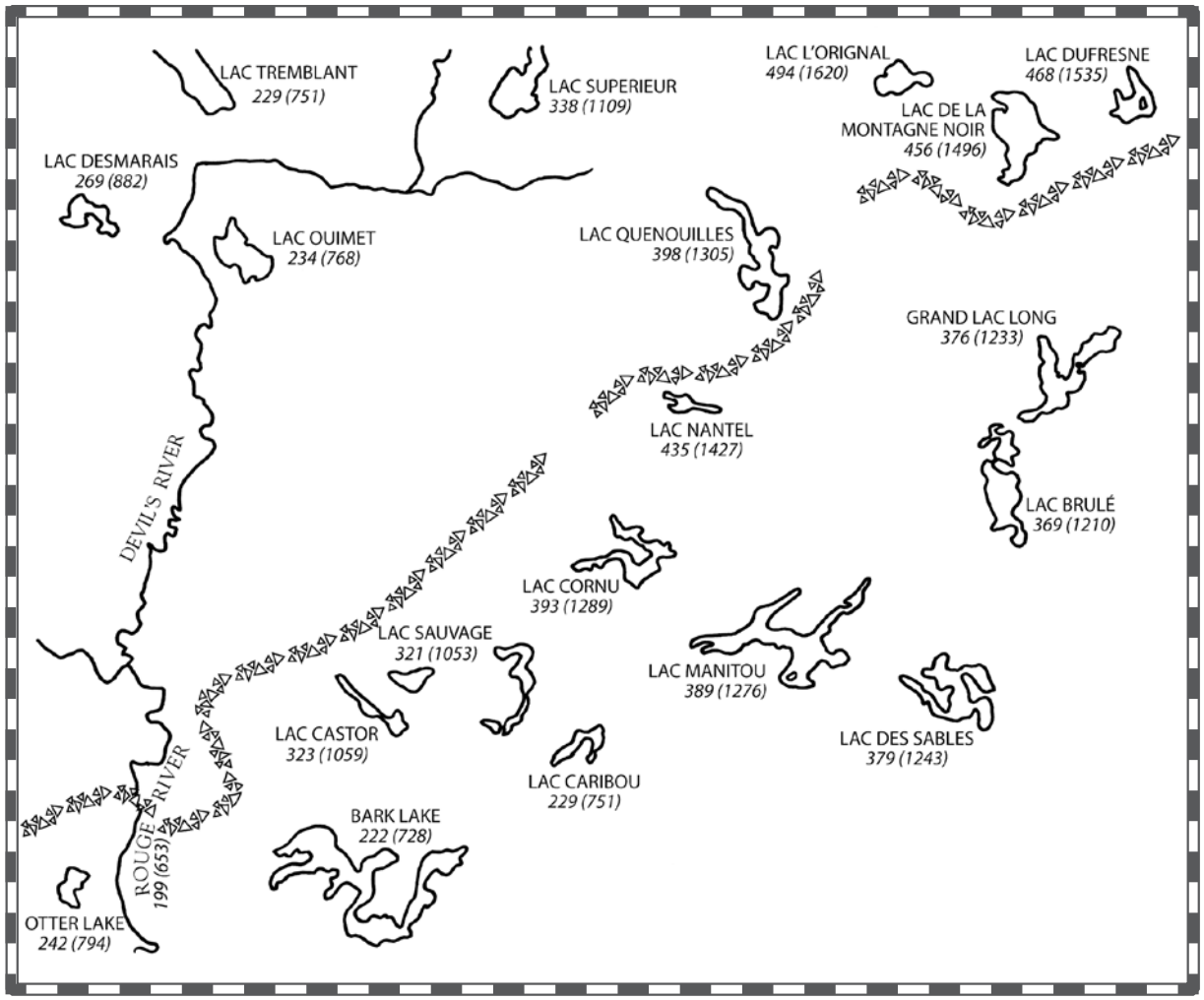
The Devil's River

The Devil's River, *Rivière du Diable*, runs for about 70 kilometres (42 mi) from the northeast to the southwest through a valley that lies just north of the St. Narcisse Moraine. It was formed by the same glacial action that formed the moraine. The moraine was created by the re-curring freezing and thawing of the retreating Laurentide Ice Sheet that today sits on top of the ridge separating the Rouge and North River basins. The Devil's River, a tributary of the Rouge, is far below the moraine, running more or less west through the valley that must once have been a very unstable lake, alternately fed and starved at the whim of the glacier.

This glacier stood as much as 5,000 to 7,000 feet (2 km) above sea level. It was an almost unimaginable wall of ice that would dwarf a city such as Montreal – as it once stood many times the height of the tallest buildings in the city. The weight of the glacier was so great that the ground compressed under it is still rebounding today from the release of its departure 1,000 years ago. If a couple had stood in a coniferous forest on the hilly plateau that we call St. Faustin-Lac Carré, rather than feeling themselves on the high ground, as they would today, they would have looked way up into the icy mountains to the north. These mountains dwarfed even the mighty Tremblant and held it in a frozen cast.

In the spring, for spring would have come even then, the torrents of water rushing off the glacier would have thundered to the southwest along the edge of the icy mountains, pulling trees and rocks in the river's rage. In winter, frozen along the surface, the glacier would have seemed to creep up over the hills, convincing the observers that it intended to grow to the south and tear down the tentatively advancing forest. Still, spring would come and the ice would retreat under the glare of an ever-hotter sun.

Glaciers grow by gathering snow on their cold surfaces and piling it so high that the bottom layers are crushed into ice and squeezed out the sides. In this way, they move along the ground,



The St. Narcisse moraine sits at a high elevation effectively contributing to the divide between the Devil's and North River basins. Large lakes sitting on the ridge are at the head of the rivers, depending which side of the moraine they sit on. Further to the west, the Rouge cuts down through a valley between Bark Lake in Barkmere and Otter Lake in Huberdeau. Elevations are shown here in metres and feet.

slowly crushing and pushing any obstacle in their paths. They grow forward for a while and then melt back, leaving gigantic deposits behind. This was the state of affairs for five centuries ~ 20 generations of humans ~ in the valley of the Devil's River and the St. Narcisse Moraine. Ice, pushing steadily from the north, would carry stone and sediment in its frozen clutches, then melt back leaving a pile along the south ridge.

During the melt, a huge volume of fresh water would flood to the southwest, probably a lot of it under the ice sheet, carving wide valleys as it flowed. Slowly, as the ice age came to an end and an age of warmer summers began, the front of the glacial mountains retreated ever further to the north, sending runoff down between the hills, but each year, each successive decade, losing force to warmer summers.

When spring comes now, the melt of the winter snows re-enacts these scenes and the rivers pour forth their once-captured waters, overflow their banks and deposit sand and stones high up their sides. Soon, though, as the calm of summer advances, the rivers meander as though inspecting the base of their once great holdings, sometimes turning back upon themselves and cutting corners, leaving small, disconnected lakes, and other times gathering in a depression, then flowing out around some forgotten rocks, cascading down the valley. The once tentative forest of conifers now spreads around these tamed rivers and a mighty forest ~ a green veil ~ has grown on either side of the flowing water.

The first humans to venture through these hills may have seen the last of the glaciers. Were they Innu? Algonquin? They left us no clear record. Later, they used the tame rivers for transport and fishing, but the Devil's River would have been used only for the occasional foray, as parts of it are used today. Certainly the inhabitants would not have named it for the devil, since their animist world was not predicated upon the concepts of pure good or pure evil, but they may have called it by a name that evoked a trickster, a name to evoke the way it twists and turns.

Canoeists descending the Devil's River. Travelling on the river inside the park is a full-day outing in a setting reminiscent of what the Weskarini must have seen. There are no houses, only trees, gentle rapids and sandy hillsides.

Even the first loggers and surveyors who named the river did not see it as Lucifer's property. The Quebec *Commission de Toponymie* (the official body for naming places in Quebec) informs us: "Its name, having nothing to do with Lucifer, is explained by the fact that the river is very agitated, filled with tortuous rapids that made logging perilous and surveying difficult, and at certain locations it emitted, they say, a noise so deafening that no sound of the world could be heard, a phenomenon suggesting the expression of the devil, signifying 'very strong'." Perhaps the name we use was the closest translation we could find to what the Algonquin called it. According to the Commission de Toponymie, the surveyor G.E. McMartin first recorded the name in a report in 1887.

Today, the same mechanisms that once fed mighty glaciers still provide us with enough precipitation to continue to feed these rivers, lakes and streams, and during every spring thaw, the river rushes with an energy reminiscent of its youth for only a few weeks until the supply of melting snows dwindles under the summer sun.


Sauvages
DONCASTER
CHERTSEY
STE. AGATHE DES MONTS
WEXFORD
Nº 27
Nº 25
MORIN
STE. ADELE
ABERCROMBIE
KILKENNY
TERREBONNE
PLAINES
GORE
ST. JEROME
MONTAGNES
BLAINVILLE
UTE

Abercrombie Township

The Township of Abercrombie, comprising Prevost, Shawbridge, a part of Piedmont, and Fourteen Island Lake, was named for General James Abercromby. Exactly why he should have been so honoured is a bit of a mystery. It could be someone's sense of humour - an encrypted message to the future – inviting us to look back and see that the victors in war are not always winners.

Abercromby, who spelled his name with a 'y,' as on some of the older maps, was one of the slew of British generals who played their parts during the Seven Years' War. Running from 1756 to 1763, the war is considered by some historians as the first global conflict. It started as a result of frictions between the French and the English in the Ohio Valley. A young George Washington, interloping in French territory, surprised a French party under the command of Joseph Coulon de Villiers, Sieur de Jumonville. Jumonville had been sent from Fort Du Quesne to admonish Washington for violating the Peace Treaty of Aix la Chapelle, signed in Aachen, northwestern Germany, in 1748.

When Washington's men saw the surprised French going for their guns, they began to fire, but Jumonville managed to make his presence felt and calm the two sides. Through his translator, he successfully communicated that he and his party were messengers representing the French authorities, and then he began to read a proclamation reminding them of the terms of the treaty. Each party was in a serious position of weakness – the French, because it was just a small group of messengers, and Washington's party, because they were in French territory and could be easily overpowered at any time. This should have been the end of the encounter, with Washington proclaiming his purpose in being there and both parties withdrawing with messages for each other's commanders. However, as his translator repeated the proclamation in English, a Seneca chieftain named Half-King shot Jumonville in the head at point-blank range. In the mêlée that ensued, nine other members of the French party were shot

dead and the rest, except for one, were taken prisoner.

The sole escapee returned to Fort Du Quesne, and the French responded by overwhelming Washington at his hastily erected Fort Necessity. They served him with a humiliating defeat but allowed him and his men to return to British territory unarmed and on foot. The humiliation cannot be overstated because the First Nations in the Ohio Valley were crucial allies to both European powers, and lacking any other means of evaluating these two warring European nations, they tended to back the stronger side.

In fact, Half-King had been wooed by the French, but had adjudged the English to be a stronger force. While he had been let into the French confidence, and knew, according to the French, that Jumonville was not leading a war party, he seems to have concluded either that the French desire for peace and discussion was a sign of weakness or that it was in the interest of his own people for the French and English to fight. As a result, he led Washington to the small French party and instigated the confrontation. His action precipitated the most widespread war that the world had yet seen, but he was equally disappointed in both parties after the French overwhelmed Fort Necessity and then let their captives go.

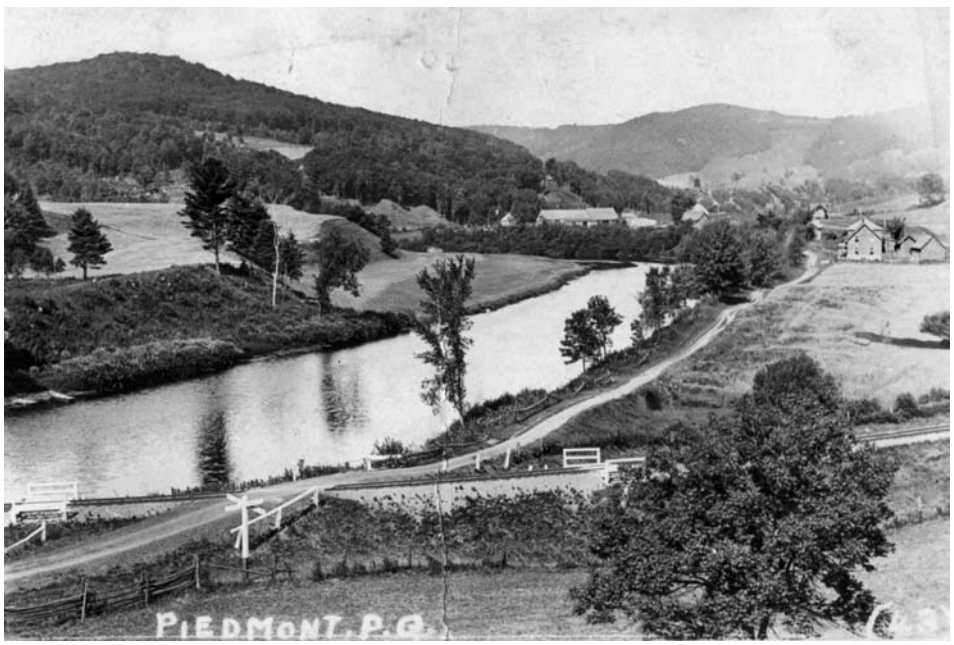
This remote skirmish inflated into a world conflict when the British decided to retaliate. Even though they had been at peace since the signing of the Treaty of Aix la Chapelle, they were trade rivals who were incapable of sharing territory. Their differences were not limited to the Ohio Valley, as France was England's major competitor for a worldwide commercial empire, and the ensuing war would be one for European ~ and world ~ hegemony.

The first objective of the British was to eliminate French naval power. The adversaries, who rapidly lined up against each other, were the British, Prussians and Hanoverians against France, Austria, Sweden, Saxony, Russia, and eventually Spain. General Abercromby, who had achieved his status through political connections and had little field experience, was dispatched to oversee the English military operations in the colonies. The French sent more troops under the

command of Marquis Louis Joseph de Montcalm.

One of the first objectives of the English was to capture Fort Carillon (Fort Ticonderoga) situated at the southern end of Lake Champlain. Abercromby relied upon one of his most experienced generals, George Howe, to plan and execute the attack. Montcalm, the defender, had 4,000 troops, while Howe had 15,000. Howe and his troops travelled up Lake George, and then along the five miles of river and portages to Lake Champlain. Along the river they easily rooted out the advance parties and captured the small settlements of the French. The first confrontation was with troops trying to return to Fort Carillon. In the ensuing skirmish, Howe was killed.

The death of this crucial leader left Abercromby at a loss for what to do. He dallied so long that his troops nicknamed him Mrs. Nambie-Crombie. By the time he had finally resumed the advance, Montcalm had received his reinforcements and ordered his men to pile up barriers of brush and fallen trees around Fort Carillon. Abercromby ordered the storming of these barricades, but neglected to await the arrival of his superior artillery. As the battle progressed, the British troops were bogged down and slaughtered, losing 2000 men and being forced to retreat. The French losses were 350 killed

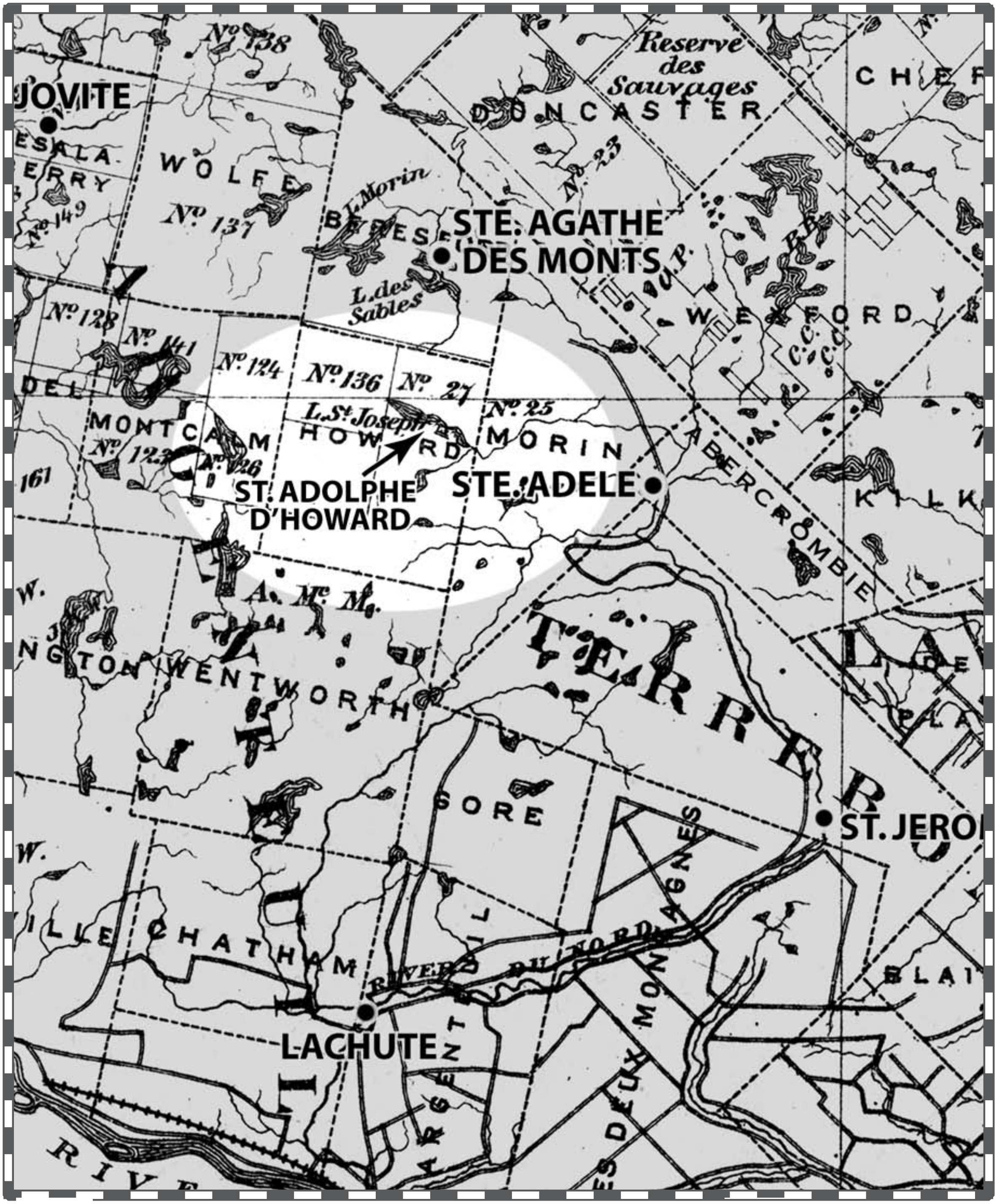


Hardly reminiscent of General Abercromby's disastrous loss to Montcalm, the railroad runs through the foreground in this bucolic scene in Abercrombie Township.

and wounded. Abercromby, overwrought and panic-stricken, signalled a retreat and withdrew, not simply along the five miles of river and portages that they had captured, but to the far end of Lake George.

When word of the catastrophe reached England, Abercromby was recalled and General Jeffrey Amherst was sent out in his place. Amherst would successfully push all the way to Montreal, taking it in 1760, the year after Wolfe had taken Quebec City.

Abercromby found himself a safe seat in Parliament from which he became a staunch supporter of the Stamp Tax and opponent of any opinion that favoured the colonists in their bid for independence. Today his name stares out at us from Laurentian maps as a goading reminder of one of Great Britain's worst military blunders in the New World.


JOVITE
WOLFE
Nº 137
Nº 138
Reserve des Sauvages
DONCASTER
Nº 23
L. Morin
STE. AGATHE
DES MONTS
L. des Sables
WEXFORD
Nº 128
Nº 141
Nº 124
Nº 136
Nº 27
Nº 25
L. St. Joseph
MONTCALM
Nº 123
HOWARD
MORIN
ABERCROMBIE
ST. ADOLPHE
D'HOWARD
STE. ADELE
161
WENTWORTH
TERREBONNE
GORE
ST. JEROME
CHATHAM
RIVER DU NORD
DEUX MONTAGNES
LACHUTE
ARGENTEUIL

St. Adolphe d'Howard

The township of Howard, created in 1871, was named to honour Sir Frederick Howard, fifth Earl of Carlisle. Howard was Commissioner of the Colonies during the very difficult period leading to the American War of Independence. He was sent to the colonies in the 1770s to try to pacify the Americans. Despite the resulting war and the creation of the United States, his mission demonstrated that he was a very capable man – he succeeded in maintaining a dialogue.

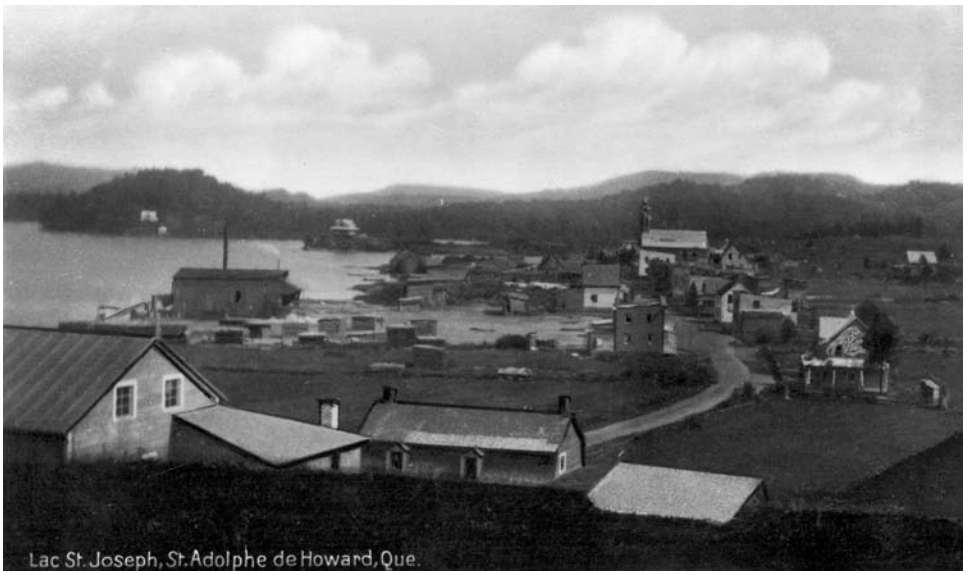
Howard lived in Castle Howard at Henderskelfe in Yorkshire. He inherited the title Earl of Carlisle at ten years of age and held it during a period of political peace in England. He spent a good part of his life in the company of his childhood friend Charles James Fox, a great parliamentarian and inveterate gambler. Howard was known for his extravagance and was criticized for his generosity in supporting his friend's gambling habit, a support that drained the estate's coffers. He went into public life and eventually became Treasurer of the Royal Household, an unlikely responsibility for a spendthrift. In spite of reservations that people may have held about his spending habits, he went from success to success and finished his career as a Knight of the Garter.

The Order of the Garter, whose motto is *Honi Soit Qui Mal Y Pense* was founded in 1348 by King Edward III and is the oldest and highest British order of chivalry. According to Spink and Sons Ltd., an authority in these matters, there are two theories on the origin of the expression:

The first suggests that Joan, Countess of Salisbury, dropped her garter and King Edward, seeing her embarrassment, picked it up and bound it about his own leg saying in French, "Evil, (or shamed) be he that thinks evil of it." Spink and Sons feels that this is "almost certainly a later fiction. This fable appears to have originated in France and was, perhaps, invented to try and bring discredit on the Order. There is a natural unwillingness to believe that the world's foremost Order of Chivalry had so frivolous a beginning."

The other theory is this: the garter was a small strap used as a device to attach pieces of armour and is used as a symbol of binding together in common brotherhood, the motto refering to the leading political topic of the 1340s, Edward's claim to the throne of France.

Perhaps the most significant achievement of the Howards of Norfolk was the longevity of their line. The Dukedom of Norfolk, created in 1397, devolved to the Howard line in 1483, and Edward William Fitzalan-Howard, 18th 'Howard' Duke of Norfolk, lives today in Arundel Castle, Sussex. The first Howard of record dating from 1267 is John Howard of Wiggenhall, St. Peter. Two hundred and sixteen years later, in 1483, his descendent became Sir John, 1st Duke of Norfolk.



The church steeple can be seen in the middle of the tiny village of St. Adolphe d'Howard. This is the 'new' church, seen here under construction in 1913.

About 100 years later, Catherine Howard, cousin of Anne Boleyn, became Queen of England through marriage to Henry VIII. Subsequently accused of having had relations with her music teacher before she was married, she was executed. (This same music teacher, Francis Dereham, is thought to have had similar relations with the King.) Her cousin, Thomas Howard, a widower, having learned noth-

ing from this lesson, aspired to become the husband of Mary Queen of Scots in a bid to become the king, only to be beheaded in 1572. The dukedom was forfeit and returned to the Howards again only in 1660.

It was Thomas Howard's youngest son, William, who fathered the Howard of Carlisle line and acquired a property that would become Castle Howard. William's great-grandson, Charles, described as a skilled opportunist, received the first title granted by Oliver Cromwell and succeeded in having the title Earl of Carlisle bestowed by King Charles II after Cromwell died. This Howard line continued until the 10th Earl died in 1911. Sir Frederick Howard, the 5th Earl, was the one for whom St. Adolphe d'Howard is named.

Today we might tend to think that the French-Canadian farmers who came to settle in the Township of Howard would have resented the choice of the English name. Such an assumption is probably wrong, as can be demonstrated by the arguments over the origin of the slogan *Je me souviens* on our licence plates. The saying *Je me souviens que né sous le lys, je croîs sous la rose* (I remember that born under the [fleur-de-] lys, I grow under the [Tudor] rose) was a sentiment

The road around Lac St. Joseph. A car is parked by the roadside dating the scene to around World War I. Notice the state of the fences. These were still used to contain livestock when the photo was taken.

that existed in the 19th century. The expression on our licence plates comes not from a lament for the old French regime, but rather from an expression of appreciation for the growth experienced under the British regime that followed.

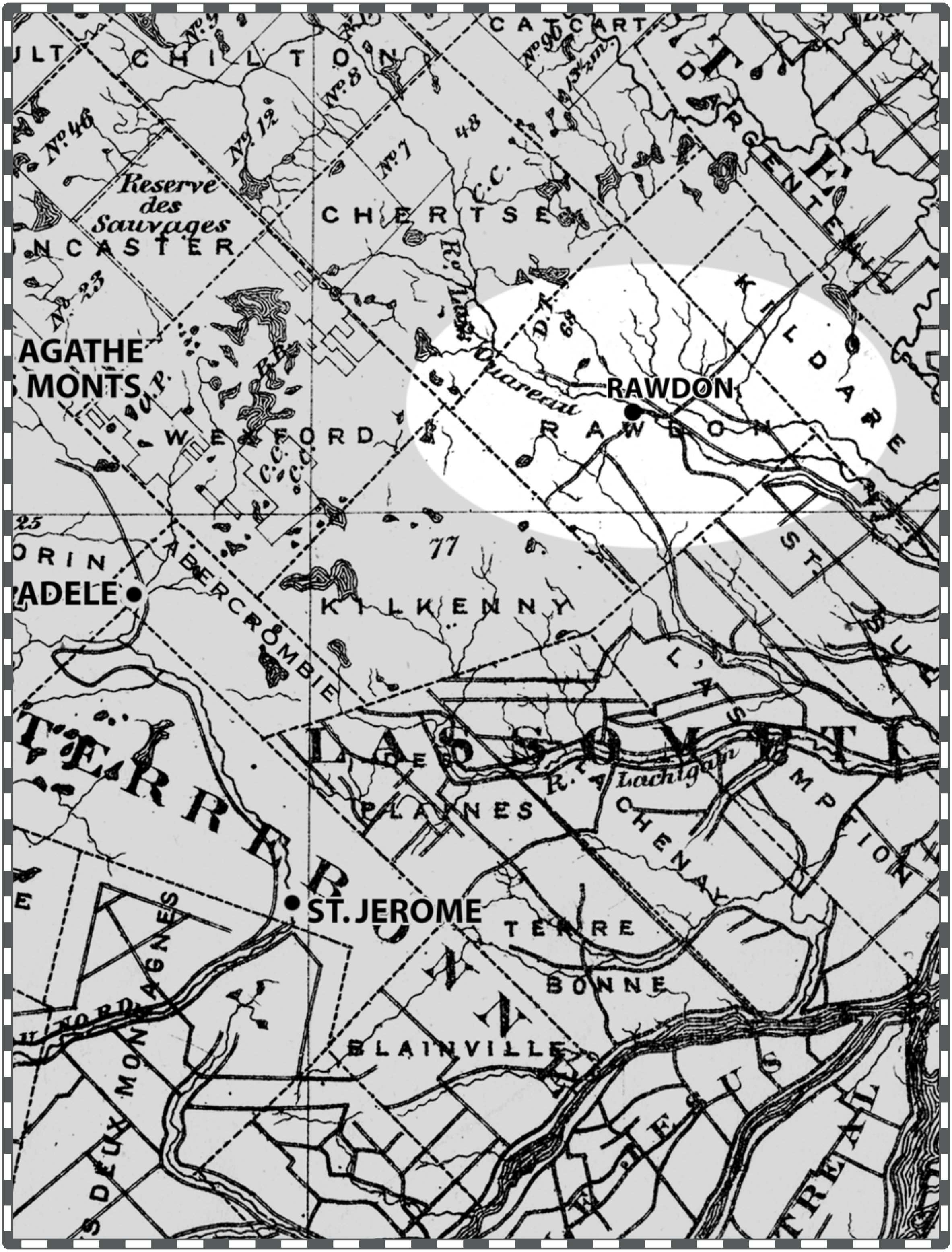
In this long view of the lake you can see the farmers' fields running right down to the waterfront where a cow could take a drink.

We forget today that the *Canadiens* of the late 18th and early 19th centuries were royalists. Better the King of England than no king at all. Royalty and titles carried status, even if they were English ones, while the concept of a country without a king was still experimental. Most Canadians, whether English or French, would have identified with a monarchical system more naturally than with a republican one, as we shall see.

In 1879, the mission of St. Adolphe d'Howard was established. The name Adolphe comes from a tradition of naming a new parish mission after the priest of the sponsoring parish, in this case Adolphe Jodoin, parish priest of St. Sauveur des Montagnes. As was the case in many other towns, the post office adopted the parish name when it was opened in 1882, and the municipality, called *la municipalité du canton de Howard* in 1883, changed its name to St. Adolphe d'Howard in 1939.

Boats on the beach of Lac St. Joseph.

Castle Howard at Henderskelfe in Yorkshire is still owned by the Howard descendants and was opened for public viewing in 1952, but the Howard name belongs to us and our history as much as it belongs to anyone else. The stories of the Order of the Garter as well as the slogan on our licence plates are ours to share.


CHILTON
CATCART
CHERTSE
Reserve des Sauvages
NCASTER
AGATHE
MONTS
WEXFORD
RAWDON
RAWDON
KILDARE
ADELE
ABERCROMBIE
KILKENNY
PLAINES
R. Lachigan
ST. JEROME
TERRE
BONNE
BLAINVILLE
DEUX MONTAGNES

Rawdon

From the earliest of times, governors have raised armies of young men to do their bidding, then after the battles have been stuck with a potentially restless crew of veterans. The famous solution of the Romans was to give them bread and circuses ~ feed and entertain them ~ until their force was spent or until they were needed again for some other battle. The British, having taken possession of almost empty countries in conquest, simply shared the booty. It is not surprising, then, that many of the first homesteaders in Rawdon Township were veterans and that the township itself was named for one of their own ~ one who had risen so high in command that his leadership inspired men not just to fight, but to settle down and create a home for themselves in a township made for them.

The main street is quiet. Power lines are visible, but there are no vehicles

In 1771, the year Francis Rawdon enlisted as an ensign in the 15th Foot Regiment of the British Army, a famine devastated Bengal (present-day Bangladesh and West Bengal) killing one sixth of the population and adding

serious stress to the British administration's already stretched resources. As a corrective measure, the British government introduced the Tea Act, a tax that would effectively subsidise the East India Company. While it may have succeeded to some degree

A passenger train leaves the Rawdon station

there, it also led to the Boston Tea Party, contributing to the colonists' alienation and the American War of Independence.

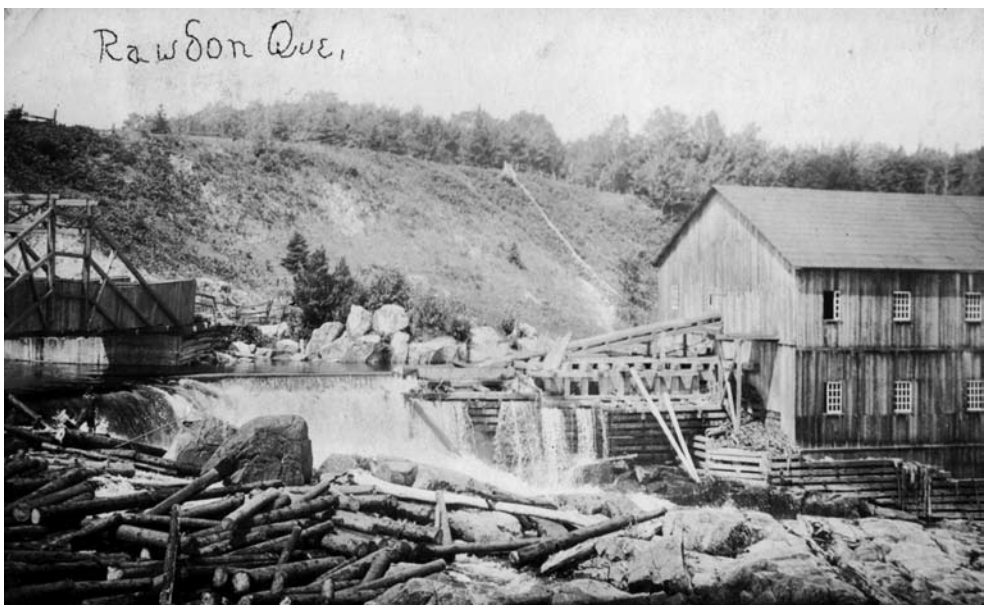
Rawdon, a 17-year-old recruit with the lowest rank of a commissioned officer, was shipped out with his regiment to fight in the American colonies. He distinguished himself in the Battle of Bunker Hill, and fought in the Battle of Brooklyn and Whitehall. By 1778, at 24 years old, he had risen through the ranks to become a lieutenant colonel and was assigned the post of Adjutant-General to the British Forces in America.

The role of Adjutant-General could be described as the executive officer to the commander-in-chief. Rawdon raised a corps called the "Volunteers of Ireland." In 1781 his conduct in battle eventually

earned him command of the British garrison in the Battle of Hobkirk's Hill near Camden, South Carolina. He further distinguished himself by defeating the superior forces of the American general Nathaniel Greene. With health failing from exhaustion, he was called back to England. Before his departure, though, he helped establish many loyal British subjects, including many of his Volunteers of Ireland, in both Nova Scotia and Quebec.

Captured by the French on his return trip and subsequently released from detention in Brest, Rawdon arrived home to be honoured with a peerage in 1783. In 1789 his mother succeeded to the Barony of Hastings, and in 1793, upon the death of his father, he became the Earl of Moira, County Down, Northern Ireland.

In 1794, Rawdon was again in the service of the Crown, leading 7,000 troops in Flanders in the war against the French, serving with distinction under the Duke of York. As he proved in America, he was always concerned for people left in his charge, and despite his heavy responsibilities, he is on record as having objected to the eviction of Catholic tenants from one of the districts of Moira in 1796.



Small mills like this one could be found in most towns. Typically driving turbines of 50 to 100 horsepower and dependent upon the flow of the river, the local economy was dependent on them.

He is credited as a champion of the Catholics in Northern Ireland for his efforts to publicize their plight.

The Township of Rawdon was named in his honour in 1798, and among its first settlers were some mysterious Irish immigrants who are reported to have illegally homesteaded there. It is intriguing to imagine that some of the evicted Irish tenants of Moira may have made their way to Canada, settling in this place named for their champion at home. The land, though, was destined for Irish soldiers, and not the evicted tenants of Moira, so they were forced to move on.

In the meantime, Rawdon was named Commander-in-Chief in Scotland in 1804, where he married Flora Mure Campbell, Countess of Loudoun, and the following year he was named Lord Lieutenant of Ireland. In 1806, as a member of the governing side in the House of Lords, he introduced the Debtor and Creditor Bill for relief of poor debtors.

Sir Francis and Lady Flora had three daughters and one son, but as per custom, his wife did not travel on assignment with him. In 1813, the next phase of Lord Rawdon's life began with his appointment as Governor-General of Bengal and Commander-in-Chief of the forces in India. His first challenge in this new posting was to secure the border with the Gurkhas and establish a treaty with the government of Nepal. In 1814, he declared war against the Gurkhas, who had been rebuffed by the Chinese and had chosen instead to expand into territory controlled by the East India Company.

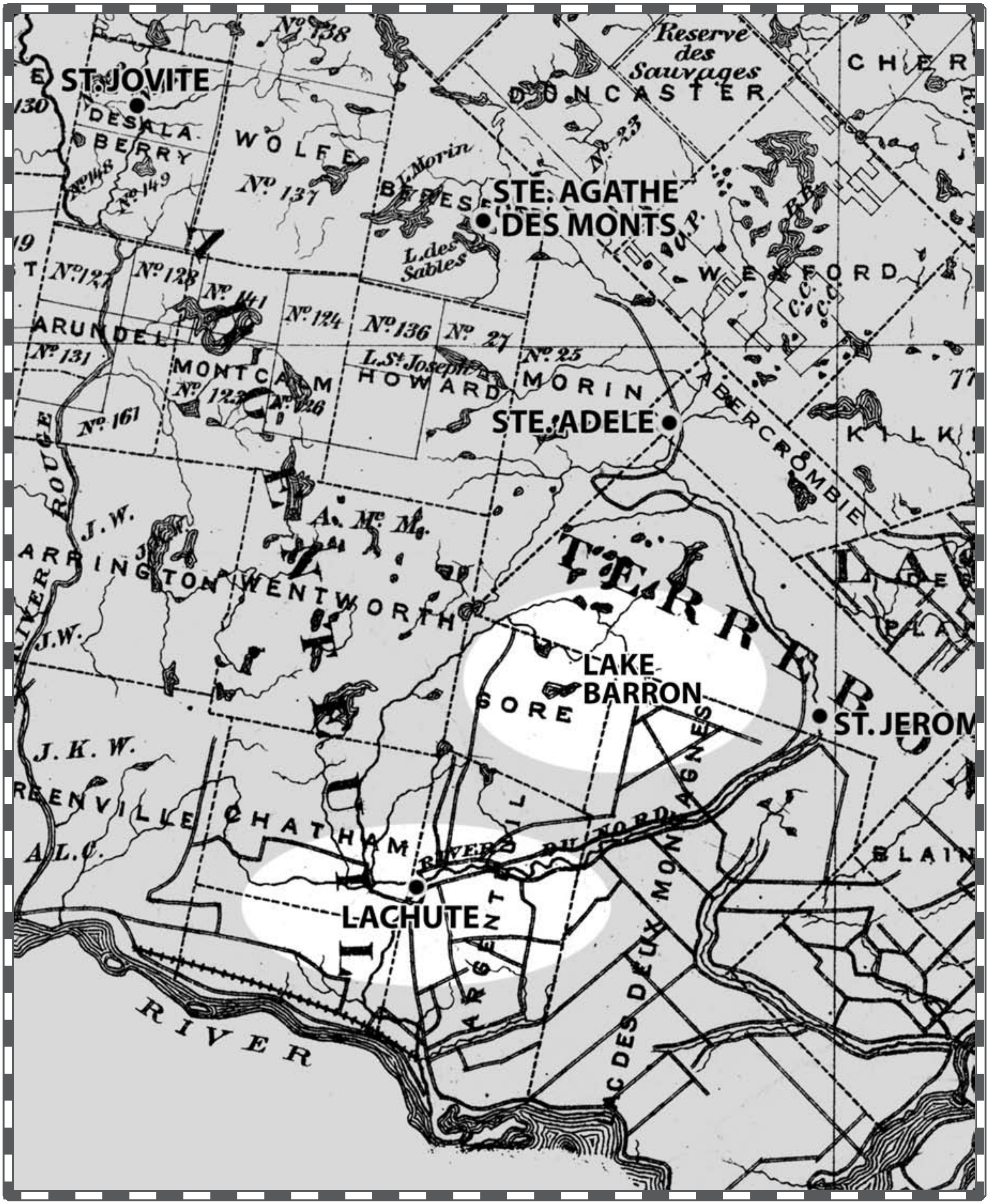
Rawdon gambled boldly, opening up a 600-mile long battlefront. Failure would lead many of the other peoples of the regions to rise against the British. Initially, the British experienced setbacks, but by 1816 they obtained a peace with the Gurkhas and in 1817 with the government of Nepal. In recognition, Lord Rawdon, Earl of Moira, was made Marquis of Hastings. Even so, during the next two years, Rawdon had to contend with two large foes, totalling 200,000 fighting men, before he established a peaceful administration in India. Subsequently, in the process of securing the Eastern trading route, he

encouraged and approved the acquisition of the port of Singapore in the South China Sea.

Rawdon proved to be less well suited to this peacetime role. He fell victim to accusations of appropriation of public funds and, embittered, resigned and returned to England. There he was completely exonerated, but his reputation and position had suffered in the process and he had not the means to retire. As a result, at 70 years of age he accepted a lesser posting as Governor of Malta. He died on board a ship bound for Naples two years later, in 1826.

Although he had promised his wife they should lie in the same grave, Rawdon was buried in Malta. Since at that time it was impossible to transport a body that distance to home, he had instructed that his right hand be amputated at his death and sent back, to eventually be buried with her. His last wish was respected.

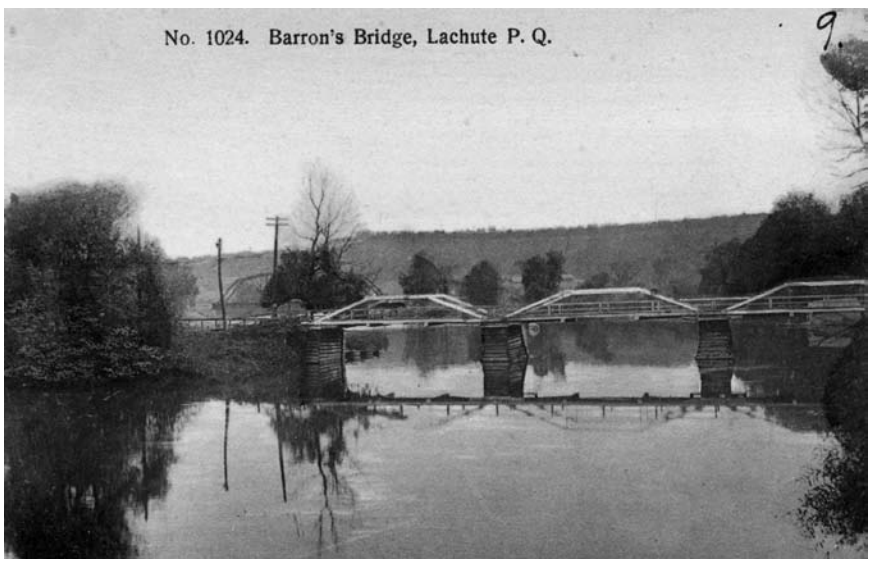
Modern-day Rawdon has one of the best-organised historical societies in the region and most of the story told here comes from it. While the Irish soldiers are no longer there, their memory survives in the names like Kildare Range Road, Lake Quinn and Lake Morgan Road.


ST. JOVITE
STE. AGATHE DES MONTS
STE. ADELE
LAKE BARRON
ST. JEROM
LACHUTE
Reserve des Sauvages
DONCASTER
WOLFE
WEXFORD
ARUNDEL
MONTCALM
HOWARD
MORIN
ABERCROMBIE
WENTWORTH
GORE
CHATHAM
RIVER DU NORD
L. des Sables
RIVER
LAC DES DEUX MONTAGNES

Lachute or How Lake Barron Got its Name

Lachute is central to the early English-speaking settlements of the Laurentians, and many historic trails lead back to it. There is no mystery as to where its name came from, though. Both *La Rivière du Nord* and *La Chute* appeared on maps made during the French regime, prior to 1760, and the region was designated as a seigneury as early as 1682. All the same, the land where the town is today and some of its surrounding area was once described as Lane's Purchase, and was first officially called the Parish of St. Jerusalem.

Under the seigneurial system, the seigneur rented his property to tenant farmers and then lived on the income. While the British did not abolish the seigneurial system, their policy of selling land did influence the management of the seigneuries, and sometimes parcels were sold. When Jedediah Lane visited his sister and brother-in-law on their property at Carillon in the 1790s, he saw a development opportunity, and decided to buy a stretch of the Ottawa riverfront for resale. So much of it had already been sold or leased, though, that he finally settled for a large parcel on either side of the North River around the falls, or La Chute, a well-located property because rivers were the main corridors of transportation.



Barron Bridge, first built in 1892 by Joss Brothers, Lachute contractors who supplied lumber for many projects. Later the name changed to Barron's Bridge.

Lane was from Jericho, Vermont, a town high in the Green Mountains, and he offered his land to the folks back home, bringing them up from the United States. Jericho was not a farming area and these rugged mountain people did not come for the rich fields that lay under the canopy of the old forests. They came for the trees, and they cut and burned the forest for a dozen years. Their primary revenue came from potash made from hardwood.

To make potash, they burned maple and beech trees and leached water through the dry ash. This resulted in a liquor that was evaporated in an iron pot until it crystallized. The crystals were composed of potassium hydroxide, or lye, which was shipped off down the river and sold to the highest bidder, and ultimately used in bleaching cloth. To produce enough lye to be marketable, many trees had to be burned. The appetite for hard currency was the driving force that cleared the fields, and while they grew some corn and potatoes for their own consumption, these early settlers did not have the skills to establish sustainable farms.

The North River in the west end of Lachute. In the background the stacks of Wilson Paper are barely visible.

Their techniques earned them money, but food was soon in such short supply that pork quadrupled in price over the ten-year period ending in 1811. In theory, settlers were supposed to create homesteads – groups of farms that would evolve into communities – but many of these early settlers were focussed solely on the cash that could be obtained from the ashes of the once majestic forests. They had no long-term plans and little understanding of Lower Canada. In 1807 Captain James Murray, the owner of the Seignieury d'Argenteuil, was forced to sue the American residents of Lane's Purchase for his seigniorial dues, and in 1810 the remnants of the community collapsed under the weight of a famine.

When Thomas Barron arrived in Lachute in 1809, many of the Americans were eager to sell their woodcuts. By the time the War of 1812 began, those who saw themselves as Americans were glad to take what they could get and leave. Those who stayed behind, who had successfully adapted to this new environment, would form the core of what would become Lachute.

Arriving in this period of rapid decline, Barron saw only opportunity. When he first arrived in North America, he stayed with his uncle in Hawkesbury, and married Eliza Hastings, the sister of a successful Lachute resident. It is safe to imagine that he could count on some local connections and backing. He encouraged others to come from Scotland and apply their Scottish agricultural techniques to the fields of stumps that the Americans had abandoned.

There was a glut of such properties to be had, and so the prices were reasonable. The Scottish Lowlanders had developed modern farming techniques and strategies, inspired in part by Lord Kames who for years had cajoled Scottish landlords to encourage experimentation and innovation in their farming practices. Kames was one of those people who is identified with the Scottish Enlightenment, a period that saw many social changes in lowland Scotland. Thanks to a good educational system and the implementation of the ideas of John Locke and others, Scotland was producing some of the best-adapted people in all of Britain. These farmers were well suited to the task of

converting the fertile lands around Lachute into prosperous farms, and Barron knew how to entice them.

A bucolic view of Main Street in Lachute.

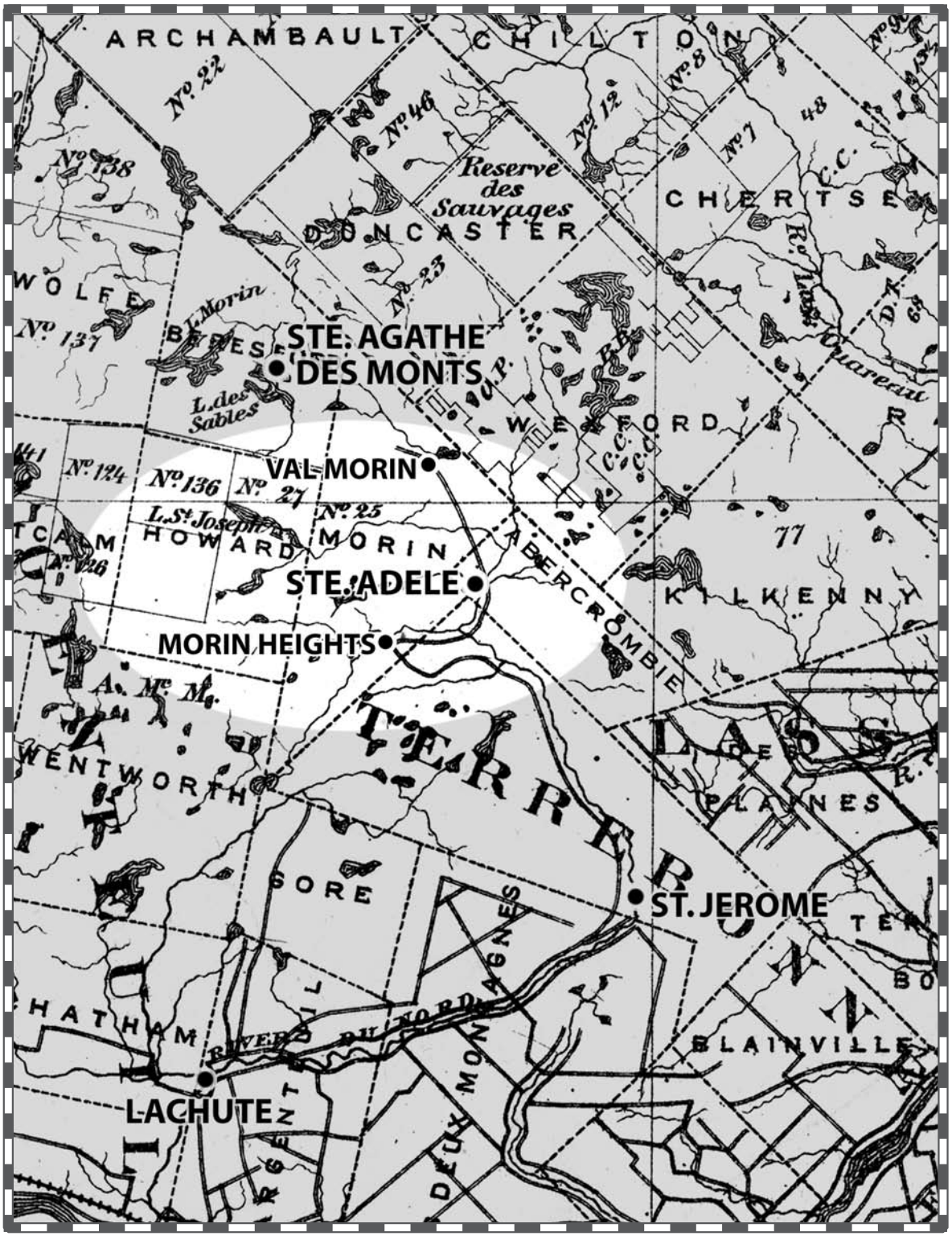
Although Barron did not 'found' Lachute, his family, originally from Morayshire in the Scottish lowlands, was very influential in Lachute's early development. G.R. Rigby, in his book *A History of Lachute* wrote that "..if Jedediah Lane was the founder of Lachute, Lieutenant Colonel Thomas Barron was its first squire." A testimony to his influence is seen in the fact that the land that Barron acquired eventually became the centre of the town of Lachute.

Among other undertakings, Barron joined the militia during the War of 1812 and proved himself as a soldier, rising from major to lieutenant colonel. After the war, his influence increased and he became Justice of the Peace and eventually Crown Land Agent for the surrounding regions of Chatham, Wentworth, Gore, Morin, and Howard.

Among those who followed Thomas Barron from Scotland was his brother John. Thomas and Eliza were childless, but John had two sons. The first one, also named Thomas, was born upon the fami-

ly's arrival in Lachute. This namesake of the Colonel followed in the footsteps of his uncle, holding important positions in Lachute society and eventually rising to the post of mayor. He had 12 children and thus the clan of the Barrons of Lachute was established.

In 1864, upon the death of Colonel Thomas Barron, the Scottish and Irish settlers of the region of Gore named Lake Barron in his honour, and many of the streets in the core of Lachute were named in memory of his nephew and descendants. Thomas, Robert, Mary, Barron, Henry, and Sydney Streets were all named in this manner and serve as a reminder of this influential family.


ARCHAMBAULT
CHILTON
Reserve des Sauvages
DONCASTER
CHERTSEY
WOLFE
L. des Sables
WESTFORD
HOWARD
MORIN
ABERCROMBIE
KILKENNY
WENTWORTH
LACHUTE
ST. JEROME
BLAINVILLE
STE. AGATHE DES MONTS
VAL-MORIN
STE. ADELE
MORIN HEIGHTS

Ste. Adele, Morin Heights and Val Morin

The story behind the naming of Ste Adele, Morin Heights and Val Morin is a pivotal one in the history of Canada.

The colony of New France developed as though it was a part of the rural French countryside, while the English colonists saw themselves as having escaped from Europe looking for a new continent filled with dreams and freedom. When the British took over the French holdings, they found they had acquired a little piece of Europe – set in its ways and carrying a lot of European baggage and preconceptions. Like their First Nation neighbours, the French-Canadians witnessed a gigantic influx of newcomers, all competing for resources the locals had always taken to be their own. In the first generation after the Proclamation of Quebec, in 1763, English-speaking non-Catholics rapidly populated the western portion of the colony and the French risked becoming a minority in their own home, as had the First Nations. Exactly 28 years later, the colony was divided into two, and the French majority was reconfirmed, albeit in a smaller colony now called Lower Canada.

"Ste. Adele –The pounding of flax in 1927"

Coupled with this change, the educated French learned about the American republic to the south and how it worked, and also began to absorb the ideas and ideals of the French Republic. In the next generation, young intellectuals were imagining it could happen here and were soon making common cause with republican-minded English colonists. By the 1820s the city of Montreal was growing under the weight of displaced farmers and immigrants from war-torn Europe. The European and colonial structures were being challenged by the new industrial era and the New World beckoned to the poor, the desperate and the ambitious. There were no proper accommodations for the newcomers, and the ports were full. French-Canadians, experiencing the same kinds of shortages, were arriving in these competitive centres, often disadvantaged by their language.

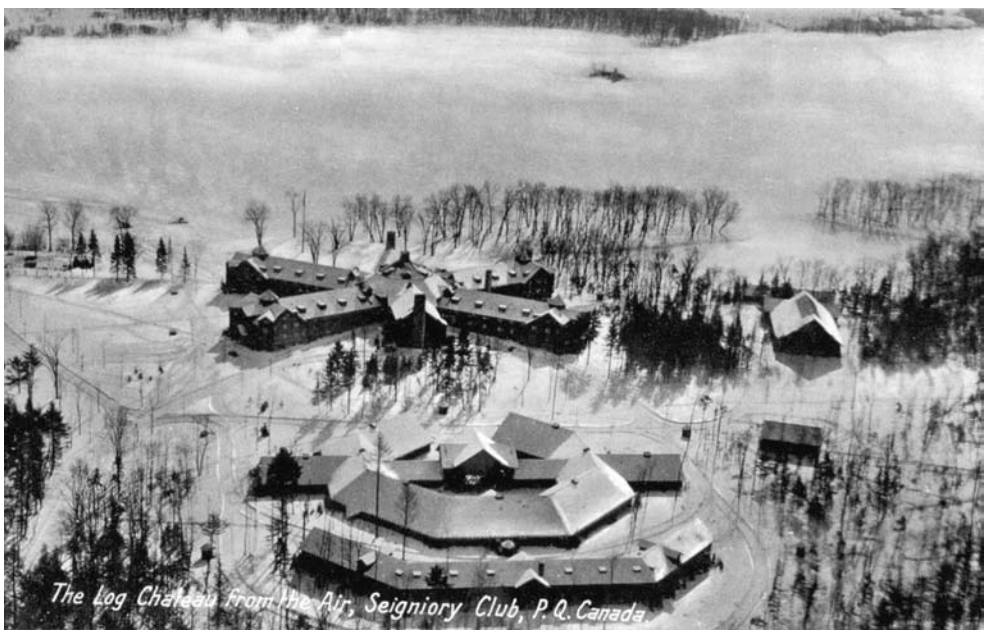
The government consisted of a governor appointed by the British parliament, who in turn was advised by appointed Executive and Legislative Councils, both dominated by favoured British businessmen. The voice of the people was the elected Assembly, but its power was also largely advisory. This made the Assembly weaker than a modern trade union, with the Councils forming management. It was not a democracy in our modern sense.

The Assembly was composed of parties, much as it is today, and the *Parti des Patriotes*, originally called the *Parti Canadien*, tried to unite the educated French and other republican-minded people. In 1826 the newspaper *La Minerve*, the voice of the party, was launched in Montreal.

This was not a confrontation of Quebec against the federal government. The rebels were sharing tactics in both colonies, with William Lyon Mackenzie leading the Reform movement in Upper Canada. Even Joseph Howe, in Nova Scotia, was testing the correctness of the colonial authority there.

Keeping the different factions of the Parti des Patriotes united fell to the charismatic leader Louis-Joseph Papineau. Seignieur of Petite Nation, situated in present-day Montebello, Papineau was an unusual man. His grandfather had been a hard-working farmer, but

his father became a successful surveyor and notary who bought the seigneury from the Catholic Church. Papineau knew both sides of French society, but he had also benefited from the prosperity that allowed his family to so drastically change its status. He was a man who could present himself as a republican, a seignieur, a lawyer, a politician, the grandchild of a farmer, or whatever the occasion demanded. He was so popular that songs were written about him. Even the original ditty that Bowser and Blue, the Montreal musical comedy duo, made famous in recent times *C'est la faute du fédérale* had a precursor in the 1830s that went *C'est la faute de Papineau*.



Montebello, home to Canadian Pacific's Seigneury Club, was in the seigneury of Louis-Joseph Papineau. A republican and admirer of Thomas Jefferson, he chose the name Montebello for his own house, built nearby, to reflect the grandeur of Monticello, Jefferson's famous home in Charlottesville, Virginia.

Today, when people talk about that period, Papineau's name dominates our memory, but one of the real workhorses of the movement was another lawyer, Augustin-Norbert Morin. He came from a poorer family, and probably would have lived the life of a God-fearing farmer if his health had permitted it, but instead became the founder and editor of the newspaper *La Minerve*. He was also the author of the 92 Resolutions, a series of demands made of the British Parliament

and often associated with this period as strongly as is Papineau himself.

In 1832, while Papineau was struggling to get the Assembly to speak with one voice, a cholera pandemic, which had broken out in Bengal in 1826 and spread across the world, arrived with boatloads of Irish immigrants. Having killed 32,000 people in Britain and another 25,000 in Ireland, it would take 6,000 souls in the small port of Montreal.

Some radicals blamed the British for the disease and xenophobia took hold among the French. In this atmosphere, Papineau received his wish, and by 1834, the Assembly voted on the 92 Resolutions. Governor Lord Matthew Whitworth-Aylmer, sympathetic to the Patriotes, offered serious concessions, but the party, insisting on even more concessions, split into a radical core and a small, disunited opposition.

In this tinderbox atmosphere, the business climate became unstable when the American government under President Jackson refused to renew the mandate of its central bank, forcing the American currency to find its own level. This was the first time the world economy would feel the impact of actions taken by an American president. Many institutions had invested in United States ventures based upon the guarantees of the central bank, and without it, confidence rapidly seeped away. The whole banking system began to unravel, causing a collapse of confidence in banks and currency in the United States and the northern colonies, and leaving British investors with red ledgers.

In Montreal, the crisis added to the daily problems of an already stressed populace as prices began to jump around. Market confidence was limited to personal feelings about whomever you were dealing with. In an attempt to stabilize daily exchange, two well respected businesses, Molson's of Montreal and Hart's of Three Rivers, each issued company dollars engraved with their names and emblems.

It is amusing to imagine the whole colony suddenly converting to a brewer's standard, bottles of beer as a measure of the worth

of everything else. "Okay, 2 brew for the loaf of bread, but you'll have to throw in the cucumber." In fact, these two families were involved in other businesses including banking and transportation. Their dollars could be traded easily for products and services they supplied, and from there, confidence in them radiated out until other businesses began to accept them.

While the currencies were accepted, tensions remained high. The flashpoint came in 1837 at a meeting in St. Charles that the leaders of the Parti des Patriotes could not contain. The first skirmish was in Longueuil, and battles followed in St. Denis, St. Eustache and St. Charles. Morin, trying to cool tempers, arrived at one battle too late to do more than be captured. By the time the dust had settled, over 350 people had lost their lives in Lower Canada while battles in Upper Canada fared no better. Papineau fled to the United States, accompanied, according to some accounts, by a large, boisterous lumberman, who became the Paul Bunyan of American mythology.

Between Morin's time and when this photo of Ste. Adele was taken, the most significant change was the addition of the power lines.

The uprisings came to be known as the Rebellion of 1837-38, and did not end there. The Patriotes had made common cause with William Lyon MacKenzie and the Reform Party of Upper Canada throughout this period, and subsequent uprisings were coordinated between the two groups. In Upper Canada, the fighting was handled mercilessly. In one pitched battle near Fort Wellington in 1838, 220 people lost their lives before the Patriots were captured. Nine more of them were hanged for their convictions and a large number were shipped off to Australia, never to return.

In Lower Canada, an army led by Dr. Robert Nelson, one of the most radical Patriotes, marshalled in the United States before invading. Declaring himself President of the Republic of Lower Canada, Nelson watched as thousands of well-armed rebels melted away to hundreds. Their last battle, at Odelltown near Rouses Point, was a rout.

Augustin-Norbert Morin was a reticent hero of this epoch. An idealist and sometime poet, he pops up like a cork in a rushing stream. He arrived with Papineau at St. Charles in the middle of the battle to try to talk their rural followers out of taking up arms. He was arrested in the confusion and then released, but soon learned that a warrant for high treason had been issued against him. While he was encouraged to leave the colony, he stayed in hiding, but eventually surrendered. He was held for ten days and then released.

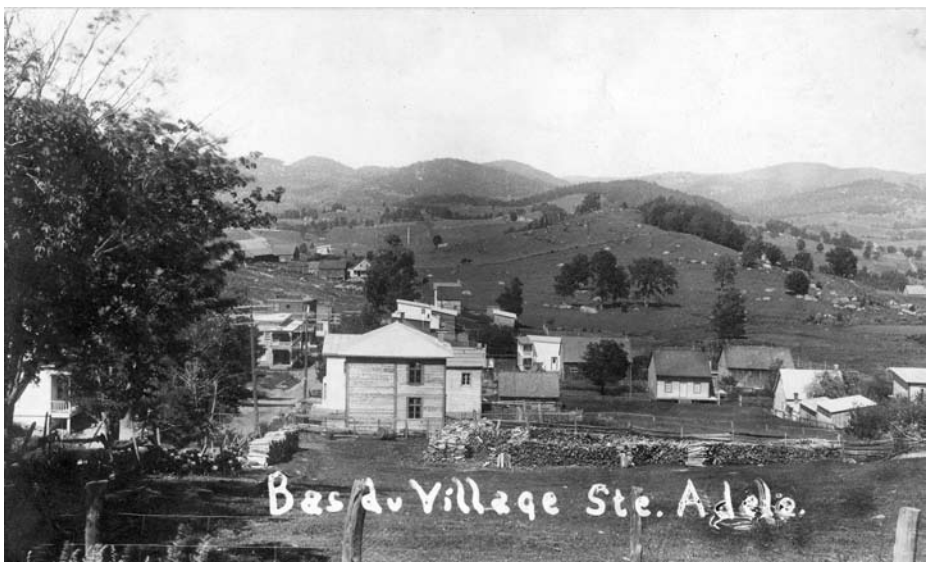
Morin, who had clerked for the important lawyer Denis-Benjamin Viger, was admitted to the Bar in 1828. During that time he worked with Papineau, Viger, Duvernay, and the other core members of the Parti des Patriotes. He sold *La Minerve* to Ludger Duvernay almost as soon as he established it, as he did not have the business head to run it, but he stayed on as editor. In that capacity, he followed and participated in the actions of the Parti des Patriotes and of the Assembly, even becoming an elected representative. He joined Papineau, who espoused a fully elected government with non-denominational schooling – demands that were radical at the time, but seem obvious today.

The violence of the uprisings and the departure of Papineau encouraged him towards the side of compromise. He eventually made common cause with Louis-Hippolyte Lafontaine and Robert Baldwin, supporting the new government that was created. The two Canadas were now subject to one administration and, with greater powers accorded to the elected Assembly, French Canada had found a powerful seat at the table of government.

At different times Morin was Speaker and Commissioner of Crown Lands in the new government. This gave him the opportunity to begin a colonization project on the North River, conceived in an effort to stem the flow of rural French-Canadians to New England factory towns. He began an experimental potato farm and built mills and roads. Never a good business manager, he invested in early railway projects that came to nothing, but all of his actions were aimed at promoting his settlement in the Pays d'en Haut.

"A general view of the village of Ste. Adele." Written in at the top left is "Do you see Hervé?" He is sitting on the rock in the foreground.

Morin showed his greatest strength as Speaker of the Assembly from 1848 to 1851. He demonstrated a calm fairness and maintained the confidence and respect of his adversaries. He was Speaker during the burning of Parliament in Montreal in 1849, when angry English protesters set fire to the building because they felt the government was catering to the French. With the curtains burning and the chamber filling with smoke, Morin insisted on a motion of adjournment before he would allow an evacuation. The fire ultimately forced the removal of Parliament to Kingston, and then to Ottawa.



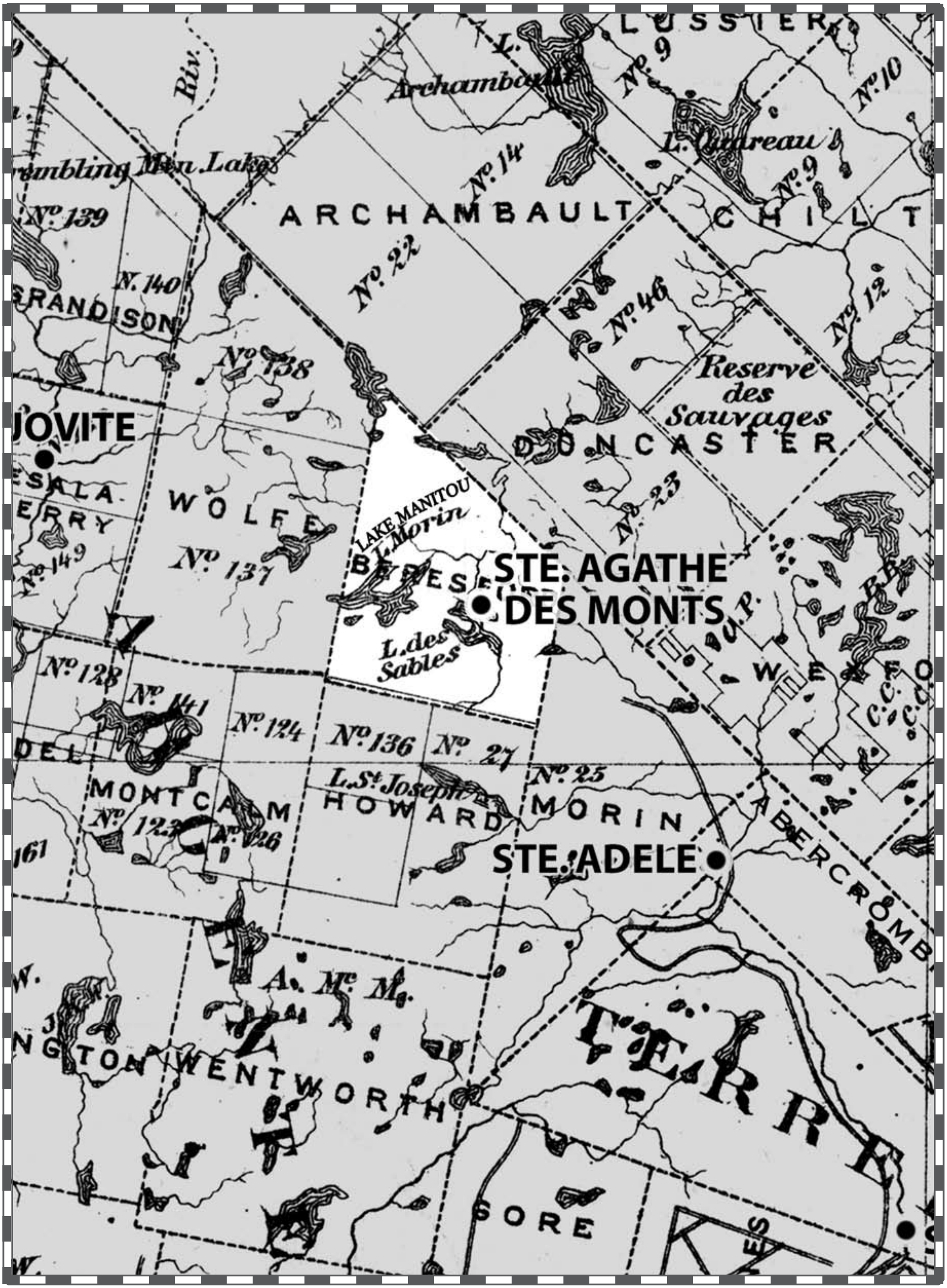
"The lower part of the village of Ste. Adele." There are few trees at this time as the settlers had attempted to farm the barren soil.

He was not a charismatic man and he had many detractors. At a time when a man's influence was measured in part by the size of his library, Morin's contained such a preponderance of books on the natural sciences and agriculture that his credibility as a lawyer was put in question. Even so, he became the first Dean of Law of Laval University, a minister in the united Canadian government of Lafontaine-Baldwin from 1851 to 1854, and eventually co-prime-minister in the Hincks-Morin and McNab-Morin governments. In 1855, he was made a judge, and it was in that capacity that he and the other

judges of the *Cour Spécial* dismantled the seigneurial system. He was also a co-author of the *Code Civil du Bas-Canada*, one of the great accomplishments of his times.

From his student days onwards, it was said of Morin that he would give to anyone in need, even to his own detriment. He had no children and had managed his personal estate poorly, as if to demonstrate his commitment to the common good through his own poverty. Colonists newly arrived in the Laurentians, thanks to his efforts, eventually wanted to name their new town for him. They suggested Morinville, but he demurred. They responded by naming it Ste. Adele for his wife, Adèle Raymond. His own name lives on in the Township of Morin, Val Morin, Morin Heights (originally called Morin Flats), the St. Norbert Parish in Val Morin, Rue Morin in Ste. Adele and Boulevard Morin in Ste. Agathe. His wife may well have been honoured again in the naming of Lac Raymond, also in Val Morin.

Morin was plagued with rheumatism from childhood and soldiered on despite great pain throughout his life. He drove the co-authors to finish the civil code as though to meet his personal deadline and it was completed before his death. He passed away in 1865 in Ste. Adele in his 62nd year. He is remembered as one of the great intellectuals of Lower Canada and a major player in the most formative period of our country's history.

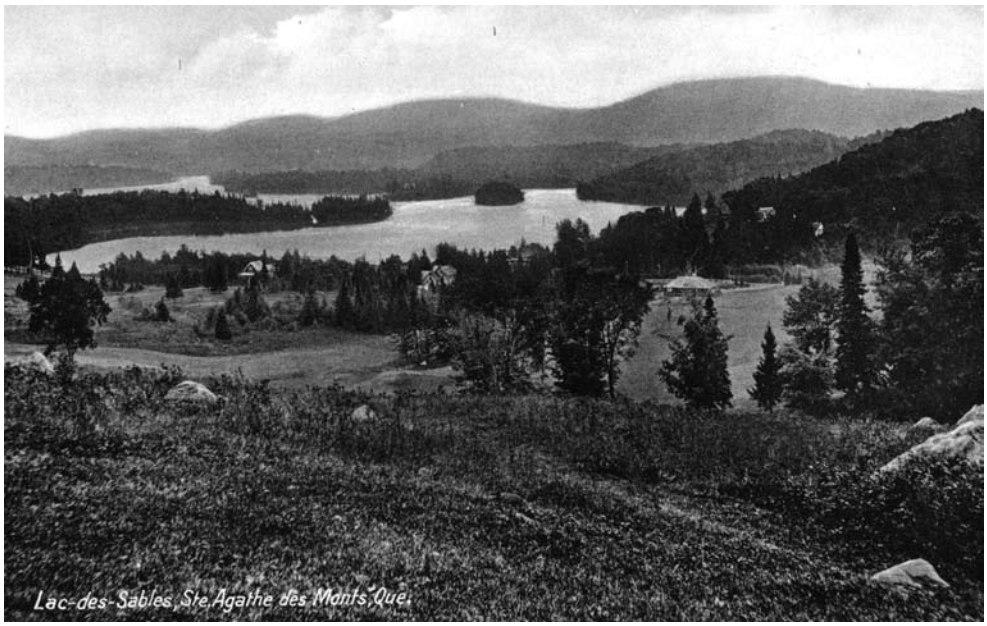


ARCHAMBAULT
CHILT
DONCASTER
JOVITE
WOLFE
LAKE MANITOU
L. Morin
STE. AGATHE DES MONTS
L. des Sables
BERESFORD
MONTCALM
HOWARD
L. St Joseph
MORIN
STE. ADELE
ABERCROMBIE
WENTWORTH
TERREBONNE
GORE
Reserve des Sauvages
L. Archambault
L. Ouareau
Trembling Mtn Lake
GRANDISON

Beresford Township

Beresford Township, originally settled by peaceful French-Canadian farmers, was named for a British war hero, a major general who fought Napoleon throughout his career and never set foot in the Canadas.

View of Lac des Sables from a farmhouse on the mountain.



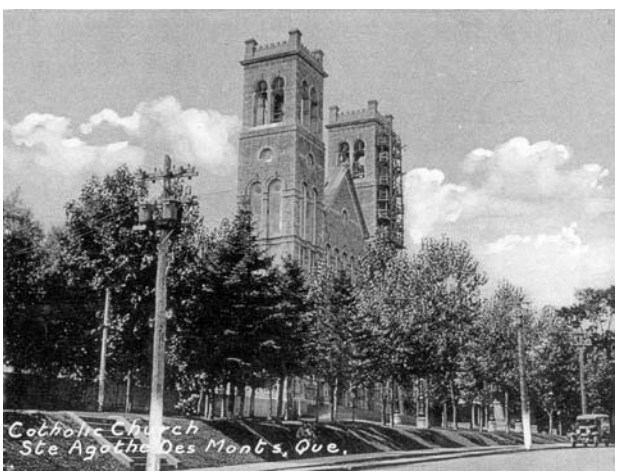
Encompassing Ste. Agathe, it sits on a high plateau south of the St. Narcisse Moraine and includes a part of the headwaters of the North River. Although the Weskerini Algonquin and perhaps some Montagnais from the east may have hunted in the area, it was most likely an unsettled territory from the last ice age until Augustin-Norbert Morin's first pioneers began arriving in the 1850s. Coupled with the lack of navigable rivers and the very thin layer of soil that remained after the passage of the glaciers, it has a higher elevation than its neighbours to the west and south, and the frost-free season is much shorter than in those other areas.

The first settlers found an undisturbed forest rich in pine and maple and discovered clean, clear lakes teeming with trout. They

brought with them a farming culture that was ill-suited to the thin soil and short seasons. However, they doggedly perceived themselves as farmers and stripped the forest away, burning it and selling the residue as potash for a few cents a hundredweight until all that was left was the barren soil and the fishing season. Since these hardy, independent people were Catholics, their own name for their settlement owed more to the parish and the priests than to the distant bureaucratic authority that had called it Beresford, and it became known as the Paroisse de Sainte-Agathe-des-Monts. Rarely would they have thought of the man for whom the township had been named, or of his legacy, even as the fields were abandoned and the forests began their slow return.

"On the Bear Mountain Trail," skiers overlook Ste. Agathe. Large white areas show how much of the forest had been removed.

Major General William Carr of Beresford was 84 years old when Beresford Township was named in his honour in 1852. He died two years later, never having seen the ill-fated forest. The illegitimate son of Lord



The church of the Parish of Ste. Agathe. The name took precedence over the name Beresford Township when the municipality was created.

George De La Poer Beresford, 1st Marquess of Waterford, in Ireland, and of an unrecorded woman, William joined the British Army at 17 years of age. Lord George fathered two children by different women prior to marrying and fathering seven legitimate children.

It was customary for less advantaged members of titled families to be given a commission in the army, where they were basically on their own. These commissions were not merit based, but were purchased by those who could afford them, and it is possible that it was the Marquess who paid for William Carr's commission. The evidence in favour of this conclusion is that William Carr's elder half-brother, born in the same circumstances, also obtained a title in his lifetime after having proven himself as an officer in the navy.

Beresford first showed his capabilities in a battle in Toulon in 1793, a battle that saw Napoleon rise from captain to general in his victory over the British. As Napoleon rose to power, the British sought ever further afield for the trees that would maintain their navy, beginning the long process that would eventually contribute to the demise of the forests of Beresford Township.

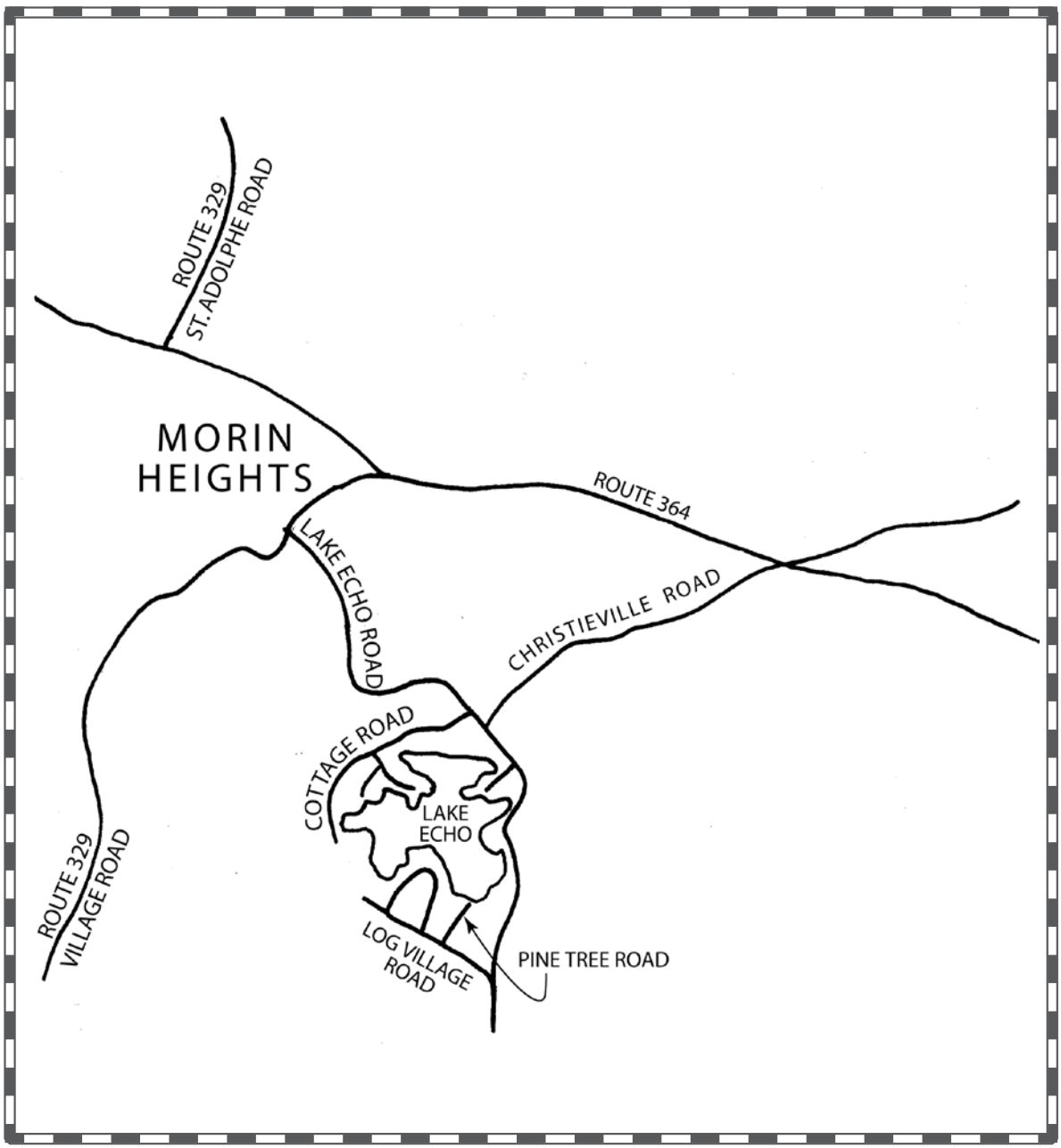
Beresford was among those determined career soldiers who, despite injuries (he had lost an eye) and setbacks, would dog Napoleon to the end of his career. He served in Nova Scotia, India, Egypt, and Cape Town, South Africa. He rose to the rank of general, captured Buenos Aires, was forced to surrender it, escaped from prison there and returned to England. His major military contribution was during the Peninsular War against Napoleon, in Spain and Portugal. He earned the title of Marquis de Campo Maior from the King of Portugal for his services and was an intimate of Sir Arthur Wellesley, the future Viscount Wellington. He is also credited with retraining the Portuguese army while in Wellington's service.

Despite his vital contributions to the defeat of Napoleon, the early bureaucrats of the Canadas who chose his name may have had a different reason to commemorate this great general, a reason that would seem to tie him more closely to the township. Beresford is best remembered for the work that he began during his retirement. On his

property called Bedgebury in Goudhurst, Kent, England, he began a conservatory of pine tree species that has grown into the largest coniferous preserve in the world with "over 10,000 tree specimens growing in 320 acres, including rare, historically important and endangered trees and is home to some 91 vulnerable or critically endangered species...." (from The Friends of Bedgebury Pinetum web site).

The white pines have broken through the canopy and will continue to grow, extending their wide, majestic branches above the forest.

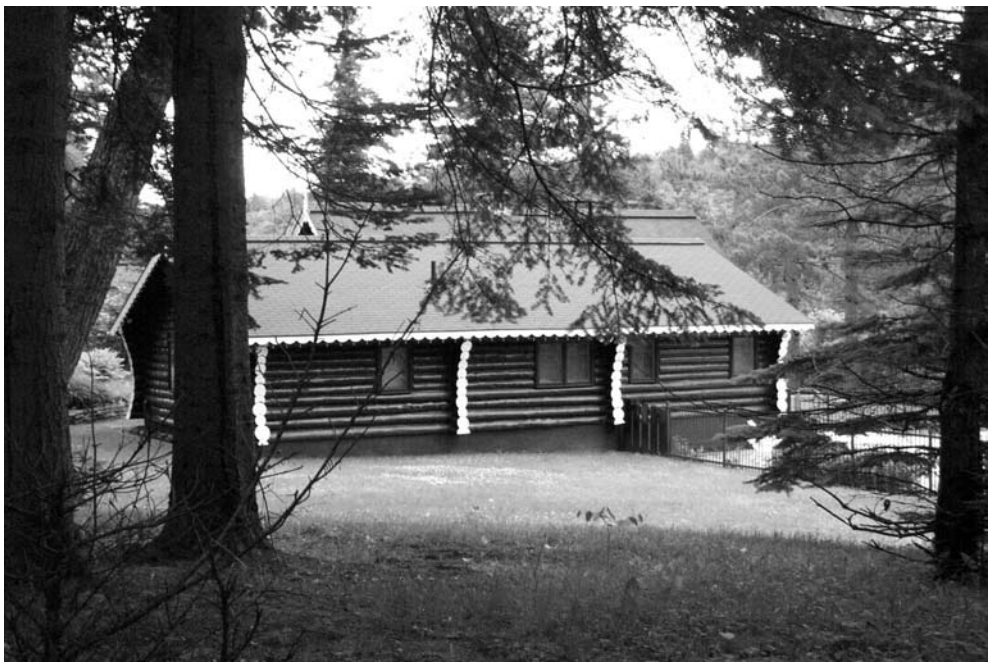
Our ancient woodlands were lost during 150 years of peaceful history, but we can celebrate the legacy of General Beresford while witnessing the occasional crown of a white pine breaking through the canopy of our young second-growth forest. Had our earliest farmers known him, perhaps they could have set aside a small portion of our virgin pine forest in his honour. Perhaps we can still do something. The residents of Lac Brûlé in Ste. Agathe have been protecting their forest for almost 100 years, and the white pines are now standing head-and-shoulders over the forest canopy.


ROUTE 329
ST. ADOLPHE ROAD
MORIN
HEIGHTS
ROUTE 364
LAKE ECHO ROAD
CHRISTIEVILLE ROAD
COTTAGE ROAD
LAKE
ECHO
ROUTE 329
VILLAGE ROAD
LOG VILLAGE
ROAD
PINE TREE ROAD

Pine Tree Road, Lake Echo, Morin Heights

There was a ski jump on Cote des Neiges in Montreal that challenged the young George Binns. Even his recent marriage could not quieten his daredevil spirit, but the ski jump played its part one fateful day when a bad fall resulted in a broken back. After an operation, he was told that he should spend time at his family's country house on an old farm that bordered Lake Echo in Morin Heights.

Binns, an engineer, used his convalescence to build a log home on a parcel of land he acquired from the Seale family. While he may not originally have intended his home to be a business project, in 1934, in the thick of the Depression he sold it, bought the adjacent parcel of land and built another one. That was how the Log Village of Lake Echo began. His round log homes nostalgically recall an earlier period when the forest was a driving force behind our economy. Their appeal was so great that even today they are cherished and prized.



An example of the log houses of George Binns. This one is on Pine Tree Road.

When the first Europeans arrived in North America they had been confronted with a woodland that stretched from the East Coast to the Great Lakes. The forest reached 90 to 150 feet (30 to 50 metres) high, with some areas as high as 250 feet (85 metres). To put it in perspective, it was a 12-to-15-storey-high forest, and in some places as high as 25 storeys. Most of our forests today are four to six storeys high. Our ancestors saw this magnificent forest as overgrown fields. Susannah Moodie, the author of *Roughing It In the Bush*, sailing up the St. Lawrence in 1832, is quoted as having seen only "...a great portion of forest which it will take years of labour to remove." This attitude was the first reaction of the newcomers, right back to the 1500s.

Captain George Weymouth of the British Royal Navy saw the great potential in the pine forests for masts and spars. In 1605, he sent back samples and seeds to England, where it was discovered to be superior to the Scotch pine being used at the time, but the American white pine refused to grow in Europe. The British had already eliminated the forests of England, Scotland and Wales and were dependent upon imported lumber to support what would become the greatest navy under sail in all of history. Robert Hughes, in *The Fatal Shore*, the story of Australia's founding, described one English ship, a man-o'-war: "The mainmast of a 74-gun first-rater was three feet thick at the base, and rose 108 feet from keelson to truck - a single tree, dead straight and flawlessly solid. Such a vessel needed some 22 masts and yards as well." Supplying the lumber for these ships devoured forests.

One of England's rivals was Denmark. Its location kept the British out of the Baltic -- the only remaining European source of pine trees. The English rapidly became dependent upon the trees they found in North America, and all white pines of a certain size were reserved for the navy. Surveyors would identify individual trees by making a cut called the Mark of the Broad Arrow, pointing straight up along the trunk, and it was a criminal offence for anyone unauthorised to take those trees.

Naturally the colonists resented this kind of expropriation and it became as volatile an issue for the northern states as the

Stamp Tax. They felt that their rights to private property were violated and were willing to fight the authorities over it. According to Sam Cox, author of *The Story of White Pine, American Revolution, Lumberjacks, and Grizzly Bears,* "The Massachusetts Minutemen who fired the first shots of the American Revolution at Lexington in April 1775, carried a flag of red with a green pine tree emblem on a field of white with them into battle at Bunker Hill in June 1775...." They were not environmentalists trying to protect the forest. They simply felt that the trees belonged to them. Once the war began in earnest, they supplied the French, whom they saw as their allies, with masts and spars. During and after the war, the New England supply was no longer at the disposal of the English navy, and the British looked far and wide to replace it. The early explorations of Australia were prompted in part by the discovery of Norfolk Island off the Australian east coast. The island was covered with tall straight pines and their discovery caused such excitement that the first colony was established in order to exploit them. However, the Norfolk pine was soon found to be worthless for masts and spars. Unlike the white pine, its resin dried brittle and inflexible. To quote Hughes again, under sail, the Norfolk pine mast would soon "snap like a stressed carrot".

If there had been peace, it may have mattered less, but the French Revolution, arguably inspired by the American War of Independence, evolved into Napoleon's empire in Europe. He was more successful than his German and Danish predecessors had been in keeping the British out of the Baltic. He made treaties with the small German states, and together they blocked the access, putting increased pressure on the search for pines.

There were accessible forests of pine trees in the Canadas and in New Brunswick. There was less resentment in the Ottawa Valley to the Mark of the Broad Arrow because the pine forest was the impetus for development, and soon huge rafts of logs were floating down the Ottawa and the St. Lawrence Rivers. These rafts were enormous and

became a way of life for the men who lived on them as they navigated them to their destination downstream. They were something to see and Charles Dickens briefly described one during his visit in 1842: "Going on deck after breakfast, I was amazed to see floating down with the stream, a most gigantic raft, with some 30 or 40 wooden houses upon it, and at least as many flag-masts, so that it looked like a nautical street."

Each raft could be made out of 20 cribs attached together in such a way that they could be detached to race separately through river rapids and be re-attached below. In this way, lumber exports began to displace furs as the economic engine of the colonies. From 1802 to 1819 the export of timber soared from 21,700 tons to 340,500 tons. In the meantime, the American pine forests were falling to the lumberjacks' axes and regions that had once been magnificent woodlands were becoming farms and towns.

While the growth of exports continued, logging was a wasteful practice. Trees were felled and only the trunks were hauled away, leaving huge residues on the forest floor and exposing the land to erosion. Fires could rage out of control on the waste wood and on more than one occasion, lumbering towns were consumed. In the worst fire in the United States, 1,200 people perished in the obliteration of the logging town of Peshtigo, Wisconsin.

By 1900, the pine was becoming rare. In a disastrous attempt to protect it, the American government encouraged the planting of seedlings. To keep pace with the demand, seeds were exported to Europe to be grown into seedlings and re-imported, unwittingly bringing back with them a devastating disease called white pine blister rust. This fungus spread across the remaining white pine stands and dealt them a near-fatal blow. We had discovered

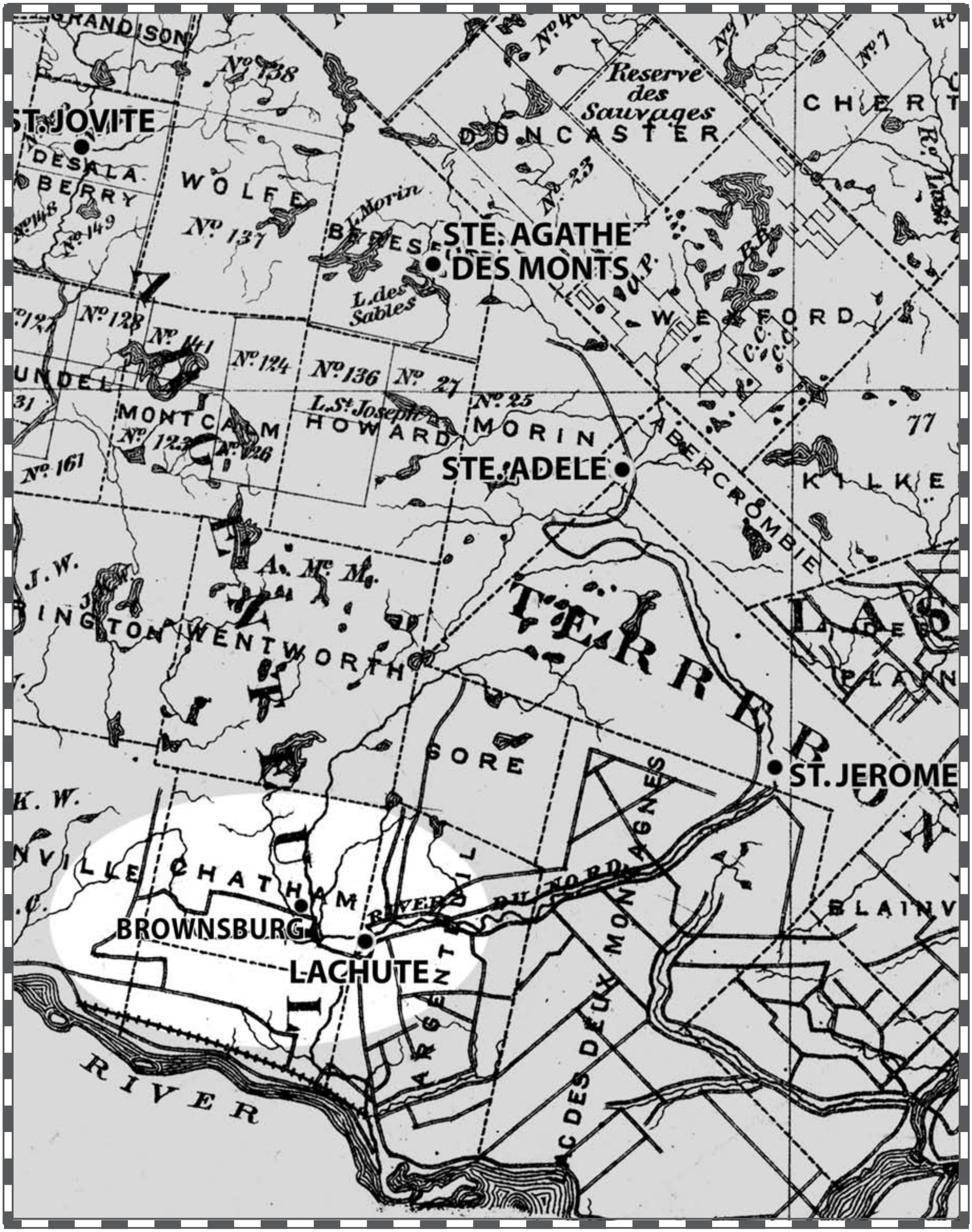
White Pine Blister Rust, a disease that came over from Europe, killed most of the pine forest. These four pines stand twice as high as the forest canopy. The disease causes the tops to die, as seen in the left-hand tree. The one in the middle appears dead or dying.

why white pines did not grow in England.

While we all hope that the pines are slowly recovering, the virus that caused the problem is still present. A diseased tree dies from the top, leaving a perfectly proportioned tree with a gnarled crown or no crown at all. New branches sometimes replace the crown, leaving large, wide trees sometimes without crowns and sometimes with more than one. If you are travelling towards St. Sauveur from the north along the Laurentian Autoroute, you can see one spectacular example of a crownless pine on the horizon in the distance. You will note that the breadth of the branches at the surviving top of the tree is as far apart as some trees are high. Even so, it stands above the canopy. Sketch a mental triangle up to the departed crown and you will have an impression of the tree's potential.

The entry to Pine Tree Road set off by white pines.

While George Binns never had the opportunity to work with the huge original pines, I am sure he would be pleased to see how many tall pines and spruce tower over his little cottages at Lake Echo today. One summer around 1978, the residents were asked to name the streets in the little development where Binns had built his log homes, and they named one of his streets Pine Tree Road.


ST. JOVITE
STE. AGATHE
DES MONTS
STE. ADELE
ST. JEROME
BROWNSBURG
LACHUTE
GRANDISON
WOLFE
DONCASTER
Reserve des Sauvages
WEXFORD
L. des Sables
MONTCALM
HOWARD
L. St Joseph
MORIN
ABERCROMBIE
WENTWORTH
GORE
CHATHAM
RIVER
DES DEUX MONTAGNES

Brownsburg

When George Brown and his family arrived in St. Andrews from England in the early 1800s, they had just enough money to buy a loaf of bread. He was a man of enterprise and great influence, and it wasn't long before he was working at a mill in Lachute. In 1818, he obtained a land grant on the West River and over the next years built both a sawmill and a gristmill. At the time all roads led up the concession lines. Even though there was a large settlement growing around Dalesville, not far away through the woods and fields, the access roads ran parallel east-west heading back towards the North River. Dalesville needed its own sawmill, and it would not be until 1838 that the two mill towns would be directly linked by road.

It took a while in the growth of a homestead community for a miller to specialize, and George Brown had to be a farmer as well as a miller. In those early days, the idea was to be as self-sufficient as possible, and that meant diversifying, or keeping more than one iron in the fire. A miller who was also a farmer was more resilient than a farmer or a miller. Archibald MacArthur, one of Brown's neighbours who had a homestead in the Brownsburg area as early as the 1820s, endured a major loss one winter night when wolves devoured his sheep. If he had been solely a sheep farmer, he would have been in serious trouble, but he was also a lumberjack and a woodlot owner.

While wolves were an ongoing aggravation, there seems to have been little else to stop the homesteaders from setting up. The ownership of the grants was uncontested by the Algonquin, but this may have been because the indigenous people had a much different concept of ownership of land and a great deal of faith in the goodwill of the community hierarchy.

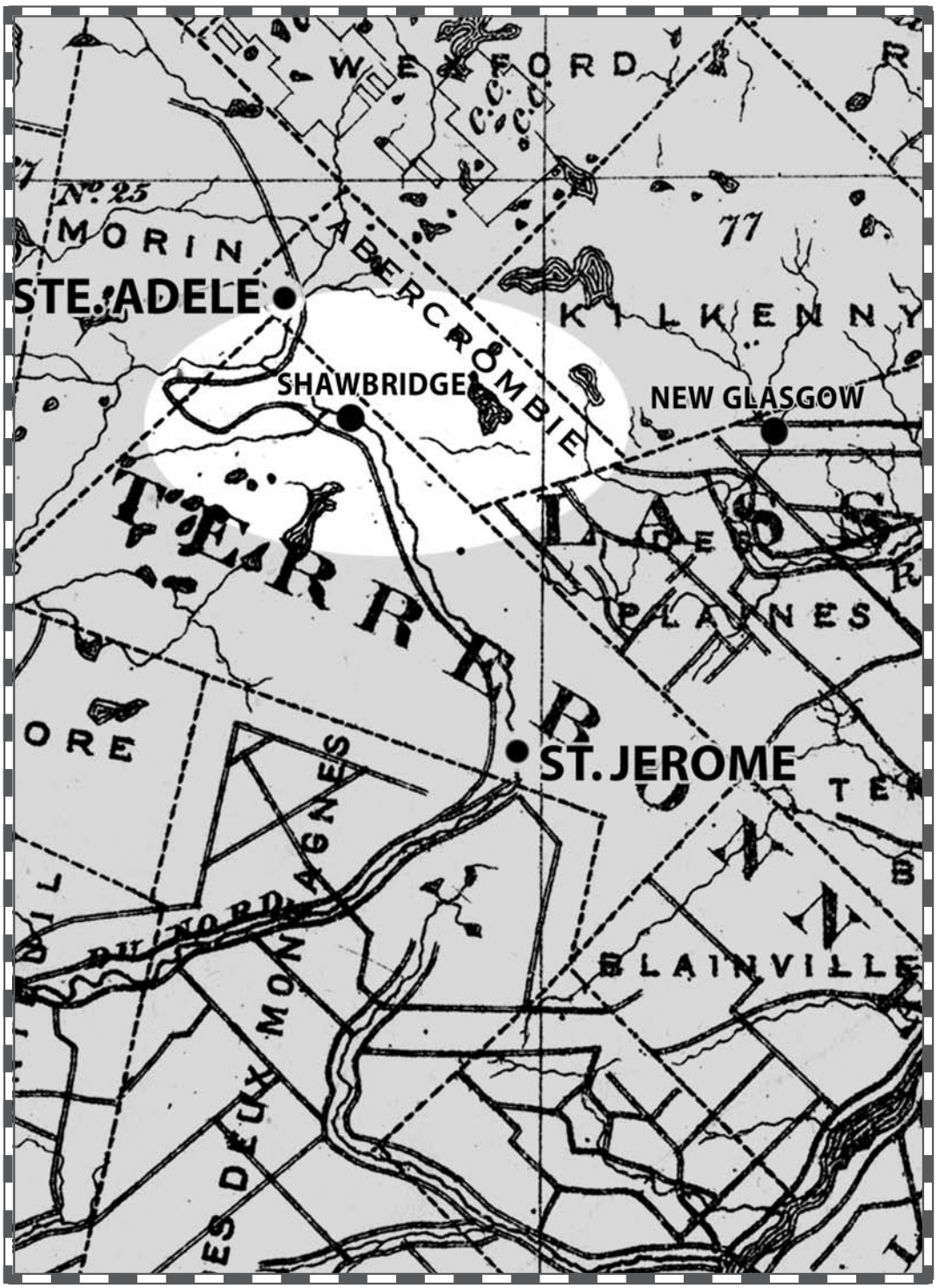
While looking for information about George Brown, I read a story about another George Brown in the Chaudière Falls area. This man had 'gone native,' in the sense that he had married into an Algonquin family. When Philomen Wright began cutting down the forest in that area in the spring of 1800, the Algonquin, who hap-

pened to be making maple syrup at the time, dropped by to introduce themselves to their new neighbour. They gave Wright and his men maple sugar and tried to understand why they would cut down the maple trees. Such action, aside from destroying the source of their sugar, would also eliminate the habitat of the deer that they depended upon for food and threaten the fragile plants that grew on the forest floor.

They asked George Brown to come and interpret for them, and they received assurances that Mr. Wright's actions were condoned by Sir John Johnson, the Indian Agent, as well as by the 'Great Father' King George III. Who were they to question such an authority? In their traditions, a leader would never act in a way that would prove detrimental to his people, and weren't they his people? It is possible that the remaining indigenous people in the Chatham area reacted similarly to the arrival of the homesteaders. In any case, the great majority of the Algonquin were still in the 'care' of the Sulpicians in the Lake of Two Mountains area.

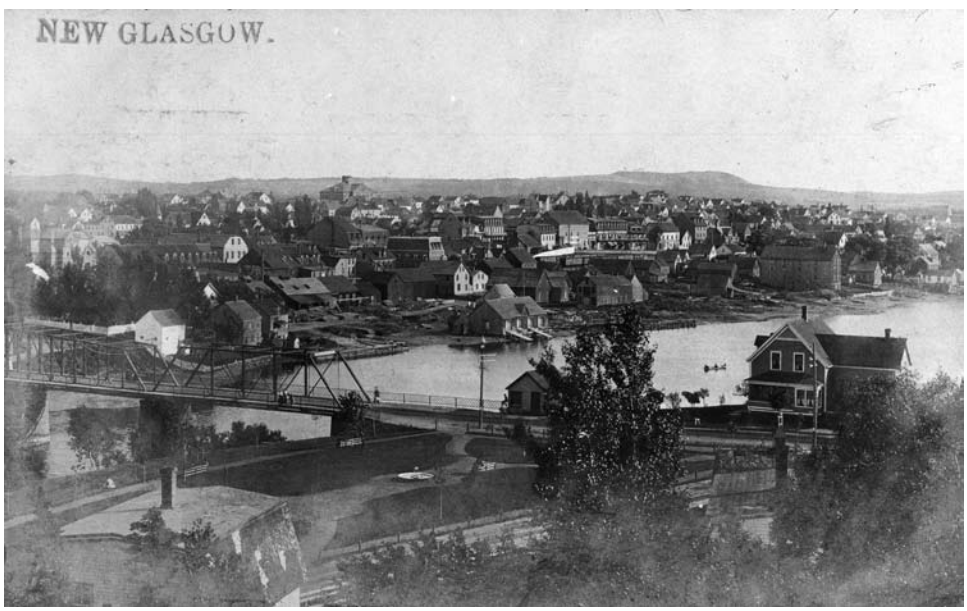
At the end of the Napoleonic Wars, the demand for squared (mast) lumber dropped off, in part because the British could once again buy from the Baltic suppliers. In the Ottawa Valley, the reduction of demand was rapidly replaced by demand from the American market. Happily, the Americans were not looking for the same squared logs but for boards and building timber, stimulating the construction of mills. This factor, coupled with increased immigration from Europe as refugees began to flood in, initiated a period of growth.

George Brown's mills were not the only ones built in Brownsburg, but his were the best known. Over time his name became synonymous with the region, which first adopted the name Brownsbury as well as Brownsburg, but the latter dominated once the post office was opened in that name in 1854.


WEXFORD
No. 25
MORIN
ABERCROMBIE
77
STE. ADELE
KILKENNY
SHAWBRIDGE
NEW GLASGOW
TERREBONNE
LAC DES
PLAINES
ORE
ST. JEROME
MONTAGNES
BLAINVILLE

Shawbridge

William Shaw was 22 when he decided to come to Canada. In February of 1827 he married 20-year-old Martha Mori Matthews, sold his interest in the family estate in County Antrim, Ireland, and came to Montreal. Shortly after, they joined other immigrants in Wesleyville, subsequently named New Glasgow, and in Mount Pleasant, the original name of Shawbridge. The names of the other immigrants included Robinson, Scott, Poole, Stevenson, Goodbody, and Matthews, the last one suggesting that Martha Mori Matthews's family came around the same time or was already here.



The Shaws originally settled in Wesleyville, subsequently renamed New Glasgow.

The Shaws acquired a farm that straddled the North River in the Mount Pleasant region north of New Glasgow and built a large house and beside it a bridge that spanned the river. This was the first bridge in the area and as a result it became an important crossover for people moving further north. Many descendents of the early settlers in the Laurentians would cherish a memento or some small proof

The North River in Shawbridge spanned by two bridges.

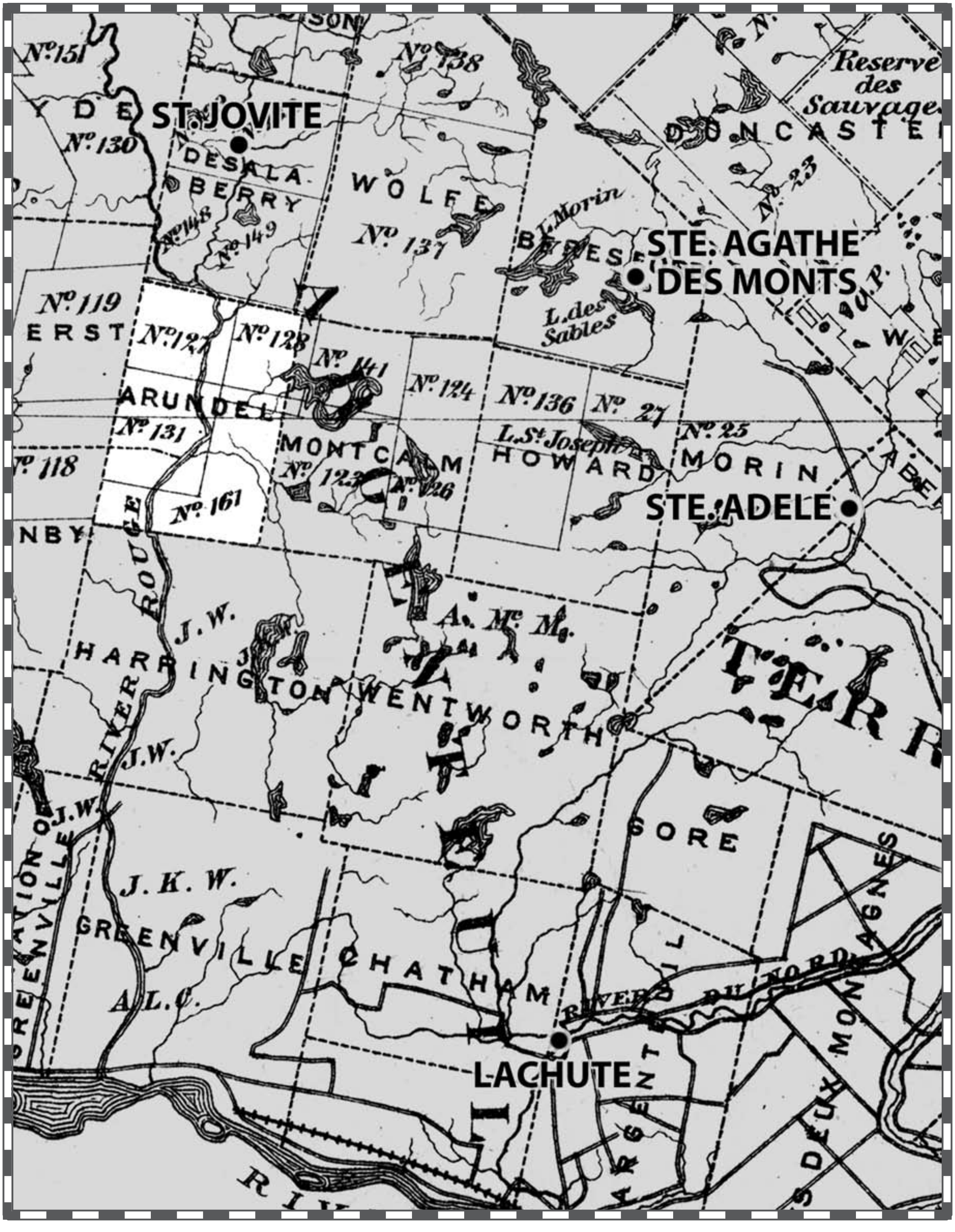
that their ancestors were among the travellers who used it.

The Shaws must have charged a toll. He was clearly an entrepreneur, and a private bridge would have been a fair way of earning money. Over the years, the Shaws owned a general store and a brickyard. They housed the post office and were influential in the establishment of a church and a school. William Shaw also supplied the land for the current church, which was built in 1861 and is certainly one of the oldest churches in the Laurentians.

When war came in the form of the 1837 Rebellion, Mr. Shaw declined a commission in the army and concentrated on his farm and other enterprises. It is doubtful that he knew A.-N. Morin at that time, because Morin's involvement in the experimental farm that became Ste. Adele began only in the 1840s. It was Morin, in his capacity as Superintendent of Colonization, who registered the new name for this English-speaking region surrounding the church and school. He dubbed it Shaw's Bridge after that dominant and important landmark. It was subsequently shortened to Shawbridge

and in 1973 merged with Lesage and Prevost, maintaining its name. Then, in 1977, after much debate that resulted in the rejection of the names North River, Belvedere and Mirador, it was officially changed to Prevost.

Between 1829 and 1848, the Shaws had 11 children, only one of whom died in childhood. Martha Mori died two years before her husband, who lived to see a great fire sweep through Shaw's Bridge in the early 1890s, destroying his house but sparing the church. After the fire, he wrote in his Bible that despite his losses, his life had been spared. There are many descendents of the Shaws who still live in the region.


ST. JOVITE
STE. AGATHE DES MONTS
STE. ADELE
LACHUTE
WOLFE
ARUNDEL
MONTCALM
HOWARD
MORIN
HARRINGTON
WENTWORTH
GORE
CHATHAM
GREENVILLE
RIVER ROUGE
Reserve des Sauvages
L.des Sables
L.St Joseph
DONCASTER
DE SALABERRY

Arundel

William Thomson is credited as being the first settler in Arundel, but the Weskarini had been in the region for hundreds of years, and Stephen Jakes Beaven was already an active resident. Beaven was a hunter, trapper and fur trader who lived more with the Algonquin and Iroquois than with the Europeans. Arriving from England as a child, he grew up helping his father build mills, but when his father was killed in an accident, Stephen Jakes went to work for the Hudson's Bay Company. As the years passed, he was drawn to the greater freedoms of trapping, and discovered the more lucrative trade of intercepting the indigenous trappers before they arrived at the trading posts. He traveled up the Rouge River and set up a camp on Beaven Creek, the outflow of Beaven Lake, as early as 1822, trapping and trading with the different First Nations people who carried their furs from further north. He was the first European to establish himself in the territory that would become Arundel Township. Little is known about his family life, but he did have six children, some of whom stayed on in the township, and today Beaven Lake still carries his name.

Thomson, the first settler, had acquired 300 acres, sight-unseen, from the local member of parliament, Sidney Bellingham. He arrived with his wife, Margaret Currie, and their children on a March day in 1857. They spent their first night in a shanty that had been built by the surveyor who had just finished surveying the township. Thomson had abandoned a secure career as a teacher in Belle Rivière in the southern Laurentians to become a homesteader. His son William described tying the horses to a tree on that first night, leaving them standing in three feet of snow with very little to eat. He also reported that it was only his father's "Scotch pride" that kept him from abandoning the whole project and leaving with the survey team the next day. The family stayed on, though, and eventually cleared 75 acres for fields.

While other settlers soon followed Thomson, the man behind the scenes – the real founder of Arundel – was Sidney Robert Bellingham, MP. He was born in County Louth, Ireland, in 1808. At 16 years of age, he left home by himself and came to Montreal where he found a job as an office clerk. At 19, he opened an office for a lumber merchant and two years later, in 1831, went into partnership in an import-export business.

During the uprising – the Rebellion of 1837 – he served as aide-de-camp for an officer in the Royal Montreal Cavalry. He was not the only man eventually associated with Arundel who served the British authority during the uprising. Coral Cooke and Charles Moore, both early settlers in Arundel, did as well. Cooke saw action in St. Eustache, one of the hot spots, and Moore was a volunteer. By contrast, Augustin-Norbert Morin, promoting settlement in the Eastern Laurentians, was more likely to attract Patriotes such as Anaclat Marier, who settled in Ste. Agathe in the 1850s. The Patriotes were the rebels that Bellingham and the others had a hand in putting down.

Bellingham returned to studies after the uprising, apprenticing in law, and was called to the Bar in 1840. He worked for the legal office of William Walker, the lawyer who defended one of the most famous Patriotes, Robert Nelson. Bellingham subsequently became the editor of the *Canada Times* and pursued a career in journalism, which took him into politics. He ran for the Reform Party in 1854 and won for Argenteuil in 1856. He became a Conservative member of the Quebec Assembly in 1867 and held the seat until 1878, when he returned to Ireland.

During his time in Argenteuil, he actively supported the construction of a railway line that was to run from Montreal to Ottawa, working with two brothers from England named Sikes, one of whom was a mechanical engineer. Although the project failed, it was through no fault of theirs. They had worked for two years successfully running lines from Carillon to Grenville and were anticipating the arrival of a third brother, a banker from Sikes DeBerg and Company in England,

but he never arrived. His ship was lost at sea, and his partner back in England called their loans.

Bellingham was among the investors who lost a great deal of money, and the only section that was built, the Carillon & Grenville Railway, was sold to the Ottawa River Navigation Company in 1863. Bellingham's interest in the project was tied to his desire to colonize the northern sector of Argenteuil County. He was successful in this venture despite his losses on the railroad project.

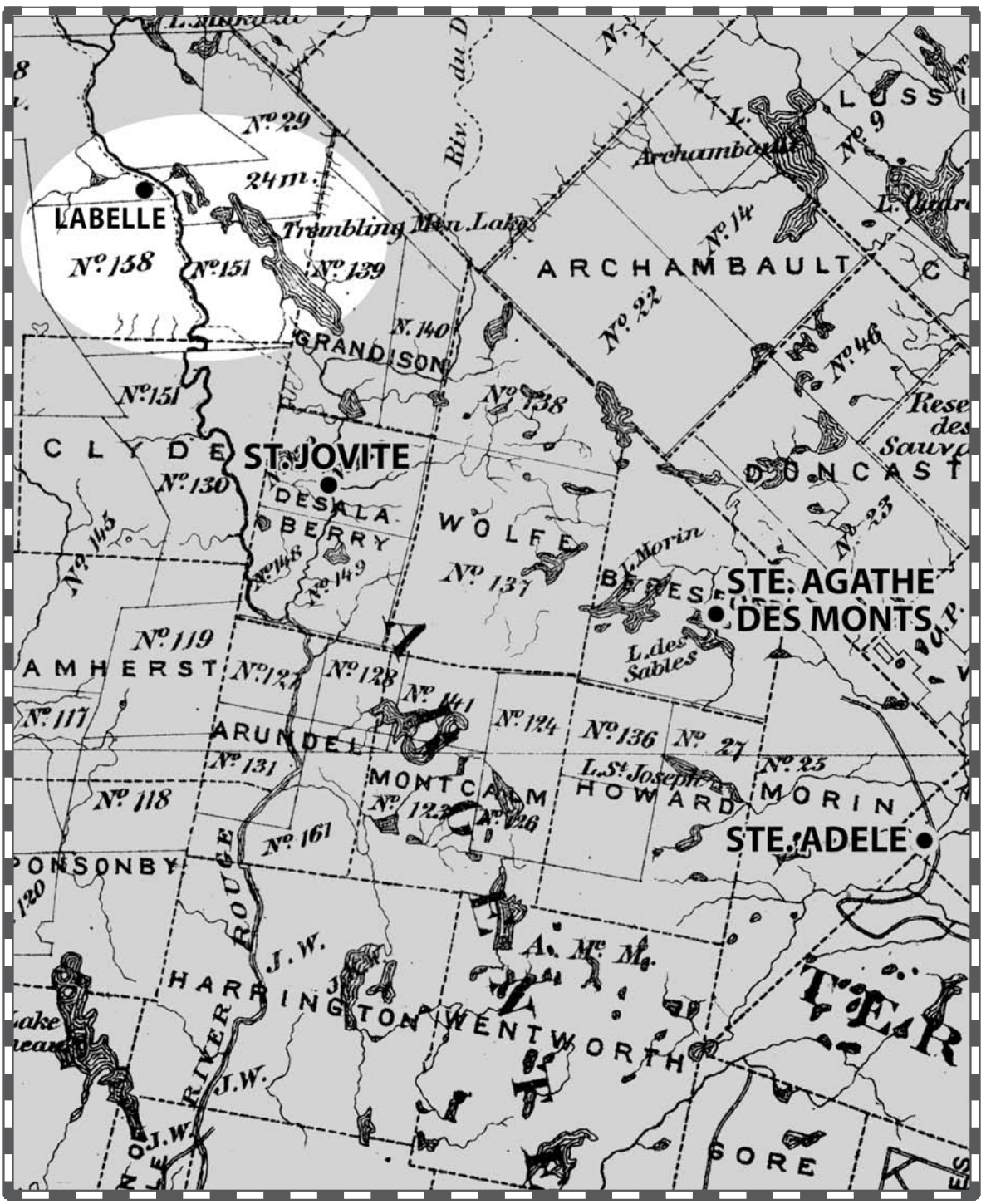
He was a highly respected man who was involved in many aspects of Argenteuil's development, including the creation of the Lachute Academy, the funding for the surveying of Arundel Township and the opening of a post office under the name of Fitzalan, although its name was soon changed to Arundel. William Thomson operated it and once a week a member of the family would walk the 35 miles to Lachute to deliver and pick up the mail and any other supplies that could be carried back. When the train finally arrived in St. Jovite in the 1890s, the mail was routed that way, a distance of only 12 miles.

In many cases, we cannot discover who chose the name of a township, or why a particular name was chosen. In the case of Arundel, we know who, but why is not clear. Bellingham apparently chose the name in honour of the Fitzalan family of Arundel Castle in Sussex, England. Why he chose their name instead of his own, or why he chose an English name might have something to do with Irish solidarity with English Catholics. Fitzalan of Arundel in England was the name of a titled gentleman who refused to convert to Protestantism, but Bellingham, while Irish, was Protestant.

In the Laurentians, we pronounce the town a**RUN**dl, but in Arundel, Sussex, no one would understand that without listening carefully, because they call it **A**run**DELL,** with the emphasis on the first and last syllables. One Englishman claimed that its name comes from the French *hirondelle*, for swallow, and while their pronunciation is closer to the bird, the given-names Arundel, Arndel and Arnold mean "from the eagle's dell," hardly suggesting a songbird.

The town of Arundel, Sussex, sits on the Arun River, but the

river itself took its name from the town. Arundel comes from the old English harhune + dell, and derives from the horehound plant (harhune). The town was listed as Harundal in the Domesday Book in 1086, and the plant from which the name is derived is an aromatic herb used in respiratory treatments (Marrubium vulgare).


LABELLE
ST. JOVITE
STE. AGATHE DES MONTS
STE. ADELE
Nº 29
24 m.
Trembling Mtn Lake
Nº 138
Nº 151
Nº 139
Nº 140
GRANDISON
ARCHAMBAULT
Nº 22
Nº 14
Archambault
Nº 9
Nº 46
Nº 23
CLYDE
Nº 130
DESALABERRY
Nº 148
Nº 149
WOLFE
Nº 137
Nº 138
Nº 145
Nº 119
AMHERST
Nº 122
Nº 128
Nº 141
Nº 124
Nº 136
Nº 27
Nº 25
Nº 117
ARUNDEL
Nº 131
Nº 118
Nº 161
MONTCALM
Nº 123
Nº 126
HOWARD
MORIN
L. des Sables
L. St Joseph
PONSONBY
120
HARRINGTON
WENTWORTH
ROUGE RIVER
J.W.
A. Mc M.
SORE

Labelle

Curé François-Xavier Antoine Labelle promoted a vision of rapid colonization of the *Pays d'en haut*. He envisaged French-Catholic parishes from St. Jerome northwest, through present-day northern Ontario, all the way to Winnipeg. He spoke with conviction and authority. A tall, energetic and imposing man, well over six feet and weighing more than 300 pounds, he was rarely contradicted. Wherever he was, when he spoke of his dream, people followed. He became known as "*L'Apôtre de la Colonisation* (Apostle of Colonization)" and "*Le Roi du Nord* (King of the North)." He was so positive and convinced of his mission that people were in awe of him. Among Labelle's companions was Narcisse Ménard, the first homesteader in Morin Township. He was also over six feet tall. These were big men whose presence was felt. One can imagine that their arrival in a village was an event.

A statue of Curé François-Xavier Antoine Labelle commemorates Le Roi du Nord in a small park in Labelle.

If the legends of Labelle dominate our history, we owe them to the influence of the powerful Bishop of Montreal, Ignace Bourget. From the beginning of the 1800s many French-Canadians, squeezed out of the seigneurial farming communities for want of space and opportunity, headed down to New England to work in the mills. Labelle, a young priest, was given the responsibility of a small parish and observed that his congregation was moving in such numbers that he felt that he should follow to properly serve them. When Bourget learned of his intentions, he offered Labelle the most important parish in the area, St. Jerome, if Labelle would accept to stay. He accepted, and followed A.-N. Morin's lead in trying to establish settlement in the *Pays d'en Haut*.

Among his friends, Labelle would boast both Adolphe Chapleau, Prime Minister John A. MacDonald's Quebec leader, and

Honoré Mercier, the Premier of Quebec. How the son of a shoemaker from an outlying village became the intimate of such powerful men may be less a testimonial to our democracy than a demonstration of the great charm and energy of the man himself. He never lost sight of his vision. He knew that his north country needed the train, but he could not get the City of Montreal onside. Each time he presented the proposal, it was refused.

In the winter of 1871-72, Montreal experienced a firewood shortage. The river froze early isolating the island from its historic suppliers. Firewood prices were rising beyond the capacity of many people to pay. Labelle, seeing an opportunity to demonstrate how valuable the St. Jerome region could be to Montreal, organized a huge bee to collect firewood for the poorer families in Montreal. All the local farmers contributed, driving their sleds behind horses to the big city. Many of the farmers would talk about the *corvée* (bee) and this urban-rural encounter for years afterwards, but to Labelle, the most significant impact was that Montreal civic authorities took notice. The next year, when he proposed again that a rail line be built to St. Jerome, the city of Montreal endorsed the idea and committed a million dollars, a very serious sum in those days.

To Labelle, this was only a first step in his plans to have the train run right through his colony. He made repeated trips up the *Chemin de la Repousse* (Repousse meaning to push the pioneers back or to repel them), helping to establish parishes north of Ste. Agathe. The discovery of the fertile valley of the Rouge and Devil's Rivers spurred him on and by 1881, 200 families had made their way over the notorious hill of La Repousse to find homes in this new area.

Serge Laurin points out in his book *Histoire des Laurentides* that Labelle thereby stopped the advance of the Protestants beyond Arundel.

The Ste. Adele station with its platform by the tracks and sidings. It was thanks to Labelle's tireless efforts that the railroad was built in the Laurentians.

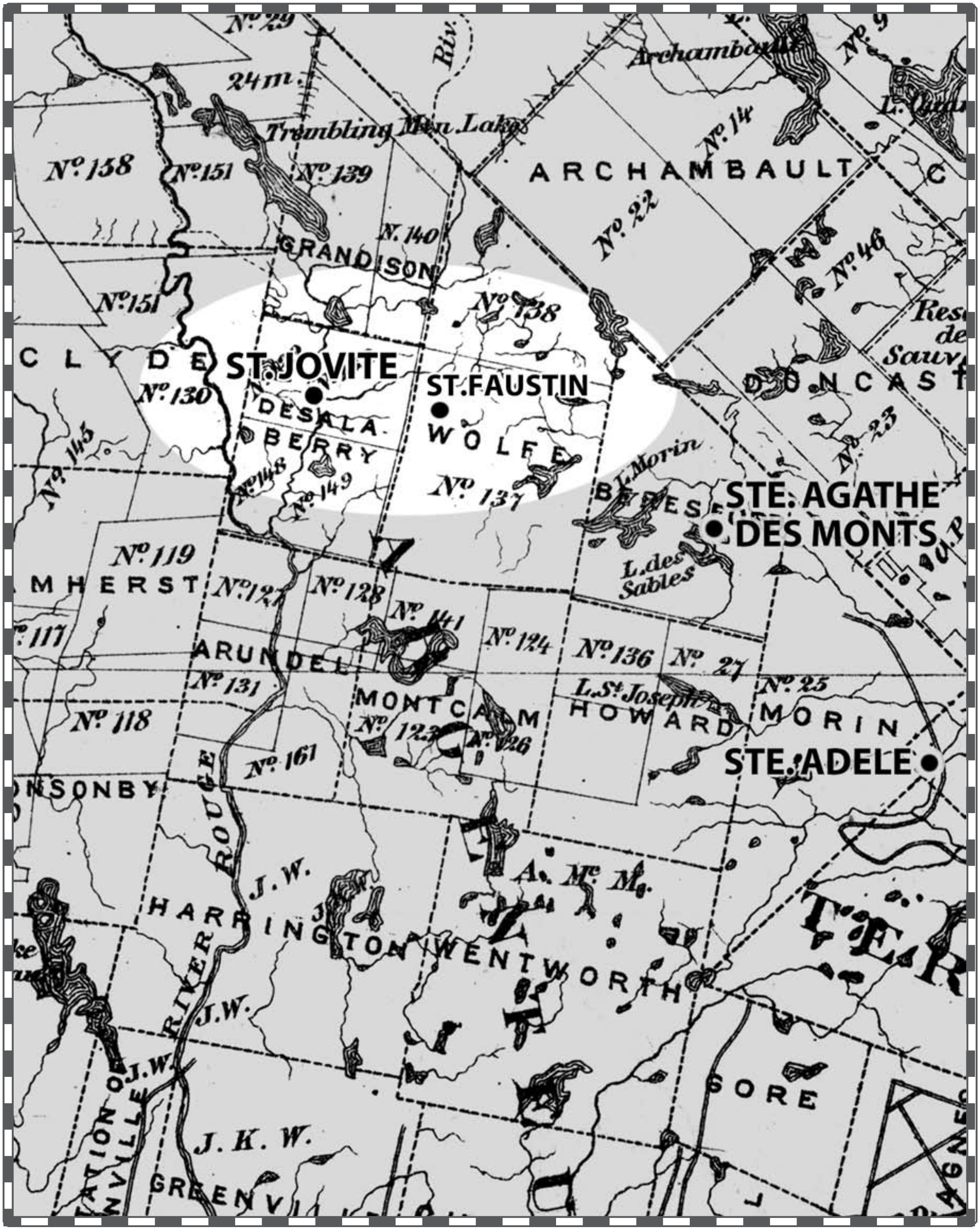
Labelle died in 1891, the year before the tracks to Ste. Agathe were completed. The original Ste. Agathe station soon had to be replaced with this larger one.

The train arriving at Val Morin

It is doubtful that the Protestants were aware they had been outflanked, since their children were expanding into Ontario and points west. Surprisingly, many of the new homesteaders and colonists were the children of farmers who had established in Ste. Agathe. In many cases their parents' farms were on poor, rocky soil, and the idea that a more fertile valley could exist further north, above the heights of the *Repousse* tested their credulity, adding to the challenge that Labelle faced in convincing them to move.

The parish priest was very persuasive and his passion for the railroad was contagious. He managed to get a lottery accepted to finance the project, a very unusual means of fund-raising in those more conservative times. It is hard to know what really drove him on in this adventure. Did he imagine trainloads of produce finding their way from the northern valleys to Montreal or did he see the train as a means of bringing more and wealthier settlers north? He was clearly spearheading a movement to build Catholic communities.

Sadly he did not live to see the train arrive in Ste. Agathe or climb La Repousse. He died in 1891, the year before the completion of the rail link to Ste. Agathe. At that time the line was projected to end north of St. Jovite in the small village of Chute aux Iroquois. The citizens elected to rename it Labelle in his honour.


ST.JOVITE
ST.FAUSTIN
STE. AGATHE DES MONTS
STE. ADELE
ARCHAMBAULT
GRANDISON
CLYDE
DE SALABERRY
WOLFE
AMHERST
ARUNDEL
MONTCALM
HOWARD
MORIN
HARRINGTON
WENTWORTH
GORE
Trembling Man Lake
L.des Sables
L.St Joseph
RIVER ROUGE

St. Faustin and St. Jovite

In the 1840s, when A.-N. Morin began his experimental farm in the area we know as Ste. Adele, he hoped to keep discouraged farmers from abandoning their traditions and their country. While many *habitants* were leaving for New England where they could work in mills and factories, those who followed Morin's lead and moved to the Laurentian Mountains were among the toughest, shyest, and most determined to continue to farm. Morin naïvely assumed they would also demand the freedoms their American neighbours had fought for.

During that same decade, Upper and Lower Canada had been forced to merge, the seigneurial system was in rapid decline and Ignace Bourget became the second bishop of the Diocese of Montreal, a territory that ran from the American border to James Bay.

While Morin encouraged farmers to colonize the northern wilderness, Bourget went to Europe to solicit well-organized religious orders to locate missions in his diocese. He saw a power vacuum created by the defeat of the progressive elements in society in the failed rebellion of 1837. Among the institutions that he convinced to establish here or that he had a hand in creating were the Christian Brothers, the Oblate Brothers, the Congregation of the Holy Cross, the Sisters of Providence, the Sisters of the Holy Name of Jesus and Mary, the Sisters of Mercy, the Sisters of Ste. Anne, the Viatorians, and a new group of Jesuits.

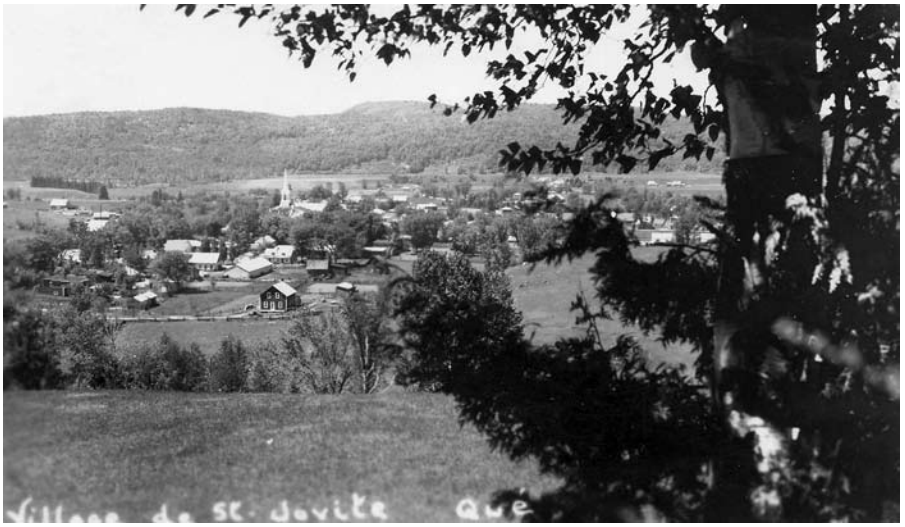
He fought continuously against the *Institut Canadien*, a republican-minded think-tank set up in Canada East in the 1840s after the rebellion. Led by Louis-Joseph Papineau, the Institut differed with the Church on many issues. It proposed nondenominational schools and separation of church and state. It was a forum for the progressive influences that had been active during the preceding decades. It steadily lost ground to Bourget and the Church, which organized at the parish level and led the faithful to believe in the infallibility of the pope.

Morin espoused the ideals of the Institut Canadien, but was a pragmatist. His communities were Catholic, and he encouraged that

because the Church could organise the entire social infrastructure. The small parishes that he promoted included Ste. Adele, Ste. Margeurite and Ste. Agathe. His colonists pushed still further north, but beyond Ste. Agathe, the land rises rapidly and the small trail that served as a northward road in the 1860s had to rise over La Repousse.

By 1871, five years after Morin had died, colonists established a small settlement that they fittingly called La Repousse. This little village was located in the highest plateau of the Laurentians, 300 feet higher above sea level than Ste. Agathe and 900 feet higher than Ste. Adele. Beyond it, the hills dropped away again into the Devil's and Rouge River valleys, dropping 900 feet down to the same elevation as Ste. Adele.

Bourget and Labelle inherited the mission that Morin had started and Curé Labelle even became the assistant to the Minister of Colonization. While Labelle and Bourget were driven by the passion to keep their congregants from moving to New England, they saw the ideas of the progressives as a threat to Catholic society. Labelle wished to get past La Repousse and populate the Rouge River valley before the Protestants from Arundel did. Soon a mission was established in that valley under the name Grand Brûlé.



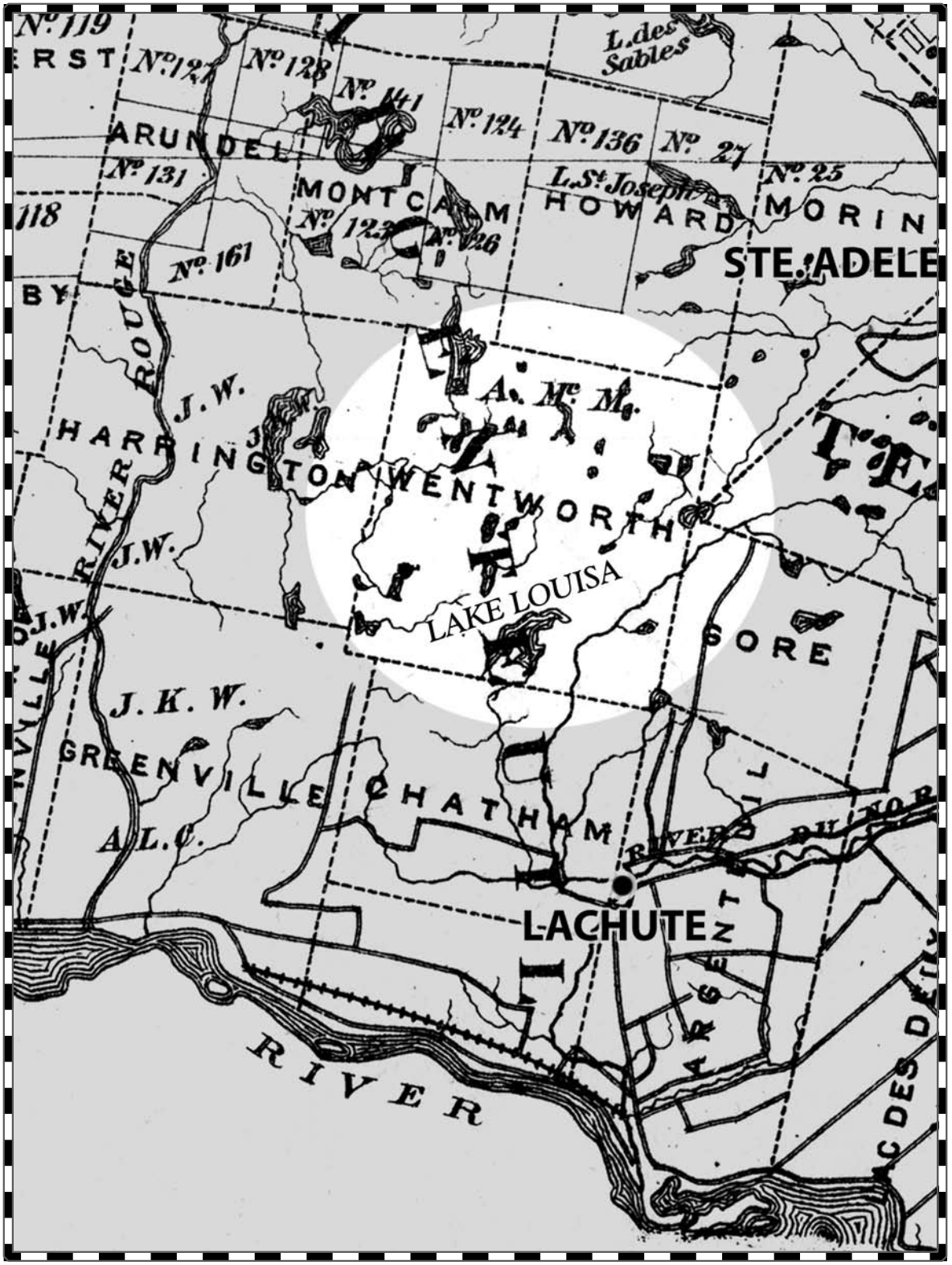
The village of St. Jovite, originally called Grand Brûlé, surrounded by open fields.

The names La Repousse and Grand Brûlé reflected and described the experience of the settlers. Many of Morin's colonists had fought in the uprisings in 1837 and 1838. Those who were aware of the ideals of the Patriotes knew that the rebellion had nothing to do with the Church. Whether they understood it as an attempt to throw off the yoke of the monarchy and establish an American-style republic, or whether it was simply an opportunity to hit back at the huge influx of English-speaking newcomers, the Church was just a part of their background noise and not a factor in their decisions. They did not take up arms in its support nor did they contemplate its cultural importance.

They, like Morin, could not see how, slowly but inexorably, the social development was being determined from the pulpit. It was an insidious process of extending influence. Ste. Adele had been named for Morin's wife, Adèle Raymond, but Ste. Agathe was named for an early Christian martyr, as was nearby Ste. Lucie, another early martyr who was, in fact, Ste. Agathe's cousin. These ancient religious figures, who endured great pain and suffering for their beliefs, were held up as inspirational examples to the young and impressionable. Thus the messages and priorities of the Church took hold in the minds of the children – the next generation of adults – and the names of the parishes rivalled – and often displaced – the names of the places.

When Father Samuel Ouimet was given responsibility for the missions of Grand Brûlé and La Repousse on February 15, 1879, almost 40 years after Bourget had been named bishop, he celebrated the occasion by re-naming the two missions after two other martyrs, brothers whose Saints' Days were celebrated on that same day. These brothers, St. Faustin and St. Jovite, were among those early Christians who were fed to lions as part of public entertainment in Roman times. The lions refused to eat them, and while the people attributed this miracle to their holiness, the authorities responded by beheading them. La Repousse, the older mission, became St. Faustin and Grand Brûlé became St. Jovite. The influence of the Church had become so strong that the erasure of local identity resulting from the renaming

of these two communities after bygone heroes was celebrated as a blessing. The Catholic Church ruled, and the progressive ideals of Papineau, Morin and the Institut Canadien were forgotten.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L. des Sables
L. St. Joseph
ARUNDEL
MONTCALM
HOWARD
MORIN
STE. ADELE
ROUGE
RIVER
HARRINGTON
WENTWORTH
LAKE LOUISA
GORE
GREENVILLE
CHATHAM
LACHUTE
RIVER

Lake Louisa, Wentworth

Officially, two and a half somewhat conflicting stories explain the naming of Lake Louisa. In one, a talented musician named Louisa M. Holland performed for some surveyors in the 1840s and they subsequently named the lake in her honour. In the second, there is the sad story of Louisa who drowned in the lake near its outflow in the early 1800s, and in the half story, the lake was called Lac Louise between 1970 and 1984 after Louise Lafleur who often fished off a rock that dominated the lake. It does not say when she lived, or why the lake would have been named for her. It leaves one going back over and checking the date. 'Did they mean 1970 or 1870?' But it seems they, the Commission de Toponymie, meant 1970.

In the book *Louisa and her Lake*, written by H.C. (Herb) Montgomery and published in 2002, the author documents the era of vacation homes and the happy times of regattas and outings that characterized the 20th century at Lake Louisa. He describes the Hollands, who first visited the area in the 1870s. Louisa, their daughter, took a summer job working in the home of John Abbott, the local Member of Parliament.

One of the gathering places where people could exchange stories, whiling away the evenings, sometimes singing and playing the piano, was Meikle's store in Lachute. During the course of one such evening, a group of surveyors, flirting with Louisa and encouraging her to sing one more song to her father's piano music, promised to name a lake after her. Montgomery says that this happened in the 1870s, not the 1840s. The Commission de Toponymie probably tied their version of the story to when the first official survey was done. Lake Louisa is in Wentworth Township and the township system displaced the seigneurial system in the 1840s.

It seems improbable that the lake was not already named by 1870, and so it is possible that the story is fanciful, but it marks the time when the lake's vocation was changing from that of farming

to a community of 'campers.' The MP, the Right Honourable John Abbott referred to in Montgomery's story, had acquired 73 acres of the Robinson farm sometime between 1867 and 1874. He called his property Liberty Hall.

He was not a camper, nor was he directly dependent on the land. He was close to Prime Minister John A. MacDonald and became Prime Minister himself in 1891, making him the first Canadian-born prime minister. He was one of the first of a new generation of property owners to locate on Lake Louisa. He built Liberty Hall in a community of Irish and Scottish immigrants who had gone through the backbreaking process of clearing the land. They burned the trees and turned the ashes into potash that sold for hard cash. With this money they could buy essentials, including seed stock.

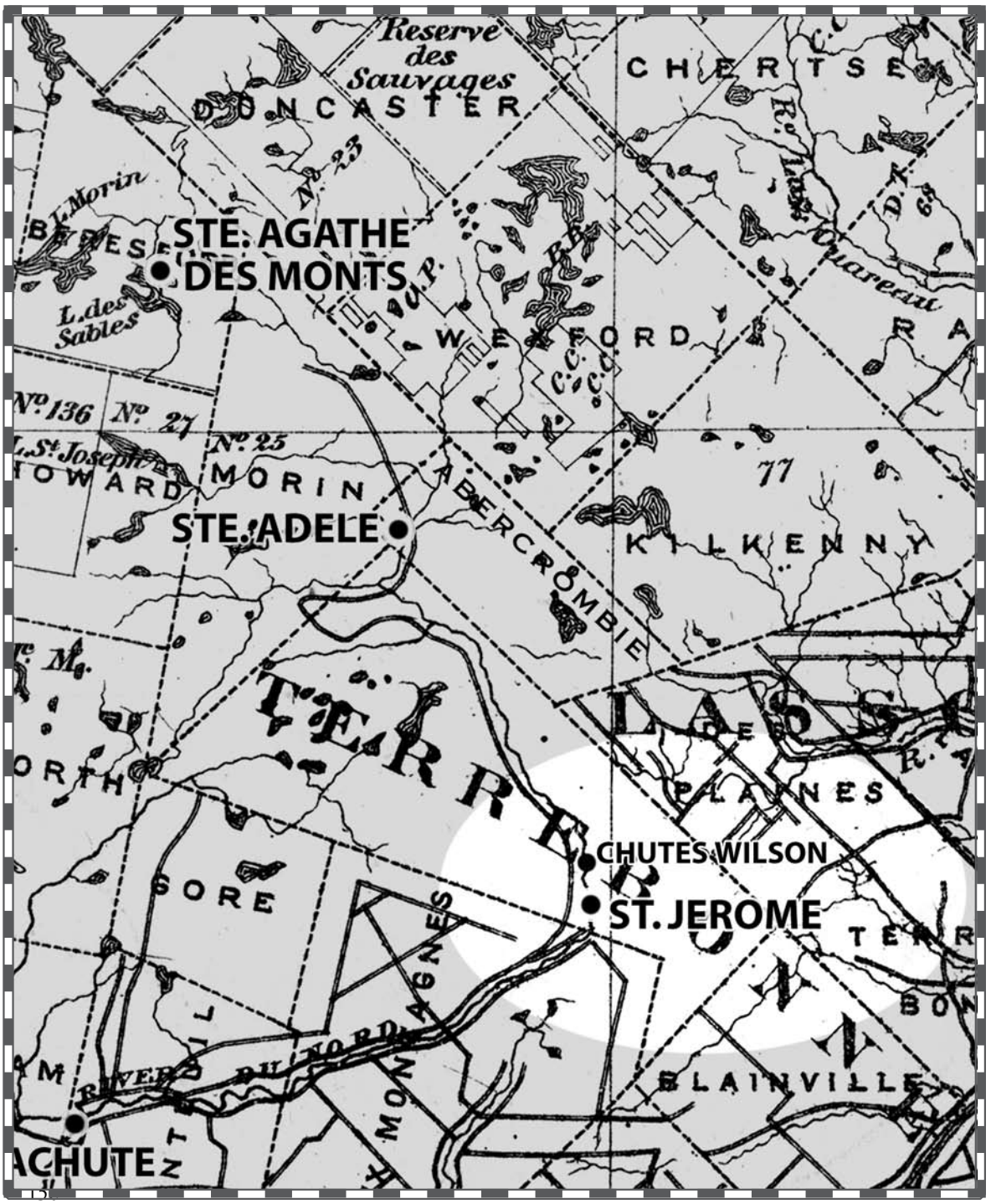
In the fields, once the trees and roots were gone, there was little soil left. Lake Louisa is a headwater, higher than neighbouring areas, and the glaciers had pushed the soil away long ago. These farmers, George Seale, Zachariah Robinson, Charles Vary, and others, discovered soon enough that their fields would never become viable farmland. The thin soil dried rapidly between summer storms, exposing crops to a regular risk of drought and weathering, while the shimmering lake lying in the fields below mocked their efforts.

One can imagine the sad story of a drowned Louisa standing as a cautionary tale to the younger children of the farmers. Their families often numbered 12 to 14 and, while they could help with the field and farm work, there was little time to watch the younger ones. Stories like the drowned Louisa would have been used to curb the children's sense of adventure. One can almost hear Zachariah or another farmer telling his daughter while the other children listened wide-eyed in a circle, "Why her name would be Louisa, wouldn't it? Just like yours, only she didn't listen and she drowned, didn't she?"

The story of Louisa Holland was a happier myth for the campers who followed. As the farmers aged and their children left for the towns and cities, they sold their properties to the affluent urban people, mostly from Lachute, and by the early years of the 20th century, a

vacation community had replaced the farms.

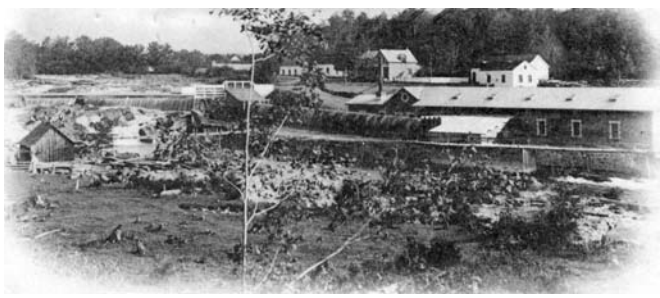
Montgomery also mentions how the lake began to appear on maps as Lac Louise in the 1970s and '80s, and says it was part of the Parti Québécois' attempt to francisize place names. It took a concerted effort on the part of local citizens to have the name corrected to Louisa in 1988. Under questioning from the mayor at the time, the Commission de Toponymie said they had been given the name Louise from residents of one of the bays on the lake. Perhaps this was the story of Louise Lafleur, a new myth for a new era. It proved to be a myth with no real constituency, but it shows how quickly the past can change, depending on who is telling the story. Lake Louisa is the generally accepted name today.


Reserve des Sauvages
DONCASTER
CHERTSEY
STE. AGATHE DES MONTS
L. des Sables
WEXFORD
No 136
No 27
No 25
MORIN
STE. ADELE
ABERCROMBIE
KILKENNY
TERREBONNE
CHUTES WILSON
ST. JEROME
GORE
MONTAGNES
RIVIERE DU NORD
BLAINVILLE
LACHUTE

Les Chutes Wilson, St. Jerome

James Crockett Wilson was born in Ireland in 1841, the son of Samuel Wilson and Elizabeth Crockett. They moved to Montreal the following year, five years before the Irish potato famine hit. While his father had no marketable skills upon their arrival, he taught himself the rudiments of carpentry and mechanics and eventually landed employment with the Grand Trunk Railway making railway cars. He also designed the first railway snowplough.

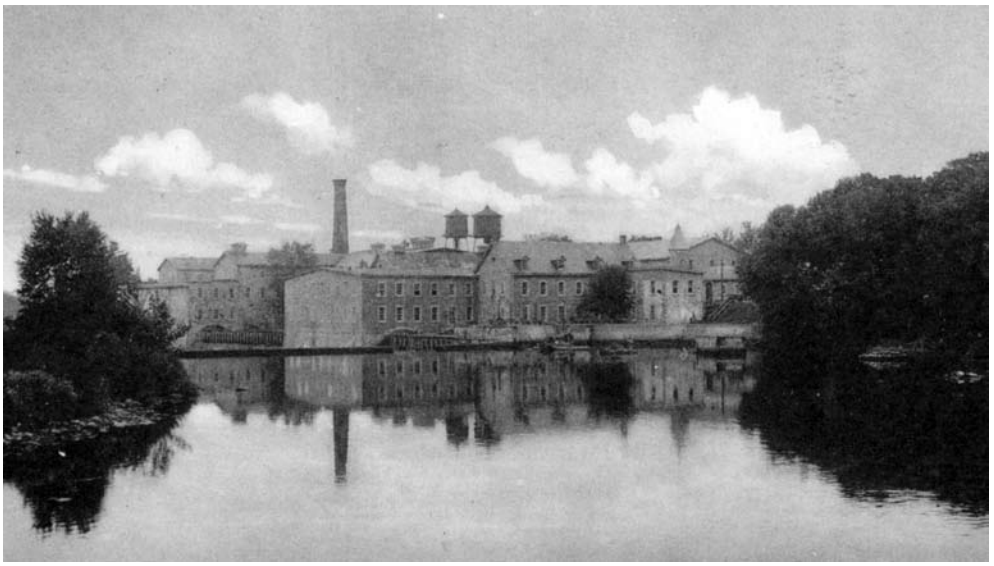
J.C. Wilson initially followed his father in mechanics until an accident left him injured. Thanks to the kindness of a friend, he subsequently enrolled in the Model School, then the McGill Normal School. After graduating, he worked in an assortment of jobs in Toronto and New York, but soon found a position in paper manufacturing back in Montreal. In 1870, he set up his own company manufacturing paper bags and is credited with making the first flat-bottomed paper bags and with being the first to supply them to grocery stores in Canada. In 1880, he built a large paper mill in Lachute.



The Delisles mill that James Crocket Wilson acquired in St. Jerome. He was a pioneer in making paper from wood.

That same year the Delisles set up the Delisle pulp mill in St. Jerome and soon moved it to Saunderson Falls in Cordon, just to the north. The Delisles' mill turned wood pulp into cardboard boxes. Whereas today we talk about the rag content of quality paper, we generally accept that paper comes from trees. When James Crockett Wilson founded J.C. Wilson Paper, this was not the case. Paper came from rags, flax and linen; cardboard came from trees. Delisle and Wilson were in no way competitors nor was one the supplier to the other.

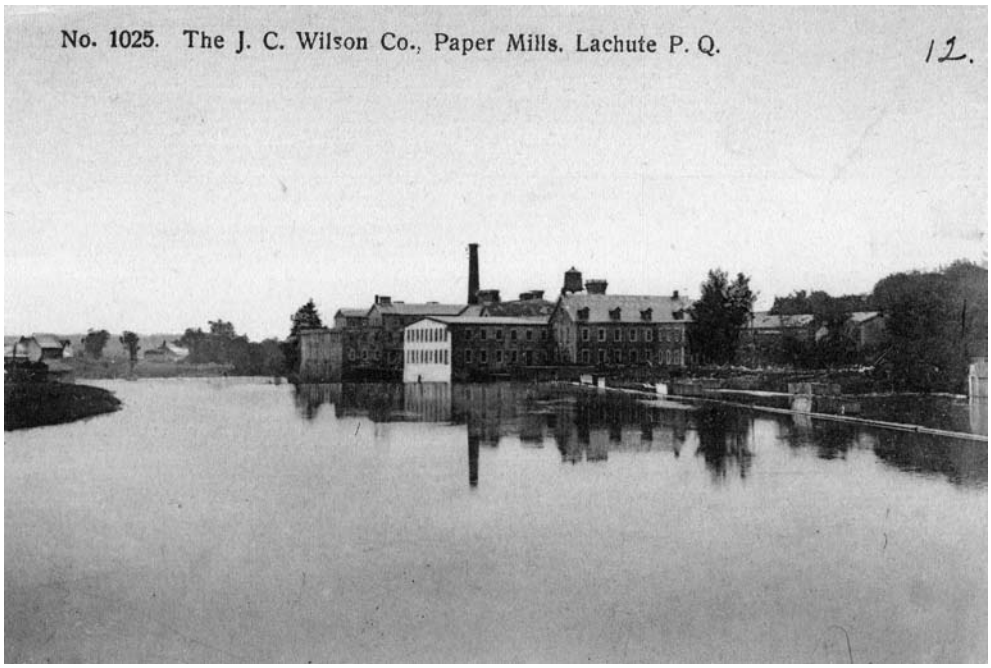
Charles Fenerty of New Brunswick was the first to develop the process of making paper from wood fibres, but not the first to patent it. J.C. Wilson saw its potential and developed a new respect for wood pulp. In 1893 he purchased the Delisle mill and soon Saunderson Falls became Wilson Falls or Les Chutes Wilson.



Wilson's major installation was in Lachute.

James Crockett Wilson died in 1899. In addition to his role as founder of J.C. Wilson Paper, he served two terms as Alderman for the St. Lawrence Ward of Montreal, was elected MP for Argenteuil in 1887, served as president of the Fish and Game Protection Club of Quebec, president of the Irish-Protestant Benevolent Society, vice-president and lifetime governor of the Montreal Dispensary, was a governor of the Protestant Insane Asylums of Quebec and served on the board of the Protestant School Commissioners of Montreal.

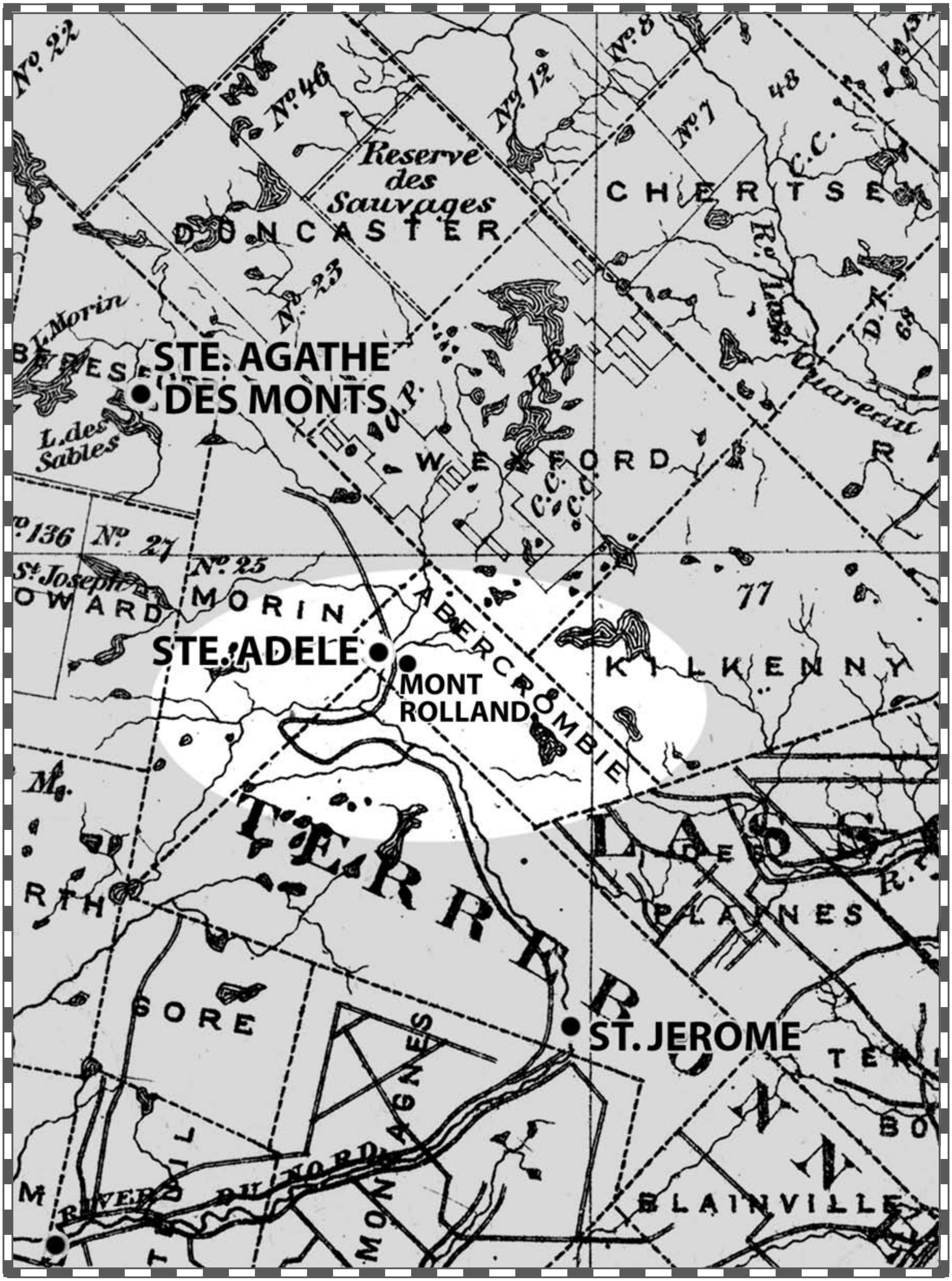
After his death, Wilson Paper continued under the skilful guidance of his sons William Walter C. Wilson, followed by Frank Howard Wilson, while Edwin Howlett Wilson ran the operations in Lachute. It became one of the largest paper companies in Canada, having mills in Lachute and St. Jerome together with a factory and



The North River running by the Wilson Mill in Lachute. His heirs eventually sold to Abitibi Price.

warehouse at Montreal, and warehouses at Winnipeg and Vancouver. Although it became a publicly traded company, it stayed in the control of the family into the 1950s. Abitibi Paper, today Abitibi Price, eventually absorbed it.

Wilson Falls is now a park called 'Parc les Chutes Wilson' and can be seen just to the east of Autoroute 15 where it changes from three lanes into two.



STE. AGATHE DES MONTS
STE. ADELE
MONT ROLLAND
ST. JEROME
DONCASTER
Reserve des Sauvages
CHERTSEY
WEXFORD
MORIN
ABERCROMBIE
KILKENNY
TERREBONNE
PLAINES
GORE
BLAINVILLE

Mont Rolland

Sergeant Jean-Pierre Rolland first saw the North American continent in June 1755 while he and his fellow soldiers were cod fishing to supplement their diet after a month at sea. Arriving at Quebec, his company was swiftly transferred to Montreal and west into Iroquois territory. They served first under Baron Jean-Armand Dieskau and then under Marquis Louis-Joseph de Montcalm, a larger-than-life figure who had won the respect of his troops and the fear of the British. Rolland and his men experienced only victory under his leadership until the decisive battle on the Plains of Abraham.

After that defeat and the subsequent loss of Montreal, the surrender agreement gave the French soldiers the opportunity to return to France, but five years in the New World as well as Marie-Joseph Guertain, convinced Jean-Pierre Rolland that he did not wish to continue to serve his king. He stayed on as a civilian in Quebec, marrying Marie-Joseph and farming in Vercheres.

Their lives were difficult and only one son survived to adulthood. Eventually that son was forced to abandon their farm to mounting debts and moved his own young family, including Jean-Baptiste, to St. Hyacinthe.

Jean-Baptiste Rolland saw no prospects in the rough life of a farm worker in St. Hyacinthe, and left his family's home on foot at 18 years of age in 1832. He set off for Montreal, a distance of three days' walk, with 30 cents in his pocket. He arrived in early April and set about finding himself a job. Montreal was a busy city with thousands of immigrants and other rural young people like Rolland. Cholera plagued the city and political strife was rising.

By 1834 Rolland was a printer's apprentice for the controversial publication *La Minerve,* the newspaper founded by A.-N. Morin. French-Canadian history dwells on this period and many of the most touted heroes are Patriotes who took a stand for their principles. Many, including Morin, Denis-Benjamin Viger and even Bishop Ignace Bourget, finished their lives with no material wealth, as though

to justify the old idea that French-Canadians aspired to be priests or notaries, or that the current political-economic system disadvantaged them.

Rolland did not know he was handicapped. He believed in making a successful business, and, starting with 30 cents, built an empire. By 1840 he was a master printer and that year he and John Thompson opened a print shop. Two years later, he set up on his own, opening a bookstore. He was 24 years old. Over the next years he sold books, paper and paper products, imported books in French, English and German, and published textbooks.

In 1859, his eldest son, Damien, joined him, and by 1872 his other sons had joined the growing family firm. He was a benefactor to his neighbourhood on St. Denis Street in Montreal, and between 1872 and 1879 was involved in the construction of many buildings in this sector. He was co-founder of the Hochelaga Bank, which became the Provincial Bank and subsequently merged with the National Bank (*Banque Nationale*). In 1879 his career came full circle with his acquisition of *La Minerve*, the newspaper where he had begun working 47 years earlier. As we shall see, this did not end his family's involvement in the undertakings of A.-N. Morin.

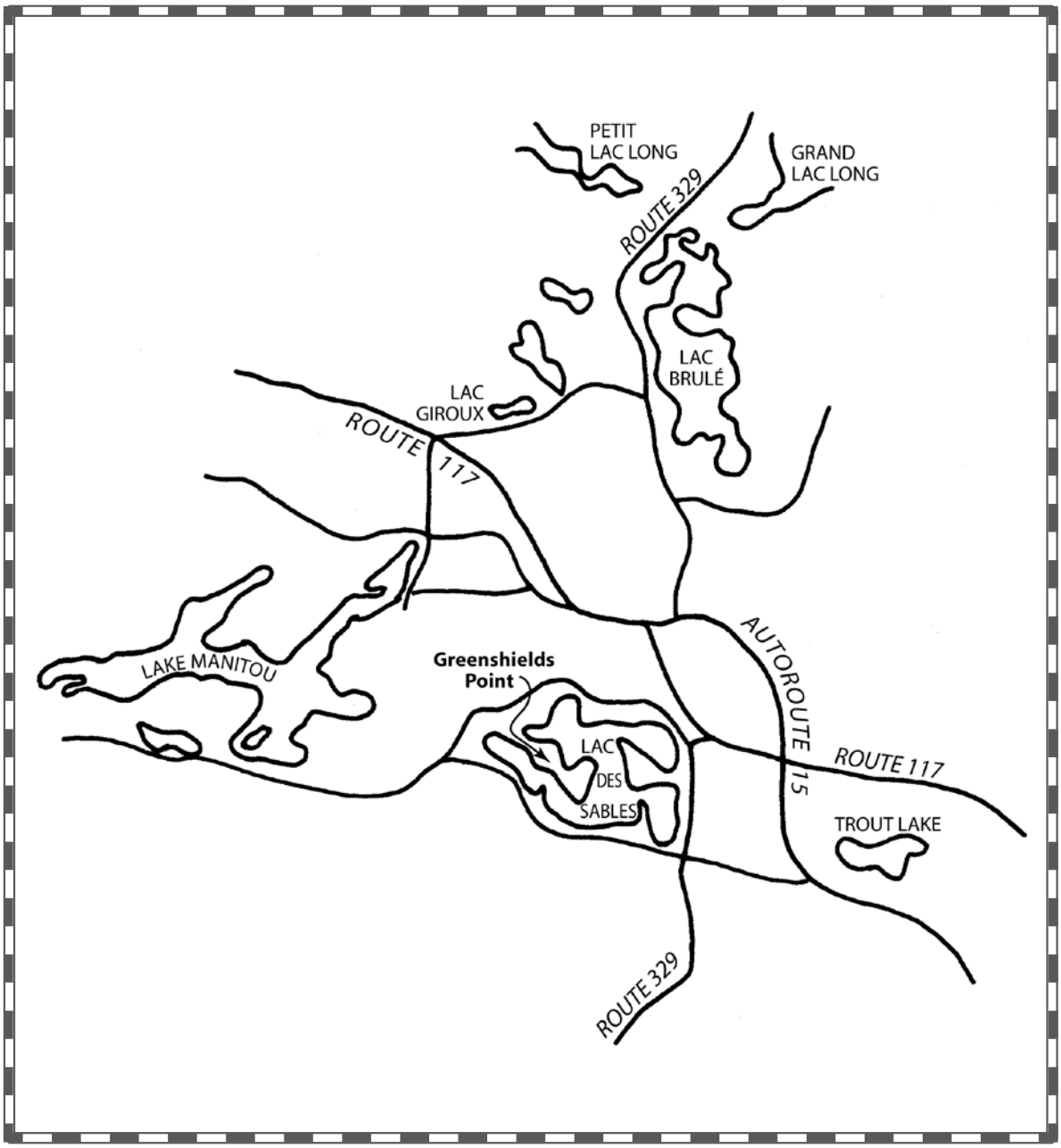
The real growth of his enterprises began in 1881. Curé Antoine Labelle learned that J.-B. Rolland wanted to manufacture his own paper. He encouraged the entrepreneur to examine a site in St. Jerome, where the train had recently arrived. Father and sons risked all to open their first paper plant in 1881-82. Jean-Baptiste by rights could have retired with great dignity and wealth, but instead, at the age of 67, he started over again with his sons.

Under their guidance, *La compagnie de papier Rolland* grew into a great enterprise. In 1887, with the business well in the hands of his sons, Jean-Baptiste Rolland decided to move on. He was 72 years old. Sir John A. MacDonald named him to the Senate, where Senator Rolland felt he could continue to contribute to the country that he had helped to build. A year later he passed away.

The road drops down to the river at Mont Rolland. Work had to be done to channel the runoff away from the roadbed and through culverts as rainwater and snow melt made their way downhill.

In 1902, his son Stanislaus, already 51 years old and running the mill in St. Jerome, proposed that the business would prosper with a new mill. His elder brother demurred, so Stanislaus, ever his father's son, started a new company and opened a mill on the North River. He chose to set it up in Ste. Adele, that same town where Rolland's predecessor and the original owner of *La Minerve*, A.-N. Morin, had experimented with potato farming. Eventually this new mill would be merged with Rolland Paper.

In 1905, the government opened a post office called Mont Rolland to service the large population surrounding the mill, and in 1918, a new parish called St. Joseph de Mont Rolland was created, separating the region from Ste. Adele. It wasn't until the 1960s that its name was shortened to Mont Rolland. It was amalgamated with Ste. Adele in 1997 and the name survives today as a sector of the original town.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TROUT LAKE
ROUTE 329

Greenshields Point, Ste Agathe des Monts

Reverend Théophile Thibodeau was not a typical priest. He assumed responsibility for the parish of Ste. Agathe des Monts in 1878 and, while he was loved and respected in his parish and is credited with the colonization of Archambault Township and the construction of a chapel, his real passion was his homestead. It consisted of a large peninsula on Ste. Agathe's Lac des Sables. The peninsula is known today as Greenshields Point. Four years after assuming his parish responsibilities, he managed to resign and return home.

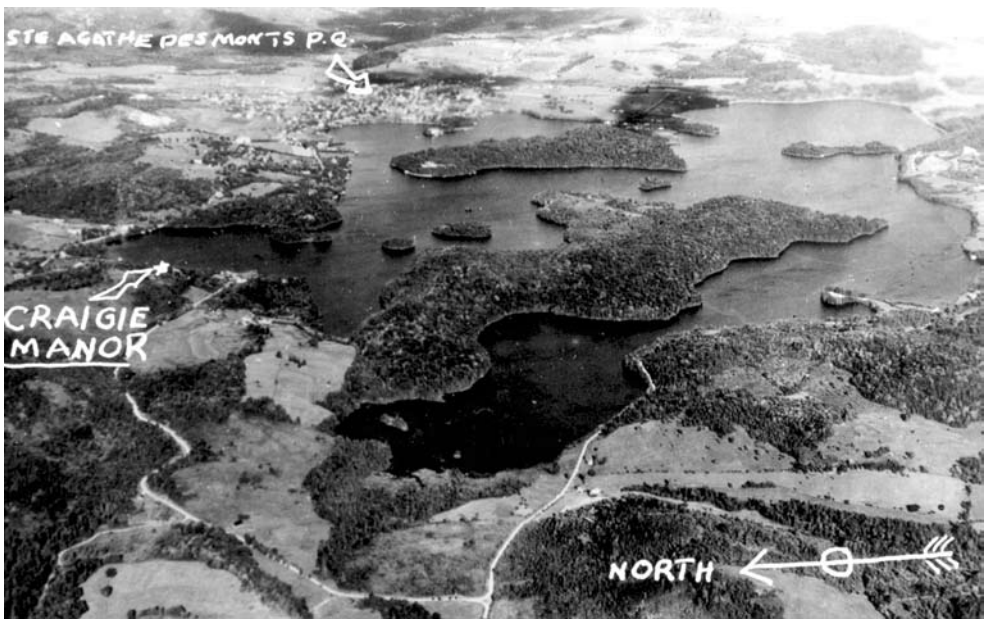
His parishioners were not ready to let him off that easily, however, and two years later he succumbed and accepted the responsibility of parish priest. He assumed the mantle of spiritual leader on the eve of Ste. Agathe's bleakest period. A man who appreciated his comforts, he raised enough money to have a more suitable presbytery built, and it was from this new building that he guided his flock through a year of smallpox.

While a vaccine had been developed and even administered years before, the Catholic community of Montreal, and therefore of most of Quebec, feared that the vaccine was a plot to destroy the French, and discouraged vaccinations. The result was a plague that ran rampant through the city and outlying communities forcing the whole region, including Montreal itself, to be quarantined from the rest of North America. In the small village of Ste. Agathe, 50 people died before the winter returned to freeze the unsanitary streets and dumps that helped spread the contagion. Montreal during the same period experienced anti-vaccination riots – hospitals had to be protected by the military, and 3000 people died in four months.

Following hard on the plague, the region experienced three years of drought so severe that by the end, farmers' seed stocks were gone and many farmers simply left. Finally on April 9, 1888, the new presbytery caught fire and the good priest lost his life trying to save the building. Some of the older residents of Greenshields Point re-

member being told as children that the wind whistling through the trees on the Point was the song of the departed priest.

In 1893, Octavien Rolland, son of Jean-Baptiste Rolland, founder of Rolland Paper, acquired the Point from the estate of the priest and it soon became known as Rolland's Point. The Rollands held the property for 20 years and sold it on to James Naismith Greenshields in 1913.



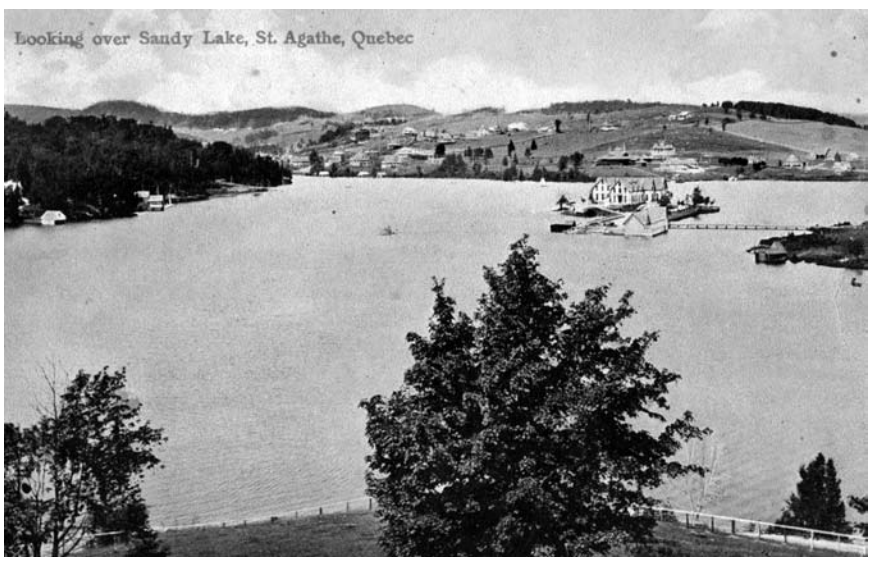
An early aerial photo view shows Lac des Sables and Ste-Agathe-des-Monts village off in the distance. Greenshields Point is the large peninsula in the centre.

The peninsula consisted of over 80 acres of land with more than 12,000 feet of lake frontage, and was without a doubt a very prestigious property. Many wealthy, influential people had acquired property on Lac des Sables and had built impressive country villas. There is no remaining evidence of any such building being undertaken by Greenshields. In fact, one reason given for his acquisition was to provide an interest for his son who was being treated for tuberculosis at the Laurentian Sanatorium, one of the several sanitaria in Ste. Agathe at that time.

Despite the family's lack of a greater commitment to the pe-

ninsula, it became known as Greenshields Point. The Greenshields family held the property for 19 years until 1932 when they sold it to developers under the name of the Mitawanga Company.

No one will ever really know if Ste. Agathe's Lac des Sables took its name from the Algonquin word Mittawang, meaning on the sand, or sandy shore. The lake was once commonly known in English as Sandy Lake, and it is possible that the two engineers who acquired Greenshields Point in the 1930s were playing on the Algonquin roots of the lake's name. It is also possible that some Algonquin terms were familiar at that time, but there is no record of an Algonquin community in the region.



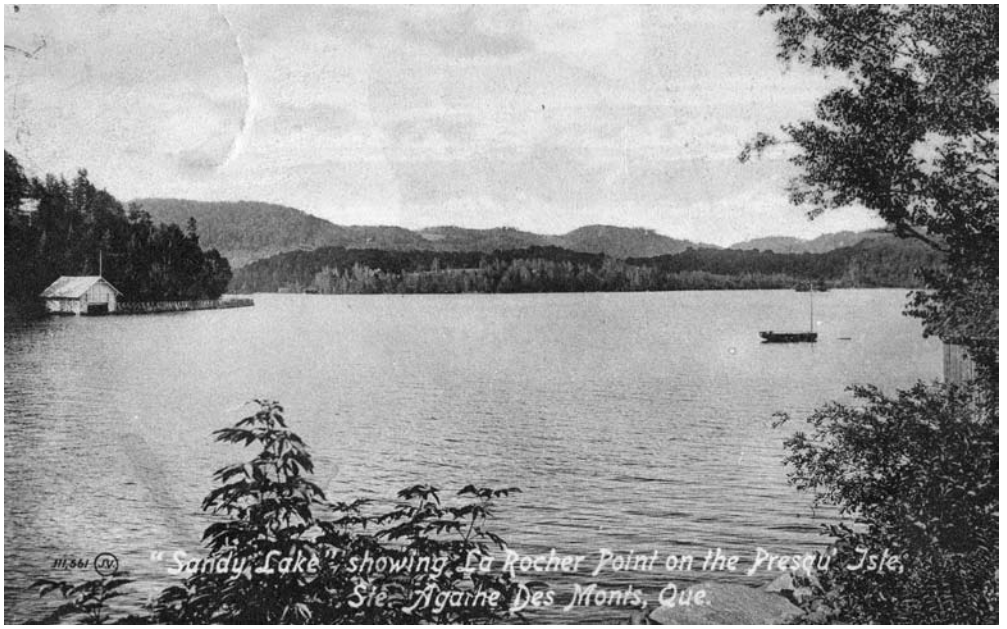
In this postcard the lake is called Sandy Lake in English. The large boat-like construction in the middle of the lake is Castel des Monts hotel, built on a small island.

Once the redevelopment was completed, the Mitawanga Association of property owners replaced the Mitawanga Company, but 66 years later people still refer to it as Greenshields Point.

James Naismith Greenshields was born in Danville, Quebec on August 7, 1852. He studied law and was called to the Bar in 1877. He was on the legal defence team of Louis Riel in 1885. According to George Goulet, author of *The Trial of Louis Riel*, the defence team of Fitzpatrick, Lemieux and Greenshields began by vigorously challen-

ging the authority of Magistrate Richardson and when their challenge was summarily dismissed, they proposed a plea of insanity, a decision that was opposed by their client.

They attributed their decision to information obtained from certain undisclosed parties and most likely were referring to Riel's period of confinement in two insane asylums in Quebec from 1876 to 1878.



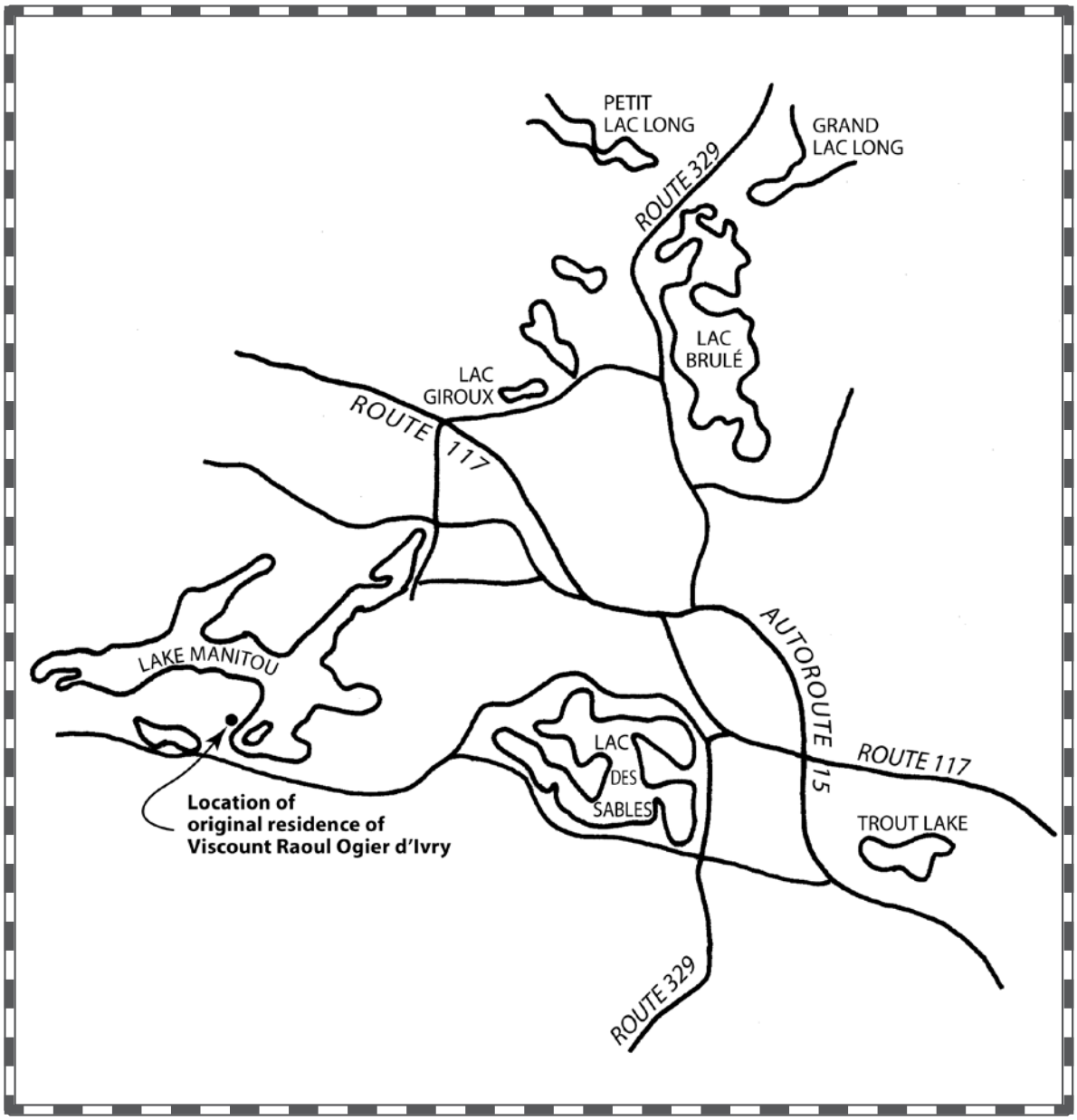
"Sandy Lake showing La Rocher Point on the Presqu' Isle, Ste. Agathe des Monts, Qué."

Greenshields' later interests turned to commercial and corporate matters. He was involved in Shawinigan Water and Power and Wabasso Cottons. He encouraged two of his sons in the creation of Greenshields & Company, later Greenshields Incorporated, and subsequently Richardson Greenshields. While the Richardson name relates to a Winnipeg entrepreneur, he seems to have been unconnected to the magistrate in the Riel trial. One of Greenshields' sons died during the First World War and a second died later, likely from tuberculosis. The third became the owner of Greenshields Point and

The Tour du Lac, the road around Lac des Sables, had wooden sidewalks on either side of it.

sold it in 1932.

Locally, so few people know the history of the Greenshields family that it does not seem to serve as an explanation of how the name survived. Another explanation might be that it is just an exotic, important sounding name that reflects the verdant grandeur of the Point. Some years ago, the Commission de Toponymie encouraged a name-change to Mitawanga Point, but when the president of the owner's association reminded them of James Greenshields' credentials in the defence of Louis Riel, the plan was dropped. Its survival reminds us of the contributions of the English community to the Laurentians.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ROUTE 117
TROUT LAKE
Location of
original residence of
Viscount Raoul Ogier d'Ivry
ROUTE 329

Ivry sur le Lac

In 1891, Viscount Émile Ogier d'Ivry passed away in Chêne de Cœur, Sarthe, France, leaving behind his wife Angèle and their three children – Raoul, Marie-Hélène and Jean. Angèle's preoccupation as the dowager was to make sure the children established themselves appropriately, and in this matter her eldest son, the new viscount, presented her with a difficult challenge.

Today, three generations of the Ogier family, descendants of Philippe Ogier, secretary to King Charles V (1338-1380) of France, still reside in Chêne de Cœur. There are many official notations in the Paris Parliament and the administrative records of the realm that confirm the noble status of the family. They include a bishop in the 15th century, two presidents of the Paris Parliament, an ambassador of Louis XV, two councillors in the King's Council, several high ranking magistrates and civil servants as well as many clerics and officers in the army. In respect of their long tenure of office during several reigns and over many generations, King Louis XVI bestowed the title of count on the head of the family. At that time, in the late 1700s, they had holdings in Ivry, Hénonville, Berville and elsewhere near Paris, but in 1891, the new Viscount Raoul Ogier d'Ivry did not show the promise of his illustrious ancestors.

Raoul had suffered from cerebral meningitis as a teenager and his intellectual ability had remained that of a 14-year-old. He was in his late 20s, and with his handicap was not ideally suited to manage the family affairs. Thankfully, he was a charming, active young man and he had a devoted spouse, Elza. Rising to the challenge that her new viscount presented, Angèle undertook to relocate this fine young couple to Canada, telling them that their mission would be to establish the Ogier d'Ivry name in the New World.

They travelled across the Atlantic, up the St. Lawrence, to the frontier of French Canada and to the town of Ste. Agathe. From Ste. Adele north, beyond the reach of the train, they must have traveled with a retinue and made quite an impression. Angèle met the wri-

ter and journalist B.A.T. de Montigny who had recently acquired his uncle Pierre Casimir Bohémier's farm on the shore of Lake Manitou. De Montigny, who was also descended from gentry, was just the ticket for Angèle. She purchased the farm for her son and returned to France, where sadly her only other son, Jean, would soon die of tuberculosis.

Raoul began his ambitious project of establishing a new Ogier d'Ivry line in this pioneer French outpost in Canada. He built a large country house and barns on the lake and never missed an opportunity to display his family's coat of arms. He was generally well received and always managed to pay his bills upon receipt of a remittance from his mother.

The stately home that the Viscount had built for himself on a bay of Lake Manitou had a bridge so that people could walk to the island, or take a boat and tie up at the wharf.

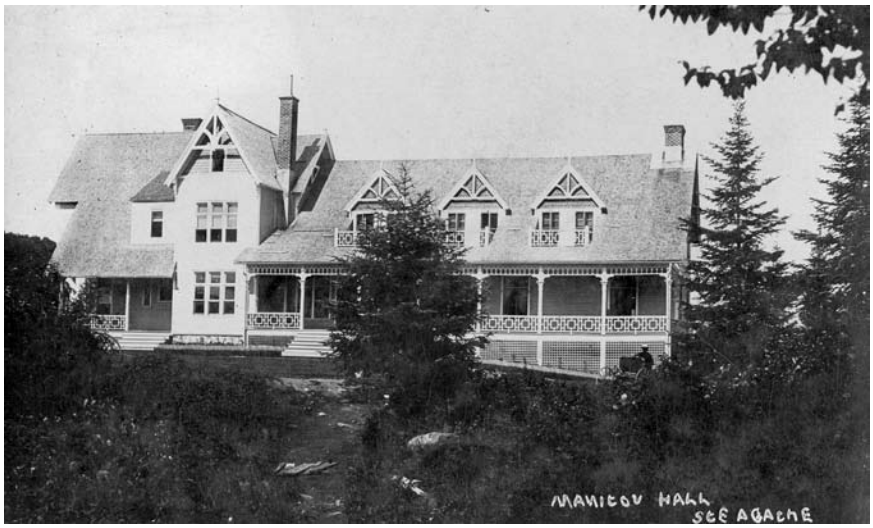
With the security of this money he tried his hand at farming, but soon tired of it. He sold the property to a group from Montreal who began a cross-country ski lodge, the Manitou Club, forerunner of the Laurentian Lodge (Shawbridge) Club. Ogier d'Ivry also acquired an additional property where he was told he could mine iron and titanium, but it never produced any viable ore and today it is a water-

filled cave entry in the woods.

During the prewar period, Ogier d'Ivry ran a tour boat on Lake Manitou. The boat was one of the most handsome on the lake, although not everyone appreciated it. Steam-driven, it relied on wood for its fuel and sparks flew from its stack, at one point igniting and burning Oliver's Point (today the Manitou Valley Road).

The Viscount's home became the Manitou Club, the first cross-country ski club in the Laurentians. When it burned down, the new owners kept a beach on the lake below it for the common use of all of the summer residents. Regattas have been held there ever since, including water sport competitions with clubs from other lakes in the region.

In the years after the arrival of the train, the lake developed a recreational vocation and many Montreal families established homes on the shores. Shortly before World War I, Ste. Agathe experienced a tax revolt that degenerated into a bitter power struggle between the priorities of the local town and those of the new part-time residents. The town's power base consisted of its local member of the legislature in Quebec and whatever influence he could muster, while the seasonal residence owners, generally influential businessmen in Montreal, could resort to more influential politicians from their various urban ridings. On top of that, the rural riding in question was in the process



Manitou Hall, the home of the Manitou Club, as seen from the road.

of being divided, a much-needed redistribution but poorly timed for Ste. Agathe.

The issue was settled in 1912 when the provincial legislature passed a bill creating the municipality of Ivry sur le Lac. Viscount Raoul Ogier d'Ivry was the region's best-known and most colourful citizen, and when his name was adopted for the new town, he must have felt that the universe was unfolding as it should.

In the 1912 *Album historique de la paroisse de Sainte-Agathe-des-Monts* a page is set aside to announce the creation of Ivry, with a picture of the Manitou Club, the *ancien château du Vicomte* (old mansion of the Viscount). To one side is a picture of a surprised looking MA L'Allier, postmaster for Ivry and disenfranchised councillor, and on the other side, a dashing looking man in a fur hat described as Vicomte R.O. d'Ivry.

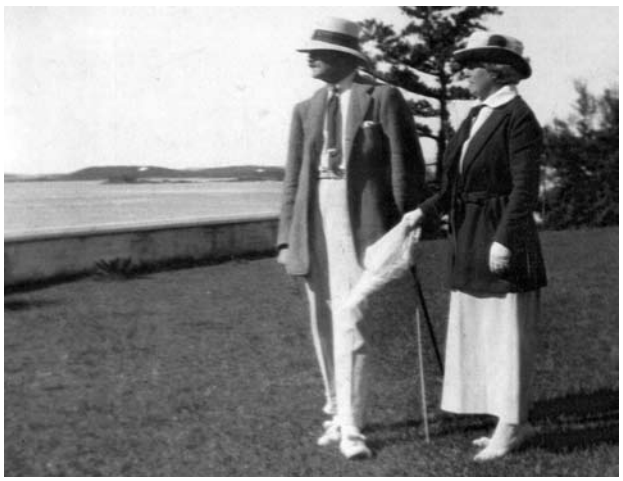
The announcement of the creation of the Municipality of Ivry sur le Lac in 1912 shows a surprised looking disenfranchised ex-councillor and the jaunty young man for whose family the new town is named.

When the Great War began, Gaétan, the Viscount's only son, went overseas and enlisted with the British Royal Field Artillery. The Viscount put his boat up in dry-dock and declared he would not float it again

until his son returned. Gaétan did return – as a Captain. After the war, Gaétan discovered numerous French cousins. His aunt, Raoul's younger sister Marie-Hélène, was the mother of 13 healthy children.

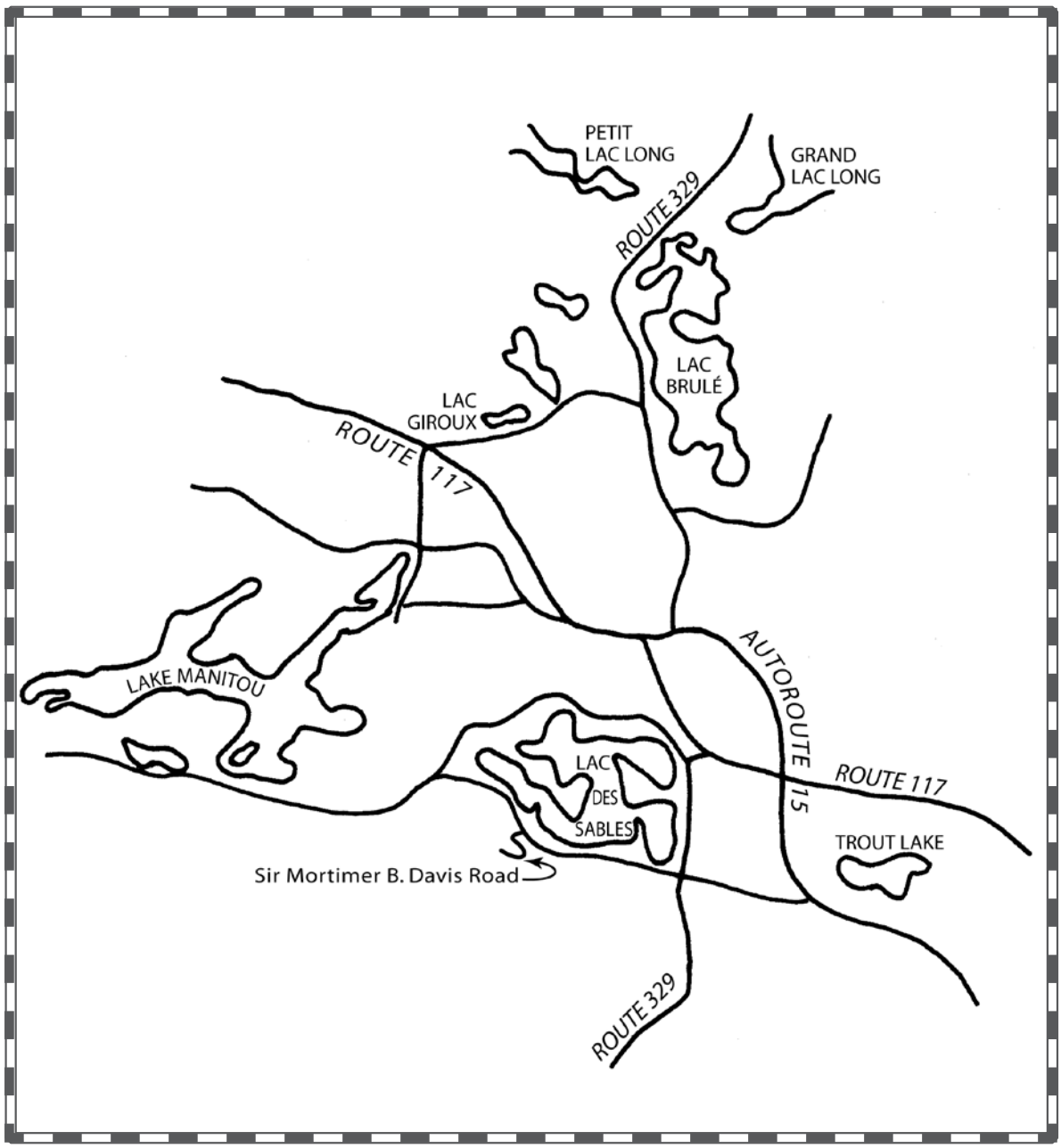
In 1930, Raoul's mother passed away, along with her remittance, and his circumstances deteriorated dramatically. He and Elza moved into lesser accommodations and even began to depend upon a small garden with the stoic perspective of the impoverished noble. As though to encourage him to persevere, his title took on a new dimension in 1940, when his cousin, who carried the title of Count, passed away. Since the viscount is the count-in-waiting, Raoul became the new Count Ogier d'Ivry.

Elza died in 1950 and the Count followed shortly after in 1952.



Viscount Raoul and Elza Ogier d'Ivry

Gaétan, who inherited the title, had gone into banking in New York after the war and his bank eventually transferred him to their division in France. His aunt, impoverished with the care of 13 children, encouraged him to take over the family manse, and thus the male Ogier d'Ivry line was returned to Chêne de Cœur. Today Raoul's grandson Philippe, residing in the family property in France, is the current Count Ogier d'Ivry and his eldest son, François, father of four, is the Viscount. Each of them has visited Ivry in recent years, thereby extending their family relationship with the municipality over six generations.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TROUT LAKE
Sir Mortimer B. Davis Road
ROUTE 329

Sir Mortimer B. Davis Road, Ste. Agathe des Monts

Mortimer Barnet Davis was born in Montreal on February 6, 1866, to Samuel Davis and Minnie Falk. The senior Davis couple had emigrated from England in 1861 and Mortimer was their third son, one of seven children. He attended Montreal High School and upon graduation joined his family's cigar business, S. Davis and Sons. By the time he was 21, he was already someone to contend with.

He experimented with tobacco and is credited with having established its cultivation in Canada. He founded Ritchie Cigarettes before the turn of the century and negotiated with the Imperial Tobacco Company of England to create the Imperial Tobacco Company of Canada. He was a director of many companies including the Union Bank, Henry Corby Distillery, Empire Tobacco, and others. Following the example of his parents, he gave to many charities, including Notre Dame, Montreal General and Mount Sinai hospitals. He was not a religious man, but remained a member of Temple Emanu-El and gave to other charities in the Jewish community, becoming its largest single benefactor during his lifetime.

In 1898, he married Henrietta Meyer of San Francisco, and among his closest friends was another American, Thomas George Shaughnessy. Lord Shaughnessy, whose name is associated with Canadian Pacific Railway, did not grow up in the Montreal English establishment but in the more modern civil tradition of the United States. He is rumoured to have quit a prestigious private club upon learning that it had refused membership to Davis on ethnic grounds. Shaughnessy owned a lovely property overlooking Lac des Sables in Ste. Agathe, and was the one who encouraged Davis to buy the property next door.

Château Belvoir, the house he built on the site, was erected around 1909, about the same time that Davis discovered one of his benevolent investments was not working out as planned. He had put money forward through an organization set up to help Eastern

The house of Sir Mortimer Davis. Subsequently, another storey was added and extensive landscaping was done around it. The property has undergone many transformations over time and is a health spa today.

European Jewish immigrants and refugees. A small group of immigrants, with the help of funding from the organization, managed to acquire the farm of Calixte Laframboise in the Prefontaine sector of Ste. Agathe. Their intention was to set up a commune based on the ideals espoused by the early communists. The farmer was only too happy to sell the place. Once the trees had been removed, the thin

The first Mount Sinai Hospital as it was in 1912. The patients who had moved beyond the rest cure were actively involved in farm life, helping in the fields and with the cows and poultry, both keeping costs down and benefiting from the fresh air.

soil and the short season proved too harsh to support a family, let alone a community.

Mount Sinai Hospital built this bigger and more modern building in 1930, three years after Davis died. It was demolished in 2005.

As each of the members was drawn back to the city by better offers, the commune faltered and eventually failed. When the last member left, Davis was obliged to take over the title. This was the furthest thing from his desire, and so he turned it over to a doctor who began receiving tuberculosis patients. By 1912,

Davis, together with Mark Workman, Moses Vineberg, Jacob Jacobs, and others, built a sanitarium. They called it Mount Sinai Hospital, the first Jewish-community funded public hospital in the Montreal sphere of influence.

While today the choice of the sanitarium dedicated to the treatment of tuberculosis may seem arbitrary, at the time tuberculosis was a real and present danger. Tuberculosis, or TB, was not a plague that came and went, leaving devastation in its wake, but was such a common, ever-present disease, it could well be the candidate for the greatest single enemy our species has ever confronted.

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

For most of the 1800s, there was no conception of bacteria, and people believed that the disease itself lived in a miasma that floated in the air in low, damp areas, and that the night mists and fog could carry disease. This concept was so prevalent that it was among the numerous reasons that the wealthy chose to build their homes high up on hills in airy, open locations.

Even the original meaning of the word sanatorium reflected this. According to the *Webster's New International Dictionary,* 1913 edition, a sanatorium is a resort with a salubrious climate, more specifically "a high-altitude summer station in a tropical country for European troops, officials, or residents, as Darjeeling in India." It should not be surprising that Ste. Agathe des Monts was identified as a sanatorium nor that these businessmen and many others should have gone to such great efforts to built the hospital. Ste. Agathe would become one of the most important tuberculosis treatment centres in Canada, boasting not just the Mount Sinai Hospital, but

also the Laurentian Sanatorium (eventually to become the Royal Edward Laurentian Chest Hospital) and four smaller institutions.

When World War I began, Davis set about financing a Jewish battalion to fight for the British. It was for this action that he received a knighthood, but over the next 15 years he would finance Jewish religious schools, donate a fully equipped new building to the YM-YWHA, remain a major contributor to two Montreal hospitals, and endow a law chair at Laval University. He also maintained an active role on many boards and guided the growth of the Imperial Tobacco Company of Canada.

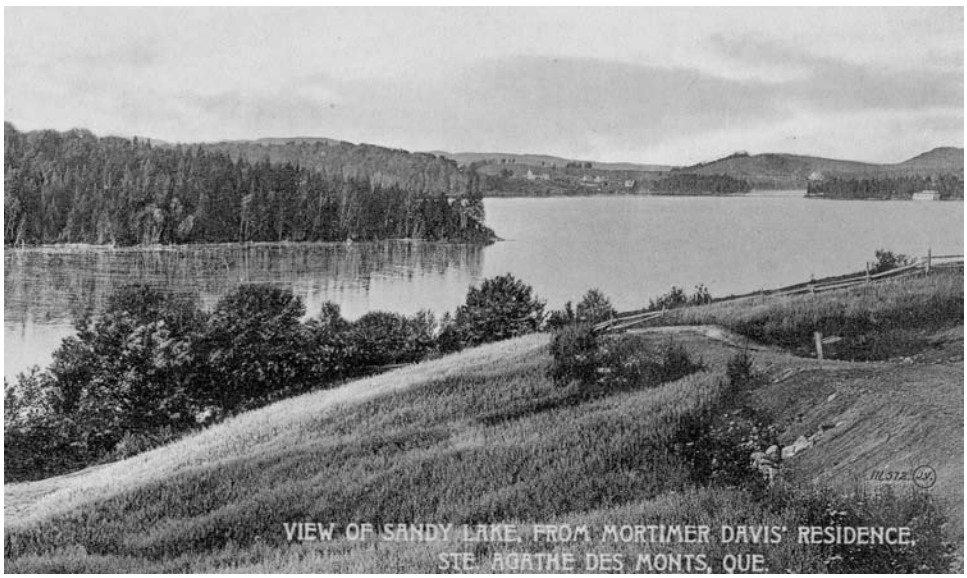
The Laurentian Sanatorium. During the First World War, gas victims and soldiers infected with tuberculosis overwhelmed the capacity of these hospitals.

In the 1920s Davis's marriage broke down. Both he and his wife, Henrietta, Lady Davis, had spent long periods of the year in France, and they continued to go there separately. Davis wished to marry his manicurist, Eleanor Curran, originally of New Orleans. Since it would be unbecoming for a knighted gentleman to wed someone of such a background, the story is told of how the Italian Count Moroni, down on his luck, married and quickly divorced the American woman. He managed to be much more 'comfortable' after the divorce, and Sir Mortimer proceeded to marry the jilted Lady Moroni.

Sir Mortimer Davis had one dream left to fulfill, and that was to see to the creation of a major Jewish-community hospital in Montreal, one that would facilitate internship for Jewish medical graduates, and would carry his name. To accomplish this, he stipulated in his last will and testament that 75% of his estate go to the

creation of such a hospital 50 years after his death. While his will also provided large donations to both the Montreal General and the Notre Dame hospitals, Davis believed that it could take 50 years for his estate to grow large enough to build a whole hospital.

Davis called his property Belvoir. He operated it as a gentleman's farm with barn, fields and livestock. He housed his farmer, as well. The barn is still standing, but all the open spaces have grown in.

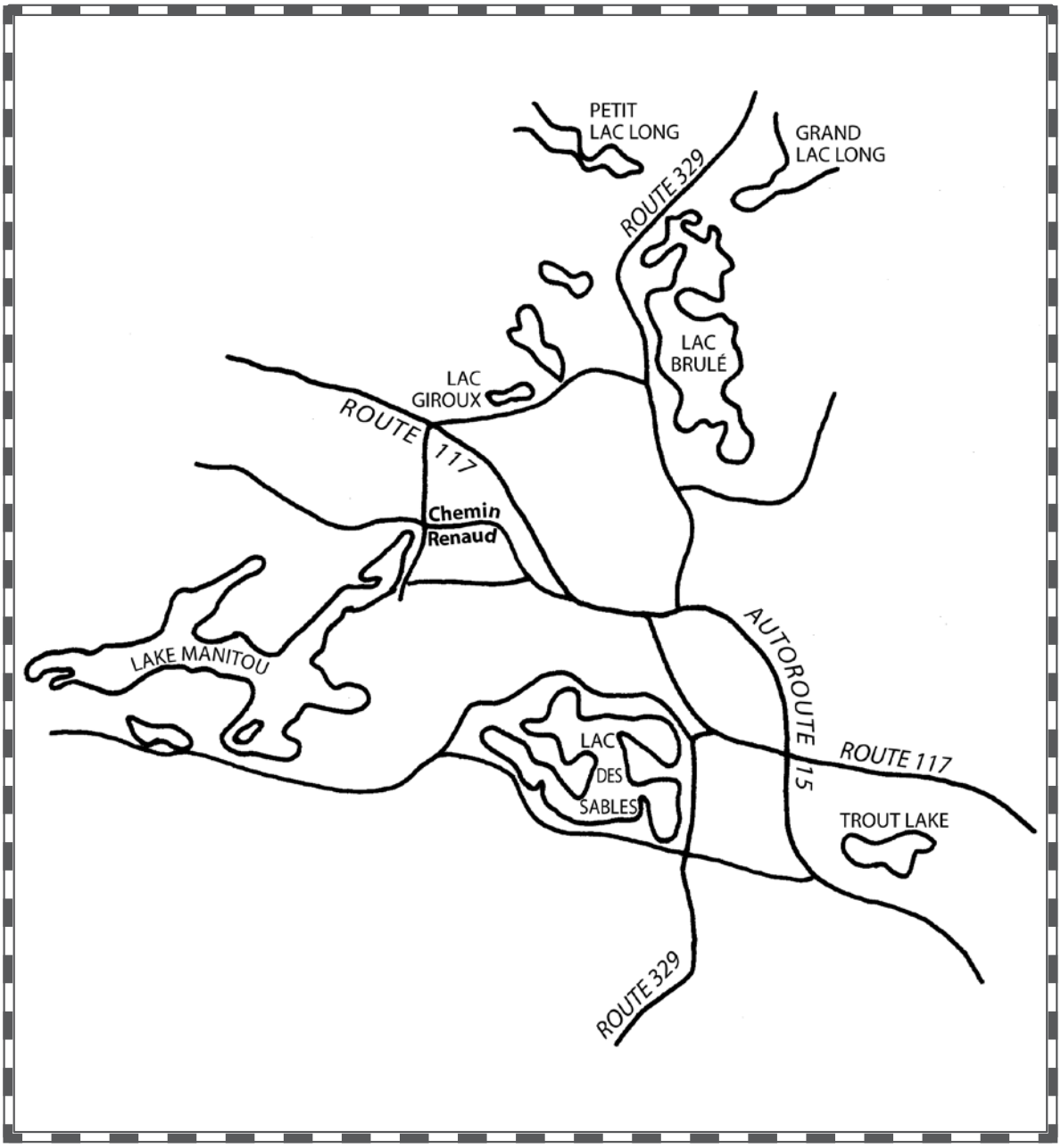


"View of Sandy Lake, from Mortimer Davis' residence, Ste. Agathe des Monts, Que"

Two years after his death, though, other citizens of the Montreal Jewish community began to solicit funds for the construction of such a facility, and succeeded without knowledge of Davis's will. The general contractor for the construction of the future Jewish General Hospital was one of the young communists who had abandoned the farm in Prefontaine. Surely, had Davis still been alive, he would not have waited 50 years to participate.

Lady Davis, on a crossing to France, met someone who was looking for investors. She had been awarded a large divorce settlement, enough for a very comfortable retirement, but she was attracted by this man's ideas. In this way, her divorce settlement provided the seed money for the company we know today as IBM, and Lady Davis became very wealthy in her own right. When her ex-husband died, she felt that his estate was not being properly managed and she took the executors to task, forcing a change that would ensure that his wishes would be respected.

When World War II began, Lady Davis fled her home in France in advance of the Germans, and, returning to Canada, she financed two Air Force houses for Canadian pilots and donated the first Spitfires to the war effort. At the conclusion of the war, she was honoured as a Dame Commander of the British Empire. Subsequently she founded the Lady Davis Institute, dedicated to helping educated European refugees re-establish in Canada. It was located not far from the Jewish General Hospital in Montreal, which became the Sir Mortimer B. Davis Jewish General Hospital upon receipt of his bequest in 1978, 51 years after his death. In the autumn of 1999, the Ste. Agathe city council voted to name a road that was once the driveway going up to Château Belvoir, Chemin Sir Mortimer B. Davis.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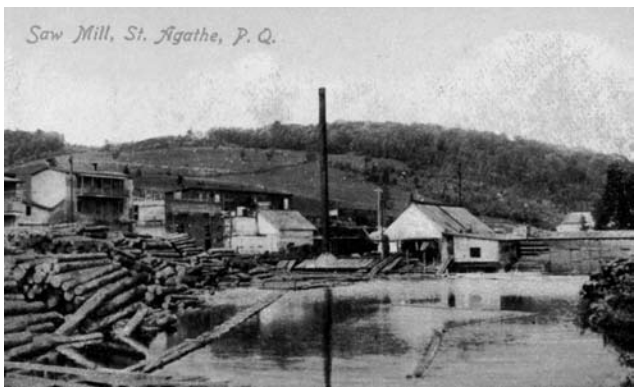
ROUTE 329

Chemin Renaud, Ste. Agathe des Monts

From 16 years of age, in 1905, Osias Renaud worked at the sawmill built by Anaclat Marier, a one-time Patriote who came to settle on the Tour du Lac in Ste. Agathe. The water flowing out of Lac des Sables drove his mill. It is hard to imagine today that the outflow of the lake could keep 12 men working – 12 families fed. The Parent brothers, who had acquired the mill with its 50 horsepower water-driven turbine, added a 40 horsepower turbine around that time, and milled flour as well as wood.



This is one of the two mills built on the shore of Lac des Sables, taking advantage of the water flow in the streams feeding and emptying the lake.

They also maintained a full general store selling animal feed, hay, flour, groceries, metal work, piping, and even dry goods. In the winter, the mill employees would log. The mill, with its combined 90 horsepower turbines and store, kept 55 men working year-round. Eventually, their mill even drove the first electric generator in Ste. Agathe. Today we watch the water run bucolically under the bridge as 160-horsepower cars speed by. We can only try to imagine the small community dependent upon this stream 100 years ago.

When Osias Renaud started working he was paid 50¢ per ten-hour day, but within a few years his salary doubled to $1.00 per day. He started off as a clerk but soon progressed to the machines. While working there, he milled the wood that would become the benches in the new stone church that was being built on Rue Principale in 1905.

The log men, the *draveurs*, stopping work to pose for their friend and recent co-worker Osias Renaud

Thanks to the arrival of the railroad, the town was growing rapidly around this small mill. By 1910 Ste. Agathe had hotels, vacation homes, a multitude of businesses, schools, and churches, and two tuberculosis hospitals. It was a full, real town, almost a city, and it swarmed with vacationers coming to all the hotels. In the winter there were bobsleigh and dog-sled races, and people were even skiing over the farms.

There were six men's clothing stores, four barbershops, six butchers, three shoe stores, as well as two separate shoemakers and six milliners. This was in sharp contrast to the town of Renaud's recent childhood. As Renaud recalled in his memoirs, only a dozen years earlier he had walked to school in shoes fashioned from the treated hides of his own family's cattle. The youngsters would skate using worn-out steel files as blades, adapted by the local blacksmith, and carefully tied to the soles of the same homemade cowhide shoes.

Renaud had saved up a little money by the time he was 20 and, encouraged by his family, went to Montreal to study photography. When he returned he continued to practice it with friends. He took over a small building on St. Vincent Street, moved in upstairs

and set up a photographic studio on the main floor. A small pet shop now occupies the narrow building squeezed in between two other stores.

The Parent mill as seen through the eyes of the photographer, Osias Renaud.

The photographic technique he had mastered involved preparing his own collodion-coated glass plates one by one prior to each shot. By this time George Eastman's Kodak was popular for amateurs, but professional studios used a much larger camera. These individually prepared glass plates allowed the photographer much more control. Renaud mastered these techniques and over the next ten years his subjects included Senator L.-O. David, Edouard Montpetit, Henri Bourassa, and Sir Wilfrid Laurier.

During the Great War, the Laurentian Sanatorium became a sprawling military complex housing both tuberculosis and gas vic-

tims, and business was good for local entrepreneurs. Osias Renaud closed his shop in 1921. He was 32 years old, in the prime of life and owner of a successful business. But in April his second child, Yvette, was born and his little studio and upstairs apartment may have begun to feel a bit small. He decided to leave photography behind, and a month after his daughter was born, he acquired the Lee farm on the road to Ivry for $4500.

Years later, when queried by his children about why he had chosen the life of a farmer, he simply responded that man was made to earn his living by the sweat of his brow. Perhaps, like many others since, he was overwhelmed with the conspicuous consumption that had begun to become so visible during the roaring 20s, and longed for a simpler, healthier life.

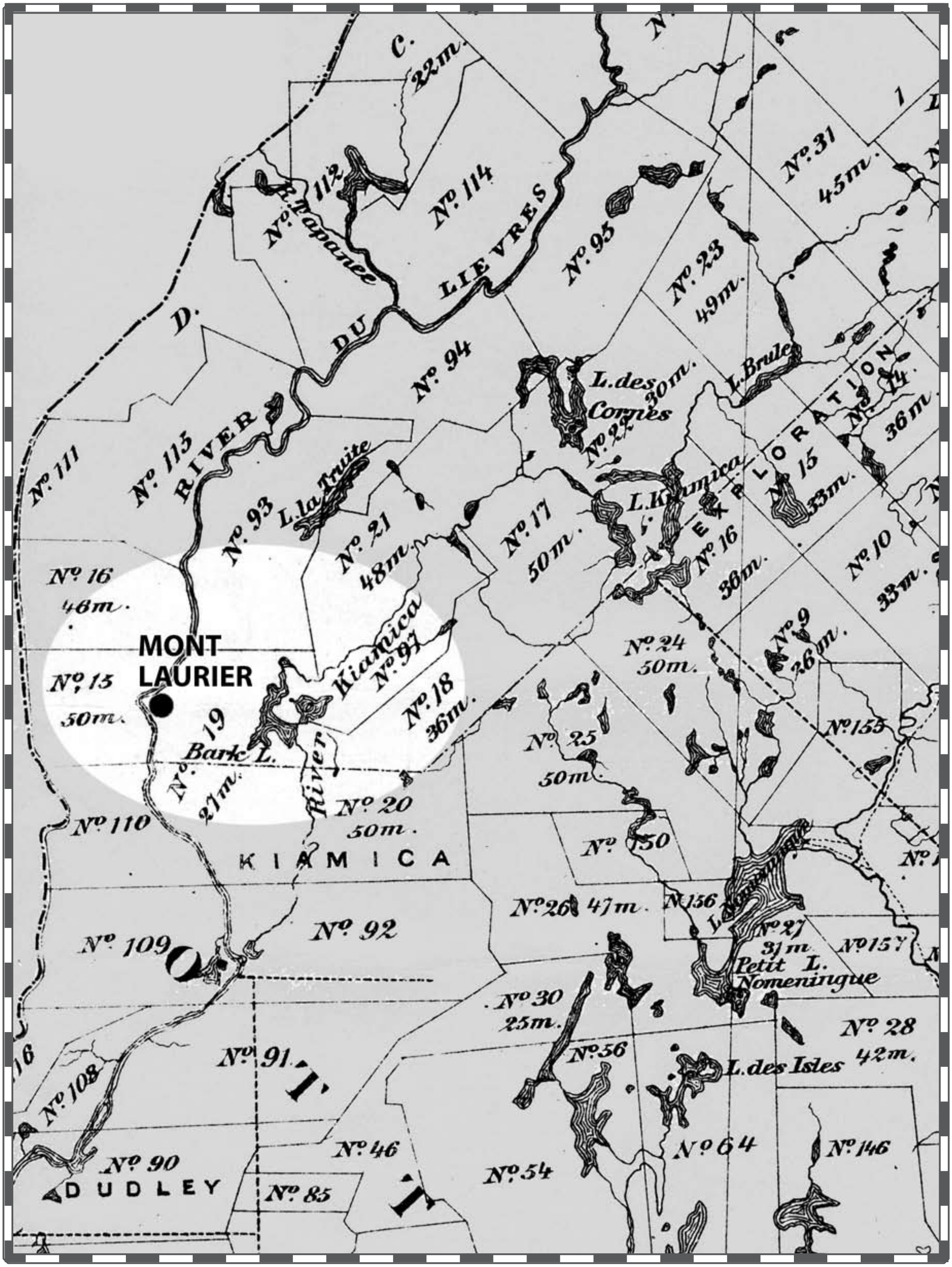
Whatever the reasons he left photography, within a few years the Renaud farm would become Ste. Agathe's Model Farm, designated a *ferme de demonstration* by the Ministry of Agriculture, and Osias Renaud would go on to win other honours in his new profession. In a farm produce contest, his farm came in second place behind the farm of Senator Donat Raymond, owner of the Montreal Canadiens, and one can imagine that, if the Senator's farm was in the contest, there were many other wealthy gentlemen's farms vying for the honours.

In 1935, his milk cows were producing at almost four times the average rate for Quebec cows, and he kept 150 pigs and 350 chickens as well as producing potatoes, cabbage, carrots, hay, and oats. He was a member and one-time president of the *Coopérative agricole de Ste-Agathe-des-*

Osias Renaud

Monts, something that is hard to imagine ever existed when we look at Ste. Agathe now.

Osias Renaud lived to 93 and his many children and grandchildren still live in the Laurentians. A part of his photo collection is stored in the Musée du Québec à Montréal, and a part is in a private collection. The road that cut through his farm to join Ste. Agathe to Lake Manitou was officially recognized as Chemin Renaud in 1996.


MONT
LAURIER
RIVER DU LIEVRES
Kiamica River
KIAMICA
DUDLEY
EXPLORATION
R. Tapanee
L. la Truite
L. des Cornes
L. Brule
L. Kiamica
Bark L.
L. Nominingue
Petit L. Nomeningue
L. des Isles
No. 111
No. 113
No. 93
No. 94
No. 95
No. 112
No. 114
No. 16
46m.
No. 15
50m.
No. 19
27m.
No. 21
48m.
No. 97
No. 18
36m.
No. 17
50m.
No. 20
50m.
No. 110
No. 109
No. 92
No. 91
No. 108
No. 90
No. 85
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No. 54
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No. 146
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26m.
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No. 16
36m.
No. 15
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No. 14
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No. 23
49m.
No. 31
45m.
No. 22
30m.
22m.

Mont Laurier

Curé Antoine Labelle could not have developed the upper Laurentians if he had not been empowered and supported by Ignace Bourget, Bishop of Montreal. Bourget was one of the most powerful clerics in Quebec during the 19th century. From his inauguration in 1840 to his death in 1885, he led the Quebec clergy in filling a leadership vacuum in French Canada. The Laurentian colonization and the creation of the towns north of Ste. Agathe were among the many accomplishments of the clergy, but he could not tolerate criticism. Among his critics were Sir Wilfrid Laurier and the other members of the Institut Canadien, men denounced from the pulpit as heretics.

On the morning of September 2, 1875, the funeral procession of Joseph Guibord found itself blocked from entry to the Cote des Neiges Cemetery by a large, unruly and armed crowd. Forced to withdraw, the procession honouring this excommunicated printer returned with 1,000 troops and 100 police on November 16. Joseph Guibord's crime, on his deathbed six years earlier, had been to refuse to renounce his membership in the Institut Canadien. After six years in court, the civic authorities ruled that the Church must permit the burial. His remains were entombed in a large block of concrete so they would not be removed, but right afterward, Bishop Bourget came by and officially de-sanctified the ground.

The Institut Canadien was formed in 1844 and was dedicated to defending and promoting democratic principles – universal suffrage, separation of church and state, non-denominational public schools, and various constitutional and judicial reforms. It promoted literacy and founded libraries. In short, it stood for the values that we take for granted today, but in the 1870s it was still considered a dangerous cohort of free-thinkers in Catholic Quebec.

The Institut Canadien was officially opposed to Confederation when Wilfrid Laurier was first elected to the Legislative Assembly of Quebec in 1871. Laurier, a member in good standing, was following the lead of powerful contemporary thinkers of the institute such as

Louis-Antoine Dessaulles, the nephew and spiritual heir of Louis-Joseph Papineau, but Laurier was more a pragmatist and politician than a philosopher.

While Dessaulles, Papineau and the other members were strongly influenced by the movement that had come to be called liberalism, and fought for such things as non-denominational schools, they had to contend with the ultramontane views of the clergy. The Ultramontanes supported the supremacy of the pope, and Pius IX, who was pope during most of Bourget's career, was a staunch and effective opponent of liberalism.

It was in this atmosphere that Laurier entered politics. This new liberalism did not necessarily advocate republicanism but was inspired by thinkers such as John Locke, from the 1600s. The term 'liberal' itself traces back to a middle-class Spanish movement of the early 1800s called the *Liberales*, which opposed the powers of the clergy and the nobles. British Tories subsequently taunted and berated the more progressive Whigs by calling them liberals, and the term stuck. Locke proposed that every individual had an innate right to life, liberty and property, and that a consensus of individuals should form the basic social contract.

In a landmark speech presented before the Institut Canadien in 1877, Laurier proclaimed his support for the reformist liberalism of English Canada rather than the revolutionary liberalism that influenced his contemporaries in the institute in Quebec. This was a significant departure for him and for the other members. In coming to this position, he was certainly influenced by the Guibord affair and felt that his associates in the institute had to move away from 'graveyard confrontations with the Catholic Church' and look to the British model of slow change. He condemned the Church for trying to control a political party by threatening its opponents from the pulpit, but encouraged his listeners to work around the clergy. Like many Canadians since, he reached for that middle ground.

Having resigned his provincial seat in 1874, he experienced a federal election defeat when the Church condemned him from the

pulpit and threatened anyone who voted for him with eternal damnation. From the time of Confederation the Catholic clergy in Quebec had made common cause with the Conservatives in Ottawa and had thereby assured them support in Quebec. Laurier won in a by-election in a safe seat and became Minister of Inland Revenue in the federal Liberal government of Alexander Mackenzie.

In 1887 when the Liberals lost an election, Edward Blake, the leader who had succeeded Mackenzie, resigned and encouraged the caucus to choose Laurier in his place. While it was not obvious that a Catholic French-Canadian could lead the federal party in Ontario, let alone garner the necessary support in Quebec, the charismatic Laurier won the hearts of its members. It would be another nine years before he would become prime minister.

In the 1896 federal election the country was divided over the Manitoba government's passage of a law closing Catholic public schools. Other issues included evidence of corruption in the governing Conservatives, and political repercussions from the decade-old execution of Louis Riel. Laurier encouraged Clifford Sifton, his western lieutenant, to back the Manitoba decision to close Catholic public schools, because education was a provincial responsibility. He argued for respect of provincial powers and the rights of the Manitoba government on issues of provincial jurisdiction such as education, and argued in Quebec that a Catholic prime minister would have more success in negotiating with the Manitoba government regarding the same Catholic education.

In the meantime, the Conservatives were still identified with Louis Riel's execution and the powerful Protestant lobby of Orangemen in Ontario and Manitoba. Coupled with that, Israël Tarte, Laurier's Quebec lieutenant, played aggressively on the corruption scandal in Conservative ranks. While the Catholic Church raged against Laurier, Catholics were faced with choosing either a Catholic prime minister who backed provincial rights or admonitions from the pulpits that said they should support the Conservative government. But it had hanged Louis Riel and allowed the Manitoba crisis

to materialise in the first place. Quebec chose Laurier, and elsewhere in Canada people heard Sifton's message that Laurier would respect areas of provincial jurisdiction.

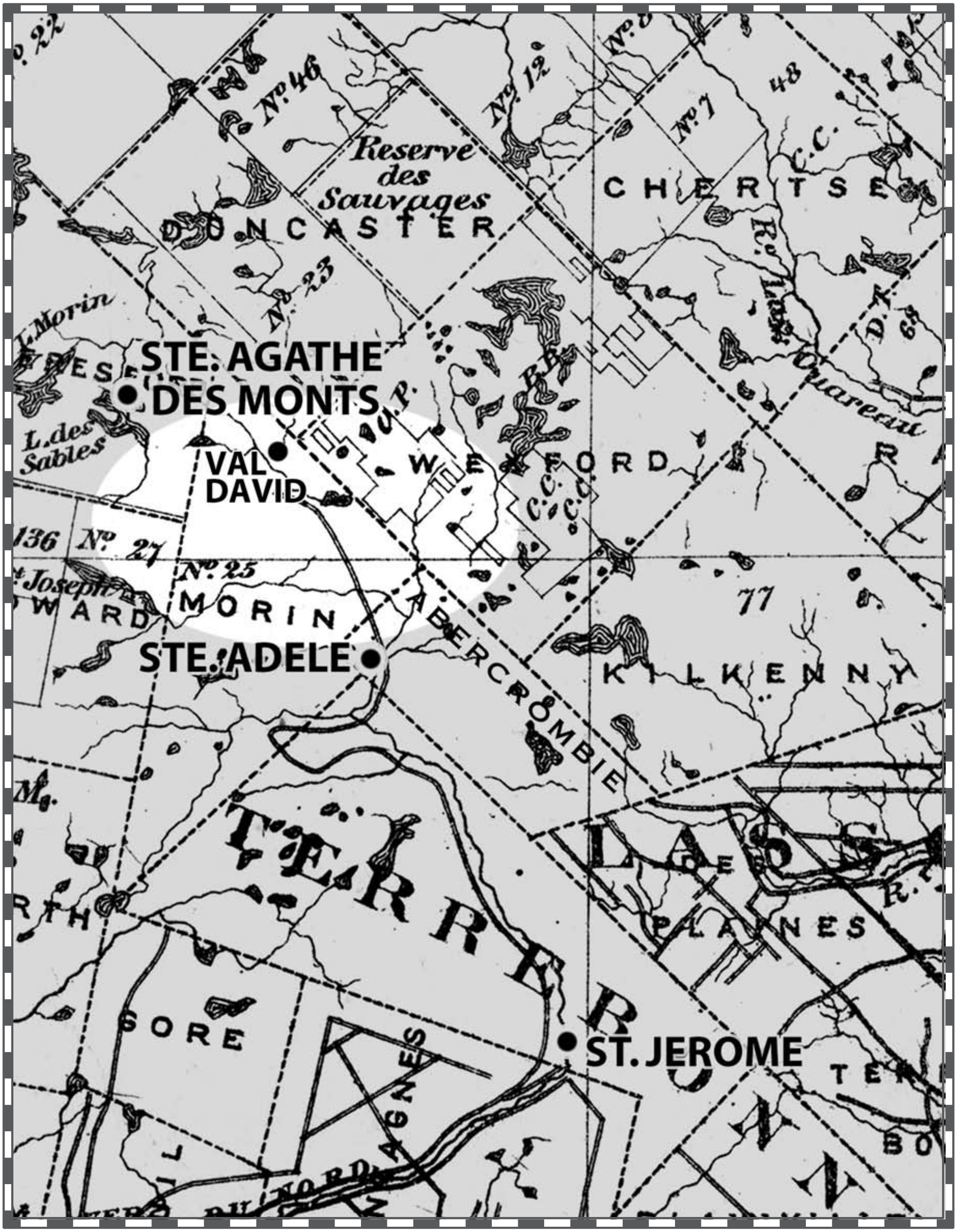
Inasmuch as the Conservative Party was democratic, in Quebec it had depended on the ultramontane, antidemocratic authority of the Catholic Church. The crisis of the time was Church versus State and the contest was between a Protestant-Catholic alliance represented by the Conservatives, and the Catholic-led Liberals who criticized the misuse of clerical power. While the Liberals won the election, once in power Laurier went after his main foe, the Catholic Church, and the next battle had to be fought in Rome.

With a firm power base established in Ottawa, Laurier immediately sent two emissaries to Rome. Arriving there, they were confronted by "half of ecclesiastical Canada," but Laurier persisted. Bourget had been dead 11 years and Pope Leo XIII had succeeded Pope Pius IX. A new order of conciliation reigned in the Vatican. That same year an emissary was sent to study the situation in Catholic Canada,

Ruin of the cathedral in Mont Laurier. Finding no monument in the town dedicated to Sir Wilfrid Laurier, this seemed a fitting memorial to the Catholic Prime Minister who successfully stood up to the Ultramontanes of the Catholic Church.

and subsequently the Pope issued an encyclical to be read from every pulpit in Canada urging moderation, meekness and brotherly charity. Laurier had succeeded in curbing the power of the clergy, however temporarily, and had firmly established a new brand of liberalism in Canada.

It must have been a sweet moment for Sir Wilfrid and a sign of Bourget's lessening influence in heaven when Rapide de l'Orignal, this small jewel in the crown of the Church, was renamed Mont Laurier in 1909 in honour of one of the heretics of the Institut Canadien.


STE. AGATHE
DES MONTS
VAL
DAVID
STE. ADELE
ST. JEROME
Reserve
des
Sauvages
DONCASTER
CHERTSEY
WEXFORD
MORIN
ABERCROMBIE
KILKENNY
TERREBONNE
GORE
PLAINES
L. des Sables

Val David

The first families to homestead north of Ste. Adele were the Ménards and the Dufresnes, establishing themselves in what we now call Val David. While they built their first isolated home in 1849, others would soon follow them and by 1873, the Mont Morin post office was set up to service the small, growing settlement.

These first settlers were larger than life, both figuratively and physically. Two Ménard brothers had married Dufresne sisters and the Dufresne brother closed the loop by marrying a Ménard sister.

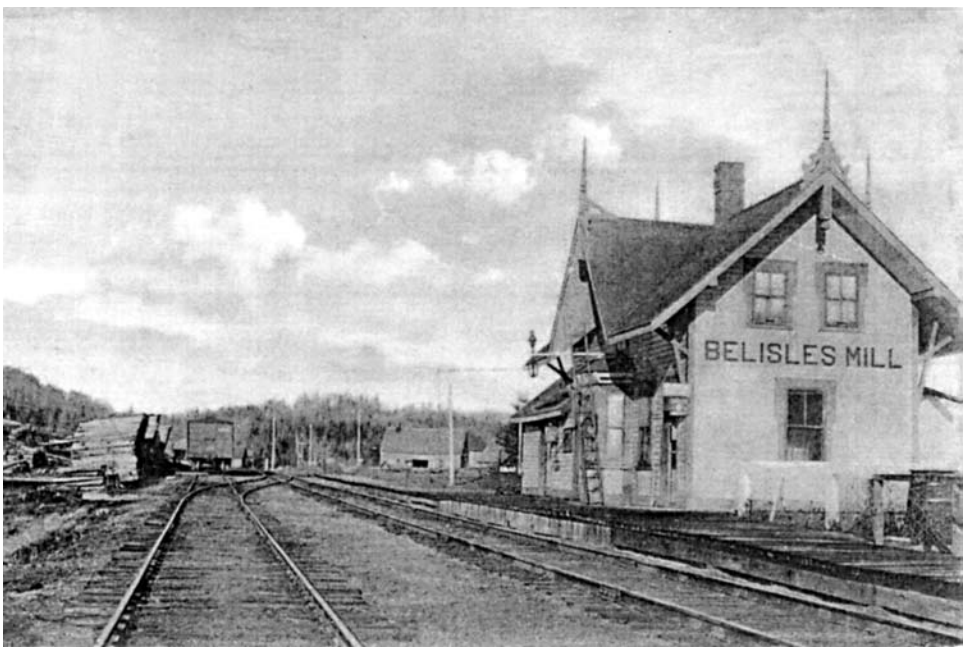
La Mère Menard, centre, the matriarch of the upper Laurentians. At six feet, she was a little shorter than her sons, Narcisse, on the left and Olivier, on the right. They married a pair of sisters whose brother, Jean-Baptiste Dufresne, married their sister, Flavie.

It is no surprise that the Ménards' mother became known far and wide as *La Mère Ménard*. Smaller than her sons, she was about six feet tall and was a woman to be reckoned with. One story is told about her private trout lake (called Lake Meduse today), which was completely off-limits for anyone without her say-so. A poor would-be poacher discovered the penalty one morning when he was spotted fishing on the shore. La Mère Ménard lumbered out to the pond in her nightgown, picked him up, put him over her knee and spanked him.

These early settlers, Morin's colonists, were colourful and industrious. They were the men and women who came north to estab-

lish a new settlement in *Les Pays d'en Haut,* a phrase that resonated in French like "Out West" once did in English. They established mills, farms, hotels, and stores.

In the 1890s when the railway came through, the new station that was built was named Belisle's Mill in honour of Joseph Belisle, who owned a mill for grinding grain, sawing wood and carding wool. When the parish broke away in 1917, it became known as St. Jean Baptiste de Belisle in honour of the mill as well as of the priest, Father Jean-Baptiste Bazinet, in the mother parish of Ste. Agathe. The town was incorporated in 1921 using the same name, mostly out of habit, but in 1923, the post office was renamed Val David in honour of Laurent-Olivier David. Large institutions like Canadian Pacific, the Church and the Post Office had much impact on what people called things, and the name of the post office soon became the colloquial name for the region.



Belisle's Mill Station as it appeared in 1892, when it was first opened.

Laurent-Olivier David was born in Sault au Récollet in 1840. At 24 years of age he began his practice as a lawyer in Montreal and within one year was co-owner of the publication *le Colonisateur.* He went from there to becoming editor of *L'Union Nationale* and by 1880 owned *La Tribune.* During that time and for the balance of his life he was a loyal member of the Liberal party, having run and lost in five out of six elections. He was eventually recognized for his statesmanship and accomplishments with a seat in the Canadian Senate in 1903.

During his career he also wrote and published 16 books including studies of Papineau and Laurier. Laurent-Olivier was one of the eminent men of his time, but his success was not limited to his public life, as his progeny would demonstrate. He and his wife, Albina Chenet, had other children but would come to be known as the parents of Louis-Athanase David.

Louis-Athanase, born in Montreal in 1882, began his law career in 1905. While he did not follow his father's career into journalism, he succeeded where his father had failed in politics. He won Terrebonne for the Liberals in 1919 and continued to represent the area with wins in six successive elections. He was a minister in the cabinets of both Lomer Gouin and Louis-AlexandreTaschereau.

It was early in his term as minister that he created a literary prize, which would became known as Le Prix David. In 1940 he followed his father to the Senate. While he is acknowledged for his long service to our region, he is best remembered for creating the prize. Today, Les Prix du Québec recognize achievements in many cultural disciplines including literature, cinema, music, architecture, and design. Louis-Athanase David had good reason to create a prize for writing since both his father and his father-in-law, Guillaume-Alphonse Nantel were leaders in the fields of literature, journalism and history. Louis-

Athanase David, founder of the Prix David, the forerunner of the Prix du Quebec. Originally the post office was named for his father Louis-Olivier David. In 1944, the municipality changed its name from St. Jean Baptiste de Belisle to Val David to honour both father and son.

Athanase eventually acquired the country home of Lord Shaughnessy next door to the home of Sir Mortimer Davis in Ste. Agathe. He passed away in January 1953 and is buried at the Catholic cemetery in Ste. Agathe des Monts, the home-town of his wife's family.

The village of Val David in 1930. The railroad in the foreground is now the P'tit Train du Nord linear park. The town benefits still from the proximity of the rail line to the centre of the village.

In 1944, St. Jean Baptiste de Belisle changed its name officially to Val David in recognition of both father and son. In the years that followed, Val David grew into its name by becoming a centre for arts, music and crafts. The legendary La Butte à Mathieu was one among many *boîte à chansons* (informal music halls) that sprang into life, and other artisans discovered Val David. An artist's colony soon flourished, as though in gratitude to L.-A. David for having done so much for Quebec culture.

In the meantime the David family continued to make its mark.

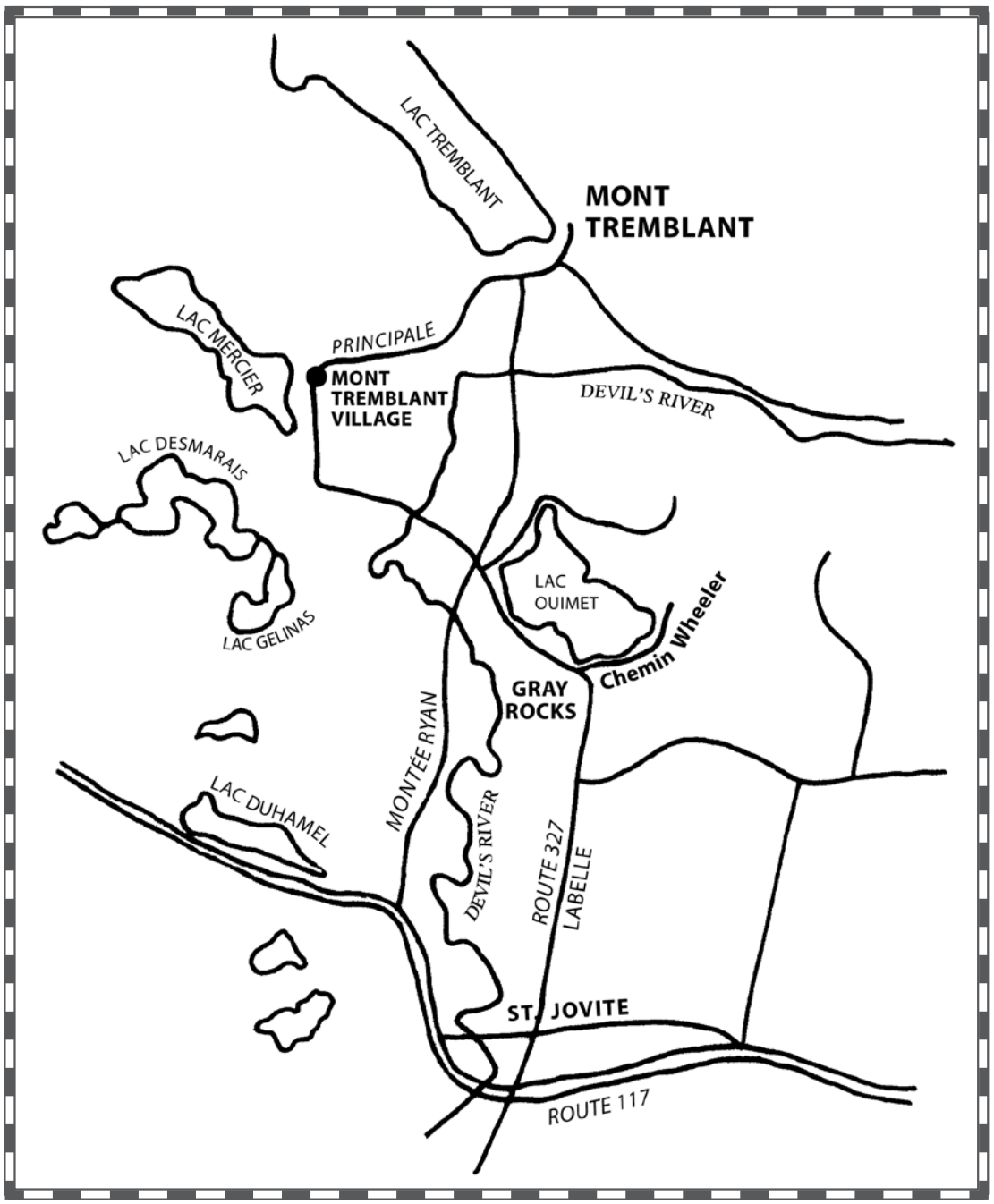
Dr. Paul David, the son of Louis-Athanase, was born in Montreal in 1919. He studied medicine in Paris and in Montreal, specializing in cardiology at the Massachusetts General Hospital and Hôpital Lareboisière in Paris. He returned to Montreal and founded the Montreal Heart Institute in 1954, the year after his father died. The institute went on to have a world-class reputation and was the first in Canada to perform heart transplants. It continues to be a world leader in cardiology.

Dr David authored 170 publications in his discipline, was involved in many American cardiology institutions and societies

La Butte à Mathieu in Val David.

and was a co-founder of both the Canadian and Quebec Cardiology Foundations. The list of awards and recognition that he received in his lifetime includes Companion of the Ordre Nationale du Québec, the same organisation that awards the Prix David, named for his father. In 1985 he, too, was named to the Canadian Senate, in recognition of his contributions to society. As his father had, he, too, cherished his connection with the Laurentians, and maintained a country home on Trout Lake in Ste. Agathe for many years. He died in Montreal in 1999.

Val David still maintains its strong identity as a centre for the arts and culture. The backbone of its economy is still dependent upon the descendants of the Dufresnes and the Ménards, but the David family will always be remembered for its strong presence and influence.


LAC TREMBLANT
MONT TREMBLANT
LAC MERCIER
PRINCIPALE
MONT TREMBLANT VILLAGE
DEVIL'S RIVER
LAC DESMARAIS
LAC GELINAS
LAC OUIMET
Chemin Wheeler
GRAY ROCKS
MONTÉE RYAN
LAC DUHAMEL
DEVIL'S RIVER
ROUTE 327
LABELLE
ST. JOVITE
ROUTE 117

Chemin Wheeler, Mont Tremblant

George and Lucille Wheeler moved to St. Jovite from Chazy, New York, in 1894 with their new baby. George had acquired a large parcel of forest land the year before, and Lucille, determined to be with him, chose to forego a life of relative ease. Arriving in Montreal, even the conductor of the train expressed his surprise that George was "taking that beautiful girl" off into the woods. The passenger accommodations consisted of a wooden boxcar with benches down the side, a space heater at one end and spittoons placed strategically along the aisle. Boisterous, tobacco-chewing lumberjacks made token efforts to hit the spittoons in the tight, putrid atmosphere during the 11-hour transit from Montreal to St. Jovite.

George set Lucille and the baby up in the lumberjack's hotel. The building had no indoor plumbing and the vermin-infested room was a cold catchall for the smells permeating from the tavern-like dining room below. The village consisted of a few French-Canadian families who made it clear they didn't want any intruders or interlopers in their community. Within a short time Lucille moved to her husband's lumber camp. They built themselves a house and a boathouse on the shore of Lac Ouimet. They had all of their possessions shipped up from Chazy, and Lucille gave birth to her second child, a daughter, Frances.

Lucille found that she could develop very little social interchange with the French-Canadian women on the outlying farms. They married as young as 15, had many children, and their lifestyles were even less refined than George and Lucille's. Being a closed Roman Catholic community, Protestants such as the Wheelers were not welcome and had even been asked to leave. They knew that, should any hardship befall them, they could not assume the Catholic community would rally to their cause. Luckily, two other Protestant families soon established themselves in St. Jovite.

One night their young daughter woke them with her screams.

They could see flames belching out of the woodshed. George had time to get the family and some visiting friends out of the house, and went back in to save some of their personal belongings. Lucille leaned a ladder against the upper window and pleaded with him to get out. When he did, the house roared into a blaze and everything inside was lost.

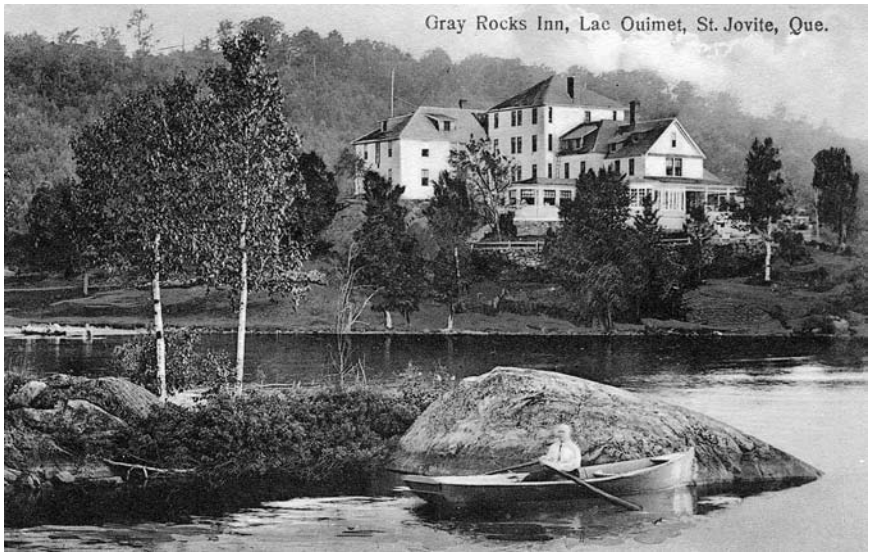
Lucille moved in with one of the Protestant families over the next period, while George refurbished the boathouse where the family would live in the single room through the winter.

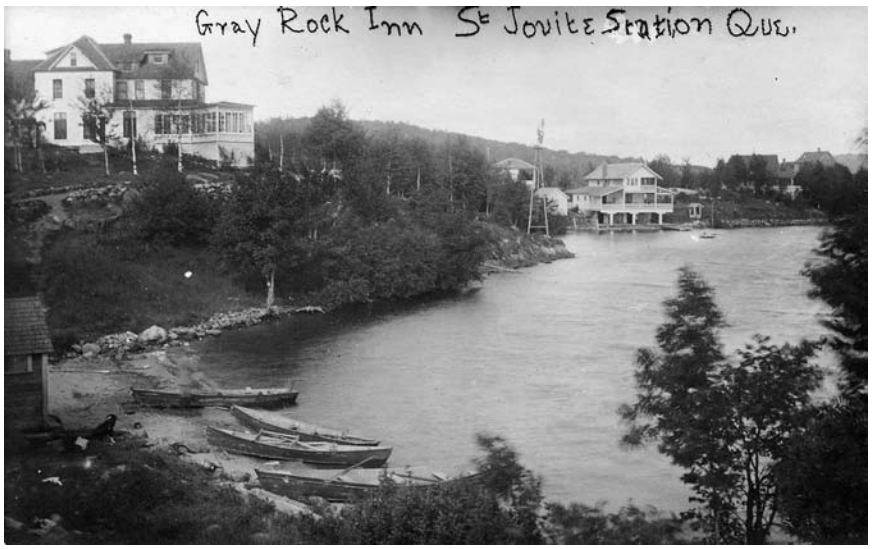
In Frances Wheeler's story of her family's life, *The Awakening of the Laurentians,* she describes not only the rough conditions in which her family lived, but also some of the neighbours, such as a domineering fellow nicknamed 'the man of a hundred bears.' Aside from having killed many bears, he was also shaped like one, with short legs and a large upper body. He once offered George to trade his wife and a cow for Lucille. Frances also describes the wildlife, hearing the wolves howl in the night and the bears occasionally exploring the garbage and pawing the door. People did not travel after dark.

George rebuilt their home and a third child, Ruth, was born. Just as life seemed to be returning to a normal pattern, the winter snows stopped co-operating. For two winters, there was not enough snow to skid lumber from the bush, and their livelihood was threatened. Ruth became ill with meningitis and passed away, and in 1898 both George and Lucille, who was pregnant, contracted typhoid. The family had to abandon their homestead and the two children were sent to live with other family members. The doctors advised the families to prepare for the worst, so plans were made for adoptive homes for Tom and Frances and the Wheeler home was sold.

When George and Lucille recovered and George Junior was born, they discovered their property had been sold for a pittance. Like the mythical Sisyphus, the Greek who defied the gods and was condemned to an eternity of pushing a rock up a hill, they returned to Lac Ouimet and started over, again. They bought land and built a great new home that they called Gray Rocks. George contracted to

build homes for two of the Protestant families who had moved to the lake, and the Wheelers eventually began to accept payment from friends who had been spending their vacations with them for years. Soon the family encouraged others to come.





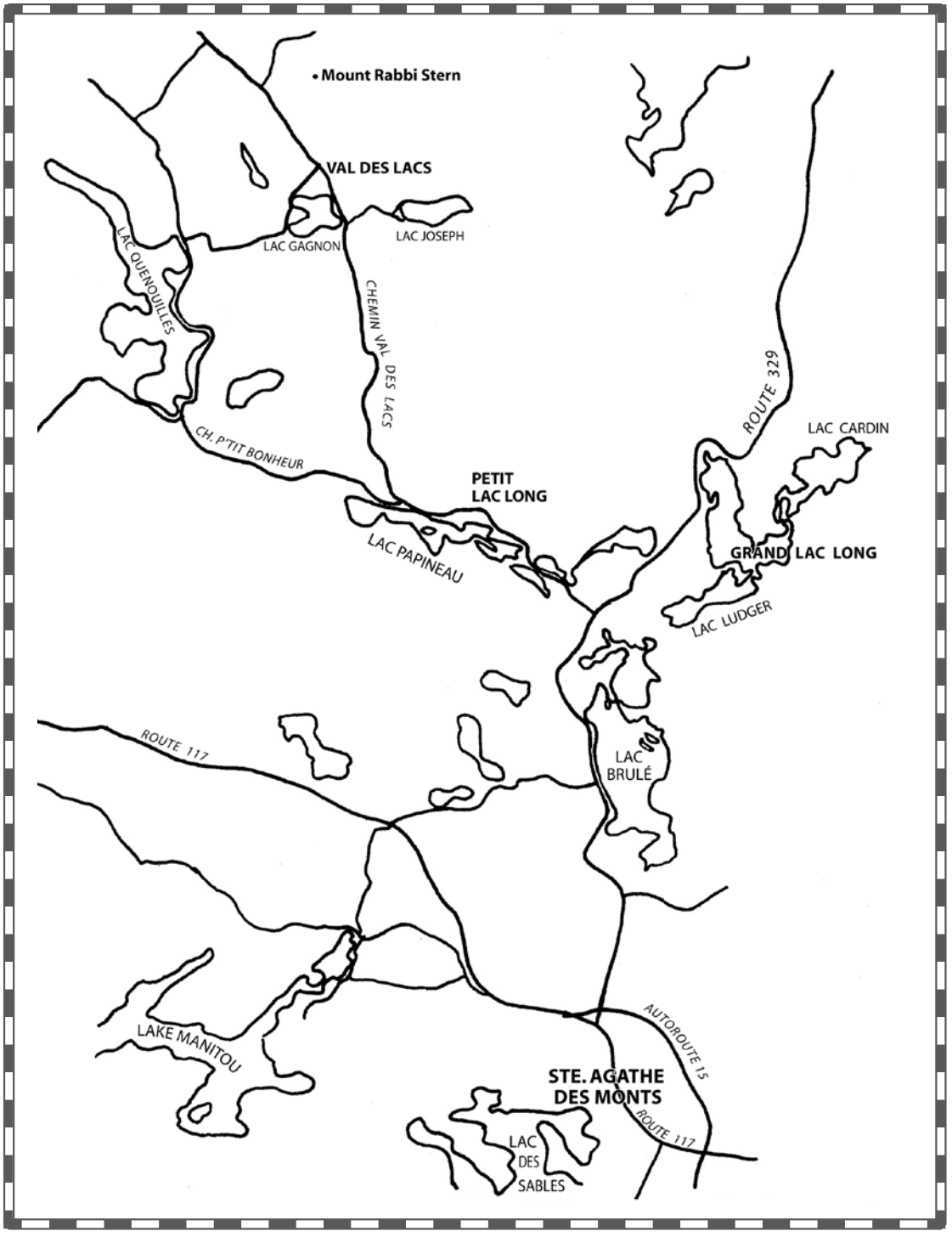
Gray Rocks Inn. The Wheelers began in the forestry industry, but, thanks to their gregarious nature, their many house guests and a downturn in lumbering in the region, their home became a popular resort.

Although they had seven children, two more were lost over the ensuing years – George Junior, who was never well, and Roy who died in an accident. They were also visited again by fire, only this time it raged through the forest, jumping over their home but consuming everything else in their view. It started on a spring afternoon, and George had the children carry wet blankets from the lake to soak the house and the cedar shake roof. At one point, he marshalled the family to wait in the cold lake, but thought better of it. Neighbours gave them up for lost, being incapable of getting through to help, but by morning the fire had moved on and the house was standing in a black world.

Despite these great hardships the Wheeler family established one of the most popular destinations in the Laurentians, adding a ski hill and golf course over time. Their son Tom started Canada's first airline on Lac Ouimet, a story in itself, and their granddaughter Lucille won Canada's first Olympic medal in skiing in 1956 and broke the European stranglehold on giant slalom and downhill skiing at the World Ski Championships in Austria in 1958.

Skiers at Gray Rocks. Note the early ski outfits which included white shirts and ties.

The name Chemin Wheeler in Mont Tremblant was proclaimed in 1918. It most likely served to render official the name local residents gave to the road that went from the railroad station to the home of this intrepid pioneer family. Today, only a short stretch of the road running from the highway to the old Lac Ouimet Club still carries the name.


• Mount Rabbi Stern
VAL DES LACS
LAC GAGNON
LAC JOSEPH
LAC QUENOUILLES
CHEMIN VAL DES LACS
ROUTE 329
LAC CARDIN
CH. P'TIT BONHEUR
PETIT
LAC LONG
LAC PAPINEAU
GRAND LAC LONG
LAC LUDGER
ROUTE 117
LAC
BRULÉ
LAKE MANITOU
AUTOROUTE 15
STE. AGATHE
DES MONTS
ROUTE 117
LAC
DES
SABLES

Mount Rabbi Stern, Val des Lacs

Harry Joshua Stern was born in Eragoly, Lithuania, a small, segregated village inhabited only by Jews in the Pale of Settlement of Lithuania in 1897. The Pale of Settlement was first created during the reign of Catherine the Great of Russia in the 1790s. It was comprised of rural territories located in Latvia, Lithuania, the Ukraine, and Belorussia designated for the forced resettlement of Russian Jews. Much of the Pale was farming country, but Jews were not allowed to farm or work in industry. Nor were they allowed to speak Yiddish or Hebrew. Despite these rules, Harry lived in a culturally rich environment, attending the *chedder* – the elementary school – and learning both illegal languages.

In this rural ghetto, the Torah was the main window on the world, and biblical heroes became the immediate role models of the young. Moses was Harry's hero. From ages five to eleven, he learned the Hebrew Bible, including all the books that Christians know as the Old Testament, as well as the Mishnah, the Gemara and the Talmud – the commentaries and elaborations that sum up Jewish study of the Bible over the last 2000 years. He also learned the history and culture of the Jewish people.

In 1905, when he was nine, the settlement was attacked and terrorized by a contingent of Russian soldiers. This pogrom would have a profound effect on Harry's future, because it convinced his father that he must get the family out of Lithuania.

When he was 11, his family moved to Steubenville, Ohio, and re-established itself with the help of Harry's uncle, who had moved long before. In this new environment, there was no segregation, no Pale of Settlement or ghetto. The town was in the coal belt and it was peopled with immigrants from many places, all of whom wished simply to get ahead in this new land of opportunity. While Steubenville had a small Jewish community and a synagogue, it had no permanent rabbi. This was quite a contrast for young Harry, and he became fa-

miliar with other traditions. In fact, it was an educator in the public school whom Harry credited with encouraging him to pursue his desire to become a rabbi.

During his younger years, more Jews arrived in North America. They were fleeing pogroms in Eastern Europe, driven out of places that had been their homes for countless generations. These people, who considered themselves to be of the country where they had always lived, learned from their neighbours in the old country that the 'collectivity,' the majority consensus of the people, did not consider them to be countrymen, but unwelcome foreigners. This intolerant attitude drove many to support Zionism, the movement to re-establish a Jewish homeland in the ancient lands of Israel and Judah. Young Harry Stern became an adherent. Witnessing the intolerant attitudes of people in the old country, he also dedicated himself to opening communications between members of different faiths.

When he became a rabbi in 1922, his first posting was to Uniontown, Pennsylvania. There he had many occasions to stand up for persecuted minorities, taking the Catholic side against intolerance in the majority Protestant public school system, and encouraging exchanges of sermons among different denominations of Christians and Jews.

In 1927 Rabbi Stern was invited to take over the large Reform temple in Montreal, Temple Emanu-El, the same congregation where Sir Mortimer Davis was a member. Almost upon his arrival, he chose very publicly to back the promoters of a Jewish hospital. The wealthy and powerful Westmount Jewish community felt generally that the idea was ill advised and could be an economic disaster, but many others, newly arrived Yiddish-speaking Jews, argued that such an institution would help open McGill University to Jewish medical students.

Up until 1900 the small Canadian Jewish community consisted of the descendants of Western European Jews. While they used Hebrew for religious and scholarly purposes, they had no common second language. Between 1900 and 1930, the Jewish population in Montreal quadrupled with the influx of Eastern European Jews.

They left their homes for the same reasons as Rabbi Stern's family had left Lithuania. While they spoke the languages of their native countries, most of them also spoke Yiddish, and those who did not, quickly learned it. The result was that the new Jews all communicated in Yiddish, while the ones who were already here did not. This and economic factors led to the risk of a division between the two communities.

Backing the hospital was a bold position for Stern to take. He was the rabbi of a large Westmount congregation that belonged to the old community, but then again, his family was a part of that same wave of Yiddish-speaking immigrants who now dominated the community. He was also very persuasive and experienced at bringing different communities together, arguing that even little Uniontown, Pennsylvania, managed to support a Jewish hospital. Time and effort proved him right, and the secular Jewish General Hospital opened in 1934.

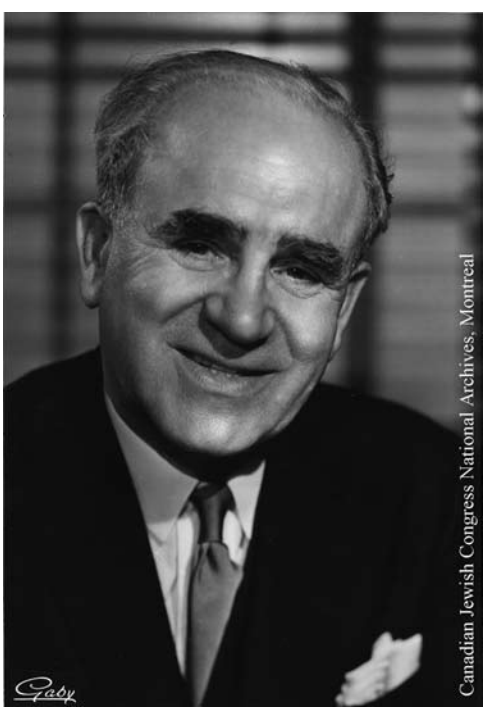
Rabbi Stern also continued his aggressive encouragement of exchange among the different denominations, and soon became known as the Ecumenical Rabbi. In his own words, he said, "I tried to Christianize the Christians and Judaize the Jews." He carried on despite opposition and through the pre-war period of anti-Semitism, and initiated annual Fellowship Dinners to which leaders of different congregations were invited. A Brotherhood Award of Merit was given, honouring individuals who had made some contribution to the fellowship of Canadians. The Rabbi also founded the Institute for Clergy and Religious Educators in 1942, which from the beginning hosted distinguished Christian and Jewish leaders who came to speak on their respective religious traditions.

While this might all seem like church stuff of little relevance or importance to the layman, an example of the bridges that had to be built is demonstrated by the 16 years it took before the Catholic participants attended the Institute in an official capacity. His interfaith mission initially made him as many enemies as friends, as was demonstrated in 1933, at a mass protest against the treatment of Jews

and social democrats in Germany. Despite his crucial role as one of the chief organizers, Rabbi Stern's name was omitted from the roster of speakers, and when the minister of the Erskine United Church forced the issue by giving up a part of his speaking time in favour of the rabbi, the non-Jewish media generally refused to publish what he said.

In December 1938, the month following the horrid Kristallnacht, or Night of Glass, in which German synagogues were burned, the rabbi addressed the Montreal Rotary Club, thanking Westminster Abbey for its prayers for the Jewish victims, but he went on to say that the prayers were not enough, that action must be taken before it was too late. At the end of the speech the chairman of the club stated that he wanted it clearly understood that the remarks of the speaker were his own and did not reflect the views of the Club.

During the war years, Rabbi Stern petitioned and spoke on behalf of the fate of European Jews and even toured parts of Canada trying to explain the problems. Again and again his information proved correct and revealing of short-sightedness on the part of the British. The main issue revolved around the British White Paper restricting Jewish immigration to Palestine between 1939 and 1944. It played into the German plans to annihilate the Jews of Europe. Stern carried the message of the Zionists that said, "We will fight the war as if there were no White Paper, and we will fight the White Paper as if there were

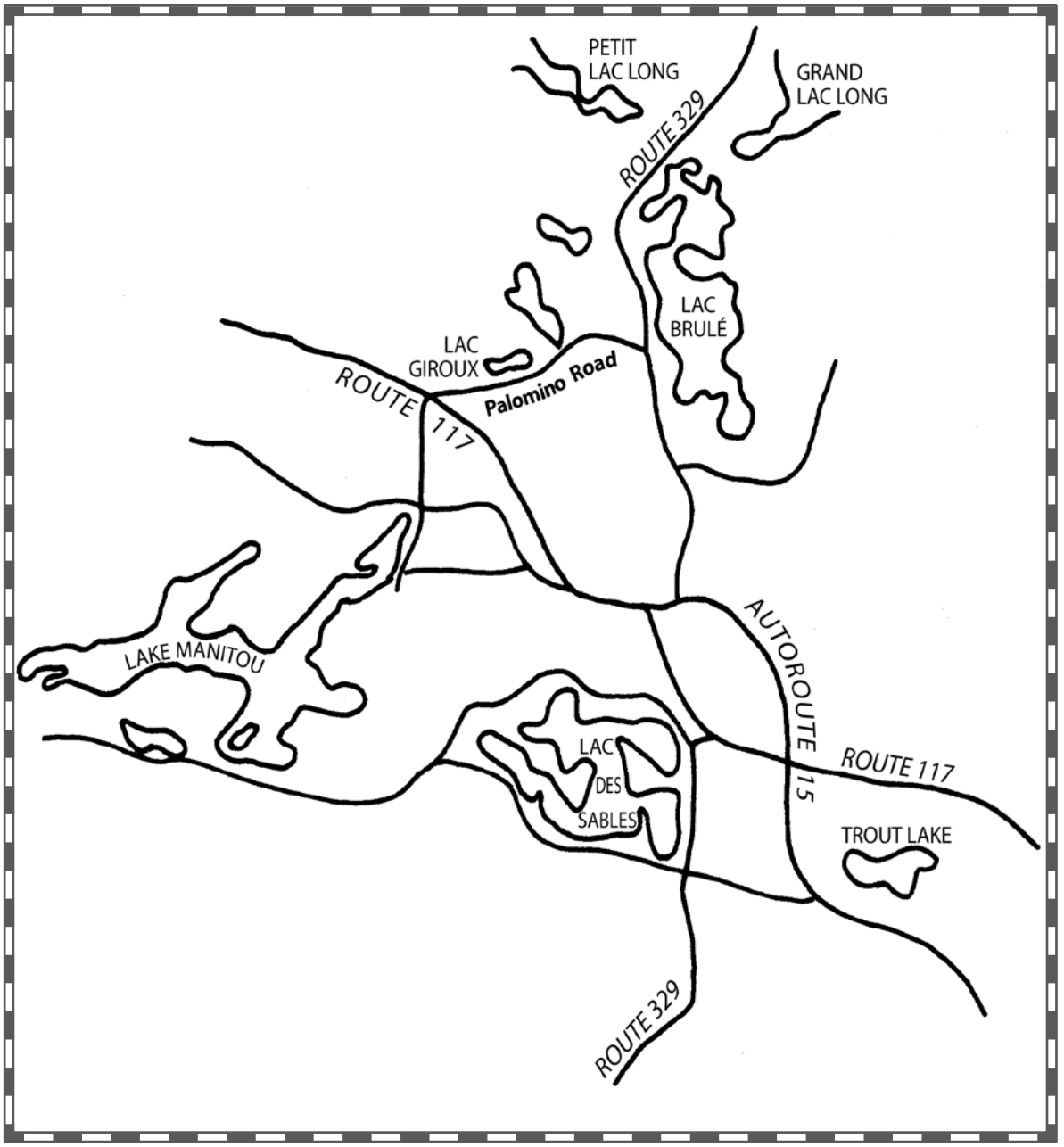


Rabbi Harry Joshua Stern

no war." While the Germans were defeated, the spirit of the White Paper was intensified under the new Labour government in Britain in 1946. A year later, though, the British government turned the matter over to the United Nations, which ruled in favour of the creation of two states, one Jewish - Israel, and one Muslim ~ Palestine.

Rabbi Stern's initiatives continued to grow in importance, and eventually Quebec and Ontario divinity schools had to accommodate the schedule of the Institute for Clergy and Religious Educators. His annual Fellowship Dinners received personages such as Prime Minister John Diefenbaker, Paul-Émile Cardinal Léger, Mayor Jean Drapeau, Quebec Premier Jean-Jacques Bertrand, and Ontario Premier John Robarts, as well as Martin Luther King, Jr., and many others from beyond our borders. In 1972, the Rabbi became the Rabbi Emeritus of Temple Emanu-El and over the remaining years of his life continued to write and speak. He passed away in 1984, and the following year his memory was honoured in the naming of a mountain in Val des Lacs.

Called Mount Rabbi Stern, it rises 2,250 feet (686m) above sea level to the northeast of the village, but when I asked at the municipality why it is called Mont le Rabbin-Stern, I was answered with a blank stare. After having left several messages for the Mayor, I finally contacted the Commission de Toponymie and learned the naming was part of a programme to commemorate people who had made outstanding contributions to Quebec society.


PETIT
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Palomino Road
ROUTE 117
LAKE MANITOU
AUTOROUTE 15
ROUTE 117
LAC
DES
SABLES
TROUT LAKE
ROUTE 329

Palomino Road, Ste. Agathe des Monts

Palomino Road runs between Route 329 and Route 117, joining Lac Brûlé to Lake Manitou in Ste. Agathe. It is a long gravel road fenced for some distance, and there is a lovely old farmhouse at one of its curves. There is no official information on the origin of the name, but many people remember the Palomino Lodge. For 40 years it was a busy hotel with riding and skiing, and was instrumental in bringing many families to the Laurentians.

The property once belonged to Melasippe Giroux, one farmer among the many who eked out a living in the hills between the two big lakes. His farm bordered a smaller lake that bears his name today. The Giroux family hung on until 1908, fully 16 years into the real estate boom that began with the railroad and saw almost every farm in the area change hands. Giroux sold to Morris Ryan, the owner of a Montreal dry cleaning business.

Ryan had no reason to believe that the land would ever be farmed viably. With open, stony fields rising from the shore of tiny Lac Giroux to treed hilltops, the farm had never been able to provide more than subsistence. The frost-free season is short, only reliable for about 80 days, and the evenings are generally cool. Ryan bought the property just to have a country retreat, a gentleman's farm. Over the next 20 years, he sold off and bought back pieces, wanting to share his bucolic getaway but not quite sure how to do it. Little could he foresee the day his son-in-law Henry would come looking for a new start in life on this run-down rocky farm.

Henry Kaufmann was a driven man who worked his way to a tidy fortune during his 20s and early 30s. One of nine children, he would not apply himself academically and so was apprenticed to learn carpentry. Having received payment in some shares for a carpentry job, he soon discovered that trading the shares could be much more lucrative than his own trade was, and he took to this new career with the determination of a skilled labourer. Despite his hard work, he was

not prepared for what happened on that fateful Friday in October 1929 when his wealth simply ceased to exist. Henry was 34 years old and had to start over.

His father-in-law received him at the farm and assigned him the challenge of using his carpentry skills to build a log house. He disappeared into the bush and built one. Ryan was probably thinking they could sell the house and Kaufmann could build another. They were trying to figure out some way to create a livelihood on the barren farm that Giroux had abandoned. All they had used it for until then was riding horses. But the Depression was not a good time for real estate. Instead, Kaufmann built a lodge, and Ryan and he arranged with the Rabiners of Montreal to run it for them.

Guests arrived at the Palomino Lodge via the Ivry railroad station. It was just a short distance to the lodge's lakeside site where the pleasures of summer and winter recreation awaited them.

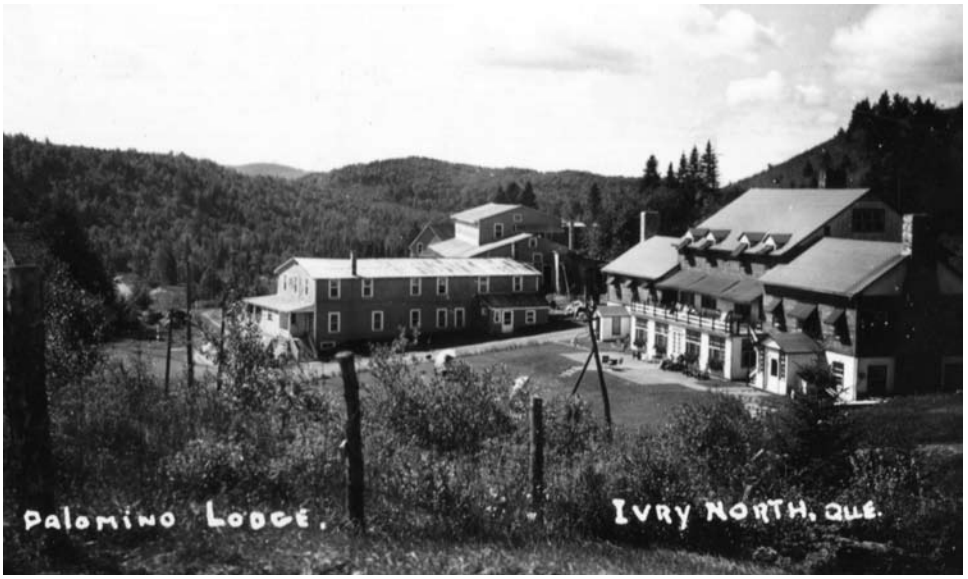
In those days, Montrealers who came to small lodges in the country for their holidays had the choice of many hotels and inns, each with a special feature. The ones on the shores of large lakes could offer boating, canoeing and swimming. Lac Giroux was not re-

The Rabiners, who originally operated Palomino Lodge for its owners, started their own hotel on the shore of Lac des Sables in Ste. Agathe.

ally large enough to do much boating, but the Ryans had horses and miles of trails.

When Rabiner left to set up his own hotel, Kaufmann, undaunted, built an even larger lodge and a huge stable. He depended upon hardworking employees, and drove them hard. One who stood by him for many years was Arnold, a World War I British cavalryman. Arnold Brown looked after the horses, and guests remember him as a character. He knew his horses and he loved his Dalmatians, which he raised on his own, with no more than the detached interest a farmer might take in his farm dogs.

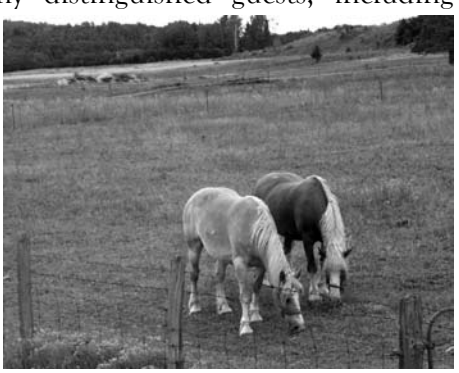
In the early part of the century, riding was a major recreational activity in the Laurentians, predating skiing and water sports, and it only grudgingly gave way to skiing in the 1930s and '40s. During that period, Arnold's stables had over a dozen horses and the trails to go with them. Kaufmann had a particular love of palominos and so he named the hotel Palomino Lodge. Palomino horses are not a breed, but simply a distinct golden colour. Breeding two palominos will give



Henry Kaufmann, who built and ran the Palomino Lodge, chose the name for his love of the horses. Riding was one of the major attractions at the Lodge.

you a white horse; a palomino and a sorrel will produce the palomino colt with the 14-carat gold colouring and the white mane and tail.

The Lodge hosted many distinguished guests, including Lorne Greene, who later became famous as the father in the television series Bonanza, and Princess Elisabeth's retinue in the early '50s when she visited Canada prior to her coronation. Henry Kaufmann and his wife, the former Berenice Ryan, ran the lodge until 1956 when they sold it to one of their regular guests, Sam Steinberg. While the Kaufmanns never had children, in a sense the Lodge stayed in the family, as Henry's nephew had married the daughter of the new owner. Henry, though, went back to the stock market. He and Berenice moved back to Montreal where they were involved in many charities, and left their estate to a foundation established in their names.



Palomino horses are not a breed, but simply a distinct golden colour. The horse on the left is a palomino.

Men on horseback dragging barrels to break a trail. Skiing displaced riding and British-style fox hunting as the fields grew in.

Palomino Lodge became a retreat for Steinberg's employees until the 1980s, at which time it was acquired by the Apostles of Infinite Love. The new owners let the property run down and over the years the fields and roads were abandoned to the woods. The building achieved some notoriety again in the 1990s when kids accidentally set fire to the old lodge. With the road gone, local residents watched as water bombers skimmed the surface of nearby Lac Brûlé and doused the flames. It has changed hands several more times since. The buildings are now gone and the farm and horses are only fading memories whose sole vestige is the name Palomino Road.

From Canadian Pacific's Laurentian Ski Charts produced in 1937.

The Maple Leaf Trail

The first ski lift in the Laurentians was the railroad. Originally built to allow Laurentian raw materials to get to market, it rapidly found a more profitable role in transporting people to the Laurentians for recreational purposes. In 1909, Canadian Pacific inaugurated *Le Petit Train du Nord* and by the 1930s, trains disgorged thousands of Montrealers at stations up and down the line. The trains, carrying as many as 10,000 skiers per weekend, were modified to accommodate passengers with their skis and poles, but there were no ski tows at the destinations. The first rope tow was built at the cusp of the decade, 1929 to 1930, in Shawbridge, or Ste. Agathe, depending on who is telling the story.

Skiers being pulled up Moïse Paquette's rope tow. The debate still rages as to whether his, or Alex Foster's in Shawbridge, was built first.

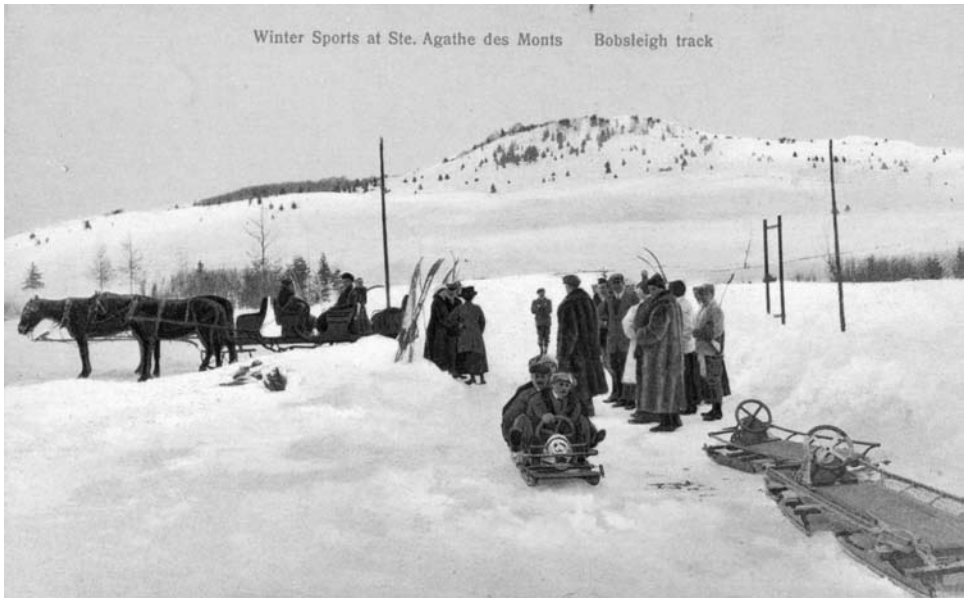
Most skiers were coming to do back-country skiing, and behind all their enthusiasm was an elderly Norwegian-Canadian who seemed to be able to keep up with anybody at any age and who was everywhere. While he was neither the only person nor the oldest

one promoting skiing in the Laurentians, over time Herman Smith "Jackrabbit" Johannsen became an icon of skiing in Canada.

In 1875, the year Johannsen was born in Norway, John A. MacDonald was the Leader of the Opposition in the Canadian Parliament, Canada had seven provinces and the transcontinental railroad was still a political promise. Johannsen spent much of his youth skiing in the Telemark and Nordmarka regions of Norway, areas where skiing was purportedly invented and where evidence of skiers goes back over 4000 years. The word itself comes from the Norwegian and slowly replaced the term 'snowshoeing', once used to describe both snowshoeing and skiing. Skis were a reliable means of transportation in his growing up, and long distances and camping in winter were a part of the experience. He lived in Germany, the United States, and Cuba before he settled permanently in Canada in his early 50s.

With the advent of the Great Depression, Johannsen, like many others, discovered that his livelihood had dried up. He encouraged his wife and three children to see their lives as a camping trip and thus they learned to make do. Forced to move to more modest accommodations, they relocated to Piedmont. Johannsen, dubbed "Jackrabbit" by the Cree, skied up and down every hill in the Laurentians and made himself available to ski and to promote skiing. Often living on charity, Johannsen could return home with a deer carcass from a hunting trip or whatever could ensure that his family was properly fed.

He made the acquaintance of everyone in the industry, including its founding pioneer, Emile Cochand, the Wheelers and the members of the Laurentian Lodge Club. When, in the winter of 1931-32, the first Kandahar was run at Mont Tremblant, Johannsen skied down ahead of the contestants and timed their descent. The race itself was a mad bash through the woods down an undeveloped mountain. That same year, he designed and oversaw the construction of the Montebello ski jump, a 300-foot-high run from a tower built on the top of a slope near the Seigneury Club.



Emile Cochand first came to Ste. Agathe to manage bob-sledding. He encouraged the kids to ski on barrel staves and may have introduced skiing to the Laurentians in the process.

He cut trails at Mont Tremblant, Ste. Marguerite, Ste. Agathe, St. Sauveur, and just about every other area in the Laurentians. He set racecourses, awarded prizes and drew maps, but the project that seems to have held him was the idea of a ski trail that would run from Labelle to Shawbridge. This was to be the main trunk line, called the Maple Leaf Trail, and he gave himself over to it with an energy and determination that few of us have witnessed, let alone experienced personally. The name was first chosen in 1932 in conversations with his son, and he envisioned it as a touring trail, wandering for 80 miles (128 km) through the mountains from inn to inn.

A skier waves to the train in Ste.Adele

While Cochand and others were already building some of the trails, Johannsen became the project's greatest and most visible promoter. He described families coming out for the weekend, disembarking from the train at Labelle or at another town, skiing south until late afternoon, spending a night at an inn, and starting out again the next morning to catch the train back to the city after lunch. He tried to get government support for the idea, but failing, he set off on his own. The Laurentians still had a lot of open fields and skiers were happily tramping through the woods, developing runs down hills, cutting farmer's fences and not being very thoughtful. One of Johannsen's first challenges was to mollify these farmers. He went to see many of them and worked out understandings with them individually, designating places where the skiers could pass through their fields, and from the skiers he elicited a promise to not cut through the fields or fences elsewhere. Subsequently he mapped out and began to open his trunk line.

Skiers arrive at the station in Ste. Agathe. The train was the first ski lift in the Laurentians, and rail cars were adapted to accommodate the sport's enthusiasts' equipment.

As the 1930s passed, the trail took form and drew great interest. Johannsen's vision would draw all of the existing trails together, and in 1937 Canadian Pacific's news department copyrighted its first Laurentian Ski Charts, checked by H. Smith Johannsen, and sold them for 25 cents each. In 1939, the Imperial Tobacco Company and the *Montreal Gazette* together asked Johannsen to produce a more detailed ski map of the Laurentian trails. The map, published as a booklet, was sponsored by Sweet Caporal cigarettes, and became referred to as the Sweet Cap book.

By the time World War II began, Johannsen felt that his services would be better offered to the military, training troops on skis. He was 65, and the recruitment officer had the audacity to tell him that he was too old. Discouraged, he began to log the miles he put in while working on the trail. In 1940, he reported 980 miles (1,577 km), the next winter, 960 miles (1,545 km) and the winter of '42-'43, 1,155 miles (1,859 km). Still, the military told him that he was too old.

Johannsen had help cutting the different sections of the trial, from Harry Wheeler between St. Jovite and the Ogilvy Farm (now Mountain Acres Golf Course) and from Stan Ferguson working from the Ogilvy Farm south, while the Cochands had already built trails between Val Morin and Ste. Margeurite. Johannsen was involved in every sector, if not cutting, then negotiating with farmers or putting up markers. Virtually all of the other participants either owned lodges or were employed by them, but Johannsen seemed to exist in the woods and was the perfect spokesman with no obvious ulterior motivate. He sincerely wanted people to ski.

During World War II, Joe Ryan, the developer of Mont Tremblant, helped fund the acquisition of a snowplough. Tom Wheeler, Harry's older brother and owner of the Lac Ouimet Club, together with Ken Harrison of the Laurentide Inn, approached Hector Perrier, the Member of the Assembly for Terrebonne, and offered their services to plough Route 11 from St. Jerome to St. Jovite. They were paid 50 cents a mile and dubbed their plough 'Hector' in his honour. According to Stan Ferguson, though, the open road

challenged the Maple Leaf Trail, because when people began to come up north by car instead of using the train, they tended to go to the developing ski hills.

Skiers in Ste Agathe when people still climbed the hills. The vertical line on the right is a farmer's fence, which must have needed repairs by the spring.

After the war, the Sweet Caporal Maps were republished, but with the proliferation of downhill skiing and the increasing numbers of roads, Johannsen had his hands full promoting backcountry and cross-country skiing. Many times, the Maple Leaf Trail had to be re-routed to bypass a road or real estate development and the ski hills drew more people to the slopes.

He had the pleasure of returning to Norway each summer and seeing his family there. His daughter often went with him, and his son moved there permanently. One summer, when Johannsen was 94, he simply did not have the financial means to return. His daughter, Alice, managed to land a contract through McGill University that would take her as far as Paris, so he bid her farewell and resigned himself to letting her be the family emissary for that year. At least that is what he told her. Fit and determined, despite his 94 years, he left

her and went straight down to the docks where he managed to hire on to a Norwegian freighter as a deckhand and worked his way in both directions across the Atlantic.

Johannsen persisted through the 1950s and '60s, and was there to help organise when cross-country skiing experienced a re-birth in the late 1960s. Johannsen was a presence during the first Canadian Ski Marathon in 1967 that ran 100 miles (160 km) from Lachute to Cantley.

Today, even though some stretches of the Maple Leaf Trail still exist, the role of a trunk line running through the woodlands is filled by other trails, mainly by the one that was the route of the original ski lift, the old railroad line. While it is more direct than the Maple Leaf Trail, it evokes the same spirit that Johannsen and the other ski pioneers fostered in the early decades. Johannsen took part in his last skiing event at 107 and died in his son's arms in Norway at 112.

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Ferguson, Stan. Ste-Agathe-des-Monts

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Gilbert, Chief Tiorahkwathe. Mohawk Council of Kahnawake

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Hamilton, Charles. Vicar of Tullyish and Magistrate for the County of Down, Ireland

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Acknowledgements

For a storyteller, telling stories is not a task but an indulgence. In our busy world, indulgences are fine at coffee break and on vacation, but are frowned upon while on duty. Sheila Eskenazi, my business and everything else partner, has never wavered in her conviction that I should indulge. Without her support and assistance, I never would have had the courage to invest the huge amounts of time into the research and writing that it has taken to put this book together. Aside from countless re-reads and making sure that I had the uninterrupted time to work, Sheila took the North River photographs, drew the line maps and did the index. She has also been with me on almost every talk or promotion, telling me how I did and to hold my head up higher when I talk so that my voice will project better.

Our clients have always been responsive to the stories of the Laurentians, many listening and probing as we travelled to see houses, others responding to the company newsletter. Jack Burger, the courageous owner and publisher of Main Street, the Laurentian English-language monthly, asked me to write for him, and so the stories began to take form in Main Street four years ago.

Ever the doubter, I contacted Graeme Decarie and asked him to look over some of my work. He responded enthusiastically to the ideas and proceeded to give me a crash course on brevity and presentation, the kind of inspired lesson that imprints itself like a reprogramming, and then encouraged me to rewrite and to rewrite and to rewrite.

Judith Isherwood gave me the feedback that I needed, guiding Graeme's inspired lesson to fulfillment. Her editorial input and guidance helped form the final work and I feel a deep sense of gratitude to her. I have come to respect her as someone who loves books and understands the place that they have held for so long in our society.

The main map came from David Chandler of Ptolémée Plus, taken from The Atlas of the Dominion of Canada, published in 1875. We found it very close to deadline and were faced with a serious shortage of time, but Rita Bauer of Silver Lining, saved us by preparing all of the maps for publication (including those hand-drawn by Sheila).

Patty Brown invited me to scan postcards from her voluminous collection, so Sheila and I soon arrived at her apartment with Tom Crabtree, a good friend of our son David. We scanned away, and the postcards in the book tell a story of their own.

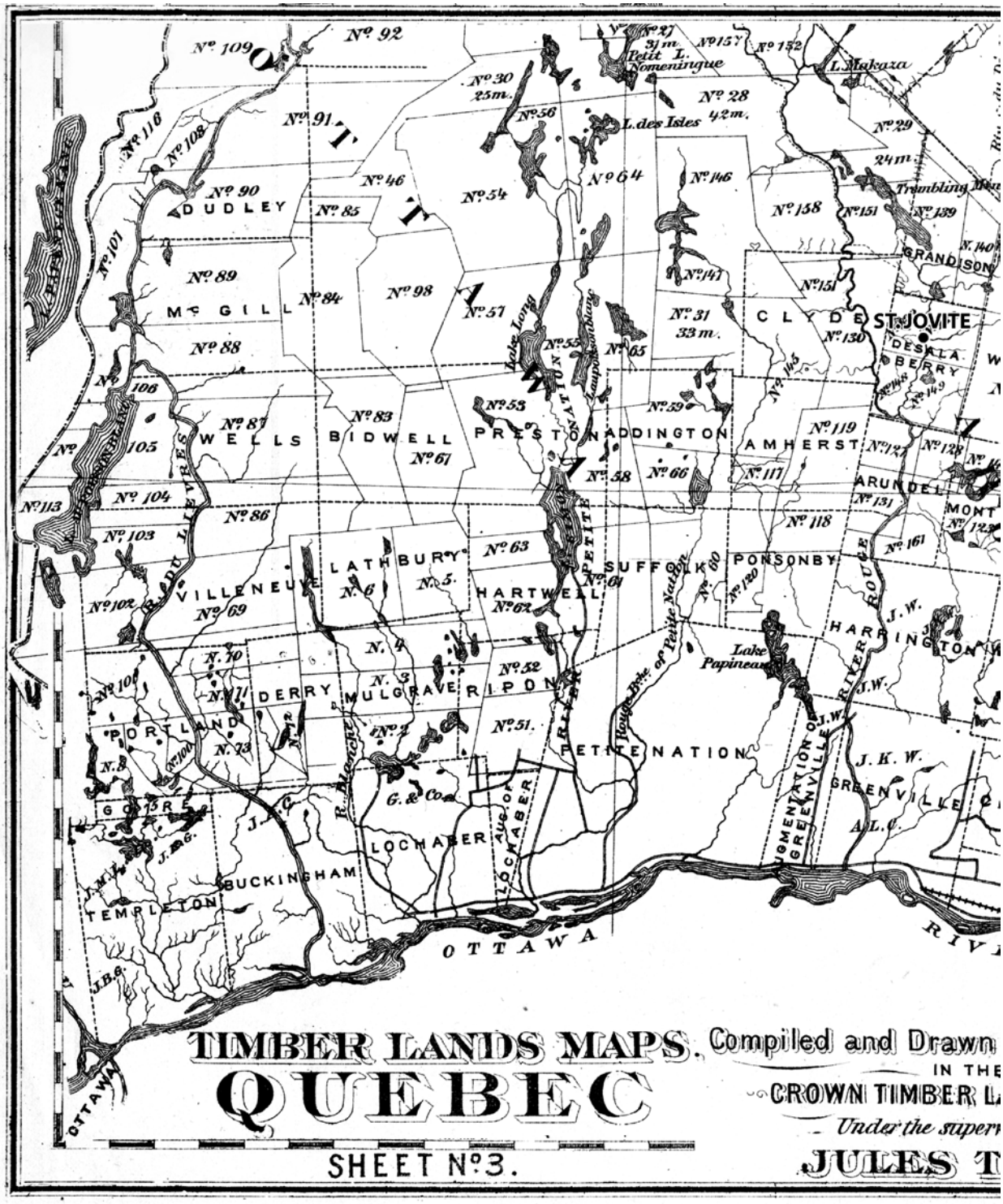
The Val David pictures came to us from Claude Proulx of the Societé d'histoire et de patrimoine de Val David. Normand Lortie, the grandson of Osias Renaud, opened up his grandfather's collection to us, while Marilyn Adams found us the photograph of the funeral ceremony of Sir John Johnson. Charles Bury, the editor of the Quebec Anglophone Heritage Network, made the other Johnson images available to us. Sarah Robinson patiently helped us see the work develop into an actual book.

Rémi Cloutier, Louis Pelletier and Doris Lecault, Erik Wang, Phil Gold, Count Philippe Ogier d'Ivry, René Bauset, Shirley Captain, Janice Rosen, Velos Christou, Eric L'Heureux, Bob Scholefield, Beverly Prud'homme, Gordon Barker, Alan Raymond, Frank Guttman, Donna Girard, Gleason Théberge, Peggy Austin, Stan Ferguson, Louise Lachapelle, Mathieu Robillard, Nicholas Kasirer, Wanda Leah Trineer, Brian Ferstman and many others all played a part in helping put this book together.

With the work completed, I feel more like a member of a team than like the author, and am truly grateful for all of the efforts, enthusiasm and patience of the rest of the team. As author, however, I claim any mistakes as entirely my own.

List of Maps

Most of the maps in this book come from the "Atlas of the Dominion of Canada", published in1875 in Montreal & Toronto by G N Tackabury Publisher. The map, prepared by Jules Taché, was used for forestry, but shows the townships and other features as they were known at the time. Pertinent information has been added to allow the reader to more easily identify places that we know today.



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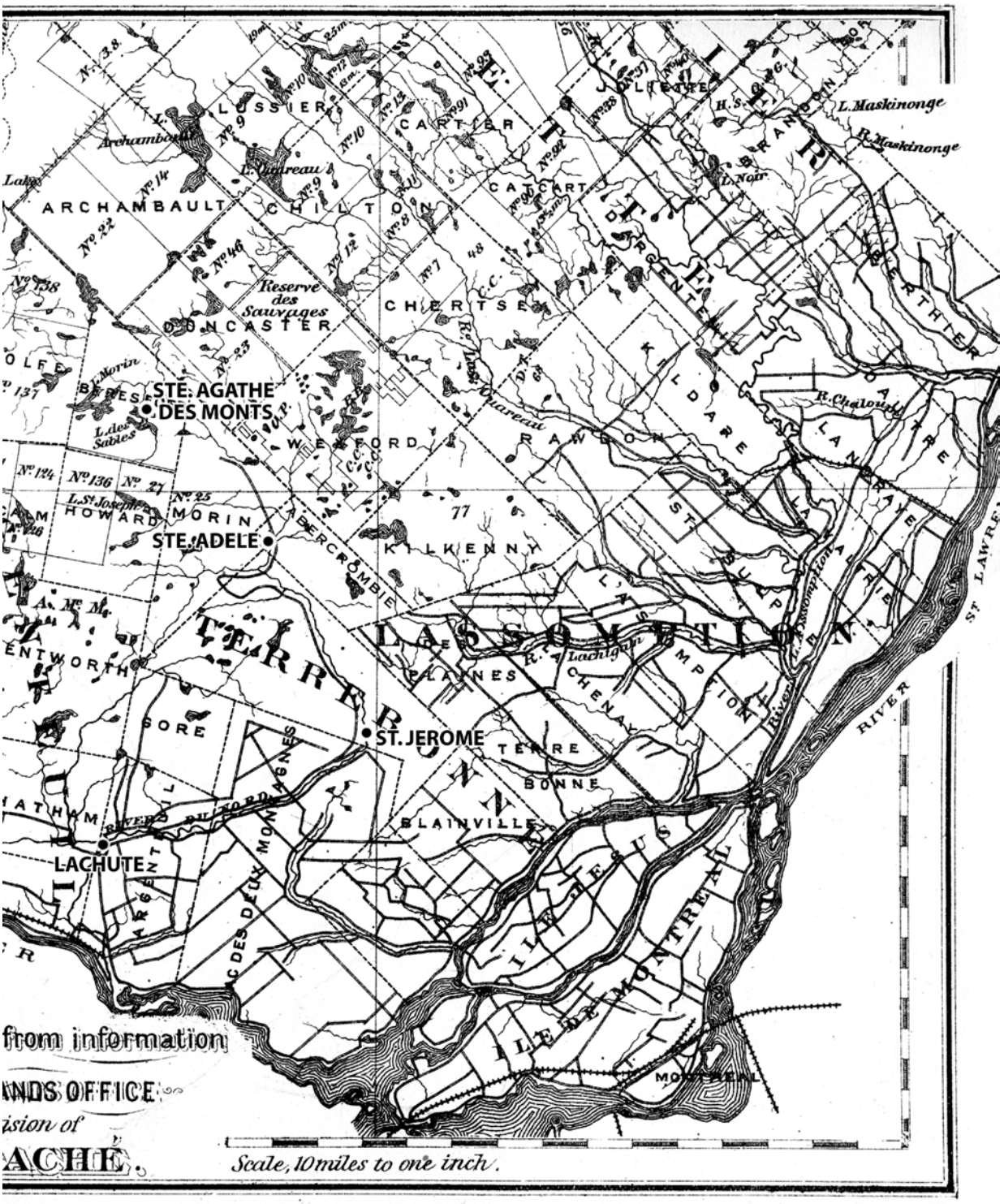

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About the Author

Born in Montreal in 1949, Joseph Graham has lived and worked in the Laurentians for most of his life. His writings have appeared in many publications and he is a regular contributor to the Quebec Heritage Web and the Quebec Heritage News. He has owned and operated a real estate brokerage for the past few decades together with his wife, Sheila Eskenazi, and he began researching history to share it with their clients. His stories have appeared in the company newsletter since 1994 and in the newspaper Main Street since 2002. The Canadian Author's Association has recognized him with an award for his fiction. He is a co-founder and past president of the Ste. Agathe Heritage Committee and has been involved in other initiatives that involve Laurentian history. He and Sheila live in Ste. Lucie where they also raise chickens and keep a large vegetable garden.

HISTORY

I thought I knew the Laurentians pretty well but I was both surprised and delighted by Joseph Graham's book.

from the foreword by Graeme Decarie

Six generations of my family have visited or inhabited the lovely mountains and lakes of the Laurentians and I am delighted by this anthology of Laurentian place names. Laurentian lovers, residents and occasional tourists will find new perspectives in this charmingly readable account.

Comte Philippe Ogier d'Ivry

If you think that you know the Laurentian region because you've spent summers there for decades, or even if you've lived there for years, think again. In his book Naming the Laurentians Joseph Graham provides a short, and thoroughly enjoyable, description of the paleoclimatology, geology, geography, history, and the 'gossip' of events that have created the 'Laurentians' as we know them today. Written by a man who loves the place in which he lives, it is a delightful read that will give the reader a new appreciation of the region, and a new understanding of places that are so often passed without note.

Dr. Phil Gold

ISBN 0-9739586-0-X

$24.95

main street

Cover design: Rita Bauer