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graphisme: David Dupuis

## ANCESTORS

LIFE, DEATH, AND DESCENDANTS OF  
QUEBEC CITY'S ANGLOPHONES

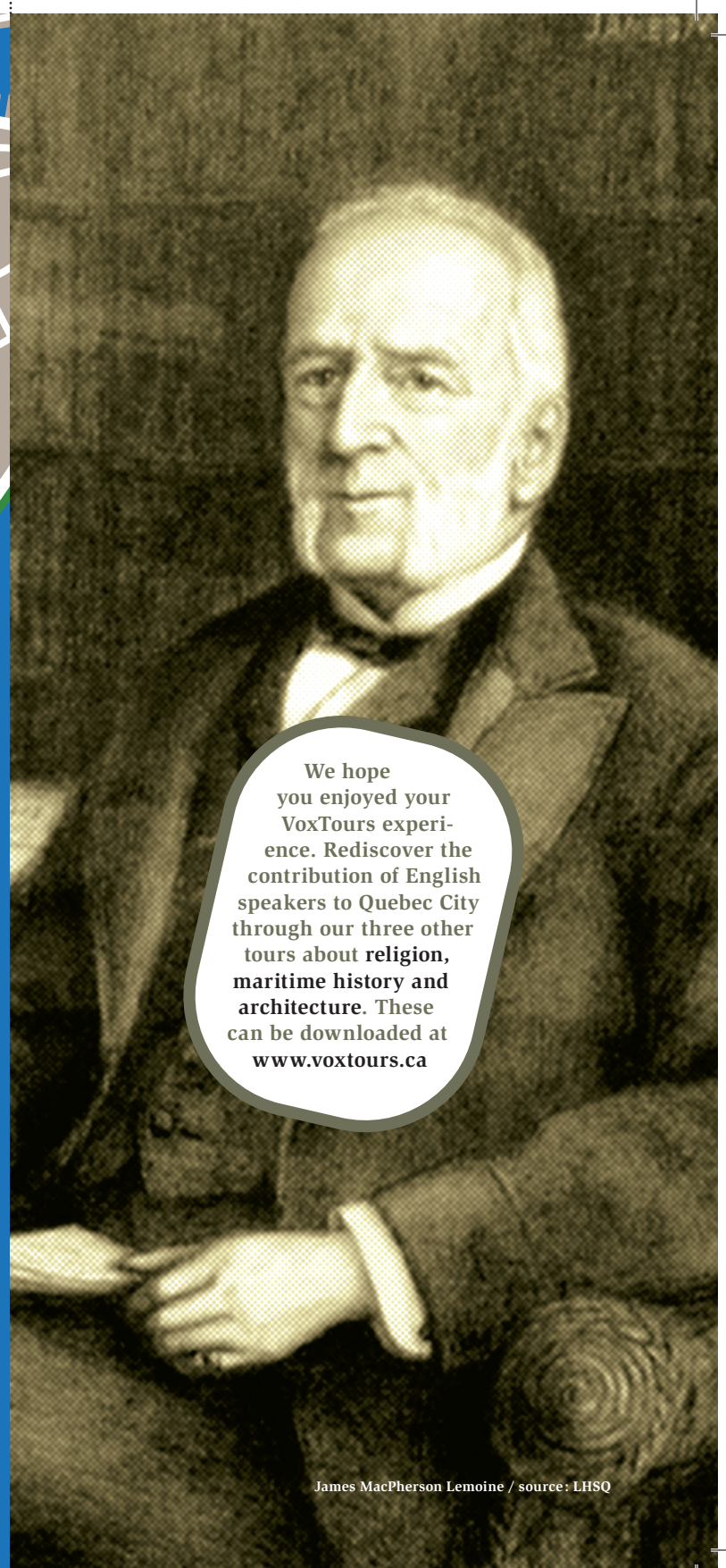
#### Places of remembrance

Quebec City's cemeteries have lots to say about our ancestors and the past. They are places of remembrance for those close to the departed, but they are also a storehouse of memories for the whole community. Cemeteries are closely linked to religious belief: They express a particular vision of the world, a set of values and a culture.

During this visit you'll make the rounds of the cemeteries that have something to do with anglophones in the Quebec City region. Mount Hermon and St. Matthew's are interdenominational Protestant cemeteries, St. Patrick's is Irish Catholic, Beth Israel is Jewish and the General Hospital Cemetery is Catholic. They can teach us about the communities they represent, and also about the people buried in them, some of whom had a major impact on Quebec City's history. You'll get to know people who worked in many different areas. They may all have had the English language in common, but they came from a great variety of backgrounds and cultural traditions.

We'll begin with a visit to Mount Hermon. Leave your bike at the entrance to the cemetery on Chemin Saint-Louis. The guided tour begins near the old notice board of rules near the superintendent's house.

“REDISCOVER QUEBEC'S  
ANGLO HERITAGE”



We hope you enjoyed your VoxTours experience. Rediscover the contribution of English speakers to Quebec City through our three other tours about religion, maritime history and architecture. These can be downloaded at [www.voxtours.ca](http://www.voxtours.ca)

James MacPherson Lemoine / source: LHSQ

## Scots and American Rangers



Some of the 30 British soldiers buried in this cemetery were Scots. The Scottish troops belonged to the 78<sup>th</sup> Fraser Highlanders, a regiment that had helped take Louisburg and had fought at the Battle of the Plains of Abraham.

Once New France had passed into British hands for good, the owners of many seigneuries returned to France. As a way of compensating the Highlanders and encouraging settlement in the colony, the British Crown gave them some of these vacated properties. No fewer than 158 officers and soldiers of the Fraser Highlanders thus received gifts of land. Many married French Canadians and quickly integrated into the francophone majority. These Scottish soldiers-turned-seigneurs gave rise to a generation of entrepreneurs. Although they were few in number compared to the English or Irish, they had a significant influence on society.

Then there were the Rangers, who were American soldiers. Mostly recruited in the British colony of New Hampshire, the Rangers were scouts whose main job was to lead reconnaissance and surveillance operations behind enemy lines. The army that came to attack Quebec in the summer of 1759 included six companies of Rangers, or about 600 men.

The siege of Quebec began at the end of June. In August, General Wolfe had still not managed to capture the city. The population of New France continued to support the French troops in spite of Wolfe's warnings, so in response Wolfe ordered the burning of several villages. The Rangers destroyed Ange-Gardien, Château-Richer, Baie Saint-Paul and La Malbaie. At the end of August they burned several villages along the South Shore down to Kamouraska. Thus, when the Battle of the Plains of Abraham was fought on September 13, 1759, the Rangers were otherwise engaged.

Lieutenants Armstrong and Meech were two of the Rangers who were buried in the mass grave for British and American soldiers in this cemetery. Armstrong was wounded on July 8 in an attack by 400 First Nations fighters allied with the French near Montmorency Falls. He died a few days later. Meech was wounded on August 3 in a skirmish with a detachment of French-Canadian militiamen. He, too, died shortly afterwards.

Some years later the Rangers fought in the American Revolution. The experience they had gained during the Seven Years' War in Quebec thus helped bring about American independence.

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#### Total distance:

11 km (2,6 km walking; 8,4 km cycling)

#### Optimal time and period:

Spring, summer and fall

1

## Mount Hermon Cemetery: General information



1801 Chemin Saint-Louis

Mount Hermon Cemetery is named after a mountain on the border between Syria and Lebanon where Jesus took his disciples to pray and where they gained a preview of heaven. Protestants of all denominations were welcome here, as well as members of religious communities too small to have their own cemetery: Greek Orthodox, Chinese animists and Cambodian Buddhists. In addition, Mount Hermon has always welcomed Catholics who wanted to be buried here.

The cemetery was opened in 1848. Quebec City Protestants already had a cemetery downtown, but it was getting crowded. Then when cholera and typhus epidemics struck the city, people began to suspect that burials in urban cemeteries were spreading disease, and a law was passed banning them.

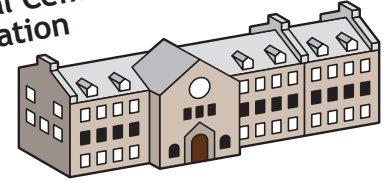
The cemetery was designed by David Bates Douglass, a major in the U.S. army who taught at West Point Military Academy. He chose the garden-cemetery style, inspired by the English gardens that were popular at the time. One of their distinguishing characteristics was that they were deliberately asymmetrical: as you can see here, the lanes are curving, the bushes and trees are scattered around in varied clumps, and the headstones are definitely not in straight rows.

Four generations of the Treggett family have been the superintendents of this cemetery and have lived in this house since 1865.

**Follow the map and we'll meet at Stop 2, a monument to the victims of the sinking of the Empress of Ireland. Distance: 200 metres**

17

## General Hospital Cemetery: General information



The General Hospital Cemetery is run by the St. Augustine Order of Hospital Sisters of the Mercy of Jesus, otherwise known as the Augustines.

While Hôtel-Dieu Hospital looked after the sick, the General Hospital was built in 1693 to shelter people whom society had abandoned: the old, the chronically ill, the crippled, the homeless and prostitutes.

It was also the hospital for wounded soldiers. After the French-English battles of 1759 and 1760 many of the wounded from both sides were brought to the General Hospital. Those who died of their wounds were buried in the hospital cemetery, while those killed in combat were buried in mass graves on the battlefield itself.

About 1,000 soldiers were buried here during the Seven Years' War, including about 30 men from the invading Anglo-American forces. These men, all Protestants, were buried in a mass grave outside the cemetery fence. In 1938, however, the cemetery expanded to the north, so that the British and American soldiers are now in the northwest corner of the cemetery.

The General Hospital Cemetery was designated a National Historic Site by the Government of Canada in 1999. In 2001, the Commission de la Capitale Nationale du Québec undertook some restoration, commemoration and interpretation work which you see here today. At the same time they transferred Montcalm's remains here.

**Look around the cemetery and then make your way to the memorial at the north end. You'll find that it wasn't just the English who conquered New France.**

## The Scotts, activist poets

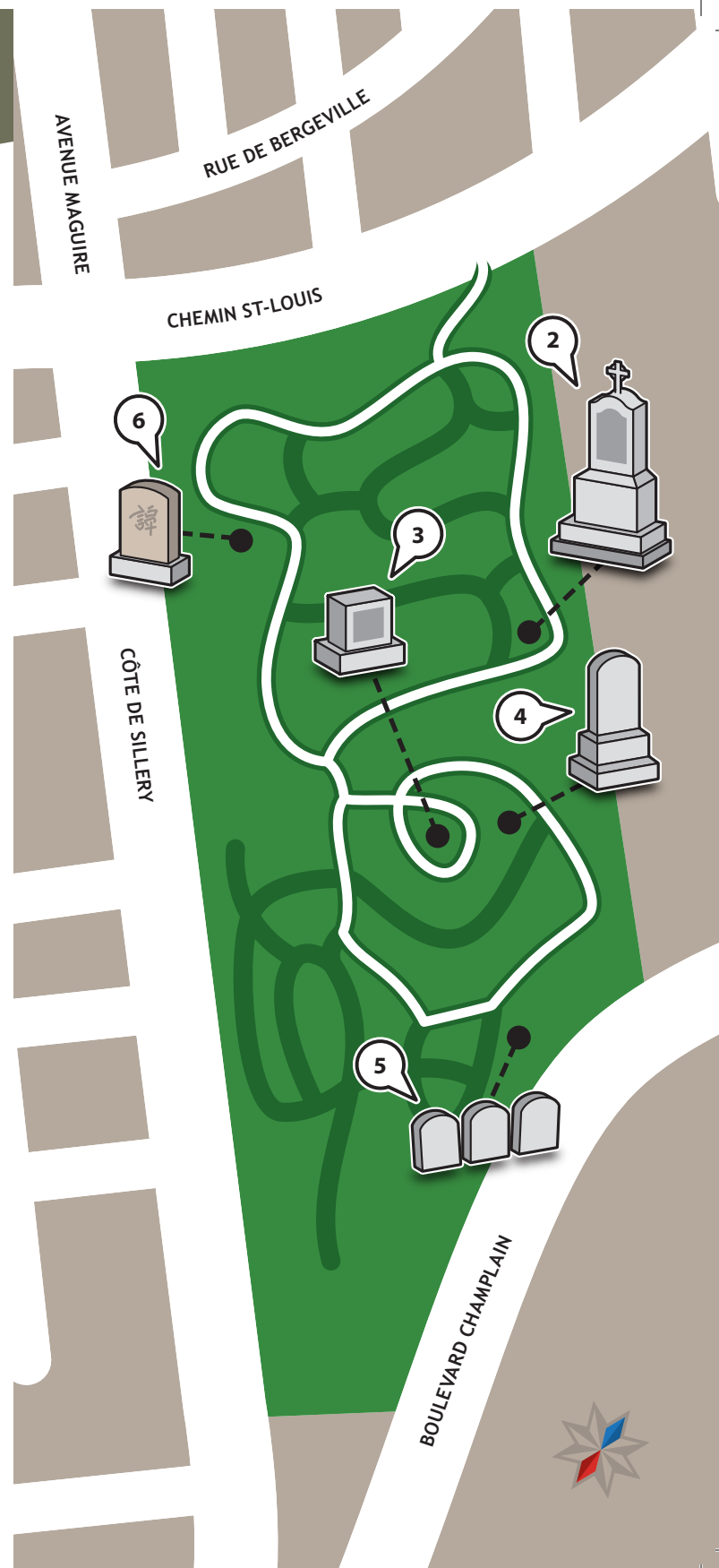


Frederick George Scott and his son, Francis Reginald, both wrote poetry as a way to celebrate their love for humanity and nature. Both also had a strong sense of social justice and threw themselves into the battle against injustice.

Rev. F. G. Scott was born in Montreal in 1861. After studying at Bishop's University he became an Anglican minister in 1886, and took charge of St. Matthew's Church. He was the chaplain to the First Canadian Division during World War I, an experience he wrote about in his 1934 book *The Great War as I Saw It*. He published several collections of poetry that were popular in his time. At the Quebec Conference in 1943, U.S. President Franklin D. Roosevelt and British Prime Minister Winston Churchill asked Rev. Scott to read them some of his poems. He died the following year.

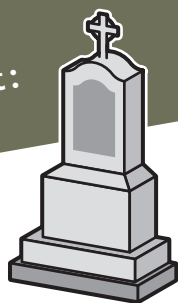
His son F. R. Scott was better known than his father. Born in 1899 here in St. Matthew's Rectory, he attended Quebec High School and Bishop's University before going on to Oxford. He practised law while teaching at McGill, until the Depression of the 1930s threw him into social activism. In 1931 he was a co-founder of a socialist political party, which later became the New Democratic Party (NDP). Scott is also considered a catalyst of modern Canadian poetry. He won several literary prizes and influenced a whole generation of writers, including Margaret Atwood. He was buried in Montreal in 1985. This location thus has stronger connections with his birth rather than his death.

Walk out of the cemetery and get back on your bike. Cycle down Rue Saint-Jean towards the Old City and take a left on the first cross street, Rue Saint-Augustin. This street will take you down to Côte d'Abraham. Turn left on Côte d'Abraham, which soon becomes Saint-Vallier Street. Keep cycling along Saint-Vallier until you reach Langelier, a boulevard with a tree-lined median strip. Take a right on Langelier and go to the General Hospital at the end. Distance: 1.5 kilometres



2

## Empress of Ireland monument: In memory of a tragedy



The sinking of the Empress of Ireland in the St. Lawrence River in 1914 was the worst maritime accident in Canadian history, with 1,012 victims. This monument was erected to commemorate the tragedy.

Expanding its operations into water transportation, the Canadian Pacific Railway Company (CPR) launched the ocean liner Empress of Ireland and its sister ship, Empress of Britain in 1906. They were huge ships and very fast. They could carry about 1,400 passengers and had enough lifeboat space to rescue 1,700 people.

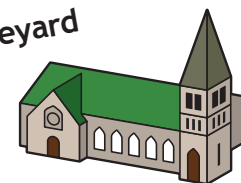
At 4:27 p.m. on May 28, 1914, the Empress of Ireland left the Port of Quebec. That very day the Norwegian collier Størstad was heading upriver to deliver more than 10,000 tonnes of coal to Montreal. Around 1:40 a.m. on the morning of May 29, the two ships were near Rimouski when a thick fog rolled in and enveloped them both. The next few minutes were tense as each tried to avoid a collision. Suddenly at 1:55 a.m., Captain Kendall of the Empress saw, to his horror, the Størstad looming out of the fog only 30 metres ahead. At the same moment Captain Andersen of the Størstad, who had been awakened by the officer on watch, realized that they were heading straight for the Empress. In spite of desperate efforts by both captains, the Størstad ploughed straight into the starboard (right) hull of the liner between the two funnels. Within 14 minutes the Empress of Ireland sank, taking 1,012 people to their deaths.

The tragedy made the headlines briefly before being relegated to the back pages by World War I, which broke out a few weeks later. This monument was raised by the CPR and lists all the victims whose names are known. Many were from the Quebec City region.

Follow the map and we'll meet at Stop 3, James Douglas's tomb. Distance: 250 metres

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## The first Protestant graveyard



St Matthew's Cemetery, surrounding the church of the same name, was the first Protestant cemetery in Quebec City. After New France was ceded to Britain in 1763, more and more Protestants arrived, and soon built their own churches and graveyards.

In 1771, the British Crown gave the Anglicans a hand by buying the land on which this cemetery would be established and giving it to them. The Anglicans, most of whom did not consider themselves "Protestant" but rather a branch of the true Catholic Church, considered St. Matthew's their cemetery. The Presbyterians didn't agree. So when the Crown bought a second lot in 1778 to expand the cemetery, it was divided up between the Anglicans and the Presbyterians.

More and more Protestants came to Quebec City during the nineteenth century, and eventually St. Matthew's Cemetery was no longer big enough. During the cholera and typhus epidemics of the 1830s and 1840s, local residents and authorities also worried that burials taking place in such a densely populated area might spread disease. This was the main reason the cemetery was closed in 1860.

The City of Quebec became the owner of the cemetery and the church in 1979. In the early 1980s, the church was converted into a public library and the cemetery became a park. Walk around the graveyard and read the information panels. Many notable figures are buried here, including the brother of Sir Walter Scott and Robert Wood, rumoured to be the illegitimate elder brother of Queen Victoria.

**Two important occupants of this graveyard are not mentioned, however. Once you've walked around, sit down on a bench and hear more about them.**



14

## The great epidemics



1145 Avenue de Salaberry

Right now you are standing on the site of the St. Louis Cemetery, although there's no trace of it left today. The St. Louis Cemetery was established in 1832 and was open to all Roman Catholics, both French-Canadian and Irish. In 1856, St. Patrick's Parish bought half the cemetery and the rest soon after. Over the next 20 years this became the graveyard for the Irish.

The cemetery was known as the "cholera burying ground," since Quebec suffered several disastrous epidemics between 1832 and 1860. Cholera is an intestinal disease that causes intense diarrhea and vomiting followed by dehydration. The victim can die in a few hours. In 1832, 3,200 residents of Quebec City died of cholera, at least 500 to 600 of whom were buried in the cemetery here. As the port of entry for immigrants to Canada, Quebec City was one of the worst-affected places in the whole Western world. Succeeding epidemics were equally catastrophic.

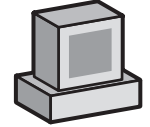
Alex Addie recalls this frightful part of town in the early twentieth century:

*"On De Salaberry Street there was a stone fence. It had a wooden top to it. And on the other side of that fence was the burying ground from the cholera epidemic. There were few lights, so it was a very dark area, and as children we used to move awful fast through there. That was long before St. Patrick's Parish moved in and built their school. But while they were building their school, we looked over the fence and there were these trenches of bones that they'd dug up and threw on the sides."*

Head down de Salaberry towards rue Saint-Jean. Turn right on rue Saint-Jean and cycle for a kilometre past the large Saint-Jean-Baptiste church until you reach St. Matthew's Church and Cemetery on the right. Distance: 1.2 kilometres

3

## James Douglas and the treatment of the insane



Many members of the Douglas family, including some who were renowned scientists, are buried in Mount Hermon Cemetery.

James Douglas (1800–1886) studied medicine in Edinburgh, Scotland. This is where the best medical schools were at the time. After practising in the Arctic, India and Nicaragua, Douglas settled in New York state in 1824 and taught anatomy and surgery. To practise dissection on real human bodies, he and his students had to obtain cadavers illegally. One day he made the mistake of digging up an important citizen. Douglas fled to Quebec City to escape pursuit by the authorities.

In Quebec City he quickly built up a good reputation. He was said to be the quickest surgeon in town, and could amputate a limb in less than two minutes — an important skill before the age of anaesthetics. In 1837 he was appointed director of the Marine and Emigrant Hospital.

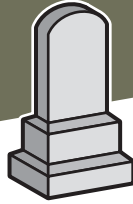
In 1845, Douglas founded the Beauport Asylum (now the Centre Hospitalier Robert-Giffard), the first psychiatric hospital in the city. Until then patients with mental illness were often locked up in prison. Douglas adopted a radically new approach: he believed that patients should have decent living conditions, be kept busy with menial work and have plenty of fresh air.

Follow the map and meet at Stop 4, the tombstone of James MacPherson LeMoine. Distance: 150 metres



4

## James MacPherson LeMoine and biculturalism



James MacPherson Le Moine was born in Quebec City in 1825 to a bourgeois family. His father came from a French seigneurial family and his mother from American Loyalist stock. Le Moine was bicultural — equally at ease in both languages and cultures, as many Quebec City anglophones are today.

A lawyer by training, Le Moine wrote numerous historical guide books on Quebec City and its surroundings. His books pile fact upon fact, as was the literary fashion of the time, and his florid and rhetorical style betrays the influence of romanticism. Here is his account of a walk in Mount Hermon Cemetery:

*“Under the umbrageous trees, perfumed by roses and lilies, tombs, silent, innumerable tombs on all sides, on marble, the names of friends, kindred, acquaintances, solemn stillness all round us, at our feet the placid course of our majestic flood. There were indeed many friends round us, though invisible, nay, on counting over the slumberers, we found we had more, though not dearer friends, in this abode of peace than within the walls of yonder city.”*

Follow the map and go to **Stop 5**, a row of small tombstones marking the graves of the Douglas family. Distance: 125 metres

5

## James Douglas, Jr.: A modest millionaire

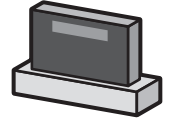


These little headstones mark the graves of the descendants of Dr. James Douglas, whom we met earlier. His son, James, Jr. (1837–1918), studied theology and then went on to pursue a distinguished career as a scientist. With the help of a chemist friend at Laval University, he discovered a new method of mining copper, which led him to get involved in copper mining in Chile, Arizona and Mexico. His success in business made him a millionaire. He was also a great philanthropist, and supported several charitable causes. He even found the time to write a history book comparing New France to New England. Many places still bear his name: Douglas Hospital in Montreal, the Douglas Library in Kingston, even the border town of Douglas, Arizona. His small tombstone expresses a humble attitude towards death. Although most of Douglas’s descendants lived their lives far from Quebec City, their similar tombstones show that they have maintained a link with their ancestor.

Follow the map and let’s meet at **Stop 6**, where you’ll see tombstones with Chinese characters on them. Distance: 400 metres

13

## The Rosenhek family comes to the aid of Jewish immigrants



Moses Aron (Moe) Rosenhek originally came from Campbellton, New Brunswick, and after several years in Montreal he and his wife moved to Quebec City. Moe bought a clothing store called Mannequin in the Old City, which specialized in top-of-the-line fashion and became very popular with wealthier Quebecers. With the fruits of their success the Rosenheks gave a helping hand to Jews newly arrived in Quebec.

After World War II, many Jews left Europe. The Jewish Immigration Aid Society (JIAS), of which the Rosenheks were members, helped Jews who had just arrived at the Port of Quebec. JIAS offered them kosher food and helped them find lodgings. Moe Rosenhek was very involved as a volunteer and a generous donor in the larger community too. Quebec High School continues to offer the Moe Rosenhek Award to a student who combines academic success with school involvement and community activism.

Regina Rosenhek, his widow, has also been involved in many Jewish community organizations. She is a member of Hadasah, the women’s Zionist organization founded in the United States in 1912, and she was president of the Quebec City branch of the National Council of Jewish Women.

Our next stop is the old St. Patrick’s Cemetery, on the site of St. Patrick’s High School. Cycle down Boulevard René-Levesque towards the City Centre for 3.5 km. Turn right on Rue de Salaberry. St. Patrick’s Church and the large soccer field behind it are about 100 metres down the street. Distance: 3.6 kilometres

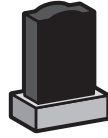


Moses Aron Rosenhek / source: Shalom Quebec



12

## The Smiley family and the Jews of St. Roch



Jews in Romania were subjected to many discriminatory measures in the early twentieth century. When an order was given that Jews were to pay a special tax to be allowed to run a business, one community decided to protest. Rachel Smiley's father, Charles Louis Smilovitz, was chosen to write a petition. Soon afterwards an acquaintance warned him that he'd better leave the country, and he left that very night. He came to live in Quebec, where two of his sisters already lived. His wife and children came to join him five years later. Two more children, Rachel and her younger brother, were born in Quebec City.

On his arrival in Canada, Charles Louis Smilovitz became a pedlar. He fared badly, according to Rachel, as salesmanship was not his forté. He was deeply religious, and he always took a volume of the Talmud with him on his travels. He avoided meat and bread on the road so that he would not eat non-kosher food.

The Smilovitz family settled in the Lower Town in the St. Roch district along with several other Jewish families. Like most immigrants, they tended to congregate in one area and rallied round to help new arrivals.

Like many Western countries, Quebec had its share of anti-Semitism in the early twentieth century. Historian Lorraine O'Donnell examines this situation:

*"There was the case of the Plamondon trial, where a French-Canadian notary gave an anti-Semitic speech down in Saint-Roch. The people who heard it were excited and riled up enough that when they got out they had a riot on the street — an elderly Jewish man was jostled and a few stores had their windows smashed. Eventually it was a good story for the community, because two local Jews sued him and won. Aside from a few moments like this within a difficult period in the early twentieth century, my read of the situation is that there might have been anti-Semitic prejudice, but it was often better than what was found elsewhere, and people lived full and happy lives here."*

Now go to the Rosenhek graves, in the first row next to Rue Bon-Air.

6

## The Chinese in Quebec City



This part of the cemetery reminds us that Mount Hermon is not only for Protestants. It is also a place for all communities too small to establish their own graveyard.

The Chinese first began arriving on Canada's west coast during the gold rush of the 1850s. A second wave came in the 1870s, cheap labour for the transcontinental railway. The last spike in the Canadian Pacific Railway was driven in 1885, and a discriminatory Chinese head tax was implemented that same year. This made further immigration difficult. Anti-Chinese sentiment ran high.

Some Chinese fled discrimination by coming east in the 1890s. A trickle made it to Quebec City, but most settled in larger cities. Nevertheless, their presence was visible. Most ran laundries or restaurants and many settled in the Saint-Roch district of Quebec's Lower Town. Having come by way of western Canada, many spoke English.

In the 1960s and 1970s, the Chinese scattered. Many followed the suburban dream. Others left for larger cities or retired to China. Nevertheless, there are more people identifying themselves as Chinese in Quebec City today than ever before, and reason to believe that this part of the cemetery will continue to grow.

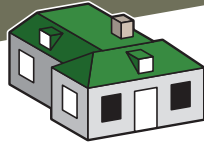
Walk back up toward the entrance, hop on your bike and cycle down Chemin Saint-Louis to your right. When you've gone 600 metres, you'll see the gates of St. Patrick's Cemetery on your right. Find a spot for your bike and park it. Distance: 825 metres (225 metres walking; 600 metres cycling)



James Douglas, Jr. / source: LHSQ

7

## St. Patrick's Cemetery: General information



1601 Chemin Saint-Louis

This is the second St. Patrick's Cemetery. By the late 1870s, the first St. Patrick's Cemetery on Grande Allée was no longer adequate for Quebec's Irish Catholics. In 1877 they bought part of the estate of a prominent lumber merchant for their new cemetery. The new St. Patrick's opened two years later.

One of their first challenges was to organize the transfer of bodies from the old cemetery to the new one. If the family of the deceased wished the body moved, they were given a lot in the new cemetery. The bodies that no one claimed were buried in a mass grave. Altogether, between 5,000 and 6,000 bodies were moved. Since then, about 25,000 more people have been buried here.

This Catholic cemetery is very different in style from Mount Hermon. The landscaping is symmetrical, with straight lanes and tombstones in neat rows. There are more statues and the tombstones are more ornate.

St. Patrick's Cemetery has close ties with the Irish community of the Quebec City region. While many Irish individuals distinguished themselves in various fields, the history of the Irish in Quebec is above all the unwritten history of thousands of anonymous workers who also played their part in making the city what it is today.

**Walk into the cemetery through a grove of trees and past the first clearing. When you reach the second clearing you will see an obelisk with the name "Quart". This is our first stop. Distance: 350 metres**

11

## Beth Israel Ohev Sholom cemetery: General information



2050 Boulevard René-Lévesque,  
at the intersection of Rue Bon-Air

The first Jewish cemetery in Quebec City was built in the early nineteenth century on Rue Saint-Joseph in the Lower Town, where the church of Notre-Dame-de-Jacques-Cartier stands today. Later, in 1856, this cemetery was established. At the time there were about 40 Jews in Quebec City, fewer than 200 in Montreal, and only a handful in Trois-Rivières.

Sydney Lazarovitz, the first Jewish lawyer to head the Bar in Quebec, was buried in this cemetery in 1987. He tells us about local Jewish history:

*"In Quebec there were two Jewish communities. There was a community here years ago which we have little knowledge of. It consisted mostly of merchants in the import/export or the lumber business. They came mostly from England. Around the 1890s and 1900s they disappeared. Our cemetery was their cemetery. One day, a gentleman presented himself at my late father's business. He was the last member of this community. This was their burial ground, and he turned it over to the new community, Jews that came mostly from Romania and Russia."*

The name of this cemetery, Beth Israel Ohev Sholom, means "peace-loving house of Israel." The Jewish relationship with the dead is reflected in the straight rows of densely packed tombs. For Jews, all the differences and inequalities that separate people in life are erased in death. So it's hard to tell the difference between the grave of a poor Jew and that of a rich one, as the size of the lot is the same and the tombstone is no more elaborate. The square brick pedestals and little fences around each tomb are typical of late-nineteenth-century and early-twentieth-century Jewish graves. Some of the headstones are also in the shape of broken columns or trees, indicating that the person, usually a child or an adolescent, died prematurely.

This cemetery used to be bigger, but it was reduced in 1965 when part of the land was ceded for the widening of Boulevard René-Lévesque. This required the removal of several bodies, some of which were sent to Jerusalem for reburial.

**If the cemetery is open, go in. If not you can easily see the tombstones by walking around the fence. Our first stop is the tombstone of the Smiley family. It's the eighth headstone along in the fourth row from the Rue Bon-Air side.**

10

## Jeremiah Gallagher and remembering things past



Jeremiah Gallagher was born in 1838 in a part of Ireland where most people spoke Gaelic. He came to North America in his twenties and lived in Philadelphia, Boston and Montreal, before joining his brother in Quebec City. Here, he taught Gaelic to young Irish boys at the Sillery Academy for a few years. He later moved from teaching to a career as a land surveyor and water works engineer.

Jeremiah Gallagher also loved to dance. One day, after resurfacing from a bout of skinny dipping in the St. Lawrence, he noticed his family had laid out a picnic between him and his clothes. As quickly as he could, he dashed out of the water to grab his clothes, but tripped on a rock and put a swift end to his dancing career.

An Irish patriot, his greatest accomplishment was the erection of a commemorative Celtic Cross on Grosse Île with the assistance of the Ancient Order of Hibernians. The granite cross was designed by Jeremiah himself, and over eight thousand people were present at its unveiling in 1909.

Jeremiah's granddaughter is Marianna O'Gallagher, a local historian who followed in his footsteps, but luckily managed to avoid tripping over rocks. She has written many books on Quebec's Irish history, was instrumental in making Grosse Île a National Historic Site, and was recently awarded the Order of Canada. She has her own publishing company, Carraig Books, a name that recalls her ancestors:

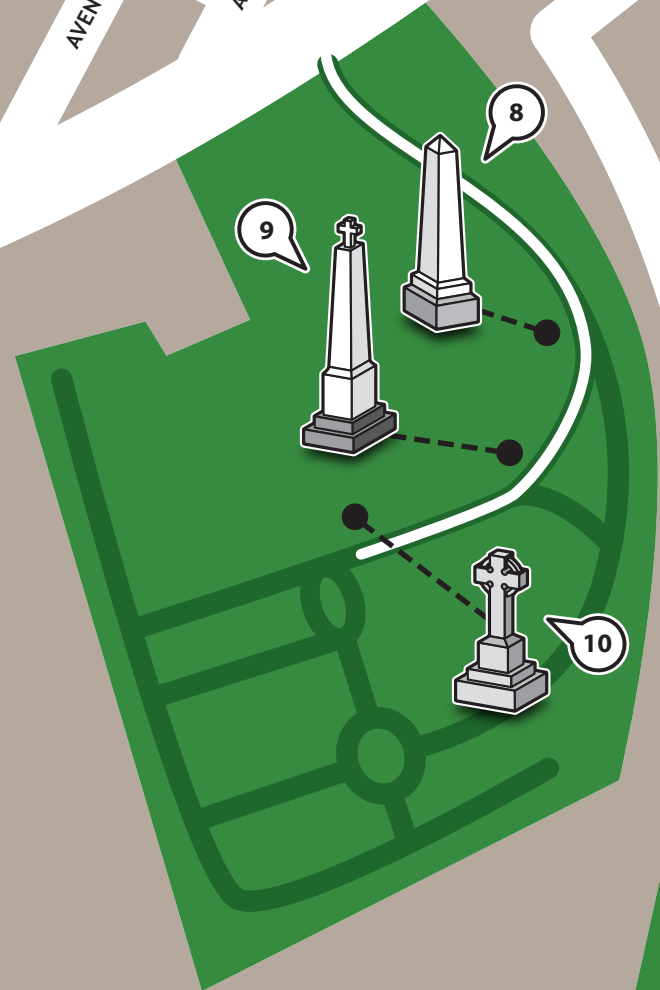
*"When my grandfather bought land in Sainte-Foy in 1891 he named it Carraigmore, Irish for 'big rock.' This is because my great-grandfather came from a town in County Donegal, Ireland, called Carraigmore. Futhermore, Quebec City is sometimes called 'Rock City' or 'City on a Rock.' I wanted to tell the story of the Irish in this city, so: Big Rock — Carraigmore — Carraig Books."*

Walk back to your bike and hop on. The street in front of you is Sheppard Street. Cycle down Sheppard, take a right on Maguire Street, cycle across Boulevard Laurier and turn left on Boulevard René-Levesque. On the right-hand side of the street you should soon see the small Jewish cemetery. Distance: 2 kilometres (500 metres walking; 1.5 kilometres cycling)

AVENUE DU LUXEMBOURG

AVENUE RODOLPHE-FORGET

CHEMIN ST-LOUIS



BOULEVARD CHAMPLAIN



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## Josie Dinan-Quart and women's rights



At the time of the Great Famine in Ireland, many young boys and girls saw their parents die on the difficult journey to Canada. They were adopted by local families upon arrival in Quebec. The first Dinan in Quebec was one such boy.

Josie Dinan-Quart was a descendant of this immigrant. She was born in Quebec City in 1895, and educated in the arts at the Boston Conservatory. She worked as a devoted volunteer for political, charitable and women's organizations, receiving a number of awards for her volunteer work during World War II.

In 1960, Josie Quart was appointed to the Canadian Senate. She also participated in international politics as Canada's representative to the United Nations. She served on the UN Commission on the Status of Women and her work led to the improvement of the position of women in Canada and the world.

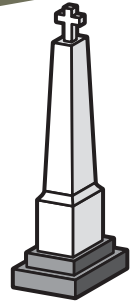
**Continue walking towards the cemetery. On the left-hand side you will soon see a white obelisk that is older than the others, dedicated to Father Bernard McGauran. Distance: 100 metres**



Father Bernard McGauran / source: BAnQ

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## Father Bernard McGauran and the Great Famine in Ireland



Born in 1821, Bernard McGauran came to Quebec from Ireland with his parents at a young age. He studied at the Séminaire de Québec and was ordained a priest at the age of 25.

His first major challenge came when he was posted to Grosse Île in 1847, the worst year of the Irish Potato Famine. Soon the boats were piling up in the harbour. There was no more room on the island for the sick, so McGauran climbed aboard the grim immigrant ships, where passengers were packed in like cattle. Knee-deep in the sewage of the holds, he administered the last rites to the Irish who were dying of typhus. In a letter to the Archbishop, he wrote that *"it would be better to spend one's entire life in a hospital than to spend just a few hours in the hold of one of these vessels."* The medical superintendent of Grosse Île was George Douglas, brother of the aforementioned James Douglas, who committed suicide after the experience. McGauran pleaded for tents on the island to house the hundreds of *"unfortunates, victims of the greed of their landlords, who send them, on a painful journey, with food amounting to hardly a pound of either potatoes, or flour, or corn."* Within a month Father McGauran was struck down by the fever and skin rash that killed over 5,000 that summer. McGauran survived, and continued his work on the island.

He was later appointed pastor of St. Patrick's Church in Quebec and used money collected by his predecessors to set up St. Brigid's Home. Originally intended for orphan children, it came to house the elderly and the poor. Today it is solely a home for the elderly. In 1973, it moved into the brown brick building in front of you. With the closure of the old Ladies' Protestant Home in 1989, and the decline of religious divisions between Catholics and Protestants, St. Brigid's became a home for all anglophones, regardless of religious affiliation.

**Keep walking until you see a large Celtic cross on your right. This is the plot of Jeremiah Gallagher. Distance: 50 metres**