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ACTIVITÉS FESTIVES À MAGOG : LE DYNAMISME DES HARMONIES DE LA VILLE*

Marie-France Saint-Laurent
Université Laval

Les harmonies : un loisir populaire

Les cent dernières années ont vu naître, se populariser et se faire idolâtrer les activités récréatives à caractère sportif. Les municipalités rivalisent d'ingéniosité pour mettre sur pied divers supports matériels nécessaires à la pratique de sports tant extérieurs qu'intérieurs. Les anneaux de glace, les patinoires, les arénas, les golfs, les centres de ski, pour ne nommer que ceux-là, ont peuplé le paysage local et ont diverti plus d'une génération de jeunes et de moins jeunes. Qu'on le pratique soi-même ou qu'on en soit un adepte passif (grâce aux médias), on ne peut nier que le sport donne lieu à un engouement particulier, à un point tel que l'on a souvent tendance à déprécier les loisirs dits culturels. Il faut bien avouer que ceux-ci ont eu une présentation plus modeste qui n'en a pas moins attiré plus d'un et ce, antérieurement à la vogue des sports. De tout temps, la musique, la danse, le chant, le théâtre, ou l'artisanat ont gagné l'estime de la population et divers adeptes ont consacré leur temps de loisir à pratiquer ces diverses formes d'art.

Ces activités ont su créer toute une dynamique du loisir et meubler plusieurs heures libérées par un horaire de travail de moins en moins aliénant. On s'y exerce en solitaire à la maison, en complicité avec quelques parents ou amis ou bien en groupe. Les harmonies musicales ont su se tailler une place de choix dans ce monde des loisirs culturels. Elles impliquent toutefois le concours de plusieurs personnes rassemblées autour d'une passion commune, soit la musique, nécessitant ainsi la formation de groupes formels sans lesquels elles ne sont viables. À ce titre, leur forme s'apparente à celle d'une équipe sportive, seul son motif diffère. Bien que les harmonies soient de moins en moins présentes dans notre quotidien, on ne peut nier leur ancienneté et leur popularité



Corps de cadets de l'École Saint-Patrice, vers 1945
(Source: Société d'histoire du Lac Memphrémagog)

puisqu'elles ont été omniprésentes dans le Québec des 150 dernières années.

Origine des harmonies

À la fin du XVI^e^ siècle, le terme fanfare désignait strictement un ensemble de trompettes alors que de nos jours, il inclut d'autres groupes de cuivres ainsi que des percussions. Les fanfares ont de tous temps été associées à la vie militaire. "En effet, clairons et tambours ont, par le passé, été utilisés pour communiquer, rassembler les troupes ou transmettre des commandements."[1] Les militaires secondèrent plusieurs groupes privés de musiciens. Les orchestres de plusieurs villes moyennes formés tant au XIX^e^ siècle qu'au milieu du XX^e^, n'auraient pu exister sans cet emprunt des effectifs militaires. Toutefois, il ne faut pas minimiser les efforts des civils pour la pratique de la musique car certaines harmonies seront totalement autonomes dès 1820. De plus, ces organismes musicaux prolifèrent rapidement :

> En quelques décennies, la plupart des petites et grandes villes se dotèrent d'harmonies qui étaient souvent associées aux brigades locales de pompiers, aux ligues antialcooliques ou aux harmonies de milices volontaires. Plus tard, au cours du XIX^e^ siècle, les harmonies furent organisées par les municipa -

> lités, par des associations telles que les sociétés Saint-Jean-Baptiste, ou d'Orange, ou par des manufacturiers à l'intention de leurs employés.[2]

Nous avons choisi d'examiner l'importance de ces associations de loisirs dans la ville de Magog. Ce choix fut dicté par le dynamisme dont a fait foi sa population, soutenant sans cesse ces groupes musicaux, ce dont témoigne leur nombre et leur diversité. Nous en tracerons un bref aperçu avant d'aborder leur contribution à la vie culturelle et festive de Magog.

Magog et ses harmonies

Plusieurs harmonies virent le jour à Magog. Certaines eurent un long règne, d'autres furent plus éphémères. Chacune réussit toutefois à regrouper en son sein des paroissiens intéressés par l'apprentissage musical et par la vie de groupe car nombreux sont les amateurs de musique qui ont consacré leurs moments de loisirs à assurer la viabilité des groupes d'harmonie dans leur localité. L'initiative de former ces associations musicales provient toutefois de divers milieux. En dehors de l'encadrement formel paroissial, longtemps représenté par la mairie et l'église, nous retrouvons des harmonies en milieu scolaire, ouvrier et familial. Leur importance numérique variable n'altère point leur contribution à la vie sociale et culturelle de cette ville. Retraçons-en un bref historique en respectant leur cadre d'origine (voir aussi tableau à venir, p. 25).

Les associations familiales

Ces groupes musicaux se façonnent à partir d'un noyau familial autour duquel se greffent quelques amis; il s'agit en fait d'un modèle d'association musicale très informel. Il résulte d'une passion commune envers la musique, laquelle passion est au point de départ partagée par les membres d'une même famille. À notre connaissance, deux groupes ont ainsi vu le jour.[3] L'orchestre Lanahan et le Robinson Band.

L'orchestre Lanahan commence ses activités avant la première guerre et existe jusque dans les années 1930. Monsieur Lanahan, père, s'entoure de son épouse et de ses enfants afin de former un ensemble musical. Peu à peu, des amis s'y adjoignent et le groupe s'exécute devant de nombreux citoyens. À la différence de bien d'autres harmonies, l'orchestre Lanahan ne parade point et réunit quelques violons en plus des instruments à vent. Un boulanger du nom de E.L. Robinson fait de même avec ses six fils et quelques

amis. Le groupe se forme lui aussi avant la première guerre mondiale, sous l'appellation de Robinson Band et demeure actif jusqu'au début des années 1930, date vers laquelle plusieurs membres de la famille Robinson (dont le père) déménagent à Guelph, en Ontario.

Une association ouvrière

La Dominion Textile, industrie textile fort importante et influente à Magog, organise dans le milieu des années 1920, diverses activités récréatives pour ses employés. Entre autres infrastructures, elle instaure une patinoire, un tennis : le "Magog Tennis Club" (1927), un club de balle : le "Prue Baseball Club" (vers 1928), un club de ballon et un club de criquet. De plus, un club de badminton est mis sur pied en 1925 et un club de balle au camp l'année suivante. Outre les activités à caractère sportif, la Dominion Textile mise sur les loisirs culturels. Divers clubs sociaux voient le jour : le club Saint-Christophe (1926), un club pour les joueurs de dames (1929), pour ne nommer que ceux-là. Une fanfare, composée d'une vingtaine d'employés de la compagnie, est formée à la même époque et porte le nom de Prue Band. Les pratiques se tiennent chaque semaine dans une salle louée par la compagnie, à même la résidence de Madame Tétrault, au coin des rues Principale et Deragon. La Prue Band s'exécute dans la cour de l'usine, sur les bords de la rivière Magog, sous la direction de monsieur H.E. McDougall.[4]

Les harmonies scolaires

Deux institutions scolaires ont leur groupe de musiciens dans les années quarante : l'École Saint-Patrice (alors une école secondaire) et l'École Sainte-Marguerite. Dans la première, et ce dès 1941, ce sont les élèves du corps de cadets (une vingtaine de jeunes) qui font de la musique. Ce corps de tambours et clairons arbore donc un uniforme militaire. L'Académie des Frères du Sacré-Coeur avait en effet demandé des costumes pour ses cadets dès 1938, période de propagande de guerre. Par contre, les élèves de l'école Sainte-Marguerite, pourtant également dirigée par les Frères du Sacre-Coeur, exercent leur art sous un costume civil, beaucoup plus sobre. Moins imposante, cette fanfare scolaire ne néglige pourtant pas la diversité des instruments en présence (clarinette, tuba, trompette).

Au début des années 1950 naît au Couvent des Filles de la Charité du Sacre-Coeur de Jésus une fanfare qui va marquer la vie

musicale de Magog tant par son originalité que par sa longévité; il s'agit de la Fanfare Notre-Dame. Fondée en 1952 par Soeur Saint-Gérard, cette fanfare (connue auparavant sous les noms de fanfare du Couvent, orchestre…) porte officiellement son nom en 1955, lors d'une visite chez la Madone du Cap-de-la-Madeleine. En 1961, le groupe devient l'Harmonie Notre-Dame. Essentiellement composé de jeunes filles jusque dans les années soixante-dix, ce groupe est dirigé, durant plusieurs années, par un ancien militaire, monsieur Rivard Saint-Jacques, mais l'enseignement musical est fait par Soeur Saint-Gérard, jusqu'à sa mort en 1975. Soeur Laurencelle prend alors la relève et dirige toujours ce groupe qui est toutefois moins imposant qu'à l'époque de ses années de gloire.

Au début des années 1980, monsieur Réjean Simard, alors enseignant de musique à la polyvalente locale, propose d'intégrer à l'intérieur des activités para-scolaires la formation d'un orchestre à vent. Plusieurs élèves, soucieux de perfectionner leur enseignement scolaire en musique, ou désireux de s'y initier, viennent joindre les rangs et forment l'Harmonie La Ruche. Parallèlement se forme un Stage band de concert, avec les éléments les plus prometteurs du premier groupe. Ces deux ensembles, toujours actifs sous la direction de madame Lise Bellehumeur, ne paradent point et sont exclusivement formés pour les concerts.



Fanfare de l'École Sainte-Marguerite. vers 1945
(Source: Presbytère de Sainte-Marguerite de Magog)

Les associations municipales

Déjà à la fin du XIX[e] siècle, Magog vibre au son de la Fanfare Nationale, fondée en 1881 et dirigée par le notaire Audet. Peu d'écrits lui survivent. L'an 1890 marque la création de la fanfare Memphrémagog senior (Memphrémagog Brass Band), la plus vielle portant ce titre. Le professeur Veroli (Italien) y enseigne la musique aux Canadiens de l'Outlet. Parallèlement se crée une association musicale regroupant les Anglais de la ville (La Brass Band, dirigée par le docteur George 0. Somers), à l'initiative de l'industrie textile "Cette dernière dure peu...mais la Memphrémagog progresse, ce qui incite les Anglais à s'y adjoindre."[5] Le notaire Jasmin en prend alors la direction. Cette fanfare inaugure la mode du costume à Magog. Faute d'apport financier, la fanfare doit cependant plier l'échine et rendre l'âme. "Pour les vrais amis de la musique, impossible de remiser les instruments... Si la Memphrémagog agonise, la St-Charles, vers 1909, apparaît déjà...Vingt-six des fervents amateurs se coalisent et continuent l'élan."[6] Grâce aux cotisations de ses membres et grâce aux énergies consacrées à des activités de financement tels des bazars, l'Union musicale se dote de costumes. Cette fanfare s'exécute à Magog mais aussi aux alentours, à l'exposition de Sherbrooke par



Fanfare du Couvent vers 1950, devenue en 1961 L'Harmonie Notre-Dame
(Source: collection privée, Filles de la Charité)

exemple, fusionnant occasionnellement avec l'Harmonie de Sherbrooke.

En continuité avec l'idéal musical de la Memphrémagog senior, un groupe de paroissiens se réunit en 1912, sous l'appellation de fanfare de Magog (dirigé par monsieur Ovide Lépine puis par monsieur Ashley Buzzell). Quelques années plus tard, le nom et les cadres de cette formation sont modifiés afin de répondre aux attentes de la ligue des Forestiers Catholiques dont deux des membres, monsieur Pierre Légaré et son fils Julien, suggèrent la formation d'une fanfare lors d'une réunion. Cette proposition enchante le curé de l'époque, F.X. Brassard, qui y voit un apport certain pour rehausser l'éclat des fêtes religieuses et civiles. Il est même le fondateur de cette fanfare qui portera le nom de Fanfare paroissiale de Saint-Patrice de Magog dès 1916. La mort de ce dernier dans les années 1930 provoque le fléchissement de l'organisme qui reprend cependant très vite ses activités, mais sous le nom de Fanfare Memphrémagog (aussi appelée Harmonie Saint-Patrice), dont monsieur Edgar Pothier prend la direction.

Une autre fanfare se forme parallèlement, dans la nouvelle paroisse Sainte Marguerite. Monsieur Armand Pratte voit à son organisation, laquelle est complétée en 1933. Une demi-douzaine de frères Bombardier font office de piliers de cette nouvelle fanfare. La crise financière éprouvant sérieusement les harmonies de Saint-Patrice et Sainte-Marguerite, ces dernières optent pour une fusion, afin de contrer l'agonie, et forment ainsi l'Harmonie de Magog qui vit de 1941 à 1955. Afin de perpétuer la tradition musicale, la garde paroissiale de Sainte-Marguerite-de-Marie fonde, en 1956, son propre corps de clairons. Son rayonnement est sans nul doute plus modeste mais sa présence est fort appréciée.

En 1981, d'anciens musiciens des divers groupes ci-haut nommés se réunissent pour former la Société musicale de Magog. Au fil des ans, plusieurs joueurs "retraités" des harmonies environnantes se joignent à eux. Ils adoptèrent alors un nom d'envergure régionale : la Société musicale de l'Estrie.

Les autres associations

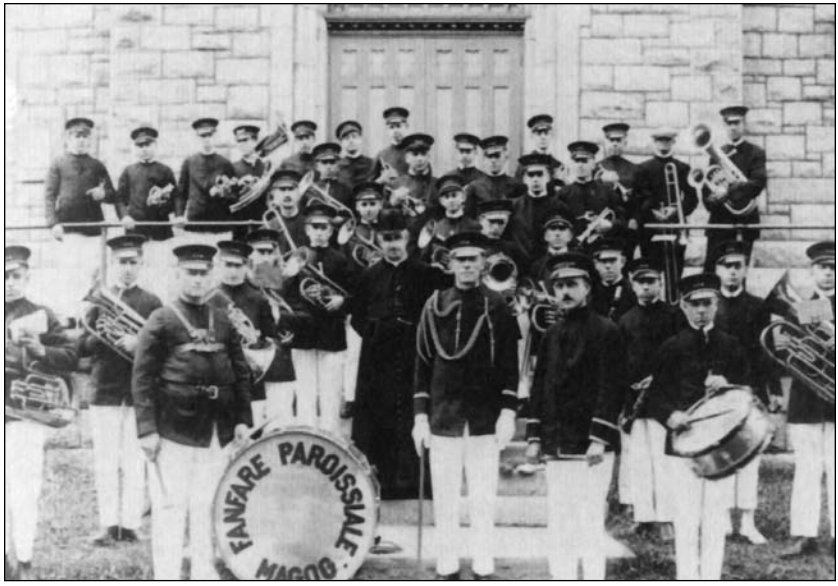
Après la première guerre mondiale, la troupe des scouts dirigée par monsieur Edgar Kingsland forme un corps de tambours et clairons qui existe quelques années. À cette époque, les mouvements scouts sont majoritairement composés d'anglophones et cette troupe ne fait pas exception. L'intérêt envers un répertoire particulier, d'origine allemande, est le prétexte de la création d'un

German Band en 1935. Cinq musiciens, tous membres de la fanfare Saint-Patrice, se spécialisent en musique bavaroise et prennent le nom de The Hungry Five. On y retrouve messieurs Antoine Allaire, Carl Buzzell, Chester Hooper, Conrad Charland et Paul Laurendeau. Le groupe se dissout lorsque trois de ses pionniers doivent le quitter pour vaquer à leurs occupations. Réunis autour de Carl Buzzell, quatre autres musiciens relancent l'idée et se réunissent pour faire revivre durant cinq ou six années encore la musique allemande; ce sont messieurs Irving Richard à la trompette, Ronnie Sampson et Francis Smith à la clarinette, Ossie Lewis au trombone et Carl Buzzell au tuba. Encore de nos jours, Magog vibre au son de cette musique fort entraînante puisqu'elle abrite quelques membres du groupe Musikmeisters. Cet ensemble, dirigé par monsieur Charles Catchpaugh (de descendance allemande), regoupe des musiciens de diverses localités des alentours et même du Vermont. Vêtus de costumes bavarois traditionnels, cet orchestre de concert exécute un répertoire de pièces allemandes lors de soirées ou de cérémonies officielles.

Toutes les harmonies précédemment décrites présentent un modèle similaire : il s'agit de collectivités hiérarchisées construites par un cumul de membres bénévoles, souvent néophytes, qui ont en commun une passion pour la musique. Ces associations formelles ont su, à travers leurs manifestations privées et publiques, divertir et leurs membres et la population locale. Nous avons déjà observé dans un précédent article l'importance de ces associations comme milieu de sociabilisation et d'élaboration de pratiques rituelles. Outre cette fonction de lieu de sociabilité formelle, l'harmonie représente aussi un médium dont se dote la communauté pour égayer certaines activités publiques.

Définition des manifestations publiques

Les harmonies musicales locales constituent d'indéniables "facteurs" d'animation pour la vie sociale de la communauté, notamment lors de fêtes à caractère national, local ou religieux. Leur principal objectif est alors de "figurer solennellement et officiellement dans l'espace acoustique de la fête locale."[7] Leur prestation musicale relève d'ailleurs d'une prescription plus ou moins établie. Tel un automatisme, la fanfare participe à l'attrait des cérémonies locales par ses prestations sonores, renvoyant ainsi inévitablement à la notion de localité. Elle répond donc à la notion de "qualification locale" puisque la gestion de ces infrastructures se fait au niveau local et que la majeure partie de sa visibilité se produit à



Fanfare paroissiale Saint-Patrice de Magog, dans les années 1920. Au centre, le curé Brassard. (Source: Société d'histoire du Lac Memphrémagog)

l'intérieur des limites territoriales de la localité.

> De telles infrastructures sont partie intégrante du vécu et de l'intimité sociale locale. Elles s'inscrivent dans les temps sociaux du village, commémorations civiques, fêtes patronales, religieuses; céremonies liées à la ritualité des âges de la vie, du cycle saisonnier, etc. Autour d'elles peuvent même se spécialiser des réseaux de sociabilité tels les défilés de fanfare, parades, concerts de squares ou de kiosques, aubades etc…[8]

Bien que leurs prestations ne relèvent de nos jours que presque exclusivement du concert, nous les retrouvons, avant les années 1970, à pratiquement toutes les fêtes, qu'elles soient publiques, à caractère religieux ou profane. Leurs diverses manifestations reviennent de façon cyclique et présentent une certaine régularité, s'inscrivant dans des temps très précis de la vie communautaire. Elles sont, de plus, saisonnières, se concentrant de mai à novembre puisque les harmonies de parade[9] ne peuvent s'exécuter l'hiver, le climat du Québec étant trop rigoureux pour les instruments à vents (sauf le clairon). Ainsi les retrouvons-nous lors d'activités précises et ponctuées dans le temps que nous regrouperons selon qu'elles relèvent de l'harmonie elle-même ou qu'elles requièrent leur participation.



Fanfare Memphrémagog, vers 1938
(Source: Société d'histoire du Lac Memphrémagog)

Les activités de l'association

Certaines activités reviennent à intervalles réguliers et sont organisées par le comité directeur de chacune des harmonies. Principalement, ce sont les concerts, parades et festivals. Nous les abordons ici selon qu'elles sont destinées à la communauté magogoise ou bien qu'elles rayonnent hors de celle-ci.

À l'intérieur de leur communauté ; l'inauguration

Durant la première moitié du siècle, l'inauguration de la saison des harmonies municipales débute par la traditionnelle salutation au maire et aux curés. En formation de parade, les joueurs envahissent les rues de Magog. Cette sortie constitue leur première apparition publique de l'année. "Un dimanche, on s'habillait et on allait là, jouer un morceau dans la rue, devant sa maison. Il sortait nous dire un petit mot." Le maire en profite pour "payer la traite" aux joueurs et leur offrir un cigare. Par la suite, les joueurs poursuivent leur visite printanière et vont saluer les curés.[10] "Les curés, on saluait çà les curés, les deux curés de paroisse. Y avait deux paroisses dans ce temps-la, Saint-Patrice, Sainte-Marguerite.[11] En parade, on allait saluer au presbytère. Monsieur le curé faisait son petit sermon et on repartait." Il est cependant de mise que l'har-

monie salue le curé de sa paroisse d'attache en premier. Ces visites ont lieu indifféremment le même jour ou des dimanches séparés. L'Harmonie Notre-Dame, qui date pourtant de 1952, a maintenu cette tradition jusqu'aux années 1980.

Les concerts

De tout temps, la principale activité des harmonies a toujours été, sans contredit, la présentation de concerts. C'est d'ailleurs principalement dans ce but que toutes les répétitions se font. À l'occasion, les harmonies scolaires présentent, aux parents et amis, des concerts semi-privés qui se déroulent généralement dans les salles de l'école ou de l'église. Fait cocasse, aux débuts de l'Harmonie Notre-Dame, sa directrice, Soeur Saint-Gérard, vu les règlements internes de sa communauté religieuse, n'a pas l'autorisation de diriger en public : "C'était pas accepté par la communauté qu'une religieuse se pavane devant le public." Aussi, dispose-t-elle les filles de travers sur le théâtre et dirige-t-elle en coulisse. Soeur Laurencelle rompt avec cette coutume lorsqu'elle accède à la direction en 1968.

Bien que les harmonies municipales se produisent, elles aussi a l'occasion, dans des salles, lors de festivités, la majeure partie de leurs concerts se donnerit à l'extérieur. À fin de marquer géographiquement la délimitation spatiale de l'intervention musicale, divers kiosques meublent le paysage urbain. Ils sont le théâtre musical de la localité. L'un est construit dans la cour de la Dominion Textile où la fanfare Sainte-Marguerite se produit à l'occasion : "On avait un petit parc au côté de la Textile et on donnait des concerts là aussi, pour faire plaisir aux deux paroisses." Un autre est érigé en 1968, à la pointe Merry,[12] mais le principal est celui du Parc des Braves.[13] Des concerts y sont présentés et s'inscrivent dans le quotidien de Magog jusqu'au début des années 1970, faisant ainsi partie de la tradition musicale magogoise. Plusieurs décennies durant, diverses harmonies s'y donnent en spectacle, généralement les dimanches soirs, à l'occasion les samedis ou sur semaine. Les doux soirs d'été, de vingt à vingt-deux heures, quelques centaines de spectateurs, concitoyens ou touristes, peuvent se masser autour du kiosque : "C'était à peu près la seule attraction qu'il y avait à Magog." Certains spectateurs s'assoient sur des bancs, d'autres marchent, d'autres encore demeurent dans leur véhicule… "Tout le stationnement était plein sur la terrasse et y en avait beaucoup qui pouvaient rester dans les autos, assis, les personnes âgées surtout, et là ça klaxonnait quand

t'avais fini d'interpréter ton morceau, au lieu d'applaudir." C'est l'occasion pour la population magogoise de se rallier autour de ce symbole local et d'effectuer une sortie économique et agréable pour toute la famille. Cette activité attirant un certain nombre de spectateurs, les commerces avoisinants jouissent d'un achalandage peu commun. Le vendeur de crème glacée voit déferler bien des jeunes accompagnés de leurs parents et le restaurant d'en face sert nombre de consommations. Les soirs de concerts, un citoyen de Magog, monsieur Gilbert, met même sur pied un commerce ambulant fort populaire car il vend du pop-corn et de la liqueur :

> Il faisait le pop-corn et il en vendait, il le faisait bon. Il avait la voiture toute vitrée avec un gril pour le faire sur le gaz. Il avait une machine à pop-corn, deux grandes roues en arrière et une petite roue en avant. Et là, il s'installait au Parc, quand la fanfare jouait, pis il faisait du pop-corn…et il en vendait du pop-corn…et il s'en mangeait du pop-corn… cinq cents du sac, des grands sacs de papier.

Après le concert, tous les musiciens retournent chez eux par leurs propres moyens, excepté les jeunes filles de l'Harmonie Notre-Dame qui profitent d'un transport en commun. "Pour le retour, on avait un autobus qui venait nous chercher et nous



Fanfare Sainte-Marguerite (Magog-Est), vers 1938
(Source: Société d'histoire du Lac Memphrémagog)

déposait à la salle. Après ça, il y avait des parents qui étaient chargés de venir et il y avait tant de filles dans chaque auto; ils allaient reconduire les filles, y avait personne qui partait à pied." En 1984, la population magogoise voit se rompre cette tradition de concerts extérieurs puisque, suite à un sondage anonyme auprès des parents des joueurs de l'Harmonie Notre-Dame, la direction met fin à ces représentations publiques. "C'était trop exigeant pour les parents parce que nous sortions toujours le samedi ou le dimanche, pendant les vacances…puis ils ne pouvaient pas prendre de vacances avec leurs enfants parce qu'il y avait une sortie avec l'Harmonie." Depuis 1988, la SIDAC (Société d'initiative et de développement des artères commerciales) renoue avec la tradition des concerts extérieurs en engageant les joueurs de l'Harmonie de l'Estrie afin d'animer le centre-ville le jeudi soir,[14] soir de magasinage. "It's the merchants' way of helping create a good atmosphere for their community and an attraction that most can enjoy."[15] À l'occasion aussi, les Musikmeisters se produisent au Parc des Braves, faisant revivre l'ambiance des belles années.

Les parades

Les parades sont très populaires à Magog jusqu'au début des années 1980. Elles justifient d'ailleurs la présence du tambour-major, qui ne joue point mais commande le groupe. Les parades donnent à voir toute une interprétation de la musique minutieusement calculée. À l'occasion, les concerts sont précédés d'une parade, véritable véhicule publicitaire, dans les rues de la ville. "Quand on faisait la parade, ça attirait, çà. Les gens savaient qu'on jouait là." Ainsi, dans les années 1930, les joueurs de l'Harmonie Sainte-Marguerite se rassemblent, avant le concert du dimanche, dans la cour arrière de l'ancien Hôtel de ville, sur la place du marché : "On avait toujours espérance que les gens viennent nous rencontrer au Parc." Quelques vingt ans plus tard, les jeunes filles de l'Harmonie Notre-Dame usent elles aussi de ce stratagème. Leur point de ralliement se situe à l'église Saint-Patrice puisqu'elles doivent préalablement se présenter costumées aux vêpres. Par la suite, elles paradent jusqu'au Parc des Braves pour le concert. Souvent, ces parades sont escortées par des voitures de police, principalement celles des jeunes de l'Harmonie Notre-Dame. Les soeurs directrices ne pouvant se montrer publiquement, elles demeurent dans la voiture de police et monsieur Saint-Jacques, le directeur, s'occupe de diriger la parade. L'adoption de l'habit civil permit toutefois aux soeurs de transgresser cette règle.



Harmonie de Magog, vers 1945
(Source: Société d'histoire du Lac Memphrémagog)

À l'occasion, la parade est autonome et mise en branle pour sa valeur intrinsèque qui en est une de démonstration. Ainsi, lors de l'inauguration du nouvel uniforme de l'Harmonie de Magog, en 1946, les joueurs paradent en ville. Les journaux de l'époque relatent ainsi cette sortie de l'Harmonie :

> Afin que la population de Magog puisse les admirer dans leurs nouvelles tenues, ils paraderont par les rues de la ville, samedi soir. Ils iront saluer le maire de notre ville, le Dr M.-E. Adams, M. le curé Léon Bouhier, curé de la paroisse Saint-Patrice, M. l'abbé Origène Vel, curé de la paroisse Sainte-Marguerite-Marie, et M. l'abbé Roch Poitras, curé de la paroisse Saint-Jean-Bosco.[16]

En d'autres temps, un besoin de sensibilisation de la population locale dicte l'organisation d'une parade. Ainsi, lors de la deuxième guerre mondiale, les joueurs des harmonies locales paradent avec des soldats, dans les rues de la ville, afin de rappeler à la population magogoise qu'ils sont en guerre.[17] Depuis les années 1970, rares sont les occasions où les harmonies ont à défiler, et si tel est le cas, elles sont véhiculées. Un joueur de l'Harmonie de l'Estrie nous décrit ainsi les parades actuelles : "On marche pas, ça marche

plus les harmonies. On est assis sur un fardier, un gros camion plat. Ils mettent des chaises la-dessus, on est assis là-dessus avec nos lutrins et on joue des marches tout le long de la parade mais on marche pas." L'apprentissage de la démarche cadencée, la "drill" n'est d'ailleurs plus de mise.

Les sorties occasionnelles

Au début du siècle, il n'est pas rare de voir les harmonies impliquées dans des événements à caractère politique. Comme nous le précise un informateur :

> On sortait parfois à la suite d'élections, des élections provinciales ou municipales. Là les candidats retenaient la fanfare pour dire si ils gagnaient. On faisait une parade et puis ils nous payaient. On faisait une petite parade, ça durait trois quarts d'heure, une heure. Parce que les gagnants et leurs partisans faisaient toujours une espèce de parade dans les rues de la ville après qu'ils étaient élus.

Lors d'élections municipales, la fanfare se deplace également pour aller saluer le nouveau maire élu. "On avait été saluer monsieur Gingras qui était maire à ce moment-là, après qu'il avait été élu maire et proclamé à la mairie. On profitait de l'occasion pour aller le saluer." Ces politesses électorales démontrent bien l'inter-relation qui existe entre ces harmonies musicales et les élus municipaux, les premières étant financièrement dépendantes des décisions des élus, les seconds s'enorgueillissant des succès de ces groupes.

Rayonnement hors communauté

Ces organismes s'exécutent à l'occasion en dehors des limites de la ville. Divers festivals, expositions, concerts où leur présence est requise, les amènent à se déplacer en dehors de Magog. Chaque année, et ce depuis les années 1930, des festivals régionaux sont organisés dans diverses villes du Québec[18] pour permettre aux associations musicales d'échanger, de fraterniser et, bien sûr, de "compétitionner." Bien que la participation des harmonies à ces compétitions requière un surcroît de travail (pratiques supplémentaires), les joueurs vont volontiers s'y exercer, les divers festivals des harmonies étant l'occasion privilégiée de se situer face aux autres harmonies et de connaître ses capacités en tant que groupe. Ce faisant, ils permettent de consolider les liens qui unissent les membres du groupe et renforcent ainsi le sentiment d'apparte-

nance : "C'était une fête pour nous-autres. C'était beaucoup d'ouvrage parce qu'il fallait faire de la drill de précision et qu'on n'était pas habitués à en faire, parce que quand tu vas sur la rue, quand même, t'es pas droit de même, en autant que tu joues de la musique." À l'occasion, la compétition est plus forte entre deux formations et peut aller jusqu'à provoquer certaines anicroches. Ainsi en 1989, les jeunes joueurs de l'Harmonie scolaire la Ruche se font narguer par ceux de l'Harmonie du Séminaire de Sherbrooke lors du festival scolaire. Même avant l950, entre les harmonies municipales, une certaine compétition, bien qu'amicale, se fait sentir : "Il y avait une grosse compétition pour voir celui qui ferait la meilleure parade et [qui serait] le meilleur. On n'en a jamais rapporté (sic) un nous-autres, mais ça nous faisait pas tant de quoi que ça." En revanche, des solidarités peuvent se créer entre certaines organisations. Ainsi, vers 1940, lors de sa participation au Festival des harmonies au Parc de Lorimier à Montréal, l'Harmonie Sainte-Marguerite s'entend avec l'Harmonie de Sherbrooke afin de minimiser les dépenses relatives au transport : "Dans ce temps-là, on avait organisé avec l'Harmonie de Sherbrooke un train spécial pour aller à Montréal. Ça coûtait une piastre et quatre-vingt-dix du passage pour aller à Montréal pour la journée." La proximité géographique a donc créé une certaine complicité entre ces deux associations. De même, l'Harmonie La Ruche devient très solidaire du groupe du Transit[19] lors des compétitions scolaires de 1988, toutes deux ayant la même directrice musicale. À leur retour, les prouesses des harmonies locales sont quelquefois soulignées dans le journal local mais les joueurs ne reçoivent que rarement des honneurs pour leurs exploits : "Dans ce temps-là, les gens étaient d'une mentalité qu'ils aimaient le plaisir, mais pas l'exagération." La sobriété médiatique est encore bien présenté ces vingt dernières années puisque la population tend progressivement à se désintéresser de ces activités au profit d'autres types d'événements (rencontres sportives, spectacles d'artistes professionnels…).

Durant la première moitié du siècle, les harmonies municipales proposent, généralement une fois l'an (au mois de juillet), un concert-excursion sur l'Anthémis.[20] La population des alentours ainsi que les touristes profitent de cette activité pour se récréer et financer les activités de la fanfare.[21] Les joueurs s'exécutent de temps à autre sur le pont, durant le trajet qui dure tout près de trois heures. À destination, ils paradent dans les rues de Newport, offrent un concert et se "désaltèrent" un peu pendant que les pas-



Société musicale de l'Estrie, en 1989
(Source: collection privée, C. Charron)

sagers en profitent pour magasiner. Le voyage en est un d'agrément puisque les passagers et les joueurs peuvent profiter du service de bar dans la cale. Toutefois, "en traversant les lignes, fallait que les gars sortent et la brasserie fermait, il n'y avait plus de boisson pour se rendre à Newport. En arrivant, les gars avaient hâte d'arriver aux lignes canadiennes"....[22] Bien que cette activité soit principalement dédiée aux concitoyens, elle permet à la fanfare d'accroître le rayonnement de ses interventions musicales. Diverses autres activités y contribuent aussi.

L'Harmonie Notre-Dame, vu son originalité, rayonne plusieurs milles à la ronde, jouant en diverses villes du Québec, de l'Ontario[23] et même en France.[24] L'auditoire de ces harmonies locales n'est donc pas strictement circonscrit dans les limites géographiques de la ville de Magog. Elles ont l'ambitieux mandat d'animer les activités de réjouissances des diverses villes limitrophes, échangeant même fréquemment avec des villes frontalières du Maine (Newport en particulier). Les conventions de clubs tels les Lions, les expositions régionales (Cookshire, Ayer's Cliff, Sherbrooke), les fêtes civiques, sont toutes des occasions pour lesquelles les harmonies peuvent être sollicitées moyennant un certain dédommagement pécuniaire. Avant la venue des confortables autobus, les joueurs se déplacent par covoiturage, avec ceux

qui possèdent déjà une automobile, ou par train. Ainsi en 1910, la Fanfare Saint-Charles se rend au Congrès Eucharistique de Montréal par le train. Un joueur de l'Harmonie Sainte-Marguerite se souvient même qu'au tout début, ils se déplaçaient grâce à un camion aménagé : "I' faisaient des sièges dedans et on embarquait là-dedans, une trentaine dans la boîte arrière, c'était de même qu'on voyageait. C'était un ben gros banc qu'i' faisaient, i' mettaient le banc là-dedans." Avec la venue progressive des automobiles, certains parents et amis en viennent à accompagner les joueurs, principalement lors des sorties éloignées telles Trois-Rivières, Saint-Jean, Cap-de-la-Madeleine, Montréal… : "Souvent souvent, y en avait gros des amis qui venaient… Y avait toujours dix, quinze machines." Leur participation aux événements extérieurs est bien vue puisque les contribuables de la ville envoient leurs harmonies locales comme publiciste touristique : "Notre fanfare, à part de distraire, d'instruire et d'orienter le goût musical de notre population, ne fait-elle pas connaître, dans les autres centres de la province, notre ville sous un jour agréable."[25] En retour, Magog se fait à l'occasion l'hôte d'harmonies voisines :

> Le premier juillet 1895, la fanfare NATIONALE reçoit, sur les bords du beau lac Memphrémagog, l'Harmonie de Sherbrooke… La journée, dit-on, n'est que musique…une fanfare offre de son répertoire à l'autre et vice-versa… La récréation est plus qu'agréable quand la fusion des musiciens lance des harmonies que l'écho répète bien loin, la-bas….[26]

Certaines harmonies ont le privilège d'accroître leur auditoire grâce à des concerts radiodiffusés ou télévisés. En effet, vu la popularité de ces groupes, certaines stations de radio et de télévision s'assurent à l'occasion de leur participation pour des émissions musicales. Ainsi, le poste de radio montréalais CKAC engage la fanfare paroissiale de Magog pour donner un concert sur les ondes le dimanche de Pâques 1921.[27] Dans les années 1950, CHLT-TV diffuse du Pavillon du Parc Jacques-Cartier, à Sherbrooke, des "Concerts en plein air" comme le stipule le titre de l'émission, qui sont transmis en direct les mardis soirs de sept heures à sept heures trente. Et, en 1959, l'Harmonie Notre-Dame y donne une prestation musicale fort appreciée. Cet intérêt médiatique pour la musique harmonique n'est pas éteint puisqu'il y a deux ans, l'Harmonie la Ruche s'exécute lors d'une émission matinale de CHLT-TV.

Les occasions d'offrir un concert musical étant plus restreintes

ces années ci, les harmonies doivent explorer de nouveaux créneaux et se trouver de nouvelles vocations. Ainsi, l'Harmonie de l'Estrie donne à l'occasion des concerts auprès des personnes âgées. Par exemple, les musiciens s'exécutent au foyer de Magog, dans des foyers à Sherbrooke, à l'hôpital d'Youville. À l'occasion aussi, ils participent à des concerts-bénéfices : "Des fois on allait jouer à l'endroit d'où un membre venait. On a un monsieur qui vient de Mansonville et pour faire quelques sous pour la légion de Mansonville, on allait jouer dans le gymnase de l'école et les gens de la place préparaient un goûter, des beignes et du café, et vendaient des billets pour faire de l'argent pour la région."

Participation à des fêtes locales

En maintes occasions, les harmonies sont sollicitées par divers regroupements locaux pour égayer des festivités. Ainsi les retrouve-t-on en tête des cortèges lors de fêtes à caractère religieux ou profane.

Les fêtes à caractère religieux

Jusqu'au début des années 1960, il est de tradition au Québec de célébrer certaines fêtes religieuses avec une procession des fidèles. Tous les paroissiens se rassemblent autour de l'église, chacun sous les bannières de leur association respective, et s'ébranle alors la procession. Les joueurs de la fanfare contribuent physiquement et de façon sonore à ce cortège. Ainsi, la Fête-Dieu est une occasion de rallier les gens de toute la ville. À Magog, tout le monde se rassemble autour de l'église, le départ pouvant être une année à Saint-Patrice et la suivante à Sainte-Marguerite. La paroisse responsable organise la procession qui part de chez elle pour se rendre dans l'autre paroisse. Deux principaux reposoirs sont installés, l'un au collège Saint-Patrice, l'autre dans la cour de la textile. Un autre est érigé à mi-chemin.

> On se trouvait à faire le tour de la ville. Ça c'était l'événement de l'année. Tout le monde participait. Tout ce qu'il y avait d'organisations dans la ville était là, comme un seul homme. La fanfare ouvrait la procession et il y avait de la musique appropriée; c'était pas la même que d'habitude… c'était des marches lentes.

Les harmonies locales ont une position de choix en tête du cortège, suivies des divers autres organismes communautaires. Le cortège part de la salle Saint-Patrice, prend la rue du même nom

jusqu'à la paroisse Sainte-Marguerite et retourne à l'église Saint Patrice par la rue Principale. "À certains endroits, ils arrêtaient et là, ils lançaient des pétales de fleurs….[28] Nous autres on jouait nos morceaux religieux en s'en allant." Les quelques années durant lesquelles coexistent la fanfare Saint-Patrice et Sainte-Marguerite, il semble que toutes deux jouent séparément, la fanfare de la paroisse d'accueil de la cérémonie étant en tête. Il est intéressant de constater que le tissu culturel de la ville de Magog était si bien agencé que même les citoyens de confessionnalité autre participent à l'événement : "Mon père était pas catholique dans ce temps-là et il jouait avec la fanfare Memphrémagog. Moi y a des fois que j'allais leur donner un coup de main et on jouait pour la Fête-Dieu."

Le Couronnement de la Sainte Vierge est une autre occasion de réunir toute la communauté religieuse. Fin mai, l'Harmonie Notre-Dame amorce ses activités extérieures avec cette procession qui offre plusieurs similitudes avec celle de la Fête-Dieu.[29] Elle rassemble les Enfants de Marie, les Dames de Sainte-Anne, les Chevaliers de Colomb… tous assemblés sous leur bannière respective. Au mois de novembre, c'est au cimetière Saint-Patrice que la population magogoise se retrouve, pour la célébration des morts. Encore ici, les harmonies sont sollicitées pour participer à la cerémonie. Ainsi, dans les années 1940 : "On partait de Sainte-Marguerite et on montait au cimetière. Le curé faisait un sermon pour les morts et après ça, on redescendait."

Les harmonies paroissiales peuvent aussi être sollicitées pour accompagner le cortège funèbre d'un dignitaire local. Il en est ainsi lors de la mort du curé Brassard et de monsieur Gariépy. La fanfare ne joue pas à l'église mais escorte le corps. "On partait de l'église et on montait jusqu'au cimetière… On était en avant, tout le cortège suivait après. On restait à l'entrée du cimetière." Pour ces occasions, les joueurs obtiennent facilement un congé de leurs employeurs qui sont sensibles à de telles demandes : "Ils demandaient la fanfare et on demandait un congé et là, on allait jouer pour le service. Dans ce temps-là, la religion c'est pas comme aujourd'hui. Surtout pour un dignitaire ou quelque chose de même. Là ils donnaient une permission spéciale, on était payé pareil, on avait une permission pour une couple d'heures, pour aller jouer."

Même si les harmonies sont impliquées dans ces événements à caractère religieux, elles ne sont admises aux cérémonies intramurales de l'église que depuis une vingtaine d'années. "Dans



Musikmeisters en 1990
(Source: Collection privée, C. Catchpaugh)

l'église, au tout début, c'était pas accepté des harmonies. Comme le saxophone, c'était pas un instrument…c'était péché, un saxophone, parce que c'était les orchestres de jazz…ça avait une réputation pour jouer des danses et des slows, c'était pas bon…." Alors que la municipalité mise sur les fanfares et harmonies pour leur grandiose apparat (costume, bannière), l'église, elle, privilégie le chant accompagné de nobles instruments (tel l'orgue) pour l'accompagnement cérémonial. Avant 1970, les harmonies n'accèdent donc au domaine religieux que pour ajouter de l'éclat aux activités extérieures telles les processions.

Les fêtes profanes

La contribution des harmonies locales à des fêtes profanes a toujours été de mise. Elles sont réclamées presque automatiquement pour agrémenter les célébrations locales : on leur demande d'ouvrir le défilé, de donner un concert, de mettre de l'éclat à la fête. Deux des principales occasions soulignées sont la Saint-Jean-Baptiste et le Dominion Day. Jusqu'en 1980, la fanfare est invitée, chaque année, à ouvrir ces parades : "On était toujours les piliers de la parade, c'est nous-autres qui dirigions." Les Harmonies Saint-Patrice et Sainte-Marguerite y jouent séparément, semble-t-il, du moins à la fin des années 1930. L'une est en tête du défilé, l'autre

plus vers l'arrière, afin que les musiciens ne se brouillent pas dans leurs partitions. Au début des années 1930, la Dominion Textile participe d'une façon tout a fait grandiose à la célébration de la Fête du Canada, fournissant plusieurs chars allégoriques. Le défilé aboutit au terrain de baseball, près de la Textile, afin d'attribuer les prix aux chars méritants et pour cette occasion, la compagnie organise un tournoi de baseball entre ses joueurs et ceux de clubs périphériques tels Coaticook, Richmond, Sherbrooke… Il se déroule sur le terrain près de l'usine, là où l'actuel Colonial est bâti. La fanfare est alors engagée et installée dans les gradins pour agrémenter la partie. En 1938, la ville de Magog souligne le Dominion Day d'une façon fort originale :

> À l'occasion du Dominion Day de 1938, la municipalité, qui fête son cinquantenaire, organise un carnaval sportif et musical de trois jours. Magog compte alors plusieurs corps musicaux : la Fanfare Memphrémagog, sous l'habile direction d'Edgar Pothier, et la dynamique Fanfare Sainte-Marguerite où M. Julien Légaré commande une soixantaine de musiciens. À la même époque, la Petite Symphonie, l'Orchestre-Lanahan et le German Band firent entendre leurs accords harmonieux.[30]

Si d'une façon générale la Fête du Canada a maintenant perdu de son éclat dans la plus grande partie du Québec, elle est encore très fêtée dans les villes frontalières, plus anglophones. Ainsi, l'Harmonie de l'Estrie se joint encore maintenant à celle de Newport pour une longue parade. "Les villages sont pas trop éloignés, on part de Beebe, ou ces places là, et on s'en vient jusqu'à Rock-Island, en parade." La Saint-Jean-Baptiste et la Fête du Canada ont donc toujours été des occasions de festoyer entre concitoyens, rompant par là complètement avec la quotidienneté de la vie urbaine. Toutefois, cela "a commencé à diminuer tranquillement, tranquillement… Les premières années de la guerre, ça commencé à diminuer et ça ne s'est jamais replacé après ça." C'est pourquoi les célébrations actuelles ne peuvent pas rendre compte de toute l'effervescence des réjouissances d'alors.

Jusqu'à la fin des années 1980, les harmonies participent aussi à une autre cérémonie, mais moins réjouissante que celles que nous venons de mentionner puisqu'il s'agit de la célébration de l'Armistice de la première guerre mondiale. Le dimanche le plus rapproché du ll novembre est l'occasion d'une cérémonie dédiée aux soldats morts à la guerre. Le point de ralliement étant le local de l'Army-Navy (sur l'actuel chemin de Montréal). Les musiciens y

LISTE DES HARMONIES DE MAGOG
(par ordre chronologique)

NOM	***TYPE***	***DATE***
Memphrémagog senior	*Municipal*	*1890–1900*
Brass Band	*Municipal*	*1890–1890*
Saint-Charles	*Municipal*	*1909–1910*
Robinson Band	*Familial*	*1910–1930*
Orchestre Lanahan	*Familial*	*1910–1930*
Scouts	*Autre*	*1910–1910*
Fanfare de Magog	*Municipal*	*1912–1930*
Prue Band	*Ouvrier*	*1920–1930*
Memphrémagog	*Municipal*	*1930–1941*
Sainte-Marguerite	*Municipal*	*1933–1941*
German Band	*Autre*	*1935–1940*
Harmonie de Magog	*Municipal*	*1941–1955*
École Sainte-Marguerite	*Scolaire*	*1940–1950*
École Saint-Patrice	*Scolaire*	*1940–1950*
Harmonie Notre-Dame	*Scolaire*	*1952–*
Garde parois. Sainte-Marguerite	*Autre*	*1956–1960*
Société musicale de l'Estrie	*Autre*	*1981–*
Musikmeisters	*Autre*	*1982–*
Harmonie La Ruche	*Scolaire*	*1980–*

Note : Les tirets sous les unités indiquent une date approximative

interprétent le *O Canada* et le *God Save the Queen*. Cette célébration correspond à la dernière sortie extérieure des harmonies locales qui doivent fréquemment combattre la fraîcheur de la saison. À cette époque de l'année, Dame Nature ne facilite effectivement pas toujours le travail des instrumentistes. Un musicien de l'Harmonie Sainte-Marguerite se souvient que "ça se faisait toujours dans un temps qui neigeait, ou bien qui mouillait, pis il faisait froid. On avait notre costume, on avait juste ça mais c'était les doigts, les doigts sur la clarinette, on n'est pas capable de porter de gants quand on joue de la clarinette, ça fait qu'on trouvait ça long." À la limite, quand le temps n'est pas propice, seuls les trompettes et les tambours vont jouer. D'ailleurs les musiciennes de l'Harmonie Notre-Dame ne portent pas toujours leur costume durant cette célébrations : "Il y a bien des fois qu'on n'avait pas le costume, parce que c'était trop froid. On s'habillait comme on voulait, on mettait juste nos chapeaux."

Rapports avec la communauté

Qu'elles soient de leur cru, ou qu'elles soient organisées par d'autres organismes paroissiaux qui sollicitent leur participation, les activités publiques des harmonies locales sont toutes très ponctuelles et programmées dans le temps. Ce faisant, les harmonies découpent les temps de la localité en années (jouant lors de fêtes annuelles à caractère religieux ou profane), en saison (ne se produisant qu'à l'été jusqu'à tout dernièrement), en semaines (jouant principalement le dimanche soir). De telles associations font donc partie intégrante de la communauté locale. "Elles s'inscrivent dans les temps sociaux du [village] : commémorations civiques, fêtes patronales, religieuses; cérémonies liées à la ritualité des âges de la vie, du cycle saisonnier, etc."[31] De plus, elles entretiennent des relations avec les pouvoirs institutionnels de Magog. Premièrement avec l'Église qui, bien qu'elle ne les invite point dans son enceinte avant ces dernières années, requiert leurs services lors de processions extérieures. Avec la mairie aussi qui est, jusque dans les années 1960, le principal pourvoyeur de ces associations. En retour, les harmonies saluent leur maire, tous les printemps, et paradent à l'occasion d'élections municipales.

Par leurs diverses manifestations publiques, les harmonies locales ont su meubler le quotidien d'une touche artistique et se faire les ambassadrices de leur localité dans les diverses villes ou elles se donnaient en spectacle. Aussi les citoyens de Magog conservent-ils un doux souvenir, un peu nostalgique, de l'implication de ces musiciens qui dépasse largement la sphère musicale. Il n'était effectivement pas rare de voir évoluer ces individus dans divers regorgements communautaires puisqu'ils "tried their best to show appreciation, by lending whatever help they could, to running of the community. As example, many served on the fire protection committee, others lent assistance in a variety of ways."[32] C'est donc grâce à ces artisans bénévoles que la tradition musicale des harmonies a pu évoluer et perdurer jusqu'à nos jours, avec ses parts de permanences et de transformations.

L'examen des harmonies musicales de Magog nous permet de constater des continuités mais aussi des ruptures dictées par l'évolution culturelle du Québec. Le caractère des manifestations publiques des harmonies a grandement évolué au fil des ans. Avant 1970, les harmonies musicales ponctuaient la saison estivale de plusieurs interventions, agrémentant ainsi le quotidien de leur espace urbain. De plus, elles étaient programmées selon une prescription plus ou moins établie dans les temps sociaux de la com-

munauté, notamment dans l'encadrement cérémoniel des activités à caractère religieux ou profane. Progressivement, les processions religieuses auxquelles participaient ces groupes avant 1970 deviennent majoritairement désuètes dans notre société de plus en plus laïcisée et ne font plus partie de leur horaire annuel, pas plus d'ailleurs que la salutation au maire et aux curés de paroisses. Les parades ont elles aussi perdues de leur éclat d'où l'abandon de la pratique de la "drill." Lors des rares occasions de parades des dix dernières années, les harmonies sollicitées, assises sur une estrade, furent d'ailleurs véhiculées par un camion.

Devant se réactualiser, les harmonies optèrent pour la spécialisation en concerts qui constituent présentement la majeure occupation de ces groupes musicaux. Devant la multiplication des activités de loisirs et leur accessibilité dans les foyers (d'où l'individualisation progressive des loisirs), les harmonies espacent leurs concerts misant davantage sur la qualité que la quantité. Elles se doivent également de diversifier leurs clientèles, misant sur des auditoires "captifs" telles les personnes âgées, hospitalisées ou autres.

Malgré toutes ces modifications quant au caractère des manifestations publiques, une constante demeure : les harmonies sont encore des produits locaux (même si ce qualificatif prend à l'occasion un sens large, périphérique) sanctionnés par la communauté (civile et\ou religieuse) et à travers lesquels la population s'identifie. Les musiciens sont perçus comme de dignes représentants de la communauté et le rayonnement de leurs activités dépassent les limites territoriales de la localité. Cependant, de vedette locale qu'elle était, l'harmonie est passée au titre d'association locale, une parmi tant d'autres suite au foisonnement de celles-ci. Ainsi, ces associations musicales ont grandement perdu de leur notoriété et de leur reconnaissance sociale. Faisant partie intégrante du "mobilier urbain," leur présence était un acquis pour la population magogoise qui ne pressentait point leur éventuel déclin précipité par divers facteurs extérieurs tels la télévision, la pratique sportive, la musique rendue accessible dans chaque foyer par la radio, les disques etc. Malgré tous les changements survenus dans la pratique des harmonies locales, elles demeurent des milieux où jeunes et moins jeunes peuvent se réunir pour apprendre l'interprétation musicale et se divertir.

NOTES

* L'auteure a effectué cette recherche dans le cadre de son mémoire de maîtrise à l'Université Laval, grâce au soutien financier du fonds FCAR. Elle aborde ici les aspects publics des harmonies de Magog, les aspects privés de la vie du groupe ayant déjà fait l'objet d'une publication dans la revue *Canadian Folklore Canadien*, vol. 14, no 1, 1992.

1 Mona Dagenais et Danielle Maheux, *Le corps de tambours et clairons québécois : analyse et perspectives d'avenir,* Fédération des Associations Musicales du Québec, 1986, p. 6.

2 *Ibid.,* Helmut Kallman et al.

3 Nous ne considérons ici que les groupes de musique s'apparentant le plus au modèle des fanfares. Il ne faut toutefois pas négliger l'influence familiale dans le processus de création de divers autres types de groupes musicaux.

4 Aucun document officiel ne semble avoir été conservé par la compagnie. De plus, bien que cette association soit relativement récente, nous n'avons pu retrouver des musiciens qui y avaient joué, tous étant décédés. Il faut bien sûr tenir compte du fait que ces musiciens étaient déja tous adultes à l'époque. Nous devons donc nous résigner à exclure cet intéressant milieu d'étude de notre recherche.

5 Sans auteur, *L'Harmonie Notre-Dame,* Magog, Couvent du Sacré-Coeur, 1961, p. 6.

6 Sans auteur, *op. cit.,* p. 8.

7 Jacques Cheyronnaud, "Musique et institutions au "village"," p. 275.

8 Jacques Cheyronnaud, *loc. cit.,* p. 266.

9 Les harmonies municipales de Magog relevaient de cette catégorie.

10 Le curé ne bénissait semble-t-il pas la fanfare qui l'avait été lors de sa fondation.

11 Entre 1921 et 1955, dernière année d'existence de l'harmonie de Magog.

12 Situé près du lac Memphrémagog. Seule l'Harmonie Notre-Dame s'y produisit. Ce kiosque fut impopulaire auprès des musiciens de cette harmonie, car son style architectural étagé, ainsi que sa localisation derrière la voie ferrée, ne correspondaient pas aux besoins de l'harmonie.

13 Sur la rue Principale.

14 Dix soirs sont prévus durant la saison estivale.

15 Charles Catchpaugh, *The Outlet,* mai 1986, p. 4.

16 *Tribune,* 11 juillet 1946, p. 9.

17 Les fanfares Memphrémagog, Sainte-Marguerite et l'Académie des Cadets de Saint-Patrice paraderont entre autres pour l'Épargne de guerre. À ce sujet voir Onile Dionne et Rock Lapalme, *Centenaire de Magog,* p. 136.

18 L'Harmonie de Magog fut d'ailleurs l'hôte du septième Festival annuel des Fanfares amateurs des Cantons de l'Est en juillet 1940. Une douzaine de fanfares des Cantons de l'Est et des villes frontalières, environ trois cents musiciens, y prirent part.

19 L'École secondaire Le Transit de Magog offre des cours de musique en secondaire I et II. Cette année-là, les étudiants désireux pouvaient faire partie d'un groupe musical.

20 Un bateau-vapeur qui faisait la navette entre Magog et Newport, dans le Vermont, jusqu'en 1955.

21 Les revenus de la vente de billets revenaient à la fanfare qui défrayait les coûts de l'excursion.

22 L'Anthémis n'ayant pas de permis de vente de boisson canadienne en dehors de son territoire.

23 L'Harmonie joua à Niagara Falls, en 1964, pour une convention de Lions.

24 L'Harmonie se rendit à la communauté Mère en France, en 1963.

25 *Tribune,* 10 avril 1947, p. 6.

26 Sans auteur, *L'Harmonie Notre-Dame,* p. 6.

27 Sans auteur, *L'Harmonie Notre-Dame,* p. 11.

28 Cette coutume de jeter des fleurs devant le passage du Saint-Sacrement avait lieu un peu partout au Québec. Sur ce sujet, voir : Anne-Marie Desdouits, *La vie traditionnelle au pays de Caux et au Canada Français,* Québec, PUL, 1987, p. 267.

29 À Magog, on célébrait encore cette fête dans les années 1970.

30 Onile Dionne et Rock Lapalme, *Centenaire de Magog (1888–1988),* Magog, Editions Orford, 1988, p. 126.

31 Jacques Cheyronnaud, "Musique et institutions au village," p. 266.

32 Charles Catchpaugh, *The Outlet,* octobre 1985, p. 8.

SYDNEY ARTHUR FISHER AND THE LIMITS OF SCHOOL CONSOLIDATION IN BROME COUNTY, 1901–1921*

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> Some men leave their riches to be squandered by their children, others give generously to their Church, and some perpetuate their names by founding colleges, universities or charitable institutions, but Sydney Fisher remembered the boys and girls in the little red schoolhouses of Brome.[1]

Sydney Arthur Fisher's major initiatives on behalf of Protestant education in Brome County came at a time when school consolidation and pupil transportation were innovative ideas in Quebec. The Protestant Committee of the Council of Public Instruction — the governing body of Quebec Protestant education — first debated the merits of consolidation reform in 1895.[2] The Committee adopted the policy that consolidation should replace dissent as the organizing principle of Protestant education, and emulate the school consolidation and pupil transportation networks of the townships of Massachusetts.[3]

The right to dissent had been held and exercised by Protestant rate-payers since 1846, as a means by which to create tax support for separate Protestant common schools. This right assured that common schools could be established if a minority of rate-payers so desired, but did not guarantee the establishment of public Protestant superior schools such as model schools, academies, and colleges. Superior schools were supported by either private trustees or public commissioners; both private and public boards were eligible for annual grants from the Protestant share of the Superior Education Fund.[4]

In the 1880s, when the first generation of male graduates from the McGill Normal School entered the Protestant school workplace, the Committee decided to use the right of dissent as the organizing principle of its professionalization of Protestant academies and model schools.[5] The emphasis on dissent served to

encourage Protestant school commissioners who wanted to upgrade common schools to academies to challenge the right of the independently managed superior schools to be guaranteed annual Superior Education grants year after year. Once the autonomous schools were brought under the control of commissioners, the Committee would be able to govern the principals of these schools by regulating their credentials and their pedagogy. It hoped to place a formally trained male teacher at the head of each academy and a formally trained female teacher at the head of each model school.[6]

Of the twenty academies and two high schools outside of Montreal and Quebec City which received grants in 1885 from the Superior Education Fund, half were managed by public commissioners or trustees and half by private directors. Five years later, eighteen of twenty schools were under public control, and several had been demoted to model school status for failing to comply with all the new regulations.[7] However, the male teachers who were no longer eligible to serve as academy principals soon found employment as principals of model schools, and both male and female principals of the model schools obtained better annual examination results from their pupils, and taught beyond the model grades in defiance of regulation. Their teaching not only showed up the academy principals but also assured a continued supply of teachers for the one room schools and pupils for the academies and model schools.[8]

Township boards were understandably reluctant to give up their one room schools as long as their pupils had access to model schools or academies within or outside of their own municipal boundaries. Thus in 1895 the township boards of Barnston, Bolton, Brome, Bury, Clarendon, Cleveland, Compton, Dunham, Eaton, Farnham East, Godmanchester, Grenville, Huntingdon, Inverness, Kingsey, Ormstown, Potton, Shipton, Stanstead, and Sutton — each supported ten or more one room schools. Argenteuil County maintained sixty one room schools; Brome, ninety-three; Huntingdon, sixty-two; Megantic, forty-seven; and Richmond, fifty-two.[9] The township boards were especially troublesome to professional school reformers because they were content to maintain the established teacher and pupil supplies. As long as they could send pupils to, and receive teachers from, superior schools such as St. Francis College, Richmond, or Stanstead College, or such academies as Huntingdon, Inverness, Knowlton, or Lachute, there was little need for them to take on the financial

burden of supporting a single academy each instead of networks of one room schools, or the pedagogical problem of trying to match pupils of diverse ages and educational backgrounds to age-graded textbooks.[10]

Rather than admit that the boards which managed successful model schools and academies were not going to buy the idea of graded education, Protestant school officials focused on the small and scattered Protestant one room school pupils who no longer had easy access to academies and model schools and seized on the consolidation idea as a way of integrating them into new, graded schools and as a way of destroying the township networks of one room schools which hindered the diffusion of graded pedagogy. However, since school consolidation and pupil transportation were beyond the constitutional authority of the Protestant Committee, the Committee first negotiated the abolition of the local certification of elementary teachers, substituted the right to dissent for the right to consolidate as Committee policy, and waited for the opportunity to obtain enabling legislation.[11]

In the fall of 1898, the Committee recognized after the fact that the consolidation and transportation clauses in Premier Félix-Gabriel Marchand's comprehensive Education Bill of 1897 would have served its own agenda. After this Bill had been approved by the Liberal majority in the Legislative Assembly but defeated by the Conservative majority in the Legislative Council, Marchand retained the consolidation and transportation clauses in a second and less radical bill (although it is hard to confirm how or if any Committee members actively sought it).[12] In the same year, English Secretary of the Department of Public Instruction (also Secretary of the Committee), George Parmelee, reported visits to "the public" and the school commissioners of Barnston, Compton, Eaton, Newport, and Clifton and that there were:

> splendid opportunities for securing more economical and efficient conduct of the schools by following what is known as the Concord system of centralization and conveyance.... The Commissioners in all cases have undertaken to consider the question with a serious intention to reduce the number of schools, to provide the conveyance of pupils and to lengthen the school term which is now eight months in duration.[13]

Parmelee's choice of the above municipalities may be interpreted as the first foray into the one room school networks via consolidation propaganda. Barnston municipality included Barnston

Academy, a resister since the 1880s of Committee professional policies, and Compton municipality included not only Compton, Eaton, Newport, and Clifton, but Compton Model School and Compton Ladies' College. It is likely but unproven, so far, that the meetings were held in order to encourage the establishment of consolidated schools at centres which would draw off the superior school grants and pupils from Barnston and Compton.

Although the Conservatives in the Assembly expressed disbelief that the "Concord system" was appropriate for Quebec Protestant rural school districts, this Bill was approved by both Assembly and Council in 1899, at which time the Superintendent of Public Instruction, Boucher de la Bruère, issued a circular of consolidation policy guidelines to Protestant school boards. Thus the Committee obtained from Marchand's Government laws which were designed only for Protestant school municipalities.[14] In conjunction with the circular, the Committee approved regulations which extended its official course of study by one year and required pupils to qualify for entrance from one room to model schools in order to disrupt the flow of pupils which entered these schools without a training in graded textbook instruction and prevent model school principals from teaching their pupils the school leaving subjects.[15] It then found a figurehead for the promotion of consolidation in the older Protestant school municipalities, in the person of Sydney Fisher, Member of Parliament for Brome County in the Eastern Townships and Minister of Agriculture in the Liberal Government of Sir Wilfrid Laurier.

As a highly innovative Minister of Agriculture, as Member for Brome, owner of the technologically up-to-date Alva Farm in Brome Township, and promoter of English immigration to the Eastern Townships, Fisher could hardly refuse to be the natural spokesman in Quebec for a pro-consolidation campaign.[16] As a member of the elitist and international Country Life Movement and liberal political economist, he could not eschew the opportunity to increase national productivity and improve, but retain control of, rural social institutions.[17] As Sir William Macdonald and James Robertson planned to provide English Quebec with a "Macdonald Consolidated School" as they also planned for Ontario, Nova Scotia, New Brunswick, and Prince Edward Island, Fisher seemed destined to be part of a vast pan-English Canadian rural regeneration initiative.[18]

It can be argued, however, that as a reformer, Fisher was vulnerable in that his political strength lay in Montreal rather than in

Brome County. Although he had held the seat of Brome County from 1882, with the exception of the years 1892 to 1896, and although Thomas Duffy sat for the Liberals in the Legislative Assembly, the County's provincial politics remained in the hands of the Conservative Party's old boys' network, while federal political favours were Laurier's prerogative.[19] As 'Old Boy' and Knowlton-born Judge William Warren Lynch was the mentor and legal adviser of career educator, South Bolton-born Elson Rexford, and as both had laboured since the early 1880s to professionalize the rural schools, Fisher was caught between an elite, national agenda and a school reform initiative in which two Brome County boys were instrumental.[20] When he joined the Committee as an advocate of one room schools, however, he was almost immediately party to regulations designed to achieve the opposite effect.[21]

Although Sydney Fisher was born in Montreal and attended the High School of Montreal and McGill University, he chose Brome Township as the place for his farm and country home. The formative influences may have been his visits there as a child with his father, Dr. Arthur Fisher, to the home of Sir Christopher Dunkin, or his English experience as a student at Trinity College, Cambridge. Upon returning from his studies in 1872, he purchased two lots from Dunkin on Brome Lake and set himself up as a farmer on the model of the English gentry, raising "Guernsey cattle, Berkshire pigs, and Shropshire sheep." His entry into politics was as a Liberal candidate for the Brome County by-election of the Legislative Assembly in 1879, when he was defeated by 'old boy,' S.W. Foster. He then ran in the by-election of the House of Commons in 1880, when he was defeated by the Conservative candidate and 'old boy,' David Ames Manson. He ran successfully in 1882 in the federal election, defeating S.N. Boright, and was re-elected in February of 1887 on the Laurier ticket, defeating James Burnett.[22]

Fisher established his connection with Protestant education with a brief speech at the annual convention of the PAPT, held in 1884 in Cowansville. It was at this convention that Rexford, as English Secretary of the Department of Public Instruction, Lynch, as Conservative Member of the Legislative Assembly for Brome County, and John William Dawson, Principal of McGill University, announced to the academy principals of the Eastern Townships that the McGill Normal School, the Protestant Committee and the Protestant Central Board of Examiners would assume these principals' rights to train and certify academy and

model school teachers.[23] Three years later, the newly re-elected Fisher presided as President of the PAPT Convention at Waterloo. In his Presidential address, he endorsed the changes in teacher certification by telling the Convention that the "educated men in the House [of Commons]" were those who were members of the professions.[24]

Defeated by 'old boy,' E.A. Dyer, in the election of 1892, Fisher was elected in 1896 and appointed Federal Minister of Agriculture. As Minister he travelled extensively and increased his contacts worldwide, and also introduced a number of innovations such as the Patent branch of the Department of Agriculture and the Dominion Cold Storage Plant.[25] A bachelor, he wrote to his parents and aunt several times a week when the House was sitting and when travelling in Quebec, North America, and abroad, and discussed every detail with them of the management of his Ottawa residence and of the house and garden of Alva Farm. If his commitments as Minister in these years were any indication, he may have been out of touch with developments in Protestant education until the turn of the century and the opportunity to participate directly in the school garden phase of the Macdonald-Robertson movement.

To demonstrate his support of this movement, Fisher collaborated with G.D. Fuller, a teacher with a model school diploma who had been decertified by the 1889 regulations and who had been hired as Demonstrator and Inspector of the Macdonald school gardens. Of the six gardens in the Eastern Townships, three were in Brome Township: at Number One 'West Brome,' Number Seven 'Vernal's/Brome Centre,' and Number Eight 'Iron Hill,' where "the individual plots...were neatly kept and remarkably free from weeds." Each school received grants of twenty dollars each and teacher bonuses of thirty dollars each.[26]

If we take the commissioners of the township of Brome as models of one room school management, fragmentary evidence suggests that they preferred to hire local teachers, paid the same salaries whether or not teachers had been trained at the McGill Normal School, and arranged the school year to suit local needs. The usual school year extended from August to June, with an extended break for the mud month of April, although Number Two Gilman's Corners, was open for eleven months. In the Township, the pupils ranged in age from five to sixteen years; and in Number One district, 'West Brome,' a 'Specimen Timetable for an Ungraded Elementary School' co-existed peacefully with the

'Official Course of Study for Protestant Elementary Schools.'[27]

The school networks in Brome County in the 1890s of which such schools were a part were surprisingly stable considering the post-railway boom population drain of the 1880s.[28] Between 1890 and 1900, the enrolment of Knowlton Academy dropped only from 138 to 126 pupils, of Mansonville Academy, from 90 to 86 pupils, while the enrolment of Sutton Model School/Academy increased from 90 to 95 pupils. While it is hard to prove that the three superior schools consistently generated their model and academy grade pupils inside and outside of their boundaries, there are certainly scattered references to outside pupils. Sutton Township had an academy and seventeen one room schools. Knowlton village had been forced to separate from Brome Township in 1888 in order to take over the management of the (private) academy and one graded, elementary school, but Brome Township had a healthy tax base and some of the pupils from its two dozen one room schools must have attended Knowlton Academy. In the rest of the County, the Townships of East Bolton and Potton had fifteen one room schools each, and the Township of East Farnham, eleven. West Bolton had nine one room schools; Sutton Flat village, one; and Eastman, two dissentient schools. There were seven Catholic and (Catholic) dissentient municipalities.[29]

If these schools survived the 1890s, then it may have been despite the Protestant Committee reforms rather than because of them. If the graded academies cut off their own immediate supplies of pupils and, to support their higher status, cast a wider net, these may have been the schools which forced the closing of one room schools. If this were the case, then Committee policies between 1889 and 1899 had failed to create a successful system of secondary schools. It is perhaps in this context that the Committee commissioned and Macdonald paid for a survey of Protestant schools in 1902 by Professor John Adams of London University. Adams, a professional teacher and trainer of teachers, and a believer in consolidation and the 'New Education,' endorsed the Committee's reform agenda, noting, however, that the female model school principals were superior teachers to the male academy principals.[30] On the basis of Adams' report, the Committee fired its Inspector of Superior Schools, John Murdoch Harper, in May of 1903. Having made Harper the scapegoat for the rural teacher and pupil shortages, the Committee in the same meeting proposed the granting of teacher permits to untrained teachers to

bolster the rural school teacher supply.[31] Fisher, a supporter of both professionalization and the needs of rural schools, voted against the introduction of permits for teachers without diplomas, and incurred the wrath of the Conservative rural press by refusing to help the rural districts solve their teacher shortage.[32] As a further complication of the consolidation agenda, James Robertson chose the farming community of Ormstown, in the Chateauguay Valley southwest of Montreal, as the site for the [Quebec] "Macdonald Consolidated School." There had been a Protestant model school in Ormstown since the early 1880s; the school Municipality of Ormstown village had been established in 1896, and the model school raised to academy status in 1897. Despite local approval for the project, and before the ground could be broken at Ormstown, however, a rate-payer, Edwin Booker, sued the commissioners of Ormstown because of the proposed consolidation.[33] During the wait for a decision, Macdonald grew impatient and asked Robertson to look for another site, which gave the members of the Committee representing McGill University and the McGill Normal School the opportunity to suggest that a School for Teachers be situated at Ste. Anne-de-Bellevue with the School of Agriculture which Macdonald also planned to fund. While the full story of the debate over the re-location of the Normal School as the School for Teachers remains behind closed doors, in January of 1905, Fisher did tell his "dear old folks" at Alva Farm, "I go [to Quebec City] for the meeting of the Prot. Com. of Council of Pub. Instruction but I also want to see [deputy for Brome J.C.] McCorkill about the crisis there."[34]

By the fall of 1905, Macdonald had not settled on the conditions under which to fund to transfer the McGill Normal School to Ste. Anne-de-Bellevue; and a second school consolidation, at Kingsey Model Consolidated School, was before the courts.[35] In March of 1906, P.S.G. Mackenzie, Liberal deputy for Richmond County in the government of Lomer Gouin, broke the protocol according to which the English Protestant members did not criticize the Protestant Committee in the Assembly. On May 11, 1906, the motion to authorize teacher permits was again put to the Committee. This time it was approved, and with the support of Fisher, who was then accused, with Rexford, Whyte, and J.C. McCorkill of "swallow[ing] themselves…by voting for what they had steadily opposed…on previous occasions."[36]

With the location of the Normal School as yet undecided, Fisher and the Committee chose nevertheless to plan a series of

"political picnics" to sell the idea of school consolidation as the most efficient way to maintain the schools of Quebec's English Protestant minority. As a demonstration of solidarity, Fisher called a meeting at his Liberal Party office at the Windsor Hotel in Montreal of George Parmelee, English Secretary of the Department of Public Instruction, Dougall, William Weir, Liberal Member of the Assembly for Argenteuil County, Mackenzie, and G.S. Stephens, deputy for Montreal, Ward Five, and Protestant Committee members, Rexford, Principal of the Montreal Diocesan College since 1903, William Shurtleff, owner of the *Coaticook Observer*, and J.C. Sutherland, editor of the *Educational Record*.[37] "Educational picnics" were then planned for August for Richmond, Huntingdon, Knowlton, Inverness, Lachute, and Coaticook.

The first five above-mentioned locations each had strong superior schools and one room school networks, while Coaticook had supported a single (Protestant) academy with a formally trained male principal and a graded curriculum since the early 1880s. The probable strategy of drawing an unfavourable contrast between Coaticook Academy and the schools of the other municipalities backfired when the Coaticook meeting was postponed due to bad weather and held in the middle of the competing distractions of the Ayer's Cliff annual agricultural fair. However, the other picnics were also held in a festive atmosphere, with red, white, and blue banners on the platforms put in place by school garden expert Fuller, companies of local notables, and picnic hampers for sale.

In the scheduled addresses, Fisher had the distasteful task — except at the picnic in Knowlton in his own constituency — of suggesting increased school taxes to pay for consolidated schools. James Robertson suggested to his country audiences that the Board of Protestant commissioners for Montreal should contribute to the support of the rural schools. Either Rexford or Parmelee was present at each meeting to criticize "the cheap, inexperienced young minds in charge of the pupils," a criticism which was not only provocative but inaccurate in the municipalities in which it was levelled.[38]

Six years passed before the Committee went again to the commissioners with such determination. In January of 1907, the School for Teachers opened on the Macdonald College campus. The Released Normal School Fund passed into the hands of the Committee, which meant that the one room schools lost their last chance at unconditional subsidization. With the teacher training

issue settled, the Protestant Committee did little to promote consolidation except to fortify the enabling legislation, and provide the Kingsey and Ulverton boards of commissioners with fifty dollars each for two years for pupil conveyance to the Kingsey Consolidated Model School. In January of 1908, in the midst of his problems with the Liberal party nomination for Brome County, the bovine tuberculosis scare and falling dairy prices, Fisher managed a whirlwind educational campaign with Parmelee to Barnston Corner, Sutton, and Newport.[39] The choice of sites suggests that the Committee remained determined to set the wheels of consolidation in motion not where rural schools were dying out but where they were surviving. It was not until after Fisher was defeated by Brome County favourite son, Harry Baker, in the election of 1911 that the educational campaign was revived and Fisher resumed active duty on the Committee.

In August of 1912, Fisher and Rexford organized a sweep of four counties, visited the school municipalities of Inverness, Richmond, Ayer's Cliff, Cookshire, Lachute, and Cowansville, and planned a visit to Huntingdon. These towns were chosen because there was no crack in the armour of Inverness, Richmond, Lachute, or Huntingdon but also because resistance to consolidation had weakened at Ayer's Cliff. Although these meetings were well publicized as in 1906, the public did not turn out and attendance was confined to school board members. When Parmelee's 1899 meetings paid off in a consolidation at Bulwer in Eaton Township, the 1912 speakers — Parmelee, Sinclair Laird, Principal of the School for Teachers, Fisher, Rexford, and Inspectors John Parker and J.C. Sutherland — adopted the strategy of seeking out commissioners who might be persuaded to consolidate and maintain graded consolidated model schools in competition with the older model schools and academies. Ayer's Cliff then separated from Stanstead Township and invested in a costly superior school project.[40]

In 1913, Fisher contested the federal by-election in Chateauguay County against a local marble cutter named Morris who had strong support from both English- and French-speaking voters. Morris' victory was contested by Fisher, but there was no final ruling because of a war-time truce between the Liberal and Conservative parties.[41] In his own backyard of Brome County, he meanwhile subsidized the school board of West Bolton (adjacent to Brome Township) for a consolidation at Brill's of the Gidding's, Hall's, Duboyce, and Brill's one room schools. Although there is

some question as to whether Fisher paid the salary of the second teacher for the Brill's consolidation, gave a grant for the improvement of the school grounds, or both, the consolidation materialized with two teachers and some transportation for the pupils. The Brill's School did not attain the rank of model school and was therefore, strictly speaking, an amalgamation rather than a consolidation.[42]

There were also amalgamations of Potton and Prince Hill at Prince Hill in Potton Township, and of twelve one room schools at Glen Sutton with transportation for pupils provided. The consolidation of Millington and East Bolton was disconsolidated as too small, so the school at East Bolton was re-opened. The Protestant tax base of Brome Township was diminished with the creation of St. Henri-de-Brome, and that of Knowlton with the creation of St. Eduouard-de-Knowlton Catholic municipality, sugggesting the strength, not the weakness, of the tax base of both. There were educational meetings at Mansonville and Knowlton in which Fisher was not included: at Mansonville, to force the commissioners to re-name their academy 'Mansonville Intermediate School,' and at Knowlton to discuss the principalship of Miss Flora Bryant, M.A.[43]

By 1916, Fisher was disillusioned with the consolidation process and, perhaps as a result of his meetings with commissioners, came out in favour of an association of five large Protestant school boards. Whether it was the imposition of consolidation on one room school teachers or the intimidation of superior school principals which he found to be the more disheartening, he did not particpate in the fall educational meetings at Shawville, Lachute, Cowansville, and Lennoxville.[44] On the Protestant Committee, he served on the sub-committee for compulsory school attendance, and gave his support to the call for legislation from the Executive Committee of the Provincial Association of Protestant Teachers of Quebec. When educational meetings were scheduled for 1919, he avoided Brome County, and met at Cowansville, and at Shawville and Wakefield in the Ottawa Valley. Parmelee and teachers Bedford-Jones, Brittain, Kneeland, and Lockhart took charge at Foster, Knowlton, Mansonville, and Sutton.[45]

On April 2, 1919, Fisher wrote a Will by which a trust fund would, in part:

> supplement the expenditure of the Province under the School Law and the Regulations of the Protestant Committee by strengthening the system of school inspection... [and] help

> in consolidating the small elementary rural schools rather than the schools for higher education.[46]

To administer this fund Fisher named seven trustees, but after a heart attack suffered in the fall of 1920, he added two codicils which reduced the board of trustees to four members: A.R. McMaster, Elson Rexford, nephew Eric Roswell Fisher, and farmer and Liberal Party faithful, Edward Caldwell. The fund held a portfolio of stock, bonds, and mortgages worth $100,000, for an annual revenue of approximately $4,000. Fisher died at his Ottawa residence on April 9, after a second heart attack, and his funeral service was held at Christ Church in Montreal on April 13.[47]

Before his appointed Trustees could hold their first meeting, the Duboyce school re-opened, breaking up the consolidation at Brill's. Shortly thereafter, a meeting was held at Foster with the idea of making two consolidations from the municipalities of Foster, Brome, West Bolton, and Knowlton and uniting them with Knowlton Academy. When the trustees did meet, on January 30, 1922, they ignored the consolidation proposals and instead set themselves up to create a strong network of one room schools for Brome County.[48]

The trustees organized two annual inspections of the one room schools, annual Teachers' Institutes, and incentives for teachers in the form of teaching prizes, salary bonuses, and an annual essay contest also with prizes. The inspections focused on the condition of the schoolhouses inside and outside, on the schoolgrounds, and the age and grade classification of pupils. Superior school scholarships were for pupils qualified by virtue of six grades of elementary education to enter the eleven grade academies. The prizes and bonuses were incentives to commissioners to hire teachers for a full, ten month school year. And the essay contests served to internalize the value of teacher service and dedication. Each school was equipped with a portrait of King George V and Queen Mary and a portrait of Sydney Arthur Fisher.[49]

The issue of consolidation was raised again on August, 1923, when Eric Roswell Fisher invited the commissioners of East Bolton and West Bolton to a trustees' meeting at his home in East Bolton. A proposed consolidation between West Bolton, Brome, Knowlton, and Foster, did not materialize.[50] The Trustees left intact the status of the one room schools, Mansonville Intermediate School, Knowlton Academy, and Sutton Academy. The busing of Highwater pupils to Mansonville Intermediate School did not change the configuration of Brome County

schools. In 1924, the Trustees approved a six point policy for the "Standard [Elementary} Teacher," a seven point policy for the "Approved School House," and a five point policy for the "Approved School."[51]

Extra supervision was the price Brome County commissioners paid in order to avoid the added costs of consolidation and pupil transportation. If the Brome County schools were fixed in time and space, elsewhere in the Province these policies gained momentum. After Fisher's death, the Protestant Committee's "sub-committee for educational propaganda" was reconstituted with Shurtleff as convenor. Although the half dozen existing consolidations struggled for survival, this sub-committee targetted twenty eight municipalities for consolidation (including the resisting Brome County schools).

Although Sydney Fisher the politician seemed more comfortable in the Canadian or international rather than in the local scene, his bequest to "the little red schoolhouses of Brome" was made in the spirit of local autonomy and after personal experience with the problems of school consolidation. If the executors of the Fisher Trust Fund followed almost to the letter the contemporaneous North American design for rural elementary school supervision, this may have been because career educator Rexford was ever present in Protestant school outcomes. It is a commentary on rural school reform ideology that the Montreal-born Fisher sought to preserve what the South Bolton-born Rexford sought to destroy.

NOTES

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1 H.D. Wells, "Brome County's Legacy," *Educational Record of the Province of Quebec*, hereafter rerferred to as *Record*, (Old Series) 56(1937): 182.

2 *Record* 16(1896): 257.

3 Quebec. *Sessional Papers*, 61 Vict., A.D. 1897, 335; *Record* 18(1898): 8–10. At this early stage of policy formulation in Quebec, the model seems to have been the example of mid-nineteenth century Concord via the Columbian Exposition.

4 For a wonderful study of a public and a private school under one roof, see Marie-Paule Malouin, *Ma soeur, a quelle école allez-vous? Deux écoles de filles à la fin du XIX^e siècle* (Montréal, 1985); see also Micheline Dumont, *Girls' Schooling in Quebec, 1639–1960* (Ottawa, 1990).

5 *Record* 5(1885): 226-30, especially III-Grants and Taxes, 228.

6 For the origins of Quebec Protestant professional, graded, secondary education, see George Flower, "A Study of the Contributions of Dr. E.I. Rexford to Education in the Province of Quebec," M.A. thesis, McGill University, 1949; Anne Drummond, "From Autonomous Academy to Public 'High School': Quebec Protestant Secondary Education, 1829 to 1889," M.A. thesis, McGill University, 1986; "Gender, Profession, and Principals: Quebec Protestant Academies, 1875–1900," *Historical Studies in Education/Revue d'histoire de l'éducation* 2, 1(Spring/printemps 1990): 59–72.

7 *Record* 5(1885): 312-15; *Report of the Superintendent of Public Instruction*, hereafter referred to as *Report*, 1889–1890, 236-41.

8 See *Record*, "Directory of Superior Schools" for the years 1890 to 1897 in combination with *Report*, "Protestant Superior Education," for the same years. For the difficulties of academy principals and the successes of model school principals see, for example, *Record* 9(1889): 22; *Report*, 1890–1892, 295; *Record* 12(1892): 275.

9 For the numbers of schoolhouses maintained and superior school grants received, by county and municipality, see *Report*, "General Statistics of the Cost of Education…," 1894–1895, 120-59.

10 One kind of arrangement between clienteles and private boards entailed low tuition fees for all with the major financial burden as the responsibility of the trustees. See Esther Healy, "St. Francis College: A Legacy of Private Initiative in the Formation, Development, and Decline of a Classical College, 1854–1898," M.A. thesis, Bishop's University, 1992, and Robert Hill, "Robert Sellar and the *Huntingdon Gleaner*: The Conscience of Rural Quebec, 1863–1919," Ph.D. thesis, McGill University, 1970, ch. 2–3. For the initial diffusion of the classification of pupils according to graded instruction, see *Record* 4(1884): 271-72; 7(1887): 188; *Report*, 1887–1888, 260. For the use by the Argenteuil County Teachers' Association of graded instruction to maintain a network of feeder schools for Lachute Academy, see "Memoirs of Argenteuil County Teachers," *Teachers' Magazine*, 14(1964): 41, 44–52.

11 Hill, "Conscience," 681; *Record* 18(1898): 113; Quebec. *Sessional Papers*, 61 Vict. A.D. 1897, 335, "Minutes of the Protestant Committee," August 27, 1896.

12 *Statuts de la Province de Québec*, 1899, 117. The author of the consolidation and transportation clauses has not yet been identified; Quebec. *Débats de l'Assemblée législative*, hereafter referred to as *Débats*, 9e législature, Première Session, 1897–1898, vii; *Record* 18(1898): 8–10. For the details and broader implications of the 1897 Education Act, see Louis-Phillippe Audet, "Le projet du Ministère de l'Instruction publique," Marcel Lajeunesse, ed., *L'éducation au Québec au 19e – 20e siècles* (Québec, 1971), 77–114; Ruby Heap, "L'Église, l'Etat, et l'enseignement primaire publique catholique au Québec, 1897–1920," thèse de doctorat, Université de Montréal, 1986.

13 *Record* 19(1899): 223-24.

14 Elizabeth Rapley, *A Century of Schools: Protestant Education in Wakefield, Masham, and Low* (Wakefield, Quebec, 1985), 45–46; *Report*, 1899–1900, 400-07.

15 G.W. Parmelee, The Regulations of the Protestant Committee of the Council of Public Instruction, with *School Law in the Province of Quebec* (Quebec, 1899), 11, 46; *Record* 20(1900): 243.

16 There is no full-length biography of Fisher. For entries in biographical dictionaries see, for example, Henry Morgan, *The Canadian Men and Women of the Times* (Toronto, 1912); Charles G.D. Roberts and Arthur Tunnell, eds., *A Standard Dictionary of Canadian Biography: The Canadian Who Was Who* (Toronto, 1934), Vol.1, 189-90. See also, Ernest Taylor, *History of Brome County Quebec* (Montreal, 1908), Vol.1, 181, and the file of newspaper clippings in the Archives of the Brome County Historical Society, hereafter referred to as BCHS, Knowlton, Quebec, and the history of the Fisher family written by Philip Fisher and in the possession of Edward Fisher.

17 In one letter to his mother dated July 15, 1898, Fisher mentions dinner with Lord Strathcona, a meeting with Prime Minister Joseph Chamberlain, meeting arrangements by Dominion Dairy Commissioner, James Robertson, and a plan to meet with Horace Plunkett, Irish landowner and exponent of the entry into farming of a higher class of young men; Sydney Fisher, Hotel Metropole, London, England, to Mrs. Arthur Fisher, Alva Farm, Knowlton, Quebec, letter in the possession of Mr. Edward Fisher. For Robertson's international country life associates, see Neil Sutherland, *Children in English-Canadian Society: Framing the Twentieth Century Consensus* (Toronto, 1976), ch. 12. For Plunkett's views of rural reform, see *The Problem of Rural Life in America* (New York, 1911).

18 "Ormstown Academy," *Teachers' Magazine,* 10 (September, 1928): 17; Sutherland, *Children,* ch.11; M. Colleen Lewis, "The

Macdonald Consolidated School: An Interpretation Using the Havelock Model," M.Ed. thesis, Dalhousie University, 1991; James Miller, *Rural Schools in Canada* (New York, 1913), 100-16.

19 Blair Neatby, *Laurier and a Liberal Quebec* (Toronto, 1973); Ron Rudin, *The Forgotten Quebecers: A History of English-speaking Quebec 1759–1980* (Quebec, 1985, especially ch.10); Taylor, *Brome County,* Vol.1, 179–180; *BCHS, "A Reunion of Old Boys at Knowlton, Monday, September 4, 1905";* Public Archives of Canada, *Laurier Correspondence,* C773 42639, Laurier to Fisher, February 20, 1900.

20 Flower, "E.I. Rexford," documents Lynch's teamwork on the Protestant Committee and the PAPT but does not summarize the results of this association; see also McGill University Archives, RG 2 C27 "Protestant Committee, 1871–1908," Lynch to Rexford, September 18, 1893, with a legal opinion on how to continue the superior school grant to St. Francis College but not to academies and superior schools which did not conform to Committee regulations.

21 On October 1, 1901, Fisher's motion to reclaim the whole Poor Municipality Fund for one room schools was defeated; *Débats*, 9^{e} législature, 1906, 117.

22 Taylor, *Brome County*, Vol.1, 181; BCHS. *Collection Roll of the Municipality of the Township of Brome*, 1874–1875; Orrin B. Rexford, *The Fisher Trust Fund 1922–1972*, n.p. 1974, 2.

23 *Record* 4(1884): 286-89; Drummond, "Autonomous," ch. 4.

24 *Record* 8(1888): 279.

25 J. Castell Hopkins, ed., *Canada: An Encyclopedia of the Country*, Vol.6, 367.

26 Fuller was Principal of Stanbridge Model School from 1892 to 1894, and Clarenceville Model School from 1894–95 to 1897; *Record* 12(1892): 320; 13(1893): 329; 14(1894): 303; 15(1895): 320; 16(1896): 285. For references to the school gardens, see BCHS, *Fisher Trust Fund*, "Annual Report," 1934–35, 60–61.

27 BCHS. *School Journals of Brome Township*, 1886–1906.

28 J. Derek Booth, "An Historical Geography of Brome County, 1800–1911," M.A. thesis, McGill University, 1966, 147-67.

29 *Report*, "General Statistics," 1894–1895, 126–127; M.L. Phelps, "Mansonville Academies," *Yesterdays of Brome County*, Vol. 8 (Knowlton, Quebec, 1991), 58.

30 John Adams, *The Protestant School System in the Province of Quebec* (London and Montreal, 1902).

31 *Report,* 1902–1903, 395, 398.

32 See, for example, *Waterloo Advertiser*, Friday, March 25, 1904,

which defended Fisher against his 'traducers' in the *Richmond Guardian*.

33 "Ormstown Academy," *Teachers' Magazine*, 10 (September, 1928): 17–18; *Montreal Daily Witness*, March 1, 1906.

34 Stanley Frost, *McGill University*, Vol. 1, 1895–1971, 61–66; Fisher to "My dear old folks," Ottawa, February 22, 1905; *Report*, 1904–1905, 446-51.

35 *Report*, 1905–1906; W.P. Percival, *Life in School* (Montreal, 1939), 97–98.

36 *Débats*, 15e législature, 1906, 7 février, 1906, 110–118; *Record* 26(1906): 191-96; *Richmond Guardian*, May 18, 1906.

37 This idea of a single English Protestant minority now had Canadian, national, and imperial overtones, perhaps best expressed in the deliberations of the Dominion Educational Association which favoured the establishment of one public education system for Canada; Flower, "E.I. Rexford," 133; *Record* 41(1921): 100.

38 There is full coverage of the meetings in the *Sherbrooke Daily Record*, Wednesday, August 15, Thursday, August 16, Friday, August 17, Saturday, August 18, Monday, August 20, Friday, August 24, and Friday, August 31, 1906.

39 Fisher to "my dear old folks," January 21, 1908.

40 *Journal of Agriculture and Horticulture*, 16(1912): 39.

41 Hill, "Conscience," 813.

42 BCHS. *Fisher Trust Fund*, "Annual Report," 1933–34, 116; *Report*, 1915–16, 236; 1916–17, 187-92.

43 *Report*, 1912–13, 293; 1914–15, 102-08, 224-28; Phelps, "Mansonville," 58.

44 *Report*, 1916–17, 236.

45 *Record* 40(1920): 296.

46 BCHS. Sydney Arthur Fisher, "Last Will and Testament."

47 Roberts, *Standard Dictionary*, 190; *Montreal Herald*, April 21, 1921; Rexford, *Fisher Trust*, 2, 66–67.

48 *Record* 43(1923): 262.

49 See, for example, BCHS. *Fisher Trust Fund*, "Annual Report," 1925–26.

50 BCHS. *Fisher Trust Fund*, "Minutes," June 2, 1923, August 30, 1923.

51 Rexford, *Fisher Trust*, 13.

LES DÉBUTS DU CANTON DE GRANBY, 1788–1831

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Introduction

L'objectif principal de ce travail est de montrer que les caractères relatifs à la colonisation du canton de Granby résultent d'un ensemble de facteurs indissociables. Mode de concession des terres, qualité des sols, établissement des voies de communication et répartition géographique des marchés sont tous des éléments d'étude essentiels lorsqu'on cherche à comprendre le rythme du peuplement du canton de Granby, le choix des lieux d'établissement des premiers colons et la nature de leurs activités agricoles.

Concession du Canton de Granby 1788–1803

En 1788, le colonel Henry Caldwell, commandant de la milice britannique de Québec, expédie une pétition au gouvernement afin d'obtenir des octrois de terre pour les 330 miliciens qui ont défendu la ville lors du blocus naval par les forces d'invasion américaines en 1775–1776.[1]

Caldwell réitère sa demande en 1792 et ajoute qu'il aimerait obtenir un canton de cent milles carrés (45 000 acres) concédé en franc et commun soccage et situé à l'est de la rivière Chambly.[2]

Le comité des terres accueille favorablement la requête de Caldwell et le lieutenant-gouverneur Alured Clark ordonne l'arpentage d'un canton de neuf milles de front par 12 de profondeur, désormais connu sous le nom de Granby.[3] Le 6 juin 1792, le comité des terres certifie la demande originale et indique au gouvernement la situation géographique exacte du canton de Granby.[4]

Trois ans plus tard, en 1795, le canton de Granby n'est pas encore arpenté et Caldwell envoie une autre requête avec une liste de 35 nouveaux associés de Christie Manor et Saint-Armand. Du même souffle, il réclame également l'octroi du canton de Milton.[5]

La réponse du comité des terres ne tarde pas à venir et en

novembre 1795 la demande de Caldwell reçoit un refus catégorique. On lui reproche d'avoir oublié ses premiers associés, les miliciens britanniques de Québec, des hommes qui ont mérité la gratitude du gouvernement.[6]

Caldwell revient donc à sa demande initiale en janvier 1796 et il assure le gouvernement de sa bonne foi en spécifiant ne pas vouloir des 1 200 acres généralement octroyées aux chefs de cantons. Il réitère toutefois sa requête au sujet du canton de Milton pour ses associés de Caldwell Manor et Saint-Armand. Le comité approuve cette approche pour Granby mais se refuse obstinément à concéder Milton aux 35 associés de Caldwell.[7]

Le gouvernement ordonne à nouveau l'arpentage du canton de Granby en 1797[8] et Jeremiah McCarthy en dépose le plan définitif en 1801. Et le 8 janvier 1803, les cantons de Milton et Granby, 15 ans après la demande initiale de Caldwell, sont octroyés à 140 miliciens de la ville de Québec ou à leurs veuves.

Des 261 lots (52 167 acres)[9] que contient le canton de Granby, le gouvernement en octroie 155 (31 045 acres ou 59,5%)[10] à 99 soldats et officiers de la milice, 75 (14 965 acres ou 28,7%) au clergé et à la Couronne et 31 lots ne sont pas concédés.[11] De ces 99 concessionnaires, 90 reçoivent un octroi de 400 acres ou moins et 9 seulement en obtiennent davantage.[12] A notre connaissance, aucun de ces soldats et officiers, dont 13 sont décédés en 1803, ne viendront coloniser le canton de Granby.

Speculation sur les terres

Le canton de Granby excite très tôt la convoitise des spéculateurs: au moins 16 550 acres[13] changent de mains avant l'arrivée des premiers colons.[14]

Marchand de Québec et propriétaire de la seigneurie de De Guire à partir de 1808,[15] Josias Wurtele acquiert 41 lots de 200 acres dans le canton de Granby de 1801 à 1809.[16] Il fait signer dès 1801 des promesses de vente à des miliciens de Québec ou à leurs veuves qui se départissent ainsi à l'avance des lots qu'ils doivent officiellement recevoir du gouvernement en 1803.[17]

> Dans cette course à l'achat des terres, Wurtele s'associe à John Savage,[18] qui devait explorer les cantons et aviser Wurtele de la qualité des terres et du prix des lots. Les deux hommes se partageaient également les pertes et les profits.[19]

Sur une période d'environ 25 ans, Josias Wurtele vendra 14 des 41 lots acquis au début du XIX^{e} siècle.[20] Huit de ces lots, pour

lesquels nous possédons le prix d'achat et de vente, sont payés 470 $ et revendus 3 322 $ couvrant ainsi le montant initial de 1 700 $ déboursé par Wurtele pour l'ensemble de ses acquisitions (41 lots) dans Granby.[21] Des terres payées en moyenne 0,30 $ l'acre seront donc cédées à 1,97 $ l'acre,[22] ce qui est bien supérieur aux 0,59 $ l'arpent auxquelles les terres en franc et commun soccage se transigent dans le Bas-Canada entre 1826 et 1837.[23] Les colons désirant s'établir sur les terres de Wurtele doivent donc s'attendre à débourser environ 200 $ pour obtenir un lot non défriché de 100 acres.[24]

Plusieurs raisons peuvent expliquer cet engouement des spéculateurs pour les terres du canton de Granby mais la principale réside dans le statut même des "concessionnaires-miliciens." La grande majorité d'entre eux sont des citadins, exercent un métier ou sont à la retraite et, manifestement, ils n'ont aucune envie de s'établir comme colon. Aussi, dès qu'ils en ont l'occasion, ils vendent leurs lots, très souvent à vil prix.[25]

Les voies de communication

Sur la carte exécutée par l'arpenteur McCarthy[26] en 1801, le canton de Granby, plusieurs années avant sa colonisation, est traversé d'est en ouest par un chemin allant du canton de Shefford à la seigneurie de Saint-Hyacinthe. Mme Day confirme les indications de l'arpenteur.

> As the country near and around Lake Memphremagog became settled, the people were aroused to the importance of having a more direct line of communication with Montreal, and made advances towards opening a road through to Shefford, (...) In September, 1797, the work was commenced, the streams bridged and causeways constructed; that over the great swamp in Granby, cost one dollar per rod, — in all one hundred and seventy dollars; and the work was persevered in, so that in October, ox-sleds could pass to the river at St Pie. (...) Though this was but a winter road, and the way was closed to all but foot travelers during the greater part of the year, it was still considered an important point gained.[27]

Vers 1805, Josias Wurtele et John Caldwell, les deux plus importants propriétaires fonciers du canton de Granby, aidés de John Savage, font certains efforts pour aménager la route dans Granby. C'est donc avec beaucoup de satisfaction qu'ils accueillent la pétition des habitants de Shefford, Stukely et Bolton pour la construction d'une route de Saint-Hyacinthe au lac Memphrémagog "...to

be laid out through Granby to meet the road that is to be laid out through Shefford, Stukely and Bolton."[28] Ce projet particulier n'aura cependant pas de suite: le gouvernement établit en effet en 1807 une route qui mène de Stanstead, près des frontières américaines, jusqu'à Montréal en traversant le canton de Granby,"…but the Grand Voyer could not continue it through Granby as that township is not settled, though it was granted A.D. 1803."[29]

L'arpenteur Bouchette indique également un chemin dans le canton de Granby en 1805 et 1815[30] et il est probable qu'il s'agit toujours de la piste relevée par McCarthy en 1801. Uniquement praticable en hiver mais "verbalisée et homologuée" en partie dans le canton de Granby, cette route permet en 1816[31] de relier Stanstead à la montagne d'Yamaska (Saint-Paul d'Abbotsford).[32]

Mais la première véritable infrastructure routière à desservir Granby est l'"Outlet Road" dont la construction s'échelonne de 1817 à 1819. Cette route a comme point de départ la décharge (l'"Outlet") du lac Memphrémagog, passe aux pieds de la montagne d'Orford et traverse le canton de Stukely sur la ligne de division des rangs un et deux jusqu'à Frost Village. De là, elle va vers Waterloo, pénètre dans Granby par le sixième rang, remonte ensuite au nord vers le neuvième rang jusqu'à Abbotsford puis se dirige vers Chambly et Montréal.[33] Samuel Willard, chef des associés du canton de Stukely et "commissionner for international communication for the County of Richelieu," est responsable de la construction du nouveau chemin sur la distance qui sépare la montagne d'Yamaska du lac Memphrémagog.

Willard se rend donc à Saint-Denis en novembre 1817 et conclut un premier contrat avec les entrepreneurs B.J. Shiller et Joseph Friggon pour l'aménagement du chemin et la construction des ponts sur une distance de 19 milles et 76 chaines.[34]

Les travaux débutent au printemps de 1818[35] et, en août, Willard effectue un voyage de deux jours dans le canton de Granby "to examine and inspect the 1st, 2nd and 3rd miles of the road leading from Maska Mountain to Shefford, also the 6th, 7th and 8th miles." Satisfait du travail accompli, le commissaire Willard remet en novembre 1818 la somme de 4 452 $ aux entrepreneurs Shiller et Friggon.[36]

> Shiller et Friggon ont bien exécuté leur travail et ont débroussaillé un bon chemin d'hiver. Nous avons signé un nouveau contrat avec les mêmes entrepreneurs pour qu'ils en fassent maintenant une route carrossable sur toute sa longueur, et nous prévoyons qu'elle sera terminée en août

> prochain. Cette route ouvrira à tous les habitants des townships est et nord-est du lac Memphrémagog et une grande partie de ceux de l'ouest du lac, une communication directe avec Montréal.[37]

En octobre 1819, leur deuxième contrat terminé, Shiller et Friggon reçoivent 6 086 $ pour la construction de 3 804 "rods"[38] (11,9 milles) de chemin à un taux de 1,60 $ par "rod."[39]

Pour la première fois, les habitants du canton de Granby, dont certains sont établis depuis 1810, peuvent communiquer efficacement avec Montréal et sa région ou avec l'intérieur des cantons jusqu'à Stanstead et les états américains limitrophes. Cette route deviendra d'ailleurs l'une des plus fréquentées, "…le grand tronc sur lequel verrait se greffer toute une série de branches secondaires (…) Ces nombreuses ramifications apportaient un trafic considérable à la route de Montréal et Stanstead et lui donnait une importance capitale."[40]

Sur tout son parcours, mais principalement dans la partie située à l'est de Granby, l'"Outlet Road" demeure néanmoins difficilement praticable, ce qu'avait prévu Willard dès 1819,[41] et réclame d'incessantes réparations.[42]

Les premiers habitants

Contrairement à Stukely et Shefford concédés à des chefs de canton qui doivent veiller à l'établissement de leurs associés, le canton de Granby est octroyé à des miliciens de Québec qui ne désirent pas s'y établir et qui revendent leurs lots à des spéculateurs ou à des colons. Les actes de vente de ces terres sont donc éparpillés dans plusieurs greffes de notaires de Québec, du district de Saint-François et de celui de Bedford,[43] compliquant beaucoup la tâche d'indiquer qui furent les premiers habitants de Granby.

Mme C.M. Day[44] et Aimé Dorion[45] s'entendent pour dire que le premier habitant du canton de Granby est Roswell Spaulding, fils d'un des concessionnaires du canton de Shefford, et qu'il s'est établi en 1809. Là où les auteurs divergent, c'est sur le moment de l'arrivée des colons subséquents: Mme Day souligne que Simon Door s'installe en 1810 et Jonathan Herrick en 1812. Aimé Dorion renverse les termes et affirme que J. Herrick arrive dans Granby en 1810 et S. Door deux ans plus tard. Quant à Mme Sewell Kent, fille de Jonathan Herrick, elle indique que lorsque son père s'établit dans le canton en 1810 "…the only other house in the township of Granby… was the one belonging to Simon Door" et que la

famille Alexander arrive peu de temps après.[46]

Les sources ne nous permettent guère d'en dire davantage. Le recensement de 1831[47] donne 1808 comme date du premier établissement et, selon les indications du grand voyer, le canton de Granby n'est pas encore habité en 1807. Une lettre de Josias Wurtele à John Savage laisse croire toutefois que le 6e lot du 6e rang est occupé dès 1806[48] par un certain C. Putney. Mais cette affaire n'eut probablement pas de suite: Wurtele cède ce lot à James Savage en août 1814[49] sans qu'aucune mention de cette présence ne soit faite dans le contrat de vente.[50]

Selon nos recherches, le plus vieux contrat ayant conduit à un établissement dans Granby date du 9 décembre 1809 et concerne la location du 9e lot du 7e rang, une réserve du clergé, à Thomas A. Willis pour une période de 21 ans.[51] On peut aussi indiquer que lors de l'achat de la moitié nord du 6e lot du 6e rang par Simon Door en décembre 1814, ce dernier est désigné comme étant du canton de Shefford et non de Granby,[52] ce qui semble l'éliminer comme premier arrivant (hypothèse de Mme Sewell Kent).

La seule source valable au sujet des premiers habitants du canton de Granby est la liste des miliciens du capitaine John Savage de mars 1813.[53]

Age		Age	
Bet.40 & 50	Simon Door	23	Stephen Door
19	James Door	Bet.40 & 50	Jonathan Herrick
Bet.50 & 60	John Horner	Bet.30 & 40	John Horner Jr.
27	William Horner	22	Hiram Horner
18	Andrew Horner	Bet.20 & 30	Hazen Horner
21	Elias Horner	26	Thomas A. Willis
Bet.30 & 40	John Sweat	Bet.20 & 30	Joseph Kent
46	Joel Alexander	17	Simpson Alexander
Bet.20 & 30	Elijah Hall	Bet.20 & 30	John Camber
Bet.40 & 50	Moses Sweat	20	John Sweat Jr.
18	Joseph Sweat	40	Roswell Spaulding
47	Cyrus Alexander	19	Cyrus Alexander
43	James Savage	18	Henry Savage

A list of the names of the Militia in the Township of Granby with their age.

L'examen de cette liste révèle que Jonathan Herrick, Roswell Spaulding, Cyrus Alexander, Thomas A. Willis et Simon Door,[54] ceux qu'on dit être parmi les premiers habitants du canton, sont effectivement présents dans Granby en 1813.

En les regroupant par noms de famille, ces 26 miliciens, tous des anglophones, se répartissent en cinq groupes: les Horner (7), les Alexander (4), les Door (3) et les Savage (2). Six individus échappent à cette classification: Elijah Hall, Joseph Kent, Jonathan Herrick, Thomas A. Willis, John Camber et Roswell Spaulding.

Quelques uns de ces premiers habitants proviennent du canton voisin de Shefford (Door, Alexander, Spaulding, Savage) et la plupart des autres, dont les sept membres de la famille Horner, sont originaires de l'état du Vermont.

La liste des miliciens de 1813 ne permet pas de connaître exactement la population du canton de Granby. Mais en nous référant au nombre moyen d'individus par famille en 1825, on peut l'estimer à plus de 60. Cette poignée de colonisateurs se retrouvent alors dans la partie est des rangs cinq, six et sept. Mais c'est dans le sixième rang, le long de la piste qui allait devenir l'"Outlet Road" en 1819, entre le premier et le huitième lot, que la grande majorité d'entre eux s'établissent.

En 1825, le canton de Granby comprend 45 familles et 287 personnes. Pas plus de 30 familles se sont donc établies dans Granby de 1813 à 1825. Beaucoup de ces arrivants se dirigent dans les rangs un, deux et trois, toujours dans la partie est du canton. On remarque parmi eux la présence de Salem Town, John Keep, Jaby Delano, John Fife, Harvey Parker, James et David Webster, John Smith, etc. En 1825 on ne remarque aucune occupation dans la section nord du canton entre le huitième et le onzième rang. Durant les six années qui suivent, de 1825 à 1831, le canton voit sa population s'accroître de 510 pour atteindre 797 personnes réparties en 134 maisons habitées. Sauf pour le dixième rang qui se développe un peu plus tard avec l'établissement du hameau de Mawcook, tous les autres rangs sont occupés en 1831. Les rangs cinq, six et sept sont toujours les plus peuplés mais on note aussi une nette progression dans le sud-est du canton dans les quatre premiers rangs. On assiste même à l'apparition dans le deuxième rang du toponyme "Granby South Ridge" avec l'arrivée en 1826 de plusieurs familles dont celles de Richard et John Neil, de William Dunkin, de A. et John Sample et, en 1827, de William Marshall. La partie nord du canton très récemment peuplée, ne regroupe cependant que 16 familles dont neuf dans le neuvième rang.

L'absence d'une route praticable à l'année avant 1819, l'accaparement d'un grand nombre de terres par les spéculateurs, les conditions difficiles imposées pour la location des terres de la Couronne et du Clergé sont quelques unes des raisons qui peuvent

1831		
Rang	**Maisons habitées**	**Population**
1	11	87
2	17	90
3	12	76
4	13	82
5	18	97
6	30	166
7	17	100
8	4	31
9	9	55
10	—	—
11	3	13
Total:	**134**	**797**

être invoquées ici pour expliquer la progression relativement lente de la colonisation du canton de Granby, particulièrement avant 1825.

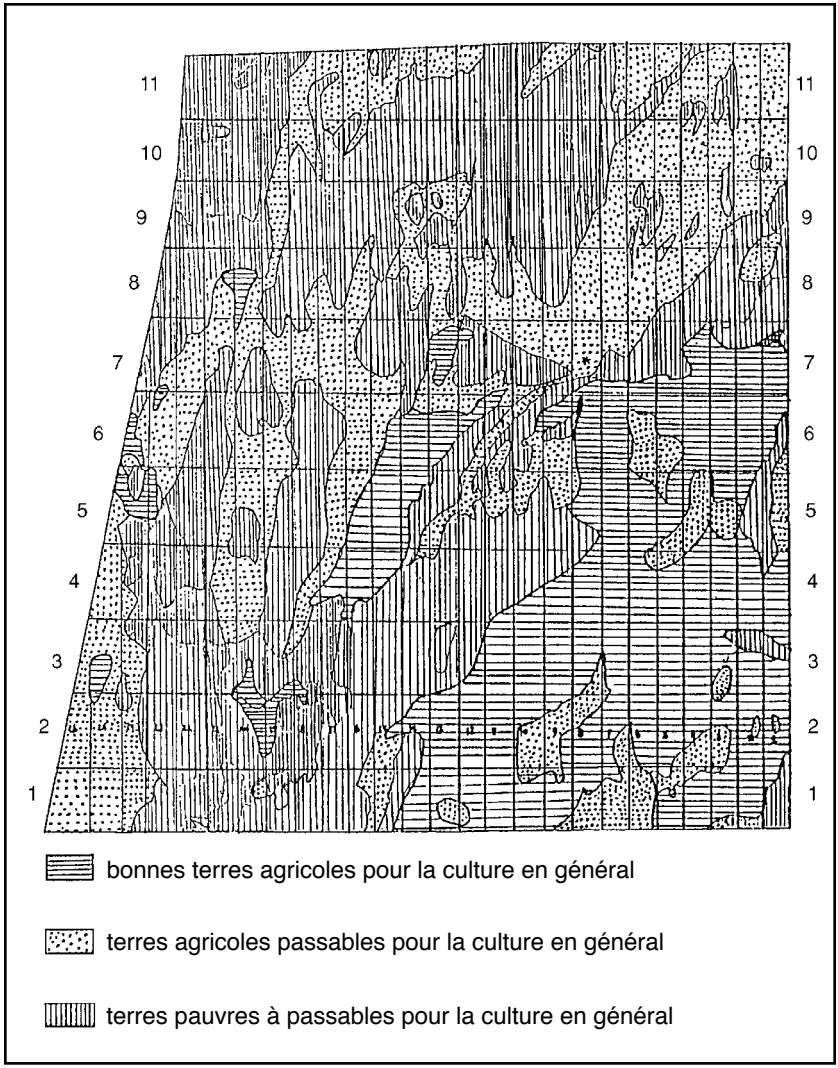
Qualité des sols, voies de communication et activités agricoles

Selon une étude des sols du comté de Shefford effectuée pour le ministère fédéral de l'agriculture,[55] une grande partie des terres du canton de Granby sont assez peu propices aux activités agricoles. Raoul Blanchard abonde dans le même sens.

> Au sud du Saint-François jusque vers Granby, (le Piedmont) s'élargit…et n'est plus dès lors qu'un fragment un peu bâtard de la plate-forme appalachienne, plus bas, plus disséqué, plus rocheux. C'est un assez médiocre pays qui s'étend dans Shefford de Waterloo et Granby jusqu'à Actonvale (sic), avec les roches pointant partout, les gros blocs en désordre à travers des bois maigres, de rares fermes, de pauvres villages…[56]

L'examen de la carte des sols du canton de Granby révèle que les terres les plus favorables aux activités agricoles se situent principalement dans le quart sud-est du territoire et au centre de chaque côté de la branche nord de la rivière Yamaska. Au nord et au sud-ouest, on remarque la présence de sols qui, à toutes fins utiles, sont peu propices à l'agriculture en général.[58]

Les premiers habitants de Granby recherchent donc le meilleur équilibre possible entre la qualité des terres et la proximité des



Carte des sols du canton de Granby[57]

voies de communication: les meilleurs sols du canton (sol franc limoneux Yamaska) demeurent sans occupant durant une longue période parce que trop éloignés de la route, et des terres avantageusement situées par rapport au chemin, comme dans le huitième et le neuvième rangs, restent incultes jusqu'en 1880 car les sols y sont peu fertiles.[59]

Cette hypothèse peut également expliquer que c'est aussi tard qu'en 1825 que s'ouvre vraiment à la colonisation la partie est des

rangs un, deux et trois dont les sols sont pourtant fertiles. En l'absence de chemin qui mène au village naissant de Granby et à l'"Outlet Road," distants de deux milles et demi de "Granby South Ridge" dans le deuxième rang,[60] les colons doivent s'approvisionner et faire moudre leurs grains à West Shefford, village moins éloigné mais dont l'accès est rendu difficile par l'absence de pont sur la branche principale de la rivière Yamaska. Relativement isolée, cette région ne se développe donc que lorsque les terres les mieux situées sont presque complètement occupées ou lorsque les lots qui sont encore disponibles ne répondent pas aux critères de qualité que se fixent les cultivateurs.

Dans le sixième rang par exemple, où les pressions démographiques s'intensifient avec l'apparition d'industries rurales et de commerces au village de Granby à partir de 1825, 70% des terres disponibles sont occupées en 1831 et plusieurs lots commencent même à se fractionner.

Cette approche implique cependant que les colons sont à même d'évaluer assez justement le potentiel agricole d'une terre en bois debout. Le cas de Josias Wurtele est éloquent à ce propos. Sur 30 lots de 200 acres qu'il achète après 1803, 16 sont très peu propices à l'agriculture, sept sont de qualité moyenne et sept seulement sont de bonne qualité. Les colons, sans doute plus avertis que Wurtele et son "conseiller" John Savage, acquièrent avant 1833 six des sept lots de bonne qualité, quatre des sept lots de qualité moyenne et seulement deux des 16 lots les moins propices aux activités agricoles.

Et si la qualité des sols est un facteur important dans le choix des établissements, elle oriente également la nature des activités agricoles qu'on décide de pratiquer.

Dès qu'ils s'installent sur leurs lots, les colons sont astreints à un ensemble de tâches: défricher, construire une maison,[61] un abri pour les animaux, semer, etc. Et dans Granby, où les terres se transigent de 2 $ à 4 $ de l'acre,[62] la majorité des acheteurs doivent prendre une hypothèque dont le paiement s'échelonne ordinairement sur une période de cinq ans ou plus. Il faut donc rapidement rendre la terre productive afin d'en dégager les revenus nécessaires à l'établissement et à l'entretien de la famille et pour remplir les clauses hypothécaires inscrites au contrat de vente. La première année, le cultivateur sème des patates, du maïs, du seigle, etc. entre les souches ou les arbres abattus et fait paître ses animaux dans les bois où ils se nourissent de graminées sauvages et de feuilles.[63] Les récoltes servent alors presque exclusivement aux

besoins de la famille et la seule activité immédiatement lucrative réside dans la vente de la potasse qu'on produit à partir de bois dur. "Le défricheur, le bûcheron, ramassant alors la cendre, la faisait bouillir et réduire afin de lui donner de la consistance, que l'on appelait sel ou salt de potasse." Ce sel est ensuite acheminé et vendu à la perlasserie où il subit un séchage au four afin de le purifier encore davantage. Un homme habitué à bûcher pouvait produire 100 livres de sel de potasse en six jours de travail.[64]

Avant l'établissement de perlasseries dans Granby vers 1830, "Potash was taken from Stanstead and intermediate places to Montreal on large wagons drawn by double ox teams, and goods were brought back in the same way."[65]

Mais la vente de la potasse, aussi lucrative qu'elle soit,[66] n'est que la conséquence du déboisement de terres dont la fonction est avant tout agricole. Il n'est toutefois pas exagéré de dire que les revenus tirés de cette activité ont largement aidé nombre de cultivateurs à s'établir dans le canton de Granby.[67]

La nature des sols et la topographie du territoire, l'éloignement des marchés, la grandeur des terres et la demande pour les produits animaux sont autant de facteurs qui orientent très tôt les cultivateurs de Granby vers l'élevage. Ces derniers s'adaptent ainsi aux contraintes qu'imposent le milieu physique, beaucoup mieux adapté à l'élevage qu'aux récoltes cultivées, et offrent une réponse rationnelle à l'éloignement relatif du canton de Granby: "Il n'est pas rentable pour un cultivateur d'envoyer des grains et autres pondéreux au marché de Montréal. Par contre, l'envoi de lard, de boeuf, de potasse, de beurre et fromage compense les coûts élevés de transport et laisse un profit au producteur."[68]

Des huit productions végétales inscrites au recensement de 1831, la patate et le maïs sont les cultures dominantes dans le canton de Granby. Environ les trois quarts des 128 occupants de terres en cultivent et chaque producteur en produit respectivement 148 et 38 bushels[69] en moyenne. A elles seules, ces deux productions représentent 82% des récoltes totales.[70] La culture du blé et du seigle a la faveur d'environ la moitié des occupants et les récoltes moyennes par producteur oscillent autour de 20 bushels. L'avoine, l'orge, les pois et le sarrasin font figure ici de cultures marginales.

À quelques exceptions près, tous les ménages possèdent des bêtes à cornes et des cochons avec des moyennes respectives de 4,7 et 2,4 animaux par éleveur. Seulement 35% des occupants élèvent des moutons mais chacun d'eux possède 14,7 têtes de bétail. L'élevage du cheval est une pratique peu répandue dans Granby avec

un cheptel de 50 chevaux pour 134 maisons habitées. Cette situation pourrait expliquer qu'on y produit peu d'avoine,[71] graminée qui "n'est vraiment pas remplaçable comme base d'une bonne alimentation des chevaux."[72]

Que conclure des données somme toute sommaires du recensement nominal de 1831?[73] Les récoltes identifiées pour Granby paraissent peu abondantes, dominées par la patate et le maïs; les espaces défrichés, les récoltes et le cheptel, sont inférieurs en moyenne à ce qu'on dénote pour l'ensemble du Bas-Canada.

Terres, récoltes, cheptel, par occupant de terre, 1831, acres et bushels.

	Bas-Canada	Granby
terres occupées (a)	51	108,3
terres cultivées	21,2	19,5
récoltes (b)	326,1	176,8
cheptel	25,5	19,5

(a) Les moyennes des terres occupées et cultivées pour le Bas-Canada sont de Serge Courville, "La crise agricole du Bas-Canada, éléments d'une réflexion géographique," 1re partie, tableau 1, *Cahiers de géographie du Québec*, vol. 24, no. 62, sept. 1980.

(b) Les moyennes des récoltes et du cheptel pour le Bas-Canada sont de Fernand Ouellet et concernent les fermes. *Histoire économique et sociale du Québec 1760–1850*, T.2, p. 452 et 458 et *Le Bas-Canada 1791–1840, p. 184*.

Mais il faut considérer ici que les deux tiers des occupants sont établis depuis six ans ou moins et que ces indices moyens révèlent davantage des pratiques agricoles caractéristiques d'une période de colonisation qu'un "retard" réel de l'agriculture.

L'exemple de trois groupes de cultivateurs établis à des périodes différentes (avant 1813, de 1813 à 1825 et de 1825 à 1831) semble le plus révélateur des orientations à long terme de l'agriculture dans le canton de Granby. Cette approche permet également d'évaluer dans quelle mesure l'élevage conduit les producteurs à s'intégrer au marché.

Moyennes des terres cultivées, des récoltes et du cheptel de trois groupes d'occupants de 10 acres et plus, canton de Granby, 1831.

	Gr.1 1808–1813		Gr.2 1813–1825		Gr.3 1825–1831	
Nombre d'occupants	15		15		89	
Acres cultivées	41		29,2		16	
Récoltes	*bushels*	*%**	*bushels*	*%**	*bushels*	*%**
patates	266,7	100	163,9	93,3	122,7	75,3
maïs	51,7	100	46,8	80	33,4	68,5
blé	23,8	80	24,7	60	25	56,1
seigle	29,9	60	18,4	73,3	21	47,2
Cheptel	*nombre*	*%**	*nombre*	*%**	*nombre*	*%**
bovins	9,5	100	5,9	100	3,8	95,5
chevaux	1,8	33,3	1,2	33,3	1,2	25,8
moutons	26,4	73,3	14,2	73,3	9,1	24,7
cochons	3,5	100	1,9	86,7	2,25	80,9

** pourcentage de producteurs ou d'éleveurs d'une catégorie donnée.*

Ce tableau indique un rapport direct entre la période d'établissement et l'importance et la fréquence des activités agricoles et confirme l'élevage comme principale activité des cultivateurs bien établis du canton. Les écarts importants quant aux terres défrichées s'expliquent ainsi davantage par la grandeur respective des cheptels bovins et ovins que par les indices relatifs aux récoltes. Dans ce contexte, la culture du blé et du seigle,[74] dont les productions moyennes varient assez peu d'un groupe à l'autre, servirait principalement à la consommation familiale, les récoltes de maïs seraient surtout destinées à l'alimentation du bétail et la culture de la patate, fréquemment utilisée dans l'engraissement des porcs,[75] remplirait une double fonction alimentaire. Quant aux espaces réservés aux récoltes de foin et aux pâturages, sur lesquels le recensement de 1831 ne nous informe pas, on peut supposer qu'ils varient avec l'importance des cheptels.[76]

Ces trois groupes de cultivateurs ont donc des pratiques agri-

coles de nature comparable et c'est au niveau quantitatif que les différences se font sentir. En ce sens, l'entretien de la famille demeurait l'objectif principal du groupe de cultivateurs le plus récemment établi (1825–1831), excluant par le fait même toute possibilité de commercialisation des produits de la ferme autre que la potasse.

Quant aux premiers colonisateurs (avant 1813), dont la période d'établissement proprement dite est terminée en 1831, ils possèdent en moyenne deux fois plus de terres cultivées que l'ensemble des colons et ils ont des récoltes et un cheptel bien plus abondants. Et avec 10 bêtes à cornes, 26 moutons et 4 porcs en moyenne, tout indique que la production agricole de la majorité d'entre eux s'oriente désormais vers le marché. Dans ce groupe, on remarque la présence de Joseph Kent, Simon et Stephen Door qui possèdent chacun 20 bêtes à cornes et de cinq éleveurs de plus de 30 moutons, dont un, Cyrus Alexander, en garde 75.

Il n'est pas facile de connaître la destination des surplus agricoles de ce groupe. On peut néanmoins souligner que très tôt Simon Door aurait expédié du beurre et du fromage à Montréal, que la tannerie mise sur pied par Harlow Miner en 1830 s'approvisionne en peaux sur le marché local, que l'élevage des moutons n'est sans doute pas étranger à l'apparition en 1829 du moulin à carder et à fouler de John Cowie et que les quelques gros producteurs de patates (500 bushels et plus) doivent certainement trouver un débouché pour leurs produits parmi les nouveaux arrivants.

Conclusion

La lenteur du peuplement du canton de Granby serait d'abord imputable à sa concession à des miliciens de Québec qui, pour la plupart, vendront rapidement leurs lots à des spéculateurs qui, eux, réclameront des prix élevés pour ces terres encore incultes. D'autre part, les conditions exigées pour la location des réserves de la Couronne et du Clergé, où le travail est récompensé par une hausse septennale des annuités, ont également dû décourager plusieurs colons. La mise en vente de ces réserves à des particuliers à partir de 1827 et à la British American Land Company quelques années plus tard confirme d'ailleurs l'échec de cette politique. En accaparant ainsi plus de 60% du territoire du Canton, spéculateurs, Couronne et Clergé ont donc freiné tout effort réel de colonisation.

Le mode d'appropriation des terres a également ralenti l'établissement des chemins essentiels à la colonisation, les propriétaires

non-résidents se décourageant rapidement d'entretenir à grand frais des voies de communication efficaces. Durant plusieurs années, jusqu'au jour en fait où les premiers habitants établiront eux-mêmes une route, le canton de Granby demeure même un obstacle pour le développement des cantons situés plus à l'est (Shefford, Stukely, Bolton, etc.), empêchant ces populations naissantes de communiquer efficacement avec Montréal et le territoire seigneurial.

La valeur agricole des sols du canton de Granby et l'éloignement des marchés ont conduit à une spécialisation précoce dans l'élevage. Le conditionnement qu'exercent les caractéristiques pédologiques doit donc être mis en relation avec la répartition spatiale des marchés et avec l'établissement des voies de communication qui permettent d'y accéder. La région seigneuriale étant très bien pourvue de chemins durant la période, c'est dans cette direction que porteront les efforts de la mise en marché des premiers cultivateurs de Granby. Avec l'accroissement du peuplement du canton après 1825, on assiste également à l'établissement d'un marché local embryonnaire avec, entre autres, l'apparition de petites industries rurales (carderie et tannerie) dépendantes des surplus agricoles locaux. Bien que modestes, ces industries renforcent à leur tour les tendances à l'élevage en fournissant un débouché facile à la production excédentaire des fermes.

NOTES

1 *Lower Canada Land Papers*, (ci-après *LCLP*), RG1 L3L, vol. 52, p. 26 567, ANC.

2 *Ibid.*, p. 26 600.

3 *Ibid.*, p. 26 605–26 606.

4 "The lands recommended by the Committee for Colonel Caldwell were not north of Messrs. Porter and Austin as mentioned in the warrant, but those north of lands intended to be granted to holders of Loyalist certificates." "Extract from Report of the Land Committee, dated 6th June 1792." *Ibid.*, p. 26 608. Le canton de Granby est borné au nord par le canton de Milton, au sud par celui de Farnham, à l'est par celui de Shefford et à l'ouest par la seigneurie de Saint-Hyacinthe.

5 *Ibid.*, p. 26 610.

6 *Ibid.*, p. 26 618.

7 *Ibid.*, p. 26 622.

8 *Ibid.*, p. 26 622.

9 Jeremiah McCarthy, *Plan and Survey of the Township of Granby and Milton, 1801*.

10 Il s'agit ici des chiffres de J.C. Langelier (*List of lands granted by the Crown in the Province of Quebec from 1763 to 31st December 1890*, Québec, Charles-François Langlois, 1891, p. 970–974). Joseph Bouchette (*Description topographique de la Province du Bas-Canada*, Londres, W. Faden, 1815, p. 718) parle plutôt d'une concession de 38 000 acres, ce qui paraît nettement exagéré, et le Comité des terres (*LCLP*, vol. 52) avance un chiffre de 32 655 acres, assez proche de celui de Langelier.

11 En 1823 et 1824, le gouvernement octroie 16 de ces lots à des résidents du canton de Granby ou de la région. "Land Petitions referred to Aux. Land Board, 1823–1826," *LCLP*, vol. 3, p. 931–980.

12 Selon les directives gouvernementales de 1801, le chef de canton reçoit 1 200 acres, les officiers supérieurs 1 000 acres, les capitaines 700, les sous-officiers 500 et tous les autres, y compris les veuves mariées avant le blocus de 1775–76, obtiennent 400 acres. *LCLP*.

13 Ce chiffre de 16 550 acres, constitué à partir des indices recueillis dans les greffes de notaires et dans les livres d'enregistrement des terres du comté de Shefford, est une estimation minimale des terres qui furent rachetées aux concessionnaires originaux.

14 Les principaux acheteurs sont Josias Wurtele (8 200 acres), John Caldwell (5 200 acres) et Matthew McRider (1 400 acres).

15 Céline Cyr, *Dictionnaire biographique du Canada*, vol. VI, p. 905.

16 *Ibid*., Wurtele achète également des terres dans les cantons de Milton, de Windsor, de Somerset, de Chester, d'Auckland, de Stoke, de Nelson, d'Halifax et de Grantham. Avec Granby, ces achats totalisent plus de 50 000 acres.

17 *Registres du comté de Shefford*, vol. 4, Bureau d'enregistrement du comté de Shefford, Granby.

18 Pour plus de détails sur le capitaine John Savage, voir Marie-Paule Labrèque, *Dictionnaire biographique du Canada*, vol. VI, p. 759–760.

19 Céline Cyr, *op.cit*., p. 905.

20 Josias Wurtele laissera ainsi en héritage à Jonathan, George et Christopher Wurtele et à Duncan C. Napier les 5 400 acres non vendues du canton de Granby. Notaire Henry Griffin, 22 janvier 1833, *Registres du comté de Shefford*, vol. 4, no. 1091.

21 En prêtant cette somme de 1 700 $ pour 25 ans à un taux annuel de 5%, Wurtele aurait obtenu 5 756 $ à la fin du terme.

22 Ce prix de vente moyen est confirmé dans une lettre de Wurtele à John Savage datée du 26 novembre 1806 dans laquelle il l'informe que quiconque aimerait obtenir des lots dans Granby ou Milton devra débourser 2 $ l'acre. *John Savage Papers, 1776–1824*, Collection of Brome County Historical Society, ANC.

23 Maurice Séguin, *La nation canadienne et l'agriculture. Essai d'histoire économique*, Trois-Rivières, Boréal Express, 1970, p. 193.

24 En 1805, Wurtele exige du colon qui veut obtenir un lot sur hypothèque de défricher et semer 12 acres et de construire une bonne maison dans un délai de 14 mois. Josias Wurtele à Caleb Putney, 21 septembre 1805, *Greffe du notaire Jacques Voyer*, ANQ.

25 "…des townships furent concédés par lots aux miliciens qui vendaient généralement leurs titres à des spéculateurs pour peu de chose de plus que les frais de patente." Ivanhoë Caron, "La colonisation du Canada sous le régime anglais (1800–1815)," *Annuaire statistique de la Province de Québec, 1920*, p. 621.

26 *Plan and Survey of the Townships of Granby and Milton, 1801*.

27 C.M. Day, *Pioneers of the Eastern Townships*, Montréal, John Lovell, 1863, p. 71, 74, 75.

28 Lettre de Josias Wurtele à John Savage, 25 juillet 1806, *John Savage Papers 1770–1859*, Collection of Bishop's University, ANC.

29 Charles Stewart, *A short view of the present state of the Eastern Townships*, Montréal, J. Hatchard, 1817, p. 12.

30 Joseph Bouchette, *Connected plan of the several townships situated to the southward of the River St. Lawrence, 1805* et *Carte topographique de la province du Bas-Canada, 1815*.

31 Jonathan Herrick aurait effectué plusieurs travaux sur ce tronçon en 1812. "Indians camped at the top of Mountain Street," The *Leader Mail*, 30 novembre 1966, p. 60.

32 Jules Martel, *Histoire du système routier des Cantons de l'Est avant 1855*, Mémoire de maîtrise, Université d'Ottawa, 1960, p. 168.

33 Harry B. Shufelt, *Nicholas Austin the Quaker and the Township of Bolton*, Knowlton, Brome County Historical Society (BCHS), 1971, p. 136.

34 *Samuel Willard book of accounts 1817–1820*, BCHS.

35 Lettre de John Dwyer de Saint-Hyacinthe à Samuel Willard, *Willard Papers*, no. 954, BCHS.

36 *Samuel Willard book of accounts 1817–1820*, BCHS.

37 "Road and Bridges, 1818," vol. 14, 31 déc., cité par Jules Martel, *op.cit.*, p. 170.

38 La "rod" ou "perch" est une mesure anglaise d'une longueur de

16,5 pieds (anglais). Pour de plus amples informations sur les poids et mesures en vigueur dans le Bas-Canada, voir Lester A. Ross, *Métrologie archéologique: systèmes de poids et mesures anglais, français, américain et canadien pour l'archéologie historique de l'Amérique du Nord*, Ottawa, Parcs Canada, 1983, p. 115.

39 *Samuel Willard book of accounts, 1817–1820*, BCHS.

40 "Roads and Bridges 1819–21," vol. 15, rapport du 31 déc. 1819, cité par Jules Martel, *op.cit.*, p. 171.

41 "La route que nous venons de faire est maintenant une bonne voie carrossable et a servi comme telle, mais nous savons par expérience qu'elle ne restera pas ainsi longtemps." *Ibid.*, p. 171.

42 En 1829, le gouvernement octroie 6 000 $ pour l'établissement d'une route du lac Massawippi à la montagne Yamaska. Dans Granby, cette route emprunte le tracé de l'"Outlet" et 700 $ y sont affectés pour la réparation et l'amélioration de 600 "rods" (1,9 milles) de chemin. Le travail des contracteurs Zepheniah Harvey et William Thomas du canton de Shefford consiste à déblayer, sur la longueur prévue, un passage de 60 pieds au milieu duquel ils établiront une route d'au moins 20 pieds de largeur et surélevée de deux pieds. Ils doivent également voir à la construction, en pin ou en cèdre, des ponts nécessaires. *Greffe du notaire Richard Dickenson*, acte no. 16, ANQ à Sherbrooke.

43 Le bureau d'enregistrement des terres du comté de Shefford ouvre en 1832 à Frost Village, mais on y retrouve quelques actes exécutés antérieurement. Le comté de Shefford date de 1829 et comprend les cantons de Granby, Shefford, Milton, Stukely, Ely, Roxton, Farnham et Brome. Depuis 1792, ce territoire était compris dans l'immense comté de Richelieu.

44 C.M. Day, *History of the Eastern Townships*, Montréal, John Lovell, 1869, p. 336–337.

45 Aimé Dorion, *Les bâtisseurs de Granby*, Granby, La Voix de l'Est, 1959, p. 11.

46 The *Leader Mail*, 30 novembre 1966, p. 60.

47 *Recensement de 1831*, bobine C-722, ANC.

48 "…if you wish to compleat Mr. C. Putney's agreement …for the lot no. six in the sixth range, to clear and sow twelve acres from this day twelve months according to Mr. Putney's agreement." *John Savage Papers 1776–1824*, 26 novembre 1806, Collection of BCHS, ANC.

49 *Greffe du notaire William Scott*, 25 août 1814, no. 514, ANQ à Sherbrooke.

50 Wurtele fait également défricher une terre par John Savage vers

1804 sans que nous sachions cependant si elle fut occupée: "I expect you have cleared my ten acres of land so as to be fit for sown (sic) this spring according to agreement of which you have received the most part payment for it…." *John Savage Papers 1776–1824*, mars 1805, Collection of BCHS, ANC.

51 *Greffe du notaire Léon Lalanne*, 10 juillet 1821, ANQ à Sherbrooke. Dans le comté de Shefford, cette politique de location des réserves de la Couronne et du Clergé appliquée à partir du 30 mai 1804 fut loin d'être un succès. L'échec de cette mesure pourrait peut-être s'expliquer par les conditions spécifiques inscrites aux baux de location: "Les dits lots seront affermés pour l'espace de vingt années, à compter de l'expiration de trois mois après la date du bail. Les rentes réservées …seront les suivantes, c'est-à-dire: à raison de vingt-cing shellings courant de cette province, ou huit minots (la version anglaise du document parle de bushels, M.G.) de bon blé net, loyal et marchand (à l'option de la Couronne) par année pour chaque lot de deux cent acres …durant les sept premières années du dit terme de vingt années. À raison de cinquante shellings même cours, ou seize minots de blé, durant les sept années suivantes du dit bail; et à raison de soixante et quinze shellings, même argent courant, ou vingt-quatre minots de blé, pour les trois autres sept années du dit bail." "Clergy Reserves, Leases and Rent rolls, 1803–1822," vol. 26, *LCLP*, p. 13 998.

52 *Greffe du notaire Léon Lalanne*, 31 décembre 1814.

53 *John Savage Papers 1776–1824*, Collection of BCHS, ANC.

54 Simon Door est alors résident du canton de Shefford mais ses fils occuperaient un lot dans Granby dont il serait le propriétaire.

55 D.B. Cann et al., *Études des sols des comtés de Shefford, Brome et Missisquoi dans la province de Québec*, Ottawa, Ministère de l'agriculture, 1948, p. 94.

56 Raoul Blanchard, *Le centre du Canada français*, Montréal, Beauchemin, 1948, p. 275.

57 Carte élaborée à partir des données recueillies dans D.B. Cann et al., *op.cit.*

58 Quoique cette question soit beaucoup plus complexe qu'il y paraît à première vue: "La productivité de la terre dépend d'un certain nombre de facteurs, tels que les conditions climatériques générales, le type de sol, sa fertilité naturelle, la facilité du labour, la susceptibilité à l'érosion et le degré d'érosion, l'égouttement, le relief et la nature plus ou moins pierreuse du sol et les pratiques d'exploitation dont on se sert. Il faut ajouter à ces facteurs la qualité d'adaptation du sol aux récoltes, car chacun sait que cer-

tains sols s'adaptent mieux à certaines récoltes que d'autres. Certains sols s'adaptent bien à toute une variété de récoltes, tandis que sur d'autres on ne peut cultiver qu'une ou deux récoltes. Ainsi la sorte de récoltes que l'on cultive ou l'emploi que l'on fait de la terre ont une grande influence sur l'aptitude de la terre à produire des récoltes satisfaisantes. Le rendement de la ferme et, par conséquent, la valeur de la terre dépendent beaucoup de la productivité ou de la qualité d'adaptation de la terre, mais la valeur de la terre dépend à son tour dans une grande proportion de certains facteurs tels qu'une situation plus ou moins avantageuse concernant les facilités de transport et les marchés, les niveaux des prix en général pour les produits de la ferme et la préférence individuelle pour certains endroits et certains genres de culture." D.B. Cann et al., *Études des sols* …p. 75.

59 "Les fermes, le long du chemin d'Abbotsford à Granby, sont sablonneuses et marécageuses. Elles viennent d'être défrichées, et les Canadiens français qui les possèdent devront attendre encore, avant de recevoir la récompense de leurs travaux." *Le Journal d'agriculture illustré*, Montréal, Département de l'agriculture de la province de Québec, vol. III, no. 8 (sept. 1880), p. 118.

60 "There was no road through the "marsh" (1826), and to come to Granby Village, the people of this settlement had to make the long circuit around the place …known as Turner Robert's Hill, and as they had to come across lots, they had, in a distance of two and a half miles, to take down and put up 26 sets of fence bars …." "From Scotland do untrodden land," The *Leader Mail*, 30 nov. 1966, p. 47.

61 Quoiqu'il s'agisse souvent davantage de cabanes que de maisons véritables: "Mr. Duncan built a log house and covered it with elm bark, with split basswood logs for flooring. He also built a log barn with a thatched roof." "From Scotland to untrodden land," *op.cit*.

62 La location d'un lot du Clergé est sans doute moins onéreuse mais les mieux situées de ces terres sont occupées très tôt. Dès 1809 pour le 9^{e} lot du 7^{e} rang et 1814 pour le 7^{e} lot du 6^{e} rang. *Greffe du notaire Léon Lalanne*, 7 octobre 1821 et 31 décembre 1814, ANQ à Sherbrooke.

63 "La valeur alimentaire d'un pâturage forestier est douteuse (…) les espèces ligneuses (arbres et arbustes) tiennent beaucoup de place, et donnent un faible rendement et un bas coefficient de digestibilité par suite de leur haute teneur en cellulose. La composition botanique est, elle aussi, défavorable: les bonnes herbes fourragères sont à la fois moins nombreuses et moins abondantes (…). Parallèlement, la valeur alimentaire de pâturages buisson-

neux et sur bûchés est souvent très faible aussi. À cet égard, ce sont les pâturages domestiqués qui donneront les meilleurs résultats." Pierre Dansereau et Alain Gille, "Ecologie des principaux types de pâturages des environs de Granby," 2e partie, revue *Agriculture*, sept. 1948, p. 275–276.

64 F.-H. St-Germain, *Charles Héon, fondateur de la paroisse St-Louis de Blandford*, 1905, p. 163, cité par Dominique-Marie Doyon, "La fabrication de la potasse au Canada," *Les archives de folklore*, Montréal, Fidès, 1949, p. 34. Dans la région, on pratique également le commerce de la cendre de bois qui, en 1819, se transige 0,03 $ le "Winchester bushel." *John Savage Papers, 1770–1859*, Collection of Bishop's University, ANC.

65 "Indians camped at top of Mountain Street," *op.cit.*

66 Assez lucrative pour qu'en 1811 John Caldwell demande à John Savage, juge de paix, de poursuivre quiconque coupe du bois sur ses lots dans Granby, Farnham et Milton pour fabriquer de la potasse. *John Savage Papers 1770–1859*, Collection of Bishop's University, ANC.

67 "Black salts were the poor settlers' principal dependence, as they bore a high price and were always in demand. It has been estimated that the product of the ashes thus sold paid for the labor of clearing the farm; and this was a great help to the poor people when money was scarce and resources were few." C.M. Day, *op.cit.*, p. 190.

68 *Journaux de l'Assemblée législative du Bas-Canada*, (1832–1833), cité par Fernand Ouellet, *Histoire économique et sociale du Québec, 1760–1850*, T. 2, Montréal, Fidès, 1971, p. 360–361.

69 Le bushel, mesure anglaise, équivaut à 8 gallons (Winchester corn capacity system) ou à 35,237 litres. La mesure de capacité pour les matières sèches utilisée aux Etats-Unis (American dry capacity system) est équivalente au bushel Winchester. Lester A. Ross, *op.cit.*, p. 32.

70 66,8% pour la patate et 15,4% pour le mais. *Recensement de 1831*, bobine C-722, ANC.

71 Pour tout le canton, la récolte d'avoine totalise 576 bushels (28 producteurs).

72 L.N. Marcenac et H. Aublet, *Encyclopédie du cheval*, Paris, Librairie Maloine, 1969, p. 368.

73 Le recensement de 1831 ne nous informe pas sur l'espace réservé aux prairies à foin, aux pâturages, aux jardins et vergers, sur la culture des racines, sur les animaux de basse-cour, sur l'industrie domestique, etc.

74 Le seigle, qui n'exige pas un sol de grande fertilité, est une céréale

bien adaptée aux conditions qui prévalent dans Granby. Sa très grande rusticité en fait également une culture idéale en période de colonisation.

75 15 livres par jour par 100 livres de poids vif quand donnée seule.

76 Un arpent de pâturage de bonne qualité produit l'équivalent de 1 800 à 2 000 livres de matières sèches et permet la paissance d'une bête à cornes durant une période de 90 à 100 jours. Sur un mauvais pâturage, la période de paissance n'excède pas 30 jours. *Cours d'agriculture*, vol. II, Institut agricole d'Oka, 1937, p. 359. Dans des conditions moyennes, on calcule que chaque tête de gros bétail exige annuellement 2,5 acres de prairie et de pâturage pour son alimentation et chaque mouton 0,42 acre.

NATIONALISM, CAPITALISM, AND COLONIZATION IN NINETEENTH-CENTURY QUEBEC: THE UPPER ST FRANCIS DISTRICT

by J.I. LITTLE
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Little nous invite à l'examen du développement de la région du Haut-Saint-François au XIX^{e} siècle alors que l'activité des entreprises capitalistes, des gouvernements et de certains groupes sociaux interviendra dans le processus de colonisation. Le territoire, partie du bassin de la rivière Saint-François, est constitué de vingt et un comtés qui s'étendent au nord-est de Sherbrooke.

L'auteur rassemble ici huit études séparées, représentant autant de chapitres, dont certaines ont déjà été publiées dans diverses revues. Le premier de ces chapitres propose une unité à cet ensemble en le situant dans une perspective théorique qui amène l'auteur à développer un modèle original du système agro-forestier, modèle qui s'oppose fortement à celui qu'avait présenté Normand Séguin dans *La conquête du sol*. (Québec, Boréal Express, 1977).

La première étude, au chapitre deux, aborde un aspect peu connu de l'activité des grandes compagnies immobilières du XIX^{e} siècle : leur rapport avec la colonisation. En se fondant sur l'exemple de la British American Land Company, Little considère que l'impact de ces compagnies fut négatif sur la colonisation.

Les activités d'une autre compagnie, la Quebec and Megantic Land Company, sera scrutée au chapitre suivant. Constituée par les membres de la haute bourgeoisie de la ville de Québec, elle visera à étendre l'influence géographique de ce groupe dans la partie la plus à l'est du district, particulièrement en y ouvrant une route, celle de Lambton. Encore une fois, Little constate le peu d'effets significatifs sur la colonisation. La construction de cette route représente cependant une étape importante en ce qu'elle marque

la fin des espoirs des autorités britanniques d'angliciser la région. Par contre, et ironiquement dira l'auteur, ce projet permettra aux nationalistes francophones de prendre conscience du pouvoir considérable que représenterait le gouvernement s'il se mettait au service de leurs entreprises de colonisation.

Intitulé "La Reconquête," le chapitre suivant retrace les efforts de l'Église catholique et du gouvernement pour favoriser la colonisation francophone après 1840. Réussite mitigée dira Little car même si les colons parviennent à s'installer, ils resteront pauvres malgré des sacrifices énormes. À un autre niveau, l'auteur propose que le gouvernement n'articule pas ses politiques de colonisation en fonction des besoins des compagnies forestières. Il tire cependant de ces dernières une bonne partie de ses revenus sous forme de redevances sur des concessions de territoires pour la coupe de bois.

Une de ces entreprises, la C.S. Clark and Company, fait l'objet de l'étude suivante. L'analyse des activités et de certains aspects financiers de cette compagnie montre qu'elle n'aurait que très peu contribué au développement de la région. Ses intérêts sont à l'opposé de ceux des colons et ses rapports avec le gouvernement seraient également antagonistes considérant le fait que ses manoeuvres douteuses privent le trésor public de revenus importants.

Le parcours s'arrête ensuite à Piopolis dont la fondation relève du désir de faciliter l'établissement des Zouaves de retour de leur mission militaire en Italie. Little aborde ici le mouvement de colonisation par le biais d'une analyse du discours idéologique de ses promoteurs. Il en relève le caractère militariste dont les aspects à la fois agressifs et défensifs sont mis en lumière à l'occasion d'un sérieux conflit opposant les Canadiens français et les Écossais dans la décennie 1870.

L'analyse de l'impact du chemin de fer sur la colonisation fait l'objet du septième chapitre. Le St Francis and Megantic International, en ouvrant la région aux produits agricoles de l'extérieur, provoquera une baisse des prix de ces denrées mais augmentera par contre le degré d'autonomie des colons face aux monopoles forestiers. Le chemin de fer consolide l'installation de la population francophone, phénomène dont les promoteurs anglophones, Pope servant de modèle, pourront toutefois se consoler par l'accroissement de leur richesse et de leur pouvoir.

Proposant l'idéologie comme motivation première du mouvement de colonisation, Little porte ensuite son regard sur la tenta-

tive de rapatrier les Franco-américains à La Patrie. À travers le portrait du promoteur nationaliste Jérôme-Adolphe Chicoyne, ce sont les contradictions entre le discours et la pratique que l'auteur met ici en relief.

Finalement l'analyse porte sur les activités de trois compagnies européennes dont les objectifs avoués étaient la colonisation de la région. Les efforts de la Glasgow Canadian Land and Trust Company, de la Dominion of Canada Land and Colonization Company et de La Compagnie de Colonisation et de Crédit des Cantons de l'Est resteront vains et sonneront le glas des aspirations des porte parole nationalistes et des politiciens qui n'auront pas su reconnaître l'importance pour les colons d'un accès plus ouvert aux ressources forestières.

* * *

Little n'en est plus à ses premières armes. On peut le considérer à juste titre comme un des spécialistes de l'histoire économique et sociale des Cantons de l'Est, ayant développé sous cet aspect un intérêt particulier pour les rapports ethniques entre francophones et anglophones au siècle dernier. Pas de surprise donc à constater ici l'ampleur, la diversité et la pertinence de la base documentaire qui constitue l'assise de sa réflexion, de même que la maîtrise démontrée dans sa manipulation. Sa contribution, significative et originale, permet de mettre à jour des éléments importants et inédits de l'histoire régionale. Cependant, malgré ces qualités et cet apport indéniables, l'interprétation que nous propose Little ne réussit pas à nous convaincre.

L'origine de cette difficulté d'adhésion se situe au niveau théorique. La perspective développée par l'auteur l'amène à articuler son interprétation autour d'une problématique où l'économique, le social et l'idéologique se heurtent au lieu de s'imbriquer. Le cadre théorique élaboré pour fournir une vue d'ensemble explicative des faits nouveaux relevés dans cet ouvrage surévalue leurs aspects conflictuels au détriment de leurs aspects structurels.

Ainsi, centré sur les rapports apparents de rivalité entre les divers protagonistes, le modèle de développement agro-forestier présenté ici s'oppose à celui que Normand Séguin avait proposé pour le cas du Saguenay. Cette même perspective amène l'auteur à évaluer globalement le mouvement de colonisation non pas en fonction de critères socio-économiques mais plutôt en fonction

des espoirs manifestés dans le discours idéologique des élites francophones nationalistes qui soutiennent le mouvement.

La notion d'échec de la colonisation et l'exemple de la Finlande

Rappelons ici la thèse qui sous-tend cet ouvrage.

> That analysis claims that Quebec's nineteenth-century colonization movement was a dynamic but intrinsically flawed response on the part of the French-Canadian *petite bourgeoisie* to the rise of industrial capitalism. The flaw lay in the failure to take greater advantage of the potential for local development offered by the timber industry. Perhaps the opportunity for local control was weaker in districts less centrally located than the upper St Francis watershed, but the greatest limitation seems to have lain in the failure of the politicians and the colonization proponents to conceive of an alternative to the hegemony of large-scale capital (p. xiii).

Une vision trop agraire de la colonisation serait l'erreur, le défaut, de la stratégie des élites francophones, la forêt n'étant perçue que dans une perspective temporaire d'exploitation. L'alternative aurait été de défier le monopole des compagnies forestières et de proposer un système comme celui de la Finlande où les colons sont propriétaires de la ressource forestière, celle-ci assurant la base de leur développement économique.

Le mouvement de colonisation est donc perçu comme un échec : celui de la petite bourgeoisie canadienne-française qui n'a pas réussi à s'adapter au développement du capitalisme industriel. Ainsi définie, la colonisation devient un enjeu, une lutte, entre des colons francophones et des capitalistes anglophones et se résout par la victoire démographique des colons mais aussi par leur échec à contrôler les ressources économiques régionales.

Il y a chevauchement ici de la notion d'échec qui semble s'appliquer autant au mouvement de colonisation qu'aux attentes manifestées dans le discours idéologique des plus nationalistes des élites francophones. Little n'est pas sans savoir que la colonisation est un phénomène complexe qui répond à des conditions socio-économiques objectives particulières mais il semble n'en apprécier l'impact qu'à travers les perceptions idéologiques d'un petit groupe. Ainsi, dira-t-il, après un demi-siècle d'expérimentation la futilité des grandioses projets de colonisation a dû devenir évidente pour l'élite nationaliste francophone (p. 202). Leurs espoirs deviennent donc la norme à partir de laquelle l'auteur juge de la

plus ou moins grande réussite du mouvement de colonisation.

Une échelle d'évaluation fondée sur des critères socio-économiques aurait sans doute permis d'éviter ce qui nous apparaît comme une certaine forme d'ambivalence qui se glisse dans l'interprétation. L'auteur doit constater que par rapport aux tentatives de colonisation anglophones qui ont échoué, l'implantation et le développement de la population francophone, elle, réussit : ces colons réussissent dans leur démarche, du moins celle visant à combler le désir qui les animait de posséder leur propre terre et de maintenir leurs liens familiaux traditionnels et leurs structures communautaires. Mais il doit atténuer l'impact de cette réussite en ajoutant qu'elle ne se fait qu'au prix du maintien constant de la population dans une situation aux limites de l'appauvrissement et cela, même après avoir consenti de lourds sacrifices et subi de multiples privations.

Coloniser une région, la défricher, n'a jamais été une partie de plaisir quel que soit l'endroit où le processus s'est développé. Le coût élevé de travail et de souffrances qu'ont dû payer les colons ne saurait être une caractéristique particulière de la colonisation du Haut Saint-François ni, surtout, constituer un critère d'évaluation prépondérant de la plus ou moins grande réussite d'un mouvement semblable.

En ce sens, la notion d'appauvrissement aurait aussi mérité d'être définie de façon plus précise, particulièrement en fonction de la perception que l'on en avait à l'époque. C'est à partir de l'analyse des recensements manuscrits et imprimés du canton de Winslow que Little étend à toute la région la conclusion d'une très grande homogénéité socio-économique des colons, homogénéité dans la pauvreté. Nos propres recherches sur des cantons voisins et semblables nous font voir que ce qui peut être vrai pour Winslow, ainsi que pour d'autres cantons comme Stratford par exemple, ne s'applique pas nécessairement à toute la région. Déjà en 1861, seule année où les recensements indiquent la valeur en capital des fermes, on peut retrouver des écarts de 1 à 13 entre les individus (à Saint-Camille par exemple). C'est à dire que la valeur en capital du plus "riche" est treize fois supérieure à celle du plus "pauvre" : nous avons de la difficulté à voir là de l'homogénéité socio-économique, qui plus est, une homogénéité dans la pauvreté. Le seul cas de Winslow utilisé ici est-il suffisant pour appuyer une telle proposition?

Pour Little donc, l'échec de la colonisation est celui des élites nationalistes francophones qui, au lieu de promouvoir un système

agro-forestier comme celui de la Finlande, persistent à privilégier les monopoles des compagnies forestières qui agissent au détriment des colons. Cet exemple de la Finlande nous semble important car il conforte l'idée principale de l'échec : les élites auraient pu faire mieux puisque l'importation d'un tel système aurait été plus profitable aux colons. Intéressant en soi, le cas de la Finlande devient cependant ici un élément de l'argumentation et en ce sens il nous semble important de préciser les possibilités et les limites de son application au cas québécois du XIX^{e} siècle.

Un tel système agro-forestier ne nous apparaît pas comme une simple mécanique que l'on pourrait importer comme une marchandise banale. Il représente plutôt une complexe imbrication de facteurs divers, sociaux, économiques ou culturels, qui sont caractéristiques d'un peuple à un moment particulier de son cheminement. Est-ce que la Finlande et le Québec du XIX^{e} siècle étaient suffisamment semblables pour que l'élite francophone ait pu, d'une part, seulement penser qu'elle aurait pu l'importer et, d'autre part, croire qu'il pouvait être mis en oeuvre?

Un débat théorique : le système agro-forestier

Little a voulu situer son ouvrage dans un cadre théorique qu'il nous présente au premier chapitre. Il nous propose une interprétation diamétralement opposée à celle de Normand Séguin dans *La conquête du sol*. Alors que ce dernier situe sa compréhension du développement de la colonisation du Saguenay à un niveau structurel, objectif, Little quant à lui privilégie une lecture conjoncturelle, perspective qui, selon nous, rend difficile la compréhension de certains mécanismes socio-économiques fondamentaux. Ainsi, lorsque Séguin avance que :

> En association avec les intérêts forestiers, le clergé et la petite-bourgeoisie se livrent à une organisation du nouveau territoire et oeuvrent à y installer leur domination. (*La conquête du sol*. p. 24).

il fonde cette proposition sur une compréhension des éléments structurels, qui sont indépendants de la volonté des protagonistes. Mais pour Little, cette "association" devient une véritable coalition où les ententes tacites entre compagnies, gouvernements et élites visent à l'exploitation de la classe dépendante des colons.

En ne considérant pas l'aspect structurel des propositions de Séguin mais en les percevant plutôt comme des phénomènes relevant de la volonté des individus ou des groupes, Little a beau jeu

par la suite de ne pas trouver d'entente tacite ou de coalition entre les protagonistes de la colonisation du Haut-Saint-François.

Toute l'argumentation de Little repose sur cette ambiguïté : il met en lumière le caractère conflictuel des rapports entre gouvernements, compagnies et colons (et en cela, son apport demeure intéressant). Cependant il ne s'attarde pas à l'aspect structurel de ces rapports en apparence antagonistes. Ainsi il peut constater la persistance de la structure socio-économique des colons et en conclure que dans le Haut-Saint-François "it is the separation of the capitalist and the settler economies which is most striking" (p. 34–35). Cette séparation apparente lui permet d'invalider la thèse de Séguin qui, voit plutôt une relation, et une relation de dépendance, dans un seul système économique. Résumons brièvement les deux thèses en présence avant d'examiner les arguments, développés par Little, tendant à infirmer la thèse Séguin.

D'après ce dernier, les compagnies forestières avaient tout intérêt à favoriser la colonisation : en constituant et en contrôlant le seul marché accessible pour les produits agricoles des colons, elles pouvaient ainsi contrôler et disposer d'un bassin de main-d'oeuvre accessible et bon marché, une relation où la compagnie domine le colon. Le développement agricole, ainsi assujetti, contrôlé par les intérêts liés à la forêt, en serait limité alors que les colons ne profitent pas des ressources que la forêt pourrait leur fournir. Le développement de ce système sera favorisé par la convergence objective des intérêts cependant différents des compagnies, du gouvernement et des élites locales.

Pour Little, les compagnies forestières n'avaient pas d'intérêt à favoriser la colonisation parce que les colons devenaient soit des opposants soit des concurrents à leurs activités forestières. Pratiquant une agriculture de subsistance qui, seule, ne pouvait leur permettre de survivre, les colons devaient trouver une autre source de revenus. L'accès au marché des produits agricoles, plus ouvert ici qu'au Saguenay, leur était très difficile à cause de la médiocrité de leur production. Il leur restait le bois des terres publiques dont l'exploitation cependant les mettait en concurrence avec les puissantes compagnies forestières. Little apporte ici une contribution intéressante en ce qu'il met en lumière l'existence de l'activité forestière autonome des colons c'est-à-dire la coupe de bois que les colons pouvaient effectuer pour leur propre compte. Cet apport économique devient même la raison principale pour laquelle les Canadiens français réussissent à se maintenir et à se développer alors que les Écossais, ne pratiquant que

l'agriculture, devront abandonner et quitter le territoire. La mise en relief des intérêts divergents de chacun des groupes en présence amène Little à la conclusion qu'il n'y a pas de coalition ou d'entente entre les élites pour exploiter les colons. Examinons maintenant quelques arguments avancés par Little.

Premier argument :
l'existence d'une économie forestière autonome des colons.

Même si Little avait pu démontrer d'une façon plus probante qu'il ne l'a fait l'étendue réelle de cette activité forestière autonome des colons (il ne se base que sur le recensement de 1871 pour estimer l'importance des coupes, voir p. 98…), cela ne pourrait infirmer la thèse de l'intérêt des compagnies à l'existence d'une population dans la région qu'elles exploitent. Que le bois coupé par les colons soit vendu à ces compagnies ou à des petits moulins indépendants, ce sont toujours ces compagnies qui, contrôlant le marché, exploitent en définitive le travail des colons.

Little relève lui-même que beaucoup de colons ont travaillé pour des sous-contractants de la Clark, qu'ils ont même pu fournir jusqu'aux trois quarts des billots de la compagnie en 1870–71. Il note d'ailleurs que les colons recevaient moins pour leurs billots que le prix auquel la Clark évaluait les siens (p. 29).

Dans un sens, on pourrait même ajouter que l'approvisionnement des compagnies en bois coupé par les colons autonomes pourrait ajouter à leur flexibilité : par exemple, la rapidité de la réponse des entreprises à un ralentissement du marché est favorisée par le fait qu'elles peuvent acheter ou non le bois coupé par des colons autonomes alors qu'elles seraient tenues de payer des salaires pour du bois invendu coupé par des colons employés directement par elles.

Le phénomène de l'endettement énorme, que Little constate même pour les cantons les mieux nantis (p. 243 note 77), constitue aussi une autre forme d'exploitation du travail d'une masse d'individus qui défrichent et s'installent dans une région.

Ce ne sont plus deux économies séparées qui s'affrontent ici mais plutôt un système unique au sein duquel se profile une forme d'exploitation particulière. La présence d'un secteur d'activité économique où les colons ne sont pas à l'emploi direct des compagnies ne peut contribuer, comme le propose Little, à nier l'existence d'un rapport d'exploitation entre les deux. Le salariat, compris comme un rapport social, n'est pas la seule forme sous laquel - le s'effectue l'exploitation du capital sur le travail. L'existence

d'une population de colons, malgré les accrochages superficiels qu'elle occasionne, constitue, en soi, un bassin exploitable de travail, même indirectement, dont le capital représenté par les compagnies avait tout intérêt à favoriser l'expansion.

Deuxième argument :
l'engagement saisonnier des colons.

Séguin avançait l'argument que les compagnies avaient intérêt à favoriser la colonisation parce qu'elles pouvaient ainsi disposer d'un bassin de main-d'oeuvre saisonnier, captif et à bon prix. Cette thèse ne tient pas selon Little parce que les compagnies, ici, n'ont pas utilisé ce "cheap labor" (p. 29–30). Corollaire de la proposition précédente sur le travail autonome des colons, l'absence d'engagement saisonnier direct de ceux-ci par les compagnies reste toutefois peu probante.

Le seul exemple fourni est celui de la Clark dont les bûcherons n'étaient pas de la région mais semblaient plutôt venir de la région de Brompton où la compagnie avait installé son moulin. Mise à part cette seule probabilité, nous aurions souhaité que Little pousse davantage l'analyse de l'importance réelle de la main-d'oeuvre directement engagée par les compagnies puisqu'à de multiples reprises il mentionne cette possibilité. Citons par exemple le cas de la British American Land Company qui exporte un million de pieds de bois par année dans la décennie 1860 sans que l'on ne sache qui a coupé tout ce bois (p. 244 note 7); l'affirmation d'un agent des terres à l'effet que les colons sont obligés de s'engager dans les chantiers (p. 98); le fait qu'à Piopolis les colons devaient travailler pour les compagnies (p. 132); l'intérêt des capitalistes, dont Pope en particulier, à faire venir des colons (p. 267 note 27 et p. 175); l'utilisation importante de travailleurs par la Glasgow (p 178); le fait que le gouvernement subventionne, en fait, par ses politiques de colonisation, une réserve de main-d'oeuvre pour les compagnies (p. 173). Ces exemples mériteraient d'être analysés davantage à notre avis avant que l'on puisse proposer que les compagnies n'ont pas utilisé ce "cheap labor."

Troisième argument :
les difficultés financières des compagnies.

Little effectue une analyse de la situation financière de certaines compagnies qui l'amène à conclure que "Clark and Company contributed little to either the colonists of the upper St Francis district

or the provincial treasury" (p. 124). La situation de la Glasgow ne semble pas meilleure lorsqu'il scrute les démêlés judiciaires de celle-ci qui révèlent des contrats non payés, des stocks de bois invendus (p. 178 et seq.). Difficultés qui prouvent, selon Little, que les compagnies ne profitent pas de la colonisation, qu'elles ont peu d'intérêt à la promouvoir, qu'il y a bien deux économies en confrontation et que la collusion entre compagnies, gouvernement, petite bourgeoisie n'existe pas.

L'analyse financière que propose Little offre un intérêt en ce qu'elle met à jour des facettes encore méconnues de la vie des entreprises du XIX^{e} siècle. Mais elle ne saurait tenir lieu d'analyse économique, plus fondamentale, qui seule aurait permis d'apprécier la situation dans les termes utilisés ici. L'impact global et complexe de l'exploitation capitaliste peut difficilement s'évaluer uniquement à partir des problèmes de trésorerie de quelques compagnies.

Ces difficultés financières révèlent, il est vrai, des rapports conflictuels entre compagnies et colons. Mais sous ces rapports apparents se profile toutefois un lien de dépendance, un lien d'exploitation direct ou indirect, à l'avantage des entreprises. Nous ne pouvons être convaincu que ces dernières n'avaient pas un intérêt objectif dans la colonisation.

Quatrième argument :
la collusion entre compagnies et gouvernement.

Pour Séguin, la collusion entre compagnies et gouvernement est objective, elle trouve son sens dans une perspective d'ordre structurel. Little nie cette collusion parce qu'il la perçoit d'un point de vue volontariste. Ainsi, en faisant ressortir la série de manigances perpétrées par la Clark pour cacher au gouvernement la quantité réelle de bois qu'elle coupe, privant ainsi l'État de revenus qu'il était en droit d'attendre, Little conclut à l'inexistence de cette collusion entre les deux.

L'accent mis uniquement sur les aspects antagonistes des rapports restreint, selon nous, la portée des explications proposées. Un des effets de cette perspective est de laisser des questions sans réponses. Comment comprendre par exemple, s'il n'y avait pas de lien entre compagnies et gouvernement, la proposition que nous fait l'auteur que le gouvernement joue le jeu des compagnies contre les colons (p. 118–119)? N'y a-t-il pas un rapport objectif unissant les compagnies et le gouvernement lorsqu'on nous dit que les politiques de ce dernier favorisent, en fait, la formation d'un

bassin de main-d'oeuvre disponible pour les compagnies (p. 173)?

La compréhension de certaines autres attitudes du gouvernement reste selon nous encore incomplète. En particulier ces dépenses gouvernementales pour la construction des routes qui ne se feraient pas, selon Little, en fonction des besoins des compagnies forestières (p. 92). Le gouvernement aurait même très peu investi dans les routes en 1851–52 (p. 97). Par la suite toutefois, Little note que ces investissements gouvernementaux reprennent de façon très substantielle après 1853, que les subventions seront même assurées annuellement par la suite (p. 103). Pourquoi? Parce que l'achèvement de la voie ferrée ainsi que le traité de Réciprocité avaient suscité une recrudescence considérable de l'intérêt pour la coupe de bois. N'y aurait-il là qu'une coïncidence fortuite entre l'intérêt soudain du gouvernement pour les routes et celui des compagnies forestières?

La perspective théorique adoptée par Little l'oblige, selon nous, à délaisser ce que nous pourrions appeler des outils d'interprétation dont l'emploi pourrait permettre une meilleure compréhension de certains phénomènes qui demeurent, sans cela, inexpliqués. De là, sans doute, l'utilisation de l'idéologie comme critère d'évaluation du mouvement de colonisation dans son ensemble.

L'idéologie comme principe d'explication

> Far from being a retreat from the modern world, Quebec's colonization movement was essentially an attempt by members of the French-Canadian bourgeoisie to deal with the forces of industrial capitalism (p. 32).
>
> The colonization movement did originate in response to a perceived threat, even though that threat was not the modern, industrial world per se, but rather the attraction held by its New England manifestation for the impoverished habitants of Quebec (p. 127).
>
> Indeed, the colonization movement did not arise in spontaneous fashion, but as a carefully orchestrated campaign to prevent emigration to the United States (p. xi).

Le mouvement de colonisation ainsi présenté sera donc évalué en fonction des attentes d'un discours idéologique particulier. Nous avons déjà souligné l'ambiguïté qui risque de ressortir de cette problématique. Nous tenterons ici d'en délimiter quelques conséquences au niveau de l'interprétation.

Les citations qui précèdent laissent voir que Little a dépassé la

perception d'un XIX[e] siècle québécois réactionnaire, hostile au "progrès," qu'avait laissée un certain courant historiographique. Il a d'ailleurs été un de ceux qui ont contribué à replacer certaines exagérations d'historiens anglophones à ce sujet dans de plus justes perspectives. Malgré cela, son interprétation du mouvement de colonisation ne semble reposer ici que sur les aspects nationalistes les plus conservateurs de l'éventail idéologique de l'époque, son argumentation prenant parfois l'allure d'un procès de cette tendance qui, malgré son importance, n'en était qu'une parmi d'autres.

Ainsi attribue-t-il au "mythe agraire" l'aveuglement des élites face aux possibilités de développement qu'aurait pu procurer la forêt (p. 10 et seq.). Il nous semble y avoir là une certaine exagération dans ce qui est présenté comme une dispersion généralisée chez les élites d'une certaine forme d'aveuglement. D'ailleurs peut-on légitimement qualifier d'aveuglement ce qui pouvait être pour les contemporains une perception héritée d'un long apprentissage séculaire? Depuis deux cents ans l'agriculture avait constitué le fondement principal de l'activité économique et elle s'était développée en rognant progressivement son territoire sur celui de la forêt. N'était-il pas réaliste dans ce contexte de continuer de percevoir l'activité économique forestière comme essentiellement temporaire et d'y préférer, dans le cadre d'un projet de colonisation, le développement d'industries dites urbaines offrant à long terme des perspectives plus sûres? Dans l'optique de Little, cette sympathie des élites envers les industries urbaines ne peut plus être interprétée que comme étant paradoxale (p. 13), ce qui réduit, à notre avis, à bien peu de chose la marge possible de compréhension historique.

Le langage

Un des effets de ce point de vue particulier qu'adopte Little est qu'il semble traduire la réalité en deux langages différents selon qu'elle est francophone ou anglophone. Relevons trois exemples.

1) Le conflit entre Canadiens français et Écossais.

La dispute trouve son origine dans le fait que le gouvernement provincial, sous les pressions nationalistes croissantes, et ignorant l'avis de Hume, son inspecteur dans la région, annule neuf billets de location déjà accordés à des Écossais. Little s'étend longuement au début du chapitre six sur le caractère "militaire," guerrier, au style de "reconquête" manifesté dans le discours des élites

canadiennes-françaises favorables à la colonisation, leur nationalisme étant perçu plutôt négativement. Or, lorsqu'il parle de la réaction des Écossais aux annulations des billets de location, il dit :

> The bombastic rhetoric, exaggerated though it was, sprang from a genuine concern for the future of the Scottish community in eastern Compton County (p. 137).

Il n'y a pas ici de soulignement ni de long développement de la symbolique guerrière dans ce qui est aussi un discours idéologique, tout au plus est-elle "exagérée." Ce discours n'est plus celui d'une petite-bourgeoisie qui veut récupérer un phénomène pour asseoir son pouvoir, il n'y a pas de nationalisme entaché d'opprobre ici mais plutôt "a genuine concern" d'une communauté. Il poursuit :

> The ultramontane-oriented ministry of Charles-Eugène Boucher de Boucherville was, after all, systematically settling the frontier with French Canadians, thereby choking off expansion by succeeding generations of Scots. But most important, several of those who had lost their Marston lands did have legitimate cause for complaint (p. 137–138).

Les Écossais ont subi des injustices et Little prend bien quelques pages pour les détailler. Mais la situation qui leur est faite ne peut-elle être comparée à celle faite aux francophones dans les périodes précédentes où les politiques d'assimilation des administrations britanniques ont contribué à bloquer leur développement? Alors pourquoi stigmatiser la réaction de ce groupe dans le discours idéologique produit par son élite, leur nationalisme devenant défensif, négatif, conservateur, aux couleurs guerrières, agressives? Et pourquoi la réaction des Écossais n'est-elle pas considérée de la même façon, soit comme une manifestation du discours idéologique de son élite, alors qu'elle est plutôt présentée comme celle de la communauté entière, que leurs récriminations sont après tout "legitimate"?

Deux types de critères seront aussi utilisés plus loin (p. 145–146) pour expliquer pourquoi ce conflit n'a pas dégénéré en manifestations violentes extrêmes. Pour les Écossais, critères plutôt objectifs : ils ne sont pas renvoyés de force de leur terre, ils peuvent les vendre librement; il est plus facile pour eux de se déplacer ailleurs; leur colère fut canalisée dans un mouvement organisé de protestation. Pour les Canadiens français, critères plutôt idéologiques, culturels même : le sentiment d'urgence nationale; l'influence des valeurs cléricales pour le respect de l'ordre.

Pourquoi ces lunettes différentes pour regarder la même réalité?

Il nous semble être en présence de deux situations comparables d'injustice. Or, le langage et les concepts utilisés pour les décrire sont diffèrents dans chacun des cas. Ils véhiculent ce que nous pourrions appeler des charges émotives qui risquent de brouiller la compréhension objective des événements.

2) Les tentatives de colonisation.

Les tentatives francophones de colonisation sont marquées par l'obsession de l'élite pour la stabilité de la population (p. 12). (Mais quel groupe social dominant n'a pas cette "obsession"?); l'attitude de ces promoteurs est chauvine (p. 193); leurs regroupements deviennent des coteries (p. 201). Entourant tout cela, un nationalisme évidemment conservateur uniquement perçu semble-t-il dans sa partie la plus extrême, à droite de l'éventail idéologique de l'époque. Mais de toutes les tentatives anglophones de colonisation menées par les gouvernements britanniques ou par l'entremise des compagnies, aucune ne reflète cette obsession démographique, aucune n'est chauvine. Une seule fois accorde-t-on qu'elles pourraient être "impérialistes" (p. 37).

3) Les portraits de Pope et de Chicoyne.

Après avoir décrit les activités de ces deux personnages, Little en résume ainsi le portrait final :

> As the hard-nosed, successful capitalist on the one hand, and the rather idealistic nationalist on the other, Pope and Chicoyne epitomize the basic conflict forces on the upper St Francis frontier (p. 205).

Cette affirmation nous apparaît quelque peu sommaire. Nous ne comprenons pas pourquoi Little continue à n'étiqueter Chicoyne que de "idealistic nationalist" après avoir démontré son activité d'entrepreneur. Surtout après avoir dit que ce même Chicoyne "did not allow his agrarian nationalism to interfere with the business side of his colonization project" (p. xxii sous la photo de Chicoyne).

Le corollaire de cette attitude se retrouve aussi pour Pope : Il est décrit comme éminemment pragmatique, comme s'il fonctionnait en dehors de toute idéologie. Little est cependant conscient de cet aspect réducteur, il devra ajouter que Pope était un petit peu nationaliste et que Chicoyne était un petit peu capitaliste (p. 206)!

L'utilisation des concepts

Il est difficile d'utiliser dans un tel ouvrage toujours le même terme pour désigner les groupes sociaux en particulier que l'on

veut identifier. Mais par delà les besoins du style il y a, pensons-nous, certains dangers à utiliser certains termes ou concepts de façon indifférenciée.

Dans cet ouvrage, Little semble vouloir désigner le même groupe lorsqu'il utilise des termes comme "French Canadian petite bourgeoisie" (p. xiii), "French Canadian bourgeoisie" (p. 32), "nationalist élite" (p. xii), "bourgeois-nationalist" (p. 202), ou encore "middle-class North American" (p. 207). De même les "colonization proponents," les chantres de la colonisation, semblent rassembler indistinctement le gouvernement, le clergé ou les élites aux multiples désignations.

Il y a dans cet ensemble mal défini des intérêts, des tendances différentes parfois même divergentes, dont il aurait été souhaitable de souligner la nature particulière. L'usage indifférenciée de concepts qui devraient renvoyer à des réalités précises et différenciées ne risque-t-il pas de simplifier notre compréhension d'une réalité historique que nous savons complexe?

Dans le même sens, en posant que le conflit principal oppose d'une part les rapports de production capitalistes et d'autre part le discours idéologique nationaliste, Little met en rapport deux éléments qui ne peuvent être ni opposés, ni comparés. Ce qui est en conflit ce n'est pas le capitalisme anglophone contre un certain nationalisme francophone. Le conflit se situe entre des groupes dont les intérêts socio-économiques différents les opposent et qui s'affrontent, chacun avec ses moyens, pour gagner leur place sur la scène du capitalisme naissant du milieu du XIX^{e} siècle.

* * *

Une note critique risque de ne mettre surtout en relief que les éléments susceptibles de soulever un débat. Signe de la richesse d'un ouvrage, les confrontations qu'il peut susciter nous permettent d'espérer une progression dans le lent cheminement, toujours à renouveler, de notre compréhension du passé. L'étude que nous livre ici Little entre dans cette catégorie. Elle ajoute indubitablement à notre connaissance de l'histoire estrienne et son originalité lui mérite d'être placée pour un moment sous la chaleur des projecteurs.

JOURNAL 1856–1857 DE RÉVÉREND LOUIS C. WURTELE[1]

Avant propos… Marie-Paule LaBrèque
Acton Vale

Transcribed and edited by James Sweeny
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Le journal intime a connu un grand essor au siècle dernier même si le genre fut boudé par le Québec francophone pendant longtemps.[2] Par contre, un grand nombre de ces documents rédigés en anglais nous sont parvenus; dans plusieurs cas, sous l'influence d'une certaine pensée religieuse et sociale, cette pratique se rapprochait d'une forme d'examen de conscience en vue de favoriser la croissance personnelle.[3] Mais, la plupart servaient surtout à consigner la mémoire des événements ou l'évolution de sentiments heureux ou malheureux et ils constituent une source inépuisable pour l'historien et le sociologue.

Nous sommes ici en présence d'un cas assez rare, un journal à deux voix, rédigé par deux jeunes gens amoureux certes, mais imbus des convenances sociales et religieuses de leur époque. Et qui étaient "Dear Louis" et "Dear Emily?" Louis Campbell Wurtele, né en 1831, troisième fils de Jonathan, seigneur de Rivière David et Deguire, étudiait au Collège Bishop's à Lennoxville depuis 1853 dans le but de devenir prêtre anglican. Emily Towle, sa fiancée dont la famille vivait non loin du Collège, née en 1835, était la fille d'un arpenteur provincial et secrétaire municipal du canton[4] tandis que son frère Edward fréquentait les même cours que Louis. Le jeune homme lui avait déclaré son amour au cours de l'été de 1854 et ils se sont mariés en juillet 1860. Une fille leur est née mais la jeune femme devait mourir en 1872 après une longue maladie.

Ce cahier qui couvre la seconde partie de l'année 1856 fait partie d'une série de la main du révérend Wurtele qui s'étend de 1853 à 1918, conservée en presque totalité. Ceux des premières années offrent beaucoup de matière mais, par la suite, les carnets ne comportent souvent que quelques lignes pour chaque jour, mais, c'est



The Canadian Album, 1894

Le Révérend Wurtele, vers 1890

toute une vie qui s'y exprime.

C'est exactement le 20 janvier 1853 que Louis C. Wurtele commence ses études au Collège Bishop's, à l'âge de 21 ans et après un cheminement très particulier. Élevé dans une famille bourgeoise et cultivée, avec ses deux soeurs et ses six frères, il profita des leçons de précepteurs au manoir seigneurial de Rivière-David ; grec, latin, littérature, mathématiques, musique furent la base de leur éducation. En plus, le jeune Louis aimait beaucoup le travail manuel et, à 18 ans, ayant décidé de devenir fermier, il pratiqua ensuite l'agriculture pendant trois ans.

Cependant, les questions spirituelles le hantaient et il se sentait appelé à faire le bien autour de lui. Le passage à Saint-David d'un prédicateur qui imposa aux paroissiens des pénitences rigoureuses et humiliantes à ses yeux, l'incita à entrer dans les ordres afin de "guider vers la glorieuse lumière de l'Évangile ses concitoyens plongés dans les ténèbres."

Dans le cours de ses études, il parvint à maîtriser en outre du français, le grec, le latin et l'hébreu. Il connaissait assez l'allemand pour traduire le journal de voyage de son père qui avait passé un an en Allemagne auprès de sa parenté. Les sciences le passionnaient et il obtint de grands succès en mathématiques. Après son diplôme de B.A. obtenu à Bishop's en 1857 il passa un an en Angleterre pour un complément d'études et à son retour le Très Révérend G.J. Mountain, évêque de Québec lui conféra le diaconat en1859 et la prêtrise en 1861. Il était revenu à son Alma Mater en vue d'obtenir la maîtrise-ès-arts qui lui fut octroyée en 1860 et il fut chargé de l'enseignement du français.

D'abord nommé missionnaire itinérant, le jeune pasteur entreprit l'oeuvre de sa vie le 26 mai 1862 alors qu'il prit charge de la congrégation d'Acton Vale, un village en pleine croissance qui

comptait environ deux cents anglicans. La découverte d'une importante mine de cuivre en 1858 avait fait de cette bourgade, centrée sur la station de chemin de fer du Grand Tronc, un point de mire et tous les espoirs semblaient permis.

Dès 1863, il commença la construction de l'église St Mark's, qui existe toujours, et qui lui causa bien des soucis. En effet, revers inattendu, la mine s'épuisa rapidement et la population anglophone quitta bientôt le village.

Le Révérend Wurtele poursuivit son ministère malgré une situation matérielle souvent précaire; il devait aussi desservir Upton à une dizaine de kilomètres où il se rendait souvent à pied ou en raquettes en hiver. Avec sa grande érudition, il occupait ses loisirs à l'étude et organisa même un cercle littéraire et scientifique affilié à la Société Agassiz des États-Unis; il avait aussi amassé une importante bibliothèque personnelle. Pour recueillir les fonds nécessaires à l'entretien de l'église, on le vit partir en tournée pour recueillir des souscriptions, à Montréal, Québec et même à Boston, mais avec peu de succès; pour suppléer il organisait des récitals de chant et autres divertissements.

Par son journal personnel, on sait qu'il partageait la vie quotidienne de ses concitoyens qu'il côtoyait au marché et ailleurs. Il fut vite connu et estimé pour sa courtoisie envers tous et sa grande



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L'église St Mark's, avec le Révérend Wurtele debout à côté

charité, ne refusant son aide à personne sans distinction de foi religieuse. Toutefois, même si la population anglaise avait disparu presque complètement, une Commission scolaire dissidente réussit à se maintenir jusque vers 1922 et le Révérend Wurtele en fut le président pendant de longues années.[5] Plusieurs jeunes gens reçurent son encouragement et ses leçons avant d'entreprendre des études sérieuses.

En 1909, alors âgé de 78 ans, le pasteur atteignait le jubilé d'or de son entrée dans les ordres; toute la population de la ville d'Acton Vale se joignit à sa famille et à ses confrères pour lui organiser une grande fête. Le 25 septembre, après un service religieux à St Mark's en matinée, une réception civique comprenant banquet, adresse et concert eut lieu dans la salle de l'Hôtel-de-ville en soirée. Le maire et député provincial, le Dr F. H. Daigneault, et le député fédéral M. J.-E. Marcile, firent son éloge et on lui offrit une bourse de 300 $ en pièces d'or; chaque citoyen avait tenu à y contribuer selon ses moyens, même le curé catholique. Jusqu'à sa retraite en 1917, il demeura à son poste; il mourut le 4 avril 1919 et fut inhumé dans le petit cimetière attenant à sa chère église.

Plusieurs frères du Révérend Louis laissèrent leur marque dans le monde du droit et des affaires. Le plus connu était l'aîné de la famille, Jonathan Saxton Wurtele, héritier de la seigneurie, qui fut député, trésorier de la Province puis nommé juge . Allié aux familles Watts et Sheppard de Drummondville qu'il fréquentait régulièrement, aux Towle de Lennoxville, par son séjour au College Bishop's et par son indéfectible attachement à sa modeste mission d'Acton Vale, le Révérend Louis C. Wurtele avait vraiment adopté les Cantons de l'Est comme sa patrie.

NOTES

1 Tous les éléments de nature biographique proviennent des archives de la famille Wurtele, journaux intimes, documents autobiographiques, Cahier sur la famille par le Dr Paul Wurtele, notices nécrologiques. Tous ces documents sont répertoriés dans la bibliographie.

2 Fr. Van Roey-Roux, "Autobiographical Writing in French," *The Canadian Encyclopedia*, Hurtig, vol. 1, p. 147, C.

3 Rogers, Pat, *An Outline of English Literature,* Oxford, 1992, p. 179.

4 *Eastern Townships Gazetteer*, 1867, "Lennoxville," p. 62.

5 Records of the Dissentient School of Acton Vale, Minute Book, 1873–1922. Rev. Wurtele was president of the Board from 1886–1919.

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TRANSCRIPTION NOTES

This is Volume 7 of Louis Campbell Wurtele Diaries, one of two diaries in the collection of the Eastern Townships Research Centre. This volume was done jointly by Louis and his girlfriend Emily Towle, and covers the period from June 16th, 1856 until January 20th, 1857. The whole diary has not been transcribed; the summer period and after Louis returns to River David for Christmas has not been done as selections are restricted to his time at Bishop's University. Spelling has been left as it is in the text. My notes appear as footnotes or in [ ] brackets.

The italic print denotes that part of the diary by Emily Towle, of Lennoxville, whom Louis married in 1860.

The plain type is that part of the diary by Louis Wurtele.

JUNE

Monday 16th

Grandpapa has not been feeling as well as usual for several days past, poor old man we can see that he is failing. We again sent off a letter to Ellen, it is one the Monday's duties as well as a pleasure to write to her. After tea I took a short walk afterwards went to see Mifs Cushing, + then to say good bye to Mrs Brooks, Mifs Harvey, + Mifs Abbott, there were a good many there that had gone for the same purpose as I, we all hope that Mr Abbott will prevail upon Mifs Harvey to take up her residence here. This afternoon Edward hoed corn while I corded cordwood in the shed. I got over to college just in time for tea. The mug, in which the cold milk is put, has had its mouth broken off, whence every time milk is taken some is spilt on the cloth. Mr President had spoken of this to Mr Welsh,[1] telling him to get a new one but still the same old mug adorned the table. During the tea James Jones,[2] after learning that Welsh had been spoken to, said: "Wait till the milk is used, + I will break the mug". Well! we all thought he was speaking in joke; but no such thing, for, he took the empty mug + suddenly cast it against the stove. All the students laughed at seeing the pieces, strewed on the floor: seeing the rest laugh I could scarcely restrain myself though James was much to be blamed. By right the president, Mr Magill[3] ought to have interfered but he did not.

Tuesday 17th

About 11 o'clock the Smyth's Harriet + myself went to the Depot to see Mrs Brooks + Mifs Harvey off; the train was behind time, so we were there more than an hour. I was quite astonished this morning on going down stairs to find it 6 1/2, it was such a beautiful morning it seemed a great shame to be in bed so late. I always feel dissatisfied with myself if I am not up before six in the summer. This afternoon I heard a baby crying + on looking out; saw Mrs Miles coming in at the gate with the baby in her arms, + the two other children following. Jack is the most mischievous boy I ever saw, Henry seems to have a different disposition altogether + the baby is a fat little thing. When I got over home though it was rather late Edw had not yet come down: I went to his room + found him sleeping quite soundly, but I soon roused him up that we might set to work. This afternoon Edw. + I hoed about 1/2 of the potatoes in the large field + and as we wanted to study, I remained to tea afterwhich we immediately went to our study. William + Ben took tea at Mr Gilbert's. Mr Miles told

Charlie[4] that he would not enter college as a student next year + Charlie feels much dissatisfied; he says he will go to St Johns to Mr Judd's school. I think it better for him to come back here; he is too young to enter college now. After tea whilst Edw was getting + speaking in the dining I got My Dear Emily to play part of a tune on the piano.

Wednesday .18

I thought we should surely have heard from Ellen to day but , no letter came, I hope we will not be disappointed to-morrow. Mifs Cushing left in the train this afternoon This evening as I was sitting by the window about dusk, I saw a cat descending the tamarac tree, I suppose she has destroyed the nest that was in it, the poor little birds have been very unfortunate that have built their nests near the house this summer.

Thursday 19th

As I was returning from Church this morning Mrs Smyth asked me to go + see Mrs Wilson with her, she said "that she had never been to see her, but had thought much of her" and would like to before they moved so I gladly accompanied her; when I returned I found a letter from Ellen, she is quite well, + writes that she "is willing to return whenever Papa thinks it best to pull the string" though Aunt wishes her to remain longer. After tea I went on to Miles's hill + afterwards to see Mrs Henry.

Friday 20th

It has been a very day, Dear Louis came over about 8 1/2, Ned[5] + I went for a walk with him on the track When we were walking, I read him one of Ellen's long letters. Benton Pennoyer + his wife spent the day here and Mrs Butterfield came down in the train from Compton.

Wednesday 18

During the forenoon William + I went to bathe at the end of the island which is front of the college. We found the water just a nice temperature. Papa finished carting the cord wood into the shed. Edward + I hoed Indian corn.

Thursday 19

Papa has always had fine corn, to the great wonder of Mr Miles,[6] who every year asks him how he plants it. Today I found out the great secret — it is the way in which he cultivates the corn after it is above ground. Of course the soil is good but that of the neighbours is the same. Before the corn is moulded, he scraps away

(with a hoe) all the dry ground around the plants, passing the hand between them, so that they look quite denuded; then he carefully moulds them with fresh soil, again passing the hand between the plants that the ground may come in contact with each. This first moulding is very slight; the second does not require such care.

Friday 20

After finishing reviewing my greek, I hastened over home & had a nice walk with Dear Emily and Edward. Our examination commenced: M^{r} Miles gave his mathematical papers. In the afternoon we had questions on Paley & on Bible History. As usual James Jones & Stephen Edgell[7] had their notes: Stephen had brought a _ ream of blotting paper & between the leaves were the notes to which he referred whenever he was at any loss. I think this too bad, no doubt they will be ranked before Edward & I; but to their shame. We finished the day's examination at 10 minutes to 6 when, after changing my shirt & putting on a waistcoat, I hastened home. Tea was over & Dear Emily & Papa were just leaving for Sherbrooke. However Mamma put a plate for me & I took tea; before I was done Charlie came: he sat down with me. We were near finished when William[8] arrived: but he had some toast & butter with him that he had taken before leaving college. So we immediately started for Sherbrooke, to pay a visit to M^{r} Terrils, & passed by the railroad track. On the way I felt a good deal for My Dear Emily who today put on one of her former frocks, which of course, was very tight round the waist. I spoke to her about it: she said she was going to take off the waist & only use the skirt. It is singular whenever she has on a frock that is tight, I perceive it immediately from the expression of her countenance, which shows that tightness round the waist affects the nerves. We reached M^{r} Terrils about 20 minutes to 8 & left about 10 minutes to 9 o'clock. Gerusha appears to be in good health. Eliza Terril is at Eaton. It was near 10 when we entered the college.

Saturday 21st

During the forenoon we had our papers on Prometheus & Aristotle. In the afternoon we had papers on mechanics. I was very much dissatisfied with myself in doing these papers. Edward & I finished while the rest were at tea. Stephen & James finished sooner because they did not even try the paper on Integral Calculus that we had yesterday having done some of the mechanics

instead. After tea, one of the Davidson asked me do do an example in Quadratics that he & several others had tried without success. Of course this took some time but I got out the answer: it was to find out the value of x in the equation,

$$a^2 + b^2 - 2bx + x^2 = \frac{m^2x^2}{n^2}$$

I got the answer[9] viz:

$$x = \frac{n}{n^2 - m^2} \left\{ bn \pm \sqrt{a^2n^2 + -} \right.$$

Then I shaved, so it was late before I got home where I found Benjamin, who stopped there to tea. William finished just as I left college + then he went a bathing with the rest. At home we did not meet as usual for before I spoke of it Mrs. Henry came into pay a visit. *This morning I was up before 5 o'clock Dear Louis came over a little after 6 and we prevailed on him to remain to breakfast. The day has been very warm, About 8 it begins to be quite comfortable, and after 10 I enjoyed hearing the Smyths sing very much, they were singing "Lilly Dale" ____ ____ ___ and I was wishing that Ellen was here to sing them with me.*

Sunday 22

The morning was very hot, at 10 o'clock A.M. however, a slight shower cooled the air a little. After Breakfast I hastened over home to get the Union Questions.[10] This was the Lesson + it was about the Divinity of Christ. In the evening when we say our lessons I am always rejoiced when I see the interest Papa takes in listening to us, God grant that this may be of service to him as well as to us. While I got up the lesson with Dear Emily I made myself cool by devesting myself of my coat, vest, collar + neck cloth. On Moulton Hill,[11] Edward + I had only 8 scholars; however they were much more attentive than usual, for which God be praised. In the afternoon Archdeacon Lower preached a sermon on Luke *3rd chapter 16 verse "And he withdrew himself into the wilderness and prayed". He said that every one should mind how he prays, to whom he pray, + for what he prays: that Christ went into the wilderness to pray, it was there also that he was tempted; solitude with him was a place of prayer and*

also a place of temptation. That we will notice immediately after his praying some great event happened as the transfiguration ordaining the Apostles; or some miracle as cleansing the Leper. He went into the wilderness or some place that he might not hear the praises of men, after performing some wonderful miracle. He spoke also of his praying at the grave of Lazarus, for his apostles in the garden of Gethsemane the night before his death, + even when on the cross he prayed for his enemies When we pray we are commanded to enter into our closets, + that the door which is to shut out all worldly thoughts and cares from our minds. I liked the sermon very much, and wished that I could remember more of it.

Monday 23rd

It has been a nice comfortable day: we again sent off a long letter to Ellen, Ned said that he would not be able to write on account of the examination, so I covered three sides of the paper, afterward he found time to write, which made the letter longer than usual. Dear Louis came over to tea, immediately after we went to Mr Mallory's and called at Mrs Fuller's on the way back; we found it very dusty walking, but the evening was delightful. Our papers were on Prometheus bound + on the theatre of the Greeks, I hope we shall have a nice day like this has been for our ride from St Hyacinthe.

Tuesday 24

As it is the festival of St John the Baptiste, we all attended church, so that it was 10 o'clock before we resumed the examination. In the forenoon we had a paper on Rhetoric in the which it was left to our option whether we should answer the 3 questions briefly or else take one + make an essay of it. I chose the latter. After dinner I called on Mrs. Chapman. For Our afternoon examination we had latin composition + were called up to translate Livy vivâ voce. We got finished about _ after 6 o clock. just before dinner William, Benjamin, Thomas,[12] Charlie + I went a bathing. *This morning Papa said that he was obliged to go to Sherbrooke on business, + would like to have either Mamma or I accompany him, Mamma wished me to go, as she did not feel quite able for the drive. I went to Mrs Mears, Dr Brooks, George Brooks and Mr Samborns, we got home a little after five, Dear Louis came over to take tea with us for the last time for a good while. May the Lord preserve him during his absence: and may he be spared to return to us again in good health; but if the Lord shall see fit that we meet no more on earth; may we meet in heaven; where parting will be no more*

Wednesday 25

I had promised Dear Emily to go over about 6 o'clock; but I did not as I had much packing to do. Before leaving college Benjamin + I bid adieu to the Principal and M^r^ Thompson[13] + in passing M^r^ Miles' we called on him. Dear Emily had prepared a nice as well as a large lunch of brown bread, ginger bread + shrewsbury cakes. Grand papa was glad to see us when we went to bid him good bye: he said he did not think himself so much consequence as to be called upon by us before leaving. He appeared pleased: In speaking of the pleasure I should feel on seeing my Dear Mother + sister at Home, I made mention of my Heavenly Home. He then spoke of our reconciliation with God + how we should be patient under suffering; no person knew how much he suffered. To this I said that one proof of our belonging to Jesus is when we keep at peace with God + repress all our inward passions. Though at present I have the same outward appearance that I have had years ago, my inward parts are different; then I had no rule over my inward thoughts, now I have. Soon I had to bid farewell to My Dear Emily, I have seen her every day since the commencement of Easter term; yes every day except the Sunday that I spent at Compton; now I have to leave her: but God who sees me, sees her also; He will protect his trusting servants. At S^t^ Hyacinthe, the following students got out of the cars, William, Benjamin, Charlie, Godden and the 2 Davidsons + I, in the cars remained Whitwell, Magill + J. Jones. The Rev. Fred. Robinson was at the station inquiring after M^r^ Scarth.[14] He had come down purposely for him + was quite disappointed when I told him that M^r^ Scarth was coming by the afternoon train. So he left awhile after for home; probably he had some business to attend to. Next time I think M^r^ Scarth shall not delay but take the first train. Edson Kemp was going to spend a few days at the Taylors in Eaton. In going from the station it appeared nice to see the 2 Davidsons (walking) arm in arm with their father who had come to meet them. Baptiste soon harnessed the horses + away we went. Ben. Wille Charlie + I posted ourselves in the old huge waggon. Charlie being driver; Nellie + Rosabel were the horses. Baptiste drove Pigeon behind with our luggage. We reached Home a little after 6 o'clock + were glad to find all in good health. After tea Benjamin, Charlie + I went to bathe at the Point aux noyers + what do I do but forget my watch there + consequently after prayers when I noticed that I had it not, Ben, M^r^ Radiger + I went for it taking a lantern with us. Julie, Jonathan[15] +

M^r^ Radiger had been to a school examination in the sixth range.

[we skip to September of the same year, 1856]

Friday 5^th^

Another fine day. Today Harriet asked Mamma to have a party + then such preparations as were going on, + for a wonder Julie helped. I did not like the idea of having this party as I intended to leave early tomorrow morning to take the express train Almost the whole village was present; some played at cards while others were playing games + dancing + thus the time wiled away til midnight when all left. I still wanted to leave early in the morning but had to give up as some were getting offended at me.

Saturday 6^th^

It was past 10 o'clock when Charlie + I left, M^r^ Chalifoux the bricklayer coming with us. On the way we spoke a good deal about religion: M^r^ Chalifoux related most of his history, I mean his life; how from being a most abstemious man he became a drunkard + how he was snatched from the effects of liquor + has of late years become a temperance man. Once when working along one of the inland fresh water seas of Upper Canada, he witnessed a singular custom prevalent among the Indians. One day a party of Indians arrived near where they were + erected a large wigwam, At night-fall the Indians did enter the wigwam but he saw them all armed with sticks about 2 1/2 feet long. + soon they walked they walked round + round the wigwam, shouting + every now + then striking it with their sticks. This they continued til sunrise next day. On enquiry he found that the indians have a superstition that the evil one takes possesion of every newly built hut + by going through that cermony the devil is driven out + then they can dwell, in it in safety — We reached S^t^ Hyacinthe a few minutes before 4 o'clock. M^r^ Chalifoux asked us to take dinner with him, + to this we readily consented, as the train passes only at 5 o'clock. When dinner was over I desired to go to M^r^ Godden's but Charlie thought we should scarcely have time, so we bent our way to the station. We each took a first class ticket @ 11/6 each. On going to the cars I found Benjamin in the second class car so thither I went too to be with him since he could not be with me if I took my station in the first class car. He said he took a second class ticket + with the overplus which would been required for a first class ticket, he bought some tracks + little books for his sunday scholars. It was 20 min-

utes after 8 o'clock when we reached Lennoxville + consequently I had to leave my trunks + boxes at the station taking my carpet bag with me. Though I was with Benjamin in the cars, I never found the cars to go so slow + yet they were going as fast as ever; the fact is I was longing to see Dear Emily again. I was glad when she hailed my presence with a kiss: the table was immediately set, Benjamin took some tea + I was not hungry I only sat down with him: Charlie had gone straight to college + Who is happier than me now that I am with my Dear Emily?

Sunday 7

This morning Benjamin came + asked me for a shirt as his trunk was left in Montreal: at the wharf he had just time to jump aboard + his carpet bag had been thrown into the steam boat by an open window + this happened to be the privy. I had no shirt in my carpet bag: but on rummaging my cupboards + trunks I found a shirt that had been put aside for mending but it was clean: this I lent to him. For myself I found a shirt front in one of my cupboards. I partook of the Heavenly Communion at which there were fewer communicants than usually. The singing went off beautifully the anthem was "How beautiful up on the mountain's." + all the choir joined in so well that it appeared as if but one person were repeating the words. In the evening we sang psalms + had our Sunday school as we used to do before vacation.

Monday 8th

We commenced making preparations for the coming convocation. We have one new student by name Charles Judd. The others are Arch.Scarth — Thom.Godden — B. Lewis — William Davidson, G. Magill, James Jones, Charlie + I: 9 in college + 2 who are habitantes in villâ, Edw. + Steve. We are not to have til Friday or Saturday.

Tuesday 9th

The preparations were continued: J. Jones took a board + in letters of balsam wrote WELCOME; this he posted over the Hall door. Edward + I also made an arch about 12 feet in height, which we stationed in front of the Hall door In the dining Magill posted up a motto; "Vita sine literis mors est." After tea I hastened over Home to be a little while with My Dear Emily. I am costive & when I am so, my head is always dull + full of illforbodings.

Wednesday 10

Though it was Convocation day much remained undone for the converzatione in the evening. After breakfast I was sent to the Principal's worshop where I made 20 wedge like pieces of board to hold candle. Before I finished I heard the last bell toll + as I was unchanged I did not attend church which I should have liked to have done. We had dinner in M^{r} Welsh's sitting room below stairs. At 2 o'clock we all assembled to proceed to the chapel; first went the undergraduates then the graduates, who were followed by Magill + Whitwell on whom was conferred the degree of B.A. The chapel was chocked full of Ladies + Gentlemen. Rev D^{r} Falloon made a good speech + also Arch-deacon Lower + some others. I had had a headache all day + a little before 6 o'clock I took a short walk. During this walk I debated a long time within myself whether I should not go to bed instead of attending the converzatione; however I bent my course home + was sitting in the dining room reading a chapter in S^{t} Luke Gospel, when My own Emily came in + said: "Why! I have not seen to speak with you today, + she gave me a kiss. That was enough to make me happy + I no longer felt my headach though probably it may have ached as hard as ever. We proceeded to college + I went to change myself + I enjoyed myself very well the whole evening because Dear Emily was there. Mrs Nichols' piano had been placed in the dining room, and every now + then music issued from it while most of the company were walking round the room. At midnight the party broke up; of course I escorted Dear Emily home, though she kindly wished to remain in college + go to bed because I had scarcely slept last night. Here I shall relate something that happened (the day before) yesterday + which I forgot to mention. In the afternoon old Sterling came to the college with his team on a large waggon to cart us a load of boughs from the woods. I jumped into his waggon + we proceeded to the spot where were the boughs. Here we had been joined by Steve, Judd + Charlie. We loaded his waggon very high + proceeded back towards college. Instead of returning by the way we came we took a short cut that we might take a few more boughs which happened to be down a hillock. Just before reaching the boughs over went the waggon; I ran quickly round the horses, thinking Old Sterling was under the load but happily he had managed to fall a little to the side of the load. A little while before this happened I had observed to Steve how little would be required to overturn the waggon + I was just

going to say I thought the centre was out of the base when over went the waggon. We had to unload the boughs + then set the vehicle to rights + load it again. Old Sterling said he had often passed there unloaded.

Thursday 11

During the forenoon Edward + I set the chapel to rights, for we had put in it various things such as a black board; a desk, the door of the dining room which I had taken off its hinges + other minor things. The door was put on its hinges again. In the afternoon Edward, Dear Emily + I took a short but nice walk down the track; it is my first walk this term with my beloved one. At the Principal's request, Magill, Jones, + I took tea with him. Rev M[r] Pennefather[16] + Thompson were there also. The passed in playing on the piano + singing . Miss pl[?] Mountain played a pretty piece, called the Village bells + another called the Harmonious blacksmith. She plays well.

Friday 12

We had a lecture in Thucydides with the Principal. M[r] Miles had obtained leave of absence for a week on account of his health. It had been decided that of the remnants of Wednesday's feast another feast should be made for all the young children of the village + tonight it came off. There were about 40 present + I enjoyed very much to see how happy they appeared. I was not there when they first came in, but it is said when Rev M[r] Pennefather asked a blessing over the feast all stood up round the table; their joyful face must have presented a pretty sight. The tea table being cleared they commenced playing blind man's buff + such a noise as they made! Then Steve, Edward + I sang two or three songs, James Jones accompanying us on the flute. At the end of each song the little ones clapped their hand and hammered the floor their heels, so that for a little while we were quite without hearing. Next in order came the game of slipping the ring. Now James Jones commenced playing a polka + Helena Fowler + Miss Batts commenced dancing. This instantaneously put an end to the enjoyment of the children for they soon left the circle + sat down on the benches. I suppose they thought the floor should be clear for the dancers. I was very sorry Steve had started the dancing. At 1/2 after 8 o'clock Magill stood at one end of the room + emptied a box of apples, throwing them among the children who used to scramble after them finely. Some, being more fortunate, had 2 + 3 apples + I am sure a good

were without any at all. After this the party broke up + all returned to their respective homes. The moon was shining bright + at my suggestion My Dear Emily accompanied me on a walk til it was time for me to hasten over to college.

Saturday 13

After dinner was held a meeting of the members of the Reading room + Benjamin was chosen Secretary + I treasurer of the society. So we had to take off from the sticks all the old papers + file the last new ones on. This took some time + then it was raining which prevented me from going on Moulton Hill as I had intended.

Sunday 14

This afternoon Rev M^{r} Thompson preached an instructive sermon on prayer, having taken for his text Matthew VII. 7. "Ask and it [ye crossed out] shall be given [receive crossed out], you; seek + ye shall find; knock + it shall be opened onto you." God is a just as well as a merciful God. We should not always expect to have our prayers answered just in the way we would like them; in his providence God always answers them as is best for us. Before tea Dear Emily + I read part of a sermon in "Jay's Christian contemplated". After tea as usual we sang the praises of God + had Sunday School.

Monday 15

I commenced giving lessons in French to Magill + Jones; these (henceforth) I intend giving on Mondays, Wednesdays + Fridays. Also what is a delightful duty to me I heard My Dear Emily her french; with her I intend having French every day when practicable. When I look on Dear Emily I behold what of this world I love the most; to her my heart yearns.

Tuesday 16

Not feeling hungry at dinner time I took Pearson on the Creed + going to the field behind the college I read aloud. Then going home turned over the clover which I cut down on friday last. Then I entered + heard Dear Emily her french.

Wednesday 17

William Davidson joined the french class. When I went over home I found only Edward there all were gone to spend the day at Mrs Brooks where (was) M^{r} Frederic Towle, one of Papa's brothers. Adelaide, the servant girl, left yesterday morning for home + now

Ellen + Dear Emily have to do the housework; Edward milks the cow. A little after 4 o'clock who comes but Granpapa who has been spending a few weeks at Compton. So after Edward had milked the cow + gone to Mrs Brooks' I had a nice chat Granpapa til I went over to college at 6 o'clock when I left Granpapa all alone but I knew that some one would come over as soon as tea was over at M^{rs} Brooks' On my asking Granpapa what was the happiest time of his life, he said these last years he has been as happy as any other time.

Thursday 18

Last night Rev. M^{r} Thompson returned from Quebec whither he went to escort M^{rs} Nicolls last monday. After tea Edward + I were quietly occupied at our studies when suddenly strange voices came from below. Edward ran down stairs + found Uncle Richardson below. Uncle remained only 5 minutes + he continued his road to Sherbrooke.

Friday 19

After morning chapel Edward + I hasted over home + opened out the hay cocks which were very wet from the great-thunder storm that occurred during the night. Last night the air was very much charged with electricity: I felt restless + seeing the cause I locked all the windows which I generally leave open. The storm came on a little after midnight; the thunder roared awfully. The hay being spread Edward + I entered the house: Dear Emily was peeling apples; so I sat down + helped her a little. This afternoon Edward + Papa spent-at-Sherbrooke where there was a great-meeting about the coming election of a councillor; the candidates are Webb [Felton crossed out] + Hollice Smyth. At 4 o'clock I went-out + gathered or raked up the hay: While putting in cock Dear Emily came out + helped me by raking where I passed with the hay fork. Uncle Richardson slept here + being tired he went to bed early. this morning I went to M^{r} Doolittle's + took breakfast there. M^{r} Doolittle is very entretaining: every time I chat with him I learn something. This time he shewed that men had been faithful christians slavery would have been a blessing instead of a curse. If on their arrival in the States, the negroes had been baptised +instructed; then probably some would , on being made free, have returned to Africa to preach the gospel.

Saturday 20

We had practice[17] at 2 o'clock P.M. In the evening all the sunday school teachers took tea with M^{r} Pennefather. We left him about 8 o'clock + Edward + I hastened home where M^{r} + M^{rs} Chapman were spending the evening.

Sunday 21

Before breakfast yesterday I had crossed[18] to Moulton Hill + called on my Sunday scholars, telling them to be at the school house at 8 o'clock in the morning so at that time to day Edward + I were present. We had 12 scholars. I had to reprimand them a good deal because they were not attentive. Oh may their hearts be opened that they may keep in their hearts the words of eternal life which they Hear at Sunday School.

Monday. 22.

We had no lectures today. M^{r} Miles opened the box of mineral specimens I had brought with me while I was with him at the time. He said that I should go somewhere where it would be advantageous to study geology + after becoming fully learned in that brand of knowledge that I should apply to be a professor in geology for the college as in a few years one shall be required. My opinion the matter is this: God Almighty has called me to be a minister to preach the Gospel + unless I could do so in the office proposed by M^{r} Miles, I should discard it immediately. It rained a little to day. I expected that Elide Beson should arrive to day by the train. She did not come. She is the servant I engaged for M^{r} Miles at 4 1/4 dollars a month. When he evening train came in M^{r} Miles was at the station as well as me + he appeared much disappointed at the girl not coming.

Tuesday 23

It rained all day. After studying a while in the afternoon Edward + I took a walk. My Dear Emily has regularly an exercise in french every day except Sundays + it is a pleasure to me to see that she making good advance in the Language. After chapel the principal called me into his study where he told me that Judd, Godden + Davidson were to enter on their first year's course next week. As regards Charlie he said to let him in as a student this year would be doing him an injustice + it would be desirable that he should try for honours.

Wednesday 24

It rained again all day: the river is pretty high now. Having wakened Magill early we learnt up a little hebrew. To day the statement of last vacation[19] was taken down from the board. I intended to have had a copy of it but now it is too late; perhaps I may find the copy Edward sent me during vacation. In my class in Rhetoric only 7 points were marked to my name: this I thought to be very few as in my opinion I had acquitted myself pretty well. The other day I spoke to the principal about this for I thought perhaps the number ought to have been 17. The Principal consulted the paper + found that he had made a mistake in setting down the numbers + that I had Jones' number + he had mine which was 24. So the numbers were transposed + at my desire the Principal said nothing about the matter.

Thursday 25.

As the day turned out fine according to our intention at 3 o'clock P.M. Charlie + I went to Sherbrooke. There I bought a ream of writing paper, half letter paper. Meanwhile Charlie, going to the tinkers got a handle put to a small lanthern of M^{r} Scarth's. I must try + get one made similar to it: when shut up, it looks like a small book. We found old M^{r} + M^{rs} Terril quite well. Preston, Eliza + Gernsha had left this morning for Stanstead where there is to be a cattle show tomorrow. Charlie sang a few negro songs to the piano; + he played a few duetts with me. We got back to college at 9 o'clock.

Friday 26

Having thought-over the proposition M^{r} Miles made about studying Geology, I spoke to him asking him whether I could be of more use in the church by being a professor in Geology for the college. He said there were many ministers that considered geology opposed to the Bible + that a geologist who was a minister could do much good. He said that if I intended to study that science for the college that I should have to go to some college in the States for a year's time when I should have time to get perfectly acquainted with that study. What has most influence with me is that by being joined to the college I could assist many a student in his way to heaven. Edward + I took a walk on the railroad + I mentioned my intention of studying Geology. He said he would study with me if I had no objections. Certainly I have no objections

because "two heads are better than one" + we have gained much by studying our daily lectures together. I also told Dear Emily of my intention.

Saturday 27.

There was no practice to day. This evening Edward commenced reading out "the Life of Capt. Cook" by M^{r} Kippis. It shall be an interesting book. I received a letter from Lousia + Charlie, one from Harriet. They got back to River David last Tuesday.

Sunday 28.

Edward + I had 10 scholars on Moulton. They kept much quieter than usual for which I am thankful + I pray to god to make them grow in the Christ Jesus. As M^{rs} Nicholls is yet at Quebec I played the organ. In the evening after singing + sunday school Benjamin read a part of Flavel's foundation of Life which is a most worthy book.

Monday 29

S^{t} Michael's day. After church Edward + Papa went to Sherbrooke to see the election: I, having got leave of papa, dug potatoes till 1/2 after 11 when I went in to the house + looked over Dear Emily's exercise. This afternoon Edward + Papa carted the indian corn under cover while entered the potatoes I had dug. The sky had clouded over but no rain fell. Edward + I commenced reading Lyell's principles of geology. *After Church this morning as it was very pleasant Mrfs Cushing proposed a walk to which Ellen + I readily assented we went to M^{r} Warrens + M^{rs} Cushing asked Amanda to take her sewing + come + spend the afternoon with her + then go to Church in the evening. On our way down Ellen found a [blank] in the road, after going a little distance we saw some French children playing + Ellen asked them if they knew to whom that belonged one of the girls immediately said "that is my brothers he lost it last night the priest gave it to him".*

Tuesday 30th

Edward was saying a few days since that he could distinguish Ellens step from mine, so yesterday Ellen wanted to know if he really could, as he was reading in the sitting room she blindfolded him + had him with his back to the door intending to have me go in or go herself Mamma seeing what we were up to said "I will go + see which one he will say it is," she went + he said "Ellen" at that we had a laugh, but he did not

like it + we could not prevail upon him to try again. The wind was very boisterous all day. My brother Jonathan had told he would have) to be in Sherbrooke about the 1st of October when there was to be a meeting of the Fire Insurance Company. So I thought perhaps he should come by to night's train + accordingly I prepared myself + hastened over home to study before going. At home I found Edward was not, he having gone with Papa to Sherbrooke to hear the results of the election. Dear Emily read to me an article on the Metamorphoses of Insects, from the Canadian Naturalist. At looking over the Sherbrooke Gazette I found out that the Fire Insurance Company were to meet on the 6th of Oct. I had put aside the thought of going to Sherbrooke, but at 4 o'clock Charlie came in + as he appeared to want to go we started. We reached Sherbrooke 10 minutes after the pole was closed: having nothing else to see we returned immediately. I tried to make Charlie come to have tea at home but he would not.

Wednesday 1st [October]

We were kept awake a good deal last night by a very heavy wind it seemed as though it would unroof the house. Charlie + Mr Lewis spent the evening with us. Ellen and I wrote to Annie Alerin[?], Ellen also wrote Mrs G. Robinson + sent her some berlin-wools that she wished. This evening at our meeting to read the testament we spoke about election. It is Singular that some have the boldness to object to it thus putting aside the foreknowledge of the Almighty. I helped Granpa Papa + Edward to husk corn during the afternoon. I did not find any opportunity to hear Dear Emily in her french. (Thursday 2) *As Adalaide is going to leave us in about two weeks, she commenced to day the bedrooms down stairs, we were all busy in putting things to rights. Before dear Louis + I finished our French Mrs Edgell + Harriet came he very soon left with Mr Lewis for Huntingville. The Arthurs Magazines came from Montreal to day with nice covers on them dear Louis is always doing something kind for and can I ever repay him? Ellen + I spent the evening with Mrs Henry, when we got to the gate as we were coming home we saw some person coming, + when he got opposite us he stopped, we were both frightened, + commenced going towards the fence but when he said "good evening" we knew the voice immediately, it was Louis.* According to promise I accompanied Benjamin to Huntingville where we called on Mrs Taylor + Mrs Chesney. I was much pleased with the neat appearance of the rooms of their houses. At each Ben. read a chapter of the Testament + prayed. By the evening train Mr Nichols + family came.

Friday 3rd

Godden, Judd + Davidson were admitted as college students: Charlie is to continue in the same class with them, so the only difference between them is that they wear gowns while he does not. During the afternoon I took a short but pleasant walk with Dear Emily, a pleasure I have not had for a long time. It being friday the debating club met: Benjamin was the affirmative + Magill the negative debater on the question "should the reading of novels be discarded. I was the only one that joined Ben; + after a well contested debate, it was decided in the negative. For a wonder Charlie + Godden spent the evening at home: Charlie brought over his cornopean + he played while Edward accompanied him with the piano. This afternoon Edward shewed me the garret + cellar of the house where I had not yet been. *Adalaide is very discontented, about every other day wants Mamma to let her go, to day she said if Mamma would let her go that she would not ask any thing for what she had done this week's but Mamma told her that she wanted her to remain + she wanted to pay her for her services.*

Saturday 4th

I did not wake as early as usual this morning, Ellen awoke me by getting out of bed + I told her that I was sorry she moved because I wanted to finish my dream. Dr Nicholls sent word that practice would be at 4 1/2, it would not be convenient for Mrs N. to have it at two as formerly Dear Louis + Charlie went to Sherbrooke to see their brother Jonathan if he, came in the train. Mr Lewis came from practice with Ned + remained for tea At Sherbrooke Charlie gave his measure for a pair of boots at Millette's the french shoemaker. Gerusha was not at home; she was at Mr Stimpson's. Mrs Terril said she thought there was no hope of Mr Stimpson ever getting well. we left Mr Terril to be at the sherbrooke station at the arrival of the cars; but he did not come. Judd was at the station too + he took a ticket to go back to Lennoxville by the train,saying that he did not believe in walking back. He goes very often to Sherbrooke + most generally returns by the cars + so his trip always costs him 1 shilling. I find him to be very extravagant in many ways. We received a letter from Hadgie who says Archie wants to go to London, England.

Sunday 5th

This morning was beautiful: at 1/2 after 8 o'clock Edward entered college + tying up the Sunday School books a handkerchief I

accompanied to Moulton Hill. After shouting awhile James Rice[20] made his appearance + came across for us. During this while I was looking at the leaves that were slowly gliding past. The shadows on the bottom of the river appeared just like fishes. It made me think of all the ceremonies of the jewish religion which were types + shadows of the church of Christ. We had 11 scholars. I asked them if they would like to subscribe to the Sunday School paper + all assented with pleasure. To day I again partook of the Holy Sacrament, Oh may it be a blessing to my soul. In the afternoon M^{r} Thomson preached on Micah VI. 6+ following verses, He said there were 3 ways by which God made known his will to man. 1st By one's conscience which is a still voice gently dissuading from sin; 2nd by the Holy scriptures + 3rd by the Holy Ghost. *Ellen + I got up the Union Questions before Church this lesson was very interesting about Christ restoring the withered hand on the Sabbath. I looked the lessons over again with dear Louis after evening service.*

Monday 6th

We prepared our room this morning early to have it cleaned, but Adalaide told Mamma that she could not remain any longer, so she has left to day + we must trust in Providence about getting some one to supply her place. Austin Pennoyer was here to dinner, he is going to Eaton with Uncle. M^{r} Scarth called, Charlie also came + accompanied Ned on the piano with his cornopean. This morning in reading Lyel's principles of geology Edward + I came upon the following passage: "The reader must always keep in mind that the fossil individuals belonged to species of elephant, rhinoceros, hippopotamus, bear,tiger, hyena, distinct from those which now dwell within or near the tropics." We immediately said together, this sentence sounds like that in Daniel where intention is made of the "cornet, flute, harp, sackbut, psaltery, dulcimer + all kind of music." Now does not this show some relation that memory has in comparing things together? While at tea to night, Benjamin said he had seen on the bridge a notice importing that the Rev M^{r} Greene a baptist minister, was to deliver a lecture on the Bible Society at 6 o'clock, in the methodist chapel. So we quickly despatched our meal + hastily left college Benjamin to the chapel + I to home for Edward. Edward came with me + when in the chapel I thought how foolish I had been not to have asked Ellen + My Dear Emily to come too; but it was too late. There were but few people present: of the college all were there except M^{r} Scarth. After 2 psalms sung + prayer Rev. M^{r} Greene began by saying "that among the jews to consti-

tute a synagogue there required to be present 10 persons: in the Christian covenant Christ promised to be present were 2 or 3 were assembled together + that here there were present enough for what could be called a respectable congregation. This was the 1st time he gave a lecture in this village + that he could not have expected many on that account. 3 years ago there were places where when he delivered lectures, less people were present than at this meeting + that this in the same places, more than 400 constituted his audience. The object of the Bible Society is to print + distribute the Holy Bible, pure without note or comment so that all branches of the Church of Christ can heartly join in assisting it. This society was established in 1807 when the Bible was printed in only 27 languages but now it is printed in 187 different tongues or dialects. The Earl of Shaftsbury is president + there 48 vicepresidents half of which are bishops + ministers of the Church of England the other 1/2 were of the other protestant bodies of Christians.

Tuesday 7th

This morning before dear Louis left for Eaton he brought over a letter to me from Hattie, + also one that she wrote him. They have had a nice day for the show. This afternoon Mamma went to Mrs Brooks, + she kept her for tea Jenny Smythe came over & practiced on the Piano. According to agreement having obtained leave from the Principal Edward, Charlie + I started for Eaton, Edward + I sat on the seat while Charlie was stationed on a sugar bucket over which a buffalo robe had been placed. For the first 5 miles the roads were very bad, very like those from River David to St Hyacinthe about this time. Jack however plodded through + presently we had pretty good roads. It is pleasant to see mountains off in the distance; they look like waves of the ocean + our moving forward appeared to set them in motion. The morning, indeed the whole day was so cold that overcoats + gloves were comfortable. It was a little past 10 o'clock when we reached Eaton + I think horse + all were glad to quit our vehicle. While Edward saw that the groom put Jack in a good place Charlie + I walked slowly towards the show ground where there were about 600 to 700 persons. A yellow handkerchief had been affixed to the end of a long pole, to show where the way turned into the field. Here I waited awhile; but Charlie still went on. Seeing Edward did not appear in sight I thought I would look for Charlie who had mingled in the crowd, but though I went hither + thither + through I in every quarter I could not find him.

After Edward came up, Charlie popped out of the crowd when did not look for him. At noon we partook of a lunch Edward had taken for us + thinking we ought to have a dessert I was chosen as a good connaisseur; to buy an apple pie. Going to one of the stalls I paid /9 for one which nice + brown; but great was my disappointment when, on cutting the pie, I saw how black the pulp inside was, : + from the taste perceived that it had been well peppered !!! So I was precluded from the power of boasting. We managed to push down our throats most of the pie. The cattle was numerous; there were some noble rams; stout strong oxen, hearty bulls, exquisite hogs, splendid horses + remarkable calves. It was said to be the finest that had yet been held by here. In a phrenologist's opinion at least we did not loose our time for, besides the pleasure we got we must have cultivated our bumps of comparison + our ideas of the sublime. In one part of the field there was stationed a pedlar who was auctioneering off his goods at a great rate. Many a hat full of back head combs did he sell. He would take up a spelling book in which he would stick combs all around til it was full: every time he took up a comb he used to jabber out; Well! gentlemen, if you dont send up a hat, I shall stick in this comb + another too til you think the book is full enough, he used also to put in a paper of Hooks + eyes. Then a hat was sent up + a quarter of a dollar to pay for the lot. At first I thought the farmers were making cheap purchases when I discovered that most of the combs were damaged, having one, or two, or 3 teeth wanting. Whenever the pedlar used to take up a good one he took goad to let every one see it was a good one. Another man used to go about the crowd shouting out: who is the lucky man? let him come + buy some bulls' eyes or sugar sticks or sugar canes. Having seeing all we could expect to see we started early + after a pleasant ride back, reached college 1/2 an hour before tea time.

Wednesday 8

A beautiful day: Edward + I dug a few potatoes, + gathered up what grandpa had dug. Papa went to see + hear the nomination of Smith as Legislative Councillor. He had a majority of votes over Webb of above 800. I did not hear Dear Emily her french. *Ellen went to Sherbrooke with Papa, she intended calling on M^rs^ Edward Brooks, but she heard that she was not very well, she was very seasick coming from Boston to Portland, + had not got over the effect of it; they engaged a housekeeper the day before + are going home the next day.*

Thursday 9

As I intend to go to Compton on saturday Edward had just opened our Aristophanes play of Acharne to study Mondays' lesson, when John Butterfield came in. He has been called on the Grand Jury in the case of some robberies. A verdict of guilty was passed on Charles Moulton + wife, George Best + Ingram + another one. It had been observed by M^{r} Brooks, Sherbrooke that some provisions had been stolen from his buttery + a few nights ago he set 2 men to watch. A man was seen to approach the window of the buttery + having slipped off his shoes he commenced crawling into the window he had slid open just then one of the watchmen entered the buttery + seized the robber by the arm; + the 2nd one having come up outside he pushed him into the buttery + thus George Best was caught. Some of them have been sentenced to 3 years imprisonment + the rest to 5 years. As the morrow was Hebrew day I was up til midnight learning my lesson with Magill. At 11 o'clock Judd called Magill into his room to take a glass of wine; I think it is a pity Judd has got into the college buildings; but perhaps he may be restrained. *The Mifses Terrill called to day to see if M^{r} + M^{rs} Jonathan Wurtele were here or had been as they had been expecting them every day + wondered they did not come they said that M^{r} Stimpson is still very ill + obliged to have some person sit up with him every night, Grusha took care of him the night before.*

Friday 10

This morning at breakfast Mamma was saying she did not feel at all well I asked her "if she did not think a drive would do her good, + if she would trust me to give her a drive, Papa immediately said there would be no danger in driving Jack as we decided to go to Uncle Pennoyer to spend the day, we started at 10 found them all well, about 3 we went to Adalains + got home at 6. I wrote Home. To day at dinner Judd sent Welsh to fetch 2 bottles of beer from the pantry without asking leave of the president. Now that was out of order for the president of the table should be required to speak to Welsh when any thing extraordinary is demanded for the table. So I spoke to the Principal because I was president + I thought it advisable to do so He said that he had no objections to beer being set on table as most other colleges gave the students their tumbler of beer. However he desired that those who wanted to have beer should make their request known in order that he might lay the matter before the council.[21] Having been defeated I spoke to the Principal

about the beer. In the debate, Davidson + I were the debaters; the subject was: Was Caesar a better general than Alexander? It was decided in the affirmative.

Saturday 11

According to agreement with Benjamin, I accompanied him to Compton. We left Lennoxville at 1/4 after 2 o'clock + took 3 hours to get there. M^rs^ Allen first shook hands with us + then called in M^r^ Allen without telling who wanted to see him, so that he was gladly surprised to see us. Baby's name is Frank + he seems to be a nice little fellow with blue eyes. M^r^ Allen has a sister remaining with him but I forget what her name is.

Saturday 11th

We were very busy all the morning, but enjoy doing without a servant, we had just gone up stairs after dinner when Mary Chesney + baby drove up on their way to Compton. M^r^ Lewis + dear Louis also soon left for M^r^ Allens the weather has been delightful for several days and I think they will enjoy their visit. Practice at 4 nearly all were there, + we had a good drilling on the Anthem "Praise the Lord O Jerusalem".

Sunday 12th

Ned did not leave as early as normal this morning so he had plenty of time to Breakfast with us. Harriet Langworthy assisted us in singing + there was a large congregation M^r^ Pennefather preached from 2nd Samuel 24th chap 24th verse, there is a collection to be taken up next Sunday his sermon was about offerings + collections. M^r^ Thompson preached in the afternoon from 2 Cor 3rd chapter 5th verse "that we are all sufficient of ourselves to thank anything as of ourselves; but our sufficiency is of God." At Compton Morning prayers commence at 11 o'clock, M^r^ Allen had a large congregation which I always like to see. In the afternoon I accompanied him to Coaticook where there were but 15 assembled to listen to him, a great pity for he preached a good sermon. His text was Joshua I.9. have not I commanded you? be strong and of good courage, be not afraid, neither be thou dismayed: for the Lord thy God is with thee whither soever thou goest. He drew a comparaison between Joshua + a christian; even as Joshua was assisted by God so Jesus assisted the Christian + if God be for us who can be against us. We got back to Compton at 7 o'clock + were glad to get into a warm place for we got chilly in riding. M^r^ + Mrs (Paddon) spent the evening with us.

Monday 13.

Ben. + I awoke rather later than usual. After breakfast we took our leave but before directing our steps towards Lennoxville we called on Mrs Paddon. We had walked about 1/3 of the way when Edward, like a good fellow, came up, he had promised on Saturday to come + meet us with his waggon. We passed by Uncle Pennoyer's + got back to enter just in time for our lecture, it being 3 minutes past 11 o'clock. I was so glad to see Dear Emily again though I had not been absent long. *I heard Mamma say that she wanted Indian meal cake for breakfast, so as soon as I went down I made one, before Mamma came out of her room, I had not made one for a long time + it proved not to be very good, I said that I should try until I was able to make them good, Ned Laughingly said that he hoped that I would make rapid progress in the art. They have no fire in the Church mornings + we find it very cold.*

Tuesday 14th

We had a severe frost Last night on getting the turnip for dinner it was found that they were nearly frozen through, but Papa says that by letting them remain in the ground they will be none the worse for it. Ellen read a long story aloud this morning the name of it was "It is of no use" the books are from the Lending library. I helped Papa + Edward to get in the Ruta Bagas; we broke off the leaves with our hands + as I had not brought over my gloves I had to warm my fingers by slapping them on my shoulders.

Wednesday 15th

Mr Miles spoke of unpacking the large box of minerals, the gift of Mr Logan; "but" said he "before that is done you shall have to copy of these papers which are numbered + contained a description of the mineral that has a coresponding number". So Edward + I took some + we took the whole afternoon at this work. Each paper is about 2 inches by 1 inch. This evening there was a meeting of the Church Society at Sherbrooke in the academy. To this I would have gladly gone but I had no time to spare. *Mr Drake of Compton brought Papa down 10 bushels of nice winter apples to day. Ellen + I took a little walk before tea we went as far as the Railroad bridge + we both said that the distance seemed very long I suppose that it was because we had not walked it for a long time.*

Thursday 16th

It has been a delightful day Mamma + Ellen called at Mrs Nicholls Mr Miles + Mrs Wilson's and also went to see the chapel. I was not lonely while they were away Mrs Henry + Amanda called during their absence. I tried again this morning to make an Indian meal cake and succeeded very well Perseverance overcomes all difficulties. Charley brought over his cornopean this evening + for a time we had some nice music, I also said my french to Dear Louis but had a great many mistakes in the exercise. C. Judd gave an oyster supper after chapel to which all were invited but, Benjamin, Thomas, Charlie + I did not go to it. I instead of going, I wrote home to Mamma, Louisa + Virg. This morning I mailed a letter to Julia. The night before last, I was in bed when suddenly there came a thought to my mind that I should write to her. At first I had a mind to get up + write immediately but I afterwards put it off til morning when I commenced writing + finished this morning. I told her How God had sent for sinners his Beloved Son Jesus as a Saviour in the fullest degree + consequently there was no room for the Virgin Mary as saviour. This morning after breakfast I went to Mr Doolittle's to pay part of my deposit for I had only paid for Charlie's. As I approached his house I perceived him standing on his verandah + waving sideways a flag made of a white handkerchief. Thought I "he appears something like Uncle Bancle whom we often see on boy's books. The train was passing at the time + he did not stop waving his flag the cars had quite gone by when he shook hands with me + told me that one of his nephews was to pass in the train + he was waving the flag to attract his notice.

Friday 17

Immediately after dinner Edward came to college + as soon as I had finished my french; we wrote out some more of Mr Logan's papers. Then we took a walk on the track. We went down the track; Ellen + Dear Emily were up the tract it is a pity we did not know of it before. This evening's debate was whether a Self taught man would be more prosperous in the world than a college graduate. C. Judd debater of the affirmative + Stephen of the negative side It was decided in the negative. *This has been another delightful day, we were sitting sewing this afternoon when Papa came in and said that it was too bad to be in this fine day + he would advise us to put on our bonnets + go out, so we all went down the road a little way + left Mamma at Mrs Henry's, after Ellen + I went up the Belvedere road, but*

as it was rather wet + muddy did not go far. Emma Smythe came to get Jack to ride upon; we were rather afraid to have her mount him as Mrs Butter attempted it two or 3 years ago + he would not let her; he went very well, Emma was not timid and I suppose he knew it.

Saturday 18th

St. Luke's Day, Ellen and I could not go to Church this morning but Mamma went, Mr Nicholls sent word to us if it made no difference we would have practice after Church in the evening. The congregation was very small I think there were only 8 or 10 in the body of the church. We are now learning a very pretty Anthem "Praise the Lord O Jerusalem". Sarah Brooks took tea at Home. After taking a walk with Edward I stopped at Home; but not having my gown + wishing to write some of my abstract of Lyell, I went over to college. On leaving Emily happened to be occupied in the kitchen + I left without telling her, I was going. Now I ought to have waited until she came in + told her why I was going, for on Saint's days I always take tea at home. Mr Thompson preached a good sermon on 1 Cor VI. 11. "But ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus + by the Spirit of our God. He shewed how the Christian's love for one another is firm because it is founded on a rock — Jesus Christ. I received a letter from Home in which Mamma did not expect to enter the new house before the spring.

Sunday 19.

This morning Edward + I had only 5 scholars. W. Davidson crossed the river with us + went to each house distributing tracts. Mr Thompson again preached. His text was Heb. XI. 13. "They confessed that they were strangers + pilgrims on the earth." The word pilgrim intimates that a place of rest was sought, which is heaven. When one thinks seriously on the short duration of his life on earth one cannot but see the folly of hoarding up many riches. Again when a person goes on a voyage, he cares not for the many inconveniences that may fall to his lot; for he looks forwards to the time of his being comfortable at home again; Thus the Christian looks to heaven as his resting place. So we should be bountiful in giving part of our wealth unto God, as it is but lending it, soon to be returned fourfold. To day was taken the collection for the church Society: it amounted to £3 10s. In the evening as usual we had sunday School + sung the praise of our God. *In the evening service we chanted the psalms for the day, I did not feel tired*

when we got through them but Mamma does not feel comfortable to have us sing so much with so little assistance.

Monday 20th

We have been wishing for a long time to go see Mrs James Wilson, + hearing lately that they were going to move west, we thought that we would be independent + drive ourselves, accordingly we went + found them all well. a fine little baby + Mary looking very fleshy but she says that she does not feel as well as she did when she was thinner. They are not going to the west at present. We called at Mrs Slans[?] on our return found her well + happy in having a house of her own. Last week Mr Miles spoke to us about gathering specimens + stuffing whatever wild animals we can get; so Edward + I are going set snares + traps. This afternoon we went behind the college about 1/4 of a mile + commenced making a brushwood fence to set snares. As Benjamin went to take tea at Huntingville I remained for tea at home for I wanted to have a little chat with Dear Emily.

Tuesday 21.

Though the sky was overcast it did not rain. Edward + I desiring to set some mink traps at the confluence of the Massawippi + Salmon river, proceeded thither but we met Mr Hope coming from setting traps just where we were going so we turned back + went to beaver brook where we set one trap. It is very singular that Mr Hope should have set his traps on the same day that we intended to do so. *We had a French women to wash for us to day, + forgetting but what it was Monday (the day we generally have washing done) we got dinner ready by 12 + [?]pl waiting and waiting for Ned but he did not make his appearance, at last after waiting nearly an hour, when we were just seating ourselves Papa said "Why this is one of Edwards late days! Ellen + I succeeded so well driving yesterday that we went to Sherbrooke to ask upon Mrs Edward Brooks we would like to have had Ned + dear Louis accompany us but they would not. I hope that they will go down soon we found every thing very nice about them, but I think I would have dispensed with some of the nice things until I could have paid for them.*

Wednesday 22nd

Dear Louis + Mr Lewis went to Sherbrooke with Mr Jones expecting to get a drive back, the evening before was very dark + it had the appearance of being very dark again to night. I got the lanthern for them + off they started. Annl. Brooks + Mr + Mrs C. Brooks were here to tea and we

all enjoyed their visit very much. They rode from Mr Deans the night before Mr Brooks leading the horse most of the way to help him on the road. Last night was very dark; insomuch that I knocked myself against one of the short white posts that happened to be on the off side of the gate leading in Mr Nichols' yard. I was not hurt but it happened otherwise with Thomas G. who came over (with Charlie) to spend the evening at Home. He came in contact with the fence in front of the college + his nose came off a little for the worse: However at Home Dear Emily got him some camphor + gin to wash it + this allayed the pain. It was about 1/4 to nine o'clock + we were eating apples prating + laughing at a great rate when we heard a knock — I opened the door + who could it be but W. Jones. He had rode from home with a span of horses + had broken down at Sherbrooke. Having drove up his horses they had been placed at Oliver's. As William had not supped, Mamma prepared a supper for him, after which we went over to the college. To make William a comfortable bed, Benjamin lent one of his bed tickings, the feather one, + soon the bed was prepared to receive him. This morning I awoke + it seemed to be very dark + consequently I was congratulating myself that I could go over home to write out some of the mineral papers. On looking to my watch I was dumbfounded when I saw it was 28 minutes after six o'clock. So it was no use to go over. This afternoon, William, Ben. + I left at 1/2 past 4 o'clock for Sherbrooke, where we found that the pole of the waggon had not been refitted. Ben. had gone on to Mr Winter's carrying with him the lanthern Dear Emily had lent me. William + I tied the horses to the waggon + went in search of the man that had promised to repair the waggon. We found where he lived but he was gone out to buy something. So we concluded on going to Mr Winter's + returning after tea. It was now almost as dark as pitch + there we were plodding through the mud: we were glad when we knocked at Mr Winter's door. After tea Mr Winter went with William while Ben. + I remained comfortable in the house. It was 1/4 after 9 o'clock when they returned + William had decided to sleep at Mr Winter's; so Ben + I started immediately taking the lanthern with us. On our way we prayed for William, for Julia, Jonathan's wife; for Mr Ames, Ben's uncle + for all our friends. Though I did not mention Dear Emily's name, I had her in my thoughts. By + by we reached Lennoxville where we turned from the railroad track to pass by Home, for I had promised Dear Emily that I should call during the evening, it being our intention to have been back about 8 o'clock. There was a light up stairs but just

as we stopped at the corner of the house, it was put out: then we sang a few words of Hotham. After getting to bed I was quite uneasy because I had not knocked at home + told that I was all safe, for I thought Dear Emily might have been anxious for me.

Thursday 23

William came up about 11 o'clock + having packed his waggon with his trunk + ticking + bed clothes, he left not intending to return again to college. If he decides on entering the ministry, he requires only to review what he has gone over + that can be done without being at college. This afternoon I skinned + stuffed after a fashion a sort of woodpecker, that some person gave to M^{r} Miles. I did not stuff it very well but that could not be expected: but I have hopes that after a little practice I shall stuff pretty well. *This morning I started for Church rather Late they were reading the Venite when I got in I expected that I should be obliged to start the Chants it does not seem as if I could without any instruments to give the note, but I hope I will have courage given. when M^{r} Pennefather thinks after our starting them a few times he will be able to.*

Friday 24th

I wrote a long letter to Hattie yesterday. Christe was in to say good bye to us, we are disappointed in not getting her for two or 3 weeks, to clean the house. M^{rs} Edgell + Harriet spent the evening with us, M^{r} Scarth has written to see if the Bishop will defer his ordination till Trinity Sunday as he has been advised by both D^{r} Nicholls + M^{r} Thompson to remain til then, so he will be able to receive a degree. Dear Louis and Ned were out setting snares this afternoon I was beginning to feel a little anxious before they came as it was getting rather dark., I hope they may succeed in the trapping + dressing[?] business. On Tuesday's + on Fridays Magill + I have our Hebrew. Magill does a thing which in my opinion is not right. His back is turned to M^{r} Thomson + every Hebrew lecture, he keeps his Bible (English) open at the chapter we are translating: in that way he refers to his verse in the English version while I am translating mine. If his heart be not changed by the influence of the of the Holy spirit. I am afraid he shall not make a good minister. we had our debating meeting this evening. The question being whether music had not a greater influence on men than poetry. It was decided in the affirmative. What is more soothing in the spring than to hear the warbling of the birds. Music alone can make the soldier forget the danger of war. Often times recal to one's mind scenes of long ago so that even tears

cannot be restrained: but music shall attend the elect when they shall reach their heavenly home, for they shall be continually singing before the throne of God.

Saturday 25.

It froze hard last night + today the weather was beautiful. After lectures I took the Principal's hammer + nails + fixed up the fence in front of college that had been broken down last week. Then going to M^rs^ Welsh I got my dinner in the kitchen + hastened over home whence Edward + I started with axes on our shoulders + proceeded to the woods where we set up some snares. After tea I helped Welsh to put up the dining room stove. Going Home Edward + I learnt our Aristophanes; after which we went to the post. This morning Edw. had noticed in the brook near M^r^ Miles, a dead animal + thinking it might be a mink we went there. After a little difficulty, I pulled up truly an animal of a dark colour which turned out to be a cat with a stone tied to its neck. We returned to the house + kept the affair very quiet; but when we got up stairs again to read some of Lyell, we has a great laugh; for the day before we discovered another one in the bottom of the brook *This morning I was hastening to Church very fast when I got opposite M^rs^ Fullers they came out to go too + said that we were in time Jenny Smythe was there too + we chanted poor M^r^ Pennefather tried to sing base but he cannot have any idea of music, he made such strange noises. Barton Pennoyer called on his way to Sherbrooke to get D^r^ Worthington as the baby is very ill, it has had several fits, they think it will not recover. Had a good practice both Emily and Harriet Langworthy being there.*

Sunday 26^th^

A delightful morning, I am always glad to see it fine on a Sunday, the congregation was very large, and M^r^ Pennefather gave an excellent sermon, what great advantages we possess here in having our duty so plainly printed out, + we shall have so much the more to answer for if we do not profit by them, sometimes I feel quite discouraged that I cannot remember + repeat more of the sermons + God grant that I may be able so to do. On Moulton Hill Edward + I had only 8 scholars; W. davidson again came across with us + changed the tracts he had given out last sunday; God grant that good may come from the endeavours of us all. M^r^ Pennefathers sermon was preached on Luke V.5. He shewed that we should never despair of success when God is for us as it often comes when it is least likely. This after-

noon M^{r} Thomson's text was "The mystery of Godliness is great" The mystery is God, manifest in the flesh [space] seen of angels, glorified in heaven. There happened something today which grieved me; I heard My Dear Emily make some passing remarks on the manner a person was dressed. She must have forgotten herself as I have never as yet heard her make remarks on any body at all, at all. As remarks generally turn out as one does not wish them, it is safer not to have any thing to do with them.

Monday 27.

Edward + I caught 2 hares; but a fox or some other animal had eaten part of the hind legs; so they were not fit for stuffing: — we set a few more snares: Edward saw a marten. Dear Emily wanted me to stay to tea tonight, but as I had not attended the nightly reading of the testament, since last wednesday it was not right that I should stay. Ben came back with me after tea + spent the evening at Home. *Papa + Ellen went to Uncle Pennoyer's, Mama would have gone too but she did not feel very well. They found the baby a little better + have hopes that it will recover, the D^{r} said that it was such a weakly thing that he could do nothing for it as it could not have medicine.*

Tuesday 28th

S^{t} Simon +S^{t} Jude's day I did go to Church this morning as it is the day that Sarah comes and we had some baking to do I made the bread + Mamma says that it is very good, as we were going to Church this evening; we saw a great light east of here I am afraid that some poor person's are made houseless by it, we have not heard what it was. In the south easter corner of the Principals' garden is a summer house about 16 x 12 feet in size. M^{r} Nichols thought it would look better if it were transported to his yard where he might make a workshop of it. I was asked to help: so M^{r} Chapman + I took down the building; separating the roof into 2 parts: we took off the shingles that the pieces might be more movable. It was 20 minutes to 6 o'clock when my afternoon's work was finished, having worked harder than I have for a long long time.

Wednesday 29th

We were busy sewing all day yesterday, M^{r} Judd called in he afternoon, he seems to be a very pleasant young man, and reminds me very much of his brother who used to be a favorite when at college. about dusk I went to inquire for M^{rs} Henry + called at Gabriel's, the baby was very ill

with the croup last night; they feared that it was dying, + Mrs Carron's servant is ill too, surely her back must be filled to her burden; with a troop of seven children around and all of them, so small. This afternoon I helped to put up the summerhouse.

Thursday 30th

Edward did not attend lecture: he has a bad boil on his ankle. I commenced a box to set Mr Logan's minerals in. *Papa + Mamma were at Mrs Fuller's to tea; it commenced raining very hard a little after four, but in the evening Ellen went down to Mrs Carron's.*

Friday 31st

Ellen's birthday, I gave her a ring that I have had a good while but never wore it. Ned came limping up stairs with a great stick of grandpapa's to give her a whipping. We both went to Church + then called to say good bye to Aunt Brooks, as she is now going to spend some time with Mrs William Brooks, Mr Beaton came in and spent the evening. The debate for this evening was "Does climate affect the character of a nation? It was decided in the affirmative. Edward's ankle was much swollen + it is thought that he sprained it. After dinner Magill, Scarth, Jones + I were having a discussion in Magill's room, when a young man was seen to approach the college. A new student: should one, Hurrah! said I at the pitch of my voice: immediately, down came Charlie + Thomas G. inquiring what was the matter. A new student: hurrah. the new students' name is Durnford; his father was a captain in 68th regiment of light infantry: but has now a station in Montreal! To all appearance he seems to be a nice chap; but he shall have to work hard as he is backward in his studies: in latin he has to commence the delectus.

Saturday 1st November

Dickies commenced singing a little yesterday, but it is very faint as though he never sung before. The Longworthys were true to their promise + came up in time to practice at 4 but it being All Saints day, Dr Nicholls thought it best not to meet till after Church in the evening, it was about 11 1/2 when we went to bed.

Sunday 2nd

We were not up very early this morning, and had to keep breakfast waiting a long time for the Longworthys, it was nine when we were through. Mrs Bowen took lunch with us, there were a good many communicants; we dispersed about in the body of the Church to sing the Sanctus,

xc [etc.] Dear Louis + I got up the Union Questions after Church. As Edward thought it would be unadvisable to go to Sunday School on account of his sore ankle, Davidson went with me We had 10 scholars + I am glad to say that they were all very attentive. I have decided on having a Bible class at Sunday School; Edward shall still have his class; Davidson shall take mine + I shall try to get some older youths to come + form a class for me.

Monday 3.

This afternoon I worked at the box for the minerals. Edward + I have commenced reading together Regnaults' Chemistry: we are going to take by turns one day Lyell's geology + the next Regnault. After getting up our lessons Edw. brushed my hair back which makes me look quite different to what I used to. When I went down My Dear Emily appeared pleased to see my new fashion of brushing my hair. This afternoon Charlie, in walking on the railroad found a lizard, which M^{r} Miles was glad to get for a specimen, it was put into spirits of wine. *M^{r} Pennefather + I had the singing all by ourselves this morning; it is singular that they do not make the responses better, M^{rs} Symthe + several others were in Church and when M^{r} Pennefather began to read the Psalms for the day I could not find them directly + he waited a long time + no person read the 2nd verse when I found the place I read it alone.*

Tuesday 4th

We had a very late dinner, the clock struck two while we were at table, the days appear very short now a little after four it begins to be dark. Ellen + I practice the Anthem ("The Glory of the Lord shall be revealed") every day. The clothes came from the washerwomen, M^{rs} Cootes I see that all the flannels + stockings are missing so that they must have been burnt last week; for M^{r} Cootes' house was burnt down. He lost almost all he had. This afternoon, Edward + I went on an exploring expedition behind M^{r} Mallory's, where it is said there are a great many gray squirrels. We did not see any. In coming back when we descended the hill opposite the brewery, Edward said he had seen something white go across the roads; Said I "Perhaps it is a weasel, which in summer is all black except the tip end of the tail which is white; in winter the case is just the reverse". When we came to the turn of the road — "I see it" shouted I, but it was a man in his shirt sleeves. We laughed heartily at my words; you see I was thinking of something white + when I saw the white shirt sleeves; the words I said escaped me involun-

tarily. This evening I received a letter from Uncle Sheppard, who asks Charlie + me to visit Drummondville next sunday; for prayers are to be read for the first time in the new church + Mamma Louisa, Harriet + brothers have promised to be there. After chapel I spoke to the Principal + he gave us leave to be absent till tuesday.

Wednesday 5.

This morning I was going out to work in the chapel before breakfast when I saw Juler come up with 2 musk rats. Having begged one of him, I ran home + whilst I was skinning the animal, Edward made the arsenical soap which is composed of the following substances [there is a blank box on the page but no list of ingredients] In the evening we finished the stuffing + I am glad to say succeeded much better than when we had stuffed the bird. This afternoon, Edward + I went to set some mink traps on Beaver brook; But we shall have to give up that hunting ground too as Mitchels' boys are setting traps along the brook. However we shall visit the one we set to day. *This morning we were up early and had the sitting room carpet up ready for M^r^ Chapman to take off the chair railings + then some one to plaster, every thing is topsy turvy, I hope after a while we will get regulated for the winter.*

Thursday 6th

At the breakfast table we had a consultation what the order of the day was to be, it was decided that when I got ready for Church to go + see if our washer-woman could come + while wash + do some cleaning, as we wanted to put the paper on Friday, Papa was for having some one from Sherbrooke to put it on for us but we wanted to do it ourselves. I succeeded in getting the woman, + we were soon all at work carrying on different sorts of business,

Friday 7th

Another busy day; but spent very pleasantly, we all enjoyed working together, about 11 Ned came over, + soon after Dear Louis, they had an owl given to them this morning to stuff + Ellen made the remark as she went from one room to another that we were a set of busy bodies, Louis took lunch with us, Ned took him + Charley down to Sherbrooke on their way to Drummondville. They expect to meet with their Mamma brothers + sisters + I hope that they will not be disappointed, + will find all well, + be spared to return to us again. We finished papering at 6 and all felt pretty tired.

Friday 8th

A beautiful morning, I was glad to see it so fine on account of the travellers, soon the wind began to blow very strong + continued so all the day but it is a south wind + will be in their backs. About six it commenced raining, but if nothing has happened they are at their journeys end. Yesterday Stephen brought two red squirrels to be stuffed, + to day, Ned on visiting the snares found a hare, so they will have plenty to do when Dear Louis returns. Mrs Lewis took tea with us. We had an excellent sermon from Mr ___[?] of Newfoundland his sermon was on Mark 10.41 + 48th verses. He said "that we should never let a day pass without either imparting or receiving some good" + that the cases + troubles of every day life ought not to engross[?] too much of our time — but like Mary we should choose that good part which no body or nothing can deprive us of. Mr Thompson preached in the afternoon from 1st John 2.15. He said we could generally tell how far me might sing[?] with the world without it harming us was by seeing if our prayers were as earnest +`our thoughts set on God as much before as after. It rained very hard about six last night but I hope that Dear Louis was safely housed. It seemed strange to have the Questions without him.

Monday 10th.

Very busy all day, went to Church + had the singing all myself. The Smythes called in the afternoon.

Tuesday 11th.

Papa started for Montreal, also Mr Doolittle + Thompson The woman to whitewash, we will soon be done cleaning the house I hope.

From Friday 7 to Tuesday 11

This forenoon Edw. + I commenced stuffing an owl which we finished by 3 P.M. but the wire being too weak, the owl would not stand up straight when I return from my trip I shall try my hand again with. Edw. drove Charlie + me to Sherbrooke, where I got my new pair of boots wh. I have so much wanted: it is really a wonder to me that I am not laid up with a bad cold, for every day my feet have been wet. We slept at Mr Terrils + next took the cars to Richmond. He[re] we had to remain til 2 o'clock, when we saw the stage driver harness his horses. Poor things these horses were; almost only skin + bone. When I saw them I thought it a pity I had not started on foot during the forenoon: William Ross joined us; he was on his way from a collecting tour in Quebec +

Montreal. We were drawn over our road very slowly + we had to bear a

[diary blank for next 2 1/2 pages]

Wednesday 12th

Yesterday Charley returned without Dear Louis, I would like to have seen him but still am glad that he went home. We have been very busy to day + did not go into our rooms to change until 3 then had to be at Mr Nicholls at four to practice, we were standing singing until after six when Mr Pennefather Mifs Bates, the 2 new students, Mr Davidson Emma Smyth + Mifs Bellows came in besides the members of the choir, which made quite a party, I cannot say that I spent a very pleasant evening, my mind was not in the circle + where could it be? but — we got home at twelve, + found that the absent one had returned in the cars which I am glad to hear.

Thursday 13th

We were up very late this morning, after dinner Louis drove me off to Sherbrooke, I felt the better for being out in the cold air. Darwin Pennoyer came down he intended leaving for the west on Thursday. Mamma spent the day at Mrs Brooks.

Friday 14th

Darwin drove Mamma + I to Sherbrooke we did not get back until two, Ellen had left dinner awaiting. Mrs Fuller spent the afternoon + evening with us. I forgot that this was the day on which I always write Home; Charlie + I thought it best to change the day + write now on every monday. Yesterday Edward, having gone to Oliver's for some alcohol to put camphor in, paid 8 dollars that I had borrowed before leaving for Drummondville. Now this had slipped my mind + to day I thought I had lost the 8 dollars. So I hastened over Home to mention the fact to Edward + in going I met Oliver who told me Edw. had paid him the borrowed money. Still I continued my course + got a glympse of Dear Emily who was washing the dishes with Ellen. I told my Dear one that I was going to Moulton hill + glad was I that I called home for I did return there as it was 1/4 to 6 o'clock when I got back from Moulton Hill + then after tea was the debate. The question was: Does the anticipation of the future give more pleasure than the recollection of the past? It was decided in the affirmative.

Saturday 15.

I intended to go setting traps, but Dear Emily reminded me that practise was to be at 4 o'clock; so the traps were put aside. Edw. + I however visited the snares; after which I changed myself + hastened to practise. *We expected Papa Last night; and as the train did not come until late we were getting rather anxious, Papa returned quite well + well pleased with the celebration, not getting to bed at our usual time we were up very Late, + consequently we were Late about every thing, I perfectly agree with the old saying "One hour in the morning is worth two in evening."*

Sunday 16th

A nice sermon from Mr. Thompson, as we were returning from Church Dear Louis asked me "If I knew who was at home" Stephen had seen Uncle + Aunt Richardson pass while in Church + had told him, they came as far Uncle Pennoyers Last night, and as they were cold they remained their, Aunt is going to spend two or three weeks with us + Bellows. There were 5 children christened this afternoon, it was a pretty sight + reminded us of bringing young children to Christ; they cried a good deal but were as good as we could expect having so many children together. Edw. Davidson + I for the first time taught (together) in Sunday school. We had only 10 scholars. in the Bible class I had only 2; hope to have more next Sunday. The river was full of anchor ice but it was quite safe to cross. Prof. Thompson's text was part of Acts IV.13. "And they took knowledge of them that they had been with Jesus" To be with Jesus we must read the Bible with reverence + attention: again we must either ascend to where He is or He descend to be with us: He has promised to be present with all who assemble in his name + we should raise up our minds to Heaven when we pray. As uncle + Aunt Richardson were present Dear Emily + I did not read together but after tea we went up stairs + got up the Union Questions. How happy I am in having a Dear Companion to whom I can mention all my thoughts + intentions; She is a blessing to me for which I can never be too thankful.

Monday 17.

George Darnford left this morning. His father has obtained for him a situation in the Montreal branch of the Bank of Upper Canada. Poor fellow, it is a pity he has been called away so soon for he is very backward in study: still his 3 weeks residence here may be of service to him. Since last week we have another new

student from Nova scotia, whose name is Leaver. He appears to be very conceited but that shall soon wear off among us in college. This afternoon Edw., Davidson + I went over to Moulton Hill + pasted up the windows; we also cut what wood there was + carried it into the porch of the school house. In going up we went Bellows Butterfield who was coming down for Aunt Richardson: Edw. stopped him + said "Aunt's trunk is not yet come + consequently there is no need of your going across to day" I understood that he said "Aunt's drunk" but soon perceived my mistake. this night I did get up my Hebrew, for Magill had walked from sherbrooke in 25 minutes + having overheated himself he was afraid of being sick; so he ran up to me + asked if I had not some ginger or cayenne pepper or something else to prevent his being sick. I found I had no more ginger but, some peppermint + I made him some mint tea which he took when boiling hot. I must get myself a supply of ginger + other such medicines for when any body is sick I am generally applied to for some remedy + I take it hard when I cannot assist. *Uncle Richardson Left for home after dinner. Mifs Ester Motole called when her father was so very ill they telegraphed for her, she is housekeeper for a M^r^ Bigg of Nicholet, she was saying that she was perfectly happy there, + often thought she was too happy for this world. Papa asked her "if she did not think she would be still happier if she had a good husband and a good home."*

Tuesday 18^th^.

Harriet bellows has been troubled with a lame shoulder for several days, so that she was notable to have her frock on. There has been a very little snow on the ground for a day or two, I have seen 3 sleighs + sleds about but think going on wheels would be preferable. Aunt B. went onto Moulton Hill. Dear Louis + Ned were out in the woods this afternoon, they both came home with wet feet. M^r^ Lewis was in for the subscription to the Bible Society. This afternoon Edw. + I went an exploring expedition: we strolled about the wood to see if there were any traces of mink or fox. The only tracks we saw were of a fox + a hare; probably the snow has not lain long enough yet; in a few days the animals shall go about more. Our feet were wet, but as soon a we got home we put on nice dry stocking; My Emily having presented me with comfortable pair, made by Her own hands. I was about to leave for college, it being tea time, when Dear Emily said: "You must stop". I asked her if she thought her must was very strong; She said she would use of it only when it should be advisable. so I stopped for tea.

Wednesday 19.

This afternoon we set some poisoned meat for foxes. The way we do is thus: we take small pieces of meat about the size of an egg + having made incisions in them we poke in small bits of Nax vomica. these pieces we throw about the woods, noting where they lie, that we may know when any has been eaten + follow the fox's track. *Ellen + I dined at Mrs brooks, also Harriet. Ellen Brooks Mifs — ltenge + Mifs Hezathine; we spent a very pleasant day, when we were coming home about 4 we thought that we would go down + see Mifs Warren, but on going into the house found M^r^ Pennefather when he left it was too late.*

Thursday 20th

A beautiful morning, Rebecca Wilson was in this afternoon and staid a couple of hours, she is much better but not quite recovered her strength. Dear Louis + Ned have been very busy this afternoon stuffing a grey squirrel they succeeded very well. I had intended to finish the case for minerals but Edw. came over at 2 o'clock, saying that Stephen had brought him a grey squirrel, so we set a working to stuff it. I remained home for tea for the stuffing business was finished only after tea.

Friday 21.

As the hares have been near our snares for a long time we walked on through the woods to find out where they were. we discovered their tracks along the brook + we intend to set snares there. This evening we met for reading the Scriptures: we have not done so for 2 weeks. *Papa + Mamma went to Compton to spend the night. The night of the debate + Charley came + spent the evening with us. We heard to day that M^r^ R[?]anise had taken.*

Saturday 22nd

It rained very heavily in the night; but was beautiful this morning. Ellen + I were very busy all the forenoon, Papa + Mamma returned So dinner, previous to that it had commenced serving + they got some ends. We went to practise at 4 + remained till tea time, D^r^ nicholls wishes us to get up the Anthem for Advent sunday which will be next Sunday the Communion is also to be administered. A week ago Ben. + I finished reading Barrow on the Pope's Supremacy. Ben's book is an American reprint; in which we found several mistakes by comparing it with mine which is an English edition. I remember one of the misprints namely "Defence" for "Deference". So it is much

better for all books of reference to English editions. We have now commenced "Wheatly on Common prayer". This afternoon I worked at the mineral box.

Sunday 23

The S^{t} Francis being frozen over and the ice not strong enough to bear us, we could not cross for Sunday School. Rev. M^{r} Pennefather preached a good sermon on Death. He shewed that Death

(1) was not natural
(2) was not necessary
(3) was not agreeable to the senses.

(1) It is not natural because man was not made to die. (2) It is not necessary because if God saw it fitting; He could furnish things that would prevent death". 3 No doubt all things are for the best. Just before M^{r} Pennefather went up to the pulpit the psalm sung to the Praise of God was the first 4 verses of the 105th, the second verse runs on this wise:

Sing to his Praise in lofty hymns,
His wondrous works rehearse!
Make them the theme of your discourse
And subject of your verse.

This made me think how careful we should be in our daily conversation; but how much more so in a sermon where man is preaching to man the salvation of his soul. It appeared to me that the pulpit was a place too responsible; Oh how can I acquit myself worthily of such a situation. God shall uphold me, in Jesus is my trust, the Holy Spirit shall direct me. In the afternoon the Principal preached from James I.17. "Every good gift + every perfect gift is from above + cometh down from the Father of lights, with whom is no variableness neither shadow of turning" It was not long after Adam was placed in Eden that he eat the forbidden fruit, + thence brought on the Human race the greatest punishment: — Death —. However God in his goodness provided a remedy by sending the second Adam to die for us on the cross. Salvation was bestowed on fallen man "Bless the Lord O my soul + all that is within one bless his holy name; Bless the Lord , O my soul + forget not his benefits, who forgiveth all thine Iniquities; who healeth all thy diseases; who redeemeth thy life from destruction, who crowneth thee with loving kindness + tender mer-

cies." P[s]103. *The snow having melted the walking is rather bad. There has been another stove put up in the Church, so I should think it could be made very comfortable this winter.*

Monday 24th

The walking was so bad this morning that I did not attend morning Prayers. I went into the celler about noon + found that Nelly had got to things far down back that Ned had put away, he was very angry when he heard of it hunted all over the house saying if he could find the cat: he would kill her. Poor fellow I am sorry he has got such a temper + hope that he may be enabled to restrain it. Yesterday in the sermon the Principal also mentioned how all things come from the hand of God; we should be thankful to him for giving us good pastors; for causing us to be born in a christian country: in fine to god was given his due glory + as I listened to the gracious words a sudden trembling passed through my limbs. it was caused by a thought that passed through my mind: Ben + I have been praying together for our professors + it was awful to think that God had hearkened to our supplications. This sermon advocates principles which some time ago the Principal would have violently opposed. I wrote Home; Charlie had not quite finished his letter + I could not prevail on him to send it. as for my dear Emily I had forgotten to tell her about my writing on monday + so she had not time to write. This afternoon carter + Juler went after a bear that the latter had seen, but they did not shoot it. At table I proposed that all the students should join in the hunt + start tomorrow morning (for that had been proposed to me in the village). To this all present assented + then I proceeded to ask leave from the principal, but he was gone to Morrice's. However after chapel I spoke to him + he said we might go if we obtained M[r] Miles' consent.

Tuesday 25.

This morning some of the students said they would not go + consequently the plan fell through + we had lectures as usual. Carter gave Edward + me a weasel to stuff. After it was stuffed it did not look very well. This evening both Magill + Jones were not at chapel + consequently the singing was poor.

Wednesday 26

This afternoon I was working in the chapel + speaking with the Principal when M[r] Pennefather came in + proposed to accompany Ben. + me to Moulton hill to gather the subscriptions to the

Church society. So at 3 o'clock we left college. M^r^ Pennefather stopped at M^r^ Widger's whilst Ben + I proceeded to M^r^ Eckels': M^r^ Eckels is now in a new house + the inside is nice + neat. My little Godson is a bright little fellow being very talkative. M^r^ Eckels said he would give his subscription some other time when he should have some money on hand. In returning we stopped at M^r^ Butterfield's where we saw Aunt Richardson. M^rs^ Wiger subscribed 1/3 + that our whole day's pay for the Church society. When we reached the river it was quite dark + the wind was boisterous; indeed it was so strong up the river that I had to point the boat downriver + yet at times we were carried up stream. At last we reached the side of the river + was glad for it was all I could do to manage the boat + truly it was dangerous. As it had rained hard I was rather wet + I changed all my clothes as soon as I reached college.

Thursday 27

This morning George Magill + I commenced reviewing our Hebrew. We intend spending (every day) 1/2 an hour before breakfast at it. This evening as usual on thursday nights we got up our Hebrew lecture for tomorrow. Before beginning Magill said he would go + take a glass of beer. When he came back I saw he had taken something much stronger than beer for first in coming in the room he blushed + then his breath was quite tainted + last of all in learning our lecture he acted rather frivolously. What a pity liquour can shackle her votaries with a chain, very hard to be broken! *Mamma went to see M^rs^ Henry this afternoon, she has a nice little daughter. Harriet was in to see us, we tried to have her remain, but she could not. When Papa was in Montreal + was enquiring for carpeting, a merchant from Eaton said that he had some that he would let him have it cheaper, than he could get it now. It came over in the stage to day, we like it very much + will take some for Mamma's bedroom.*

Friday 28^the^

Dear Louis is very busy now, + I hardly see anything of him, it does not seem possible that Christmas is so near, we will again be separated for a little while, but the time will not seam very short I expect. It is a very cold night, I am afraid we are not sufficiently grateful for our warm quarters. Dear Louis remained to tea + C. came in the evening. Edward + I worked hard at the mineral table + the more we work the longer time we see it shall take to finish it. When we went to study Dearest Emily was setting the table; (I suppose Ellen was gone out

somewhere, as that is her work, Dear Emily washes the dishes) She came forward + kissing me, said "What a stranger you are!" It is true I dont see her

Saturday 29th

We were very busy this morning, always having more to do on Saturdays, preparing for Sunday. this morning Mrs C.Brookes brought over enough silk for me a frock, it is red + green changeable. I did not feel comfortable in taking such a nice present; but she would make me, it is because I have shewed Sarah a little in her music, she sent over 10 dollars by her the other day + I sent it back, so the next time she went to Sherbrooke she got this. I wrote to Hattie this afternoon + at 4 we went to practise though it was snowing fast.

Sunday 30th

Quite wintery like to day, the sleighs are put in requisition[?] , + the bells sound very merry. we had a good deal of singing to do to day, I always feel tires Sunday nights, I do not know why it is, unlefs [unless] it is the singing. The Communion was administered instead of next Sunday Mr Thompson preached in the afternoon from Romans 15the The night is far spent + c.

Monday 1st [December]

Ellen + I made the carpet for Mamma's bedroom, about four Aunt Richardson came over,Mr + Mrs Nichols called + brought all the children, I did not go into the room as I had got a little more to do to the carpet + wanted to finish it before tea, but Ellen brought Gaty + Gussy to see me she said that "Gussy had been hunting to know where Emily was ever since he came in".

Tuesday 2nd

Aunt Lax has not been feeling well since she came down , having very wakeful nights, she is very low spirited + we are trying to cheer her up, Papa + Mamma took a drive with her this afternoon. I made the bread again this week, (Ellen intended doing it, but had a bad headache) it is better than it was last week, Aunt paid me quite a compliment, saying that "she had not eaten such good bread here for several years."

Wednesday 3rd

Attended morning prayers, when I got home I found that the French women was not here as we expected, I went to see why she did not come + found that she was at Mrs Miles. We put Mamma's carpet down. The

day has been very snowy + this evening it has been flying in all directions.

Thursday 4th

To day Mamma asked Mrs Edgill + Harriet to come to tea as Aunt Richardson is staying with us, also Mr Scarth + Stephen and Mr Judd. No service this morning in the Church I suppose that Mr Pennefather thought is was too bad for any person to venture out.

Saturday 29th [November]

Magill + I no longer review our Hebrew in the morning for he said he could not bear getting up at 1/2 after 6 o'clock as it quite knocked him up for the rest of the day. I told him I had a great mind to persist as it would teach him good manners. However I saw it was of no use. To day in coming out of the chapel I had my arms full of little pieces of wood for the mineral case + being desirous of pulling out the tongue of the padlock I put it to my lips + they stuck to it. In taking it from my mouth I brought off a little of the skin. The air was not cold + I would never have suspected that such a thing could have happened then. Dear Emily brought out some lip salve for me.

Sunday 30

We were unable to cross to Moulton Hill. Here the sacrament is always administered the 1st sunday of each month; but as today Advent, it was thought — right to celebrate the feast; Mr Thompson in his sermon said: "that Advent sunday was appointed by the church to comemorate the promise of Our Saviour's final coming to judge the quick + the dead. The God we worship is the same as Him whom Abraham + Isaac + Jacob + all the prophets worshipped + as there were then holy men, so we should not think of holiness to be an impossible thing for us. God shall not condemn us for doing good, but he will for the wickednesses we commit. Faith is doing, for if we believe in God, we should act as if there were one." I passed an unhappy for after my return from church I grieved My Dear Emily + then I always think what a despicable fellow I am + I often wonder with sorrow how she can love me who am fit only to be cast at the foot of the pavement + trodden upon. Now I had partaken of Christ's holy supper + yet how I have gone astray! Oh! may my Almighty Father strengthen me.

Monday 1 [December]

Edward + I worked at the mineral case. Last saturday the Principal handed me the list of subjects for our final examination perhaps Edward + I shall try for honours. I think our duty calls us to that for the advancement of the college.

Tuesday 2.

Papa, Mamma + Aunt Richardson came to see the college chapel while we were working there. Edward + I are hard at work in reviewing. I scarcely see Dear Emily these days, I would like to be with her more than I am.

Wednesday 3.

Miss Butts + 2 Misses Grant came to see the chapel. There is now near 9 inches of snow.

Thursday 4

Edw. + I finished the mineral case + on examining the minerals we found the squares were too small for most of them. I took tea at home where a few friends had been invited : When we all left I thought it was near chapel time + to my astonishment on reaching college I found there lacked yet 25 minutes to the hour of chapel: of course it could not be remedied + so I learnt some hebrew till chapel.

Friday 5th

We had been hoping to see Aunt Pennoyer down all the week but the baby is not well, and as Uncle was down Aunt R. thought it best to go up with him + remain till Friday. Last night about 12 Ellen + I were awakened by a great shouting it frightened me some but Ellen very much, she got up in bed + I though she would go through the window; all the time she was saying "Emily Emily Emily" as fast as she could, afterwards she began to tremble. I could not help but laugh, though it seemed very heartless, when she was so frightened. This afternoon Edw. + I went into the woods + took up our snares as no traces of hares were to be seen.

Saturday 6th

The Principal had invited us to have practice at his house + thither all went except Dearest Emily who felt pains in her face; she should get some more medicine. *Ned wanted me to go for a drive with him to day, but I could not leave immediately after dinner, he went*

alone, for a Little way, and afterwards came back, when I was ready to go with him, we saw Judd + Charley skating on the Massawippi, the ice did not look very strong, but they seemed very fearlefs [fearless] + were cutting up all sorts of anticks.

Sunday 7th

Saturday a new tune was practiced to be sung to day, but when Dr Nicholls came to Church he said that he "made a mistake it is next Sunday that he wants it sung." Dear Louis played the organ. I think he was a little nervous as he had not played before for a long time. When we returned from Church we were surprised to see Uncle + Aunt Richardson, Uncle had come down as far as Uncle Pennoyers + there found Aunt. They want so to go to Stanstead to spend New Year, + we intend going if the roads are not too bad. I have unhappy all the past week but this morning I saw how thankful I should be to God for the many priviledges I have which scarcely any other ever had + I saw how foolish I had been. Yesterday I commenced to mend after Dearest Emily pulled my whiskers + made my hair look like a mop, telling me to cheer up. I hope never again to be downhearted because then it does me no good + it pains Dearest Emily + also it grieves the Holy Spirit. Now I an happy + with God's help, I shall always be so.

Monday 8th

A man from Eaton brought a large (live) hawk for which I gave 2/6. I went to Mr Miles' with the man + he was not at home. To day going up the Massawippi on the ice to get a steel trap I perceived the ice was thin + in trying to get to shore I sunk in but having laid hold of some branches I wet myself only to the knees. As soon as I returned with the trap I proceeded to my room + changed myself. *Uncle + Aunt Richardson, Papa Mamma + I went to Sherbrooke directly after breakfast; the woods were beautiful, + there were several sleighs together which made Jack very gay + we were not long going. I called to say good bye to Ellen Brooks, poor girl she feels bad leaving home, + her Mamma will miss her very much, as she has had all the care of the baby since the nurse left. We did not get home till nearly one.*

Tuesday 9th

Uncle and Aunt left this morning, they have had a very nice day to drive. Mr Barrie left word that he would be happy to see Ellen, Ned, + I at his place this evening to an oyster supper. I did not want to go, +

Mamma said that I need not so I spent a very pleasant evening at home with dear Louis + Charley, they helped pare some apples + are quite expert at it. Hoping to find hare tracks in M^{r} Eliots sugary, Edward + I bent our course thither, being armed with axe + snare. We did not see even one track. This evening I intended to read a little in the theatre of the Greek as Edw. was to go to M^{r} Barrie's; but Charlie came over home + then I thought I would down to be with him + Dearest Emily so that I read only 1 1/2 pages. However as of late I have had my time well occupied in reviewing I dont grudge my evening; especially because it was an evening with Dear Emily, which pleasure I have not had for a long while.

Wednesday 10th

We were busy baking this morning Mamma made the sausages, M^{r} + M^{rs} Sanborn + Mifs Hezeltine called, Ellen had gone to see M^{rs} Henry + Papa + Mamma were just going to get into the sleigh to go for a drive when they knocked, I was very glad that they had not started as I would have been all alone + am not very much acquainted with M^{rs} S or Mifs H. This afternoon I called om M^{r} M^{c}faddin + M^{r} Mcurdy + Mrs Fry. Edward was very driving me up as far as Mcfaddins, In the evening Dear Emily showed me her silk, which is very pretty. It is a [blank] colour; I remember when Cousin Archy Campbell + Lady, spent a few days at River David about I think 8 or 9 years ago, she had a silk frock of the same coulour as Dear Emily's. I considered it to be the finest frock I had ever seen + then I promised to myself that, if ever I should have a better half, she should have a frock of the coulour. Mrs A Campbell was a Miss Prior before her marriage.

Thursday 11th.

M^{r} Doolittle paid us a long visit this morning, he is very poorly. we wants us (ie, Ellen Ned Dear Louis + myself to go up and take tea some evening (with him, soon I think we will go the last of this week. M^{r} Lewis came over + spent the evening, dear Louis opened the door + wanted to know "if we would like to see the light of a friends countenance" we all approved he reveal himself, + were quite surprised to see M^{r} Lewis make his appearance, we had a little sing before they left. This is the first time this term that Edw. + I went out together for a walk merely for the walk as exercise, we have always had some object: — in view, such as hunting or some other thing.

Friday 12

Dearest Emily, Edw. + I had a pleasant ride; we went to

Huntingville; in returning back I asked Dear Emily to go to River David. I took tea at home; immediately after tea Edw. + I had to go to our studies. *We have been busy sewing to day We are very much interested in reading "What can women do" by "I.S. Arthur" this evening some of us read aloud all the time. We have had a variety of weather to-day snow, rain + hail.*

Saturday 13th

Mr Paddon came to the door to leave a book that he had borrowed; in the evening Ellen went to Mrs Fuller + was quite surprised to find waiting there Mr + Mrs Paddon + Mrs Andrew . Mr Allen came in to see us a little while on his way from Sherbrooke, he is looking very pale + thin, I did not know him when I went to the door, till he spoke, he had on a shawl perhaps it was partly on that account . Oh how quickly another week has glided by! we are that much nearer our end. During the morning I often visited my poor hawk which I had set loose in the upper sitting room, south end, + which nobody goes into. I was devising how I could manage to keep it + the more I looked at it the more noble the bird appeared. However as I could see no way of keeping it, at length it was decided to be beheaded. Ben. + I put it in a cage + we proceeded to the wood shed where we found Neale. Neale held the head + I the legs while Ben with the axe soon severed the head from the body. It gave we a great deal of sorrow but I thought it better to do that than to try + keep it + let it starve. If I had had a house of my own I should surely have kept it.

Sunday 14

It snowed all the morning but that did not prevent Edw. W. Davidson + I from going to our sunday school, where we had 10 scholars. In Mr Pennefather's sermon this morning; he said we should compare our lives with the patriarchs of old + thereby we would feel how mean we are. Mr Thompson spoke of the establishment of the ministry + its advantages to us all. *It snowed hard all day, but Papa was kind enough to harness Jack, + drove us to Church so we were quite dry; We sang the tune to day that Mr Nicholls intended to have so, it went very well. Dear Louis played the organ in the afternoon*

Monday 15th

Mrs Lampion was here to wash, Ellen + I were busy in the kitchen all the forenoon. Charley spent the evening with us Ellen had been down to Mrs Carons when she came in she said that she had not been out half

long enough so I put on my bonnet + she Charley + I walked up as far as M^r^ Doolittles we would have gone in but the road to the house was not beaten[?]. Edw. + I took a long walk; after which we revised our Spherical Trigonometry.

Tuesday 16

We took another long walk. I took tea at home. *A cold but pleasant day. About noon Papa took Ellen + I to Sherbrooke to get some dresses fitted: we had a cold drive home. In the evening we finished reading "What can women do." We heard to day that M^rs^ Nicholls had another daughter.*[22]

Wednesday 17th

Went to morning prayers, the Church was very comfortable there being fires in both stoves. Dear Louis + Charley here to tea; in the evening the Smyths + M^r^ Lewis came in, so we had quite a large circle. Charlie + I intended to go to M^r^ Terril's but the coldness of the air made us change our minds - the thermometer stood 6 below zero at 6 o'clock P.M. Part of the evening was passed in looking over my thucydides, for tomorrows examination. This term my class has accomplished considerable, we have gone through the Acharmians, which is one of Aristophanes's comedies; through 1^st^ book of thucydides + we have finished Aristotles Rhetoric; also we went through 50 chapters of the 1^st^ book of tacilus's history. In mathematics we learnt the first 21 propositions of XI B. of Euclid. 7 chapters of Webster's Hydrostatic's, + Spherical trigonometry as far as solutions of triangles. We also went through Abercrombie on the Intellectual powers + 23 chapters of the Acts, Greek testament.

Thursday 18th

Busy sewing all day , it has been very cold + we had a good deal of difficulty in keeping warm. This evening Charley came over, + we put on our wraps intending to spend the evening with M^rs^ Brooks, but she was at Sherbrooke, we next went to M^r^ Warrens, found Mifs W. away __[?] we were not to be defeated, + went to the Symths and found them at home. Dear Louis went to M^r^ Doolittles on business, + he did not get away from there much before we returned. To day in the examination we had our papers on Aristophanes + Thucydides, + on Abercrombie. M^r^ Miles came over about 6 o'clock + when we were called up to pass a vivâ voce paper in Mathematics, he appeared out of humour: he said he had not intended to hold any part of his examination to day, but through a slip of the pen, he was obliged

to send the papers on Abercrombie. As he was saying this I happened to turn my eyes on the Principal who was quite red in the face. I saw that Mr Miles' words had affected the Principal, but all this was on temporary for in about 20 minutes afterwards the faces of all our professors had brightened up again, + consequently I was revived, for the looks of my professors had grieved me. No doubt Mr Miles at the time did not mean to grieve the Principal, but he should have been more restrained in his words. Having settled my account at Mr Doolittle's I proceeded Home; all were out except Grandpa + Mamma but before the time to leave arrived, Dear Emily + the rest returned.

Friday 19th

Mrs C. Brooks came in + spent the afternoon with us, + would have remained longer had not Mr + Mrs Sanborn come up. Ned + Dear Louis came in about 5; after tea Ned accompanied them Mr Lewis a little way towards Sherbrooke, I was sorry after they left that I did not propose them taking Jack.

Saturday 20th

We were busy all morning with our Saturday work. and practice in the evening Ellen Dear Louis + I went to Obris's [?] to see Mrs Chapman. The examination is over to night.

Sunday 21st

A beautiful day, Mrs C. assisted in the choir, Mr Thompson preached a nice sermon, He said we ought not to question why the good are allowed to often suffer in this world + the wicked to prosper; but we should consider that all is overruled for good.

Monday 22nd

Dear Louis left this morning for home, they told me that I had rather a sober face, of course I would like to be with him all the time, but he has gone to his dear home to be surrounded by his kind brothers sisters and all, + will no doubt be very happy, so I will try + be cheerful + can only pray that God will preserve him from all danger + that we may be spared to be together again.

[Diary continues in Emily's handwriting, with daily entries until January 20th. Louis returned to the University for the winter term, graduated with a B.A. in the spring. He spent the following year in

England studying science. In 1859 he returned to Canada, was ordained a deacon and taught French at Bishop's College School while working on his M.A. at the University. He married Dear Emily in 1860. They moved to Acton Vale in 1862 where he became the priest-in-charge. He served that parish for 55 years and remained in Acton Vale until his death in 1919. Emily died the 27th of February 1872 at age 37. Wurtele married Isabella Hunter in 1874.]

NOTES

1 The college servant, his wife, cooked the meals for the students.

2 B.A. 1857.

3 George Magill, B.A. 1856, Canon of the Cathedral, Chicago 1870.

4 Charlie, Charley when Emily writes, is Louis' younger brother.

5 Ned is the brother Edward, who was in Louis' class and graduated with a B.A. in 1857.

6 Prof. of Math at the College.

7 B.A. 1857.

8 Wiliam Whitwell, B.A. 1856.

9 I have checked the answer with the Math Dept. at Bishop's. He would get around 70% for his answer. The correct answer is:

$$x = \frac{n}{n^2 - m^2}\left(nb \pm a\sqrt{m^2 - n^2}\right)$$

10 A weekly series of Bible studies for home use.

11 The students of Bishop's run a Sunday School in the local school house.

12 Thomas Godden B.A. 1860.

13 Theology Professor at the college.

14 Archibald Scarth, L.S.T. 1860, later to teach at the college while serving as the Rector at St. George's, Lennoxville.

15 This was Louis' brother who took over the family farm at River David.

16 Rector of St. George's, Lennoxville.

17 For the church choir.

18 At this time there was not a bridge and crossing meant that either he had to row himself or hail the man who ran a form of ferry service.

19 Until the 1970s, marks were publicly posted at the university, though towards the end only passing grades were listed.

20 The ferryman.

21 The matter was brought before the College Council on Oct 27th 1856, it was resolved "That those who desire to have beer be requested to communicate their wish to the Principal in order that such arrangements may be made as may appear to be necessary."

22 The child, Mary, their fourth, lived only a few months.

ERRATUM

The editors of JETS/RÉCE offer their sincere apologies to Eva Major-Marothy, Documentary Art and Photography Division, National Archives of Canada for inadvertently mispelling her name on pages 45, 47 and 49 in the headings of her text, "The Private Side of a Public Family: The Heneker Album and Diary," published in JETS/RÉCE, no 2, Fall 1992.

Les éditeurs de la revue offrent leurs plus sincères excuses à madame Eva Major-Marothy pour l'erreur qui s'est glissée dans l'orthographe de son nom aux pages 45, 47 et 49 de l'article "The Private Side of a Public Family: The Heneker Album and Diary," publié dans JETS/RÉCE, no 2, automne 1992.

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