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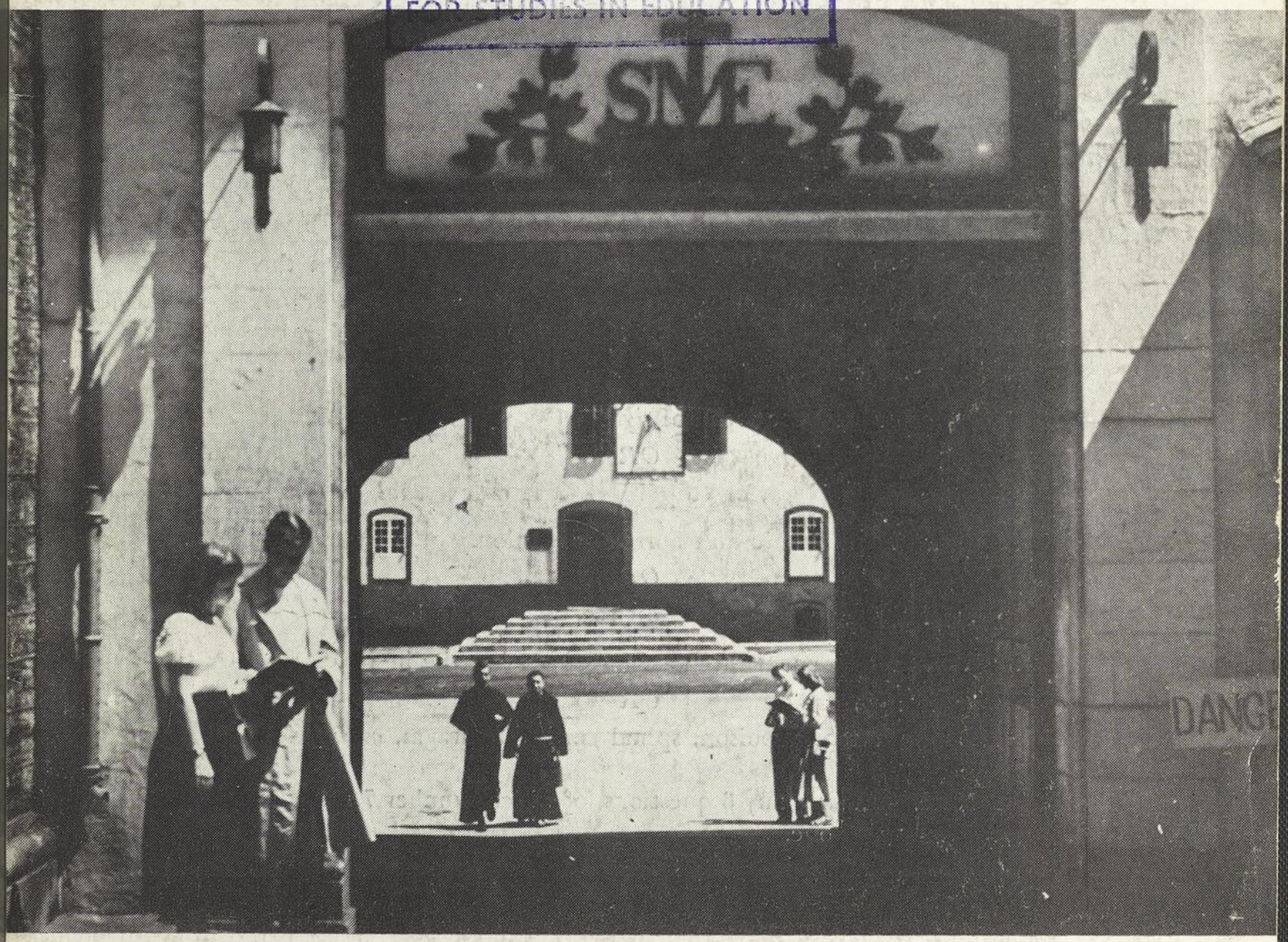
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JULY - SEPTEMBER 1959



ENTRANCE TO QUEBEC SEMINARY, QUEBEC CITY, FOUNDED IN 1663 BY MONSEIGNEUR DE LAVAL

Courtesy of the Provincial Publicity Bureau *Photo Driscoll*

THE PROTESTANT CENTRAL BOARD OF EXAMINERS
ELEMENTARY, MODEL SCHOOL AND ACADEMY DIPLOMAS

PHYSIOLOGY AND HYGIENE – 1 HOUR
Examiner : J. W. McOuat, B.A.

Thursday Morning, 28th June, 1894

---

1. Define anatomy, physiology, hygiene, ganglion, fascia, tendon, patella, scapula, periosteum.

2. What is the object of Hygiene ?
   (a) State how we may violate the laws of Hygiene in exercise.
   (b) State how we may obey these laws in eating.

3. Explain the following terms : lymphatic system, connective tissue, thoracic duct, epiglottis, vitiated air.

   OR

   Write about the bones : (a) number, (b) uses, (c) composition, (d) shape, (e) growth.

4. What is said in the text book about (a) the quantity of food a person requires ? (b) the quality of our food ?

5. How does *pure* air affect our health ? Write fully on the effects of *impure* air on the system.

   OR

   Describe carefully the process of *fermentation.*

6. Describe fully the organ of *sight.*

   OR

   Give instructions for stopping a case of *external bleeding.*

7. Describe pulmonic and aortic circulation.

   OR

   State the effect of alcohol on the flesh of the body.

8. What requirements are necessary for a healthy home ?

   OR

   Define narcotic, poison, spinal cord, diaphragm, capillaries.

Note. – Answer any 6 questions, of which number 7 must be one.

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THE EDUCATIONAL RECORD

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Vol. LXXV *QUEBEC, JULY - SEPTEMBER 1959* *No. 3*

ANNOUNCEMENTS

MR. HOWARD MURRAY, O.B.E.

The death of Mr. Howard Murray on July 13, 1959 has deprived Protestant education in the Province of Quebec of one of its ablest supporters.

Mr. Murray was appointed to the Protestant Committee on July 25, 1912 and was its senior member. Throughout his long service on the Protestant Committee he contributed greatly to its deliberations and was held in high esteem by his associates. He showed continuous interest in the standards of Protestant education and in the revisions of the Course of Study. For many years he was Convener of the Sub-Committee of the Protestant Committee on Textbooks and Course of Study.

Before his retirement in 1947 Mr. Murray was Vice-President of the Shawinigan Water and Power Company. Until the time of his death he was a member of the boards of a number of companies. Mr. Murray was keenly interested in community affairs. For a long time he was President of the Royal Edward Laurentian Institute. He retired from this office in April of the present year. His loss will be keenly felt in Montreal and throughout the Province.

RECIPIENTS OF THE ORDER OF SCHOLASTIC MERIT, 1959

The following members of the teaching profession will receive degrees of the Order of Scholastic Merit at a ceremony to be held at a joint meeting of the Board of the Order of Scholastic Merit and the Provincial Association of Protestant Teachers in the High School of Montreal on October 8, 1959.

First Degree

Mrs. Mary Florence Barter, Grand Cascapedia Intermediate School, Grand Cascapedia, Que.

Miss Catherine Lois Elliot, Gault Institute, Valleyfield, Que.

Miss Norma Cooper Larocque, Willingdon Elementary School, Montreal, Que.

Miss Sarah Hilda Lenfesty, Valois Park Elementary School, Valois, Que.

Mrs. Ruth Ann Matheson, Royal Charles Elementary School, Croydon, Que.

Miss Winnifred Isobel McIntosh, Edward VII Elementary School, Montreal, Que.

Mrs. Ruby Elizabeth Nicholls, Asbestos-Danville-Shipton High School, Danville, Que.

Second Degree

Mr. Frederick Walter Cook, Principal, Outremont High School, Outremont, Que.
Miss Barbara Ann Lax, High School for Girls, Montreal, Que.
Mr. Raymond Scott Pibus, Principal, John Grant High School, Lachine, Que.
Mr. Lewis Reginald Steeves, Education Officer, Protestant School Board of Greater Montreal, Montreal, Que.
Miss Margaret Jean Watt, Verdun High School, Verdun, Que.
Miss Evelyn Christina E. Wilson, West Hill High School, Montreal, Que.

Third Degree

Mr. Harold Graham Young, Inspector General of Protestant Schools, Department of Education, Quebec, Que.

SCHOOL BUILDINGS, 1958 - 1959

MUNICIPALITIES OUTSIDE THE AREA OF THE PROTESTANT SCHOOL BOARD OF GREATER MONTREAL

		No. of Classrooms
(a)	*New High Schools*	
	Pointe Claire and Beaconsfield (Beaconsfield)	38
(b)	*Remodelled and Enlarged High Schools*	
	Brownsburg	5
	Bury	2
	Comeau Bay	4
(c)	*Remodelled and Enlarged Intermediate Schools*	
	Laurentia (St. Jérôme)	4
(d)	*New Elementary Schools*	
	Valleyfield	8
	Baie d'Urfée – Senneville (Dorset)	17
	Pointe Claire and Beaconsfield (Briarwood)	16
	Town of St. Martin	10
(e)	*Remodelled and Enlarged Elementary Schools*	
	Chambly – Richelieu	4
	Lake of Two Mountains (Laval West)	4
	Town of Ste. Rose	4
(f)	*New Rural Elementary Schools*	
	Lac Tiblemont	1
	Grande Grève	1
	St. Constant	1
	Loretteville	1
	La Tabatière	1

MUNICIPALITIES UNDER THE PROTESTANT SCHOOL BOARD OF GREATER MONTREAL

		No. of Classrooms
(a)	*New High Schools*	
	Verdun	7
(b)	*Remodelled and Enlarged High Schools*	
	Montreal (Monklands)	16
	Montreal (West Hill)	10
	Montreal (Northmount)	6
(c)	*New Elementary Schools*	
	St. Laurent (Roxboro)	9
	St. Laurent (Millar)	8
(d)	*Remodelled and Enlarged Elementary Schools*	
	St. Laurent (Roxboro)	6
	St. Laurent (Parkdale)	12
	St. Laurent (Gardenview)	8
	Montreal (Sir Arthur Currie)	7
	Montreal (Rosedale, Extension II)	6
	Montreal (Morison)	10
	Montreal (Bedford)	17

SCHOOLS UNDER CONSTRUCTION ON APRIL 1, 1959

MUNICIPALITIES OUTSIDE THE AREA OF THE PROTESTANT SCHOOL BOARD OF GREATER MONTREAL

		No. of Classrooms
(a)	*New High Schools*	
	Laval des Rapides	10
	Thetford Mines	10
	Seven Islands	10
	City of St. Johns	12
(b)	*Remodelled and Enlarged High Schools*	
	Huntingdon	11
	Beebe – Rock Island – Stanstead	13
(c)	*New Intermediate Schools*	
	Matapedia	6
	New Richmond	8
(d)	*Remodelled and Enlarged Intermediate Schools*	
	Hull Township	6
	Ste. Thérèse (Rosemere)	6

(e)	*New Elementary Schools*	
	Longueuil (Mackayville)	14
	Longueuil (Préville)	12
	Chateauguay	10
	Lake of Two Mountains (Preising)	14
	Baie d'Urfée – Senneville (Oakridge)	16
(f)	*Remodelled and Enlarged Elementary Schools*	
	St. Bruno	4
	Ste. Thérèse (Eleanor McCaig)	4

MUNICIPALITIES UNDER THE PROTESTANT SCHOOL BOARD OF GREATER MONTREAL

		Classrooms No. of
(a)	*New High Schools*	
	Montreal (Dunton)	51
(b)	*New Elementary Schools*	
	Pointe-aux-Trembles (McLearon)	8
	Coteau St. Pierre (Edinburgh)	16
(c)	*Remodelled and Enlarged Elementary Schools*	
	Montreal (Somerled)	8

Plans for the erection of new buildings or extensions to existing buildings are under consideration in twenty-six municipalities.

PROFESSIONAL LIBRARY OF THE DEPARTMENT OF EDUCATION

Recent acquisitions included in the 1959 Supplement to the Catalogue

Author	*Name of Book*	*Year*
Althouse, J.G.	Addresses	1958
Andrews, J. H. M., and Brown, A. F. (ed.)	Composite High Schools in Canada	1958
Blair, G. M.	Diagnostic and Remedial Teaching	1956
Bowers, H.	Research in the Training of Teachers	1952
Bradfield, J. M., and Moredock, H. S.	Measurements and Evaluation in Education	1957
Brebner, J. B.	The Explorers of North America (1492-1806)	1955
Brueckner, L. J., Grossnickle, F. E., and Reckzeh, J.	Developing Mathematical Understandings in the Upper Grades	1957
Bucher, C. A., and Reade, E. M.	Physical Education in the Modern Elementary School	1958

Author	*Name of Book*	*Year*
Campbell, E. M. J., and Shave, D. W.	Asia and the U.S.S.R.	1957
Chatwin, N.	Physical Education for Primary Grades	1956
Colegrove, K.	Democracy versus Communism	1957
Conant, J. B.	The American High School Today	1959
Craig, G. M. (ed.)	Early Travellers in the Canadas	1955
Craig, I.	Flags and Formalities	1958
Dawson, M. A., and Bamman, H. A.	Fundamentals of Basic Reading Instruction	1959
Duncan, S., and Bone, K.	The Oxford Pocket Book of Athletic Training: Track and Field (second edition)	1957
Eisenson, J., and Ogilvie, M.	Speech Correction in the Schools	1957
Ekblaw, S. E., and Mulkerne, D. J. D.	Economic and Social Geography	1958
Federation of Women Teachers Association of Ontario	Current Problems in Reading Instruction	1956
Freebury, H. A.	A History of Mathematics	1958
Good, C. V.	Introduction to Educational Research	1959
Grossnickle, F. E., and Brueckner, L. J.	Discovering Meanings in Arithmetic	1959
Hemming, J.	Teach Them to Live (second edition)	1957
Huggett, A. J., and Stinnett, T. M.	Professional Problems of Teachers	1956
Jacks, M. L.	Total Education — A Plea for Synthesis	1955
Jersild, A. T.	The Psychology of Adolescence	1957
Johnson, E. S.	Theory and Practice of the Social Studies	1956
Leechman, D.	Native Tribes of Canada	1957
Lower, A. R. M.	Canadians in the Making	1958
Lurry, L. L., and Alberty, E. J.	Developing a High School Core Program	1957
Magnifico, L. X.	Education for the Exceptional Child	1958
McIntyre, J. V.	The Teaching of Arithmetic	1957
Moffat, H. P.	Educational Finance in Canada	1957
Oliver, R. A.	Effective Teaching	1956
Park, J. (ed.)	Selected Readings in the Philosophy of Education	1958
Phillips, C. E.	The Development of Education in Canada	1957
Raddall, T. H.	The Path of Destiny	1957
Reeder, W. G.	A First Course in Education (fourth edition)	1958
Sayers, E. V., and Madden, W.	Education and the Democratic Faith	1959
Seary, E. R., and Story, G. M.	Reading English	1958
Sherriff, D. A.	Africa	1956

Author	*Name of Book*	*Year*
Smythe, J. M., and Brown, C. G.	Elements of Geography (Physical Geography)	1959
Spate, O. H. K.	Australia, New Zealand and the Pacific	1956
Thompson, S. L.	Eighty Land Birds to Know	1958
Van Vliet, M. L.	Physical Education for Junior and Senior High Schools	1956
Waddell, D.	Senior Geography for Secondary Schools	1956

GRADE X GEOGRAPHY

The new Grade X Geography text, the Canadian edition of *The World Around Us,* will not be available for classroom use until the end of September. It is suggested that schools in which a copy of the American edition of *The World Around Us* is available should start the Grade X Geography course using the pages listed in the 1959 Supplement to the *Handbook for Teachers.* In schools where no copy of the text is available the following material could be taught to cover part of the work contained in *The World Around Us* (pages 8 - 138).

1. A quick review of terms dealing with weather and climate as found in the Grade IX course : humidity, average temperature, precipitation, hurricanes, etc.
2. Map work using *The Canadian Oxford School Atlas,* if possible : direction, lines of longitude and latitude, circles, tropics, symbols, shading to show relief, rainfall, population, etc., oceans, chief rivers, large islands, mountain ranges, large cities, countries.
3. (a) A study of the Tropical Rainforest of the Amazon, Congo and South East Asia regions using these headings : location, type of climate, natural vegetation and use to man.
   (b) A similar study of the Tropical Grassland areas of Africa, India, South America and Australia.
   (c) A similar study of a Hot Desert region using the Sahara as an example.

The Canadian edition of *The World Around Us* contains a good deal of new material. Chapter and page changes occur in Unit 6. Chapter numbers are changed from Chapter 14 to the end of the text.

EMPLOYMENT OF TEACHERS
THE PROTESTANT SCHOOL BOARD OF GREATER MONTREAL

At a meeting held on March 24, 1959 the Protestant School Board of Greater Montreal unanimously agreed to adopt the policy of not retaining in its service for a period of more than five years holders of Class III Diplomas granted in or after June, 1960.

All persons who know of candidates entering the teaching profession are requested to bring their attention to this restriction of employment by the Protestant School Board of Greater Montreal.

THE SOCIAL STRUCTURE OF MONTREAL IN THE 1850's*

J. I. Cooper, Ph.D., Associate Professor of History, McGill University

The general pattern of Canadian history in the 1850's is familiar to teachers of the subject : the decade began with the confusion of the late 1840's, the struggle over the Rebellion Losses Bill or over Annexation. The highlights of the fifties were the negotiation of reciprocity with the United States and the building of the Grand Trunk Railway. Creating proportionately more stir were the Crimean War and the Indian Mutiny. What was the relation of Montreal to these and other events in the 1850's ?

The main historical marks of Montreal in the 1850's may be briefly indicated. The decade opened on a note of extreme depression, the aftermath of the incendiarism and rioting of 1849. "Montreal wears a gloomy aspect ; the population within the last few years has decreased some thousands . . . the streets look deserted . . . buildings burned a year ago are still in ruins. Every third store seems to want an occupant, and empty houses groan for tenants . . . . " The early fifties witnessed little improvement ; in 1852 fires which left about 10,000 of its 57,000 inhabitants homeless ; in 1853 bitter racial tensions occasioned ostensibly by the preaching of Father Gavazzi ; in 1852 and 1854 cholera. The next year, 1855, saw a dramatic change for the better. In October the news of the storming of Sebastopol brought Montrealers into the streets for the first time in a decade on the same side. Commenting on the event, the *Gazette* said prophetically, "France and England ! Their descendants in Canada welcome their alliance and rejoice together in their victories !" At about the same time other mollifying forces came into play. In November, 1856 the Grand Trunk Railway was opened to Toronto. Between 1853 and 1859 construction was carried forward on the Victoria Bridge and between 1853 and 1856 on the Montreal waterworks. These were sustained economic undertakings creating employment and maintaining payrolls quite without parallel in the city's history. In the autumn of 1857 the spectre of economic depression reappeared. It overhung the two remaining years of the decade. Nonetheless, the hard times were less felt in Montreal than in any other Canadian city : so, considered in terms of Montreal experience, the 1850's represented a continuous advance.

In the fifties the population of Montreal advanced from about 57,000 to over 92,000, the English-speaking having a majority of about two per cent. It was unevenly settled in two areas : a narrow and tightly-packed region along the river, and a wider zone which by 1850 had reached Ste. Catherine and by 1860 had passed Sherbrooke Street. Described functionally, the two areas were, respectively, commercial and administrative, and residential. The residences were chiefly of the well-to-do — tradition no longer requiring a merchant to live over his shop in the crowded city. Although the old terms *cité et faubourgs* (city and suburbs) were still employed, their meaning had largely gone. The living quarters of the less well-to-do were more widely scattered. The decisive forces in the fifties lay in more distant areas and in new occupations. Genuine suburbs did exist but they were more remote. Montreal was ringed by a circle

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of villages: Hochelaga in the east; St. Henri and Côte St. Antoine in the west; Côte des Neiges in the north. Each had its particular way of life. Hochelaga was the ferry-boat crossing to Longueuil. St. Henri was an important centre for tanning. Côte des Neiges was notable for its apple orchards.

Along the line of the Lachine Canal, where the surplus water could be leased for power purposes, were knots of factories, Black's Bridge, Saint-Gabriel's Lock, and Côte Saint-Paul. This development began in 1847 with the erection of the City Flour Mills and reached its apex in 1854 with the opening of the Redpath Sugar Refinery. Here, as an enthusiastic publicist put it, was a "little Lowell or Fall River." South of the Canal on the promontory known as Pointe Saint-Charles, the Grand Trunk laid out the temporary plant for building the Victoria Bridge and the permanent shops for servicing the railway.

The Grand Trunk Railway was chartered in 1853. In consisted of two main sections; an eastern one from Portland to Montreal and a western from Chicago to Montreal. The physical link joining the two was the Victoria Bridge, begun in 1853 and completed in 1859. It was hailed by contemporaries as the eighth wonder of the world. Certainly, it gave Montreal the widest advertising. Its low, unlovely but eminently utilitarian silhouette symbolized the city, just as the twins towers of Notre Dame had done for an earlier generation or as the sky-scrapers do in our day. The Grand Trunk shops represented the ultimate in mechanization. They and the factories on the Canal required a class of labour and a form of management far different from that of the warehouses, markets and timber yards of the commercial city.

Less spectacular, but even more advantageous, were the waterworks installed by Thomas C. Keefer. He insisted on bringing the water from the head of the Lachine Rapids, whose flow powered the pumps which raised the water to the main reservoir on Carleton Road. The earlier water supply had been secured from the St. Lawrence below the Bon Secours Chapel, or about one hundred yards downstream from the outlet of the main sewer. Keefer had to battle with members of the City Council, who were anxious to take water from the upper end of the harbour. There, as he pointed out, was "considerable seepage" from the graves of the typhus and cholera sufferers in Pointe Saint-Charles. Thus Keefer secured an adequate supply of good drinking water and the means of coping with the disastrous fires, the principal scourges of the period.

The 1850's witnessed the laying of the foundations of three major Montreal fortunes. At about fifty years of age, John Redpath turned from contracting and real estate to sugar-refining. His purpose was to exploit a new industry and, more humanly, to provide for his sons. A letter written by Peter (the elder son) to his brother carefully sets out the situation: "Father is building a Sugar Refinery and . . . you and I will be connected with it. It will probably be in operation next August. It is a very great undertaking for . . . one man [and] I hope it will repay Father for all the anxiety attendant upon such a serious outlay of money on a new undertaking . . . ." Until 1880 the Refinery was owned as a partnership among the Redpath sons or sons-in-law. Another highly profitable family business begun in 1856 was the flour mill operated by Alexander W. and John Ogilvie. In this instance the principals were very young; Alexander W. was

only twenty-three when he entered into partnership in 1852 with his uncle, an established miller. The Ogilvies were of farming stock from Côte Saint-Michel, but the profit of dealing in wheat, rather than in raising it, drew them into industry. They became the leading Montreal millers of the late nineteenth century. The last of the group was Hugh Allan. He inherited a small fleet of sailing packets and a family connection of four brothers. A judicious disposition of these assets enabled him to form the Montreal Ocean Steamship Company in 1852. Three years later the Company secured a subsidy from the Canadian Government for the fortnightly carriage of mails between Montreal, or Portland, and the British ports. When Allan died in 1882 he left a fortune variously estimated at from six to eight million dollars, the largest accumulation by a Canadian up to that time. An apparent omission should be recognized: there were no French Canadian fortunes begun in the 1850's, although it would be easy to cite representative names both in the forties and the sixties. For example, Sincennes, the organizer in 1845 of the Richelieu Navigation Company which grew ultimately into the Canada Steamship Lines, and Hudon, who in the 1860's erected his great cotton mill in Hochelaga.

Also, no mention was made of fortunes founded in retailing, which only then began to separate itself from wholesaling. Retailing was separating itself, likewise, from the general, or corner, store. The earliest example of the new type of store was that belonging to Henry Morgan and David Smith. It specialized in dry goods, which were imported from Scotland. Morgan's and its near-contemporaries, Ogilvy's and Carsley's, were conducted on a large scale. In 1868 Morgan's employed one hundred clerks — a far cry from the small general store conducted by the proprietor and his family.

In general, the fifties was a prosperous decade. John Frothingham, the merchant-banker, noted comprehensively in his diary: "A fair business has been done this year [1852], all our goods rising on our hands, and sales being large. Steamboats & railways going on everywhere. Gold coming in from California & Australia . . . flour has risen 5*s*. lately, and iron is double the spring price . . . ." The beneficiaries were those who could control some new enterprise, take advantage of the new lines of transportation, or manipulate money. Returns from industry were high, and wages and cost of raw materials were correspondingly low. An annual return of £34,000 on an initial investment of £20,000 with a payroll of less than £5,000 was considered in no way remarkable. Another group to gain were professional or technical men who provided the skills requisite in the new enterprises. The instance of the lawyer-politician, George-Etienne Cartier, who rendered himself indispensable in securing railway charters and similar acts of incorporation, is well known. Less known are Cartier's excursions into insurance, an interest which was suitably acknowledged when he became a director of the Canada Life Assurance Company in 1849. He also became solicitor for the Grand Trunk. Another early corporation lawyer was Christopher Dunkin, "the friend" of numerous seigneurs in their struggles to secure compensation from the Commutation Act. On the technical side, George Drummond provided an excellent example. He was the chemist and plant manager imported from Scotland by Redpath to initiate sugar refining. In 1857 he married one of

Redpath's daughters and in 1861 was admitted to the partnership. A slightly different type was provided by Brown Chamberlain, who in 1850 became editor (and about three years later proprietor) of the Montreal *Gazette,* and the apologist of the new order.

Perhaps the order was really not new ; rather it was composed of younger men who were more tolerant of racial differences than their immediate predecessors. It should come as no surprise, therefore, that John A. Macdonald and George-Etienne Cartier were the politicians of their predilection. T. S. Brown, one of the most careful observers (at least among Anglo-Montrealers), traced the beginning of this to 1834, when the organization of la Banque du Peuple placed French Canadian businessmen on equal terms with their English-speaking counterparts. Another powerful factor was the importance of the Seminary of Saint-Sulpice, or of the *Evêché,* as employers. Their contracts for church building were the most considerable available in Montreal. John Redpath, for example, obtained the contract for the masonry of the new Notre Dame Church. Whatever the cause, the accord on social lines was very real. To select an instance at random : in the early spring of 1847, in anticipation of the Famine emigration from Ireland, various relief projects were discussed. John Eaton Mills, the Mayor, opposed granting direct assistance, since it "would reduce the emigrants . . . to prefer its benefits rather than to trust their own exertions . . . . " Olivier Berthelet powerfully supported this view, pointing to the painful experience of the Roman Catholic Asylum, which was filled with over seven hundred idle persons — "a great number were young men, masons, carpenters, and all other trades," victims of intemperance. The similarity in attitude of the well-to-do Montrealers, whether French Canadian or Anglo-Canadian, is striking and suggests a much wider extension of what Marcus Lee Hansen called "practical Puritanism" than the nineteenth-century United States. It had the effect of making allies of men such as Berthelet, usually regarded as a model French Canadian and Roman Catholic philanthropist, and John Dougall, the champion of Evangelical Protestantism. While events such as the Gavazzi riot could exacerbate relations, the moneyed classes clearly had found a practical *modus vivendi.*

In discussing classes other than the established and propertied, a different approach is necessary. Biographical information is scanty, not because these classes were illiterate, but because they did not enjoy the permanence of residence which favoured the preservation of personal papers. Information derived from other sources requires careful scrutiny. This is especially so when the informant was the employer, whose strong neo-Puritanism has already been referred to. The poor were scolded, and their numerous misfortunes ascribed to intemperance or indifference. A very early note by James O'Donnell, the builder of Notre Dame Church, is apposite : "On [*sic*] respect to your workmen, I know well their deficiency ; there are [*sic*] not a mechanic amongst them . . . . They are universally careless and inattentive . . . all they care for is their pay, and to do as little work . . . as they can . . . . " "He smokes his pipe, sings his song, etc. . . . . " At a later time, James Hodges, one of the contractors of the Victoria Bridge, denounced the proneness of the Canadian workers to strike : "It is almost a universal custom for mechanics . . . to strike twice a year, let the rate

of wages be what it may . . . . " The contagion spread to the contractors' English labourers who became quite "unmanageable." At one point a species of general stoppage of work was threatened: "The mechanics & labourers . . . on the [Victoria] bridge struck for shorter days on Saturday . . . . Yesterday & today they have been around to the foundries . . . telling the working men to stop or they would break their heads. Some people tried to resist them, but it was no use . . . . " A catalogue of this sort might be continued indefinitely. It may contain some truth, but it is certainly overdrawn.

An examination of censuses and similar sources reveals a less alarming picture. The labour force in the city was always very large, compared with the total population and also with the total employable male population. There was widespread employment of children, as shown by occasional detailed statements on the composition of a mill or factory staff. Women were also employed, principally as domestics, but also as "tailoresses," a designation which appears to have included fur as well as garment workers. Wages varied enormously between occupations. In the middle fifties the best paid were the machinists employed by C. S. Rodier, the farm implement manufacturer. They received 6*s*.3*d*. a day. The worst paid were women, some of whom got 10*s*. a week. The standard wage for women garment workers was not much better, 11*s*.5*d*. a week. Nonetheless, these were improvements over the dollar-a-day wage paid to "the highest class" labourer at the beginning of the decade. As usual, increase in wages lagged behind the rising cost of living. Observers from less inflated regions were appalled by Montreal prices. J. W. Dawson, Principal of McGill University, wrote, "£100 here is worth for domestic purchases little more than £50 in Pictou [Nova Scotia] . . . . " The workingman suffered in other ways as well. When the city was rebuilt after the disastrous fires of 1845 and 1852, tenements, or multiple dwellings, replaced the detached houses and obliterated their gardens. This was also the plan adopted in building the railway workers' houses in Pointe Saint-Charles. They were constructed in terraces; the fronts set flush with the street line; in the rear there was scarcely more space than was required for privies, and the community well and wash house. As the city increased in area, the country and cheap farm truck receded, likewise pasture for the family cow where that luxury existed. By the end of the fifties the Montreal workingman had little recourse but his wages.

Other aspects of the wage-earning classes are less easy to set in focus. They were divided racially among French Canadians, Anglo-Canadians and British immigrants. Except, however, in a few skilled trades, such as woodworking (virtually a French Canadian monopoly), they were not employed on racial lines. This had not been the method used earlier on large-scale jobs. On the Lachine Canal the men had been divided racially under a contractor speaking their own language. This is made clear by an examination of the timebooks of Stanley Bagg, one of the contractors. The method, no doubt, contributed to the generally peaceful progress of that great work. Thus, they were in mutual competition. This factor probably generated the friction always present at working-class level and led to such outbursts as the Gavazzi riot of June 9, 1853. The Gavazzi riot was caused ostensibly by the preaching of a former friar,

Alessandro Gavazzi, whose stock in trade was a furious attack on the Roman Catholic Church. He spoke in Zion Church, which occupied a site on Beaver Hall Hill. In the course of the sermon, the Church was attacked by a mob, and, in anticipation of further trouble, the troops were called out. They were drawn up across Victoria Square in an attempt to separate the contestants. As the congregation was leaving the Church and a clash seemed imminent, the Mayor, the Hon. Charles Wilson, read the Riot Act. In the excitement of the moment, someone, whose identity was never established, shouted out the order to fire. The troops discharged an irregular volley up and down Victoria Square killing or wounding some forty persons. In this instance, two further factors contributed: first, the numerical inadequacy of the civilian police, which mustered only fifty men; second, the alarm resulting from the great fires of 1852 and the cholera epidemic of that year. The panic occasioned by the fires and by the return of cholera was not an isolated feature. In 1832 the first cholera epidemic engendered widespread terror, thus providing the background of demoralization against which the savage political disturbances of the year were enacted. In 1885 the onset of smallpox in a most virulent form produced the hysteria that attended the Riel agitation. The presence of a large immigrant group was a further source of weakness. It kept wages low, contributing therefore to its own exploitation as well as to that of the native-born workers, and it posed serious problems in adaptation. The Irish, who formed the largest immigrant group, experienced these disabilities to the full. Irish immigration was a familiar story. From the 1820's Irish people had been present in Montreal. They were both Protestant and Roman Catholic, but they maintained a commendable degree of harmony. The St. Patrick's Society was a genuinely national body, and the charity it dispensed went to the needy of either persuasion. In the course of the 1840's Roman Catholics outnumbered Irish Protestants. The cleavage which developed was occasioned by the Famine migration of 1847-1848. They formed two communities, separated initially by the psychological experience of the Famine and later by a struggle to control community organizations such as the St. Patrick's Society. They were even divided in place of residence: a considerable number of the pre-Famine Irish lived in "little Dublin," along Chenneville Street; later arrivals crowded into Griffintown. The appearance of brilliant newcomers, such as Thomas D'Arcy McGee, roused the jealousy of the older Irish leaders. In a sense, many of the French Canadians too were immigrants — former farm people adapting themselves to urban life. "No people [are] better adapted for factory hands, more intelligent, docile, and giving less trouble to their employers . . . . " Accordingly, of labour solidarity there was little. Trade unions were really mutual benefit societies, such as l'Union Saint-Joseph formed in 1851 among stonecutters. The weakness of organization in Montreal is curious when set against the successful combinations in Quebec City of French Canadian ship-wrights and of Irish longshoremen.

One result of the stunted development of working-class organization was to place initiative in social and charitable action elsewhere. By the fifties the tradition of well-to-do leadership was established and was evidenced by a net-work of agencies ranging from savings banks to hospitals. An important

mechanism was provided by the national societies: Saint-Jean-Baptiste, St. Andrew's, St. George's, St. Patrick's and the German Society. In 1855 St. George's Society laid out almost £300 in charity; this was not exceptional. The societies had originated in the pre-Rebellion era, Saint-Jean-Baptiste meeting for the first time within four weeks of the moving of the Ninety-Two Resolutions. Then, they were political in aim: to hold French Canadian or British immigrant opinion to the party line whether reform or "constitutional." Considerable argument exists over the seniority of the various societies. A St. Patrick's Society was in existence from a very early time, but the line of descent from it to the St. Patrick's Society of the 1850's is by no means certain. At the time of the Rebellion of 1837 the English-language societies and the German Society became loyalist. St. Jean Baptiste took the Patriote line and suffered accordingly. It virtually disappeared and was not revived till the 1840's, when it became an adjunct to Bishop Bourget's temperance campaigns. The Bishop realized the value of the Society: accordingly, the temperance people moved in and captured the organization. By the fifties prestige, rather than political value, attached to "office-bearing." The societies served a useful social purpose in keeping together the well-to-do, who monopolized the executive posts, and the very miscellaneous persons comprising the "ordinary" membership. The annual parades, banquets, and corporate church services cut across racial lines, since "the sister societies" were always invited. The same services, although in a much more intimate fashion, were performed by the Masonic lodges. They were organized under a Provincial Grand Lodge, itself dependent upon the United Grand Lodge of England. In the early 1850's agitation arose for the formation of a purely Canadian Grand Lodge. As is well known, this was accomplished in 1855, but at the cost of seriously dividing Montreal Masonry. Two of the lodges, including St. Paul's the oldest and wealthiest, insisted on maintaining their English allegiance. Because of the division, the local importance of Montreal Masonry was much less then than at earlier or later times.

With the churches it was much otherwise. Rich in experience and possessing a devoted personnel, the Roman Catholic Church provided a wide range of social services. These were carried forward partly by religious communities. In the 1840's Bishop Bourget had settled in the diocese seven communities, four of which (Soeurs de la Providence, Soeurs de la Miséricorde, Oblates of Mary Immaculate and Jesuits) were concerned specifically with problems arising from urban conditions. Laymen were also drawn in, and the first *conférence* of the Saint-Vincent de Paul Society was formed in 1848. By 1860 there were six at work in Montreal. On this scale Protestants could offer little. Yet it is only proper to point out that they were moving towards co-operation in education as well as in certain forms of charitable work: the care of orphans and of indigent persons. The starting point in much of this came at an earlier time and is to be associated with the establishment in 1822 of the American Presbyterian Church (currently the Erskine-American congregation of the United Church of Canada) and of the ministry of its first clergyman, the Rev. Joseph Christmas. Another pioneer in the field of practical co-operation among Protestants was the Rev. John Gilmour (originally spelled Gilmore), the

first regularly established Baptist pastor in Montreal. In the 1850's this spirit was continued by the Right Rev. Francis Fulford, who had been consecrated Anglican Bishop of Montreal in 1850. Markedly conciliatory in his relations with other communions, Fulford assisted powerfully in shaping this Montreal Protestant tradition. During his episcopate of eighteen years Fulford maintained a commanding position. He sought no privileges for his own communion, thus avoiding many of the antagonisms roused by his episcopal brother, Bishop John Strachan of Toronto. In 1859 Fulford set up a diocesan synod and secured a voice for the laity in church administration. Between 1856 and 1859 he pushed forward the building of the present Christ Church Cathedral. The siting of the Cathedral on the north side of Phillip's Square set in motion a trend in city development — the movement of population northward and westward.

Important elements of social structure were supplied by the new schools. The word "new" signified schools designed to supply the specialized personnel, professional, technical or clerical which the fifties demanded. The earliest of such schools was College Sainte-Marie, opened in 1848 by the Jesuits *"pour les personnes du monde . . . "* in Bishop Bourget's phrase. From 1851 to 1867 instruction in Law was associated with Saint Mary's, although the College possessed no degree-granting powers. Persons wishing a law degree were compelled to turn to McGill University, whose Faculty of Law antedated instruction at Saint Mary's by three years. This consideration partly accounts for the large proportion of French Canadians who received their legal training at McGill ; for example, of the seventy-four Bachelor of Civil Law degrees awarded between 1850 and 1864, twenty-six were granted to French Canadians, who bore such representative names as Laurier, Lanctôt, Taschereau and Sabourin. The teaching staff contained even a higher proportion : two of the total of five instructors in Law were French Canadians. The amended charter of 1852 brought McGill squarely into line with the new developments in education. The substance of the amendments was to create a board of governors, drawn exclusively from Lower Canada, and largely from Montreal. The governors became, in fact, representative of the very group which has formed such an important section of this study : the new men in finance, industry and transportation. In 1855 J. W. Dawson, a young Nova Scotian, entered on a principalship destined to extend over almost forty years (1855-1893). He had no feeling for "a college on the old Oxfordian plan . . . " but for one in which "practical results . . . suitable to Canada . . . " could be achieved. Dawson inherited three faculties : Medicine, 1827 ; Arts, 1843 ; and Law, as already indicated, 1848. Before his first year was out, the teaching of Civil Engineering was inaugurated under the direction of T. C. Keefer. In 1859 McGill graduated its first students in Engineering. Here was one answer to the needs of the new industrial order.

Meanwhile, a move of even wider social significance was made. In 1856 an Order-in-Council finally translated the legislative good intentions of five years earlier into two normal schools in Montreal — l'Ecole Normale Jacques-Cartier and the McGill Normal — and one in Quebec. (It should be noted that the Education Acts of 1841 and 1846 had committed Canada East to a dual system of education, thereby recognizing one of the basic presuppositions in its social structure.) The obligation to establish a normal school for English-

speaking teachers provided Dawson with an opportunity and a challenge. He had begun his career as an inspector of schools and for the balance of his long tenure as Principal of McGill University he maintained a warm interest in teacher-training. Insofar as he had a defined philosophy of education, it was to insist on the fundamental unity among schools at all levels — elementary, secondary and higher. Accordingly, as early as September, 1856, the characteristic note appears in the Minutes of the Board of Governors: "3. Upon the Principal urging the necessity of . . . steps relative to the Normal School . . . resolved . . . a Committee . . . . " The problem posed was this: McGill had no school suitable for teacher-training, still less a staff capable of instruction and criticism. (The High School of Montreal, at that time a department of the University, was exclusively a secondary school for boys.) The solution of this problem was provided by Bishop Fulford. He possessed a normal and model school conducted by the Colonial Church and School Society and dedicated to the training of teachers for Anglican parochial schools. It had come into operation in 1853. In 1856 it was transferred to McGill and became, with its expert staff, the operative section of the McGill Normal School. Schools, teachers and salaries were always present in Fulford's mind. Early in 1856 he had written in his diary:

> Mons Cartier the Provincial Secretary and Mons Chauveau the new inspector of Schools called to speak to me of the intention of the Government respecting Model Schools. I took Mr. Hicks, the Master of our Model School, to Mons Chauveau the following day & we had a long conversation. I hope that something will be done to raise the position of teachers, & provide better remuneration & then we may hope to have better schools.

On March 3, 1857 the two normal schools were formally opened: Jacques-Cartier in the morning and McGill in the afternoon. The Superintendent of Education, Pierre-Joseph Chauveau, presided eloquently at both.

In reviewing the social developments of the 1850's one aspect is outstanding: the disproportionate influence wielded by the small group of young industrialists or commercial men. In every sense they formed a ruling caste: of the five mayors of the decade, Fabre, Wilson, Starnes, Nelson and Rodier, Nelson alone had no connection with the new order. They also exercised social leadership, held presidencies of fraternal and national societies and masterships of foxhounds. Racial division within the ruling caste was less important than unity of outlook in social philosophy. Its views, so aptly summarized by the Montreal *Witness,* "There is nothing more cheering in the aspect of Canada than the extent to which good objects are promoted by private effort," were guiding principles which long survived the era which made them valid. The elements of strength in this group were continuity and the absence of an effective rival, or rivals. Montreal had no administrative class and no military caste such as the provincial capitals, Halifax, Fredericton, Quebec, or even Toronto, possessed. That the wage-earners should constitute a challenge was scarcely to be thought of. By the end of the 1850's they formed a genuine proletariat, yet they were slow to provide for themselves. The vigorous class-conscious slogan, "It is the poor wot helps the poor," stirred little response. Perhaps like his French and British comtemporaries, the Montreal workingman was beguiled by the franchise. The near presence of

the United States was certainly a factor, since it drained away the dissatisfied, as well as the ambitious. The residue, without being in any way apathetic, were disposed to accept that station in life to which it had pleased God to call them.

The fifties closed on a sustained note of self-congratulation. A just summation of the decade that was passing came in 1860 with the visit of the Prince of Wales. He did all the elite could wish: he endowed McGill University with a gold medal; he danced twenty of the twenty-one dances at the gala ball. If the lower orders had grievances, they kept them to themselves, and the Prince's visit in Montreal passed off without a hitch. Finally, he officially opened the Victoria Bridge. At the beginning of the fifties it was said that what Montreal needed was great civic objectives combining beauty and utility: "botanical gardens . . . ornamental cemeteries . . . tubular bridges . . . . " At the end of the decade it must have seemed that the golden age had come.

One of the first questions a Canadian lady proposes to a stranger is whether he is married; the next, how he likes the ladies of the country, and whether he thinks them handsomer than those of his own country; and the third, whether he will take one home with him. There are some differences between the ladies of Quebec and those of Montreal. Those of the last place seemed to be generally handsomer than those of the former. Their behaviour, likewise, seemed to me to be somewhat too free at Quebec, and of a more becoming modesty at Montreal. The ladies at Quebec, especially the unmarried ones, are not very industrious. A girl of eighteen is reckoned very poorly off if she cannot enumerate at least twenty lovers. These young ladies, especially if of a higher rank, get up at seven and dress till nine, drinking their coffee at the same time. When they are dressed they place themselves near a window that opens into the street, take up some needlework, and sew a stitch now and then; but turn their eyes into the street most of the time. When a young fellow comes in, whether they are acquainted with him or not, they immediately lay aside their work, sit down by him, and begin to chat, laugh, joke, and invent *double-entendres;* and this is reckoned being very witty. In this manner they frequently pass the whole day, leaving their mothers to do all the business in the house.

In Montreal the girls are not quite so volatile, but more industrious. They are always at their needlework, or doing some necessary business in the house. They are likewise cheerful and content; and nobody can say that they want either wit or charms. Their fault is that they think too well of themselves. However, the daughters of people of all ranks, without exception, go to market and carry home what they have bought. They rise as soon, and go to bed as late, as any of the people in the house. I have been assured that, in general, their fortunes are not considerable, owing to the smallness of the family income and the large number of children. The girls at Montreal are very much displeased that those at Quebec get husbands sooner than they. The reason of this is that many young gentlemen who come over from France with the ships are captivated by the ladies at Quebec, and marry them. But as these gentlemen seldom go up to Montreal, the girls there are not often so happy as those of the former place.

— Peter Kalm

C. W. Colby, *Canadian Types of the Old Regime* (New York: Henry Holt, 1908), pp. 327-328.

THE SETTLEMENT OF A CANADIAN SEIGNEURIE (1760 - 1855)

W. Stanford Reid, Ph.D., History Department, McGill University

Two of the best known highways out of Montreal are Route 8, leading to Lachute and Ottawa by way of St. Eustache, and Route 11, to St. Jérôme and Ste. Agathe by way of Ste. Thérèse de Blainville. Along these, thousands of city dwellers wend their way every week end during both summer and winter to cottages in the Laurentians. Yet few, if any, of those using these roads realize that they are travelling through a seigneurie dating back almost three centuries. It was in 1683 that Michel Sidrac Dugué, an officer of the Carignan-Salières Regiment, by order of the governor and intendant became the lord of this area as the owner of la Seigneurie des Mille Iles.

Lying on the Rivière des Mille Iles north of Ile Jésus, the property extended from the western limits of la Seigneurie de Terrebonne, now marked by the Athanase David Bridge, for three leagues, or nine miles. Its western limits lay to the west of the area now known as St. Eustache. Being square in shape its depth was also three leagues. It included the present St. Janvier de Blainville. The total area was some 81 square miles.

As Dugué was interested in this grant only as a source of furs he did not bother to fulfil his obligations to establish settlements of cultivators. For this reason, the crown resumed possession on March 1, 1714 but regranted the property four days later to Dugué's two daughters, Marie Thérèse and Marie Charlotte Elizabeth, who were married respectively to Charles Gaspard Piot de Langloiserie and Jean Petit. The seigneurie with a further westward addition of one and a half leagues was then apparently divided equally between the two couples. This meant that the western part of the seigneurie now extended to the border of the Sulpician Seigneurie de Deux Montagnes.

In the years that followed marriages and deaths brought further divisions to both fiefs, and new names appeared in the lists of seigneurs. Most important of all the changes, perhaps, was the marriage of Eustache Lambert Dumont to one of Petit's daughters in 1733. Dumont became seigneur of the western portion of Mille Iles for which he did much. His two daughters in turn married Antoine LeFebvre de Bellefeuille and Charles Auguste Maximilien Globenski who with their brother-in-law, Eustache Louis Lambert Dumont, became co-seigneurs. In the other half of the seigneurie Suzanne Piot married Louis Jean Baptiste Celoron de Blainville, who gave his family name of Blainville to the eastern part of Mille Iles. By marriages and sales other names, such as MacGillis, Fraser, Hertel, Jordan and Morris, crept into the records until by 1855 it was almost impossible to keep the different seigneurs and their holdings in mind.

Probably Dumont's most important accomplishment during his tenure of the seigneurie was the acquisition from the French government of an augmentation of his portion of the seigneurie by a further grant of land lying to the north, measuring four and a half by three leagues. This section of land extending the whole length of the Seigneurie des Mille Iles was conferred in the 1740's, but Dumont's right to it was contested by the Gentlemen of St. Sulpice who claimed that they had received an earlier augmentation to their property which took in

a large part of the new grant. The result was a running battle between the two seigneurs until the 1820's when peace came by way of compromise. The Sulpicians kept their augmentation and in return Dumont and de Bellefeuille received a peculiarly shaped area which included present-day St. Jérôme and Shawbridge, along with land to the west, just south of the present parish of Morin Heights. The northwest terminus of the area was Lake Anne. This acquisition doubled the size of the seigneurie and included the only part which is known today as Mille Iles.

If one were able to turn back the hands of time to the year 1712 one would discover a very different seigneurie from that which existed in 1855 and later. Gedeon de Catalogne early in the eighteenth century described it as a heavily forested area with some fertile clearings which produced both grain and tobacco. It was to this land close to the river that the first settlers came, mostly after 1760. While we do not know the date of the earliest arrivals, the river bank was fairly well settled by the time of the British conquest.

The next areas to come under the settler's axe were those along the small rivers and streams flowing from the interior. La Rivière aux Chiens in the eastern part of Blainville, la Rivière Chicot approximately the dividing line between Blainville and Dumont, and particularly la Rivière du Chêne which empties into the Rivière des Mille Iles at St. Eustache all formed highways for the new settlers. From these arteries roads struck out in all directions to provide other lines of settlement. Once St. Jérôme, located in the Augmentation, opened up, a road was built from Ste. Thérèse through Pays Fin (now St. Janvier) to provide access to Shawbridge and the western part of the Augmentation. Another route followed la Rivière du Chêne from St. Eustache to la Belle Rivière (Arthur's Corners) and thence to St. Hermas and Lachute. This opened up the seigneurial lands around St. Augustin. Thus the pattern for provincial routes 8 and 11 were laid early in the nineteenth century.

Who settled these concessions ? To a large extent the habitants were French Canadians from farther down the St. Lawrence, especially from around Three Rivers. After 1815, however, English-speaking settlers, particularly Scots, began to move in : some to farm but others to carry on trade and industry. Of the latter John Morris became a leading merchant, banker and brewer in Ste. Thérèse, and W. H. Scott developed an important retail trade in St. Eustache. French-speaking Swiss Protestants, usually from Montreal, also took up land during the twenties and thirties. Last of all, Protestants from the north of Ireland, forced to leave their homeland because of the potato famine, settled in the northwestern part of the Augmentation now known as Mille Iles and Côte St. Gabriel. By 1855 the settlement by these diverse elements was practically complete.

As one might expect, farming was the principal occupation. The seigneurs, especially de Bellefeuille, seem to have been leaders in this endeavour, and they were ably assisted by the Scottish settlers who were well known as careful and scientific agriculturalists. According to Bouchette, the surveyor, the general standard of farming in 1832 was high throughout the whole area.

The usual grant of land was long and narrow, measuring 3 by 20 *arpents* (acres), with one end of this strip of property on the river or road. As close as

possible to the means of communication the habitant erected his house and other buildings, locating his arable fields immediately around and to the rear of his living quarters. Beyond these fields were his pastures with the wood lot and sugar bush occupying the back half of his holding. Sometimes a man obtained a double concession (3 x 40 *arpents*) with both ends on a road or river, but the twenty acres farthest from his buildings usually remainded untouched.

For these lands the habitant paid *cens et rentes* : the former was a nominal sum indicating the seigneur's ownership, and the latter a true rent, but a light one, paid in money or kind according to the seigneur's choice. On a concession's changing hands, the seigneur could also collect *lods et ventes* which might amount to one-twelfth of the value of the property — not an overly burdensome amount.

To obtain some idea of what the habitants produced we may turn to the Census Returns. In the Parish of St. Eustache by 1831 over 11,000 *arpents* were under cultivation, including arable and pasturage, and by 1851 this had risen to almost 17,000 *arpents*. On this land the 5,000 to 6,000 habitants produced very considerable quantities of wheat, barley, rye, peas, oats, buckwheat, Indian corn, potash, vegetables, tobacco, the usual variety of farm animals, butter and wool. That there was also something of a domestic textile industry is indicated by the recording of the production of 2,041 yards of fulled woollen cloth, of 1,410 yards of cotton goods, and 1,989 yards of flannel. The presence of saw mills, carding-mills, breweries, potash and pearl ash refineries in all the villages shows that the habitants were producing goods not only to meet their own needs but also to provide a surplus which could be sold for cash. While the parishes of Ste. Thérèse and Ste. Anne de Mascouche in the seigneurie were not quite as prosperous, they were not far behind St. Eustache.

While the farming was important, the villages also occupied a central position in the seigneurial economy as the places of exchange, of manufacture (such as it was) and of government. St. Eustache down to 1855 held the pre-eminent position with apparently about 1,000 inhabitants, and Ste. Thérèse with probably around 700 was not far behind. St. Augustin and St. Jérôme, even by 1855, were very small and unimportant. It was in these villages, whether large or small, that the churches were located, that the doctors and lawyers lived, that the habitant came to pay his seigneurial dues, to buy his implements and finally to be buried. In the thirties St. Eustache's position was further enhanced by the construction, by Seigneur Dumont, of a bridge across the Rivière des Mille Iles to Ile Jésus. The town now became the centre of communications between the North Shore and Montreal.

When we endeavour to describe the actual way of life of the people, the Census Returns again give us considerable information on housing. The first dwellings erected were usually of logs and measured about 24 x 20 feet. As years went by and prosperity increased, the logs might be covered with board and batten or clapboard ; if the old house was not good enough, it might be pulled down, and a frame building erected in its place. The final step towards elegance was the erection of a stone or brick house.

While the early lines of settlement, for instance, along the Rivière des Mille Iles east of St. Eustache, or north along the Rivière du Chêne to Belle Rivière, and

the earlier houses in the villages, are good examples of stone building even today, the later lines farther inland show few examples of anything better than frame and clapboard construction. Apparently the peak of prosperity never reached far back into the hinterland. Once the pioneering stages of settlement were past, however, most of the housing seems to have been moderately comfortable.

When we attempt to find out what clothing was like, we do not obtain very much information concerning male dress. The men probably wore the homespun which was made on the farms and perhaps for special occasions possessed a suit purchased in St. Eustache or Ste. Thérèse. Concerning women's apparel, on the other hand, as might be expected we have much more information, coming mainly from inventories included in marriage contracts. One woman, Marie Archange Rochon, in 1819 brought to her husband three hats, two overcoats, two aprons, twelve cotton chemises, four or five dresses, two corsets of three pieces, handkerchiefs, ribbons, three pairs of shoes, earrings and other female trinkets. No doubt the amount and type of clothes varied greatly from person to person and from time to time, but it would seem that clothing especially for milady was reasonably plentiful.

The same might be said about food. In the papers relating to the seigneurie there are a number of pension agreements in which elderly habitants turned over their farms to their children in return for a yearly income in kind. From these we gain some idea of the quantities and types of food eaten, although it is always necessary to keep in mind that the provision was primarily for elderly folk.

In 1824 Alexandre Maillé of Pays Fin agreed to give his mother annually : 17 *minots* (bushels) of wheat in grain or flour, 18 *minots* of oats, 15 *bottes* (225 bushels) of meal, one fat pig with the lard at Christmas, 1 *minot* of salt, half-a-pound of pepper, 6 pounds of candles, 2 gallons of rum at need *(sic)*, 12 pounds of smoking tobacco, 6 dozen eggs, 30 pounds of fat beef at Christmas, 2 *minots* of peas, 6 pounds of snuff, half-a-pound of tea and a promise to sow and harvest for her 1 quart of linseed. Some fourteen years later Guillaume Gravelle of Ste. Thérèse was promised much the same. He received only 8 *minots* of wheat but 3 gallons of rum, 6 pounds of snuff, 12 pounds of potatoes and one or two other things not in Mme Maillé's list. The items mentioned, however, do seem to show that food was varied and relatively plentiful, even including a few luxuries.

As one studies store inventories along with the lists of farmers' possessions often contained in documents settling estates, one can see that throughout this period (particularly after 1840) new types of farming equipment were coming into use. The Scottish swing plow, the "Scotch cart," and various inventions from Britain appear with increasing frequency. Thus the picture is one of a slowly rising prosperity as a result of much labour and toil, although the improvement was neither of the same type nor at the same rate all over the seigneurie. The areas closest to la Rivière des Mille Iles always seem to have led the way in economic development.

When we turn from the material to the spiritual and intellectual aspects of the seigneurie, we find that they follow, at least outwardly, much the same pattern. As one might expect, the seigneurie was largely inhabited by Roman Catholics. The civil parish of St. Eustache was not erected until 1845, although

the ecclesiastical parish officially erected in 1825 had really been in operation since 1768. The St. Eustache church was built in 1783, enlarged in 1833, partially burned in the Rebellion of 1837, and completely restored in 1845. Of the curés, the most important was undoubtedly Father Paquin, who during the twenties and thirties dominated the life of the parish and built the present convent largely at his own expense. Ste. Thérèse as usual followed hard on the heels of St. Eustache, although its church was completed only in 1807, to be burned somewhat later and replaced by the present building. The northeast section of Mille Iles was included in the parish of Ste. Anne des Plaines which lay in la Seigneurie de Terrebonne.

While thinking of the Roman Catholic population we must not forget that the Scottish and Irish settlers, to say nothing of the Swiss, were predominantly Protestant. A Presbyterian church was in existence in St. Eustache by 1818. It had its difficulties, however, as it was only a mission supplied from faraway Montreal. From 1834 on, it formed part of a three-preaching station charge of the United Associate Synod of the Secession Church of Scotland under the pastorate of Rev. David Shanks. The other two points on the field were Ste. Thérèse and Belle Rivière. In the following years this congregation faced new problems as the Swiss French organized a competing congregational church in Ste. Thérèse. By 1855 most of the French Protestants had, however, moved to Ontario with the result that their congregation seems to have disappeared. While drawing primarily on the village populations, these churches also served the Protestants scattered in farms throughout the various concessions of the seigneurie.

Closely allied to religion was education. That this was a generally accepted axiom is indicated by the fact that Father Paquin of St. Eustache, Father Ducharme of Ste. Thérèse, and Mr. Shanks led the way in stressing the need for schools to teach the lambs of their flocks. Before the government decided in 1828 to aid education financially, a number of small French schools were established through the influence of the clergy on the various concessions. They were usually taught by maiden ladies in whose homes the classes met. Both Roman Catholics and Protestants also set up schools in the villages. It is interesting that English (presumably Protestant) names appear on French school rolls, while French Roman Catholic names are listed on English school records.

Monthly fees for tuition varied from 1*s*.3*d*. to 2*s*.6*d*. Reading, writing, arithmetic, and a few fringe subjects, such as geography, formed the core of the curriculum. Religious instruction in the French schools was based upon the Roman Catholic Catechism and in the Protestant schools upon the Presbyterian Westminster Shorter Catechism. The government grants received after 1829 aided the schools greatly ; however, these did not guarantee a great expansion, for the number seems to have fluctuated considerably. By 1855 only some fifteen were in receipt of government grants. It is probable that some private unassisted institutions were also in existence.

Looking at the seigneurie as a whole, one receives the impression that Bouchette's comment in 1832 that three-fourths of the habitants were in easy circumstances is quite correct, perhaps even conservative. It is, therefore, not a little surprising to find that St. Eustache was the scene of one of the major battles of the Rebellion of 1837. How should we account for this fact ?

It is quite certain that neither the seigneurs nor the clergy favoured the revolt, and most of the habitants seem to have been relatively indifferent. Some of the merchants, such as W. H. Scott the storekeeper, were on the side of *Les Patriotes,* but, generally speaking, the villagers were not overly enthusiastic in Papineau's cause. From the various contemporary accounts of what happened, one may well conclude that the larger part of *Les Patriotes* came either from Montreal or from areas such as St. Benoit and Ste. Scholastique to the west and north of the seigneurie. The group from St. Benoit seems to have been heavily in debt to some of the St. Eustache businessmen, particularly notaries such as F. E. Globensky and Stephen MacKay. When the "patriot" army established itself in the village in December, 1837, a printing press was set up to turn out republican money, and with this the debtors not infrequently paid their bills. This may have been one of the local reasons for the rebellion in this area.

While easily smashed, the Rebellion was destructive of property owing to the excesses of both *Les Patriotes* and the British troops. Before long, however, the de Bellefeuille manoir and the St. Eustache church which had been burned in the fighting were restored ; farm houses and barns which had been destroyed were rebuilt, and life returned to normal. Nor does it seem to have been disturbed during the forties by the agitation of the British immigrants for the abolition of the granting of lands on manorial tenure. The principal reason for this was that most of the seigneurial lands had already been settled.

Thus as one looks over the history of la Seigneurie des Mille Iles during the period 1760-1855, one sees a gradually unfolding picture of pioneering, settlement and maturation. The one really exciting event in its history was the Rebellion of '37. Yet we must never forget that this seigneurie was different from the others in one respect : it was one of the few to be settled almost entirely during the British regime. Even this fact seems to have exercised little effect upon its character, for it followed much the same lines as those of the other seigneurial estates. It helped to fill out the feudal pattern already begun ; and by so doing, it provides us with a fairly clear picture of the French Canadian development in the early nineteenth century.

Seigneurialism seems to have worked as well as any other method of land-holding would have done and when it is examined in detail, it is not completely different from the English colonial land system of the time, which also had plenty of room for the great estate and the conditional grant. Where it was joined to an intelligent paternalism, it probably was helpful to the settler ; where it was not, it was disregarded. Everything was on the side of the settler, almost nothing on that of his "betters." The major social heritages that seigneurialism has left to modern French Canada are two : one of them being a few charming old manor houses and the other and more important, recognition of a heirarchical class structure which, if it no longer provides for a class of gentleman landlords, still admits an elite of culture and of occupation.

— Arthur R. M. Lower

Canadians in the Making (Toronto : Longmans, Green and Company, 1958), p. 37.

CANADIAN HISTORY AND A FRENCH CANADIAN POINT OF VIEW*

Jean Bruchési, F.R.S.C., Canadian Ambassador to Spain

M. André Seigfried, a Frenchman well acquainted with our country, has written in his book *Le Canada, Puissance Internationale* : "There is a Canadian state, a Canadian people, a Canadian nation. And history is its determining factor." Such an assertion, inspired by a political point of view, might mean either that history has contributed to fix the limits of the Canadian nation or that it is a decisive element. Whatever the interpretation, it clearly shows the part that history has played and continues to play in Canadian life. As an essential subject of study its influence will be conditioned by the manner in which it is written and taught. Without going so far as to claim that the teaching of history in a country such as ours would alone bring about a true national life, there is no doubt that such teaching would help greatly in hastening or delaying, if not preventing, the advent of a better understanding between Canadians of different languages and religions.

The problem of national life in Canada first arose in 1763. After nearly two centuries of life in common, after numerous bloody struggles and acrimonious discussions marked by compromises more or less satisfactory, it has not yet been completely solved. To use an expression of one of our English Canadian historians, Arthur R. Lower, "The Battle of the Plains of Abraham is still being fought." Why is this so ? Why is there a Canadian nation founded on a dual basis of politics and geography while a real Canadian nation formed by the union of heart and spirit has not yet completely come into existence ? Answers to this question are not lacking : history gives most of them. At times, however, they are at variance and are often contradictory. Instead of clearing the situation, they help to confuse it. Many Canadians, consequently, believe that the way in which history is written and taught is chiefly responsible for the delay in finding a solution to the problem of national life in our country. Without going as far as these extremists, the majority of whom are in good faith, one must admit that such reproach or accusation contains a large measure of truth. Without claiming that a change in the teaching of Canadian history would result in bringing Canadians closer together and in helping them come to a better understanding, I believe that such teaching would serve to strengthen the bonds of national unity. By national unity, however, I do not mean the absorption of one group by the other. National unity should not entail for either group the renunciation of their respective and distinctive characteristics (acquired by their origins and developed through the course of centuries), of their religious beliefs, of their maternal tongue, or of family and social traditions.

For all who are concerned with the future of the Canadian nation, the time has come to give the teaching of history, particularly the history of Canada, the place to which it is entitled, so that it may help to ensure national unity. When English and French Canadians are well acquainted with their history, they will

*Extract from the address delivered at the In-service Education Course in Canadian History organized by the Protestant School Board of Greater Montreal.

more readily accept the co-existence of two languages and two cultures. These give our country its distinctive and beneficent character.

History has been neglected in our country, and we may ask ourselves whether Canadians are aware of its true meaning. In an article published six or seven years ago in the *Nouvelle Revue Canadienne* Dr. Hilda Neatby asked: "Is it not true that English-speaking Canadians have been inclined to neglect their own history and that French-speaking Canadians have cultivated their own garden with such single-mindedness and intensity of purpose that they too are hampered by want of a general historical sense?" On the other hand, a Montreal author, Leonard Knott, recently said that young French Canadians are taught more about their country than are English-speaking youth. Not long ago His Excellency the Right Honourable Vincent Massey mourned the fact that Canadians are neglectful of the great figures of their history. Many regret that "history is no longer considered an essential part of the formation of an educated citizen or even of an intellectual leader." The teaching of history should at least have helped Canadians to know each other better and to gain a better understanding of one another. Unfortunately that has not in general been the effect obtained. In the Province of Quebec and in the city of Montreal we still, alas, speak of "two solitudes."

In 1946-1947 an examination of all the Canadian History textbooks used in the elementary public schools and the high schools of our country — ten in English and seven in French — gave an insight into their difference: in several instances they were found to be at opposite poles. How can a young English Canadian know the history of his country when from a total of 228 pages in his textbook only three pages deal with the French Regime, or how can a young French Canadian acquire a fair knowledge of the history of Canada if 32 pages of his textbook from a total of 152 pages concern the years following 1763? How can we hope that a cordial understanding will prevail among Canadians when too many high school students are kept in total ignorance of the real meaning of main historical events. Both French and English Canadians should understand clearly the importance of the Conquest, the use of the French language, the struggle for representation by population, the confessional schools for minorities, and of conscription.

It would be unjust to blame the faulty teaching of history entirely for the misunderstandings which unfortunately exist among Canadians, even in the Province of Quebec — the aggressiveness of some, the narrow provincialism of others — or to assert that if harmony does not reign among Canadians, as we would wish, it is solely, if not chiefly, due to the way in which history is written or taught. There can be no doubt, however, that the attitude of certain Canadians can be traced to the manner in which history is written or taught. One must not underestimate the importance of Canadian history in drawing the citizens of our country closer together. Such benefit will depend upon sound programmes and proper textbooks and, above all, competent teachers.

However excellent textbooks may be, they are of little value if the programmes of studies are not designed to facilitate their use. Although the situation has greatly improved, wide differences still exist in the programmes of study of Canadian history in the various provinces. These differences concern

not only the number of hours reserved for teaching the subject but also the degree of emphasis placed upon different eras or aspects of Canadian history. Would the adoption of a uniform programme in all the schools be the only way to remedy the situation? Strictly speaking, there is nothing to prevent the provinces from the Atlantic to the Pacific from agreeing to a minimum number of hours to be given to the teaching of Canadian history. In principle, there would be no objection to giving the same consideration to the most important eras or aspects of Canadian history. It would, however, be unwise to sacrifice local or provincial history to national history, as certain events and historical characters will continue to have more importance in one province than in another. It is better that we avoid the danger of uniform teaching as practised by the totalitarian states. But we should not be apprehensive of the inclusion of controversial questions in the programmes, at least for the more advanced classes.

While Canadian history should be given priority in programmes of studies in Canadian schools, pupils from Grade V and onwards should enlarge their outlook by the study of history in other countries, beginning with those with which Canada has had closer relationship. A young English Canadian will not have a true notion of the French Regime if he knows nothing of France in the sixteenth, seventeenth and eighteenth centuries; a French Canadian will understand little about the first years of the English Regime if he is not acquainted with England of the seventeenth, eighteenth or nineteenth centuries. On the other hand a more detailed study of the Reformation, for instance, would be more appropriate in the school programmes of Ontario than in those of the schools of Quebec. In Quebec, more attention would properly be given to the former political institutions of France than would be given in Manitoba or in British Columbia. The main point is not to omit these topics completely from the programmes, including, even though in a lesser degree, the history of the United States, modern world history and ancient history.

Since it is the duty of the schools to secure a more adequate presentation of Canadian history, those in charge of education must ensure that only reliable and suitable textbooks are offered to Canadian pupils. Must the schools adopt a single history textbook for this purpose? With the co-operation of some of our best historians and teachers, it might be possible to produce a satisfactory single textbook for university students but for elementary and secondary classes, where only a detailed outline of history is given, the use of a single textbook is more than doubtful. A single textbook with the same text for all the schools of the country would be inadvisable. A textbook, whether it deals with history or sociology, must be adapted to those for whom it was written. In Canada, as in all other countries and more so than in many other countries, in view of the extreme diversity found within it realm, the pupils are not the same. Regional history, for example, although an essential part of national history, cannot be taught in the same manner to the pupils of Saskatchewan as to those of Nova Scotia.

Should Canadians give up all hope therefore of using the history of their country to brings its citizens closer together? Should all efforts be abandoned to give the youth of Canada a complete and objective view of the history of their country and of the essential events which make up that history? Would a single

textbook exclude all provocative statements and biased interpretation ? Would it teach children basic social, cultural, political and religious facts that all Canadians should know and which have contributed constructively to the building of a Canadian nation ? Would it mitigate the effects of an unavoidable provincialism? I do not believe so. It is not of any importance to the development of unity among Canadians whether we ascribe solely to the Vikings or to the Cabots, father and sons, or to Verazzano, or to Jacques Cartier, the discovery of Canada. In what way can that aid or harm union between Canadians ? Take another problem. Was the act of the Halfbreeds in 1885 properly speaking a rebellion or a protestation against certain crying injustices ? From this distance and placed in their proper perspective, could not this series of unfortunate happenings which took place between 1870 and 1885 be designated as simply an insurrection or uprising without saying an untruth ?

There can be no question of suppressing or ignoring controversial subjects. On the contrary, they should be presented without prejudice, taking great care to respect the truth however painful and to avoid anything that could stir up hatreds. Canadian history, in common with the history of all countries and the history of humanity, offers grounds for misunderstanding and disagreement, but it also presents good motives for drawing the citizens closer together. As we should not hesitate to share in the good deeds of the past, we should not fear to share the faults and errors, giving always more emphasis to what we hold in common than to matters of disagreement.

Instead of advocating a single textbook, we should in preference try to improve the textbooks in use in the schools, so that the principal facts of Canadian history may be made known to all young Canadians. What is to prevent a group of serious and competent historians from making a list of these essential facts and events which every Canadian should know ? Is not something of the kind done on behalf of the thousands of immigrants who have been coming to Canada within the last few years ? But care should be taken not to proclaim, as is still done occasionally, that Canada is an English or a British country only, that Ontario is the most progressive province, that, on the contrary, Quebec is the most backward, or that the French which is spoken in Quebec is a patois, and the religion practised is more or less tinged with supersition !

It remains to be said that, in spite of good programmes and high quality textbooks, the teaching of Canadian history will remain imperfect if those who teach it do not have, besides competence, a sense of their responsibility. Good masters make good pupils ; if students do not like history, it is usually on account of the way they have learned it. A capable professor of Canadian History free of prejudice and stimulated by the desire to strive for concord among the citizens of his country would make good Canadians all the more tolerant towards others if they have learnt to look for the truth only. For this reason, therefore, it should be our constant endeavour to prepare well the men and women who will one day be called upon to teach the history of our country. Their first concern should be to study, to make inquiries and to learn : English-speaking Canadians will then know what the French Canadians have done, why they acted as they did, what they think and what they want ; French-speaking

Canadians will also learn what is true. Only then is there a chance that all Canadians will have a broader concept of their heritage.

One must not forget that of the sixteen million and more inhabitants who make up our country, there are more than three million who are neither of French nor British origin. We expect them to become true Canadians without making it necessary for them to forsake their maternal tongue, their customs or their religious faith. Neither can there be any question of making Frenchmen or Englishmen out of them but Canadians having the same rights and the same obligations as we have, feeling at home in whatever province they live.

GOVERNMENT REGULATIONS ISSUED IN QUEBEC ON MAY 11, 1676

There shall be appointed a sufficiently extensive area in the upper or lower town of Quebec to establish a market as soon as possible, which shall be held twice a week, namely on Tuesday and Friday, to which all the peasants who have grain, fowls, game, or other commodities may bring them to sell.

All property owners or tenants who occupy houses in the city shall, in future, clean the streets in front of their houses, removing to a place where it will cause no inconvenience all rubbish, not allowing it to remain in the streets, under penalty of a fine.

At the first stroke of the bell, every person capable of rendering service must run out of his house to the site of a fire, taking with him a pail or a bucket, under penalty if he does not do so.

All bakers who are established in the city must always have in their shops a supply of white bread and brown to sell to the public at the weight and price ordered by the chief of police . . . .

Those who have thistles on their land must cut them down by the end of July of each year, also those by the roads which pass in front of their land, under penalty of a fine.

In order to remedy the abuse which is growing in these days through the desertion of domestic servants from their masters to the great detriment of the colony, it is forbidden to those so engaged to leave or abandon the service of their masters on pain of being placed in the pillory for the first offence and for the second to be beaten with rods and to have the impression of the *fleur-de-lis* made on their persons. All persons are also forbidden to offer them shelter without a written dismissal from their masters or a certificate of the commandant, judge, or their *curé,* that they are not engaged by any person. The penalty is twenty *livres* fine and a payment of fifty *sous* each day that they are absent from their service.

Jugements et Délibérations du Conseil Souverain de la Nouvelle-France, Vol. 11, p. 63.

QUEBEC SOCIETY UNDER THE FRENCH REGIME*

Allana Reid Smith, Ph.D., Formerly of John Rennie High School Pointe Claire

Social History has always been one of the weak points of early Canadian History; yet no part of our early history has been more romanticized and exaggerated than its social life. This paradox is not nearly as unbelievable as it might first appear. I think it is fair to say that few countries have had the studies of their past so thoroughly monopolized by those interested in politics and military strategy as did Canada under the French regime; and few cities have had their social backgrounds so distorted by romantic novelists and sensation-loving travellers as the city of Quebec. At least twenty novels have used its scene as their background and all have fallen victim to the spell of its eighteenth-century atmosphere and its Latin charm. From *Emily Montague* to *The Golden Dog* they have combined to build up a picture of a gay French town where dashing officers rubbed shoulders with swarthy sailors and danced all night long with beautiful ladies in a "Petit Versailles." It is a delightful picture, but the important question is, "Is it historically true?"

If one is to arrive at a fair estimate of Quebec's social conditions under the French regime, three essential problems must be considered. In the first place, we must determine the chief characteristics of Quebec society in the first half of the eighteenth century in order to discover how much truth lies in the legend of the "Petit Versailles." Secondly, we must examine to what extent these social characteristics were the product of the economic, political, military and religious functions. Finally, we must reach some conclusions on how far the historian dare go in taking Quebec society as representative of the rest of New France.

First of all, let us look at the town of Quebec as it appeared in the early eighteenth century and the people who lived therein. When Champlain first built his Habitation on the strand beneath the cliff of Quebec in 1608 he was primarily concerned with the fur trade. The Habitation was little more than a storehouse and dwelling for those concerned with receiving and packing furs. It was not long, however, before there began to appear around the Habitation a few small houses which formed the nucleus of the town. With the arrival of the Récollets in 1615 and the Hébert family in 1618, Quebec embarked on its many-sided growth. At first this growth was not very spectacular. When the English captured the town in 1629 there were only a hundred people living in it, and even by 1666 the population was only five hundred and forty-seven, scarcely a mushroom growth. However, the worst was over. With the new emigration policy of Louis XIV, settlers soon began to stream into Quebec. Coming from Normandy, Britanny, Paris, Picardy and La Rochelle, these settlers were a very mixed grill. Most of them were undoubtedly honest, hard-

*Address delivered at the In-service Education Course in Canadian History organized by the Protestant School Board of Greater Montreal.

working peasants but there can be no doubt that a few rogues and rascals did find New France an excellent means of escape from something even more unpleasant in the old land. Of course, many of the men and women who landed in Quebec spent only a few days or hours there before going on to their new homes in Montreal, Three Rivers, or one of the many seigneuries. Among those who stayed in Quebec were men of every occupation — carpenters, bricklayers, armourers, butchers and bakers, tilers, locksmiths and toolmakers. Higher on the social scale, the army and the government also provided some permanent Quebec citizens : in theory the personnel of both was transitory, but many of those who left France intending to return when their stint of work was over were caught by the lure of the New World. Together they were responsible for the spectacular rise in Quebec's population. By 1700 there were two thousand people living in the town and by 1759 this number had grown to eight thousand — not a metropolis by modern standards, but still a busy and thriving town. When we remember the widely different regions and backgrounds from which the Quebec settlers had originally been drawn, it is quite remarkable that such a diverse society should have been a working unit. The explanation lies, of course, in the fundamental homogeneity of the people, for whatever their backgrounds the people of Quebec were practically all Roman Catholics and of French blood. They spoke the same language, shared the same basic ideas and attended the same church. Hence, they were able to work together as a coherent group.

That does not mean that they were in any way a stagnant group. If there is one thing that visitors to Quebec noticed above all others, it was the amazing fluidity of its social classes. Indeed, it is practically impossible to divide Quebec society into the conventional classes. Only the Governor, Intendant and Bishop can be placed on a pedestal and expected with reasonable certainty to stay there. As for the other political and judicial officials who might be expected to form the upper class, most of them were actually farmers or merchants ; many of them dabbled in the fur trade or sold goods over a counter. Intermarriage among Quebec citizens was so frequent that by 1700 there was scarcely a member of any trade or occupation who was not connected by family ties with those in almost every other occupation. Even the division of the Quebec population into the permanent and temporary residents was difficult to make, since so many of the officials and French merchants ended up by making their homes in Canada. It would seem that the colony was fairly certain of having at least an upper class, thanks to the various patents of nobility which the king issued from time to time. This too was a false hope, for the patents of nobility were generally awarded for achievement in some field rather than for wealth, position or birth ; they were seldom hereditary, and generally the recipients were so overwhelmed by the honour bestowed on them that they ceased to do anything useful thereafter. It seems reasonably certain that not until the last fifteen years of the French regime did the rich man become an important factor in Quebec society. One after another, the writers of the early eighteenth century agree, "You meet no rich men in this country." It was not really until about 1750 that the swarm of locusts known

as La Grande Société proceeded to drain the country of its capital and to create a millionaire class whose ostentatious displays and vices have come to be regarded, quite wrongly, as typical of Canadian society throughout the French regime.

If Quebec society was not based on position or family, on occupation or wealth, what was its organization? Apart from the three leading officials, the hierarchy seems to have been largely a personal one. In each generation, a group of men could be found who might be regarded as the leaders of Quebec society — in each case the basis of greatness might be different. It was the great benevolence and versatility of Aubert de la Chesnaye which gave him a position of such influence at the end of the seventeenth century; the intellectual acumen of Verrier and the medical skill of Sarrazin explain the high esteem in which both these men were held in the eighteenth century. As for Rouer de Villeray, Councillor, merchant and friend, it must have been his fine character and delightful personality that placed him so high in everyone's opinion since money and background he had none. On the other hand, the Lotbinières, Repentignys and Vaudreuils had traditions of nobility and leadership far predating their immigration to New France. Even during the last decade of the French regime, the men who controlled Quebec were not, generally speaking, representatives of the old families of the town but unscrupulous adventurers or officers of army and state who used their brains and cunning to raise themselves to important positions. We must, therefore, conclude that there was absolutely no hard and fast rule by which men rose to the leadership of Quebec society. Some had unexpected and even undeserved strokes of luck; others had great qualities of mind and heart which earned them the respect and love of their townsmen regardless of their economic position. The pressure of necessity and the constant shifting of population typical of a new land made it certain that the social system of Quebec would remain sufficiently flexible to allow any man of character, ability and initiative to climb by his own efforts from the bottom rung on the ladder to the top.

This fluidity and flexibility of Quebec society both influenced and was influenced by the characters of the individual men and women. According to the Jesuit priest, Charlevoix, who came to Quebec in the early eighteenth century, the Quebec habitant "breathed with his breath the air of liberty" and showed it in everything he did. Indeed, all the writers of the time vied with each other to produce vivid adjectives describing the native Quebecer: he was "stubborn," "conceited," "haughty," "indocile." But these qualities were tempered by more endearing ones, for he was also "obliging," "friendly," "affable," "polite." All these adjectives were probably quite justified, for the social and economic conditions of the town were well calculated to engender self-confidence and independence, and these qualities applied to the women of the town as well as to the men. The twentieth century is frequently regarded as the only era of feminine freedom. It is forgotten that before the Victorian era ushered in its pseudo-chivalry there were many centuries of female independence. Certainly the women of eighteenth-century Quebec were no modest shrinking violets. Many of them ran their husbands' businesses most efficiently while the

latter were in France or the up-country. Many of them owned and administered property in the town, and there are also records of women pleading their own cases before the officers of the law. To this efficiency they also added wit and charm. The unknown writer J. C. B. wrote, "The women of Quebec have the men at their feet because of their beauty, liveliness, high spirits and gaiety." So frequently and so freely did the ladies of Quebec share the society of officers and officials, of men of education and travel, that they were completely at ease in all company. The Swedish traveller, Peter Kalm, unaccustomed to the unquenchable vitality of these Quebec ladies was forced to admit that "the women seem somewhat too free at Quebec and of a more becoming modesty at Montreal."

It is interesting to note that these characteristics of Quebec society – flexibility, independence and vitality — make their mark on the physical appearance of the town. Originally, the Habitation of Champlain and the little houses of the early settlers had snuggled beneath the great cliff for protection and warmth, but it was not long before a path had been trampled down on the side of the cliff, and buildings began to appear on the top. By the beginning of the eighteenth century three distinct sections had evolved. On the strand beneath the Quebec cliff there was the Lower Town composed almost entirely of warehouses, stores and houses. Here the independent nature of the Quebecer was most evident, for, despite a veritable shower of government regulations and restrictions, very little order evolved out of the chaos of building. As a result, the streets of Lower Town were narrow, extremely crooked and exceedingly dirty. Even at the best of times travel was blocked by garbage, wandering pigs and jutting stones. When it rained the streets became a quagmire ; when it snowed they became impassable. But the inhabitants shrugged their shoulders and ignored all the efforts of the Intendant and the Grand Voyer to get the streets paved, straightened and cleaned. Actually, it is unlikely that the streets of Lower Town were one bit worse than those in many French towns of the period : we certainly must not think that the Lower Town was a slum area. Far from it : some of the most prosperous merchants in the town lived there, and their homes were as fine inside as the streets were horrible outside. Because space was at a premium, buildings tended to grow up rather than out : by 1685 the plans of the town show that almost all the houses in the Lower Town were three or four storeys in height. Originally most of them were built of wood or half-timber, like those in France, but frequent fires and government regulations gradually turned Quebec into a city of stone. In many cases the houses were semidetached, although blocks of three or four adjoining houses were quite common. They varied in size, of course, from the sixteen-foot square house of Thierry de l'Estre to the handsome three-storey house of Aubert de la Chesnaye with its two wings enclosing a paved courtyard. This may not have been typical of a Quebec house, but at least it showed what could be done.

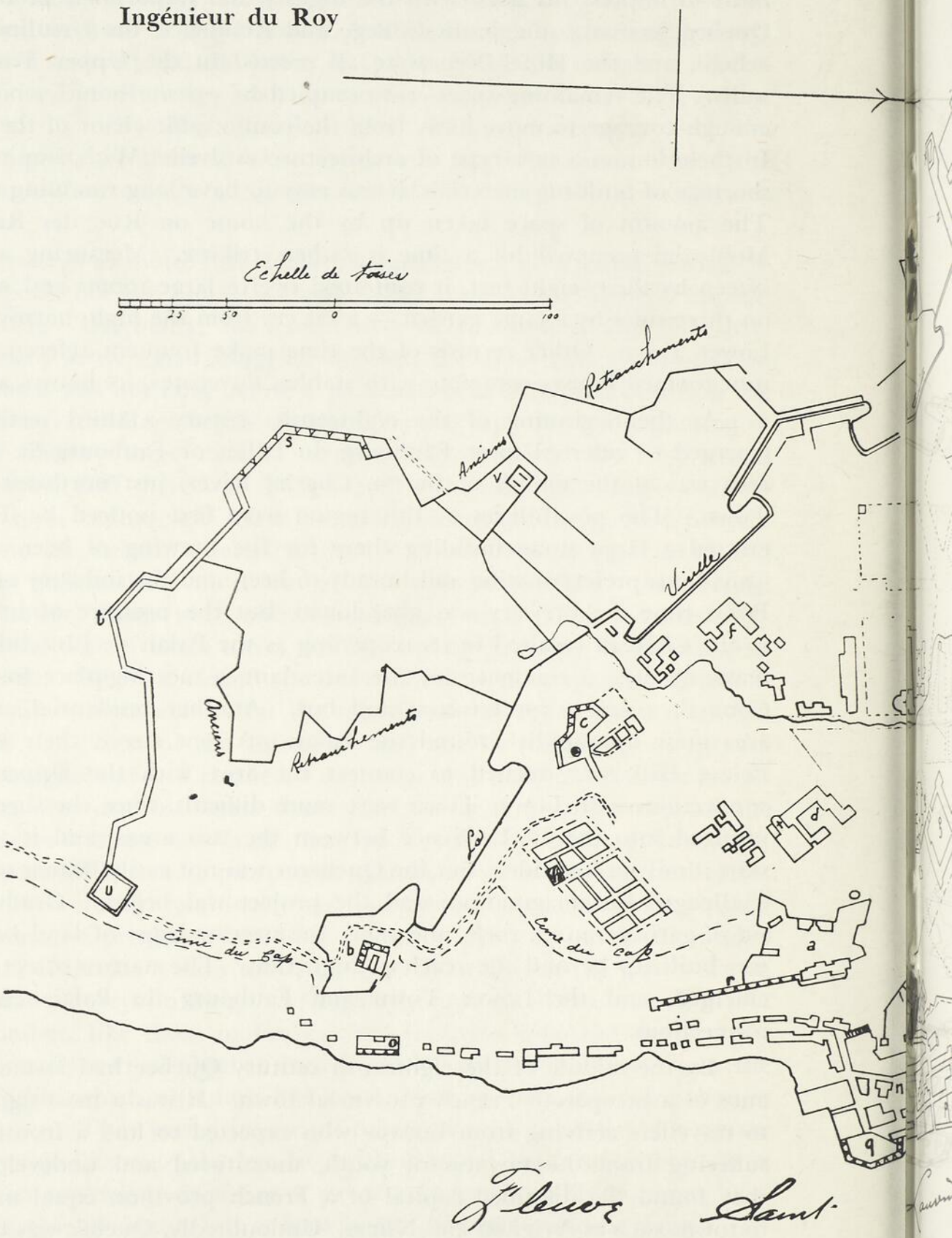
When the visitor to Quebec had picked his way through the crooked streets of the Lower Town, he eventually emerged on Rue de la Montagne which zigzagged its way up the side of the cliff. There he saw a very different picture, for in the Upper Town were the handsome stone edifices of church and state.

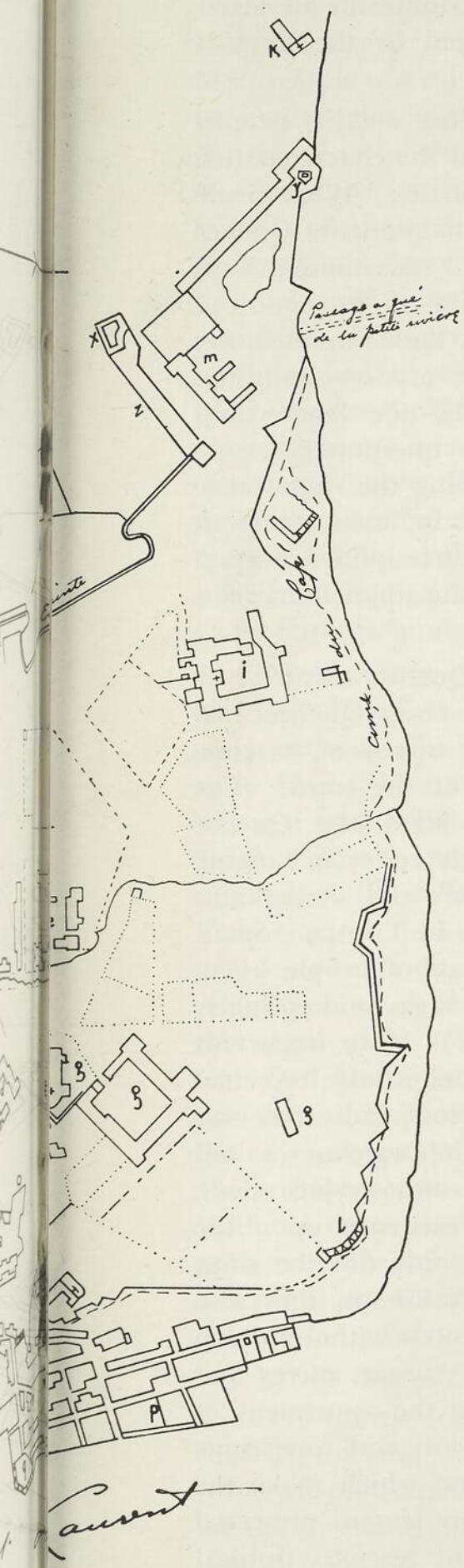
The Château St. Louis, begun by Champlain in 1620 and rebuilt, remodelled and renovated many times during the next century and a half, served a double purpose as the residence of the Governor and the core of Quebec defences. Close by the Château was the Episcopal Palace which Bishop St. Vallier had built to impress his flock with the dignity and importance of his office. The Quebec Seminary, the Jesuit College and Residence, the Ursuline Convent and School, and the Hôtel-Dieu were all erected in the Upper Town within the walls. The remaining space was occupied by private homes whose owners had enough courage to move away from the comfortable chaos of the Lower Town. In these houses a new type of architecture evolved. With ample space and no shortage of building materials, it was easy to have long rambling establishments. The amount of space taken up by the house on Rue des Ramparts which Montcalm occupied for a time is rather striking. Measuring a hundred and fifteen by thirty-eight feet, it contained twelve large rooms and was surrounded on three sides by a large garden — a far cry from the high, narrow houses of the Lower Town. Other records of the time make frequent references to eight- or nine-roomed houses complete with stables, dovecotes, ice-houses and cisterns.

At the beginning of the eighteenth century a third section of Quebec emerged — referred to as Faubourg du Palais or Faubourg St. Charles. This area was at the mouth of the St. Charles River, just northeast of the Lower Town. The possibilities of this region were first noticed by Talon when he erected a large stone building there for the brewing of beer. However, the Canadians preferred wine and brandy to beer, and the industry never prospered. For a time the brewery was abandoned, but the pressure of insufficient space in the Château resulted in its reopening as the Palais de l'Intendance. It filled many needs : a residence for the Intendant, a meeting-place for the Sovereign Council, a centre for business and law. Another residential and commercial area grew up rapidly around the Palais. A new street, then and now called Palace Hill, was opened to connect the area with the Upper Town. The connections with Lower Town were more difficult, since the sheer Quebec rock plunged into the St. Lawrence between the two areas, and it was possible to skirt it only at low tide. But the Quebecer was not easily beaten when something challenged his imagination, and the project was begun. Gradually, with the aid of garbage, mud, rocks and sand, the narrow ledge of land beneath the cliff was built up beyond the reach of high tide. The narrow street of Sous-le-Cap emerged, and the Lower Town and Faubourg du Palais established their connections.

By the middle of the eighteenth century Quebec had assumed the appearance of a prosperous French provincial town. It was a most agreeable surprise to travellers arriving from Europe who expected to find a frontier village, still suffering from the rawness of youth, uncultured and undeveloped. Instead, they found the dignified capital of a French province, equal on many counts to towns such as Avignon and Nîmes. Undoubtedly, Quebec was by far the finest town in New France. Montreal, with all its aggressiveness, was not more than half its size, and with its feeble fortifications and wooden houses could not begin to compare with Quebec. It is one of the tragedies of Canadian history that

PLAN OF THE TOWN OF QUEBEC
drawn in 1720 by
GASPARD CHAUSSEGROS DE LERY
Ingénieur du Roy





Plan de la Ville de Québec

Fortifications en 1711

a Fort St. Louis
b Redoute du cap au diamand
c Cavalier du moulin
d Les Recolets
e Les Jesuites et dépendances
f Les Ursulines
g La Paroisse avec le Seminaire et dépendances
h L'Evêché
i L. Hotel Dieu
K St. Roch chapelle
l Le Cault au matelot
m L. Intendance
n Eglise de la basse ville
o Batterie de Vaudreuil
p Batterie Dauphine
q Batterie Royale
r Batterie du Chateau
s Bastion St. Louis
t Bastion de la Glacière
u Demi Bastion de Joubert
v Redoute Ste Ursule
x Redoute au boureau
y Redoute St. Roch
z Coteau de la Potasse

Copié par L. P. Vallerand
sur Plan de Levy 1720

Plan

this Quebec, which Charlevoix and Kalm, Frontenac and Montcalm all loved and admired, should have been almost completely destroyed by the English bombardment of 1759.

Such, then, were the chief characteristics of early Quebec and its people. The problem now arises as to what factors really determined the characteristics. A number of questions relating to Quebec's importance arise: What made Quebec society so flexible and so fluid? What caused the inhabitants of Quebec to be so alive and full of vitality? Did these busy docks and warehouses, shops and shipyards indicate Quebec's place in the economic life of the country? Did the fine stone houses shelter a social life which merited the complimentary title of "Le Petit Versailles"? To what extent did the massive buildings erected in the name of Christianity really guarantee that the new land would share in the faith and culture of Europe? Only when questions such as these have been answered can we reach a conclusion regarding the importance and value of Quebec society. The answers will not be easy, for many different threads are tangled up in the skein and many factors had their influence upon the growing town. We must simplify a little and concentrate upon four main factors — economic, political, military and religious.

First of all let us look at the economic position of Quebec. Ever since Champlain established the Habitation as a fur-trading post, Quebec had been a commercial centre of importance, and the various aspects of its commercial life had a considerable impact upon the people of the town. The ships from France and the French West Indies that filled the Quebec harbour every spring and summer provided the town with an ever-changing population of foreign traders and travellers, soldiers, sailors and sea-captains who kept Quebec closely in touch with news and fashions in Europe. Small wonder that the native Quebecers did not have the rustic air of people living in the outlying provinces of France but could lay claim to "a gay and sprightly behaviour with great sweetness and politeness of manner." More important than this was the fact that without her foreign trade Quebec would have had little opportunity to acquire capital and build up the various industries and occupations by which so many of the people lived. The warehouses and shipyards which crowded the quays, the lumber yards, meat-drying sheds, biscuit factories and flour mills, all depended for their existence upon the demands of Ile Royale and the French West Indies. Not only did the ships take away the surplus products of Canada's farms and workshops, they also brought a great variety of food, clothes and manufactured goods without which Quebec society could scarcely have survived. Wines and vinegar, olives and soap, guns and string, linen and window-glass were among the assortment of supplies brought in by the La Rochelle merchants. Cod, fish and rope came from Cape Breton; sugar, molasses and tropical delicacies, which make the mouth water, came from Martinique and Guadeloupe. Tiny lemons preserved in spirits, sugared almonds, candied fruits, and all sorts of luscious tropical preserves owed their existence to this West Indian trade. In addition, coffee, rice, olive oil and soaps came from the French possessions along the coast of South America. Since stringent regulations kept all imports in Quebec ware-

houses for one month before they were distributed to Three Rivers and Montreal, it was no accident that the standards of living were higher in Quebec than elsewhere in the colony. The Intendant De Meulles was probably quite correct when he wrote home, "We live as well in Quebec as we did in France." Not until the last four years of the French regime did the combination of crop failures and war depredations alter this happy state of affairs. The rations of bread and horsemeat portioned out in 1757, '58 and '59 were the result of unusual and unfortunate circumstances and must be thought of as the very antithesis of the good cheer which Quebecers were wont to enjoy.

The economic position of Quebec as the chief port of the colony also had its effect on the clothes of the people. As early as 1667, La Chesnaye was complaining that Canadians had to go short of many necessities because French merchants loaded their ships with scarves, veils, handkerchiefs, gloves and fancy materials which they knew would sell at the highest prices to the ladies of Quebec. Silks and brocades, ribbons and laces, silver-buckled shoes and white powdered wigs all found their way to Quebec and were used according to the latest Paris fashions by both the men and women.

Not only did the ships coming to Quebec each year bring new delicacies and new clothes, they also furnished the impetus for the functioning of Quebec society throughout the summer months. From the arrival of the first ship in early May to the departure of the last one in October, social life in Quebec was one mad whirl which helped to earn for the town the title of "Le Petit Versailles." Frequently, the arrival of some high-ranking official called for processions of welcome and a great round of receptions, dinners and calls. Frequetly, too, letters from France contained good news of marriages and births in the royal family, of peace treaties and alliances, which warranted enthusiastic celebrations and long nights of feasting and dancing. As the departure of the ships grew imminent in late August, the tempo increased. Officials from Montreal and Three Rivers came to Quebec to dispatch their letters ; traders and shopkeepers from all parts of Canada congregated in the town with their export goods. "From the first of September," Montcalm reported, "the town of Quebec has a commercial appearance and a most excited atmosphere." With the departure of the ships, an exhausted tranquility descended on Quebec as the inhabitants prepared for the isolation and cold of the oncoming winter — a tranquility which was not broken until the Christmas festivities began to engross the attention of everyone.

Before we proceed to the next influence on Quebec society, one special aspect of the economic picture must not be ignored : the fur trade. It is true that by the end of the seventeenth century Montreal, not Quebec, was the principal centre of the fur trade, but let us not forget that all the goods bound for the up-country had to pass through Quebec as well as all the pelts exported legally from the colony. Quebec may have lacked the boisterous quality of Montreal with its voyageurs and coureurs de bois, but the uncertain and dangerous element was apparent even there. To the very end of the French regime, Indians from the Jesuit missions at Jeune, Ancienne Lorette and St. François de Sales, and Abenakis and Montagnais from the upper St. Charles and

Lake St. John regions came annually to Quebec with furs and strings of wampum to trade and work out peace treaties. Although the coureurs de bois preferred to keep far away from the official atmosphere of Quebec, the most notorious of them came openly to the town. Thus the fur trade provided Quebec with some of its excitement and contributed towards making its atmosphere less stable and more challenging.

The second important influence upon Quebec society stemmed from the town's position as capital of New France. The presence of the Governor, Intendant and Sovereign Council gave it prestige and provided it with an official upper class not dependent on wealth and birth. State officials, by virtue of their positions, were obliged to act as hosts at government receptions whose size and brilliance, while not equal to those of the French court, were none the less calculated to impress even visitors from Europe. During the last five years of the French regime, under the leadership of the Intendant Bigot and the Chevalier de Lévis, these festivities became particularly numerous and extravagant and have been remembered by succeeding generations largely because they set such a thoroughly bad example of gambling, overdrinking and immorality. On the other hand, the example and patronage of government officials also promoted the development of culture in Quebec. For example, it was certainly under the protection of the Governor that amateur theatricals flourished in Quebec at the end of the seventeenth century. As early as 1648 records tell of the performance of Corneille's *Cid,* and during the next half-century there are many references to dramatic performances in the Château which enlivened the long Canadian winters. From the anonymous comedy of *Le Sage Visionnaire* to Corneille's *Heraclius* and Racine's *Nicomede* and *Mithridate,* these performances seem to have been widely attended and universally enjoyed. Unfortunately, these dramatic performances frequently contained certain anticlerical comments which were not approved by the ecclesiastical hierarchy. The test came in 1694 when Frontenac announced the forthcoming performance of Molière's satire *Tartuffe.* At once the clergy were up in arms. Thundering sermons and fiery *mandements* came bursting from all sides at the Governor. In spite of these protests, *Tartuffe* was produced to a packed house. Yet it was a barren victory since, as a result of this clerical fury, play-acting came to an end in Quebec until the beginning of the English period.

For those who were not interested in the drama, the official class also offered leadership in more scholarly pursuits. It is interesting to note that the first circulating library in Canada was provided by the King for the Councillors of the Sovereign Council and consisted chiefly of books on law and government. Many of the Councillors collected substantial personal libraries — some with hundreds of books, not all of which would have met the approval of clerical authorities. Indeed, it was thanks to this group of educated men at the head of the government that the philosophical and religious ideas prevalent in eighteenth-century France made their way into Quebec.

The impact of Quebec's official position was seen too in other ways. Because Quebec was the capital of New France, there came to it a steady stream

of Indian ambassadors, English envoys and foreign visitors, who helped to keep the inhabitants more closely in touch with the political affairs of the Western Hemisphere. Thanks to the location of the Sovereign Council and the Prévoté Court in Quebec, the town enjoyed the benefits of law and order to a degree found nowhere else in New France. Although occasional brawls did break out in taverns, astonishingly few threats to the peace are found in the Quebec records. Rioting, robbery, house-breaking and even malicious gossip were summarily dealt with by the Quebec Prévoté by the imposition of fines and the use of the wooden horse, the whip and the pillory ; the serious crimes of murder, rape and large-scale theft were punished by the Sovereign Council with hanging, branding and deportation. It is not surprising, therefore, that life and property enjoyed an enviable security in Quebec during the eighteenth century, or that the Quebec citizens occupying positions in the various law courts gained a well-earned respect for their integrity and energy in the enforcement of the law.

Closely associated with the administrative side of Quebec's existence was the military. As the key to the St. Lawrence and one of the two towns in French North America boasting of European fortifications, Quebec was inevitably the most important garrison city of New France. The impact of the resident garrison upon the life of the town was inevitable. Under such occupation instability and immorality are common to any age and any country ; the contributions made by the gay French officers and soldiers who flooded Quebec during the winters of 1756, '57 and '58 merely accentuated conditions which had existed since the days of Champlain. The garrison of Fort St. Louis did make some useful contributions to the town. For one thing, it helped to solve the ever-acute labour shortage since men in the Troupes de la Marine were permitted to hire themselves out as workmen or craftsmen and thus earn a little extra cash. Some of them became so interested in their new jobs and new wives that they left the military service to swell the ranks of employed civilians. Such transfers were gladly sanctioned by the King in the interests of the colony. Further, the soldiers and officers of the garrison did much to help in the social activities of Quebec. With a considerable proportion of the male population absent on commercial ventures or fur-trading expeditions, the picnics, dances and sleighing parties which entertained the Quebec ladies during the winter months would have been sorry affairs indeed without the help of the troops. Although the spectacular landing of over 1,200 troops of the Carignan-Salières Regiment was not repeated until 1756, there came a steady stream of soldiers every year to Quebec. Many of them spent only a few hours in the capital before being sent off to defend the frontier posts or to man the other garrison towns. The influence of these constant arrivals and departures must have done much to increase the instability, the prestige, and the excitement of Quebec. The unloading and distribution of the great bales of military supplies which came to the Quebec storehouse every year provided employment for dozens of Quebec citizens and dishonest fortunes for a few rogues who knew how to profit by the king's gullibility and his officials' mistakes.

A further influence upon Quebec society remains to be considered — in many respects the most important of all : the influence of the church. Although

the church was at no time the dominating element in the life of the town, its influence upon the people was profound and many sided. The very fact that Quebec was the official residence of the Bishop and the headquarters of the Jesuit Order in New France added to the prestige which the town already enjoyed as the chief port, and the military and administrative centre. The close contact which Quebec citizens had with prelates, priests and nuns must have had a very great influence upon their attitude to the church. With five chapels and a cathedral in which to worship, with examples of holiness always before their eyes, it is not strange that many of the people of Quebec were exceptionally devout. Nevertheless, there is ample evidence to show that there were definite limits to their obedience and devotion. When the Superior of the Jesuit Order twice in one season refrained from preaching in the parish church of Quebec because the congregation was not large enough to make the effort worthwhile ; when a number of Quebecers had to be compelled by the Council to furnish their quota of communion bread ; when it took the full force of episcopal authority to halt the production of anticlerical plays, it would seem that the religious authorities did not possess quite that stranglehold on public thought with which they are usually credited. This became especially noticeable during the eighteenth century when the rationalist ideas prevalent in Europe began to filter into the colony through the writings of Voltaire, Locke and the Jansenists, and when a few Huguenot clerks and traders began to impair the complete religious homogeneity of Quebec. Canadian historians have stated so often and so categorically that no Protestants were allowed into New France that it may come as a surprise to some to learn that in 1755 there were fourteen Huguenot families living in Quebec — not a very startling number, it is true, but enough to cause the Bishop grave concern since it would seem that they occupied a far more important part in the economic life of the town than their numbers would lead one to expect. As a result, Bishop Pontbriand was ordered by the King to moderate his religious zeal in the interests of good business, and the handful of Protestants continued to live peacefully and honestly in the midst of a large Catholic majority.

In spheres outside the strictly spiritual, the church of New France often waged a losing battle for influence and authority. In spite of the efforts of Bishops Laval and St. Vallier, the clergy were not able to enforce clerical standards of morality and modesty in the colony. The ladies continued to wear their low-necked dresses and the gentlemen to race their horses on Sunday ; gambling, drinking and prostitution continued in spite of clerical fury ; brandy was still sold to the Indians ; and books which could not possibly have met with clerical approval found their way into the city. Hence, long before the fall of Quebec, the church of New France had abandoned all pretence to the control of non-ecclesiastical affairs. It still sang Te Deums for events of military or political significance ; it still tried, though somewhat vainly, to impose the discipline of good behaviour on those attending church service, but it no longer interfered successfully in general or important matters of state or society.

Yet the influence of the church upon Quebec society remained strong owing to its control over three vital social services — poor relief, hospitals and schools Perhaps some of us are inclined to think of unemployment and poor relief as

strictly modern problems dating back no further than the Depression of 1929. It is true that in the early days of New France most of the immigrants were young and able-bodied, eager to earn their living on the farms or in the forests and workshops of Canada, but as the colonial population grew New France began to acquire its share of the poor and needy, the lazy and the sick, who could not, or would not, work. The great fire of 1682 in Quebec added noticeably to the problem of poverty in the town. In answer to the great need for relief the secular Bureau des Pauvres was established in 1688. As the earliest poor relief system of any sort in North America, it surely merits the attention of Canadian historians. At a time when the poor relief organizations of most European countries were at a most elementary stage, the merchants of Quebec developed one which recognized the different causes of poverty and made provision for the many needs of the poor. Unfortunately, however, Bishop St. Vallier felt strongly that no lay organization could have the stability and the resources needed for the continuation of this effort — indeed, the Bureau des Pauvres was constantly hampered by lack of adequate buildings and trained personnel. Hence, when the Récollets offered to sell their old monastery on the bank of the St. Charles River for an almshouse, their offer was gratefully accepted and the Hôpital-Général of Quebec came into existence. The charter of the Hôpital-Général makes it clear that this was in no sense a "General Hospital." It was designed to care for the blind, the paraplegics, the insane, the indigent old, unmarried mothers and other poor people who temporarily needed shelter and help. One of its most valuable services was the care of unclaimed babies who were left on its doorsteps and who were looked after until they were old enough to be apprenticed or adopted by some kind family. It is difficult to say to what extent the Hôpital-Général actually solved the problem of the poor in Quebec. By the end of the French regime most of the efforts of the institution were directed to providing care for incurables, insane or indigent old people, babies and wounded veterans. In other words, it had become a sanatarium, an asylum and an orphanage rather than an almshouse, and subsidiary poor relief for the beggars of the town was being organized by Bishop Pontbriand. No one, however, would deny that even though the Hôpital-Général had strayed somewhat from its original purpose, it was filling a most vital social need in the town.

Closely associated with the Hôpital-Général, but completely separated from it, was the real hospital of Quebec known as the Hôtel-Dieu. Founded in 1639 by nurses of the Order of St. Augustine, the Hôtel-Dieu of Quebec had been a haven for the sick and wounded from the very first. It was indeed one of the great wonders of Quebec that it possessed a hospital whose equipment and medical standards were far ahead of many similar institutions in Europe. The Swedish traveller, Peter Kalm, who visited Quebec in 1748 has left the best description in existence of the Hôtel-Dieu : "The hospital consists of two large halls and some rooms near the apothecary's shop. In the halls are two rows of beds on each side. The beds next the walls are furnished with curtains, the outward ones are without them. In each bed are fine bedclothes with clean double sheets. As soon as a sick person has left his bed, it is made again with clean sheets to keep the hospital in cleanliness and order. The beds are three yards distant and near each is a small table. There are good iron stoves and fine windows. Those who are very ill

are put into separate rooms in order that the noises of the great hall may not be troublesome to them." To this accommodation must be added the clerical ward where sick priests could have privacy as well as medical care ; the kitchen, bakery and orchards which provided nourishment for the patients ; and the amazing system of pipes by which fresh water was brought from springs outside Quebec into each of the wards and rooms of the hospital. It is impossible not to feel the deepest respect for the work of the nurses of early Quebec. The records of the seventeenth and eighteenth centuries are filled with stories of how they battled ship fever, smallpox, influenza, and countless other diseases; their hospital filled to overflowing, their supplies almost exhausted and their own health broken. The high standards of cleanliness, the careful study of drugs and medicines, and the successful experiments in complicated surgery which characterized the Hôtel-Dieu of Quebec are a revelation to those who are accustomed to think of eighteenth-century hospitals in terms of butchery and filth. Of course, the nursing sisters made the most of their opportunities and preached their religious faith as they distributed drugs and care. More than one Huguenot soldier imbibed Catholic doctrine along with his medicines, but such religious activity did not in any way impair the tremendous contribution made by the nurses of the Hôtel-Dieu to the health of Quebec's population.

The third field in which the church profoundly influenced the everyday lives of the Quebec citizens was education. The children of Quebec were really most fortunate in the provisions made for their education. The Jesuits had won a well-earned reputation as the best schoolmasters in Europe during the seventeenth century. It was to them that the boys of the town went for both primary and secondary education. At the botton of the educational pyramid there was the elementary class where the traditional three R's were reinforced with large doses of catechism. At the age of ten, the boys entered the Jesuit College where for five years they concentrated upon the study of languages (French, Latin, Greek), mathematics and the humanities — including history and geography. In accordance with the traditions of the Jesuit Order, the most up-to-date teaching methods were used. Lectures were given in French, not Latin, and French-Latin, French-Greek dictionaries were employed at a time when the vernacular languages were still held in low esteem in many European academies. Training in public speaking was provided through discussion periods every Saturday morning and public debates at the end of the school term — the climax was reached in the time-honoured oral examination with which the scholars finished their academic training. Dramatics and music were also used as methods of teaching, and more than one reference can be found to Latin plays and songs produced by the Jesuit pupils. A staff of five full-time professors shared the responsibility of carrying out this curriculum, but all the Jesuits who happened to be in residence at Quebec were expected to do their share of teaching in the College. Since many of these were men of exceptional intelligence and of superior education, it is not hard to understand why the standards of the Jesuit College remained so high. Indeed, it is hardly possible to overestimate the tremendous contribution made by it to the education of the men of Quebec over a period of 120 years. One needs only to read the list of Jesuit pupils — the Lotbinières, Repentignys, Juchereaus and

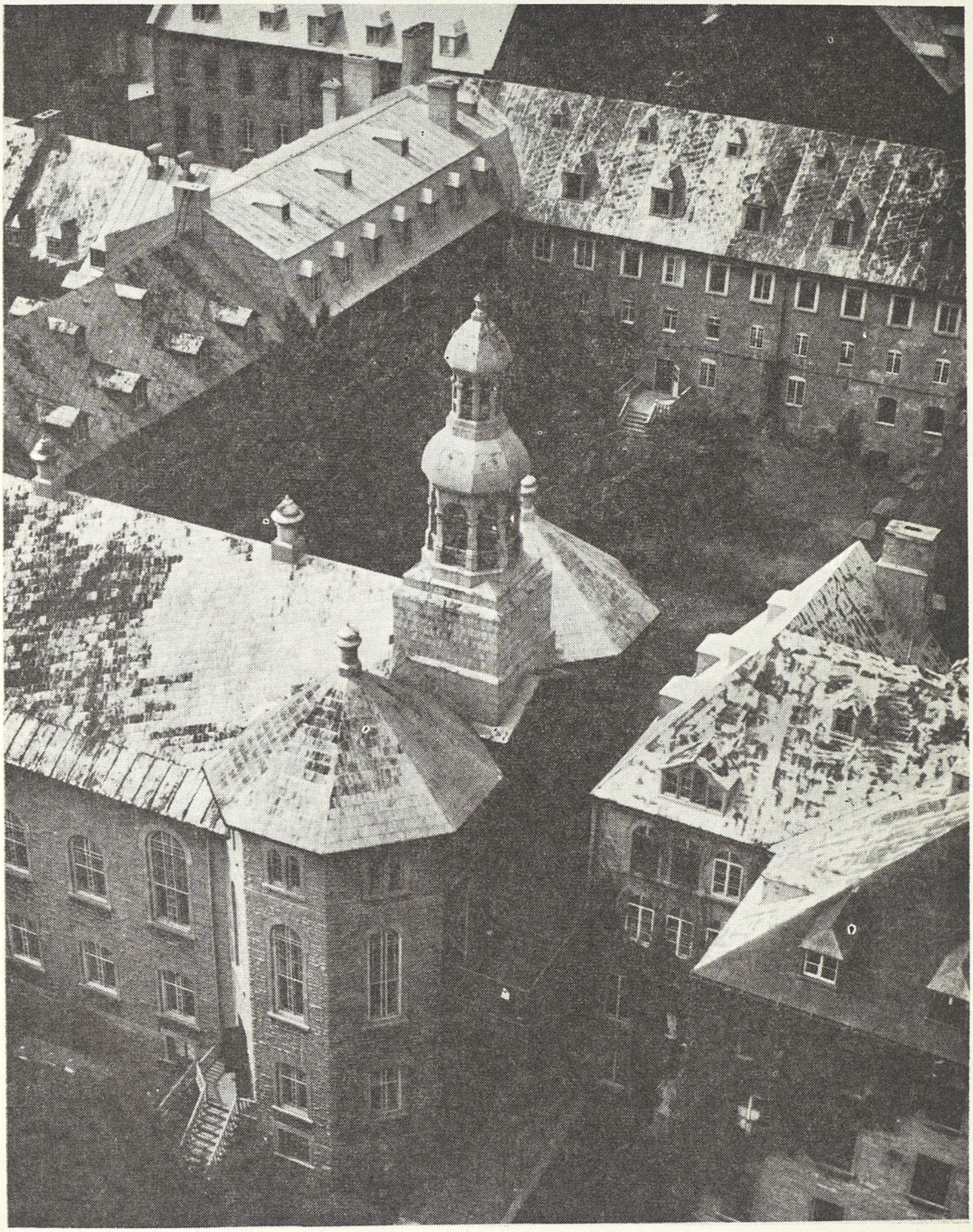
Vaudreuils — to see what a profound influence the Jesuits must have had upon the leading families of the colony.

Assisting the work of the Jesuits in the education of the Quebec boys was the Séminaire de Québec. Although the chief work of the Seminary was to provide priests for Canadian parishes and missionaries for far-off fields, it was soon forced to expand its interest in education. It became clear that it was impossible to take young men from the farms and workshops of the colony and turn them into educated clerics in three years' time. Hence, in 1668 the Petit Séminaire was founded with the object of introducing boys to the life and ideas of the brotherhood and teaching them the elements of theology and philosophy. An arrangement was reached with the Jesuit College which provided these boys with further studies in the humanities, languages and mathematics. When the students graduated at the end of five years in the Petit Séminaire, they had the alternative of going back to secular life or of continuing clerical studies at the Grand Séminaire. Only about one-eighth of the boys went on to the priesthood. The others went back to the secular life of the colony as well-educated men.

For those who did not wish, or could not absorb, a purely intellectual education, the Seminary and the College both provided a certain amount of technical and scientific training. Although the farm and craft school at St. Joachim was of short duration, the Seminary continued to support its theory of learning by doing, and each student was required to learn and practise a trade in the Seminary workshops at Quebec. The Jesuits furnished the intellectual counterpart of this craft training: under their auspices, with the support of the king, classes on navigation, hydrography and mathematics were held for those wishing to become navigators or surveyors.

The real weakness in Quebec education for boys lay not at the secondary level or in the technical field but in the elementary schools. Throughout the seventeenth century the preparatory class in the Jesuit College was the only place in Quebec where little boys could be taught to read and write. In 1651 an attempt was made to start an elementary class in the Cathedral but this effort proved a failure because most of the small boys lived in the Lower Town and could not climb the hill in cold, snowy weather. A temporary solution was found by the Lower Town inhabitants when they arranged for a married woman to go from house to house teaching little boys and girls to read and write. Needless to say, this highly irregular situation did not meet with the approval of the church but it was some time before a suitable alternative was found. Finally, in 1699 an elementary school was opened in the basement of the Lower Town church by a priest from the Seminary. By the middle of the eighteenth century three teachers were kept busy providing the foundation on which all secondary and technical education could be based.

To these various schools for boys must be added those operated for the girls of Quebec by the Ursulines and the Sisters of the Congregation. It would be natural to suppose that in a colonial society where life was hard and practical little attention would be given to the education of women. Yet such was not the case in Quebec where, as early as 1642, the Ursuline nuns had opened a boarding and day school to educate both Indian and French girls. So efficiently did they work, and so popular was their school, that by 1664 Marie de



THE URSULINE CONVENT, QUEBEC CITY
FOUNDED IN 1639 BY MARIE DE L'INCARNATION

Courtesy of the Provincial Publicity Bureau *Photo Driscoll*

l'Incarnation boasted proudly that not a girl in the town of Quebec had failed to pass through her hands. Gradually, however, as standards of living in the colony continued to rise, the cost of sending girls to the Ursuline Convent became prohibitive, and the school developed a distinctly bourgeois atmosphere. The education which the Ursulines offered the girls of Quebec was somewhat different from that offered to the boys. The three staples of reading, writing and arithmetic, along with smatterings of history and geography, and plentiful doses of catechism completed the intellectual side of the programme. In addition, the Ursuline pupils were taught the practical accomplishments of French ladies. They learned to sew, gild and embroider, to sing, to play the violin, and even to dance. When they graduated from the Ursuline school the girls of Quebec were well equipped to take their place in colonial society.

The school operated in the Lower Town by the Sisters of the Congregation offered further educational facilities for the education of the Quebec girls. In 1686 this teaching order, founded in Montreal by Marguerite Bourgeois, had moved into Quebec and set up an almshouse for girls called "La Maison de Providence." This project was not very successful, consequently, the Sisters decided to revert to their original objective of teaching. In 1691 they closed the Maison de Providence, purchased a large house on Rue St. Pierre and opened the first girls' school in the Lower Town. By 1701 six teachers were employed in the school with an enrolment of over a hundred. The school offered practical courses (sewing, cooking, housekeeping) in addition to the inevitable three R's and cathechism. Its pupils were well prepared to do their share in running their homes and in managing their husbands' businesses.

The ultimate test of an educational system is, of course, not the number of teachers or pupils involved but the academic standards set and met by the schools. It is very hard to judge accurately the academic standards of these Quebec schools. We can be reasonably sure that the Jesuit College of Quebec was by far the best educational institution in New France and that it maintained a standard very little below — perhaps equal to — that of similar colleges in France. Certainly, students going back to Europe had no difficulty in resuming their education where they left off in Quebec. It is probable that by the end of the French regime there was as high a general standard of education in Quebec as in any city of France, Paris excepted. If the statistics of the various orders are correct, practically all the children of Quebec after 1700 went to school for at least a few years and acquired the rudiments of education. True, for many of them their few years of learning must have resulted in little more than the ability to sign their names, keep simple accounts, and read government proclamations, but such achievement, however, was far superior to the standard of education found in country parishes. It is interesting to note that between 1708 and 1718 out of 148 women living in the parish of Château Richer, not far from Quebec, only 35 could sign their names. During the same period in Quebec no evidence can be found of women who were completely illiterate. The Ursulines and the Sisters of the Congregation had done their work well.

Yet we must not exaggerate the educational standards prevalent at Quebec. There is no evidence that any of the schools, even the Jesuit College, turned out great scholars or *littérateurs*. The salons of Mme de Péan and Mme de la

Naudière during the last decade of the French regime were, in fact, gambling rooms, not centres for intellectual discussions such as flourished in France at the same period. The natural tendency of the Canadians to prefer action to thought, the lure of the woods, and the amount of practical work demanding attention made it inevitable that the vast majority of the people of New France should be satisfied with the rudiments of education. In Quebec, however, the demands of the legal profession and foreign trade, and the contacts with educated officials and visitors from France made education more essential than anywhere else in the colony. The schools which flourished under the various religious orders made it possible. The final result was almost complete literacy and a widespread, even if shallow, culture which came as a surprise to new arrivals, and placed Quebec on an intellectual level with French provincial towns. Writing in 1721 of the practical results of Quebec education, the Jesuit professor, Charlevoix, wrote: "The people of Quebec reason like politicians on what is past and form conjectures on what is likely to happen; the sciences and arts have also their part so that conversation never flags for want of matter . . . . Our language is nowhere more purely spoken and the least rusticity in language or behaviour is utterly unknown."

The combination of these economic, political, military and religious factors made the social conditions of Quebec unique in French North America. Montreal might be a great trading centre and the home of many fine schools and convents, but it lacked the close economic and political contacts with Europe which Quebec enjoyed. New Orleans might enjoy the benefits of a seaport and a seat of government, but it could not boast of European fortifications nor of an active place in the fur trade. Louisbourg represented the armed might of the King of France, and its harbours were crowded with ships from far and near, but it was simply an isolated outpost without the great trading hinterland and administrative and judicial influence of the capital of New France. Quebec was an unparalleled combination of all these varied characteristics, and yet it was scarcely more than a small town, even by eighteenth-century standards. Indeed, perhaps because of its size, not one of the various elements in its composition was able to dominate the others; all combined to make Quebec not a "Petit Versailles" where glitter and pomp covered a rotten and corrupt society but a practical hard-working, colonial town, whose prestige and reputation depended on its own unrivalled importance within the colony of New France.

The Ursuline Mothers have had so great success in the instruction of the girls who have been confined to them — whether boarders, or the day-scholars who frequent their classes — that on visiting the households of Canada, and each house in particular, it is very easy to distinguish, by the Christian education of the children, the mothers who have come out of Ursuline houses from those who have not had the advantage.

Thwaites, R. G. (ed.), *Jesuit Relations and Allied Documents, 1610-1791,* Vol. LII, p. 99.

GEOGRAPHY ACROSS THE CURRICULUM*

Neville V. Scarfe, M.A., Dean of the College of Education
University of British Columbia

The purpose and plan of this article is to try to show how modern geography well taught fits particularly well into the major theme of a complete education in the mid-twentieth century. If this thesis can be proven it will mean that geography should be taught in each grade in the elementary and secondary schools of the nation as a continuously developing series of increasingly difficult concepts.

In order to carry out the theme of this article, it will be necessary to expound in some detail the special function and purpose of geography in school, and to show how that special function and purpose fits particularly well into the objectives of total school education. It will also be necessary to discuss modern education.

The function of modern education in school is to train future citizens to think diligently and critically for themselves and by themselves so that they can act wisely and virtuously in social, political, economic and private affairs.

It will be noted that this definition of education puts the emphasis on the thinking process rather than on the acquisition of uncomprehended information. The statement, of course, assumes that facts, information, data and experiences are the raw material on which these future citizens must exercise their minds. It is clear, however, that the educative process is thinking, not the accumulation of knowledge. It seems, too, that another obvious assumption is implied : as a result of diligent, careful and critical thinking a great many facts will be remembered because they have been understood and associated one with the other into ideas, impressions and attitudes.

The conclusion is that educated citizens are essentially thoughtful citizens who will be able to apply wisely the knowledge and understanding acquired through the exercise of the grey matter. Since the purpose of education is to help the future citizens to face the future problems of living, it seems that the problem of living is emphasized rather than the problem of earning a living, although the use of the word "economic" suggests earning a living as one important future activity. Nevertheless, it would be right to conclude that the function and purpose of school is primarily to help future citizens live more abundantly, that is, to get more out of life and put more into life, both intellectually and morally.

The emphasis on thinking also implies a method of teaching, and indicates that the child or the student must do the thinking for himself, and must arrive at his own conclusions, generalizations, principles and ideas. The old idea of the mind being an empty vessel that must be filled by cramming information in is long since obsolete. Education is an active investigation, an experimental inquiry, and an enthusiastic thinking through of evidence toward a solution of problems. Educational method is, therefore, conceived as an active, creative,

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constructive research type of exercise which relies heavily on the application of acquired ideas and methods to the solution of future problems.

There is another important comment to make about the statement as it stands. It suggests a double aim. It seeks for the intellectual and moral excellence of the individual and it also implies, by the use of the word "citizen," social growth and development.

The following attributes seem obvious derivatives from the main statement. Future citizens should use their leisure time in constructive and creative ways. They should learn to get along with others co-operatively and happily. They must learn to vote wisely, read newspapers intelligently, and be careful to discriminate when choosing to listen to or view radio, television and movie programmes. They should acquire the habit of considering thoughtfully social and political problems. They should maintain wide interests in many aspects of living, both at home and abroad. Finally, they should behave in a responsible manner, both publicly and privately.

These attributes of a good individual and a good citizen are stressed because it will be obvious that education in school is not primarily producing historians, or geographers, or mathematicians, or English Language experts, nor is it seeking to cram the mind with facts. Instead, education is concerned with the growth of ideas, attitudes and personality as a result of the study of facts, information and experiences. All these attributes, of course, are just those specially fostered by geographical study.

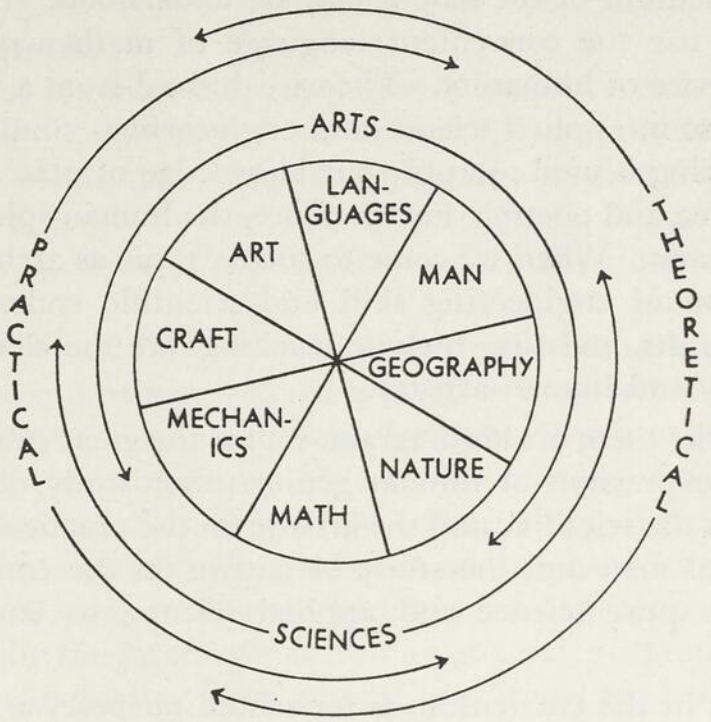
NATURE OF GEOGRAPHY

A study of the world which does not attempt to associate facts of the environment with facts of human activity, and thereby come up with good ideas on how the world's resources may be better used, and human understanding the world over more appropriately fostered, cannot be called geography. Geography is designed to develop goodwill and international understanding. It is not designed to crowd the mind with a compendium of information about capes and bays, or capitals and products, or cities and factories of the world. No geography worthy of the name can get on without the essential details and facts of the world, but it can never become *geographical education* until a child thinks through these facts for himself by active experimental methods and arrives at ideas and impressions which will modify his future outlook and behaviour for the good. The essential geographic educational process, therefore, is the thinking process, or the improvement of the intellectual power of the mind to make finer judgments, wiser discriminations and more humane decisions.

RELATION OF GEOGRAPHY TO OTHER SUBJECTS

In order to see the relationship of geography to the rest of the subjects of a school curriculum, it is necessary to study the diagram in Figure 1, in which the totality of study in a school is represented by a circle. The intent is to show that all knowledge is a whole and that all aspects of knowledge are closely linked one with the other in various ways. The various segments into which this circle is divided are not to suggest that any subject is a slice of total knowledge, but to suggest that any subject is a way of looking at total knowledge.

FIGURE 1



No subject in the curriculum can be defined as a body of facts or content. Subjects in the curriculum are points of view or themes, or ways of relating neutral facts. The purpose of dividing up total knowledge into various subjects is in order that the various points of view may be more clearly seen and their relative emphasis assessed. Total knowledge, nevertheless, is a mass of neutral facts or information, but in order to be understood they must be looked at expertly from particular points of view.

There are, of course, two main sets of facts that all school children must study. There are facts about man and there are facts about the world in which men live. The world in which men live is usually called the world of nature, and the study of the world of nature is called natural science. The purpose of natural science is to relate the various facts of nature together. Put in another way, it is the study of the effect of one set of natural conditions on another set of natural phenomena. As an example, we study how plants are related to the soil in which they grow.

We call the study of man social science rather than natural science, and the purpose is to study the effect of men on men, or one type of human action or thought on another type of human action. The adoption of a communist ideology by the Russians has certainly had grave effects on the human actions of many people in the rest of the world.

There is, of course, a third kind of association of facts. This is the study of the effect of natural phenomena on men's actions. The study of this type of relationship is essentially the study of geography. It is quite distinct from natural science, which should concern itself solely with the effects of the various phenomena of nature one on the other, and also from social science, which is concerned solely with the influence of one set of human action or thought on another type of human action and thought. Geography, therefore, is above all the great integrating core of the content side of any school curriculum.

The remainder of the diagram may be very briefly discussed here in order that the full curriculum of the school may be understood. It will be seen that natural scientists use the convenient language of mathematics to apply their findings to the service of humanity. Theories derived from a study of nature are put to practical use in applied science and engineering. Similarly, the language of speech and writing is used to apply our knowledge of man and his aspirations to the field of drama and poetry. Furthermore, the human spirit is also expressed in music and fine arts. When we come to such a topic as architecture we see the clever combination of engineering skill and scientific endeavour with artistic expression. All crafts, and they include teaching, are the clever combination of scientific discovery and human artistry.

On the left side, then, of this diagram, we see the great subjects which are the evidences of the expression of human genius, after study of man and nature. Just as craft unites the scientific and the artistic on the practical side, so geography unites the study of man and the study of nature on the content side. Just as mathematics links pure science and applied science, so language links social science with art.

Every subject in the curriculum is for school purposes a vehicle or medium through which children are educated. Each subject is a separate and different way of stimulating the thought processes. Each subject is a means by which ideas are achieved, attitudes formed, and character improved. A well-rounded character, a balanced thinking mind, is one which has attempted to attack total knowledge from the various distinct points of view that school subjects provide. The essential unifying, educational process is the thought process which may be defined as a diligent, active, experimental search for the relationships between different sets of facts. The purpose of this process is twofold. The first is to stimulate the growth, power and virility of the mind. The second is to achieve thereby wisdom and virtue, or the ability to use in a sensible fashion acquired knowledge, skill, and in particular understandings in making competent decisions and in taking socially excellent action.

THE ROLE OF GEOGRAPHY

Since geography is concerned with the thoughtful discussion and investigation of the relationship between men and their environment all over the world at the present time, it obviously fits right into the middle of modern education. It lends itself to active, scientific inquiry of immediate and pressing world issues. Its emphasis on field work, the study of pictures and specimens, of maps and other exact data from the world makes its content of real value simply for its own sake. Its importance, however, is not in geography for its own sake but in the light that the study of the space factor throws on the political and social problems of the world and the way in which it leads to national and international understanding and goodwill.

In addition, geography is a particularly fine medium for the stimulation of the thought processes and for improving the quality of the mind to apply knowledge in wise action. No day passes when a knowledge of geography would not help in understanding the daily newspaper. Millions now travel great distances

across the world, either in fact or through newspapers, books, television and radio programmes. Again, travel can be interesting or uninteresting according to one's knowledge of geography.

So far as school is concerned, geography is mainly a citizenship subject and one which enriches leisure time ; but it would be a mistake to suppose that geography has no vocational values because large numbers of geographers are employed in Town and Country Planning schemes, shipping agencies, international insurance agencies, in all the foreign diplomatic services and in many other ways.

There are one or two negative points to emphasize. Geography does not teach conformity or uniformity. It tends towards the development of individual excellence and encourages people to think for themselves and to reserve judgment until relevant data are available. While it tends to lead to international understanding and goodwill, this is in no sense a sloppy sentimentalism or soft-hearted piety. The understanding is based on the knowledge that people the world over must face many problems which are not of their own making, but are presented to them by the forces of nature. In general, geography is able to show that human beings in dealing with natural conditions tend to adjust their lives in a sensible and often ingenious manner. This does not mean that men succumb to the problems that nature presents, but rather adjust in a constructive and creative way. Geography is also able to point out where men thoughtlessly abuse nature or recklessly exploit resources in a shortsighted fashion. In the main, however, geography presents man as a sensible human being, adapting the environment to his needs and using the opportunities that nature provides wisely.

Geography, therefore, tends to renew our faith in humanity because it does not overemphasize the ridiculous ways in which men react to each other's actions. When men react with men they seem to fight or compete senselessly. In science there are reasonable laws and in geography we see men behaving reasonably when nature is the problem.

Because men react to nature in such a multitude of different ways all over the globe and because geography shows that it is a great advantage in the world that there is a variety, so geography develops individual excellence rather than social conformity. Social conformity is, of course, very different from social sympathy, which is the ultimate aim of geographers.

Geography does not lend itself any more than any other subject in the curriculum to socialized procedures in the classroom, to the understanding of parliamentary or committee activity, or to project methods. Geography more obviously preaches that it is very necessary to develop individuals in school who can think for themselves differently and independently ; that is to say, individuals who will base their judgments on a careful assessment of the data and a diligent association of facts into conclusions arrived at by themselves.

Geography is in no sense a memoriter subject or a gazetteer compendium of information. It is not taught very successfully from any one textbook and is certainly not adapted to a lecture method or a deductive procedure. Geography in school is above all an experimental, inductive inquiry into the influences that places have on people and/or the influence of people on places by an intensive study of detailed small samples of the great regions of the world.

There are very few exact laws or principles in geography and it is certainly not a predictive science. The only firm and fundamental rule that we can state is that in every social, political or economic problem in the world there is always a geographic explanation as well as a historic or economic or political explanation. In all human affairs the influence of place conditions is always important. The way in which human beings adjust or react to those place conditions forms a very intricate and absorbing study. Geography is thus one of the great liberal arts.

A CENTRAL CORE SUBJECT

From an analysis of modern education and modern geography it is reasonable to conclude that the aims, purposes, objectives and methods of geography fit more closely than any other subject into the central core, purpose and methods of modern education. Moreover, geography must be taught in each grade throughout the school system as a progressive, developing sequence of increasingly difficult concepts, ideas and generalizations. Since it is not an accumulation of packets of information about various continents, geography cannot be relegated for study to a few isolated grades. It has to be taught, like mathematics, or English or science, and, of course, as history should be taught, as a sequence of increasingly difficult ideas.

LAG IN RECOGNITION OF GEOGRAPHY AS CORE SUBJECT

Many may wonder why the theme which has been developed here has not been universally accepted for years as obvious. There are probably four main reasons why geography has not been more widely recognized as the core subject. The first is that geographers have not emphasized sufficiently the purpose for which geography is taught in school. They have not stressed that it is a subject primarily concerned with relational thinking rather than with factual cram. A second important reason relates to the methods by which geography has been taught. Lecture methods, slavish adherence to one text, verbalism and erroneous and impossible deductive thinking have been used with a subject and an educational system entirely unsuited to such obsolete techniques. The advent of the vivid travel story, of filmstrip and film, of accurate detailed maps on large scales, and the emphasis on field and laboratory study have made it possible for geography to fit in extremely well with the way in which modern education must be undertaken.

A third and very dangerous tendency in geography has been the overemphasis of what might be called the systematic abstract kind of geography which tends to disintegrate the subject too soon into physical, human, political, economic, historical, and cartographical geography. These divisions of geography lead in school to a dangerous, abstract, overgeneralized verbalism. It removes geography from a detailed study of small samples where man's everyday adjustment to conditions can be studied in a way understandable to children. Systematic geography by being too generalized too soon disintegrates the subject at the school level.

For school purposes regional geography, in which regions are studied as a whole in their complete interrelational synthesis, is important. It has to be

remembered, however, that no children can understand large regions or the complete synthesis to begin with. The fact that each region of the world has a certain personality, and distinctive, differentiating characteristics, is so much more realistic, so much more down-to-earth, than an abstract, generalized classification of the world. Children in school need the close contact with the reality of the ordinary life of ordinary people in specified and exactly described areas. They cannot think deductively very easily, nor do they understand broad generalizations without the adequate detailed evidence which supports them.

DISTINCTION BETWEEN GEOGRAPHY AND HISTORY

Fourth and finally, irreparable harm has been done to education by those who try to confuse the geographic with the historic or the scientific point of view in school. It has helped neither history nor science and certainly not geography. The fact that all knowledge is whole and very closely interrelated does not mean that several different ways of looking at total knowledge should be muddled together.

Isolated items of information, or detached facts, are quite neutral and do not belong to any subject in the curriculum as such. They belong to all subjects. There are no sets of facts which are peculiar to any one subject alone. It is only when facts are related in particular and expert ways for special purposes that they become subjects. Subjects, as we have mentioned already, are particular ways of looking at total knowledge. They are themes or lines of interest. They are, in fact, the only way to make knowledge continuously interesting and meaningful.

In the study of any social or political problem the influence of human actions and thoughts in the past are quite different and distinct from the influence of economic conditions in the present, or the influence of government policies and religious taboos. Each one of these influences makes itself felt in distinct and separate ways and with different emphasis at different times and places. Similarly, the influence of place conditions, like mountains or drought, are quite distinct in their emphasis and incidence from the influence of human beings or of free trade policies on present-day society. The influence exerted on Canadian life by the Laurentian Shield is certainly different from the influence exercised by such persons as Mackenzie King or John Diefenbaker, and the two types of influences must not be confused.

A history lesson purporting to deal with the exploration of the Canadian Prairies would tend to deal with the great men and the sequence of events that led to the establishment of settlement in a particular chronological order across the Prairies. The teacher would very likely use maps, discuss the importance of rivers, and indicate the significance of the flat grassy plain. It would seem, of course, as if the teacher were using geographical facts, but in truth when a history teacher uses a fact like flat prairies or river direction she is simply using a neutral fact, not a geographical fact. The facts are in every sense historical because they are being used to explain a historical sequence of events. Moreover, the ultimate aim of the lesson is to show how a sequence of events developed, and how that succession of events affects us now. The particular events are the effects of human action, of human beings one on the other, and are the historian's expert way of relating this information toward a particular historical purpose.

A geographer might equally well be teaching about the Prairies and would use some of the chronological facts from the past about explorers. The purpose, however, in using these chronological facts — notice the word "historical" is not used because the facts are simply neutral chronological items of information — is to show how places have affected the past and present distribution of human activity. The exact sequence of events in the past is of no particular importance to the geographer. Instead, the particular influence of flat prairie or river direction on present settlement and past settlement is of great significance. The lesson ends with emphasis on place conditions. The point of view and the purpose of the geographer are, therefore, quite different from those of the historian, and it is wrong to confuse those purposes or points of view, even though the historian and the geographer seem to be using in part similar sets of facts to explain the present situation on the Prairies.

It is because people have allowed themselves to be confused into assuming that sets of facts or parcels of knowledge constitute subjects that we have come into this confused state of education in our school system. Rather than develop clarity and precision of thought through specific points of view we have tended to allow memorized accumulation of facts to substitute for the real process of learning, which is the thoughtful association of facts into a set of ideas or an enlightened attitude.

SUMMARY

Since geography deals directly with the effect of place conditions on modern world problems it is an essential study for every citizen. Since it is a thought-provoking scientific investigation requiring the association of facts into ideas, principles and conclusions, it is an excellent educational device for developing the mind. Since it develops national and international understanding and goodwill as well as socially desirable attitudes, it is a splendid citizenship subject. Finally, since geography is very useful in solving practical problems of life and living, it has vocational as well as leisure time value. It is, in fact, the obvious centre of any core curriculum.

In the commercial character of Montreal, and of Canada in general, I am disposed to think that there is more of the spirit of individual adventure prevalent than of mutual co-operation. Until the spring of the present year [1818] there was not a banking establishment in the city, notwithstanding the great amount of the foreign and internal commerce . . . . The same deficiency of enterprize is observable in the interrupted state of the navigation of the St. Lawrence. Were a canal cut from Montreal to La Chine, a distance of only nine miles, those troublesome rapids which intervene would be avoided, and the necessity superseded which at present exists of transporting so far, by land, all the merchandise which goes up the country. Such a canal has been talked of for about twenty years, and some time ago £25,000 was voted for it by the provincial legislature. Farther than this it has not yet advanced. In the meantime these fidgety Yankees are pushing vigorously forward their canal of 364 miles between Lake Erie and the Hudson, and the other of 60, between the Hudson and Lake Champlain ; and possibly when they have the whole finished, they may take a fancy to cross the St. Lawrence, and in a mere frolic turn up the nine miles between Montreal and La Chine ; it will hardly be a fortnight's work for them.

— John M. Duncan

Gerald M. Craig (ed.), *Early Travellers in the Canadas* (Toronto: Macmillan Company of Canada, 1955), pp. 54-55.

MATHEMATICS IN A SUBJECT-PROMOTION POLICY

Harold Don Allen, B.Sc., The High School of Montreal

The fact that a great majority of the pupils in the Protestant high schools of the Province of Quebec can, and do, pursue a course of mathematics instruction which includes four years of Algebra, three of Geometry, and in some cases one year of Trigonometry and one year of Intermediate Algebra, surprises no one who has graduated from our schools or who has studied or taught in an educational system employing a similar pattern of timetable and curriculum organization. To the one hundred senior mathematics teachers from widely-scattered areas in the United States with whom I worked at Rutgers University during the summers of 1958 and 1959 such a widespread provision of mathematical subjects was unfamiliar. Subject promotion, adapted from earlier practices in French education, is so generally accepted within the United States that its validity is not questioned. It is evident, however, that much of the current distress about mathematics education in the United States arises from the flagrant abuse of subject-promotion provisions and from the difficulty of aligning the essentially cumulative nature of mathematics with a system in which credits are "written off" and new options considered the following academic term. [1]

Generally speaking, mathematics instruction is available in each of the four high school years in the United States. By taking a subject in one year of concentrated study, however, virtually all the Algebra of our four-year programme may be completed in the freshman year. Geometry, a sophomore option, normally resembles our plane Euclidean, sometimes enhanced by a certain amount of projective, possibly analytical, with occasional provision for such "new mathematics" as topological references and certain exercises in spatial visualization. Our Intermediate Algebra is paralleled in the junior-year course, and it has been recommended that seniors have such options as probability and statistics, functional notation, set theory and Boolean Algebra, or a semester of introductory Calculus.

Graduation from high school will depend upon accumulated credits, while matriculation to a university will normally require the writing of objective-type standardized tests, such as those of the College Entrance Examination Board.

The lack of centralization, which characterizes virtually all education in the United States, greatly influences mathematics instruction in secondary schools: prescribed limits are uncommon, and the selection of a text and the preparation of a course may be left to the subject teacher or to the department head. While it is usual for the freshman year of Algebra to be followed by the sophomore year of Geometry, this practice is not adhered to in all communities. Such non-uniformity, while making great demands upon the resources of the instructor, permits the true craftsman to excel.

"Flagrant abuses" which occur within the framework of subject promotion demand illustration. The following hypothetical instance is, I am told, by no

[1] Commission on Mathematics of the College Entrance Examination Board, 425 West 117th Street, New York 27, New York.

means atypical in some areas. Its references stem from many conversations with university instructors in freshman mathematics.

A young lady enters college with a liking for the biological sciences but with no particular aptitude or inclination for mathematics. She registers for a freshman programme which includes Botany or Zoology, probably Chemistry, and introductory statistics — somewhere in an honours course she will be expected to do computative work. Her high school record is quite satisfactory : Chemistry, Biology, English, American History — little of the Folk Dancing and Basket Weaving of which we hear so much. Mathematics — Algebra — was taken four years ago in her freshman high school year. Because she found the subject distasteful she attempted to avoid Geometry, and likely was not required to take mathematics beyond the sophomore year. (Our sympathy must be with the university teacher working with the mean and the standard deviation in a class where some must think back three to four years to recall the meaning of X^2.)

The abuse is not surprising when one considers the essentially rigorous demands of mathematics : application, concentration and accuracy. "Drifting" means failure ; in mathematics it is especially difficult to cram. A pupil quickly observes that there are courses in which everyone "gets through" and, consequently, avoids mathematics : as a result of his withdrawal mathematics classes are no doubt more homogeneous. In Quebec the lazy student may escape the added options of Trigonometry and Intermediate Algebra and perhaps drop Geometry in his senior years, but he will have received some mathematical instruction in each year. Under subject promotion as practised in the United States, it is possible to avoid all contact with mathematics in the two, or even three, senior high school years.

In the freshman year Algebra is taught forty-five to sixty minutes a day, five days a week. (It is not accompanied by work in Arithmetic and may even be avoided through selection of a "business mathematics" option — Arithmetic instruction, as such, is normally completed in the elementary school.) This programme has been termed inadequate as college preparation, especially since subjects which demand and would enforce algebraic learning can be avoided in the senior years.

A further weakness of subject promotion in mathematics as practised in most schools of the United States is the contradiction of the subject's cumulative nature and its failure to give the pupil time to grow with the work. I could not enjoy the prospect of teaching simultaneous quadratics even to the brightest fourteen-year-old for whom Algebra was ten months previously an entirely new subject. I could not enjoy hurrying through the books of Euclid, assuming S-A-S and S-S-S congruencies as postulates, in order to proceed to new phases of geometry within a single year. I would be thrilled to take that small senior class in Boolean Algebra, which a few schools now offer, but my professional conscience would be troubled about those with adequate aptitudes who were "too smart" to become involved in such hard work.

I am convinced that three or four weekly periods of forty minutes with adequate home preparation does a better, if slower, job of implanting mathematical skills. Four years of Algebra make it possible to build on a sound mathematical foundation. The more advanced concepts may be reserved to

challenge the maturer minds. Ratio and proportion are dealt with in Grade VIII and Grade IX ; the concept is reinforced and developed in the Geometry of Grade XI on the assumption of increased maturity. The concepts are unchanged: their reiteration demonstrates the essential unity of all mathematical thought. The increased mathematical perspective and the maturer mental and emotional development of the students make it possible to present the ideas in our senior grades with an effectiveness which would not seem possible within the framework of the courses of the freshman and sophomore years in the high schools of the United States.

All human learning is cumulative : we relate new information to the knowledge we already possess. Background material is reviewed, and new information is placed in its proper relation to the old. Formal proofs of Geometry illustrate this principle most vividly, but in all mathematics it is strikingly true. The child in elementary school who fumbles with his multiplication tables cannot succeed in finding the product of 329.4 and 46.8 even though he be proficient in work with decimals, and with the mechanics of three-figure multiplication. Ideally, each step must be mastered before the next task is undertaken : "To do difficult things easily, first learn to do easy things perfectly."

There are those who lament our present compartmentalization of mathematics whereby it is possible for three teachers to give instruction in Arithmetic, Algebra and Geometry in a single Grade IX class with little apparent relationship between the mathematical disciplines being taught. How much worse to "write off" the subjects in successive years, unless great care is taken to show the common thread and to keep the more formative disciplines alive ! It is quite conceivable to work with Euclid for a number of months without having to perform an example in the division of fractions or an example in square root.

I believe that many of my colleagues at Rutgers were envious of our system in which the child is kept in contact with such a broad field of mathematics throughout his high school years. Our system has defects of which, I think, we are aware. We strive for greater co-ordination between the instruction in Algebra, Geometry and the other mathematics. The identity has great importance in Algebra and should be thoroughly familiar as a concept before the student attempts to study Trigonometry. Geometry is more than Euclid ; Algebra is a powerful tool which can be put to geometric use.

Anyone unfamiliar with mathematics teaching under a policy of grade promotion would conclude that pupils who fail because of the difficulties involved in its cumulative nature may otherwise be ready for the next grade. Because most of the mathematics we teach in high schools requires average intelligence, close attention, a measure of hard work and self-discipline, it is likely that most of those who fail mathematics will show serious weaknesses in other academic areas as well. If their difficulty rests solely with Algebra or Trigonometry they are fortunate, for I know there is no other subject area in which a conscientious student with a very minimum of guidance can do "back work" so effectively by himself.

A policy of subject promotion, then, could have two special drawbacks with reference to mathematics instruction : abuse of option privileges and a tendency to excessive compartmentalization. Much is to be said in favour of subject promotion, but it would seem that in mathematics it must face its severest test.

GEOGRAPHY EXAMINATION, GRADE IX*

May 1, 1959

The following passages are from the logbook of the clipper ship "Naragansett" from Boston, Massachusetts, owned by Samuel Adams, Merchant, and mastered by Captain Josiah Stringer.

June 15, 1773

We set sail from Boston harbour this day bound for Liverpool at 2:00 A.M. A fine breeze lifted us out of the harbour in good speed. We passed Cape Cod by noon, and we are now well rigged to make best use of the prevailing winds to guide us to Liverpool.

June 23, 1773

Passed off the Grand Banks this day. These long days have allowed the carpenters and seamen time to do some important repair jobs. The barometer is high and fair weather clouds promise a good voyage.

July 16, 1773

After 2 days in a fog off the coast of England, we were finally able to sail into Liverpool harbour this day at 10:00 A.M. I fear that we are going to get a bad rainstorm in a day or two since the crew noticed that halo around the sun yesterday. The sky is clouding over rapidly. This will cause some delay in unloading cargo.

July 20, 1773

Rain caused a 2-day delay in loading and unloading, but we sailed from Liverpool with the tide this A.M. The weather has warmed up considerably while the barometer has fallen since the rains began. This leg of the trip should take a long time as we have to sail against the wind to the Canary Islands.

August 17, 1773

We have been becalmed in mid-Atlantic since August 2 at latitude 38° W. Water and food are running low. Every inch of canvas is up, but the sails are flapping. The barometer is high and the weather fine. Hoping a wind springs up soon so that we can sail to Antigua, The West Indies, before September is upon us.

September 5, 1773

We have had to run for the open sea to get sailing room with only a half-load of rum aboard in order to get away from Antigua before the hurricane strikes us. If we outrun the storm, we can sail to New Orleans to complete our cargo before returning home.

September 12, 1773

I am anxious to leave this hot humid Mississippi valley for the open sea where we can get some relief from the terrible heat. I don't know how people can live and work in this climate. We should be able to reach our cool Boston harbour in two weeks.

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*Prepared by Mr. James Angrave, B.A., of Three Rivers High School.

September 24, 1773

Arrived in Boston harbour this day at noon after four months at sea. Mr. Adams should be well pleased with the profitable cargo of rum, sugar and tobacco. We ran into a squall line of thunderstorms off Chesapeake Bay early yesterday afternoon, but the weather soon cooled off and the barometer rose rapidly after the squall line passed. We should have good weather for unloading and repairs.

QUESTIONS

Values

5 1. (a) Explain carefully why the "Naragansett" sailed from Boston at 2:00 A.M.

(b) Why did the Captain describe the "fine breeze"?

10 2. (a) What did the Captain mean by a "prevailing wind" on June 15, 1773?

(b) Draw a diagram of the planetary wind belts. On this diagram show the route of the "Naragansett."

(c) Name the winds the ship used to go from (i) Boston to Liverpool, (ii) Canary Islands to Antigua.

(d) Explain why the Captain expected the journeys between Liverpool and the Canaries and from New Orleans to Boston to "take a long time."

5 3. (a) What type of air mass did the "Naragansett" encounter off the Grand Banks? Describe the logical possibilities giving their characteristics.

5 (b) What type of cloud is a "fair weather" cloud?

5 (c) How is this cloud formed?

5 4. (a) What are the possible causes of the fog over England which delayed the "Naragansett"?

5 (b) Why did the Captain have to wait until 10:00 A.M. to sail into Liverpool harbour?

10 (c) Why did the Captain predict a delay because of a possible rainstorm in a "day or two" on July 16, 1773? Discuss the causes for this storm and the sequence of events that would take place until the rain stopped. Use a diagram to discuss the different stages of the approaching storm.

10 5. Why did the barometer fall after the rain on July 20, 1773? The weather seemed to warm up. Describe the characteristics of the air mass the "Naragansett" was encountering this day.

5 6. (a) Carefully explain why the "Naragansett" was becalmed in mid-Atlantic for 15 days. Why was there fine weather and a high barometer?

5 (b) Describe the construction and operation of the liquid mercury barometer which Captain Stringer was using.

5 7. (a) What was the cause of the hurricane around Antigua on September 5, 1773? Describe how the hurricane started, and discuss its probable course. Why did the "Naragansett" run to sea instead of staying in Antigua?

5 (b) Explain why the Captain was anxious to leave the West Indies before "September is upon us" – on August 17, 1773.

10 8. Why type of weather conditions would cause the hot, humid weather in the Mississippi valley? Compare the air mass that the Captain experienced in New Orleans with the "cool air mass" he predicted in Boston.

10 9. Discuss the cause of the squall line of thunderstorms off Chesapeake Bay on September 23, 1773. What caused this squall line? Draw a diagram to show events and weather conditions on both sides of the squall line.

SUPERIOR SCHOOL EXAMINATIONS: 1904

MONDAY MORNING, JUNE 6TH, FROM 9 TO 11
PHYSICAL GEOGRAPHY (GRADE II. ACADEMY.)*

(Any six questions constitute a full paper.)

1. (a) What are the chief subjects that are taught in Physical Geography?
   (b) What is the direction of the earth's rotation?
   (c) Of what use are parallels of latitude and meridians?

2. Write a comprehensive note on the atmosphere giving its composition and the chief functions of its several constituents.

3. Explain the following terms: trade winds, doldrums, land breeze, horse latitudes, monsoons, mirage, denudation, tornado, rainbow, waterspout.

4. (a) What is the distinction between *climate* and *weather*?
   (b) How is the weather predicted?
   (c) Explain why places of the same latitude have different climates, e.g., the eastern coast of North America and the western coast of Europe.

5. Explain clearly how dew is formed. What is the *dew point*? How may it be determined?

6. Name and describe the chief kinds of clouds.

7. Name the various ways by which the land is being worn away. Describe, shortly, each process.

8. (a) Compare *plains* and *plateaux*.
   (b) Describe a canyon as to form and origin.
   (c) What is the value of plateaux to habitation?

9. (a) What are ocean currents?
   (b) What is the cause of ocean currents?
   (c) What is the principal current of the Atlantic Ocean?

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* Grade X.

BOOK REVIEWS

Jim at the Corner by Eleanor Farjeon contains several highly imaginative yarns told by a retired nautical man, Jim, to a young boy, Derry, on a street corner where Jim sits to watch the world go by. A strong bond of affection develops between the two. The book is suitable for children of the middle elementary grades. Published by the Oxford University Press, 101 pages, $2.00.

Plants of Woodland and Wayside written and illustrated by Su Zan Noguchi Swain is a splendid introduction to plants for the amateur botanist. Elementary physiological processes are simply described, but the reader is not overburdened with terminology. The full-size, coloured illustrations of common North American plants are lifelike and simple. Published by Garden City Books (Canadian agent, Doubleday), 57 pages, $3.50.

Exploring the Weather written by Roy A. Gallant and illustrated by Lowell Hess will be extremely helpful to pupils of the senior elementary and junior high school grades who are studying geography and general science. The book discusses the characteristics of the atmosphere and explains simply yet adequately winds, clouds, precipitation, front formation and storms. The illustrations, many in colour, portray clearly many of the processes. Published by Garden City Books (Canadian agent, Doubleday), 64 pages, $3.00.

Exploring Chemistry written by Roy A. Gallant and illustrated by Lee J. Ames traces the development of chemistry from ancient eras through the alchemist period to the present day and confronts the reader with challenging problems facing the world today and in the future. The many ilustrations, some in colour, add immeasurably to the value of the book which will certainly stimulate potential students of chemistry. Published by Garden City Books (Canadian agent, Doubleday), 120 pages, $3.50.

Early Elementary Education by Myrtle M. Imhoff. The theme of the book is summed up in two quotations from page 103: "Continuous learning experiences should be provided for children from four years of age on as a phase of the total elementary program under the supervision of the public elementary school," and "Academic work per se in a kindergarten defeats the value of the program and may even result in harmful and negative effects." This dull, expensive, American volume is one that cannot be recommended. Published by Appleton-Century-Crofts, 371 pages, $5.00.

The Oxford Books of Verse for Juniors, Books I - IV, chosen by James Britton are a series of poetry texts designed for use in junior and senior elementary grades. The editor has shown by his selections that he is an anthologist of elegant taste and sophistication. There is probably no series that would be more pleasing to young poets among the junior school population. For non-poets, especially rugged ones, too many of his choices would be baffling.

It is indeed unfortunate that anthologists for school children appear to fall into two categories: those whose standards are so lofty as to be chilling and those whose standards are so variable as to be worthless. Surely it is not too much to expect that a poetry book to be used by every pupil should (1) offer only excellence, (2) grade selections so that a fairly bright child can read the poems for himself without a "translation," (3) select poems whose themes are within the experience or imaginative grasp of urban and suburban children, and (4) offer many poems that will lead to lively discussion or effective oral interpretation.

From the standpoint of purity of aims, Mr. Britton's series may be the best on the market and it certainly contains a number of off-beat selections. It would probably work admirably in the hands of gifted teachers in a small progressive school for superior children somewhere in the neighbourhood of Oxford, England. Published by the Oxford University Press: Book I, 72 pages, $1.00; Book II, 107 pages, $1.15; Book III, 86 pages, $1.15; Book IV, 108 pages, $1.35.

The Science of Culture by Leslie A. White throws light on the dimly understood area of man's relation to his culture. In this probing work Dr. White demonstrates that man may predict the course of change of culture although he cannot control it. Here the infant science of culturology is charted, and systems are shown to behave in accordance with their own laws. After tracing the growth of science from the physical to the biological to the cultural field, he shows the fundamental differences between man and the lower species that have made culture possible.

The book is ample proof of the headway that culturology is making, in spite of encountered opposition. It provides us with a new explanation of why man acts as he does. *The Science of Culture* is a book well worth reading. Published by the Grove Press in the Evergreen Book edition (Canadian agent, McClelland and Stewart), 435 pages, $1.95, paper cover.

Looking at Architecture in Canada by Alan Gowans is a wonderfully informative and stimulating book that both illustrates the aesthetic side of Canadian culture from its beginnings to the present day and shows how the architecture of any country can be studied in relation to the changing patterns of the country's culture. Dr. Gowans, who is a Canadian, is Chairman of the Art Department of the University of Delaware. He is well equipped to relate Canadian with European and American traditions but is chiefly interested in showing how buildings in Canada reflect the influences both physical and social of their local environment. He is remarkably convincing in his reconstruction of the way in which the minds of generation after

generation of builders and architects worked as they faced, or evaded, the problems that confronted them. Dr. Gowans writes delightfully, and his illustrations are abundant and apposite. Published by the Oxford University Press, 232 pages, $7.95.

Measuring and Making, Book II, by C. Carver and C. H. Stowasser is a book for the young model maker. Specific directions are given for a number of objects made from such basic solid forms as boxes, cubes, cones, pyramids, tubes, prisms, wedges, etc., and diagrams for the construction of these objects are included. Many of the objects have working or movable parts.

As the title suggests, considerable practice is provided in accurate measuring and in the following of specific construction directives. Little opportunity is offered young builders to think or to create objects of their own invention. It is definitely a handwork book and not an idea book. Published by the Oxford University Press, 64 pages, $1.25, paper cover.

Education and Human Relations by Ashley Montagu is a plea for the inclusion of a fourth R – human relations – in the curriculum of all school systems. Dr. Montagu, anthropologist and educator, criticizes many of the prevailing conceptions of the nature of man and maintains that human beings must be trained in the theory and art of human relations, all other phases of education being considered secondary. In developing his theme, the author shows that he has definite convictions along certain lines, namely, the value of the study of anthropology, the inherent goodness in man, the power of maternal love, and the precedence of the ability to love over the ability to work. This book is undoubtedly of interest to the social worker, but, insofar as public schools are concerned, it fails to outline clearly how educational systems could be reorganized to achieve an appreciable improvement in human relations. Published by the Grove Press (Canadian agent, McClelland and Stewart), 191 pages, $1.65, paper cover.

Science in Schools edited by W. H. Perkins is a report of the proceedings of a conference held by the British Association for the Advancement of Science. Although the conference was held with the schools and universities of Britain primarily in mind, and this report deals mainly with British statistics and situations, the international significance of the conference was expressed as follows by one of the speakers: "The need for scientists, and the need to increase the volume of scientific education, and the output of the schools, applies to all countries, and certainly to those of the Western Alliance." *Science in Schools* is not without useful arguments and sound advice that could be used in Canada. Perhaps the most refreshing feature of the book lies in the fact that it contains the opinions of a number of people whose ideas vary sufficiently to give us a clear picture of the many facets of each question discussed. The conference consisted of four sessions. In each of the first three sessions three speakers presented a series of related questions. Each session was followed by a discussion period. The fourth session was a general discussion followed by an attempt to summarize the views expressed. Published by Butterworth, 150 pages, $3.00.

Leadership in Action edited by George E. Flower and Freeman K. Stewart is a selection of lectures from the CEA-Kellogg Project in Educational Leadership from 1952 to 1956. The book contains twenty-nine lectures by some of Canada's leading educationists. Those who heard the lectures will want them for permanent reference; those who did not participate in the discussions will find the lectures invaluable for their appraisal of Canadian education. From the prologue, "Memories – Grave and Gay" by G. F. McNally, to the epilogue, "The Challenge of Leadership" by J. G. Althouse, this series of lectures is not only a through-going study of the job of the school superintendent, but also of the development of school systems and programmes which will ensure that the young people in our schools today will be the kind of creative and effective individuals and members of society which Canada will require tomorrow. Among the many topics discussed are: educational finance, public relations, curriculum, the gifted child, teacher supply, progressive education and philosophy. Since the lectures are printed verbatim, they make for easy reading even by those who are only slightly interested in the future of education. Published by W. J. Gage, 392 pages, $5.00.

Canadians in the Making by Arthur R. M. Lower deserves the interest and approval granted to the author's earlier work *Colony to Nation*. Dr. Lower's new book is a social history which depicts the growth of the country as a whole. This has been traced through three periods which have been named: New France, British North America and Canada.

The chapters on New France should be especially valuable for English-speaking Canadians who are anxious to understand the traditions and heritage of French-speaking Canadians. Dr. Lower has described the evolution of the Christian frontier society in New France with rare sympathy and understanding based on considerable research.

The final section of the book which examines Canadian society since Confederation contains some excellent material. The author has drawn on the rich experiences of his own life and the recollections of older men. His satire grows especially biting when he describes the values of modern Canadian society. *Canadians in the Making* should be read by all teachers, especially those who teach Canadian history. Published by Longmans, Green, 475 pages, $7.50.

A Study of Interpersonal Relations edited by Patrick Mullahy is a book about people, about how they transact with each other and how they affect each other. It is a book which, while it gives due credit to several schools of psychological theory, tends to favour one particular viewpoint – the idea that it is the social organization that acts as the prime motivator of human behaviour.

If there is any criticism that can be made of the viewpoint presented in *A Study of Interpersonal Relations* it is that not sufficient use has been made of field theory which presents a theoretical framework which can encompass all that is maintained in the theory of interpersonal relationships, and yet enables these relationships to be seen as part of a larger order of events. The physical, the biological, the psychological, the political, the economic, the cultural, and the social are all nodes of organization transacting with each other in such a way that they give rise to a dynamic field, the qualities of which determine, in turn, the ways in which the parts of the whole shall subsequently transact with each other. To maintain that the social organization is the prime motivator of human behaviour is to neglect the fact that man is at one and the same time the cause and the effect of his society, that man's transaction with his society is a circular process albeit a constantly expanding one.

Nevertheless the book represents a valuable collection of writings by different authors all tending to throw more light upon how man's biological and psychological givens are moulded by the social organization in which he finds himself, in which he lives and has his being. The main theme deals with how the discrete and transitory reactions that occur between individuals in isolated settings tend to become, in groups settings, the sustained and continuous pressures of culture. The introduction by Patrick Mullahy is particularly enlightening and serves as an excellent orienting chapter and provides the context against which the writings of the other contributors stand out in meaningful relationship to each other. Published by the Grove Press (Canadian agent, McClelland and Stewart), 507 pages, $2.65, paper cover.

The Wide World by Preston E. James and Nelda Davis is a handsome, comprehensive textbook covering world geography. The book includes an unusual and substantial introductory section describing early efforts to learn about the earth, the history of geographical exploration and the like. This excellent section is followed by a treatment of the world on the basis of seven so-called culture areas which replace the traditional geographical regions. However, within each of these areas, the various countries are studied in the usual brief, generalized, and highly superficial fashion that is the unavoidable fault in all books that attempt to cover such a wide scope. Canada is covered in three pages which include, incidentally, a minerals map that omits the great lead-zinc deposit of southeastern British Columbia. The same section implies that agriculture and the manufacture of pulp and paper are of major importance in the Mackenzie Valley. The many photographs and maps are of good quality. The latter include atlas-style maps in full colour of all the continents as well as some good large-scale sketch and topographic maps of various areas. Valuable exercises are provided at the end of each chapter. An interesting concluding section discusses the practical value of geography and indicates career opportunities for students of the subject. *The Wide World* has value as a classroom or teacher reference work. Published by Macmillan, New York, $5.60, 536 pages.

The Eastern Lands by A. T. and A. M. Learmonth is a further book in the series entitled "The Oxford Visual Geographies." Its stated aim is "to give vivid and up-to-date accounts of comparatively small areas within the Eastern Lands," which are defined to include all Asia except the U.S.S.R. The book thus comprises a series of what British teachers call sample studies and is intended for use in all types of secondary schools. It is abundantly illustrated with well-chosen photographs of excellent quality and it contains numerous sketch maps, diagrams and graphs, all closely related to the written material. Like most good British geography texts, *The Eastern Lands* is selective rather than comprehensive. The variety of contrasting environments that have been chosen include the following titles: "Osaka, an Industrial Port," "A Village on the Yangtze," "Rubber in Malaya," "Delhi and Calcutta," "Oil in the Middle East," "Cave Dwellers of North-West China." This book should be of great value to teachers and pupils in Grades VII and X. Published by the Oxford University Press, $3.35, 128 pages.

Pudd'nhead Wilson by Mark Twain is very enjoyable because the plot is of deep human interest and the style is exceptionally clear and attractive. The year is 1830 and the scene is Dawson's Landing, a village half a day's journey by steamboat south of St. Louis. Pudd'nhead, a youth of Scottish parentage, has to spend twenty years here before he can belie his reputation as a fool and establish his fame as a brilliant lawyer and detective. Many characters – Virginian aristocrats, boatmen on the Mississippi, Italian noblemen, slaves and slave dealers – add colour and variety to the novel, but the most memorable figure is Roxana, a living, dynamic, fiery, fair-skinned negress, who helps to complicate the plot by exchanging in their cradles her own infant with the son of her employer, a Virginian grandee. When grown to manhood, her own son turns out to be a scoundrel, insolent, crafty, and cowardly. He sells his mother "down the river" as a common slave and completes his villainous career as a thief and a murderer. The vicious scoundrel is finally brought to justice in an exceptionally thrilling court scene, the climax of one of the most extraordinary books in American literature. Published by the Grove Press (Canadian agent, McClelland and Stewart), 215 pages, $1.65, paper cover.

Secondary School Teaching Methods by Leonara H. Clark and Irving S. Starr would make an excellent text for a basic course in Principles of Teaching. While it is specifically designed for prospective secondary school teachers, most of the principles and techniques discussed are equally relevant to the senior elementary grades. The authors state that they hope their book will be practical and useful; the absence of theorizing and pseudo-philosophizing indicate that they have achieved their purpose.

The topics which Clark and Starr discuss are important and practical as may be seen from some of the chapter headings: "Planning for Teaching," "The Unit," "Specific Teaching Techniques," "The Materials of Instruction," "Testing," "Reporting to Parents," "Discipline," "Classroom Management," "Extra-Class Responsibilities" and "The Beginning Teacher." Published by the Macmillan Company (Canadian agent, Brett-Macmillan), 340 pages, $5.00.

Learning to Teach in the Elementary School by Margaret G. McKim, Carl W. Hansen and William L. Carter has been written primarily for students attending a teacher-training institution, or for teachers in their early years of regular classroom teaching. Comprehensive in scope, it deals with topics as basic as "Teaching As a Profession" and as practical as "Meeting Classroom Problems." The book would be an admirable text if a teacher-training course were organized around a single source.

In practice, however, most of the topics discussed in the book are dealt with in such courses as Principles of Teaching, Educational Psychology, Classroom Management, etc. Under this traditional plan of organization, much of the material in the book would be repetitive. Nevertheless, as a comprehensive, well-organized, and well-written book, this text would be helpful to student teachers and beginning teachers as a reference source, if not completely satisfactory as a text for any specific course. Published by the Macmillan Company (Canadian agent, Brett-Macmillan), 612 pages, $6.50.

The Preadolescent by Mary Jane Loomis brings into focus the importance of the preadolescent years. Instead of considering the preadolescent as only "a segment of a growth curve or a datum in a table of statistics," Loomis deals with this age range as being an integral step in the child's development from dependence, through independence, to interdependence. The book is based upon the author's personal experience with groups of preadolescent children and her close understanding of their developmental processes is revealed by the abundant use of appropriate case material. Three major divisions constitute the book: "Aspiring to Greater Independence," "Striving for Sexual Identification," and "Looking Ahead to Junior High School and Adolescent Living." Each of these divisions is handled in a systematic and comprehensive manner.

Parents or teachers who believe that vigorous and frequent application of the rod will solve all problems of child raising may find that Loomis is rather too progressive or "modern" in her approach. To the reviewer, however, the book makes good sense and it is recommended to all adults who wish to further their understanding of the preadolescent. Published by Appleton-Century-Crofts, 310 pages, $4.00.

An Australian Cattle Station by Russel Gardner and Barbara Albiston has considerable merit. The text is clearly written and well illustrated with pen-and-ink sketches. It stresses such geographical points as heat, drought, size of the cattle station, isolation, and its resulting difficulties. It also brings out the effects of these controls upon man and beast. The book would be most useful in Grade IV were it not that the language used is beyond the level of average pupils in that grade. Published by the Oxford University Press, 31 pages, 40 cents, paper cover.

Eight Plays for the Puppet Theatre by George and Elizabeth Merten. The Mertens have brought to the writing of these plays a wide experience in puppetry, a cheerful wit, and a knowledge of what appeals to children. Some of the plays would be too difficult for a classroom puppet theatre but others could be handled by junior pupils, with some children manipulating glove puppets and others reading the lines. You need have no fears about the reaction of an audience. Everyone should be enchanted. Some of the plays could be adapted to stage presentation. There are no royalty fees. Published by Nelson, 71 pages, $3.00, paper cover.

The Book of Small Mammals by Ted S. Pettit, illustrated by G. Don Ray, describes most of the common smaller mammals, and some of the less common, and tells where and how they live. The book is clearly and simply written. If read aloud by parent or teacher, or silently by a student, as supplementary science for junior grades, it should do much to stir children's interest in biology. This could provoke the beginning of a lifelong vocation or avocation. No relevant factor has been omitted: mammal importance, mammal tracks, mammal's relationship to man, mammal groups or orders with their attendant characteristics are faithfully recorded. The information is enhanced by the profuse, colourful and accurate illustrations. Published by Garden City Books (Canadian agent, Doubleday), 56 pages, $3.50.

A Picture History of the United States of America by Henry Steele Commager, American historian, tells the story of the United States of America from the arrival of Columbus to the present day. Each important episode is presented vividly and concisely and is related to preceding and ensuing events so that a unified picture of history results. Not only does the author include America's great leaders but he tells about some of the romantic characters such as John Smith, Davy Crockett and Johnny Appleseed. Necessary to the completeness of this colourful book are the glowing vigorous illustrations and maps by Clarke Hutton. Published by the Oxford University Press, 61 pages, $2.75.

I Went for a Walk by Lois Lenski is written for the pre-school or kindergarten child. The book is extraordinary in that there is music on every page, by Clyde Robert Bulla, to accompany the stories. It is really a read-and-sing book about the people and things a child will see and hear as he goes for a walk through a town. Published by the Oxford University Press, 48 pages, $2.25.

The Wonderful World of Life by Julian Huxley presents the story of evolution in a simple yet mature manner. The book will provide high school science students with evidence and challenging theories of evolution cleverly illustrated in colour. All students of biology should have an opportunity to read this book. Published by Garden City Books (Canadian agent, Doubleday), 69 pages, $3.49.

The Wonderful World of the Air by James Fisher unfolds the story of flight by the animal kingdom and by man. A description of characteristics of the atmosphere and elementary principles of flight enhance the story immeasurably. The illustrations, most of which are coloured, are impressive. Published by Garden City Books (Canadian agent, Doubleday), 70 pages, $3.49.

The Wonderful World of Archaeology by Ronald Jessup describes a field of research which receives little attention in our schools. The accomplishments and methods of archaelologists are also beautifully illustrated in colour. This book should be of significant interest to high school students. Published by Garden City Books (Canadian agent, Doubleday), 67 pages, $3.49.

Exploring Under the Sea by Sam Hinton, illustrated by Rudolph Freund, investigates the physical characteristics of the sea and makes a study of life forms in and around the sea. The interdependence of the different forms of life is easily understood from the author's treatment and the excellent illustrations. Published by Garden City Books (Canadian agent, Doubleday), 64 pages, $3.00.

Living Reptiles of the World by Karl P. Schmidt and Robert F. Inger is a descriptive review of known reptiles: its scope will satisfy the needs of amateur and professional naturalists. An outstanding collection of coloured photographs is included. This book will be considered a classic by all who use it. Published by Hanover House (Canadian agent, Doubleday), 287 pages, $11.95.

Medical Scientists and Doctors by Norman Wymen contains the biographies of some prominent medical scientists and doctors from the time of William Harvey to Albert Schweitzer. The details of the lives of these men and women and highly interesting accounts of some of their achievements are presented. Published by the Oxford University Press, 256 pages, $1.50.

How to Make Origami by Isao Honda, a Japanese artist educated in France, is a book on the Japanese art of paper folding. Each page is replete with colourful illustrations and step-by-step directions to guide the reader. The finished projects are pasted to the pages, and the reader may unfold and refold them. Their presentation is enhanced by imaginatively painted backgrounds. This book might be used in art classes to stimulate the relationship of paper folding to painting, drawing and mural-making activities. Paper-folding activities are not new to teachers, but the book will inspire the development of lessons where the emphasis is on precision, patience and self-discipline. Some of the projects are too complicated for pupils below Grades VI or VII. In attempting the work, the pupils should be supplied with larger paper than is supplied in the samples included in the back pocket of the book. Published by McDowell, Obolensky (Canadian agent, George J. McLeod), 37 pages, $4.75.

Stories about Sandy, The March Family, All in a Day by R. Aileen Belfry, B. Gertrude Bergey, and Erna A. Martin are the first three books in a series of five developmental readers for primary grades prepared by Canadian authors for Canadian children. The purpose of the series is to permit children to progress through the developmental stages of reading as quickly or as slowly as their abilities demand. As they progress, the pupils are led to identify an increasing number of words independently through the use of phonics and by noting the change in basic word structure. Of interest to many teachers will be the Teacher's Editions which contain many seatwork suggestions, sample charts, and good exercises for phonic work. Special attention has been given to the inclusion of various kinds of poetry to be read by the teacher to her children. Practice Books accompany the readers. These books will be useful as supplementary material in primary classes. Published by Winston: *Stories about Sandy,* 141 pages, $1.30; *The March Family,* 157 pages, $1.40; *All in a Day,* 189 pages, $1.50.

Diagnostic and Remedial Arithmetic by Joan E. Bowers presents a programme of diagnostic testing and remedial work for Grades VII and VIII. There is a *Teacher's Guidebook* as well as a *Pupil's Book.* The idea of presenting a complete series of tests and remedial work in book form is different and should greatly facilitate the use of the programme which has been carefully and thoughtfully prepared to assist teachers in locating and remedying each pupil's difficulties in the fundamental processes of arithmetic. The remedial exercises provide good extra practice for those who need it. The *Teacher's Guidebook* includes the *Pupil's Book* and explanatory material which states the purpose of each test, how to use the programme, and the answers. One set of the *Pupil's Book* may be used with several different classes. Published by Dent, *Teacher's Guidebook,* 226 pages, $3.75; *Pupil's Book,* 137 pages, $2.50.

Public Relations for Teachers by Doyle M. Bortner is designed for teachers and principals. It deals with the public relations programme through pupils, through parents, through the adults of the community, through public organizations, through local teachers' associations and the work of the principal. Each chapter is well summarized, and the final section outlines common errors of school public relations. The material in this book is sufficiently diversified to meet the needs of all types of communities. Published by Simmons-Boardman (Canadian agent, General Publishing Company, Toronto), 166 pages, $5.25.

MINUTES OF THE MARCH 1959 MEETING OF THE PROTESTANT COMMITTEE

3460 McTavish Street, Montreal, Que., March 6, 1959

On which day was held the regular quarterly meeting of the Protestant Committee of the Council of Education.

PRESENT : Mr. L. N. Buzzell, in the Chair, Mr. W. H. Bradley, Dr. C. L. Brown, Mr. G. Y. Deacon, Brig. J. A. de Lalanne, Rt. Rev. Bishop Dixon, Mr. J. R. Latter, Prof. J. U. MacEwan, Dr. C. E. Manning, Mr. K. H. Oxley, Mr. E. T. Webster, Dr. J. S. Astbury, Mr. T. M. Dick, Mr. C. W. Dickson, Dr. A. R. Jewitt, Prof. D. C. Munroe, Mrs. A. Stalker, Mrs. Roswell Thomson and the Secretary.

Apologies for absence were received from the Superintendent of Education, Mr. A. K. Cameron, Mr. R. J. Clark, Hon. W. M. Cottingham, Hon. G. B. Foster, Sen. C. B. Howard, Dr. F. C. James, Dr. S. E. McDowell, Mr. Howard Murray, Hon. J. P. Rowat, Dr. R. H. Stevenson, Mr. T. C. Urquhart.

The minutes of the previous meeting were approved on the motion of Dr. Astbury, seconded by Bishop Dixon.

On the motion of Brig. de Lalanne, seconded by Mr. Dick, the committee moved into Committee of the Whole.

On the motion of Mr. Latter, seconded by Mr. Dickson, it was resolved that the Committee reassemble in regular session.

Arising from discussion in Committee of the Whole it was moved by Prof. Munroe, seconded by Mr. Oxley, and agreed that :

WHEREAS, It is expedient that a comprehensive study be made of the operation of Central School Boards and that advisory services be provided to assist the Boards in maintaining their educational services during the current crisis ; therefore be it

Resolved, That the Executive Committee of the Protestant Committee be requested to consider the appointment of a Special Officer to study the operation of Central School Boards during the session 1959-1960.

The report of the Director of Protestant Education contained the following information : (1) In organized school municipalities outside the area of the School Board of Greater Montreal there are this year 1,911 teachers, an increase of 144, and the average salary as indicated by reports from schools is $3,939, an increase of $273. (2) The operational cost of transporting 14,984 pupils to schools in Protestant school municipalities outside Greater Montreal was $730,493 in 1957-1958 ; the average annual cost per pupil being $49.00. Approximately 37 per cent of the total number of pupils in these schools were conveyed. The cost of new buses purchased is not included in the above. (3) The median salary of principals of high schools outside Greater Montreal is $7,583 this year. In all 160 schools of three or more teachers the median principal's salary is $6,096. (4) There were 1,722 Roman Catholic pupils in the high and intermediate schools outside Greater Montreal in 1957-1958. Also attending these schools were 3,272 pupils who did not reside within the boundaries of the school municipalities. (5) Under the control of the School Board of Greater Montreal

there are in operation this year 48 classes of which 18 are adjustment classes, 28 special classes, 1 sight-saving and 1 hard-of-hearing class. (6) A new system of obtaining statistics from school municipalities has been instituted by the Department of Education for the school year 1958-1959.

The report was received on the motion of Mr. Dick, seconded by Prof. MacEwan.

On behalf of the Recruitment of Teachers Sub-Committee, Mr. Oxley reported that a poster competition, open to Grade X and Grade XI students, was being held in Protestant high schools in co-operation with the Publicity and Public Relations Committee of the Provincial Association of Protestant Teachers. The purpose of this competition was to draw pupils' attention to the possibilities of careers in the teaching profession.

He also reported that a buffet supper had been arranged by the School Board of Greater Montreal for March 16 and that a large attendance of fourth-year college students was expected.

The report of the Education Sub-Committee contained the following recommendations: (1) That *Arithmetic We Need* in the Canadian edition be authorized for use in Grades III-VII, beginning in September 1959, but that the *Living Arithmetic* books remain authorized as alternative texts in these grades for a maximum period of three years. (2) That the *Language Comes Alive* books be authorized for Grades III, IV and V as alternative texts to *Using Our Language* but that *Language Comes Alive, Grade V,* should be used only in classes that have previously used the Grade IV book in this series. (3a) That the interim report of the Home Economics Committee be received; (3b) That the Protestant Committee, awaiting the reception of a complete syllabus, defer action on the authorization of any texts. (4) That *The World Around Us* in the revised Canadian edition be authorized to replace *The World* by Stamp and Kimble in Grade X, beginning in September 1959, and that the pages assigned for close study be as follows (subject to slight changes due to the altered pagination of the text): 8-138, 146-174, 190-200, 219-270, 274-282, 305-326, 345-396, 397-464. (5) That *Building the Canadian Nation* (1958 edition) be authorized for use in Grade X, beginning in September 1959, to replace *World History* and *World Civilization.* (6) That *The Modern Age* be authorized for use in Grade XI, beginning in September 1959, to replace *World History* and *World Civilization.*

The report was approved on the motion of Mr. Dick, seconded by Mr. Oxley.

It was moved by Bishop Dixon, seconded by Prof. Munroe, and agreed that, whereas the Anglican Synod would be meeting at Macdonald College from September 1 to September 9, the opening date of the School for Teachers (Institute of Education) for the session 1959-1960 be Friday, September 11 instead of September 9.

The Secretary read a resolution which had been passed by the French Baptist Association thanking the School Board of Greater Montreal and the Protestant Committee for solving the problem of French instruction in the elementary grades in Montreal and expressing its wish that the Protestant Committee encourage a

similar effort in other cities according to the need. The Secretary was requested to submit information concerning the education of French-speaking pupils in Protestant schools.

The request of the High School Leaving Board for increases in the amounts paid to Examiners for the setting and correction of papers in the High School Leaving Examinations was referred to the Finance Sub-Committee on the motion of Prof. Munroe, seconded by Mr. Dickson.

The Chairman reported that the Executive Committee had met the Chambly County Central School Board on February 12 and all Local Boards on March 5 and that a Committee of twelve members, two from each of the six Local Boards, had been formed to discuss and find a solution to the problems of this Central School Board.

On the motion of Mr. Dick, seconded by Mrs. Stalker, it was agreed that Messrs. K. H. Oxley, T. C. Urquhart and H. S. Billings, Assistant Secretary of the Department of Education, would act as advisors to the above-mentioned Committee.

Miss Dora Upton, Helping Teacher, read a report on her work in Inspectorate No. 5.

On behalf of the Committee the Charmain thanked her for an interesting report and expressed the sympathy of the Committee in her recent bereavement.

There being no further business the meeting then adjourned to reconvene on Friday, May 15.

E. S. GILES
Secretary

L. N. BUZZELL
Chairman

There is no influence emanating from a teacher, during recitation, which so completely paralyzes the mind of the pupil as the practice of scolding or ceaseless fault-finding, once so prevalent, but now rapidly disappearing from the public schools. The temptations to petulance and snappishness on the part of teachers are manifold and at times almost irresistible. Lack of faithful preparation, of quickness of perception, of moderate reasoning power, of interest, of enthusiasm, of uninterrupted attention, of just appreciation of the object and advantages of recitations, are causes of irritation to be found in almost all classes. Those who possess but little love of the work of education, who regard neither the present happiness of children nor the future welfare of individuals and States, who, in short, work in the educational vineyard exclusively for dollars and cents, or because more congenial fields of labour are not immediately accessible to them, are peculiarly liable to infuse this kind of narcotic influence into all the intellectual exercises of the school.

The *Educational Record,* Vol. X, August and September, 1890, p. 228.

THE PROTESTANT CENTRAL BOARD OF EXAMINERS
ELEMENTARY DIPLOMA

ARITHMETIC – 1½ HOURS

Tuesday Morning, 26th June, 1894

Examiner : T. Ainslie Young, M.A.

1. Express in Roman numerals : 99, 489, 1,894, 144. Divide three thousand and ninety-six hundreds of thousandths by seventy-two millionths and explain the reasons for each step.

2. If any three of the four numbers that form the divisor, dividend, quotient and remainder be given, show how to find the fourth.
   The quotient is six times the divisor and the divisor is six times the remainder, and the three together amount to 516, find the dividend.

3. Divide the sum of $\dfrac{\frac{2}{3}-\frac{5}{12}}{\frac{2}{3}-\frac{3}{8}}$ and $\dfrac{\frac{11}{24} \text{ of } \frac{3}{22}}{2\frac{1}{2} \text{ of } \frac{5}{6}}$ by their difference.

4. If $120 pay 16 labourers for 6 days, how many labourers working at the same rate will $270 pay for 8 days ?

5. At what rate will the interest on $326 for 15 years be $230.05 ?

6. What will the carpeting required for a floor, 15 ft. 6 in. long and 12 ft. 6 in. wide, cost at $2.40 per yard, the carpeting being 30 in. wide ?

7. Find the distance in yards from one corner to the opposite corner of a rectangular field, the area of which is one acre, and the width ten rods.



THE CATHEDRAL OF THE HOLY TRINITY, QUEBEC CITY
CONSECRATED ON AUGUST 28, 1804

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