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C O N T E N T S

L'ILE D'ORLEANS, J-Barthélemy Renaud	124
AN ADDRESS BY MAURICE HÉBERT AT THE 39th ANNUAL ASSEMBLY	126
AN EXPERIMENT IN COMMUNITY EDUCATION FOR CO-OPERATIVE ECONOMIC AND SOCIAL WORK, Dr. Alma Paulin-Driscoll	130
PHOTOGRAPHS BY MR. GEORGE A. DRISCOLL OF L'ILE D'ORLEANS AND ITS INHABITANTS	141
THE INSTITUTE PAGE	152

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L'ÎLE D'ORLÉANS

Par J-BARTHELEMY RENAUD

"De tous les coins de la province de Québec, écrivait il y a presque vingt ans M. Pierre-Georges Roy¹, il n'en est pas de plus pittoresque que l'île d'Orléans. Les écrivains ont raconté son histoire, les poètes ont chanté ses charmes, les peintres ont reproduit sur la toile ses gracieux paysages. Toutes les beautés canadiennes semblent s'être donné rendez-vous en cet endroit privilégié."

Voici plus de quatre cents ans que cette île charmante est entrée dans l'histoire. C'est au cours de son deuxième voyage que le découvreur du Canada, remontant le Saint-Laurent à la recherche d'un havre où il projetait de passer l'hiver, s'arrêtait au soir du 7 septembre 1535 devant une grande île "pleine de fort beaux arbres" et de vignes sauvages. C'était l'île Minogo des aborigènes, et Cartier lui donna le nom d'île de Bacchus. Quelques années plus tard, il substituait lui-même à ce nom celui d'île d'Orléans, en l'honneur de la famille d'Orléans, et il lui est demeuré depuis.

Plus d'un siècle s'écoula cependant avant que l'île d'Orléans rentrât dans l'histoire. En 1636, elle fut concédée, à titre de fief et seigneurie, au sieur Jacques Castillon, bourgeois de la ville de Paris, et à quelques associés qui ne firent rien pour la coloniser. À peine quelques habitants y demeuraient-ils lorsque les Hurons, après la destruction de leurs bourgades, s'y installèrent, de 1651 à 1656. Ce n'est que lorsque Mgr de Laval devint propriétaire de la seigneurie du sieur Castillon, en 1662, que l'île d'Orléans commença d'attirer des colons. L'énumération des dates d'organisation des paroisses montrera, mieux qu'une ennuyeuse statistique, les développements rapides que connut l'île sous l'impulsion vigoureuse du premier évêque de Québec et des seigneurs qui, après lui, en furent les propriétaires. Sainte-Famille,

la plus ancienne paroisse, fut fondée en 1661 et érigée canoniquement en 1684. Trente ans plus tard, en 1714, on en détachait quatre autres paroisses, celles de Saint-Pierre, de Saint-François, de Saint-Laurent et de Saint-Jean. Et finalement, en 1870, une sixième paroisse était organisée, celle de Sainte-Pétronille.

L'île d'Orléans, bien qu'isolée au milieu du fleuve Saint-Laurent, n'échappa ni aux incursions des Iroquois, qui y massacrèrent des habitants en plusieurs occasions, ni à la descente des soldats de Wolfe, qui causèrent d'innombrables dégâts aux maisons des insulaires depuis Saint-François, où ils transformèrent l'église et le presbytère en hôpitaux provisoires, jusqu'à la pointe occidentale de l'île, où ils établirent leur camp à l'été de 1759, avant d'attaquer et de prendre Québec. Des marques de boulets de canon sont encore visibles sur certaines vieilles maisons, notamment à Saint-Jean.

À ceux qu'intéresse une brève description physique de l'île d'Orléans, apprenons qu'elle mesure environ dix-neuf milles de longueur, et que sa largeur maximum ne dépasse pas cinq milles et demi. Au centre, un coteau boisé s'élève, à son plus haut point, à quelque quatre cent cinquante pieds au-dessus du niveau du fleuve, pour descendre en pente très douce vers les deux bras du Saint-Laurent.

Six paroisses, nous l'avons vu déjà, se partagent le territoire de l'île, quatre faisant face à la rive sud du fleuve, et deux à la rive nord. La division des terres est faite partout dans le sens de la largeur; chaque maison est construite en bordure de la route qui fait le tour de l'île, et les propriétés, généralement toutes très étroites, s'étendent en profondeur jusqu'au milieu de l'île, où elles sont bornées par celles du versant opposé.

La population sédentaire de l'île d'Orléans, qui est d'environ quatre mille trois cents âmes, est la plus in-

¹P. G. Roy, *L'île d'Orléans*, 1928

téressante que l'on puisse trouver dans notre province. Protégée par son isolement, elle a conservé plus fidèlement que partout ailleurs les traditions du passé. Elle est paisible, industrielle, appliquée au travail, hospitalière, profondément religieuse, et fière de ses origines françaises.

Un bon nombre de familles cultivent une terre qui leur a été léguée de père en fils depuis huit, neuf ou dix générations. Le premier ancêtre, venu de Normandie ou des provinces baignées par la Loire, a transmis à ses descendants, avec le sol défriché de ses mains, les vertus caractéristiques de son pays d'origine. Aussi voyons-nous, autour des clochers, des familles nombreuses et fortes, d'où sortent régulièrement des prêtres et des religieux, des hommes de professions libérales, des marins, des artisans et des cultivateurs qui tous font honneur à l'état qu'ils embrassent.

L'île d'Orléans est essentiellement un pays agricole. La grande culture s'y pratique, mais ce sont les cultures maraîchère et fruitière qui y sont généralement le plus en faveur. Le voisinage du marché de Québec, de même que le transport rapide par camions à des marchés plus éloignés, offre un excellent débouché pour les produits de ces diverses cultures. L'île s'est surtout spécialisée dans la production des fraises et des framboises, des pommes et des prunes. On y fabrique aussi avec une science consommée un célèbre fromage raffiné que l'on appelle communément "le fromage de l'île d'Orléans", et qui jouit d'une haute réputation auprès des gourmets. Ajoutons que les arts domestiques y sont bien développés et que les fermières confectionnent des tapis et autres travaux qui témoignent d'un goût et d'une habileté remarquables.

On rencontre dans l'île quelques boutiques d'artisans, menuisiers et forgerons, mais il ne s'y trouve qu'une seule industrie importante, celle des chantiers maritimes de Saint-Laurent. La construction des navires est une tradition assez ancienne, puisque dès la fin du régime français, on projetait d'établir une cale-sèche dans l'île d'Orléans. Cependant les premiers vaisseaux n'y furent

lancés que vers 1825. Les chantiers actuels ont à leur crédit des navires qui ont été fort appréciés durant la dernière guerre.

La beauté de l'île, la richesse de ses souvenirs historiques, la variété des paysages qui l'entourent, l'attachement de sa population à ses origines françaises et catholiques, aux moeurs et coutumes héritées des ancêtres, ne pouvaient manquer d'attirer l'attention des étrangers. Aussi le tourisme y est-il actif. Faire le tour de l'île d'Orléans, une course de quarante-deux milles sur une route excellente, quoique parfois étroite et tortueuse, c'est en quelque sorte faire un pèlerinage aux sources les plus fécondes de la survivance française au Canada. Et quels merveilleux panoramas s'offrent à l'admiration du voyageur! Sur la rive droite du fleuve, l'oeil embrasse toute la vaste plaine qui se prolonge jusqu'aux monts Notre-Dame; sur la rive nord, les Laurentides toutes proches du rivage dominant de leur masse sombre les villages échelonnés depuis les chutes Montmorency jusqu'au cap Tourmente. De la pointe occidentale où se trouve Sainte-Pétronille et sa colonie de villégiateurs, on admire la silhouette de Québec et de Lauzon. De la pointe d'Argentenay, à l'autre bout de l'île, l'élargissement du fleuve laisse deviner que, au delà de l'horizon, c'est une véritable mer intérieure qui reçoit les flots pressés qui baignent les rives enchanteresses que l'on vient de parcourir.

Le poète et l'artiste trouvent dans l'île d'Orléans le sujet de strophes harmonieuses et de tableaux pittoresques et riches de couleurs. L'architecte, lui, qui tient du poète et du peintre, trouvera dans ses vieilles églises et ses maisons bicentennaires une source d'inspiration pour la restauration d'un style propre à notre pays. Car il existe une architecture canadienne-française; les maisons qui s'en inspirent sont des chefs-d'oeuvre de simplicité, de justesse de proportions et de finesse de goût. Et c'est dans l'île d'Orléans qu'on les rencontre en plus grand nombre et dans le meilleur état de conservation.

Les pages qui suivent fourniront d'amples détails sur l'île d'Orléans et sur les divers sujets que nous n'avons pu qu'esquisser.

AN ADDRESS BY MAURICE HEBERT AT THE 39th ANNUAL ASSEMBLY

Allocution prononcée par Maurice Hébert, membre de la Société Royale du Canada et directeur général de l'Office du Tourisme et de la Publicité de la Province de Québec, devant les membres de l'Institut Royal d'Architecture du Canada, lors d'un déjeuner, au Château Frontenac, Québec, vendredi, le 15 février 1946.

Monsieur le Président, Monseigneur, Monsieur le Ministre, Messieurs du Clergé, Mesdames, Messieurs:

QUÉBEC est la ville nationale par excellence. Ce titre, elle l'a acquis, dès le deuxième voyage de Jacques Cartier, en 1535, et il a été confirmé, en outre, par Samuel de Champlain qui fonda l'établissement définitif, en 1608.

Il ne s'agit pas d'un honneur que révèle l'étude de grimoires poussiéreux, mais d'une qualité vivante et agissante. Québec, en effet, n'est-il pas le berceau du Canada, et n'est-ce pas de Québec que la civilisation humaine et chrétienne a pénétré jusqu'aux coins les plus reculés du pays, et même infiniment plus loin, lorsque, au début de la colonie, la paroisse et l'évêché de Québec s'étendaient de Gaspé au Mississippi et au golfe du Mexique?

N'est-ce pas ici qu'a été scellé, dans le sang, en 1759-1760, le destin de la Nouvelle-France et que des partenaires de langue anglaise se sont joints à nous, comme l'a permis la Providence et l'a fixé le sort des armes, pour former ce Canada bi-ethnique et bilingue qui est en train de compter parmi les grandes nations du monde?

Mais Québec est aussi, par le traité de Paris de 1763, une ville internationale, en ceci même que Français et Anglais ont trouvé sur nos bords leur lieu de raillissement.

Il était séant que Québec devint la ville classique des conférences. Et cela ne devait pas tarder. À la Conférence de Québec du 10 octobre 1864, où furent discutés les termes préliminaires de la Confédération canadienne, ont succédé, en 1943 et 1944, les deux Conférences où parurent en pleine gloire Churchill et Roosevelt et tant de chefs alliés, tous réunis pour préparer l'écrasement final des ennemis totalitaires de la civilisation. En 1945, a même été tenue ici la Conférence mondiale des Vivres de l'Organisme de Secours et de Relèvement des Nations Unies (ou UNRRA).

L'Institut Royal d'Architecture du Canada marche donc sur d'illustres brisées en convoquant ses membres à Québec pour leur congrès annuel.

Des différentes régions du Canada accourent vers nous des parlants français et des parlants anglais, très attachés à notre pays, très patriotes, et qui occupent dans la vie intellectuelle et économique canadienne, une place

de choix. On peut compter sur eux, parce qu'ils ont la parfaite intelligence de leurs responsabilités envers leur art, leur science, leur métier et la nation au service de laquelle ils se sont voués.

Messieurs, vous êtes, au sens littéral et pratique, les bâtisseurs du Canada. Et vous voulez bâtir dans l'ordre. Vous avez une haute conception de votre mission; vous tendez, de toutes vos forces, à vous élever en dignité consciente, et non dans la poursuite vaine des décorations et autres colifichets. Si l'on suit la ligne historique du développement de l'humanité, l'on s'aperçoit que l'architecture est d'abord un métier et puis une science doublée d'un art, à mesure que s'épanouit la civilisation. Et cela explique assez la position que vous avez prise dans la vie contemporaine.

Nos aïeux à nous, nés en France, avaient le sens naturel et cultivé de l'architecture, parce que leur pays d'origine occupait une position d'autorité dans le cercle des nations civilisées. Il allait en être de même des ancêtres de nos compatriotes d'extraction anglaise, lors de la Cession du Canada. Mais j'ai raison de croire, avec pièces à l'appui, que nous avons été ceux qui ont le plus fait pour canadianiser les styles, les adapter au climat, à la destination des immeubles et à leur emploi, aux circonstances particulières et à la composition générale de notre milieu. Nous avons été en cela des précurseurs; et nous avons créé, conformément au génie de notre race, ce qui s'appelle aujourd'hui l'architecture canadienne-française dont il subsiste de si beaux témoignages.

Maintenant, ce que l'on est en droit de demander aux architectes, c'est de tirer du fond si riche des styles, soit français, soit anglais, tels qu'acclimatés à notre pays, des architectures marquées au coin de nos caractéristiques personnelles, inspirées de nos deux passés, français et anglais, distinctes et distinctives, cela va de soi, et répondant à nos exigences modernes d'hygiène, d'éclairage, de confort, etc.

L'archéologie est, certes, recommandable. Seulement, la vie est un mouvement, ou progressif ou régressif. Nous ne pouvons nous stériliser dans l'archéologie. Recopier fidèlement une maison française ou une maison anglaise est une chose intéressante, mais qui ne peut être proposée à chacun et en toutes circonstances. Toutefois, il n'y a aucun doute que, ayant deux styles canadiens fondamentaux, nous devons nous en inspirer pour établir deux courants d'architecture, l'un de source française et canadienne-française, venu de la Normandie, de la Bretagne, de l'Anjou, du Poitou, de l'Île de France,

etc., et des régions de Québec, de Montréal et des Trois-Rivières; l'autre d'inspiration britannique, où transparaissent encore les traditions anglaises, irlandaises, écossaises ou galloises, mais canadienisées aussi.

Ces styles, Messieurs, peuvent co-exister. Soyons francs, ils le doivent, sans se mêler ni se nuire. Ce à quoi il faut viser, c'est à bien mettre en lumière le principe vital et réaliste de notre civilisation canadienne bi-ethnique. En cela, les succès auxquels vous pouvez atteindre sont déjà indiqués et soulignés par les oeuvres que vous avez commencé d'accomplir.

D'un océan à l'autre, en ce Canada que nous aimons de toutes les fibres de nos coeurs, et où l'union dans la diversité fait loi, pourquoi ne reconnaîtrait-on pas et n'identifierait-on pas, aux styles mêmes qui sont de véritables traits signalétiques, les propriétaires d'une maison de famille, les fidèles d'une église, les étudiants et les élèves d'une université, d'un collège et d'une école, les origines d'une population, d'une région ou d'une province? Voyez l'architecture des universités canado-anglaises et même yankees. Elle est du plus évident gothique anglais. Pourquoi alors l'Université Laval, qui va construire des pavillons nouveaux à Sainte-Foy, sur la route historique qu'a suivie le marquis de Lévis volant à la victoire de 1760; oui, pourquoi notre université n'emploierait-elle pas un style dérivé de la Renaissance française qui cadre si bien dans notre paysage? A Bâton-Rouge, capitale de la Louisiane, il y a une charmante Maison française dont le style pourrait nous servir de modèle et d'exemple, si nous allions douter de notre vocation architecturale et oublier que le vieux Séminaire de Québec, fondation de l'Université Laval, est un pur joyau, digne de nous-mêmes, celui-là.

Ainsi, aux yeux de l'étranger comme aux nôtres, il y aurait partout un cachet incomparable, vraiment révélateur, ce quelque chose de spécial, d'ingénieux et de vrai qui plaît tant à l'oeil et reconforte tellement l'âme.

Je ne serais pas directeur général de l'Office du Tourisme et de la Publicité de la Province, si je n'ajoutais que les touristes réclament à cor et à cri ce "something which is the main attraction in your province and in some other sections of Canada".

Comment ne rendrais-je pas hommage, en cet instant, à des architectes, artistes et connaisseurs, de langue anglaise, comme Ramsay Traquair, Percy Nobbs, Roxburgh Smith, Ross Wiggs et tant d'autres qui, avec le regretté Lorenzo Auger, avec le grand peintre Clarence Gagnon et son frère, Wilford; avec Beaugrand-Champagne, Ernest Denoncourt, Sylvio Brassard et plusieurs encore, ont non seulement fait mieux aimer et mieux connaître l'architecture canadienne-française, mais l'ont encore revivifiée et illustrée?

Ladies and Gentlemen, most of you have fully understood the few words I have just said in French. Your culture admits no barriers or hurdles, if I may say so. You have an easy access to French and speak it fluently. A few others lack practice; and, if "the thought" be really

"father to the deed", you shall all soon be using the French language, as your second tongue, just as we strive to use the English.

Were I to sum up the preamble of this little discourse, I would simply mention that I firmly believe in the architect's mission in this Canada of ours; and that, in our rich background, either French or English, in the various styles which our respective forefathers have brought with them from their native lands, inspiration may be gathered for the creation of characteristic and distinctive French and English architectures, from coast to coast, in Canada.

In order to make us all better understand the French Canadian *milieu* or environment, it seems that I cannot find a more typical case than that of Saint-Pierre de l'Île d'Orléans, as studied and exemplified in a thesis to be soon presented at Laval University by a very good friend of our province and people, and a great lover of that island, madame Georges A. Driscoll.

Born at Newcastle, New Brunswick, daughter of French-speaking parents, Mr. and Mrs. Paulin, distinguished Acadians, educated at the well-known St. Francis Xavier University, Antigonish, where she graduated with the highest honours (Bachelor of Arts, Master's degree in Education, winning the Governor-General's Medal); a conscientious disciple of the famed Doctor M. M. Coady, Mrs. Driscoll, speaking both French and English, was fully prepared for her new venture. Not only could she accurately interpret the thoughts and feelings of the good people of Saint-Pierre; but, hailing as she did from another province, she could judge things from a different point of view. And what pleases us very much is that her conclusions are similar to ours. Such concurrence, or coincidence, gives an added strength to what we already think of Saint-Pierre.

Of course, l'Île d'Orléans, situated four miles below Québec, is, in our humble opinion, as well as in Mrs. Driscoll's, one of the most beautiful places under God's sun. Some twenty-one miles in length—six miles wide, where her shores extend the farthest, that island is really a gem of hills, slopes, pastures, cultivated fields, woods, rivulets, torrents, meadows, moors, marshes and beaches. Six fairy-like villages, graced by fine stone and wood houses and charming little churches, all of the purest French Canadian architecture, look upon the mighty St. Lawrence River, as if it were created to reflect their beauty.

The people are intelligent, good natured, hard working, thrifty, honest, God-fearing, sound in body and sane in mind, courageous, persevering, truthful, home and hearth loving.

Here is found, in its perfect integrity, and may be even more than anywhere else, that, with the French Canadians, the human cell is not the individual, but the family. And what large families! For instance, the Marquises have twenty-one children, all well alive, bright and husky!

But it was felt that a social spirit, *un esprit d'équipe et d'ensemble* should be developed here, which could extend beyond the family, parish, village and island, for the common weal of our Orleaners and all Quebecers and Canadians at large.

Moreover, the work accomplished in the local classes did not affect the grown-ups who had left school years ago. It was therefore apparent that more varied evening courses should be given, in order to allow the parents to freshen up a bit, in many fields.

For her special study and endeavour, Mrs. Driscoll selected Saint-Pierre, on the North shore of the island, near the new bridge spanning the river, just opposite the historic falls of Montmorency.

As it should be, Saint-Pierre is a delightful spot. Visitors come to its midst, from far and wide, to enjoy the healthy climate and wonderful panorama. The quaintness of the customs, the proverbial hospitality, the charm of the French language, the quietness and calm of nature are indeed soothing to the city dweller's nerves. But, above all, everything appeals here to the student of human nature at its best.

Self-reliant and self-sufficient, the *habitants* of Saint-Pierre, like those of the other parishes on the island, lead simple lives and are as unsophisticated as God can make them. Those virtues, which the necessities of war have momentarily imposed upon us all, are here the very tenets and laws by which people abide. Frugality, restraint, discipline are not a thing of a day on that island.

Such a solidity, and at times stolidity, may appear demoded, out of tune and out of step, when one considers the general rush of an atomic age; but what strength of character, what purposefulness and even goodwill and gentleness that implies!

Still, how would they react when they would know that a watchful eye is cast upon them from the exterior, and that their hearts, souls and minds are being scanned and weighed, though indeed not found wanting! What could be the outcome of the test, if such were to be made, regarding the economic setting, mental attitude and dispositions at Saint-Pierre? The people were in the process of evolution, being aptly led by both church and government on the road to progress, in every sphere of their activities. Officials from each department in the provincial administration were teaching them the best methods to be used in order to improve farming, dairying truck and fruit gardening, etc. Education was being promoted. Their days, from sunrise to sunset, were already heavy with the tasks they gladly accepted. Now, a charming lady wished them to enlarge their educational and social domain. She asked them to get together, not only in the course of new labours but also in the pursuit of certain forms of enjoyment and intellectual uplift.

Well, Gentlemen, the people of Saint-Pierre proved themselves to be endowed with a remarkable wealth of

possibilities and a keen sense of responsiveness.

Mrs. Driscoll had wisely gotten in touch with the two main rural teachers, mademoiselle Alice Plante and mademoiselle Thérèse Ferland; and, through them, in their new role of rural leaders, our sociologist could easily reach the *habitants* and persuade them to proceed without fail nor respite.

The parish priest, M. l'abbé Wilfrid Moreau, lent a helping hand; so did the Honourable Secretary of the Province, Mr. Côté, and Mr. Doré, Superintendent of Education, Mr. B.-O. Filteau, Deputy-Minister of the Department of Education, and Father Georges Lévesque, as well as Father Gonzalve Poulin, of Laval University Social Science School; Mr. Eugène Bussièrès, Secretary of the Superior Council of Cooperation for the Province; Mr. Lomer Brisson, Miss Louise Dumais and Miss Simone Paré, of the Social Science School; Mr. Gaudry Delisle, Special Officer of the Department of Education; Mr. Emile Gauthier, Chief of the Department of Domestic Arts; Mr. Louis Perron, agronomist; Mr. Léonce Démonigny, president of the School Commission; Messrs. Bélanger and Aubin, benevolent teachers; Mr. Oscar Ferland, Manager of the Cooperative Society in Saint-Pierre; Doctor Jules Gilbert of the Department of Health; and Mr. Herménégilde Lavoie and myself of the Provincial Tourist and Publicity Bureau. In fact, so many helpers and well-wishers fell into line that it may be said that the all-powerful little lady of Newcastle and Antigonish was setting the whole village ablaze, thus lighting a beacon that everyone could see and admire from every point of the compass. The great thing that was already being done in Saint-Pierre, as everywhere else in the province, by the church, government, University and friends was further developed and *mis au point* during the long winter evenings which had been formerly mostly spent at home.

The parish, composed of some eight hundred *cultivateurs* and *artisans* covers a vast area and is sub-divided into three sections: *le Bas*, *le Haut* and *le Centre*. On account of the prevalent north winds and the numerous snow drifts, the people were not in the habit, except on Sundays or when special lectures were given on agriculture and the like, of going to the village, in the winter season—*la morte saison*, as they call it.

That was rapidly changed, at Mrs. Driscoll's call.

The attendance at night classes was perfect: 100% of the men, women, boys and girls, who had enlisted. They took again like ducks to French, bookkeeping, elementary banking, theoretical and applied agronomy; English grammar, conversation, reading and letter writing; handicrafts of all sorts, elocution, comedy and drama local and general history; etc.

They tried their luck at public speaking, worked together, sang together, even learning an English theme song which they rendered with great gusto. Above all, they better appreciated their environment and got a fuller understanding of the outer world.

To-day, the parish hall is too small, they are going to build a new one, and have set aside the money required. The schools, already a little exiguous for the day classes, were crammed in the evening. A sort of census was taken, in order to learn what the people desired most to study. The teachers are very efficient, and they helped each and every one to adequately express their thoughts and feelings. The result was a very happy one, as Mrs. Driscoll herself states: "They had formulated their most pressing needs. Public opinion had been aroused. The teachers had the spirit of leadership."

Thus was reached the experimentator's main object: that of finding in a given rural community teachers who had all the requirements of leaders, and could act as such for the promoting of the adult education movement in this province. Being herself an Official of the Education Department of Quebec, Mrs. Driscoll was simply enhancing and fostering the sane and sound policy followed by the government. But it must be said that the co-operative society, the *Cercle des Fermières* the School of Domestic Arts, the Department of Agriculture, the Department of Forestry and that of Fisheries, etc., had done their bit and were only too willing to do more.

Study groups having been formed, headed by a *Bureau de Direction*, elected by the people themselves, different topics were chosen, in accordance with each particular taste and liking. Those topics were as follows:

History of the locality, History of Canada, Agriculture, Dairying, Fisheries, Fruit growing, Truck gardening, Maple sugar industry, Reading habits, Domestic arts, School and Church, Flowers and Plants, Lumbering, School Commission, Municipal Council, Cooperative Organization, Music, Radio Programmes, Sports, *Cercle des Fermières*, *Cercle Lacordaire* (an anti-alcoholic league).

Circulating libraries were organized, and you should see how the existing one was made all the richer by the addition of books and publications on civic education, law, medicine, insurance, banking, labour, social studies, schools and universities, trades, commerce, forestry, fisheries, various associations, agriculture, general education, religion, etc.

On all accounts, new life was instilled into the old, yet modern, community; thought and forethought, personal observation and judgment were quickened and a still heartier response given to the various educational and social endeavours.

People had been made more conscious of their responsibilities towards themselves, their fellow-citizens, province and country.

Furthermore, what had been accomplished last year is still being done this year, and more than a shade better. The ball has been set a-rolling. Nothing shall stop it now.

Obviously not all of the progress in Saint-Pierre may be attributed directly to Mrs. Driscoll's efforts, as she confesses very candidly; and she is only too glad to give credit to whom credit is due. But it may safely be stated

that, through her initiative, the delightful village and parish may be set as examples for others to follow, not only on l'Île d'Orléans and in the Province, but in the sister provinces also, throughout Canada.

How can a subject like that of our little talk to-day appeal to the members of the Royal Architectural Institute of Canada?

Ladies and Gentlemen, if you ever read the essay by mademoiselle Ferland on French Canadian Architecture in l'Île d'Orléans, I am quite sure that you will very strongly feel the urge of knowing more about Mrs. Driscoll's socio-cultural achievement at Saint-Pierre.

Furthermore, precisely because you are builders and up-builders, not only of dwellings, town halls, houses of government, community centres, even cities, of all sizes; but also on account of the tremendous influence you have in matters of local and general interest, *nihil humanum a vobis est. Nothing human is beyond you.* You have amply proven it in giving to town planning a wonderful impetus in Canada.

Therefore, as you travel from coast to coast, it is easy for you to preach the Canadian gospel of *Union in Diversity*, and *Live and Let Live*, which is the basic principle of the Confederation binding us together, and of that democracy for which so many of our sons have given their all.

Yet, true love of one's country finds greater strength in one's greater knowledge of it. And that knowledge, like charity, begins at home.

In France and England, the future citizens are methodically taught the elements that form their surroundings.

I have not yet received the documents I am expecting from France. But my good friend Roxburgh Smith has very kindly let me read some of the booklets printed by the British Council for Education in Appreciation of Physical Environment. That led me to read, in the Journal of the Royal Institute of British Architects, which publication is also the treasured possession of Mr. Smith, an enlightening article, entitled: *A Plea for the Teaching of Architectural Appreciation in Schools.*

A wonderful vista seems to unfold before our eyes. Thanks to the Royal Architectural Institute of Canada, in each and every one of our provinces, the environment and surroundings, are made part and parcel of education, in all schools, whether rural or urban, so that no young Canadian can ever grow up without first taking heed of what he really is—just like a tree firmly spreading its roots in the soil and extending them, and multiplying them in order to withstand the fiercest gales, and then spreading its limbs, and leaves, and bearing its fruit, and disseminating its seeds, further and further, as it grows stronger and stronger in the service of God and man.

The poet has written that ONLY GOD CAN MAKE A TREE, but, in this instance, man and God unite in the making of a thoroughbred little Canadian, whether the boy or girl speaks French or English.

(Continued on page 154)



AN EXPERIMENT IN COMMUNITY EDUCATION FOR CO-OPERATIVE ECONOMIC AND SOCIAL WORK

By DR. ALMA PAULIN-DRISCOLL

Scene of the Study

THE stately steel structure which, since 1932, spans the St. Lawrence River and connects the Island of Orleans to the mainland near Montmorency Falls some eight miles northeast of the capital city of Quebec may rightly be called the Bridge of Ages.

The local people measure events as "before the bridge was built", or "after the bridge was built"; for it marks the beginning of the end of their insularity. Regularly in summer its measured mile is now crossed by people from many walks of life. Some come from near and far in high-speed cars or modern autobuses to delve deeply into the treasure of folklore and ancient tradition which has been so well preserved here through four long centuries, while others come simply to enjoy the tranquil, rustic beauty that offers such a refreshing contrast to crowded cities. On the way they pass other people in model-T Fords or rattle-trap jalopies, heavy trucks and bicycles, or home-made covered wagons laden with truck-garden produce to be sold in the Quebec open-air market. In winter, the snow-covered floor of this bridge provides a good runway for the low-built horse-drawn sleds the local people use to bring wood, butter, eggs and poultry to their urban customers.

A winding, modern highway leads up from this bridge, passes the lush meadow land on the water's edge, then the verdant *entre-côte*, to reach the level plain of the Island where are the homes of the habitants of St. Pierre. These homes are set some distance back from the asphalt

highway which continues around the Island, a distance of some forty-two miles.

Dotting the circumference of this "cradle of French-Canada" are six picturesque, rustic villages: St. Pierre, Ste-Famille, St. François, St. Jean, St. Laurent, and Ste-Petronille. Like so many beads on a rosary they are strung about the storied cross rising midway on the *Route des Prêtres* which joins the villages of St. Pierre on the north and St. Laurent on the south side. This and all the wayside crosses are a continued reminder of the faith of the graciously hospitable, gay and hard-working, thrifty and conservative French-Catholic people whose farms spread over the entire surface and whose quaint little settlements nestle close to the six little churches.

In the heart of the village of St. Pierre stands its oldest social institution, the monumental little church built in 1717. Around it are grouped the two-room central school, its view from the highway almost blocked by the century-old parish hall with its seating capacity of one hundred and fifty (on rough benches and stiff-backed chairs); the long, low-built, stone presbytery; and a few curved-roof homes which look almost toy-like with their daintily curtained windows and brightly painted exteriors trimmed with intricate woodwork. One of the two small so-called "restaurants" is owned by the jovial, ruddy-faced son-in-law of the mayor. During the long winter evenings his establishment has been the meeting place of the young boys of the community who have been wont to while away their time drinking "cokes" and telling

off-coloured stories or playing for pennies for want of organized recreational outlets. The other "restaurant" is also the village post-office. There is a tin shop in a storied fifty-dollar house, and a blacksmith shop with its upstairs section turned into living quarters for the proprietor's rapidly growing family. Here, too, are the homes of the *maître-chantre* and the *bedeau*, of the two taxi-drivers and the *ramancheur* or bone-setter who, in the absence of a local doctor, can reputedly repair anything from a sprained ankle to a broken rib. A short distance down the road is a modest sawmill which, in season, serves as a butter factory. Not far from it is the large, prosperous farm and dwelling of Mr. Léonidas Gagnon who has been mayor of this municipality for none less than nineteen years.

Rising incongruously yet auspiciously out of this rural setting, commonly termed *Le Centre* of the parish, is a newly-built Co-operative Office and Warehouse which fairly buzzes with activity. Farmers from far and near bring their products here for shipment to larger centres and return to their homesteads with co-operatively bought grain and other agricultural necessities. This commercial building bears silent testimony to the earnest efforts these rural folk are making to help themselves.

The parish then stretches away to the east and west for a distance of approximately three and four miles respectively towards *Le Bas* and *Le Haut*. Along the way the rich farmlands and quaint homes of the habitants are separated from one another by parallel rows of well-kept wooden or barbed-wire fences. The lands are again sub-divided by the same type of fences to make separate fields and to prevent grazing cattle from trespassing upon sown land. To complete the setting, a small school, with separate living quarters for the teacher, is located near the eastern and western extremities of the municipality.

(In *Le Haut* of the parish lives the largest family – father, mother and nineteen fine-looking children).

Economic Developments

From the time of the first colonists, the people of St. Pierre have depended largely upon the land for their subsistence. Year after year, the forefathers of the present inhabitants gathered in the hay from the fertile meadowlands as food for their animals. They planted grain and cereals in the cleared lands on the higher level to be ground into flour in the seigneurial mills for their own use. Then, in the forest of pine, elm, oak, spruce and cedar in the centre of the Island they cut wood to build their primitive yet solid homes and spacious barns and to fashion furniture such as bedsteads, chairs, looms to weave cloth and spinning-wheels to make yarn and flaxen thread, or, again to provide fuel through the long, cold and severe winters. In the spring, they drew that good *sucre du pays* and syrup from the tree that bears Canada's beloved emblem, the Maple

Leaf. As they cleared away their lands they did not forget to leave a row or two of tall, strong trees to protect the more delicate plum trees, that bore fruit for which the Island is renowned, from the ravages of the cruel northeast winds which would sweep down upon them when storm clouds gathered. From the river, they got the eel, smelt, sturgeon, shad and doré that, with the fine potatoes the land produced, carried them through the Lenten season and the many other special days set aside by the Church as days of penitence called "fast days". While Montreal and Quebec were growing into great urban centres, the Island of Orleans remained typically rural. Its proximity to Quebec did bring its inhabitants into contact with ready markets for whatever surplus products it might have when family needs were satisfied. But self-sufficiency and rugged individualism long remained the simple pattern of living of these insular people who clung to Mother Earth and Mother Church.

As the years rolled by, here as elsewhere throughout the Province, diminishing returns of the yield of the good earth were felt. Something had to be done to show the people the value of chemical fertilizers and crop rotation in replenishing the exhausted soil. Enlightened specialists, especially Joseph-Francois Perreault and Dr. Hubert Larue, received the support of the Government in their pioneering field work in adult education as early as the year 1845. Today, this work is still being carried on by a horticulturist and a district agronomist who visit the parishes regularly, preside at conferences, and instruct the people about modern methods of agriculture. With transportation to ready markets made easier first by steamboat and then later by truck over the bridge, truck-gardening, the dairy industry and poultry-raising are growing in importance. Through the Co-operative Society at St. Pierre and the Farm Women's Club (*Cercle des Fermières*), the people are being urged to study their complex agricultural problems more seriously and to take steps to solve them.

For the cash market, potatoes, strawberries, raspberries and tomatoes have proven to be good crops. But specialists say that there are still greater possibilities – that more intensive cultivation can be carried on, thus enabling more of the young people in these large families to remain on the land. These specialists say the farms are much too large – the average farm in St. Pierre contains between 100 and 200 acres and there are 54 of these out of a total of 96 – and they have set out to prove this in a practical way. In 1935, the Department of Agriculture inaugurated a five-year plan which proved so successful that it was repeated in 1941. During the first period, fifteen inhabitants of Ste-Famille were persuaded to grant a twenty-acre section to one of their sons (18 to 26 years of age), and to co-operate with the government specialists who would advise the young men how to apply the theories and techniques of scientific agricultural economy. Five acres were planted with fruit

trees, five with truck-garden produce and the remainder were given over to general culture, poultry-raising and bee-keeping. As a result, the young men have found out for themselves that a smaller section of land can be profitably cultivated with a variety of products, that more people can live on the land, and that the cultivation of cereals should be left to other centres where the land is less suited to garden products. When the experiment was repeated in 1941, a number of young men in St. Pierre took up the idea, and the results so far are good. Neighbouring families are also practising diversified cultivation of their lands and they are learning to appreciate the help they can obtain from field specialists, radio programmes, bulletins, pamphlets, and forum discussions.

A drive through the parish on a summer's day reveals many a contrasting sight. In one field may be seen a farmer slowly trudging behind a pair of heavy oxen. On the adjoining land, another farmer and his family may be busily tying up the sacks of potatoes that have been filled with the aid of an up-to-date potato-digging machine. A pretty farmerette may be hanging a colourful wash on a long cord or sitting on the porch busy at the spinning-wheel while her brothers are in the nearby barn operating a modern milking machine. At the Co-operative, a specialist may be using a rapid egg-classifier while in the attic of his home his sister will be working at a heavy loom to fashion catalognes from dyed rags. In this period of transition from traditional methods of working and living, the whole parish is enjoying an economic prosperity which, for varying reasons, baffles the old folk and the young.

The Rural Life

Alice Plante is a short, dark-haired, sturdy woman of Norman ancestry, with twenty-nine years of successful teaching experience in this community which is one of the oldest of contemporary rural communities in the Province of Quebec. Her younger assistant for the past decade in the two-room village school has been tall, fair, sedate yet fun-loving Thérèse Ferland whose historic old home two miles east of the school and church has sheltered thirteen generations of the same family. Both of these teachers have witnessed their homogeneous French-Catholic rural society caught in the grip of social changes of increasing momentum and import. They have ascertained for themselves that these social changes, of both an economic and a cultural nature, have given rise to many and varied social and technical problems which should today be the concern not only of physical and social scientists but of every responsible citizen. They have used the objective approach and studied the changing conditions, needs and aspirations of their people and considered how such a rural social institution as their school could be improved to meet modern exigencies. In brief, they have accepted the challenge to the teacher and assumed such a measure of enlightened

leadership that they have succeeded in a democratic way in infusing new life into their old community.

These teachers belong to this rural society which is peculiar to French-Canada. It is composed of individuals who have a definite place in the family group. This living and working unit forms part of the parish directed by the revered *curé*, Reverend Wilfrid Moreau. The few civil and religious functions in the parish revolve around this relationship. The eight hundred persons listed in the parochial records of St. Pierre form approximately one hundred families or genetic groups bound together by kinship and marital ties. Each habitant owns his large farm and passes it on intact to his inheriting son. The remaining children contribute to the family economy until such time as they leave their homes to take up their abode in nearby rural or urban centres for lands on this fertile isle have long since been all taken up. Because of this steady migration, the population of the parish and of the island has remained static for centuries. As of old, women and children work hard in the fields and gardens in summer and around the barns and homes in winter doing the many chores their tranquil yet busy way of life demands.

Children who have attended class in one of the three schools of the municipality have left off at an early age to help at home during the busy spring, summer and fall months. When they had more free time during the long winter season (*la morte saison*) and as they grew older, they could not meet and enjoy the company of many other young people, for the roads were blocked with snow. They were, consequently, forced to found friendships with those living close at hand—a cause, perhaps, for the close inter-marriage that prevails in each section of the parish.

Youth is the critical age-group of the community, for it is from the ages of fifteen to twenty-five particularly that non-inheriting boys and girls leave home. Boys seeking employment outside of the village go to live with relatives in surrounding districts, chiefly in the Lower Town and Limoilou sections of Quebec. There, they serve apprenticeships with relatives who are wood-workers, painters, bakers, dairymen, furriers, and grocers, or find employment with the Quebec Power Company and the Bell Telephone Company. The more enterprising among them sometimes start businesses of their own as constructors, bakers, grocers, and the like, and a number of these have been highly successful. The others remain day-labourers handicapped in many instances not by lack of brains but lack of formal instruction. Some of the girls have been taking up domestic work in Quebec homes, and, during the war years, a few have found employment in the Arsenal at Valcartier or in commercial establishments in Quebec City. The majority of them, however, marry young men in their own or neighbouring parishes. A few of the girls have joined religious teaching or nursing orders while several of the boys have become priests of the Redemptorist or

1. Parents and teachers and youth realize that the pressing need of the community is for a better general education;
2. This must be begun by practical courses in elementary French and Arithmetic, Social Studies, Civics and Current Events, and a wider use of government bulletins on health, agriculture, and general knowledge;
3. Education must keep pace with social, political and economic changes within the community itself;
4. "*Nos gens n'aiment pas à lire.*" Reading habits must be cultivated at an early age and maintained throughout life. The school commission is requested to study the provisions required by the Department of Education for the installation of libraries in the three schools of the parish;
5. The school commission is also asked to give serious consideration to the advisability of purchasing a movie projector for visual education.
6. No organized recreational activities exist at the present time in our community. This is deplored by parents, young men and young women. This pressing problem requires immediate study.
7. It has been brought to our attention that winter schools for agricultural youth exist in several communities. An invitation must be extended to the director of these special schools, Mr. Louis Perron, who is an agronomist attached to the Department of Education. Mr. Perron will be invited to explain this new venture in education at a later meeting of parents and youth.
8. Food for thought, like food for the body, must be suited to the digestive tract. It must be wholesome, simple and nourishing from the start to stimulate mental growth. Educational research in this field is necessary. A complete survey of existing conditions and needs must be made. Then the programme for continued education can be scientifically planned.
9. Thirty-five young men and women have registered for evening courses if these are interesting and suitable.
10. Good citizenship and friendly co-operation must be fostered if we want to produce worthwhile results.

And the first milestone was reached on the highway to a real CO-OPERATIVE OF EDUCATION in this parish. The people had discussed their needs. The teachers had succeeded in arousing favourable public opinion. They proved they had the spirit of leadership!

School Life and the Social World

After this first *pro bono publico* meeting of parents and youth, Alice and Thérèse became more enthusiastic

students of their society and its processes and changes. The family and the home as a social institution was their starting point in this study of their neighbourhood and the world about them. In a many-paged register they entered facts and figures gleaned during their observations of each household, for in any consideration of rural society the people composing it are of primary importance. Thus they gathered more scientific knowledge and a better understanding of the life about them and of the rural-urban relationships and their significance in the Canadian life. And as they studied family composition their attention became centered upon its most distinguishing feature, *the children*. Some of these were to remain in the parish, others were to migrate. All of them received in the school and church their first experience in social life outside the home. And these teachers reasoned thus:

—From the homes around the school come the active, restless, tiny six-year-olds to spend the greater part of their day with us. Here in the classroom their activity must be directed with a gentle, human touch to proper constructive channels. Through stimulating, positive activities, their little minds gradually seek newer fields of interest. Latent powers of imitation, curiosity and memory are gradually aroused and find expression in other activities in which more and more participate. Habits that lead to the formation of personality and character are formed. Already these little folk are making a contribution to the social world in which they live. As childhood replaces infancy, a growing love for companionship reveals itself and becomes manifest in the enjoyment of group activities. Development of all the faculties continues and through proper watchful nurture provides facilities for further growth intellectually, morally, and socially, as well as spiritually. Then comes the period of adolescence, the opportune period for full development of powers boundless but still, to a certain extent, dormant. This is the time when young boys and girls can best be taught self-reliance, self-control, respect for law, and specialized knowledge which enables them to learn moral and social values, how to be good citizens and how to train for an occupation in life. But at this very time here these young people have been withdrawn from school to work long and hard. A variety of reasons may be offered for this.

—Until 1942 when Compulsory Education came into effect, parents generally always withdrew their oldest children from school at the tender ages of ten to fourteen, the boys to help their fathers with the many farming chores, the girls to assist their mothers in the care of the younger children or to help with the daily routine. Only those few boys privileged to continue their classical course in some college outside the municipality, and the still fewer girls who would attend convents for a year or more, would continue beyond these ages and these children generally did not remain in the parish.

- The opinion has long been held by many that boys and girls who remain on the land do not require much schooling.
- The overloaded curriculum and examination system in the schools has prevented the teachers from providing for the individual needs and different aptitudes of their pupils.
- Teachers in the schools at the extremities of the parish have been changed too frequently in past years. Valuable time has been lost in constant teacher-pupil re-adjustments.
- Inexperienced and immature women teachers very often have disciplinary problems with older boys.
- Co-operation between parents and teachers has not been cultivated to any great extent.

Youth's intellectual possibilities have not been provided with thought-provoking, enlightening stimuli. Their cultural and recreational interests have been neglected from the day their school books have been set aside. Yet psychologists, physiologists and educationists unanimously agree that this is the most critical period of their lives for habits of thinking are taking firm root then, standards of living, reading habits, and social feelings are rapidly becoming fixed. And it is a time of physical, mental and spiritual expansion which, when properly directed, can lead to a richer, a fuller life.

The first problem that now came to light was the fact that youth activity in this community was dormant. Nor was there access to information and knowledge through libraries and lectures, films and organized excursions, and the like. Other problems resolved themselves around continued education and vocational guidance, recreation and health, child-labour, personality development and responsible citizenship, parent-teacher, parent-youth, and youth-teacher relationships.

Through the laboratory of the classroom, the teachers learned that the best way for them to serve family and country was to be active participants in community affairs encouraging youth to find its rightful place in the social sphere.

Re-Creative Education in the Lighted School

The Department of Education, through the Provincial Secretariat, is always ready to co-operate with groups interested in following Evening Courses. When word came to the Secretary of the Department that seventy-eight persons in this little parish (the number of registrations increased steadily after the first meeting) were eager to continue their studies, arrangements were made to provide them with textbooks in elementary French and Arithmetic. A preliminary examination of prospective students revealed the fact that half of the number registered had completed Grades IV and V, the remaining number Grades VII to IX. Ages of those in the first

group ranged from fifteen to forty-eight; of those in the second group, sixteen to twenty. These groups were made up of older boys and girls living and working at home, accompanied in many instances by their parents, a school commissioner, a member of the municipal council and three of his family, a seamstress, a stenographer, the blacksmith, and the teachers' brothers and sisters.

It was decided that one group could take the parish hall as their classroom. This building, at least, is electrically lighted. The other group could perhaps use the school. But now a lighting problem had to be solved, for this building is not wired. At once the young men of the parish talked the matter over and devised an ingenious plan. Like Confucius, they philosophized: "Better one small light than curse forever the darkness." They would make their school a LIGHTED SCHOOL! And by means of a long extension cord they brought light from the hall right into Alice's classroom. The scene was now set. They resolved to drink deeply of the fount of learning while occupying their leisure time profitably. In friendly co-operation they had carried out the first of the many projects they were to undertake during a time that was always considered "the dead season" (*la morte saison*).

Classes were informal. They were opened with a prayer and then a singsong. These musical people made the rafters ring with *Alouette* and *En Roulant Ma Boule Roulant*. Then they got busy with pencils and notebooks for they wanted to "learn how to write good business letters, make out statements, calculate simple arithmetical problems." They wanted, too, to review the rules of French Grammar and to read about current affairs and discuss them. The atmosphere was pleasant, the students interested and ready to co-operate. Alice, with Thérèse as her assistant, was busy in the school. Henry Aubin, a young man who unexpectedly returned to his community from a classical college, willingly took over the group in the parish hall until Mr. Belanger, a teacher in nearby Giffard, continued the direction.

"We love to get together like this." These words were heard often in conversation with the students.

"We have never had the occasion of knowing intimately those who live in the other sections of our parish. We are making many new friends." This surprising statement proved the fact that a social sense needed to be aroused.

"Three miles I come by horse and sleigh after I finish my chores. I bring my sister and sometimes my wife and others who live nearby. I wouldn't miss a lesson for the world." said a prosperous young farmer from *Le Bas* of the parish.

"We'd like to learn English too," said a number of students. And the groups learned to sing with gusto *The More We Get Together* and *Old Macdonald Had a Farm*. More practical lessons in conversational English were postponed until French was reviewed

more thoroughly. The teachers' efforts were not in vain.

The evening programmes were really re-creational. And the school commissioners had ordered a film projector and arranged for school libraries for the three schools of the municipality.

A Hot Lunch Project

In the 1943 Report of the Survey Committee of the Canada and Newfoundland Education Association, the teachers read that, "Healthy children are public assets: Sickly children are liabilities." The same report also stated that, "the first aim of the schools is to develop young Canadians sound in mind and body." As these teachers were filling in the individual height-weight tables now supplied by the Department of Education, they took a new interest in health and hygiene conditions in their community.

All children, they knew, were not getting a properly balanced diet. Some had imperfect sight and hearing but not much was being done by the parents about it. Others were exposed to contagious diseases and very often little was done to prevent its spread. Dental hygiene urgently needed promotion. The people must be made health-conscious.

To their delight, the teachers heard the *curé* emphasize, in a Sunday sermon, the responsibility of parents for the health of their children. "*Nos petits Canadiens-Français mangent trop de viande*", he said as he went on to explain the need for building up good health habits in youth.

Already forty-one Health Units exist in the Province. But in this particular section none has been set up because the County Council has not agreed to defray five per cent. of the cost.

"Unless the women get together and say to their husbands: 'You have help with your animals and crops, we need help to raise good, healthy, happy children,' nothing much can be done!" said a health authority when the subject was discussed with him.

However, through the Department of Health, the teachers obtained a wide variety of posters and pamphlets which they used to advantage in the classrooms. Soon everyone was vitamin-conscious. Several films on health were shown and discussed with lively interest by young and old.

One cold February day, twenty-two bottles of assorted shape were set near the stove in Alice's classroom. They all contained tea. These were for the twenty-two pupils remaining for the noon lunch which, generally, comprised bread and butter, bread and jam or creton sandwiches, or, for variety, meat pie. How much more nourishing would be a plate of vegetables or cream soup! How much more appetizing to enjoy it at an attractively

set table rather than on newspaper at the same desks they have occupied all morning. The teachers talked this over with the school commissioners who agreed to supply utensils. The children were to bring the necessary vegetables and other requisites from their homes as needed. The older girls would prepare the vegetables, the younger ones would set the tables. Even the boys would be asked to help. But, alack and alas! the project failed. The commissioners were unable to get to town because of road conditions and so the utensils were missing. Perhaps, too, vegetables were scarce or the idea was too new! The teachers saw the weeks go by and nothing being done. Well, this is the land of good potatoes. They would ask each child who wanted to do so to bring a potato from home to be baked in the oven. On the first occasion, it was a treat to watch the children enjoy these "*Pommes de terre en robe des champs*". The mealy white potatoes were topped with large pieces of butter melting temptingly! On the second occasion, not one potato, but three were brought by each child and eagerly eaten. The hot-lunch program was launched with hot potatoes. But it still needs a follow-up.

The versatile teachers will undoubtedly get new ideas for similar projects. Scrap-book collections of magazine pictures and articles can be made, not only on health and hygiene, but on housing and clothing and tourism. These projects can be carried over into the evening classes where adolescents and parents are bound to catch the contagious creative urge. Already, for instance, the older girls were asking for cooking courses, and sewing courses, and home-making courses.

A Student Council Formed

Through the evening classes, youth were now participating with their elders in the developing life of the community. They were not only impressed by what they were seeing done but they seemed eager to help open new pathways to social progress. What better means could be offered them than an opportunity to study with their parents the forces behind their economic and social structures? Then, perhaps, some of them too would show new powers of leadership and a deeper sense of personal responsibility through a broader social understanding. And so the teachers offered the suggestion that the one hundred students who were regularly coming three times a week to the LIGHTED SCHOOL AND HALL from the three sections of the parish, elect representatives to a community organization which would share democratically the task of correlating the varying points of view of two generations.

The idea was accepted enthusiastically. Voting by secret ballot was fun and a new experience for a goodly number. On the whole, it was done intelligently and seriously. The elected members of the Student Council formed a body representative of existing social institutions. The *curé* was appointed honorary president, while a young farmer was president and an older one was

vice-president. Others were a member each of the Fabrique (Church Wardens), the School Commission, the Municipal Council, the Co-operative Society, the Cercle Lacordaire et Jeanne d'Arc (an anti-alcoholic association formed several years ago), the young woman secretary at the Co-operative, a young farmerette and an older housewife, and several others from among the young and old. Perhaps the most significant feature of this new association was the fact that men and women, young and old, from the three sections of the parish were ready to work hand in hand with the teachers in the school of Le Centre.

All the agencies of the community were now presenting a united front. Their motto for the future was to be that suggested by Mr. B. O. Filteau, Secretary and Deputy Minister of the Department of Education, and adopted unanimously by the student body, *CULTIVONS DANS L'AMITIÉ LES CHAMPS DE NOS INTELLIGENCES*.

The first co-operative enterprise undertaken by the Student Council was the scientific study of their own community. It was suggested to them by Mr. Eugene Bussière, Director of Adult Education Extension Services of Laval University, that they use the questionnaire method bearing in mind always that NOTHING SUCCEEDS LIKE SUCCESS. Exchange of ideas and points of view and the gathering of specific data through small study groups would produce healthy social attitudes and promote worthwhile social virtues. For problems must be diagnosed and realized before they can be solved.

Consequently, each member of the Student Council chose one or several of the following topics and agreed to act as chairman of his or her group which was to consist entirely of volunteers from the student body: History of the locality, agriculture, dairying, fishing, small fruits, the church and school, housing, maple sugar industry, lumbering, domestic arts, reading habits, health and hygiene conditions, the School Commission, the Municipal Council, the Co-operative Society, the Cercle des Fermières, the Cercle Lacordaire et Jeanne d'Arc, musical talents, radio programs, transportation and communication, and sports. Using the services of Kipling's six honest serving-men — What and Why and When and How and Where and Who — everybody was busy seeking information.

At several mass meetings, interesting reports were read and freely discussed by many who were having their first experience in public speaking. Needless to say this democratic venture paved the way to a safe course of action and uncovered facilities for further growth.

New Tools for Learning

Already the citizens of this very old rural community were acquiring new knowledge and skills. They were learning to work together and to play together in friendly co-operation. Through the regular presentation of educational films they were broadening their horizons and learning to think for themselves. The new film projector

was verily a modern Alladin's lamp offering, "new thoughts for old".

The small number of books in the newly-organized circulating library was painfully insufficient to meet pressing demands for reading material. Boys were turning their attention from the comic sections of the newspapers to the editorials and articles on current events and agriculture. The girls avidly read anything that pertained to homemaking and handicraft work. Men wanted technical information on small industries and marketing while mothers seemed eager to learn about vocational guidance and the variety of specialized schools that exist today throughout the Province. The members of the Co-operative Society have already voted two hundred dollars to be spent for books and magazine subscriptions. With Wordsworth, they seem to say,

"Dreams, books are each a world, and books we know
Are a substantial world, both pure and good,
Round these, with tendrils strong as flesh and blood,
Our pastimes and our happiness will grow."

One fine April evening, two groups of parents and youth, accompanied by the teachers, paid a visit to the Parliament where the House was in session. They went prepared to observe all and everything about them — the fine outdoor sculpture, the artistically carved coats-of-arms in the interior woodwork of the building, the listening audience and their behaviour, and, above all, parliamentary procedure. The first-hand knowledge so obtained created new interest in government and the representatives of the people. Their visit coincided with the bringing down of the budget. Debate on the floor of the House was particularly lively and keen. One phrase used in rebuttal by a Member was noted by all, for it was new to them, "*Les plus désespérés sont les chants les plus beaux*", from Alfred de Musset's *La Nuit de Mai*. It corresponds to Shelley's, "Our sweetest songs are those that tell of saddest thought". They would look up the literary quotation and perhaps find others they could use! During the following weeks, newspapers were widely read and political trends were much discussed. And this was good, for, now that the women are enjoying the franchise, they must be able to vote intelligently. Excursions of this nature prove the wisdom of Burke's philosophy,

"For my part, I am convinced that the method of teaching which approaches most nearly to the method of investigation, is incomparably the best; since, not content with serving up a few barren and lifeless truths, it leads to the stock on which they grew."

During the same month, Mr. Lomer Brisson of the Extension Department of Laval University, accompanied by the Misses Simone Paré and Louise Dumais, organized a recreative evening for the students in the parish hall. Lack of space and the large number of participants did not daunt the ingenuity of the leaders. Group singing and music appreciation, a variety of amusing games,

and simple folk-dancing revealed the fact that there was much latent talent to be developed. The leaders mingled with students and teachers and suggested that another evening's entertainment be organized, this time by local leaders.

It was on May 18th that this memorable event took place. The hall was filled to overflowing with interested parents and friends of the students. A carpet had been laid on the stage floor and colourful draw-curtains hung. The whole building had a festive air. Mr. Aubin acted as master of ceremonies and he was assisted by a large group of entertainers. Violin, accordion and piano solos, songs and dances and spicy jokes preceded the dramatic presentation of de Musset's *La Nuit de Mai*. The sad poet was seated at a table on the stage while his eloquent muse patiently counselled him to continue his writing. The poet was Paul Emile Vezina, second oldest in the largest family of the parish. The muse was Ernestine de Montigny, secretary at the Co-operative. The final number on the program was a comic sketch *Le Pommier*. From the adjoining woodshed came the actors in character part and drole make-up to prove that drama plays no negligible part in adult education. For it has been truly said that, "Education is for living and not only for working, as we work to live and do not live for work"—Henry Somerville.

"We certainly enjoyed rehearsing our play. We'd like to have more of these."

"We enjoy watching our own people act. It is most interesting to us."

"We know now we can act on the stage. We must have other occasions to develop our talents."

These, and similar expressions from the students, were a tribute to the wise counsels of Reverend Gonzalve Poulin, Director of Studies of the Social Science School, Laval University, to develop drama as a tool of education. This earnest leader at the newest Faculty of Laval University had several occasions during the past year to see increasingly worthwhile results from its use.

The Open Door to Progress

After the summer holidays, the doors of the parish schools were opening and shutting often, as busy little folk hurried back and forth from mother and home to teacher and school and their larger social world. For them, the new scholastic year had begun in a gay, pleasant atmosphere. The walls and ceilings of the classroom were resplendent in their shining new coats of bright, white enamel paint. New colorful wall posters on health and nutrition were both decorative and instructive. Floors and desks had been scrubbed white. Window panes were shiny mirrors and the stoves, like black pearls, were polished till they gleamed.

From eighteen homes of the parish had gone forth no less than twenty-four pupils to pursue their studies in institutions of higher learning. This was three times the number for the previous year. To the Quebec Seminary,

the Agricultural College at Ste. Anne de la Pocatière, the Quebec Technical School, colleges and convents they went, eager to learn as much as possible.

Early in September, at the invitation of the teachers and the School Commission, Mr. Louis Perron, agronomist at the Department of Education, had explained to a large group of parents and youth the idea of "winter schools". For the benefit of young men in rural centres who are obliged to help with the work at home, these schools function from November to May. Directors are agronomists with at least one year of Normal School training, or, experienced teachers who have followed at least a one-year course in an agricultural school. Courses of study are adapted to the particular needs of the locality in which the schools are opened. Particular stress is placed upon the teaching of scientific agriculture, social studies and a profitable use of leisure time.

The cost of these special schools to the community is not great, for the government grants a generous subsidy. Some of the people, and especially the young men (and women), were interested but the majority of rate-payers were not in favor of the idea. Perhaps they were more interested in keeping the mill-rate down than in offering the best courses available at limited cost. Perhaps, too, some of them were unmindful of the rights of their children to equal opportunity for advancement in learning. It seems that favorable public opinion in this respect remains to be aroused more generally.

The teachers reached the conclusion that the only stop-gap for the present was the continuation of evening courses. But would they be as popular as during the preceding year? They soon learned that the answer was in the affirmative. But now these activities were to take on a new and an even more interesting pattern.

At the first general meeting in the parish hall, the students had as guest speaker, Mr. Maurice Hébert, Director of the Provincial Tourist Bureau, and member of the Royal Society of Canada. Eloquent and effectively, this personable man inaugurated the course in citizenship which was to be indirectly woven into the woof of the new program. Literature on housing and tourism was distributed to the students and much discussed by them. Their esteemed lecturer had opened to them new vistas on the road to progress. After the meeting he was royally received at the nearby home of Mr. and Mrs. Jean Goulet.

One group of young men elected to follow courses in French, Agricultural Bookkeeping, and General Science. These were given under the able direction of a new male teacher, Mr. Paul Côté, a teacher in St. Louis de Courville.

A mixed group of eager students followed an intensive course in Conversational English under Alice's direction. Both of these classes were held in the school-room. As the electric light could only be brought to one room, the other was lighted by means of an oil lamp. But, poor as the lighting was, enthusiasm did not wane. Whenever the blackboard could not be seen clearly,

the teacher removed the lamp from her desk and carried it forth to illuminate the writing. If the map at the back of the classroom had to be referred to, the whole group gathered around it, one student holding the lamp high overhead.

The two groups of women and girls in the parish hall were more fortunate from the standpoint of working conditions. They were fortunate, too, in having as their directresses three splendid specialists from the Provincial School of Domestic Arts, the Misses Richard, Galarneau and Rouleau. Through the Director of this School, Mr. Emile Gauthier, and the Secretary of the Extension Services, Mme. LeBeau, most interesting courses were provided in weaving and fancy sewing. The students here made their own scrapbooks of patterns and clippings which will ever be treasured as lasting souvenirs of happy, worthwhile group activities.

Dr. Georges Maheux, Director of Information and Research, Department of Agriculture, supplied the young men with a variety of pamphlets and a set each of bookkeeping material. On a visit to the classes, he was so deeply impressed by the earnestness of the pupils to help themselves that he devoted his next radio lecture during the *Réveil Rural* period to a review of their work. As a consequence, provincial-wide interest in the project was aroused.

Classes were regularly held twice a week. Each Friday evening, the groups would convene in the parish hall to enjoy a singsong and to view a variety of educational films. But this was not all. There was another LIGHTED BUILDING to which a group of men were going on the same evenings. It was the Co-operative. The district agronomist, Mr. Pelletier, was a regular visitor. On Mondays, invited specialists explained the principles of co-operative purchasing and marketing which were then discussed, sometimes far into the night, by the farmers.

During the month of November, five young men went to Charlesbourg to follow a one-week intensive course on rural leadership provided through the collaboration of the University, the Provincial Secretariat and the Federal-Provincial Aid-to-Youth Plan. In January, Mr. Aubin followed a month-long course in Co-operation at Riviere-aux-Renards, Gaspé.

Thérèse as librarian saw to it that the books and pamphlets circulated freely. She acted as recreational director with Miss Côté and several other leaders on the occasions when the specialists were unable to reach the village because of storms or road conditions. Among the newcomers to the English classes, she was pleased to welcome Miss Marie-Ange Bernier, the new teacher in the school of *Le Haut*. So contagious was the co-operative spirit and enthusiasm, this young woman who lived alone in the little school-house became fired with zeal to make her contribution materially. And her little school-house was in turn LIGHTED SEVERAL TIMES A WEEK. Here, a school commissioner and his son and

daughter, several members of the Vezina family and a few neighbours gathered regularly to rehearse a drama, *Le Médecin de Campagne* for the Christmas concert. Shortly before the successful presentation, teachers and actors motored to Québec to see the same play staged at L'Académie Commerciale under the capable direction of Mr. René Arthur, Professor of Diction at that institution. The play, with Thérèse as mistress of ceremonies, was so well received on the two occasions it was presented in St. Pierre, the actors were invited to a neighboring village where their histrionic talents were again appreciated.

When the final closing was held, another play, this time a comedy, was presented under Thérèse's direction. The tinselled letters of the class motto glittered on the backdrop of the stage: CULTIVONS DANS L'AMITIÉ LES CHAMPS DE NOS INTELLIGENCES. The program itself showed marked improvement in diction, stage decoration and direction, and performance. One particularly captivating number was a lilting song, composed and presented by Mr. Rousseau. This outlined cleverly all the season's activities. All the actors joined in the chorus.

The grand finale to the project took the form of art appreciation. Eighty-five photographs depicting actual scenes in the village during the two preceding years were shown in a light board and explained from the points of view of technical quality, composition and documentation. Curé and teachers, parents and youth, with invited guests, were an interested and interesting audience. It might be added that the collection taken up that evening amounted to forty dollars. This will be added to the growing funds for the new Community Centre the people are planning, for they find that their parish hall is now much too small. Previous to the experiment it was in use only four or five times a year. Now it is used regularly that many times weekly. St. Pierre has opened wide the door to progress.

And what will the new community centre be like?

- Perhaps it will be of beautiful French architecture. The Club des Habitants would be glad to help the people design it. Set in this quaint and rustic village with a landscaped lawn, pretty flower-beds, comfortable lawn chairs and handy tables under shady trees, how attractive it would be.
- Outdoor equipment for games might include a tennis court, a croquet court, a swimming pool and a rink.
- It may contain a large auditorium with seating capacity for at least five hundred persons.
- Perhaps, too, it will provide space for indoor games for men and women, old and young: Basketball, ping-pong, pool, and such.
- Comfortable folding chairs that can easily be stored when not in use and necessary gymnasium equipment may be provided.
- A number of small rooms in the same building could

be used as reading rooms, and for meetings of small groups or for exhibits of various sorts.

- A library corner with open book-shelves and piled high with many books and magazines is a necessity.
- A milk bar and a sandwich corner would be a popular spot after a skating party or a ski jaunt.
- A kitchenette for the use of those who have breakfast here on Sunday mornings would serve a double purpose. Practical courses in domestic science could be conducted by specialists.
- Workshops for wood and leather would be appreciated by the many boys who have aptitudes for manual work.
- Central heating, rest-rooms, lockers, showers, good lighting and plumbing, attractive interiors. Surely these will be considered.
- If and when a Health Unit exists in this centre, a clinic could be set up for the use of physician, dentist and nurse.
- And one last point! Access to all these advantages should be at nominal cost if youth is to be best served. Then they will have equal opportunity to develop and maintain sound bodies and sound minds.

It Can Be Done!

In summary, it may be stated that well-qualified teachers can provide adequate leadership in their several communities and thereby help the people help themselves. This is particularly true in the homogeneous parishes that make up Rural Quebec. For, contained therein, are all the potentialities of unity of purpose, mutual interest and mutual respect which are the very bases of unified action. It remains only to promote these through education which, in its widest sense, means the development of the individual. This educative process itself belongs in the department of the social sciences (anthropology, economics, history, philosophy, politics, psychology, and sociology).

Trained, experienced teachers with an understanding of the social situation and an appreciation of rural life can provide that guidance to youth so necessary in the changing society in which social co-operation has become a necessity. As worthy leaders who engender faith and inspire confidence, they can influence parents and youth to work with and for them for the promotion of economic and social progress — a progress which is real socially, intellectually, physically, and materially, only insofar as it retains its spiritual and cultural values. They must, "Plan their work and work their plan" to achieve a co-ordination of the many adult education services which exist today in Canada and particularly in the Province of Quebec.

This fertile field of social action cannot be worked by teachers alone. They need the help and encouragement of leaders in every walk of life and the co-operation of parents and youth. They need at their disposal a large variety of the tools of learning and the technical knowl-

edge of how best to use these. They need the opportunity to widen their horizons and to find inspiration for self-improvement through refresher courses, travel and other educational facilities which will fit them better to take their places as leaders. They need adequate remuneration that the best of rural talent be attracted to these positions not as stepping-stones to other positions but as a profession through which noble men and women rural leaders can lift the agricultural society to a high level of attainment, efficiency and contentment.

A great leader¹ has warned us that, "The only hope of democracy is that enough noble, independent, energetic souls may be found who are prepared to work overtime, without pay. Such a sacrifice is not necessary in a dictatorship — it is not even permitted. In a dictatorial system, all the directing energy comes from the top. In a democracy, it is the privilege of the people to work overtime in their own interests — the creation of a new society where all men are free." And, here it may be added that, this work, when done with genuine interest and enthusiasm, takes on the nature of play — it becomes truly re-creative. The teachers of St. Pierre have proved the truth of this statement. They admit they have gained in physical and mental health. Their school work became to them a creative work which won for both of them the district prize awarded by the school inspector for meritorious service. Their knowledge grew not only in breadth but in depth as they acquired a deeper understanding of their fellow men, and as they gained access to the personal wisdom and inspiration of the great leaders in all the branches of education, agriculture, health and tourism who helped them in their project.

In conclusion, I wish to add a word of sincere thanks to all those who helped me choose, observe, and analyze this sample community in democratic action. Mine has been a truly exciting experience as I watched the thesis, Rural Teachers, Rural Leaders, being tested and tried through a little school and a parish where, from the revered curé to the humblest tiller of the good earth, I have received a measure of co-operation, understanding and inspiration far beyond my warmest expectations. I have learned at first hand, through ever-widening contacts with government and university departments, and public and private Canadian organizations, that justice and charity, tolerance and good understanding can be inlaid in the mosaic of that "Christian education (which) takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate, and perfect it in accordance with the example and teaching of Christ." I have learned, too, that teachers can be among the architects fashioning a social structure rich with local colour and significant in original design, permeated with a quality which is truly Canadian.

¹Coady, M. M., *Masters of Their Own Destiny*, Harper & Sons, New York and London, 1939.



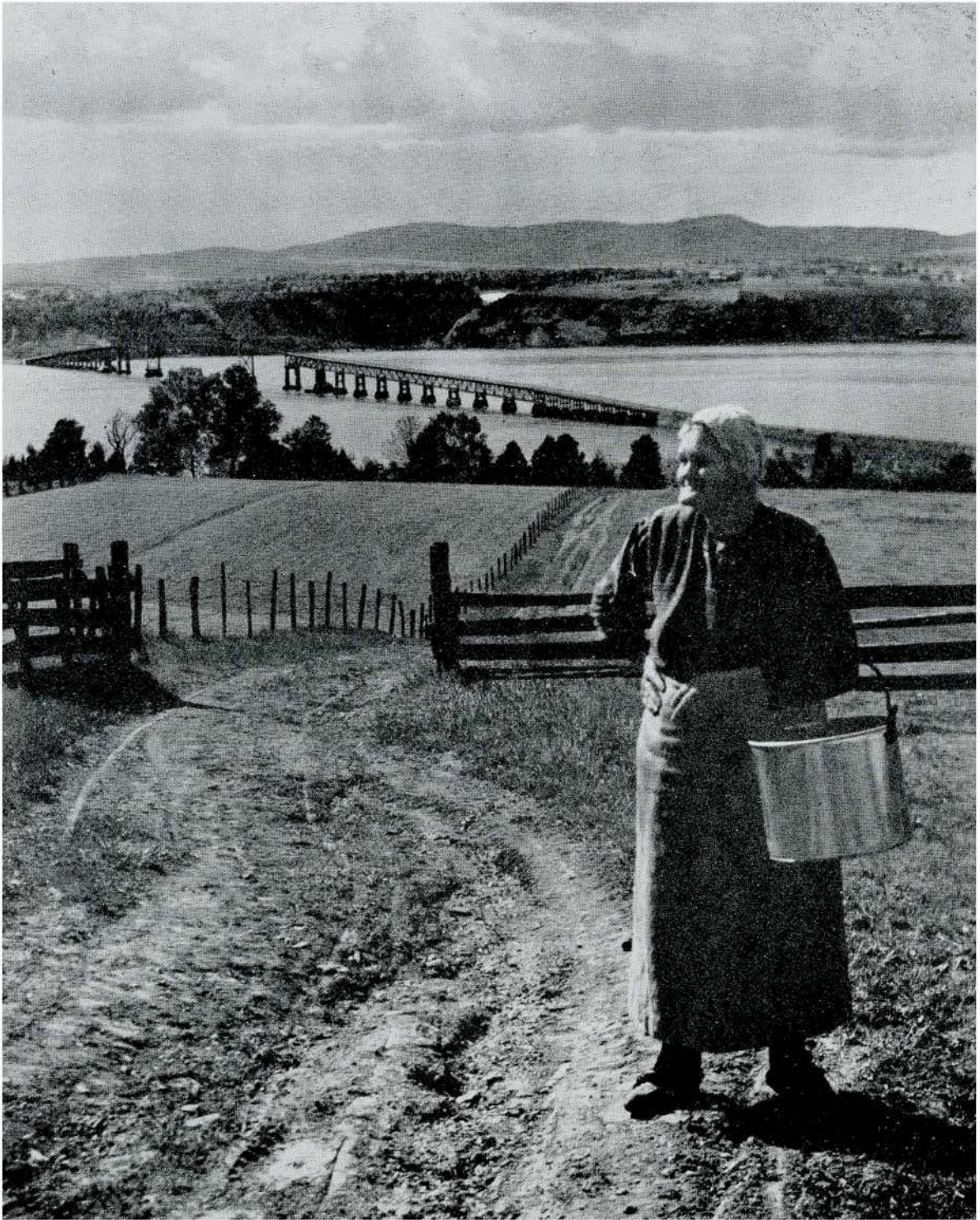
The Island of Orleans was the scene of the experiment. The bridge connecting it to the mainland was built in 1932. In the background can be seen the rolling hills of Beupre and a glimpse of Montmorency Falls. The foreground shows the level plain atop the "entre-côte" and the fertile meadowland near the shore. The Island itself has been compared to an amphitheatre.



THE PLOUGHMAN



THE DAIRY INDUSTRY HAS INCREASED ENORMOUSLY IN VALUE WITHIN RECENT YEARS



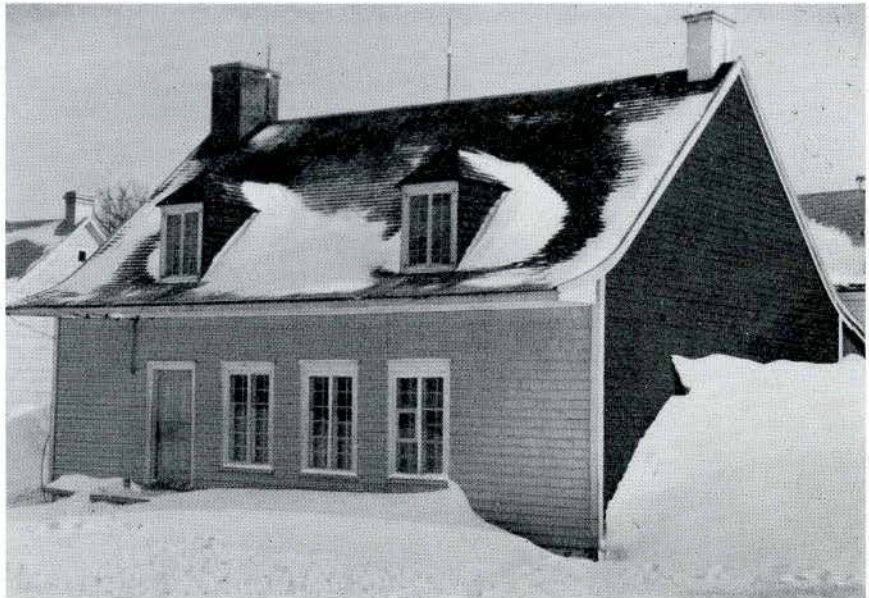
MILKING TIME



THE VILLAGE CHURCH IN WINTER



FROM THIS HOME CAME FOUR STUDENTS FOR WINTER COURSES



THE PARISH HALL WHERE
EVENING COURSES WERE HELD



"WINTER SCHOOLS" ARE NEEDED



THE PARISH PRIEST, THE
MAYOR AND COMMISSIONERS
PRESIDE AT THE EXAMINATION



VIEW OF THE SCHOOLHOUSE IN WINTER



MISS THERESE FERLAND
WITH SOME OF HER PUPILS



MISS PLANTE WITH AN INTERESTED CLASS

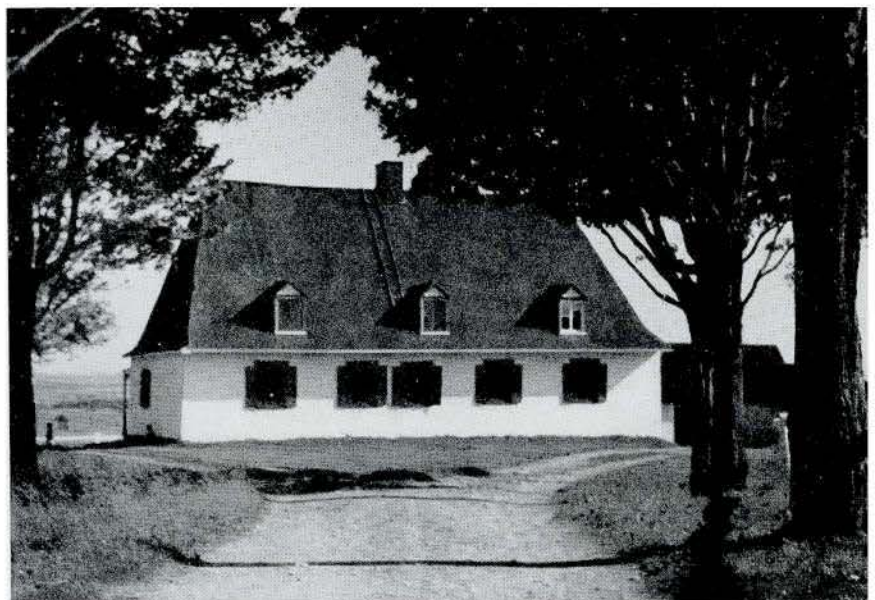
THE FAMILY OF OMER VEZINA,
THE LARGEST IN THE PARISH



A RELIGIOUS PROCESSION ON THE
FEAST DAY OF CORPUS CHRISTI



TYPICAL ISLAND ARCHITECTURE





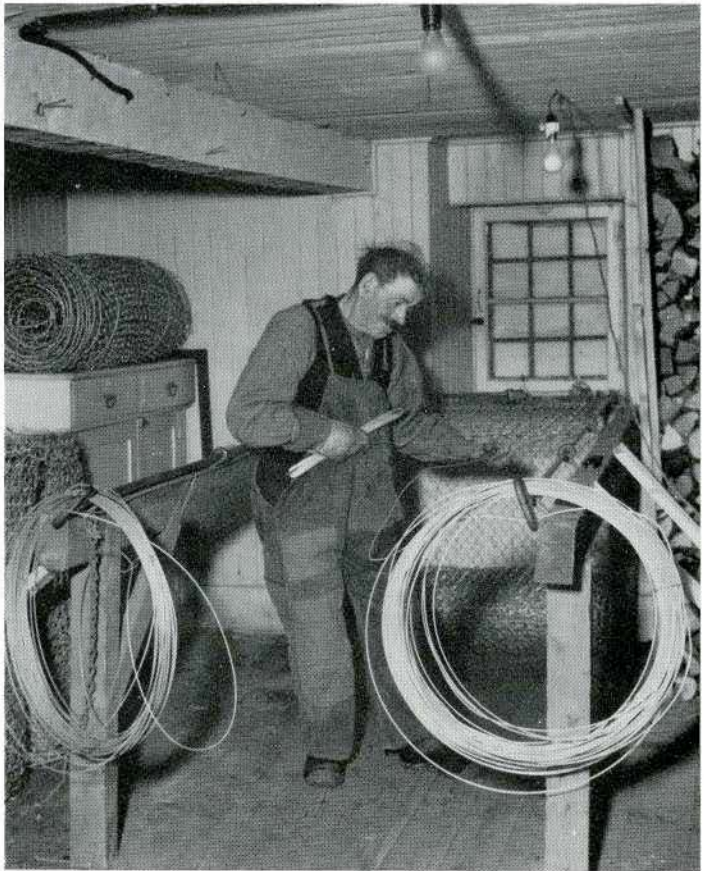
PUTTING THE FINISHING TOUCHES
ON A NEWLY-MADE WAGGON WHEEL



THE VILLAGE BLACKSMITH



MAPLE SYRUP TIME



IN THE CELLAR FINISHING
OFF THE FISH-NETS



LOADING SHIPS WITH LUMBER IN SUMMER AT A WHARF ON THE MAINLAND



SCENE IN NEARBY STE. FAMILLE



THE HOME OF THE MAYOR



HAYTIME

THE INSTITUTE PAGE

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AEDIFICAVIT



ROBERT A. D. BERWICK

Robert A. D. Berwick graduated from the University of Toronto in 1936. His scholastic career at the University was noteworthy in that he won the Toronto Brick Prize, the Architectural Gold Medal and the Ontario Architectural Association Scholarship.

In 1936, Mr. Berwick joined Sharp and Thompson, an architectural firm in Vancouver. In 1939, he and Mr. C. E. Pratt joined this firm as Associates, and recently formed a partnership, now known

as Sharp and Thompson, Berwick, Pratt.

The design and problems attached to the small house have always intrigued Mr. Berwick and he has directed his efforts to their solution in a contemporary way. His exploratory work in this field statistically and economically is considered with great favour by his contemporaries.

Recently he has been appointed Architect for several British Columbia schools. The plans for these schools have been commented upon by authorities to be very fresh in their approach to a problem which until now has always been treated in British Columbia in an uninspiring and conventional manner.

During the war, Mr. Berwick served with the R.C.A.F. in the Construction Engineering Branch. Although gaining considerably in practical experience, this was not a period of architectural inspiration.

ALBERTA

In the lists of building permits issued in our cities, alterations to existing premises is usually a large item.

It is a common experience of architects who have spent much time and care in the adjustment of plans and elevations to find that in two or three years after their buildings have been erected these buildings have been pulled about. The internal arrangements are dislocated to meet, more or less adequately, some need not prescribed in the instructions upon which he worked. The exteriors are defaced by excrescences with no effort to harmonize them with what he himself designed. It seems

to be too generally accepted that such alterations shall be done without reference to the original, or to any, architect.

It is quite usual that, in public buildings changes are made almost yearly in the lay-out of offices. One department is all for large open rooms, another for compartmented sub-divisions. In such buildings alterations may be readily made, since the general structure consists of widely spaced supports and the minor divisions are only controlled by the window spacing. The smaller the centre to centre of these the greater is the freedom for variation. In such public buildings a too common and very objectionable practice is the blocking up of the ends of wide corridors with the view of providing more private offices.

In the business blocks of our shopping streets, where alterations are naturally the most common, the arrangements are apt to be of the most wasteful and awkward description. In a block 500 ft. long there may be many properties of 25 ft. or less in frontage. There may be 15 or 20 constricted entrances and stairs to upper floors and a multitude of narrow courts on which office windows face. Such a block, well designed as a unit, would be well served by four or five spacious entrances and stairs and could be arranged with ample courts for light and air. The general construction could lend itself without awkwardness to minor adjustments. A great economy of space and a more wholesome arrangement of offices could thus be effected. In addition, the street frontage could be made consistent and agreeable. There is of course a considerable human interest in the medley of aspiring and conflicting interests displayed in the usual piecemeal pattern of business fronts. It is a question whether the price in miserable window outlook, or the entire lack of it, is not too great. Building by-laws that require really adequate courts would put severe limitations on the use that can be made of small properties. Yet in this seems to lie the only hope of betterment.

The more the arrangement of a building is carefully and finely adapted to certain definite purposes the less is it alterable with any advantage. Probably a hospital is as typical an example as any of such specialization. Yet it is common experience to find hospital buildings pulled about and the arrangements altered a few years after building. New methods of treating certain cases or new apparatus requiring a special arrangements of rooms may be introduced at any time. This has to be done at the expense of considerable dislocation of the original lay-out. It would be difficult to provide for such emergencies otherwise than by building extra space to accommodate what is purely problematical. This could only be done in large institutions, but new methods are liable to find their way into all the smaller ones.

Architects are often handicapped by the fact that in many cases they have no opportunity to examine how the arrangements that they have made work out in actual

practice. They design institutions of various kinds involving many sorts of operations. But after these are built the doors are practically closed to them and they do not have the benefit of that criticism that matters most—that of the users. It would be very informative if, say, one year after building, the architect and the building occupier should go carefully over the place, plans in hand, interviewing all persons employed in operating it, so as to find out what degree of satisfaction or dissatisfaction is being given by the arrangements. It would be enlightening in such a building as a hospital, for example, to hear criticism on the spot by every worker in the establishment. Many of these, no doubt, would welcome the opportunity to give the architect a piece of his or her mind, maybe to the disturbance of his peace of mind but perhaps to the good of his soul. Nurses, patients, ward maids, cooks, cookees, janitors, delivery men and others represent a variety of outlook which might have some practical applications. It would be surprising if some real faults were not revealed — some perhaps on the architect's part, but probably more on account of the instructions he had received. On the other hand, even the operator's evidence must be received with some discrimination. The cook's especially, with a few grains of salt. It is not unlikely that a change of cooks would result in a total change of kitchen lay-out. Even doctors may disagree on matters of considerable importance and a successor may decry the judgment of predecessor. Architects must be prepared to exercise a judgment of their own.

Even private residences are no exception to this need. Most architects have experience of clients with strange ideas of what is desirable and which they insist on in spite of the architect's warning against them. In that case it may be said that the client must be left to his own devices and take the consequences. Yet it will be well for the architect to impress his warnings. An argument that has considerable force in this case is the lowering of the saleable value of the house. The idea that his house, being excessively individualistic, will have very little sale value may have a strong appeal even to the headstrong.

Cecil S. Burgess.

ONTARIO

The Toronto Chapter held a most successful Annual Meeting at the Old Mill on Tuesday May fourteenth. Contrary to usual custom, the business meeting was terminated on schedule, allowing a short but adequate refresher course before dinner.

Mr. J. A. Edmison, K.C., chief UNRRA officer in Germany, assisted by Mrs. Edmison with lantern slides, outlined in a most interesting manner the work of the UNRRA in Europe, from his own personal experience. It would not be possible to hear the facts which he presented without realizing our own good fortune to be living in Canada.

This good fortune, however, is not without its responsibilities, one of which, for us as architects, is that of housing our own people.

Much has been said and done, both by committees and individuals, regarding the architects' responsibilities with respect to smaller houses. We stress the importance of employing an architect in all building construction, but when the prospective house owner approaches most architects today he finds that, due to the pressure of larger business and shortage of help, the architect is unable to attend to his needs.

This condition is very logical and easily understood. Nevertheless it does not satisfy the prospective owner who now, as never before, requires and is willing to pay for expert advice and services.

The "Small House Bureau", if properly organized, is an answer to part of the problem. This, however, to be successful, would require much too much time and preparation to be of help in the present crisis.

The answer to-day is opportunity, not responsibility. The small house owner of today is the large house owner of to-morrow. He is also the business executive of the future. He is the man whose confidence and good will is going to be of value in years to come.

There are many of the younger architects to-day who are quite competent to handle this work in a responsible and creditable manner. It will not be easy. It will mean hard work. It will mean less money in the bank at the end of the year than they can earn in an established office. It will, however, mean valuable contacts and early establishment of a private practice and clientèle, which under normal circumstances would take many years to acquire.

To the architect who loses the services of such a man it is a handicap. However, here lies the responsibility of the older and more experienced architects to offer their advice and encouragement freely, fulfilling their part in a much needed public service, and thereby improving the status of the whole profession.

A. Rolph Smyth.

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ADDRESS BY MAURICE HEBERT

(Continued from page 129)

Our visit to l'Île d'Orléans and Saint-Pierre has enabled us to gather a few facts about the fundamentals upon which rest the life and progress of the French Canadian people, who, hand in hand with their English speaking fellow Canadians, look upon Canada as their only fatherland, the object of their common reverence — Canada, to which they dedicate themselves, with all the might in their soul, heart and body.

Now, Ladies and Gentlemen, we have a little surprise in store for you, as we wish to display two series of photographs, illustrating French Canada: one by Mr. Edgar Gariépy, and the other by Mr. George A. Driscoll, Asso-

ciate Royal Photographic Society. Mr. Driscoll has selected photos he has taken at Saint-Pierre. They are of special interest to us. When you shall see them, you shall think that it is for a good reason indeed that my friend, Charles David, and myself feel that it is fitting that we should have chosen together as the principal subject of my speech to-day: *Le charmant village et la belle paroisse de Saint-Pierre en l'Île d'Orléans.*

N.B.—Madame Driscoll a été reçue docteur ès Sciences de l'Université Laval, le 7 mars 1946, après une brillante soutenance de sa thèse.

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NOTICE

The *Journal* has received a press release of a competition sponsored by United Wallpaper Inc., in the United States. Prizes are open to professional and amateurs, and range from a Grand Award of \$1,500.00 to six other prizes of \$1,000.00 each. Any person interested in the Competition can receive full information by writing to:—International Wallpaper Design Competition, 3330 West Fillmore Street, Chicago 24, Illinois, U.S.A.

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LETTER TO THE EDITOR

The Royal Canadian School of Military Engineering, recently established at Chilliwack, British Columbia, has undertaken the task of compiling a history of the Corps of the Royal Canadian Engineers in the Second World War, and also proposes to commence the publication of a periodical devoted to the activities and history of the Corps.

We would like to invite as many as possible of your readers to send to the undersigned their personal reminiscences, anecdotes, and tales of history learned at first-hand in so far as they concern the activities of Sappers and Sapper Units. All contributions accepted will be acknowledged by publication and we trust that there will be very few exceptions.

We are endeavouring to give this invitation the widest possible publicity, as, incidental to the projects mentioned above, we also wish to compile a complete and up-to-date directory of all living Sappers of all ranks, past and present, with the manifold purpose of establishing this school as the focal point of Sapper interest in Canada, and of maintaining liaison between the Corps and all its old members, and to act as a means of communication between the Sappers who may wish to re-establish old relations of comradeship with their former brothers-in-arms.

In view of this, we would appreciate your publishing this letter and thus helping us to get off with a good start what we sincerely hope will be a work of both popular and historical interest.

Yours very faithfully,

(C. N. Mitchell) Lieut.-Col., R.C.E. Commandant.