

The Rideau Township Historical Society

Preserving and Promoting local history for the former Rideau Township

October 2019 Newsletter

Newsletter Editor: Ron Wilson (rideauarchives@ottawa.ca)

The October Meeting

Date: Wednesday, October 16, 2019
Time: 7:30 p.m.
Place: Manotick Place Retirement Community
1145 Bridge Street,
Manotick, ON

Fall Program

October 16, 2019, 7:30 pm
The Life of Joseph Currier
Gail Anglin, Storyteller
Manotick Place Retirement Community

November 20, 2019, 7:30 pm
Forgotten Railways of Eastern Ontario
D'Avon Wallace Documentary Film Maker
Ottawa Client Services Centre, North Gower

December 11, 2019 (time to be announced)
Historical Society Dinner
Caterers: Crescent Chapter Order of the Eastern Star, St. James Anglican Church, Manotick (to be confirmed)

Speakers:

**Andrew Narraway, Author,
Gail Anglin, Storyteller**

Gail Anglin, a founding member of Ottawa StoryTellers, has entertained audiences in Canada and the U.S. where she has told her stories at festivals, in schools, in university classes, at business sessions, at organizational events, on radio and T.V., and to sold-out performances at the National Arts Centre's 4th Stage.

Subject:

The Life of Joseph Currier

Hannah Blaine and Andrew Narraway were diligent, focused, creative graduate students who were employed by the RTHS in the summers of 2016 and 2017 to research and publish a book on the life of Joseph Currier.

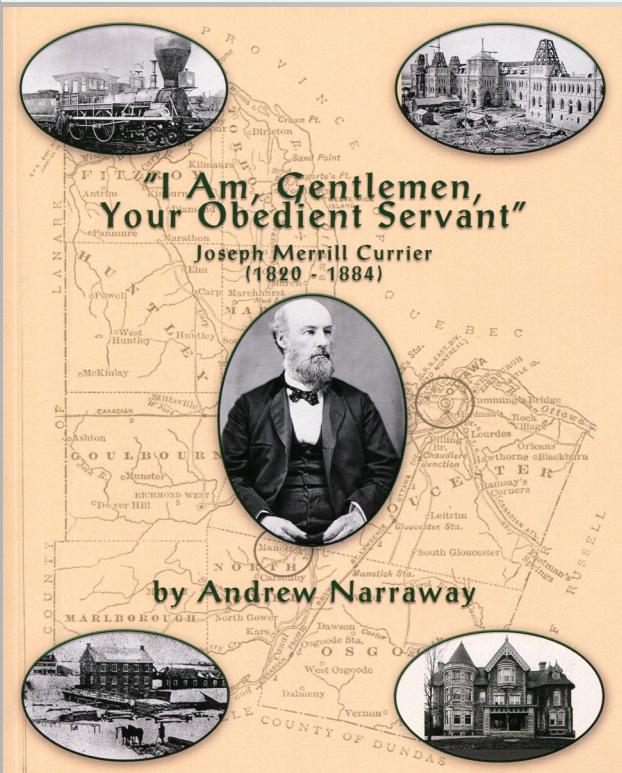
Currier had long been known as the builder of 24 Sussex Drive, the home of Canadian Prime Ministers since 1954. More fundamentally, this research revealed the depth of Currier's involvement as a builder of the City of Ottawa. That journey began as an Ottawa school trustee and ended as a Member of Parliament, from being a member of the Ottawa Association of Lumber Manufacturers to being President of the Rideau Club and owner of the Ottawa Citizen.

Gail will present the book as a story and Andrew will talk about his and Hannah's work in researching and documenting Joseph's life. (*Below, Gail with her guitar.*)



RTHS Book Launch

For the first half of this decade RTHS has sponsored research on those who built the Manotick community and milling complex. Hannah Blaine and Andrew Narraway were graduate students who researched Joseph Currier as part of this project. What they found was truly remarkable. Joseph was a considerable force in the development of Ottawa, Ontario and Canada.



The Disappearing People

Presentation to the Rideau Township Historical Society

by Dr. David Shanahan

Article by Rod Brazier, Photos by Owen Cooke.

In our times, there is a not uncommon perception that Canadian history begins with the arrival of the Europeans: Jacques Cartier in 1535, Samuel de Champlain in 1603, and subsequent settlement. (Even the “Timeline of Indigenous Peoples” in the Canadian Encyclopedia begins in 1537!) However, irrefutable archeological evidence dates indigenous habitation of eastern Canada lands to at least 1,000 BCE, and First Nations oral tradition supplements this evidence with ancestral stories and information.

First Contact

In his explorations, Jacques Cartier encountered a number of Iroquois settlements along the north shore of the St. Lawrence River. While most had between 10-250 members, the largest, Hochelaga (present day Montreal) and Stadacona (Quebec City) may have had up to 1,500 inhabitants, living in closely-built long houses surrounded by palisades for protection. Archeological research has identified at least nine other similarly structured villages along the north shore of the St. Lawrence dating to Cartier’s era, seven of which are in eastern Ontario, ranging from Glenbrook (near Cornwall) to Roebuck (near Kemptville.) Further, the evidence suggests that these cultures were quite sophisticated socially, politically and economically.

Mysteriously, when Samuel de Champlain arrived in the St. Lawrence in 1604, all these villages were empty, seemingly abandoned by their inhabitants. Theories exist to explain this dramatic development (disease, extermination, assimilation, etc.,) but at present there is no definitive agreement among experts. By the 1700s, the lands formerly occupied by the Iroquois were inhabited by the Mississauga First Nation.

European Exploration Attitude

Since the days of Columbus (1490s), most European nations followed a “Doctrine of Discovery” when it came to global exploration. This principle decreed that monarchs could lay claim to any lands they encountered, so long as they lay more than 100 Leagues (~300 miles) to the west or south of European lands. The “Doctrine” made no allowance for the pre-existence of inhabitants of “discovered” lands – they were simply colonized.

In 1763, by winning the Seven Years War, Britain gained control of France’s territories in North America. King George III issued a Royal Proclamation, confirming British “ownership” of Aboriginal territory, including the Algonquin lands bordering the Ottawa River, and setting guidelines for European settlement. To its credit, the Proclamation acknowledged Aboriginal title, and included the requirement that the Crown negotiate the purchase/ceding of



President Sandy McNiece opens the September meeting

Indigenous land. Subsequently, in 1783, following the American Revolutionary war, and with United Empire Loyalists increasingly moving into eastern Ontario, the British government initiated the Crawford Purchase of the north shore lands along the St. Lawrence once held by the Iroquois, and since their disappearance largely inhabited by the Mississauga First Nation. This purchase, along with control of Algonquin territory, essentially opened settlement land from Cornwall north west to Lake Nipissing, and east to Belleville.

Co-existence Disconnect

The stated British policy was that First Nations and European settlers would (and could) co-exist in the same territory. However, predicated as it was on the Doctrine of Discovery, and informed by centuries of entrenched European thinking on land management and productivity, in practice it didn’t work out so well. The main conflict points were two:

“Ownership.” Aboriginal tradition and lifestyle reflect a belief that the land and the people are one, and that everyone has a “right” to – but not ownership of – the land. In contrast, Europeans view land ownership as central to both personal prosperity and productivity; and,

“Proper Use.” The European view was that land has a “proper” use, that being cultivation, settlement and increasing productivity. From this perspective, those who

did not live “properly,” but rather pursued hunting and fishing were “wasting” the land, and were, in fact, “savages” who did not deserve to keep it for themselves. (Many early maps of Ontario show un-surveyed or unsettled lands labeled as “waste lands.”)

And so, it was inevitable that the Indigenous practice of relocating as necessary to where the land can provide, would conflict with European practice of segmenting and owning it. This disconnect continues to resonate in modern times.

During the War of 1812, Indigenous people were indispensable to the war effort, and to gain and maintain the allegiance of the First Nations, the British either promised – or implied promises – of land. However, following the war, the strategic importance of Aboriginal warriors declined, and by the early 1820s they were viewed increasingly as a problem to be solved.

Civilization Policy

In 1830, the government formally adopted a policy of “civilization and reserves for the Canadian Indian people.” Whereas prior to this, the creation of reserves resulted from a negotiated land transfer between the ceding First Nation and the government, with the First Nation retaining a “reserved” area of their choosing, now reserves would be chosen by the government with a promise to build houses and provide assistance to cultivate. The goals of this policy were to teach Indigenous people to become farmers so they could assimilate to the European way of life. The irony was in the practice of setting Indigenous people apart to help them assimilate!

1839 saw the passing of the Crown Lands Protection Act, which declared Indian lands to be Crown lands and therefore totally under government control. The Robinson Treaty of 1850 ceded all land north of Lakes Huron and Superior to the Crown, in return for which each Indigenous person was to receive \$4 per year.



Dr Shanahan presenting

Today, the only Reserves in Eastern Ontario are the Mohawks of Akwesasne, and the Algonquins of Golden Lake (who were “allowed” to purchase 156 Acres from the Crown.)

Dr. David Shanahan, born in Ireland, came to Canada in 1982 to pursue graduate studies at Lakehead University in Thunder Bay. After receiving a Masters in History, he subsequently obtained a PhD from Carleton in 1989. Throughout his professional career, Dr. Shanahan has worked with indigenous organizations and communities as a historian and researcher on land claims, treaty issues and community histories. A well-published author, David is currently a Director of the North Grenville Historical Society Archives, member of the North Grenville Heritage Advisory Committee, and Editor of the North Grenville Times.

Laframboise

The Society mourns the recent passing of a new but enthusiastic member, Mary Anne Laframboise. Our sympathies go out to her family.

Mary Anne died on Saturday, August 31, 2019 at Kemptville Hospital after a short illness caused by a stroke. She was 90 years old. She is survived by her eight children and 18 grandchildren.

News from the Rideau Branch, Ottawa Archives

Hours: *The Rideau Archives is open every Tuesday from 9:30 a.m. to 4:30 p.m., and at other times by appointment. (613-489-2926).*

Resources and Services of the Rideau Township Branch of the City of Ottawa Archives: a monthly feature in this newsletter, celebrating the services and holdings preserved in your community's archives resource centre.

The Reconstruction Party in the Riding of Carleton in Canada's 1935 Election

In the upcoming Canadian general election on 21 October, there are, coincidentally, 21 different parties registered with Elections Canada. Of these, five will be contesting the local electoral district of Carleton. Diverse fields of candidates are nothing new in Canadian politics. Looking back to the election of 1935, when Canada stood amidst the Great Depression, there were sixteen parties across the country, plus various independents.

Carleton riding candidates for the 1935 election were officially nominated on 7 October at Richmond town hall. There were three, all of them first-timers: the Conservative Alonzo Bowen Hyndman, a doctor in Carp, originally from South Mountain; the Liberal Herbert Samuel Arkell, farming near Britannia; and, representing the newly formed Reconstruction Party, Herman Ralph James, a farmer near Stittsville.

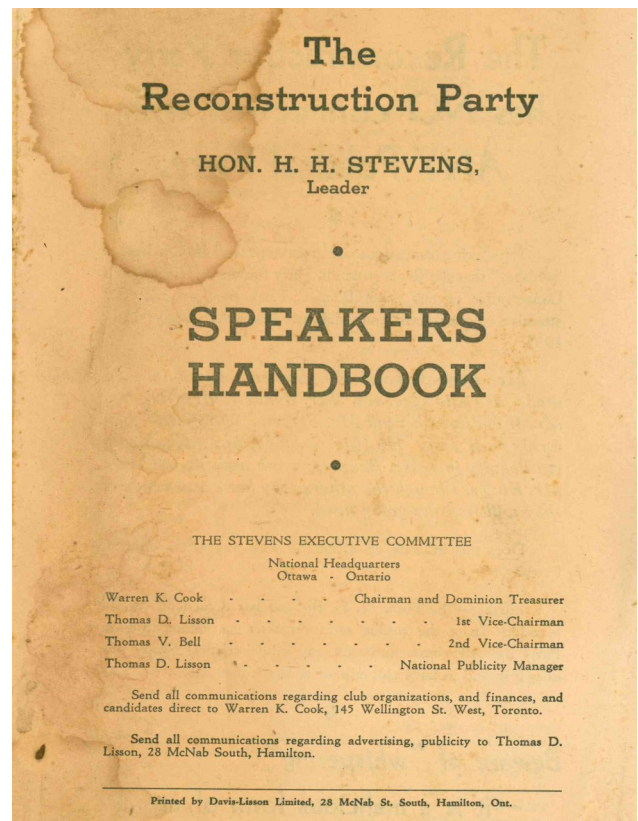
The Ottawa Journal reported on the meeting that followed their nomination, in which Hyndman bluntly told the crowd that Arkell was "on the wrong horse" and James "on a mule so slow he would not get anywhere." But electioneering had begun well before the Richmond meeting, with Hyndman and Arkell both visiting the Fitzroy Fair in mid-September. Rumours at that time reported that the new Reconstruction party, led by a former Conservative minister, the Hon. Henry Herbert Stevens, would join the Conservatives immediately after the election. This was denied by James at a later rally in Metcalfe, saying he would remain as an independent member if it did prove to be the case.

The new party caught the attention of Kars farmer Herbert W. Fennell, whose records at Rideau Branch, donated by his son Cliff Fennell, include a Speakers Handbook for the Reconstruction Party. It is possible that Fennell was able to hear party leader H.H. Stevens in person at an event in North Gower as the election moved toward October. The Arnprior Chronicle advised that this was to be Stevens' only appearance in all of Lanark, Renfrew North and South, and Carleton ridings.

In the end, the national vote was overwhelmingly Liberal. While some suggested that this was more a result of the people blaming the ruling Conservatives for the Depression than a move away from Conservatism or against Prime Minister R.B. Bennett personally, it was also thought that Stevens' new party may have drained off

some conservative votes. But this was not the case for Carleton riding, where Hyndman won, one of only 39 Conservatives elected in 1935. True, H.R. James did capture over 21% of the vote for the Reconstruction Party -- but most of these appear to have been votes which had gone to independent candidate Robert Ormond Morris in the previous election, along with a few more coming at the expense of the local Liberals, whose votes fell 5% from 1930 election results. Fennell may have fit among this latter group, as Liberal party materials for the 1935 election among his archived records suggest that perhaps Fennell had considered both of these parties.

The Reconstruction Party had attracted the attention of Ontario farmers in 1935, but there was to be no second chance -- Stevens, the only member elected from his fledgling party, returned to the Conservative fold in 1938, at which the Reconstruction Party disappeared from the political landscape.



*Reconstruction Party, Speaker's Handbook, 1935
[Rideau Branch COA, RV 144.20/Acc. 1996.19]*

(See over for more)

The Reconstruction Party has *NO* connection with *ANY* Political Party.

Whispering campaigns are poisonous and if you hear a "whisper" that the Reconstruction Party has any affiliation with Conservative or any other Political Party then we ask your attention to quotations from McLeans Magazine, August 15th, 1935.

Mr. Bennett read Mr. Stevens' pamphlet and made his radio speeches. Mr. Bennett, Mr. King and Mr. Woodsworth read Mr. Stevens' manifesto—then wrote their own. He (Mr. Stevens) has undoubtedly cut heavily into Mr. Bennett's rank and file, and into Mr. King's. Though the others may have more money they will find the going hard.

Does this indicate an affiliation with any other Political Party?

Further—the Hon. H. H. Stevens has denied on several occasions from the public platform that the Reconstruction Party has any connection with any other Political Party, nor does it intend to have any now or at any future date.

Beware of "whispering"

—it is a malicious form of attack.

Democracy

In its issue of May 11 last the Winnipeg Free Press reported the Hon. H. H. Stevens, former Federal Minister of Trade and Commerce, as having said: "Canada to-day faces Fascism controlled by the wealthy few, or Marxism established by a destructive revolt of the people.

"The reason for this lies in the failure of thirteen men who control one-half of the nation's twenty billions of industrial and commercial wealth to evolve, during the past five years, a policy beneficial to the welfare of the people," Mr. Stevens said.

These men, he declared, should be peremptorily ordered to "shoulder the task of righting Canadian affairs."

"If they failed to assume that task within one month," Mr. Stevens continued, "I would say to them that the Government would assume the control they (the controllers of the capital) have now, and do it."

Subscribe, Work and Vote for The Reconstruction Party candidate in your constituency, if you want fair play.

This new non-political party CAN AND WILL keep its promises for a fairer distribution of goods and income.

In July, 1932, the Prince of Wales said: "The potential output of the existing means of production in the world is far greater than ever before. If all the employable labour were employed for a reasonable number of hours per week, the world would have at its disposal a volume of commodities and services that would enable the entire population to live on a higher level of comfort and well-being than has ever been contemplated in the rosier terms of the social reformer . . . The problem is largely one of distribution, using the term in its broadest sense."

It is quite obvious that every one of us ought to be WELL OFF, but that something or other is preventing us from coming into our inheritance.