

Final

Tuesday, April 25, 2017

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- 1) "This is the first time I was ever in a city where you couldn't throw a brick without breaking a church window," quipped Mark Twain during his 1881 visit to Montreal. This famous remark is generally taken as commentary on the extraordinary extent of religious influence in the city in the later 19th century. With this in mind, discuss the role of religious faith, culture, and institutions in the history of Montreal from earliest times until 1960, with reference to at least four spaces we have studied this term. Does Mark Twain's joke reflect a fundamental reality in the city, especially in the later 19th century, or does it tend to exaggerate the importance of religion in the history of Montreal?

Pre-industrial town (beginnings to 1840)

- The Société acquired the island of Montreal from the Compagnie des Cent-Associés in 1640-1641
- The island of Montreal was dedicated to the Holy Family and the Virgin Mary at a ceremony in Notre-Dame de Paris in February 1642
- Settlement around the market square and the parish church 1685
- Sulpicians were not among the Montréalistes of 1641-1642 but they began sending priests to Montreal in 1657
 - Jesuits played a major role in other parts of New France
- In the later 17th c., it became clear that the SND had failed to create the utopian, Christian community they had planned in the 1640s
- The Sulpicians acted as curés
 - Ministering to the needs of the faithful in all parishes and missions in the seigneurie of Montreal
 - Baptisms, marriages, burials, Sunday Mass, Holy Communion
- They were interested in the conversion of Indigenous people
 - Mission opened in 1671 at La Montagne (Canessedage)
 - After a major fire, the mission was moved to Sault-au-Récollet in 1696 and to the Lake of Two Mountains seigneurie near Oka in 1721
 - Jesuit missionaries had founded a similar mission at Sault-Saint-Louis (Kahnawake)
- The first Notre-Dame-de-Montreal parish church (consecrated 1678) was built

from 1710-1720

- The Sulpicians were an important religious institution in the early history of the city
 - They were also the lords of a seigneurie that covered the entire island

Making the industrial metropolis (1840 to 1920)

- Gravesites and the Mount Royal cemetery
 - Conflict between Protestant and Catholic burial practices
 - Memorials for war connected Protestant and Catholic sides of the cemetery
 - Sacramental ground in Roman Catholic cemeteries and lack of perpetuity in gravesite
 - Catholic space is officially exclusive
 - Protestant culture, language, growing importance of cremation and other burial traditions of cemetery 'fathers'
 - Officially inclusive
 - Protestant space marginalizes by the weight of language and culture
- St. Patrick's Church as a religious center for the Irish immigrant population
 - The central institution for Irish Catholics in Montreal
 - As early as 1815, there was a perceived need for Roman Catholic services in English for Irish people
 - The project required three partners for its establishment: the Bishop of Montreal, the Sulpicians (parish priests of Montreal), and the Irish Catholic community itself
 - The first mass was celebrated on 17 March 1847 when the St. Lawrence was locked in ice and when word of Irish immigrants suffering from typhus had only just begun to arrive from Boston and New York
 - St. Patrick's operated as an annex to Notre-Dame until the parish was dismembered in 1866
- Religious revival and institutional development after 1840 especially under Bishop Ignace Bourget
 - The Catholic network of health and charitable agencies was run by female religious orders such as the Grey Nuns and the Sisters of Providence
 - In 1755, the Grey Nuns' Mother House was recognized as a religious order by the Bishop of Quebec as Les Soeurs de la Charité de l'Hôpital Général de Montreal
 - Hospitals for the sick, hospices for the elderly, asylums for the 'insane', refuges for unwed mothers, orphanages and *crèches* for orphaned and abandoned children

- Villa Maria
 - Congregation de Notre Dame was looking for land to establish a school for privileged girls
 - The first wing was built in 1855 to make room for classrooms and dormitories
 - The second wing was built in 1865 for a chapel
 - The school was run by a group of nuns who viewed women as having a path of motherhood or devotion to god
 - Took pride as a religious and elite institution
 - Led to the establishment of a school philosophy that upheld a narrow and conservative view of women's position in society
 - Catholic instruction took time away from regular education
 - Student culture was heavily influenced by the nuns and the values they promoted
 - Virgin Mary was the ideal woman
 - Participation in the sodality of the children of Mary
 - Participated in Catholic school associations
 - Nuns encouraged girls to follow in their footsteps and become a nun

Contemporary Montreal (1920 to present)

- Religious immigrant presence along the Main
 - Jewish community leaders founded synagogues
 - Orthodox versus liberal religious practices
 - Anti-Semitism found in rallies organized by the Parti national socialiste chrétien
 - Two Italian national parishes were established in this period
 - Notre-Dame-du-Mont-Carmel (downtown) in 1905
 - Notre-Dame-de-la-Défense (Mile End) in 1910
 - Union United Church was the cultural center for all blacks regardless of religious denomination
 - It held its last service in 2010
- The trope of hockey as a religion
 - The Stanley Cup as the Holy Grail
- Rise of secularization
 - Rejection of traditional religious practice
 - People were less committed to religious ideology in the 1960s
 - Religious vocations in the province declined dramatically
 - Half as many priests in the province in 1981 as there had been in

1961

- Members of the religious majority continued to identify themselves as Catholics though they were much less likely to attend Sunday Mass despite the major overhaul of the liturgy that came as of 1965
- Between 1961 and 1971, regular attendance at mass declined from 61.2% to 30% in the Catholic diocese of Montreal
- Political power of the Catholic Church was also in decline
 - As the province modernized, education systems and social services became more separated from the church
 - Modernization of state, education, and social services

2) "When you study Montreal, you study the world," a wise friend once reminded me. Throughout its history, in other words, Montreal has been formed and reformed countless times by global forces, each of which has left an imprint on the city, its spaces, and its people. Write an essay discussing *at least four* of the following international trends, movements, and forces and their impact on Montreal between 1642 and 2017. (Industrial capitalism, international migrations, British imperialism, the discourse of racial difference, urban reform movements, consumerism, feudalism, American popular culture, modernism, technology)

British Imperialism

- Montreal surrendered without a fight in September 1760
 - The look and feel of the town didn't change much
 - The British had homes built in the traditional Montreal style (legacy of the French regime)
- British conquest meant: a new commercial position, British laws and institutions, social and political tensions
- Post-conquest fur trade (1760-1821)
 - The French fur trading network based at Montreal was taken over by English speaking merchants (organized partnerships, primarily the Northwest Company 1783)
 - The rivalry between HBC and NWC continued until the merger of the two companies in 1821
- Establishment of British laws and institutions
 - 1774: French civil law is reaffirmed, test act is abolished, British system of penal and criminal justice remained in force
 - 1791: representative democracy in the form of a legislative assembly for the new British province of Lower Canada the British system of freehold

the new British province of Lower Canada, the British system of freehold land tenure in regions not previously settled under French seigneurial law (Upper Canada, eastern townships)

- 1801: British principle (freedom of willing) makes a serious revision to the Lower Canadian inheritance practices based on the Custom of Paris (French civil law), hybrid of French and English legal traditions (principles of British common law were used to modify the existing traditions based on French law)
- Some of old French regime practices disappeared (inquisitorial procedure, judicial torture, extreme punishments like breaking on the wheel)
- Some British judicial procedures appeared as novelties (public trial versus inquisitorial, adoption of the jury system, new officers like justices of the peace)
 - French Canadians became involved in that sector
- Construction of the first British courthouse in Montreal began in 1799 and opened in 1803
 - It marked the beginning of the Anglicization of public architecture
- Followed by a jail (1808-1812), Nelson monument (1809)
 - First major symbols of British public architecture
 - Britain was influencing the look of the town
 - Emphasizing its authority over the town through the building of these symbolic spaces
 - A lottery was organized in 1783 to raise the funds required to build a prison
- Construction of the second British courthouse took place from 1851 to 1856

International Migrations

- 1642-1652: 150 immigrants arrive at Ville-Marie
- In 1831, about 10% of the Lower Canadian population were living in Quebec Montreal (54k of 511k)
- Immigration from the British Isles especially after 1815
 - Contributed to Montreal's accelerated growth in the 19th c.
 - Helped push the boundaries of the city beyond the old fortifications (demolished between 1801 and 1817) and into the suburbs
 - Changed the ethnic, cultural, linguistic, and religious balance of the city's population
- Irish immigration settled in Quebec City and Montreal
 - Emigration preceded the potato famine of the late 1840s but accelerated dramatically during that crisis

- The Irish population declined by 1.6m between 1841 and 1852 (8.2 to 6.6m) due to famine-related mortality and emigration
- Emigrants:
 - 1846: 130k, 1847: 258k, 1852: 368k
- Irish men as Lachine canal workers, railway construction crews (Victoria Bridge), women as domestic servants in the homes of the elite
- Settled into working-class neighbourhoods like Griffintown and Pointe St Charles near the Lachine Canal, harbour, emerging factories, and the Victoria Bridge
- St. Patrick's Church was the central institution for Irish Catholics in Montreal
- A community of identity and mutual assistance, rural settlement scheme, strikes on the Lachine Canal, Joe's Beef Canteen, St. Patrick's Society of Montreal (founded March 1834)
- Proportions of non-British and non-French origin Montrealers rose to 5% in 1901
 - 10% in 1911, 13% in 1921, 14% in 1931
 - Two major waves of immigration prior to WWII
 - 1896-1914: 3m immigrants to Canada from a range of countries
 - 85k foreign-born persons living in Montreal in 1911
 - 1923-1929: immigration resumes after postwar slump
 - Scale not as massive as prior to 1914 but still impressive
 - 90k settle in Montreal
 - Over 147k foreign-born persons living in Montreal in 1931
- The largest non-British, non-French community at the turn of the 20th c. was the Jewish population
 - They numbered 28k people
 - About 6% of Montreal's population in 1911
 - Immigration of Jews fleeing persecution in eastern Europe
 - Especially the Russian empire
 - Began in the 1880s and accelerated after 1900
 - Most were impoverished, Yiddish speaking former peasants who joined the ranks of the working class
 - Many took low-paying jobs in the sweat shops of the garment trade
 - Jewish Montrealers initially settled downtown in the area around St Lawrence boulevard
 - Community leaders founded synagogues, schools, charitable organizations, and a number of newspapers (Jewish Times, Kenader

Odler)

- The island Montreal's Jewish population reached 46k by 1921 and 64k by 1941 despite Canadian reluctance to accept refugees from Nazi Germany in the 1930s
- Italian population of Montreal grew from 1,630 in 1901 to 7,013 in 1911
 - Began as a group of sojourning male workers for major construction projects of the early 20th c. (railways)
 - Temporary migration structured by the *padrone* system
 - Gave way to permanent settlement as families emigrated from impoverished rural areas (Southern Italy)
 - Two Italian national parishes were established in this period
 - Notre-Dame-du-Mont-Carmel (downtown) in 1905
 - Notre-Dame-de-la-Défense (Mile End) in 1910
 - The Italian population continued growing after 1920
 - Montreal Island had 25,281 residents of Italian origin by 1941 (95% of them living in the city proper)
 - Not as concentrated in one areas as the Chinese or Jewish communities
 - Little Italy had about 30% of the local Italian population in 1931
- About 1k Chinese immigrants in 1911, climbs to 4k in 1941
 - Numbers limited by racist immigration policies
 - The head tax which was introduced in 1885 and raised to \$500 in 1903
 - The Chinese Immigration Act 1923-1947
 - Designed to stop Chinese immigration to Canada entirely
 - A bachelor society
 - Women and children often stayed in China
 - Male labourers followed the railway east from British Columbia
 - Active in service industries (restaurants, laundries)
 - Montreal's Chinatown develops along La Gauchetiere street
- Montreal's black population grew from 72 in 1871 to 862 in 1921
 - From the 1920s to the 1940s, Montreal's black community was made up of three distinct cultures: American, west Indian, and Canadian
 - The most important group in the 1920s in terms of numbers and mainstream perception were African Americans from major cities
 - Migrants from the Maritime provinces were young, poorly educated adults
 - Men worked as day labourers, waiters, shoe shiners, doormen,

- mechanics, railway porters
- Women worked as domestic servants, garment workers, staff/entertainers in clubs and cabarets even though many had training in teaching, secretarial work, and nursing
- Important institutions of the Black community in Montreal
 - Coloured Women's Club of Montreal
 - The Universal Negro Improvement Association of Montreal which was committed to the segregationist and 'back to Africa' ideas of Marcus Garvey
 - Negro Community Centre which was a hub for black Montrealers from 1927 to 1989 (library, residence, access to black culture and history)
 - Union United Church was a home to all blacks regardless of their denomination (held its final service in 2010)
 - Rockhead's Paradise was an institution in the Montreal nightlife scene that hosted mostly black staff/entertainment and a mix of black and white audiences in attendance
- Many institutions failed because they couldn't keep up the cost of their buildings

Industrial Capitalism

- In the 1840s, not yet stricken with railway fever, the Province undertook a major program of canal construction and refurbishment in the St. Lawrence - Great Lakes system
 - The colony's key commercial artery
 - The Lachine Canal was a project that had been dreamt up by the Sulpicians in New France
 - Widening the canal and building five new higher capacity locks was a priority for the provincial government and the Montreal merchants
 - Along with improvements to the port facilities and the dredging of the St. Lawrence channel at Lac St. Pierre, allowing maritime vessels to ascend the river as far as Montreal
 - Key infrastructure projects that served the city's commercial interests
 - The canal improvements also encouraged Montreal's industrial development
- Part 1 towards industrial capitalism: a massive construction project
 - As with other major infrastructure projects at this time, canal construction or improvement projects involved large crews of manual labourers
 - Many of them were Irish immigrants
 - These construction sites were workplaces in which working conditions

- THESE CONSTRUCTION SITES WERE WORKPLACES IN WHICH WORKING CONDITIONS were extremely harsh, wages very low, and job security non-existent
- 1843 strike
 - 1,300 labourers (almost all Irish) worked from 6am to 6pm, poorly lodged, paid low wages in credit from the contractor's store instead of cash
 - Paraded through the streets in orderly fashion to portray themselves as respectable citizens who deserved fair treatment
- Part 2 towards industrial capitalism: an industrial neighbourhood
 - The expansion of the canal provided a wealth of hydraulic energy
 - Encouraged local merchants to make the leap from trade to manufacturing (commerce to industry)
 - Cluster of manufacturing industries emerged along the canal in the 1840s driven by water power and the labour of the Irish and French Canadian residents of St. Ann's Ward
 - British North America's first industrial neighbourhood
- The optimistic belief in the possibility of accident prevention after the Laurier Palace Fire of 1927 is seen as part of the liberal vision of industrial capitalism and modernity

Urban Reform Movements

- Jean Drapeau was a major figure in the urban reform movement
 - Lawyer and municipal reform activist was elected mayor in 1954
 - He was defeated in 1957
 - Elected again in 1960 and served interrupted until 1986
 - Major projects for which he was responsible for were Place des Arts, the metro system, Expo '67, the Montreal Expos, and the 1976 summer Olympics
 - Marrying urban planning with social reform
- The Montreal metropolitan region grew from 1.4m in 1951 to 2.7m in 1971
 - Greater urban densities led to new, self-consciously modern, centrally planned, ostensibly rational approaches to the perennial problem of working-class housing
 - Reformers focused on the structures and neighbourhoods themselves as the cause and consequence of urban poverty
 - Rather than make new laws and provide incentives to slum landlords to maintain their dwellings, or rely on charity groups to build and maintain social housing institutions, opinion columnists and social advocates demanded that the government take direct action in slum clearance, zoning regulations, and housing development programs within the city
 - Urban slums created conditions in which vice and social problems could

flourish

→ This included unemployment, family breakdown, juvenile delinquency, alcohol and drug dependency, illness, domestic violence, prostitution

- 1954: The Dozois Plan was proposed by a committee headed by city councillor Paul Dozois
 - A comprehensive slum demolition and reconstruction plan that attempted to create a modern utopic scenario
 - The possibility of completely uprooting and resettling people for the common good
 - The idea that changing the built environment could have a formative influence on the citizen
- Les Habitations Jeanne-Mance
 - The first American-style low-income housing project to be built in Quebec
 - It was constructed between 1958 and 1961 just east of the downtown area
 - The only urban renewal project in the province to be financed jointly by federal, provincial, and municipal authorities
 - A utopian project which would improve the lives of its inhabitants
 - Almost 800 housing units spread through a collection of buildings
 - It was selected for its proximity to downtown and because it was in the heart of the city's notorious red light district
 - Completed in May 1961 and by 1966, there was a waiting list of 600 families
- Megacity
 - PQ government passed Bill 170 which was an act to reform municipal territorial organization of three metropolitan regions 2000
 - All suburban municipalities on the island were to be merged into a megacity without a referendum or other popular consultation
 - The boroughs were to have some autonomy but not in key areas such as collective agreements and taxation
 - Strong opposition to the bill
 - On June 20 2004, 87 referendums were held across Quebec in 29 amalgamated cities
 - The vote for demerger was successful in 31 former suburbs
 - 15 former municipalities on the island of Montreal regained their autonomy on January 1 2006
 - The megacity failed because:

- It was a bad idea in the first place
- The Bouchard government showed blatant disregard for the democratic rights of suburban citizens
- Wealthy suburban communities didn't care much about fiscal equity and preferred not to pay any more taxes than they had to
- Largely Anglophone communities like Westmount, Hampstead, and Baie D'Urfé didn't want to lose their local identity and their official language status in a tense post-referendum climate

4) Write an interpretive essay about *four* of the places/spaces we have studied this term. In your response, you must *a)* identify a common theme that links the four sites in question; *b)* use these spaces to frame an argument about broader trends and transformation in the history of Montreal; and *c)* refer to at least *three* of the required readings, in addition to lecture materials. (Montreal Forum; Laurier Palace Cinema; Rockhead's Paradise; Expo '67)

Montreal Forum

- Before the forum
 - Victoria Skating Rink 1862-1937
 - Jubilee skating rink 1908-1919
 - Westmount Arena 1898-1918
 - Mount Royal Arena 1920-2000
- New modern venue needed to be built in the 1920s
 - Teams needed to have a large arena to properly compete with other North American teams
- The actual building was constructed in 1924 by the Canadian Arena Company
- Increased leisure time
 - Professional sport was seen as commercial entertainment
 - Rise of spectator sports in the 1920s across North America
- Revived the English-French rivalry
 - It was built for the Montreal Maroons 1924-1938
- Massive capacity of 12,500
 - Retail space was added and capacity decreased to 9,300
- First puck drop: Morenz vs. Adams
- 1930s were difficult years for hockey due to the Depression
 - Poor attendance but high salaries
 - Four of the ten NHL teams folded including the Maroons
- Paul-Andre Linteau (The History of Montreal)

- "From 1930 to 1933, the economy collapsed--and recovery would be painfully slow."
- "Customers of small stores and professionals had a hard time paying their bills and bought less."
- "The Forum was its home arena from 1926 to 1996, when the team moved to the Bell Centre."
- Turning point came in 1937 for Howie Morenz's funeral
 - Montreal's superstar player
 - Raised in Stratford, Ontario
 - Had 10 excellent years as the leading scorer
 - Traded to Chicago, New York, and back to Montreal Canadiens
 - In January 1937, he broke his leg in a hockey game
 - He spent two months in a hospital and died
 - His life became something to be celebrated
- Julie Perrone (The King Has Two Bodies: Howie Morenz and the Fabrication of Memory)
 - "the honors bestowed upon him posthumously--a lavish funeral and a highly publicized memorial game--seem to demonstrate that Morenz had attained somewhat of an 'exalted status'"
 - "hockey's first *bona fide* superstar"
- Postwar economic boom saves hockey
 - Renovations needed in 1949
 - Adds 3k seats to the building (another floor on top of the existing building)
- The Forum as a sacred space (shrine, temple, cathedral)
 - Hockey as the national sport
 - *Les Canadiens* as a focus of local/regional community and identity
 - Howie Morenz as a fallen hero
 - The trope of hockey as a religion (Stanley Cup as the Holy Grail)

Laurier Palace Cinema

- Commercial leisure was a key factor to the contribution of a youth culture in the first decades of the 20th c.
- Paul-Andre Linteau (The History of Montreal)
 - "Cinema, which was also growing in popularity, was dominated by American distributors who showed American movies for the most part."
- Almost all the victims of the fire came from the neighbourhood (Hochelaga)
 - Industrial neighbourhood
 - Parents were watchmen, shoemakers, repairmen, machinists,

boilermakers, drivers, milkmen, firemen, policemen, etc.

- Children and adolescents who were victims of the fire exercised considerable autonomy within the borders of their neighbourhood
 - Clear signs of an emerging youth culture
 - Hetero-social culture (boys and girls participating)
 - 2/3rds of the fire victims were boys
 - Children of all ages attended the movies (5-18 years old)
 - Commercial leisure created physical spaces in the city that attracted children and teenagers
 - Initiate them into a youth culture of mass consumption
- The Laurier Palace was the only cinema in the neighbourhood
 - Small theatre established in 1912
 - Showed vaudeville and musical comedies
 - Going to the cinema was a neighbourhood affair
- On Sunday January 9 1927, a fire tore through the Laurier palace
 - 78 kids died from asphyxiation or trampled to death
 - Despite provincial legislation prohibiting children under the age of 16 from attending films alone, most children were alone, with young siblings, or friends
 - Called into question the safety of cinemas, the morality of screening films on Sundays, and the wisdom of allowing children to watch movies at all

Rockhead's Paradise

- Montreal's black population 1871-1901
 - 1871: 72
 - 1901: 187
 - 1921: 862
- From the 1920s to the 1940s, Montreal's black community was made up of three distinct cultures: American, west Indian, and Canadian
 - The most important group in the 1920s in terms of numbers and mainstream perception were African Americans from major cities
 - Migrants from the Maritime provinces were young, poorly educated adults
- Cosmopolitan nightlife emerging in the city
 - Hosting black entertainers from the 1920s to the 1950s
 - Black entertainers had their own nook around St Antoine and Mountain (Rockhead's Paradise and Café St-Michel)
- Rockhead's Paradise became an institution in the Montreal nightlife scene
 - Opened in 1930

- Hosted mostly black entertainment and staff
- Black and white audiences attended
- Hosted stars and performers like Billie Holliday, Sammy Davis Jr., Louis Armstrong
- Heated disagreements with the Duplessis regime resulted in its closing for most of the 1950s
 - Only the tavern was allowed to operate
 - Reopened in 1961 when the liberals returned to power in the provincial government
 - Experienced a revival (destination for African American tourists) in the 1960s and 1970s
 - Featured soul or R&B music rather than jazz

Expo '67

- Social trends and movements in the 1960s
 - Secularization
 - Rejection of traditional religious practice
 - People were less committed to religious ideology in the 1960s
 - In Quebec, it seems to be a particularly strong part of what was happening
 - The women's liberation movement
 - In 1970, Dr. Morgentaler's Montreal clinic was raided by police and he was charged with performing illegal abortions
 - Youth culture
 - The student movement
 - CEGEP students were on strike to protest the lack of space available in universities once students graduated from French CEGEPs
 - Sir George Williams University affair in January and February of 1969
 - The labour movement
 - Montreal's 'night of terror' during the police and firefighters strike on October 7 1969
 - Quebec nationalism and the sovereignty movement
- The Quiet Revolution also drew on progressive and utopian visions of a better society in the future
 - Quebecers did much more than modernize their system of governance, school system, hospitals, and welfare programs
 - Range of modernist, futuristic projects designed to improve infrastructure and make Montreal more of a high technology, youth-oriented city
 - Jean Drapeau as a key figure for urban space and planning, modern

- Jean Drapeau as a key figure for urban space and planning, modern infrastructure and transportation
- The projects had been under discussion for several decades but were implemented in the context of a favourable political and economic situation
 - Expo 67 turned out to be the catalyst in the development of Greater Montreal
- Canadian Corporation for the 1967 World Exposition was established in 1962
 - Centerpiece of Canadian centennial celebrations
 - It ran from April until October 1967
 - The site was on artificially expanded islands on the St. Lawrence River
 - Theme: Man and his World
 - 55 million visitors in total
 - The second largest world's fair ever held and by many accounts the most successful
- Brian Edwards and Susan Fahy (The British Pavilion at Expo '67: Art, Architecture and National Identity)
 - "it marked the centenary of Canadian confederation"
 - "A showpiece of contemporary architecture, public sculpture, landscape design, and new modes of urban transport"
 - "The attention it enjoyed in popular and professional journals encouraged commentators at the time to call Expo '67 the most successful world fair of the twentieth century."
 - "nations were expected to 'demonstrate the wealth of our common knowledge and emphasize the youth of the world, the legacy of the past and the prospect of things to come.'"
 - "Expo was seen as the beginning of a change in ethos for modern architecture."
- Paul-Andre Linteau (The History of Montreal)
 - "Expo 67 also sped up construction work on the Metro and highways, and Mayor Drapeau was keen to repeat the feat by organizing the 1976 Olympic Games."
 - "Expo 67 gave Montrealers illusions of grandeur just as their city was beginning to slide."
- What did and does Expo '67 mean to Montrealers/Quebecers/Canadians?
 - Moment of national or Quebecois pride
 - Modernity
 - Technology
 - Internationalism

- Internationalism
- Optimism
- Youth
- The future

5) Make an argument for the inclusion of *four* of the following episodes in Montreal's current 375th anniversary celebrations. In your answer, make sure to explain *why* each event is significant and to describe *how* you would propose to commemorate it. You should also address the broader meanings of historical commemoration, with particular reference to Ronald Rudin's observation that such projects generally teach us more about the present than the past. (Jacques Cartier's visit to Hochelaga 1535, Surrender of Montreal to the British 1760, Inauguration of the Victoria Bridge 1860, Aberdeen School Strike 1913)

Historical Commemoration (Ronald Rudin)

- Commemorating the past is based on a process of selection
 - Seeing what was chosen and not what was cast aside
- What do individuals (civic leaders, citizen groups, business people) want to create?
 - They create permanent physical markers
- We're learning more about the present than the past
- Monument to the personal it is commemorating
 - Monument to the people who created it

Jacques Cartier's visit to Hochelaga 1535

- Discovers Hochelaga 1535
- The first inhabitants of Montreal were the Iroquois
 - Sedentary group
 - Reliant on agriculture (corn, beans, squash, tobacco)
 - Large settlements and complex social structure
- The Hochelaga site was at the confluence of the Ottawa and St Lawrence rivers so it was advantageous for trade
 - The beginning of a canoe and portage route to Lac Saint-Louis
 - Strong currents attract a diversity of fish
- Describes Hochelaga as a veritable town
 - Surrounded by high stockade which enabled the village's defenders to throw projectiles at attackers
 - 50 long houses
 - Division of living areas for each family
 - Central fireplace for cooking food
 - Fertile and cultivated land

- Fertile and cultivated land
- As many as 1500 inhabitants
- Close to the mountain
- No connection to the future town of Montreal as it was formed on the shores of the St Lawrence river
- First meeting of Europeans and the native population on the island of Montreal
- In the 19th c., remains of an Iroquoian village were discovered (Dawson site) across the street from McGill University
- There is a sign on McGill's front lawn to explain the site and its importance
 - It is brief and carefully worded
 - More significant if it was in the exact location across from McGill
 - Incorporate images of what Hochelaga might look like to give readers more information and interest into the topic

Surrender of Montreal to the British 1760

- Montreal surrendered without a fight in September 1760
- The look and feel of the town didn't change much
- The French fur trading network based at Montreal was taken over by English speaking merchants
- Establishment of British laws and institutions
 - 1774: French civil law is reaffirmed, test act is abolished, British system of penal and criminal justice remained in force
 - 1791: representative democracy in the form of a legislative assembly for the new British province of Lower Canada, the British system of freehold land tenure in regions not previously settled under French seigneurial law (Upper Canada, eastern townships)
 - 1801: British principle (freedom of willing) makes a serious revision to the Lower Canadian inheritance practices based on the Custom of Paris (French civil law), hybrid of French and English legal traditions (principles of British common law were used to modify the existing traditions based on French law)
- Construction of the first British courthouse in Montreal began in 1799 and opened in 1803
 - It marked the beginning of the Anglicization of public architecture
- Followed by a jail (1808-1812), Nelson monument (1809)
 - First major symbols of British public architecture
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- Construction of the second British courthouse took place from 1851 to 1856
- A plaque or mural outside the first British courthouse, jail, or Nelson monument in Montreal would be an interesting way to use the public space to teach others about how public space was used by the British in Montreal
 - Through such use of public commemoration, one can educate on the significance of British presence in Montreal through British architecture in the city
 - While displaying the prevalence of British architecture in Old Montreal, the commemorative space can contrast with the overwhelming amount of French architecture and display how the two presences shaped the city of Montreal and made it unique

Inauguration of the Victoria Bridge 1860

- Onset of industrializing Montreal 1850-1900
 - Construction booms for public, religious, communal, industrial, and residential buildings
- The first bridge across the St Lawrence
 - At the time, it was the longest span ever built (2.8 kilometres)
 - A huge engineering challenge given the strong current, harsh climate, and sheer force of the ice
 - Construction took 5 years (1854-1859) and cost \$6.6m
 - Employed over 3k men and boys during the peak year 1858
 - It is a quarter century older than NY's Brooklyn Bridge (opened in 1883) and almost 6 times the span (9,144 vs. 1,596 feet)
- Built with 24 stone piers
 - Each of the piers incorporated an ice-breaking design
 - A tubular steel superstructure
 - Steel making was a fairly new technology in the 1850s
 - Steel adds rigidity
- A British crew of skilled masons, quarrymen, crane operators, fitters, carpenters, joiners worked on making the Victoria Bridge
 - 1,500 to 3k workers were employed at any particular time and most of them were labourers who had been hired in Canada
 - Reflected the ethnic profile of the city and the recent influx of Irish and French Canadians (looking for work in the city from the countryside)
- Royal celebration
 - Prince of Wales came to the opening of the bridge as the Queen's deputy
- The inauguration of the Victoria Bridge marked an important moment in time

when Montreal, as the leading city in Canada, was leading in the world in industrialization and technology

- A museum exhibit detailing the context of industrialization in the growing city, the technology and modern infrastructure used to make the bridge, and the symbol of its importance as a novelty

Aberdeen School Strike 1913

- The years leading up to the Aberdeen strike saw a sharp increase in anti-Semitic incidents
 - Lord's Day Act 1906 was a federal law prohibiting commercial activities on Sunday
 - Promoted by Protestant evangelicals who lashed out against Jews for complaining of the rigours of Sunday observance
 - Did not contain a clause exempting Jews
- Jewish immigrants purchased kosher food, clothing, shoes, Yiddish newspapers and books
 - Established Jewish institutions
- Jewish immigrants provided a cheap and abundant pool of workers for an expanding labour industry
 - Low wages, seasonal employment, child labour, use of illegal workers, strike-breakers, threat of runaway shops
 - Some Jews were active in socialist or labour politics
- Jewish families had been sending their children to Protestant schools since the 1870s as they were more accepting of other religions than Catholic schools
 - Considered outsiders in Protestant schools despite making up the majority of the student body
- The Aberdeen student walkout reveals a close connection between the strikers, the labour activism of their parents, and the working class Jewish community along the Main
- After a teacher, Miss McKinley, at Aberdeen school made anti-Semitic remarks to her grade six students, students responded by organizing a strike
 - The increasing dirtiness of the school coincided with the growing number of Jewish students
 - The students gathered across the street from their St-Denis school at St Louis Square
 - At least 200 students joined the strike
- Strike as a reflection of parents' values
 - Turning point in the history of the Protestant school system
 - Crucial modification was the hiring of Jewish teachers

- By refusing to tolerate anti-Semitism, they drew the attention of their community to a systemic problem in the school system that had links to prejudice within society
- An important way to commemorate the Aberdeen School strike would be to place a historical marker in St Louis Square (the park across the street from the school's original location and the place where the students gathered to strike)
 - The marker would commemorate the history of Jewish immigrants in Montreal in the early 20th c. and honour the socialist values of the community as they were instilled in the children of Aberdeen school