

Kinneear's Mills

in the Townships' history

Welcome!



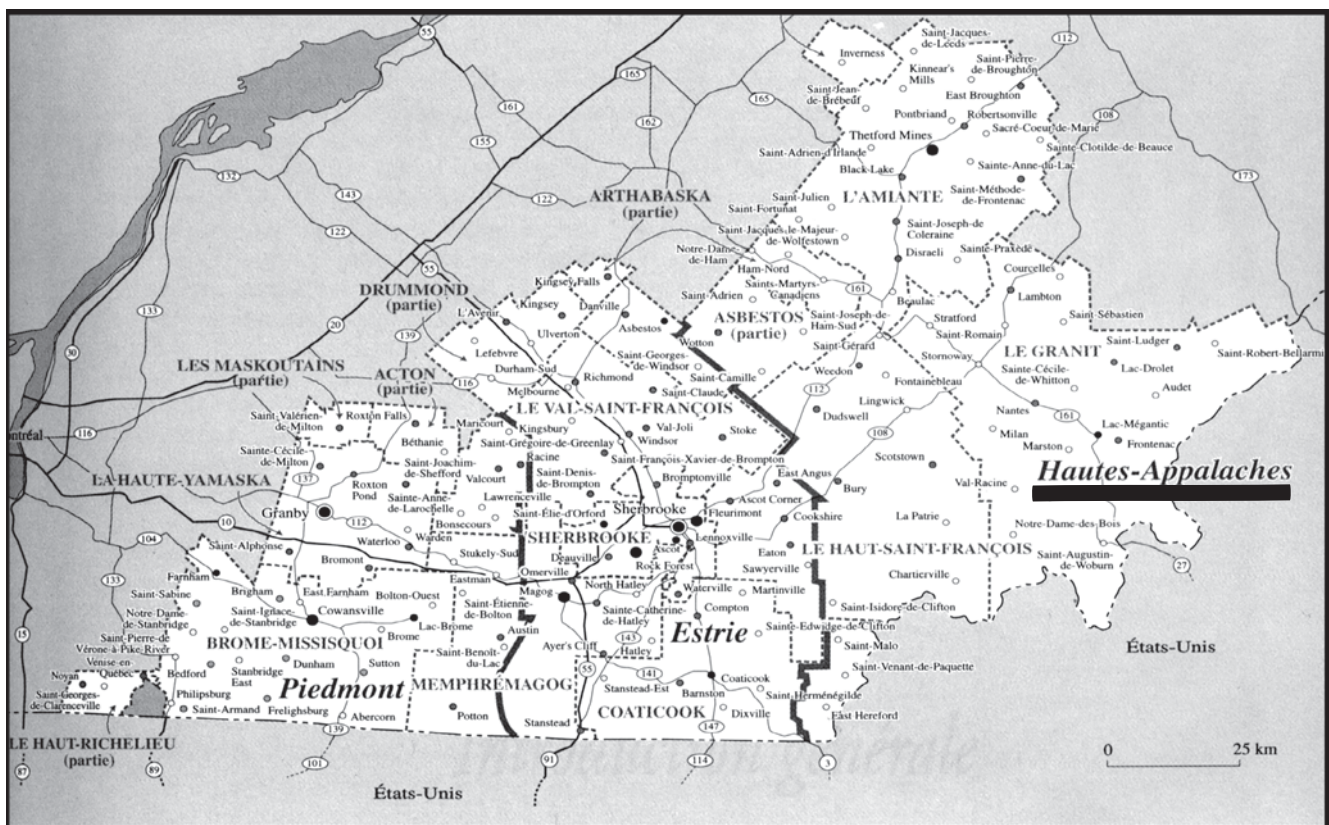
Héritage Kinnear's Mills

The Heritage Kinnear's Mills Committee welcomes you to the historic site. Our area is relatively young, with only a 200-year history. The village of Kinnear's Mills was first called Leeds Township because the early settlers came from all around the area to the mills on the Osgood River which flowed steadily across the "township". Our history includes the intermingling of both anglophone and francophone settlers, the former being the first to arrive. The committee has members of both language groups, who together have made the promotion of this historic site their goal. We wish you a happy visit to Kinnear's Mills and hope that the natural beauty will charm you.

Our Townships in the Upper Appalachians

Historically, the "Eastern Townships" referred to the virgin lands which were not claimed by the seigniories and the British began to survey and lay out. The city of Sherbrooke was at the heart of those townships. But our region differed from them as much by its roads, or lack of them, by the origin of its pioneers and by its geography which influenced its economic development. For the above reasons, we have chosen the term "Upper Appalachians" to describe our geographical region we hope to help you discover along with its history.

This brochure is the fruit of the cooperative voluntary work and commitment of the following persons: Mr. James Allan, Ms. Ruth Beattie, Mr. Bernard Brun, Mr. Jean Dagnault, Mr. Ross Davidson, Ms. Antoinette Gagné, Ms. Kathleen Hogan, Mr. Lucien Trépanier, Ms. Gloria Wallace-Trépanier and Ms. Nohal Yassa, and all the other persons who contributed to it directly or indirectly. We express them our deep thanks.



The Appalachian Geology

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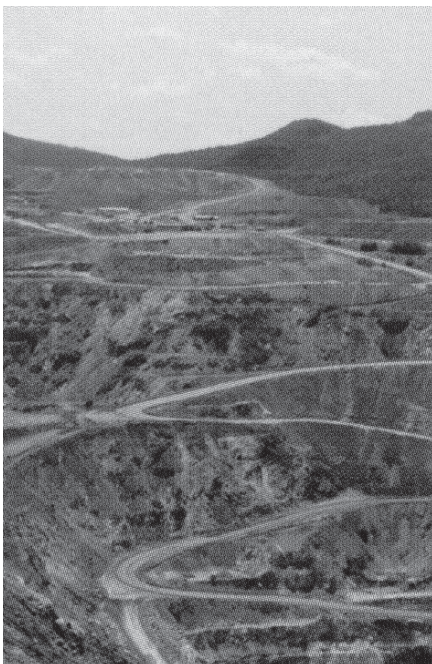
According to the geological map, our townships belong to the Appalachians as opposed to the Canadian Shield or the Lower St-Lawrence. The rock formation of the Appalachians dates back to the Precambrian period, about 350-800 million years ago. The area is very rich in asbestos, steatite and talc, and to a lesser degree, in marble, slate and limestone. This winding vein is also known for its massive sulphide containing various deposits of chrome, antimony, copper, lead, zinc, silver and gold.

In the more recent geological era (the Quaternary period), which extended over the last two million years, glacial periods, staggered by non-glacial ones, contributed to the formation of the hills and subsoil. In many cases, rocky debris, deposits and sediments, often heterogeneous, were long-range transported. The movement of the glaciers rounded off the mountain tops and dug troughs in the bowl-shaped valleys where water accumulated to form lakes. These glacial phenomena also explain the frequency of sudden differences in ground levels affecting the flow of rivers while increasing their power potential.



Histoire des Cantons de l'Est, PUL 1998

The Abenakis, who were in this area, were part of the Algonquin tribe. They came from Vermont, New Hampshire and New Brunswick. During the summer, they moved along the rivers and lakes, hunting and fishing for their food. These people were not familiar with boundaries of any kind and fought mainly to protect their hunting grounds.



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The colonization and access roads

If we go back 200 years, we discover the land had not yet been settled; it was a virgin land. The Abenakis crossed the woods and rivers to hunt and fish in the summer, but no one had settled in the area before the arrival of the first group of Scottish people. These pioneers settled on the shores of Lake Joseph because the forests were too dense to move about in. They were not prepared for such cold winters, but were able to survive in these difficult conditions thanks to the informed advice of the Abenakis. The first settlers were crofters, so called because of the parcels of land they once cultivated in Scotland on behalf of their lords.

Pioneering times were in general fraught with dangers and difficulties. For many generations, the memories of these years were part of the lore handed down in each family: children having been sent to borrow coals to start a fire from a neighbour would be found frozen to death, or new pioneers lost their way home when darkness fell and were eaten by wild animals. Pioneers had to be satisfied with small log cabins, no windows and very little or no furniture. They only had a flat stone on which to make a fire and a hole in the roof to let the smoke out.



The system of Townships was a legacy of the British. Unlike the seigniories, which were narrow strips of land along the St. Lawrence River, the townships were set up in squares of about 10 miles (16 kilometres) by 10 miles, forming an area of 100 square mile or 61 600 acres. Each township contained 11 concessions or ranges, each range contained 28 lots and each lot contained 200 acres.

The "Bicycle" Path

Thetford Mines has a bicycle path, most of which is paved. The path is about 20 kilometres long and connects Black Lake and Thetford Sud. From this winding path in downtown Thetford, one can see the mining landscape or bike through the wooded areas. Those who enjoy cycling or roller skating will find a very pleasant venue to travel through a typical "nature's décor".



The Craig and Gosford Roads

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The southern townships were settled mostly by Americans, further called Loyalists, but the northern ones became populated by immigrants from Europe with varied backgrounds, notably veterans of the Napoleonic wars and poor peasants from Scotland and Ireland. The crossing by sail boat could take from eight to thirteen weeks. The Craig's Road started at St. Nicolas and it cost 6 cents to get there by barge across the St. Lawrence river. It was built mostly on higher ground to avoid frost holes and bogs. However, this road was very difficult by carriage because of the many fallen trees and the lack of money to maintain it. The only ones travelling this road in the beginning were those on foot; farmers with a bag grain for sale on their back or new comers. In 1831, the arrival of the steamboat shortened the travelling time from Quebec City to St. Nicolas to 30 minutes. The Craig's Road was lengthened by a new branch called the Gosford Road, which went through Inverness and Ireland. The richer people could afford to travel by oxen or horses at a cost of \$5.00. A few miles past St. Gilles, the road crossed a branch of the Armagh River. At some places, the road was 1,000 feet above sea level. At the crossroad, was a road leading to Broughton and, four miles further along, Kinnear's Mills, situated one mile south of the Craig's Road.

The townships were perceived by the French Canadians as an obstacle to the seigniories increasing in size. In the House of Assembly, they tried to prevent the project for the construction of the Craig's Road connecting Quebec to Boston through Shipton. Governor Craig decided to call in the army, and with the help of 300 soldiers, he had the road built: 75 miles long, 15 feet wide, including the construction of 120 bridges. This work was completed in less than three months.

Les municipalités de St-Jacques-de-Leeds, St-Jean-de-Brébeuf, Irlande et St-Julien proposent une ballade historique le long des chemins Craig et Gosford.



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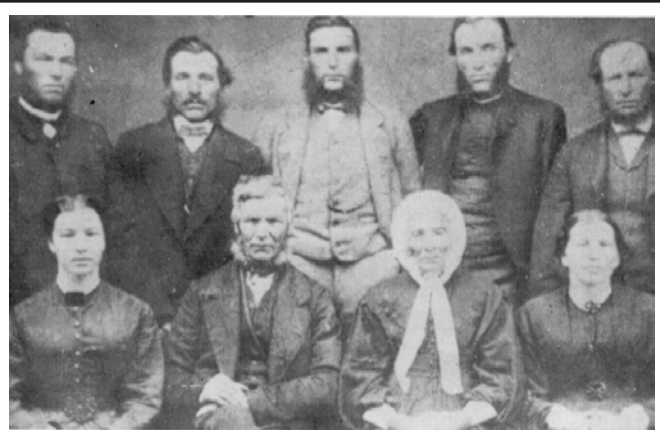
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Traditions of the New Comers



When we realize that, traditionally, the Scottish and Irish people belonged to clans without any hierarchical relationships, we can better understand the landscape of the district during the last century. Settlements were scattered along a complex network of roads which were not necessarily in a geometric pattern. There were many reasons why the early pioneers settled a long way from the road. In some cases, it was to be near a place where they could dig a well for water or a place which was more appropriate for cultivating. In spite of being far from their neighbours, they were very neighbourly, always ready to lend a helping hand.

The story of Robinson Crusoe, which originated from the fancies of a Scottish sailor, shows us the great depth of character, a typical trait of the Scottish people.

Starting in 1830, a new rural pattern took place in the region; the village and the "country" were as different as complementary, and the former one essentially played the economic role with its mills, workshops and stores. The village people lived exclusively on services they provided for the farmers. One of the first villagers to spend the winter in the area was James Kinnear. Toward the end of the 1820's, he worked with his uncle, John Lambie (from Quebec City), to build a grist mill. James quickly became his right-hand man and, later on, bought the property from his uncle and built a large grist mill, a flower mill and a carding mill to replace the obsolete structures.



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Gaelic is a Celtic dialect which was spoken in Ireland and Scotland. The first settlers spoke Gaelic and the church services were conducted in this dialect. Old idiom belonging to the Indo-European languages, two types of Gaelic are in existence today while not widely spoken: one in Wales, and the other in Ireland and Scotland.

The Grist Mills, Heart of the Economy

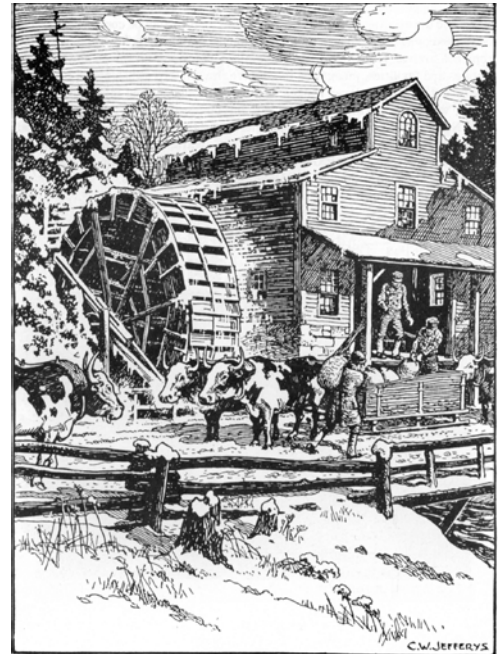
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Herds of sheep
were plentiful in the townships
in the 19th century.
The wool was used to make
clothes.

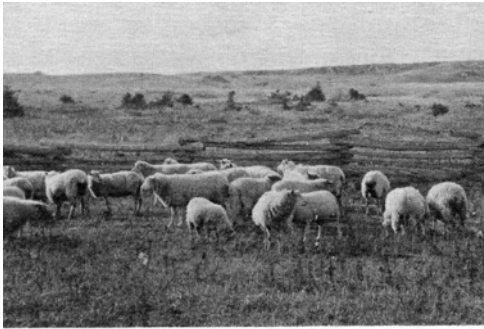
In the Upper Appalachians, it is easy to tell from the lay of the land that water power could be used. Also, the first European settlers knew how to build dams and install mills, as had been done for generations.

The dam was built at the head of a waterfall, using a type of formwork technique, by gathering stones into a huge net to impede the water flow. Then, by a side channel, water was directed over a waterwheel which, by means of a drive shaft and by pulleys and straps or, more rarely, by gears, turned the grindstones, saws and other equipments such as carding machines.

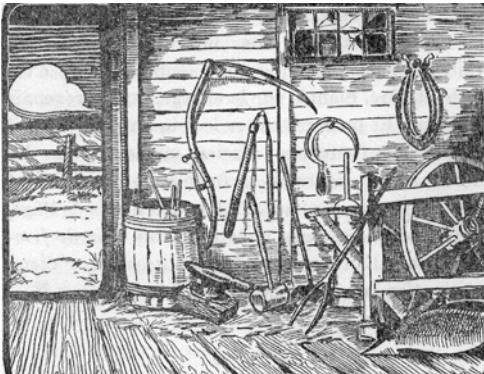
Unfortunately, in June 1952, a catastrophe hit the old Kinnear's mill. Swollen by sudden and heavy rains carrying trees and debris, the river broke the dam and took the mill away. However, today we can see a replica of the mill built on the scale of 1/13 inch which was reconstructed by the help of pictures and sketches. This replica is on display at the reception centre located in the former Methodist Church.



The Economic Activity

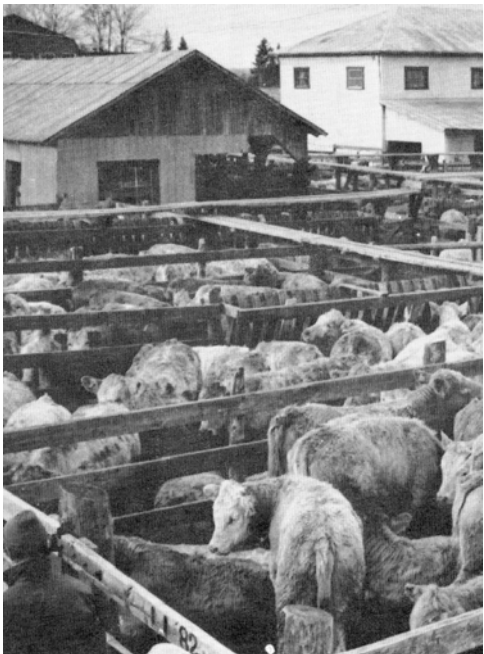


By 1831, only 28% of the agricultural lands were dedicated to crop production. With some 73,000 hectares of land in Lower Canada, the townships accounted for only 9% of the crop area. However, by the beginning of the 19th century, cattle farming became an important industry in the region.



Farming consisted of raising particularly cattle, horses, sheep and pigs. Mainly cultivated by poor families, most of small hand cleared lots cluttered with stumps allowed them to survive by growing some wheat and potatoes. Harvesting and hunting became a very important part of their life.

Before 1840, machinery and tools were scarce, but the settlers did have axes, shovels, hoes, forks, scythes, chains to lift out tree stumps, wedges for splitting wood and metal bars (crow bars) for prying out stones.



In general, cows were not fenced in and left to roam around and find enough grass to feed on. Their owners would give them salt a couple of times a week, which was sufficient to let them find the way back home.

The price of some items at
Marcup's store in Rinnear's Mills in 1894 :

lamp chimney : \$ 0.06

10 lbs. of flour : \$ 0.15

1 dozen of eggs : \$ 0.10

hair cut : \$ 0.15

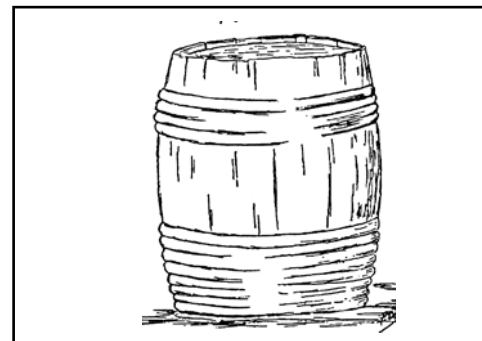
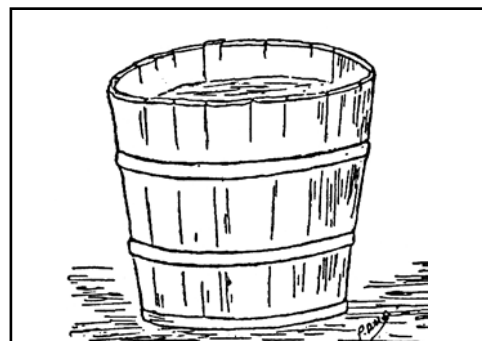
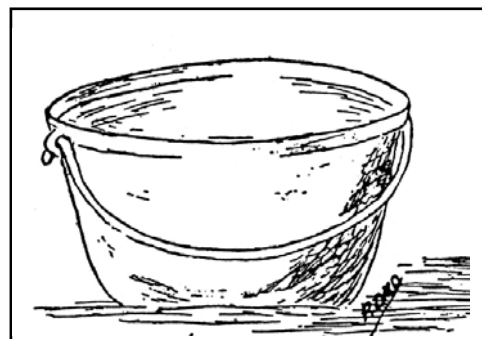
Also, one-day wages ranged from \$0.80 to \$1.25.



Home-Made Products

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The wood market was very important during this era. Some of it was used locally for building, while yet, a good percentage of the square wood was exported to Great Britain by local merchants. Red and white pine and even oak were in great demand for the shipbuilding industry, but these species were neither abundant nor bunched together to be harvested on large areas. Furthermore, the rivers were not adapted for carrying timber. Therefore, the forests were mainly used for the production of potash, after the trees were cut off to clear the land for farming. The potash is a product of burned hardwood ashes which were boiled in a kettle outside until the water has evaporated. And once refined in a stone stove, the potash produced the pearl-ash. Those two products were then packed into barrels and exported to Europe to make soap, fertilizer, glass or pharmaceutical products. Generally, each land owner would boil his own potash for domestic use, because only some 150 of the settlers in the township owned a kettle for the process. It took about one week to make 100 pounds of potash which would sell for around \$4.00.



Found in 1850 by Dr. James Douglas, the Harvey's Mine was the first one of the region. This copper mine turned out to be really profitable as some of its veins contained up to 30% of pure ore, and more than 700 tonnes were extracted. The developments in arms manufacturing and the American Civil War raised the demand for copper. Many of the settlers used also to seek gold in our lovely rivers.



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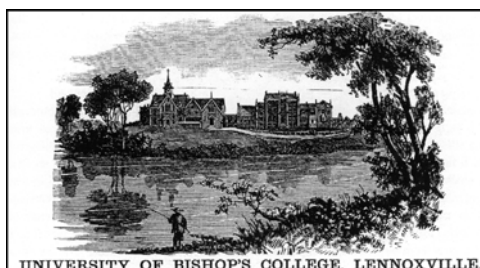
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ENCANS DE TOUS GENRES

For some years, the Heritage Kinnear's Mills Committee has been organizing activities aiming to protect and share the rich cultural tradition and history of the township. This year, the main exhibition set up by the group *Sur le chemin des artisans* will be displayed in the former English school under the theme *La féerie dans l'école*. Theatre and traditional music will also be honoured, and the scenario of the guided visit was redesigned based on the second generation of the Kinnear's family.

SPECIAL ACTIVITIES IN 2003



June 14 :	Folk danse workshop
June 21 :	Site opening
June 22 :	Brunch and traditional music
July 18-19 :	Theatre play
July 20 :	Bagpipes and Gaelic songs
July 27 :	Brunch and bagpipers
Aug. 10 :	Accordionists
Aug 22-23 :	Theatre play
Sept. 7 :	Brunch and fiddlers
Sept. 20-21:	Exhibition "Sur le chemin des artisans"

ANIMATION

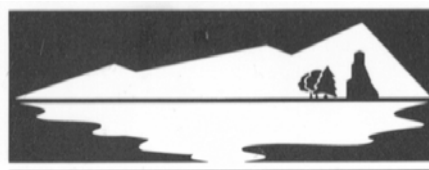
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 à la mise en valeur du site historique de
 Kinnear's Mills et vous invite à visiter les
 attraits du Pays des Mines et des Lacs.

Evenings of story telling were very common among the Scottish and Irish settlers. At first, the harp was used among the Irish to give rhythm and power to stories, but under the reign of Queen Elisabeth I, all the harps of Ireland were destroyed on the grounds these instruments had bewitching powers. Since that time, the Irish began using the violin which is still part of our heritage. During the 18th century, all the violins of Scotland were also destroyed; they were taken to the Isle of Skye and burnt. The Scottish people then turned to the bagpipes, which were already in use, and they became the common instrument of the country. It is still in use in our townships on special occasions as religious ceremonies, as well as Scottish costumes and tartans. In Scotland, each family has its own tartan whose colours represent its clan. A Kinnear's Mills citizen, Mr. Richard (Dick) Allan, designed a tartan for the county of Megantic. He made a trip to Scotland to see Lord Lyon, an English noble related to the Queen Mother who was in charge of all tartans of Scotland, and the Lord was so impressed by Mr. Allan's tartan, he ordered his senior designer to bring some final touches to the tartan and to register it in Scotland. Today known as the Eastern Townships' Tartan, each one of its colours represents something special in the Megantic county: the green for the bush hills, the white for the snow, the brown for the rich soil, the red for autumn leaves and the yellow for the buttercups and dandelions. The Scottish and Irish brought not only their music with them, but also their dances which are still very much alive in the area today, particularly in the Lysander Pavillon, located at eight kilometres from Inverness. Over the recent years, there have been guided animated tours of the village where the music can be appreciated and heightened by the acoustics of the four churches. The village attracts many artists who come to paint its beauty, and their works have often been displayed by Heritage Kinnear's Mills.



The Kinnear's Mills Football Team (1899)



Pique-nique des Odd Fellows
à Kinnear's Mills
le 26 août 1916



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In 1845, there was a wave of immigration from Ireland to Canada and the United States on account of the Great Potato Famine which killed a large part of the population. In 1832, the British authorities installed a quarantine system on a small island in the St-Lawrence River known as Grosse-Île. The Irish families were first to be quarantined in order the disease would not spread throughout Canada where several cities were already affected. Many survivors were advised to head for the Upper Appalachians region because the roads were more practicable than anywhere else. These people were experienced mountain farmers and many of them settled in our township.

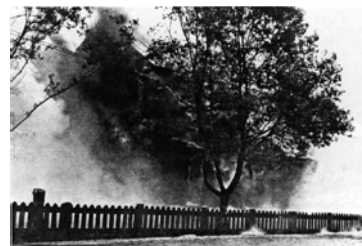
Around the same time, Quebec City experienced two terrible fires leaving more than 16,000 people homeless. Under clergy's pressure, the British authorities were forced to open up the townships to these unfortunate families who settled mainly in Petit-Québec, known today as Beaulac. But this place was close to the seigniories, and some of the French Canadian families decided to settle in an area of the township called, at that time, East Leeds.

Since many of the Irish were Roman Catholic, alike French Canadians, the first Catholic mission of the township was created at this time.

Celtic crosses (with a circle)
are some of the remains of Celtic civilization.
We can still find them along Craig's Road and
on some of the ranges



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Early Settlers and Religion

13

Baptists, Methodists, Congregationalists and Presbyterians formed more than half of the early protestant community. Even if the Anglican ministers received a regular salary from London, the form of their church services with its involved liturgy did not lend itself to the small community halls where Gospel preachers held forth very well. Nevertheless, an Anglican mission was formed in Leeds township in 1831. The Methodists sought from the outset to establish works throughout the region using a much more popular approach than the Anglicans. Methodist preachers evangelized everywhere, seeking not so much to establish congregations in every village, but rather to convert people to an active faith. Everyone was encouraged to participate in the Bible classes and to submit his behaviour to the scrutiny of the brethren. Thus, the Methodist Church set up a social framework in the early community. The Scottish settlers were generally Presbyterians and they soon established their churches in Leeds and Inverness, where their ministers preached in English and Gaelic. In 1842, a Baptist church was built in Kinnear's Mills and replaced, in 1873, by the building which houses presently the United Church, a union of the Presbyterians, the Methodists and the Congregationalists.



The tradition of small churches dates back to the Celtic civilization when the system of clans, of non-hierarchical nature, gave rise of their building.

The Scottish Church



Authority in the church of Scotland laid not in Bishops but in Presbyteries, constituted by ministers and elders. Church services, which were quite long, included Bible readings, prayers, psalm singing and preaching. The song leaders, or "precentors", played an important role in leading the singing of the traditional psalms by the congregation. Generally, Sunday school for the children followed the service. The Sabbath (Sunday) was strictly observed. No work was done, even to the point of preparing wood for the stove, food for table, and cleaning the house and stable the day before. Only milking the cows was allowed. On the Sabbath, there was also no whistling or outdoor games. Twice a year, Presbyterians held the "Sacrament Sunday", an important religious event. The activities surrounding the Sunday reserved for the "Lord's Supper" could last several days. Sunday communion included sharing both the bread and the cup, but was reserved only for those who had been received into membership by successfully passing the examining committee of ministers and elders. The event closed with a service of Thanksgiving on the Monday. The Gaelic language was of great importance for family, and the ancestral Bible was in Gaelic. Children were born at home and baptisms could be held off for some time. Traditional names were used. The first child being named after one of the paternal grandparents, while the second would be named after one of the maternal grandparents. Often, people had the same names, so that nicknames or family connections were very common; for example: "John, son of James son of Ann."

Even before the Gaels era, more than three thousand years ago, Scottish people erected single stones (monoliths) to honour an important person or place.

Under this tradition, on Range 13, a stone on a support recalls where was located the first church of the hamlet.



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The Roman Catholic Church

15

Some major obstacles awaited the Roman Catholic Church in its efforts to establish parishes in the Townships. Catholics were few and far between, scattered amongst the Protestant communities. They were mainly poor and unable to meet the costs of sustaining a priest or a church building. Primarily Irish or French Canadian, they required bilingual priests who were very rare in Lower Canada. After 1830, a Roman Catholic mission was started in Leeds, because it was located beside some seigniories from which came French Canadian families to settle in the eastern part of the township. Generally, small Catholic chapels were set up on the outskirts of villages, principally on the ranges or the main roads. Priests changed often because of the difficult working conditions.

The Curé Gignac wrote:

"The priests, overtaken by a snowstorm while crossing the lake, lost their way. It was six o'clock in the evening when they finally reached shore after four hours of anguished walking in the fear of spending the night in the open cold. Exhausted by the forced march, the abbot Bélanger could go no further. Almost at their destination, he collapsed beside a tree, waiting to die. But his travelling companion had the strength to reach the first dwellings and sound the alarm."

With their work as priests, these missionaries promoted the values of large families, clearing and attachment to the land. They brought the news from the outside world to the struggling pioneers. They encouraged the construction of chapels, the only gathering places for the isolated settlers. At a time Quebec knew an out migration, the priests exerted a strong influence on the general development of these evolving communities. Looking at the frontage of the present chapel in Kinnear's Mills, the statue of the Virgin in its place along with the patron saint to whom it is dedicated, bears witness to the important place the Roman Catholic Church gives to the Mother of God and to its faith in the divine presence.



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Site web: www.thetfordautosvr.com

Heures d'ouverture: Lundi au vendredi de 8h30 à 20h00



The second part of the 19th century was marked by a period of exodus of the population of Lower Canada towards the West and the United States. The reason was the lack of farms that could be cultivated in the seigniories, or farms for raising cattle in the townships. It was almost impossible in these townships to divide the farms for a third generation and the population was not numerous enough to bring professional people to the area. At the end of the 1880's, the completion of the transcontinental Canadian Pacific Railroad up to Vancouver incites many families, mostly English speaking, to sell their farms and settle in the West. The French Canadian families, who could not find any more farms in the seigniories, progressively established in the townships as the roads got better and the railroad network expanded.

Describing the difficulties the first French Canadian families faced in establishing in the township, the priest Nazaire Leclerc wrote about his experience:



"After many days of hard walking, all covered with mud, not being able to stand, being tired and more dead than alive, I heard them say: 'Ah! sir, what an unfortunate fate led us here. Death is a hundred times more preferable than this exile which condemns ourselves and all those who live in these townships. If only we were not in the unfortunate necessity to cross again the swamps, prairies and waterfalls, where we nearly, hundred times, lost our lives.' I heard lately, that those discouraged people and their families have moved to the state of Maine."

Les Serres de Kinnear's Mills

Côté jardin: Vous trouverez des plantes annuelles, vivaces, des sacs muraux et jardinières, des arrangements floraux, etc...

Côté cour: À partir du 21 juin, quelques tables où vous pourrez vous désaltérer ou déguster une crème glacée...



The arrival of electricity at the national level and the industrialization brought by the railroad marked the end of Kinnear's Mills as a centre. The Appalachian hydrographic system, characterized by the sharp level differences of the land but a low water rate, adapted well to the waterwheel technology and to the first experiments with hydroelectricity. But, by the beginning of the century, the situation became problematic for the small centrals. Technological progress which now permit to harness high water rate rivers shows that the rivers in the townships were too small to produce electricity..

The township of Thetford, which was relatively not touched by colonization, was the theatre, in 1876, of the accidental discovery of asbestos, which led to a large mining development. It is at the precise time of this important deposits discovery that the construction of the Quebec Central railway continued throughout the townships of Coleraine, Thetford and Broughton.

Another example of the consequences of moving the railroad tracks is the closing of the Pleasant Bluff village, which was located near Lysander Falls, at Inverness.

Asphalt was invented by a Scot named MacAdam. That is why some people call it "macadam".

Alexander Graham Bell was Scottish, and the first lending library in the world was set up in Scotland.



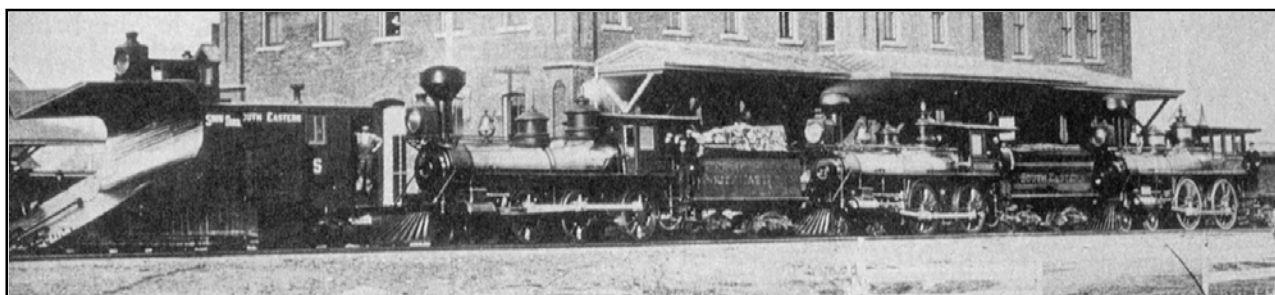
a. setlakwe ltée

188, rue Notre-Dame Sud

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Fonds William E. Foster, Cote F021

Places to visit



Collection SHS



- Mineralogy and mine museum (Thetford Mines)
- Mine visits organised by Tourisme Amiante
- Wildlife pavilion (Stratford)
- Trois-Monts hiking trails (Coleraine)
- Lac Aylmer cruises (Stratford)
- Patrimonial site of St-Jacques-de-Leeds
- Park of Ste-Agathe's fall
- La Station des Arts (former railway station of Thetford Mines)
- Grand-Morne mount (Ste-Clotilde)
- Observation platform (Thetford-Sud)
- The Celtic road (Inverness)
- Le Jardin de vos rêves (St-Ferdinand)
- Bicycle path in Thetford Mines
- Craig and Gosford roads tour
- L'Héritage du patrimoine museum
- Frontenac national park

Other activities

Lac William celebrations
Ste-Agathe-de-Lotbinière 150th anniversary celebrations
St-Sylvestre 175th anniversary celebrations
Festival de la Relève (Thetford Mines)
Festival d'Automne (Ste-Agathe)
Festival du bœuf (Inverness)
Fêtes des couleurs (St-Pierre-de-Broughton)
Sur le chemin des artisans
Les grandes mouvances (Mineralogy and mine museum)
Larmes fatales (Théâtre des bâtisseurs de montagnes)
Eldorado Snack Bar (Théâtre de l'église, Kinnear's Mills)

Restaurants

La Fredaine (St-Adrien-d'Irlande)
Manoir du Lac William (Bernierville)
Auberge La Bonne Mine (Thetford Mines)
Le Différent (St-Patrice)
L'Eau Vive (Parc de la Chute de Ste-Agathe)

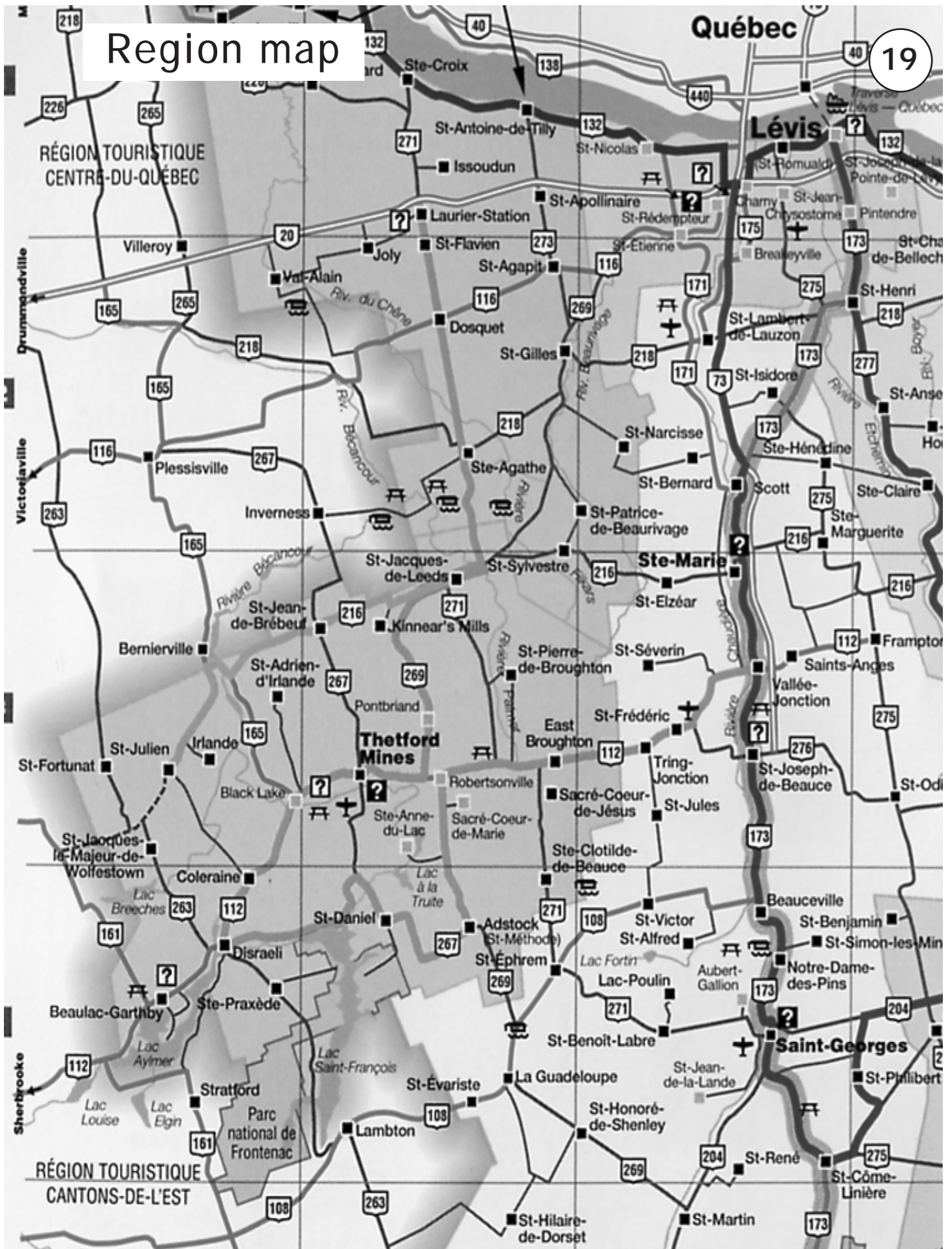
Accommodation

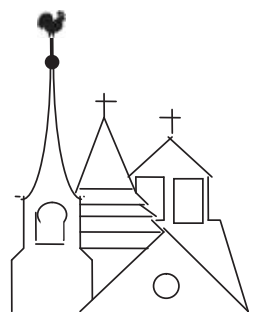
Manoir d'Irlande (Irlande)
Auberge des Érables (St-Jacques-de-Leeds)
Hôtel-motel Balmoral (Thetford Mines)
Frontenac national park (camping and cottage)
Parc de la Chute de Ste-Agathe (camping)
Camping Soleil (Kinnear's Mills)



Region map

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Héritage Kinnear's Mills



Desjardins

Caisses Desjardins de L'Amiante

