



ST. GEORGE'S NEWS

H as in Heritage

This is a change in approach for the delivery of the Foundation President's message at the start of 2011. Certainly one cannot ignore the remarkable work of the Foundation volunteers. Yet again this year, various achievements allowed us to make some gains in the preservation and the development of the St. George's Church site. This year I will dwell on the legislative framework of our heritage and its preservation.

The Government of Quebec has drafted a Bill to modernize the law on cultural property by proposing a law on cultural heritage. The draft Bill 82 constitutes a step forward by introducing the notion of intangible heritage and measures to protect landscape. The Bill simultaneously amends the protection of built heritage.

I had the opportunity to participate in the parliamentary workshops of the Culture and Education Commission that, through public consultation, received briefs

(Continued on page 2)

P as in Plaque

This fall the three bronze plaques located in the St. George's Church property were stolen. The thief took advantage of darkness to commit his crime. The first plaque was installed by the Quebec Historical Monuments Commission in 1965 to emphasize the presence of the tomb of Frederick George Heriot, Drummondville's founder. A second plaque was intended to highlight the Mitchell Prize received in 2001 in recognition of the restoration work that had previously been undertaken. The third, and most recent dated 2008, retranscribed the inscription etched on Frederick George Heriot's tomb. The plaque was overhanging the monument.

The police authorities were able to catch the vandal. Two plaques had been cut up into pieces and are beyond repair while the other, the 1965 plaque, was returned intact. In the short term, the plaque will not be reinstalled. Our wish is to find a way to safely display the plaque to the public.

This is another example which confirms that the preservation of our heritage is a daily battle.



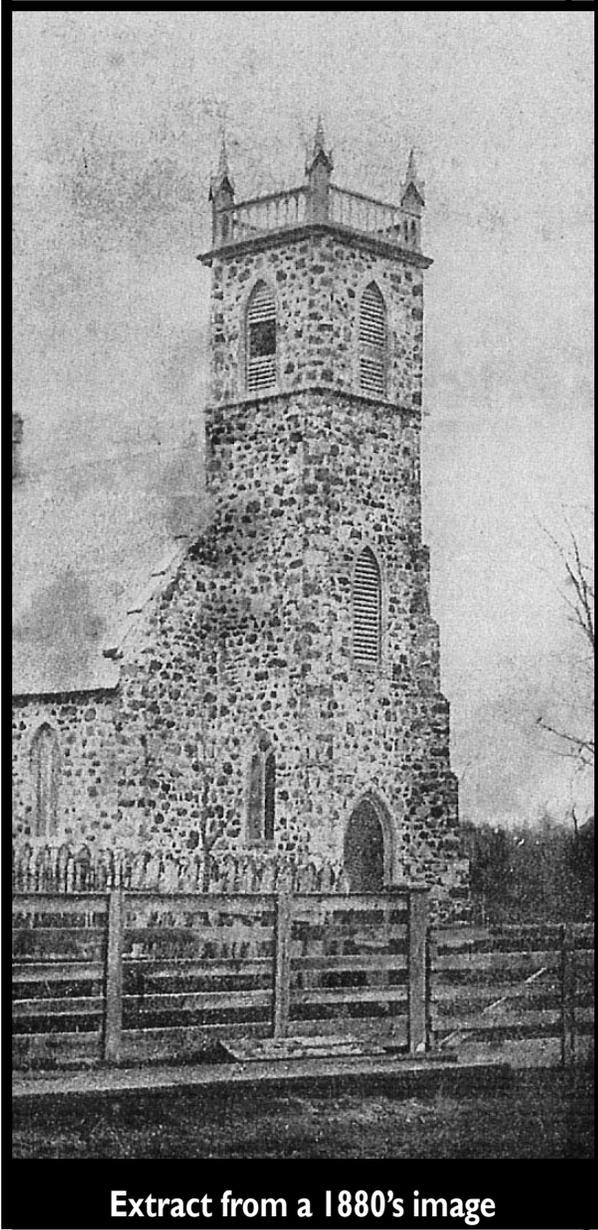
Plaque of 1965

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Thanks to all heritage supporters



Extract from a 1880's image

H as in Heritage (cont'd...)

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presented by various groups. Indeed, this is a step forward but to evaluate the progress made in terms of protection of heritage one needs to look all around to assess the situation. Despite the progress, many stakeholders have noted that the protection of our heritage remains the jurisdiction of only one ministry, that being *le Ministère de la*

Culture, des Communications et de la Condition Féminine. Several organizations who advocate for the protection of heritage argued in favour of the adoption of a policy that would define our collective will in terms of protection and development of our collective heritage. The policy identifies all stakeholders in Government and gives them an active role in the achievement of the objectives of the policy. Think only of the ministries of transport, environment and education who would all have valid reasons to take responsibility for the protection of heritage linked to their respective activities. Once the way has been defined, all the players in society would work with a clear and well defined vision. "*Heritage: everybody's business*" is a commitment that could be sustained in the modernization of the law. The Minister of Culture would become the head of an interdepartmental committee dedicated to the protection of our heritage. The different stakeholders would help preserve and promote the collective riches. In doing so we would not only take a step forward but rather a giant leap with the result that in a decade many societies will be envious of our vision. The present draft legislation adds a bit of cosmetics to the protection of cultural property currently covered by the Act and introduces the new concept of intangible heritage and the protection of landscapes whose enforcement appears uncertain in several respects.

The current draft legislation will take us a step forward but to insure a genuine protection of our heritage nothing beats the hard work of thousands of citizens involved in their community to ensure the handing down of our collective riches. It is to all these people from all the communities that give generously of their time to whom my thanks go this year. Clearly this includes those who, through their financial or technical support, help these groups achieve this great collective mission for the benefit of present and future generations.

This annual newsletter is for us one of the ways to showcase our local heritage.

Enjoy our newsletter!

Robert Pelletier, architect
Foundation President



99 years of joyful ringing for the bell at St. George's Church

Perched high inside its tower, St. George Church's large bronze bell jealously hides its history until a photographer, guided by the intrepid Doris Mace, climbed the 15 metres separating the bell from the ground using the various ladders attached to the inside of the tower. Photos taken by Christian Fleurant reveal invaluable information, for instance inscriptions on the side of the bell, such as the date of manufacture, the founders' names and owner as well as a passage chosen by the latter.

The history of the bell begins around 1910 when a meeting of the parishioners approves the replacement of the bell offered, a half century earlier, by Miss Margaret Sheppard. An exorbitant expense at first glance, as the parish, which has only 150 followers, had just recently resolved its embarrassing financial problems that had delayed maintenance of the Church and the outbuildings. Indeed, in his report of 1908 to Bishop A.H. Dunn, Reverend W.T. Wheeler pointed out that among the urgent matters that had to be dealt with "the bell tower was in very dangerous condition, not only the framework but several large loose stones could breakaway at any time"

In 1911, they entrust the fabrication of the bell to the London-based firm of Mears & Stainbank. In operation since the end of the XVIIth century, this renowned foundry had cast the bells for the most prestigious public and religious buildings in the British Empire and elsewhere, including the first American Liberty Bell (1752) and the bell hoisted in the Tower of Big Ben in London in 1859 which weighed 13,000kg.



In the autumn of 1912, following a voyage by sea and rail of nearly 8,000 km, the bell arrives at the Intercolonial Railway station on Lindsay Street, carefully wrapped in an enormous crate. It completes the few remaining metres to its final destination, the walls of St. George's Church, on the horse-drawn cart. Nothing is known about the method used to install the bell at the top of the Tower, an arduous process to be sure due to the absence of a crane and a delicate operation due to the narrowness of the portico in which the bell was to be hoisted. But we can imagine the jubilation of the parishioners when hearing the first peal which finally revealed the richness of its tone.

For one century already, well secured to the wooden beams in the bell tower, the large bronze bell animates the life of the community that assured its place. It summoned the faithful to the services and Sunday Vespers. It celebrates the marriages, the baptisms, Episcopal visits and major religious holidays. It sounds the death knell of one of its members and accompanies the funeral procession to the cemetery. Once, it served as an alarm to signal large fires. And, to the contrary, it joined in moments of collective joy as in the celebration of the end of the two world wars.

Even in this age of internet, the bell at St. George's Church remains a privileged instrument of communication because it carries memories for the community, practicing or not, Anglican or not. We invite all the Drummondville community, past and present, to proudly commemorate its 100 years of history.

Yolande Allard, January 2011



The Duncan grave site

You may recall that the last newsletter described the work that was to be undertaken to restore the Duncan site, the most elaborate in the entire cemetery. The original plan was to complete the restoration during the 2010 graveyard restoration season which is a lot shorter than twelve months. The project involves a number of steps which include dismantling the existing site, restoring the various components (fence, monument, base etc) then putting them all back together. All under the watchful eye of a number of ghosts that are known to frequent the site. The precarious tilt of the obelisk being due to the fractured base supporting it both had to be removed. Photo #1 shows the obelisk being lifted over the ornamental wrought iron fence

using a crane and some well worn slings. Not visible in the photo is this writer biting his nails and covering his eyes behind a nearby tree. Next came the dismantling of the vintage wrought iron fence. The ancient anchors did **not** yield easily but the persistence of our archaeological grave diggers Yves and Len prevailed and all the components of the ornamental wrought iron fence were shipped off for repair, sandblasting and repainting. (Photo: L-R

Len, with 10 lb sledge and Yves with crowbar) Unlike the restoration which uses new iron rods secured in 4-foot deep concrete sonotubes, the original installation used iron rods imbedded in large pieces of stone to support the ten posts which support the fence sections. Three of the fence sections required extensive repairs which were carried out



L-R Archaeological grave diggers Len with 10 lb. sledgehammer and Yves with crowbar



Obelisk being removed using sophisticated restoration machinery.

by a local third-generation wrought iron craftsman. Interestingly, he suspected that they had been fabricated in England and remarked that the steel in the support rods was of extremely good quality, much better than today's steel in his opinion. Late in the fall the fencing was ready for re-installation, a difficult job part of which was completed with snow on the ground, too late to put the obelisk back in place on its new reinforced concrete base that should last at least as long as its predecessor. Come spring, the obelisk will be moved back into the enclosure, a new latch fashioned to replace the piece of rusty wire that held the gate shut for many years, a few flowers added and..... voilà...Victorian splendour!

Len Desfosses

The Foundation continues to need your support. Become a member today or by sending us your tax deductible donation, you will help the Foundation achieve its mission to restore and preserve our heritage for future generations.



Are we there yet?...almost!

In the last newsletter, we informed you of our intention to complete the cemetery's interpretative panel project last summer. Oh well, we are still unable to admire them along the side of the Church cemetery. The truth is that during the past year, we devoted our efforts and resources to the restoration of the Duncan grave site. My friend, Leonard Desfosses talks about this project in another article in this newsletter.

However, we have nonetheless progressed towards the realization of the interpretative panels. Indeed, Ms Yolande Allard, historian and a Foundation contributor, undertook some extensive research on the history of St. George's cemetery and has prepared a draft text that will appear in English and in French on the interpretative panels.

The plan of the cemetery that will appear on the central panel has been chosen. It is a plan that was drafted in 1921. It was a very difficult task to determine who was buried in the cemetery from the internment of Elizabeth Duncan in 1820 to its closure due to overcrowding in 1920. In order to establish a list, a committee made up of Doris Mace, our archivist, Leonard Desfosses and I, accessed several documents:

Brother René Desrosiers' records recounting the history of the Church and cemetery from 1815 to 1966;

The cemetery plan of 1921;

The cemetery plan drawn by Reverent Gordon Peabody, Minister at St. George's from 1968 to 1972;

The plan by Mr. Raymond Woods realized in 1993 and finally,

The survey conducted by the directors of the Foundation in 2004.

Finally we have made progress in the determination of the physical aspects of the interpretation panels:

The style, the dimensions and the location have been approved by the Foundation;

The layout of the map, text and other elements have been determined;

Preliminary plans have been prepared;



Two contractors have been consulted to confirm the feasibility of the project.

The Cemetery Committee will continue the preparation of this project throughout the spring. It will also establish the final budget. The Foundation will then seek financial assistance from public agencies and finally will go out for tenders.

We should be able to carry out this project in the summer 2011 and show you photographs in the Foundation's next newsletter. And the title of the article which will present the photographs should be "We're there".

Yves Toutant



Annual Feast of St. George
Saturday, June 4, 2011
 Tickets available from Directors





Treasurer's Report - 2010

Only minor repairs were required to the Church property by the Foundation in 2010. As announced last year, work began on the restoration of the Duncan grave site. Although the work began in the late summer, the freezing temperatures in the fall delayed the completion until the equipment can return to the site in the spring.

The 2010 financial reports reveal that income exceeded expenditures by \$5,597. Donations continue to be the Foundation's major source of income reaching \$9,960, down from \$12,010 in 2009. The major contributors were John Imlah, Alan N. Rhodes and one donor who wishes to remain anonymous.

Income from activities was \$3,014 compared to \$2,172 last year, and interest income from term deposits and bank interest was down considerably to \$119 when compared to \$566 in 2009.

Repair and restoration expenditures to the Church property totalled \$211, while work in the cemetery cost \$909 during the year. The cost of our fundraising activities was \$2,856 which was up slightly from \$2,749 disbursed in 2009. Directors' insurance and miscellaneous charges totalled \$842 compared to \$981 in 2009. And finally, the cost of professional fees reached \$2,679 up from \$1,878 in 2009.

In summary, total income was \$13,093 in 2010 down from \$20,810 in 2009, while expenditures were \$7,497 down from \$12,156 the previous year. Finally, the surplus as of December 31, 2010 stands at \$45,174 versus \$39,578 at the beginning of the year.

Hugh E. Bieber, Treasurer

Balance Sheet - December 31 2010

	31/12/2010	31/12/2009
Assets:	\$	\$
Cash on Hand	7 311	4 818
Guaranteed Income Inves.	37 528	33 764
Accrued Interest	24	544
Acc. Receivable(Fed. Gov.)	311	452
Total Assets:	45 174	39 578
Liabilities and Surplus:		
Accounts Payable	-	-
Surplus	45 174	39 578

Statement of Income and Expenses - 2010

	2010	2009
Income:	\$	\$
<i>Conseil du patrimoine religieux</i>		6 072
Donations and Memberships	9 960	12 010
Interest Income	119	556
Income from activities	3 014	2 172
GST/QST Refund		
Total Income:	13 093	20 810
Expenses:		
Repairs to Church	211	4 590
Fundraising Activities	2 856	2 749
Cemetery Project Costs	909	1 958
Director's insurance	699	699
Bank Charges		
Miscellaneous	143	282
Professional Fees	2 679	1 878
Total Expenses:	7 497	12 156
Net Income or (Lost) for the Period	5 596	8 654
Surplus at Beginning of Period	39 578	30 924
Surplus at End of Period	45 174\$	30 924\$

The Foundation Directors

Executive:

Robert Pelletier	President	Cathy Millar	Vice-presidente
Barbara Grant	Secretary	Hugh Bieber	Treasurer

Directors:

Phyllis Atwood	Barry Husk	Doris Mace	Guy Drouin
Yves Toutant	Robert Taylor	Robert Haggerty	Katherine Archer
Raymond Ouellet	Leonard W. Desfosses		

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