



The Shining Scroll

Part 1

(C) December 2011

Newsletter for the L.M. Montgomery Literary Society



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Welcome to the 2011 issue of *The Shining Scroll*,
periodical of the L.M. Montgomery Literary Society.

This year's edition will be in two parts. The first is all about Montgomery's years living in the community of Leaskdale. The Lucy Maud Montgomery Society of Ontario held a centennial celebration in October that still has us catching our breath!

We hope you enjoy reading about:
the history of the Leaskdale Manse Museum,
the *Lucy Maud Montgomery At Home in Leaskdale Centennial Celebration*,
a presentation from the conference –
*The Very Soul of the Universe Must Ache With Anguish:
L.M. Montgomery, Leaskdale, and Loss in The Great War.*



Part Two (in a separate issue) of this year's *Scroll* features:
Grace Lin, A Kindred Spirit;
L. M. Montgomery's Halifax, The Real Life Inspiration for Anne of the Island;
The Dalhousie Girls;
Anita Webb and Her Aunt Maud;
A Unique Edition of Anne's House of Dreams;
The Woster Montgomery Collection; Montgomery related events, and our Literary Society meetings.

We hope you enjoy *The Shining Scroll*
and share it with other Montgomery fans.

The Good Fairy is the Buoyant Light of Hope.
It is the Whispering Voice of Courage.
The Good Fairy is your Better Self.
It is the Outgiving Spirit of Unselfishness.
The Good Fairy is the Soul of Harmony.
It is the Echo of Memory; it is Love.
The Good Fairy is the Spirit of Youth.
It is the Dawn of a New Day—the Harbinger of Peace.

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The Manse Museum

Mary Beth Cavert

L.M. Montgomery arrived at her new home in Ontario, the Leaskdale Manse, in October 1911 after her marriage to Rev. Ewan Macdonald, the minister at St. Paul's Presbyterian Church. Leaskdale is situated among bountiful agricultural fields and woodlands, creeks, and rolling hills on the edge of the Oak Ridges Moraine.

Among her new friends in the congregation was a girl named Margaret Helen Leask. Montgomery was the organizer and leader of the Youth Guild and she was affectionately known to Margaret and all the young people as "Mrs. Mac." Margaret was one of Montgomery's last friends to see her before her death. Margaret visited the Macdonald home in Toronto on April 17, 1942 and promised to come back in a week. However, Montgomery's health declined rapidly and she died on April 24.

Since that time, Montgomery's friends have wished to commemorate the author's life and work during her remarkable years in the Leaskdale, Uxbridge, and Zephyr area and share it with her admirers. Margaret Leask spent her life in Leaskdale and married Elmer Mustard. She worked hard to keep Montgomery's connections to the community intact. She lobbied for the installation of a historic plaque at the Manse and gave a presentation about Montgomery's life at the dedication for it in July 1965. She wrote and collected memory highlights from the St. Paul's Women's Association for the pamphlet, *L.M. Montgomery as Mrs. Ewan Macdonald of the Leaskdale Manse* in 1965 for the dedication ceremony. Among her co-workers, who helped to produce the pamphlet and plan the celebration, was Uxbridge resident and teacher, Wilda Clark (whose husband, Harold, had been a classmate of Montgomery's sons). Margaret Mustard passed away in 1999 at the age of 95.

Wilda carried the cause forward and spent years trying to preserve the Manse and have it renovated into a museum about L.M. Montgomery. She rallied support to convince the Monuments Board of Canada that Montgomery's historic site designation at Green Gables on Prince Edward Island honored her fiction, *Anne of Green Gables*, and that Ontario deserved a site to honor the author. Wilda and the Leaskdale Manse Steering Committee worked with Mayor Gerri Lynn O'Connor to protect the Manse and, in 1992, it was purchased by the Township of Uxbridge and rented to families. The township has provided for its upkeep until the present.

In 1997 the Manse was finally designated a National Historic Site. After that, there were a variety of proposals for handling the property: operate it as a bed and breakfast, move it the



LMM with Mrs. Alec Leask, Margaret's mother, in summer 1915.



Uxbridge Museum grounds, open it as a museum with little restoration or promotion, do nothing while it deteriorated, buy adjacent properties for parking and gift shop, restore the Manse and grounds, build an interpretive center, etc. The township had no funding for any proposals at the time.

The goal of the newly named Leaskdale Manse Museum (LMM) Committee was always to restore the house, but for a few years it was rented and continued to be accessible to tourists who came to see where Montgomery lived. Wilda and Harold Clark welcomed many visitors during the 1990s and gave personal tours. Wilda's health began to fail in 2000 and she passed away on December 31, 2000. Harold died within a few months of his wife.

In 1999, the Montgomery collection of the late Carol Gaboury, one of our Literary Society members, was donated to the Manse and its future museum. Carol's husband, Jim, wrote about it in *The Shining Scroll* 2002. He had given Carol's collection to their friend, Wilda Clark, to keep until there was a museum to hold it:

Some time in the first part of 2000, Wilda ... decided to start transferring Carol's collection over to Kathy Wasylenky in case something happened to her. ... I now know more than ever why Wilda chose Kathy to be guardian of Carol's collection. ... Kathy was so intent on the project succeeding that she ran for and was elected to the Uxbridge Council. Without her hard work and many hours of effort, along with others on the manse committee, Wilda's desire for a restored Manse Museum dedicated to L.M. Montgomery would not have taken place.

[Kathy was a teacher for 34 years with degrees in psychology and anthropology. She was a city councilor for six years and was part of outreach programs for children such as Children of Chernobyl, tutoring children from Libya, and teaching in Spain.]

With Nina Elliot as the Chair, and Wilda's daughter, Gayle, as the Treasurer, the Leaskdale museum committee began work on the Manse from 2001 to 2004 by exposing and repairing the brick exterior, the roof, and restoring the porch and entry. Using Montgomery's photographs of her home, the Committee added the fence on the property and continued the upgrades to the exterior. By 2005 they wrote a newsletter called "Cordially Yours" and incorporated as the non-profit Lucy Maud Montgomery Society of Ontario (LMMSO).

In 2006 the St. Paul's Presbyterian Church congregation moved to a new building a mile to the north of the old site. The LMMSO bought the old building and named it the Historic Leaskdale Church. This acquisition was crucial to solving the problems faced in the 1990s by the Montgomery museum site. Now, both sites were protected and the church had space for presentations and displays, selling books and gift items, parking, restrooms, and facilities for refreshments. Grant money was received to renovate the church and the Township drilled a well

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Elsie Davidson and Wilda Clark



Kathy Wasylenky

at the Manse. The LMMSO had the enormous challenge of raising funds to pay off the church mortgage as well as continuing the restoration of the Manse.

In 2010 and 2011 the long-held dream of restoring the interior of the Manse was realized. The LMMSO planned and produced an authentic reproduction of the home as it looked from about 1916 to 1920. The labor was provided by the families and friends of the LMMSO and the engaged business community. Much of the work was funded through donations and the hundreds of thousands of dollars that came from grants written by LMMSO Chair, Kathy Wayslenky, over the years. Society members found period furnishings at local auctions and community supporters sponsored the restoration of Manse rooms. Parks Canada contributed some of the furniture too.

The preservation of every place devoted to L.M. Montgomery has been initiated by Montgomery's relatives and fans who have donated their time, energy, and resources and kept sites open to the public: "Green Gables" in Cavendish, PEI, was originally maintained by the owners, the Ernest and Myrtle Webb family, until it was taken over by Parks Canada; Island historian, Dr. F.W.P Bolger, convinced the Canadian Government to support the Montgomery Birthplace in New London, PEI; tourists were welcomed in the Montgomery home (Heritage Museum) in Park Corner, PEI, first by the owners, Heath and Mary Ella Montgomery, and then their son, Robert; the Macneill Homestead in Cavendish, PEI (the author's home and "birthplace" of *Anne of Green Gables*), was preserved by owners John and Jennie Macneill; the Campbell Farm in Park Corner, PEI, (Anne of Green Gables Museum, home of L.M.'s dear cousins) where L.M. Montgomery was married, is maintained by George and Maureen Campbell; and the Bideford Parsonage in Bideford, PEI, was saved through the efforts of Wayne and Janice Trowsdale and the West Country Historical Society.

In Ontario, Kathy Gastle and Elaine Crawford (granddaughter of Myrtle Macneill Webb) have led the volunteer efforts to highlight Montgomery's years in Norval; and Jack and Linda Hutton created the splendid Bala Museum to commemorate Montgomery's inspiration for *The Blue Castle*.

The ladies of Leaskdale/Uxbridge (and all their talented partners and supporters) continue this tradition of focus, persistence, sweat equity, and high standards to tell the story of Lucy Maud Montgomery's life and work with honesty and care. The 2011 Leaskdale Centennial Celebration was outstanding in its creativity and execution in every detail. Congratulations and thank you to Kathy, Melanie, Gwen, Barb(s), Lesley, Pat, and SO many others present and past! We all treasure this exhilarating experience. Selah!



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Lucy Maud Montgomery At Home in Leaskdale

Carolyn Collins, Christy Woster, Beth Cavert

On Thursday, October 13, L. M. Montgomery scholars and fans from around the world, along with many local residents, began gathering at the new St. Paul's Church in Leaskdale, Ontario, to "meet and greet" before the program celebrating the 100th anniversary of Montgomery's arrival in Leaskdale began. Jack and Linda Hutton from Bala were there for the day along with lots of others: Mary Rubio and Elizabeth Waterston, of course; Betsy Epperly, Donna Campbell, Jennie Macneill ; Yoshiko Akamatsu from Japan; Åsa and Stefan Warnqvist from Sweden; Joanne Wood, Kathy Gastle, Beverley Hayden, Edith Smith, Earle Lockerby, Linda Leader from Ontario; and many others from the Leaskdale area.



Elizabeth Waterston and Ruth Macdonald (wife of Stuart Macdonald)

Kathy Wayslenky and Melanie Whitfield gave everyone a warm welcome, then Kathy and Gwen Layton reviewed the history of the volunteer efforts that have transformed the Manse over the last two decades.

The theme for the first day was *A Historical Celebration* and began with author/journalist/professor Ted Barris's terrific presentation "The Great War and its Toll." Focusing on Canada's participation in World War I, particularly the battle at Vimy Ridge, Ted's presentation was based on his book *Victory at Vimy: Canada Comes of Age, April 9-12, 1917*. Beth Cavert followed Ted's presentation with "The Very Soul of the Universe Must Ache with Anguish: L. M. Montgomery, Leaskdale, and Loss in the Great War." Beth researched the Leaskdale-area families of the three soldiers to whom Montgomery dedicated *Rainbow Valley*, along with other Montgomery friends and acquaintances, to give a wider picture of the effect of the war on the Leaskdale community. Both talks were tremendously well-received and dove-tailed beautifully. Kate Sutherland, professor at York University, then gave a paper on the Macdonald-Pickering lawsuit: "Fighting to the End: L. M. Montgomery's Public and Private Legal Battles in Leaskdale." Dr. Sutherland explained that the Page lawsuit was engaged by her public self, L.M. Montgomery – an author who was protecting her creative process and her best work because the suit against L.C. Page exposed how some of her stories were put together. The Pickering suit involved her private self, Mrs. Ewan Macdonald.



At 3:00 that afternoon, a bagpiper greeted us as we headed into the Historic Leaskdale Church for a program with various dignitaries celebrating the "burning of the mortgage," a feat that the community achieved in a few years of intense dedication. This church was the charge of Montgomery's husband Ewan Macdonald from 1909 -1925. It was overflowing with conference participants and members of the community. A tribute to the late Wilda Clark (whose remarkable determination to have the Leaskdale Manse declared a National Historic Site led to this day) was

part of the program; a plaque in her honour was unveiled and will be placed in the Manse. L.M. Montgomery Literary Society member, Emily Woster, was introduced to announce her family's donation of dozens of antiquarian book editions read by Montgomery in the Leaskdale years. These books have been conscientiously acquired by Christy Woster. They were placed in the leaded glass barrister's bookcase in the Manse library. Beth Cavert donated a World War I era scrapbook of Montgomery clippings which was compiled by Margaret Leask Mustard and her mother (it had been sold at an auction in 1999). Cavert also donated a 1916 statue of The Good Fairy for the Manse parlour, the room where Montgomery kept her Good Fairy statue [see page 14].



The capacity crowd from the church celebration then crossed the road to witness a ribbon-cutting at the newly-restored Manse. Everyone was astounded at the amount of work that the community had done to transform this home from its former state to a magnificent re-creation of L. M. Montgomery Macdonald's home for the first fifteen years of her marriage.

Following the ceremony and tours of the Manse, local historian Alan McGillivray hosted visitors on a bus tour of Leaskdale and Zephyr area, including the infamous intersection of the Pickering/Macdonald car collision. Later, a sumptuous banquet based on recipes that LMM used (turkey, dressing, glazed carrots, cranberry salad, apple cake with caramel sauce, etc.) was served. After this "old-fashioned church supper," Kate Macdonald gave an address in honour of the occasion; she imagined a dinner party that her grandmother (L. M. Montgomery) might have given in the Manse -- from possible guests and menu to topics of conversation. Following Kate's fascinating remarks, another great program featured a professional trio of ladies (The Lemmon Sisters) belting out songs from both world wars -- terrific and fun!



Day Two was themed as *A Scholastic Celebration* and held at the Wooden Sticks Golf and Country Club. We began the day with a wonderful presentation from Drs. Mary Rubio and Elizabeth Waterston titled, "Leaskdale: A Rainbow Valley for L. M. Montgomery." Both Rubio and Waterston are world-renowned researchers of Lucy Maud Montgomery and co-editors of *The Selected Journals of L. M. Montgomery*. Each is Professor Emerita at the University of Guelph and both have authored numerous books. As always, the audience was treated to two insightful and interesting papers as they explored Montgomery's life during the Leaskdale years.

Jason Nolan and Yuka Kajihara then presented their paper titled: "L. M. Montgomery's 1911 Honeymoon Tour Revisited." We traveled with them as they followed in Montgomery's footsteps on her honeymoon and identified many of the places that she photographed. Jason superimposed his current photos onto Montgomery's pictures for a crowd-pleasing effect. Jason is director of the Experiential Design and Gaming Environments Lab at Ryerson University and

co-founder of the LMM Research Group. Yuka is a Research Associate with the Modern Literature and Culture program at Ryerson University and can be found in the Osborne Collection of Early Children's Books at the Toronto Public Library. Both have published articles on L. M. Montgomery.

Yoshiko Akamatsu is a professor at Notre Dame Seishin University in Okayama, Japan. She has translated some of Montgomery's short stories into Japanese and was the cultural adviser for the Japanese animated Emily series. Her presentation was titled "Examining the Japanese Animation, "Emily, Girl of the Wind: Emily of New Moon." The audience especially enjoyed watching the animated video and the representations of Montgomery's characters and settings.



Rita Bode followed with "Leaving Home: Montgomery's Fiction in the Leaskdale Years." Rita is an associate professor in the department of English Literature at Trent University. She has published several articles on Montgomery and does research on nineteenth-century American women writers, among other research interests.

The next presenter was Benjamin Lefebvre who is a part time lecturer at Wilfred Laurier University and director of the L. M. Montgomery Research Group. He recently edited Montgomery's rediscovered final book *The Blythes are Quoted* and co-edited a new and restored edition of Montgomery's First World War novel *Rilla of Ingleside*. His paper was, "How I Began: L. M. Montgomery's Essays, Interviews, and Literary Reputation, 1911-1925."



Ben LeFebvre, Jennie Macneill, Emily Woster

Laura M. Robinson's paper was titled "Female Attachments in *Anne of the Island* and *The Blue Castle*." Robinson placed *The Blue Castle* as a mirror opposite of *Anne of the Island* in the treatment of female education and independence, for example. Dr. Robinson is an Associate Professor at the Royal Military College of Canada. She has published numerous articles on L. M. Montgomery and children's literature.

Caroline E. Jones followed with her presentation "The New Mother at Home: L. M. Montgomery's Literary Explorations of Motherhood." Caroline is an assistant professor at Texas State University-San Marcos, where she teaches a variety of courses in children's and adolescent literature.

The final presentation of the day was "(Re)Locating Montgomery: The Romantic, and the Gothic in L. M. Montgomery's Texts" by Natalie Forest. Natalie is a graduate student in the English Public Text Program at Trent University.

After a day of interesting, research-filled papers, we then boarded a bus for a tour of "More of Maud's Haunts" with Allan McGillivray. Allan was a delightful tour guide and his knowledge of the area and its history was very impressive.

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We returned to The Wooden Sticks for a delicious buffet dinner which was followed by an amazing production of *The Temple of Fame*, a poem by Alexander Pope. Here are portions of Shelagh Damus's article from *The Uxbridge Cosmos* on October 13, 2011:

The spectacular drama, *The Temple of Fame*, which never grows old, never wearies was presented for the third time in the Music Hall on Friday evening” [*Uxbridge Journal*, Thursday, February 27, 1913].

So nearly 100 years after the last performance, on October 14, 2011, *The Temple of Fame* is being presented for a fourth time by the Lucy Maud Montgomery Society of Ontario (LMMSO) as part of their 100th anniversary celebrations of L. M. Montgomery's arrival in Uxbridge.

The show, which premiered in 1892, is an allegorical play with its roots in an Alexander Pope poem that opens the show. When Kathy Wasylenky first floated the idea, about two years ago, to the LMMSO she already had a file folder with photocopied articles from the old *Uxbridge Journal* and information gleaned from the late Ruth Wade. What intrigued the LMMSO was the inclusion of Maud in the cast of 1913, playing herself.

While there was plenty of historical evidence of the play, the cast of characters and dates of performances, there was no script. “I researched online and there were only two mentions of it; another Ontario town had performed it, and it was mentioned in a California listing of old plays,” says Wasylenky. The second lead, that seemed so promising, proved fruitless. In the end, all that was located was Pope's poem, *The Temple of Fame*, which seems to have inspired the original, adds Barb Murphy, another Society member who will tread the boards in the production.

In the days before television, newspapers were very thorough and while they didn't give exact lines for the play they did offer significant insight into the construct of the piece. It was from these vignettes of the earlier productions that LMMSO members Wasylenky, Murphy, and Dempster along with Nina Elliot, Brab Pratt, Valerie Fowle and Earle Lockerby drew the many portraits of “female loveliness, wit, humour, and learning” (*Uxbridge Journal*, 1913). With ten claimants for the crown pulled directly from the 1913 program, the group elected to round out the play with “Characters that would be colourful or were Canadian or both,” says Wasylenky.

Experienced director Carey Nicholson was brought on board to light the path from a script on paper to a staged production. The LMMSO members are being joined by a bevy of accomplished actresses and musicians who have embraced their roles with fervor.

With such diverse women vying for the crown of the most important woman in history, such as Mother Goose, Laura Secord, Celine Dion, Sarah Palin, Pocahontas, Roberta Bonner, L. M. Montgomery, Ella Fitzgerald, Mother and Queen Victoria, among others, it was a very entertaining and hilarious evening. Mary Rubio and Elizabeth Waterston were also called up on stage to vie for the crown, but even with all of their achievements, neither of them won the crown either (the winner was “Mother” played by Gwen Layton). It was such a delightful way to end the day and the LMMSO members continued to astound us with their talent.



On Saturday, October 15, the theme shifted to *A Community Celebration* at The Mill Run Golf Club. It began with an award presentation, emceed by Melanie Whitfield of the LMMSO, for the winners of the Kindred Spirit Writing Contest that was held in the Durham Region elementary schools. Each student winner read their essay accompanied by their “kindred spirit.” It was evident that the students had put a lot of thought into what qualities a kindred spirit possessed and how having such a person in their lives had made a difference.

The first speaker of the day was Dr. Elizabeth Epperly, whose presentation, “Kindred Forms: L. M. Montgomery and the Discovery of Home in Ontario” was interesting and insightful. She began with Montgomery’s honeymoon visit to Finegal’s Cave in 1911 and its bookend, the visit to the Mammoth Cave in 1926. Epperly’s most recent work makes use of cognitive poetics, the application of cognitive science to literary criticism, and provides a fascinating new reading of Montgomery’s senses of nature, color, and description. Dr. Epperly is the author of six books and numerous articles, and has curated four Montgomery exhibitions. She was the founder and first Chair of the L. M. Montgomery Institute and serves on the board of the Anne of Green Gables Licensing Authority and the International Advisory Board of the LMMI. She is Professor Emerita and former President of the University of Prince Edward Island.

After a break with delicious treats served by The Hypatia Club, Dr. Lesley Clement introduced the next group of speakers. Åsa and Stefan Warnqvist presented their paper: “Monday and the War: Thoughts on *Rilla of Ingleside*”. Dr. Åsa Warnqvist holds a postdoctoral position at Stockholm University in Sweden, and was recently named the Visiting Scholar at the L.M. Montgomery Institute. She has a special interest in children’s literature and is a critic and editor of children’s literature in a Swedish newspaper. Stefan Warnqvist is a music journalist for a Swedish daily newspaper and is a dog expert with a specialty in terrier breeds. Their paper explored the famous story of “Greyfriar’s Bobby,” the Skye terrier who guarded his beloved owner’s grave for 14 years, and his possible correlation to Dog Monday in *Rilla of Ingleside*.

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The next speaker was Melanie Fishbane who gave a wonderful presentation titled, “In Shadow and Light: How L. M. Montgomery Explores Grief in *Rilla of Ingleside*.” Fishbane is the Kids and Teen Book Online Merchandiser at Indigo Books and Music Inc and has an M.A. in history focusing on children’s non-fiction. She is now an MFA candidate at the Vermont College of Fine Arts, where she hopes to finish her first novel for young adults.

The final speaker of this group was Emily Woster, whose paper, “Reading in Leaskdale: The Intellectual Curiosity of L. M. Montgomery,” focused on the books that Montgomery read during the war years in Leaskdale. Montgomery was always refreshed -- she could rise up again -- after a good read. Woster searched through Montgomery’s home library to find intertextual layering clues (such as cards, clippings, notes, comments, underlining) about her creative process. Emily is a PhD candidate at Illinois State University in Normal, Illinois, and is currently working on her dissertation in which she hopes to catalog and contextualize Montgomery’s extensive reading life.



Melanie Fishbane. E. Woster. Stefan and Åsa Warnavist

After a wonderful lunch from Empire Catering there was an hour presentation by Dan Matthews of Sullivan Entertainment, Inc. Sullivan is a producer and distributor of family-oriented film and television programming. His presentation, “From Page to Screen: Bringing Avonlea to Life” began with a short video. Matthews answered many questions from the audience about the creation of Sullivan’s “Anne” stories. He explained that the timeline established in the “Road to Avonlea” TV series resulted in a diversion from Montgomery’s *Anne* storyline [Ed. note: therefore, they used their creative license in the third “Anne” movie to place Anne in New York and then with Gilbert in Europe during World War 1, where they acquired an orphan]. The Sullivan series “Road to Avonlea” was filmed just outside of Uxbridge, near Leaskdale and Matthews also brought pictures from the set of this series.

Another short break was hosted by The Hypatia Club, and Donna Campbell gave a fascinating final presentation, “Collecting Montgomeriana from the Leaskdale Years.” Donna Campbell shared some of her extensive collection of Montgomery items that she has gathered over her years of collecting. Her presentation included many images of periodicals and Montgomery related items that most of us have never seen -- they were fascinating for their quality and uniqueness! Donna, who is a Research Associate for the L. M. Montgomery Institute, UPEI, became interested in Montgomery when she was a child and has collected an extensive holding of books, periodicals and ephemera. She has generously donated much of her stunning collection to the University of Prince Edward Island. She discovered and co-edited the story “Una of the Garden” with the



LMM Institute; it is now available in a facsimile edition recreating the essence of the original 1909 magazine publication.

An author's book-signing followed, with books for sale while the various authors graciously signed copies for the conference attendees. This was followed by the Gala Dinner, with an absolutely delicious meal catered by Empire Catering and accompanied by music from Cynthia Nidd and Friends.

We did not think that day of the conference could get any better, but the evening live theatre production "Maud of Leaskdale" was an outstanding way to end the evening. The audience was treated to an amazing one woman show, written and produced by Conrad Boyce. It starred Uxbridge actress, Jennifer Carroll, who transported us back to Leaskdale in the year 1911 and the arrival of L. M. Montgomery at the Leaskdale manse as the Reverend Macdonald's new bride. The play consisted of selections from Montgomery's personal journals and Carroll made us believe that she was Montgomery as we followed her through the Leaskdale years. The play brought the audience through the joy and hope of those years, through sadness and despair, the years of The Great War, and the death of Montgomery's beloved cousin Frede.

In the *Uxbridge Cosmos* newspaper from Thursday, October 13, 2011, Carroll wrote the following: "I had firm expectations of this woman's life. Yet as I delved into my script and into her life, I found a complex, troubled woman. Her beautiful and imaginative novels, so full of pictures painted by delicate, florid language, barely skimmed the top of her shadowed personality. Haunted by obligation, love, loss and demons, Lucy Maud is so much more than the woman I assumed her to be. I have developed a deeper understanding of a woman I thought I knew. I have been inspired by the life she lived, the depths to which she loved-and lost, and the weight she carried as a writer, a woman, a wife and a mother."

For those in the audience who know Montgomery's journals very well, we were amazed at Carroll's ability to recite long passages from the journal with such passion that we felt it was Montgomery herself up on the stage. It was an inspiring and touching performance that earned a well-deserved standing ovation from the audience. It was a truly magical evening that brought to an end one of the best conferences that many of us have attended.

The Centennial Celebration ended on Sunday with a special church service in the Historic Leaskdale Church. Scriptures were read by Melanie Whitfield, old-fashioned hymns such as "Bringing in the Sheaves" were sung by the congregation and a very touching and insightful sermon was given by Elgin Whitfield. Barbara Murphy provided music and Elaine Brandon sang "The Island Hymn," written by L. M. Montgomery in 1901 for Prince Edward Island (it was declared the Island's official hymn in 2010). The church was filled, not only with community members but also with many of those who had attended the Centennial Celebration events over the preceding three days. It was a memorable experience to attend a service dedicated to Montgomery and her considerable influence in the community over the fifteen years she and her family lived there -- a service conducted in the very church that she worshipped in during those years. After the service, tours of the newly-restored Manse nearby were offered to those who had not had an opportunity to see it.

Here are excerpts from Elgin Whitfield's sermon. He read many passages from Mary Rubio's biography of Montgomery, *The Gift of Wings*.

Lesson: A Life Examined

Elgin Whitfield © 2011

Lucy Maud was a product of a time that was quite different from the world that we know today. She grew up in a world where people took their religion more seriously than we do today. Sometimes too seriously, leaving little room for Joy or the Grace of God. Her childhood was disrupted by the death of her mother and her father's second marriage.

She was raised by her maternal grand parents in a strict Presbyterian tradition, which discouraged silliness, displays of emotion and spontaneous behaviour. There was little time for praising the accomplishments of children for fear that they might become conceited or puffed-up with pride (one of the seven deadly sins). Maud would later describe how hurt she was in her childhood by the fact that her grandfather praised her cousins to her, but criticized her [although she later found out that he did the same to her cousins].

She was a "Passionate young woman poured into the container of strict Presbyterianism."

Maud was a brilliant student, an excellent reader. She memorized Sir Walter Scott's *The Lady of the Lake* (50 pages of small print). She would have been proud of the solo performance in the play, *Maud of Leaskdale*, on Saturday evening.

Maud's life has been examined and scrutinized to the extreme. Few people have had so much written about their life (I guess it is her own fault in a way for keeping all of the journals that she did). Imagine Maud in the age of Facebook and Twitter

A Life Examined. What lessons do we learn?

That we need to teach the "Joy" of salvation. Ewan suffered from "religious melancholy" with too much emphasis on being "good enough" to make it to heaven and not enough on the grace of God (Ephesians 2:5-8)

That we need to love and praise our children. My wife Melanie speaks often of the importance of encouraging "self-esteem" in her Grade One students. There is more danger in discouraging our children than there is in making them conceited or proud. Maud would write that three simple words had fortified and sustained her throughout a troubled life and those tender words were spoken by the mother of her friend, Penzie MacNeill, one night when she stayed with her family: "Dear little children."

As Maud expressed in her poem – "I Asked of God", great encouragement and empathy can come from trials and suffering.

In some ways her life and legacy reminds me of another great writer and poet, King David. David was the author of many of the Psalms found in the Bible. He also had a very difficult life

at times: fleeing for his life from King Saul; losing his first wife; in-fighting within his own family; recognizing his own weakness and sinfulness. In Psalm 22 he describes his own despair, “I am poured out like water, and all of my bones are out of joint. My heart has turned to wax, it has melted within me. My strength is dried up like a potsherd and my tongue sticks to the roof of my mouth; you lay me in the dust of death.” (v. 14-15)

In some of her journals we have glimpses of Maud feeling like David. There were times of great distress and anxiety. And yet like David she did not remain in her despair and allow it to paralyze her. Following Psalm 22 is Psalm 23: “The Lord is my Shepherd...” one of the most encouraging and inspiring pieces of literature ever written. David did not stay in the depths of depression, but rose from it to share encouragement in his writings. Maud lived through some difficult times in her life, but I think those trials and tribulations taught her about the need for encouragement and joy. Most of her main characters are people who struggle against great odds and manage to succeed in spite of the circumstances. She has left behind a legacy of joy, perseverance and encouragement that (as she hoped in her *Journals*) her children, grandchildren, and great-grand children can be proud of.

At 2 p.m., a capacity crowd again gathered in the Historic Leaskdale Church for the final event hosted by the LMMSO: *Emily, The Musical*. Those of us who were able to extend our stay were treated to a wonderful performance. It was based on *Emily of New Moon*, *Emily Climbs*, and *Emily's Quest* by Lucy Maud Montgomery. The music for the show was by Marek Norman, book and lyrics by Richard Ouzounian and it was produced and directed by Conrad Boyce. We wonder how it is that a relatively small community in Ontario can contain so many talented actors, singers and dancers! We saw the production of *Emily* at The Confederation Centre while on Prince Edward Island when it was originally presented there and this production was every bit as delightful. The show featured an amazing use of the small space afforded in the church (using all the entrances between the basement level and the sanctuary), beautiful singing, wonderful costumes, and an amazing cast. It was a splendid play and the wonderful actors were able to bring to life the magic of the *Emily* books.



Ribbon cutting at Manse: John O'Toole MP, Councillor Pat Mikuse, Gayle Clark, Kathy Wasylenky.

The Very Soul of the Universe Must Ache With Anguish: L.M. Montgomery, Leaskdale, and Loss in The Great War

Mary Beth Cavert © 2011
Leaskdale, Ontario October 13, 2011

In spite of the somber title of this presentation, I am going to begin with an anguish of a different sort and that is how Montgomery got to Leaskdale in the first place – in short, the answer is through “smothered emotion.” Her journey to Ontario began in September 1909 when she was almost 35. This date is important because it determined whether this celebration would be here in Leaskdale, Ontario or elsewhere.

In September 1909, Ewan Macdonald had been secretly engaged to Maud Montgomery for three years and then he decided to leave Prince Edward Island and relocate to Ontario. They hadn’t seen each other very often. Montgomery does not mention Ewan’s departure in her journals. But she must have been more upset about this change than she ever acknowledged – because at this exact time, she was receptive to a “a whirlwind of passion” which suddenly swept over her life.

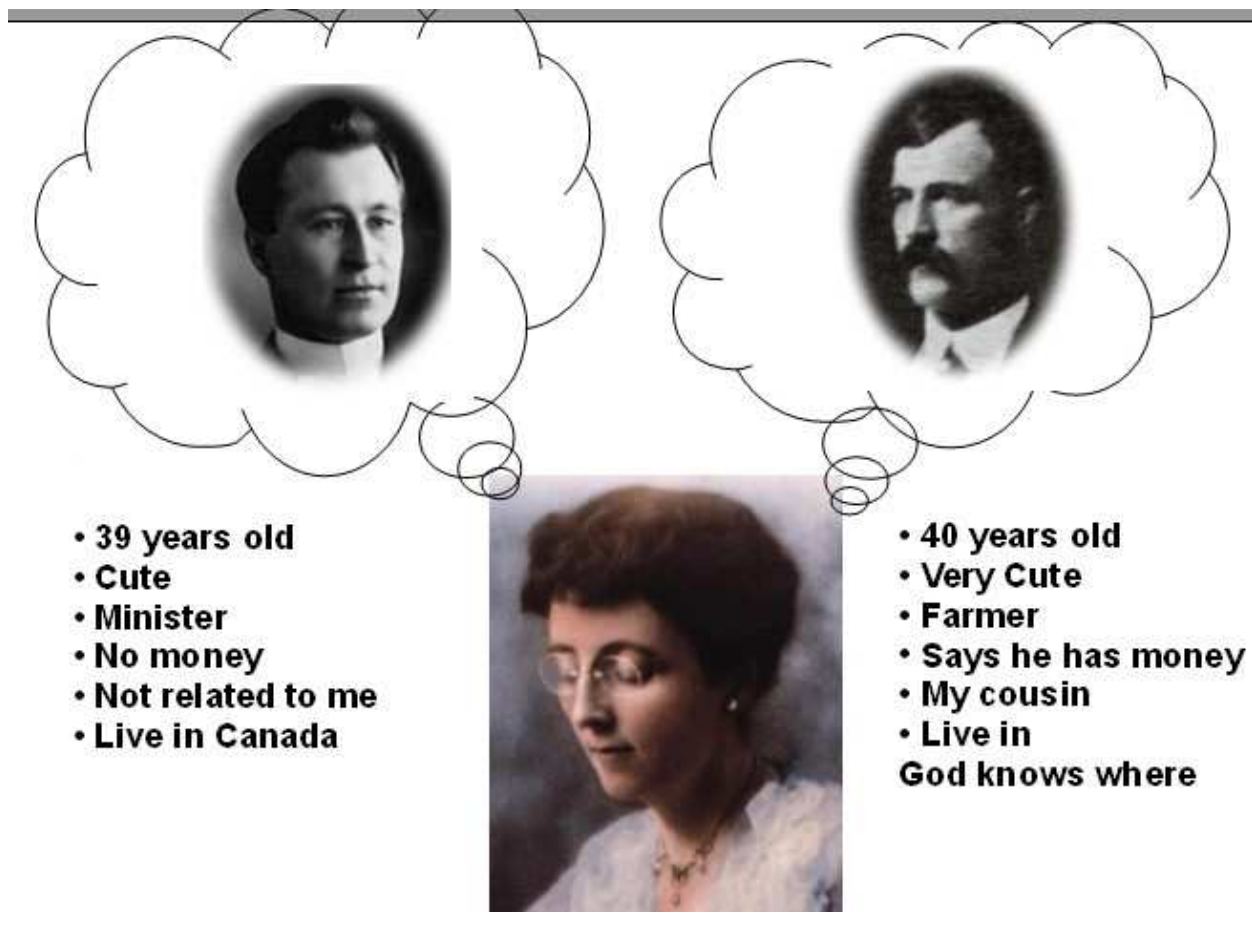
She met someone who reminded her of her first passionate love, Herman Leard. During three weeks in late September and October 1909, she spent a great deal of time with a handsome and attentive farmer in Lover’s Lane and she was all worked up over it. His name was Oliver Macneill (he was her mother’s first cousin). He lived in (South) Dakota and came to visit his relatives, like his Aunt Lucy Macneill, and he proposed marriage to Maud after a very short courtship.



He might have been smitten with her fame and wealth. But what about Montgomery – did she encourage him or was it merely a flirtation. Was this truly a choice between two futures, one with Ewan or one with Oliver, or was it a test to see if she still was attractive. We are left to wonder if she seriously weighed her options. Maybe this was a reckless reaction to Ewan’s departure and her ongoing loneliness -- a response to her own suppressed feeling of abandonment.

Whatever it was, Montgomery was able to resist the flames of seduction from an attractive successful farmer once again! She said, “my higher self is thankful he is gone; but my lower self is writhing in agony.” Oliver recovered from this undoubtedly painful rejection and married someone else nine months later.

We are very grateful for the failure of her lower self, or else we would be celebrating this centennial in Garfield, South Dakota, next door to *Little House on the Prairie*!



By Christmas of 1909 and the winter of 1910, Ewan was at home in Leaskdale. He stayed at a boarding house and probably ate his meals with everyone in the area. What did he write to his fiancé about his new congregations? Did he still believe that she would marry him? What kind of letters does a man in that position write? Perhaps his letters, with the shadows of this unknown community and new life, started to insinuate themselves into Maud Montgomery's emotions.

She was buckling under with the stress of deadlines at that time and the responsibilities of family, and the dark hours of winter in Cavendish, but it is clear that, in addition to these pressures, she must have started to confront the realization that she would be leaving the Island. Anticipating that she would be uprooted at any time, she wrote a long autobiographical entry in her journal the first week of January 1910 and immediately began to experience a deep depression.

She had a "morbid dread of the future." She repeated these feelings in a February 1910 letter to George Macmillan. She was "frightened of life," even a happy one. The sentiments in her journal and letter were used again in a short story that she wrote a few months later called *The Letters* and again, many years later, in *The Blue Castle*.

Ewan's long-distance reply to her stresses was well intended, naive and unhelpful; he more or less wrote that if writing was causing her so much trouble, she shouldn't do it. Ewan and marriage probably seemed farther away than ever.

Ewan was inducted as the new minister at St. Paul's Presbyterian on March 15, 1910 – shortly after that, Montgomery's closest intimate friend, her cousin Frederica Campbell, came to stay with her. It was what she needed, desperately! Someone to remind her that she would survive the pain of loss [her grandmother's death and leaving PEI] that would be necessary for her to reach her future. Frede's counsel made her feel like a new person; she had a new outlook.

This was the perfect time for Montgomery to come up with the idea to pay for Frede to attend college in Montreal the next autumn. If Frede remained a teacher on Prince Edward Island, Montgomery would seldom see her after she was married. But this plan brought Frede much closer to Leaskdale – when Maud joined Ewan in Ontario, the cousins would be within a day's train ride of each other.

My feeling is that Frede influenced many of Montgomery's important personal decisions and she must have come to the rescue of Ewan. She supported, even encouraged, Montgomery's acceptance of his marriage proposal in 1906 and also prompted her to stick with it in 1910.

And here we are.

Montgomery's years in Leaskdale were rich in joy and sorrow, starting with what were to be her happiest years as a mother, famous author, and a wife. In spite of the somber world events and personal loss, the years 1911 through 1918 would be her golden years of joy. She had her own home with an intact, loving family of two sweet young children and a healthy husband, a rewarding career, the support of her beloved companion Frede, and a community that appreciated and admired her. At no other time in her life was the potential for happiness so great. She was at the top of her game. Her great loss was that time couldn't stand still.

At the first social event for her, Maud stood at the front of the sanctuary dressed in her wedding gown; Ewan, who had two years to get to know everyone, introduced her to the people in the receiving line until late evening. Here are three of the families and young men she would have met that week.

George Lapp was a farmer and the past reeve/mayor of the township, his wife, Effie, was from Uxbridge. Their oldest son Ford was 19, Goldwin was almost 18 and in his last year of school in Uxbridge, Dorothy Lapp was 13 and little Harvey was 3.

Catherine and James Shier's farm was few acres away from the church. They had three children in 1911, Mabel (age 19), Morley (age 16) who was also a student at Uxbridge High School, little brother Harvey was 9.

The Brooks family was in Zephyr. Robert was a hard working 25 year-old farmer when he met Mrs. Macdonald. He lived with his mother, Catherine Brooks, and 30 year-old sister, Janet.

The young men in these families would have only have known the Macdonalds a few years, but their families and relations became long-term friends. Bob Brooks would have been in Ewan's congregation about six years, Morley Shier would have known "Mrs. Mac" for only a couple of years before he left to attend the University of Toronto to become a teacher. Goldwin Lapp was in town for just a year before he left for Toronto to work and study to become a pharmacist.

Ewan gave the Presbyterians two good things -- a mature minister who would stay for several years and, as an added and significant bonus, a minister's wife, whose energy and talents touched every aspect of the community life. Although the three young men in this discussion may not have had much personal contact with Montgomery, she would have known their younger siblings well because they grew up in the Young People's Guild that Maud created and directed.

I have written about the three soldiers in the *Rainbow Valley* dedication in long articles in *The Shining Scroll*, which is available at the web site of the L.M. Montgomery Literary Society, so for the most part, I will not go into the detail of their military history here. You might remember that Montgomery misspelled Bob Brooks name in the dedication to *Rainbow Valley*, possibly confusing it with the name of war poet Rupert Brooke. During the war years, Montgomery was writing two *Anne* books as well as poetry and magazine articles: *The Watchman and Other Poems* (1915 - 1916), *Anne's House of Dreams* (1916), *The Alpine Path: The Story of My Career* (1917), *Rainbow Valley* (1917 – 1918).

I will begin with the last casualty, Morley Shier. The Shier family name is most familiar to readers of Montgomery's journals is that of his uncle, Dr. Walter Shier. Dr. Shier was the Macdonald family doctor and was the first one to try to treat Ewan's depression.

Another uncle was Rob Shier who lived in Zephyr. His wife (the third one) was Lillis Harrison, also known as Lily Reid, Maud's first local household helper (1912-1915). Other maids were Edith Meyers and then Edith's older sister, Lily Ann, from 1917 until 1923. It was Lily Meyers who caused Maud so much grief with her gossip.

Rob and Lily Shier were friends and sympathetic allies who kept Maud apprised of what was happening and being said in Zephyr and Leaskdale, especially by her maids, even after the Macdonalds moved away. In later years, Lily Shier helped Maud find household help. Morley's cousin, Mary Shier, was another friend of Montgomery's, who also kept her up to date on local gossip.

Morley was a teacher, first at Corson's Siding, and then at Earl Grey School in Toronto before he began pilot training. Planes were being seen in the air from Toronto to the Georgian Bay in 1917, at Lake Simcoe and Zephyr. Morley joined the RFC in November of 1917 although he probably was in training before that.



In 1917-18 the British Royal Flying Corps, [aka RAF in spring 1918] started a training operation for aircrew in Canada establishing The Royal Flying Corps Canada. The quarters of the trainees were in public school buildings, a prison, and much of the University of Toronto. Cadets soloed after only 5-7 hours with an instructor. During Shier's training, fatality records improved greatly, although there could be more than two dozen crashes each day. The airfields were littered with plane debris. If planes crash-landed, it was usually the cadets in front who were killed while the instructors in back survived. Eight thousand RFC cadets died learning how to fly.

A pilot's early training was finished after 10 to 20 hours in the air, although by the time Shier started it increased to 80 hrs. He probably did his flying in Toronto at Armour Heights Field. After he learned to fly, he went to England in May 1918 to learn combat and reconnaissance skills at the British advanced flying schools.

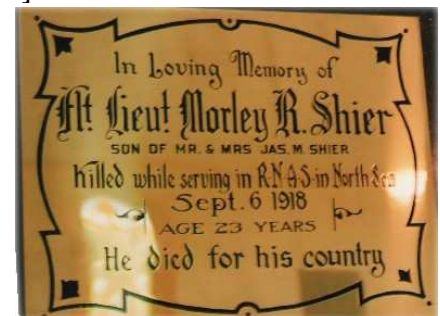
Shier was assigned to the 256th Royal Air Force Squadron, which was formed in June 1918 at Seahouses, Northumberland, a busy fishing port not far from the Farne Islands and the border with Scotland. The squadron did coastal surveillance for German submarines. He most probably flew a two-seat Canadian-built De Havilland DH-6 trainer, with a range of about 4 hours of flight. One of the nicknames for the DH-6 was "the Flying Coffin."

Great Britain's activities in the North Sea were designed to prevent Germany from breaking the very effective blockade of its own coastline, prevent a German invasion, and protect the English North Sea fishing fleet from German submarines. Planes located and chased U-boats, forcing them to stay below the surface of the sea where they could not communicate or observe and attack ships. In this way, Britain kept control of the North Sea in the last year of the war.

Most RFC pilots lasted an average of about three weeks once they began their combat flights. Reconnaissance pilots may have lasted longer, they were not armed although they could carry bombs. They were not allowed to have parachutes because they were too heavy. Planes took off from a field just inland from Seahouses to patrol the misty coast for German U-boats. After two months of flying, Flight Lt. Shier and his plane went down in the fog in the North Sea on September 6, 1918, about twenty miles from shore.

When Shier died, Montgomery was enjoying a long visit from her Aunt Annie Campbell. In the first week of September 1918 they viewed "Hearts of the World," a World War One film set in France and made at the request of the British government to move the United States out of neutrality [this movie is mentioned in Chapter 32 of *Rilla of Ingleside*]. She did not hear of Morley's death until a month later, three days before Germany and Austria asked for peace in October 1918.

Lt. Morley Shier's name is on the Hollybrook Memorial in Southampton, England. The memorial was erected by The Imperial War Graves Commission to list the names of those who were lost at sea. About one third of the officers and men on the memorial are from Canada.



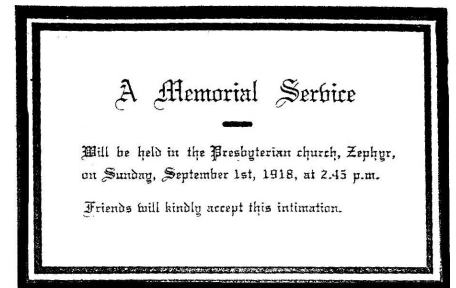
Robert Brooks was part of the battalion made up of most of the young men in the area where the Macdonald's lived. It was formed by a local lawyer named Sam Sharpe whose wife was a friend of Montgomery's. The 116th battalion was part of the 3rd Division of the Canadian Corps and fought in all the major battles earning honours wherever it served.

In March 1916, Private Bob Brooks took a leave to go home and sell his machinery, horses, and livestock. The sale was the largest in the area and earned him nearly \$8000. His mother had passed away by then and his sister Janet was not happy about all that he was giving up. He said, "It isn't as though I had a wife and family dependent upon me here. They do need me over there and I've got to go." His hired man, Joe Newell, decided to go with him too.



The boys from Zephyr, Leaskdale, and Uxbridge, whom Sam Sharpe had recruited and trained so well, did what was required. For over two and half years, they moved in endless marches from one battle to another, carried bombs, set communication wire under fire, cut barbed wire, and built trenches and roadways. They lived in constant cold and wet, were gassed, and fought the enemy in acres of knee-deep mud and burial grounds. The carnage was too much for Col. Sharpe and he killed himself after he was sent back to Ontario (May 1918). He was loved and respected by his men. He set a courageous example for his troops and kept the battalion together, so neighbors could serve side by side, when many other units were split up. Near the end of the war, the battalion prepared for the Hundred Days Offensive, which broke the German resistance. On August 8, 1918, at 4:28 am, the battalion attacked in a heavy dark mist fighting the retreating enemy for three hours.

Sgt. Robert Forrest Brooks died sometime early that morning. Lieutenant-Colonel George Randolph Pearkes wrote: "He led his platoon to their objective and well past it, but was killed early in the morning of August 8 in the third battle of the Sommes while helping a wounded comrade to safety. He was a good soldier, keen, and showed marked ability in the leadership of men. His loss to his company cannot be overestimated." Brooks was buried, almost where he fell, with 143 others at Hourges Orchard Cemetery, Domart-sur-La-Luce, Somme, France, a cemetery that was created after the battle.



Robert's family heard the news of his death in late August and a memorial service was held in the Presbyterian Church in Zephyr on September 1st, 1918.

Montgomery retained a relationship to Bob's sister, Janet. She married Jake Meyers in 1914 soon after the war began and they took over the Brooks family farm when Bob went overseas. Ewan performed the marriage ceremony. Jake was a cousin to the two Meyers sisters, the infamous maids, who worked in the Macdonald house during the war years.

[Janet and her little daughter, Olive were with Maud and Ewan at the time of their worst car accident. The Macdonalds were driving to Janet and Jake's farm for tea after church when they crashed into Zephyr resident Marshall Pickering. Janet testified on the Macdonald's behalf and

kept them informed of happenings and conversations in Zephyr about the accident. In 1925 their friendship cooled when Janet appeared to leave the Presbyterian congregation and considered moving to the Union Church.]

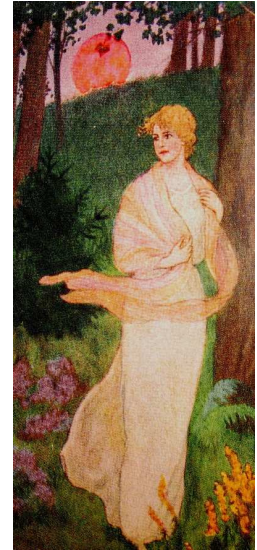
A poem was written for the 116th Battalion by A.B. Lundy called *Men of the One-sixteen*. It is reminiscent of young Walter Blythe's premonition about war in *Rainbow Valley*. This is the beginning stanza:

*For they heard the bugle's call, Sounding All! All! All!
While the throbbing of the drum Answered Come! Come! Come!*

Montgomery appeared to respond to this poem through Anne's son, Walter in *Rainbow Valley*:

I don't think I'll want to go – Jem will want to go – it will be such an adventure –
but I won't. Only I'll have to –
the music will call and call and call me
until I must follow."

Rainbow Valley (1919) p. 83



Goldwin Lapp, Goldie, signed his enlistment papers on January 4, 1915, and joined one of the first authorized fighting units, the 20th (Central Ontario) Canadian Battalion, Canadian Expeditionary Force, which had been mobilized in Toronto. After months of training, Goldwin left for England on the *S.S. Megantic* (the same ship that Maud and Ewan took on their honeymoon trip).

The troops took a direct line-train from Toronto to Montreal on May 14, 1915. People waved at the train, decorated with red, white, and blue bunting, and the troops boarded a ship as soon as they arrived. They sailed to Quebec City where they saw the forts and guns trained on the river. A small boat took their mail at Father Point (Pointe-au-Pere) on the St. Lawrence River, before they entered the open waters of the Gulf of St. Lawrence -- that was their last sight of Canada. They traveled in complete darkness at night to avoid submarines and during the day had drills with lifeboats. Goldwin's first letter home, on May 23, 1915, has been preserved and recorded the journey overseas. He told his mother what he ate and explained the daily routine on the ship and what the passage across the Atlantic was like.

*S.S. Megantic
May 23rd 1915
Dear Mother
Well here we are near Old
England at last. Am feeling fine
and fit and am I have quite a
bit to tell you I will begin at the
beginning.
We were up at 4.30 on the morning
of May 14th had breakfast and got
our lunches in our haversacks.*

Since August 1914, Montgomery had deeply absorbed the emotions of shock, grief, and anguish. She gave birth to a stillborn son within weeks of the beginning of the war and the intense agony

of that loss was overlaid with the grim war news each day. Montgomery was pregnant again by the time Goldwin Lapp was boarding the *Megantic* in May 1915.

Throughout this period, Montgomery was consumed with the sacrifice and suffering of mothers and children: she cried herself to sleep over stories of crimes against children in Belgium, she was shamed at her relief that her own little boy was too young to be “sacrificed,” she was nauseated by the reports of fatalities of babies on the *Lusitania*. Her third son was born in October 1915. She was deeply connected to the war news as a mother and she could empathize completely with women like Effie Lapp whose son was already on the battlefield.

By November of 1915, the women of the community had organized their own Red Cross Society; Montgomery was its president and Effie was the treasurer. She admired Effie’s work ethic and her ability to organize and lead. There were many times when she and Effie worked alone together and they developed a kind of loyalty to each other outside the group.



The Red Cross Society was meeting regularly by January 1916 at the Macdonald’s home to knit, sew, and pack as many supplies as they could for the soldiers. Montgomery suffered from her position as the minister’s wife because it constrained her from sharing the intensity of her feelings about the war. Likewise, the other members of the congregation probably suppressed their own thoughts in her presence. As a result, she felt that many of her neighbors were not as affected by the war as she was, except for those, of course, whose sons had enlisted. The only safe outlet she had was infrequent conversations with Frede Campbell, because Ewan would not talk about the war.

Meanwhile, Lapp was getting special training for operations in the area of Lens, France where the Battalion was holding lines, patrolling and raiding. He was a Lance-Corporal, second in command in a platoon, in charge of a section of about 15 men. His nieces remembered, “He could have been used as a spy as he looked like a German and spoke some German!” Because of his training as a druggist, he may have had duties as a medic.

Starting on January 5, 1917, the soldiers began constructing “dummy” German trenches to practice for a large offensive. The drills continued for eleven days in cold, wet, gray weather. On the morning of January 17, the weather turned windy and snowy as the troops moved into position at 4:30 am, waiting for the code word, “Lloyd George,” to start the attack at 7:45 am. The Battalions attacked the Germans on an 850-yard front, destroying dug-outs near the railway, blowing up ammunition dumps, and taking prisoners.



Goldwin was wounded. It was snowing throughout the next day as the Battalion moved. Goldwin was taken to the 6th Casualty Clearing Station where he died on January 18, 1917. He was buried at Barlin Communal Cemetery, Pas de Calais, France.

News traveled quickly to grieving parents during the war years as technologies like the telegraph and telephone outraced letters and dispatches. George's father received a cable about his son's death on January 22nd and telephoned the family's friends. Maud and Ewan went to see the family immediately on that bitterly cold day. Montgomery was very upset and cried most of the day. She considered the Lapps to be special friends and shared their heartbreak and anguish.



Montgomery did not write in her journal during the next week. She organized the decorations for the memorial service. The church was filled on Sunday evening, February 18, in spite of a temperature of -20F. Maud's friend, Margaret Leask Mustard, remembered that when a family in Ewan's congregation lost a son "... the Macdonalds proved their friendship by claiming each sorrow as their own."

Effie Lapp died within two years of the end of the war, on August 4, 1920. Like most mothers, she probably never recovered from her son's death. At her funeral, it was very likely that Montgomery heard the family story being repeated among the Leaskdale neighbors: how one winter morning the Lapps' dog kept howling and howling. Effie told her granddaughters that the howling dog was a bad omen. Of course, that was the day they received the notice about Goldie's death.

At the same time this story was being told, Montgomery was working on the last half of *Rilla of Ingleside*. She was writing perhaps one of the most poignant scenes in any of her books, which told of the Blythe's pet (Dog Monday) foretelling the death of Anne and Gilbert's son (Walter) in France:

When a dog cries like that the Angel of Death is passing. Rilla listened with a curdling fear at her heart. It was Dog Monday – she felt sure of it. Whose dirge was he howling – to whose spirit was he sending that anguished greeting and farewell? [Chapter XXII "Little Dog Monday Knows," *Rilla of Ingleside*, 1920.]

Many years later Montgomery spoke at a Toronto high school [Jarvis Collegiate in the late 1930s]. The students were very excited when they heard the author was going to read from one of her books, which they expected to be *Anne*. They were surprised when she chose to read from another book called *Rilla of Ingleside*. Most of them had never heard of it. Maud then read aloud the chapter where Dog Monday refused to leave the railway station where he had been waiting ever since his master, Jem, left for service overseas. There was complete silence in the school auditorium as the author read in a loud clear voice. Finally, Montgomery came to the part where Dog Monday recognized the tired soldier getting off the train. She tried to describe the reunion between Jem and his dog, but something happened. Her voice broke, and she couldn't speak. There was complete silence. It seemed like forever until she spoke again. Everyone had goose bumps. It was something that no one in the auditorium ever forgot.

[This recollection was told to Jack and Linda Hutton by a visitor to their museum in the 1990s]

TO THE MEMORY OF
GOLDWIN LAPP, ROBERT BROOKES AND MORLEY SHIER



WHO MADE THE SUPREME SACRIFICE
THAT THE HAPPY VALLEYS OF THEIR HOME LAND
MIGHT BE KEPT SACRED FROM
THE RAVAGE OF THE INVADER

This rare public display of emotion was linked to Montgomery's own losses. When she spoke at this school, it was probably right after the death of her beloved pet, Lucky, a companion who gave a comfort to Montgomery missing from her life since the war years. Maud never had a reunion like the ones she wrote in her books. She never recovered from her own war casualty, the death of Frede Campbell, a victim of the post war pandemic in January 1919, two weeks after she finished *Rainbow Valley*.

Elizabeth Epperly connects L.M. Montgomery's fiction with the word "magic" and her journals with the word "lament." Those two words, magic and lament, reflect the dual purposes of Montgomery's emotional outpourings about her closest "understanding other." In her magical reminiscences of Frede, she resurrects the perfect friend, a partner in an enchantment of laughter and hope and restoration. Her commemorative journaling about Frede is also an enduring lament of her loss.

Novelist Mary Doria Russell wrote in *Dreamers of the Day* that "Mourning is soft and sad ... Grief is ... sharp and selfish ... loss feels like deprivation, as though something rightfully one's own has been unjustly stolen away." Lucy Maud Montgomery lived with a sharp grief.

In 1919, the "Gates of Life and Death" closed between Maud and Frede – on one side was a dim future where Montgomery knew she would not be not at home, where she would have to face down crises on her own. On the other side was a luminous past where she longed to be, because Frede was in it.

Frede was the person Maud wanted to grow old with because she was the guardian of her youth (Ewan had always seemed old), they "remembered things together." Frede's presence was always an assurance for Montgomery that she was not alone. They both recognized how the Montgomery and Macneill personalities met in themselves; they shared their wit, intellect, work ethic, and sacrifice. They leaned on each other when their lives seemed hard. They knew that their complete loyalty to and trust in each other was an unbreakable shield from adversity.

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After Montgomery's marriage to Ewan, Frede eased into her place in the family because she was a longtime trusted friend to both of them. Laughter and music rang from the Leaskdale Manse when Frede was there, and she was there often -- everyone in town knew who she was and was fond of her. Maud and Ewan's home was her home too.

Frede's death shattered Montgomery and her husband as well. Ewan suffered a double loss -- he lost his friend, someone who had enlivened his family, and he effectively lost a wife who had a capacity for resiliency and happiness that could only be fully replenished by Frede. It made him more vulnerable to his own fears. In addition, Maud lost someone else who cared about her oldest son, Chester. He was very much beloved as a child by his Aunt Frede. Might his life have taken a different shape with Frede's interest and attention?

After Frede's death, Montgomery rearranged the tables, books, and plant stands along the walls in the parlour in the Leaskdale Manse. It was the room where she wrote every day. She set up a focal point between the tall windows. Her own china dogs from England, Gog and Magog, sat beside a bookcase upon which she placed The Good Fairy statue, one of Frede's precious belongings.

Above it was a portrait of Frede holding a flower. Every day as Maud glanced out toward the western light, she would see the statue of the Good Fairy standing on the top of the world, looking up, with her arms outstretched in an arc that lifted her eyes upward to Frede. In that way, her friend was always there with her at the Manse, as she had been for so many days. The Good Fairy was an image that insisted on hope and joy, even when Montgomery had neither.



The war and loss and grief would bind her forever to many kind families in Ontario. But she was also bound to her first home because, for a time, the windows were lit with a buoyant light of hope, the companionship within its walls provided the whispering voice of courage, and it echoed of love.

The Leaskdale Manse was, and would be forever, the only place inhabited by her little boys, Chester and Stuart, untouched by their futures, and shared with a husband who still had a dimpled cheerful smile and roguish eyes. It would be the only home infused with the brilliance of her vital, vibrant friend, Frederica, and fortified by her own resilient self.



Thank you to Jack Hutton for the Dog Monday story and ...

Allan McGillivray
John McLeod
Larry Shier
Roger Shier
Patricia Weinert
family of Ruby Lapp Donaghey
Marilyn Rennie
Isobel Chiswell
Alexandra Hartmann
Nancy Marr
Ruth Street
Jason Nolan
Yuka Kajihara
Christy Woster
Emily Woster
Linda Jackson Hutton
Carol Dobson



Elizabeth Epperly
Mary Rubio
Elizabeth Waterston
George Campbell
Sandy Wagner
Wilda Clark
Carolyn Collins

L.M. Montgomery Collection, Archival
and Special Collections, University of
Guelph Library

Uxbridge Historical Centre
Uxbridge Library
Library and Archives of Canada

Arnold Hodgkins

2009 Excellent summary of the work to restore the Manse and Church in Leaskdale
http://www.lmmrc.ca/ontario/documents/leaskdale_cordially_yours_spring09.pdf

About the LMMSO
<http://lucymaudmontgomery.ca/l-m-m-s-o/>

1997 National Historic Site
http://lmmontgomeryliterarysociety.weebly.com/uploads/2/2/6/5/226525/shining_scroll_1997.pdf

2001 Remembering Wilda Clark
http://www.weebly.com/uploads/2/2/6/5/226525/shining_scroll_2001.pdf

Margaret Leask Mustard
http://lmmontgomeryliterarysociety.weebly.com/uploads/2/2/6/5/226525/2010_shining_scroll_part_3.pdf

Leaskdale, Montgomery and WW 1
http://lmmontgomeryliterarysociety.weebly.com/uploads/2/2/6/5/226525/l.m._montgomery_and_world_war_1.pdf

Kathy Wasylenky
<http://kathywasylenky.weebly.com/accomplishments.html>

More about Montgomery and Ontario
http://lmmontgomeryliterarysociety.weebly.com/uploads/2/2/6/5/226525/shining_scroll_dec_2008.pdf

Montgomery Preservation Pioneers
http://lmmontgomeryliterarysociety.weebly.com/uploads/2/2/6/5/226525/honoring_the_first_generation_-_lmm_08_conference_presenta.pdf

Montgomery Sites
<http://home.earthlink.net/~bcavert/id1.html>

Images: Mary Beth Cavert, Emily Woster, Donna Campbell, Colin McConnell/*Toronto Star*, The L.M. Montgomery Collection (Archival and Special Collections, University of Guelph Library), Jason Nolan, Joanne Wood, Lesley Clement, Uxbridge Historical Centre



UXBRIDGE – Members of the Lucy Maud Montgomery Society of Ontario were honoured by the Province for their work on the Leaskdale manse and church. From front, society president Kathy Wasylenky, Melanie Whitfield, Barb Pratt, Barb Murphy, Nina Elliot, Valerie Fowle, Gail Pimm of Heritage Uxbridge (who nominated the society for the award), and Earle Lockerby show off their plaques from the Ontario Heritage Trust. Jan. 27, 2009 Copyright: NewsDurhamRegion.com © 2009 Metroland Media Group Ltd.