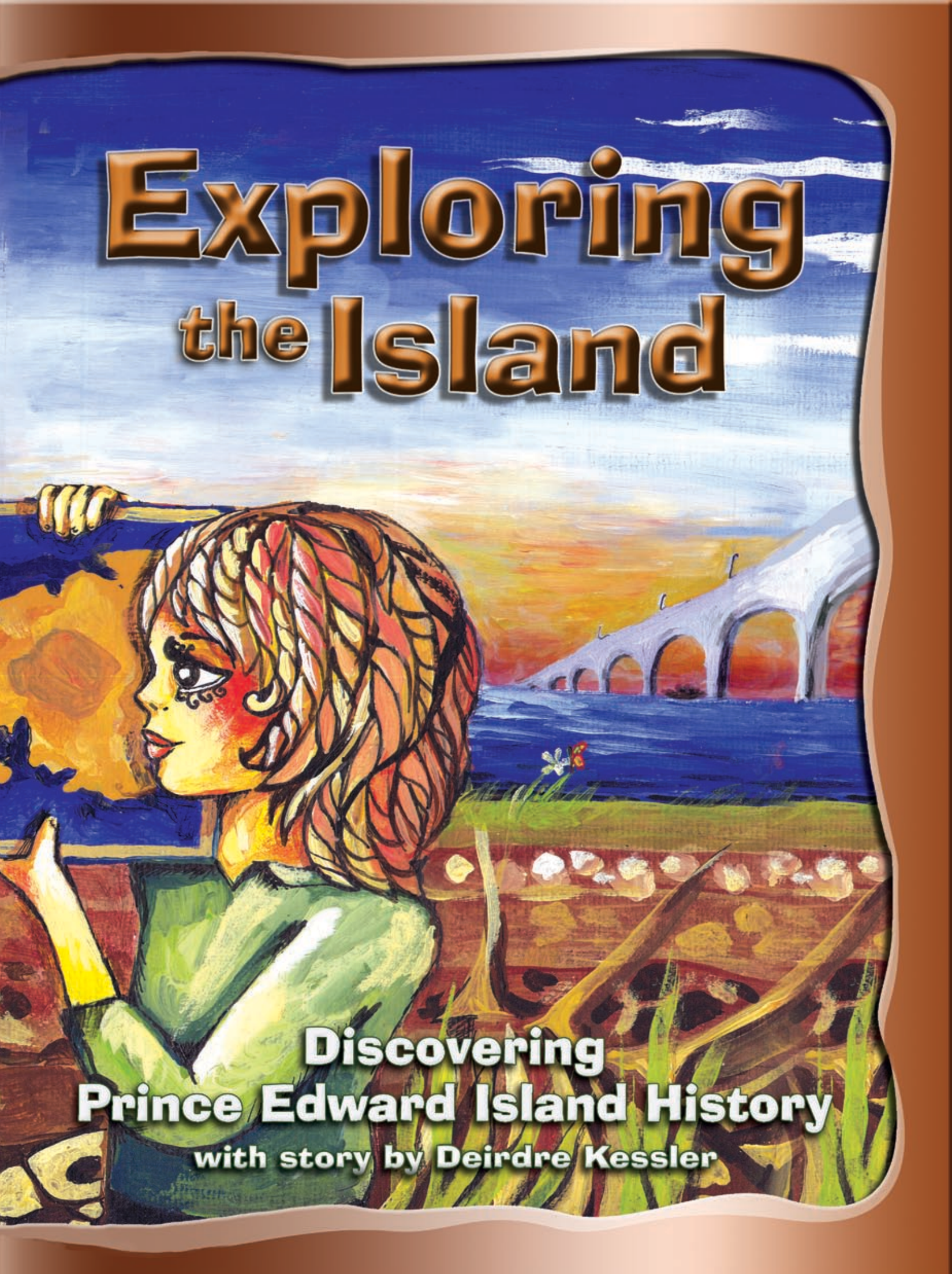
Exploring
the Island
Discovering
Prince Edward Island History
with story by Deirdre Kessler

Department of
Education

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Discovering Prince Edward Island History

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Deirdre Kessler

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CANADA
2007

Contents

1 Digging Up Time

Rosalie was pulling on her hiking boots when Vincent entered the side porch.

"Today's the day!"

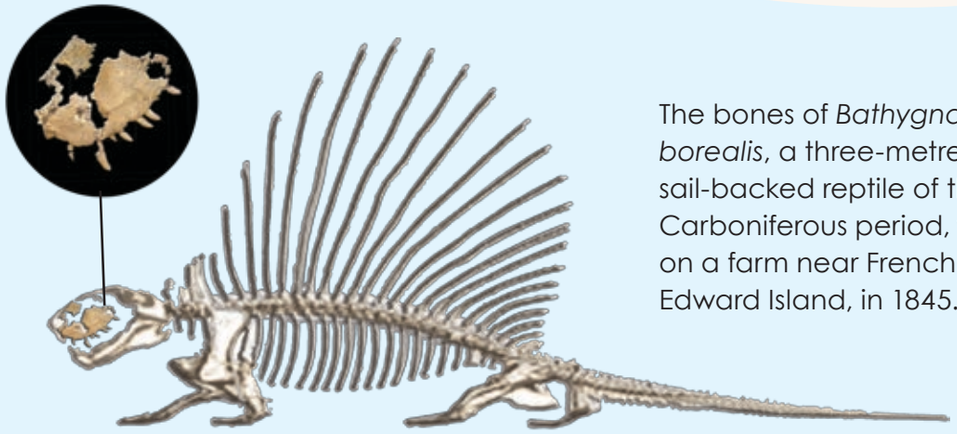
"Yup – Bathy-bones, here we come!"

Vincent's arms were filled with items they would need for today's dig: shovel, whiskbroom, zip-lock bags, tags, pen, and archaeology notebook.

"Did you pack the camera, Rosie?"

"Yup."

Rosalie Richard and Vincent Vanderhaag were neighbours and friends who had ridden the bus to school together for six years. They had started Diggers Incorporated, an after-school Island history club. Their main interest in life was digging for artifacts and dinosaur bones. Their families lived on farms near Malpeque Bay, across from where Donald MacLeod had found the bones of a small dinosaur many years before. Recently, a boy about their own age had found the complete skeleton of a reptile-like dinosaur while he was exploring near his cottage in Miscouche.



Cast of skull fossil at the University of Prince Edward Island.

The bones of *Bathygnathus borealis*, a three-metre-long, sail-backed reptile of the Permo-Carboniferous period, were found on a farm near French River, Prince Edward Island, in 1845.

"Bathy-bones, where are you?" said Rosalie, as the two friends headed across her family's back field to the site where they would dig this morning.

"You know," said Vincent, "it's downright impossible there would have been only two dinosaur skeletons on the whole Island."

Both Vincent and Rosalie knew they were not likely to unearth bones of a dinosaur like the one discovered in 1845 by Donald MacLeod. He was digging a well by hand and had dug seven metres down, looking for ground water, when he found dinosaur bones.

Rosalie and Vincent arrived at the field where, the day before, heavy equipment had cleared the ground for a foundation for a wind turbine. The field was not far from the shore and the Gulf of St. Lawrence.

Rosalie's and Vincent's parents were waiting for – dreading, really – the day when their children decided they wanted careers other than farming. Unlike most of the children the parents knew, both Vincent and Rosalie had always wanted to be farmers when they grew up.

It took the friends five minutes to hike to the shore field to begin the search for treasures from the past. At dusk the night before, after the bulldozer had torn up the sod, they had laid down a wide grid of ropes to divide the area into ten smaller squares.

"Look! Vincent! A thigh bone!"

Rosalie was on her knees in the bulldozed earth. Vincent rushed to her side and grabbed the enormous bone and held it next to his own leg.

"Big fella," said Vincent.

They both laughed – they'd found a femur, all right, but one that belonged to a horse. They photographed the bone, noted its location on the grid, and placed it at the edge of the ploughed-up area. Then they went back to walking slowly across what would become the foundation pad

for the wind turbine. There would be time later to learn the story of the burial of a favourite horse in this field. Rosalie's grandparents would know exactly which faithful horse this had been, and when they had buried her in the field.

"Hey, Rosie – check this out."

Vincent had found shards of pottery, enough of them in one place to show the size of the crock. On one fragment was "P.E.I. POTTERY."

"Only thirty minutes left, Vince! Let's push on."

Vincent's boot kicked against something. He knelt and dug earth from around it. Then he fetched a small shovel and began to dig. The object was wooden, and it was large.

"Rosie! Help me!"

Rosalie grabbed her own shovel and joined him.

"Twenty minutes," Rosalie panted.

"Keep digging!"

From a distance the kids looked like dogs rooting for a bone. The truckers and Rosalie's and Vincent's parents were gathered around the flatbeds holding the wind turbine sections. They laughed at how seriously the friends took their hobby.

The wooden object turned out to be a hand-hewn ship's rib. Rosalie and Vincent lugged it to the side of the field and resumed the search. Later they would look to see if there were any dates or names scratched into the wood.

"Yikes! Only fifteen minutes!" Rosalie wished she and Vincent had another half hour, another day!

As fast as they could, Rosalie and Vincent bagged and noted shards, square-headed nails, and a few small once-corked bottles, some of them embossed with a name or a design.

"Purple glass!" shouted Vincent. He would donate it to Rosalie, who had a collection of purple glass bottle fragments.

"Good!"

With ten minutes left, the friends were now trotting the remaining squares of their grid, their eyes peeled, their feet sensitive to lumps.

"Got something!" Rosalie was on her knees, digging with her hands the way their dog Tartan did when he was rooting for a bone.

Vincent joined her. He saw the neck of a thick, dark blue bottle, still corked. As Rosalie dug deeper, it became apparent that the bottle was intact.

"Carefully, now."

"I know."

"Oh, man! It's whole! Rosie – it's not even cracked! And look! There's something ..."

Brushing the last bits of earth from the deep-blue bottle and holding it up to the sun, they could see that there was, indeed, something inside the bottle.

"Okay, kids. We've got to get to work now."

The cement truck had arrived to pour the foundation.

Vincent and Rosalie took the bottle, gathered up the rest of their treasures from the side of the field, and headed back to Rosalie's barn, where they kept all their archaeological finds.

The North Cape Wind Farm,
Prince Edward Island.

Palaeo-Indian Period

(11 500 to 9 500 years ago)

Prince Edward Island was covered by glacial ice until about 12 000 years ago.

When the ice melted, the landscape was treeless, but grasses, flowering herbs, and small shrubs rapidly became established.

The shape of the Maritimes was different from what it is today, as sea levels were dramatically lower than present-day levels. This created a wide bridge of land connecting the Island to mainland Nova Scotia and New Brunswick.

The first aboriginal peoples, referred to by archaeologists as Palaeo-Indians, came to the Island about 11 000 years ago. They were hunting for caribou and migratory marine mammals such as seal and walrus. Fish and shellfish were likely also an important part of their diet.

Artifacts found near Souris and East Point show that hunters used stone-tipped harpoons to kill their prey. Many areas that would have been coastal settlements are now eroded away or lying many metres undersea. This makes it almost impossible to find archaeological evidence of the lifestyle.

11 500 years ago — 9 500 years ago

Archaic Period

(9 500 to 2 500 years ago)

During this period, the land and climate changed dramatically. Temperatures were generally warmer than today and only towards the end of this period did the climate approach today's conditions.

The types of vegetation would also have been different, probably much closer to what we see today along the mid-Atlantic coast of the United States.

It wasn't until about 5 000 years ago, with rising sea levels, that Prince Edward Island once again became an island. The land bridge that once connected Prince Edward Island to mainland New Brunswick and Nova Scotia is sometimes referred to as *Northumbria* by archaeologists. Today's Confederation Bridge again makes a link across Northumberland Strait.

Aboriginal people hunted and gathered food according to season and their ability to travel. They caught sea mammals along the coast and abundant fish in both the sea and rivers.

Birchbark canoes probably replaced dugout canoes several thousand years ago, making river travel easier for residents to hunt inland moose, caribou, muskrat, and beaver.

Archaeologists believe that many settlements which were on the coast during this period likely eroded away or have become submerged. This period is marked by the development of ground stone implements such as axes and specialized woodworking and fishing tools.

Ceramic/Pre-European Period

(2 500 years ago to European contact)

The land, covered with dense forests at this time, continued to attract inhabitants in search of food. The people who lived and hunted here were ancestral to today's Mi'kmaq First Nations. The Mi'kmaq named this land "Epekwitk," meaning "cradled on the waves."

Mi'kmaq made tools from stone, wood, animal hides, bone, antler, ivory, and clay. They fashioned spearheads and axes from stone – some obtained from Island sources, others from the Maritimes, New England, and, occasionally, more distant sources such as Labrador.

Island clay mixed with shell or grit was used to construct pots. Decorative designs were made by incising or stamping impressions in the clay while it was soft, after which the clay was fired to harden.

Archaeological evidence of this period is most evident along the Island's north shore in protected bays and estuaries. These were ideal places for shell fishing, spearing and netting fish, and hunting marine mammals and birds.

2 500 years ago | 500 years ago | TODAY

Contemporary/European Period

(500 years ago to present)

Evidence suggests that the Mi'kmaq traded furs and fresh food for European utensils and tools beginning as early as the 15th century. Portuguese sailors and others in search of codfish and walrus may have been the first Europeans to visit the Island; however, that distinction may rest with the Norse in their description of "Vinland" which may have included Prince Edward Island.

The explorers from Europe brought copper kettles, woollen blankets, iron knives, and, tragically, diseases. The Mi'kmaq had no immunity from the diseases, resulting in many deaths from this catastrophic contact with outsiders from another continent.

France built the first European settlements at Port-la-Joye and Havre Saint-Pierre in 1720. Records in 1752 show the Island's European population as 2 223 persons. The Island's Mi'kmaq were not included in any census.

Island Acadians were deported aboard British ships in 1758. Many lost their lives at sea during what became known as"Le Grand Dérangement." Other Acadians escaped deportation or made their way back to their Maritime homes soon after deportation. In 1763, Île Saint-Jean officially became a British colony.

Samuel Holland, a British land surveyor, divided the Island into 67 lots. These lots were awarded to wealthy landlords in Great Britain, and the Island was renamed Prince Edward Island. In 1870, the Aborigines Protection Society in England purchased Lennox Island for the "exclusive use and benefit" of the Island's Mi'kmaq. By 1917, there were reserves at Lennox Island, Morell, Scotchfort, and Rocky Point, though many Mi'kmaq continued to live in other places across the Island. P.E.I. became part of Canada in 1873. It is now home to people of many different ethnic and cultural backgrounds.

Your Turn

Which came first?

1. Work with a partner to put these eight events in the order or sequence in which they happened.
2. Compare your results with another group to see if you agree about the sequence of the eight events. Discuss the information. Arrive at a consensus.
3. Confer with all other pairs in the class. Does everyone agree?

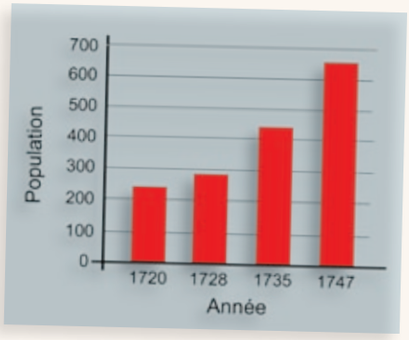
The French newspaper L'Impartial *is first printed.*

Prince Edward Island legislature creates a provincial flag.

First modern Mi'kmaq pow-wow is held on Panmure Island.

Radio station CFCY broadcasts for the first time.

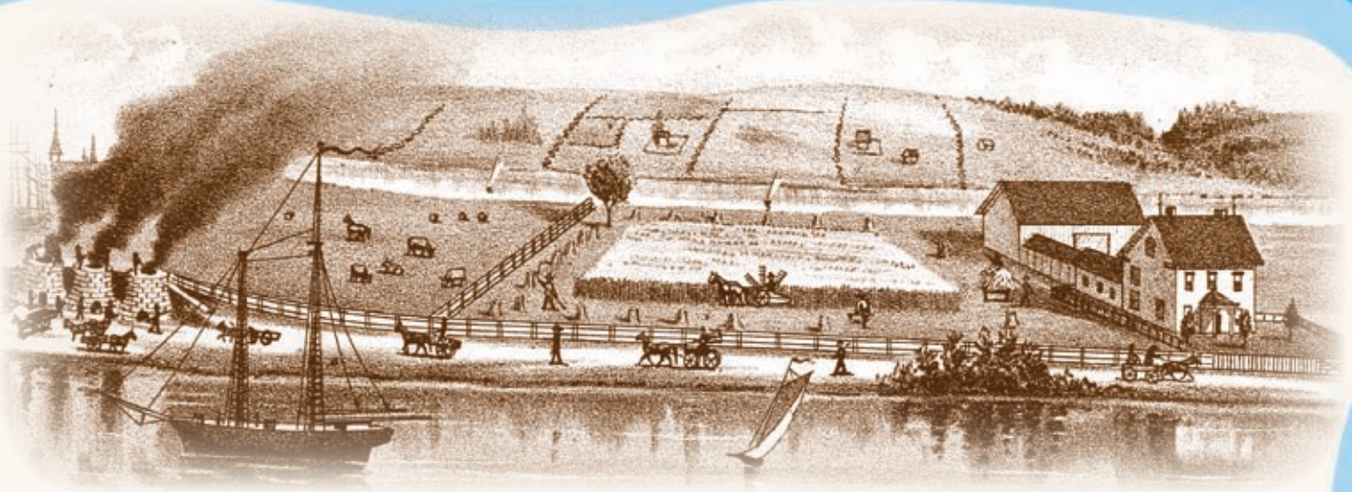
French population of the Island is 423 people.



First electric lights are switched on in Prince Edward Island.

The Confederation Bridge is officially opened.

The ship Annabella *brings 60 settlers to the Island.*

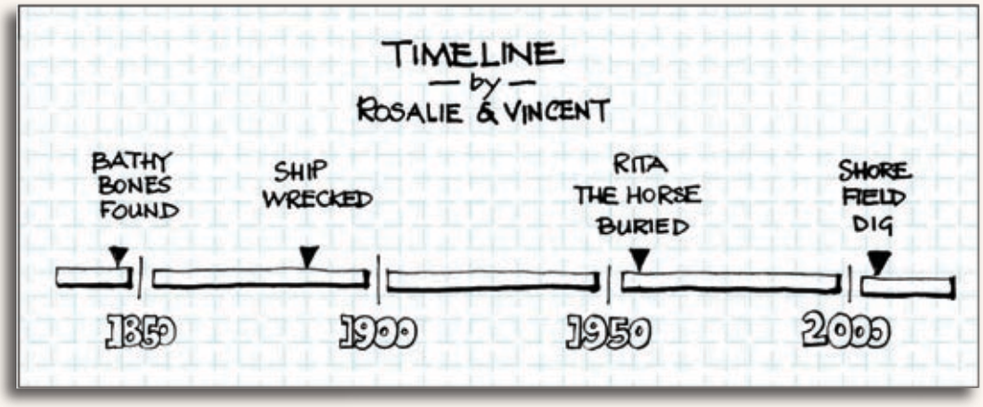


Horses, lime kilns, threshing machines, and schooners were part of the way of life for the Wesley Myers farm family and their neighbours in Victoria, P.E.I., in the late 1800s.

Did You Know?

Islanders burned limestone in a lime kiln or furnace to make it into a powder. The lime improved the Island soil by reducing the acidity level.

Rosalie and Vincent's first timeline: time unit = 50 years.



Your Turn

How to make a timeline

1. Your timeline will cover the last 500 years of Prince Edward Island history. What is the earliest date? What is the latest date?
2. Decide which units of time you will use. Divide your timeline into the time-unit segments you have chosen.
3. Choose five events from ***Which came first?*** and place them on your timeline. Add more events from P.E.I. history that you think are important.

2 Message in a Bottle

Rosalie and Vincent put away their shovels and left the ship's rib, pottery, and other findings in the corner of a barn Rosalie's parents let them use for their Diggers Incorporated projects.

In a certain light, through the time-burnished green glass of the bottle, they could see a scroll. With a corkscrew they carefully drilled into the cork, which split and crumbled. They turned the bottle upside down, but the rolled-up paper inside was too big for them to shake out. They used tweezers and a chopstick to make the scroll tighter so it could fit back out of the bottle. As they worked, time disappeared. At last, they were able to roll the scroll tightly enough to pull it out of the bottle.

"It's parchment – that's why it's so strong," said Rosalie, delicately fingering the scroll.

"That means we can track the watermark," said Vincent. "How long do you think this has been buried?"

"I don't know, but, wow – just think of it! If we hadn't found the bottle it would be underneath concrete by now."

"Or crushed by the bulldozer."

Each took a deep breath, and then they carefully unrolled the treasure. At first they had trouble reading the old-fashioned writing, but soon they decoded the letter.

Notes

Kikchiseboogwek (*gig•jeez•bo•kweg*) is the Mi'kmaq word meaning "passage close inshore" or "small passage." It is the name of the channel of water between Lennox Island and the mainland.

Mesgig Onigen (*mess•gig onay•gen*) is the Mi'kmaq word for the five-kilometre route from Bedeque Bay to Malpeque Bay.

Source: Alan Rayburn, *Geographical Place Names of P.E.I.*

Saturday, August 8, 1845

Dear Finder,

I am very sad that we must leave this place. A tragedy has befallen Maman's brother and his wife. They took sick and died. Maman and Papa must look after their children and farm in Grand Rustico. They have much more land than we do, so it makes sense for us to move. A family named Ramsay will be moving into our cabin and acreage. We leave tomorrow.

How I love this farm and shore. I begged Maman to let me stay on with the Ramsays. I could do washing and cooking and help with field work. And I have learnt to write and speak English, so when I am old enough I could teach as Maman did. I could visit everyone in Rustico whenever the travelling was good. But Maman says that a twelve-year-old belongs with her family.

I am filled with sorrow to leave behind my best friend Giles Sark. We two have the same dreams to be explorers and to travel the wide world. He has shown me middens and summer camps of his Mi'kmaq people. Giles has taken me in his canoe along Kikchisebogwek, the name his people call the calm channel of water between our farm and Lennox Island. Another time we paddled from our shore to the portage that Giles calls Mesgig Onigen. Giles has taught us some Mi'kmaq and Maman has taught him to write in French and English. He is a better student in English than I am.

Maman has told Giles he will always be welcome to visit us. Giles and I have promised to write one another, and when we are grown we have agreed to travel the whole world and meet at the Great Sphinx in Egypt, but, oh, I shall miss him and our excursions.

Please, whoever you are, whenever you find this, know that someone else look'd out upon the Gulf of St. Lawrence from these same shore fields and loved this place.

Your Friend Across Time
Beatrice Lachance

Who Is an Islander?

The Mi'kmaq people were the first inhabitants of ***Minegoo*** or ***Epekwitk***, as the Island was called in the Mi'kmaq language. To the French, the Island was known as ***Île Saint-Jean***. The British called it ***St. John's Island*** and then ***Prince Edward Island***. Obviously, Mi'kmaq people, Acadian people, and those from Great Britain are Islanders, but who else is an Islander?

Bonjour!

My name is Joseph. My house overlooks Rustico Bay. I am a very good speller and love competitions. I also study karate. My Acadian ancestors have lived on this Island for many, many generations.

1720s
French Acadians

1500s
Mi'kmaq

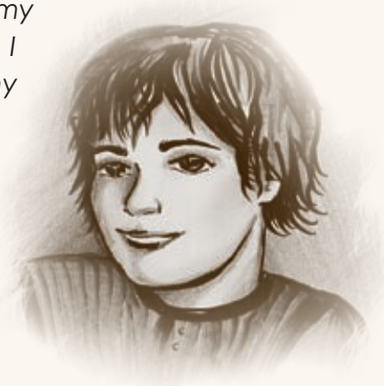
Kwé!

My name is Bernard, and my Mi'kmaq ancestors have lived on Epekwitk since time immemorial. From my house on Lennox Island I can see Bird Island in Malpeque Bay. I play the fiddle, and I'm on the hockey team.

Madainn mhath!

My name is Elliot, and I live in Eldon. My ancestors came from Scotland. My grandfather can speak a bit of the Gaelic. I like making short films with my digital camera. I edit them on my computer.

1750s
British



Your Turn

Survey your classmates and teachers, your friends, your family, and your neighbours to find out the many places of origin of people who now live in P.E.I.

Your Turn

On a map of the world in your classroom, link P.E.I. with different coloured yarns to all of the countries in the world to reflect your findings.

Shlom lekh!

My name is Sophia and I live in Charlottetown. My great-great-great-grandfather emigrated here from Lebanon. I love to dance, and I study ballet, jazz, and hiphop. I am on the chess team at school.

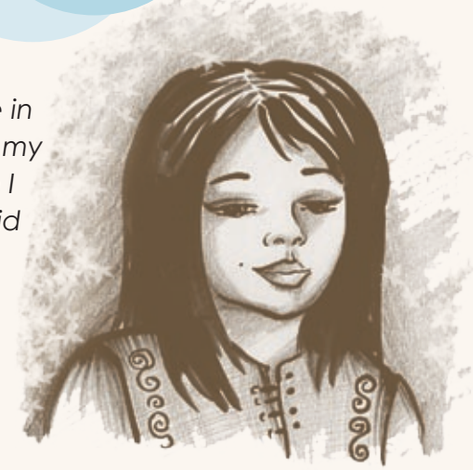
1900s
Lebanese

TODAY

2000s
Asian

Néih hóu!

My name is Lisa, and I live in Summerside. I came with my parents from China when I was seven. My mother said I was born singing. I study voice and piano after school, and I play field hockey.



TOP 25

PLACE OF BIRTH FOR THE IMMIGRANT POPULATION OF PRINCE EDWARD ISLAND

United States of America
United Kingdom
Netherlands
Germany
Belgium
Colombia
Korea, South
Australia
New Zealand
Bosnia and Herzegovina
China
Lebanon
Serbia and Montenegro
Denmark
India
Japan
Poland
Hungary
Sierra Leone
Syria
Zinbabwe
Dominican Republic
El Salvador
Jamaica
Hong Kong

(2006 CENSUS)

Islanders in the News

Nov. 17, 1775

ISLANDERS KIDNAPPED! COLONY'S SEAL STOLEN!

American privateers sailed into our harbour yesterday. In the absence of Governor Patterson, Phillips Callbeck bravely went dockside to offer the invaders money to leave Charlotte Towne alone.

Mr. Callbeck was struck in the face and ordered aboard the privateers' ship.

The trespassers then broke into warehouses and stole food and supplies. They looted private houses and have stolen the Great Seal of St. John's Island.

Mr. Wright, a prominent citizen of our town, was also captured. The ship sailed at high tide, taking Messrs. Callbeck and Wright with it.

Barney Francis Breaks Mile Record

Upwards of five thousand excited and enthusiastic fans thronged the stands here today to witness the Canadian Athletic Field and Track championships.

Barney Francis, fleet middle-distance runner from Prince Edward Island and representing the Abegweit Amateur Athletic Association, gave a wonderful exhibition of running in the mile event. Francis broke the Maritime record set in 1908. His time today was 4 minutes, 32 1/5th seconds.

Francis, born in 1897, served in the First World War and is a member of the Abegweit Amateur Athletic Association's team. He has been invited to try out for the Olympic team to compete in 1924.

Nurse Pope Ignores Scorpions and Snakes

In spite of January's wintry blasts and rough seas, Nurse Georgina Fane Pope sailed to South Africa today.

This will be her second tour of duty in a military hospital there. Three years ago, in 1899, Nurse Pope and her sister nurses worked in British hospitals north of Cape Town. They cared for 230 sufferers of enteric fever. She is now senior sister in charge of eight Canadian nurses.

"The hospitals are no more than tents," Nurse Pope said. "We are on the constant look out for snakes and scorpions as we go about caring for the injured and sick."

Blockhouse Point Lighthouse, established in 1851 at the west side of the entrance to Charlottetown Harbour.

AUTOMOBILES ALLOWED ON ISLAND ROADS

Premier Aubin-Edmond Arsenault and his administration have brought us into the 20th century at last!

Islanders with automobiles no longer must wait for Mondays, Wednesdays, and Thursdays to drive on our roads.

Many of us remember the day ten years ago, in 1908, when automobiles were banned completely. Anyone caught driving a car would spend six months in jail or be fined $500. We've come a long way, thanks to Premier Arsenault.

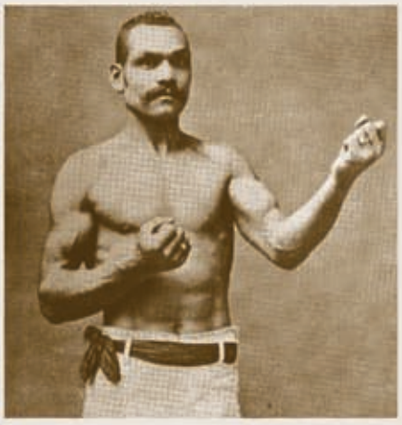
Premier Arsenault, born in Abram-Village in 1870, is the first Acadian premier of any Canadian province.

Your Turn

1. Choose someone from the Island's past who made the news during her or his lifetime.
2. Read about this person.
3. Choose a major event from the person's life.
4. Report this major event in the form of a short newspaper article, being sure to include the following information:
   - What happened?
   - How did it happen?
   - Who was involved?
   - When and where did it happen?
   - Why is this event historically significant?
5. Create a strong headline to engage the reader.
6. Choose or create an appropriate illustration to accompany your newspaper article.

THREE KNOCKOUTS IN ONE NIGHT

Scares Off the Famous John L. SULLIVAN



George Godfrey – Black Heavyweight Champion of America

It is rumoured that white boxer John L. Sullivan, current heavyweight champion of the world, refuses to fight George Godfrey.

Charlottetown-born Godfrey knocked out three heavyweights in a row in his first ring appearance in 1879. He is one of the top heavyweight fighters in the world and is American black heavyweight champion.

Best known for his bare-knuckle fighting, Godfrey has sometimes gone 45 rounds in a fight to the finish.

Godfrey fights under the professional moniker of "Old Chocolate."

3 Time Travel

Vincent and Rosalie bent over the message from the bottle.

"Can you believe it, Vince? Béatrice was interested in the same things we are!"

"Spooky. What are the odds of this, Rosie? I mean, we just happen to find an old bottle that just happens to have a letter from someone who just happens to be like us."

"She's a kindred spirit, that's for sure, Vince. And Giles, too."

"Doubly spooky."

Rosalie and Vincent grew silent. Each wanted to reflect on the writer of the letter and to think about what her life must have been. What had happened to her? One hundred and fifty years ago seemed very near in time compared to how long the dinosaur bones had been buried on the MacLeod farm.

"Rosie, I have an idea..."

"Me, too. You first."

"Let's leave our own message in a bottle to someone in the future."

"That's exactly what I thought!"

They found a thick-glassed bottle, good writing paper, and a candle and matches so they could seal the metal cap of the bottle with wax. After they made a copy of their letter and Béatrice's, they sped on their bikes to the wind-turbine site. Before the foundation was poured, they dug a pit outside a corner of the pad, placed their bottle in the ground, and covered it up. Later they would plant a marker above their message to the future.

As concrete poured out of the chute, they wondered who would read their message in a bottle, and when.

September 8, 2007

Dear Finder,

We have put each of our family's genealogies in this bottle. You can trace Rosalie's Acadian family all the way back to the 1700s and Vincent's Dutch family back to 1950 on the Island.

Today a foundation is being laid for a wind turbine for Rosalie's farm, and next year Vincent's family will do the same. Instead of using electricity from the grid, our families will be able to produce enough power for our own farms.

We found a message in a bottle right here where the wind turbine will be installed. It was written in 1845! We've put a copy of the letter in this bottle.

In 1845 people on Prince Edward Island got from place to place by horse and wagon, on foot, by canoe, or in sailing ships. Today, our families are among the first on the Island to drive battery-powered instead of gasoline-powered cars, so our carbon footprint on Earth will be smaller. Trains no longer run on the Island, and there's a huge bridge between New Brunswick and the Island, built in 1997 to last one hundred years. We wonder what the Island will look like in 2097!

We are still in school, in grade six but both want to be explorers and historians and farmers. We plan to build a museum to hold all of the treasures we have discovered on our farms. We also plan to take three months of every year to travel around the world.

Yours sincerely,
Rosalie Richard and Vincent Vanderhaag,
Prince Edward Island, Canada, North America,
Planet Earth, Milky Way.

First Nations on the Move

Snowshoes, toboggans, and light, easy-to-use birchbark canoes were some of the technologies of First Nations people. These technologies were vital to the lives of the Mi'kmaq of Epekwitk. During winter, snowshoes provided access to traplines and fishing holes in the ice. The toboggan (from the Mi'kmaq word ***topaqan***) was made of bark or animal skins, allowing for the hauling of heavy loads in deep snow.

The main means of travel and transporting goods on water was the canoe. Mi'kmaq travellers would paddle the rivers and then portage (carry the canoe over land) to the next body of water.

When the French and British settlers arrived, they quickly adopted these technologies. Late into the 1800s, people voyaged by foot and iceboat across the scattered ice floes of the Northumberland Strait. It was reported that the 13-kilometre hike would take six hours, if the weather conditions were just right!

Islanders and Their Horses

Islanders have had a long-standing love of horses. Horses were first brought to the Island by the Acadians in the early 1740s. By the late 1700s, narrow paths or trails wide enough for people on horseback existed between small communities.

As the need for communication between communities grew, roads were constructed. By 1831, the road from Cascumpeque to Charlottetown, more than 130 kilometres, might take a person five to seven days to travel. Sometimes this road was impassable on horseback. In winter, roads were broken through fields. Roads across ice-covered water were "bushed," or marked with spruce trees stuck in the snow.

As the use of horses as a means of transportation increased, livery stables and blacksmith shops were built. While a horse-owner was doing business in town, the horse would be stabled, fed, and watered for a fee. People who lived in a town or village could rent a horse and buggy if they needed to travel to another community.

Although the mid-1900s saw the improvement of roads and the increased use of automobiles, horses continued to be Islanders' main means of travel. Many roads remained impassable from late fall until early May, making the horse still the most reliable form of transportation. By the 1960s, few horses remained on Island farms because of paved roads and farm mechanization.

The Age of Sail

More than 200 years ago, Prince Edward Island was covered with an abundance of trees such as beech, maple, yellow birch, spruce, and pine. Shipbuilders in Europe, especially in England, were in need of lumber. Ships' masts were built mostly from pine and spruce, while yellow birch and tamarack could be used for the hulls.

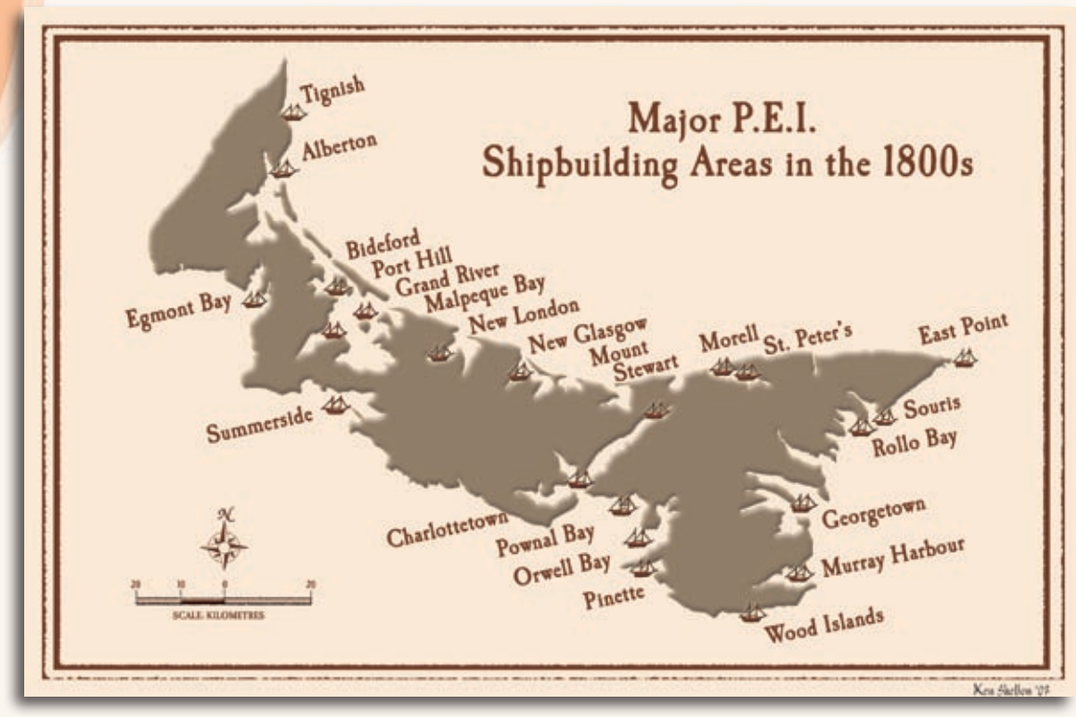
During the age of sail, vessels were built in some 176 different towns and localities. Leading shipyards were found in Murray Harbour, Mount Stewart, Charlottetown, Rustico, Summerside, and Port Hill.

In the 1840s, almost 90 percent of all newly built vessels were sold or transferred to owners who lived elsewhere in the British Empire. As suitable trees disappeared from the landscape and iron became the primary shipbuilding material, the age of sail ended on P.E.I.

A steam-driven ship at dock alongside a sailing vessel.

A type of vessel used in the fishery and for transporting people and goods was the coasting schooner. Coasting schooners sailed to many small ports within the region and could venture as far as the West Indies.

Steamships were also used to provide transportation for passengers, freight, and mail along regular routes. The mail runs between Charlottetown and Pictou took approximately five-and-one-half hours.



Beginning at the turn of the 20th century, ice-breakers and car ferries became the next generation of marine vessels to cross the Northumberland Strait. In 1997, the Confederation Bridge opened, providing a fixed link between the mainland and P.E.I.

The Iron Horse Arrives

The construction of a railway in Prince Edward Island began in the spring of 1871 and was completed by 1875. Rail engines were then known as "iron horses." The railroad connected Island communities from Souris to Tignish and was the first reliable means of travel for goods and passengers. The railroad also provided a telegraph service that enabled communities to communicate with one another using Morse Code.

Early P.E.I. steam engine.

Passengers pose for this photograph at Montague Station.

Islanders were proud of their railroad, and over time the railway became a central part of their social life. A passenger could board the train in Tignish at 5:45 a.m. and arrive in Charlottetown just before noon, travelling a total of 185 kilometres, all the while chatting with friends and neighbours along the way.

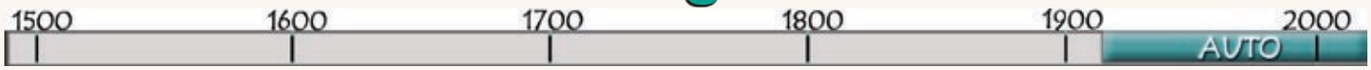
The railroad also provided employment, as men were needed to operate and maintain the railroad tracks and the rolling stock of boxcars, flatcars, and engines. Winter conditions brought extra duties, with snow-clearing and digging out snow-trapped cars.

Unfortunately, rail travel was not destined to remain on P.E.I. On October 25, 1969, passenger service by train ended, and, just two decades later, the last train rolled into history. Cars and trucks became increasingly popular, and paved roads connected communities from one end of the Island to the other.

Snowfighting brought cold fingertips but welcome extra pay.

During the 1990s, P.E.I.'s railroad tracks were torn up and the railbeds were converted into trails for walking, cycling, and other recreational uses. This trail system goes from tip to tip of the Island and forms part of the nationwide route known as the Confederation Trail.

The Horseless Carriage



The age of the automobile arrived in P.E.I. at the turn of the 20th century. Until then, the primary mode of transportation was horse and wagon. Before the automobile, a 60-kilometre trip from Bedeque to Charlottetown could take as long as 11 hours. A well-known entrepreneur and priest, Father George-Antoine Belcourt of Rustico, brought the first motorized vehicle here (and possibly in Canada) in 1866. In spite of their curiosity, Islanders were slow to warm up to the idea of cars as a daily means of transportation on their quiet clay roads.

Automobiles terrified the horses that shared Island roads, and for this reason cars were totally banned in 1908. Five years later the ban was lifted, and car owners could drive on Mondays, Wednesdays, and Thursdays, but only on certain roads and in certain communities! It was not until 1918 that this law was thrown out and the automobile became more widely accepted.

By the 1920s, Islanders came to realize that cars allowed them a great deal of freedom to travel. People could visit friends and relatives in other communities; that is, if they could afford a car.

The end of another era.

Over the next few decades, roads were upgraded to make car travel easier. By 1960, the Trans-Canada Highway, part of a nationwide plan, was opened. It connected Charlottetown to Borden and Wood Islands, where car ferries took automobiles to the mainland.

People engaged in discussions regarding a fixed link from the late 1800s onwards, and in 1997 a bridge to the mainland was completed. Many Islanders saw the bridge as a sign that the "Island way of life" was changing.

Cars in the 1950s were generally large – often getting as little as just 3.6 kilometres for each litre of gas!

Islanders Take to the Skies

On a beautiful fall day in September 1912, a large, curious crowd gathered at the Charlottetown Exhibition Grounds. They witnessed an incredible sight: P.E.I.'s first airplane!

In the 1920s, Islanders had come to depend on an airmail service. In 1941, Maritime Central Airways of Charlottetown made its first flight. The company was owned and operated by Carl Burke.

During World War II, military bases were established in Charlottetown, Summerside, Mount Pleasant, and Wellington. They became part of a British training-base system, where air crews trained for war service. Over a four-year span, more than 12 000 students from Canada, the United States, England, France, Norway, Poland, New Zealand, and Australia graduated from the bases located on P.E.I. Sadly, some student pilots were killed in training exercises, and their bodies rest in Island cemeteries.

Following the war in 1945, only Charlottetown and Slemon Park (near Summerside) airports operated on a regular basis. The Charlottetown airport has expanded and changed many times as the province's only commercial and passenger airport. Slemon Park has been converted to an industrial park but remains a fully serviced, registered airport.

The first airplane over Charlottetown, 1912.

Three men stationed at the Summerside airforce base during World War II.

Charlottetown airport, 2007.

Your Turn

Working with maps

To calculate the distance between two places:

1. Locate the two points on the map.
2. Measure the route between these two places with a ruler or a length of string, or mark it along the edge of a piece of paper.
3. Compare this measurement against the map scale and read the distance. Don't forget to check what unit the scale is measured in (metres, kilometres, etc.).

In the example on the right, the object is to find the distance between *Isle du Bois* and *Trois Rivier's (sic)*.

From the scale, we can see that the distance measures about 16 mm, which translates to approximately 18 kilometres on the ground.

How far apart are points ❶ and ❷?

Your Turn

Read the scenarios listed below. Using the maps provided, decide how you would travel to each event. Fill in the information on the chart.

Event 1. Samuel Holland has been asked by the British government to complete a land survey of St. John's Island. You have just been invited to help him survey the land between Bay of Fortune and St. Peter's. You begin in February 1765.

Event 2. It is September 1864, and you are travelling from Bedeque to Charlottetown to see the circus.

Event 3. It is early spring 1915, and the Great War (later called World War I) is underway. You are anxious to leave the farm and sign up for duty to your country. To get to an enlistment office, you must travel from Miminegash to Summerside.

Event 4. The Confederation Bridge is celebrating its grand opening. To participate in the Bridge Walk and other festivities, you must travel from Hunter River to Borden. It is June 1997.

CLUE CARD

Average Speed/Distance

	Km/Hr.	Km/Day
Hiking (with pack)	3-5	25
Canoeing (slight headwind)	5	28
Snowshoeing (unbroken trail)	1.5	8
Horse/Buggy (rough roads)	5.5	55
Schooner (slight tail wind)	15	120
Train	30	400
Model T	40	320
Car	60	600

4 Decisions, Decisions

"Vincent – answer the phone!"

Rosalie was worried. An archaeologist from the University of Prince Edward Island had found out somehow that the children had discovered something important just across the bay from the site where the *Bathygnathus borealis* had been dug up in the nineteenth century. She'd called Rosalie's parents and left a message with the word "urgent" in it.

Rosalie hung up and instant-messaged Vincent. She was in luck: he was online. "Come here now," she keyed in. "We're in trouble."

It took Vincent four minutes and ten seconds to bike to Rosalie's. She was waiting for him at the gate.

"S'up?"

"We have to call UPEI. That archaeologist – remember she came to the exhibition that had our crockery shards in it? – she called my parents. She heard we found something."

"So? Call her."

"Vincent! We can't give her that bottle. That's ours. We found the message from Béatrice Lachance."

"It's only been a day since the dig. How would the university find out so fast about the bottle and message?"

"I don't know."

"Rosie, let's not call her back."

Rosalie hesitated. Why did the bottle and message and a girl dead for 150 years matter so much to her? Why did she feel as if she knew Béatrice Lachance? Yet they must reveal their discoveries.

"We have to call her, Vince. It's the finders' code. We both know that. We can't keep things that belong to the whole Island."

"Yeah. I know. Maybe she'll let us keep Béatrice's letter."

Inside, Rosalie got on one extension and Vincent on another, and Rosie dialled the number.

"Dr. DeBecki here."

"Yes, uh, well," stuttered Rosalie.

"Um, uh," said Vincent.

"It's Rosalie and Vincent," said Rosalie.

"Oh, my! Hello! I am so glad you called. How exciting! I heard you found a thighbone of *Bathygnathus borealis* and a piece of the *Marco Polo*!"

Both Vincent and Rosalie heaved sighs of relief.

"Not exactly," said Rosalie. "We found a thighbone belonging to our grandparents' horse, Rita. And the ship's rib doesn't have any marks on it saying it was part of the *Marco Polo*."

"You're welcome to come look at them," added Vincent.

"Wonderful!" said Dr. DeBecki. "Will you ask your parents if I might drive up west next weekend to have a look? And will you show me where you dug them up?"

"Yes," both answered.

"Good then! Have your parents call me to confirm. See you soon!"

"Wait," said Rosalie.

"Yes?"

"Um, Dr. DeBecki, uh …"

"Yes?"

"Well, um – how did you find out so fast we'd found things?"

Islanders once brought their goods by horse and cart to Island harbours, like Montague, above, from where they were shipped to ports around the world.

Shipwrecks were an occupational hazard, and the Marco Polo*, once known as the world's fastest ship, foundered on a sandbar off Cavendish beach in July 1883.*

Dr. DeBecki laughed. "Oh, the usual Island way: my neighbour's husband is friends with someone who knows the person who operates a bulldozer. That person said two Grade Six kids up west found a dinosaur and part of the ship Lucy Maud Montgomery wrote her first story about."

Both Vincent and Rosalie were familiar with how fast news and gossip travelled on the Island. Often word of mouth here was still faster than electronic media.

Rosalie knew she must say something about Béatrice's letter in the bottle, but all she could muster was, "Oh. That's funny."

After she passed on the message to her mother, Rosalie walked with Vincent to the gate.

"I feel awful, as though we lied," said Rosalie.

"Well, we did lie by what we didn't say. That's as much a lie as any other."

"A lie of omission, right?"

"Right."

"Okay, then. We'll tell Dr. DeBecki about Béatrice when she's here." Rosalie turned and headed towards the house. Why was it so hard to make a decision to tell Dr. DeBecki about their find?

"See ya."

Vincent mounted his bike and pedalled slowly towards his own farm.

"Hey – Vince!" Rosalie called. "Let's track Béatrice Lachance! Let's find her!"

Vincent halted and turned around. "Good idea! Béatrice's father would be listed somewhere in a ship's record, when they crossed the Atlantic from wherever they came from. Didn't ships' logs list what men did for a living?"

"Brilliant!"

"Yeehaw!" called Vincent, speeding away.

Rosalie stood for a moment. It came to her all of a sudden that both she and Béatrice loved the same place. They were sisters across time because they both were connected to the same patch of Earth. Rosalie breathed deeply and looked across the fields she knew so well.

"Thank you, Béatrice," she murmured.

Leaving for the New World.

What Were They Thinking?

Whenever a large number of people live together, rules are needed to maintain order. There have been many governmental decisions over the years. Some laws, also called legislative acts, may seem unnecessary to us today, but these laws have usually responded to a concern from the population. Can you identify which act responds to which concern?

CONCERNS

The environment is being littered with containers. There is also an increase in the sale of canned soft drinks.

Residents are concerned with the increased number of animals roaming at large and causing damage within the city limits.

The government wants to increase its revenue without affecting the essential living expenses of the people. They decide to tax patrons of theatres, cinemas, concerts, races, and sporting events.

ACTS

1770 | AN ACT IS PASSED TO REGULATE THE HUNTING OF WALRUS.

1796 | AN ACT IS PASSED TO PREVENT THE ROBBING OF GARDENS, ORCHARDS, AND POTATO AND TURNIP FIELDS.

1827 | AN ACT IS PASSED TO REGULATE THE USE OF DRIVING CARTS, CARRIAGES, SLEIGHS, AND CARRIOLES. ISLANDERS WILL DRIVE ON THE LEFT-HAND SIDE OF THE ROAD.

1856 | AN ACT IS PASSED TO IMPOUND HORSES, MULES, APES, GOATS, SHEEP, SWINE, GEESE, TURKEYS, OR CATTLE ROAMING AT LARGE IN THE NEWLY INCORPORATED CITY OF CHARLOTTETOWN.

1940 | AN ACT IS PASSED STATING THAT EVERY PERSON ATTENDING A PLACE OF AMUSEMENT SHALL PAY A TAX OF NO LESS THAN ONE CENT AND NO MORE THAN FIFTY CENTS.

1977 | AN ACT IS PASSED PROHIBITING THE USE OF NON-REFILLABLE BEVERAGE CONTAINERS.

Due to an increase in the number of robberies of people's produce, a law is necessary to safeguard fields, orchards, and gardens.

The Island population has reached almost 24 000 people. There is a need to regulate travel on the Island. Since people mount a horse or lead a cart from the left, it would be safer to drive on the same side.

This mammal is highly valued for its ivory, its very tough and durable hide, and its fat reserves. The species is killed in considerable numbers.

Government Decisions

Port-la-Joye Established

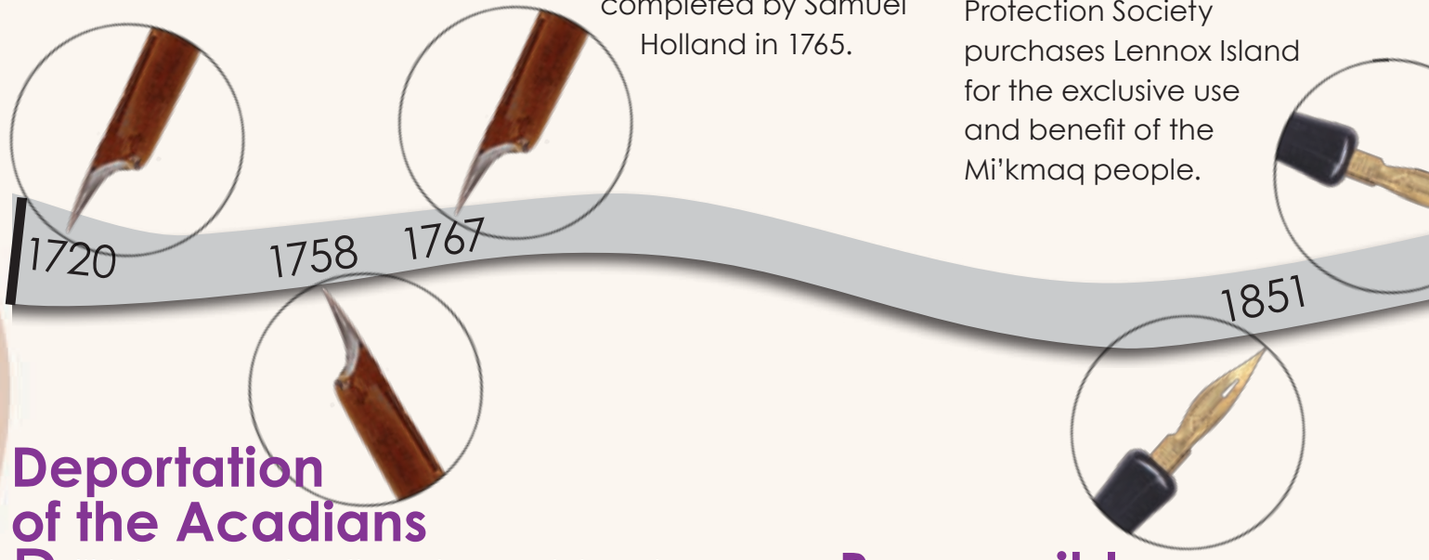
About 250 colonists set out from France with supplies of grain, animals, tools, and clothing. Four months later, they settle in a French colony at Port-la-Joye (across Hillsborough Harbour from present-day Charlottetown) and St. Peter's Harbour.

Land Lottery Held

The Board of Trade and Plantations holds a grand lottery in London, England. Sixty-six of the 67 lots of St. John's Island are given away to wealthy British. This follows the survey completed by Samuel Holland in 1765.

Mi'kmaq Get Lennox Island

The London, England-based Aborigines Protection Society purchases Lennox Island for the exclusive use and benefit of the Mi'kmaq people.



Deportation of the Acadians

British troops capture the colony and deport the population of French and Acadian settlers; 3 100 people are deported, but more than half die as a result of drowning or illness; 1 600 people manage to escape deportation.

Responsible Government Granted

The Island will now be semi-independent – responsible for everything but foreign trade and defence. Decisions will now be made by an elected assembly on the Island.

J.C.Pope is the Island's premier as the Island enters into Confederation.

P.E.I. Joins Canada

This decision provides a solution to the Island's land problem, pays the Island's railway debt, and makes Islanders officially Canadian.

P.E.I. Women Get Vote

Elsie Inman, a West River resident and suffragist, achieves her goal. All women aged 21 and over receive the right to vote in P.E.I. provincial elections.

Yes to Fixed Link

Islanders vote in a plebiscite on a fixed-link crossing: 59.1 percent of Islanders are in favour and 40.9 percent are against. This decision will result in the construction of a fixed link joining the Island to the mainland.

Automobile Restrictions Lifted

Automobile owners can now enjoy their new form of transportation every day of the week. Restrictions are lifted.

Although Islanders still have great affection for the horse, the automobile is becoming a part of Island life.

Island Waste Sorted Out

Mandatory legislation makes all households and businesses in the province participate in a waste-management system. The goal is to divert 65 percent of waste material from landfill sites.

Women Given Right to Vote

Elsie Inman was born in 1890 in West River, P.E.I. She was a suffragist; that is, someone who thought and spoke publicly that women should be allowed to vote. ("Suffrage" is a British term that means "the vote.") Elsie Inman appeared alone before the P.E.I. legislature in 1920 to battle for women's right to vote.

"Most of the women were afraid of their husbands," she later wrote. "The majority of husbands refused to let them vote." One man, angry that Elsie Inman had come to the house to drive his wife to the polling station, said to her: "Get out of this – trying to lead my wife astray … You should be ashamed of yourself."

One hundred years ago, women did not have the right to vote or to run for political office. In fact, the 1890 Election Act of the Dominion of Canada defined an eligible voter as "… a male person, including an Indian, and excluding a person of Mongolian or Chinese race ... No woman, idiot, lunatic, or criminal shall vote."

In 1916, a group of 88 women, including Elsie Inman and Margaret Rogers Stewart, decided it was time that Island women were allowed to vote. They organized themselves as the Women's Liberal Club. They sought advice from the Prairie suffragists known as "the Famous Five" (Emily Murphy, Nellie McClung, Henrietta Muir Edwards, Irene Parlby, and Louise McKinney), and then the Island Women's Liberal Club women began to talk to other women and to members of government.

In 1917, during World War I, women who had relatives in the army were allowed to vote. In 1918, all women aged 21 and older were given the federal vote. In 1922, women were allowed to vote in P.E.I. provincial elections.

It was not until October 18, 1929, however, that women were declared "persons under the law" in the famous "Persons Case." The British-North American Act of 1867, which was the highest law of Canada, was changed so that women could be called "persons" and finally could be members of government.

There were many arguments made by those who were opposed to women voting, participating in government, and studying for professions such as medicine, law, the ministry, or politics. Most women were engaged with full-time work caring for children, households, or farms. If women did not do these jobs, who would do them? In other eras, there was no extra income to hire people to look after children, milk the cows, plant gardens, mend, sew, cook, and take care of the elderly.

In the early 20th century, would there have been more arguments for or against women's right to vote?

What were some short-term and long-term effects of the decision to allow women to vote?

Decisions
A BALANCING ACT

Event: Women are given the right to vote
When: 1922 on P.E.I.
Who is affected?: All voters over 21 years old

Reasons to Implement the Decision

women are equal to men

women are equally affected by government decisions

women can already vote federally

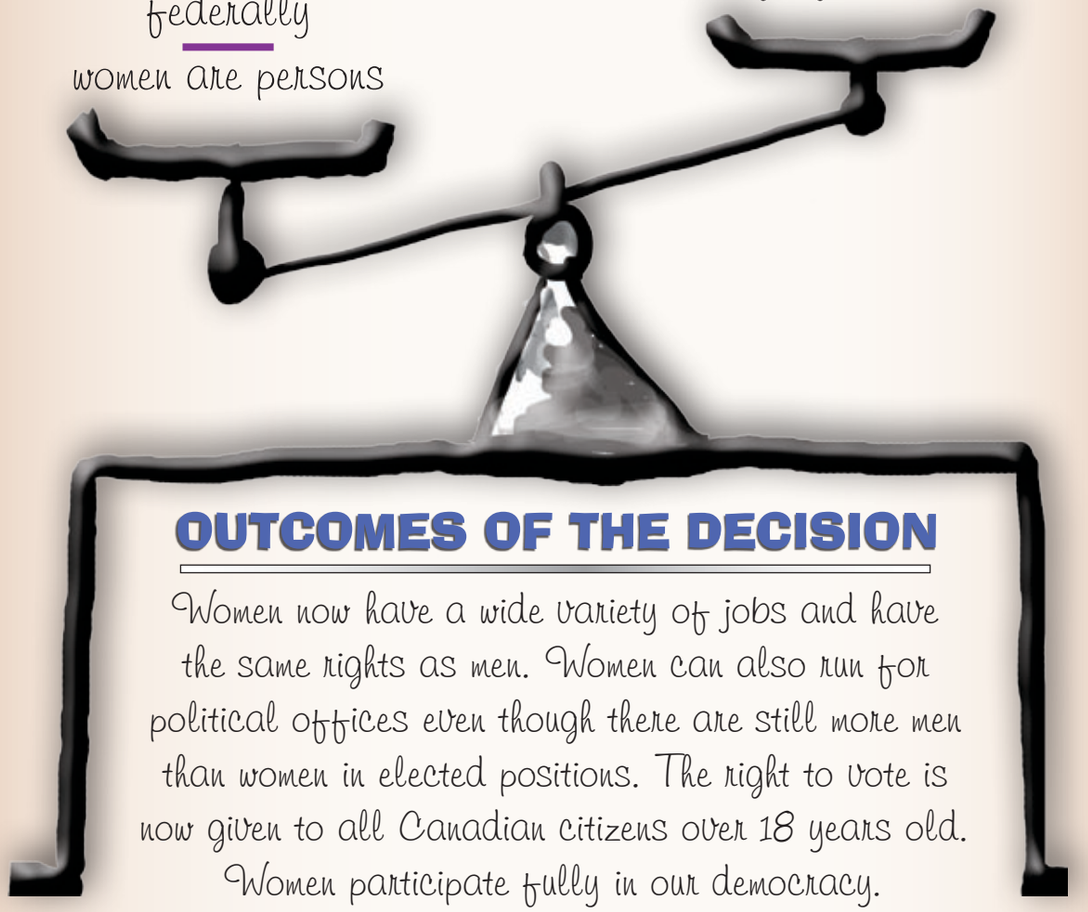
women are persons

Reasons Not To Implement The Decision

traditional thinking – women are not equal to men

women may be afraid of their husbands' reactions

the place of women is at home looking after the children



OUTCOMES OF THE DECISION

Women now have a wide variety of jobs and have the same rights as men. Women can also run for political offices even though there are still more men than women in elected positions. The right to vote is now given to all Canadian citizens over 18 years old. Women participate fully in our democracy.

Shall We Link P.E.I. to the Mainland?

Can you imagine a discussion that goes on for over one hundred years? This is exactly what happened here. People talked and talked and talked about linking Prince Edward Island with the mainland.

"We will join the new Confederation of Canada," said the government of the colony of Prince Edward Island, "if you do a few things for us." The colony wanted the federal government to provide a continuous link between P.E.I. and the mainland.

Between 1884 and 1914, Islanders wanted the Canadian government to build an iron tube on the bottom of the Northumberland Strait. Trains and cars would travel through the tube. There was talk, but no action.

Between 1955 and 1965, again there was interest in a fixed link. Again, there was much talk and little action.

In the early 1990s, several wealthy private investors competed to bring their ideas for a bridge to the federal and provincial governments.

Many Island residents wanted a fixed link, including a group called ***Islanders for a Better Tomorrow***. This group said a fixed link would eliminate a transportation bottleneck of cars and trucks waiting for the ferries in Borden and Wood Islands.

Another group, ***Friends of the Island***, said there was a much cheaper solution to the traffic bottleneck at the ferries. Why not set aside a few ferries for use by trucks and public transportation?

If a link is built, said the ***Friends of the Island***, many jobs associated with the ferries will be lost.

Islanders for a Better Tomorrow argued that many jobs would be created in the building of a fixed link.

Islanders for a Better Tomorrow said a link would bring many more tourists to the Island. Economic progress and prosperity would be the result. ***Friends of the Island*** said more tourists would destroy a quiet way of life many Islanders hold dear to their hearts.

Friends of the Island said the short-term economic gains in the name of "progress" would destroy the landscape in the long term. ***Islanders for a Better Tomorrow*** said that studies of the environment showed that there would be no damage to the environment if a link were built.

Both ***Islanders for a Better Tomorrow*** and ***Friends of the Island*** wanted what was best for P.E.I. What a difficult decision!

On January 18, 1988, the provincial government called for a plebiscite, or people's vote: "Are you in favour of a fixed link crossing between Prince Edward Island and New Brunswick?" Of the 65 percent of eligible voters who cast a vote, 59.1 percent voted in favour of and 40.9 percent voted against a fixed link.

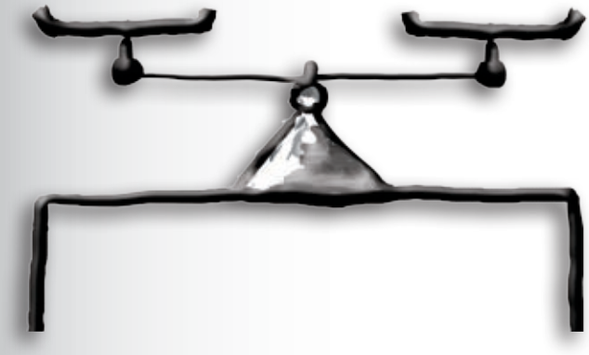
Construction began in 1995, and a 12.9 km bridge was opened on June 1, 1997. The cost was nearly one billion dollars.

Your Turn

Complete a *Balancing Act* diagram for this decision.

Your Turn

1. Select a government decision that had an impact on Island history.
2. Research the decision to gather sufficient information to complete a ***Balancing Act*** diagram.
3. Display your ***Balancing Act*** diagram for other students.



VOTING DAY

1. Review the information prepared by your classmates about the various government decisions.
2. In your opinion, which government decision has had the greatest impact on present-day life on P.E.I.?
   List three reasons for your choice.
3. Join with other students who have selected the same decision and develop arguments in support of your group's choice.
4. Prepare a one-minute presentation to share your arguments with the rest of the class.
5. After listening to all the presentations, make your decision. By secret ballot, vote for the government decision that you believe had the greatest impact on present-day life on P.E.I. ***Which one will it be?***

5 Making a Living

"Rosie – there it is!"

Vincent put one white-gloved finger on a name in the large, dusty ship's log they were poring over. The friends were at the Public Archives in Charlottetown.

"Her mother had my name!" Rosalie shouted.

Everyone in the room looked up at her.

"Oops – sorry," she whispered.

Listed among the passengers on a crossing made in 1839 were Marcel Lachance; his wife Rosalie, two sons, Robert, 10, and Henri, 11; and a daughter, Béatrice, 6. It was noted that Béatrice's father was a carpenter and had earned the family's passage by working on the vessel. He built special holds for livestock to be picked up from Guernsey Island after the vessel left Le Havre, in France. The Guernsey cattle would be the breeding stock for the families settling on the Island. On the same boat were people in all sorts of trades – a wheelwright, a shoemaker, a cooper, a mason, and farmers.

"Why did they leave home, Vince? Three little kids ... I wouldn't go. I wouldn't leave my home for anything. Do you think they had a dog who came with them? I'd never leave Tartan behind."

"I don't know, Rosie. Maybe they were really poor. Maybe Béatrice's father got a job building ships. Remember that map of Lot 13 and all the shipbuilding back then on the Island?"

"Right. Shipbuilding, sail-making, barrel-making, and blacksmithing – all those ways people used to make a living in the old days. Béatrice's mother must have been a schoolteacher in France. Or maybe she was just someone who could read and write. Maybe women didn't teach school back then. Wish we had a movie about the life and times of the Lachance family."

"Hey – do you think they met pirates on the high seas?"

"Here's the census record." An archivist interrupted their thoughts of pirates and trades and leaving home.

With the archivist's help, the friends found the Lachance family listed as living in Rustico. The archivist also found a journal kept by an early settler to the Island, written between 1820 and 1848, and they hunted for something in it about Béatrice Lachance and her family.

"Yikes!" Vincent jerked suddenly and flung his pencil across the table. "You scared me!"

Vincent's mother had tapped him on the shoulder. It was time to leave. They would have to come back to the archives another day.

Your Turn

In the story, Vincent and Rosalie decide to consult an 1839 ship's record, which is a list of passengers and what they did for a living. In this activity, you will compile information about what people do for a living in your community.

1. Select five adults in your community. Conduct a survey of how each person makes a living.

2. Classify your survey results in the appropriate sectors of the economy. Are there jobs, professions, or livelihoods that do not fit neatly into the economic sectors (such as parenting, writing, music, art, etc.)? Decide for yourselves which sector would be the most appropriate.

3. As a class, combine all your survey results.

4. Using the results of the entire class, make a circle graph that represents what people in your community do for a living. Divide the graph into the three sectors of the economy: primary, secondary, and tertiary.

5. Which of your three sectors is the largest? Why? Do you think this sector was always the largest one in the past? Why or why not?

Sectors of the Economy

PRIMARY

Industries that harvest or extract natural resources
(such as farming, fishing, forestry, and mining)

SECONDARY

Industries that turn natural resources into finished products
(such as food processing, shipbuilding, aerospace technology, etc.)

TERTIARY

Service industries
(such as providing health care, teaching, innkeeping, caregiving, etc.)

Think About

As you look at the *Economic Snapshots* of the last 500 years on the next two pages, discuss the following four questions:

- Which natural resources were necessary for this industry?
- What type of jobs were created by this industry?
- In which sector of the economy did these jobs belong?
- What is the importance of this industry today?

Economic Snapshots

The Aboriginal Economy

Before their contact with Europeans in the 15th and 16th centuries, the Mi'kmaq people were self-sufficient and partly nomadic, moving from place to place according to the season.

In winter, the Mi'kmaq lived in small settlements. They hunted winter birds, shellfish, and land and sea mammals. In summer, they would move to coastal sites and islands to fish and hunt. In late spring and early fall, they would travel to rivers and inlets where salt-water fish mated and laid eggs. The Mi'kmaq were part of a trading network that included Mi'kmaq communities in what we now call the Maritimes and extended to other First Nations. After contact with Europeans, the Mi'kmaq way of life gradually changed. They hunted fur-bearing animals to trade for Europeans' iron pots, kettles, guns, powder, and metal knives. They camped close to French settlements for ease of trade.

1500s 1600s 1700s

Cod Fishing

European explorers set out for what they called the New World to find gold, jewels, silk, and spices. What they found instead was equally valuable: cod. There are descriptions of the sea being so filled with huge codfish that the sailing ships had trouble moving through the water. Early European cod fishers preserved the cod by drying and salting it. During the 20th century, limits were placed on the amount of fishing allowed. In 1992, a cod ***moratorium*** was initiated by the federal government.

The Potato

Early settlers to Prince Edward Island saw that the red soil and climate were ideal for the cultivation of potatoes. Potatoes provided them with a hearty, reliable food source. The dense forests had to be cleared for crops, but settlers discovered they could plant potatoes between stumps. Today the potato industry is a vital part of P.E.I.'s economy. Millions of kilograms of potatoes have been exported from P.E.I.

Shipbuilding

During what is called "the golden age of sail," the Island became Great Britain's lumberyard. In just about every inlet all along the coast of P.E.I. there were shipbuilding yards. By the 1830s, there were more than 100 yards. Islanders made more money from building, sailing, or selling wooden ships than they did from selling hay, grain, beef, and other agricultural products. Over 3 000 sailing vessels were launched from P.E.I. between 1830 and 1873.

1800s 1900s 2000s

Fox Farming

From the late 19th century until the 1940s, fox farming was a profitable business on Prince Edward Island. Two men learned how to breed in captivity rare black foxes with silver-tipped fur. In 1900 in London, England, a single "silver fox" pelt was sold for $1 800 (worth about $72 000 today). There were nearly 300 fox ranches on the Island. Fox farming was an industry valued at over $20 million.

Tourism

In the late 19th century, many tourists began to come to the Island to enjoy the rural scenery and the fine beaches. Much tourism is directly related to the popularity of Island-born author, Lucy Maud Montgomery. *Anne of Green Gables*, her first novel, was published in 1908 and was an immediate success.

With the opening of the Confederation Bridge in 1997, the number of tourists to the Island almost doubled, from about 650 000 to 1.25 million.

The Changing Economy

Your Turn

1. In the following information, you will discover what some Islanders did for a living during three different times in P.E.I. history: in 1734, Havre Saint-Pierre; in 1841, Lot 34; and in 1864, Tignish.
2. After reading the information, you will choose one of the three periods and make a brochure about that place in that time period.
3. Your brochure must include:
   - a graph representing each of the three sectors of the economy for that period;
   - similarities to and differences from today's economy (types of jobs, natural resources required, proportion of jobs in each sector); and
   - reasons for the changes that have taken place over time.

1734: Havre Saint-Pierre

In 1734, the Island population totalled 396 people, according to the census of the time. Havre Saint-Pierre was the largest of the Island communities. How did people in this community make a living? How would you describe their economy? Using the results of your own survey, compare the 1734 economy to that of your own community. How do the two differ? How are they the same?

François Douville	*fisherman/farmer*
Louis Roger	*fisherman/farmer*
Jean Rochefort	*fisherman*
Mathurin Renaud	*fisherman*
Pierre Carrica	*beach master*
François Durocher	*shallop master*
Pierre Casset	*fisherman*
Michel de Loyol	*fisherman/farmer*
Jean la Garenne	*fisherman*
Jean Dufaux	*blacksmith*
Jean Boudet	*fisherman*
Jean La Croix	*shallop master*
Jacques Audy	*farmer*
Guillaume Dubois	*fisherman/farmer*
Georges Mansel	*shallop master/farmer*
Pierre Beaulieu	*fisherman*
Pierre Grossin	*fisherman*
Antoine L'Enfant	*fisherman*
Pierre Duvivier	*fisherman*

Jean de Launey	*fisherman*
François Laneau	*fisherman*
Etienne Poittevin	*farmer*
Charles Fouquet	*beach master*
Charles Duret	*shallop master*
Mathieu Glain	*shallop master*
Jean-Baptiste le Bufle	*fisherman*
Dominique Duclos	*surgeon*
Charles le Charpentier	*fisherman/farmer*
Jean Renaud	*fisherman*
Gilles Macé	*fisherman*
Antoine Genet	*beach master*
Jean-Baptiste Véco	*farmer*
Jacques Diego	*fisherman*
Michel Grossin	*fisherman*
Renaud Dhaguet	*shallop master*
Guillaume le Galet	*shallop master*
Jean Le Breton	*beach master*
André Renaud	*fisherman*
Louis Paris	*carpenter*

1841: Lot 34

During the first part of the 19th century, in 1841, the population of Prince Edward Island had grown to 74 000. There were many ways of making a living during that time. Compare the population of Lot 34 with your two previous surveys of how people make a living today or made a living in 1734. What has changed? Are there some occupations that no longer exist in our society? What has replaced them?

Farmer	161	Weaver	2
Blacksmith	3	Tailor	3
Carpenter	10	Shipbuilder	6
Shoemaker	5	Currier	1
Cordwainer	1	Fisherman	1
Millwright	1	Distiller	2
Miller	2	Cabinet maker	1
Mason	4	Legislative councillor	2
Schoolmaster	2		
		Total population:	**207**

Making a living from land and sea.

1864: Tignish

The population of the Island continued to grow and had reached 88 000 by 1867. How people made a living continued to change. Tignish is an example of an Island community of the mid-19th century. What was the role of women at this time? You can find information on other communities of this time by consulting *Hutchinson's Directory* of 1864.

Barnett, John	*Carpenter*
Bellin, Robert	*Farmer/Postmaster*
Blanchard, Stephen	*Shoemaker*
Bernard, Thomas	*Farmer*
Caie, Thomas	*Fish Dealer*
Cameron, Ewen	*Teacher*
Cerrigan, Patrick	*Shoemaker*
Chissong, Isadore	*Teacher*
Conroy, Hon. Nicholas	
Dalton, Patrick	*Farmer*
Davidson, Sebastien	*Clerk*
Dawson, Richard	*Fish Dealer*
Dillon, William	*Shoemaker*
Doyle, Arthur	*Tailor*
Doyle, Patrick	*Farmer*
Fairburn, Thomas	*Tanner/Currier*
Fennessey, Denis	*Blacksmith*
Gaudet, Fidelle	*Land Surveyor*
Gaudet, Hubert	*Blacksmith*
Gaudet, John	*Farmer*
Gaudet, Onesime	*Farmer*
Gaudet, Phillip	*Shoemaker*

Gavan, Martin	*Blacksmith*
Grant, Josiah	*Stage Driver*
Hamil, Robert	*Carpenter*
Harper, William	*Grist/Saw Mill*
Haywood, Benjamin	*Cloth Mill*
Haywood, William	*Grist/Saw Mill*
Hendrahase, William	*Farmer*
Hall, Isaac C.	*Fish Dealer/General Store*
Hubbard, John	*Carpenter*
McCarty, Charles	*Farmer*
McLean, Alexander	*General Store*
McLean, John	*Blacksmith*
Merrick, H.	*Fish Dealer/General Store*
Nelligan, Patrick	*Farmer*
Overbeck, Charles	*Tailor*
Perry, Hon. S.F.	*Farmer*
Rechard, Joseph	*Farmer*
Reddy, Henry	*Blacksmith*
Stewart, Charles	*Clerk*
Welsh, Martin	*Shoemaker*
Whelan, William	*Tailor*

Twentieth Century: P.E.I.

By the end of the 20th century, the Island population was just over 135 000. In this chart, the percentages have been worked out for the numbers of people who worked in the primary, secondary, and tertiary sectors. How does this information compare with the economic periods of the 18th and 19th centuries?

Sectors of the Economy

PRIMARY

Agriculture
Fishing
Forestry

SECONDARY

Manufacturing
Construction

TERTIARY

Production services
Consumer services
Government services

1951	1971	1991
43.7%	18.9%	14.8%
13.6%	16.3%	17.8%
42.6%	64.8%	68.2%

Your Turn

—WANTED—

A New Provincial Coin

As you have discovered in this chapter, the Island's economy has changed regularly over the years. What does the future hold? What will most of the people do for a living 20 years from today?

Predict how Islanders will be making a living in the future. Create a design for a new provincial coin that represents your thoughts for the future economy of P.E.I. Write a short text to explain how your design represents the Island's economy of the future.

6 Life and Times

"Come in!" Dr. DeBecki was carrying a battered briefcase and something wrapped in canvas. After introductions to the Richards and the Vanderhaags, she uncovered the object.

"It's a replica of the sail-backed dinosaur," she said. "our friend *Bathygnathus borealis*."

The replica was excellent. It was detailed and accurate.

"And here are some artifacts you can keep for your club. They're shards of early Island pottery. Here's a photograph of a complete pot from the same era made by the same company. And these are some square-headed nails and a booklet about early Island manufacturing."

Neither Vincent nor Rosalie could muster a thank you for a few moments as they ran their hands over the skeleton and felt the shards and rusty nails. Rosalie's and Vincent's consciences weighed on them. They exchanged glances and silently came to a decision.

"We found a message in a bottle, from a girl our age who lived here in 1845," Rosalie blurted.

There. It was out. Both Rosalie and Vincent felt a wash of relief at having told about the letter.

"Where is it?"

They led Dr. DeBecki to their Diggers Incorporated club headquarters in the barn. They showed her the thick blue bottle and the scroll, now carefully pressed between two pieces of cardboard and kept in a plastic bag.

"Remarkable! The ink and paper are authentic to the era. What a story! This is fabulous!"

There was no doubt Dr. DeBecki found the letter as exciting as they did.

"You're preserving the letter very nicely," she said, "though you need acid-free cardboard. If you let me take the letter and bottle, I'll make a copy of the letter and return the original to you in an acid-free case. And I'll get our curator to tell us the origin and date of the bottle. You no doubt want to keep the letter and bottle for a while before you donate them to the museum or archives."

"Yes, please!"

***Obsidian** is natural glass that was originally molten magma from a volcano.*

***Chert** is a very hard sedimentary rock that is usually found in nodules in limestone. Chert is light grey to dark grey.*

"Meanwhile, let's see what we can unearth about this Lachance family. May I see the rest of your collection?"

She pulled a notebook and pencil out of her case.

Two hours later, Dr. DeBecki looked at her watch, gasped, and grabbed her briefcase.

"Time flies when you're having fun," she said. "E-mail me if you find anything. I'll do the same. Thank you for a delightful afternoon."

And with that she was in her car, down the lane, and out along the road before Rosalie and Vincent had time to draw a breath.

"You know how Dr. DeBecki speculates about things," Vincent said. "She looks at a spearpoint or arrowhead and knows it's made of obsidian or chert. Or she looks at an object like purple glass or old skates or tools, and she knows about when it was made, and who made it – all because she knows about similar objects? Well, why couldn't we do that? Why couldn't we make some good guesses about Béatrice and her family and their lives?"

"You're a natural-born genius, Vince! Why not! After all, Béatrice lived right here. We know this land. We know the Gulf of St. Lawrence and the Northumberland Strait and the weather and lots of Island history. We could interview our grandparents. Maybe even find somebody's great-grandparent who has been living around here for a long time. Let's do it."

Notes

HOW TO PRESERVE ARTIFACTS

- Wear gloves to handle objects.
- Keep the artifacts clean by
- Removing dust, dirt, mould, and other harmful matter.
- Do not use harmful chemicals on or near the artifacts.
- Keep the light low since some forms of light cause damage to artifacts.
- Do not allow pictures to be taken with flash cameras.
- Make a copy of documents.
- Keep the temperature cool in the place where you store the artifact.
- Look at the artifact regularly to check for signs of deterioration (fading colours, parts loose or missing, or insect infestation).

Your Turn

TREASURES OF THE PAST

Ask your family if they have an object from the past that could be shown to your class. Write a brief description of the object and its use.

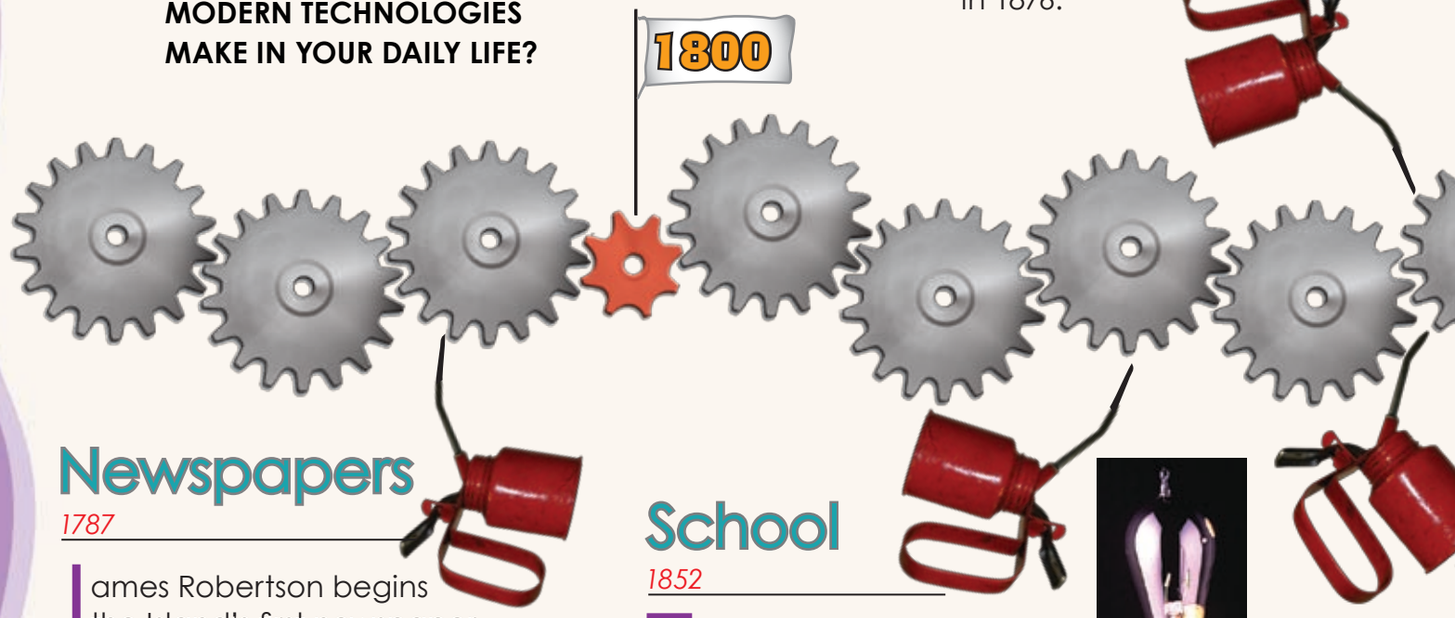
Changing Times

MANY INVENTIONS AND EVENTS HAVE INFLUENCED THE DAILY LIVES OF ISLANDERS OVER THE COURSE OF THE ISLAND'S HISTORY. IMAGINE A WORLD WITHOUT TELEPHONES, COMPUTERS AND TELEVISIONS. WHAT CHANGES WOULD THE ABSENCE OF CERTAIN MODERN TECHNOLOGIES MAKE IN YOUR DAILY LIFE?

Telephone

December 20, 1884

Robert Angus sets up the first telephone exchange in Charlottetown with 50 telephones. Alexander Graham Bell had invented the telephone in 1876.



Newspapers

1787

James Robertson begins the Island's first newspaper, the ***Royal Gazette and Weekly Intelligencer of the Island of Saint John***. In 1893, the first French newspaper, ***L'Impartial***, is published.

Paperboys delivering the Weekly Examiner.

School

1852

The governement passes the Free Education Act, which enables all children to attend school for free.

1885

Electricity

The first electric lights come on in Charlottetown. In 1928, the Island has 11 power plants. Most plants supply power only on wash days (Monday) and for a few precious hours each night.

Hockey *December 9, 1930*

P.E.I.'s first artifical ice rink, the Charlottetown Forum, opens. The first organized hockey game played on natural ice dates back to 1890 for men and 1893 for women.

Television *1953*

Arthur Arsenault of Charlottetown wins an Admiral television set in a nationwide contest. He becomes the first Islander to own a television. In 1956, CFCY-TV begins broadcasting from Charlottetown.

The first television set in P.E.I.

Time *May 9, 1889*

The Island converts to the practice of Standard Time and is now in accord with the timekeeping of all of North America. The Island time had been 12 minutes and 29 seconds behind Standard Time.

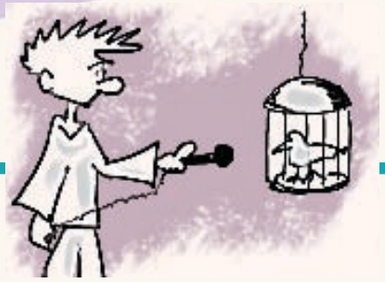
Tignish receives a clock with four faces in 1914.

Computers *1995*

Island Services Network begins offering a form of high-speed Internet service. The first electronic computer was invented in 1946 by J. Presper Eckert and William Mauchley. It filled an entire room and weighed over 27 000 kilograms.

The first computer mouse, developed at the Stanford Research Institute.

Interviews



A Day in the Life of a Nurse

Person interviewed:
NURSE MARIE-HÉLÈNE AUBIN (***NA***)
Interviewer: FRANK BYERS (***FB***),
Grade 6, Blue Shank School
Date of interview: November 24, 1887

FB: Nurse Aubin, would you please tell me why you chose a nursing career?

NA: Even when I was a child, I always looked after hurt or sick animals on our farm. Everyone said I was a born nurse.

FB: Tell me what your daily work is like.

NA: I am ready to begin work at 7 a.m. Oh – before seven I put on a coverall and fetch coal for the ward where I work. I keep the fire going and sweep and mop the ward.

FB: Are you busy with patients all day long?

NA: Some days we haven't a moment to grab a bite of lunch. Other days, we can catch up on household matters. Every day we clean the kerosene lamps and trim the wicks. Once a week we wash the windows.

FB: When is your day finished?

NA: At eight in the evening.

FB: Don't you have any time off?

NA: Yes, on Sunday we nurses have from noon until 2 p.m. to do as we wish.

FB: When do you see your friends?

NA: If we go to church regularly we have two evenings a week off for courting purposes. Those who do not go to church regularly have only one evening a week off.

FB: Are there any nursing regulations you find difficult?

NA: I don't, but my best friend here got a stern talking to by the director of nursing. My friend had to give up smoking tobacco. The director said her worth, intentions, and honesty were suspect, and she would be fired if she continued to smoke.

FB: I heard you are not allowed to drink liquor or go to beauty shops or dance halls.

NA: Yes, that's true.

FB: Thank you for talking with me.

A nurse from the early 1900s.

A Child at the Turn of the Century

Person interviewed: LILA STEWART (***LS***), age 10
Interviewer: MARC NOSEWORTHY (***MN***),
Grade 6, Souris Line School
Date of interview: May 24, 1899

MN: What grade are you in, Lila?

LS: I should be in Grade 4, but Mama and Papa took sick, so I stayed home most of last year to take care of the little ones and help Daniel. He never goes to school now.

MN: What kinds of work do you do?

LS: Everything. I used to do just the regular

chores: get wood, weed the garden, pick potatoes, feed the chickens, bring the cows home. That was my favourite. Sometimes I'd be gone for an hour to fetch the cows, and Mama never said a word about my dilly-dallying. I used to look after Minnie and Timmy, but not so much as now.

MN: What extra jobs do you do?

LS: More housework. I hate to sew! Now I have to patch everybody's clothes. Mama can still knit. I churn the butter and get the meals. My brother Daniel takes care of the livestock, and when he can, he helps me in the house. Mama and Papa are better now. I can't wait to go back to school.

MN: Thank you for talking with me.

A Day in the Life of a Blacksmith

Person interviewed: JOHN HENRY MARTIN **(JHM)**
Interviewer: ELLEN WYATT (**EW**),
Grade 6, Mount Herbert School
Date of interview: December 2, 1900

EW: My grandfather was a blacksmith. He let me pump the bellows sometimes. He could make anything.

JHM: Well, you're right, young lady. A smithy has to make just about every tool and contraption under the sun. Watch you don't get coal dust from the forge on your frock. There's iron dust everywhere.

EW: Do people really call you Iron Martin?

JHM: (*laughing*) Yes, they do. It's from a poem in our school primer, "*The Village Smithy:*" "... The muscles in his mighty arms are strong as iron bands."

EW: Your shop is just as hot as my grandfather's.

JHM: I can sweat in here on the coldest day of the winter!

EW: What are you working on these days?

JHM: Not those ploughs and harrows in the yard; they'll wait until spring. I'm making iron rims for a couple of farm wagons. And a set of hinges for the church door. Got an order of scythes, sickles, knives, and pitchforks from Greeley's General Store. And this afternoon young Wilder's bringing in his team of Percherons to be shod.

EW: Thank you for talking with me.

JHM: You're more than welcome, young lady.

A Telephone Operator in the1950s

Person interviewed: THERESA MOLLOY (***TM***)
Interviewer: GEMMA SARK (***GS***), Grade 6, Bideford School
Date of interview: April 29, 1954

GS: How long have you been a telephone operator?

TM: Dearie, I have been an operator for fifty years! Took over from mother. She was one of the first operators on all of P.E. Island. When the telephone started back in 1884, my mother said she wanted to be part of the greatest invention on Earth.

GS: Tell me about your day at work.

TM: There's no "at work" to it. The switching equipment's in my house. Anyone wants to use the phone, they have to crank their handle and get me. Middle of the night, middle of the day. I'm always on duty. Of course, people are supposed to use the phone only during certain hours except for emergencies.

GS: You must know everyone in the whole area.

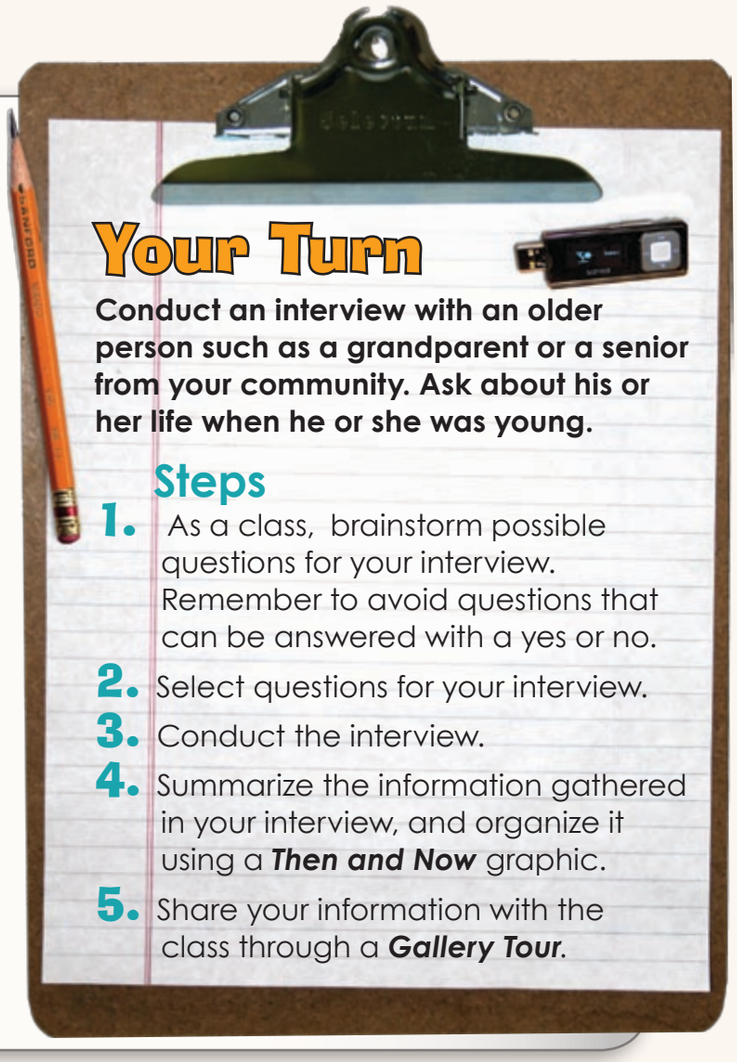
TM: Know them! I know about every wedding, every baby, every accident, every fire. Mum's the word – except when there's a fire or accident. Then I ring all the phones in the district, ring them off the hook until I get everyone rallied to help.

GS: Thank you for talking with me.

TM: You're very welcome, dearie.

INTERVIEW TIPS

- Know something about the person you are interviewing (the interviewee).
- Decide in which order you will ask your questions.
- Schedule an interview time and place, and let the interviewee know how long the interview will last.
- Explain the purpose of the interview to the interviewee.
- Listen carefully. Often the interviewee will make you think of an additional question to ask.
- Record the interviewee's responses by jotting notes or by using a recording device. Ask permission to record or make notes *before* the interview.
- Clarify anything you do not understand by asking further questions.
- End the interview on time and thank the interviewee.



Your Turn

Conduct an interview with an older person such as a grandparent or a senior from your community. Ask about his or her life when he or she was young.

Steps

1. As a class, brainstorm possible questions for your interview. Remember to avoid questions that can be answered with a yes or no.
2. Select questions for your interview.
3. Conduct the interview.
4. Summarize the information gathered in your interview, and organize it using a ***Then and Now*** graphic.
5. Share your information with the class through a ***Gallery Tour***.

7 The Island Way of Life

Rosalie woke with a start. It was 3 a.m. She'd been dreaming about Béatrice Lachance, and such a clear dream it was, too! She turned on the light and grabbed a notebook and pen. For ten minutes she wrote furiously. She recorded exactly what she had seen and heard in her dream. Then she got up, dressed, and sneaked out of the house. She hiked across the field to Vincent's house, where she threw pebbles at his bedroom window to wake him. Lottie, the Vanderhaags' border collie, came towards her sleepily, straw from her nest in the barn stuck in her fur.

"He's a heavy sleeper, girl," she said, petting Lottie.

Lottie wagged her tail, stretched, yawned, and returned to the barn.

Rosalie went home, but sleep was the furthest thing from her mind. She'd had a brainstorm that would change her life and Vincent's life in the year to come.

When Rosalie saw barn lights go on across the field at the Vanderhaag farm, she telephoned Vincent's house and left a message for him. She knew Mr. Vanderhaag and Vincent would finish milking and return to the house by seven-thirty for breakfast.

"Sleep much?" she said, answering the phone on the first ring.

"What?"

"I threw stones at your window, and you didn't even notice."

"When? Why?"

"I've had a brainstorm. Listen to this."

They could hardly wait for school the next day to see if their classmates wanted to help them with the year-long project.

The next Saturday morning, the Vanderhaags, Richards, Rosalie, Vincent, sixteen of their classmates, and Dr. DeBecki were crammed into Vincent's kitchen.

"Look at us," said Rosalie. "We're like a mini–United Nations: Acadian, Scottish, Irish, Mi'kmaq, Nigerian, Hungarian, Guatemalan, Ukrainian …"

"We're all Islanders now!" said Vincent's mother.

"Okay," said Vincent. "Welcome, everyone. Here's the plan. My family will put a wind turbine in the shore field not far from where Rosalie's

family has theirs."

"If," said Vincent's mother, "we are sure the turbine will not be in the way of any songbird or shorebird migrations."

"And *if*," added Vincent's father, "the noise of the turbine does not bother us or anyone around us."

The Vanderhaag family kept a life list of all the bird species they had ever seen. The Vanderhaags had helped the Richards chart bird migration patterns before the Richards had gone ahead with getting a wind turbine.

"Right," continued Vincent, "*if* we're not interfering with wildlife or the soundscape, we will have sixteen months to dig where the concrete foundation will be laid for the new turbine."

Rosalie was passing around a tray of freshly made cinnamon rolls and muffins and was making sure everyone had enough hot cider and tea.

"Today," said Rosalie, "we'll lay out a grid four metres by four metres, and then we'll dig! Dr. DeBecki from UPEI has agreed to oversee our project."

"And," added Vincent, "we're dedicating our project to Béatrice Lachance and Giles Sark. And listen to this: in a couple of places we're going to dig down as deep as the MacLeods did when they were making a well back in 1845. Who knows, there may be another *Bathygnathus borealis* dinosaur just waiting for us."

"We renamed our club *Diggers and Dreamers*," Rosalie said, "because we want to dig around in the past, but we also want to do neat stuff right now. We want to make sure the future around here would be something Béatrice Lachance and Giles Sark would like, if they could time travel."

"*IF*? said Vincent, holding up the bottle and the message he and Rosalie had found. "They already did!"

THE END

CULTURE

A Shared Way of Life

Prince Edward Island, Île-du-Prince-Édouard, The Island, St. John's Island, Isle Saint-Jean, Epekwitk, Minegoo: all of these are names for a place in the Gulf of St. Lawrence, a place we call home.

Before the Island was an island, the Mi'kmaq people travelled across a land bridge for thousands of years to hunt and fish here. Later on, other people joined them from many places, such as France, Ireland, and Scotland, and they all brought with them their traditions and beliefs. The natural world influenced and shaped how the settlers lived in their new home. Slowly, a way of life particular to the Island was established. As more immigrants arrived on P.E.I., they enriched the Island's culture. Today we call the culture that evolved in our small niche of the world "the Island way of life."

Culture takes in our beliefs, our attitudes, our customs, and our languages, and everything is shaped by past experience and the place we live. Culture is expressed in many ways: in music, art, food, community traditions, celebrations, and language.

Let's see what some imaginary Grade Six students have to say about a particular aspect of their culture.

Music

"Here's the thing: I live in Summerside, but if you saw me at a Highland Gathering you would think I was from Scotland. I wear a traditional kilt and play the bagpipes! I go to the College of Piping even though I'm only eleven. My sister studies violin, and now she plays with the P.E.I. Symphony Orchestra. My grandfather said I have the music in my blood, but I say it's just what I do best."

The music tradition on Prince Edward Island ranges far beyond formal lessons. Kitchen parties, *ceilidhs* (Scottish) or *ceilis* (Irish), are age-old informal gatherings. After a week's hard work, people came together in a neighbour's kitchen to sing, tell stories, play the fiddle, and stepdance. People from every culture in the world who came to P.E.I. brought their own music. This music both shaped and was shaped by the music already present on the Island. Drumming, chanting, singing, songwriting, fiddling, community concerts, piano- and organ-playing, and clapping and skipping songs are all different forms of Island music traditions.

Community Traditions

"Some of my classmates laugh at me because when the Agricultural Fair is on here in Abram-Village, I have one thing on my mind: my horse Félice. I groom her, ride her, talk with her. When it is show time, we are ready, and we usually take home prize ribbons. I love the fair. I see people not just from the Évangéline region, but from all over the Maritimes. Félice loves the two horses we board at our barn during the fair. Félice and I are like one being when we ride together."

Across the Island today and throughout the history of P.E.I., there are and have been community events and festivals. Have you attended any exhibitions or fairs? Part of culture is people helping one another. They gather together for barn-building bees, quilting bees, lobster suppers, pow-wows, boat launches, Women's Institute suppers, fundraisers, church picnics, and roadside-cleaning weekends.

Food

"In my family, once a week we have salt cod and blue potatoes for supper. We're a fishing family, but we also farm, so what could be better than fish from the sea and potatoes from our own fields? Our family has been living here at East Point for many generations, and my mother makes the same meal her own grandmother made. I know how how to prepare it, too! A cousin from Charlottetown thought it was weird to eat the same thing once a week all year long, but it's a tradition!"

Every cultural group has its own traditional foods and ways of preparing them. When people move to the Island from other parts of the world, they bring their own food traditions. The food we eat used to be based on what we traditionally could hunt, gather, fish, or grow. Food staples often meant just a few things: wheat, beef, pork, fish, potatoes, berries. Each culture has traditional foods associated with certain holidays or celebrations. What foods do you prepare and eat during special holidays?

Celebrations

"Our new year is awesome! For days our kitchen is crazy. My mother and aunts prepare baklava, pita, kibbee, falafel, and other Lebanese foods. My older brother practises dancing with his troupe. At the celebration, we stay up late (all night sometimes!). We sing and dance and eat. Hello, new year!"

There are many traditional celebrations and special holidays in a year: La Chandeleur, St. Ann's Sunday, Highland Games, Christmas, and Passover are just a few of them. The more multicultural P.E.I. is, the richer a civilization we become.

Crafts

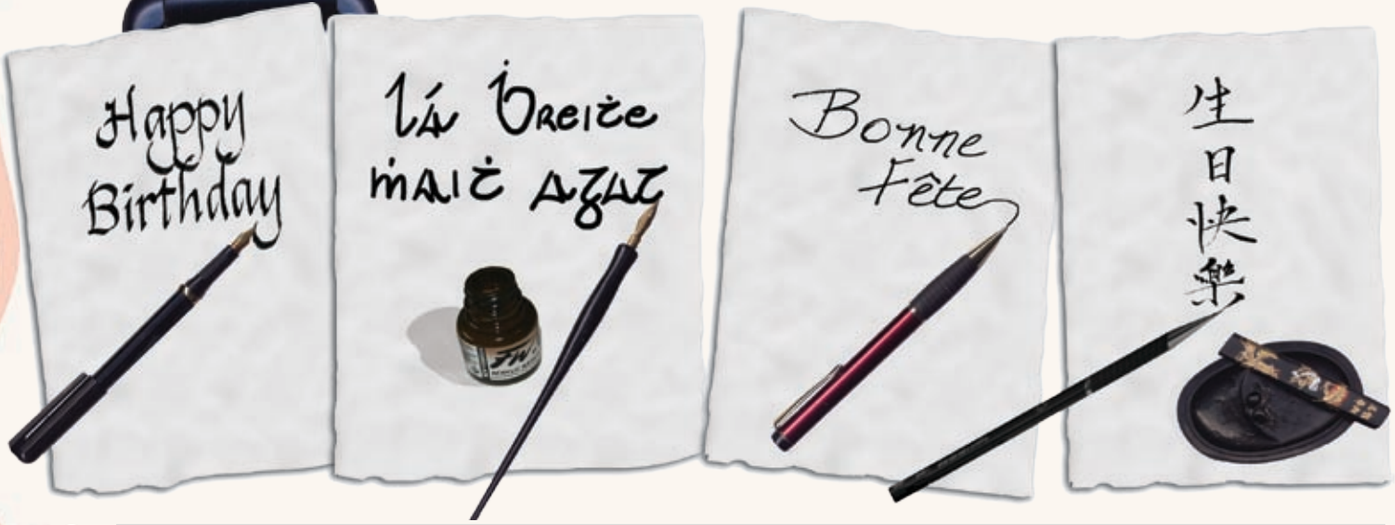
"Knit one. Purl one. Yarn over. Yarn under. Clickety-click. I take my knitting everywhere. I'm working on a project that will be displayed in our school. My grandfather taught me how to knit. He is a fisher, and in winter he fixes fishing nets, but he also knits sweaters. I'm not interested in knitting things to wear. I'm knitting a mural for the school foyer! It's a landscape, with our river and bridge and the little woods. People recognize the place as soon as they see it. Everyone says, `Wow! How'd you knit that?'"

There are many traditions of making pottery, spinning, quilting, carving, glass blowing, iron working, and weaving cloth and baskets. In the last century, nearly every woman would have hooked mats from strips of worn-out clothing. An exciting thing happens when old artisanal traditions are played with in new ways and with new media. Have you seen rugs woven from used plastic bags?

Language

"Pjila´si! Welcome – come in and sit down! Here´s how you pronounce it: êp-chi-laa-si. I had to say it ten times before I could remember it. I live in Scotchfort. My Mi'kmaq ancestors lived in many places on this Island. I am learning to speak my own language. Isn't that a strange thing to say and do? My parents are learning to speak Mi'kmaq at the same time as I am. Here´s something funny: I learn faster than they do, and I help them with their homework."

At the heart of culture is language. Once on Prince Edward Island, Mi'kmaq and Gaelic were spoken. Those languages were almost lost, and are now being relearned. Immigrants to P.E.I. work hard to keep their own languages alive, a difficult thing to do. Maintaining one's original language as well as learning a new one (or two!) is well worth the effort. Today, there are many bilingual people (those who speak two languages) here, and there are even some *polyglots* (those who speak many languages).



Did You Know?

Over the years, Islanders, like many other groups, have developed expressions or sayings that refer to their way of life. These colourful ways of expressing ideas are special to the Island.

You might as well expect the tide to wait while you paint the sand!

meaning: *The person was facing an impossible task.*

Put the bow to the fiddle!

meaning: *To have a party.*

They had a face as long as the western road!

meaning: *A very serious or solemn expression.*

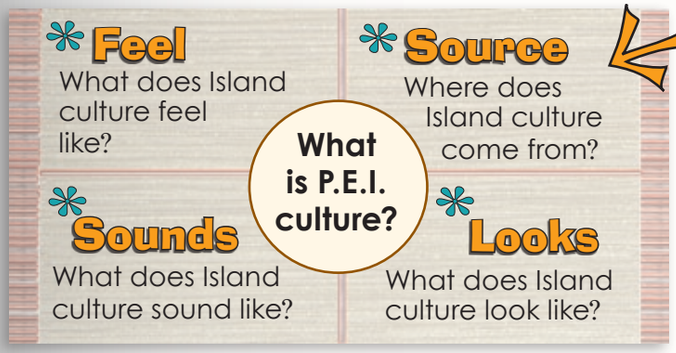
Say nothing and saw wood!

meaning: *Remain silent and continue working. Keep out of an argument. Attend to your own affairs.*

Source: T.K. Pratt and Scott Burke, *Prince Edward Island Sayings.*

Your Turn

1 Create a definition of Prince Edward Island culture through a ***Place Mat*** activity.



Review the information on the different aspects of P.E.I. culture presented in Chapter 7. Think about these questions.

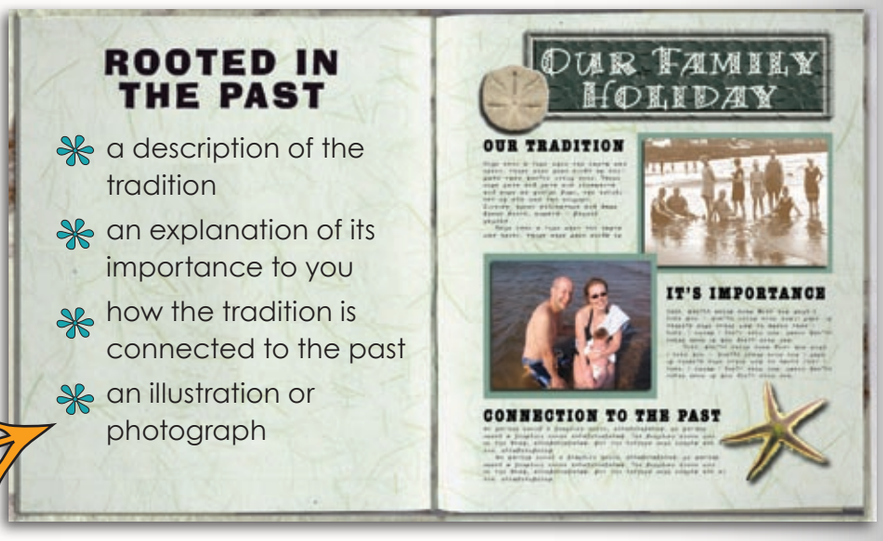
In your small group, share your ideas on the four questions related to P.E.I. culture, and write them on a place mat.

Discuss the different sections of your place mat. Combining everyone's ideas, write a definition to answer the question, What is P.E.I. culture?

2 Create a ***Scrapbook*** of our cultural roots.

Select a tradition from your family, your community, or your cultural roots.

Complete one page for a class scrapbook using these four ingredients.



Time to Reflect

Over the past few months, you have been exploring Prince Edward Island history. What will stay with you from ***Exploring the Island***? Does Island history influence your life today? Celebrate what you have learned by creating a representation that will showcase the influence of an event from the Island's history.

Steps

1. Review the class timeline and select one historically significant event from the Island's history.
2. Complete the graphic organizer to demonstrate how your event influenced the development of Prince Edward Island.
3. In a small group, share your graphic organizer.
4. Brainstorm different ideas with your class to showcase what you have learned about your event.
5. Create your representation to share with others.

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Abbreviations:

KS	Ken Shelton
NK	Natasha Kudaskina
PAC	Public Archives of Canada
PC	Parks Canada, Halifax
PEIDOT	P.E.I. Department of Tourism
PEIMHF	Prince Edward Island Museum and Heritage Foundation
PEIPA	P.E.I. Public Archives
PD	Public Domain

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