Heritage 2007

Places for People—Our Heritage of the Everyday

Town of Tilting, Fogo Island, Newfoundland and Labrador. Credit: *The Heritage Foundation of Newfoundland and Labrador*.

As its heritage education theme in 2007, the Heritage Canada Foundation decided to identify and feature the lesser-known but important structures of Canada. This involved delving into the histories of communities where buildings are located as well as the characters and places that shaped them.

Heritage places of the everyday—our vernacular architecture—can be as familiar as the corner store, small town bakery, or church on the Prairies. Yet when it comes to defining exactly what vernacular architecture means, it is not easy to come up with a universal definition.

The word vernacular was originally used by linguists to mean the "native language of a region" as opposed to a superior (often imposed) language like Latin or Greek. Architectural historians borrowed "vernacular" to mean the native architecture of a region.

Vernacular architecture is a form of building that is distinctive to the region where it is practised, based on local needs and preferences. It is an aspect of cultural expression rooted in a particular place, a set of values, and sometimes in an institution.

Across Canada there is a wealth of vernacular heritage—some recognized, some undiscovered. This selection of 12 vernacular buildings and places described below is a starting point to explore historical riches in other communities, large cities, small towns and villages, and every place in between. These buildings differ from coast to coast, region to region, in style, materials, and purpose. Vernacular heritage helps to define and, in turn, is defined by the place in which it was built and the individuals who built it.

Despite the romance and charm of much vernacular architecture, these structures were built to be used. Their purposes are many, but they seem to fit into simple categories: *Where we settle, where we grow, what we need, where we live, where we work, where we do business, where we learn, and where we worship*. Each building in the selection had an original purpose and remarkably many continue to function as originally intended.

As these buildings and stories show, vernacular heritage buildings are often taken for granted and frequently undervalued. Many of these structures have had close calls and were very nearly demolished. Some hold on to life by a slim thread, ignored and generally forgotten.

We hope that this project contributes to a greater appreciation for what vernacular heritage means to Canadians and our communities. Everyday buildings and places are the link to our history and shared experience. Vernacular heritage architecture is a legacy that helps us understand ourselves. It is a legacy the Heritage Canada Foundation considers worth conserving and passing on.

Featured sites:

- Ambroz Blacksmith Shop, Mossbank, Saskatchewan
- Carpenters' Shop, Halifax, Nova Scotia
- Farmers' Bank of Rustico, Rustico, Prince Edward Island
- Grahame's Bakery, Kemptville, Ontario
- St. Peter's Church, Hay River, Northwest Territories
- Pascal Poirier House, Shediac, New Brunswick
- Saanich Auto Repair/Brookman's Grocery & Flowers/the Craigflower Bridge Store, Saanich, British Columbia
- Boulevard St. Laurent—"The Main", Montréal, Québec
- Schultz's Barn, Bashaw, Alberta
- Tilting, Fogo Island, Newfoundland and Labrador
- Ukrainian Four Corner Settlement, Gardenton, Manitoba
- Yukon Hotel, Dawson City, Yukon Territory

The Farmers' Bank of Rustico, Rustico, PEI. Credit: *Farmers' Bank of Rustico*

Ambroz Blacksmith Shop
Mossbank, Saskatchewan

Front façade of the Ambroz Blacksmith Shop, 2004.
Credit: *Government of Saskatchewan, Calvin Fehr, 2004*

In the early 1900s farmers from eastern Canada moved west to homestead. They cultivated the prairies with hand plows and horse-pulled carts, and planted acres of durham wheat, flax and barley.

In 1928 Frank Ambroz, a Polish immigrant, arrived in Mossbank. In those days, a farming community could not survive without a good blacksmith. Frank Ambroz purchased an existing shop and opened his own business. During the sixty years he worked here, his name became synonymous with the shop.

The Ambroz Blacksmith Shop is a one storey commercial building on its original site. The simple wooden structure is basically a shed. The false front adds height to the shop, and the metal exterior is embossed to resemble stone or brick. A sliding door at street level must have made it easy for farmers to lead horses into the shop for shoeing and to haul plows for repairs.

Mossbank resident Bill Mackenzie remembers Frank Ambroz's skill: "Practically every town had a blacksmith… Frank Amboz—his big thing was shoeing horses…" Like other smithies Ambroz had to be versatile when he was called on to build parts for wagons and farm implements or to make railroad repairs.

Today the Ambroz Blacksmith Shop is a popular local museum where visitors get to see what life was like in pioneer days. The shop is maintained in working order with the forge and bellows on display.
In an act of remembrance, every summer Mossbank residents pick the fruit from an apple tree that Frank Ambroz planted on his property more than half a century ago. In Mossbank, Apple Pie Day has become an annual holiday.

Hearth and tools inside the Ambroz Blacksmith Shop, 2004.
Credit: *Government of Saskatchewan, Calvin Fehr, 2004.*

For additional information:
http://www.historicplaces.ca/rep-reg/affichage-display_e.aspx?id=2873

Carpenters' Shop
Halifax, Nova Scotia

With humble clapboard siding, the Carpenters' Shop on Upper Water Street is more modest than its brick and stone neighbours near the Halifax waterfront. You have to go back a long way to find the first connections between the Shop and the history of Halifax.

The story begins in the late 18th-century, when Halifax was home to the Royal Navy of British North America. At this location, workers dug a trough from the water's edge inland 30.5 metres or more. They lined the trough—or berth—with granite blocks.

In the early 1800s the berth was filled in. Records show that blacksmith Edward Foster built his shop here, at the centre of shipping and mercantile activity. Foster and sons earned a living repairing ships, mills, houses, anchors, and tools.

Credit: *Mike Foster, General Manager, Historic Properties, Nova Scotia.*

In the 1830s the shop took on a new function. Called the King's Warehouse, it was one of several warehouses for storing trade goods and the property seized by privateers.

At the time, Halifax was booming with new wealth. Enos Collins, the fabulously rich privateer who founded the Bank of Halifax, built the Ironstone Warehouse and the Pickford and Black Building, two buildings that survive to this day.

In 1904 a fire swept the Halifax waterfront, destroying the King's Warehouse. The Carpenters' Shop of today was built in 1905 to replicate the late 19th-century version. It is a 53 metre long shed topped by a flat composite roof, with evenly spaced windows for light and a series of shuttered double doors for loading merchandise.

In the 1970s Halifax city councillors came close to approving a highway scheme that would have levelled the entire waterfront district of Halifax. Fortunately for Halifax and everyone else who appreciates heritage, several entrepreneurs came forward with a plan to redevelop the area as the Historic Properties and thereby saved the buildings. One of the Properties, the carefully restored Carpenters' Shop is a viable commercial building, with offices and retail businesses, a place that links Halifax to its 300 year past.

Farmers' Bank of Rustico
Rustico, PEI

In Rustico, Prince Edward Island, in the years before Confederation, it was a daily struggle just to survive. Life was so difficult that farmers lost their land for want of a few dollars to pay their debts.

The Farmers' Bank of Rustico, Rustico, PEI. Credit: *Farmers' Bank of Rustico*.

In 1859, a force of nature swept into Rustico in the person of Georges-Antoine Belcourt, the new parish priest. Belcourt was energetic and talented—a linguist, inventor, carpenter and mechanic.

Belcourt sized up the situation in Rustico quickly: The Acadian people needed a secondary school, an institute for adult education, and a library. But especially, they needed their own bank. Father Belcourt accomplished all this and more.

Belcourt created the Institut catholique for adults and a new library.

As for the bank, the story goes that every Sunday, from the pulpit, Father Belcourt exhorted his parishioners to bring building stones when they came for services.

Belcourt drew up the building plans. The dimensions were grand—10 metres deep by 15 metres wide, two storeys high, with walls 35.5 centimetres thick and hand-hewn beams, 30 centimetres square—all built without a single nail. The bank office and library were located on the main floor, a large parish hall on the second.

The bank was constructed of red Island sandstone, from quarries at Hope River and Rustico. Experts who have examined the stone say there are seventeen different types of cuts. This supports the theory that many people cut the stone.

The Bank opened in 1864, with capital of about $1,000. In no time the Bank's currency (paper bills with images of farmers) was accepted as legal tender all over the Island. The Bank was profitable, paying dividends of 12%, and small low-interest loans helped many farmers keep their land.

The Farmers' Bank of Rustico along with the Executive of the Friends of the Farmers' Bank (from left to right) Vice-President Francis Blanchard, Past President Judy C MacDonald, Secretary P. Édouard Blanchard. Credit: *Farmers' Bank of Rustico*.

Édouard Blanchard, a vigorous man in his eighties, remembers his youth in Rustico. He borrowed books at the library and attended meetings and concerts in the parish hall. Now Blanchard is a member of the group Friends of the Farmers' Bank which helped restore the bank as a museum.

"The chief mason told us the bank is better than ever," Blanchard said. "It is guaranteed to last 300 years." It is a legacy that does all of Rustico proud.

For additional information:
http://www.virtualmuseum.ca/PM.cgi?LM=MuseumFlash&LANG=English&scope=Museum&Referer=Museum&mark=Search&start=1&AP=M_E_display&Featured=1&Page=AASQI.html

http://www.pc.gc.ca/apps/lhn-nhs/det_E.asp?oqSID=0593&oqeName=Farmers%27%27+Bank+of+Rustico&oqfName=Banque+des+fermiers+de+Rustico

http://www.farmersbank.ca/

Grahame's Bakery
Kemptville, Ontario

Rick Grahame comes by his love of fresh-from-the-oven baked goods honestly. He is a third generation baker. Starting in 1930, his grandfather and then his father Ken operated Grahame's Bakery on Clothier Street in Kemptville. Since their father's death in 2005, Rick and his sister Debbie have carried on the business.

The bakery is located in a downtown neighbourhood of prosperous old stone buildings, some more than 150 years old.

The original deed to the building that houses the bakery dates to 1885. Other documents show that a bakery operated here as early as 1917. This makes Grahame's Bakery not only a family tradition, but a community tradition as well.

Rick Grahame and Debbie Wilson.
Credit: *Heritage Canada Foundation*.

The bakery occupies an addition to a large two-storey hip-roofed structure. With its white vinyl siding, the building resembles older residential and commercial buildings common to many Canadian towns.

Grahame's Bakery exterior. Credit: *Heritage Canada Foundation*.

A typical day begins early, when Rick piles the split cedar logs deep in the old Marsh wall oven and lights the fire.

Marsh wall oven, Grahame's Bakery interior.
Credit: *Heritage Canada Foundation*.

Cedar makes the best fire because the wood burns fast and hot, Rick explained. Modern technology can't improve on the old Marsh stove, which retains a constant heat over the course of a baking day.

Everyday the customers stream in for fresh baked loaves, buns, and the butter tarts that have earned Grahame's Bakery a loyal clientele all over the Ottawa Valley. Rick is proud of the fact that all the baked goods are made without preservatives.

Already the next generation of Grahames has started to learn the baker's trade. Rick's son Wesley helps out after school and on weekends.

St. Peter's Church
Hay River, Northwest Territories

Rosie Isaac Sibbiston is a grandmother who lives in Hay River. When she thinks back to the years when she was a young wife and mother, she feels peace and happiness.

Every Sunday the family went to St. Peter's Anglican Church for services. Rosie's sister Lucy often went ahead to light the fire in the wood-burning stove. Rosie herself sometimes rang the bell to call people to prayer. It was a powerful but beautiful sound that echoed through the small Dene community.

St. Peter's Anglican Church NHS of Canada.
Credit: *Parks Canada/ Bergeron, J.F. Envirofoto/H.12.09.03.02(01)*

At holiday time the children helped their parents decorate the church.

The Hudson's Bay Company established a trading post at Hay River in the 1860s. The Slavey Dene, who made their living hunting, trapping, and fishing, moved here in the 1880s and built permanent log homes. Soon their leader, Chief Chiatlo, sent out a call for missionaries to provide services for the community. Both the Anglicans and the Catholics responded, but the Anglicans arrived first.

In 1893 Reverend Thomas Jabez Marsh, an Anglican priest fresh from Toronto, set about establishing a mission which eventually included a school and nursing station. Although Marsh had no architectural training, he drew the building plans himself

St. Peter's Church is a simple gabled structure, 10 metres long and 6.7 metres wide, of squared logs, keyed in the corners. The original roofing has been replaced with asphalt shingles. A belfry was added to the porch roof in the 1920s.

The exterior of St. Peter's is unusual for church architecture. The logs were clad in galvanised metal, embossed in a pattern that resembles coursed stone.

Church interior. Credit: *Dept of Interior/NWT Archives/G-1989-006:0128.*

St. Peter's is unique among northern churches in that the community furnished the interior themselves using local materials. They made wooden benches, a lectern, a pulpit with decorative brackets, and carved chairs with woven babiche rawhide. The colour scheme of robin's egg blue walls, white ceiling and coved molding, with the dark brown floor boards, adds to the charm.

In the 1970s, repeated flooding forced officials to build a new town of Hay River on higher, drier ground. St. Peter's Church was boarded up. Although it has been years since people attended services here, they say the church remains in good condition. Recently leaders of the Katl'odeeche Reserve, who are responsible for the church, began considering how to restore the building and resume services. For a grandmother like Rosie Isaac Sibbiston, that time cannot come soon enough.

1925 picnic outside church. Credit: *Russel/NWT Archives/N-1979-073:0324.*

For additional information:
http://www.pc.gc.ca/apps/lhn-nhs/det_E.asp?check=y&oqSID= 1940&oqeName=Hay+River+Mission+Sites&oqfName=Sites +de+la+mission+Hay+River

Pascal Poirier House
Shediac, New Brunswick

Front façade. *Credit: Province of New Brunswick.*

The oldest house in the seaside town of Shediac looks perfectly at home in a neighbourhood of sweeping lawns, gardens and Victorian trim.

The one and a half storey woodframe house was the birthplace and home of a great Acadian patriot, Pascal Poirier (1852-1933). Pascal was the 12th and last child of Simon Poirier and Henriette Arsenault, natives of Grande-Digue, a few kilometres away on the Baie des Chaleurs.

Pascal Poirier was a brilliant young man, educated at College Saint-Joseph in Memramcook. During his lifetime, Poirier earned a reputation as an advocate of Acadian causes, an able lawyer, writer and literary man, and civil servant. In 1885, he was chosen by Prime Minister John A. Macdonald to serve as the first Senator from Acadian Canada.

For more than 150 years, the house remained in the Poirier family. When the town of Shediac acquired the house to preserve as an historical museum, heritage planners discovered that appearances could be deceiving. Bellemare LeBlanc, a specialist in Acadian houses at the University of Moncton, searched beneath the roof shingles and even under the floorboards to find clues to the truth about the Poirier House.

The first mystery concerns the age of the house. Oral tradition says it was transported from Grande-Digue by Simon Poirier when the family moved to Shediac in 1829. That means it was built sometime before 1829, because it would have made no sense to move a newly built house.

The Acadian pedigree of the house is certain. Tell-tale features are the hand-hewn timber frame, traces of a masonry fireplace, for heat and a cooking fire, and evidence of a grenier, or granary, on the second level. Another Acadian feature is the summer kitchen which juts out behind the house. LeBlanc looked to the very bones of the house to find an unmistakable feature of Acadian construction: the H-bend, where the joists of the main floor meet the ceiling. Neither French nor English builders used this method. Over the years, the changes the Poiriers made to their home reflected new technologies and fashions.

Carmel Brun, a Shediac councillor involved in the conservation of Pascal Poirier House.
Credit: *Photo contributed by Studio Sormany*.

"There is no known surviving example of an Acadian home from before the Expulsion," Bellemare LeBlanc said. Every Acadian house is a treasure. That makes the birthplace and home of Senator Pascal Poirier precious.

Side porch. Credit: *Province of New Brunswick*.

For additional information:
http://www.historicplaces.ca/rep-reg/affichage-display_e.aspx?id=1249

Saanich Auto Repair/Brookman's Grocery & Flowers/ Craigflower Bridge Store
Saanich, British Columbia

Brookman's Grocery. Credit: *Photo courtesy J & C Barr Collection, Saanich Archives.*

In 1928, Arthur Brookman Senior, his wife, and young son left Guelph, Ontario, and drove West across Canada. Brookman, originally from Bath, England, had a dream—to open his own business.

The family arrived in Victoria, British Columbia, and Arthur set about looking for a good location.

He found it in the village of Saanich, a stone's throw from Victoria. Saanich started as an agricultural settlement in the mid 1800s, where the Hudson's Bay Company operated the Craigflower Manor farm on fertile land near the Gorge Waterway. By the 1920s, Saanich was still relatively undeveloped.

Son Arthur Brookman Junior wrote in his diary:

"Whenever the family drove by the land along the Gorge Waterway (at Admiral Road near the Craigflower Bridge), my father would say, 'That is the place we are going to build our store!' There was nothing but trees around here at that time…. It was quite wild… pheasant, mink, quails, and coons …"

In just two years, the senior Brookman had purchased a piece of land on the Gorge. He opened the Craigflower Bridge Store, a modest two-storey gable-roofed building with living quarters on the second level. The store soon became popular, especially with school children who used it as a tuck shop for snacks.

Arthur Junior grew up in the store. He raised homing pigeons and bantam roosters, which caused quite a ruckus when they ran around and picked food right out of sacks.

After the war, Arthur Junior joined his parents' business, which had expanded to include a two-storey apartment/commercial block and marine shop. The buildings were unusual commercial examples of a pre-fabricated log building system manufactured by The Pan-Abode Company in Richmond, B.C.

Saanich's first automobile and service garage. Credit: *Photo courtesy J & C Barr Collection, Saanich Archives*.

Over time, the Brookmans earned a reputation as astute but generous business people. They adapted to changing times, and refitted the marine shop as Saanich's first automobile service garage. If you take your car in for a tune up, you can see the original boat hoists on the walls.

When Arthur Junior retired, he passed the business on to dear family friends. Eighty-five years after Arthur Senior opened his first store, the commercial enterprise that was his dream endures.

Saint-Laurent Boulevard—"The Main"
Montréal, Quebec

Out-of-town visitors and Montréalers alike all feel the pull of The Main.

There is the culinary Main—where you go for a rib steak (Moishe's), smoked meat sandwich (Schwartz's), and a "steamie" (Montréal Pool Room) and the retail Main, for bargain hunters and hip young dressers. There is the cultural Main—for tango, salsa and African dancers, film and theatre goers. The Main that offers attractions of an earlier time—burlesque clubs, steam baths, social clubs and park squares—can also be found. And finally, there is The Main, a great walking street, bustling with people, business and life.

Credit: *J.C. Hurni / PUBLIPHOTO.*

The Main—officially called Saint-Laurent Boulevard or Boulevard Saint-Laurent—is the oldest, most important north-south thoroughfare in Montréal.

The Main was cobbled together from streets that date from the French and British periods. In 1672, a stretch of what would become The Main was located within the old city walls; it was called Saint-Lambert Street. When Montréal's fortifications were strengthened, the Grande Porte Saint-Laurent provided the single route out of the walled city; it was not much more than a narrow path, called Saint-Laurent Road. In 1792, the British officially recognized Saint-Laurent Road as the division between the east and west halves of the city. The neighbourhoods would become Plateau Mt-Royal, where the

French settled, and Mile End, home to the English. The street became known as Saint-Laurent du Main, then The Main.

Until the mid 19th-century, the steep escarpment at Sherbrooke Street divided the lower Main, a neighbourhood of skilled workers, businesses and middle-class residences, from the rural area of orchards and farms above.

In the late 19th and early 20th-centuries, immigrants flooded into Canada through Montréal. Saint-Laurent Boulevard pulled them like a magnet. The Main's factories, affordable housing, groceries and stores, and community institutions welcomed each group in turn. First the Jews from eastern Europe, then Italians, Portuguese, Poles, Greeks, Chinese, and Latin Americans, and more recently Africans and people from the Caribbean moved to The Main and made their mark.

The Main is a street of industry, retail business, and culture. For more than sixty years, it was the heart of the garment industry. Although most of the factories along The Main have closed, the Balfour, Cooper, and Vineberg buildings have been transformed to artists' lofts and media centres.

The street is also home to Radio Centre-Ville (which broadcasts programs in seven languages) and several newspapers including a Yiddish language paper, *Les Nouvelles Chinoises*, and *La Presse*.

In the 20th-century, city governments undertook more projects of urban renewal which disturbed the vibrant street life of the lower Main. Buildings were demolished in order to widen east-west thoroughfares and push through the Ville-Marie Expressway.

Through it all, The Main has carried on.

In 1996 Parks Canada gave official recognition to Saint-Laurent Boulevard as a national historic site, important because of how it has functioned as a gateway for immigrants to Canada. The Main is a place that embodies the immigrant experience and also the commercial vitality and very history of Montréal.

For additional information:

http://www.historicplaces.ca/rep-reg/affichage-display_e.aspx?Id=1813

http://www.pc.gc.ca/culture/proj/main/intro_e.asp

The Schultz Barn
Bashaw, Alberta

Credit: *Corey Schultz.*

In some families a pair of silver candlesticks or jewellery is passed down from one generation to the next as an heirloom and reminder of the family's personal history. For the Schultz family of Bashaw, Alberta, the prized heirloom is a building—a fabulous stone barn. As Corey Schultz and his mother Dolores explained, the barn was built by Grandfather Frederick Schultz (Dolores' father-in-law) in 1926-27.

The Schultzes were German-speaking immigrants from the Ukraine who had come to Canada in 1893 to homestead. They lived for a while in the Mennonite community of Steinbach, Manitoba before moving on to Bashaw, Alberta.

Even on the prairies, stone was often used as a building material for important town buildings. But a stone barn was something else.

Family legend has it that Grandfather Schultz set to work digging up his own property for field stone. When he had exhausted that supply, he dug up his brothers' fields and hauled the stone by horse and wagon. Neighbours and relatives were probably shocked when they saw what he was up to.

Grandfather Schultz enlisted the help of an itinerant stone mason, Ed Gunch. Together they built a two level barn with the lower stone level banked into the hillside; this gave easy access to the upper level, built of thick timbers. It is a style that is called North German in some places, Ontario or Pennsylvania elsewhere. The gambrel roof and cupolas for ventilation are functional and attractive.

Dolores developed a warm friendship with her mother-in-law, Agatha, who was a great storyteller. According to Agatha, Frederick wanted to provide a farm for each of the couple's five sons and so he put every spare dime into buying land. Meanwhile there was hardly any furniture in the house. One day Agatha had had enough, and she read her husband the riot act. "Here we are sitting on apple boxes! When you take that load of wheat to be sold, I want some chairs," she told him. That night Frederick returned home with two new chairs.

Schultz family (from left to right) Corey Schultz, Dolores Schultz, Sheena Schultz Johnston, Kira Johnston, Etta Johnston. Credit: *Dolores Schultz*.

Over the years the Schultz farm has seen many family gatherings, picnics and occasional barn dances in the loft. Sometimes people come just to look at the unusual stone barn Grandfather Schultz built. For Corey and Dolores, the barn is a precious heirloom they intend to safeguard for future generations.

Tilting, Fogo Island, Newfoundland and Labrador

Town of Tilting, Fogo Island, Newfoundland and Labrador. Credit: *The Heritage Foundation of Newfoundland and Labrador*.

When Leo McGrath and his brothers worked the cod fishery, they did things the old way, as their father and grandfathers before them. They cleaned, split, and salted the fish on traditional wooden stages, and put the fish to cure and dry on spruce boughs in the store their grandfather had built. In a good season the brothers might produce 500 quintals (that is 50,000 kilograms).

With the cod moratorium, the McGraths, like other fishers in Newfoundland, have had to diversify. These days Leo fishes for turbot and crab.

The McGraths live in Tilting, on remote Fogo Island. It is one of the only Catholic Irish settlements on the northeast coast of Newfoundland. Like most Tilting families, the McGraths trace their roots back to 18th-century Ireland. That is when the Burkes, Foleys, Greenes, Dwyers, Kinsellas and other families from Waterford, Cork and nearby counties in Ireland established themselves as permanent residents in Newfoundland. They were "planters," rooted in the new land.

Eileen, Gladys and Leo McGrath in front of mother Gladys' saltbox style house built in 1944. Credit: *Debbie Neil, Town of Tilting*.

At first glance, Tilting might not look different from what you would expect of a fishing outport. There is a variety of building types—colourful saltbox houses, outbuildings, fishing premises—perched on a rocky treeless landscape, with open fields punctuated by winding picket fences.

To understand what makes Tilting special, you have to look more closely. For instance, take the way peoples' houses are arranged. Families in Tilting live in extended family neighbourhoods. The McGrath brothers, for instance, live in the McGrath neighbourhood, where their homes are shouting distance from each other. Houses face the harbour where the shared fishing premises are spread along the shore. For a family-based inshore fishing village it has made good sense for families to live and work near each another.

Another special feature of Tilting is that houses have traditionally been sold separately from land. When people moved, their houses moved with them. As folks in Tilting say, the houses were "launched" to the new location. In the old days, this took many men pulling together. Now tractors make the job of house launching easier.

The system of raising animals is also special. Until recently, every family raised sheep for wool and mutton. Animals were open grazed, as was the practice in Ireland. People built picket fences to keep the animals out of the vegetable gardens and off the root cellars, not to fence them in. Although people no longer raise sheep, the picket fences remain. These days the fences deter any caribou that wander by.

Town of Tilting, Fogo Island, Newfoundland and Labrador.
Credit: *The Heritage Foundation of Newfoundland and Labrador.*

The government of Canada designated the entire village of Tilting a national heritage district. All the built structures—brightly painted saltbox houses, fishing stages, flakes and stores, wood picket fences, bridges and gates, and even paths and gardens—show how Tilting's residents have lived and worked for generations.

Two historic homes have been converted into museums, so that visitors to the region can learn about the community and its fishing industry.

For additional information:

http://www.historicplaces.ca/rep-reg/affichage-display_e.aspx?id=2731

Ukrainian Four Corner Settlement
Gardenton, Manitoba

St. Demetrius Orthodox Church. Credit: *Jean Charney*.

If you blink when driving past this intersection in rural Manitoba, it is easy to miss the Four Corner Settlement. The crossroads community near Gardenton is what remains of a 110-year old farming settlement, built by the sweat and devotion of immigrants from Bukovina and Galicia, Ukraine.

Time has taken its toll. On the northwest corner, the Korol house has fallen in; it is a pile of logs. On the northeast corner, the Denischiuk house and homestead are abandoned, but intact. Peeking through the window, you can see jars of pickles, a hat, and the old stove. It is as if someone might arrive home at any moment.

St. Demetrius Orthodox Church (built in 1904), on the southeast corner that belonged to the Zyha family, has fared much better. The church has been well-cared for by the local Ukrainian community. The fourth quarter-section, the southwest corner, was the Teron family homestead.

Bill Pohaychuk, 80 years old, grew up on a nearby homestead several kilometres down the road. Like other immigrants from the Ukraine, his parents arrived in Canada with few possessions. They brought a single trunk, packed with the tools they would need—a saw, an axe, a small machine for extracting oil from seeds, and a honey extractor. During the

first months on their homestead, the couple slept in a cave dug in the ground, until they had built their house.

The four corner settlement pattern was particular to Ukrainian pioneer communities. Under the *Dominion Lands Act* (1872) homesteaders had to build a house and live there at least six months every year. To get title to the land, they had to make improvements to the land and cultivate a minimum number of acres. By locating their homes and farm buildings on the four inner corners of each quarter-section, Ukrainian families were able to overcome the isolation imposed on them by the *Lands Act*.

Easter celebration, St. Demetrius Orthodox Church. Credit: *Jean Charney.*

Bill Pohaychuk is one of the few descendants of original homesteaders who remain in the area. Most people have moved away. He and his wife Anne attend St. Demetrius Church at Four Corners regularly.

With a beautiful silver onion dome on the roof, the church is a graceful building. The interior walls are painted shades of lilac. Handmade rugs cover the floor. The religious icons were brought from the Ukraine by settlers.

For the Pohaychuks, St. Demetrius, which Bill's parents helped to build, is a place of worship where they practise the rituals of their faith. The church is also the heart of the community, where they connect with history, tradition, friends and family.

Yukon Hotel
Dawson City, Yukon Territory

The year 1898 was a lucky time for businessman J.E. Binet. He was in Dawson City, at the start of the Klondike Gold Rush, and he was about to strike it rich.

As word of the gold strike spread, Binet acted fast. He bought a lot on Front Street (now First Avenue), and drew up plans for a simple commercial building, perhaps a hotel or tavern. Binet's workers rushed to complete the job with the materials at hand.

The Binet Block, as the building was called, was a narrow two storey building with large display windows at street level. A false third storey, with window and pediment, gave the structure a more substantial feel. There was milled lumber only for the front of the building; the sides and rear walls were of rough logs chinked with mud. The balcony was too shallow to be practical, but did add a touch of elegance.

Binet's own plans for the building were put on hold. The demand for real estate was so great that he rented the Binet Block, even before it was completed in November 1898, to the Federal Government of Canada for office space. Commissioner Ogilvie of the new Yukon Territory agreed to the exorbitant rental of $1,000 a month!

Although Binet himself never operated a hotel here, subsequent owners did. One owner named the building the Yukon Hotel after an earlier enterprise that had been destroyed by fire.

Credit: *Heritage Canada Foundation*.

For a while, the building was boarded up. Then the government of Canada, with encouragement from Dawson natives including Pierre Berton, decided it was worth saving. The current owner, Peter Jenkins, an experienced hotelier who operates another hotel in Dawson, the El Dorado, came forward in 1984.

"This has been a labour of love," Jenkins remarked about the work involved in bringing the hotel up to current standards. There are new bathrooms and reconfigured walls on the inside.

But the exterior of the hotel is almost identical to images in old photos. In place of original mud chinking, silicone fills the spaces between the logs, keeping out the Arctic winds of the Yukon.

The old Binet Block is one of the few survivors from the early Gold Rush. More remarkable, the building functions as a hotel, a viable commercial enterprise. This might be what J.E. Binet had in mind at the start.

For additional information about Dawson City, Yukon:

http://www.pc.gc.ca/lhn-nhs/yt/dawson/natcul/natcul7_E.asp

http://www.yukonweb.com/community/dawson/