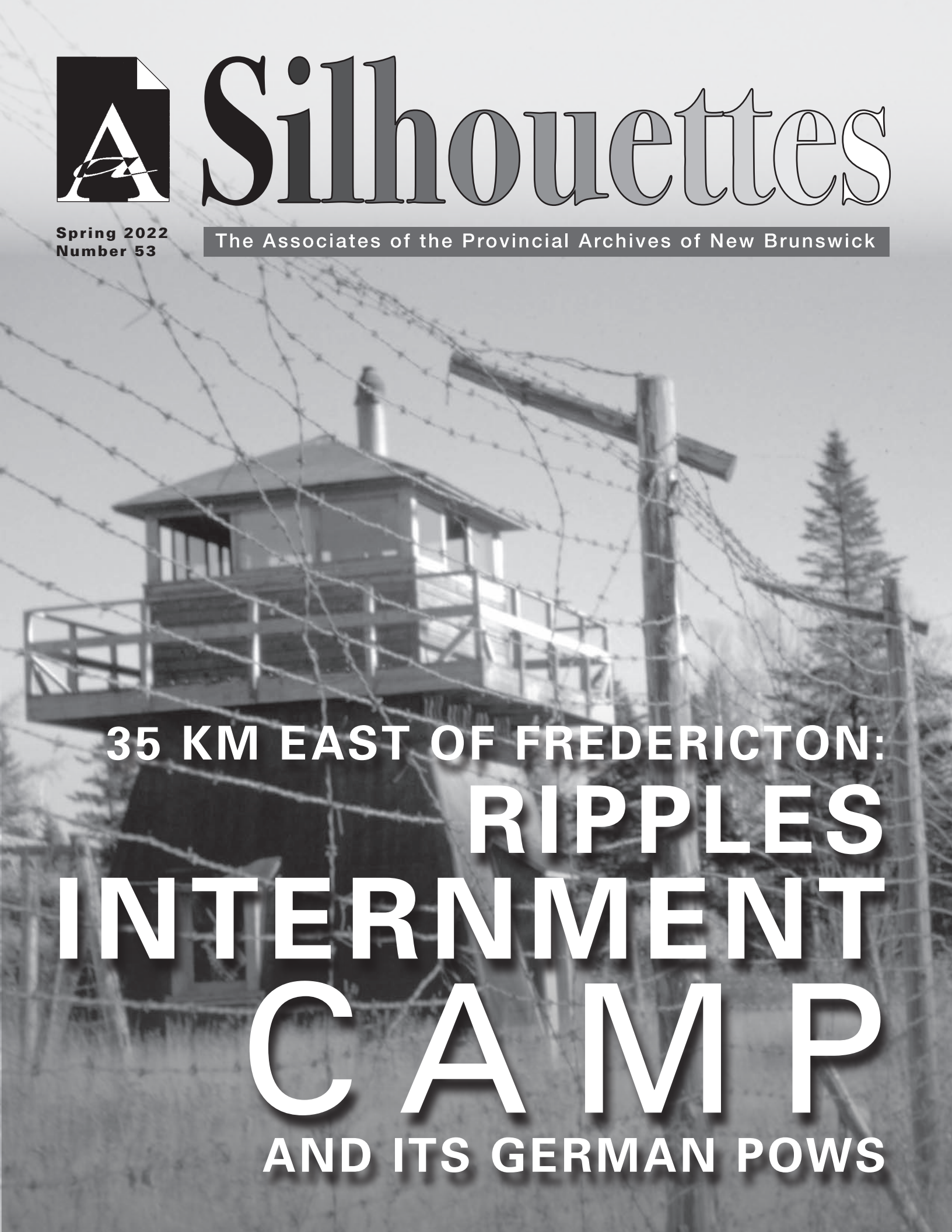




Silhouettes

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The Associates of the Provincial Archives of New Brunswick



**35 KM EAST OF FREDERICTON:
RIPPLES
INTERNMENT
CAMP
AND ITS GERMAN POWS**

Silhouettes

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Provincial Archives of New Brunswick
P.O. Box 6000
Fredericton, New Brunswick
E3B 5H1
or e-mail archivesNB@gnb.ca

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P.O. Box 6000
Fredericton, New Brunswick E3B 5H1
Phone: (506) 453-2122
Email: archivesNB@gnb.ca
Website:
<http://archives.gnb.ca/Associates/>

Coordination: Meredith J. Batt
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RIPPLES INTERNMENT CAMP AND ITS GERMAN POWS

Records held at the Provincial Archives of New Brunswick (PANB) show Frederictonians just how close this aspect of the Second World War came to their doors.¹ Its holdings reveal that it was only thirty-five kilometres east of Fredericton that, behind proverbial barbed wire, German Prisoners of War (POWs) built themselves a bowling alley and played hockey. Closer still, at 255 Church St., German prisoners who fought to advance National Socialism tended to the grounds of the Fredericton Military Hospital, and civilians such as Bernie Greene, who lived across from Fredericton's City Hall, chauffeured visitors and prison-

COVER PHOTO: *Guard Tower surrounded by barbed wire, Ripples Internment Camp, c. late 1940s.* (P438-194 – Donald J. MacLeod Fonds.)



¹ Ted Jones, *Both Sides of the Wire* Volume II (Fredericton, NB: New Ireland Press, 1989), 633.

ers to and from Camp B70, otherwise known as Ripples Internment Camp.² This is the story of a type of homecoming when I visited the site of the camp: a geographical place I already knew from a distance.

A brief history of Camp B70 is perhaps a natural place to begin. Between 1939–1947, 38,000 German POWS — combatants, Enemy Merchant Seamen (EMS) and civilian internees — were interned in Canada. Twenty-eight internment camps dotted the Canadian landscape in Alberta, Ontario, Quebec, and New Brunswick. Some of these encampments were created from re-purposed buildings such as forestry stations, old paper mills, tuberculosis (TB) sanatoriums, and Depression-era unemployment relief camps, while others were purposefully built to take in over 10,000 POWs. Located in the small community of Ripples, New Brunswick, near the mining town of Minto, Camp B70 was the only one of its kind in the Maritime Provinces. Before 1940, it housed Jewish refugees from Europe. Britain had deemed these refugees “enemy sympathizers,” and sent them to Canada.³ From

1940–1945, both EMS and German and Italian civilian internees called the place home.⁴

Camp B70 was built on the site of the Acadian Forest Experiment Station, which was created as part of an unemployment relief project during the Depression in

² *Ibid.*, 516

³ Due to the hardly unique anti-Semitic, “none is too many” attitude held by the Canadian Immigration Department towards the “Jewish Refugee Question” during the Second World War, Canada only accepted 4,500 European Jews between the years 1933 and 1945; Andrew Theobald, *Dangerous Enemy Sympathizers: Canadian Internment Camp B, 1940-1945* (Goose Lane Editions: New Brunswick, 2019), 19.

⁴ EMS refers to members of Germany’s regularly organized navy who were interned on Canadian soil. These men supported Nazism to varying degrees, but all were affiliated with the totalitarian regime they served. “Civilian internee” and “internee” refer to non-combatants who were apprehended and interned by the Canadian government, sometimes alongside German POWs, even though they had not committed a crime; Jordyn Bailey, “Arrival of the Fittest: German POWs in Ontario during the Second World War” *Electronic Thesis and Dissertation Repository*, 6279. 2019. <https://ir.lib.uwo.ca/etd/6279>



Aerial Photograph of Ripples Internment Camp taken between 1940–1945.

(P61-318 – Provincial Archives of New Brunswick.)



Interpretive Sign Denoting the Path of the Camp Road.

the mid-1930s.⁵ This site was chosen for three reasons. First, all internment camps were classified military secrets. Second, General Edouard de Bellefeuille Panet, Canada's Director of Internment Operations, believed that New Brunswick's thick swarms of blackflies and mosquitoes in the summer, along with snow in the winter, would deter prisoners from escaping in lieu of barbed wire.⁶ Third, the encampment was far away from any population center and its seclusion allowed prisoners to work on projects unaffiliated with the war effort during their stay.⁷ Forestry work parties, for example, led many prisoners to "assume the romantic lifestyle of the New Brunswick lumberjack."⁸

For myself, a visit to the derelict site of Camp B70 felt fated. As an MA Student at Western University, I studied the warm reception of German POWs in Ontario communities during the Second World War. When Ontarians saw who was being held behind the barbed wire in their neighbourhoods, I argued, they saw them not as fanatic Nazis, but as valuable home-front labourers and masculine soldiers – qualities they admired and believed their own men shared. This shared wartime masculinity, and the unspoken whiteness it presumed, allowed Germans to build bridges based on race with their captors in Ontario. Had I expanded my research to New Brunswick during my Master's, I would have spent time at PANB, the home of a variety of archival collections related to Camp B70. Here, researchers can read through the research notes of Ted Jones, author of *Both Sides of the Wire: The Freder-*

icton Internment Camp, as well as newspaper articles about the camp, correspondence, and oral histories from men who spent time there during the Second World War. PANB also houses a sizeable photograph collection of the campsite, which includes photos of its guard towers, fencing, and a series of recreational activities which took place. But when I defended my MA thesis, "Arrival of the Fittest: German POWs in Ontario during WWII," my time studying POWs felt definitive. And then, for reasons entirely unrelated to Camp B70, I moved to the one city in Atlantic Canada that had housed German prisoners during wartime. Naturally, I had to check it out.

When trains stopped a few miles outside of Ripples Station in the 1940s, prisoners found themselves utterly consumed by the New Brunswick wilderness.⁹ Today, the Camp B70 compound is much closer to civilisation, despite its location on what has been

⁵ Jones, *Both Sides of the Wire*, 26.

⁶ This did not prevent escape attempts. In 1943, the Germans launched Operation Elster. Prisoners from Camp B70 tried to escape and meet a U-Boat at North Point, Prince Edward Island. The U-Boat waited for the men for four days, but the prisoners did not succeed in escaping. Formal release was the only means prisoners exited Camp B70. Theobald, *Dangerous Enemy Sympathizers*, 98.

⁷ Jones, *Both Sides of the Wire*, 163.

⁸ Jones, *Both Sides of the Wire*, 164.

⁹ Jones, *Both Sides of the Wire*, 49.

called one of the most "boring, desolate stretches of road in the entire province."¹⁰ After leaving Fredericton, it is only a thirty minute drive along Highway 10 before reaching the skeletal remains of the camp's water tower, a bright blue map, and the New Brunswick Internment Camp Historical Trail. Peppered with informational signs about the camp's past, this one-kilometre trail makes it easy for people to picture what the camp was like in its heyday. The locations of the original one-story barrack, mess hall, recreation hut, tennis court and barbed wire are all demarcated by interpretive signs. As I walked through the grounds, I learned that the cleared section of land I was standing on was the site of the original camp road. This road, constructed by prisoners packing down residual ashes from the camp's kitchen stoves, encircled the camp garden, tennis court, and recreation field. Likewise, a cluster of rocks form a silhouette of the camp's grandstand, where prisoners performed circuses and concerts.

It is a curious sense of closure, having explored the remains of Camp B70 in Ripples, New Brunswick. From a historical point of view, an itch was scratched. From

an archival point of view, the proximity of Camp B70 to PANB drove home for me the differences between archive and site on the one hand, and the relationship between places and their histories on the other. Walking through the grounds, I thought about archival materiality and how the collections currently housed at The Provincial Archives have preserved the memory of the camp, and in this way, bring the site to life. But it is a unique experience to be there in the flesh, standing where Jewish refugees from Nazi Germany, civilian internees, and German POWs once stood and lived for months or years. While archives are sometimes experienced as being outside of time, the deteriorating carved stone blocks and other crumbling architecture on the Camp B70 site fall outside the scope of conservation and preservation. The site shows the imprint of those who came before in ways that photographs and paper records cannot. Camp B70 exists in archival collections at PANB, but it also exists today in the New Brunswick bush. Together, The Provincial Archives of New Brunswick, the New Brunswick Internment Camp Museum, and the historical walking trail have preserved the archival and corporal remains of Camp B70.

In addition to the resources available at PANB, anyone interested in the history of Camp 70 should consult the New Brunswick Internment Museum and Library and Archives Canada, particularly their 'Guide to Internment Camps in Canada during the First and Second World Wars.' ■

JORDYN BAILEY
Jordyn Bailey is a German History Ph.D. Candidate at the University of New Brunswick.

Camp B-70 Records at PANB

The Provincial Archives holds a variety of records relating to the Ripples Internment Camp. Of particular interest is *P438 – the Donald J. MacLeod fonds* which contains photographs of the camp from the late 1940s after its abandonment and before its subsequent

¹⁰ "Turning Left...the Road Less Travelled: NB Internment Camp B70" August 15 2014 <https://eatsmeetsandtastytreats.wordpress.com/tag/nb-internment-camp-b70/>



Author Jordyn Bailey exploring the physical remains of Camp B70.

ORGANIZING THE LIFE OF RICHARD HATFIELD



Gravesite of Max Baaske (1882–1943) and sailor Erich Lenzian (1905–1941) of Kiel, Germany, c. late 1940s.

(P438-200 – Donald J. MacLeod Fonds.)

deterioration. Dr. MacLeod made frequent visits to the camp during wartime, providing entertainment for the internees by showing films. Included among his photos are the gravesites of two German Prisoners of War who died during their internment, Max Baaske and Erich Lenzian. As for other collections, MC2768 contains the diary of Henrick [Henry] Kreisel, an Austrian who had fled to England following the Anschluss. He was labelled as an “enemy alien” by the British Authorities and was sent to Canada during the war and was interned at Camp B70 from 1940–1941. Another notable collection is MC3105 – *Both Sides of the Wire*, which is made up of material relating to the 1992 documentary about Camp B70 by Neil Livingston. Livingston adapted the two-volume history of the Ripples Internment Camp, *Both Sides of the Wire*, by Fredericton historian Ted Jones.

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“Turning Left...the Road Less Travelled: NB Internment Camp B70” August 15, 2014 <https://eatsmeetsandtastytreats.wordpress.com/tag/nb-internment-camp-b70/>

It seems only fitting that New Brunswick’s longest serving premier amassed over 140 banker boxes’ worth of correspondence, newspaper/article clippings, addresses, mementos, and photographs throughout the course of his life.

The personal fonds of the Hon. Richard Hatfield (MC1354), Premier from 1970–1987, not only contains documents related to his political accomplishments and exploits, but also records pertaining to his private life.¹ These include detailed accounts of his trips to Egypt and Brazil as well as hundreds of QSL (“I confirm receipt of your transmission”) cards from prospective Citizens Band Radio contacts. Although the Provincial Archives of New Brunswick began to receive personal documents from Hatfield as early as 1987, there was no urgency for processing beyond a cursory box list due to access restrictions. With the expiry of the restrictions approaching, better access became more of a priority and the work that had begun several years ago needed to be accelerated. I began to process the Richard Hatfield fonds in October 2020 as a part-time student archivist and completed my portion of the project in July 2021 during my summer contract. It was during this time that I got a glimpse into the life of one of New Brunswick’s and Canada’s most interesting politicians.

Due to the massive undertaking of this project, the selection, arrangement, and description of the Richard Hatfield fonds needed to be completed in multiple steps over many years. As one of the first staff members to process the entire fonds, my assignment was to select the documents worth keeping, ensure their

preservation, and create a comprehensive box list. Like many individuals, families, organizations, and businesses, Hatfield, as well as his various secretaries and executive assistants, including Carolyn Atkinson and Win Hackett, collected a wide range of documents and artifacts created or sent to him during his time in office. This resulted in the accumulation of thousands of pieces of paper and many duplicates. The duplicates as well as the documents that did not directly pertain to Hatfield or to PANB’s mandate were discarded. These included samples from the Alberta Tar sands and a copy of the American Declaration of Independence (not the original).

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Conservation was the next step following selection. Almost all the documents were stored in banker boxes and needed to be rehoused to the smaller archival boxes used by PANB. The rehousing ensures the preservation of the documents for future researchers

and makes the fonds more easily accessible. Some items, including the poster for Theatre NB’s production of *The Return of A.J. Raffles*, required storage in larger oversized containers. Previously, many of the oversized documents were either rolled up or folded in the banker boxes, which compromised their structural integrity. Additionally, many of the documents were in acidic and cryptically labelled folders, contributing to their inaccessibility. By placing them in new folders and relabelling them, the records in Hatfield’s fonds will be easier to browse and use. A large portion of the collection was previously organized by date and topic,

¹ In addition to MC1354, RS417 is dedicated to the records of the Office of Premier for the terms served by Richard B. Hatfield.



Premier Richard Hatfield being interviewed by CHSJ, 1974. (P228-9 – Bricklin Photograph fonds.)

and I endeavoured to keep the order the same wherever possible to preserve the cohesiveness of the fonds.

Prior to my involvement with the Richard Hatfield fonds, the collection had only preliminary processing and was very difficult for researchers to navigate. Many of the file titles in previous iterations of the box lists lacked sufficient description to convey the range of content and some of the bulging files were subdivided to enable greater descriptive precision. Potentially important documents such as congratulatory messages for the 1970 Provincial election needed to be among the things needing better description. I created a new and more comprehensive box list that not only includes the container number but also the file/item name, the scope and content and the date all in the effort to make it easily searchable. Due to the large size of the Richard

Hatfield fonds, it was not feasible to conduct a full arrangement and create a final finding aid. Ultimately, it will be up to a future archivist or student intern to complete this project as it will take many months to organize the fonds based on content, origin, and format.

As one can imagine, the Richard Hatfield fonds contains a wide array of interesting documents and artifacts. There are primarily two types of documents within: political documents and private records. Due to the nature of Hatfield's career, a large portion of the collection is made up of political documents including legislative documents, campaign material, reference letters and correspondence regarding his time as Member of the Legislative Assembly, Premier, and Senator. For example, there were binders full of

speeches Hatfield gave as Premier between 1982 and 1987. Although the binders themselves have been disposed of, their contents are still intact and available to researchers. The second group of documents are more private and personal in nature. These include photographs of Hatfield's various trips around the world, British Royal family souvenirs, letters from admirers, and information on the trial against Hatfield regarding marijuana possession. For instance, there exists a copy of a short diary created by Hatfield during his cross-Canada train trip following his defeat in the New Brunswick Provincial election in 1987. In addition to physical documents, the collection also contains audio recordings, such as campaign advertisements, and

various ephemera, including plaques bestowed onto Hatfield by communities and organizations.

Due to his long career and the impact that he had on New Brunswick and its history, it is likely the Richard Hatfield fonds will only increase in use over the next couple of decades. It was vital that the fonds was organized in a way that will facilitate this greater demand. ■

KATE MCGREGOR
*Kate McGregor is a Ph.D. Candidate
 with the Department of History
 at the University of New Brunswick.*



Photo of Premier Hatfield, Stompin' Tom Connors and Alden Nowlan, River Room, Lord Beaverbrook Hotel, Fredericton, 1970s. (MC1354/B/4 – Richard B. Hatfield fonds.)

THE SIXTIES SCOOP AND NEW BRUNSWICK'S INDIGENOUS WELFARE SCHEMES, 1963–1968

There exists a particular power in an archives that members of the general public, including researchers, students, and historians, rely upon. Unlike museums, galleries, or libraries, an archives does more than simply put a particular aspect of the past on display and tell a certain narrative of the past. An archives is, at its core, an essential repository that builds “a living memory for the history of our present,” founded upon objective description and open accessibility in a way that sets it apart from other heritage institutions.¹ By building a living memory, archives can do more than tell us about what was, but also what *almost* was or could have been. Indeed, an archives’ memory goes beyond organizing facts about events and the actions of a particular moment in time because archives also record the inactions, haphazard intentions, and unrealized plans of many different types of historical actors. This is particularly true of the documents managed by the Government Records Unit at the Provincial Archives of New Brunswick (PANB), where the business of government reveals insight into the values, beliefs, and (in)actions of the settler state.

How we understand and write the history of Settler-Indigenous relations, for example, will depend on the settler archives which house the collections of provincial and federal governments and the myriad of re-

ords produced by different government departments. Illustrative of this fact is *RS136 Records of the Deputy Minister of Health*, a collection of over 40 containers with materials that span the majority of the twentieth century (1918–1989). Government records pertaining to the development and administration of the public’s health are rich, and *RS136* encompasses topics including the management of the 1918 Influenza Pandemic, Tuberculosis and Provincial Hospitals, and one file ambiguously labelled “Indian Affairs.”²

The handful of documents within the file were produced by members of Louis J. Robichaud’s Liberal Government (1960–1970) and displays the roots of systemic racism that informs present-day social welfare policy. In one series of letters written between the provincial Department of Youth and Child Welfare and the federal Indian Affairs Branch in 1963, there was notable debate between levels of government over who was to pay for Indigenous children placed into foster care. One young girl, only three years old, was “released from the Provincial Hospital [and] returned to the home of her parents on

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¹ Terry Cook, “What is Past if Prologue: A History of Archival Ideas Since 1898, and the Future Paradigm Shift,” *Archivaria* 43 (Spring 1997): 18.

² “Indian Affairs,” a singular file from *RS136, Records of the Deputy Minister of Health*, Container 48235, Provincial Archives of New Brunswick (hereafter PANB).

the Indian Reservation in Kingsclear.”³ Deemed to be severely mentally disabled, authorities in New Brunswick decided to remove the child from her parents “because she has never stopped crying.”⁴ A social worker took the child and placed her into foster care outside of Moncton, over two hours away, and once done, the foster parent was paid \$3.00 a day for the child’s maintenance. This young girl was a victim of the Sixties Scoop, when provincial and federal governments used the language of child welfare to justify policies for the taking of Indigenous children in large numbers and placing them in the care of white settlers. According to the 2016 Canadian Census, under 10 per cent of the country’s children are Indigenous, yet they represent over half of the children in foster care. These records are indicative of that fact’s origins.

Other documents within this same file reveal the lengths to which government went to develop anti-Indigenous policy, among which are copies of Department memorandums on the “Desirability of changes in the administration of Indian Affairs [and] feasibility of further provincial participation.” It’s understood that Indigenous Peoples have a distinct and constitutionally structured relationship with the federal government, but in 1968, New Brunswick’s Social Welfare Branch expressed frustrations over the federal “paternalistic approach towards Canadian Indians [which] has undermined their self-sufficiency.”⁵

Seeking a corrective solution, the transitional program proposed by the Province to assume full responsibility for Indigenous Peoples in New Brunswick from the federal government to the provincial level aimed for the full integration of “the Indian peoples into our Canadian society [and] giving Indian peoples full citizenship rights.” In the eyes of the Province, such a program would have improved the services offered

to Indigenous Peoples and “help[ed] the Indians move from their Reserve attitude to full freedom of movement in Canadian society.”⁶ Though the province was correct in its observation that Indigenous Peoples in Canada were treated as second-class citizens (and usually worse), the Province’s pitch was really about cutting Indigenous Peoples off the public purse and, had it come to fruition, could have been a vivid expression of cultural genocide and erasure masquerading as fiscal conservatism and liberal values.

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The importance of diffusing settler values and social mores amongst Indigenous Peoples in New Brunswick was prevalent in the rhetoric employed by the provincial government under Robichaud and was shared by other governing officials in neighboring Nova Scotia. This is demonstrated clearly by the second series of correspondence found in the “Indian Affairs” file of *RS136*. In letters written between J. Earnest Anderson, Deputy Minister of Health under Robichaud; F.R. MacKinnon, Deputy Minister of

Public Welfare in Nova Scotia; and W.W. Struthers of the federal Welfare Grants Division, the three lobbied in support of “Proposed research among the Micmac Indians.”⁷ The project proposal came from R.S. Malpass and J.E. Smith, lecturers in psychology and sociology respectively at Mount Allison University, to investi-

³ Her name is omitted here out of respect for the individual’s privacy, but her story is not a unique one.

⁴ B.G. Clench, Superintendent of Indian Affairs, to Dept. of Youth and Child Welfare, 1963, *RS136 Records of the Deputy Minister of Health*, co. 48235, PANB.

⁵ “Memorandum,” Department of Youth and Welfare, Social Welfare Branch, June 24, 1968.

⁶ *Ibid.*

⁷ J. Earnest Anderson, Deputy Minister, to W.W. Struthers, Director of the Welfare Grants Division, February 28, 1964, PANB, *RS136*, co. 48235.

gate “what extent the cultural values expressed by the Micmac [are] similar to those expressed by the non-Indian community.” Or, to be more precise, Malpass and Smith wanted to find out whether Indigenous Peoples “expressed a value for educational achievement and economic independence?” Anderson wrote that such research would produce useful information on the problem of Indigenous dependency, while MacKinnon emphasized the “importance” of such a project for all levels of government.⁸ Malpass and Smith, and officials in Fredericton, Halifax, and Ottawa, saw the potential that their research might serve in policy development, and such policies furthered the eroding of Indigenous customs and ways of life in favour of settler ones. No evidence could be found to suggest that the research was ever undertaken, or, if it was, what Malpass and Smith’s findings were, but the enthusiasm that their proposal received from provincial and federal officials speaks volumes.

The final stage to Malpass and Smith’s research programme was the study of child training practices so as to understand the source of values and attitudes expressed by the Mi’kmaq that the two deemed different from the dominant settler society. And, according to their programme, if “no achievement motivation exists in the Indian community... it would perhaps make more sense to begin an educational campaign aimed at convincing Indian mothers to demand more, sooner, of their children.”⁹ This deeply racist idea that Indigenous Peoples in Canada lacked any sort of desire or motivation for education and economic independence was a driving influence behind government policies during the Sixties Scoop. The child welfare system, including foster care in Canada, continues to be part of a settler colonial framework that perpetuates Indigenous dispossession of both their land and culture. This was the case

when a government social worker removed a young girl from her home in Kingsclear in 1963 because she would not stop crying. It is also a factor in why Indigenous children are over-represented in the foster system today.

The dual power of archives to show researchers both what was and what *almost* was makes it distinct

amongst other heritage institutions. In the preservation and making available living memory, archives reveal the true ebb and flow of human interaction, social change, and the staggering parallels that can be drawn between the past and present. The legacies of the Sixties Scoop continue to be felt in New Brunswick and across Canada, and its impact can be traced using records like those in *RS136* which document the rationalization of settler governments for taking Indigenous children. Other records, like New Brunswick’s bid to assume governance over Indigenous Peoples and the research proposal to study the values of the Mi’kmaq, help to

illustrate the depths of colonial racial attitudes and their promotion by provincial government officials. Reconciliation requires a knowledge of both the actions and inactions of the settler state toward Indigenous Peoples, and the Government Records Unit at PANB will be essential in that undertaking. ■

RICHARD YEOMANS

Richard Yeomans is a Ph.D. Candidate with the Department of History at the University of New Brunswick.

⁸ J. Earnest Anderson, Deputy Minister, to W.W. Struthers, Director of the Welfare Grants Division, February 28, 1964; F.R. MacKinnon, Deputy Minister, to R.S. Malpass, Lecturer in Psychology at Mount Allison University, February 18, 1964, PANB, RS136, co. 48235.

⁹ Part D of “Section I: proposed Research Among the Micmac Indians,” a research proposal authored by R.S. Malpass & J.E. Smith, January 28, 1964, PANB, RS136, co. 48235.

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THE RELIGIEUSES HOSPITALIÈRES DE ST-JOSEPH IN NEW BRUNSWICK

The Religious Hospitallers of St. Joseph (RHSJ) is a Roman Catholic organization founded in La Flèche, France in 1636, by Jérôme Le Royer de la Dauversière and Sister Mother Marie de la Ferre. Created to provide care for the sick and the poor, the RHSJ founded the first Hôtel-Dieu hospital in La Flèche, followed by others in Laval (1650), Baugé (1650), Moulins (1651) and five other cities in France. In 1659, the three sisters Catherine Macé, Judith de Brésoles and Marie Maillet left La Flèche and came to North America, where they took over the operation of Hôtel-Dieu hospital in Montreal. This small hospital was founded by Jeanne Mance in 1642, with sponsorship from Jérôme Le Royer. Marie Morin, a young girl from Québec city, joined the first sisters and later wrote the annals or history of the beginning of the Hôtel-Dieu in Montreal under the title *Histoire simple et véritable* (1697–1725). The expansion of the Congregation began almost two hundred years later into new areas throughout Canada and the United States, which led to the creation of several other Hôtel-Dieu hospitals, such as: Kingston, Ontario (1845); Arthabaska, Quebec (1881); Windsor, Ontario (1888); Burlington, Vermont, USA (1894); and Cornwall, Ontario (1897).

In the second half of the 19th century, the Congregation established four Hôtel-Dieu St-Joseph in New Brunswick. The Sisters began to arrive in 1868 when they were called to take care of a colony of lepers in Tracadie. This first mission was followed by the establishment of Hôtel-Dieu hospitals in Chatham (1869), Saint-Basile (1873), and Campbellton (1888). The RHSJ of New Brunswick would later open two sanatoriums: one in Bathurst (1931) and the other in Saint-Basile (1946) to care for those suffering from tuberculosis. The Congregation also opened many health care institutions: Hôtel-Dieu in Bathurst (1942); a nursing home called Foyer St-Camille in Bathurst (1943); Hôtel-Dieu in Edmundston (1946); and four small hospitals in

Saint-Quentin (1947), Perth-Andover (1947), Lamèque (1949) and Caraquet (1963).

Aside from caring for the sick and destitute, the sisters also established educational institutions, which took many forms, including four nursing schools in Campbellton, Chatham, Tracadie and Edmundston, boarding/day schools for young boys and girls in Tracadie, Chatham, Saint-Basile and Campbellton, and a post-secondary institution for young women, Maillet College in Saint-Basile. The RHSJ also played a role in the opening of a shelter for abused women and their children: Accueil Sainte-Famille, Tracadie (1979).

Over the decades, as the needs of New Brunswick communities shifted, the Hospitallers adapted to changes in society. Beginning in the 1970s, several RHSJ institutions were closed or their purpose adjusted. For example, with advancements in the treatment and prevention of pulmonary tuberculosis, sanatoriums were rendered unnecessary, and two were revamped to replace two existing nursing homes: Foyer Notre-Dame-de-Lourdes in Bathurst (1974) and Foyer St. Joseph in Saint-Basile (1976). Meanwhile Mount St. Joseph in Chatham became a nursing home. Similarly, with the advent of publicly funded healthcare, the RHSJ hospitals were transferred to the provincial government. Nursing schools were integrated into universities. Day and boarding schools were closed or transferred to school districts. Some buildings were sold or repurposed, often in favour of nursing or care homes for the elderly.

The RHSJ of New Brunswick also expanded out of the province in the middle of the 20th century and opened other health-care institutions: Hôtel-Dieu Hospital in Van Buren, Maine (1938); Hôtel-Dieu St-Joseph in Sorel, Québec (1944); and the Villa St-Joseph-du-Lac, a nursing home in Yarmouth, Nova-Scotia (1958). And

A BRIEF HISTORY OF

RHSJ

IN NB



RELIGIOUS HOSPITALLERS OF ST. JOSEPH (RHSJ) ARE A CATHOLIC CONGREGATION FOUNDED IN LA FLÈCHE, FRANCE IN 1636. IT WAS DEDICATED TO THE CARE OF THE POOR AND DESTITUTE IN THE HÔTEL-DIEU HOSPITAL. THE SISTERS OF SAINT JOSEPH CAME TO MONTREAL, CANADA, IN 1659. FROM THERE, THEY EXPANDED INTO NORTH AMERICA IN THE 19TH CENTURY, FOUNDING HOSPITALS IN LOCATIONS SUCH AS KINGSTON, ONTARIO (1845), ARTHABASKA, QUEBEC (1884), CORNWALL, ONTARIO (1897); CAMPBELLTON, NEW BRUNSWICK (1889), AND BURLINGTON, VERMONT, USA (1894), AMONG OTHERS.

1869

Four sisters arrive in Chatham to care for the sick and provide education to children. Hôtel-Dieu Saint-Joseph, Chatham is established the following year. The small dwelling given by Bishop Roger was the beginning of Hôtel-Dieu St. Joseph Hospital. The following year, the Sisters opened a school that would become St. Michael's Academy.

1877

The Hospitallers of St. Joseph also took care of the sick from the beginning. The small wooden hospital built in 1877 was the first hospital ever to serve Madawaska region. In 1915, Hôtel-Dieu Hospital moved into the bigger red-brick building and stayed there until 1946.

1868

The order is called to Tracadie, New Brunswick to serve those suffering from leprosy. Sister Marie Pagé from Montreal is the first Superior. The sisters soon establish Hôtel-Dieu Saint-Joseph, an orphanage and a boarding school for girls that would become Académie Sainte-Famille.

1873

Seven sisters arrived in Saint-Basile-de-Madawaska from Montreal to establish a school and hospital. The hospital is constructed in 1877, while the school begins accepting boarders, in addition to day pupils, in 1885.

1888

A group of five sisters from Montreal open both a school and hospital in Campbellton. These buildings would be ravaged by a series of fires between 1910 and 1918. In 1920, a new brick hospital opens and is recognized by the College of Surgeons two years later.

the most important mission out of New Brunswick that would benefit from the RHSJ's expertise and devotion is a colony of lepers in South America. In 1948, the RHSJs were asked to go to Peru and take the responsibility of lepers in San Pablo, a small village on the Amazon. They also opened a boarding school

on the Amazon at Indiana (1955), worked in Lima at a Maternity Hospital (1951) and in the slums of *Siete de Octubre*, Valdiviezo (1973). All the above have produced historical documents that are part of the RHSJ archives now donated and transferred to PANB.

1922

Sister Maillet (born Alphonsine Ranger), one of the original sisters in St-Basile, contributes to Les Archives de Religieuses Hospitalières de St-Joseph-Saint-Basile-de-Madawaska with the writing of her memoirs.

1942

Establishment of the Hôtel-Dieu St-Joseph Hospital in Bathurst. It was replaced by the Chaleur Hospital in 1972.

1947

Hôtel-Dieu Saint-Joseph hospitals open in both St-Quentin and Perth-Andover.

1963

L'Hôpital l'Enfant-Jesus is established in Caraquet.

1970s

The Religious Hospitallers of St. Joseph slowly begin to transfer their hospitals to the government, to repurpose sanatoriums and other buildings in favour of establishing nursing homes or residences for the aged.

1931

Sanatorium Notre-Dame-de-Lourdes opens in Bathurst for the care of patients with tuberculosis. When the building became vacant in 1974, the Foyer St-Camille in Bathurst dating back to 1943 moved in and became the Foyer Notre-Dame-de-Lourdes.

1946

Opening of Hôtel-Dieu St-Joseph Hospital in Edmundston and of Sanatorium St-Joseph in Saint-Basile, both under the auspices of the Sisters from Saint-Basile. Sister Lucie Morneau, who was the superior at the time, played a key role in these two simultaneous constructions.

1949

Opening of Hôtel-Dieu St-Joseph in Lamèque and of Collège Maillet in Saint-Basile, a postsecondary institution for young women

1964

Opening of a General Hospital in Grand-Sault (Grand Falls). The RHSJ had agreed in 1962 to take charge of the administration of the new hospital. They remain active in the town until 1985.

Between 1953 and 2017, when houses of the RHSJ closed, their records were sent to the Provincial Archives of the RHSJ kept in the Maison Notre-Dame-

de-l'Assomption (NDA) in Bathurst. A decision was made in 2017 and steps were taken to transfer all the RHSJ Archives to the Provincial Archives of New

GOVERNMENT RECORDS

RS43 Court of Appeal Records. 2013 (15.4m)

RS58 Court of Divorce Records. 2005. (14.4m)

RS404 New Brunswick Community College Records. Various publications including: Girls Exploring Trades & Technology Camp Final Report, 2001; Home Support Workers: Raising Our Voices, 2006; Youth 2000 and Beyond Final Report, 2000; A History of the NBCC College Moncton, 1986; Training for Results: A Study on Women and Employment Training in NB, 1994. (0.1m)

RS427 Saint John Municipal Records. Various publications including: Vigorous, Growing, New: Saint John New Brunswick, 1968; Task Force on Housing Submission to Common Council, 1971; Marsh Creek Flood Control Study, 1974. (0.1m)

RS617 Department of Tourism: Promotions and Marketing Branch Records. Promotional package sent to prospective tourists, c. 1933: "Canada's Unspoiled Province by the Sea", containing: cover letter from D. Leo Dolan, n.d.; New Brunswick: Canada's Unspoiled Province by the Sea: The Ideal Vacationland of North America booklet, 1933; Historical Guide to New Brunswick, 1930; Official Government Map, 1933; Some Places to Stay in New Brunswick, 1933; Handbook of Information Concerning the Intoxicating Liquors Act, n.d. (0.01m)

RS671 Fredericton Judicial District Causes. 2005–2006. (16.6m)

RS672 Saint John Judicial District Causes. 2005. (6.6m)

RS673 Moncton Judicial District Causes. 2006. (18m)

RS676 Campbellton Judicial District Causes. 2001–2006. (4.1m)

RS677 Edmundston Judicial District Causes. 2006. (5.7m)

RS731 Department of Tourism Planning and Development Branch Records. Publication: Tourism Development Guidelines, 2010. (0.01m)

RS869 Department of Agriculture Fisheries and Aquaculture: Finance and Administration Branch Records. Various publications including: Report on the Viability of the Lobster Processing Industry in NB, 1999; Report on NB Snow Crab Industry, 2007. (0.03m)

RS932 Fredericton Judicial District Criminal Indictment Records. 2006. (1.0m)

RS932 Moncton Judicial District Criminal Indictment Records. 2005. (1.2m)

RS933 Newcastle Judicial District Criminal Indictment Records. 2001–2005. (3.8m)

RS967 Department of Environment and Local Government: Administration Records. Publication: Backyard Magic: The Composting Handbook, n.d. (0.01m)

PRIVATE RECORDS

MC208 Bricklin Vehicle Corporation fonds. 1974. **0.5cm textual accrual.** Financial documents from Bricklin's parent company, General Vehicle Inc., prepared by Touch Ross and Company.

MC4111 Queer Heritage Initiative of New Brunswick (QHINB) collection / La collection de l'Initiative du patrimoine Queer du Nouveau-Brunswick (IPQNB). 1981–2021. **2.5cm textual.** Publications and pamphlets related to LGBTQ+ groups as well as three issues of *Making Waves: An Atlantic Quarterly for Lesbians and Gay Men*, which was in circulation from 1981–1982 and *Blue Marsh Violet: A Queer New Brunswick Anthology* ed. R M Vaughan (2021).

MC4423 Roxborough-McGinn family fonds. 1918–1922. **35.5cm textual and photographic.** Included is a series of

cashbooks which belonged to local Fredericton musician Walter McGinn. He formed McGinn's Orchestra and then later McGinn's Melody Men, playing different venues and events around Fredericton and surrounding area throughout the 1920s to the late 1970s. In addition to his music career, he also held a fulltime job with the Canadian Pacific Railway as a railway clerk. The cashbooks detail the money earned for each gig and his weekly C.P.R. salary from 1922–1981.

MC4427 Fredericton Lioness Club fonds. 1982–2021. **15cm textual.** Records include executive records, meeting minutes and financial records.

MC4435 Trafford Family fonds. ca.1900s–1960s. **1.15m textual and photographic.** Deals with a family from Florenceville; includes photos, albums, family letters, and school materi-



Sister Maillet

Sister Maillet (born Alphonsine Ranger) was one of the first sisters to arrive in Saint-Basile, New Brunswick in 1873. At that time, she was 26 years old and she wrote the diary of their journey from Montreal to New Brunswick. She strongly believed in the importance of recording the convent's history in Saint-Basile. In 1922, at the age of 76, Sister Maillet began writing her memoirs in a notebook, entitling them *Commencement de notre fondation: Notes depuis 1873 jusqu'en 1914 (Beginning of Our Foundation: Notes since 1873 to 1914)*. This act contributes to the authenticity and historical value of the archives produced by RHSJ in Saint-Basile as did the *Histoire simple et véritable* (1725), that Sister Marie Morin wrote for Montreal.

Brunswick (PANB). The RHSJ made arrangements to support the preservation of and access to their records in Fredericton. Most of the records were arranged and fully described by Sister Bertille Beaulieu, regional archivist, and Michel Thériault, who also produced finding aids for each fonds. The first donation of records from Bathurst arrived at PANB in June of 2019 with others following in September 2019. Since the closing and the sale of the NDA House in Bathurst was imminent, the remaining records that were not yet ready for deposit were moved to Saint-Basile Hotel-Dieu Residence in November 2019. In July 2021, archivists from PANB went to Saint-Basile to gather another accrual prepared by the archivist and her assistant Linda Thibodeau.

The RHSJ records, known at PANB as MC4274, encompass the activities of all RHSJ-run institutions and communities within and out of New Brunswick. All told, the records describe the histories and activities of

the Hospitallers in twelve New Brunswick locations. Although known as the 'New Brunswick' region, the organization's span includes locations in other provinces and countries. The overarching region is further divided into seven subregions based on geography, using prefixes such as Nord-Ouest du N-B.

As of 2021, Hôtel-Dieu Residence in Saint-Basile, no longer owned by the RHSJ, has become an assisted living/nursing home facility. Some 15 sisters of St. Joseph still live there. The archival repository in Saint-Basile still contains records of the NDA Province, Hôtel-Dieu St-Joseph and Académie / Collège Maillet in St-Basile. The remaining records of the RHSJ that will eventually be transferred to PANB are kept on the first floor alongside a Heritage Room or Museum open to the public. ■

KATIE McCULLOUGH SABOURIN
AND SR. BERTILLE BEAULIEU



Albumen print of Saint John from Trinity Church, looking West over the harbour, 1870.
(P83-85 – William Notman photographs.)

als from Mount Allison University. Diaries belonging to Laurretta Trafford are of note as they document a woman’s experience in a rural community from 1930–1948.

MC4447 Alfred Pringle fonds. Collection contains materials related to Pringle’s career as a woodturner and instructor at the New Brunswick Handcraft School from 1948 to 1969, including photos of his work.

MC4452 Nugee-kadoonkut / Daryl Hunter fonds. 2008–2018. 3cm textual, 19,745 kb digital. Fonds contains a self-bound copy of selected historical articles as well as digital editions of the same, researched and written by Nugee-kadoonkut (Daryl Hunter) and submitted to the Wulastook Times between 2008 and 2018. Articles detail the history and culture of First Nations people in New Brunswick, including research and discussions around complex issues.

MC4462 Fonds Emilie Godin. 2.5cm textual and photographic. Records relating to Emilie (Légère) Godin (1888–1966)

of Paquetville. Fonds includes photos of her family and of lumbering operations, as well as personal documents related to her time in New Brunswick and Connecticut.

MC4464 John Fraser fonds. 1825–1830. 2cm textual. Letter book contains copies of letters sent by John Fraser pertaining to his business affairs as part of James Fraser & Co. on Beaubear’s Island in the Miramichi. Letters include details relating to prices of supplies, shipments, livestock, lumber trade, land grants, and his travels to Restigouche/Chaleur Bay and Bathurst.

MC4476 Horton family collection. 1927–1976. 2cm textual, 48 photographs, 42 postcards. Contains photos and slides of Westmorland and Albert counties and postcards from across New Brunswick, including cards produced by Westmorland Historical Society. Collection also includes photographs of the Lady Beaverbrook Residence and the St. John River at Kingsclear by photographer Madge Smith.

PHOTOGRAPHS

P46 Miscellaneous Postcards fonds. Picture postcards of old roadside motels, including the Colonial Tourist Home in Dieppe, N.B.

P83 William Notman photographs. 27 albumen prints of Saint John and rural Quebec locales in 1870.

P682 D. Will McKay fonds. 728 glass negatives of Charlotte County portraiture and scenery.

P957 Darren McCabe collection. 170 images c. 1919–1960 of St. Stephen area, many by photographer R. L. Young.



“Shipping St. John’s”, albumen print of tugboats ‘Hercules’ and ‘Lion’ in Saint John harbour, c. 1870. (P83-98 – William Notman photographs.)



Water St. (now Milltown Blvd.), St. Stephen, horse and wagon flanked by angled-parked cars, photo taken by Harvey Studios, c. 1943. (P957-4-1 – Darren McCabe Collection.)

AUDIO-VIDEO RECORDS

MC3225 The Gospelaies fonds. A recent accrual includes a CD by the group's founder, "Celebrating 50 years of Gospel Music : Bill LaPointe and family". Fonds contains the records of The Gospelaies, a Fredericton based, Christian music group which began in the mid-1940s and existed until the early 2000s.

MC4111 Queer Heritage Initiative of New Brunswick (QHINB) collection / La collection de l'Initiative du patrimoine Queer du Nouveau-Brunswick (IPQNB) – MC17 Georgina Curtis films. 8 25 ft Kodachrome II Double 8mm rolls of films made by Georgina Curtis and her partner Florence Swaine, of Blackville. The films were shot in the early 1970s.

MC4366 New Brunswick Community History Project. Interview with Aaron Bouma, founder of the Carleton County Military Museum in Woodstock.

MC4368 CBC Radio Shift-NB with Vanessa Vander Valk "Tales from the Provincial Archives" fonds. 7 new inter-

views on various topics related to New Brunswick History by Provincial Archives Staff.

MC4417 Rosalyn (Roz) Thompson fonds. Interview with Roz Thompson, a retired Registered Nurse who was rehired to help in COVID-19 immunization of New Brunswick residents.

MC4455 Carl Rasmussen Film Collection. 16mm home movies shot by Carl Rasmussen which cover the region of Perth-Andover to Caribou, Maine, and include footage of family travels, graduations, Fort Fairfield, fishing trips, and Fundy National Park. Collection includes 5 New Brunswick-related films from the United States based production company, Castle Films.

MC4474 Patricia Trail fonds. 21 interviews conducted by Patricia Trail with residents of Bear Island about this unique community before it changed after the construction of the Mactaquac Dam in 1967. ■