



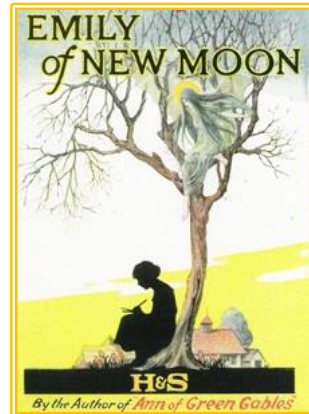
## *The Shining Scroll*

Annual Periodical of the  
L.M. Montgomery Literary Society.

© 2023

more issues at

[The Shining Scroll Web Page](#)



Welcome to the 40<sup>th</sup> edition of *The Shining Scroll*! It began as a four-page newsletter in 1992 and has now expanded into a periodical (that may reach forty pages), filled with context and content about L.M. Montgomery's work and life as well as activities and publications of organizations which sustain her legacy. Each issue contains book publications and high-value links to related content. Many events of interest to readers and fans of the author took place this year, we will begin with the most recent. Enjoy and share with your kindred spirits!

### **THE MYSTERIES OF MAUD**

Mary Beth Cavert

The Lucy Maud Montgomery Society of Ontario launched their new display of exhibit panels called “The Mysteries of Maud,” depicting ten aspects of Montgomery's life in Leaskdale – Maud: The Writer, The Reader, The Entrepreneur, The Woman, The Employer, The Loner, The Mother, The Minister's Wife, The Homemaker, and The Gardner (we were honored to see *The Shining Scroll* named in 1992 on the list of “accolades” on The Woman of Power/Honour panel)! The October 28 launch was part of the [L.M. Montgomery Day Program](#), “Our Next Step,” and featured an “interview” with Maud Montgomery Macdonald (played by Jennifer Carroll) and historian Ted Barris. Mary Beth Cavert gave a presentation on the “mysteries” of spelling Rev. Ewen Macdonald's name, Kate Macdonald Butler spoke in support of the LMMSO projects, two new trees (apple and maple) were planted at the Manse, a delicious lunch was served, and a trolley tour of the Montgomery Literary Trail concluded the day. Cheers to Melanie Whitfield and the “Maud Squad” for another autumn delight – learn more by subscribing to their newsletter: <https://lucymaudmontgomery.ca/membership/>



Mary Beth Cavert, Barb Murphy & Carolyn Strom Collins.  
[The Lucy Maud Montgomery Society of Ontario](#)

The LMMSO is fundraising to upgrade “Maud's Museum” (the Manse and the Historic Church) in order to ensure its future. Among the plans are: a defined tea room, gift shop, and library, activity space for young visitors, display cabinets and safety and security enhancements, and enlarged visitor parking. Donations of any amount are appreciated; find much more information in this booklet – <https://lucymaudmontgomery.ca/wp-content/uploads/2023/11/LMMSO-Fundraising-Campaign-2023-Booklet-1000-compressed.pdf>

All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)



## EW\*N M\*DONALD: EWEN WITH AN E, MACDONALD WITH AN A



Mary Beth Cavert © 2023  
Presentation for  
the Lucy Maud Montgomery Society of Ontario  
Leaskdale, Ontario - October 28, 2023

I am so happy to be here in this **famous** place, the home of Rev. Ewen Macdonald!

When I received an invitation to the LMMSO L.M. Montgomery Day event and saw that one suggested topic of discussion was “Ewen With an E,” I thought it was brilliant. I was very curious what would be submitted because I knew very little about L.M. Montgomery’s husband, except what she wrote about him in her journals and letters.

But I did know that there were variations in the spelling of his name, and I was prompted to explore it. Therefore, today I am taking hold of a very small thread, or detail about Rev. Macdonald, and pulling on it to stretch this presentation out into some form of entertainment for those who find that every detail about L.M. Montgomery is worth a few weeks of research and fifteen minutes of our attention. I looked at two things to share with you: the changes in spelling of his first name and his last name.

### PEI YEARS: EWEN McDONALD

When L.M. Montgomery met her future husband, his given, or birth, name was Ewen McDonald. The name “Ewen” came from his maternal grandfather, Ewen Cameron, as inscribed on his grave stone.

“Our” Ewen was from Bellevue, PEI, the son of Alexander McDonald, a farmer from Scotland who could read and write; he used the prefix **McD** for McDonald. Ewen had five brothers, Angus, Alex, John, Donald, and Roderick. Three of the brothers re-located to the US, one to Indiana and two to Montana.



Ewen with mother Christina, son Chester

There are numerous spellings of Macdonald, chosen at the whim of clerks and recorders or based on tradition and literacy. Name spellings were not standardized. It is not always easy to know if a name (as in census records, for example) is recorded exactly as the person wished it to be, or because of common usage, or someone else’s preference.

The Prince Edward Island recorder for births and baptisms listed Ewan-with-an-A and his last name with the M-a-c prefix and uppercase D (1870). The recorder also spelled this last name in the same way for Ewen’s brother, Angus (“MacDonald”), in 1865. If I had stopped looking for Ewen’s name at this record, I would have missed many more sources. Birth records can be wrong in all sorts of details; for another example, one of the PEI birth records of Maud’s cousin, Frederica Campbell, has an incorrect birth date.

All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

The family (last) name, “McDonald,” seemed to be the accepted spelling, both in census records of the Alexander McDonald family and in the families of three of Ewen’s brothers, at least in 1901 and 1911. The brothers who emigrated to the US, Angus, Alex, and Donald, like their father, retained the McDonald spelling throughout their lives.



However, the two brothers who remained on Prince Edward Island appear to have adopted the Macdonald version sometime after the 1911 census. After their father, Alexander, died in 1914, they inscribed the Macdonald name on his gravestone to match their own spelling of the last name, although his obituary had the original version of his name, as well as the name “Ewen” for his son.

There are two records in the 1891 Prince Edward Island census that seem to confirm names. One is from Lot 58 where Ewen lived; his father or mother may have provided information for the census. His name is recorded as Ewen McDonald. In addition, there is another 1891 record in Lot 51, listing him as a lodger and employed as a teacher – we can assume he provided his own name and it is recorded here as Ewen McDonald too.

Ewen is mentioned in the *Daily Examiner* in Halifax, passing school exams in January 1895 and then again in the year 1896 – when he is returning home for the holidays from Dalhousie College (Montgomery also attended Dalhousie in 1895-96). *The Calendar of Dalhousie College and University, 1901-1902*, lists “Ewen Macdonald” as a B.A. graduate in 1901. A notice in the *Charlottetown Guardian* (1 May 1903), shows that Ewen McDonald graduated from Pine Hill Divinity School in Halifax, NS.

At the closing of Pine Hill Presbyterian College, Halifax three of the five graduates are Islanders. Their names are Ewen McDonald, B. A., Valleyfield; Malcolm McPherson, M. A., Orwell and Ernest H. Ramsey B. A., Hamilton.

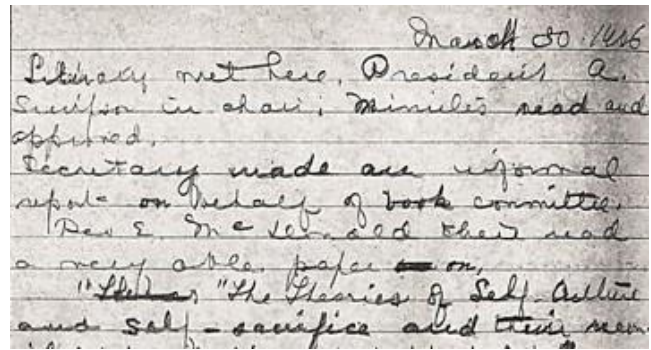
He was ordained and inducted in the Cavendish, Stanley, and Rustico congregations on 1 September 1903, as Rev. Ewen McDonald. When writing about the ordination in her journal entry of 12 October 1906, Montgomery spelled his name “Ewan Macdonald” (however, that entry and all her journals were re-copied from the originals starting in 1919; we can assume that in the 1906 original entry she would have not yet changed the spelling). By the way, his induction brought together all three of Montgomery’s past and future ministerial “romantic interests:” Edwin Simpson, Ewen McDonald, and Edwin Smith – the three “Es.”



I kept notes on thirty articles in the *Guardian* which consistently used the spelling “Ewen McDonald.” Almost all the PEI newspaper mentions of him from the 1903 to 1909 were related to Presbytery, church, and marriage events, but they also included his efforts to clean up the Cavendish Cemetery and his attendance at a Prohibition meeting in Stanley.

Besides the newspaper, his name occurs in 1905 and 1906 minutes of the Cavendish Literary Society written by his Cavendish lady friend, Maud Montgomery. The Literary Society was an extremely important venue for both Maud and Ewen. In 1904, Maud, “as leader, gave an evening with Kipling. Those who know [her] talents in

literary criticism as well as in elocution need not be told that the Literary Society enjoyed a rare treat.” These meetings were exceptional occasions for both of them. After Ewen joined in 1903, the Society debated “evolution,” generating vigorous arguments because the morning and evening were created before the sun was created (so how could that be?). Other meetings included topics on the “ice age,” and “should the great powers interfere in the present bloody war?” Rev. McDonald gave a presentation on “Socialism” in March 1905 and another a year later on 30 March 1906 called “The Theories of Self-Culture and Self-Sacrifice and their reconciliation in the Christian Life.” Montgomery recorded it: “Secretary made an informal report on behalf of book committee. Rev. E. McDonald then read a very able paper...The motion for a note of thanks was carried unanimously and suitably responded to by Mr. McDonald.”

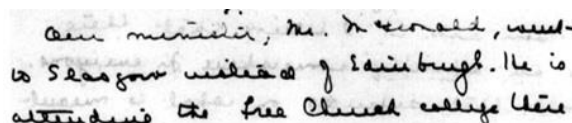


<https://annemanuscript.ca/stories/montgomerys-cavendish/>

Maud wrote to her Scottish friend, George MacMillan, on 29 July 1906 that she had frequent long arguments with a male friend, probably Ewen, about whether duty or happiness was the purpose of existence (He: “Duty should be our sole aim and then happiness will come as an incidental”). After all this heady intellectualism and debate in Cavendish, Rev. McDonald finally proposed to Miss Montgomery in October. In spite of his later portrayal in her journals, there are hints that, at the time, she was fairly excited about the “straight, merry-eyed dimpled cheek[ed]” Highlander. He immediately left to study in Glasgow, Scotland. His name on the passenger list of the ship *Empress of Britain*, in October 1906, is recorded as Ewen McDonald.

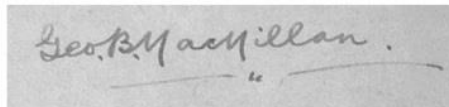


Montgomery wrote to MacMillan again in November 1906, that her well-liked minister, Mr. McDonald, would be studying in Scotland – she encouraged them to meet, and they did (photo is from her 1911 trip to Scotland).



Letter to GB MacMillan Nov 1906

Our minister, Mr. McDonald, went to Glasgow instead of Edinburgh. He is attending the Free Church college there.




George Boyd MacMillan spelled his last name with an “M-a-c”, he was the only one in his family to add the “a” (This summer, I visited his great-grand-nephew in Scotland whose name is still spelled McMillan). When George and Ewan met in Glasgow, perhaps they discussed the subtleties of name changes. There are many ways to spell

All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

Macdonald in the UK and the roots differ from culture to culture (that is, Irish and Scottish roots and meanings). Perhaps Ewen was influenced by MacMillan's name alteration to re-consider his own.

At the time, Ewen may have been made aware of a wide-spread, but inaccurate, perception that the M-c prefix was an Irish name while the M-a-c prefix was Scottish. This myth is untrue, they both are used interchangeably in each country; the former Chief Herald of Ireland said, "[this] is a fallacy held outside of Ireland and to us it is absurd." But perhaps the impression persisted when Ewen was in Glasgow. After all, the Doctrine of Predestination was no longer taught when he took theology training, and yet this doctrine permeated his mental illness in years to come.

When I mentioned this antiquarian idea of Irish v. Scottish spelling to Scottish Montgomery scholar, Dr. Jenny Litster, her response was that "it was absolute nonsense, I didn't think anyone believed that then, not until much later; I had never heard of it until I went to Canada the first time." However, it is true that the M-c prefix did occur more often in Ireland, at least in 1901. Even today, the National Records of Scotland have MacDonald as the 9<sup>th</sup> most frequent surname and McDonald as the 25<sup>th</sup>.

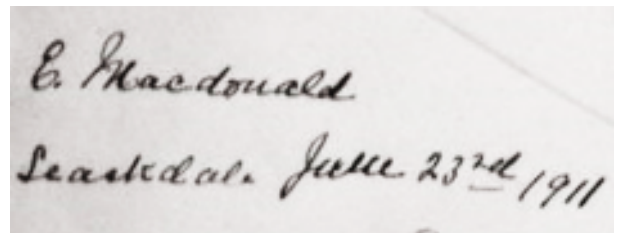
Ewen might have been self-conscious about his name while in Glasgow; Mary Rubio wrote in *The Gift of Wings* that he "was out of his depth," he was considered a "backward Highlander," a "bumpkin." In the company of more sophisticated, educated, and younger Scottish students (or even professors) he might have been teased and embarrassed about the way his name was spelled. He dropped out of University after a few months and returned to PEI in early 1907. Afterwards, as far as PEI records from 1907 to 1909 indicate, he served as a supply minister and then was assigned to a church in Bloomfield, but he never participated in anything else like the Cavendish Literary Society [See article about the Cavendish Literary Society by Beverley Hayden on page 12].

In 1909, he moved here, to Leaskdale, Ontario. I have no records of his name in 1910 but by 1911 (perhaps even as early as 1907 after his engagement to Maud and his experience in Scotland), Ewen adopted the new spelling of "Macdonald." Perhaps he meant to identify more with Scotland, however, Litster suggests it might have been a way to move away from his Gaelic heritage – maybe Macdonald-with-an-a seemed less old-fashioned, more "Canadian."

It would be interesting to know whether this change was something he discussed with his fiancée or a decision he made himself, though it probably required very little thought. Spellings were still quite fluid everywhere, and his brothers on Prince Edward Island had changed their names too. And, I found this in my research on other PEI families, Maud's generation changed spellings – for example, her cousin, Bertie MacIntyre, added the "a" in her last name. It would have been easy to register the new spelling of "Macdonald" with the Presbyterian Church when he moved from the Maritimes to Ontario.

The first instance I have seen of his Macdonald signature is on June 23, 1911 on a signed guest card here in Leaskdale, just before he went to PEI to get married.

The spelling of Macdonald was just a little diversion while I was putting this together because the interesting part to me was his first name. When he added A to Macdonald, perhaps it was a good time to add one to Ewen.



E. Macdonald  
Leaskdale, June 23<sup>rd</sup> 1911

Throughout his years on Prince Edward Island his first name was spelled with two Es. It was the name his parents gave him, it was his name when he was ordained, it was on his wedding announcement in 1911 (which he must have approved), and it appears in almost every public reference to him that I could find. Most newspaper notices about Maud and Ewen's wedding included his birth name [these photos are from a scrapbook kept by Ella Campbell at Park Corner, where the wedding took place. She was the wife of George Campbell, Montgomery's cousin]. One interesting announcement was published in the *Leader-Post* (Regina Sask.), "the lucky man is Rev. Ewen McDonald." I suspect that Maud's friends from Prince Albert, either Laura Pritchard or Alexina MacGregor, provided details – John Campbell's name is incorrectly listed as John Cameron, but the clipping mentions her father and grandfather, not usually found in other wedding notices.



*Lucy Maud Montgomery*  
to  
*Rev. Ewen McDonald, B.A.*

I could not find anything with his signature on his honeymoon trip in 1911. Passenger lists are hard to evaluate, we don't know if the names were copied off of a registration form written by the passenger or written with the registrar's own spelling, but in two passenger records both spell Ewen with an "e."

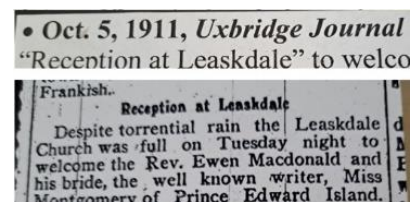
In spite of the revised last name, I find very little public use of "Ewan" at all. We might think it was in common use because it is what we read in Montgomery's journals, interviews, and church activities. Her friends, like Myrtle MacNeill Webb, did refer to him in her diary as Maud did, "Ewan." But Ella Campbell knew him as the Cavendish Presbyterian minister, as Rev. Ewen McDonald, and that is how she addressed this postcard to Maud.



He had been here in Leaskdale for over a year before the reception for his bride in 1911; the notice in the *Uxbridge Journal* for that event identified him as Rev. Ewen Macdonald.

After 1911, when Maud was providing the copy for local news items or interviews, she was calling him Ewan. I do not know if the Reverend had adopted the new spelling for himself during this time. It could have been a mutual choice, maybe it paired nicely with Macdonald. A Google Books name distribution chart shows that the name Ewan was becoming more prevalent by the time they were married in 1911, at least in books (he was born in 1870).

When the Macdonalds had children, they chose family names: Chester Cameron – Chester was a name in Maud's Woolner family and passed on by her



All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

grandmother Macneill. Cameron was Ewen's mother's maiden name; Hugh Alexander, the second son who lived one day, was named after each of their fathers; and then came Ewan Stuart, the third baby.

## ONTARIO YEARS: EWEN-EWAN MACDONALD

When Chester was born in 1912, Ewen's name on the birth certificate was the "e" version. On baby Hugh's record, the father was Rev. E. Macdonald. When Stuart was born in 1915, both father and son were recorded as Ewan. Maud wrote in her journals that she had named Chester and now it was Ewen's turn. Ewen named the baby Stuart after someone at college (she wanted to name him Sidney). Maud added "Ewan" because the son should have his father's name (even though she never liked it and claimed that Ewen didn't either).

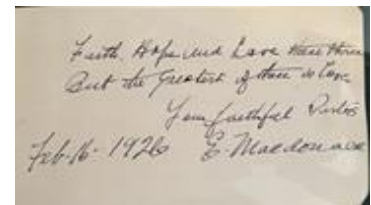


In September 1916, the family visited Ewen's brother, Dr. Angus McDonald, in Indiana and the name on the border crossing paper was "Ewan." It looks like his writing, but his sister's name is spelled Christy instead of Christie and his wife's name is spelled "Maude" on the second page. If he filled in the form instead of the border agent, then it is the earliest full signature I found in records so far, but it is not as conclusive as I hoped.

IMMIGRATION SERVICE	
Date	9-17-1916
Name	Ewan Macdonald
Age	46 yrs
Married or single	M
Occupation	Minister of Gospel
Able to read?	7
Write?	7
Nationality	Can
Race	White
Last permanent residence	Leaskdale
Name and complete address of nearest relative or friend in country whence alien came	Christy Macdonald Leaskdale P.E.I.
Destination	Thurs over land

What I also found, so far, was that Ewen did not use his first name in public, he signed everything we can find in Leaskdale as "E. Macdonald." Perhaps he felt it was more professional, more formal; after all, his wife used the initials L.M. in her professional life.

This can be seen in Leaskdale collections with inscriptions in a Bible "from your pastor," a baptism certificate, and an autograph book – and some of his postcards to George MacMillan on *KindredSpaces*.



In the 1930s there are more public references to "Ewan," although his 1925 induction announcement in Norval, Ontario, used the old spelling of McDonald and a 1933 church booklet photo, included in *L.M. Montgomery: The Norval Years*, was captioned "Ewen Macdonald."

But by 1935, his published name was more often consistent with the name we know today – for example, the name registered on Chester's marriage certificate (1933), Marion Webb's wedding article (1934), as well as Stuart's marriage certificate years later. The challenge for me was to find a full signature in his own hand and so far, all I could find were signatures of E. Macdonald, and one possible immigration card.

## LETTERS

Luckily, there are existing original portions of private letters that Ewen wrote to Maud, but unluckily his handwriting is harder to unravel than the handwriting of L.M. Montgomery. Some very talented Montgomery researchers (see "Contributors") with whom I was consulting about this topic, went the extra mile to secure the images I had been hoping to find. Dr. Elizabeth

All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

Epperly directed us to these letters held at the [Confederation Centre of the Arts](#) in Charlottetown; they are on the reverse side of the *Jane of Lantern Hill* manuscripts. Betsy said she had seen another one that was clearly signed Ewen in the *Anne of Windy Poplars* manuscript but it was not found on a most recent search.

In 1936, Maud was visiting friends and family on Prince Edward Island and she exchanged letters with her husband in Toronto. The first letter here is a partial one, no date, possibly after she arrived on PEI on 2 October 1936.

I paid a visit Saturday evening at McGillivray's new house. It is certainly large and fine enough... he seems to be quite proud of it. But after all it was foolish to sacrifice #9000.00 on selling the old and pay an extra 6000.00 on the new –  
... [he does some math]

We are all getting along nicely notwithstanding your absences. The Cat Lucky by name has missed you a lot. The first day or two he didn't eat hardly anything and he still seems downcast. I have no news to give you. But doubtless by the next there will be more to relate. I suppose your own letters will get here by tomorrow.

Lovingly Yours Ewan

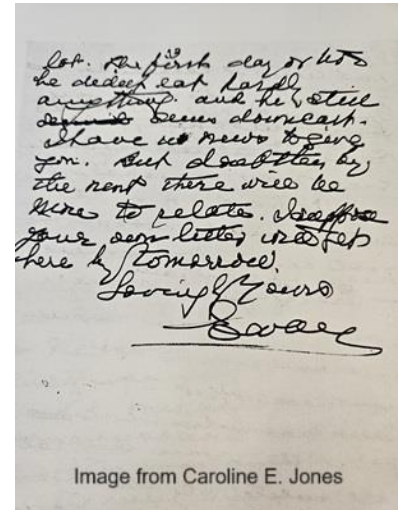


Image from Caroline E. Jones

[This letter prompted worry about her beloved pet cat, Lucky, throughout her visit. He died about three months later, 18 January 1937.]

The signature looks like “Ewan,” but by stretching my imagination, he might have extended the swirly E before starting the W, the last three loops being “en,” so that it might be Ewen. I tried to trace his writing and I can see where he is quickly going from one letter to another. He has a loopy style and you can see where letters run into each other. But this one looks like a vote for Ewan.]

Ewen wrote to her again on October 17.

Dear Maud.

Your two letters have got here and contents intact. I am glad you are going to arrive two weeks today... Glad to hear that Christie [his sister] is well and all your old friends. The boys are carrying on faithfully as ever and I think both of them have entered into the heart of their work. I am going [out if] I can to see Mrs. Barraclough tomorrow. I haven't been anywhere since you left. Now I must close

With love Ewen

This was the first letter I saw and the name seemed clear to me. It's a bit easier to interpret because he ends the uppercase E without any connection to the “w.”

He is referring to Ida and Ernest Barraclough (1874-1936), friends from their residence in Norval. Ernest died a month earlier on September 10.

In his next letter on October 20, she appears to have told him not to write again. She was home by November 7.

All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

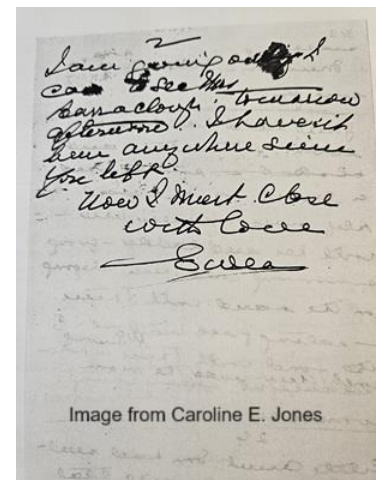


Image from Caroline E. Jones



Dear Maud.

This will be according to instructions, my last letter to you. I am enclosing Mrs. Jones[?] letter. Naturally I wanted to hear how they felt, and I am glad your letter comforted them – I was out to see Mrs. Barraclough last Sunday, I stayed there for 3 hours as long as Chester could wait. Mrs. McMillan[?] has been quite a help to her. She stayed with her some nights while \*\*\*\*? was away for a few days and she had her over at the Manse and it all did her a lot of good. I do not think I can go out again until you come home at any rate — [comments about Union people and Georgetown church services]

Well..I'll be glad to see you home, but don't come till you are ready.

Love Ewen

This one seems clearer.

When Maud died in 1942, Ewen (or with one of the sons assisting) provided the details for her death certificate and he signed it; his handwriting is quite different here. The information is incomplete, he lists L.M. Montgomery as a “housewife,” “Hunters” instead of Hunter River, he (or a clerk?) starts to write her father’s name as Ewan instead of Hugh, he writes Hugh’s birthplace as England, lists Maud’s mother’s birthplace as Ontario, and leaves off a letter in his own name, but he does sign it “Ewan.” When he died a year later, Chester provided the details, and registered his name as “Ewen.” The obituary published by the General Assembly of the Presbyterian Church named him the same way, Rev. Ewen Macdonald.

I haven't quite decided how to refer to Ewen Macdonald in my own work, although I am leaning toward Ewen

with an E, as you can see in this paper. Should I use the spelling that Maud Macdonald favored in all her public life and personal writing? Should I use the birth name he was ordained with and seemed to use in his personal letters? He used his birth name privately and professionally, but did he adopt the other spelling on occasion to match the name that Maud gave to their son? Did he see himself as Ewen or Ewan – does it really matter? I am not sure that it does but in his own time, he was known by his birth name, Ewen.

We are looking from the outside in on his life with his famous wife, and have very little knowledge of their lives together. The Prince Edward Island minister known as Ewen McDonald commenced a new beginning in Ontario, and eventually and sadly, emerged as a personality altered and overwhelmed with a debilitating life-long illness, as chronicled in the journals of L.M. Montgomery. He was not always that person and we must remember that Maud mourned the effects of his illnesses and the loss of his partnership.

All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

Image from Emily Woster

and she had her over  
at the Manse and it  
all did her a lot of good  
I do not think I can  
go out again until  
you come home at any  
rate —  
Mrs. McMillan is  
disappointed with the way  
the Union people go to  
Assembly — fact  
Sunday Rom. Cause  
cause of McMillan's talk  
the source of her trouble  
was more the result  
Wed. Let her go  
to see you how she  
comes to you are  
ready to see  
Sweet



REV. EWEN MACDONALD, B.A.

Rev. Ewen Macdonald was born at Bellevue, Prince Edward Island, on July 18th, 1870. He took his B.A. degree at Dalhousie University, and after a period spent in teaching, he entered the Presbyterian College, Halifax, from which he graduated in 1903. On September 1st, 1903, he was ordained by the Presbytery of Prince Edward Island, and inducted into the pastoral charge of Cavendish and Stanley. In March 1908, he accepted a Call to Bloomfield and O'Leary, P.E.I., where he served until 1910, when he was called to Leaskdale and Zephyr, in the Presbytery of Lindsay. In 1926 Mr. Macdonald was called to Norval and Union, in the Presbytery of Toronto, where he ministered until 1935, when, because of ill-health, he retired from the active ministry, and took up his residence in Toronto. He passed away at St. Michael's Hospital on December 13th, 1943, in his 74th year.

Mr. Macdonald is survived by two sons, Dr. Stuart Macdonald and Mr. C. C. Macdonald, both of Toronto, to whom the sympathy of the Presbytery is extended. His wife, Lucy Maud Montgomery, well known Canadian author, died in April 1942. Interment took place at Cavendish, P.E.I.



## Rev. Ewen McDonald   Rev. E. Macdonald   Ewen Macdonald   Ewan Macdonald

I gave a paper here in 2011 for the Macdonald/Montgomery centenary about the importance of this place; the following paragraphs are from that presentation, slightly updated for this occasion:

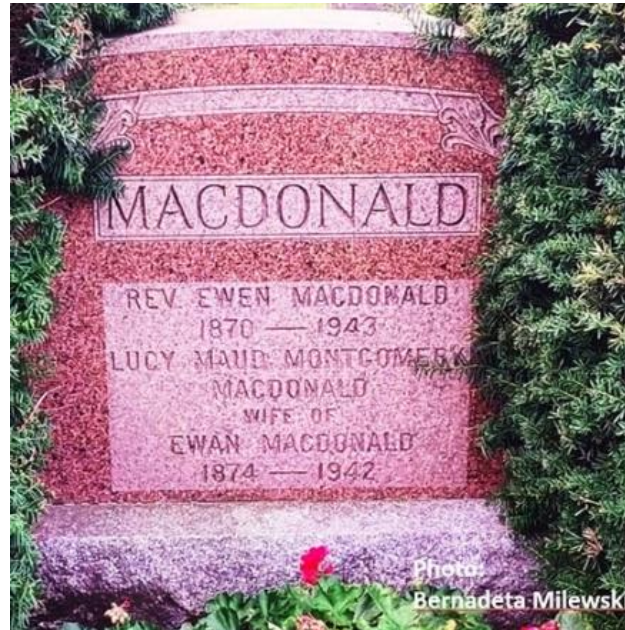
We should also remember that the Macdonalds' years here in Leaskdale were rich in joy and sorrow including what would be the happiest years of Maud's life as a mother, famous author, friend, and wife. In spite of war and the personal loss that dominated their lives, the years 1911 through 1918 would turn out to be the golden years of their life together. Maud had her own home with an intact loving family of two sweet young children and a healthy husband, a rewarding career, and a community that appreciated and admired her.



The Leaskdale manse was and would be forever, the only house inhabited by their little boys, Chester and Stuart, untouched by their futures. It would be the only place shared with a cheerful husband who still had a warm smile and roguish eyes, not yet clouded by fear, confusion, and weakness. It would be the only home shared and infused with the brilliance and joy of their vibrant friend and beloved companion, Frede Campbell.

All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

Ewen Macdonald had two roles in his life, a Minister of the Gospel and a father and husband. Chester and Stuart acknowledged his identities, showing that in the church and on Prince Edward Island, he was known as Rev. Ewen Macdonald, but in their home, as their father and husband of their mother, he was Ewan. The gravestone they chose for their parents in the Cavendish cemetery spells it out in both ways for us.



### Contributors and Image Credits

Elizabeth Epperly and Emily Woster, Caroline E. Jones, Vappu Kannas, and Brenton Dickieson.

George Campbell

Elizabeth DeBlois

Yuka Kajihara

Jenny Litster

Alan MacEachern, *Becoming Green Gables: The Diary of Myrtle Webb and Her Famous Farmhouse* (July 2024).

Duncan McMillan

Bernadeta Milewski

Deborah Quaile

Laura Robinson

Melanie Whitfield, Lucy Maud Montgomery Society of Ontario.

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

Confederation Centre of Arts, Charlottetown, PEI /Kathleen MacKinnon.

Letters to George MacMillan

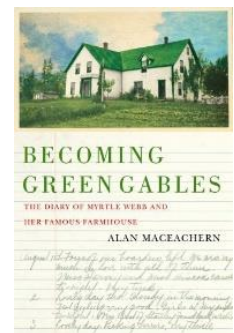
*Ancestry.com*

*AnneManuscript.ca*

*Island Newspapers*, UPEI, Robertson Library. <https://islandnewspapers.ca/>

*KindredSpaces.ca*

[MacDonald Surname Origin, Meaning & Last Name History \(forebears.io\)](http://forebears.io)



All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom

Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at:

<http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

*The Mac and Mc Myth*

*McDonald Surname Origin, Meaning & Last Name History (forebears.io)*

*Newspapers.com*

Robertson Library, University of Prince Edward Island.

### Texts

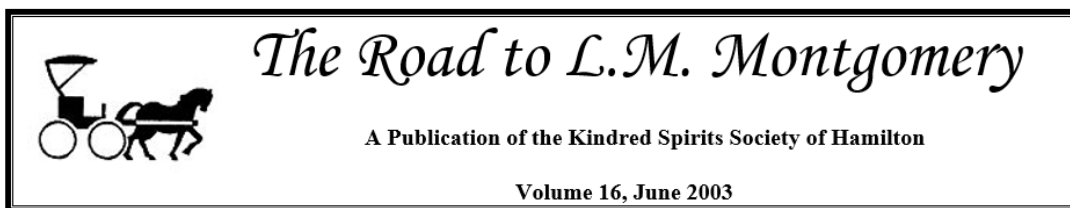
Gammel, Irene. *The Intimate Life of L.M. Montgomery*. Toronto: University of Toronto Press, 2005 (97).

Montgomery, L.M. *L.M. Montgomery's Complete Journals: The Ontario Years, 1911-1917* (207).

----- *The Selected Journals of L.M. Montgomery, 1935-1942, Vol. 5* (296).

Quaile, Deborah. *L.M. Montgomery: The Norval Years 1926-1935*. Wordbird Press, 2006 (48, 71, 189).

Rubio, Mary. *Lucy Maud Montgomery: The Gift of Wings*. Doubleday Canada, 2008 (124).



## Minute by Minute

The Cavendish Literary Society 1886 – 1924

By Beverley Hayden © 2003

*We are glad to showcase one of the many excellent articles from the Kindred Spirits Society of Hamilton, Ontario, whose newsletters are now out-of-print. Beverley Hayden presented this paper at the L.M. Montgomery Institute International Conference in 2004. Many thanks to Bev and to the past editor and publisher of The Road to L.M. Montgomery, Joanne Lebold.*



It is an understatement and entirely redundant to say that Lucy Maud Montgomery had a keen intellect and a fine literary mind. Her legacy of short stories, poems, novels and journals leaves no doubt of her brilliant academic and literary abilities. Her intelligence was partly a result of genetic makeup, but the Cavendish of her youth, with its Literary Society and lending library was a breeding ground for fertile minds like hers. Her ancestors were held in high esteem as orators, raconteurs and politicians, and her own immediate families were well read and self-educated, all of whom made an impact on the mind of the young Maud.

Although there had been a lending library in Cavendish prior to 1886, formation of the Cavendish Literary Society and Library ensured that each became an integral part of the community. The first organizational meeting was held February 19, 1886 following which a detailed constitution and strict set of by-laws was drawn up, as well as regulations for the management of the Cavendish Library. Provisions were made for President, 1<sup>st</sup> and 2<sup>nd</sup> Vice-Presidents, a Librarian, Auditor and Secretary-Treasurer with an election of officers held at the general All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

meeting each October. Other committees were struck as required. The Secretary-Treasurer was required to keep records of each meeting, held initially on the first Friday of each month, October through April, as well as an accounting of all moneys collected and expenditures substantiated by receipts. The Treasurer's report was then audited as to its accuracy.

Originally the annual dues were set at fifty cents and each member of a family must pay. Admission to the regular meetings and library was then free with the exception of concerts and entertainments, commanding a fee of five cents, and a ten-cent admission to lectures sponsored by the Society. Conversion to today's Canadian currency [2003] would reflect costs of \$10, \$2.00 and \$1.00 respectively. However, the Doorkeeper had the discretion of reducing or waiving the admission to certain people he personally deemed unable to pay.

The lending Library and The Literary Society meetings were held in the Cavendish Hall which was located west of the village and near where the Baptist Church stands today. The Literary Society paid rent on the Hall which was community-owned and maintained. The Library was available to all members and was operated under a stringent set of rules, which included fines for overdue books and canceled memberships for dues in arrears. When Maud was young and forbidden from joining the Society, her friend Nate Lockhart who did belong, would share and discuss his books with her. Most books could be borrowed for a month but new books were restricted to a two-week loan, one to a member. No one but the Librarian and his assistants were allowed to remove a book from the shelves and he must keep a current catalogue of all books in the Library. As funds permitted, a Book Committee made selections and ordered new books from publishers on the mainland.

Handwritten Minutes of the Society were kept from 1886 until the Society's demise in 1924 and are currently housed in the Provincial Archives in Charlottetown. By the slimmest of miracles, the original Minutes were found in the Cavendish Hall in 1960 as it was being dismantled, and were retained by someone who recognized their inherent value. That the ravages of North Shore dampness, vermin and opportunities of vandals had not destroyed them is wonder enough, yet the records are intact and as legible today as one hundred and seventeen years from their inception.

On first reading, the dry, crisp, factual notations and sparse description might lead a person to believe that the Minutes are without merit as an historical document. There are few anecdotal notations or sentiment among the pages and depending on the Secretary involved, the date might not even be complete. They could be dismissed as insignificant, but read in tandem with [Montgomery's Journals](#) and correspondence up to 1910, the Minutes begin to take on a life of their own. They are also a brief social history of Cavendish. The scope and subject matter of the programmes are astounding and profound and at a time when a formal education wasn't available to everyone, the Society provided a platform for literary and timely political discussions, and debates with wide-ranging views.

Lecturers were often invited from outside the community to speak on a particular topic of interest, and the meetings, concerts and lectures provided social outings. Although Cavendish was a remote agricultural community far from the urban centres of Canadian life, the Literary Society brought the entire world to its members.

Maud makes the first mention of "Literary" in her journals on December 4, 1891 where she briefly notes that she recited and played a couple of pieces on the Hall organ. But she then goes into a vitriolic rant about her dislike of Deacon Arthur Simpson. On an 1880 map of Cavendish, there is a parcel of land owned by Arthur Simpson, farmer, and it is highly unlikely that he was a *man-of-the-cloth* at all. It was a derisive handle that Maud and her teenage contemporaries saddled him with, perhaps because he was 'preachy.' (A small note of genealogy: This same Arthur



All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

Simpson was her first cousin and the brother of ‘Sam’ Simpson where Maud boarded when she first taught in Belmont. Sam was the father of Edwin Simpson, her second cousin and first fiancé.)

The corresponding Minutes show that December 4<sup>th</sup> was a Christmas concert and six out of nine officers of the Society that year were Simpsons. The Programme shows that Maud did indeed present three musical offerings and one Recitation but more interestingly, there is a brief entry by the Secretary that “Arthur Simpson gave notice that he would on the next night of meeting move that we exact a fee of 5 cents from persons not members.” As a participant in a concert, Maud would not have to pay admittance. But even at 17 years of age, it is possible that her grandparents were still not allowing her membership in the Society and that Arthur Simpson’s notice would have made it difficult for her to attend future meetings without a membership.

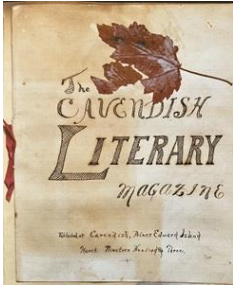
It is not at all remarkable that the Simpsons held and continued to hold many of the elected positions in the Society. William and Janet Simpson were one of three founding Cavendish families in 1779. They had ten children who all became citizens of some stature in the community, who in turn raised large families of their own who made their mark. When William and Janet died at ages 87 and 83 respectively, they had more than 80 grandchildren.

The year 1898 was a tumultuous one in Maud’s life. Her torrid unfulfilled love affair with Herman Leard, her grandfather’s death and her broken engagement to Edwin Simpson all took an emotional toll. Coming home to care for her grandmother ended several years of independent living, first at Prince of Wales College, then teaching in Bideford, Belmont, and Bedeque with a year’s study at Dalhousie between. Her nerves were ragged and she was numb with pain yet in a New Year’s Eve entry that year, she concedes that,

Cavendish is fairly lively at present. In October the Literary Society reopened and has a good programme prepared. I have enjoyed the meetings. In a quiet life such as mine even so insignificant an outing as a meeting of the Literary is a pleasure. The walk up is nice. We tramp briskly along over the dark fir-fringed road until we reach the hall. Then follows a half-hour’s desultory chat with friends and an overhauling of the books before we settle down to the particular delectation of the evening – lecture, debate, essay, as it may be. When it is over there is a walk or drive home with some convenient escort with whom you can lightly discuss the sayings and doings of the evening and poke fun at various Simpson idiosyncrasies.

The Society Minutes show that the slate of Officers that year was made up of four Simpsons but also three McNeil’s including Maud’s disliked cousin Prescott, and one Clark – representation from each of the three original Cavendish families. At the October meeting, the Secretary-Treasurer presented an annual report showing receipts of \$26.66, expenses of \$21.87 and a balance of \$4.79, the Auditor confirming the accounts as correct. Fifteen volumes had been added to the Library and there were twenty-six names on the list.

The programmes for November through to April 1899 listed several papers including one by Montgomery ironically titled “Modern Writers of Fiction.” Other meetings included a “Mock Parliament,” a newspaper night where articles from the Society’s magazine were read and discussed, and a Burns night. In an April 4th journal entry, Maud laments the very severe winter and late spring with cold wearying her flesh but more poignantly recalls that it is a year to the date since she came home from Bedeque. But she admits that she has had “quite a nice time this winter” [4 April 1899] and says the Literary Society has been flourishing and she owes the few good books she’s read to it.



Maud eventually became one of the editors of the Society newspaper. Members and others submitted articles and newsworthy items of interest before it was sent to a professional printer.

...our Literary Society paper – ‘The Cavendish Literary Annual’ – came off on schedule and was fairly good, though we – the editors – say ‘say it aughtn’t. We had a number of contributions from various writers, one all the way from Scotland [G.B. MacMillan], so our table of contents was quite cosmopolitan. (*The Green Gables Letters*, 38 [8 April 1906])

A Reverend Edwin Smith was a guest Lecturer at the Literary on December 6, 1901 although Maud was working at the Halifax *Daily Echo* at the time. He was said to be a brilliant theologian, writer and speaker who went on to be the first Canadian decorated by the British Royal Navy in the Great War. He and Ewan Macdonald had been college friends and he preached at Ewan’s induction service in Cavendish September 1, 1903. Maud would certainly have recalled her first meeting with Smith earlier at a Presbytery meeting in Cavendish when she was drawn to his good looks, seemingly magnetic personality and jovial nature. Years later, Smith visited with the Macdonalds in Leaskdale when he was (temporary for four years) minister at Whitby and it was his visit in September of 1919 which effected an instant and complete change in Ewan Macdonald and brought him out of months of deep depression.



Montgomery devotes two printed journal pages to this visit as well as inserting two photographs of Smith. She comments on a drive alone with Smith in 1921. “Friday was a lovely day. Captain Smith called and I went down with him to Whitby. We motored through a spring world of young leaf and blossom and had a wonderful drive.” A year later she sparkles after an evening of conversation with Smith while he preached in Ewan’s absence and stayed as a guest in the Leaskdale Manse Saturday and Sunday nights. “...we spent both evenings talking of a thousand subjects. It is such a delight to have a real conversation with a companion of intellect and sympathy. Captain Smith is one of the few people I have met with whom I can discuss with absolute frankness, any and every subject, even the delicate ones of sex.”

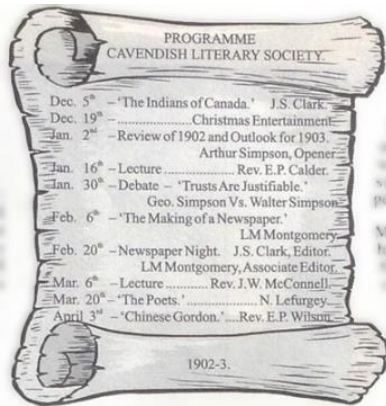
Smith once again supplied for Ewan in May of 1923 and Maud must have delighted in these visits. I have an unsubstantiated feeling that she was secretly in love with him and that he is the object of a confession years later that she had fallen in love only once in her life.

On February 20<sup>th</sup>, 1903 Maud presented a paper “Making of a Newspaper.” She had spent the previous winter in Halifax working on the *Morning Chronicle/Daily Echo* newspapers and not being one to waste an opportunity, used it as a source for her presentation.

The Minutes for the March 3<sup>rd</sup>, 1905 Literary meeting indicate the vilified Arthur Simpson is President and that Miss Montgomery read a paper entitled “Three English Women of Letters.” In her Journal entry for March 11<sup>th</sup>, Maud comments on the reading, stating that she wore a cream silk blouse and did her hair elaborately even though she says the Literary is a dull affair. She says she only belongs for the new books she can get and mentions that there are thirty ordered if the ice blockade ever lifts in the Straight. There is nothing in the few lines of the Minutes to hint at why Maud might have dressed well enough to warrant a mention from her, but one wonders if there were someone attending who may have been worthy of her efforts. Or, perhaps she just wanted to present an

image in contrast to that of a thirty-one-year-old spinster with no apparent prospects, keeping house for her grandmother.

A Literary debate on February 3, 1906 entitled, “Which has been more benefit to humanity – Science or Literature?” had Ewan Macdonald arguing on the side of Literature, and on March 1, 1907, Maud presented on a religious topic, an ironic twist of their respective interests.



Maud was the first female to hold office in the Society and was Secretary-Treasurer for the 1905-1906 year and at the same time, Ewan was Chairman of the Programme Committee and Maud a member of that same committee. Both are mentioned frequently in her Minutes leading one to believe they were very active in the Society that year. She would make a Motion; he would be Seconder. Each was appointed to another Committee to draft a resolution. Ewan was nominated to be on the Book committee and in another Motion, Maud was also named to the same committee. Ewan was appointed to conduct a debate with the visiting Hope River Society and Maud was appointed to arrange for the Debate. Ewan thanked speakers. Maud read a paper on “Superstitions,” Ewan read a paper entitled, “The Theories of Self-Culture and Self-Sacrifice and their Reconciliation in the Christian’s Life.” As Secretary,

Maud described it as an “able paper,” quite a verbose entry compared to most. But the meetings ended March 30<sup>th</sup> and Ewan Macdonald left for further studies in Scotland, leaving Maud with his diamond engagement ring on her finger.

Maud theorizes after the fact for several journal pages her reasoning for accepting his proposal. This is the first retained journal entry in which she even linked his name romantically with her own, no indication of a courtship having preceded it. He had driven her home from Literary on a few occasions as would any friend. Yet Maud’s first thoughts were that “he was likeable and pleasant but I did not discover any especial congeniality in him and was not in the least attracted to him. He was not an intellectual man and had no culture in spite of his college education. He preached good, solid sermons but out of the pulpit he possessed no fluency of speech; he was somewhat shy and awkward in society with a very narrow conversational range.” At first, Maud seems to denigrate Ewan in her reader’s eyes, as if he weren’t worthy, but her very own Secretary’s entries in the Cavendish Literary Society Minutes show something quite different in Ewan.

In January 1907 Maud is depressed and lonely and says the Literary has been a failure over the winter – it no longer holds pleasure for her. Granted, the Minutes show that J.A. Clark that year spoke on “Household Weeds and Some of Their Relatives” giving credence to her assessment. She complains about the mile-long walk along the dark road and hates even more the walk home with giggling girls and boys. Ewan was corresponding from Scotland and he too was suffering from depression when she had hoped his letters would carry her over the long winter. But could it be that each of them was despondent and lonely, and really missed each other after the halcyon activities the year before?

Maud’s active participation in the Society is noted in the Minutes 1907-1908, again reading several papers. Ewan returned to P.E.I. in April and took a calling in Bloomfield on the west end of the Island after a short visit to Cavendish. [Editor’s note: Rev. McDonald seems to have been living at home in Bellevue and working as a supply minister in 1907. In June 1907 he donated three books as prizes for students at Hope River School, where Maud had assisted in the examinations. He was assigned to the Bloomfield and West Cape churches in September of 1907 and inducted on 26 March 1908.] If he attended the Literary Society, no mention was made. Minutes do

All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at:

<http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)



indicate however that Maud resigned from the Book Committee in April and she says in an August journal entry that *Anne of Green Gables* had been accepted for publication in April and that she was already writing a sequel. As a member of the Book Committee responsible for purchasing new publications, she may have wanted to remove herself before a conflict of interest arose. Others would not have known of her impending success at the time and there are no references to her fame in subsequent Minutes.

The Literary Programme for 1908-1909 not only shows Miss L.M. Montgomery as a presenter but also Rev. Edwin Smith who gave another lecture so their paths crossed once again. Her dear friend Margaret Ross and her fiancée Rev. John Stirling were both active in the Society that winter and later married (John Stirling married Maud and Ewan in 1911, and presided at her PEI funeral in 1942). Maud's despised Uncle John Franklin Macneill was also on the programme. In spite of her literary success and demands from her publishers, she was a member of the Society Entertainment Committee for the 1909-1910 year, and in spite of suffering a serious nervous breakdown that winter, somehow managed to present a paper in February of 1910 on "Astronomy With the Naked Eye." A discussion of bringing telephone service to Cavendish was on the same programme.

During this period, Maud's life had undergone an abrupt change. She had already received many thousands of dollars in royalties. She was invited to meet the visiting Governor General Earl Grey in September 1910 and traveled to Boston in November that year to meet her publishers and be feted by Boston Society. So, it is understandable that her name no longer appears in the Literary Society Minutes.

The Society continued to be an active and inspiring force in Cavendish after Maud's marriage and move to Ontario. The meetings were changed from first and third Fridays to first and third Mondays, perhaps an indication that there were other weekend attractions in Cavendish by that time. Interest waned in the Society after the Great War; young people were leaving to work in other parts of Canada and the States, and the founders were dying off. After 1921, there are minutes only for a general annual meeting each year until 1924 when there 'were so few members being present for the election of officers, the meeting was on motion adjourned...'

During its thirty-eight-year history, The Cavendish Literary Society brought glittering intellectual discussion to a small backwater Canadian village. It satisfied Maud's insatiable appetite for books when she couldn't buy her own and gave her an opportunity to research and present stimulating papers. In the thirteen years she was in Cavendish before her marriage, the church, Women's Institute, and the Literary Society were the buffers that kept her depressions and breakdowns from overtaking her completely so that she could continue her secret world of writing. Most of those thirteen years would have been unbearable for Maud without the Cavendish Literary Society. We too then, as Montgomery scholars, have all been beneficiaries of the Society, minute by minute.



[Image of *Cavendish Literary Magazine* from Epperly, Elizabeth. *Imagining Anne: The Island Scrap Books of L.M. Montgomery* (105), Lt. Smith image from *The Winnipeg Tribune*, Aug 26 1916.]

All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

## A VISIT TO BALA AND A DAY WITH *THE BLUE CASTLE* FRIENDS, LINDA AND JACK HUTTON

Carolyn Strom Collins

After a grand day with the LMMSO members and friends, Beth Cavert, Melanie Whitfield, and I drove up to Bala to visit with Jack Hutton and Linda Jackson-Hutton and see once again [Bala's Museum with Memories of L. M. Montgomery](#), now in its thirty-first year of operation. Jack and Linda have amassed a wonderful collection of Montgomery's first edition books and artifacts, as well as vintage furnishings from the 1920s to evoke the atmosphere Montgomery would have experienced when she visited Bala in 1922. The period kitchen stove and refrigerator along with many cooking and baking utensils give visitors a good look at home life a hundred years ago. They even have some boxes that salt-codfish came in! (A nod to Valancy's request of Barney Snaith in *The Blue Castle*.)



Even though Jack was recovering from eye surgery and Linda from a bout with COVID, they took us on a drive through the Muskoka area to see some of the spots Montgomery used in *The Blue Castle* – Barney's island in Lake Muskoka ("Lake Mistawis" in the book), the site of John Mustard's rustic cabin on the shore of the lake, and the location of "Chidley Corners" where the dance was held. It was wonderful to see Bala, Muskoka, and the Museum again with Jack and Linda as our guides.



More from CBC.ca, with many photos ["A life-long love affair with Anne of Green Gables led to thrilling venture: A profile of the ultimate Anne of Green Gables collectors and their collection."](#)

Published for the first time ever, the first draft of *The Blue Castle* exactly as L. M. Montgomery originally wrote it, with critical context from a leading Montgomery scholar.

Available for the first time ever, the original draft of Lucy Maud Montgomery's *The Blue Castle* is presented with scribbled notes, character name changes, additions and deletions, and other pre-publication changes, offering fascinating new insight into the writing process of one of Canada's most beloved writers.

First published in 1926, *The Blue Castle* is one of Montgomery's few adult novels—and the only one set entirely outside of the author's home province of Prince Edward Island. Montgomery scholar Carolyn Strom Collins provides a transcription of the text and notes from Montgomery's handwritten manuscript, showing how they were integrated to form the published novel. (Major changes include changing the inspiring main character's name from Miranda to Valancy, and Barney's beloved cat from Jigglesqueak to Banjo.)

Edited with a keen eye to detail and deep respect for the writer's creative process, and featuring high-quality photographs of select pages of the original manuscript, *The Blue Castle: The Original Manuscript* is a necessary addition to any Montgomery lover's collection.

### New Blue Castle Book in 2024

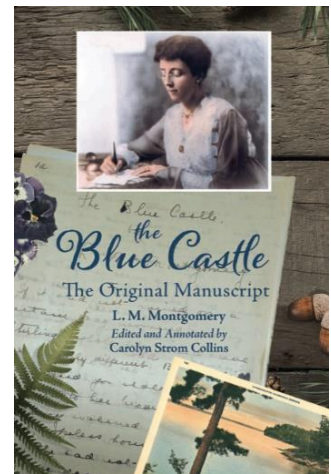


*The Blue Castle: The Original Manuscript*, edited and annotated by Carolyn Strom Collins, will be available 28 May 2024; pre-order at Amazon.ca (Canada site). It is published by Nimbus Publishing in Halifax, Nova Scotia.

Other books with Nimbus are:  
*After Many Years: Twenty-One "Long Lost" Stories by L.M. Montgomery*  
(co-edited with Christy Woster), and

*Anne of Green Gables: The Original Manuscript.*

Details here: [Carolyn Strom Collins - Nimbus Publishing and Vagrant Press](#)



All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

## L. M. MONTGOMERY'S HOME IN NORVAL UPDATE

Carolyn Strom Collins

On our way to the LMMSO event in late October, Beth Cavert and I stopped by the Norval manse and caretaker's cottage for a visit with Kathy Gastle. We learned that the caretaker's cottage is due for some renovations and a new roof; the cottage will be the administrative hub for the Lucy Maud Montgomery Museum and Literary Centre in Norval. Collections for the Museum are increasing, and Kathy says plans are progressing toward displaying many Montgomery artifacts in the next few years. While there, Beth and I donated some foreign editions of Montgomery's works as well as an antique Sunderland jug that is very similar to Montgomery's family heirloom that she made the centrepiece of her novel, *The Tangled Web*, written in Norval and published in 1931. A late-afternoon stroll through the garden dedicated to Montgomery just a short walk from the Manse was a special treat.



Publisher's Note: A notice from Kathy in February – “We are excited to announce the release of our quarterly newsletter as a birthday tribute to Lucy Maud Montgomery. Our newsletter features articles on Maud's cultural impact on Norval heritage and community.” You can subscribe here: <https://lmmontgomerynorval.com/>  
Read a part of the newsletter: [Preserving L.M. Montgomery's Norval Home](#)

"I can walk down the street in Norval, by that church and that house and it's 1926, you just feel like you stepped back in time," said Mary Beth Cavert, a Montgomery scholar from Minnesota and member of the L.M. Montgomery Literary Society.

"She used everything at her finger tips in her writing so every place she lived contributes in part to what we can glean from and enjoy in her writing," said Cavert.

### ARE YOU TRAVELING TO PRINCE EDWARD ISLAND OR ONTARIO TO SEE L.M. MONTGOMERY SITES?

Use our Web Page for your plans:

[“LITERARY TOUR: L.M. MONTGOMERY, Experience the Settings in Montgomery's Books by Visiting the Places She Loved.”](#)



The Story Girl sculpture in the Children's Garden of the Senses in Norval, Ont. (L.M. Montgomery Heritage Society/Facebook)

Cavert says Montgomery fans and scholars will now have a circuit of places to visit in Ontario with connections to the writer, including Norval, Leaskdale and Montgomery's favourite vacation spot, Bala, Ont., which also has a museum.

"I think people always want to visit every single place connected to Montgomery if they know anything about the author," said Cavert.

We have included links to tour pages, including our own curated list.

All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

## **EMILY OF NEW MOON CENTENNIAL AND SCOTLAND**

Mary Beth Cavert (2023)

*Emily of New Moon*, published one hundred years ago in August 1923, signaled a new direction for Montgomery. She took a clean break from the family of grown-up Anne Shirley Blythe and embraced a new character who mirrored her own emotional and creative terrain and her artistic life. *New Moon* was an appropriate book to match with George Boyd MacMillan; it was not by chance that she chose him for the honor of a dedication, the first of her books to be dedicated to a personal male friend.

While Montgomery was writing *Emily* in August 1921 to February 1922, she was also recopying her old journals and reliving her past experiences. By the spring of 1921 she would have been reading the journal entries from spring and summer of 1911, ten years earlier, when she travelled on her honeymoon to Scotland and England. On 11 May 1921, she wrote: “She has been ‘Emily’ for the past ten years during which time I have been carrying her in my mind ...”

Montgomery’s memory linked *Emily* to her experiences in Scotland, which included walks and conversations with MacMillan and seeing the locations of her favorite Scottish stories. *Emily* was a product of Scottish heritage, even more explicitly expressed in *New Moon*’s sequel, *Emily Climbs*, “‘You will be having Highlandmen for your forefathers?’ [Mrs. McIntyre] said, in an unexpectedly rich, powerful voice, full of the delightful Highland accent. ‘Yes,’ said Emily.” Montgomery’s fictional landscapes in *Emily* retain a patina from the literary Old World the author read about and imagined, a flavor of the cultural, oral traditions of her family and community, and finally, the real world she toured on her honeymoon and relived while she was writing *Emily of New Moon*.

To  
MR. GEORGE BOYD MACMILLAN  
ALLOA, SCOTLAND  
IN RECOGNITION OF  
A LONG AND STIMULATING FRIENDSHIP



*Emily* early editions with dustjackets above the front cover: Stokes, McClelland & Stewart, AL Burt, Cornstalk, Hodder & Stoughton, Bellbird, Harrap, Grosset & Dunlap, Angus & Robertson, M&S Cavendish edition – MB Cavert Collection

From [L.M. Montgomery’s Letters to Scotland: Reading Between the Lines | Journal of L.M. Montgomery Studies \(journaloflmmontgomerystudies.ca\)](http://journaloflmmontgomerystudies.ca)

MacMillan Collections: Montgomery’s most extensive (existing) collection of letters belonged to G.B. MacMillan; he received over 180 letters, notes, and postcards from her between 1903 and 1941. George gave his correspondence from L.M. Montgomery to his niece and nephew, Margaretha (Greta) and George McMillan. In 1974 the Montgomery letters, some postcards, and photographs were purchased from them by Library and Archives Canada through the efforts of Montgomery biographer, Mollie Gillen. Greta’s grandsons uncovered

All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

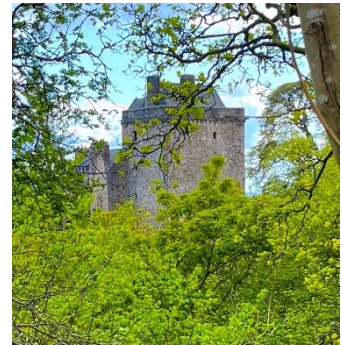
additional postcards, books, photographs, and items in 2019 – they are in the George Boyd MacMillan Family Collection at the L.M. Montgomery Institute, University of Prince Edward Island. The novels that Montgomery wrote and sent to MacMillan were purchased from a bookseller in Glasgow, Scotland, in 1989 by the University of Guelph Archival and Special Collections.

## SCOTLAND

This spring I had the honor of meeting a descendent of George Boyd MacMillan, Montgomery’s long-time treasured friend in Scotland. In 2019, his great-grand-nephews discovered, in an old box left by their grandmother, [dozens of unknown postcards](#) (and other items) sent to MacMillan by Montgomery during her lifetime. In May, I met up with Dr. Jenny Litster in Edinburgh and we took a short train ride to Dunfermline, Scotland, to spend a day with Duncan and Morag McMillan [pictured with Jenny] who are responsible for guiding these last mementos of George and Maud’s friendship to Prince Edward Island.



Duncan and Morag McMillan (Uncle George changed the spelling of his last name) are wonderful generous people, proud of their home in the beautiful county of Fife, and good company ([Dunfermline](#) has many historic sites and attractions, I recommend it!). We were thrilled to meet them and to thank them for saving the Montgomery “stash;” our time together was unforgettable. They surprised us with a drive to Dollar, Scotland, where Maud and Ewen went on their honeymoon during their time with George MacMillan in Alloa. I had always wanted to see Castle Campbell there. Maud sent a postcard of it to her Campbell cousins in 1911. We walked up to the back of it, such a sight and site! Thank you, Duncan and Morag for a memorable trip!



The George Boyd MacMillan Family Collection postcards can be viewed at [KindredSpaces.ca](#).

## L.M. MONTGOMERY INSTITUTE

Registration is open for the 2024 conference at the University of Prince Edward Island, “[L.M. Montgomery and the Politics of Home](#),” June 19-23, 2024, with options to attend in person or virtually. Register [HERE](#).

### L.M. Montgomery Institute Anniversary April 26, 2023

From [Celebrating the 30th Anniversary of the L.M. Montgomery Institute](#) on the LMMI web site:

“Today marks a special milestone for us - the 30<sup>th</sup> ANNIVERSARY of the L.M. Montgomery Institute! Officially launched on the 26th of April, 1993, at University of Prince Edward Island, the L.M. Montgomery Institute has been dedicated to celebrating the life and works of Lucy Maud Montgomery.

We are deeply grateful to the foundational scholars for their dedication and vision, and to the many scholars and enthusiasts worldwide who have contributed their research and insights to

All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)



the LMMI International Conferences, the *Journal of L.M. Montgomery Studies*, and numerous academic publications, exhibitions, and events during the past three decades.

Thank you for your continued support. We look forward to many more years of scholarly inquiry, community engagement, and celebrating Montgomery's enduring influence!”

Read the 1993 Program: <https://lmmontgomery.ca/sites/lmmontgomery.ca/files/lmmilaunchprogramfull.pdf>

To support the LMMI with a donation go to: <https://lmmontgomery.ca/community/friends>

## LAUNCH OF DIGITAL ANNE MANUSCRIPT

[See announcement in *The Shining Scroll 2022*. The digital exhibition is presented by Confederation Centre of the Arts, the University of Prince Edward Island’s Robertson Library and L.M. Montgomery Institute, and developed with funding from Digital Museums Canada.]

“L.M. Montgomery’s original manuscript of *Anne of Green Gables* is available to readers everywhere through a new digital exhibition at <https://annemanuscript.ca/>. *The Anne of Green Gables Manuscript: L.M. Montgomery and the Creation of Anne* officially launched online January 19, 2023. The digital exhibition will allow people to explore Montgomery’s original text, see what was written on the back of pages, and find out how famous moments were developed or revised. The interactive website includes never-before-seen material, such as Montgomery’s publishing contract for the novel.

“Visitors can pore over every pen stroke – there are bits of short story drafts and heavily scratched out passages that just beg for one to zoom in. We have also added hundreds of photo and video annotations to learn from,” says [Dr. Emily Woster](#), an L.M. Montgomery scholar who curated the exhibition. “This is a celebration of Montgomery’s creative process, and we invite scholars and fans alike to explore the site and trace the origins of Anne.”” <https://confederationcentre.com/news/digital-exhibition-anne-manuscript/>

Included on the site are context essays; here are a few by our founding members:

Discovering L. M. Montgomery and ‘Anne’ in Cavendish, by Carolyn Strom Collins  
<https://annemanuscript.ca/stories/discovering-l-m-montgomery-and-anne-in-cavendish/>

L.M. Montgomery’s Families, by Mary Beth Cavert  
<https://annemanuscript.ca/stories/roots-and-branches/>

Montgomery’s Macneill Grandparents’ Homestead, by Mary Beth Cavert  
<https://annemanuscript.ca/stories/the-house-of-home/>

By Emily Woster

[Rich with Allusions: Anne’s Literary Connections - The Anne of Green Gables Manuscript: \(annemanuscript.ca\).](#)  
[The Life and Work of L.M. Montgomery - The Anne of Green Gables Manuscript: \(annemanuscript.ca\).](#)  
[L.M. Montgomery \(1874–1942\): A Writer’s Creative Life - The Anne of Green Gables Manuscript: \(annemanuscript.ca\).](#)  
and more!

All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)



## YOURS SINCERELY, LUCY MAUD MONTGOMERY: HOW ANNE'S MANUSCRIPT TRAVELLED THROUGH THE MAIL

Deborah Quaile (2023)

*Deborah Quaile is a curator of the Lucy Maud Montgomery Birthplace Museum. She is the author of L.M. Montgomery: the Norval Years, Eramosa Anecdotes, Rockwood: A Mosaic of Memories, and several other local histories.*

Within the Cavendish post office “house” – a dwelling similar to the home in which L.M. Montgomery lived and operated the post office outlet with her grandmother, Lucy Macneill – is a new bilingual (English/French) exhibit detailing the importance of postal communication, and how the manuscript of *Anne of Green Gables* made it to Boston.



Although the Prince Edward Island house in which Montgomery lived is no longer standing, another home obtained in the 1970s and reconstructed at the site is a dwelling of a similar Island style, and offers an interpretive exhibit free to the public.

Entering through the back door as Montgomery did (“it’s a Prince Edward Island tradition,” the building’s sign encourages), visitors throughout the summer of 2023 immersed themselves in Canada Post’s carefully researched history. The exhibit will return for visitors for the 2024 season, roughly late May until the Canadian Thanksgiving weekend, October 14.

During the 19<sup>th</sup> and 20<sup>th</sup> centuries when the post office was operated by the Macneills, it was common to offer mail service from a respectable, trustworthy community occupant’s home.



**PART 1 A Family History**, details the generations of Macneill family members who served as postal employees, beginning with Daniel Macneill, his wife Sarah Macneill, Alexander Macneill (Montgomery’s maternal grandfather), and his wife Lucy Macneill (after his death), cooperatively with her granddaughter, L.M. Montgomery. After Montgomery’s marriage to Ewen Macdonald in 1911, John F. Macneill operated the outlet for two years until it closed in 1913. Although the current post office is a similar house,

the actual kitchen extension of the Macneill home where Montgomery wrote and distributed mail is located nearby at the Site of Lucy Maud Montgomery’s Cavendish Home, 8521 Cavendish Road (Route 6), Cavendish, PE.

Samples of Registered Letter Bills, much like Montgomery would have used to pen her draft manuscripts, a hat box similar to one in which she filed her paperwork, photographs, and other physical items round out the display.



All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)

**PART 2** *The Journey of “Anne’s” Manuscript*, offers viewers an idea of what a large post office desk with mail slots and its related business materials was like, although the Macneills operated a much smaller facility and used a simple desk to complete paperwork, store items, and distribute the post. The Macneills’ desk is displayed in the Bookstore at the Site of [Lucy Maud Montgomery’s Cavendish Home](#).



While we may drop a letter into a mailbox today and know it will be emptied by hand and taken by truck to a warehouse for distribution, in 1907 when *Anne* was whisked off to the L.C. Page publishing firm in Boston, it was not as simple. Large leather mailbags, like the reproduction item with its buckle closure in the display, would have been carried by horse-drawn sleigh in February 1907 to Hunter River, a village some 18 kilometres away. From there, the typescript would have been added to another mail bag and put on a train to Cape Traverse, the island departure point for winter boat crossings to the mainland.

Before the construction of the bridge from New Brunswick to Prince Edward Island, all travel back and forth was by boat – particularly ice boat, in February – across 14 dangerous kilometres of chunky ice and semi-flowing water in the Northumberland Strait. When the daring men hauling and rowing the boats across dark, cold pathways reached Cape Tormentine, New Brunswick, the mail took an Intercolonial Railway to Yarmouth, Nova Scotia, where it was loaded onto the Royal and US Mail Steamship Boston. The ship carried the precious cargo to the shore city of Boston, Massachusetts.



Sometime at the beginning of March 1907, *Anne of Green Gables* was likely carried into the offices of L.C. Page, where it ended up on the desk of a first reader... and a little over a year later L.M. Montgomery’s original novel was offered to the world in crisp print.

**PART 3** “*Anne*,” *A Story with Universal Appeal* covers the first edition of the story with its original artwork, and incarnations since then – movies, postage stamps, and more. As the exhibit also relates, in 1912 mail began to be delivered via horse and buggy or sleigh directly into mail boxes at the ends of rural driveways. Modest postal outlets like the one the Macneills ran from their kitchen were no longer required, and Cavendish’s outlet closed in August 1913.

The final portion of the exhibit is a five-minute short film from the Canadian Museum of History which explores the connections between Montgomery and the post office, and how the current replica house came to be an important part of Cavendish culture. Although the exhibit is in English and French, the film segment is also offered in Japanese.

Cavendish Post Office is located at 8555 Cavendish Road (Route 6), Cavendish, PE. The outlet is seasonal. Any mail sent from the outlet will have a special postal cancellation stamp of *Anne of Green Gables*.

*Yours Sincerely*, *Lucy Maud Montgomery* was produced by the Canadian Museum of History in collaboration with Canada Post Corporation. Project managers: Julie Guinard, Andréanne Roy. Curator: Olivier Côté. Scenographers: Jem Pellerin, Valérie Wagner, Studio Overall.



All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)



## Images by Deborah Quaille

*Cavendish Post Office* front, 2023.

*Macneill family farm* and postal history.

*Reproduction letter bills* similar to those Montgomery would have used as scrap writing paper.

*Christys' Hats box*, loaned by the Prince Edward Island Museum and Heritage Foundation. Montgomery reportedly stored the manuscript of *Anne* in such a box before a typescript was mailed to L.C. Page.



November 30, 2024 is *Anne of Green Gables* author **L.M. Montgomery's 150<sup>th</sup> birthday!** The L.M. Montgomery Institute at Prince Edward Island will be celebrating by distributing a variety of posts on @lminstitute media channels throughout 2024 leading up to November 30<sup>th</sup>. Look for them and share!

## NEW BOOKS

New publications coming in 2024, see pages 11 and 18.

Find articles about all aspects of LMM's work at [Journal of L.M. Montgomery Studies](#). We recommend recent essays for fans and readers; some are about nostalgia and re-reading LMM's journals in light of the pandemic – see the 2023 edition of "[L.M. Montgomery and Re-vision.](#)"

We also recommend Benjamin Lefebvre's blog on books - [Books Archives » L.M. Montgomery Online \(Immonline.org\)](#).

See our past issues for book publications for each year: [The Shining Scroll Page](#).

We are the [L.M. Montgomery Literary Society](#), an international group of readers and fans of the author of *Anne of Green Gables*. We began in the Minneapolis/St. Paul, Minnesota region of the US but are informally affiliated and collaborate with several other organizations and individuals in Canada and around the world. Since 1992 our circle has enlarged with Montgomery scholars, fans, and supporters everywhere. We primarily focus on the author and her work but enjoy revealing links to other topics connected to the author's life. We are particular about the quotes we share on social media and the internet – we strive to find the actual text of Montgomery, from her books, journals, essays, and letters but not phrases from movies or other adaptations that are not found in her original work.

In most of our issues of [THE SHINING SCROLL](#) periodical, we feature news from our friends in other related Montgomery groups [Facebook links, find them on Instagram too]: **NEW!** [The L.M. Montgomery Birthplace](#) (Prince Edward Island), [The L.M. Montgomery Institute](#) (Prince Edward Island), [Bideford Parsonage](#) (Prince Edward Island), [L.M. Montgomery's Cavendish Homestead](#) (Prince Edward Island), [The Lucy Maud Montgomery Society of Ontario](#) (Leaskdale, Ontario), [The L.M. Montgomery Heritage Society](#) and [L.M. Montgomery Museum & Literary Centre](#) (Norval, Ontario), [The Bala Museum](#) (Bala/Muskoka, Ontario), [The Heirs of LM Montgomery](#), and more Montgomery [Museum and Historical](#) web sites on Prince Edward Island. We also recommend the resource [L.M. Montgomery Online](#). We encourage readers to support these groups too!

Title Banner has images of the Leaskdale Montgomery sculpture model at the Historic Church and the Hodder & Stoughton edition of *Emily*.

All material in the *Shining Scroll* is the property of the authors and editors. Text and photos from contributors may not be reproduced without consent. *The Shining Scroll* is the periodical of the L.M. Montgomery Literary Society, Minnesota USA. Carolyn Strom Collins: founder/editor, Mary Beth Cavert: editor, social media /internet publisher, located at: <http://LMMontgomeryLiterarySociety.weebly.com/> [Twitter](#) @LMMontgomeryLS, [Pinterest](#), [Facebook](#) [Instagram](#) Contact: [MontgomeryLM1908@aol.com](mailto:MontgomeryLM1908@aol.com)