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Claude Lamoureux



Timber Slide at Chaudière Falls (1890)

[THE LIFE AND TIMES OF JEAN HOMÈRE PROULX]

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by

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2021

Cantley, QC.

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DEDICATION

To my mother, who, without understanding all the ins and outs of my work or my research, nonetheless remained, until the end, an unconditional admirer.

À ma mère, qui, sans comprendre la totalité des tenants et aboutissants de mon travail ou de ma recherche, n'en demeura pas moins, jusqu'au bout, une inconditionnelle admiratrice.



Rollande (Proulx) Lamoureux (1924-2017)

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MASHAM, QUEBEC

Jean Homère Proulx story begins on Friday, December 9, 1853. His mother, Apolline Giroux, gave birth to him on that date in a one-storey house on the lot #48, concession V in the Township of Masham (Quebec). He was the sixth child to be born there in the foothills forming the fertile valley of La Pêche River. Two days following his birth, Jean Homère was brought to the Sainte-Cécile-de-Masham Church to be baptized on Sunday, December 11, 1853. Well within walking distance, he was brought there possibly with the whole family since the church was only 7 km away from their home. His godparents were François Proulx (AKA Francis) and his wife Catherine Giroux, his aunt and uncle. (Sainte-Cécile-de-Masham, 1853, p. 8 / B28)

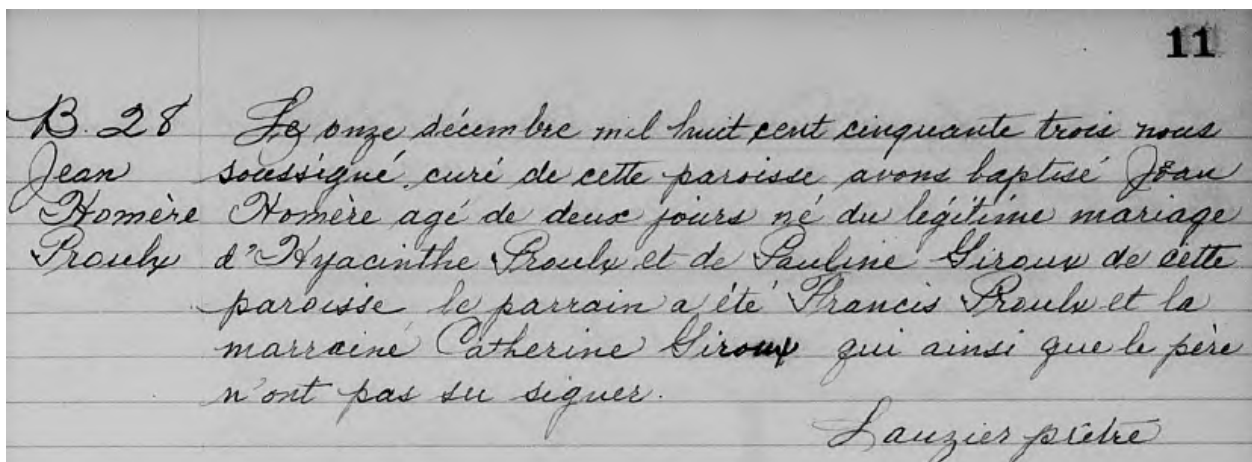


Figure 1: Baptismal record at the Ste-Cécile-de-Masham Parish Church (p. 8)

[Translation] On December 11, 1853, we the undersigned priest of this parish have baptized Jean Homère, now two days old, born of the legitimate marriage of Hyacinthe Proulx and Pauline Giroux from this parish. The godfather is Francis Proulx and the godmother is Catherine Giroux. The father and the godparents were unable to sign.

Lauzier, priest.

François was Jean Hyacinthe's brother, while Catherine was Apolline's sister. In sum, both the Proulx brothers married the Giroux sisters. Unfortunately, none of them were able to sign the parish register because of their illiteracy. For the next three years, Homère lived with his parents and siblings in that little house nestled in the valley of the La Pêche River.

In 1857, a new baby arrived in the family. Apolline gave birth to a girl on Saturday, April 25, 1857, in Masham, Quebec. She was baptized Marguerite Proulx on Tuesday, April 28, 1857, at the Ste-Cécile-de-Masham Church. The godparents were Marguerite Proulx and François Sincène (her aunt and uncle). The father as well as the godparents did not sign the church registry. They stated to the priest that they did not know how to sign.

THE CHOOSING OF A CAPITAL FOR THE PROVINCE OF CANADA

On Sunday, September 13, 1857, Marie Rose de Lima Giroux was born in Ottawa, Ontario. She was baptized on the same day at the Notre-Dame Cathedral in Ottawa.

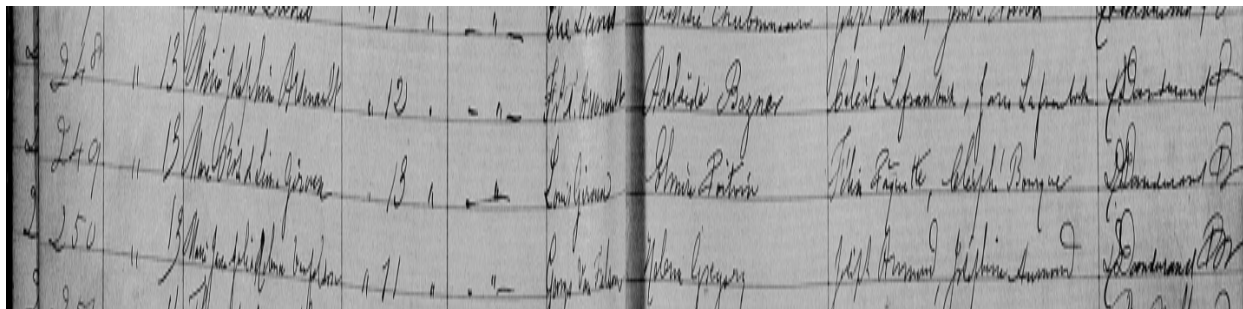


Figure 2: Baptismal record at the Notre-Dame Cathedral of Ottawa (#249)

In the church records of Notre-Dame, it was indicated that she was born from the legitimate marriage of Louis Giroux and Elmire Potvin. The godparents were Félix Paquette and Cléopé Bourque. Details of her baptism can be found in the church registry in the short or indexed version. The regular registry was either lost or destroyed in a fire. (Notre Dame d'Ottawa, 1857, p. @/249)

On Thursday, December 31, 1857, Queen Victoria of England announced that Ottawa would be the new permanent capital of the Province of Canada. Even though, the choice seemed arbitrary to many Canadians at the time due to the size of the town compared to the big cities that had a shot at the title, many were disgruntled. When news of the decision reached the Ottawa Valley and the surrounding areas, rumour was that buildings needed to be built as well as private homes to accommodate the influx of civil servants that would be arriving. That meant that there was available work for honest wages for any able-bodied man. The Giroux (Apolline's family) who were already established in Ottawa at the time confirmed the news and, like many others, were waiting for the construction to begin in the spring. Influenced by what they heard, Jean Hyacinthe and Apolline decided that it was time to leave their farm house and move to the new capital because of the opportunities that presented themselves.

OTTAWA, ONTARIO

In the spring of 1858, the family moved out of Masham (Quebec) and moved into a home in Lower Town Ottawa situated in the By Ward District. The following year Joseph Proulx, Homère's older brother, died at age 13, on July 26, 1859. His funeral was held at the Notre-Dame Cathedral in Ottawa. The cause of death for Joseph is unknown because the Archives of Ontario only started to hold death registrations as of 1869. Anything prior was unrecorded.

In the 1861 Canadian census, the family was still residing in the By Ward district of the City of Ottawa. The information inscribed on the census for Homère (*written Omer*) was that he was 6 years old when in fact he was actually 7 years old. It stated that he was born in Upper Canada (Ontario) when in fact he was born in Lower Canada (Quebec). Like the rest of his family, Homère was a French-speaking Canadian of Roman Catholic faith, who attended school with his older brother Israël. (Government of Canada, 1861, p. 331)

Names of inmates.	Profession, Trade or occupation.	Place of Birth.	Married during the year.	Religion.	Residence if out of limits.	Age next birth day.		Sex.		Married or Single.	Widowers.	Widows.
						7	8	Male.	Female.			
1	2	3	4	5	6	7	8	9	10	11	12	
1. <i>Samuel Rankin</i>	<i>Labourer</i>	<i>I. C.</i>		<i>A. C.</i>		<i>36</i>	<i>1</i>			<i>16</i>		
2. <i>John</i>		<i>" "</i>		<i>" "</i>		<i>31</i>		<i>1</i>				
3. <i>Josephine</i>	<i>Act. Lab.</i>	<i>" "</i>		<i>" "</i>		<i>15</i>	<i>1</i>			<i>3</i>		
4. <i>John</i>		<i>" "</i>		<i>" "</i>		<i>12</i>		<i>1</i>				
5. <i>John</i>		<i>" "</i>		<i>" "</i>		<i>8</i>	<i>1</i>					
6. <i>John</i>		<i>" "</i>		<i>" "</i>		<i>6</i>	<i>0</i>					
7. <i>Marjorie</i>		<i>" "</i>		<i>" "</i>		<i>4</i>		<i>1</i>				

Figure 3: Canada West Census of 1861 (p. 331)

Although children didn't need to attend school during this time, it was highly recommended and encouraged. Pamela Horn (1995, p. 1) emphasized that the mainstream thinking, in the 19th century, was that temptation to do immoral things was strongest when the mind and body were idle. Thus the upper class families sought education to subdue their child's intellectual needs by enrolling them in schools for which the parents had to pay fees. The lower class families resorted to encouraging physical labour to subdue their child's physical needs which didn't cost a cent. Two different approaches to two different classes were separated by their financial means. While the upper-class members of society had the funds to send their children to school, the lower-class families could not afford a scholastic enrollment. To these impoverished families, education was not a priority in their lives but monetary need were. Julie Mathien (2001, p. 2) pointed out that, "*the Canadian family changed from a unit where most members were involved in production (mainly farming) from an early age to a group organized around wages earned outside the home.*" Child labour was no longer a question of morality, but an economic necessity for the financial stability of the lower-class families. Either working towards the success of the family farm or working to bring extra earnings to the home, it was a question of economic stability and survival.

The cheap employment of children increased margins as it drove down the wages of unskilled labour positions, impacting the ability of many families to survive off of the salary of one wage earner and thus necessitating that women and children contribute to the family economy. (MOHOLIA, 2017)

Many objections concerning education came from poor families who relied heavily on supplementary income from their children's labour. Even if their children could attend school free of charge, they needed the extra income. Both boys and girls often left their schooling by ages nine or ten to begin work in urban factories or at home in rural areas. Consequently, this was a major factor for their illiteracy.

Although children complained of the long working hours (12 hours), many parents from the lower working class would say to their kids that “**hard work never killed anyone.**” What they were really saying to their children was a statement comprised of two messages. The first was that doing hard, arduous work wouldn't have any ill effects on them, and, in fact, it was often beneficial to them such as building up endurance, physical strength and developing good work ethics. The second was indirectly stated: “**stop complaining!**”

After 10 years of debating, Ontario finally introduced provincial legislation in 1871 that compelled children between the ages of 7 and 12 to attend school. Parents were obligated to have their children attend school for at least four months a year or else, they were given a hefty fine. Two types of schools had already emerged to meet the needs. There were voluntary schools, which were mostly located in large urban centres and financed by private tuition fees. These religious or private schools charged admission fees and were attended exclusively by members of the upper social classes who could afford the costs. Others went to common schools which were paid for by the Ontario government and the municipal taxpayers equally. These schools were tainted with the stigma of being “**charity**” schools suitable only for those students whose parents were not able to properly provide for their children. “**Mixing**” with such children also carried the reputation of being inherently risky as common schools were catering to the lower classes, who might somehow sully the children of the middle and upper classes with their lack of “**proper**” upbringing.

Even when compulsory education laws were passed in Ontario in 1871, children were only compelled to attend half days, leaving them time to help out their parents during daylight hours. Furthermore, Canadian schools instituted one of the longest summer holidays in the world, allowing the children to work on the family farm.

The years 1862 and 1863 didn't turn out so well. Tragedy struck the family. Homère seemed surrounded by death. It began with the birth of Apolline on June 21, 1862. A joyous occasion that turned sour. She died a few months later on October 25, 1862. She was followed by her older brother Israël who passed away on December 21, 1862, at age 10. A few months later, Marguerite, at age 6, departed from her life on May 14, 1863. However, amidst all the family chaos during that period, Apolline gave birth to two girls: Marie Marguerite (November 11, 1863) and Julie Judith (August 23, 1866). Both were baptized at the Notre-Dame Cathedral. The birth of the two sisters seemed to rid the air of that unpleasant period.

On Monday, September 2, 1867, Délima Proulx, Homère's older sister, got married to Félix Deslauriers, son of Félix Deslauriers and Esther Chartrand, at the Notre-Dame Cathedral in Ottawa.

On Monday, August 23, 1869, Hyacinthe Proulx, the eldest child from Jean Hyacinthe and Apolline Giroux, got married to Julie Lamoureux. She was the daughter of Charles (AKA Charley) Lamoureux and July Gagnon from Osgood, Ontario. The wedding celebration was held at the Notre-Dame Cathedral in Ottawa.

In 1870, Homère lost two of his grandparents, Marie Amable Janvry, his paternal grandmother on Friday, March 18, 1870 and Michel Giroux, his maternal grandfather on Friday, December 2, 1870. Marie Amable Janvry, was interred in the Ste-Cécile de Masham Cemetery in Masham, Quebec while Michel Giroux, was buried in the Notre-Dame Cemetery in Ottawa.

The following year was a census year. According to the 1871 Canadian Census, Homère was 15 years old and was living in the By Ward district of Ottawa, which was

part of the Lower Town area. Someone misled the enumerator or he misunderstood Homère's age because he should have been 17 years old when the census was taken. Homère is resided with his parents and his younger sisters: Marie Marguerite and Judith. The census informs us that Homère was born in the province of Quebec, was of the Roman Catholic Faith and spoke French. Unlike his sister Marie Marguerite, Homère did not attend school anymore and did not seem to be working either. He might have worked odd jobs as a labourer but there was no mention of it in the census record under the occupation category. (Government of Canada, 1871, p. 112/445)

1110	1110	Pauline Hyacinthe	M.	54	-	Do	-	Do	-	Do	Janvier
749	752	"	Pauline	f	41	-	"	"	-	"	"
		"	Homère	M.	15	-	"	"	-	"	"
		"	Marie	f	7	-	Quebec	"	-	"	"
		"	Judith	f	4	-	Do	"	-	"	"
1116	1117	Lisoux	Judith	f	20	-	Quebec	Do	-	Do	Quebec
750	753	Pauline	Hyacinthe	M.	25	-	Do	Do	-	Do	Janvier
1117	1118	"	Julie	f	21	-	Quebec	Do	-	"	"
751	754	"	Hyacinthe	M.	19	-	"	"	-	"	"

Figure 4: Canadian Census of 1871 (p. 112)

On Thursday, September 26, 1872, a new arrival entered the Proulx dwelling. Apolline gave birth to a son. Three days later, the boy was baptized: Jean Eugène Abraham at the Notre-Dame Cathedral in Ottawa. Interestingly enough, his last name was Clément not Proulx. His parents were registered as being Apolline Giroux and Hyacinthe Clément. Unfortunately, the child only survived 11 days.

THE LONG DEPRESSION

The year 1873 did not show a lot of promise for the family either. Almost three years after losing his paternal grandmother, Marie Amable Janvry, Homère lost his paternal grandfather, Joseph Proulx, in mid-January of that year. He was still residing in

Masham (Quebec) at the time and was buried there after the funeral service. He was followed by Judith Masson, Homère's maternal grandmother, who passed away in Ottawa (Ontario) the following month of June. She was Michel Giroux wife. She received her funeral service at the Notre-Dame Cathedral in Ottawa, Ontario.

That same year, Canada was engulfed in an economic depression (AKA the Long Depression) which caused poverty and suffering throughout the country including the Ottawa area. On September 18, 1873, Jay Cooke & Company, a large U.S. Bank and a major Philadelphia investment firm, set off alarms in the financial sector when it declared bankruptcy. In sum, the firm overextended itself financially in rail investments and was unable to meet its debt obligations. The announcement caused pandemonium on Wall Street which sparked a financial panic in New York City. Share prices collapsed as fear settled within the financial community. Banks around the country began calling in loans, causing more firms and investors to default, cutting out the rail industry's cash flow. The ripple effect caused more banks to call in more loans and causing a major financial depression. Within days of Jay Cooke & Company's announcement, the New York Stock Exchange closed for 10 days. In the months that followed, dozens of railway companies failed, bringing down financial institutions in their wake. (The Panic of 1873, 2015)

Canada's economy was closely linked to its southern, much larger neighbour. When the United States entered the Long Depression, so did Canada. Lenders demanded that people who had borrowed money from them pay up... **IMMEDIATELY!** During the following years, businesses went bankrupt, manufacturing companies reduced the size of their workforce or closed down completely, which sent hordes of labourers into unemployment status.

It would seem that matters got worse for the city of Ottawa in early 1877 when unemployment rose above the norm for that seasonal period. Many able-bodied men would show up each morning in the By Ward Market looking for work either for a day or just an hour or two. Those who had jobs, had to accept a hefty pay cut from \$1.25 per day to a meagre 90 cents per day. James Powell's article entitled "Work or Bread"

described the situation when the unemployed decided to take matters into their own hands and start banging on some political doors.

On 5 April 1877, 200-300 unemployed men assembled as usual early in the morning in the By Ward Market looking for work. When little was forthcoming, they decided they would do something about their situation. Perhaps the Mayor of Ottawa, William Waller, would be able to provide work or bread. The men marched on City Hall on Elgin Street. Unfortunately, the mayor was absent. A messenger was dispatched to find him. Meanwhile, a Citizen reporter interviewed some of the men while they waited. Their stories were dire. Many had large families to feed but had been out of work for months. Starvation stared many in the face.

When Mayor Waller appeared, he said that he deeply sympathized with the workmen. [...] He announced that City Council would be meeting on the following Monday to discuss a drainage scheme worth \$300,000, one third of which could be expended annually. This project would hire a lot of citizens in need. [...] The men next marched on the Parliament Buildings to seek an immediate interview with Premier Alexander Mackenzie, whose Liberal Party had come to power in November 1873, virtually at the onset of the depression—a timing that had not gone unnoticed by the unemployed workers. [...] When Mackenzie refused to see them, the unemployed workers entered the building and approached the Committee Room's entrance (where the Premier was attending a meeting). [...] the door was closed in their faces.

At 9 a.m. the next morning, a crowd of more than 600 gathered in front of the City Hall and marched to the West Block on Parliament Hill, the location of Premier Mackenzie's office. The Premier offered the unemployed little in the way of government relief. (POWELL, 2020)

In the 1877 City of Ottawa Directory, Jean Hyacinthe, a labourer, resided at 96 Nelson Street, in the By Ward District of Ottawa, part of what is commonly known as Lower Town. His son Hyacinthe (Junior) resided at 334 Clarence Street which is in the same district. (WOODBURN, 1877, p. 209)

We can only assume that Homère resided with his parents. Now 24 years old, Homère was not mentioned in the city directory presumably because he was not the

head of a household. Was he working? And if so, was he working full time or part-time? Was he one of the unemployed workers that marched at Ottawa's City Hall and the Parliament buildings? Was he still living with his family? There are so many unanswered questions. We can only assume and presume that he worked whatever hours he was able to obtain considering the job market. Understandably, unemployed family men were offered working hours and jobs before the unmarried workers who had no other mouths to feed.

THE FORBIDDEN LOVE

During this period, we know that Homère had a romantic relationship with his cousin Marie Rose de Lima Giroux (AKA Délima) that started a while back. The Giroux family resided next door to the Proulx family at 100 Nelson Street, in the By Ward District of Ottawa. They were teens then but the relationship flourished after a few years. The family thought that nothing would come out of this relationship because of the fact that they were direct cousins and shared the same grandparents, Michel Giroux and Judith Masson. Until one day...

Homère and Délima both decided that they wanted to take their relationship to the next step. When they explained their intentions to their parents, everyone was stunned and didn't know what to say. Both parental units loved their kids but they knew that Homère and Délima's plans would be subject to widespread negative opinions and prejudices from the community because public opinion was against cousin marriages. Any consanguineous relationships were considered taboo especially in Western societies. Furthermore, there was also an established belief that marriages between close kin were liable to produce few or sickly offspring, and this was often taken to be a sign of divine disapproval of such unions. Being devout Catholics, the parents worried that Délima's acceptance of marrying her cousin would be wrong in the eyes of their church as well as their community.

The families knew that they had to discuss the situation with their parish priest before giving their blessing and sealing the deal. What seemed to be a normal step forward in their relationship, only created an awkward situation for both families.

Throughout the history of marriage in Canada, the decision to marry has always belonged to the couple, but until the 1880s a young woman's choice of a spouse was still commonly subject to parental approval. From time to time, fathers and mothers refused to allow a daughter to wed the man of her choice, the usual justification being that the alliance was not in her best interest. In these circumstances a woman might defy her parents and marry against their will, but she did so at the risk of estrangement from her family. (WARD, 2016)

In the Early Middle Ages, the Roman Catholic Church started converting people across Western Europe and began to advance a set of policies that banned people from marrying anyone within their extended families such as cousins, step-relatives, in-laws, and even spiritual kin (godparents). At the time, marriages within extended families were common in Europe because most people lived in extended families. Marriage within extended families helped keep wealth and property within the family, and the family networks were also people's safety net in case some trouble should arise. This meant that people had obligations towards others in their extended families.

As religious Catholics, the couple went to church and spoke with their priest about being wed. The priest was acquainted with the family from his prior visits and knew that Homère and Délima were first cousins. Under Roman civil law, which early canon law of the Catholic Church followed, couples were forbidden to marry if they were within four degrees of consanguinity. Homère and Délima, being first cousins, were at a second degree of consanguinity because they shared the same grandparents.

The Church made laws and expects its followers to obey them. But sometimes, circumstances were such that it could be possible to obtain a dispensation from obeying a law, which meant that it did have to be observed. When such a situation came about, the priest, before sending the request to the bishop or cardinal (in some cases), had to

consider certain facts. He, as the church representative, had to explain the reasons why the couple should be dispensed from consanguinity impediments. To do so, he was compelled to investigate and assess the couple's situation before approving or rejecting the request.

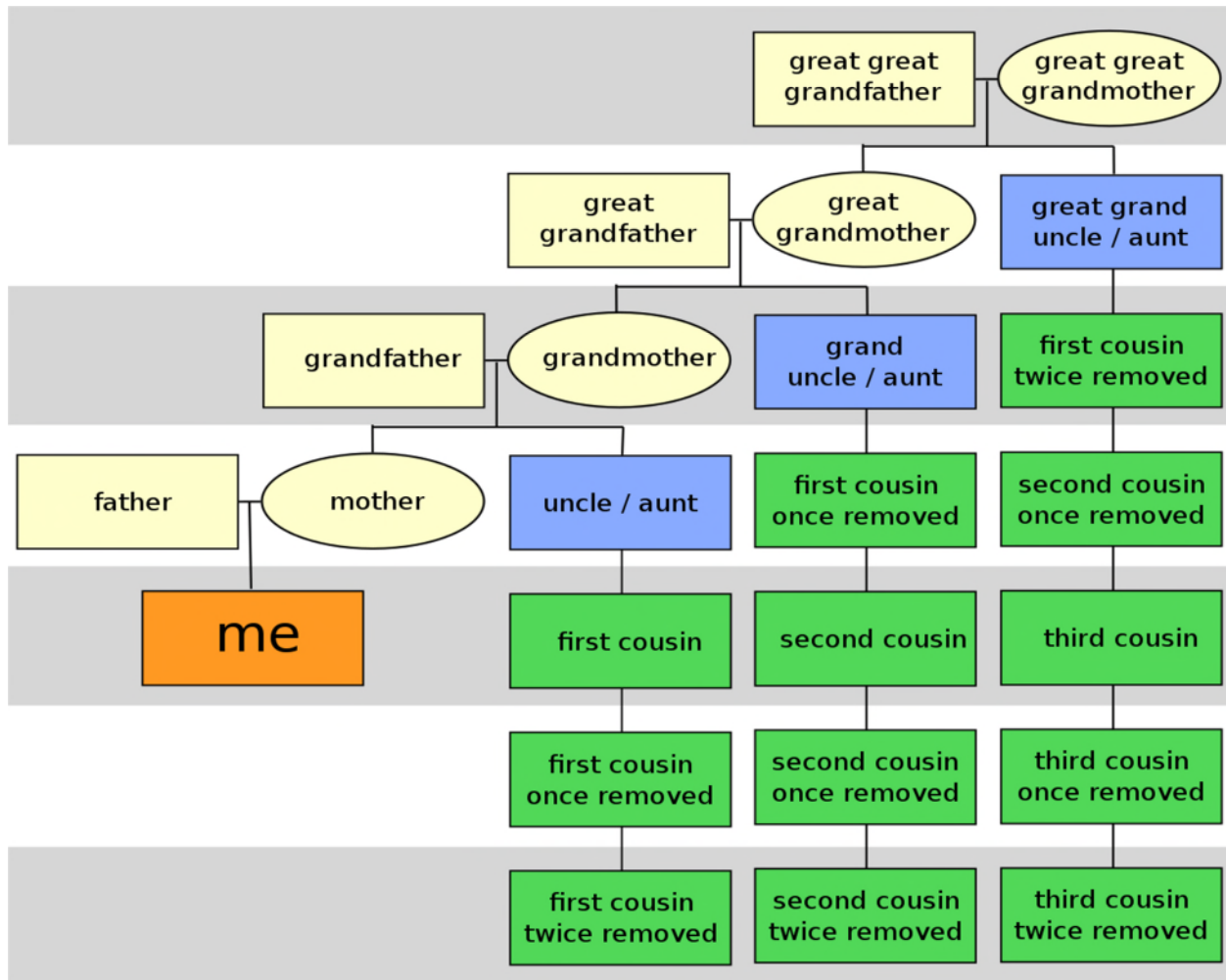


Figure 5: Consanguinity and family chart

A dispensation is a favour, not a right. Therefore, if a person requested a dispensation from a marriage impediment, and if the motives were not sufficient, the dispensation was not granted. It was clear that a woman's honour and/or its restoration were of great importance in defining the limits of acceptable justifications for granting a dispensation in the 19th century. (LANZINGER, 2018)

REASONS	EXPLANATIONS OR FACTS
The limited size of the locality	<ul style="list-style-type: none"> • The village has fewer than 1500 inhabitants or less than 300 families. • Impossible for a woman to find a suitable husband of equal social condition. • It is difficult for the woman to relocate to another city or village. • Suitable men are scarce due to war. • The woman belongs to a Catholic minority within a non-Catholic community.
The age of the applicant woman	<ul style="list-style-type: none"> • She is between 24 and 50 and has not yet found a husband.
Poverty	<ul style="list-style-type: none"> • An applicant widow is (impoverished and) burdened by a large number of children.
Absent or insufficient dowry	<ul style="list-style-type: none"> • Lack or small size of the female applicant's dowry.
The orphan condition	<ul style="list-style-type: none"> • When both parents, of the applicant woman, are deceased.
Physical ailments	<ul style="list-style-type: none"> • When a woman has a physical handicap or her health is hindered by sickness.
Validated wedding	<ul style="list-style-type: none"> • A wedding was celebrated in good faith ignoring the need for a church dispensation.
Wedding cancellation	<ul style="list-style-type: none"> • When a wedding, already announced, whose cancellation would generate suspicions in the community or would procure severe moral and economic damages to the applicants.
Mutual aid	<ul style="list-style-type: none"> • The marriage between two people (over 50) is to mutually benefit and assist one another.
Favouring the wellbeing of children	<ul style="list-style-type: none"> • When one or both applicants are widowed and the marriage would make it possible to support, educate, and assist minors of one or both parties.
Suspicious	<ul style="list-style-type: none"> • The arousing suspicions on a woman's reputation that could severely affect her future chances of getting married.
Cohabitation	<ul style="list-style-type: none"> • The danger of an incestuous concubinage relationship is apparent when both parties cohabit together.
Determination	<ul style="list-style-type: none"> • The two engaged people are determined to pursue their intention of marrying

Figure 6: The church dispensation table for weddings (CAVALLI-SFORZA, MORONI, & ZEI, 2004).

The decision on whether to grant or refuse a requested dispensation was made on a case-by-case basis, and granting one required formal justification. To start both individuals were in the prime of their age. Neither had health issues nor were they hindered by a physical ailment or handicap. Neither was an orphan child. Neither of them were widowed nor were they impoverished and/or burdened by a large number of children. Neither of them lived in a community of fewer than 1500 inhabitants or less than 300 families, and neither of them belonged to a Catholic minority within their community. Would it also be impossible for a woman to find a suitable husband of equal social conditions within her community? Délima's reputation was not tarnished in any way that could have severely affected her future chances of getting married. Finally, the couple is not cohabiting together in an incestuous concubinage relationship.

Even though the priest spoke with all parties involved (including the family members) and tried to find reasonable grounds for a dispensation; he found none. Did the Proulx and Giroux families object to the marriage? The answer cannot be found anywhere. However, there was a strong probability that they had mixed feelings about it but kept to themselves. Did the church object? Most definitely! No one could find any justifiable reason to accommodate the couple. Like most, they came to the conclusion that they had plenty of opportunities to meet other single men and women. Before long, Homère and Délima's request for a dispensation from the church was denied.

Unable to get married, unable to find regular work and the desire to start a life together, Homère and Délima decided that it would be best to leave Ottawa to a place where they would not be known. During this period, Homère met with a recruiter hired by American lumbermen to lure young able-bodied men to work in the Michigan lumber industry. The recruiter would talk about the money being offered and the possibility of working in the mill during spring and summer and/or the logging camps during fall and winter. He described how French Canadian workers settled together in certain neighbourhoods and how some of them would open businesses such as general stores, barbershops, livery stables and saloons to provide services to the community. (DULONG, 2001)

Throughout the meeting, Homère understood that any able-bodied man willing to work hard was guaranteed a job with one of the logging companies. And finally, to lure potential workers, agents would dangle the possibility of farm ownership after a few years of working in the woods and sawmill. Homère was sold on the prospect.

Jeremy W. Kilar (1990) reported that lumbermen hired thousands of mill hands who worked 12-hour shifts six days a week. They were looking for both, skilled and unskilled workers, to start at the opening of the season in April or May. Lumber companies in the Saginaw Valley hired primarily immigrants for their needs every year. These immigrants worked long hours for less pay. John P. Dulong (2001, p. 16) stated that *“American employers were eager to hire French Canadians because they viewed them as submissive employees unlikely to become involved in labor agitation.”*

Homère saw this as a way out of Ottawa and a chance to start a life with Délima. When he told her the news about the possibilities of working in Michigan, Délima was enthusiastic about it. However, she did have some concerns about leaving the family circle behind. They would be far away, in an unknown land, surrounded by strangers. However, Homère was quick to point out that they would make friends among the French Canadians living there. Besides, they had no future together in Ottawa. Furthermore, the Roman Catholic priests encouraged their parish men and families to migrate to the Midwest States for work rather than working in the Eastern States such as New England or New York. The Quebec Clergy believed that those that did migrate to the Midwestern United States would have a better chance of maintaining their religion, language and culture. The vast majority of Americans living in the Eastern States were Protestant. In sum, they did not want their parishioners to deviate from the Catholic faith to the Protestant faith.

BAY CITY, MICHIGAN, U.S.A.

During the first days of spring for the year 1879, Homère and Délima left Ottawa and arrived in Bay City, Michigan after a week of travelling by train. They left Ottawa

and travelled to Sarnia, Ontario. From there, they took the St. Clair River ferry to Port Huron, Michigan, where they had direct access to the Saginaw Valley. There they boarded a train to Bay City which was situated four miles from the mouth of the Saginaw River. It was an Indian trading post until 1836, which then became a town in 1837. In 1865, Bay City became a city, and by 1879, it had an estimated population of over twenty-six thousand.

In the second half of the 19th century, Bay City was the lumber capital of the United States. The booming lumber mills were providing wealth and jobs and many people flocked to Bay City and West Bay City to make a living. At that time, the lumber industry was very productive in the Saginaw Valley. The arrival in 1867 of the first railroad, connecting Bay City to Saginaw and from there, the rest of southern Michigan and the country, sparked a sharp increase in industry and population. White pine was the wood most in demand for construction and grew in abundance in northern Michigan forests. It was a known fact that by 1869 Michigan was producing more lumber than any other state, a distinction that continued to hold for many years.

Upon their arrival, the couple noticed a huge diversity of immigrants: Germans, Poles and French Canadians as well as some English Canadians. They flooded the locality for work bringing their language, customs and their faiths. Like other ethnic groups in the city, French Canadians were no different. Like the old saying goes: “**birds of a feather flock together.**” The French Canadians settled in the area north of Woodside Avenue, popularly known as **Frenchtown** or “**Little Canada**” and on the west side of the Saginaw River in the area known as **Banks**. By the 1880s, almost 90 per cent of the population in these districts was made up of French-speaking Canadians.

Jeremy W. Kilar (1990, p. 179) observed that employers from the lumber industry hired workers that lived near the workplace. Thus, McGraw & Bousfield hired Polish labourers (south Bay City). Dolson & Chapin as well as Pitts & Cranage hired French Canadians that resided in Frenchtown and Banks. The other companies in Salzburg hired German workers.

Most of the housing was provided by the companies for a price. You paid rent according to the lodging size (room or house). They also provided a company store where you could purchase certain items or obtain medical care. It was another way for the company to legitimize their investments and make money with their staff. Other housing options were households with boarders; Eighty percent of them had children under the age of fifteen. To procure a dwelling, Homère and Délima had to hide their status by claiming to be already married. They wanted to avoid social sanctions at all costs from the Bay City community because their lively hood depended on it.

According to the Bay City Directory for 1879 – 1880, the couple found a place to stay in Frenchtown. Homère (*written Homer Prue*) being the head of the household, is mentioned as a labourer residing on Fitzgerald Street, 1 west of Dolson Street. (Bay City Directory, 1879, p. 165)

Proebster John, laborer, res e s Howard bet 16th and 17th.
 Provost Isaac, bartender Montreal House.
 Prue Homer, laborer, res n s Fitzgerald 1 w of Dolsen.
 Prulx Simon, laborer, bds n w cor Johnson and Barney.
 Prybeski Win V (W V Prybeski & Co), bds Wyandotte
 House.

Figure 7: Bay City Directory of 1879-1880 (p. 165)

Fitzgerald Street runs east and west. It is situated south of North Water and north of Woodside, then from the east side of Sherman to the west side of Dolson.

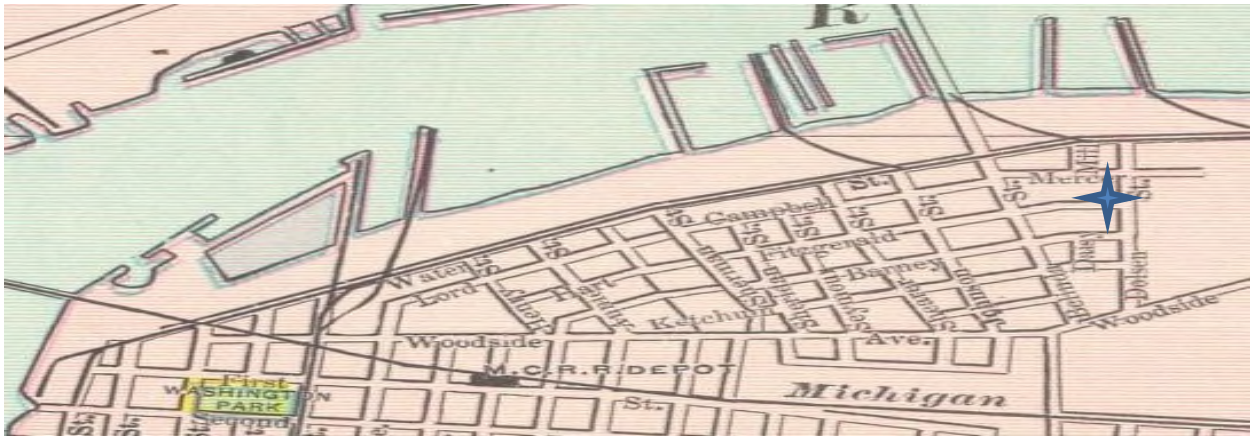


Figure 8: Part of Bay City Street Map, 1898 (the star on the right indicates the Proulx residence).

Homère started searching for his employer, which he found quite easily. Lumber mills needed cheap labour and the large influx of immigrants that arrived there, filled their needs. Tim Younkman (2015) explains that the average unskilled worker was making between \$1.50 and \$1.75 in a 12-hour day. Skilled workers, or those working on more dangerous jobs, could make up to \$3 a day.

As Homère worked in the mill, he learned that the first party of woodmen usually go out in November, as soon as the ground began to freeze. They selected a place for their camp as close as possible to the centre of the lot which they worked upon, insuring the soil was dry, yet close enough to a stream or brook. They built a log-house large enough that it could accommodate between twenty and fifty individuals. They would also cut a road to the nearest waterway (stream or river), on which the logs were to be floated down to the main river. The spring run-off enabled the rivers to carry the huge pine logs directly to the sawmills, which were located at the mouths of the driving rivers.

The work of wood cutting began as soon as the road was finished and the ground was hard enough to haul the logs on the snow to banking grounds along the waterways. This occurred usually in early December and continued until the streams broke up in the spring. When the lumberjacks went into an area to clear the wood, they would stay in that area for months on end. The daily wood-chopping began in the early

morning and was kept up so long as there was light. All the men stayed at the logging camps during those cold winter nights. They ate and slept there at the company's expense which explained the reason why they were earning lower wages.

Like the men in the woods, mill hands, such as Homère, worked long hours. He did not face the isolation of the logging camps, but his working and living conditions were often worse: noisy, dirty mills and dingy, cramped housing. Although mill workers received higher wages than loggers, from \$30 to \$50 per month, they had to provide their own room and board. They were also more likely to have families to support than were the loggers. Homère probably worked in one of the many sawmills in that area. He was an unskilled labourer and never wavered when it came to hard work, being brought up by a hard-working family with strict work ethics. Besides, he knew how to handle an axe from the land clearing he did at his paternal grandfather's (Joseph) farm.

No sooner had they arrived in the Bay City area that Délima told Homère that she was pregnant. This was a bombshell. He did not think of himself as a father at this stage in his life. Did he want to bring up a child in a place like Bay City? A place so far away from his paternal home! How would he help Délima with the child if he was working all the time? He only had one day off a week and that was Sundays. With all these questions, he must have thought at one point of returning home to double back and return to Ottawa. Yet, he didn't because he knew that he couldn't find a regular job there or pursue his life with Délima. Besides, how would the neighbours react in Ottawa if they found out that he had a child with Délima?

In late October 1879, the mills were preparing to shut down their operations. With a newborn arriving soon, Homère was worried about not having enough money to survive the winter. Some of the sawmill workers packed their bags and headed into the bush to join up with others at the logging camp. Homère must have been pondering on whether or not to work as a lumberman during the winter months. Yet, how could he? He would have to leave Délima behind with the newborn. He would be isolated from her during the logging season. Six months was a long time. He didn't like that scenario. So he decided to spend his first winter at home with Délima and the baby.

Déliima had everything under control. She did not have the same work opportunities in the Michigan industries as the women in other eastern states. In Bay City, women and children found work in sawmills but not in the logging camps. Women and girls over 15 worked as clerks earning on average 25 to 30 percent of men's salaries. Boys under 15 were hired for general services, messengers or sweepers and earned 50 percent of a man's salary. (LAMARRE, 2003, p. 41) Some of the women found work running one of the boarding houses or working in a store that was owned privately or by one of the companies.

Jobs were scarce for women and those that did not have any work, found other means to keep themselves occupied. Délima, like the majority of other women in Bay City, stayed at home and managed the household. She also participated in the local parish activities. It wasn't long before she realized she had to take care of her child and sacrifice some of her activities. While Homère worked, she didn't buy anything from the stores that they really didn't need. This is why they could stretch their savings and if times got rough, they could always buy on credit at the company store.

Homère and Délima didn't benefit from the firsthand parental advice that was often passed down to grown children who were expecting children. So Homère looked for clues everywhere and interrogated any parent foolish enough to make eye contact with him. He wanted to know what to expect with the birth of his baby and what he had to do in certain situations. His neighbours would laugh and tell him not to worry and that everything would be fine.

One evening while they were at their home, Délima ached in pain on the bed. The baby was coming. Homère ran nervously to the midwife's house and explained to her that Délima's water had broken. The midwife grabbed what she needed and told her husband to fetch the other ladies. When she arrived at the home, Délima was in agony. The midwife held her hand and told her that everything would be okay. As the women arrived at the home, Homère stayed outside beside a fire he started with a few logs. Before long, he heard the cries of an infant. His firstborn! One of the women came out and congratulated him. Délima had given birth to a son: it was November 11, 1879.

Before long, the neighbouring wives, as well as the midwife, left the couple's home, leaving them slightly helpless and mildly scared. Something was comforting when at a moment's notice a midwife or the familiar face of a neighbour comes over to help. Even though Homère was somewhat annoyed by some of these women, he knew in the back of his mind that they were his safety net. After all, these women already raised at least one child so they should know a thing or two if something went wrong.

At some point, Homère and Délima had their first night alone with their new baby boy. Even though Homère had taken care of his younger sisters, he knew that his mother wasn't far off if something happened. Now, he was all alone with the baby. He could have asked Délima for some help in case something happened but he knew she was exhausted from the delivery. He wanted her to rest. At that moment, it was him and the child. He knew that baby didn't come with an instruction manual and that he wouldn't always know exactly what to do. But hey! He's a dad now and that was his son; his firstborn! Just thinking about it made him smile from ear to ear. What else could a man ask for?

The following week, the child was brought to Saint-Joseph, the first Catholic Parish Church in the five counties of the Saginaw Valley, and was baptized on November 17, 1879, Joseph Eugène Proulx. His godparents were Hubert Conley and Virginia Aimat. (St. Joseph Catholic Church, 1879, p. 275) They were obviously friends of the couple. Were they from Ottawa as well and accompanied Homère and Délima to Bay City? Or did they meet in Bay City? This information is unknown.

During the late nineteenth century, St. Joseph Church served French Canadians who were drawn to Bay City's lumbering and fishing industries. The church was located on the north side of 3rd Street, just east of Grant Street and south of the **Frenchtown** district in Bay City; about a mile (or 1.6 km) from the Proulx residence.

In 1868, the French Canadians of the Bay City area obtained their own parish after sharing the church with English and German neighbours. Saint-Joseph Catholic Church became the first parish of the French Canadians. Furthermore, they were able

to convince the clerical authorities to appoint a French-speaking priest. However, the clergy had a problem maintaining their priests in Bay City. The congregation saw priests come and go, three of whom were of French origin such as Reverend Thibodeau. In 1880, he invested a large sum of money for a new church to meet the needs of his growing parishioners. When work was completed, the church was in debt for nearly \$6,000. The unexpected departure of Father Thibodeau from St. Joseph was sudden and the reasons still remain unknown to this day. (LAMARRE, 2003, p. 85)

Before they knew it, the festive season was upon them. Christmas was a special time of year for French Canadians including Homère and Délima. Spending the holiday season away from their families for the first time was an emotional experience, especially when they recognized that no one celebrated Christmas quite like their clans. It was hard not to think about the lovely memories they had of Christmas back home. They felt a bit sentimental and nostalgic at times, especially when they spoke about the *“réveillon”*. At the end of the day, they realized that there really was no point in thinking about the past and feeling miserable and sad because they couldn't be with their respective families. They had moved abroad for a reason, so they reflected on why they moved away in the first place.

Now that they had a son, they comprehended that he had to be the main focus on Christmas and that it was their job to make sure that this Christmas would be full of joy, laughter and happiness because they were a family unit now. They had the opportunity to create and follow their very own, new, unique traditions that they could pass on to their child. By doing so, he could have some amazing memories of Christmas when he grew up.

The following year, Homère worked hard to make extra money. Not only did he work in the sawmill during the spring and summer months but he also worked at a logging camp during the following fall and winter as a lumberjack. He did so with Délima's blessing. She stayed at home by herself with the baby. It must have been the longest six months the couple ever experienced. It was quite the reunion when Homère

returned home in April because nine months later, on December 22, 1881, Délima gave birth to another boy.

On New Year's Day 1882, he was brought to St. Joseph Catholic Church and baptized Léon Proulx. He will sometimes be referred to as "Léandre". His godparents were Richard Dell and Marguerite Grace. (St. Joseph Catholic Church, 1882, p. 29) That winter, Homère did not return to the logging camps for work due to the newest arrival in the family.

In the spring of 1882, Homère returned to work in the sawmill. His wages had increased due to his experience and the fact that labourers were gaining more a day than when he started. According to the local newspaper, the Bay City Tribune, the average daily wage of common sawmill workers was \$1.27 to \$1.38 in 1879 and climbed to \$1.38 to \$1.74 in 1882. (KILAR, 1990, p. 215) It was a clear indication to workers that lumbering was doing well in Michigan.

Nearing the end of the working season at the sawmill, Homère and Délima talked about the coming winter months. They agreed that Homère should work as a logger in the logging camps again. In sum, they could use the extra money since their family was growing. After completing his run at the mill at the end of October 1882, Homère applied to work at the logging camps during the winter months. He left for the camp shortly afterwards and worked until the following spring of 1883. When he returned home, he only had a few days off before returning to the sawmill. Little did he know that the lumber industry would start a downward spiral in the following months.

After the sawmill season of 1883, Homère sought employment at the logging camp once again. Unfortunately, he was unable to find work at this time, due to the crowded labour market. Many immigrants were entering Bay City looking for any type of work.

Winter employment in the woods for mill workers was often difficult to secure, for their competitors – farmers, miners, and boom men – often got a head start

in the fall. The sawing season was usually not completed until late October or early November, and lumbermen often paid workers the final month's wages only after the logs were all cut. A mill worker who left for the woods early could not reclaim his old job next season. As a result, sawmill employees often went the winter without work. (KILAR, 1990, p. 215)

It is believed that this was the drop that overflowed the couple's cup. Not being able to work at the logging camp didn't make things easier for the couple. It would mean that they would have to go through their savings to survive the winter. Furthermore, nothing stopped the sawmill from not hiring Homère in the spring. After thinking it through, the couple decided to return home to Ottawa and not take a chance. Was this a good move on their part?

RETURNING TO OTTAWA, ONTARIO, CANADA

In November 1883, Homère and Délima packed up their bags and sold or gave away what they couldn't carry with them. They grabbed the boys and took the train back home to Ottawa (Ontario). They arrived sometime in December. They took a carriage from the train station to their destination on Nelson Street. As they moved through the city streets, they felt the cold chill in the air. It didn't matter how well you dressed in Ottawa or how much you had on, you still felt that cold winter chill gnawing at your bones.

They were skittish at first when they approached the house. There was talk of finding a room for the night because nobody knew they were coming. They knew that sending a letter from Bay City would not have arrived in time. The thought of dropping in on someone unannounced within their own family circle would have you excommunicated in no time. They soon realized, however, that back home; it's a cause for celebration. The parents were ecstatic. Meeting their grandchildren Eugene and Leon for the very first time was a blessing and all they needed for a Christmas present. And to top it all off, Délima was 6 months pregnant with a third child.

It is believed that the couple found a place to stay shortly after they arrived in Ottawa. They certainly didn't want to overstay their welcome even if their parent's voiced that it was no trouble. Although there is no record of a residential move, it was suggested that the family moved west of King Street within the By Ward District or somewhere within the Ottawa Ward District. Unfortunately, we are unable to determine where the family lived. There is no mention of them in the Ottawa City Directory for that year.

Following their relocation, some people obviously wanted to know more about them. They were probably asked the usual questions such as their origins, where they were from, who their parents were, how long they had been married... As an unmarried couple, they could co-reside with other family members and not be recognizable as such. When asked, family members would describe one of the partners as a servant, housekeeper, boarder or lodger. The sanctity of the family home was all they needed to protect them from busybodies or as they would say back then: **“nosy Parkers”**.

During the holiday season, Homère's family was the centre of attention. It was an intense time of family catch-up. They were asked multiple questions, many of which would not require an answer of more than a couple of words, but they were obliged to give one anyway. Family members were curious as to the lifestyle in Bay City. They asked questions about their entourage, their living quarters, the stores, the church services, the French Canadian population, the work and how much they got paid and much more.

During the **“réveillon”**, the family still shared a few laughs and moments of closeness. But as the night progresses with the drinking, there were always twice as many arguments and three times as many spats. The following day, those who did most of the drinking didn't remember why they argued or what they argued about.

Between Christmas and New Year, the couple realized that the **“just popped in for a chat”** visitor was still an actual thing in Ottawa. Distant relatives of the couple, as

well as old friends, would show up unannounced just to see how everyone was doing. Before long, New Year's Eve rolled in and the family gathered once more to celebrate.

As time went on, Homère and Délima's family settled into their new home and attended church services regularly at the Notre-Dame Cathedral. When Délima's pregnancy was drawing near its term, they approached their priest to make arrangements for the baby's baptismal service. Many questions were asked concerning their other children and their relationship. Did the couple lie to the priest about being wed? Did they tell him that they had been wed in Bay City where the boys had been baptized? Or were they straight forward with the priest and explained to him that they were an unmarried couple cohabitating together? Again, all these questions are unanswered but the probability that they told him the truth was slim to none.

With two boys and a baby on the way, Homère and Délima were no doubt more discreet than others about the status of their relationship. They could, once again, easily hide their status by claiming to be already married. The reactions to these **"illegal"** unions or better known as **"living in sin"** could vary within a community. One thing for sure, they wanted to avoid social sanctions. It was a known fact that men suffered far less social discrimination than women did as a result of these relationships. Concubinage was frowned upon not only by the church but also by the community of Catholic parishioners. Arriving in Bay City, Michigan, was a godsend. Nobody knew them and as time went on everyone including their new friends never suspected their unlikely relationship. However, in Ottawa, they were known. People knew who they were: first cousins to one another. Furthermore, they were living together under the same roof with two kids and a third one on the way. When people would ask about the couple's relationship status, the parents would shy away from answering or simply lied.

On February 15, 1884, Délima gave birth to a baby boy. Two days later, he was brought to the Notre-Dame Cathedral where he was baptized Joseph Émile Proulx by Father Campeau. The godparents were Hyacinthe Proulx (Homère's brother or Hyacinthe's son) and Dina Renaud, Isaac Granger's wife (probably a friend of the family). (Notre Dame d'Ottawa, 1884, p. @/B58)

As the months went by, Homère was still hoping to get some form of news from Bay City. Unfortunately, the news was not what he expected. The situation in the lumber industry had gotten worse. Mill workers were told, at the start of the season, that wages would be twelve to twenty-five percent lower than the previous year. The industry justified such a wage cut due to a drop in the price of lumber. Unable to reduce their running costs, the lumber barons cut the wages of the employees to maintain their profits. Considering the economic downfall of the times, some of the men returned to work. Money was short and most of them had mouths to feed. To compensate for their lost wages, the working men asked their employers for a ten-hour workday instead of the usual 11-hour or 12-hour shifts. The request was denied.

By May 1884, a crisis hit the industry. The deteriorating supply of good lumber due to the vigorous, undisciplined cutting of the wooded areas by the greedy lumbermen had taken its toll. It caused a thirty per cent (30%) drop in the price of pine lumber. The increased costs in production and transportation as well as the rising costs in taxes aggravated the situation to the point where several smaller sawmills had no choice but to close down. Others remained open but with a reduced underpaid staff. In general, loggers saw their wages plummet downwards from \$30 a month to \$12. Mill workers were no exception. Their salaries dropped significantly as well and many found themselves, like their counterpart loggers, unemployed due to closures or staff reduction. (KILAR, 1990)

The decline of the lumber industry also trickled down to other businesses in Bay City. It was obvious that many businesses, especially the French Canadian store owners, were greatly affected by the industry's situation. They were in a crisis. While some declared bankruptcy, others sold their stores and moved out.

Wage cuts and job losses that reduced the buying power of their clientele jeopardized their businesses. [...] Some merchants placed messages in the Bay City newspaper Le Patriote to advise their clientele that due to financial difficulties they were closing their stores, inviting customers to take advantage

of prices slashed for liquidation before the official closing date. (LAMARRE, 2003, p. 102)

It is believed that this was the tipping point for many who resided in Bay City. Many of their friends had left the Bay City area and headed back home. Some travelled west to Minnesota or Wisconsin for a piece of land and the possibility to work in the lumber industry's new timber frontier. The stragglers who stayed behind hoped that their situation would change. Unfortunately, it didn't. Before long, those individuals were often reduced to a vagrancy state wandering about begging for food and lodging.

The decision to leave Bay City must have been heart-wrenching for many individuals whose livelihood depended on the industry. Yet the uncertainty of the lumber industry must have weighed in. Was moving farther west to Wisconsin or Minnesota a practical solution? Probably not! It would be a roll of the dice because there were no work guarantees at their arrival. When speaking to Délima about the news he had received, they both agreed that moving out of Bay City was the best decision they had taken. Otherwise, they would have been caught up in the work shortage and God knows what.

The following year, Homère received more news from Bay City. On July 6, 1885, some of the mills shut down for maintenance in Bay City. This, among other factors, created a conflict between workers and mill owners which spread throughout the State. The massive strike labelled the “**10 Hours or No Sawdust**” was sparked by cuts in pay from the year before in the mills and additional cuts that were forecasted. Furthermore, employees were paid once a month compared to twice a month as before. This situation forced the workers to buy on credit at the company store. By July 9th of that year, striking mill hands succeeded in closing all of Bay City's mills. No one knew how long this strike would last. Unions, lumber barons and politicians got together to put an end to the strike but everyone kept their ground. Some of the mill owners, such as Henry Williams Sage, actually claimed that a shutdown of all the mills for sixty days would be a good thing for the industry because it would create a strong demand for lumber thus

driving up the prices. (KILAR, 1990) This situation only cemented the fact that they had made the right decision to move out of Bay City when they did.

On August 24, 1885, Marie Marguerite Proulx, Homère's sister, married Michel Alphonse Bleau at the Notre-Dame Cathedral in Ottawa. He was the legitimate minor son of Michel Bleau and Henriette Jolicoeur who were from the Ste. Anne Parish in Ottawa. (Notre Dame d'Ottawa, 1885, p. @/M80)

According to the Ontario marriages registry, both Marie and Michel Alphonse were 21 years old at their wedding and needed the parents' blessing for the marriage to take place because they were both considered minors. (Government of Ontario, 1885) Sometime throughout her years, Marie Marguerite dropped the Marguerite from her name and was simply known as Marie Proulx.

On October 12, 1885, Joseph Émile Proulx died at the age of 20 months of unknown causes. His funeral service was held at the Notre-Dame Cathedral in Ottawa by Father J. A. Plantin. (Notre Dame d'Ottawa, 1885, p. @/S192)

MARITAL STATUS: UNKNOWN - TIME TO GET MARRIED

On March 31, 1886, another son made an appearance and on April 6th, of the same year, he was baptized Joseph Émile Homère Proulx at the Notre-Dame Cathedral in Ottawa. The godparents were Marie Giroux, Délima's sister, and her husband Joseph Daoust. Reverend J.O. Routhier, the Vicar general, performed the ceremony. (Notre Dame d'Ottawa, 1886, p. @/B136) Was his name in remembrance of his older deceased brother?

Sometime after the baptism, it is assumed that the priest met with the couple privately and clearly stated that they had omitted certain truths concerning the status of their relationship. Was the priest made aware that the couple was living an incestuous concubinage relationship by a family member? Was he investigating this allegation? Reverend Routhier presumably made inquiries before meeting the couple. Did he

communicate with the priest at the St. Joseph Catholic Church in Bay City to confirm whether or not the couple was wed there? Unfortunately, the priest at St. Joseph Catholic Church was unable to confirm that the couple was wed in his church because the twosome never did. However, he was able to confirm the baptism of both their boys.

Vicar General Routhier confronted the couple concerning the status of their relationship. Homère and Délima obviously clarified their relationship to the priest and explained their reasons why they acted in such a manner. In sum, they explained how the church refused to allocate them a dispensation for marriage even though they were committed to one another. They also explained that to avoid social sanctions, they had to lie about the status of their relationship. The perception of inbred children was not particularly positive, and the accusations of being inbred were used to mock and humiliate people.

Since the couple repented, the priest decided to help them get their dispensation. Besides, this couple was determined to pursue their intention of marrying one another with or without the church's approval.

Sometime during the summer months and before the compilers were gathering information for the Ottawa Directory, Homère and his family left the By Ward District. It is assumed that the family relocated to Cyrville, Ontario in the Township of Gloucester. This move was purely work-related. Unfortunately, we are unable to determine where the family resided because Cyrville was never denoted in the Ottawa Directory for 1886.

The Township of Gloucester was located in the National Capital Region in eastern Ontario. The Rideau River formed the western limit of the township, while the Ottawa River represented its northern limit. To the south was Osgoode Township, and to the east was Cumberland Township. Given this particular situation, an area of the Township of Gloucester was surveyed along the Ottawa River, and it was called the Outaouais Front. The village of Cyrville was part of the Outaouais Front, the first range of which, along the river, was made up of lots 1 to 27, from the limit between the

townships of Cumberland and Gloucester to the baseline (today St. Laurent Boulevard) which separated the Outaouais Front from the Gore Junction. (CYR, 2010)

On October 7, 1886, Joseph Émile Homère Proulx passed away at the age of 6 months and seven days of unknown causes. His funeral was held the following day at Our Lady of Lourdes Church in Cyrville. (Our Lady of Lourdes (Cyrville), 1886, p. 27/S30) According to the church register, his body was then laid to rest at the Notre-Dame Cemetery.

After the controversial setback with the church concerning their relationship status, Homère Proulx and Délima Giroux were permitted to wed with the blessing of the Catholic Church and their families. With the help of Reverend Routhier, the couple was able to wed by obtaining dispensation for their consanguinity by the Archbishop himself. On Wednesday, December 29, 1886, Homère and Délima were finally married at the Notre-Dame Cathedral in Ottawa. (Notre Dame d'Ottawa, 1886, p. @/M130)

M. 130
Homère Proulx
&
Délima Giroux

Le vingt-neuf Décembre mil huit cent quatre-vingt-six
on la dispense de trois bans de mariage et la dispense
de temps prohibé par Monsi^gneur l'archevêque, en
la licence civile exigée par la loi accordée par le sous-
signé entre Homère Proulx fils majeur de Hyacinthe Proulx et
Pauline Giroux de la paroisse de l'Écône d'une part et
Délima Giroux fille majeure de Louis Giroux et de
Elodie Patrin aînée de la paroisse de l'Écône d'autre
part. Ce mariage a été célébré après avoir obtenu de
Monsi^gneur l'archevêque la dispense du deuxième degré
de consanguinité en ligne collatérale égale sous son sign^é
Et j'ay reçu leur mutuel consentement de mariage
en présence de Justave Lamotte et de Marie Proulx
qui avec les époux n'ont pu signer
J. Routhier P. P.

Figure 9: Marriage record at the Notre-Dame Cathedral in Ottawa (M130)

[Translation] On December 29, 1886, whereas three banns of marriage were dispensed and the dispensation to marry during closed times were granted by Monsignor the Archbishop and a license granted by the undersigned between Homère Proulx, son of age of Hyacinthe Proulx and Pauline Giroux from the Ste-Anne Parish, on the one part, and Délima Giroux, daughter of age of Louis Giroux and Elmire Potvin also from the Ste-Anne Parish, on the other part. This marriage is being celebrated after having obtained from Monsignor, the Archbishop, the dispensation of the second degree of consanguinity in an equal collateral line. We, the undersigned Vicar General, have received their mutual marriage consent in the presence of Gustave Lamothe and Marie Brousseau who, with the spouses, were unable to sign.

J.O. Routhier

Strangely enough, the wedding seemed to be fast-tracked with full dispensations. The first dispensation mentioned in the registry was for the three banns of marriage.

In order to be married in the Catholic Church, couples were required to have their intention to marry announced at the parish mass three times prior to the marriage. If the bride and groom were from different parishes, the announcement needed to be made in both parishes. This was a safety precaution so that if one member of the couple was already married, or too young, or any other reason why the marriage would not be valid in the eyes of the church, the couples' neighbours, family, or friends could bring the issue to the priest ahead of time. (LECLERC, 2017)

The interesting fact here is that, normally, a church official would dispense one or two banns for a variety of reasons. This would exempt them from announcing their marriage once or twice during mass by following the dispensation.

In theory, dispensation from banns was granted only on justified and reasonable grounds. Among the reasons for dispensation, the authors of treaties on canonical marriage mentioned "malicious" thwarting of marriage resulting in unjustified delays, pregnancy of the future wife, situations of concubinage or imminent death, or an urgent and sudden departure. (CONGOST, PORTELL, SAGUER, & SERRAMONTMANY, 2012)

It was considered extremely unusual, however, when a couple is dispensed all three banns. By doing so, it did not allow anyone the opportunity to show just cause why the couple should not be married. What reason motivated the archbishop to do such a dispensation? Was there a need or desire for the marriage to take place so quickly? Were they afraid of the possible social sanctions if the community found out? Perhaps the Vicar General wanted to legitimize the children.

The second dispensation mentioned in the registry was for the prohibited period. The Christmas season which begins on Christmas Day, December 25th, and continued until Epiphany, January 6th, of the following year was considered by the Church to be a prohibited time. No marriage could therefore be celebrated there without obtaining a dispensation from the church. Very few weddings occur during this period. Yet, Homère and Délima were able to obtain such a dispensation.

The third dispensation mentioned and probably the most important one was the dispensation for the second-degree consanguinity. Homère and Délima were first cousins and shared the same grandparents (Michel Giroux and Judith Masson).

At this point in their lives, as well as their relationship, it was obvious that the church would allow the dispensation for the following reasons:

- The applicants' determination to pursue their intention of marrying one another.
- There was insufficient wealth for a dowry on the part of the bride.
- That she was already over 24 years of age.
- The incestuous concubinage relationship was apparent because both parties were unwed, living together and had children.
- The arousing suspicions on a woman's reputation that could severely affect her future chances of getting married if the dispensation was not granted.

FINDING STABILITY

In the spring of 1887, the family moved from Cyrville to the Dalhousie Ward District located in the City of Ottawa. According to the Ottawa Suburban Directory found in the Ottawa Directory, the family resided in a house located on the north side of a small street named Joseph, which ran from east to west. The numbers for the houses were not attributed to that location. (WOODBURN, 1887, p. 385)

Although the street is no longer there, it was situated to the west of Bronson Avenue, east of the O-Train Trillium Line, north of Carling Avenue, and south of Nanny Goat Hill, which is an escarpment to the north of Somerset Street West. To the east lies Centretown, to the north lies LeBreton Flats, to the west lies Hintonburgh, and to the south lies Dow's Lake. The area was annexed by the city of Ottawa in 1888. Before that, it was located entirely on lot #39, of the Township of Nepean, and the community was known as **Rochesterville**.

Presbyterian Church, Rev Jos White
 pastor, Cedar n s
 Proulx Antoine, laborer, Edward n s
 Proulx Cyril, gluemaker, Preston e s
 Proulx Levi, laborer, Poplar s s
 Proulx S, laborer, Balsam n s
 Proulx O, laborer, St Joseph n s
 Provencher E, laborer, Rochester e s
 Public School, G Duncan, principal;
 Misses Holmes, Morrison & Steacy,
 assistants, Cedar n s

Figure 10: The Ottawa Directory of 1887 (p. 385)

On October 10, 1887, Julie Judith Proulx, Homère's youngest sister, tied the knot with George Philémon Marquis (aka Napoléon Marquis) from the Sainte-Famille Parish situated at L'Île d'Orléans (English: Island of Orleans) Quebec. They were married at the Notre-Dame Cathedral. Following the wedding the couple moved in with Jean Hyacinthe and Apolline Giroux at 96 Nelson Street. This decision was probably taken in order to help the older couple. Jean Hyacinthe was celebrating his 69th birthday that same year while Apolline celebrated her 61st.

Two days later, Clara Eugénie Proulx was born on October 12, 1887, and baptized a few days later on October 16th, at the Saint-Jean-Baptiste Church in Ottawa. The godparents were Joseph Giroux and Elmire Giroux, Délima's brother and sister. She was the only child of Homère and Délima to be baptized at this church. (St. John the Baptist of Ottawa, 1887, p. 447/B209)

We learn from the Ottawa Directory that the family resided in Rochesterville for another year. (WOODBURN, 1888-89, p. 488) However, they moved from Joseph Street during the summer of 1889 because their house was vacant according to the Ottawa Directory. Their neighbours Charles Leclair, Alphonse Durocher and Francis Dumouchel still resided on Joseph Street during that year. (WOODBURN, 1889-90, p. 56)

On March 22, 1890, Joseph Israël Proulx, was born. His baptism was held on the following day at St-Anne's Church. The godparents were Napoléon Marquis and Judith Proulx, Homère's sister. (Sainte Anne d'Ottawa, 1890, p. 109/B28)

Although there is no indication as to where the family relocated at this time, it is believed that they returned to the By Ward District. The birth of Joseph Israël Proulx and his baptism at St-Anne's Church is a clear indication of that fact. Furthermore, the Ottawa Directory indicated that the family resided at 415 Cumberland Street between Chapel and Augusta Streets. (WOODBURN, 1890-91, p. 43) The home was situated on the north side of the street until major development tore down the home many years later.

*Chapel st intersects
Anglesea square intersects
Augusta st intersects*

399-407 Goodall James, grocer
 405 Cole Charles
 407 Vacant
 409 Vacant
 413 Schneider Allan
 415 Proulx Omer
 Yard
 419 Grant Edward E
 421 O'Dell Wm T
 423 Sullivan James
 425 Bolocon Henry
 427 Piche Narcisse
 429 Brooks James
 Brooks John R
 Private grounds
 433 Curley Wm
 435 Desjardins Victor
 435½ Deneau Hilaire

Figure 11: The Ottawa Directory of 1890-91 (p. 43)



Figure 12: Map of Ottawa and Hull (showing lower town) 1926 (by H. K. Carruthers)

In the 1891 Canadian census, although the address isn't written on the enumerator's sheet, the family was still residing in the By Ward district of the City of Ottawa. The alphanumeric inscriptions on the page indicated that particular information. In sum, District: 103; refers to Ottawa City, while Subdistrict: "A"; refers to By Ward.

On page 62 at lines 16 to 21, it was noted that Omer was 35 years old (should be 37) and that his wife, Délima, was 33 years old. Both were born in the province of

Ontario, Canada. The fact is that Délima was born in Ottawa, Ontario and not Omer. He was born in Masham, Quebec. All the family members were French-speaking Canadians of the Roman Catholic faith. The couple had four children at the time: Eugène (11 years old), Léon (9 years old), Jeanne (3 years old) and Israël (1-year-old). It would seem at that time that Clara Eugénie is also known as Jeanne. According to the entry; all the children were born in Ontario, Canada, even though Eugene and Leon were born in Michigan. (Government of Canada, 1891, p. 62/F272)

It is also indicated that Omer was employed as a general labourer but did not know how to read or write. Délima was unemployed. It is noted that she, as well as Eugene, knew how to read and write. As for Leon, he knew how to read. The rest of the siblings were apparently too young to do either.

16	272	Omer	M	35	M	-															
17		Délima	F	33	M	W															Gen. Lab.
18		Eugene	M	11	-	S			Ontario	Ontario											
19		Leon	M	9	-	S															
20		Jeanne	F	3	-	D															
21		Israël	M	1	-	S															

Figure 13: Canadian Census of 1891 (p. 62/F272)

According to the Ottawa City Directory (MIGHT, 1891-92, p. 407), the family was still residing at 415 Cumberland Street and would do so for the following year as well. Sometime during the summer and before June 22, 1893, Homère and his family moved two doors down to 409 Clarence Street (MIGHT, 1893-94, p. 69). Was the move due to the arrival of a child in the household? It is a possibility that they needed more space to accommodate the new arrival because shortly after, on August 13, 1893, Délima delivered a girl. She was brought to Ste-Anne's Church on the same day and baptized Marie Lauréa Proulx. The godparents were Pierre Giroux, Délima's brother, and Céline Pilon, both from the Notre-Dame parish in Ottawa. (Sainte Anne d'Ottawa, 1893, p. 230/B91)

Chapel st intersects
Angelsea sq
Augusta st intersects

399-401 Goodall James, grocer
 405 Vacant
 407 Landrian Christopher
 409 Proulx Omer
 413 Archambault Z
 415 Richer Fred
 419 Vacant

Figure 14: The Ottawa City Directory of 1893-94 (p. 69)

The family resided at 409 Clarence Street in Ottawa for another year before moving to 663 St-Patrick Street in Ottawa, east of Pinard Street, during the summer of 1895. Their house was situated on the northern side of St-Patrick Street. (MIGHT, 1895-96, p. 152)

661	Picotte Joseph
663	Proulx Omer
665	Desroches Joseph
	Vacant lot
667	Larose Marcellin, grocer
669	Dubien Thomas
671	Graham Michael
	Vacant lots
681	Couturier Marcien
683	Legault Olerie
685	Lafontaine Napoleon
	Mayer Joseph

Figure 15: The Ottawa City Directory of 1895-96 (p. 152)

On August 11, 1896, another son was born. He was brought to the St Anne's Church five days later and baptized Joseph Doza René Proulx. The godparents were Joseph Daignault, a labourer, and Sophie Daoust, his wife. (Sainte Anne d'Ottawa, 1896, pp. 195-196/B69) Unfortunately, he died at the age of 6 months on February 16, 1897. His funeral service was held the following day at Ste-Anne Church. (Sainte Anne d'Ottawa, 1897, pp. 222-223/S7)

Déliima gave birth to her last child on August 26, 1898. He was baptized Albéria Lionnel Proulx at Ste-Anne's Church in Ottawa, two days later. The godparents were François Xavier Deguire dit Larose and Victoria Desroches. During his lifetime, he was known as "Albert". (Sainte Anne d'Ottawa, 1898, p. 319/B75)

On July 12, 1899, Marie Marguerite Proulx, Homère's sister who was married to Michel Alphonse Bleau, passed away. Her funeral service was held at the Notre-Dame Cathedral in Ottawa on July 14th of the same year.

THE BROKEN CHAIN

Sometime during 1899, Délima Giroux fell ill. She was gradually exhibiting flu-like symptoms such as fever, headache, and abdominal pains. Realizing that Délima's fever wasn't breaking, Homère called upon a doctor to treat her. After examining her at home, Dr. Bradley suspected that she had contracted typhoid fever.

Dr. Larry M. Bush (2020) confirmed that typhoid fever was caused by *Salmonella typhi* bacteria. It's a bacterial infection that begins 8 to 14 days after contracting the disease. After a few days, a person's temperature will peak at about 103 to 104° F (39 to 40° C), and will remain high for another 10 to 14 days. The bacterium spreads from the digestive tract to the bloodstream and may infect other organs such as the liver, spleen, gallbladder, lungs, kidneys and heart. When the infection is severe, the person may become delirious or, as the Mayo Clinic (2020) points out, the person might lie motionless and exhausted with their eyes half-closed in what is known as the typhoid state. Life-threatening complications often develop at this time.

In the 19th century, typhoid fever was still fatal and mainly affected deprived people from large cities where sanitary conditions were poor. The infection was often passed on through contaminated food and drinking water, and was more prevalent in places where handwashing was less frequent. Immunization, against the *Salmonella Typhi* bacteria that creates the disease, was not developed until 1911 and an antibiotic

treatment was not available until 1948. Dr. Larry M. Bush (2020) reported that without proper treatment, about twelve percent (12%) of the infected people died.

After weeks of struggling with the disease, Délima died on September 8, 1899, at her home: 663 St-Patrick Street in Ottawa. (Government of Ontario, 1899, pp. 719-720/007096) She was 41 years old. Her funeral service was held at the Ste-Anne's Church two days later by Father Alexandre Beausoleil. (Sainte Anne d'Ottawa, 1899, p. 374/S56)

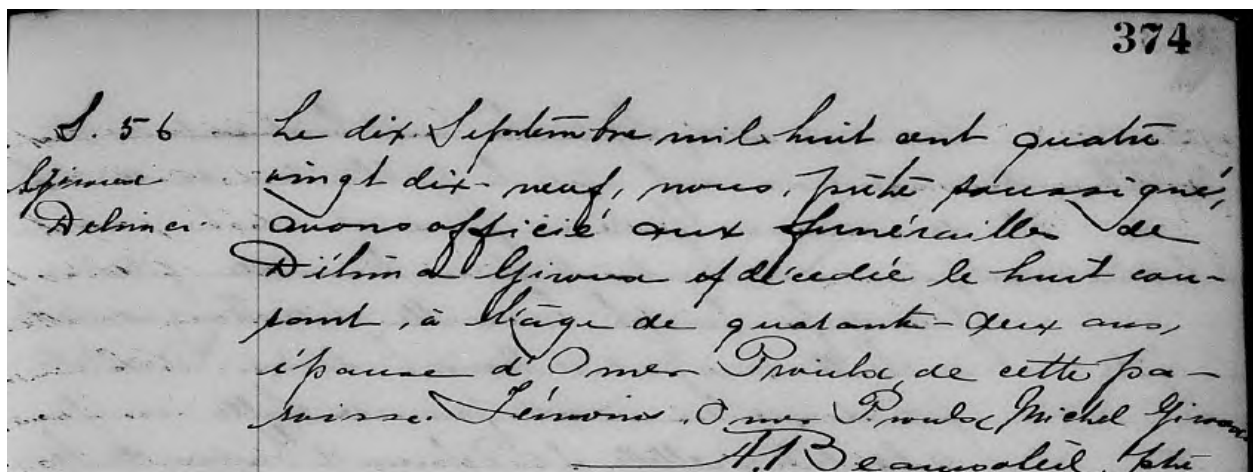


Figure 16: Death record at the Ste-Anne Parish Church (p. 374/S56).

[Translation] On September 10, 1899, we, the undersigned priest, officiated the funeral of Délima Giroux, who died on the 8th of this month, at the age of 42. She was the wife of Omer Proulx, of this parish. Witnesses were Omer Proulx and Michel Giroux.

A. Beausoleil, priest.

Following the service, she was put to rest on the same day at the Notre-Dame Cemetery in lot #599. (Notre Dame of Ottawa Cemetery, 1899, p. @/594)

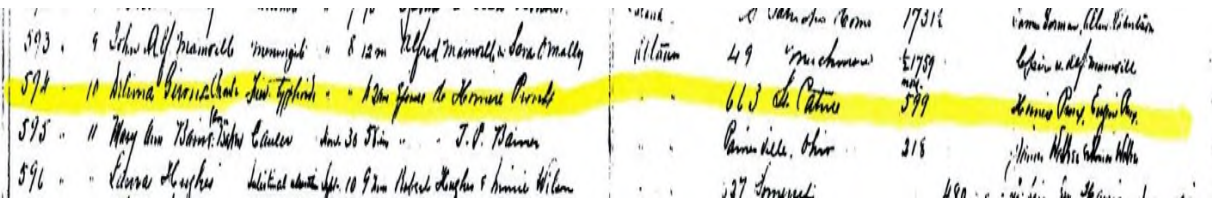


Figure 17: Notre-Dame Cemetery, 1899 register, line 594.

The cemetery's registry stated that Délima was 42 years old at the time of her death. Yet, she was still 41. Her cause of death was Typhoid Fever. It also mentioned that her spouse was Homère Proulx and that she resided at 663 St-Patrick Street in Ottawa. Both Homère and Eugène witnessed the burial. According to information obtained by a cemetery employee, the cemetery plot #599, it would seem, was rented out by Homère prior to the funeral. Unfortunately, there are no records of that transaction due to the fact that Eugène bought the plot at a later date.¹

For Homère, the loss of his wife meant the loss of the partner and co-manager of the home and family. The sense of being connected to the lost figure persisted. It exasperated a sense of having been abandoned. Like most grieving husbands, Homère probably regarded himself as ill-equipped to take over the responsibility for childcare and home management. Fortunately for him, other women in his family offered their services for a short term until he could manage on his own. He knew that it would take time for the whole family to adjust to life without Délima. The encumbrance of sole responsibility for his children was especially difficult at this time.

THE GREAT FIRE OF 1900

On Thursday, April 26, 1900, around 10:30 a.m., a chilled resident stoked a fire for her home on Chaudière Street (now Saint-Rédempteur) in Hull (Gatineau) Quebec. Within minutes the stovepipes became overheated and set fire to the wood-shingled roof of the dwelling. Pushed south by a strong wind, the flames ignited an adjacent

¹ Colleen Kane, compiler, "Notre-Dame Cemetery Section "O", Lot #2337" (card file, created on September 8, 1899, Notre-Dame Cemetery), Marie-Rose de Lima Giroux.

house and barn before the fire department arrived. While the firefighters rushed to extinguish the flames, the fire quickly spread between the wooden houses and ignited homes, businesses and public buildings in the surrounding area.

People filled the streets as the thick odour of smoke filled the air. They gazed with amazement as the roaring flames, fanned by winds of up to 40 mph, became soon out of control as they headed south. The houses burned like matches and then collapsed into dreadful crackles, the frightened population hastened to shelter their belongings. The fire was moving at a breathtaking pace and by 11:30 a.m., the fire had already consumed part of Chaudière, Wright, Wellington and Main streets.

Considering the immensity of the blaze, the Ottawa Fire Department was called in to assist. Despite its two fire pumps, its eight hose reels and its swivelling ladder car, the fire squad was just as helpless in the face of the ocean of flames sweeping over the city. The heat was such that no firefighter could approach within 30 metres of the blaze. Then the brigade of firefighters from E.B. Eddy and the Union Brigade went into action to help their colleagues, with no more success. (OUIOMET, 2020)

Before noon the entire business district of Hull was engulfed. The sawmills then let out their whistles which called all the workers to fight the fire that threatened the major industries of the Chaudière. Citizens and firefighters fought the flames, but to no avail. In front of the intensity of the flames and the unbearable heat that burned their faces, the firefighters retreated. Colossal clouds of smoke swept across the Ottawa River from Hull and alerted the inhabitants of the capital that a major fire was ravaging their neighbouring city.

Around the same time, Homère stopped working for his lunch break. Like his colleagues, he could smell the fire all the way down to his workplace in lower town. One of the workers announced to everyone that Hull was ablaze which accounted for the thick smoke that was crossing the river into Ottawa. However, when questioned he was unable to give further details.

By 1 p.m. the E.B. Eddy plant and Hull Lumber Company were ablaze. Their lumber piles fuelled the conflagration which ultimately crossed the Ottawa River via the Chaudière Bridge and onto the Chaudière, Victoria and Albert Islands. J. R. Booth, the Canadian lumber tycoon and railroad baron, called his men from their work to fight the fire in its early stages, but when the flames reached Chaudière Island, he concentrated on saving his sawmills. Within seconds, flying embers and burning shingles landed in Booth's lumber yards consuming huge piles of lumber stored on the banks and the islands of the Ottawa River. The intensity of the flames was such that the iron beams of the Chaudière Bridge twisted in the heat, crushing the fire pump belonging to E.B. Eddy. As the inferno progressed, the battle to save Hull was abandoned, and all available hands fought to control the blaze heading into Ottawa. *“If one could imagine a snow storm of particles of fire instead of snow, it would give some idea of the intensity,”* was how E.B. Eddy described it. (DEACHMAN, 2019)



Figure 18: Chaudière Bridge taken on April 27, 1900 (photo by Horatio Needham Topley)

Emergency calls were sent out to Toronto, Montreal, Brockville, Smiths Falls and Peterborough, for assistance. The fire was so intense that it swept through the islands' industrial area without a second glance. The flames licked whatever stood in its way as it moved onward putting many of the buildings ablaze including the Ottawa Electric Railway Power House and the Electric Lighting Power Houses which resulted in a loss of power for the City around 2 p.m. The conflagration was moving so quickly that the Ottawa Fire Department had to abandon the "**Conqueror**", their prized fire pump, before the firefighters were caught within the inferno.

As the fire raged on, the numerous lumber piles situated throughout LeBreton Flats were set ablaze by the Islands embers thrown about by the winds. A Montreal detachment of eight men with five horses, one engine and one hose reel arrived in Ottawa by train. It had taken them one hour and fifty-five minutes of travel time. Yet, even with the extra manpower and equipment, firefighters were unable to save the stately stone mansions of Ottawa's social elite as they fell prey to the ongoing flames. The fire consumed Mr. J. R. Booth's residence as well as his son-in-law's home situated on Richmond Road near Preston Street. By the same token, the residence of Hon. George Foster, which was located in the same locality, was a complete loss. The fire also consumed all property of the Canadian Pacific Railway including the Union Station, the Goods Department and Coal Sheds as well as some railway cars. (HORTON, 2003)



Figure 19: Residence of J. R. Booth, Sept. 1881 (photo by William James Topley)

While the fire was ravaging LeBreton Flats, government officials were scared that the blaze would reach the parliament buildings. In fact, it grew to monstrous proportions. Fortunately for them, prevailing wind patterns did not change direction and pressed on a southerly course. The higher elevation of central Ottawa prevented the fire from spreading east. It proceeded to Hintonburgh, Rochesterville, and Mechanicsville. However, the firebreak, created by the rail line, saved Hintonburgh. Yet, no one knew because of the thick black smoke that hindered everyone's vision. Rumours had it that Hintonburgh was completely destroyed.

Once the fire appeared to be coming in their direction, citizens were scrambling to save as many personal possessions as they could. They grabbed what they could, as fast as they could, and dumped everything on the roadway. The streets soon became a confused mass of household effects, rigs of all kinds and goods of every description. To escape the flames, some moved their possessions by cart or even by hand two or three times, only to abandon them as they were overtaken by the fire. Those who could not move their belongings to a safe area saw everything burn to a cinder. Nothing escaped the inferno. (ALLSTON, 2015)

The fire stretched out for several miles. In some of the devastated areas, it was noted that the damage had reached up to ½ a mile wide. Virtually the entirety of the LeBreton Flats and Preston Street neighbourhood area was completely burnt out. The flames cleaned everything out until it presented the appearance of a barren field with some remnants of brick structures.

After work, Homère with some colleagues decided to inquire about the situation. Onlookers from parliament hill had already started the rumour mill about Hintonburgh being completely destroyed and that the fire had burned out the prestigious residences in the LeBreton Flats area. Many were still debating the fact that the flames could change course and head east. Either way, the citizens of Ottawa knew that the firefighters were not able to impede the flames trajectory from the beginning which was

the result of all the devastation. That's when Homère turned on his heels and headed home to his kids.



Figure 20: LeBreton Flats after the great fire of 1900 (Ottawa Citizen—March 1, 2019)

At dusk, hundreds of people were desperately searching for missing relatives and friends. At first, everyone feared that the death toll would be very high, but missing persons, particularly children, were gradually located and brought to safety. Many sat alone on the sidewalks or in a small group beside their meager belongings. Some prayed, some cried, while others stayed silent and showed only despair in their eyes. Hundreds of homeless people slept beneath the stars that night, while others wandered

about in the streets of Ottawa and Hull seeking refuge. Although many homes were open to friends and family, several homeless persons were accommodated in the Cartier Square Drill Hall, Lansdowne Park, the Salvation Army barracks and other places. (HORTON, 2003)

It took almost three days to measure the extent of the losses suffered in the “Great Fire”. The destruction of industries left hundreds of people jobless on both sides of the Ottawa River. In total, there was one death in Hull, approximately 1,300 buildings burnt to the ground, nearly 6,000 homeless, and over \$3 million in property damage, excluding the burnt lumber. Geographically, approximately 40% of the territory of the city of Hull had gone up in smoke. (VEILLETTE, 2019) Sir Wilfrid Laurier, Prime Minister of Canada at the time, declared: *“Hull is no more; Hull is just a heap of ashes, a piece of ruins, a plain of sorrows and a valley of tears”*. (FOURNIER, 2012, p. 68)

In Ottawa, over 3,200 buildings were destroyed and millions of board feet of lumber were burned. Over 8,370 people (14 percent of the population) were rendered homeless. The Financial losses amounted to \$6,215,355 for Ottawa of which \$3,085,203 was covered by insurance. The loss of life during this tragedy was low. Six people lost their lives in the blaze. However, more perished in the aftermath, including those who succumbed to disease in the densely packed tent cities where the homeless were forced to find refuge. (GLOBERMAN, 2017)

The thousands of stricken families found themselves in a difficult situation on the day following April 26, but relief was dispensed to the needy just as quickly as the destruction had taken place. [...] The next day, the Militia Department distributed a large amount of canvas tents, and from thousands of other sources, there was a continuous flow of money, clothing and food. A Relief Committee was formed by the leading citizens of Hull and Ottawa, and a worldwide relief fund was set up to help the victims get back on their feet. The response was immediate. In less than a month, a quarter of a million dollars was allocated among the victims of the fire. In total, they received from the

Relief Committee, during the summer of 1900, an amount of \$956,962.77, with Hull receiving approximately one third of it. During the summer following the conflagration, 317 private homes were rebuilt in Hull, as well as 94 stores of all kinds, a large part of the Eddy mills, a carding mill, two planning mills, one Anglican church, the Court House, the post office, the Ottawa and Provincial Banks buildings, the registry office, Notre-Dame College, one English school, two convents, and five hotels. (Great Hull Fire of 1900, 1975)

AND LIFE GOES ON

According to the 1901 Ottawa City Directory, Homère's family was still residing at 663 St-Patrick Street in the Ottawa Ward district of Ottawa. (GARDNER, 1901, p. 120)

Pinard st commences	
609	Rochon Jean Bte
611	Belanger Ferdinand
615	Blodeau Honore
619	Proulx Napoleon
	Private grounds
635	Lecourt Joseph P M, arch
	Vacant lots
643	Desjardins Severe
645	St Denis Hormisdas
647	Laplante Edouard
	Bridge to Porter's Island
661	Sevigny Norbert
663	Proulx Omer
665	Desroches Joseph
667	Larose F X
669	Dublen Thomas
671	Itanger Orphila
	Dugal Arthur
681	Lauzon Milaire, gro
683	Legault Olerle
685	Brazeau Mrs Melina
687	Forrest Wm N
689	Gamble Wesley, bldr
691	Remond Leon
	Remond Mrs Melua, confy

Figure 21: The Ottawa City Directory of 1901 (p. 120)

During that period, Homère was still living with his children; Eugène, Léon, Eugénie, Israël, Lauréa and Albert. Although the census for that year officially began March 31, 1901, we do not know the date the information was entered by the enumerator for Homère's family.

6	92	107	Homère Omer	M	"	Prof	A	9 Dec	1855	45
7			" Eugène	M	"	Fils	C	15 Oct	1879	21
8			" Léon	M	"	Fils	C	23 Dec	1891	19
9			" Eugénie	F	"	Fille	C	12 Oct	1887	13
10			" Israël	M	"	Fils	C	22 mars	1890	11
11			" Lauria	F	"	Fille	C	13 Oct	1890	7
12			" Albert	M	"	Fils	C	26 Jan	1893	8

Figure 22: Canadian Census of 1901 (p. 11)

According to the transcripts, the family resided in the Ottawa Ward district of Ottawa. They were all mentioned on page 11. Homère (*written Omer*) was mentioned in line number 6. It is indicated that he was a widower of 45 years of age, born on December 9, 1855, in a rural part of Quebec. It stated that he was of French Canadian descent and that he was of Roman Catholic faith. He is an employee and works as a lather². He was employed for the past 10 months and earned \$450 a year. The census informs us that he spoke French and English and that he could read and write in French. (Government of Canada, 1901, p. 11/D96)

When analyzing the inscribed details of the census, it is clear that a family member must have given the information to the enumerator; Mr. D. Morin. The men (Homère, Eugène and Léon) were out working during the day time and could not have answered the enumerator's questions. Israël and Lauréa were attending school 10 months a year. The only remaining capable person is Eugénie who, at 13 years of age, was not working nor did she go to school. Furthermore, the person informing the enumerator on birth dates did not make any mistakes from Eugénie on down. The informant did, however, make mistakes concerning the men of the family. Their birth dates either had a bad year inscribed (see Homère) or a wrong day (see Léon) or a wrong day and month (see Eugène). The most obvious choice in this scenario is Eugénie and the reason is simple. She was old enough to take care of the house chores

² A person who handles, erects and installs thin narrow strips of wood that are components in the construction of a framework for ceilings, interior and exterior walls, floors and roofs.

and she was old enough to take care of Albert. Did she take over Délima's tasks after her death?

One thing is certain, the passing of Délima changed the family dynamics and it is evident with the following census. Homère's older sons (Eugène and Léon) continued living with their father and siblings after Délima's death and participated in the economic stability of the family which was a priority.

Children were a big part of the household equation in 1901. The younger children would help with indoor cleaning when they weren't in school and would also help tend the vegetable garden, collect eggs from the backyard hen house and bring in some wood for the fireplace. The eldest daughter Eugénie, with proper training from both her grandmothers (Apolline and Elmire), must have taken over the responsibilities concerning the younger siblings, especially when it came to baby Albert. As she became older, she learned to cook, sew, preserve food for the winter, do the laundry and tend to the sick. Eugénie's tasks were basically centred on household chores like washing the dishes and the floors, clearing the table, making the beds and cleaning up around the house.

On April 22, 1901, Léon Proulx married Rachel Planchet, the legitimate (major) daughter of Daniel Planchet, a French immigrant, and Olivine Robert at the Notre-Dame Cathedral in Ottawa. (Notre Dame d'Ottawa, 1901, p. 199/M16)

Rachel was born on November 28, 1881, and grew up in the Lower Town districts of Ottawa. At the time, Daniel Planchet, a fireman/driver, resided with his family at 285 Rideau Street near King Street (King Edward Avenue) in Ottawa. Shortly after the wedding, Léon and his bride Rachel moved into their new residence situated at 25 Augusta Street in Ottawa. They were followed by the Planchet family who left their residence of 285 Rideau Street and moved to 125 Augusta Street.

On June 13, 1901, Jean Hyacinthe Proulx, Homère's father, died of old age at his residence situated at 96 Nelson Street in Ottawa. He was 82 years old at the time of his

passing. His funeral service was held at the Notre-Dame Cathedral in Ottawa on June 15 of the same year. He was buried at the Notre-Dame Cemetery after the funeral service. His wife, Apolline, continued to reside at 96 Nelson Street for several more years. The Marquis family members were still residing at the same address. They had left their home situated at 221 Clarence Street in Ottawa the previous year so that they could take care of the older couple.

The following year, Homère (Omer) was still residing at 663 St-Patrick Street in Ottawa. Both he and his son Eugène were registered in the 1902 Ottawa City Directory at that address as lathers. Léandre (Léon) on the other hand had changed jobs and is now a driver for A. L. Pinard, a dealer in groceries, wines and liquors, situated at 175 King Street (King Edward Avenue) on the corner of St-Andrew Street. (GARDNER, 1902, p. 449)

In 1903, a few changes occur. Although Homère was still residing at 663 St-Patrick Street in Ottawa, Eugène has left the nest. According to the 1903 Ottawa City Directory, Eugène was now living at 136 Water Street in Ottawa (now Bruyère Street) and had changed profession. He had left the construction business and was now a driver like his brother. Is he working for A. L. Pinard also? During this period, Léandre also moves from his Augusta Street home to reside at 380½ St-Patrick Street in Ottawa. A house that was much closer to his work. (GARDNER, 1903, p. 444)

On February 7, 1904, Eugène Proulx married Marie-Anne Brunelle the legitimate daughter of Joseph Brunelle, a mason by trade, and Délima Beulay. The ceremony was held at the Notre-Dame Cathedral in Ottawa. (Notre Dame d'Ottawa, 1904, pp. 266-267/M10) On their wedding day, Marie-Anne was 19 years old and Eugène was 24. She was raised in Lower Town districts of Ottawa and lived with her parents at 324 Cathcart Street near King Street (King Edward Avenue) in Ottawa. Marie-Anne was born in Ottawa on July 17, 1884 and was baptized at the Notre-Dame Cathedral in Ottawa the following day. (Notre Dame d'Ottawa, 1884, p. @/B205)

At the wedding ceremony, Homère (*written Omer*) signed the church registry. This was the first time that Homère ever signed a registry. In the past, it was always noted that he couldn't sign his name because he didn't know how. He was illiterate. Did Homère learn how to sign his name before Eugène's wedding? If so, who taught him? And why?

Eugène Proulx
Marianne Brunet
Zéphirin Guindé
Omer Proulx
Léon Proulx
Rachel Proulx
Daniel Planduet
Eugénie Proulx
Georgette Brunet

Figure 23: Notre-Dame Cathedral, 1904 register (p. 267)

On December 20, 1904, Louis Giroux, Homère's father-in-law and uncle, passed away at home: 100 Nelson Street in Ottawa. Louis died at the age of 82. (Government of Ontario, 1904, pp. 832-833/#003218) His funeral service was held at the Notre-Dame Cathedral in Ottawa. (Notre Dame d'Ottawa, 1904, p. 397/S169) He was buried at the Notre-Dame cemetery in Ottawa.

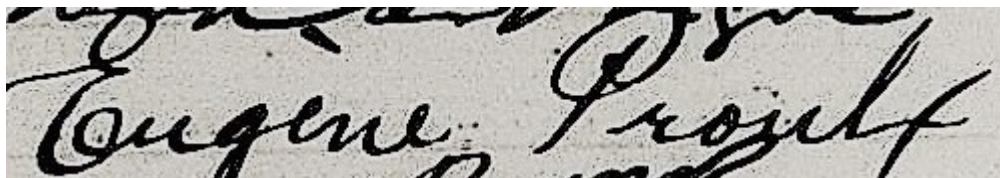
On September 11, 1905, Eugénie Proulx, like her father Homère, married a member of the family. She wed her second cousin Eugène Giroux. They were within four degrees of consanguinity which was not allowed but could be dispensed with adequate reasons. In sum, they shared the same great-grandparents and thus had a third degree of consanguinity.

Eugène's full name, according to the Ste-Anne's birth registry, was Pierre Joseph Eugène Hilaire Giroux. He was born on July 1, 1881, in Ottawa, Ontario and was

baptized at the Ste-Anne Church in Ottawa on July 3 of the same year. His parents were Edouard Giroux and Elmire Legault dit Deslauriers and were part of the Ste-Anne Parish. (Sainte Anne d'Ottawa, 1881, p. 97/B71)

In the church records of Ste-Anne in Ottawa, it was indicated that the inbreeding situation between the couple was dispensed by the Archbishop of Ottawa himself. Two of the three banns were also dispensed by the church priest. The remaining bann was addressed at church mass to publicly announce the wedding between Eugène and Eugénie. Following the wedding ceremony at the church, the couple signed the registry but both fathers declined, declaring that they did not know how. (Sainte Anne d'Ottawa, 1905, pp. 367-368/M19)

What happened? Didn't Omer sign the church registry when Eugène got married the year before? If he did, why would he decline to sign it this time? Simple! Homère really didn't know how to sign his name. When analyzing the signatures between Homère Proulx and Eugène Proulx, from the church registry (February 7, 1904) there are striking similarities in the way the family name (Proulx) is written.

For example, both “P” loops start with a period and then the line goes down and around the top to form a complete circle. In both cases the stem is slanted towards the right. The rest of the word is written in a cursive manner. The “r” is written on a slant towards the right. The “o” and “u” are very similar. The “l” is slightly different. However the “x” is exactly the same. The cross line starts from the top right and ends on the lower left.

When considering the facts as well as the similarities in the signatures, the conclusion is evident. Eugène Proulx signed his father's name in the church registry after Homère asked him to do so. Was this the only time Homère asked his eldest to sign his name?

On July 8, 1906, Délima (Proulx) Deslauriers, Homère's sister, passed away in Ottawa. She was 58 years old at the time. She predeceased her husband Félix Deslauriers and her eight children. Her funeral service was held on July 10, 1906 at the Sainte-Anne Church in Ottawa.

AN UNTIMELY DEATH

On November 15, 1907, at the age of 42, Napoléon Marquis passed away at his home situated at 96 Nelson Street in Ottawa. His funeral service was held two days later at the Notre-Dame Cathedral in Ottawa.

A year prior to his death, he had been diagnosed with heart disease which was the main cause of his untimely death according to his physician, John L. Chabot. The average Canadian life expectancy for a man at the time was 50 years old. (O'NEILL, 2019) Unfortunately, Napoléon fell short, leaving behind his wife, Julie Judith Proulx, and 10 kids, the youngest being 5 months old. They all remained at the house on Nelson Street with Apolline.

Heart disease was an uncommon cause of death in North America at the beginning of the 20th century because it was not fully understood at the time. Heart disease was at its infancy stage in the medical field and did not merit too much attention for research even though it was flagged as an upcoming threat. Only a hand full of researchers from different countries took it upon themselves to study the illness because infectious diseases such as pneumonia, influenza, tuberculosis, typhoid, and gastroenteritis took centre stage and were the leading causes of death. As better sanitary practices were put in place, infectious diseases started to decline. By the mid-twenties, heart disease was rapidly becoming the leading cause of death in Canada.

This generated more interest for the disease as the death toll rose quite significantly in the country. (MENSAH, WEI, SORLIE, & J., 2017)

On Saturday, November 6, 1909, Homère went over to his mother's residence situated at 96 Nelson Street in Ottawa, Ontario. It is assumed that Homère was not there by chance. He was probably helping out his mother and sister during these trying times. Julie Judith Proulx had been struggling with tuberculosis for several weeks and was not getting any better. In fact, she had taken a turn for the worse. Her physician, François-Xavier Valade, a prominent French Canadian doctor, had seen her the day before and noticed that complications had set in and that she had developed pleurisy from these complications.

During that afternoon, in the midst of what you can imagine was a sad and serious conversation; Homère promised his dying sister that he would, to the best of his ability, take care of her children. Being at her bedside as she approached death was scary, sad, and very emotional. It brought back memories of his darling wife Délima when she was on her death bed. He made the promise because she was worried that the children wouldn't get the nurturing care they needed. However by making such a deathbed promise, Homère was not thinking with his mind but feeling with his heart. He wanted to reassure Judith that everything would be alright and not to worry.

Before the day's end, Julie Judith Proulx passed away. According to her death record, she died from pleurisy brought upon by her tuberculosis. Homère acted as a witness to her death on her medical death record. A funeral service for Judith was held at the Notre-Dame Cathedral on November 8, 1909.

Sometime after the funeral service, a family discussion started concerning Napoléon and Judith's children. It was official. All the Marquis children were now orphans. None of the children knew what would happen to them. Apolline could only comfort them for now in their grief. It was obvious to everyone that at 82 years old, Apolline (Proulx) Giroux could not take care of all those kids by herself. Decisions had to be made!

Homère needed to look at the promise made, evaluate it as to: can it be done, should it be done, and am I willing to do it? He knew that the paramount principle underlying the promise needed was: how will the outcome of the promise affect the living? As he discussed the situation with Hyacinthe, his older brother, and his mother, he quickly realized that, well intentioned or not, the request to deliver care to the children was a long-term endeavour. Questions and answers were tossed about. What happens if you simply can't deliver? Is there any way to explain to those kids that you did your best but it didn't work out? And who said deathbed promises are sacred and must be honoured at all costs? Deathbed promises are made in times of stress, and they are not necessarily binding. All in all they came to an agreement by stating that the right thing is to do whatever is within their power to care for them. Could they take care of all the kids? Probably not! It was obvious that financially they couldn't.

After consensus, it was agreed upon that Homère would move in with his mother to help her out. The reasoning behind this was simple. Of the entire family unit, only Hyacinthe and Homère were left. Everyone else had died. Hyacinthe had a family of his own to take care of and could ill afford having that many children in his care. He was 65 years of age and his wife Julie Lamoureux was 60. As for Homère, now 56, he was a single parent of two, Lauréa (16) and Albert (11). Everyone else from his family unit had moved out, gotten married and started a family of their own. He knew that it would be difficult at first with all the kids but he was certain that he could manage them with his mother. If not, further changes would have to be made.

On November 17, 1909, Israël Proulx, Homère's son, married Marie Rose Eugénie Gravelle at Our Lady of Lourdes Church in Cyrville, Ontario. (Our Lady of Lourdes (Cyrville) , 1909, p. 331/M5) While Israël was 19 years old, Rose was only 16 years of age. Both were considered minors and had to get permission from their parents to wed. Once married, they moved in together at 563 St Patrick Street in Ottawa.

Rosa, as she was known to her friends and family, was born on March 27, 1893, in Cyrville, Ontario in the Township of Gloucester, which is east of Ottawa and baptized the same day at Our Lady of Lourdes in Cyrville. She was the legitimate daughter of

Étienne Gravelle and Mathilde Charette. Her godparents were Eugénie St-Georges and Alfred Gravelle, her aunt and uncle. (Our Lady of Lourdes (Cyrville), 1893, p. 103/B6) Unfortunately, the Ottawa City Directory did not contain any information about Cyrville or its citizens for that period.

After learning of Homère's plan to move out of his home to reside with his mother, Eugène Giroux and his wife Eugénie Proulx (Homère's daughter) decided to talk it over with Homère. Their intentions were clear. They wanted to move into Homère's home situated at 663 St-Patrick Street in Ottawa if he was going to move out. Was there a discussion between father and daughter at Israel's wedding? It would seem so because this move would allow Homère to relocate with his two kids and start taking care of his mother and the Marquis children. Prior to Christmas, Homère moved into 96 Nelson Street in Ottawa with Lauréa and Albert leaving his home to Eugénie and her husband, Eugène Giroux.

On February 25, 1910, Joseph Philémon Marquis, the eldest of the Marquis Children (AKA Mathias Marquis), got married to Mary Leblanc at the St Brigid Church in Ottawa. Interesting fact, there is a handwritten note in the margin of the registry that says: "**He paid nothing**" (Saint Brigid of Ottawa, 1910, p. 51/M7). Did Mathias forget to pay the priest for the ceremony? Did someone else forget to pay the priest? Did the priest or the person that wrote the note in the margin forget to erase that message after the bill was paid? Unfortunately, the answers are unknown.

Mary Artéline Leblanc was originally from Griffith (Renfrew County) Ontario. She was born on March 16, 1891 and baptized at the St Patrick Church situated in Mount St Patrick (Renfrew County) Ontario on March 29, 1891. She was the legitimate daughter of François (Francis) Leblanc, a labourer, and Céline Godin. (Saint Patrick of Mount St. Patrick (Renfrew), 1891, p. 57/B25) At the time of the wedding, the Leblanc family resided at 134 York Street in Ottawa. According to the Ontario Marriage Registry, Mathias was 21 and Marie was 19 when they got married. (Government of Ontario, 1910, p. 144/006829)

When 1911 rolled in, it was obvious to Homère and his mother that they were having difficulties taking care of all the children, especially the younger ones. Around the kitchen table, the family caucus between mother and sons took place. The financial burden was too great for the family to absorb. Some of the children were working but not all of them. Homère would have probably said: *“I have kept my promise as best I could for as long as I could but the day has come when I am no longer able to do so.”* Without any further ado, the family elders had decided that some would stay while others would be put in an orphanage or placed with family members and friends. How did they choose which kids would stay and which one’s would leave? Did they have them draw straws?

Most of the Marquis children had living godparents: Mathias (Hyacinthe and Julie Lamoureux), Arthur (Jean Hyacinthe and Apolline Giroux), René (Homère and Délima Giroux), Alca (Zotique and Agnes Brunet), Mea (Joseph Bleau and Marie-Louise Proulx), Lionel (Michel Giroux and Délima Proulx), Yvette (Wilfrid Quévillon and Marie-Louise Desjardins), Rodolphe (Léon and Rachel Planchet), Eugène (Eugène and Marie-Anne Brunelle), Henri (Eugène Giroux and Eugénie Proulx).

At the time, being someone's godparent was considered a great honour. It was expected that both godparents would help in the upbringing of the baptized child, almost like a third parent. Traditionally, godparents are the individuals who have the responsibility of fostering a child if both the parents died. Yet, no one was bound by it because, in Canada, this was NOT a legal obligation but rather a moral one. Did Homère, Apolline and Hyacinthe refuse to put that kind of pressure on their family members? Possibly! No-one really knows for sure.

Hyacinthe and his wife, Julie Lamoureux, decided that they would help out by taking one of the children since their godchild had married the previous year. Their choice settled on Joseph Eugène Prince Marquis (5 years old). This was a strange choice, especially when his godparents were Eugène Proulx (son of Homère) and his wife Marie-Anne Brunelle. Were they ever asked to take their godchild? Did they ever offer to take young Eugène? Again, no one really knows. However, it is an odd situation. In the grand scheme of things, it is assumed and presumed that the couple never had

the opportunity to take the child or any other Marquis children for that matter. The reasoning behind this theory is that Eugène and Marie-Anne did adopt two children between 1905 and 1916. If it would have been allowed by the upper ranking members of the family, they surely would have taken in one or more of the Marquis siblings. Thus, Hyacinthe and Julie had access to all the kids. They brought Eugène Marquis into their home that spring and raised him as one of their own.

In the 1911 Canadian Census, which was conducted in June of the same year, Apolline (*written Pauline*) and Homère (*written Omer*) were residing at 96 Nelson Street in Ottawa with the following children: Lauréa (17) and Albert (13) (Homère's kids) as well as Arthur (20) René (16) Alca (15) Yvette (11) and Henri (3) (the Marquis children). Mathias Marquis, who had wed the year before, was now residing with his wife Mary Leblanc at 102 Nelson Street in Ottawa, a few doors down from his siblings. (Government of Canada, 1911, p. 9/72/73)

11		Quadré Michael	"	M. Langmann	6	Jan	1897 23
12	72 76	Marquis Joseph	" 102	M. Bief	M	Jan	1899 21
13		" Marie	"	M. Bief	M	Jan	1891 20
14	73 77	Family Omer	" 96	M. Bief	V	Jan	1896 54
15		" Lauria	"	M. Bief	6	Jan	1893 17
16		" Albert	"	M. Bief	6	Jan	1897 13
17		" Pauline	"	M. Bief	V	Jan	1890 81
18		Marquis Mathias	"				
19		M. Marquis Mathias	"	M. Bief	6	Jan	1890 20
20		" Henri	"	M. Bief	6	Jan	1892 15
21		" Alca	"	M. Bief	6	Jan	1894 16
22		" Yvette	"	M. Bief	6	Jan	1900 11
23		" Henri	"	M. Bief	6	Jan	1907 3
24	74 78	Delorme Ephraïm	" 90	M. Bief	M	Jan	1863 48
25		" Alberta	"	M. Bief	M	Jan	1865 46

Figure 24: Canadian Census of 1911 (Ottawa – By Ward district) p.9

We find Eugène Marquis (6) living with Hyacinthe's family at 181 Friel Street in Ottawa. Marie Méa Marquis (14) was now lodging at Louis Delorme's Hotel situated at 257 Rideau Street in Ottawa. Was Mr. Delorme a friend of the family? Did he offer the young girl to stay at his hotel as a working tenant? We must assume that this was the case because Méa was barely out of school and no one could pay her lodging.

Joseph Lionel Marquis (11) was adopted by the Charlebois family of Gloucester Township in Russell County. According to the census, he is living with the family on line 1, concession 8 of the said township and county. As for Joseph Léon Rodolphe Marquis (7), he was placed in the St. Joseph Orphanage Home in Ottawa which was operated by the Grey Nuns of the Cross (Sisters of Charity of Ottawa). He would be known at the orphanage as “Adolphe”.

Rodolphe was placed at the orphanage during the spring season of 1911 and resided there until November 1912. Between the years 1911 and 1916, Rodolphe is registered in two registers as entering and leaving the orphanage on several occasions. (Soeurs Grises de la Croix, 1911, pp. 12, 255, 264, 287) Although his godparents, Léon Proulx and Rachel Planchet, did not take him in, we must assume at this point that the elders, Apolline, Hyacinthe and Homère, took it upon themselves to handle the situation. Again, what was the reasoning behind this?

The following year, Elmire (Potvin) Giroux passed away at home on October 22, 1912. (Government of Ontario, 1912, p. 480/011158) She was Homère’s mother-in-law (Délina’s mother) that lived at 100 Nelson Street in Ottawa as well as Apolline’s neighbour, sister-in-law and best friend. Prior to her death, she was diagnosed with senility; a decline in cognitive functions. At that time, it was generally accepted that losing one’s mental faculties was a normal part of the aging process.

According to the Ontario death registry, Elmire was also diagnosed with hemiplegia (sometimes called hemiparesis): a condition, caused by a brain injury that results in a varying degree of weakness, stiffness (spasticity) and lack of control on one side of the body. Did Elmire have a stroke prior to her condition? Maybe...but unfortunately, that information is unavailable.

Elmire was 85 years old at her passing. Her funeral was held on the October 25, 1912 at the Notre-Dame Cathedral in Ottawa. In the church registry, it indicated that she died of old age. (Notre Dame d'Ottawa, 1912, p. 5/S120) However, Elmire did not die alone at home. Elmire (Giroux) Labbé, her daughter, was residing with her at the time

with her 3 children (Charles, Louise and Joseph). She had moved in with her mother sometime after the death of her husband, Charles Labbé. He had fallen off a scaffold to his death in 1896 while working as a shingles roofer.

Shortly after the New Year, Jean Homère (Omer) Proulx got sick and was diagnosed with peritonitis by his family doctor F.X. Valade. Peritonitis is a deadly disease that inflames the peritoneum; the thin layer of tissue covering the inside of an abdomen and most of its organs. The inflammation is usually the result of a fungal or bacterial infection. This can be caused by an abdominal injury or an underlying medical condition.

After 3 days of being sick, Homère collapsed at home and never recovered. He died at home at 96 Nelson Street in Ottawa on January 29, 1913. He was 59 years old. (Government of Ontario, 1913, p. 51/010374) His funeral was held at the Notre-Dame Cathedral in Ottawa on January 31, 1913. (Notre Dame d'Ottawa, 1913, p. 51/S14)

J. 14
 Proulx
 Homère

Le trente et un janvier mil neuf cent treize nous soussigné
 avons officié aux funérailles de Homère Proulx décédé la
 veille au soir de emprunte sept ans de Délima Giroux
 de cette paroisse, témoins Edmond Gauthier et Joseph Blais
 J.O. Routhier P.

Figure 25: Death record at the Notre-Dame Cathedral of Ottawa (p.52)

[Translation] On January 31, 1913, we, the undersigned priest, officiated the funeral of Homère Proulx who died, the evening before yesterday, at the age of 57, husband of Délima Giroux, of this parish. Witnesses were Edmond Gauthier and Joseph Blais.

J.O. Routhier, priest.

Following the service, he was put to rest on the same day at the Notre-Dame Cemetery in Ottawa. He was buried next to his wife, Délima in lot #2337. (Notre Dame of Ottawa Cemetery, 1913, p. @/86) Jeannette Proulx (Eugène and Marie-Anne's daughter) who had died the day before at the age of 9 months, was also buried on the same day in the same lot.

82	24	Daniel O'Connor	André 18	77	Jean de Catherine Wallon	Ottawa	140	Map St	713	
83	24	Alfred Boysson	André 28	78	Alfred Boysson Léon Anchoise	Ottawa	91	St. Joseph		
84	24	Victor Blais	André 15	34	Blais	Ottawa		Beethoven		
85	26	Thomas II and Angèle	André 18	32	Jean Blais Angèle Léon Coffey	Ottawa	119	St. Louis	868	f.c.
86	27	Victor Boysson	André 19	57	Jean de Blais Léon	Ottawa	119	St. Louis	868	
87	27	Jeannette Proulx	André 20	78	Jeannette Proulx Marie-Anne Anchoise	Ottawa	66	Main	2337	
88	28	Jean Proulx	André 25	78	Jean Proulx Léon Anchoise	Ottawa	35	St. Joseph		

Figure 26: Notre-Dame Cemetery, 1913 register (#86)

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