

HISTORICAL OVERVIEW

1852



In Memory of a Rich French-Canadian History André Lajoie

Preface

Let's embark together on this journey to understand, learn about, and celebrate the history that came before us—the history of French Canadians on a patch of land that would become Canada's capital, Ottawa.

"As for the future, it is not a matter of predicting it but of making it possible." Antoine de Saint-Exupéry

As we explore the history of the Institut canadien-français d'Ottawa, we embark on a captivating journey through the ages, embracing the diversity of human experiences. Each era offers unique insights into the human condition, inviting us to reflect on our own role in this great saga. Whether through conquests, revolutions, scientific discoveries, or cultural movements, history is the living narrative of our time on this earth.

Through these pages, we will discover the pivotal moments, the unsung heroes, and the complex dynamics that have shaped the world in which we live today. History awaits us, ready to reveal its mysteries, inspire our curiosity, and illuminate the path to the future.

This research is based on and guided by the work of Jean Yves Pelletier, particularly his book **L'Institut canadien-français d'Ottawa (1852–2002): Survol historique et biographies des patrons, des présidents d'honneur et des présidents, suivis de la liste des membres**, which shaped the direction and structure of this study.

It also draws inspiration from the article "The French-Canadian Institute of Ottawa (founded in 1852): The Oldest French Society in Ontario," by Jean Yves Pelletier, published in the book **Construire une capitale / Ottawa, Making a Capital**, edited by Jeff Keshen and Nicole St-Onge.

*André Lajoie
June 24,
2026*

Why I Love the Institute

Louis-Philippe Gagnon, Deputy Superintendent of the Translation Bureau

Do you want me to tell you why I love the Institut canadien-français, our Institute? I'll give you a simple answer: because it's the INSTITUTE, and there, I'm always sure to find a second home.

Do you want specifics, concrete examples? I'll tell you: if I'm feeling down, I know I'll find someone there to cheer me up. After getting my spirits lifted, I'm sure I can, in turn, lift the spirits of others who are feeling down or worried. If you interject with another "*why*," I'll answer: because it's the INSTITUTE, and that's just the way the atmosphere there is.

Does that mean we always maintain a tone of unwavering gentleness? Since you weren't born yesterday, you know full well, gentlemen, that this is not the case. Thank God!

Here, we engage in earnest—and often even passionate—discussions of the issues facing us, those around us, and the wider world. We tease one another, of course. But the teasing is friendly, even brotherly; it is never malicious or bitter. Indeed, members stop by the Institute to wash away the day's worries, not to create new ones.

We raise a glass, yes, certainly, and quite freely, but in moderation nonetheless, for we prefer genuine cheerfulness to the boisterous laughter of drunkenness.

Do I have other reasons to love the Institute? Certainly. Even though I have been unable in the past to attend your lectures and concerts, or the social gatherings to which you invite the angels of our homes, I am proud to know—and to be able to say—that the Institute is far from excluding higher concerns and cultural events from its program.

Even if the cultural aspect is not exactly emphasized there, the fact remains that, aside from the aforementioned ennobling elements, the Institute has an impressive library of several thousand volumes spanning various fields: History, Literature, Science, Poetry, Fine Arts, and Fiction. So, to cite just one example: when I want to get a sense of the religious, moral, social, economic, and political atmosphere that prevailed in New France, I open a volume of *the *Relations des Jésuites** and discover a whole new world. I find other historical works there; art books with numerous reproductions of great works from all over the world and throughout history; rare collections; encyclopedias just waiting to be

be of use to us; and essays of all kinds. For members wishing to consult specific chapters of contemporary history as it unfolded day by day, we would like to highlight the invaluable collection of *L'ILLUSTRATION*, bound in a sturdy volume, spanning from the first issue, published on March 4, 1843, through the issues of 1933. It should be possible to complete the collection up to the Second World War, at the end of which its publication was banned on the grounds of collaboration with the German occupying forces. Add to this several local daily newspapers and a good number of periodicals. There you have it—enough to nourish the mind for a long time to come. And the librarian keeps a close eye out for new arrivals.

What can be said about the tables around which the nation's affairs are settled—and even, on days of sacred enthusiasm, the fate of the planet? And the great hall where general assemblies are held and where television programs entertain and educate us. And I haven't even mentioned the sensational bridge games, the thrilling billiards or snooker matches—heavily influenced by the reactions of the spectators.

The Red Room

One room that deserves to be more frequently visited than it has been so far is the Red Salon, so named by us after the plush carpet that covers the floor. There, depicted in photographs like a posthumous senate, are the 55 members who, from 1852 to 1960, served as presidents of the Institute. There is also a venerable white-painted upright piano, an imposing stereophone, and several very comfortable armchairs. Where could one find a more suitable refuge to discuss an important matter, to chat with a friend from outside the Institute, or simply to relax...

Finally, if you insist, tell me very briefly why you feel so attached to the Institute. Because, I repeat, it is THE INSTITUTE, our INSTITUTE.

*The Journal of the French-Canadian Institute of Ottawa
(1962)*

ONTARIO-BYTOWN





The history of Bytown begins with the meeting of the two banks of the Ottawa River: Upper Canada (Bytown, Ontario) and Lower Canada (Wright Town, Quebec). There were no permanent settlements before 1800, when Philémon and Abigail Wright arrived with their children to settle at the confluence of the

Ottawa Rivers. They were accompanied by 33 loggers, 14 horses, and 8 oxen, along with provisions and money. In less than a year, Philémon Wright's village began to take shape at Chaudière Falls.

Philémon's settlement was the first to have sawmills, grist mills, foundries, a tavern, and a general store. Numerous new settlements sprang up in the Ottawa Valley as settlers took advantage of the cheap land available and demand for lumber increased. It was decided to build a bridge (Union) to connect the town of Philémon to the wilderness on the other side of the river (Bytown).

In 1826, under the command of Lieutenant Colonel By, the site was selected and excavation began for the future Rideau Canal. The canal was completed along its entire length in 1832. In 1827, the region—which developed on both sides of the channel where the Rideau Canal was being dug—was named Bytown.

Since the Rideau Canal was on the other side of the river, the village of Philémon (Wright Town) developed more slowly from that time onward compared to Colonel By's settlement (Bytown), which grew rapidly.

With the arrival of companies of soldiers, quartered on Barracks Hill, the construction of the chief engineer's house, the Union Bridge, and the Sapeurs Bridge, the establishment of a market, the laying out of streets, the first school, and the first chapel (Methodist), twenty-eight tenants signed the first leases, including Jean St-Louis and other French-Canadian pioneers between 1827 and 1832: Pierre Desloges, Aumond, Cantin, Ethier, Homier, Grison, Dufour, Pinard, Lespérance, Rainville, Valiquette, Robillard, Larrivière, and many others.

Chronicles of the Capital: The Little-Known History—Rick Henderson (2021)
Bytown and Its French-Canadian Pioneers, 1826–1855—Georgette Lamoureux (1978)

French Canadians in Bytown

Jean-Baptiste St-Louis

The first miller and resident of Lower Town was a French Canadian named Jean-Baptiste St-Louis. In March 1827, St-Louis was the first to clear the cedar swamp to build a log cabin on Lots 1 and 2 on the Cumberland Street side.

He built a flour mill as early as 1827 on York Street, on the banks of the wide By Wash, using its flow to turn the mill's wheel. The water from the By Wash flowed out of a large basin located at the top of the locks, crossed Rideau Street, followed York Street and King Street, and finally emptied into the Rideau River. The project was abandoned shortly thereafter, and the mill was sold.

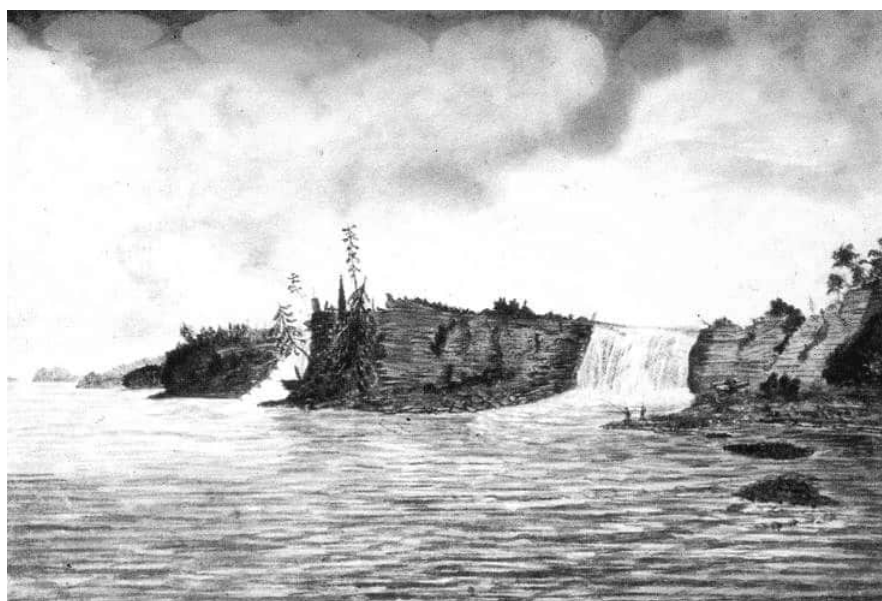
*Bytown and Its French-Canadian Pioneers, 1826–1855, Georgette Lamoureux (1978)
Genealogical Outaouais. Official Bulletin of the Outaouais Genealogical Society (March 1980)*

**Bytown: The Early Days of Ottawa*, Nick and Helma Mika (1982)*



Jean-Baptiste St-Louis abandoned this flour mill and built his sawmill on Green Island, one of the most promising in the nascent city, which was later purchased by Thomas MacKay, founder of New Edinburgh.

*Bytown and Its French-Canadian Pioneers, 1826–1855, Georgette Lamoureux (1978)
Genealogical Outaouais. Official Bulletin of the Outaouais Genealogical Society (March 1980)*



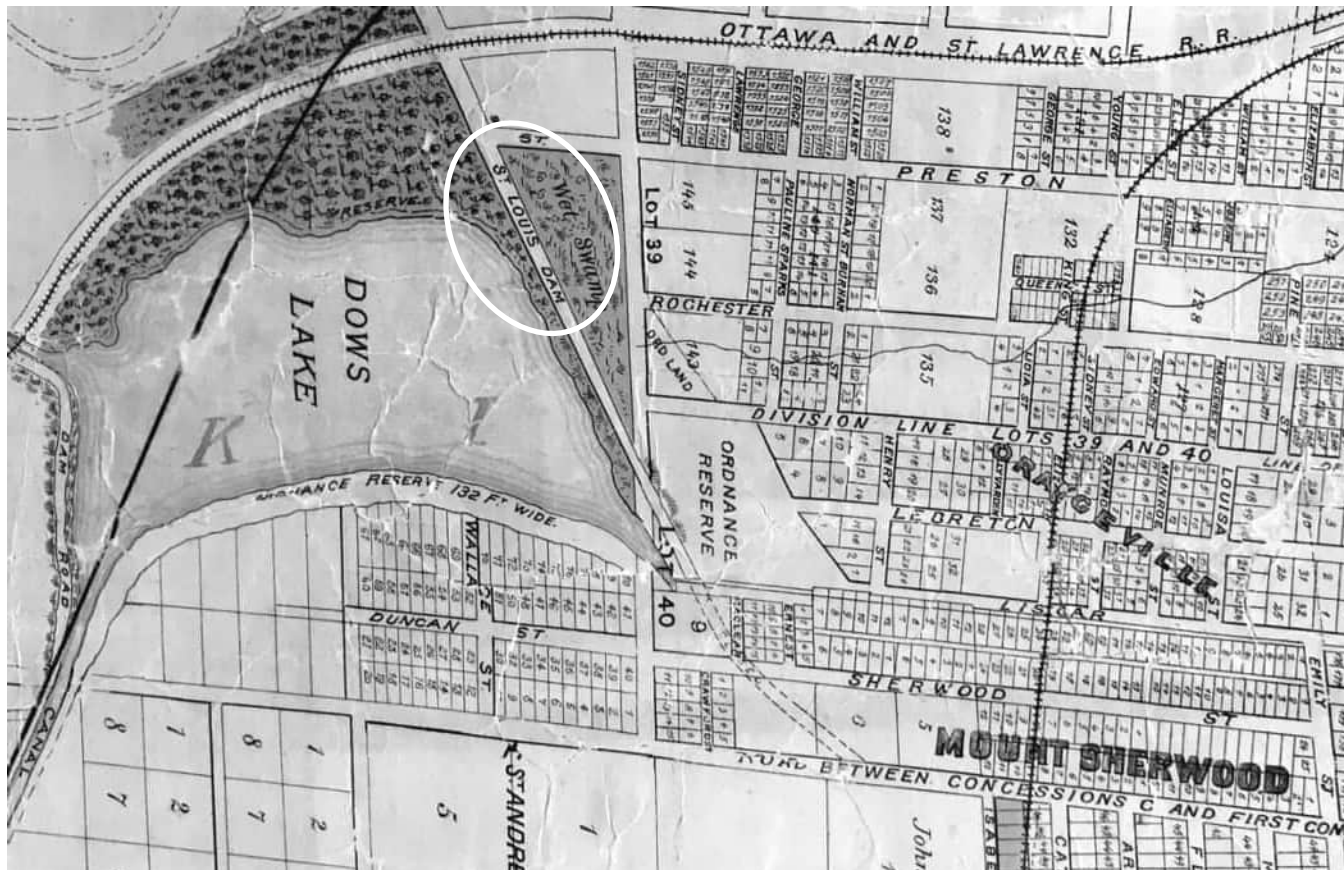
Library and Archives Canada, Illustrated Books, Albums, and Scrapbooks, Mikan 2933697, C-2368.

The name of this Jean-Baptiste St-Louis is mentioned in all history books for the following reason. He was entrusted with the task of building an embankment to contain the scattered waters of Dow Marsh so that the canal route, which was to cross it, would have the required five feet of depth.

Today, we drive over this embankment along Colonel By Boulevard. This embankment saved the life, so to speak, of the fledgling capital. Indeed, in 1870, a fire broke out near the township of March and grew to enormous proportions; a wall of fire was advancing toward the small capital, which at that time had about 20,000 inhabitants. Would the beautiful buildings on Parliament Hill, barely completed, fall prey to the flames? The panicked residents saw only one way to save the city.

Two breaches were cut in the St. Louis embankment; water from Dow Lake rushed through the openings, surged down a channel that roughly followed what is now Preston Street, and emptied into the Ottawa River. The city was saved, which is why history books unhesitatingly mention the St-Louis Embankment when discussing the major disasters that have ravaged our region.

L'Outaouais généalogique. Official Bulletin of the Outaouais Genealogical Society (March 1980)



French Canadians in Bytown

Antoine Robillard (April 1797 – January 14, 1884)



*Antoine and Émilie Lauriot
(Loriot) 1860–1875*

Antoine Robillard, a young man from Saint-Eustache—alert, active, and skilled at cutting and polishing the hard stone extracted from the quarry—was one of the first to arrive in Bytown in 1827 and was immediately chosen as foreman by the contractor, the Honorable Thomas Mackay. Antoine's services were called upon for the construction of the military hospital and the three barracks on the hillside where Parliament now stands, as well as for Colonel By's residence on the hillside that bore his name, which today forms Major Park.

On Sundays and holidays, the young Antoine would take walks around Bytown, and that is how he came to discover the site along the Montreal Road that he would soon develop as a quarry—a venture that his sons Honoré and Alexandre and his grandson Bruno would later continue.





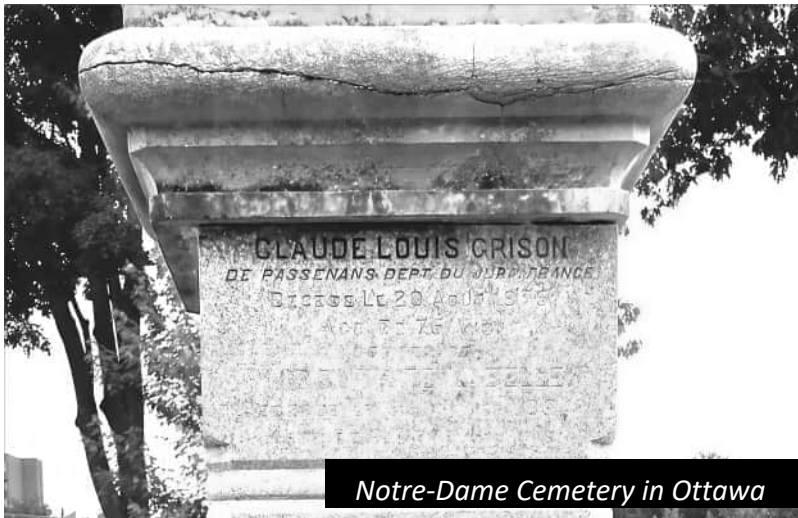
The Rideau Canal, begun in 1826, was completed six years later. Shortly before 1832, he returned to his hometown to marry Émilie Lauriot (Loriot), who was 14 years old. He returned to Bytown about six years later and settled on Lot 23 on Clarence Street.

In 1828, Mr. Mackay built himself a mansion that people called the “*Château*,” and which is known today as “*Rideau Hall*.” It is the residence of the governors-general of the Dominion. It has been said that the alterations, additions, and other changes made to it since then have diminished the beauty and grandeur of its original character. Antoine was commissioned by Mr. Mackay to undertake the masonry work, and this allowed him to make significant use of the products from his quarry. Then, on January 11 (February?) 1841, he was awarded the contract to build the stone church that was to become the cathedral.

On his estate, along the public road some three miles from Ottawa, he built himself a charming villa set amid a garden of flowers and shrubs and surrounded by a fresh, white picket fence. It was there that he raised one of those fine Canadian families that are a pleasure to remember.

Le Droit (May 18, 1940) - Régis Roy
*Bytown: From Camp to Emerging City. Chapter One - Ottawa Bytown Archives
 and Its French-Canadian Pioneers 1826–1855 - Georgette Lamoureux*

French Canadians in Bytown (Claude) Louis Grison (1790–August 20, 1865)



Louis Grison must certainly be counted among our early Canadians in Bytown, even though he was not born in the land of the Maple and the Beaver. He was originally from Passenans, in the Jura department of France, arrived in New York in 1825, and reached Bytown around 1831. He was born in 1791 and died in Ottawa in 1865.

He was born during a turbulent period in France. The Revolution had broken out there a year earlier when he came into the world; then came the Reign of Terror from 1793 to 1794. Given this context, it's clear that Louis was not afraid to venture, in 1828, into regions that were practically wilderness, where those who spoke our language (and his own) were in the minority; where most of those he would rub shoulders with every day were rather hostile to the French language. He was well-educated, and since we had no school for French at the time, Louis taught his children what he knew.



Louis-Armand Grison

His son, Louis-Armand Grison, was a prominent figure in Bytown. He lived primarily at 353 Friel Street in Côte-de-Sable. He was a founding member of the Institute, the first vice president of the Institut Canadien-français, and a librarian. Louis-Armand Grison seems to have left a lasting impression on those who knew him, as Régis Roy recounts how he had a “noble and distinguished air” with his long gray beard and always impeccable appearance, to which a “silk hat” contributed greatly. He was involved in all national endeavors. As municipal tax collector, school commissioner, first vice president of the Institut Canadien-Français, and fire captain, he served in many capacities. He was employed at the National Printing Office and lived on St. Patrick Street.

Le Droit. The Elders of Bytown, Régis Roy (June 22, 1940)
Bytown and Its French-Canadian Pioneers 1826–1855—Georgette Lamoureux
Ottawa Directories from 1862 to 1917

French Canadians in Bytown

Louis Mainville

In 1874, in his collection **Recollections of Bytown and Its Old Inhabitants**, the poet William Pittman Lett evoked the modest but promising beginnings of local commerce with these lines:

*And **Louis Grison**, a worthy
man, in “**Maville’s village**,” first
began
His little **trade**, which spread farther
As ancient Bytown moved forward.
Two rows of houses built of wood,
Near Enoch Walkley’s brewery stood
With a narrow little street between—
This was the village I mean.*

Behind Lett’s pen, one must actually read “**Mainville’s** village” rather than “**Maville’s** village.” This is where the story of Louis Mainville unfolds—a French-speaking pioneer whose journey was exceptional for his time. Between 1826 and 1828, he had a series of wooden houses built at the corner of Rideau and Dalhousie Streets, creating a row of two rows of small houses separated by a narrow alley, very close to Enoch Walkley’s brewery. (**Claude**) **Louis Grison** moved into one of them to start a business, which Lett describes as “**trades**,” most likely involving a stationery shop and bookstore.

Louis Mainville was not content to be merely a canal laborer; he was a true entrepreneur. In addition to running his own grocery store in Bytown, he managed a dozen properties that he rented primarily to other Francophones—the “Canadians” of the time. By combining the roles of merchant and small-scale landlord, Mainville provided a vital residential and economic anchor for his community. This area, so aptly nicknamed “Mainville’s village,” attests to his major influence and his key role in the establishment of the nascent French-Canadian community in Lower Town.

*Bytown and Its French-Canadian Pioneers, 1826–1855—Georgette Lamoureux
Le Droit (August 24, 1963)*

French Canadians in Bytown

Joseph-Ignace Aumond (March 21, 1810 – November 9, 1879)



Born on March 21, 1810, in L'Assomption, Lower Canada, he was the son of Ignace Aumond and Euphrosine Robichaud, sister of Ursule Robichaud, mother of Joseph Balsora Turgeon—a connection we will examine in greater detail in the Turgeon family tree. Joseph-Ignace Aumond became the first Francophone to compete with the English-speaking barons who controlled the

regional lumber industry. This “lumber king,” who arrived in Bytown as an employee of a Montreal merchant, soon opened his own general store, entered the lumber trade in the early 1830s, and then partnered with John Egan and a few others to found the Ottawa Lumber Association. By the early 1840s, his company employed no fewer than 1,000 men. However, the leading figures in the lumber industry were English-speaking.

History of the Outaouais. Chad Gaffield (1994)

On April 21, 1833, he married Jane Cummings, with whom he would have five sons and three daughters.

With his imposing presence, he was often called the “King of Bytown” and “Big Jos” because of his height. He lived in a large building on the southwest corner of Rideau Street, almost directly across from the Château Laurier. He moved to Daly Street, then to 509 Cumberland Street, at the corner of Wilbroad, where he died in September 1880.

Joseph (Ignace) Aumond’s wife, Jane Cummings, looked after the well-being of the Grey Nuns during the early years of their arrival here (Bytown).

Bytown and Its French-Canadian Pioneers, 1826–1855—Georgette Lamoureux

Institut Canadien-Français de Bytown.—
Les remerciements de cet Institut sont dûs à Joseph Aumond, écr., et à J. Damase Bourgeois, pour dons de livres. Il est à espérer que l'exemple de ces messieurs sera suivi et qu'avant peu cet Institut possèdera une bibliothèque digne de lui.

La Minerve (December 23, 1854)

French Canadians in Bytown

Jean Bédard (1804–1854)

There was an initial land sale about which I have few details, but the second land sale, in 1833, allows us to identify the first French Canadians who settled in the small village during that distant era. I provide the list here. Many of my compatriots who currently live in the capital may find the names of their ancestors on this list:

Jean Bareille, François and Jean-B. Homier, Joseph Bélanger, Joachim Valiquette, Jean B. Cantin, Joseph Chartrand, Étienne Riel, J.B.M. Dupuis, Joseph Aumond, Jean B. Lavoie, Alexis Tranchemontagne, Louis Pinard, André Dandurand, Louis Rainville, the Lacombe brothers, Hyacinthe Dubreuil, Charles St-Louis, Joseph Galipeau, Pierre Desloges, the Beauparlant brothers, Xavier Paul, Antoine Lalonde, Jean Bédard, and Daniel Boyle.

It is worth noting that the first French-speaking alderman appointed in Bytown and serving on the first City Council in 1847–1848 was Jean Bédard, owner of the “North American Hotel” on York Street. The executor of Bédard’s will—who died in 1854—was Joseph-Balsura Turgeon. The February 9 issue of **The Citizen** reported that Turgeon was renting out the hotel as well as a house next to blacksmith Brûlé’s on St. Patrick Street.

A bilingual (French) Roman Catholic, Jean Bédard was a clerk at Philémon Wright & Sons in 1836. He operated the Bédard Hotel in Hull in 1837 and ran a ferry service between Bytown and Hull. After 1846, he owned the “North American Hotel” on York Street. He was likely a moderate reformer.

It appears that Jean (John) Bédard, born in 1804, was already married when he arrived in the region, as his daughter Elisabeth married here in 1849. He had one son and two daughters, one of whom—in a horrific turn of events—burned to death in a fire at a hotel owned by her husband.

*25th Anniversary Celebration (1879) The
Centennial of the French-Canadian Institute of Ottawa (1953)
Georgette Lamoureux, Volume 1: Bytown and Its Pioneers, 1826–1855 (1978)*

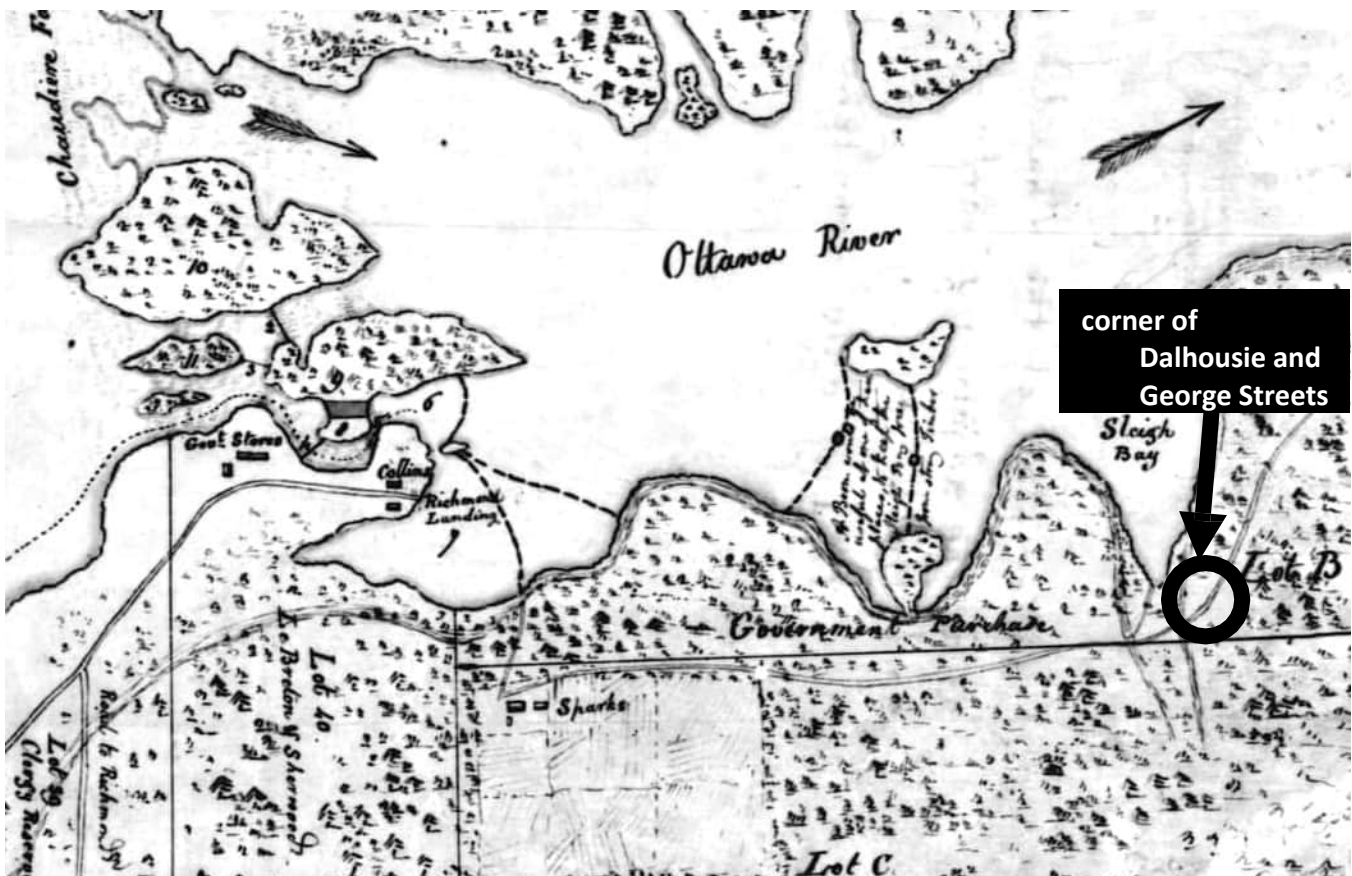
French Canadians in Bytown

Pierre Poirier, known as Desloges

The first French Canadian to settle in Bytown was Pierre Poirier, known as Desloges, a master carpenter from Saint-Eustache, from where he later brought his family. To the east—that is, what is now the Notre-Dame parish and also the Sainte-Anne parish—there were numerous marshes; with streams winding through them. The engineers immediately set about draining this land, but before the project was completed, Desloges acquired a lot amid the tall trees, cut down several large pines, and built himself a house, using planks from the trees he had felled on his lot in the clearing. This house can be located where the Marriott—formerly the Holiday Inn—now stands, at the corner of Dalhousie and George Streets in the ByWard Market.

Pierre Poirier was present at the laying of the cornerstone for the canal locks by Sir John Franklin, the famous explorer who died on one of his expeditions to the North Pole.

But as the colony grew rapidly, several families settled in Lower Town. The first building to serve as a Catholic church was a brewery at the end of Bank Street, near the river; later, a modest home was built on Kent Street by Pierre Poirier for Bytown's first pastor.



French Canadians in Bytown

Maxime Saint-Jean arrives in Bytown in 1838

In early summer 1838, the St. Jeans settled in Bytown, their belongings transported aboard one of the small side-wheel steamers that were already navigating the Ottawa River at that time. Mr. St. Jean believes that his father was influenced in this move by stories of Bytown's bright prospects and the opportunities for profit that were constantly flowing down the river. St. Jean Sr. was a man of the river, and his plan was to make Bytown his home and work in the upper reaches of the Ottawa River—which he did. Maxime St. Jean recounts that upon his arrival, his father built a wooden house on St. Patrick Street, a few doors east of Sussex Street. The first thing the young St. Jean discovered about his new home was that to the north and east of their house lay a vast cedar swamp, from which strange noises emanated at night. He recalled being surprised by the presence of this swamp, even though the town was located well

above the river's level. Yet there it was, covering almost the entire area north of St. Patrick Street—except along the shoreline (Sussex Street)—and stretching all the way to the Rideau River. Shortly after his arrival in Bytown, he discovered that many residents of Lower Town were gathering large quantities of firewood from this swamp.

Firewood Harvest

"I remember," said Mr. St. Jean, "that several boys from our neighborhood would go together into the swamp with axes and cut whatever they could from the roots of the cedars and from fallen trees. But we soon discovered that the swamp belonged to someone. One day, we ran into an old, lame man there, accompanied by a dog. He ordered us to leave and not to come back. But we came back anyway. After that, the old man set his dog on us, and we fled. The dog was vicious, and we had to fight hard to chase it away. We weren't afraid of the old man, because he couldn't run."

Information obtained from Mr. McKay

I later learned that the swamp belonged to the government (an artillery range), but that Mr. McKay, who owned a small sawmill in New Edinburgh, had the right to cut cedar. The old man who was chasing us was probably his gamekeeper. It turned out that a number of people were in the habit of cutting down whole trees for firewood.

“The swamp was very spongy, and in some places there was a risk of sinking in completely. Sometimes people would get lost there and be forced to spend the night. A few days ago, I walked through the entire area where the swamp used to be, and the change was truly extraordinary.”

Rabbits on Parliament Hill

“We boys also used to climb Barracks Hill. It may surprise people to learn that what is now Parliament Hill was, from 1838 to 1840 and even afterward, overrun with wild white rabbits. There were so many of them that the boys could often kill them with sticks. The soldiers who lived in the fort on the east side of the hill would shoot them with rifles. At that time, Parliament Hill—except near the fort—was covered with small birch trees and balsam firs, and it was among them that the rabbits were found.”

Other O.T.S. contributors have recounted hunting wild pigeons on Barracks Hill.

When Mr. St. Jean arrived in Bytown in 1837, the only Catholic church was a small building located on Sussex Street, near the site of the present-day cathedral. It was constructed of rough planks. To his knowledge, there was no resident priest at that time.

Street Fights

“Another thing I remember very clearly about Bytown between 1838 and 1840,” continued Mr. St. Jean, “was the street fights that were constantly breaking out. There was a lot of alcohol around at that time, and almost everyone drank it. It was very cheap: a good whiskey sometimes sold for as little as 25 cents a gallon. Good or bad, it got people drunk. Back then, almost everyone drank. Those who drank too much got drunk, and that’s when the trouble started. It was the era of the ‘best man,’ and when they were drunk, men always imagined themselves to be the ‘best,’ whether they were or not.”

The Shoulder Challenge

“Those were the days when men would place a splinter on their shoulder and challenge others to knock it off. This led to fights day and night in hotel bars and on the streets. There were always rivermen in town, and they were

most responsible for the trouble. But many townspeople also believed themselves to be “the best men,” and some of them really were, I can assure you.”



Portrait dated 1895
Pierre-Adrien Telmon by
Sister Marie-Eustochium

Jambeau vs. Ledabouche

“I remember very well a major brawl that took place on Sussex Street around 1840. The protagonists were named Jambeau and Ledabouche. Both were rivermen and, as fighters, probably second only to the great Joe Montferrand. They fought near Murray Street, and a large crowd gathered around them. But instead of discouraging the fight, the crowd encouraged it. Both men had been drinking. The police? Oh, there was no regular police force at the time. There was only one man. But what could he do when the whole crowd wanted to watch the fight? He undoubtedly showed good judgment by staying out of the way.”

Father Telmond's (Pierre Antoine Adrien Telmon) Intervention

“Of course, whenever there was a fight, all the little boys were there. I was there that day and saw everything. After the fight had gone on for a long time and both men were bleeding profusely from their heads and hands, a cry rang out: ‘Father Telmond!’ The crowd parted to let the priest through, a man who commanded respect regardless of his cassock. I remember that he walked through the crowd with a determined stride and stepped between the two men, pushing each one to his own side. Then he told them what he thought of them and ordered them to leave. He then addressed the crowd in the same manner, and it was astonishing to see everyone disperse without a word. The people had great respect for Father Telmond, both as a man and as a priest.”: *The Ottawa Citizen* (July 7, 1924)

As early as 1843, Bishop Ignace Bourget of Montreal and Coadjutor Bishop Patrick Phelan of Kingston asked the Oblates to establish themselves in Bytown. Father Telmon arrived there in February 1844, followed in May by Father Damase Dandurand and, in 1845, by Father Michaël Molloy. Within a few years, the Oblates completed construction of the parish church—which would later become Ottawa's cathedral—where Father Telmon served as pastor; they built a rectory, opened schools, and established charitable institutions, including a hospital. To this end, in 1845, the parish priest called upon the Grey Nuns of Montreal, who would soon become a new congregation: the Grey Nuns or Sisters of Charity of Ottawa, founded by the Servant of God Élisabeth Bruyère.

The Missionary Oblates of Mary Immaculate

French Canadians in Bytown

Michel Desloges

Another Desloges family settled in Ottawa after 1855; they were certainly related to that of the pioneer Pierre Poirier, known as Desloges, mentioned on the previous page, since all were originally from Saint-Eustache. This time, the family included Michel Desloges, a hero of the 1837–38 rebellion, who fled swiftly as the Redcoats approached and took refuge at the Désert River, near Maniwaki. His children, including Alexandre, were born there; his family later moved to Ottawa.

Two of Alexandre Desloges' daughters, the teachers Diane and Béatrice, played key roles in resolving the Regulation XVII unrest in Ottawa in 1912. The Ontario government had adopted a measure aimed at banning the use of French in schools attended by Franco-Ontarian students and making English the sole language of instruction, except for the first two years of elementary school.

The granddaughters of the patriot Michel Desloges would find themselves at the center of one of the most dramatic episodes of resistance against Regulation 17: the “hatpin battle” at Guigues School, which took place in the winter of 1916.



Bytown and Its French-Canadian Pioneers, 1826–1855, by Georgette Lamoureux (1978)

Sisters Diane (1892–1945) and Béatrice Desloges (1895–1957) embodied the beating heart of Franco-Ontarian resistance to Regulation 17. Hired in the fall of 1915 to teach at Guigues School—then the largest French-language elementary school in the province—these two young teachers categorically refused to comply with government directives requiring the elimination of French from the classroom.

Their loyalty to their community and their mother tongue led to their immediate suspension and the revocation of their teaching certificates by the provincial school board. Far from yielding to the threat, the Desloges sisters received immediate support from families in Ottawa, sparking an unprecedented outpouring of solidarity. For several weeks, without pay, they continued to teach in secret and from one location to another. The students left the official school to follow them to various makeshift locations set up in Low Town, including **the *Notre-Dame-du-Sacré-Cœur Chapel*** on Murray Street, an abandoned store, and commercial spaces on Dalhousie Street, as well as in private homes in the neighborhood.



Chapelle Notre-Dame du Sacré-Cœur

The Desloges sisters' epic struggle culminated on January 7, 1916, during the famous “war of the hatpins.” Protected by dozens of mothers from the Lower Town who fended off school inspectors and police officers armed with their long pins, Diane and Béatrice managed to return to Guigues School to resume teaching in French. Elevated to the status of true folk heroines and nicknamed the “Guardians of Guigues,” the Desloges sisters remained leading figures in civil disobedience and in the fundamental right of Franco-Ontarians to study in their own language. Their legacy lives on today, particularly in Ottawa, where a Catholic high school proudly bears the name of Béatrice Desloges.



Guigues School Guest Book—Notre-Dame Section of the Saint-Jean-Baptiste Society of Ottawa

French Canadians in Bytown

Caroline Monette

Memoirs of a Young Girl from Bytown (February 16, 1848 – July 12, 1933)



Caroline Monette was born in Bytown on February 16, 1848, on Saint-André Street, where her father, the late Paul Monette—one of the pioneers of the lower town—had settled a few years after the founding of the village of Bytown. Her mother (née Adeline Champagne) was the sister of Father Champagne of Pointe-Gatineau. Caroline’s grandfather was Isidore Champagne, known as “the Patriot,” whom we will discuss later.

When she was young, electric lights were not yet in use, and people had to rely on candlelight. On Saint-André Street, when you stepped out of the house, you had to climb several steps to reach the sidewalk. In the spring and fall, the street was barely passable.

But these were still the “good old days” that we always miss and never want to forget. To keep warm in the winter, the first settlers of Bytown gathered driftwood from the river and stacked it on the riverbank. From there, for 10 cents per trip, they had it hauled home. You can even find enough floating logs on the river to build with. Water is bought by the barrel. Others who live near King Street pump it from the canal. Finally, the city has wells here and there. There was one at the corner of Dalhousie and Water Streets. This is still the era of wooden clogs, though they are gradually disappearing. The older folks are attached to their clogs and wear leather boots only when “going out” or attending church.

Miss Monette recalls that on her wedding day to Arthur Perrin, July 24, 1872, she took a “ride” on a horse-drawn streetcar. At that time, the streetcar was pulled by horses and ran only along Sussex and Wellington Streets as far as Les Chaudières. She and her brother Georges also remembered the marching band founded by Paul Favreau, which took part in all the events; its members included, among others, J.B. Turgeon.

Le Droit (February 16, 1924)

French Canadians in Bytown

Joseph Lucippe Richard

His Interesting Youthful Adventures



On March 28, 1871, Mr. Richard arrived in Canada's capital. He got off at the city's only railroad station, that of the Canadian Pacific Railway, at the corner of Sussex and Redpath Streets. It was via Sussex Street, the city's main commercial thoroughfare, that he entered the capital. He passed by the cathedral, where Bishop Guigues, O.M.I., the first bishop of Ottawa, was then serving, and the Canadian Institute (across from the church) on his way to the Russell & Watson store on Sparks Street. But to cross from the lower to the upper town, he had to cross the stone bridge over the Rideau Canal.

From Sussex Street to McKenzie Street on Rideau Street, the incline was much steeper than it is today.

When the load was heavy, the horses had a hard time making it up to the bridge, where two carriages could barely pass each other. The Russell & Watson store was built where the Steel store stands today.

"I lived at home with my father, my mother, and my younger sister Valeda, whom I had placed at the convent in Aylmer. Two years after my arrival in Ottawa, in 1873, my father died in August at the age of 65, and on the following November 8, my mother died at the age of 58. I then found myself alone at home.

At my store, there was a clerk from Quebec City, William Hockens, a true Canadian who didn't look English at all; he came to spend the winter with me. We were like two old bachelors, along with Pauline, an elderly housekeeper.

The first Sunday I spent in Ottawa, I joined the choir at Saint-Joseph Church on Côte de Sable. There I was introduced to Miss Sophie Casault, the niece of Mr. Napoléon Casault. On May 12, 1874, I married her."

At the time of Mr. Richard's arrival in Ottawa, the Institut Canadien-français was the main gathering place for our community. Every week, Canadian-themed evenings were held there, which always drew a large crowd.

In his diary, Mr. Richard recounts that on his first Wednesday in Ottawa, he went to the Institute, which had its hall across from the basilica, in a house divided into two sections: on one side, the Institut Canadien, and on the other, the Salle Saint-Patrice.

“The Institute,” writes Mr. Richard, “was the gathering place for all French Canadians in the capital. In those days, we were all on a truly equal footing; there was no distinction; we were all part of the same family. At every conference, the musical portion was filled by anyone who wanted to contribute.”

Mr. Richard recounts that Mrs. Falardeau was once invited to sing the song “La Huronne” at the Institute. She was the daughter of Mr. Vincent, chief of the Hurons of Lorette, and had been asked to wear the traditional Huron costume for the occasion.

Four years after joining the Russell store, Mr. Richard decided to go into business for himself. He set up shop at the corner of Saint-Patrice and Dalhousie streets, where the Houle store is currently located. He remained there for twelve years but, due to financial difficulties, was forced to give up the business.

In 1887, he joined the Bryson-Graham store, and in 1897, he resumed business on his own in his former store, which he closed a second time in 1903. For nine years, he worked for Messrs. Murphy, Ross, and Poulin. He now lives on his pension.

Mrs. Richard died on April 20, 1889. In 1893, Mr. Richard married his second wife, Miss Philomène Chandanaïs of Trois-Rivières, who died in 1917.

Eight children were born from the first marriage, two of whom are still alive: Mr. Émile Poulin, an employee at Poulin, and a daughter, Marie-Louise (Mrs. Arthur Drapeau).

Older residents still remember Richard’s store very well; it was once the largest retail establishment on Dalhousie Street. It sold haberdashery at prices that would delight housewives today and bankrupt haberdashers.

It suffices to cite a few prices from that era: Mr. Richard bought flannel at 4½ cents the yard and sold it for 5 cents. The finest cloth sold for \$2.50 the yard. In those days, there were no sales: “It wasn’t the custom,” says Mr. Richard.

Le Droit (January 26, 1924)

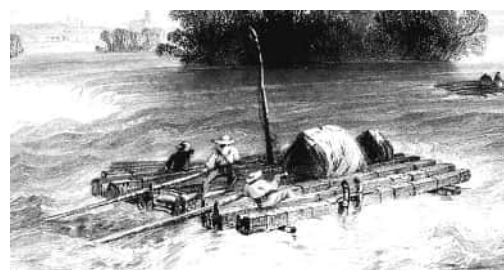


A friend of Jos Montferrand, Moïse Bastien—one of the province’s oldest police officers—owed his entry into the Montreal police force 51 years ago to the protection of the “Canadian Hercules.” According to the dates in the article, Moïse Bastien is said to have known Joe as early as 1857.

“You’re truly one of the survivors of Jos Montferrand’s valiant team of ‘dravers,’” the representative from **La Presse** remarked with a laugh. “Listen,” Father Bastien replied, “you’ve just reminded me of one of Joe’s feats—a tour de force that I witnessed myself and that simply terrified me.”

Father Bastien continued, “You actually remind me of one of Joe’s feats—a tour de force I saw him perform myself that simply terrified me.”

One day, as we were lowering a raft of logs down the Lièvre River, our raft became snagged on a small boat that was half-stranded on the riverbank. We then set about “pushing” it aside so we could get the raft past more easily, but it was in vain; no one could get the wreck out of the way.



“Come on, come on,” Jos Montferrand suddenly thundered, “even if it’s just to make me hungry, I’ll show you, you bunch of slackers, how to “canter” a

boat.” And Montferrand, ordering his sixty crewmen to jump into the skiff, capsized the boat and its makeshift crew with a vigorous shove of his shoulder. At that, we thought Joe had been crippled for life; but he was none the worse for it.



Another time,” continued Father Bastien, “I saw Jos at Pointe-Fortune, near La Carillon, knock an Englishman through a windowpane with a single punch. The foreigner’s friends, who had dared at the start of the altercation to take the side of Jos’s opponent, decided after that famous “punch” that it would be wiser to make a run for it—which they did without hesitation.

The Press (March 11, 1908)

Cl. The Pioneers of the Ottawa Valley par A. Gard.

Fig. 125. — JOS. MONTFERRAND, croquis de Henri Julien. Ce portrait passe pour être d’une grande fidélité. Quelqu’un qui n’avait pas vu Montferrand depuis vingt ans, reconnut très bien sa figure et son allure générale en voyant ce dessin.

Joseph Balsora Turgeon*
founder of the Institut canadien-français d'Ottawa
1810–1897

In the muddy alleys of Bytown, French Canadians put down roots through courage and solidarity. They were farmers, blacksmiths, merchants, and teachers—having come from Lower Canada with few possessions but carrying a rich heritage. In this harsh land, they found a promise of freedom, but also a struggle to preserve their language, faith, and culture.

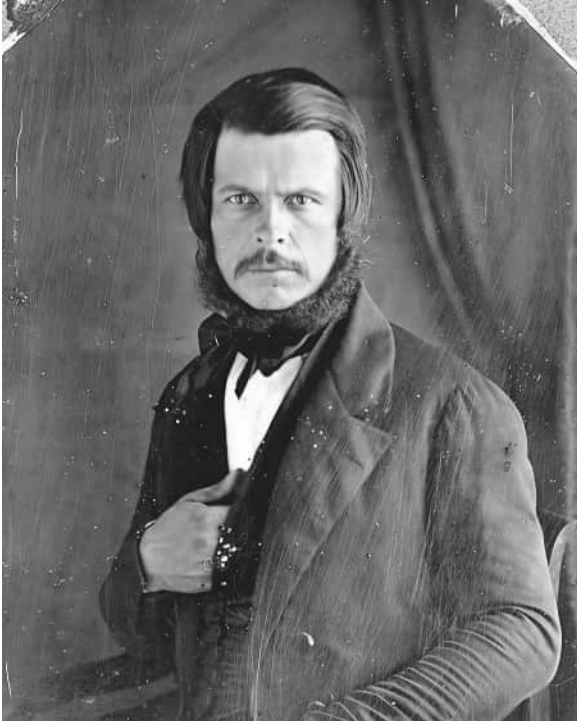
As the community took shape, families settled in, and the first places of worship and learning were built, the contours of a vibrant Francophone presence began to emerge. It was no longer just a population putting down roots: it was voices, wills, and destinies asserting themselves.

It is at this moment that prominent figures emerge. Men and women who, through their actions, their vision, or their daily commitment, have given a face to this emerging community. Their story begins now. Through their journeys, we discover a Francophone community that is no longer content merely to survive: it intends to organize itself, educate itself, and represent itself.

Among them, one name stands out prominently: Joseph Balsora Turgeon. A craftsman, intellectual, and man of action and conviction, he was one of the first to understand that cultural survival depended on the creation of institutions. His journey, which you will discover in the following pages, single-handedly illustrates the momentum, ambition, and courage of a community on the path to self-affirmation.

* *Balsora, Balzora, Balzara*

Joseph-Balsora Turgeon (1810–1897)



Joseph-Balsora was actively involved in all matters of concern to our people during the Bytown era and even afterward.

He was reportedly born in La Lachenaye, some twenty miles north of Montreal, not far from Terrebonne. He likely arrived in Bytown around 1840, since on October 27, 1841, he married Marie-Ann Donohue or Donohoe at Notre-Dame.

We know that he worked as a blacksmith, a trade also practiced by the father of Sir Hippolyte Lafontaine, the sensitive poet Albert Lozeau, and other well-known figures. The fact that he him from becoming one of the most energetic men in Bytown and one of the pillars of the French-Canadian community.



Mr. and Mrs. Paul Favreau

Before he became involved in municipal affairs, he was certainly interested in the education of our people, as he was one of the most enthusiastic citizens who welcomed the Grey Nuns in 1845.

Around that time, he was a member of the “*Les Musiciens de Bytown*” marching band, led by Paul Favreau, blending the sound of

not preclude the other. In 1844, there were enough Canadians for Paul Favreau to organize Bytown’s first marching band; he was about 30 years old. The members were Joseph Balsora Turgeon, Agapit Lespérance, Joseph Lespérance, Louis Tassé, Joseph Riel, Ned Dehorsy, Ned McCarthy, and James Johnson. Bill Burney (Wm. Billbournie) was the bandleader.

The Hub and the Spokes - Anson A. Gard (1904)



Paul Favreau



Joseph Balzora Turgeon, mayor of Bytown, in his hunting attire, trapping in the woods.

First, they had to dress for the harsh season. The modern Canadian outfit took shape from the very beginning. Here it is: "savage" boots, made of "moose" or "caribou" hide, supple, thin, and warmer than one could ever imagine; a large, tightly woven homespun coat, held at the waist by a long woolen belt in bright colors, with a loose hood on the back that drapes over the head. The head is covered with a knitted woolen "tuque"—the Phrygian cap; on the hands, well-lined, very comfortable mittens.

Benjamin Sulte,
La Patrie (September 12,
 1884)

When the people of Bytown want to add splendor to their gatherings or celebrations, they call upon the artists of Paul Favreau, who is still fondly remembered by many residents of the Lower Town. When the St.-Jean-Baptiste Society was founded in 1851, Mr. Paul Favreau's marching band paraded through the city streets. The marching band led by Paul Favreau took part in the ceremony for the blessing of the convent and school of the Grey Nuns of the Cross by Reverend Telmon.

In 1849, **The Packet** published a letter by Joseph Balsora Turgeon titled "*How We Are Dealt With in Bytown.*" He complained that the Board of Education allocated only one French school for the entire city, with the teacher receiving just £15—"a direct insult to the French-Canadian community," he said. He did not stop there. On May 8 of the same year, he wrote a letter in English to Lord Elgin, the Governor General: "A city of 6,000 inhabitants," he said, "a third of whom are of French origin, has no teachers of either sex to instruct the children."

But he had many other concerns during that famous year of 1849, which saw "*Stony Monday.*"

As a justice of the peace, it was he who opened the session held at the market, where the singers sang their hearts out. In 1850, Isaac Bérichon replaced Turgeon as councilor, but the following year Turgeon was appointed representative of the Centre Ward and retained that position the year after that as well.

The year 1852 was of great importance to our people. Together with Dr. C. de T. Beaubien and P. Comte, Turgeon founded the Institut canadien-français, of which he became the first president. A year later, in January, he was appointed mayor of the city of Bytown.

Family Tree of Joseph-Balsora Turgeon

Jean Turgeon and Sébastienne Liger
of Mortagne, Perche, France

Charles Turgeon and Pasquière Lefebvre
married around 1649 in Mortagne

Jacques Turgeon and Marie Jean
Vivien Jean and Élisabeth Droutet
married on November 26, 1704, in Beaumont

Jacques Turgeon and Marie-Marguerite
Fournier *Jacques Fournier and Marie-Françoise*
Blanchon married on July 2, 1742, in Beaumont

Joseph Turgeon and Marie-Louise
Marion *Charles-Pierre Marion and Agathe*
Lalonde were married on May 18, 1778,
at L'Assomption

Pierre Turgeon and Marie-Ursule Robichaud
Édouard Robichaud and Marie-Amable Troie, known as Lafranchise
Occupation: Hatter
Born: June 29, 1787, L'Assomption, Quebec, Canada; married on
November 23, 1813, in L'Assomption
Died: February 5, 1833 – age: 45
Parish/City: Montreal, Quebec, Canada

Joseph-Balsora Turgeon and Marie-Elizabeth Menard
Occupation: Mayor of Bytown 1853–54, Founder of the Institut canadien-français Birth:
1810: L'Assomption, Quebec, Canada
Baptism: April 22, 1816
Marriage: July 10, 1881
Death: July 17, 1897—age 87, Hull, Quebec
Buried at Notre-Dame Cemetery in Ottawa

Birth: 1810

Baptism: April 22, 1816

Father: Pierre Turgeon, churchwarden of this parish

Mother: Marie-Ursule Robichaud

Godfather: Edmond Robichaud

Godmother: Marie-Amable Troie, known as

Lafranchise Priest: Father Roy

Marriage

Bapt
Jh. Baptista
Turgeon
59

Ligueur Chastellain J. P. Roy ptre
testify. dem Avril d'elan mil huit cent seize par nous
Louisigne P'tre Cure d'icq' baptise Joseph Nabarra me ce
jour d'icq' le mariage de Pierre Turgeon Chapelier de
de cette Paroisse et de Marie Versus Robichault, Parvain
Edward Robichault, marq' re Marie Amable Trois qui avec
le pere ont declare malcevoir ligueur J. P. Roy ptre.

baptism

baptism

Burial

Barrow people B.	4th May.	89 years	Native	Barrow	Old age; and	Barrow	J. M. M.	1890
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The city was looking for a new name for Bytown. On March 7, 1844, the Bytown Gazette proposed the idea of an Indigenous name. For the first time, the name "Ottawa" appeared. Later, other names were suggested, such as Aberdeen and Queensburg. In 1852, Mayor Joseph Balsora Turgeon, a founding member of the Institut Canadien-Français d'Ottawa, had read Father Charlevoix's **History of New France** at the Institute's library, in which the author states that the "Ottawa Indians" first traveled down the Ottawa River (Algonquins) in 1654. On February 28, 1853, Mayor Turgeon and the city council submitted a petition to the Governor General and the Executive Council requesting authorization to change the name. The proposed name of Ottawa was adopted in 1854 following a second petition

Of the fond *remembrance* of by-gone scenes —of the high-ways and by-ways of early pilgrimage, most unaffectedly do we say "*Esto perpetua.*" With every disposition to perpetuate the dear familiar association of ideas with our new and exiled state in this our CANAAN, yet do we think that we could as readily be persuaded to substitute "Rideau" for "New Edinburgh," or "Ottawa" for "Bytown," as were the people of our late capital to substitute for "Little York," the more agreeable and aboriginal name of "Toronto;" it does not follow, that because we love our grandmothers, we should marry them; or that we should wear our hymenial breeches instead of the more convenient inexpressibles now patronized. However, it is a question of taste, and so much beneath our editorial dignity to legislate upon, that we will leave the *sans culottes* ex-ministry to take it up; —they have picked up meaner things—to wit, a quarrel with Sir Charles about the "Loaves and Fishes."

Bytown Gazette (March 7, 1844)

addressed to the governor by Mayor Friel. The law took effect on January 1, 1855.

Ottawa Old & New, Lucien Brault, M.A., Ph.D. (1946)

The "Ottawa" Indians (*Outaouaks in the photo*) originally lived along the Ottawa River in eastern Ontario and western Quebec at the time of the Europeans' arrival in the early 1600s. They settled in northern Ohio around 1740. They were part of the Algonquian peoples and are therefore related to the Delaware, Miami, and Shawnee tribes. They were enemies of the Iroquois and never truly trusted the Wyandot because the Wyandot were related to the Iroquois. Political alliances were complex and shifted over time. Some "Ottawas" were allies of the French until British traders settled in the Ohio Country in the early 1700s. Many "Ottawas" settled in northern Ohio so they could participate in the fur trade with the British.

Ottawa Courier (May 29, 1861)

Le Franc-Parleur (February 20, 1874)



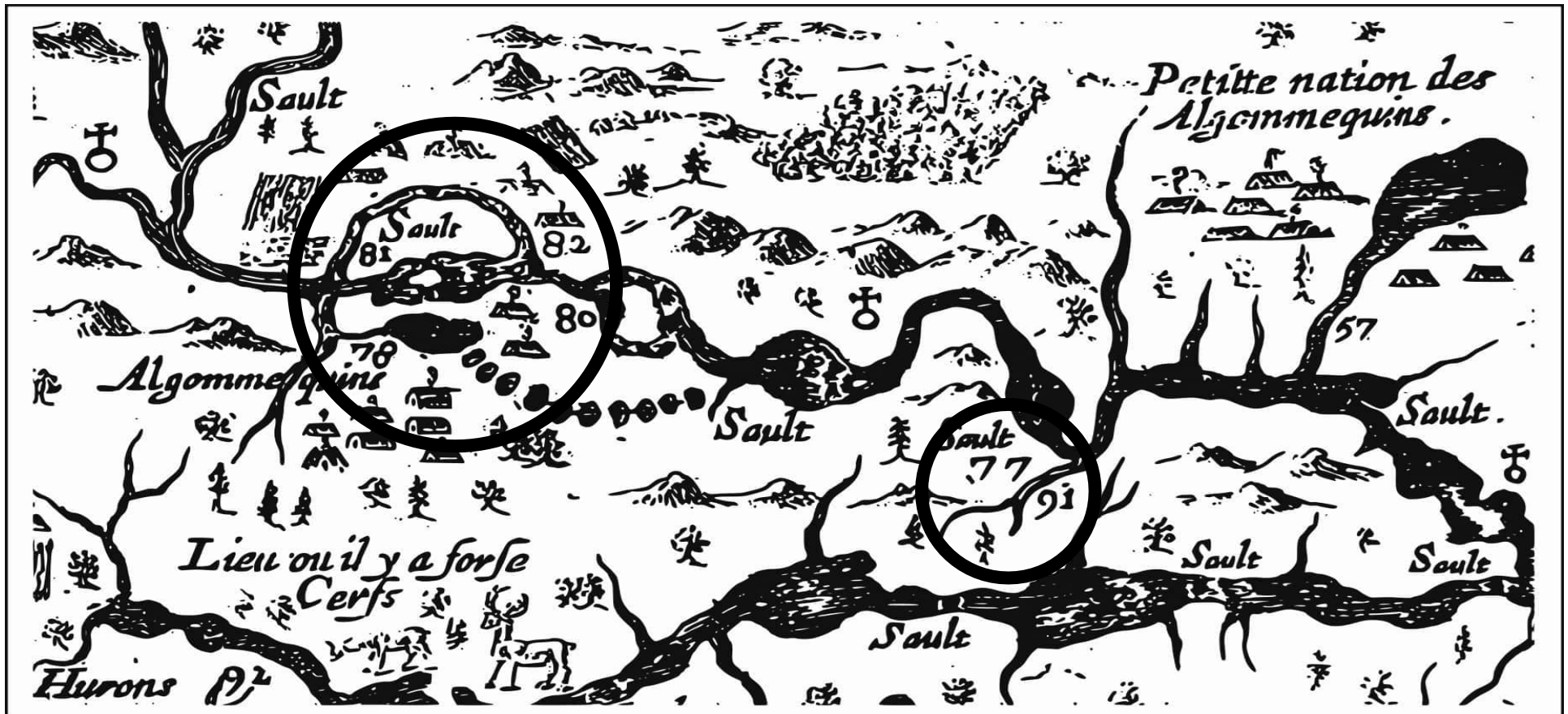
*A man of the Ottawa Nation with his
pipe and tobacco pouch*

the Ottawa River,” he said, “at the foot of Hôtel de Ville Street, and led upstream to the Chaudière Falls.” The trails on the north shore lead to Val-Tétreau, a small town adjacent to Hull, the northern part of which is formed by Aylmer Road. At the very bottom of Bégin Street stands the monument to Jean de Brébeuf. The missionary stands with his right foot resting on a rock; his right hand raises a crucifix, and his left hand holds an oar resting on the bow of a canoe.

The park—well-maintained and lush, adorned with benches and tall trees—extends to the east and west of the Brébeuf statue. If you head east, about half a mile away, you’ll find a large boulder on which two copper oars have been affixed, crossed over one another. “Historic Trail” is inscribed there. The river is just a stone’s throw away, and its current flows at a fairly brisk pace. It was here that travelers heading upstream would climb the rather steep bank, drag their canoe and goods up it, and—after hoisting them onto their heads—take a trail that led them above the rapids.

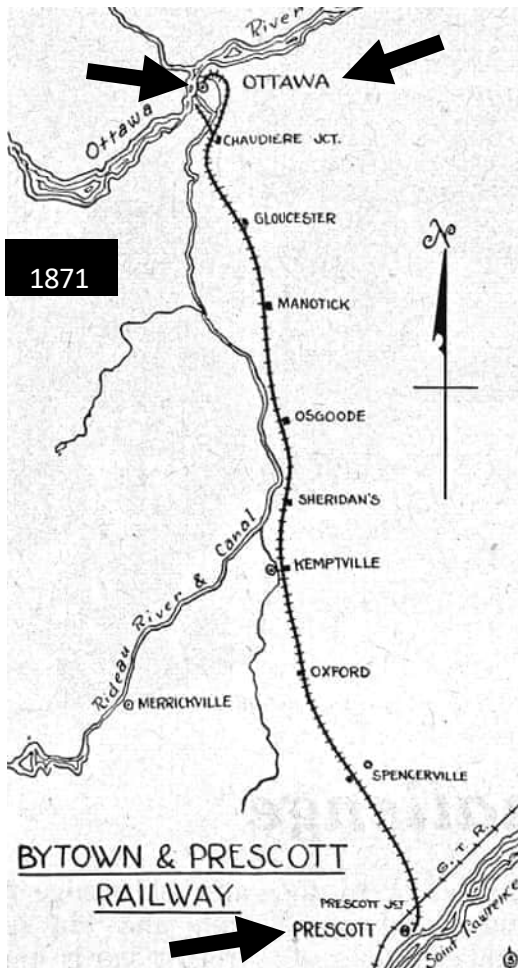
Bytown and Its French-Canadian Pioneers, 1826–1855, Georgette Lamoureux (1978)

The portages first used by Champlain to travel up or down the Ottawa River are more clearly marked on the Quebec side than on the Ontario side. On the south side, there was a trail that started from a peninsula adjacent to the islands that block the Ottawa River at the Chaudière Falls. Indigenous people, voyageurs, coureurs des bois, and—after 1763—Loyalists and soldiers set about transporting goods along this trail, which extended westward. However, it can be said that the portages on the north side of the river, going upstream, were the most popular. Three portages were necessary to avoid the falls and also the eddies located further upstream. “It started from the banks of



Map of eastern New France by Samuel de Champlain—excerpt showing the section of the Ottawa River. In 1632, Champlain had a map engraved in France detailing his 1616 journey, on which he marked, using numbers, certain sites he visited, major rapids, and Indian encampments.

- Markings 77 and 91 correspond, respectively, to the current location of the city of Ottawa and the Rideau River.
- Marking 80 on this map indicates the location of the major rapids south of Île du Grand-Calumet.
- Position 81 indicates the location of Île-aux-Allumettes, inhabited by the Algonquins
- Position 82 corresponds approximately to the site of Fort Coulonge and indicates an Algonquin camp there
- A little to the north, symbols for mountains and trees are visible, likely indicating the presence of forests of tall pine trees



for the construction of a railroad to connect Bytown to Prescott. The charter was granted in August.

The Prescott–Ottawa Railroad

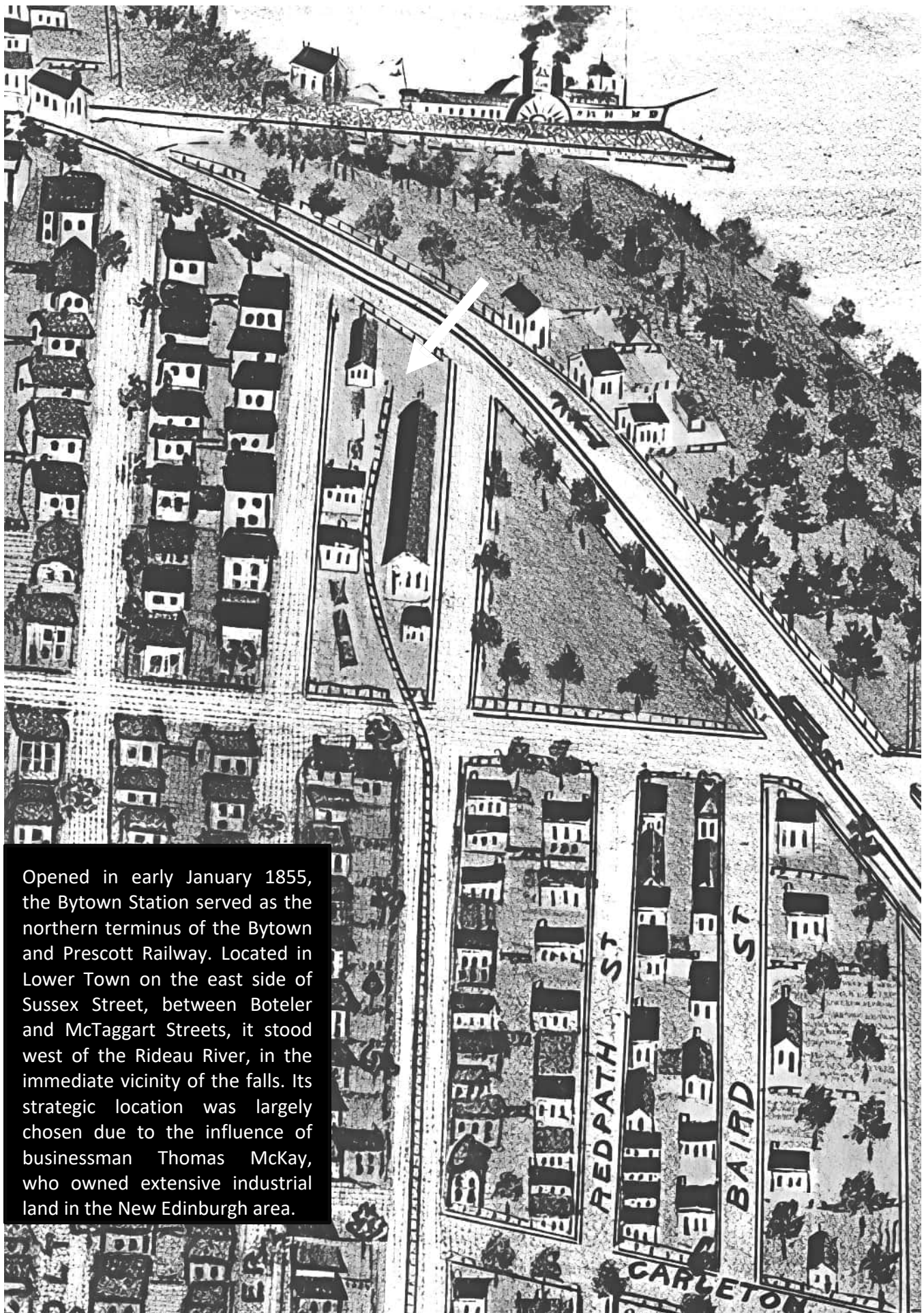
The history of Bytown—which would later become the city of Ottawa—is deeply intertwined with the development of transportation networks in the mid-19th century, particularly through the expansion of the railroads driven by pioneers such as the brothers Walter and Francis Shanly.

In the early 1850s, the Bytown region sought to break out of its isolation and establish economic ties with the rest of the country. It was against this backdrop that the Bytown and Prescott (B&P) Railroad project took shape to connect Bytown to Prescott, on the St. Lawrence River across from Ogdensburg. That same year, the name of Joseph Balsora Turgeon appeared among the signatories of a petition addressed to the legislature seeking a charter to establish a joint-stock company

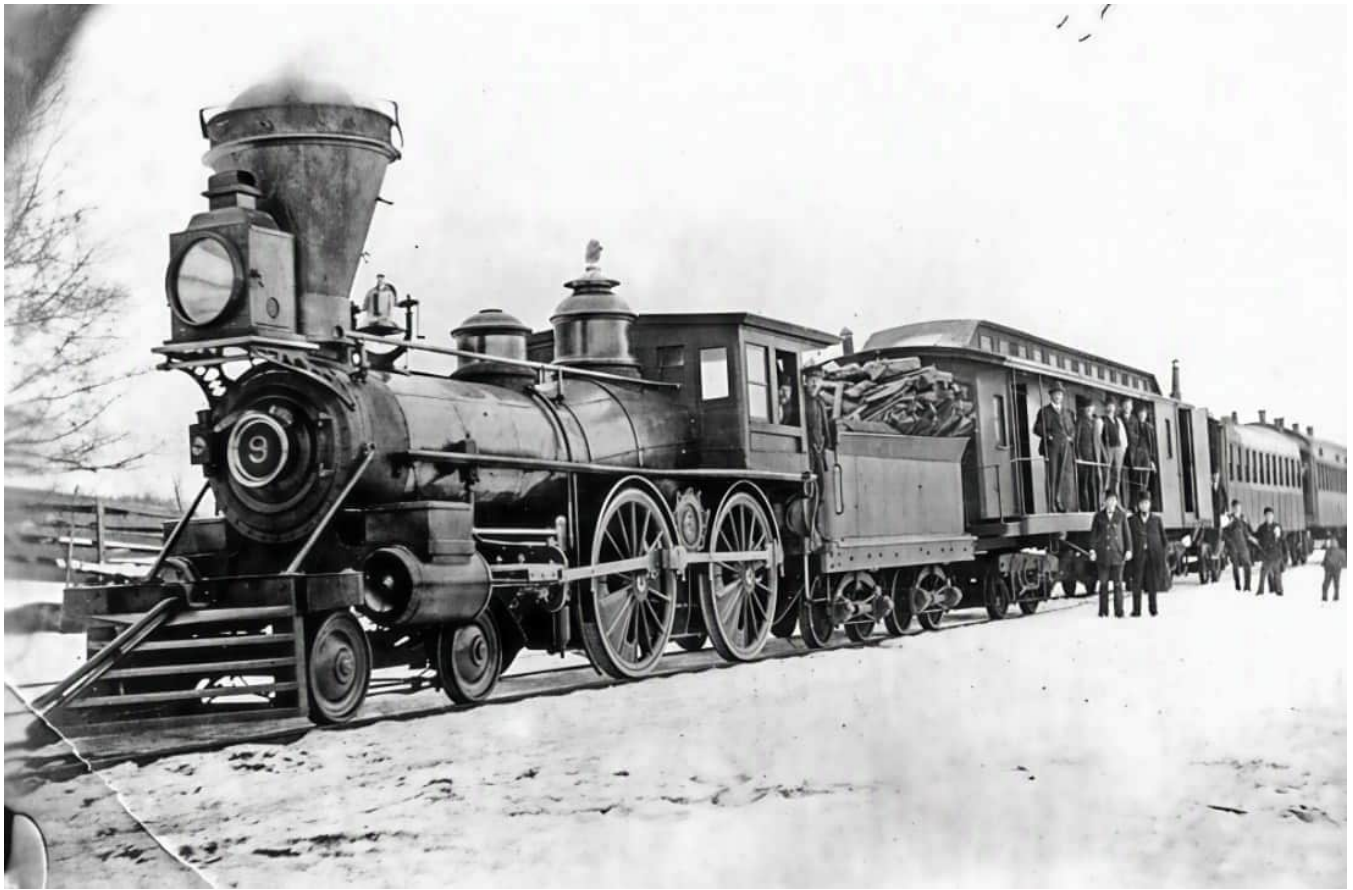
Despite a slow start due to a chronic lack of funds, the project moved forward thanks to the perseverance of Walter Shanly and the involvement of his brother Frank. In early 1854, the Bytown and Prescott Railroad was finally ready for the crucial stage of laying the tracks. This period of transition and intensive construction marked a decisive turning point for the region, laying the foundation for the infrastructure that would enable Bytown to establish itself and transform into the country's future capital. In April 1854, the first train arrived from Prescott at the station located between McTaggart and Boletier Streets and between Sussex and Dalhousie Streets in Ottawa.

Branchline - Bytown Railway Society (March–April 2018)





Opened in early January 1855, the Bytown Station served as the northern terminus of the Bytown and Prescott Railway. Located in Lower Town on the east side of Sussex Street, between Boteler and McTaggart Streets, it stood west of the Rideau River, in the immediate vicinity of the falls. Its strategic location was largely chosen due to the influence of businessman Thomas McKay, who owned extensive industrial land in the New Edinburgh area.



The Bytown Belle was the first locomotive, delivered in 1854. This photo was taken in 1861



The first train from Prescott arrived in Ottawa in December 1854

CHEVALIERS

Jean-Balzara Turgeon, Ottawa, 1853.
Auguste-Eugène Aubry, Québec.
Charles Frémont, Québec, 1860.

Historical Archives. Bulletin of Archaeology, History, Biography, and Bibliography
Pierre-Georges Roy (1906)

In English Canada, nationalism took the form of a more or less internationalist or imperialist sentiment—that of belonging to the British Empire and being British subjects. This stood in direct contrast to French Catholic conservatism, a mindset known as “*Protestant voluntarism*.” The differences between this “*Catholic conservatism*” and “*liberal Protestant voluntarism*” played out on the political stage and led, in the 1850s, to serious sectarianism. The major crisis stemming from this sectarianism was the bill that separated the funding of public and private schools, created private school boards responsible for collecting and distributing funds, and exempted supporters of Roman Catholic schools from public school taxes. The bill was passed in June 1853 with overwhelming support from members of the Legislative Assembly from Eastern Canada, which sparked accusations of interference by French Catholics in the western part of the province.

NCC-Lower Town Ottawa, Volume 1, 1826–1854 (pp. 412–413)



Although Mr. Joseph Balzara Turgeon (*Jean Balzara Turgeon*) had retired from public life, his fellow citizens had him named a **Knight** (*a small cross in the lapel*) of the Order of St. Gregory the Great in 1853, in recognition of his sustained efforts on behalf of the cause of Catholic separate schools. The honor was conferred by Pope Pius IX. On September 1, 1831, Pope Gregory XVI founded the Order of Saint Gregory the Great to reward military courage and civic merit among Catholics for their exemplary conduct in their communities and countries.

*The inscription on the front: “Sanctus Gregorius Magnus” (Saint Gregory the Great).
Back: “Gregorius XVI. P. M. Anno I. Pro Deo et Principe” (Gregory XVI. P. M. Year 1. For God and the Prince)*

Damase Bourgeois, seconded by C. Laporte, proposed a motion of thanks to the outgoing mayor in January 1854 *“for his impartial and efficient conduct over the past year.”* A sum of £100 was approved to partially reimburse him for expenses incurred during his term of office. Mr. Friel succeeded him as mayor, since we know that prior to 1855, the term of office was only one year. Finally, in 1855, Turgeon and Beaubien were appointed school trustees, a major step toward improving educational conditions in our schools.

Au cours d'une réunion, hier soir, les membres de l'Institut Canadien - Français d'Ottawa ont adopté à l'unanimité la résolution suivante, qui modifie l'article 4 de la constitution de l'Institut: "Pour devenir membre actif, il faut être Canadien français ou parler couramment la langue française; être catholique; payer ses taxes scolaires aux écoles séparées."

Le Droit (February 22, 1941)

Bytown and Its French-Canadian Pioneers, 1826–1855, by Georgette Lamoureux

Around the same time, Turgeon was appointed captain of Ottawa's "Second Rifle Co." In 1854, two companies of volunteers were organized: one English-speaking, under the command of Captain George Patterson, a Loyalist merchant; the other composed of French-speaking citizens, under Joseph B. Turgeon, with Dr. Beaubien as his second-in-command. They were known as the No. 1 and No. 2 Rifles, but were more colloquially referred to as *“the Sleepies”* and *“Dwyer's Devils.”*

The 2nd Company was a French-speaking unit, commanded by Captain Joseph Balsora Turgeon. Ironically, Turgeon had boasted of having been a rebel during the unrest of 1837–1838. Major Turner closely monitored the Rifle Companies, and his letters to the adjutant general shed light on their development. At the end of 1856, he reported that the fabric needed to make the soldiers' uniforms had arrived. The officers of Turgeon's company had already purchased *“very fine”* uniforms in London, but Patterson and his junior officers had made no effort to outfit themselves. *“Turgeon can do something,”* wrote Turner. Patterson's company is terribly ill-equipped. Patterson's company is terribly deficient in the skirmishing aspect of its duties, seeming to have not the slightest idea of what it is meant to do, and Patterson will not allow himself to be taught; he is the most stubborn man I have ever met.

John Baillie Turner and the Ottawa Volunteer Field Battery, Hugh A. Halliday (January 20, 2012)

The Hub and the Spokes or The Capital and Its Environs, Anson A. Gard (circa 1904)

1863: Equal Rights and Equal Justice in All Things and Everywhere

At a meeting of French Canadians held on the 21st of this month in the halls of the Institut Canadien, convened to consider the biased conduct of certain members of the city council, Dr. St. Jean was called to the chair and Dr. Riel was asked to serve as secretary. After the chair explained the purpose of the meeting, the following resolutions were proposed and adopted.

1st Resolution

Proposed by Dr. Beaubien, seconded by Mr. P. Marié, that the French Canadians of the City of Ottawa, having observed with surprise and indignation the partiality shown toward them by certain members during the City Council meeting held on the 19th of this month, wish to earnestly convey to them the deep distress they feel at such conduct under these circumstances. That the French-Canadian population of this city, constituting more than one-third of the total population, wishes and demands to be represented on the police commission by a man who speaks at least their language, so as to no longer be forced to rely on interpreters who can explain their affairs only very imperfectly; and furthermore, that the motto of Canadian nationality is and always will be *"Equal rights and equal justice in all things and everywhere."*

2nd Resolution

Moved by Joseph Balsora Turgeon, seconded by P. Dufour: We, the French Canadians, recognizing the urgent need to have a member who speaks our language among those who make up this city's Police Commission, hope that the British community will be liberal enough to do us justice on this occasion and will advise those members who voted against the motion proposing a Canadian commissioner to reconsider their votes and do us justice at the next meeting.

3rd Resolution

Proposed by F. Rochon, seconded by C. Fréchette, that the proceedings of this assembly be published in the *Courrier d'Ottawa*, the *Ordre de Montréal*, the *Courrier du Canada*, and the *Journal de Québec*. (True Copy). Dr. Riel, Sec.

The Ottawa Courier (January 28, 1863)



Event in 1866: John Fitzsimmons, brother of the prisoner, was accused of breaking forty-eight panes of glass in five windows of the home of Mr. Turgeon, the liquor license inspector. Joseph Balsora Turgeon testified under oath:

I returned home on Christmas Eve, around eleven o'clock, when my daughter informed me that someone had thrown stones at and broken my windows. I asked my family to get ready and go to church, and we went there; we returned home and went to bed around one o'clock; some time later, I was awakened by a loud noise, like that of a cannon.

I immediately ran downstairs in my nightclothes, found all my windows broken, and saw a man running away. The man I saw was wearing dark clothes, and his coat didn't quite reach his knees. I didn't have my revolver, so I grabbed a poker, but it was too late to catch him. I shouted at him in rather coarse language, since I'd been provoked. I then got dressed and went looking for the police, but I couldn't find them; they had already disappeared into the back alleys. I asked someone I met if they had seen a man matching my description, and they said yes. I then described him to the police and pointed out that when they found him, they would notice that his hand was cut off, because I had seen some of his blood on my window.

The sergeant then asked the prisoner to show his rings, and it was noted that his right hand was bandaged and had a cut consistent with one caused by glass. The witness said to the prisoner: "I can't swear to the clothes you were wearing, but I can swear that I know you. You have never harmed me before, and I don't see why you would have harmed me now." The prisoner told His Honor that he had important witnesses but could not produce them at that time, and requested that the further examination be postponed until this morning, to which Mr. O'Gara agreed, and he posted bail to ensure his appearance.

The Ottawa Times (December 28, 1866)

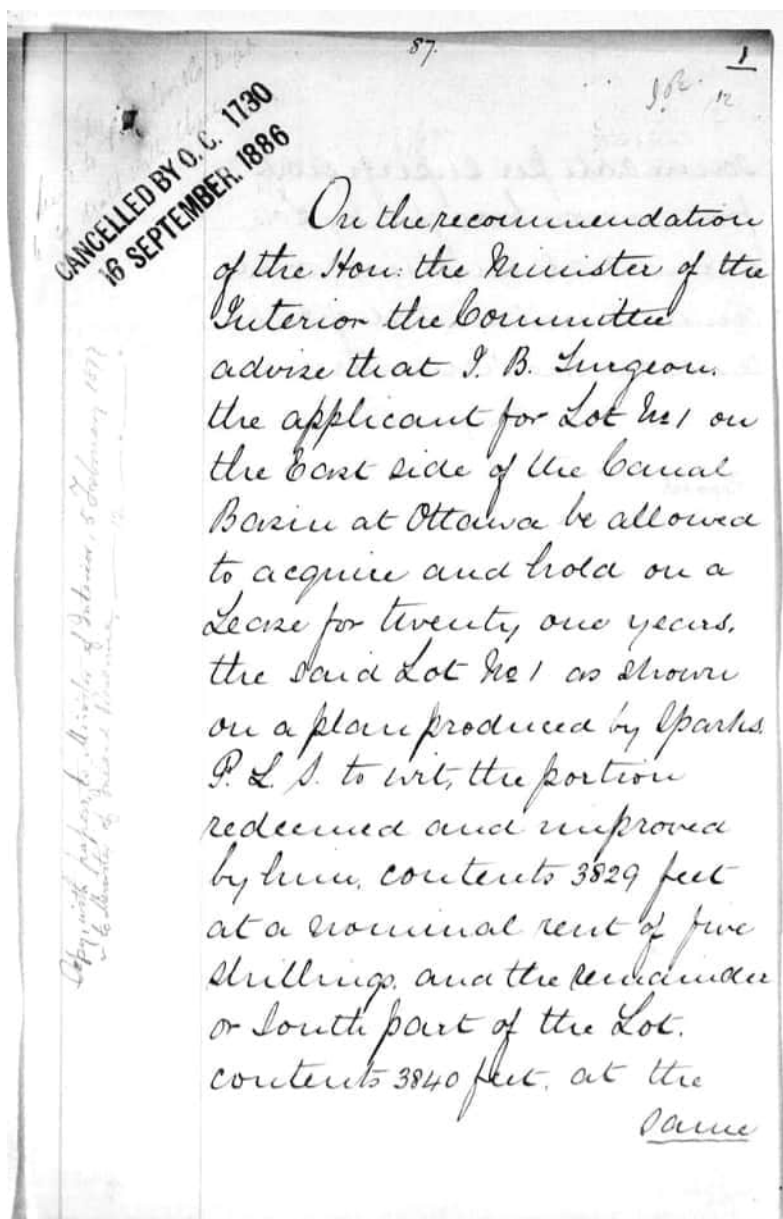
**1877 (February 3): Lease of land by J. B. Turgeon
on the east side of the canal basin**

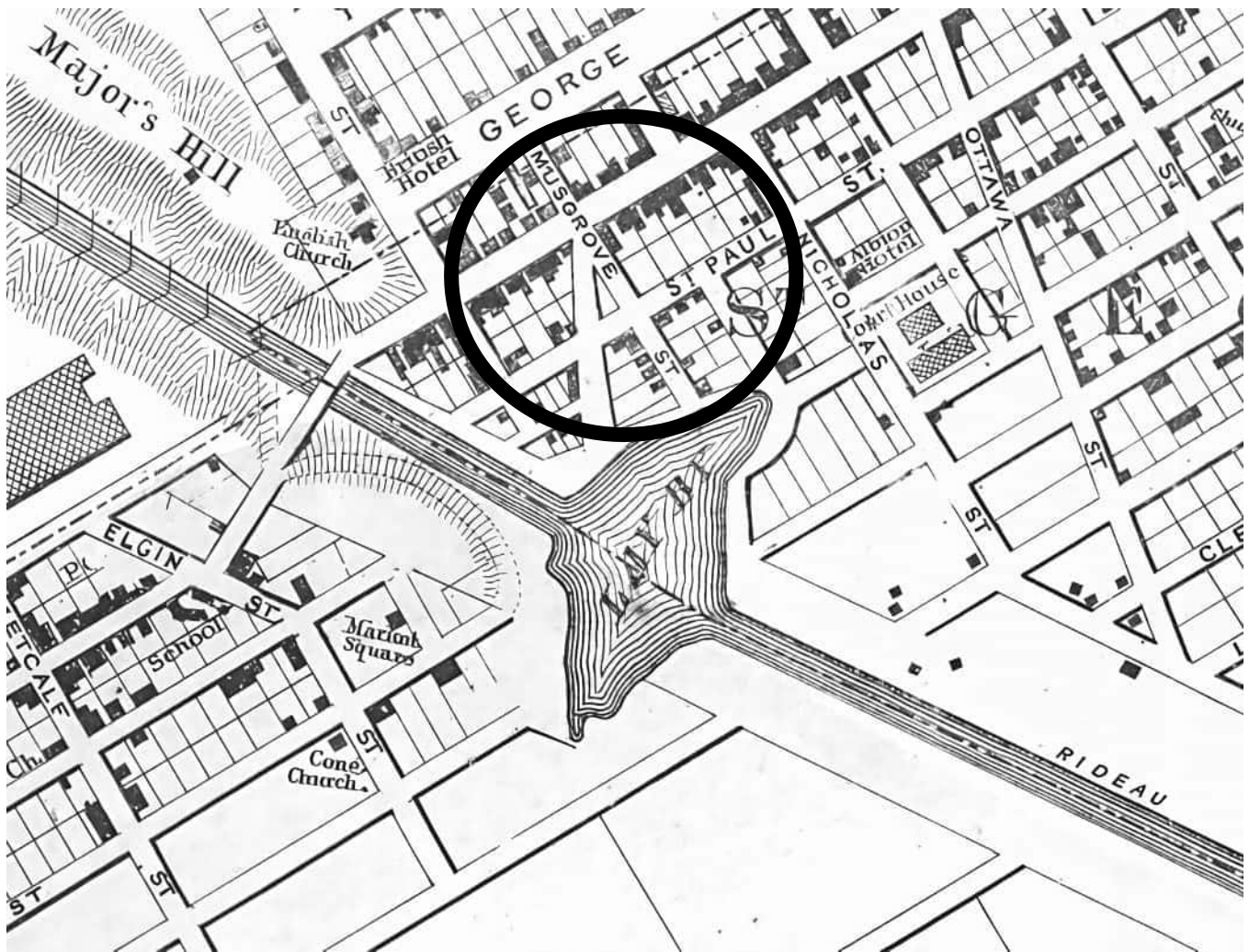
On the recommendation of the Honorable Minister of the Interior, the Committee advises that J.

B. Turgeon, applicant for Lot No. 1 on the east side of the canal basin in Ottawa, be authorized to acquire and hold on lease for a term of twenty-one years the said Lot No. 1, as shown on a plan prepared by Sparks, P.L.S.; namely, the portion developed and improved by him (covering an area of 3,829 feet) at a nominal rent of five shillings, and the remainder or southern portion of the lot (covering an area of 3,840 feet) at the same rate per square foot as that obtained at auction for Lots 2 and 3 (i.e., an annual rent of \$106), and under the same conditions.

Approved on February 3, 1877

Dufferin

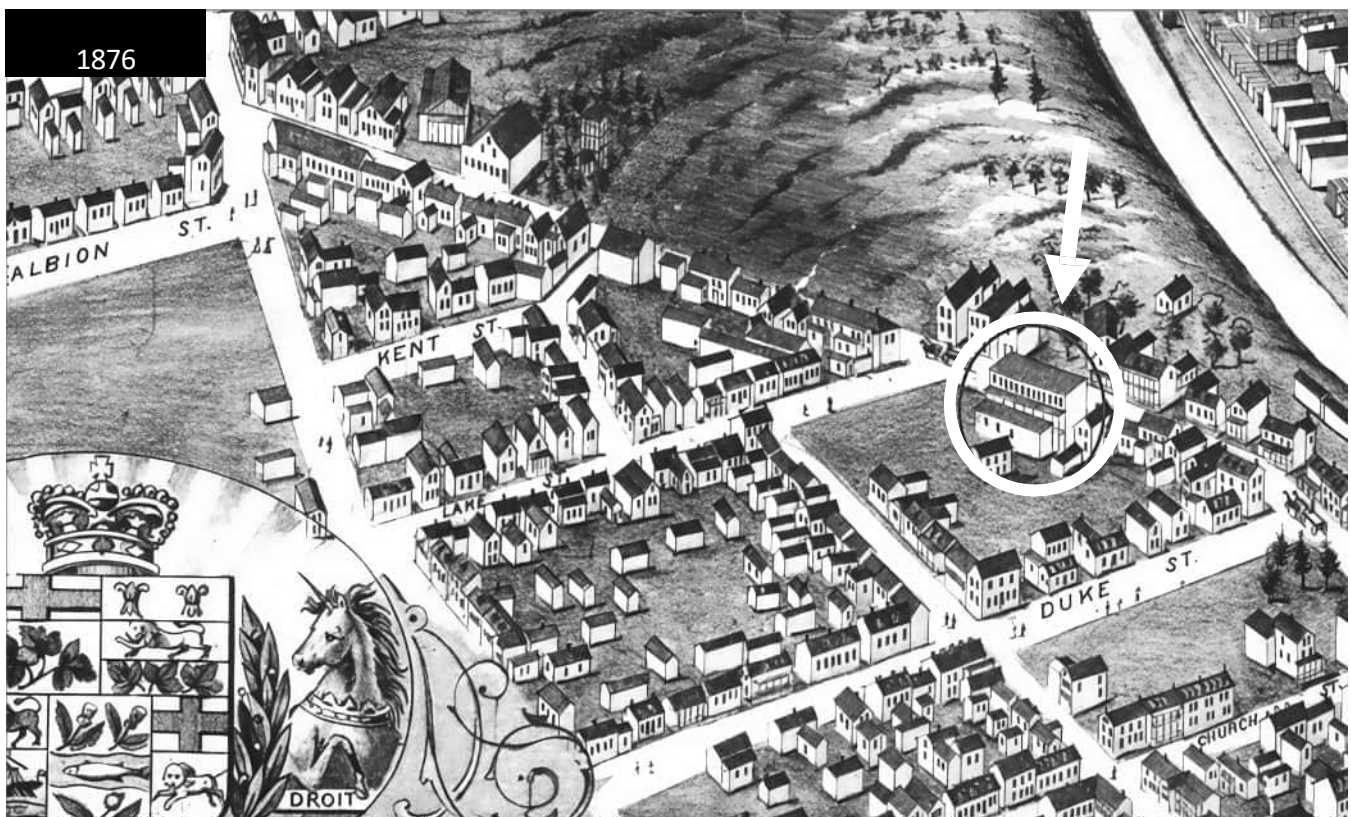
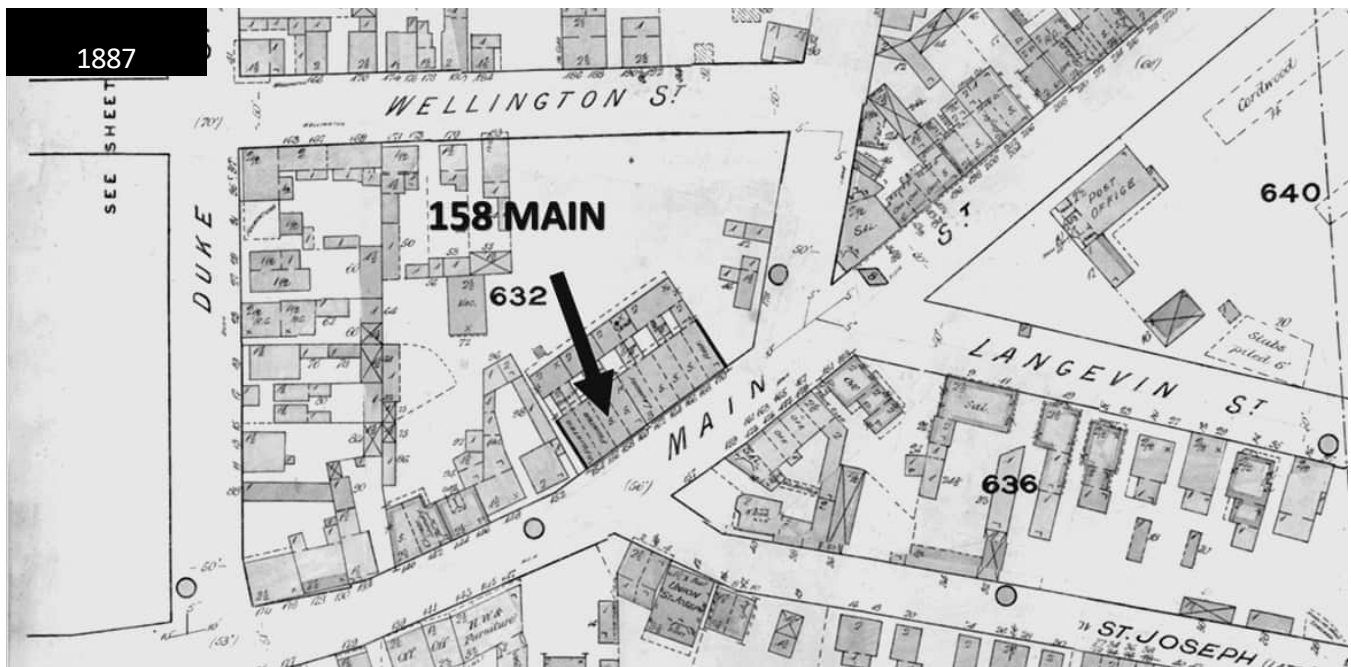




Following this lease agreement, a vacant house owned by Joseph Balsora Turgeon, Canal Basin, Mosgrove Street, was set on fire last night by vandals. Only the structure of the house remained standing before the flames were extinguished.

Morning Chronicle and Commercial and Shipping Gazette (September 8, 1879)

Joseph Balsora Turgeon lived with his daughter, Mrs. Mary-Ann Washburn, in a
apartment above their musical instrument store
at 158 Main Street, Hull (Monck Block)



In 1865 and 1866, he was still president of the Institut canadien-français. In the directory, his occupation is listed as “*License Inspector and General Agent*,” with his offices located at 118 Rideau Street. He lived in a pretty white house with a porch on the east side of Mosgrove Street, south of Besserer, near the canal basin. In 1877, he attended the celebrations marking the twenty-fifth anniversary of the Institute he had founded. After moving to Hull, he ran a musical instrument store at 158 Main Street, Hull (Monck Block), and lived on the second floor with his daughter.



A Sudden Death: Hull—Mr. Joseph Balsora Turgeon, a highly influential French Canadian, died almost suddenly on Saturday morning in Hull at the advanced age of eighty-seven. The deceased had been in very poor health in recent days, but no one expected such a sudden death. At seven o'clock in the morning, the deceased, who was living with his daughter, Mrs. Mary-Ann Washburn, had breakfast and went down to the

musical instrument store at 158 Main Street, Hull (Monck Block), where he sat down on a chair. An hour later, a faint groan was heard, and Mr. Turgeon had already passed away by the time help arrived. Dr. Ouimet and the priest, summoned in great haste, arrived to find him already deceased. His death is attributed to heart disease. Mr. Turgeon, who is well known in Ottawa and Hull, served as mayor of Ottawa in 1853. That same year, he was made a Commander of the Order of St. Gregory the Great by His Holiness Pius IX. He was one of the founders of the Institut Canadien in Ottawa.

La Presse (July 20, 1897)

Régis Roy, who wrote an article about this remarkable man, notes that Turgeon had an imposing figure, with a dark complexion and dark hair. He spoke quickly and eloquently, Roy says. His portrait shows a handsome man with determined and piercing eyes.

Bytown and Its French-Canadian Pioneers 1826–1855 and 1855–1876, Georgette Lamoureux
Régis Roy is a Franco-Ontarian writer and playwright. Member of the ICFO Literary Circle

Vandalism at Ottawa's Notre-Dame Cemetery,

Including the Grave of ICFO Founder Joseph-Balsora

Turgeon *Le droit* (May 3, 2010) - François Pierre DuFault



It looks as though a tornado has swept through Ottawa's Notre-Dame Cemetery. Most likely during the night from Friday to Saturday, the cemetery was the target of acts of vandalism. About forty headstones were knocked over.

Among the damaged headstones is the one erected in 2003 in honor of the Institut canadien-français mayor of Bytown the following year.

For historian Jean Yves Pelletier, seeing the J.-B. Turgeon monument toppled came as a shock. It was he who, along with other members of the ICFO, had undertaken to erect the monument in memory of the ardent defender of Francophone rights who died in 1897.

"There was only a small plaque at the site where Mr. Turgeon is buried. In 2003, to celebrate the ICFO's 150th anniversary, we raised the necessary funds to erect a monument on his grave. It was a shock to see it toppled," Mr. Pelletier told *Le Droit*.

He also helped establish Bytown College, which later became the University of Ottawa. Mr. Pelletier was about to lead a guided tour of Notre-Dame Cemetery on Saturday afternoon when a member of the public (genealogist Daniel Landry), who had come to pay his respects at his father's grave, pointed out the damage to him. They immediately contacted the police. Fortunately for Mr. Pelletier and the ICFO, the headstone of J.-

B. Turgeon did not break when she fell. She can be picked up and returned to her pedestal. Many other monuments have not been so lucky. *"How can people desecrate graves like this? These acts are completely senseless,"* condemns Mr. Pelletier.



Main Street in Hull before the 1900 fire

Magasin de musique

Mde. Washburn dont le public a su apprécier en maintes occasions les talent pour la muse d'Apollon, devra ouvrir ces jours ci dans la rue Main un magasin de musique, alors qu'elle continuera comme par le passé à instruire les personnes qui voudront bien lui confier leur éducation musicale.

Le spectateur (November 8, 1892)

Death of Mary Ann Turgeon (Washburn)

Mrs. M. A. Washburn, a well-known resident of Hull, passed away yesterday morning (August 27, 1914). She was the widow of the late William Washburn, former registrar of Ottawa County, and the daughter of the late Knight Joseph B. Turgeon, former mayor of Ottawa.

Mrs. Washburn was well known in the musical circles of Ottawa and Hull. At the time of her death, she was the organist at the Church of the Blessed Sacrament in the Glèbe neighborhood. Gifted with remarkable talent from a young age, she had completed her musical studies in Boston.

A devoted servant of the Church and known for her kindness and generosity, her passing will be deeply felt in musical and social circles. She is survived by a daughter, Miss Agnès Washburn, organist at Sainte-Marie Church on Bayswater Avenue, as well as two brothers: Mr. George Turgeon, of Hull, and Mr. Charles Turgeon, formerly of the Department of Finance and now residing in Chicago.

The funeral will take place on Saturday at 8 a.m., departing from the family home at 111 Main Street, Hull, and proceeding to Notre-Dame Church and the Hull Cemetery.

The Ottawa Citizen (August 28, 1914)

Mary Ann Turgeon (Washburn) and her father Joseph Balsora Turgeon at Hull City Hall

We kindly ask the public to take note of these readings, which will take place at Hull City Hall at 8:00 p.m. on Tuesday, the 27th of this month. Below, we list the names of some of the ladies and gentlemen who have kindly agreed to participate, and judging by this list, everything points to a most enjoyable evening. The musical portion of the program will be provided by Ms. Washburn, Ms. Merrill, Ms. Assim, and Ms. Hutton; Mrs. Pauley; and Messrs. R. Sinclair, Tucker, Turgeon, and H. P. Hill, while readings will be presented by Mr. Turgeon, Mr. W. Washburn, Mr. Shields, and others. We believe that the committee, in presenting such a lineup, is fully justified in expecting a large turnout.

The Free Press (February 24, 1872)

Voulez-vous ?

UN PIANO,

UN ORGUE,

UN VIOLON,

UNE GUITARE,

UNE FLUTE,

Ou un instrument de musique
quelconque

Voulez-vous ?

Une belle Chanson

Une Chanson Comique

Anglaise ou Française

La Musique la plus nouvelle. Les
auteurs les plus recherchés ?

ALLEZ CHEZ

Mde. Washburn,
158 RUE MAIN, HULL
(BLOC MONCK)

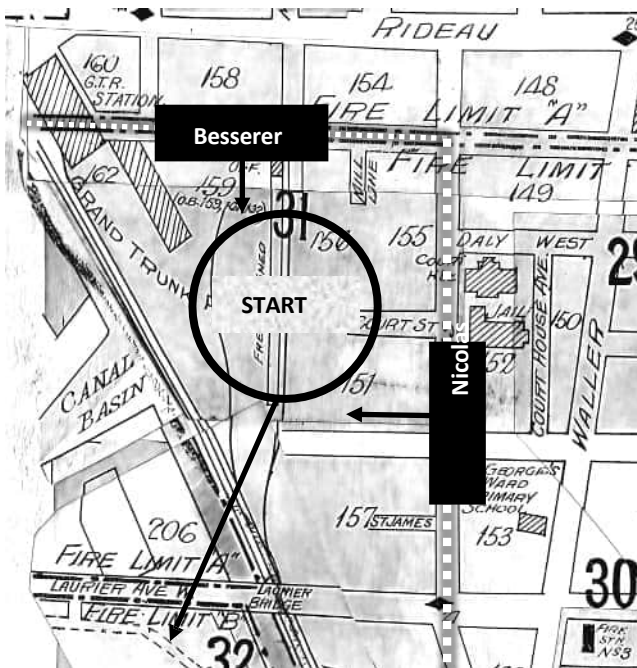
The Spectator (November 22, 1892)

OLD-TIME STUFF

REMINISCENCES OF THE OTTAWA OF EARLIER DAYS.
Personages, Scenes and Incidents Recalled for Evening Citizen Readers
—COMPILED BY GEORGE H. WILSON.

Local Trapeze Artist Got the Thrill of His Life When Bag Broke From its Yard Moorings

George Turgeon Was the Victim Of the Human Element in 'Sixties



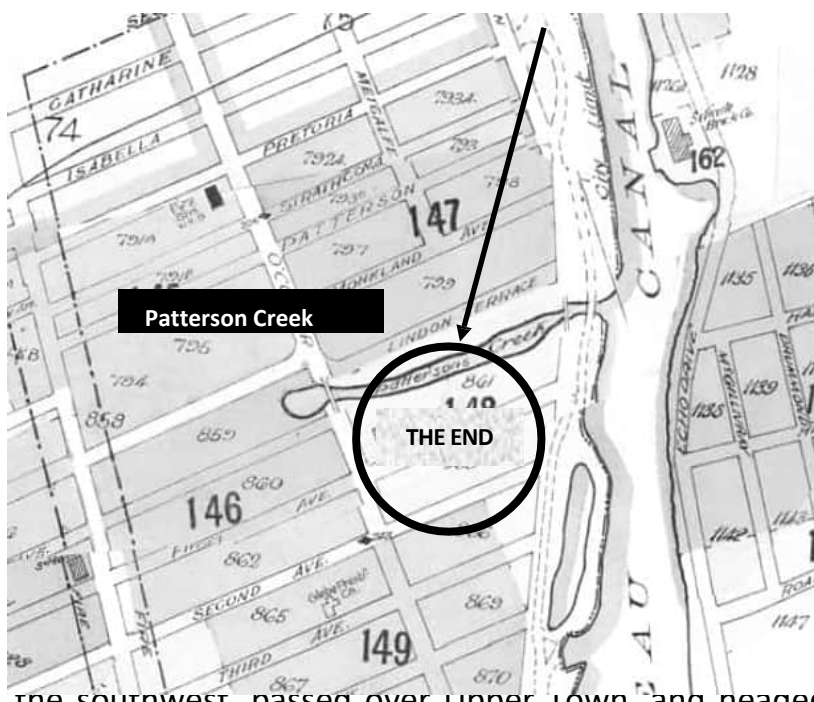
A local trapeze artist experienced the thrill of a lifetime when his balloon broke loose from its moorings in the yard. George Turgeon fell victim to human error in the 1860s. Fortunately, the hot air inside the balloon cooled, and the craft descended near Patterson Creek after taking off from the vicinity of Nicholas Street. Three boys, unable to secure it to its moorings, had to let go, and the balloon flew away.

Mr. Sam Boyle, of Echo Drive, tells a very interesting story about the early days of the neighborhood located between Besserer and Nicholas Streets and the canal. Mr. J. B. Turgeon, who once worked at a sawmill near Nicholas Street in the 1850s, had a son named George who, at the time of this story, aspired to become a great trapeze artist. He was about thirty years old at the time and showed a certain

According to Mr. Boyle's account, dating from the late 1860s, George Turgeon wanted to become an aerial trapeze artist, like those of today, as he was not satisfied with performing on a horizontal bar on the ground.

He skillfully constructed a balloon about one-third the size of modern balloons. To practice, Mr. Turgeon would hire three or four neighborhood boys to lift him about fifteen feet off the ground, then tie the balloon to a pole in the yard. The balloon was inflated with hot air. The balloon's height and sway provided the trapeze artist with the "local backdrop," so to speak, as well as the desired movement. Everything went well until the day George Turgeon experienced the greatest thrill of his life. That day, the three boys tasked with holding it in place were rather light. One of them was young Sam Boyle, the narrator of this story.

The boys raised the balloon to the right height, but when they tried to tie it down, a gust of wind came up and the rope pulled so hard that they couldn't hold it.



An even stronger gust snatched the balloon from their hands, and the trapeze artist soared into the air. The boys, panicked, began to scream and run to warn the others, fearing they would be held responsible for George Turgeon's death. Their screams drew attention to his plight. People watched, some horrified, others fascinated.

Turgeon and his balloon flew over the rooftops without rising very high. The balloon drifted toward the southwest, passed over upper town, and headed toward what would later become Stewarton. Fortunately, the hot air quickly ran out and didn't carry him very far. He landed near the headwaters of Patterson Creek, in marshy terrain. He didn't care where he landed—he just wanted to get down.

Residents from the southern part of town, seeing the balloon descending, rushed to his aid and helped him return home with his balloon. This was Turgeon's first and last flight. He never used the balloon again. He came to fear the human factor. Sam Boyle recounts that for six months, he avoided Turgeon and ran away every time he saw him. He received no pay for that day and didn't want any. Another boy holding the balloon that day was Frank Loucks.

Turgeon's escape was the talk of the town for a long time. For weeks, it was the topic of conversation throughout the city. Mr. Turgeon must have recounted his adventure hundreds of times, and the local newspapers made it their front-page headlines. An adventurer at heart, George then worked for a time in the civil service, served as a boatman on the Upper Ottawa River, traveled up the Nile with other Canadian boatmen under Wolseley's command, visited Ireland, and eventually settled into a position as an accountant at the offices of J. R. Booth. He passed away a few years ago.

The Ottawa Citizen (February 9, 1929)



With the exception of John Rochester, the owners of the mills at La Chaudière were Americans who had purchased their water rights in the years following 1852. J. B. Turgeon also operated a sawmill at the canal basin, powered by an old locomotive. Raised above the ground, the machine's drive wheels turned the mill's drive belts.

Lucien Brault. Ottawa Old and New (1946)



One of the most famous buildings in Lower Town, 209–211 Clarence was over 150 years old and dated back to 1847. It originally belonged to Joseph Balzara Turgeon.

In 2011, the large rooms were rented to students; the basement was supported by wooden joists that still had their bark intact. The basement was supported by log joists that still had their bark intact. There was a huge kitchen; one could imagine gatherings of debaters, politicians, artists, and actors. The atmosphere was irresistible

Over time, the building fell into disrepair; the doors were unsecured, the roof was collapsing, and the front yard was littered with trash. Unoccupied since 2011, the house was destroyed by fire on January 5, 2016. The fire was caused by a lit candle inside the building that was knocked over by an intruder.

<https://lowertownecho.ca/2020/08/23/vacant-building-on-clarence-goes-up-in-smoke/>

FROM COLLECTIVE AWAKENING TO THE FOUNDING OF THE INSTITUT CANADIEN- FRANÇAIS D'OTTAWA

1835–1852

In the late 1830s, as French Canadians were consolidating their gains, darker forces began to take hold. Bytown's population grew rapidly, fueled by Irish immigration. This coexistence, initially precarious, soon degenerated into conflict.

They plunged into a period of crisis marked by the outbreak of brutal violence: that of the Shiners, a group of Irish-born lumberjacks organized around Peter Aylen, who sought to impose their dominance by force. The narrative shifted in tone: it became one of street brawls, sabotage, intimidation, and a struggle for economic survival and identity.

This shift from the dream of community to a reality of conflict marks a turning point in Bytown's history. Amid the ethnic tensions and violence of the "*Shiners' War*," the fragility of the young city's social fabric is laid bare. And yet, paradoxically, this ordeal would help strengthen the cohesion of the Francophone community and affirm the need for strong institutions to defend their place in a city undergoing rapid change.

Sister Élisabeth Bruyère and Joseph-Balsora Turgeon worked to protect the French language and ensure that services continued to be offered in French.

1835: The Height of the Shiners' War

The Irish had been pioneers. They had settled in the region in large numbers between 1817 and 1825, well before the construction of Upper Canada's internal roads.

Until 1830, Irish immigrants departed mainly from the ports of Ulster, in northern Ireland, and were, for the most part, Protestant. Later, it was primarily Catholics who immigrated, increasingly from the south and west.

They were, for the most part, ordinary people seeking the best life they could find. Catholics faced considerable prejudice in their new country, and the Irish in general were often treated as a lower class. The Irish laborers who dug the canals and built the railroads are unsung heroes, for no one else at the time could have done this grueling work.

Another characteristic of the Irish was their penchant for the "demon of drink"; in fact, their problems with alcoholism were likely no worse than those of the English and Scots.

Irish Pioneers of Quebec and Ontario—Lucille H. Campey (2024)

Aylen (Vallely), Peter, lumber merchant, born in 1799 in Liverpool, England; died probably in October 1868 in Aylmer, Quebec.

A man of insatiable ambition, Aylen was willing to resort to any means likely to increase his profits. The growing competition in the lumber trade in the Ottawa Valley during the 1830s led Aylen to resort to violence as a means of asserting his dominance.

Among the many lumber merchants who plundered their rivals' "timber claims," destroyed their log booms and rafts, and attacked and drove off their workers, Aylen proved to be the most violent. Aylen also took advantage of the large group of Irish workers who found themselves unemployed once the Rideau Canal was completed in 1832. Positioning himself as the champion of the Irish struggle to secure work on construction sites controlled by French Canadians, he hired only Irish workers, thereby winning the support of these tough laborers.

By 1835, when he effectively controlled virtually the entire Ottawa River, Aylen turned his violence toward Bytown (Ottawa) with the clear aim of securing political and economic control of the city. From 1835 to 1837, Aylen and his gang of some 200 Irishmen remained in Bytown after the winter operations and terrorized the inhabitants. His companions, who were known as "shiners," virtually took

took control of the lower town, where the workers lived, and shamelessly engaged in violent brawls and theft.

The absence of any organized police force allowed the Shiners to act with complete impunity. This resort to violence began with Aylen's arrest in July 1835 for assault; the Shiners' anger turned to a frenzied rage and did not subside until after they had sunk a canal steamer in Bytown Harbor. Local magistrates quickly learned that Aylen was untouchable.

His dominance over Bytown lasted two years and was consolidated when he disrupted local institutions, including the Nepean Township Council, whose annual election meeting he interrupted in January 1837, thereby preventing the election of municipal officials. Peace was, however, restored on the river. In March 1836, the Ottawa Lumber Association was formed with the aim of ending the violence plaguing the trade. Aylen apparently realized that he had achieved all he could by imposing violence on the river, and he became one of the first members of the association's board. In fact, the association soon began to offer him benefits. The association's first project was to improve the course of the Madawaska River to facilitate log driving. Since Aylen was logging on the Madawaska River, he was entrusted with overseeing the work.

In Bytown, Aylen's influence began to wane in the spring of 1837. The riots caused by the Shiners reached their peak in March of that year. As a prominent merchant in Bytown, James Johnston wrote to Lieutenant Governor Sir Francis Bond Head: "Mr. Peter Aylen [...] has already proven to the entire city of Bytown that he has no self-respect and fears neither God nor man. He knows all the intricacies of the law.

There are already several arrest warrants out for him, but not a single constable in Bytown dares to arrest him. It was when Aylen attempted to have Johnston murdered on March 25, 1837, that the outraged community decided to take action. The magistrates, aided by a group of citizens, organized armed night patrols and swore in special constables to arrest lawbreakers. Thanks to the community's vigorous efforts, the Shiners were subdued in April and May 1837.

Aylen realized that his career in Bytown had come to an end. In 1836, he had leased out most of his land in the area when he moved to the city. His



transactions speak volumes about his fortune. On Richmond Road, three miles from Bytown, he leased a 150-acre property, including a two-story house, barns and stables, a blacksmith's shop, and a store; he also leased a 300-acre lot with a house in Horton Township and 12 lots of forest land totaling

10 acres near Bytown. After his defeat in the spring of 1837, he leased his house and store in Bytown and sold the 250 acres in Nepean Township that his wife had received as a dowry. Aylen moved to a farm on the north bank of the Ottawa River, near Symmes Landing, from where he continued the lumber trade.

The Shiners' War: Social Violence in the Ottawa Valley in the 1830s—Michael S. Cross

Drunkenness was the most widespread vice in Ireland, with alcoholism affecting both sexes and all age groups. It was, of course, a vice that further encouraged violence and disorder. In this context, the Irish tended to exhibit ethnocentrism, identifying strongly with their nation, their group, and their family. They also tended to be violent—the violence of drunkards, the desperate, and those lacking a sense of security. Upon emigrating to Canada, far from their familiar surroundings and their families, it is not surprising that they banded together and were aggressive in defending their identity and way of life. They felt threatened: threatened by their new situation, threatened by economic insecurity, and threatened by other groups in Bytown society.

*Conrad H. Arensberg, *The Irish Countryman* (New York, 1950)*

By the end of May 1835, the unrest in Bytown had reached unprecedented proportions. All winter long, the town's residents—the hub of Bytown's timber trade—had been preparing to face the annual visit, the annual scourge, of the raftsmen who came down each spring from the upper valley to engage in drinking binges and riots in the streets of Bytown. Like the spring floods, the raftsmen and social unrest arrived every year in April and May.

But never before had their arrival led to violence as organized as it did in 1835. For the Irish loggers now had a leader and a goal. Peter Aylen,



*Jones Falls—Overcrowded boats, likely carrying immigrants crossing the Rideau Canal.
Watercolor by P. J. Bainbridge (1838)*

a naval deserter, timber magnate, ambitious and scheming, had placed himself at the head of the Irish masses and transformed them into a formidable force. He had given them a goal: to drive the French Canadians off the river and thereby secure jobs and high wages for the Irish in the logging camps.

Confident in their numbers, Aylen and his followers strode arrogantly through the streets of Bytown, fighting and drinking on the sidewalks, savagely beating anyone who dared to challenge them. The city suffered under this reign of terror for weeks. The Irish mob, calling themselves the Shiners, seemed to be in complete control. But this was a hierarchical society; there was a dividing line between the classes that even the Shiners could not cross without risk. While French-Canadian laborers were mistreated, the community's leading figures shook their heads in disgust and complained about the Irishmen's bad behavior. However, when a respectable lawyer, Daniel McMartin of Perth, was assaulted by Peter Aylen, the forces of social order sprang into action. Aylen was quickly arrested. Aylen's arrest was only a temporary measure. He was soon released, and the unrest continued.

Bathurst Courier (June 5, 1835)
Michael S. Cross, Stony Monday, 1849: The Rebellion Losses Riots in Bytown (1971)

As Bytown became the center of the unrest, the disturbances spread throughout the valley. Aylen stepped up the pace of his anti-French campaign, determined to achieve a swift and complete victory. In the spring of 1835, the Shiners began intercepting rafts operated by French Canadians, dispersing the crews, and then destroying the rafts. However, the Canadians, weary of this relentless persecution, struck back. The first recorded act of resistance took place in June at Grand Calumet, north of Pembroke. A Shiners' boarding party was driven off a raft when French-Canadian reinforcements joined the rafters.

Upper Canada State Papers, vol. 83, Charles Shirreff to Rowan (July 11, 1835)

However, the most striking example of the French Canadians' response occurred in July, when a raft manned by Shiners was ambushed in the channel behind the Island of Montreal. The Irishmen were captured, beaten, and thrown ashore. The Canadians declared that, in the future, no Irishman would be allowed to pass the Long Sault. The threat was not empty. A raft belonging to Peter Aylen was targeted and seized at the same location. But when it came to brutality and intimidation, the French Canadians were no match for the Shiners. By the end of the season, the Irish had clearly triumphed.

Upper Canada Sundries, Justices of the Peace, by J. Bulger, A. Leamy, and M. Whalen (August 5, 1835)

The sentencing of several Shiners in the fall of 1837 to prison terms for assault and rape indicated that the anarchy that had reigned over the previous two years was coming to an end. The "king" of the Shiners, Peter Aylen, realized that his reign of terror in Bytown seemed to be drawing to a close toward the end of 1837. He sold his properties in Bytown and Nepean, then crossed the Ottawa River to settle in Aylmer, Lower Canada. Law enforcement in Quebec was somewhat more lenient, which suited the "king" perfectly.

The Shiner's War: Social Violence in the Ottawa Valley in the 1830s - Michael S. Cross
Whiskey and Wickedness, Bytown (Ottawa) 1815–1845 - Larry D. Cotton

1845 (April 23): Élisabeth Bruyère Defends the French Language

To Mother Elizabeth McMullen,

While drafting the decree of canonical establishment for the Bytown community in April 1845, Sister Élisabeth Bruyère clashed with the intentions of Bishop Patrick Phelan. Although the bishop was driven by great zeal, he expressed a desire for the community to become English-speaking and for its members to be, ideally, of English origin.

Élisabeth Bruyère firmly opposed this vision. She reminded Bishop Phelan that the Grey Nuns of Montreal were a community of French tradition and language, and that respect for their original customs was inseparable from their mission. While she conceded that some sisters would learn English to meet the needs of the local population in Bytown, she categorically rejected the anglicization of the community. For her, the loss of the French language would inevitably lead to the erosion of the spirit, identity, and customs unique to the Institute of the Grey Nuns.

To protect this heritage, Sister Bruyère acted with determination. In consultation with Father Adrien-Gabriel Telmon and her fellow sisters, she asked Bishop Phelan to revise the mandate. In particular, she demanded that the spiritual direction of the community be entrusted in perpetuity to the Oblate Fathers. This strategic decision was intended to prevent the community from later falling under the control of an English or Irish superior who might impose the English language. The Oblates, in fact, guaranteed the preservation of the French language and the founding rules of the motherhouse in Montreal.

Faced with the persuasive arguments of Élisabeth Bruyère and Father Telmon, Bishop Phelan relented and agreed to amend the official text to meet the founder's demands, humorously acknowledging her tenacity. In reporting these developments to her superior, Mother Elizabeth McMullen, Élisabeth Bruyère thus reaffirmed her unwavering commitment: to safeguard the French spirit of her community in Bytown while ensuring its roots in the region.

Farewell, my dear
Mother, Your most
devoted daughter,
Sister Bruyère

Letters of Élisabeth Bruyère, Volume 1 (1839–1849) Jeanne d'Arc Lorti (pp. 135–136)

1846 (September 8): Crisis in Bytown

French Canadians threaten; the Irish protect the Grey Nuns' Hospital
To Mother McMullen, Superior of the General Hospital of the Grey Nuns, in Montreal.



In the fall of 1846, a troubling incident in Bytown brought to light an unexpected tension between two Catholic groups: on one side, French Canadians ready to force their way into the hospital; on the other, Irish people standing up to defend it.

It all began with the case of a seriously injured and uncontrollable man whom some people tried to force the Sisters' Hospital to admit. The Sisters refused to admit him, not out of a lack of charity, but because their facility lacked both the resources and the male staff necessary to restrain such a violent patient. This refusal, though justified, sparked a strong reaction among the public.

A crowd quickly gathers in front of the convent. Among them, several French Canadians voice their outrage. Some accuse the Sisters of failing in their duty; others go further: threats, hostile remarks, and attempts at intimidation multiply. The patient was even forcibly dropped off at the hospital's door in the hope of forcing the nuns to give in. Voices were raised to justify the use of force, and the idea of forcing entry into the convent was openly discussed.

The situation escalated to the point where direct threats were made: there was talk of breaking down doors and even throwing stones at the building. Notably, several of the most vocal opponents are described as French Canadians, even though they came from the same religious background as the Sisters. This internal rift is all the more striking because it pits believers of the same faith against one another over the question of authority and the limits of charity.

Faced with this rising tension and the relative inaction of the civil authorities, another community stepped in: the Irish Catholics of Bytown. At the priests' request, their mobilization was immediate and massive. In a very short time, more than two hundred men gathered around the convent, armed with rifles and clubs.

Their impact was immediate. The hostile crowd dispersed, the threats ceased, and the street was quickly cleared of all unrest. But the Irish were not content with this

show of force: they patrolled the surrounding area, maintained active surveillance, and intervened directly with the most threatening individuals. One of them, who had promised to attack the convent, was visited at his home by a group of armed Irishmen and forced to apologize. The next day, this apology was officially reiterated before a priest, solidifying the restored order.

Thanks to this intervention, calm was fully restored. No acts of violence were committed against the hospital, and the Sisters were able to continue their mission unhindered. The gratitude expressed toward the Irish was unequivocal: their zeal and determination were crucial in protecting the institution.

This episode reveals a complex dynamic in mid-19th-century Bytown. It shows that lines of solidarity do not always follow expected linguistic or cultural affiliations. Here, it is French Canadians who are protesting and making threats, while the Irish act as resolute defenders of the nuns and their autonomy.

Beyond the anecdote, this event illustrates the fragility of early charitable institutions, which faced popular pressures

that were at times violent. It also highlights the networks, which—in the absence of effective civil oversight—were able to ensure order and protect religious institutions on their own.

Thus, in 1846, the Bytown Hospital was not only the scene of a conflict over a patient: it became the site of a revealing confrontation between two visions of authority, and an unexpected reversal of roles between French Canadians and Irish Canadians.

Your most devoted daughter

Sr. Bruyère

Letters of Élisabeth Bruyère, Volume 1 (1839–1849) Jeanne d’Arc Lorti (pp. 285–290)



Illustration depicting the delousing of a patient in the Bytown hospital, 1847.

Detail. © Rita Lacombe, SCO, 1987. Used with permission.

1849 (May 8): Letter from J. B. Turgeon to Lord Elgin

To His Excellency the Right Honorable James, Earl of Elgin and Kincardine, Governor General of British North America, etc., etc., etc.

Your Excellency,

Bytown, with a population of six thousand inhabitants, one-third of whom are of French origin, is subject to the Upper Canada School Act, Ninth Year of the Reign of Victoria, Chapter Twenty, Clause Thirteen, and Section Five. Under this Act, unless a certificate is granted by the Governor General to teachers in French schools, as required by the said Act, they are excluded from receiving school funds.

The board of public school trustees, appointed by the former city council of Bytown, is composed entirely of people of British origin, with the exception of a single member of French origin. This board, motivated by selfish or other reasons, has appointed three English-speaking male teachers and three English-speaking female teachers, but no French-speaking teachers, male or female, for the city of Bytown.

Although the city's French-speaking population is required to pay school taxes on the same basis as other groups, it is denied a French-speaking teacher for each gender and therefore cannot derive any benefit from said tax, which is perceived by them as an injustice and an affront to their feelings.

The Canadians have appealed to the superintendent of public schools in Bytown but have received no satisfactory response, as he is unable to determine whether French schools are considered British schools. For this reason, Your Excellency, I have taken it upon myself to address Your Excellency on behalf of a thousand Canadians residing in this place, all of whom wish for their children to learn French, and who request that Your Excellency deign to grant two certificates to the individuals mentioned here, namely Ciprien Triol and Marguerite Rivet, whose schools are the most well-attended and enjoy the trust of the parents whose children attend them.

To dispel any doubt in Your Lordship's mind regarding the veracity of the above statements, I hereby enclose the recommendation from His Lordship the Bishop of Bytown concerning the two individuals already mentioned.

All of this is submitted with the utmost respect to Your Excellency's kind consideration, and, as a faithful servant, the petitioner will always pray for Your Excellency's happiness and prosperity.

J. B. Turgeon, On behalf of the City

The Origins of French Schools in Ontario - Arthur Godbout (1972)

1849 (May 12): How We Are Treated in Bytown, J. B. Turgeon

How we are dealt with in Bytown.

Upon reading the Packet of the 21st of last month, I note that the school trustees have finally held a meeting and have decided to establish separate schools for each sex. I would like to congratulate your board on this decision. When I sent my report to the board some time before your meeting on the 18th of last month, recommending the advisability of having separate schools for girls, believing that this would have moral significance, the response I received from you, in the presence of Messrs. John Chitty and Isaac McTaggart, was that there could be only one school per neighborhood, and that the children—boys and girls—would be educated together. I found this quite strange coming from school officials, and I therefore congratulate you on this change of heart.

Now, Sir, I wish to raise another criticism regarding your board of directors. I note that you have proposed that there be one English-language school per neighborhood, with a salary of twenty pounds for the teacher, while there would be only one French-language school for the entire city, and the teacher would receive only fifteen pounds. I ask you, on behalf of all honest people, regardless of their beliefs or origins, whether this is fair—is it not a direct insult to the French-Canadian community?

Isn't the French teacher required to have the same qualifications to teach French as English teachers have to teach English? And if that is the case, why not grant him the same salary? Especially since he must fulfill this role for the entire city, not just a single neighborhood.

Perhaps you will tell me that the limited funds at your disposal have prevented you from offering a higher salary, but this argument does not hold up, because it is the city council that has the power to levy a tax for schools, and this tax is adjusted according to the needs expressed by the school board. City council members know that education is the only means of elevating humanity to its rightful place; the school board must therefore not fear doing justice to all segments of the population.

Another accusation I make is that you have appointed female teachers to each neighborhood to teach English, and have allocated fifteen pounds per year to them.

This is entirely fair. But can you explain to me why French-speaking students are not entitled to a teacher? Are French-Canadian girls less worthy, or less entitled to an education than English-speaking girls?

Have they lost the right to learn their mother tongue? Must Canada become a second Ireland? It is the prejudice or ignorance of certain council members that led them to abolish the French school for girls. This decision was made in the presence of a French Canadian, and I am surprised that he allowed himself to be taken in this way.

He could have opposed it and at least recorded his vote against this act of injustice toward him and his compatriots. Must we be treated this way by people from whom we expected better?

I demand, on behalf of my country, justice, and nothing more. I demand that French speakers be granted the same privileges as others enjoy, namely that a French school for boys be established in the city, as well as a French school for girls that would serve the entire city, and that teachers' salaries be equivalent to those of English-speaking teachers.

My Canadian friend on the council has been persuaded, and although I disagree with him in my humble opinion, I am seeking redress on behalf of my compatriots. I ask that they be placed on an equal footing, for it would be absurd for the city council to impose a tax on Canadians without them deriving any benefit from it.

I am certain that when the council reviews the matter, my request will be granted. For my part, it is not self-interest that drives me to make this request, but the desire for justice and equal rights.

While I acknowledge that there may be prejudiced and self-serving minds within the council, the majority is of a liberal disposition, and I expect them to do what is right. Mind you, I am not pleading with them, nor am I begging them. I am demanding what is just. My motto will always be: equal rights.

Bytown, J.B. Turgeon (May 12, 1849)

1849 (May 15): To the editor of the Packet

Sir,

A letter bearing the signature of J.-B. Turgeon, published in the latest issue of *the Packet*, containing indirect allusions to me in my capacity as a member of the Bytown Board of Trustees, compels me, much against my will—given the source from which this offensive outburst originates—to address the public in response.

I have little to say about that part of Mr. Turgeon's letter, which is saturated with ostentatious virtue and false politeness. I will limit myself to noting that he displays a depth of feeling and a poetic tone that many people, perhaps without being too far off the mark, would readily judge to have been borrowed—and for quite some time—from those who undoubtedly have good reasons to make such a sacrifice. For the sake of the honor of the people of whom he proclaims himself the self-appointed champion, I take the liberty of condemning the ill-advised—not to say childish—manner in which he has discoursed on morality and principles. Reading his letter, one might think that J.-B. Turgeon and Elimu Burritt¹ are kindred spirits and allies in action, even though everyone knows full well that this is not the case.

Before I shake off the burden that his virtuous epistle—bearing the mark of a “master mind” (I speak ironically here, needless to say)—has sought to impose upon me, allow me to ask by what right Mr. Turgeon sets himself up as the champion of French Canadians in a matter about which he clearly lacks information. Does Mr. Turgeon imagine that French Canadians have the slightest confidence in him? What has he done for his compatriots during the two years he spent in public office? What has he even attempted? Nothing! if I am to believe public opinion. On the contrary, it is said that he has trampled on them, mistreated them, and treated them with a pettiness that defies belief—regardless of what his sycophants may write. Mr. Turgeon never obtained his position out of love for his compatriots, nor through talent: he obtained it by pure chance, thanks to the labor of others; and, like a venomous snake, he never failed to strike whenever the opportunity arose.

The author of the aforementioned letter accuses us, the members of the Board, of being driven by tyranny, fanaticism, ignorance, or prejudice. I take note of this accusation, and will limit myself to saying that these words would do better to return to the very bosom from which they so clearly sprang. Having said that, and turning to the accusation leveled against me—that of having naively let my compatriots' rights slip away

[1] **Elimu Barrett:** (1810–1879), a famous American philanthropist, diplomat, blacksmith, and peace activist, often nicknamed “The Learned Blacksmith.” A name that symbolizes wisdom and education, while grounding him in a tradition of recognizable and respectable surnames. Since Turgeon was himself a blacksmith and self-taught, Robichaud's comparison was a particularly ironic jab typical of the time!

lest anyone be misled—the reader should know that the Board consists of seven members: Messrs. Hervey, O'Connor, Chitty, McTaggart, Friel, Stethem, and myself. There is only one French Canadian, and only one other member who has usually sided with me when it comes to French Canadian interests. The proposal to establish a French school for boys was adopted at a meeting attended by Messrs. O'Connor, Friel, Chitty, Stethem, and myself, by the chairman's casting vote.

Anticipating, as I had, that the Board, as it was constituted, would not do everything I deemed necessary, I resolved to obtain, without fanfare, whatever I could possibly secure. In a conversation with His Lordship the Bishop of Bytown, whose judgment I held in high regard, His Lordship agreed that ten pounds would already be something, since there were fears that no allocation would be made for a French school. I therefore acted in accordance with this agreement; and, far from adopting Mr. Turgeon's ruinous principle—to introduce motions that I knew were bound to be rejected—I seconded a motion granting fifteen pounds to the French teacher, a motion that I secured the passage of thanks to my own casting vote. As for a French school for girls, they refused even to consider the idea. Some members felt that the allocation to the Sisters of Charity was sufficient; moreover, a majority would have opposed it. It is true that the Council could have imposed an additional tax on the residents to raise more funds; but it judged that, given the depressed state of trade, the people were already burdened enough. Taking these facts into account, no French Canadian, speaking frankly and loyally, could accuse me of having betrayed their interests or of having flattered those who bear me no affection.

In conclusion, I will say that I consider Mr. Turgeon's conduct to be false, base, and hollow. Mr. Turgeon preys on the prejudices of his people. The man who puffs himself up and boasts on street corners cringes like a humble servant before a superior power. The man who presents himself as a man of the people will become as meek as a lamb before those who recognize his usefulness and exploit him for their own gain. As for Mr. Turgeon himself, he is making rapid progress, to which I have no objection—provided, however, that he does not make French Canadians look ridiculous, and that he refrains from attacking those who wish above all else to avoid encountering certain individuals in public, whatever their character may be.

I have the honor to be, Sir, your most obedient and humble servant

J.-E. Robichaud

Bytown, May 15,

1849

The Packet (May 26, 1849)

1849 (May 30): Joseph Balsora Turgeon—To the Editor of The Packet

Sir, I must once again, and for the last time, trouble you regarding the issue of French schools. I say “for the last time” because, whatever response one may care to give—since the tone of such a response matters very little to anyone but myself—I will be satisfied with any avalanche of insults one may wish to heap upon me, knowing that they come from a high source. I cannot help but feel honored when a man who has received a classical education deigns to take the trouble to overwhelm me with such an immense quantity of invective—in truth, I am grateful to the author of this letter. If the author had deigned to read and examine my letter, he would have found that I asked for only one thing: to know whether or not it was “prejudice,” or other similar expressions, that had led the Council to act in this manner. I did not say that this was the case; the writer merely implied as much; but I will not be harsh with him, since I have been provoked.

The writer uses only weak arguments, supplemented by circular reasoning, and asserts that the Council acted correctly. The way he expresses himself on this point completely sidesteps the issue; when he argues that the allocation of fifteen livres to the French teacher proves that I was mistaken, he has demonstrated nothing. If the Council had recognized that the French schools were useful and beneficial to all children (regardless of their faith or background), would they have acted in this way? If they had not been prejudiced against their neighbors—if they had valued harmony and had not wished to live in discord—they would never have refused to distribute funds equitably among each teacher; nor would they have shown any reluctance to see the French school treated as the French are, or to be compelled to pay the school tax. In Lower Canada, is not the majority French Canadian? Certainly yes; and yet the English school system there is placed on an equal footing with the French one. Now, sir, I believe I have said enough to show that it was bigotry and prejudice that guided the Council in its resolution.

Allow me, sir, to ask for your indulgence just a moment longer. The letter published in your paper last week states that I have held office for two years and asks what I have done for the French Canadians. You must know, sir, that I am not a newspaper editor, and therefore have neither the opportunity nor—I assure you—the desire to publicize everything I do on the Council for my constituents and for the City in general. It is for the people to judge this, not for me; for self-praise is worth little, or

worth anything at all. However, I am certain that I have never forgotten my neighborhood, no matter how long I worked for it; I have done nothing but my duty.

The letter goes on to claim that I was elected by chance. Now, Mr. Editor, in responding to this assertion, I fear I may offend someone's pride; but I hope you will excuse me. If "by chance" means anything at all, it would apply more to Mr. Friel's attempts in the South Ward. It was by no means a fortuitous election in which I was elected twice in the same ward by acclamation. In the last election, I sought only a single vote. I was nominated and seconded by two gentlemen even before I arrived at the hustings. A third candidate entered the fray, declaring that he came with the avowed intention of supplanting me. He employed every means during his campaign to undermine my election

— this man was a Conservative, and I a Reformer. What was the result? The Conservatives themselves refused to support a candidate from their own party and voted for me. As for the Canadians present, they wanted no one but me, a fact that everyone who was there can attest to. And yet the author of the recently published letter dares to claim that an election is "a matter of chance." What cold-hearted presumption on the part of its author, who would have the public believe what is not true: How is it, moreover, that this letter asserts that it was thanks to my friends that I won my election? One of his assertions contradicts the other. As for the animosity and mockery, if the writer is honest, he will admit that I have never stooped before anyone, and especially not before him, of which he already has ample proof.

To conclude, I'll make one final observation. If the author of this letter—to which Dr. Robichaud's signature is appended—had given it a name, I would not have taken notice of it; for the public would have immediately understood what spirit animated it. If Dr. Robichaud has ever allowed himself to be influenced by some venomous reptile that spews its bile when one cannot discover where it is hiding—if one has had to resort to people who show themselves to be manly by refusing to sign with their own names—then the aim was nothing less than to harm me. I nevertheless thank Dr. Robichaud for this insulting letter to which he has, I fear, lent his name. In my first letter, I did not use disrespectful language toward him. However, knowing the source from which this emanates, I am not at all surprised. All of the foregoing is nevertheless submitted with the deepest respect.

Joseph Balsora Turgeon (Bytown—May 30, 1849)

1849 (July 28): Letter from E. Meredith to J. B. Turgeon

I have the honor to inform you, with reference to your Memorial under date the 8th of May last, praying that licenses be granted by His Exy, the Governor General, to two French teachers in the Town of Bytown for the benefit of the French Canadian portion of the inhabitants of that town, that His Exy is advised that French Canadians in Upper Canada are eligible as Candidates for Certificates of qualification as Common School Teachers, on Examination by the local Superintendent, in the same manner precisely as their fellow subject of British origin; and that there is no necessity for a Special License except in the case of *aliens* [underlined sic].

Your memorial does not contain any intimation that the persons on behalf of whom you apply are in that predicament.

Sir,

I have the honor to inform you, with reference to your request dated May 8 of this year, asking that His Excellency the Governor General grant teaching licenses to two French teachers in the city of Bytown, for the benefit of the French-Canadian population of that city, that His Excellency has been informed that French-Canadians in Upper Canada are eligible to apply for certificates of qualification to teach in public schools, following an examination by the local superintendent, in exactly the same manner as their fellow citizens of British origin; and that it is by no means necessary to obtain a special license, except in the case of foreigners.

Your request contains no indication that the individuals on whose behalf you are making this request are in such a situation.

E. Meredith

The Origins of French Schools in Ontario - Arthur Godbout (1972)

A hundred years later, these letters from Turgeon remain as relevant as ever

Letter from A. Godbout¹ to Dr. J. G. Althouse², July 14, 1949

The original text is in English. Here is a summary

The letters discovered by Arthur Godbout in 1949—exchanged a hundred years earlier between J.-B. Turgeon, Justice of the Peace for Bytown, and the Governor General—constitute a valuable source on the role of French in Ontario’s education system. They include, in particular, a response from Dr. Egerton Ryerson³, founder of the Upper Canadian school system, which directly clarifies the legality of the use of French in schools attended by Francophones. On August 24, 1857, Dr. E. Ryerson would provide a higher and more explicit endorsement.

I have the honor to inform you... that, since French is an official language in this country, on an equal footing with English, it is entirely lawful and legitimate for school trustees to permit the instruction of both languages to the children attending their schools, in accordance with the wishes of the parents in this regard.

The 1867 Charter in no way undermined this state of affairs. In a country of tolerance and Christian justice, it would rather have strengthened it by confirming the perpetual retention of their rights and privileges by separate schools. Contrary to what some have sometimes claimed, Dr. Ryerson did not require knowledge of English to obtain a teaching certificate. Francophone candidates enjoyed the same rights as Anglophones, which amounted to recognizing the legitimacy of French as a language of instruction. A qualified Francophone teacher hired to educate Francophone children could reasonably teach only in French. This position therefore rules out the idea that, under his administration, French would have been illegal in schools.

[1] **Arthur Godbout:** A student at Guigues School between 1914 and 1922, Arthur Godbout experienced firsthand one of the most significant episodes of Franco-Ontarian resistance against Regulation 17. He recalls the inspectors who came to enforce the use of English, the courage of the French-speaking teachers, and above all the mothers who stood guard in front of the school, armed with their hatpins. Godbout even took part in a demonstration protesting the ban on French-language instruction.

[2] **Dr. John George Althouse:** In 1949, John George Althouse, Ontario’s Director of Public Instruction, embodied an educational policy focused on centralization and standardization. Without directly attacking French-language separate schools, he imposed standards that reduced their autonomy and hindered the expansion of French-language education,

[3] **Dr. Egerton Ryerson:** Chief Superintendent of Education for Upper Canada in the mid-19th century. In a special report published in 1858, Ryerson explicitly recognized the right of Catholic communities to establish their own schools, while ensuring that these schools adhered to certain provincial standards. This recognition was crucial for Ottawa’s Francophones, who used this legal framework to found schools where instruction could be conducted in French and according to Catholic principles

Dr. Ryerson was not hostile to the requests of the Francophone population, but he was careful to ensure they fit within the framework of the public school system. While he did not act on all of Turgeon's requests, this was not due to a rejection of French, but rather because of administrative constraints, particularly the issue of teaching licenses. His vision remained consistent with his principled opposition to the uncontrolled proliferation of separate school systems: he sought to preserve the unity of the common system, while allowing for the use of French within a regulated framework.

The letters thus reveal two essential dimensions: on the one hand, the implicit recognition of French as a language of instruction by the supreme educational authority of the time; on the other hand, Dr. Ryerson's desire to reconcile the rights of Francophones with a centralized and supervised school system, thereby avoiding fragmentation into autonomous school boards¹. Their historical value is therefore considerable, as they demonstrate that the legitimacy of French in Ontario's education system was already rooted, as early as 1849, in the very interpretation of its founder.

Sincerely yours, Arthur
Godbout

The Origins of French Schools in Ontario - Arthur Godbout (1972)
J. George Hodgins. The Legislation and History of Separate Schools in Upper Canada (1897)
*Speech by Senator N.-A. Belcourt, *Le Devoir* (January 26, 1915)*

[1] On the other hand, if, in Dr. Ryerson's view, Mr. Turgeon's request could not be granted, it was not because the City Council was unable to hire French-speaking teachers—who would thus have been excluded from receiving funds from the municipal school fund—but rather because special teaching licenses were required, which could only be granted to "foreigners" (aliens).

First, in his statement regarding the only persons eligible to receive such licenses in the province, Dr. Ryerson expressly emphasized the term "foreigners" and correctly observed that nothing in the petition submitted by Mr. Turgeon suggested that any of the recommended individuals were "foreigners."

**The Stony Monday riot took place in Bytown (Ottawa)
on Monday, September 17, 1849**

C A P. LVIII.

An Act to provide for the indemnification of parties in Lower-Canada whose property was destroyed during the Rebellion in the years one thousand eight hundred and thirty-seven, and one thousand eight hundred and thirty-eight.

[25th April, 1849.]

In 1849, *the Rebellion Losses Bill* was passed in the House of Assembly by a vote of 47 to 18, with a majority not only among the British members from Lower Canada but also in Upper Canada. Despite all the protests, Lord Elgin, then Governor General, signed the bill in April 1849, which compensated Lower Canadians for losses suffered during the rebellions of 1837–1838.

The bill was unpopular with the Loyalists, known as the Tories, because it compensated those who had participated in the rebellion, unless they had been convicted of treason. During the ensuing riots in Montreal, then the capital of Canada, Lord Elgin was attacked and the Parliament buildings were set on fire.

Lord Elgin announced that he was considering moving the nation's capital and scheduled a visit to Bytown. Conservative supporters, including Mayor Robert Hervey, opposed holding a reception for Lord Elgin. At a meeting organized by the Reformers at the North Ward Market—now known as the Byward Market—the two opposing sides clashed, first with sticks and stones, then with firearms. Thirty people were injured, and one man, David Borthwick, was shot and killed.

Two days later, the two political factions, armed with cannons, muskets, and pistols, clashed on the Sappers' Bridge spanning the Rideau Canal, but the military arrived in time to defuse the situation.

Lord Elgin postponed his visit until July 1853 and received a warm welcome. Bytown, renamed Ottawa in 1855, became the capital of Canada in 1867.

*The Historical Society of Ottawa - historicalsocietyottawa.ca
Capital Chronicles: The Untold History. Rick Henderson - capitalchronicles.ca*

An Act to provide for the indemnification of parties in Lower-Canada whose property was destroyed during the Rebellion in the years one thousand eight hundred and thirty-seven, and one thousand eight hundred and thirty-eight.

[25th April, 1849.]

WHEREAS on the twenty-eighth day of February, one thousand eight hundred and forty-five, an humble Address was unanimously adopted by the Legislative Assembly of this Province, and by them presented to the Right Honorable Charles Theophilus Baron Metcalfe, the then Governor-General of the same, praying "that His Excellency would be pleased to cause proper measures to be adopted in order to insure to the inhabitants of that part of this Province formerly Lower-Canada, indemnity for just losses by them sustained during the Rebellion of one thousand eight hundred and thirty-seven, and one thousand eight hundred and thirty-eight;" and whereas on the twenty-fourth day of November, one thousand eight hundred and forty-five a Commission of five persons was, by His Excellency the said Governor-General, duly appointed to enquire into such losses arising from and growing out of the said Rebellion; And whereas it appears by the Report of the said Commissioners, dated the eighteenth day of April, one thousand eight hundred and forty-six, that "the want of power to proceed to a strict and regular investigation of the losses in question, left the Commissioners no other resource than to trust to the allegations of the claimants, as to the amounts and nature of their losses;" And whereas, in order to redeem the pledge given to the sufferers of such losses, or their *bonâ fide* creditors, assigns, or *ayants droit*, as well by the said Address of the said Legislative Assembly, and the appointment of the said Commission, as by the letter addressed by the Honorable the Secretary of the Province, by order of the Right Honorable Charles Murray, Earl Cathcart, subject of more minute inquiry under Legislative authority, and that the same, so far only as they may have arisen from the total or partial, unjust, unnecessary or wanton destruction of the dwellings, buildings, property and effects of the said inhabitants, and from the seizure, taking or carrying away of their property and effects, should be paid and satisfied; provided that none of the persons who have been convicted of high treason, alleged to have been committed in that part of this Province formerly the Province of Lower-Canada, since the first day of November, one thousand eight hundred and thirty-seven, or who having been charged with high treason or other offences of a treasonable nature, and having been committed to the custody of the Sheriff in the Gaol of Montreal, submitted themselves to the will and pleasure of Her Majesty, and were thereupon transported to Her Majesty's Islands of Bermuda, shall be entitled to any indemnity for losses sustained during or after the said Rebellion, or in consequence thereof: Be it therefore enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Legislative Council and of the Legislative Assembly of the Province of Canada, constituted and assembled by virtue of and under the authority of an Act passed in the Parliament of the United Kingdom of Great Britain and Ireland, intituled, *An Act to re-unite the Provinces of Upper and Lower-Canada, and for the Government of Canada*, and it is hereby enacted by the authority of the same, That, for the purposes of this Act, it shall be lawful for the Governor in Council to authorize the issue of Debentures, payable out of the Consolidated Revenue Fund of this Province, at or within twenty years after the date thereof, respectively, and bearing interest at the rate of six per cent., payable out of the said Fund on such day in each year as shall be therein specified, provided the total amount of the said Debentures shall not exceed the sum hereinafter mentioned.

1849 (September 17): Stony Monday

Stony Monday



York Street, where the riot took place - Photo from 1911



The Political Context

In September 1849, a few months after the violent riots in Montreal, Bytown learned that Lord Elgin, Governor General of Canada, was considering visiting the city to assess its potential as a future national capital. Several cities were vying for this honor, including Toronto, Quebec City, and Kingston. This prospect quickly laid bare the deep political divisions tearing Bytown apart. On one side, the residents of Lower Town—“*mostly workers, Catholics, Francophones, and Irish*”—supported the Reform movement and responsible government. On the other, Upper Town, populated mainly by affluent English-speaking Protestants, remained loyal to the Tories. The surrounding rural communities also leaned toward the Conservative side.

Reformist municipal leaders, including Joseph-Balsora Turgeon and Charles Sparrow, called a public meeting at the Lower Town market to organize a fitting welcome for Lord Elgin and to advocate for Bytown’s candidacy as the capital. They proposed presenting him with a nonpartisan “address” that all citizens could endorse.



The Shouldice Hotel and the Richelieu Hotel, 62 York Street: Built in the mid-19th century (around 1844–1846), this stone building originally housed the Shouldice Hotel. As the By Market became a bustling commercial hub for French-Canadian and Irish workers, the tavern changed hands and became the Hôtel Richelieu (sometimes referred to as the Hotel Richelieu) toward the end of the 19th century, remaining an inn and an essential gathering place for local merchants.

The Riot

One might have expected the Upper Town Tories, including Mayor Robert Hervey, to welcome the arrival of a representative of the Crown, especially since a designation as the capital would have benefited the entire city. But their resentment toward Lord Elgin, who had enacted the Rebellion Losses Act, ran too deep. Hundreds of Tory sympathizers, coming from towns as far away as North Gower, Gloucester, and Fitzroy, flooded into the market square to disrupt the meeting. Many were heavily armed.

Within minutes, a violent brawl broke out. Sticks and stones flew from all sides, hence the name “*Stone Monday*” given to this episode. When the first shot rang out, panic ensued: about fifty shots were exchanged. More than twenty men were wounded. Many sought refuge at the nearby Shouldice Hotel. The newspaper **The Packet** claimed that there had been no fatalities, but a passerby, David Borthwick, was reportedly shot and killed.

Far from seeking to ease tensions, Mayor Hervey, a staunch Tory, called in the militia and delegated arrest powers to Conservative supporters to detain Reformers. Worse still, he invited the Tories to gather again two days later, this time coming armed and ready for battle.

The Wednesday Clash and Its Aftermath

On Wednesday, two days after the riot, more than a thousand armed men—“*Reformers and Tories alike*”—found themselves face to face on the Sapeurs Bridge, the only crossing connecting Upper Town to Lower Town over the Rideau Canal. **The Packet** described both sides as “fully armed, as if the country were in a state of civil war.” The situation seemed on the verge of escalating into a massacre.

It was a small detachment of British soldiers that averted disaster by courageously stepping between the two factions. After two hours of extreme tension—marked in particular by a volley of shots fired into the air by the Reformers to empty their weapons before withdrawing—the Tories marched off to the sound of a fife and drum under their party flag. The troops returned to their barracks.

The Packet emphasized that without this military intervention, the city would have been the scene of one of the worst massacres in its history. The newspaper expressed its disbelief: how

could such a scene have taken place “in the middle of the 19th century, in enlightened Canada?”

Subsequently, soldiers seized a private arsenal—“including cannons”—from a property owned by Ruggles Wright in Hull. Several individuals, including members of the Wright family, were arrested and later released on bail. Bytown’s first mayor, John Scott, as well as Henry Friel, editor-in-chief of the Packet, were also briefly detained. Ultimately, most of the defendants were acquitted due to insufficient evidence. Tory Mayor Hervey left Canada in 1852 to settle in Chicago. As for the Reform leaders “Turgeon, Sparrow, and Friel,” they all went on to become mayors of Bytown and later of Ottawa.

*Lord Elgin’s Visit to Bytown and the Reminiscences of Mary Anne By Friel
James Powell - The Historical Society of Ottawa - December 2022*

The result was about thirty injured and one dead—21-year-old David Borthwick, a mere bystander to the clashes.

Needless to say, this unfortunate incident prevented Lord Elgin’s visit. Upon hearing this news, the city council protested the deployment of troops to Bytown, arguing that it would damage the city’s reputation and perhaps also affect the selection of the capital.

*Thesis by Mr. Lucien Brault: Ottawa from Its Beginnings to the Present
(May 1, 1914)*

The funeral of the late David Borthwick—the young man who was murdered on Monday the 17th of last month—took place on Wednesday at the Upper Town Cemetery and was the largest and most solemn ever seen in Bytown. With the exception of a few people who had come from the surrounding area, those who accompanied the young man’s remains to their final resting place were locals, numbering between five hundred and six hundred people. The funeral procession made its way to the Upper Town Methodist Church, where a moving and fitting sermon was delivered by Reverend Shepherd—a sermon that met with general approval and was distinguished by its quality and the importance of its subject. Stores closed their doors and flags were flown at half-mast along the procession’s route, and a general sense of despondency, reflecting deep sadness, spread throughout the city.

*Montreal Transcript and Commercial Advertiser
(October 18, 1849)*



*Lord Elgin,
Governor General*

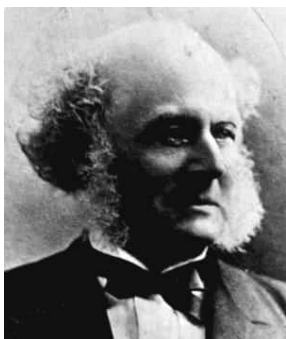
The incident resulted in about thirty injuries and one death—that of 21-year-old David Borthwick, a young man who was merely a bystander during the clashes.

Needless to say, this unfortunate incident prevented Lord Elgin's visit. Upon hearing this news, the city council protested against the deployment of troops to Bytown, arguing that it would damage the city's reputation and perhaps also affect the choice of capital.

*Thesis by Mr. Lucien Brault: Ottawa from Its Beginnings to the Present
(May 1, 1914)*

*The house of Thomas Brulé, 288–290
St. Patrick Street, built around 1845.*

*Mr. Brulé, a blacksmith, was tried
for the murder of young David
Borthwick during Stony Monday. He
was found not guilty. The house still
stands and has been restored and
designated as a
heritage site.*



*Robert Hervey,
Conservative mayor
(Tories)*



*Joseph Balsora Turgeon,
Reform leader
and magistrate*



*Charles Sparrow,
Reform Party leader
and magistrate*



*John Scott,
Reform Party
Representative*

Letter from Mother Élisabeth Bruyère dated September 18, 1849

To Mother Rose Coutlée, Superior, General Hospital, Montreal



First Convent

First boarding school

First hospital

1845–1850

I am sending this letter by mail to tell you that we are living in troubled times; yesterday the Liberals gathered—it was the 17th of this month—to draft a petition to the Governor (Lord Elgin) inviting him to visit this city; All these Liberals were unarmed, and suddenly a group of Orangemen arrived, fully armed with pistols, to stir up trouble among the peaceful Liberals; they fired on them—one man alone fired eighteen shots without stopping; there were several wounded on both sides; I have not heard that any of the Liberals were fatally wounded, but there were two among the Orangemen who were killed and others seriously wounded; We were afraid yesterday, but today preparations are underway on both sides, and there are fears of civil war tomorrow, for the Irish say that if they lose tomorrow, they will immediately start a civil war.

The Orangemen, for their part, say that as long as there are Catholics in Bytown, they will never have peace; therefore, they must be exterminated. Please pray for us in turn, my dear Mother; we prayed fervently for you last spring. I am quite resigned to death—I even desire it—but not in a civil war. Tomorrow, if possible, I'll send you news; our Sisters are afraid but they're very reasonable. Sr. Dubé is still unwell. Our regards to all of you, farewell, farewell—may we all belong to God, but may the hand of the Orangists spare us, won't it? I'm counting on our good Mother, the Blessed Virgin.

Your affectionate daughter,

Sr. É. Bruyère

Letters of Élisabeth Bruyère, Volume 1 (1839–1849) Sister Jeanne d'Arc Lortie, S.C.O. (p. 467)

1852: Securing Pardon for the Irish Exiles

Mr. Joseph Balsora Turgeon, seconded by Mr. James Leamy, then proposed a resolution concerning the release of the two prisoners of state, the gist of which is as follows: "That the City Council view with satisfaction the philanthropic efforts of the Provincial Government, regardless of political or partisan sentiments, to secure a pardon for the Irish exiles; that the Council would not faithfully represent the sentiments of the citizens of Bytown if it did not express its sincere and heartfelt hope that the humanitarian efforts undertaken would be crowned with success; that a petition to that effect be prepared, signed by the Mayor and the City Clerk on behalf of the Council, and that the Mayor be requested to forward it to the Governor General, imploring him to support its purpose and then to submit it to His Majesty."

Mr. Monk stated that he did not believe his constituents had sent him to the legislature to legislate on matters of this nature, and that he would prefer not to vote; he would not have wished to oppose what might be called a humanitarian proposal, but, since the matter had been submitted to the Council, he must follow the course dictated by his duty. He added that he had never heard that the people of Ireland had asked for the pardon of the Canadians exiled in 1837 and 1838. At a time when Europe was in turmoil, he was reluctant to risk embarrassing the new Ministry by supporting a petition of this kind, which, coming from a city as important as Bytown, could jeopardize the very existence of the Ministry.

Mr. Turgeon regretted the dismissive tone in which Mr. Monk had spoken of Bytown. "Bytown had progressed more rapidly than any other city in Canada, and before it reaches the age of Quebec or Montreal, it will surpass them."

Mr. Workman said that any friend of humanity should support such a resolution; however, he observed that it was nothing more than a hollow pretense, and that he feared this move might cause the English people to oppose emancipation, and that, if the resolution were adopted, the residents of Bytown would find themselves in a difficult situation.

Mr. J. Scott said that he was in favor of the petition. He was generally opposed to the Council dealing with matters outside its jurisdiction, but he made an exception because of its humanitarian nature. These men had broken the laws of the land for reasons that could withstand public scrutiny. They may have believed, in good conscience, that they were acting

as patriots; that was a matter between them and their God; but he (Mr. S.) believed they had been sufficiently punished. The days were long past when fruitless opposition to the Government constituted a capital offense. He had no doubt that if similar petitions were adopted throughout the country, they would exert some influence on His Majesty's Government. He hoped that the petition submitted to the Council would be adopted unanimously.

Mr. Sparks observed that such a petition should not have been presented to the Council; but if the proposal had been circulated for signatures, he would probably have signed it.

Mr. Monk stated that he was not prepared to say that he would not have signed it.

This motion had been adopted elsewhere in Canada; in Quebec City, it had been unanimously approved by the City Council.

The motion was then put to a vote, as requested by Mr. Sparks; the vote was as follows: In favor: Messrs. Turgeon, Monk, Laporte, Turgeon, and Scott. Opposed: Messrs. Sparks and Monk.

Mr. Turgeon then introduced a petition regarding the aforementioned matter... and it was proposed that the said petition be adopted and that the Mayor and the officers of the Corporation sign it, which was approved, with Mr. Sparks voting against.

Council then adjourned.

Ottawa Daily Citizen (March 13, 1852)

THE BIRTH AND ADVENTURE
of the French-Canadian Institute of Ottawa
1852–Present

Bytown grew, and with it, the French-Canadian presence took root. Through the unpaved streets of Lower Town, in makeshift churches, improvised mills, wooden schools, and modest shops, a community took shape. These men and women, who had come from Saint-Eustache, L'Assomption, or Saint-Jérôme, carried tools in their arms, but in their hearts they carried memories, a language, and a faith they refused to abandon.

But soon, mere survival was no longer enough. They had to rise above their circumstances. They had to come together. They had to think about the future. And that is when an idea emerged—one that was radical for the time: to create a permanent place for education, culture, and Francophone solidarity. An institution.

At the crossroads of identity struggles, intellectual aspirations, and the need for unity, the Institut canadien-français d'Ottawa was born. It would be not just a literary club, but a bastion—a school of thought, a hub for debate, and a catalyst for action.

What follows is the story of this great dream that became reality—and at times a nightmare, so numerous were the challenges. It is the tale of a century of resistance and renewal, in which the spirit of our pioneers would finally find a home.

The Institut canadien-français d'Ottawa was founded in 1852, at a time marked by the vitality of Bytown's Francophone community. The first meetings to establish this organization were held at the home of Isidore Champagne, a hotelier who had been well-established in the city for several years and a prominent figure in the community. It appears that at that time, Isidore Champagne lived on Dalhousie Street. These gatherings were graced by the presence of Monsignor Guigues, a testament to the importance attached to the initiative.

The founders' enthusiasm was palpable during these meetings. It was decided to officially name the new organization on June 24, 1852—Saint John the Baptist's Day—a date carefully chosen for its unifying and patriotic significance. Thus was born the Institut canadien-français, whose very name reflected its founders' pride in their identity.

Georgette Lamoureux, Bytown and Its French-Canadian Pioneers, 1826–1855
Le Droit (June 11, 1953)

Meanwhile, education and science were experiencing a renaissance

At that time, science in France began to offer comprehensive systems for explaining the world, thereby competing culturally with religions over their ability to enlighten citizens about the workings of nature. Beginning in the mid-century, the end of the monarchy, political liberalization, exceptional economic growth, and mass education rapidly eroded the old frameworks of cultural life. Education became widespread throughout society, bringing and imposing new ideas about how society functioned, and the role of religion was profoundly transformed.

The French-Canadian institutes became the hub of the “Red” movement of radical young intellectual patriots and their zealous commitment to democratic principles. The Institut canadien’s most significant contribution was the promotion of political nationalism in French Canada and the creation of a democratic French-Canadian state, although it also sought opportunities for collaboration with English Canada within the government and other spheres.

Bytown was no exception to the rise of French-Canadian nationalism, and in June 1852, discussions about establishing a French-Canadian Institute arose from a local meeting organizing the Saint-Jean-Baptiste Day celebration in the city. It was intended to be modeled after the two Institutes in Montreal and Quebec City, and that fall it was organized under the presidency of businessman, councilor, and moderate reformer Joseph B. Turgeon.

Throughout the month of June 1853, evangelical Protestant churches in Montreal were stoned by screaming mobs. In Canada West, calls were made for a “Protestant union” to combat the alleged Catholic threat. It is interesting to note that in Bytown, on July 12, 1853, troops were sent to prevent a riot between Orangemen and Catholics in the Lower Town.

Such was the state of Canada in which Bytown found itself during the fifth decade, on the verge of becoming one of Canada’s major cities and embarking on its destiny as one of the world’s great capitals. It was a time of profound change, much like the 1830s and 1840s, but despite all the conflicting forces that were set to clash, Bytown had never been so confident in itself and its position.

The Union of the Canadas: The Growth of Canadian Institutions, 1841–1857—J.M.S. Careless

The Birth of the French-Canadian Institute of Ottawa



The entrance to the Hôtel du Castor on Sussex Street was semicircular in the facade and led up two flights of stairs to the mezzanine. Above it was a recessed balcony.

The Bulletin of Historical Research - Régis Roy (August 1937)

The first meeting to establish the French-Canadian Institute of Ottawa—known as the Literary Circle in 1852—took place at Isidore Champagne's residence on Dalhousie Street. Before the end of 1852, further meetings were held at the Hôtel du Castor. A three-member committee was tasked with organizing the Institute: First and foremost, Joseph Balsora Turgeon, a blacksmith on Mosgrove Street; Dr. Jacques-Télesphore-Cléophas Trottier de Beaubien; and Pascal Comte.

The other members of the executive committee were: Pierre Marier, a mason on King Street; Nazaire Germain, a tinsmith on Sussex Street; Antoine Champagne, a shoemaker on Sussex Street; and Isidore Champagne, an innkeeper on Sussex Street. Members included: Pierre Dufour, a coachbuilder on

Rideau; N. Bonneau; Dr. Pierre Saint-Jean; Nazaire Germain, tinsmith; Pierre Marier, mason; Joseph Guibord; Charles Landreville, owner of Ottawa's first billiards parlor at the corner of Sussex and Rideau Streets, etc.

Bytown and Its French-Canadian Pioneers, 1826–1855, Volume I. Georgette Lamoureux (1978)

The French Canadians of Bytown had neither allies nor leaders at that time. However, they did have Saint-Jean-Baptiste Day, which Ludger Duvenay (baptized Joseph-Ludger)—a printer, publisher, civil servant, journalist, politician, and patriot—had just established in 1834. It was in 1834 that the French Canadians were given a patron saint. It was believed that having a revered figure around whom all patriotic sentiments could rally once a year would be beneficial to their national identity. We could have chosen, from our young history, some respected name or imposing figure—but we did not, and we were right not to.



Inspired by Montreal's Saint-Jean-Baptiste Day, they founded the Canadian Institute of Ottawa on June 24, 1852, placing it under the patronage of Saint John the Baptist. John the Baptist, a biblical figure rich in symbolism, deeply reflects the Institute's mission and objectives, which are embodied in its seal and coat of arms.

It was fitting for a country still in its infancy—whose entire history, for the most part, lay in the future—to have as its patron a figure who was, in and of himself, the harbinger of better times. It was undoubtedly with this in mind that John the Baptist—a prophet—was chosen. His was a noble mission: to prepare the people

of Israel to receive Christ.—He came to tell this people, who had nullified the law through their traditions, that the time had come for them to abandon the traditions of their fathers; to put an end even to their sacrifices; and to turn without hesitation toward the Messiah whom the prophets had announced to them.

And how faithfully he fulfilled this mission, denouncing the hypocrisy of the Pharisees; proclaiming Jesus Christ as the One who alone would put an end to the ceremonial worship of the Old Testament; introducing the Father of grace and proclaiming free salvation, in contrast to salvation by works; while at the same time demanding fruits

befitting repentance and faith. While it is difficult to find the historical links connecting Canada to Judea, it is less difficult to find in the life of the preacher of the wilderness the sentiments and religious convictions that we can hold up as examples for believers—if not for citizens—to follow.

“Travail et Concorde.”

“Le travail triomphe de tout.”

C O N S T I T U T I O N .

ARTICLE I.

La Société, fondée en 1852, se nomme L'INSTITUT CANADIEN-FRANÇAIS de la Cité d'Ottawa.

If this was the thinking of our patriots, we shall be eternally grateful to them, and today we share with them the hope of seeing this Christ—so faithfully proclaimed 1,880 years ago—received as the One and Only Savior and Mediator, to the exclusion of all others, by all our compatriots in the United States and Canada. Here we provide an overview of the life, ministry, and religious convictions of John the Baptist as recorded in the Holy Scriptures. The Institute's purpose is the unity and intellectual progress of its members; its motto is: Work and Harmony. These gentle words constitute its noble program. The preacher explains that the work pursued at the Institute is study—that is, the quest to acquire Truth in all its forms, from its humblest to its loftiest manifestations: truths acquired through human labor or revealed by the goodness of Heaven. Art. XXVIII—The seal of the Institute is

a raised coat of arms, bearing in the center the image of a beaver, with two torches crossed diagonally. This coat of arms is surrounded by a garland of maple leaves, supported by two banners bearing the motto “*Work and Harmony.*”

Art. XXVII—The Institute's flag has a white field, bearing in the center the image of a beaver surrounded by a garland of maple leaves, with the year 1852 and, in the upper corner near the staff, the British colors.



Constitution and Bylaws of the French-Canadian Institute of the City of Ottawa (1867)



This image shows one of the oldest wax seals of the Institute.

To make the handwritten inscription legible—which had become nearly illegible due to wear and tear or the poor quality of the original image—digital processing was applied. Several techniques, such as contrast adjustment, sharpening, and the application of specific filters, were used to enhance the characters and reveal text that was previously indistinguishable.





The seal bears the inscription “Institut canadien français de la cité *d’Ottawa*” along its border, while the banners display the motto “Travail et Concorde.” This design is created by embossing on a thin sheet of gold leaf, a technique often used to decorate and authenticate certificates or invitations.



The current coat of arms is the result of some revisions made by a well-known heraldist, Mr. Régis Roy, in 1920.

“John (the Baptist) was a burning and shining torch,” said the Lord of him. He, John (the Baptist), was the lamp that burns and shines, and you were pleased to rejoice for a time in his light.

John 5:33–36

The Congregation of the Sisters of the Assumption’s interpretation of the torch, the flame, and Saint John the Baptist is highly revealing of the mission and objectives of the Institute, which holds Saint John the Baptist at its heart.

“If the flame is the emblem of knowledge, in contrast to the darkness of ignorance, the torch is the symbol of teaching, and its crossed arms signify sharing. Just as ancient runners passed the torch from hand to hand, each generation receives the teaching of previous generations and passes it on to the next. The torch is the emblem of Saint John the Baptist, patron saint of the cathedral and the Diocese of Nicolet.”

*The Congregation of the Sisters of the Assumption of the Blessed Virgin Nicolet had their coat of arms designed.
Le bien public, November 7, 1952*

The choice of the beaver as Canada’s national emblem dates back at least to the 17th century. The beaver is a symbol associated with the country’s history of development. It holds great economic and symbolic value in Canada because it is linked to the country’s history of development, particularly the fur trade during the colonial era (*it represents ingenuity, hard work, and perseverance*).

https://fr.wikipedia.org/wiki/Castor_du_Canada

The maple leaf was first used by French settlers in the 1700s. Considered very early on as an emblem of French Canada, it was officially adopted as such by the Société Saint-Jean-Baptiste in 1834 (*it represents pride, abundance, and diversity*).

<https://www.blog-canada.com/symboles-canada.html>

WORK IS THE MEANS, BUT PROGRESS IS THE GOAL

Mr. Benjamin Sulte relays the remarks of

Mr. Isidore Champagne: Let us return to prose and paint a portrait of our friend, for those who do not have the privilege of knowing him. Small in stature but admirably built, with broad shoulders, a weathered face, clear and lively eyes, tousled hair, a smile on his lips, animated gestures, and a gait that remains very light—such is Isidore Champagne. In the fifty years he has lived in Ottawa (since 1837), many changes have taken place before his eyes. It is no longer Bytown, but Ottawa. Mr. Champagne has seen every street in the capital take shape. Gradually, he has watched all the original buildings disappear, for in building Ottawa, Bytown was demolished. His impeccable memory recalls the vanished city. He reconstructs it piece by piece and gives us the

description with the warmth and vitality that constantly characterize his writing. How long has it been since you came back to life, Mr. Champagne!



*Mr. Isidore Champagne, known as “Le Patriote,”
and his wife, Mrs. Marie Desneiges
Valiquette, innkeeper at the Hôtel du Castor*

My dear child, people like me don’t die. The old Canadians are still alive! For fifty years now, my wife and I have been planning to celebrate our golden wedding anniversary; it will be in 1887, exactly sixty years (50 years), almost month for month, after Colonel By’s landing at Les Rideaux. We’ll have a wedding celebration! Youth must have its fun!

When the Champagne family settled in this region, the forest still covered almost the entire area between Clarence Street and the northern section up to the river, and all the land east of Dalhousie Street, as far as the Rideau. The Sainte-Anne parish was a hunting ground.

“To eat partridges and hares in the Sainte-Anne parish today, you have to have them brought in from far away,” Mr. Isidore Champagne told me recently. “But the parish can afford them!”

La Presse (January 12, 1887)



*Isidore Champagne holding the flag of the
1775–76 militiamen in front of the
Honorable Charles-Joseph Coursol*

In 1872, the Honorable Charles-Joseph Coursol was appointed president of the Saint-Jean-Baptiste Society of Montreal (1872–1876), a position that had previously been held in turn by the Duvernays, the Morins, the Cartiers, the Dorions, and the Chauveaus. It was during his presidency—for he was elected to serve four consecutive years—that the great national celebration of June 24, 1874, took place, when some fifty French-Canadian societies from the United States came to celebrate the national holiday with us. *“I have never witnessed a more moving spectacle.”*

And the author, the Hon. Joseph Tassé, adds:

I was walking in the procession alongside an elderly patriot from Ottawa, the late Mr. Isidore Champagne, father of the esteemed

parish priest of Pointe Gatineau. Mr. Champagne was carrying a venerable relic, a tattered flag—a flag of the militiamen of 1775–76, the very men who blazed the trail by refusing to become Yankees.

When we arrived in front of Notre-Dame Church, we were met by a veritable sea of people, whose brass bands could barely be heard above the joyful clamor. Overcome with joy, with tears in his eyes and in his voice, Mr. Champagne said to me:

“My young friend, I can die content; the Canadians are now strong enough to command respect.”

Mr. Coursol had the distinguished honor of presiding over the entire celebration, this impressive gathering of brothers. I have never seen a man happier than he was that day. He deserved that happiness. Charles-Joseph Coursol, an eminent French-Canadian (1819–1888), who served as mayor, member of the National Assembly, magistrate, and president of the Saint-Jean-Baptiste celebrations in Montreal.

*Excerpt from *Le 38ème fauteuil*, by Joseph Tassé*



At 186 Barrette Street in Ottawa, a mural depicts a number of city council members and mayors aboard the 1909 Beechwood streetcars, including Mr. Isidore Champagne

At midnight on Saint-Jean-Baptiste Day, Isidore Champagne's cannon would wake up Bytown, and the festivities began.

I loaded that cannon, which the English used to enjoy firing. Now, the police have banned it. No! Ottawa is no longer Bytown! But there are compensations.

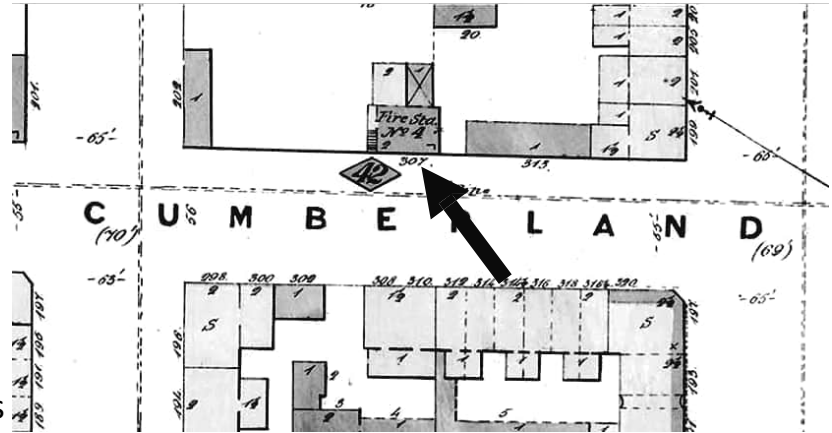
Bytown, lost in the middle of the woods, constantly drew the attention of Lower Canada. This place was rightly considered a nearly impassable den of thieves. Around 1847, travelers from the Upper Country told me in detail what was happening there. It was enough to give you goosebumps. Returning from Bytown meant emerging from the lion's den. A family that did not receive the expected news from one of its members would set out for the Ottawa logging camps, saying to themselves: "He must have been killed in Bytown." Could I have imagined that the time would come when not only would I live in those places of grim memory, but I would also come to know so intimately the brave Canadians who had dared to settle there first!

Mrs. Isidore Champagne has always shared her husband's patriotism. When their home was the quintessential Canadian hearth—the gathering place for our people in Bytown—this brave Canadian woman devoted herself to the national cause with unwavering dedication that never faltered. At the great convention in Windsor in 1883, Mr. Isidore Champagne delivered a long speech that was met with continuous applause. I have rarely heard him speak with such verve, even though he is naturally a man of great passion. Our compatriots from the other end of Ontario saw what a former president of the Saint-Jean-Baptiste Society of Bytown is truly like!

La Presse (January 12, 1887) Isidore Champagne, known as "the Patriot"

1853 (Fall): The Literary Circle (The Institute)

We come across a number of old buildings, among which we still see a modest house (formerly a fire station) that is said to have been the birthplace of the Institut Canadien-Français d'Ottawa. During this period in the Lower Town, the Hook and Ladder Company Isidore Champagne as its chief. It is behind the Institute's use of these premises.



*The magazine *Moderne* (February 1925). "Days of Yore in Ottawa," by Alfred DeCelles, Jr.*

In 1852, the Council had three fire stations built to house the fire pumps. The East Station (Lower Town) was erected on the east side of Cumberland Street, between Murray and Clarence; a brick building, it still stands today. In 1853, members of the Canadian Institute would meet on the upper floor. Mr. Joseph Dufour told me that his father, one of the Institute's founders, personally supplied the firewood needed to heat the meeting hall and that he would arrive before the others to prepare everything for their



We come across a number of old buildings, among which we can still see, near Clarence (Note: or Murray), a modest house (formerly a fire station) that is said to have been the birthplace of the French Canadian Institute of Ottawa.

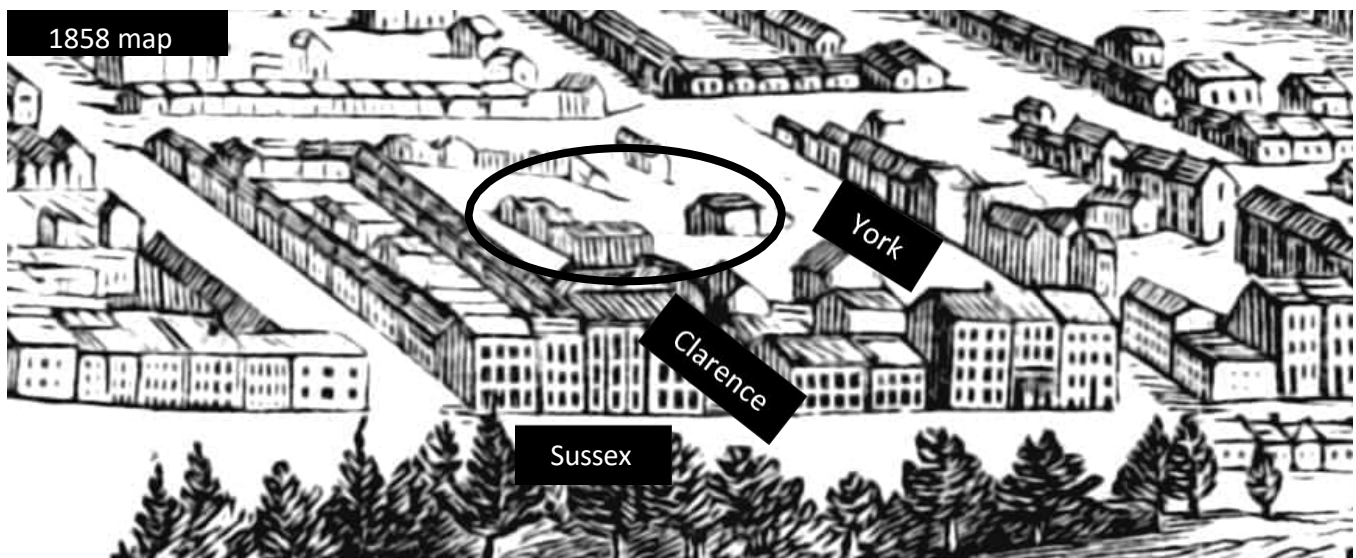
Days of Yore in Ottawa, by Alfred DeCelles, Jr.

**La revue Moderne*, February 1925*

comfort. In those days of national unity among our former Canadians from ByTown, the daily news was discussed there; those who could read would read aloud from contemporary French and English newspapers; then, comments and remarks of good, frank camaraderie circulated freely amid the fragrant clouds of fresh Canadian tobacco. We would leave there with our minds rested, at peace, and confident that we had sincere friends close by. Such were the early meetings of the Canadian Institute. Honor to these people, our forebears! And Pierre Dufour always played his part!

Le Droit (August 25, 1939)

1854–1857: The Institute's Literary Circle moved to the "By Market Hall" between York and Clarence



The Lower Town Market building, a two-story wooden structure, was officially inaugurated on Saturday, November 6, 1848

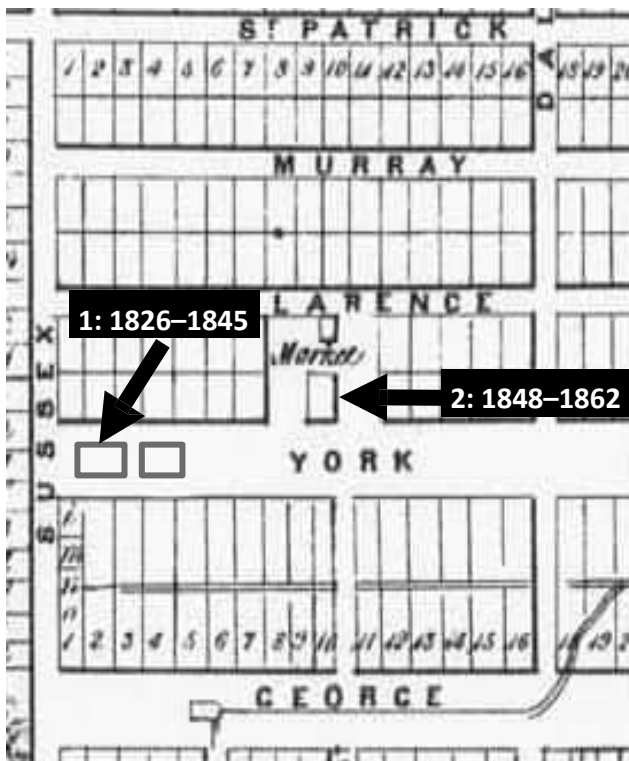
Ottawa Citizen (January 23, 25, 1862)

A wooden structure on stilts, shaped like a long rectangle, serving as a link between York and Clarence Streets. At that time, it was the favorite spot for Canadians who



flocked there in large numbers to the
gathering with family,
lectures, concerts, theater,
etc., and its material progress—
both in membership and
revenue—offered the officers a
very
highly encouraging
outlook.

*The Bulletin of Historical
Research, Vol. XLIII, No. 8
(August 1937)*



GOVERNMENT NOTICE.

SEALD TENDERS, addressed to the Respective Officers of Her Majesty's Ordnance, Rideau Canal, will be received at this Office until the 20th instant, at noon, for the Purchase of the two Wooden Buildings in George's Street, Lower Town; commonly known as the "MARKET HOUSE," and "OLD COURT HOUSE." The Purchaser will be required to remove the Buildings, and level the Foundation even with the Street, within one month after his Tender has been accepted.

The amount tendered to be in Halifax Currency for the Buildings separately, and to be paid before the removal of the material is commenced.

The words "Tender for Market House," and "Old Court House," to be written on the envelope.

Bytown Gazette (May 8, 1845)

It was necessary to determine which building had been used by the Institute at By Market in 1855: the first (1) market located in the center of George Street, near Sussex Street, or the second (2) market between York Street and Clarence Street. A government notice published in the Bytown Gazette on May 8, 1845, announced the sale of two wooden buildings on George Street near Sussex—the market and the courthouse—for demolition. Thus, in 1855, the Institute must have occupied the second floor of the^{second} building located between York and Clarence Streets.

The By Market was built around 1826, originally with a courthouse at the rear. It was a wooden structure with dovetail joints, a veranda on each side, and an adjoining weigh station. The building served both as a hub for market activities and as a public hall for political and religious gatherings. According to the Bytown Gazette, the building was demolished in 1845. A public well was built in 1839. From what we have been able to ascertain, the first Catholic priest to celebrate Mass here was Reverend Father Heron, in the hall located above the old market, at the end of George Street, near the old well, across from P. O'Meara's house. From June 1829 to July 1831, Reverend Angus McDonnell served as parish priest; during this period, religious services were held in the upper part of the Market Building on George Street.

A History of Old Bytown (1876)
Ottawa Daily Citizen (August 30,
1889)

The Citizen: Memories of Bytown (April 6, 1907)

CONSTITUTION ET REGLEMENTS

DE

L'INSTITUT CANADIEN FRANCAIS,

DE LA

CITE DE L'OTTAWA.

IMPRIMERIE

DE L'OFFICE DU "RAILWAY TIMES" PAR DAWSON KERR.



OTTAWA:

IMPRIME A L'OFFICE DU "RAILWAY TIMES" PAR DAWSON KERR.

1855.

"heTæveüTfom edetozt"

CONSTITUTION ET REGLEMENTS

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DE LA
CITf OF OTTAWA

ARTICLE I.

The government, established by this Constitution, **is THE DAILY STATUS**
F Bylaws of the City of Ottawa

ARTICLE II.

The Society of the City of Ottawa is established for the purposes of fellowship, mutual edification, recreation, and **general** progress; to **these ends, the** members of this Society shall meet once a week, in a suitable for them, where they will discuss and adopt the measures ~~that~~ the majority **deems** appropriate or necessary. They will have at their disposal a library and a reading room.

ARTICLE III.

The Institute is composed of an indefinite number of active members and corresponding members.

ARTICLE IV.

To become an active member, any person of French-Canadian by either father or mother, who has been duly nominated and accepted.

ARTICLE F.

Any person residing outside the City of Ottawa who wishes to support the Institute through literary and scientific contributions may become a corresponding member—

ARTICLE XI.

Any active member present at meetings has a voting right; only active members alone are eligible for election to the offices of the Institute.

ARTICLE VII.

Active members pay an annual or monthly dues,
as set forth in the Bylaws

ARTICLE VIII.

THE OFFICERS OF THE INSTITUTE ARE

A President.

Two Vice Presidents. A

Recording Secretary.

A Corresponding Secretary.

A Treasurer.

A Librarian; who, together with six other members of the Institute, chosen by a majority vote, form the Governing Committee.

ARTICLE IX.

All officers of the Institute are elected by a majority of the active members present (by secret ballot) every six months, namely:

A the first meeting *in mid-April* and the first meeting in mid-October, and may not be elected to the same office for more than two consecutive semesters, except for the Treasurer and the Librarian, who may remain in office for as long as the Institute deems appropriate.

ARTICLE X.

The President presides over all meetings or assemblies of the Institute and of the Governing Committee; he maintains order, decides on all points of order, and may cast a deciding vote only in the event of a tie.

ARTICLE XI.

In the absence of the President and the Vice President, the Institute shall appoint a President pro tempore, who shall have the same rights and privileges as the President.

ARTICLE XII.

The Secretary-Archivist is the custodian of the Institute's archives, maintains a list of all members, as well as a minutes book for each meeting, and shall serve as secretary of the Governing Committee.

ARTICLE XIII.

The Corresponding Secretary is responsible, under the direction of the "Regulatory Committee," Governance," for the Institute's correspondence, and in his absence, the Archivist shall perform his duties.

ARTICLE XIV.

The Treasurer is responsible for collecting dues, serves as the custodian of the Institute's funds, and shall not disburse any sum of money without a *par* written order from the Governing Committee. He must maintain a list of all active members and other members of the Institute; must submit a monthly statement of income and expenses to the Governing Committee; and must, during the Institute's of the Institute, a report on his administration.

ARTICLE XY.

The Librarian is responsible for the Library and the Reading Room, and must report monthly to the Governing Committee

; he must also acknowledge receipt of any donations of books or other materials to the Institute; maintain a regular catalog of them, and submit a report on his administration **every semester**.

ARTICLE XPI.

The Strategy Committee manages all the Institute's affairs, receives and reviews all reports from officers, as well as all requests and proposals from members, which it accepts or rejects; it handles the Institute's correspondence through the Corresponding Secretary.—It must meet every five **days**, keep minutes of the proceedings, and issue a report once **a month**; any decision of the Strategy Committee may be appealed to the Institute.

ARTICLE CVII.

All discussions, whether of the Institute or the Appeals Committee, must be conducted under the members' word of honor and must not be disclosed outside the Institute except among its members.

ARTICLE XYIIL

All proceedings of the Institute shall be conducted in the French language, and any report or motion must be in writing.

ARTICLE X.II.

The Institute's patronal feast day is St. John the Baptist.

ARTICLE XX.

The French Canadian Institute of the Outaouais may not be dissolved **que** without the unanimous consent of nine-tenths of all its **active** members.

ARTICLE XXI.

The Institute may elect as an honorary member any person of any origin deemed worthy of the honor, but such person or persons shall have no voting rights in the Institute, nor may they take part in discussions or management of the Institute's affairs, shall not be eligible for any office within the Institute, and shall not be permitted to attend special meetings.

ARTICLE XX.

Any motion to amend, suspend, or repeal any of the articles of this Constitution shall be read at the first meeting in April or October, posted in the Institute's hall until the first meeting of the following month, and may be adopted only by a three-quarters majority of the active members present, provided that the number of members present is not less than fifty.

REGLEMENTS.

ARTICLE I.

Il y aura Séance de l'Institut une fois Every Thursday evening, starting on September 3rd, at 7:00 p.m.; at Beit Beures in Et6.

ARTICLE II.

of r uonzaz eers of ten ææbzea acts.

ARTICLE III.

At the meeting, the President will preside and
les members in order

ppellera

ARTICLE .

x• ææ m »

1 Reading of the minutes of the last session.

* Reading, May, Declaration, or other.

3 Discussion of the Day, for which notice has been given

4 , position, choice of PEazai, or îasijeðdelectmm.

5 Reading of the various **Rap** ports.

6 Second reading, and COOBK(B tBt iOY X« **Rapport ou proposition, No.,**
or revised since the previous sessions,

7 **Moon**æzt povr æl railsion da 3'lerobrea.

8 Decision of the Council of State on any proposal referred to it.

g **Taken into** consideration in all matters of importance **or urgency for**

ARirczEv.

Any bid or proposal must be in writing, in French, and properly proposed and seconded

ARGILE ¥I

Upon motion, at a regular or special meeting, it may be decided specifically to any matter in accordance with the vote of the majority present.

ARTICLE 11

“Furthermore, the active members may request the President to convene an extraordinary meeting; such a meeting *may only* **address** the matter for which it was convened.”

ARTICLE VIII.

The annual dues for active members shall be one and a half piastres **payable** in advance, or fifteen sous per month, also payable in advance. %
l'optionof the members.

ARTICLE IX.

The fiscal year begins on the first Thursday of July.

ARTICLE X•

Any person who has been **accepted** as an active member **of the Institute shall receive an admission card** for which they must first **pay** the sum of two and a half shillings (6d.), and no one shall be admitted as a member unless they have received such a card.

ARTICLE XI.

To be eligible for office and to have the right to vote in elections, one must have paid all outstanding dues and the current year's dues.

ARTICLE II.

Any Active Member who is in arrears for one semester of dues is deprived of all the rights enjoyed by members.

ARTICLE 12

Upon motion, the Institute may remove the name of any Active Member who is in arrears for two full semesters of dues, and any Member whose name has been thus removed may not be readmitted without first paying all arrears owed at the time of removal.

ARTICLE XIV.

The Executive Committee may not incur any debt or dispose of any funds without the authorization of the Institute.

ARTICLE XV

'Any officer who is absent from three regular **and consecutive** meetings without providing a valid reason may be removed from office and replaced at the next meeting.

ARTICLE XVI.

Any election, whether **general** or temporary, **shall take place at** the evening meeting and
~~a~~ an absolute majority of the votes. The quorum shall be as follows.

ARTICLE XVII.

The Treasurer, or the Secretary-Archivist in his absence, shall have at each meeting an alphabetical list of members, indicating those who have paid their dues and those who owe them.

ARTICLE XVIII.

Any outsider introduced by a member may attend the Institute's Public Sessions.

ARTICLE XIX.

The Governing Committee may establish for the meeting hall and the Reading Room such specific regulations as it deems appropriate, which, in terms of content and form, must be ratified by the Institute.

ARTICLE WX

Any donation made to the Canadian Institute, whether received by the ~~par~~, the Librarian, or the Treasurer, who report on the matter to the of Directors, at the meeting must subsequently Committee

ARTICLE XKI.

The Institute may appoint special committees whenever necessary. ~~page~~

ARTICLE KRIL.

Any motion to adjourn is always in order.

ARTICLE XXI.

Any motion that has not been put to a vote, upon the request of three members, shall be carried over to the next session for consideration.

ARTICLE XXIV.

Each member may speak only once on the same question, with the exception, however, of the member who opens the discussion, to whom is granted the right of reply. The Chair may, contrary to this rule, grant the floor to anyone who is personally attacked, or to whom statements are attributed that they did not not said

ARTICLE RCP.

~~OWtBNtOTOR~~: Proposals to impose fines, amend, or repeal any of the of these Regulations may be considered only at the mid-April and mid-October sessions, and may be adopted only by three-quarters of the Members present, the number of whom shall not be less than fifty-~~on~~ fifteen Notice of such a motion must be given eight days in advance and posted 8 in the halls of the Institute

FINIS.

1855: Commander Belvèze and the Capricieuse



The French trade mission to Canada that Napoleon III had entrusted in 1855 to the commander of the corvette “*La Capricieuse*,” Paul Henri Belvèze. This first official French mission to Canada since 1760 effectively shook French Canada out of its nearly centuries-long lethargy and plunged English Canada into disarray.

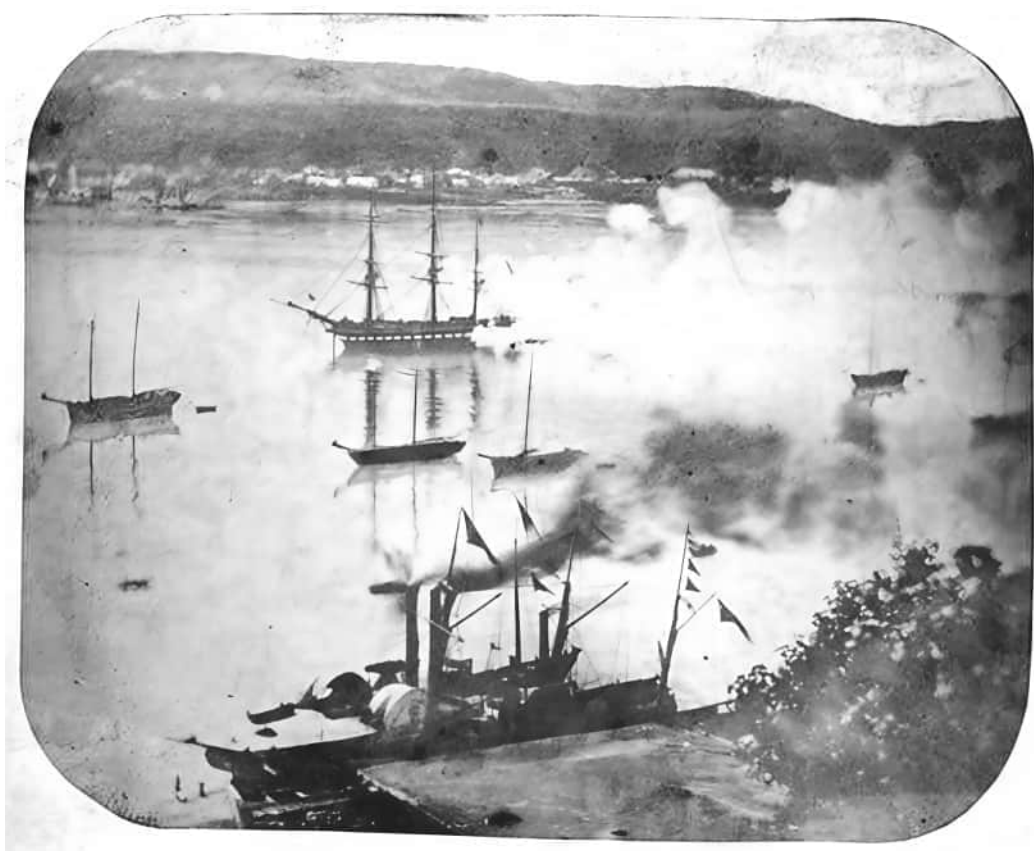
In 1855, Dr. Beaubien, the Institute’s second president, decided to travel to Montreal at the head of a delegation to invite Mr. Belvèze to visit Ottawa. The move was bold and risked causing a stir among

English-speakers. Indeed, the English-speaking reaction was not long in coming. As soon as word spread that a delegation led by a Francophone had traveled to Montreal to invite Mr. Belvèze to visit Ottawa, the mayor of Ottawa, alarmed, convened a public meeting at City Hall on August 3, 1855, to discuss the arrangements to be made for Mr. Belvèze’s reception. Chaired by the mayor, the meeting immediately descended into chaos, forcing the mayor to step down from the chair. Some people objected to a private delegation taking the initiative in this matter.

Mr. de Belvèze therefore arrived on Saturday, August 18, around noon, accompanied by Captain Gauthier, his chief of staff, and the Honorable L. T. Drummond, Attorney General. Waiting for him at the Sussex Street train station, which had been decorated for the occasion, were Mayor Lewis, the county judge, the sheriff, and the members of the welcoming committee. A warm welcome was extended to the officers in full dress uniform, who took their seats in a victoria. In procession, they set off toward the British Hotel, where rooms had been prepared. On both sides, a curious crowd, unaccustomed to such a celebration; at various points along the route, rustic triumphal arches bearing welcome inscriptions. Two bands, one at the front and the other at the rear. The Ottawa Tribune of August 10, 1855, reported a week later: *“Mr. Alderman Perkins made a fool of himself as usual. We suppose that, like the majority of his Yankee countrymen, the union of the flags of England and France is poison to him and that, if he could, he would have prevented the reception of Monsieur de Belvèze altogether. His ward is rightly punished for having elected a man who is both a bigot and a blockhead.”*



CORVETTE "LA CAPRICIEUSE"



The Capricieuse as it departed from the Port of Quebec on August 27, 1855

Barrack Hill (Parliament Hill, Ottawa – 1859)



After a private lunch, the guests were escorted to “*Government Hill*,” where Parliament stands today. The main feature of the square at that time was a vast, gray, and cold barracks... The arrival of *the “French admiral,”* as the newspapers put it, was greeted with nineteen cannon shots, and the soldiers rendered honors.

Upon reaching the summit, Mr. de Belvèze was astonished to find that the chair reserved for him was nothing less than a throne—raised off the ground, covered with a carpet, and topped with a red canopy: he almost felt as if he had been transported to the Camp du drap d’or! This is what he refers to, in his report to the minister, as one of Ottawa’s “municipal *inventions*.” On either side fluttered two enormous flags, the Union Jack and the tricolor. The latter was an innovation; but the Crimean War was in full swing, the good relations between Victoria and the French monarchs were well known, and orders had been given to extend a warm welcome to Napoleon III’s envoy.

Once order was restored in the assembly, a resolution was nonetheless unanimously adopted inviting the citizens of Ottawa in general to welcome Mr. Belvèze with all the honors due to the representative of *the “powerful [sic] ally of our Most Gracious Sovereign.”* In short, faced with a *fait accompli*, the English-speakers, as always, made the best of a bad situation and acquiesced.

After a private luncheon, the guests were escorted to the hill where Parliament and the administrative offices stand today. At that time, there was a large barracks occupied by the garrison. Commander de Belvèze and his chief of staff, Captain Gauthier, were greeted there with nineteen cannon salutes, and the soldiers presented arms. A throne was draped with a carpet and surmounted by a canopy (*A canopy is a structure that covers a throne, an altar, a statue, or a person on solemn occasions*).

Benjamin Suite, B.R.H., 1904, p. 156. 6.B.R.H., 1924, p. 62
Commander de Belvèze, 1801–1875. Asticou, Historical Society of Western Quebec

A speech was read in English by the sheriff and translated into French by the former mayor, Joseph Balzora Turgeon. Mr. de Belvèze responded tactfully, mentioning both the Emperor of France and Queen Victoria, and recalling the alliance between the two sovereigns against Russia. This speech was translated into English by the Honorable Lewis-Thomas Drummond. That evening, a grand dinner, presided over by Judge Armstrong, brought together the society of the future capital. Mr. de Belvèze was then the guest of the Canadian Institute, and the distinguished visitor responded with an impromptu speech addressed to that society.

French Representatives in Canada in the 19th Century
Francis-J. Audet (1939)

Around eleven o'clock, prominent figures of both sexes boarded the steamboat Emerald with the French officers, under the command of Captain Cummings, to take the classic excursion to the Chats Rapids. Mr. Russell, head of the local Crown Lands office, was part of the party. Armed with a detailed map of the region, he explained to Mr. de Belvèze the advantages and extent of the lands available to settlers. The commander concluded that French emigration should be encouraged, especially among the Basques. Along the way, the group visited the large mechanical sawmill owned by Egan & Co., and refreshments were served on board. Mr. de Belvèze would retain a very vivid memory of his visit to this "*beautiful valley where Canadians of both origins have demonstrated a spirit of industry and enterprise that has produced marvelous results*"; for, as he observed, "*no sooner has the axe felled the trees of these forests than the plow brings forth admirable riches from the soil...*" However, the welcome was taken to such extremes that it would have seemed to him "*contrived, almost ridiculous,*" were it not for the grandeur and nobility conferred upon it by "the entire population of the city and the region, gathered together in enthusiasm... i) And he concluded frankly: "It is hard to imagine anything more affectionate and more sympathetic than the reception in Ottawa."

University of Ottawa Review—Ottawa as Seen by the French—Armand Yon (1938^{8th} year)

1855 to 1863: The St. Jean-Baptiste Society of Ottawa

In **1855**, the procession was organized at the “*Canadien-Français*” Institute. Three children portrayed Saint John the Baptist, Jacques Cartier, and a Native American chief. That evening, several patriotic speeches were delivered in the Institute’s hall. It should be noted here that, from the very beginning, the Institute and the Saint-Jean-Baptiste Association were practically one and the same body, with little distinction made between the two. As their specific purposes became more clearly defined, each of these organizations became increasingly distinct from the other. However, at present, a large number of the Institute’s members are also members of the Saint-Jean-Baptiste Association.

In **1856**, a newspaper of the time reported: “*For only the fourth time since the Saint-Jean-Baptiste Association united the small number of Canadians living in the city under a single banner, our people celebrated their patron saint.*” In **1857**, a distinction was made in the procession; the members of the Institute marched as a group. As always, the little Saint John the Baptist and his symbolic lamb held their place of honor. The chronicle takes pleasure in mentioning the blessed bread each time.

In **1861**, the June 24 celebration suffered a minor setback. Because the crowd was so large at the evening performance, the floor of the hall at the former French-Canadian Institute gave way, and the event had to be postponed until the following year. In **1862**, that year’s procession was distinguished by the following two characteristic features: a small printing press representing the trade distributed fresh copies of a popular song to the crowd. Another allegorical float depicted a raft and a few log drifters.

In **1863**, a foreign preacher, Father Rosinal, was brought in from Montreal. After Mass, an impressive procession formed, in which the firefighters and the students of Bytown College took part—a tradition that has been repeated every year since at least 1857. The streets were magnificently decked out, and among the buildings decorated in the national colors, the mansion of Mr. Isidore Champagne, known as “the Patriot” (the site now occupied by the Académie de La Salle), stood out in particular. Every year at the stroke of midnight, a cannon shot fired from Mr. Champagne’s residence announced to the entire population that the national holiday of the French Canadians had arrived. This traditional cannon salute continued for as long as Mr. Isidore Champagne lived.

Le Droit (June 21, 1913)

**1856 (March 29): The “Cercle littéraire,” now renamed
“Institut canadien-français de la cité d’Outaouais,”
registered with the Carleton County Registry Office**

To give the Institute legal status, its written constitution had to be filed with the Registry Office. Drafted in French, it was rejected by the head of the Office. This was in 1856. Sir G.-E. Cartier was a minister at the time: he insisted that the French text be included. And that is how this document came to be in the archives of the City and Carleton County. “It’s neither you nor me,” declares Mr. Benjamin. “Who else could have managed to slip a French document into these august archives!” The aversion to French remains as strong as ever here.

*Bulletin on the French Language in Canada—December
(1912)*

* * *

Parmi les laïques qui, à des titres divers, exercèrent une influence heureuse en faveur de notre langue, il convient de citer en premier lieu, le capitaine J.-B. Turgeon, fondateur de l’Institut canadien d’Ottawa. Il fut le défenseur de la liberté du suffrage catholique contre les violences orangistes lors de l’élection de l’Honorable R.-W. Scott, et pendant de longues années l’âme de la vie française dans la fanatique Bytown. Vers 1860, il se retira à Hull, où il mourut.

Ce fut par cette fondation que M. Turgeon répondit au geste d’exclusion brutale d’un certain W.-P. Powell, qui voulait bannir tous les Canadiens-français d’un cabinet de lecture où les deux langues avaient jusqu’alors fraternisé. « Pour donner une existence légale à l’Institut, il fallait déposer sa constitution écrite au Bureau d’enregistrement. Rédigée en français, elle fut repoussée par le chef du Bureau. C’était en 1856. Sir G.-E. Cartier était ministre : il exigea l’insertion du texte français. Et voilà comment cette pièce figure dans les archives de la Ville, et du Comté de Carleton. Ce n’est ni vous, ni moi, déclare M. Benj. Sulte, qui pourrions faire insinuer un document français dans ces augustes archives ! L’horreur du français conserve ici toute son intensité. »
(*Pages d’Histoire.*)

**1857 (April 2): Minutes of the members' meeting by the
President of the Institute, Jacques-Télesphore-Cléophas Trottier de Beaubien**



Your committee is pleased to announce in this semiannual report that this institution's efforts to promote education, inspire a love of work and study, and shape the hearts and minds of young people by nourishing them with the bread of the intellect through beautiful and scholarly readings have been crowned with complete success during the semester that has just ended.

Our society, founded in 1852 with the aim of fostering unity, mutual education, and general progress, has not only managed to survive but has also made progress, with, so to speak, no other support than the perseverance, zeal, hard work, sacrifices, and dedication of the youth and a few citizens of this community. Over the past two years in particular, our Institute has encountered many obstacles and overcome difficulties of all kinds, but it has surmounted them all and can now take pride in having silenced its enemies—who not long ago prophesied its ruin and decline—and in having established its existence on solid and unshakable foundations. It must be acknowledged, however, that we have received the support of learned men and distinguished men, among whom your committee has the honor of counting, foremost of all, the Reverend Fathers Trudeau, Dandurand, and Bourassa.



*Jacques-Télesphore-Cléophas
Trottier de Beaubien*

These generous citizens, fully understanding the importance of our Institute, were kind enough to lead the way by addressing the people, who had gathered in droves to hear them.

INSTITUTE BUILDING: For the past six months, a project has been the focus of attention for the members and all friends of the Institute: the construction of a building for the use of Canadians in this city. The need for and benefits of such a building have long been felt; for whenever Canadian public meetings are held in our city, difficulties always arise regarding the availability of a suitable venue, and often planned meetings have been unable to take place or have been held under very unfavorable circumstances.

Today we are pleased to announce that we will be able to take possession of the new building on May 1st of this coming year; however, your committee must draw your attention to the need to economize and act with the utmost prudence when it comes to completing such a substantial building with our modest resources. Let us build—that is good—but let it be for ourselves and not for foreigners. It will undoubtedly be an honor for Canadians to have a national building in the beautiful and thriving city of Ottawa; but it would also be a disgrace if, burdened with debt, this building were to pass into foreign hands at a time when we least expected it: it is therefore up to us to assess our resources and carefully consider our plans before putting them into action. The committee has insured the Institute's new building for £250 for the time being.

LITERARY WORK: Since October 1, 1856, there have been 24 regular sessions of the Institute; during several of these sessions, matters of great importance were skillfully and eloquently discussed by various members of this institution.

PUBLIC LECTURES: During this semester, 10 public lectures were delivered before the Canadian Institute, the principal ones being given by Rev. Fathers Trudeau, Dandurand, and Bourassa, and by Dr. Beaubien, C. Triolle, J. B. Turgeon, G. Demers, and T. O. Desmarais, Esq., attorney-at-law, of Montreal.

LIBRARY: Your committee does not submit a favorable report on this department, as there has been no expansion during this semester; the revenues were used for the construction of the new Institute. It dares, however, to draw your attention to the importance and necessity of further expanding our library, which must be the foundation and cornerstone of a literary institution.

MEMBERS: The number of active members has increased considerably in recent months; as of last December 31, it stood at only 200, but today it has reached 307 and shows every sign of continuing to grow. Let us hope that all our fellow citizens who have not yet registered will understand the usefulness and importance of our association, although their regular attendance at all our public meetings already proves to us that they wish to take part in the intellectual feast open to all minds.

FINANCES: On October 2, the treasurer had only £157 on hand, as you could see from his report; expenses since then have totaled £378. Such, gentlemen, is the current state of our Institute's affairs. Although our resources are limited, we must not slow down; on the contrary, we must redouble our zeal and perseverance in our work to achieve the true purpose of our institution—by promoting education among our fellow citizens and preserving what is most precious to us in the world: our language, our institutions, and our laws.

The following gentlemen have been elected officers for the current semester: President, Dr. J. T. CT Beaubien; First Vice President, O. Dufour; ^{Second}Vice President, G. S. P. Carrière; Secretary-Archivist, G. Demers; Secretary-Correspondent, G. B. C. Marsan; Treasurer, O. Marie; Librarian, O. Triolle; Governing Committee: Damase Bourgeois, A. Champagne, F. Rochon, A. Gravelle, J. Godin, J. B. Cantin, Sr.

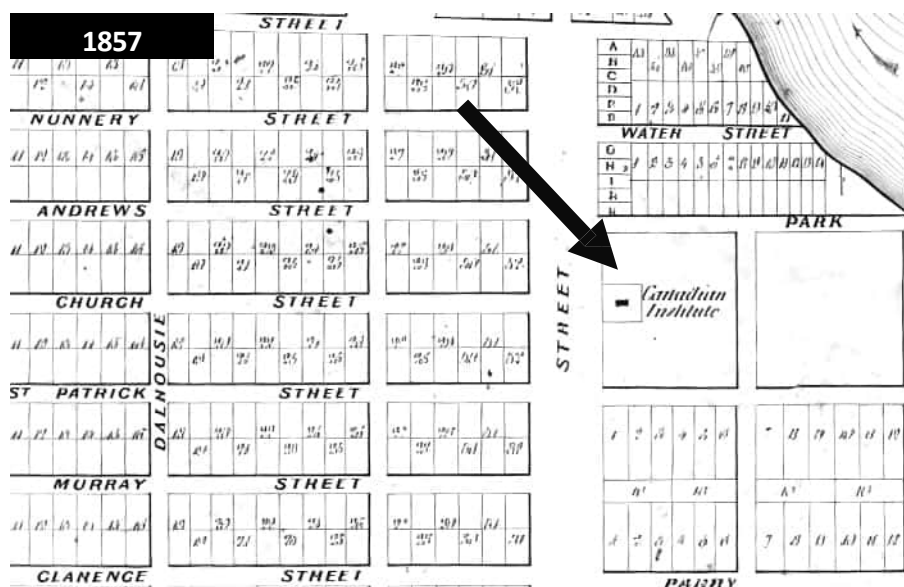
*All of the above is humbly
submitted, The President of the Institute, J. T. C. T. de Beaubien.
Outaouais (April 2, 1857)*

*The Ottawa Courier (April 4, 15, 1857)
The Canada Courier (April 21, 1857)*

**1857 (May): New building constructed by the Institute on King Street
across from Rue de l'Église (Rue Guigues)**



As early as 1856, barely four years after its founding, the Institut canadien-français de l'Outaouais purchased two lots on King Street (now King Edward Street), across from Church Street, which later became Guigues Street. The Institute had a building constructed there, into which it moved a year later in 1857. Located in an isolated neighborhood with muddy roads, the building quickly became uninviting to its members, who gradually stopped attending. As a result, attendance at weekly meetings



became increasingly sparse. It therefore became urgent to move to a more suitable location.

La revue nationale (March 1922)

The Institute's promoters were considering acquiring a plot of land
Celebration of the 25th Anniversary of the Institut Canadien-Français d'Ottawa
(1852-1877)

XIII

Les officiers étaient :

J. D.-Bourgeois, *Président*.

Pierre Dufour, 1^{er} *Vice-Président*.

Pierre Chenet, 2^e *Vice-Président*.

Louis Duhamel, *Secrétaire-Archiviste*.

François H. P. Desloges, *Secrétaire-Correspondant*.

Pierre Marier, *Trésorier*.

Geo. L. P. Carrière, *Bibliothécaire*.

Comité de Régie : J.-B. Turgeon, Antoine Champagne, Augustin Roy, Charles H. Carrière, J. Bte. Richer, Charles Aumond.

Depuis un certain temps, les promoteurs de l'Institut songeaient à obtenir un terrain sur lequel ils se proposaient de bâtir un édifice approprié à ses besoins. Ce projet réussit en 1856, de la manière suivante :

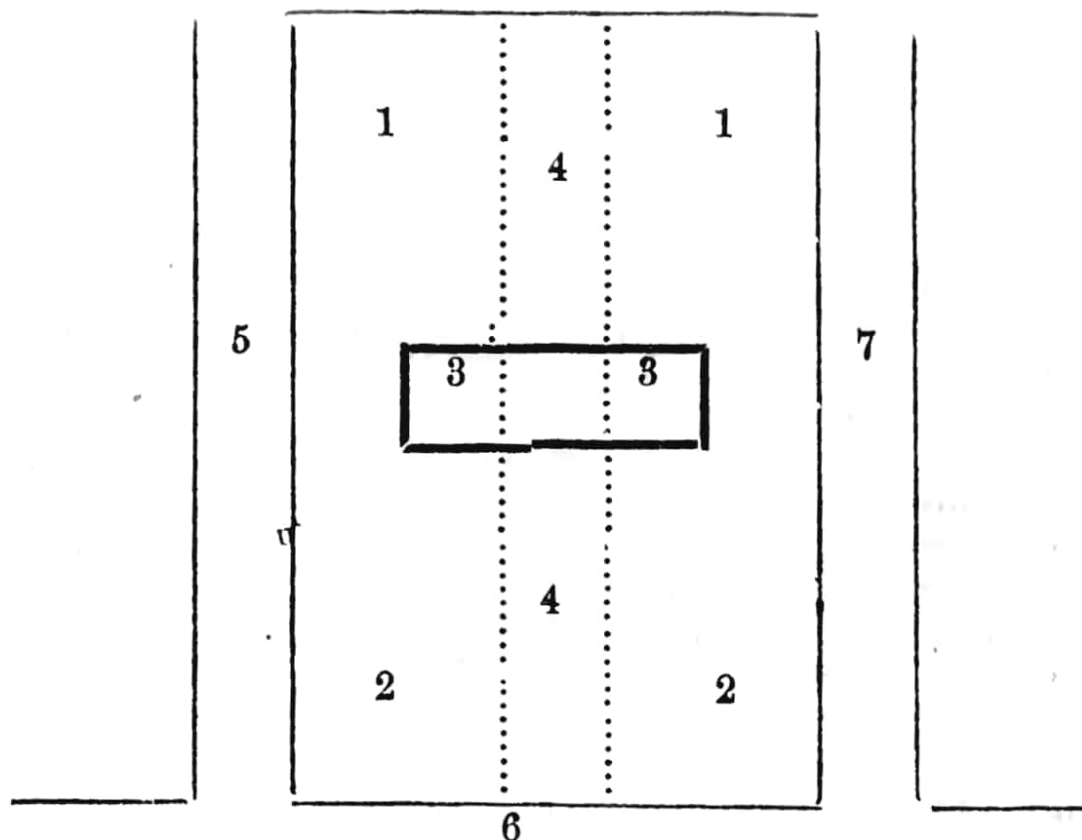
Le 11 août, M. Richard William Scott achète de M. James Goodwin, au prix de cent louis, la moitié ouest du lot No. 2, côté sud de la rue Park, qui avait formé partie des terrains de l'artillerie. Le 30 août, M. Scott vend à l'Institut, au prix de cinq shillings.

Le 4 septembre, M. Peter Aiken Egleson vend à M. Pierre Marier, au prix de cent louis le "Villa lot No. 2," côté sud de la rue Park. Le lendemain, M. Marier passe son titre à l'Institut moyennant cinq shillings.

Ces pièces sont enregistrées au bureau du registraire du comté de Carleton, sous la date du 9 septembre 1856, livre K, No. 3, pages 123-26, dossiers 10077, 10079, 10080.

XIV

Propriété de l'Institut.



- | | |
|---|------------------------------|
| 1. Lot du gouvernement. | 4. Tracé de la rue Napoléon. |
| 2. Lot Egleason. | 5. La rue Park. |
| 3. L'Institut, en bois, 75 pieds de long. | 6. La rue du Roi. |
| | 7. La ruelle McClaren. |

Le front de cette propriété était sur le côté Est de la rue du Roi (*King*), en face de la rue de l'Eglise.

La rue du Roi était presque déserte. Les habitations ne s'étendaient pas si loin.

Le 30 octobre 1856, on voit par les délibérations que le bâtiment de l'Institut était assez avancé et que l'on songeait à quitter le marché By.

Le plus ancien registre qui nous reste de l'Institut commence à la date du 30 octobre 1856. Il y est fait mention de la pose de la pierre angulaire du nouvel édifice. Une annonce fut mise dans le *Citizen* et cent cinquante affiches, dans les deux langues, placardées par la ville. Malheureusement, au jour fixé, le lundi suivant, la pluie commença à tomber et conti-

nua plusieurs jours, rendant la rue King impraticable. La cérémonie n'eut jamais lieu. L'honorable R. W. Scott sut rappeler cette circonstance lorsque, vingt ans après, il assista à la pose de la pierre angulaire de l'édifice de la rue York.

A la même séance du 30 octobre, il fut décidé que les réunions où le public est admis se tiendraient régulièrement tous les quinze jours.

Ces séances publiques paraissent avoir été calquées sur un même modèle depuis la fondation de l'Institut jusqu'à ce jour. La pièce de résistance consiste en un ou deux discours, traitant de l'histoire du Canada, histoire étrangère, littérature en général, récits de voyage, etc. L'orateur lit quelques fois son œuvre, le plus souvent il parle sans manuscrit. Notons bien que ces "lectures" ou conférences, n'ont rien de commun avec le mode vulgaire des *penny readings* si en vogue dans l'Ontario, où celui qui a la parole se borne simplement à lire des passages d'auteurs célèbres, que tout le monde connaît. Les conférenciers de l'Institut se sont toujours piqués d'offrir à leurs auditeurs des productions du cru, et ce qui est assez remarquable, c'est que tous ont su répandre de l'intérêt sur les sujets qu'ils ont traités. Plusieurs ont atteint dans ce genre un degré d'adresse qui a lieu d'étonner quand on se figure, d'après le préjugé commun, que le mérite littéraire et les hautes études font tout le sel et la valeur de ces entretiens. Ce qui touche un public, surtout un public attaché à ses traditions religieuses et nationales, c'est l'examen sous toutes leurs faces, de ces mêmes traditions. Or, à Ottawa, ce précieux aliment, le sentiment national, existe vivace, et de plus, les auditeurs de l'Institut sont toujours les mêmes ; c'est le groupe intelligent, la crème de notre population. Ce public, hommes, femmes, jeunes filles, jeunes gens, peut être regardé comme formant partie de l'Institut.

Aux agréments de la parole, se joint le plaisir de la musique, dont les messieurs Marier, père et fils, ont été longtemps les principaux interprètes. Le chant a

aussi sa place marquée sur tous les programmes. Bref, bon an, mal an, cinquante personnes au moins prennent part aux soirées, comme acteurs, orateurs, chanteurs, musiciens.

Nous savons déjà que les Canadiens d'Ottawa avaient à cœur de ne pas rester en arrière des Anglais, des Ecossais et des Irlandais leurs concitoyens. Ils avaient formé diverses associations et s'occupaient de plusieurs questions importantes dans le moment.

Le 21 novembre, 1856, permission est donnée par l'Institut, au capitaine J.-B. Turgeon d'exercer sa compagnie de volontaires dans la salle (du marché). En janvier, il obtient d'y déposer ses armes " dans la chambre du comité de régie."

A la même séance, M. Turgeon propose que l'Institut s'occupe de la question des écoles séparées; il fait un bon discours sur le sujet. C'est peut-être lui qui a le plus efficacement agité les esprits dans Ottawa et les environs pour la revendication de ce droit si légitime mais qu'il était si difficile de faire reconnaître dans le Haut-Canada.

L'instruction publique fut à cette époque le thème sur lequel brodèrent les orateurs de l'Institut. Cette même année le collège Saint-Joseph, se voyant à l'étroit dans son logement, encoignure des rues Sussex et de l'Eglise, construisit le bel édifice de la rue Wilbrod, à la Côte-de-Sable. Un journal français, le *Progrès*, était fondé au même temps pour servir d'organe à nos compatriotes d'Ottawa. Il est facile de voir par ces quelques notes, pourtant bien incomplètes, que la population française ne se laissait devancer en rien dans les choses de l'intelligence—et l'on pourrait ajouter que sur plus d'un point elle se montrait supérieure à celle des autres origines.

Mgr Guignes, voyant ces efforts tous dirigés vers un but louable et patriotique, permit à l'Institut de placer au collège Saint-Joseph deux ou trois élèves à raison de huit piastres par tête par année. Dès l'année suivante il étendit cette permission à six élèves et ce

privilège porté à neuf élèves en 1858 à été continué pendant plusieurs années. Les Révérends Pères O. M. I., qui dirigèrent le Collège, ont su généreusement entrer dans les vues de notre premier évêque, offrant ainsi le spectacle unique dans l'histoire du Canada d'une institution littéraire et d'un établissement d'éducation se coalisant pour procurer aux enfants pauvres les bienfaits de l'instruction.

C'est, dit-on, depuis ce moment que l'Institut prit l'habitude d'aller en corps saluer Sa Grandeur le jour de sa fête et le jour de l'An.

Les années 1856-7 furent remarquables par l'activité qui régna dans l'Institut et par l'importance des mesures prises.

L'Institut sollicita du gouvernement une subvention annuelle.

On publia dans les journaux de Montréal quelques rapports qui attirèrent l'attention du Bas-Canada.

Les sièges aux séances publiques furent mis à quinze sous, ce qui les rendit de plus en plus populaires et productives.

La Saint-Jean-Baptiste est chômée avec un grand éclat.

Le club dramatique, qui existait depuis trois ou quatre ans, s'amalgame avec l'Institut, lui abandonnant ses costumes, etc., mais demeure comme branche séparée dans l'administration, ce qui eut un excellent effet.

La bibliothèque est augmentée considérablement par des achats de livres et des dons.

Au mois de janvier 1857, seize nouveaux membres sont inscrits.

On nous a raconté une touchante coutume qui se rapporte à ces premières années. Les membres qui ne savaient pas lire se réunissaient le soir autour de ceux qui étaient plus favorisés qu'eux et écoutaient la lecture des journaux ou des livres. Combien y a-t-il de localités où se manifeste un pareil dévouement à la cause nationale ?

Les travaux de construction sur la rue du Roi sont repris au printemps de 1857. Le 5 mars, un comité est

XVIII

nommé pour se procurer le bois nécessaire à sa complé-
tion. Le 21, ceux qui ont reçu des matériaux pour cet
objet sont priés de fournir leur rapport afin qu'on en
fasse mention dans les journaux. Des invitations pres-
santes sont adressées à tous ceux qui peuvent contribuer
à l'entreprise d'une manière ou d'une autre. Un bazar
s'organise sous la direction de messieurs J.-B. Marsan,
George Carrière, Dr Beaubien et Pierre Marier ; il est
couronné de succès. Le rapport ci-dessus mentionné
étant soumis, le 28 mars, on fait, séance tenante, une
souscription pour l'attacher et crépir l'édifice. Le 16 avril,
les travaux étant en pleine activité, messieurs J.-B.
Turgeon, Pierre Rocque et E. Dumas sont nommés pour
les surveiller. Le 7 mai, M. André Gravelle, l'entre-
preneur, accepte de diriger, sans rémunération additio-
nnelle, les personnes qui voudront bien donner des
corvées. La salle du Marché n'étant plus nécessaire, il
est décidé qu'on la remettra à la municipalité ; en consé-
quence, messieurs Pierre Marier et Pierre Dufour, cau-
tions de l'Institut pour le loyer, sont déchargés de leur
responsabilité par le conseil de ville. Faute de moyens,
on ajourne l'érection d'un mai devant le nouvel Institut.
A la séance du 2 juillet, il est fait rapport sur le lattage
et le plâtrage, dont M. Joseph Campeau est l'entrepre-
neur. Les corniches doivent être posées sans retard.
M. Pierre Marier fera terminer "le chemin depuis l'Ins-
titut à la barrière qui est en face." La municipalité est
priée de "terminer le trottoir de la rue de l'Eglise jus-
qu'au front de la rue du Roi," ce qui facilitera les
communications avec la partie la plus densément
habitée de la basse-ville. La nouvelle salle sera à la
disposition de la Saint-Jean-Baptiste pour la fête natio-
nale. Les citoyens pourront dresser un reposoir au Saint-
Sacrement, dans l'Institut, le jour de la procession. Dix
jours plus tard, il est décidé que l'édifice, qui souffre
du mauvais temps, sera lambrissé, le tout devant être
terminé le 25 août ; la plus basse soumission procure le
contrat à M. André Gravelle. Les 10 et 30 août, on
règle les arrérages dûs au gouvernement et à M.
Eagleson sur les terrains.

On August 11, 1856, Mr. Richard William Scott purchased from Mr. James Goodwin, for one hundred louis, the western half of Lot No. 2, on the south side of Park Street, which had been part of the artillery grounds. On August 30, 1856, Mr. Scott sold it to the Institute for five shillings.

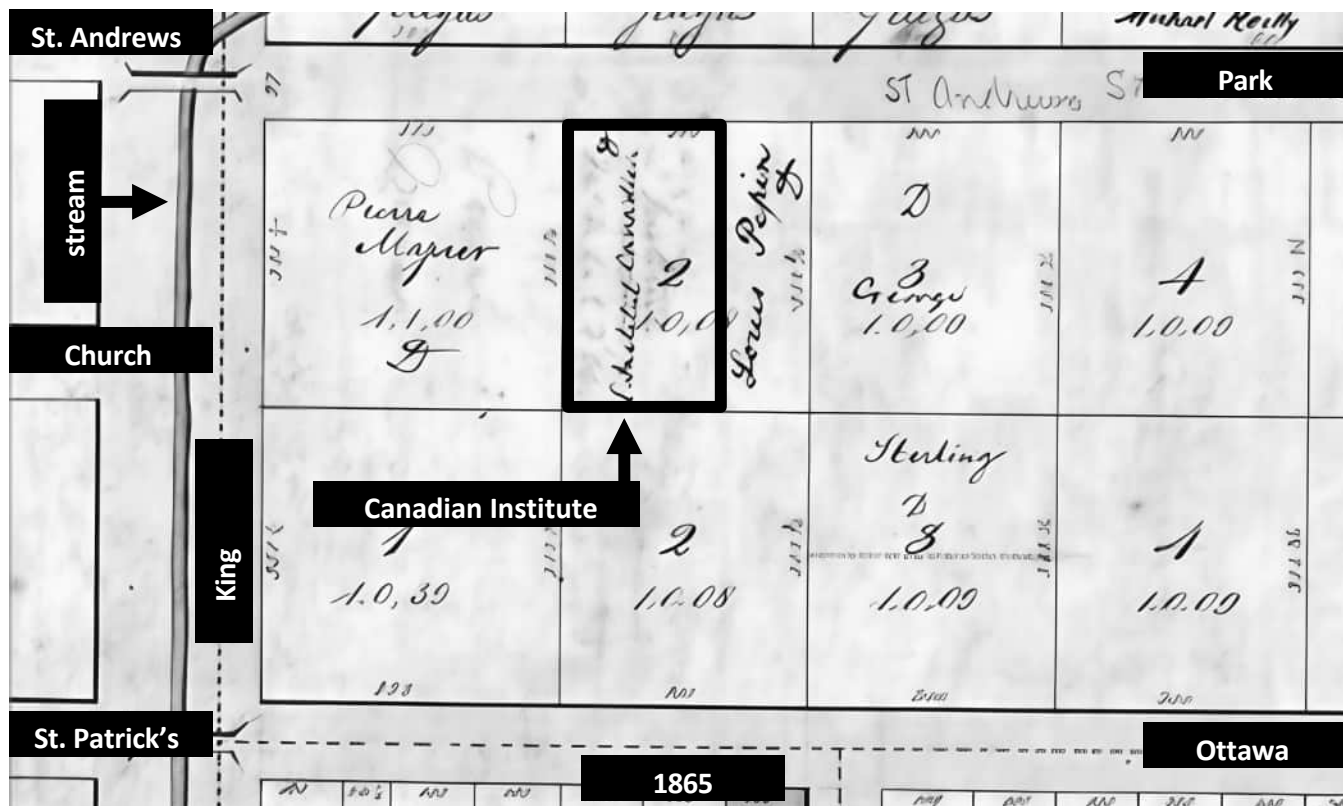
On September 4, 1856, Mr. Peter Aiken Eagleson sold “Villa Lot No. 2,” on the south side of Park Street, to Mr. Pierre Marier for one hundred louis. The following day, Mr. Marier transferred his title to the Institute for five shillings.

In 1856, the Institute acquired a plot of land on the east side of King Street, across from Church Street and the King Street stream. The area is almost deserted, and I’m not even sure if work has begun to fill in the stream.

The oldest surviving record of the Institute begins on October 30, 1856. It mentions the laying of the cornerstone of the new building.

On October 30, 1856, the minutes show that construction of the Institute’s building was quite far along and that plans were already being made to move out of it. When it rained, King Street became too impassable to reach the Institute.

Roman Catholics, both French- and English-speaking, organized and established a separate school board in February 1856. On June¹, 1859, the board leased the Institute’s premises



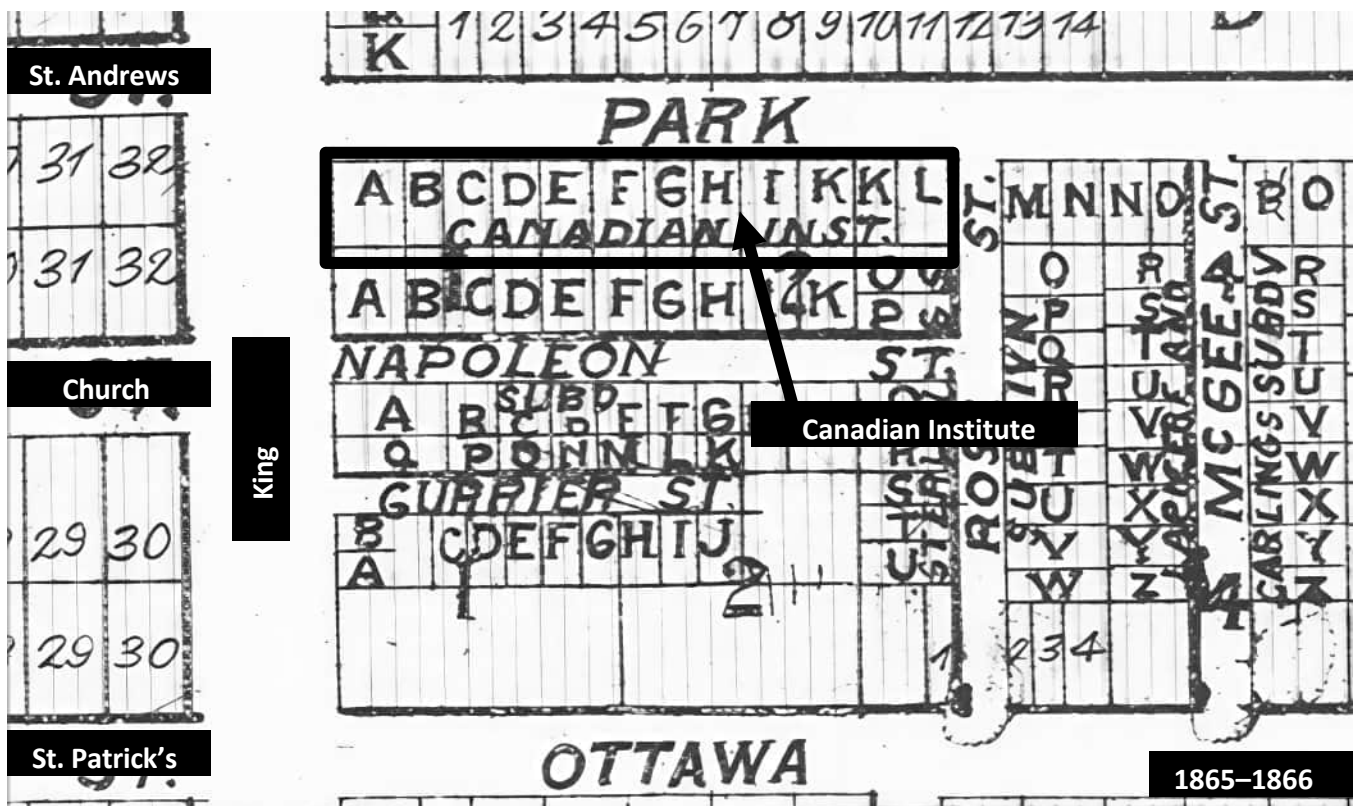
French-Canadian homes located on King Street (King Edward), across from Church Street (Guigues).

On March 6, 1860, since the building on Rue du Roi was no longer suitable for the school commissioners, it was decided to put the land up for sale on August 23, 1860. On November 4, 1861, in order to put the property on King Street up for sale, it was resolved that it would be divided into city lots. A communication from J.B. Turgeon, Esq., dated December 10, 1861, on behalf of the Institut canadien français, was read by the president, proposing to sell their building and land located in the city to the Council.

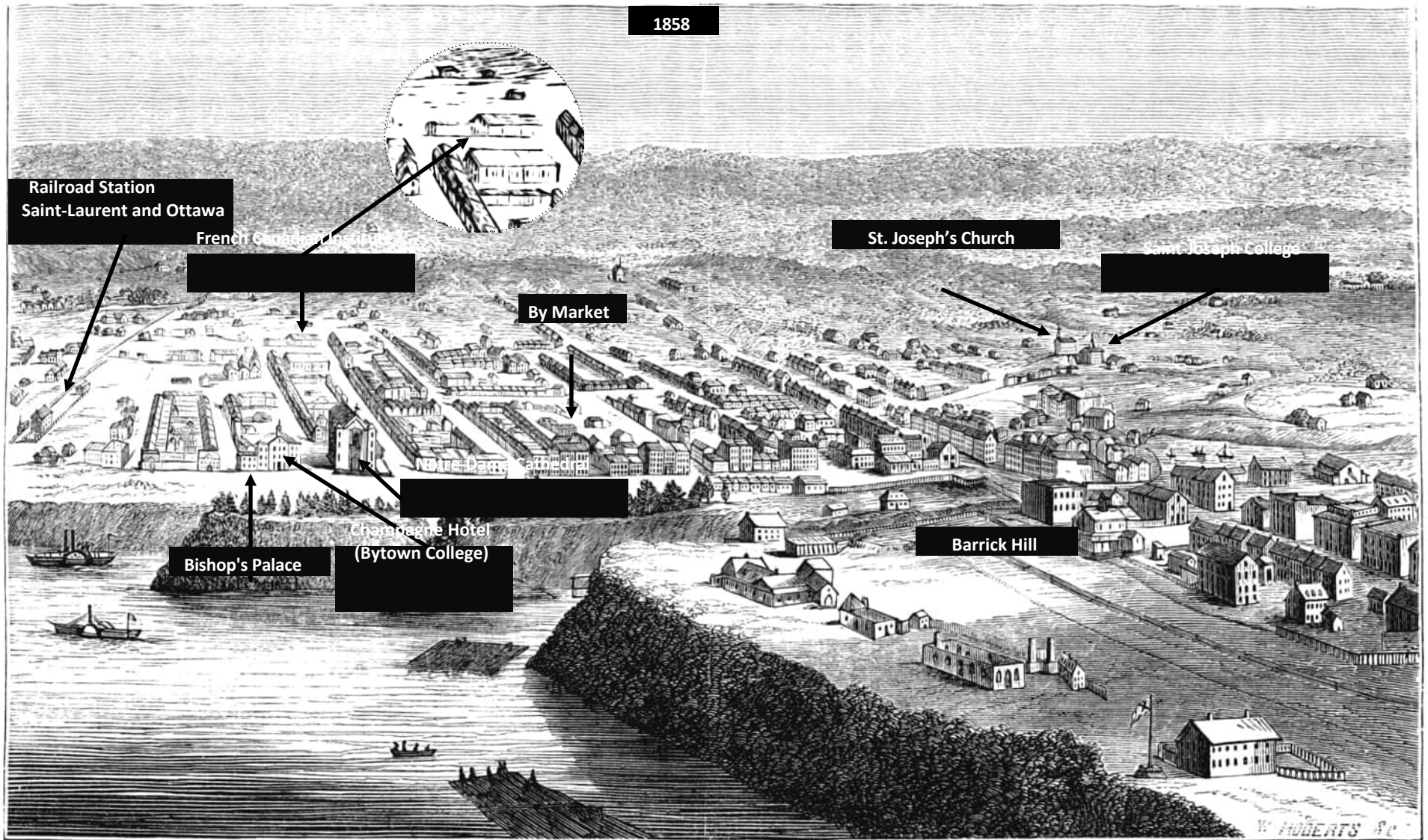
The school commissioners were still occupying the building on Rue du Roi; they did not vacate it until the beginning of the summer of 1862. On July 3, 1862, the Institute moved, piece by piece, from its building on King Street to 396 Sussex Street, at the corner of Saint-Patrick, across from Notre-Dame Cathedral.

The Institute owned several vacant lots—13 in total on Rue du Roi—whose sale, by bolstering its finances, ensured its stability and promised a bright future. Seven were sold in 1864, followed by three more shortly thereafter. By May 1865, the Institute was owed \$1,564 from the sale of these 10 lots.

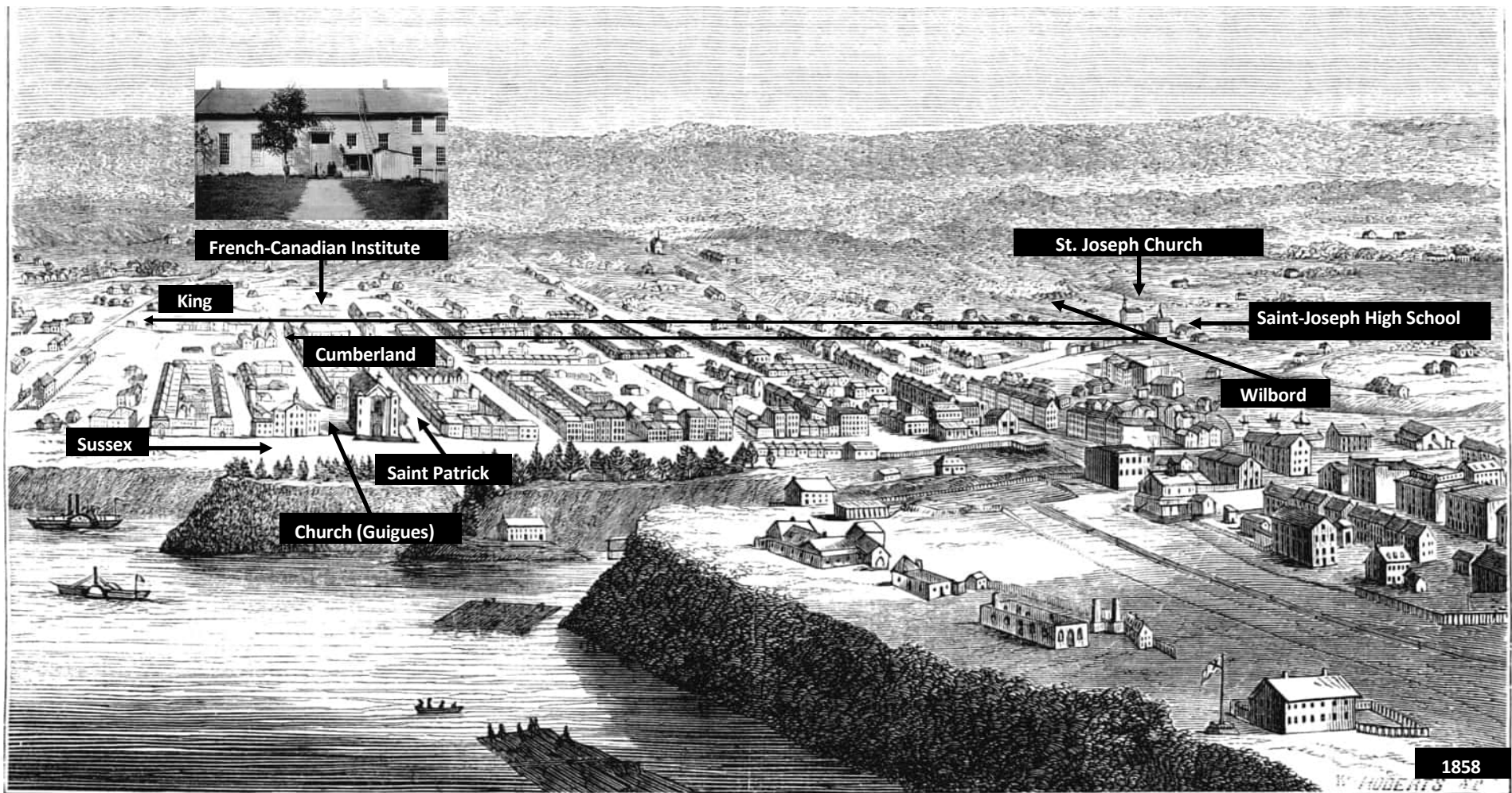
Celebration of the 25th Anniversary of the French-Canadian Institute of Ottawa, 1852–1877
National Capital Commission—Lower Town, Volumes I–II (1979)



1858



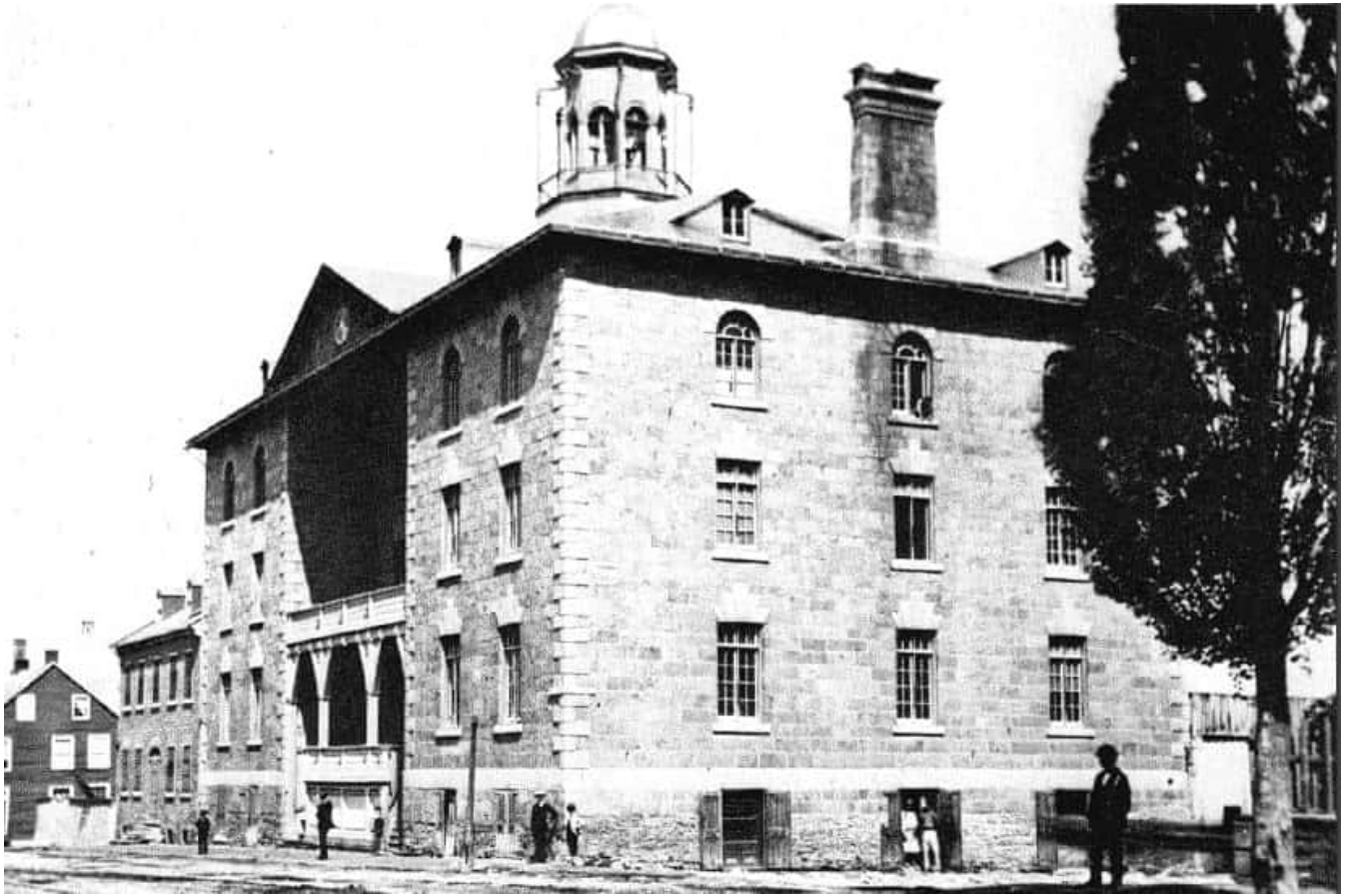
OTTAWA, CANADA WEST.—LOWER, AND PART OF CENTRAL, TOWN.



OTTAWA, CANADA WEST.—LOWER, AND PART OF CENTRAL, TOWN.

Despite some inaccuracies on the map regarding buildings and streets, we believe it locates the Institute on King Street (King Edward). At that time, a field and a forest stretched out behind King Street. On the right, one can make out St. Joseph's Church as well as St. Joseph's College, located between King and Cumberland Streets. These streets extend and converge in front of a building on King Street, between Church (Guigues) and St. Patrick Streets, exactly where the Institute was located.

1857–1859: The Institute leaves its building on King Street
and moves into the former College of Bytown, now the Champagne Hotel on
Sussex at the corner of Church (Guigues)

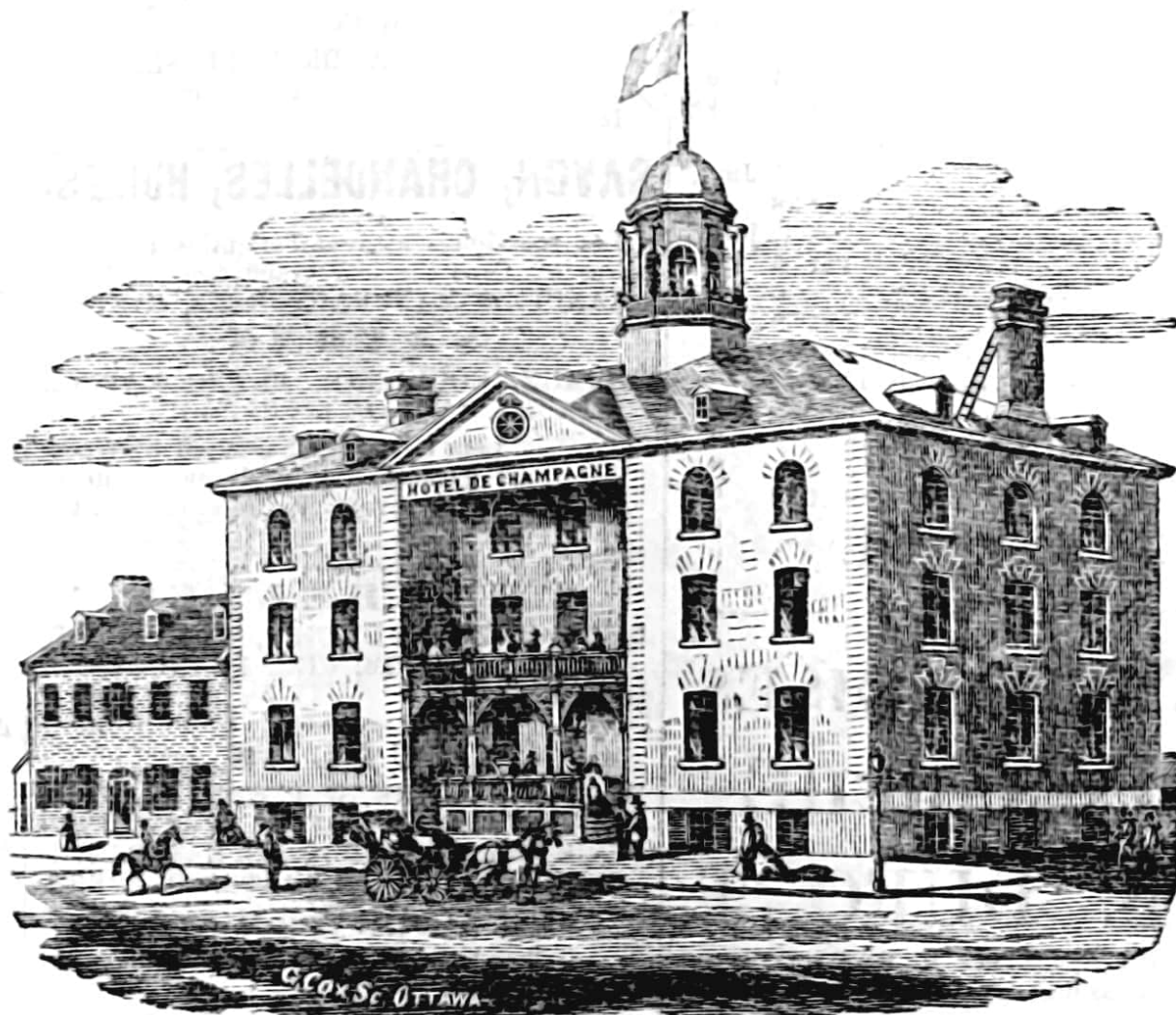


The college underwent changes; the site successively housed a hotel, military barracks, and, beginning in 1898, the La Salle Academy under the direction of the Brothers of the Christian Schools. Adjacent to the new, smaller, and more modest college stands the Georgian-style bishop's palace that served as the residence of Bishop Guigues.

Located on the city's busiest street, just a few hundred feet from the train station, this building could be advantageously converted into an inn. Isidore Champagne, who in 1851 had lent Bishop Guigues the money needed to complete the building, saw this potential and shared his plan with Bishop Guigues, the building's owner. An agreement was reached to lease the college, and in the fall of 1856, the converted college became the Hôtel de Champagne.

Isidore Champagne had a double veranda built at the entrance to the hotel, set slightly back from the facade, for the comfort of travelers. He also developed a courtyard at the rear, complete with stables and stablehands to care for the horses of guests from the countryside.

La Salle Academy: New Life for a Heritage Building (Minister of State—Urban Affairs Canada—1976)



HOTEL CHAMPAGNE,

RUE SUSSEX, PRES DE LA CATHEDRALE,

Et à cinq minutes du Chemin de Fer et des Bateaux à Vapeur

OTTAWA (H. C.)

LE propriétaire de cet immense établissement, commandant la vue de l'Ottawa, des Chaudières, du Rideau, vient d'y ajouter un grand nombre d'améliorations qui lui permettent d'offrir maintenant au public voyageur, tout le confort désirable. Outre un nombre de chambres qui viennent d'être complétées et meublées à neuf ; il y a plusieurs salons et chambres à coucher, extrêmement bien adaptés pour familles privées, où elles peuvent être entièrement séparées du bruit, ordinairement inévitable dans un grand Hôtel.

Outre la table d'Hôte ouverte depuis 7 heures A. M., jusqu'à 9, de midi jusqu'à 3 heures P. M., et de 6 heures jusqu'à 8 ; il y a aussi une table privée pour les familles qui ne désireraient pas prendre leurs repas à la table d'hôte.

Attaché à l'Etablissement il y a aussi une vaste cour et de bonnes écuries où les voyageurs de campagne venant en ville avec leurs voitures, peuvent les laisser avec sûreté.

Enfin le Propriétaire n'a regardé à aucune dépense pour mettre son Hôtel sur un pied d'égalité avec les meilleures maisons de ce genre, soit à Ottawa, Montréal, Québec ou ailleurs.

ISIDORE CHAMPAGNE, Propriétaire

14 mai

1858 (May 20): Publication of the weekly **Le Progrès**, the first French-language newspaper in Ontario under the auspices of the Institut

In 1858, Dr. Saint-Jean, along with several other members of the Institut Canadien, launched the first French-language newspaper in Ottawa.

As its title suggests, **Le Progrès** will be the newspaper representing the interests of French Canadians settled in this part of the country: it will be the faithful echo of their national and religious sentiments; the defender of their rights. The establishment of a French-language newspaper in a city whose population growth and progress of every kind are unprecedented will undoubtedly be warmly welcomed by all true friends of their country. It is a wholly patriotic, wholly national endeavor that deserves the encouragement of every good

Canadian. Unfortunately, until now, the French language part of the country. The French Canadians of Ottawa, though faithful to the traditions of their forefathers; though by no means neglecting the reverence for the past; though deeply attached to their religion, customs, and traditions, have nevertheless not yet developed enough national pride to have a newspaper of their own. It is therefore to fill this inexcusable void that **Le Progrès** will be published.

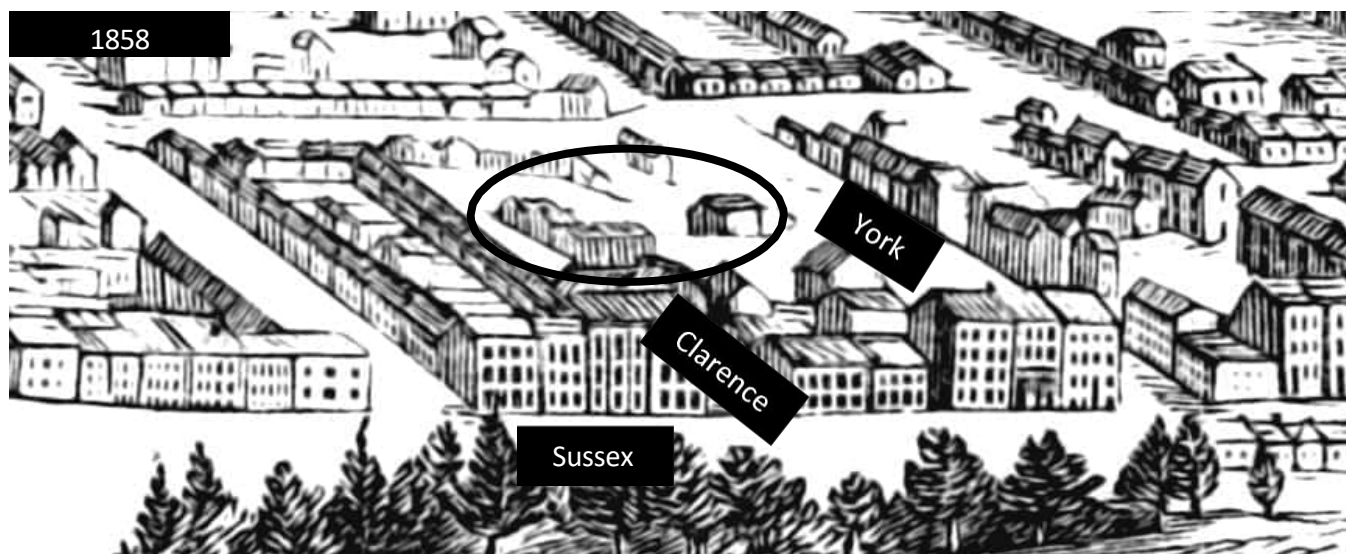
*Le Progrès, the voice of the French-Canadian communities of Ottawa
Ottawa, Upper Canada (May 20, 1858)*

At a meeting of the members of the Institut Canadien-Français of the city of Ottawa, held on October 25, 1858, the following gentlemen were elected officers for the current term: President, Dr. Beaubien; First Vice President, Isidore Champagne; Second Vice President, Cyprien Triolle; Secretary-Archivist, Guillaume Demers; Corresponding Secretary, André Gravelle; Treasurer, Pierre Marié; Librarian, Flavien Rochon. Governing Committee: Messrs. Jean Baptiste Cantin, Pierre Dufour, Nazaire Germain, Antoine Champagne, J. Damas Bourgeois, and Etienne Dumas.

Le Progrès (October 30, 1858)



1859 (June 4) to 1862: The Institute moved back into the space in the ByWard Market building, between York Street and Clarence



We are pleased to publish the following results of the elections held last month at the Institut Canadien Français in Ottawa. We extend our most sincere encouragement to the men who, through this community of learning, seek to forge a valuable bond with their national identity. President, Dr. Pierre St. Jean; First Vice President, Pierre Dufour, Ecr.; 2nd Vice President, Pierre Rocque, Ecr.; Archivist, E. R. E. Riel, Ecr.; Corresponding Secretary, J. D. Robillard, Ecr.; Treasurer, Pierre Marié, Ecr.; Librarian, Flavien Rochon, Ecr. Governing Committee: Messrs. J, B. Cantin, Isidore Champagne, Antoine Champagne, Etienne Dumas, A. Gravelle, and Laurent Duhamel. By order of Jean Damass Robillard, Corresponding Secretary.

La Minerve (May 5, 1859)



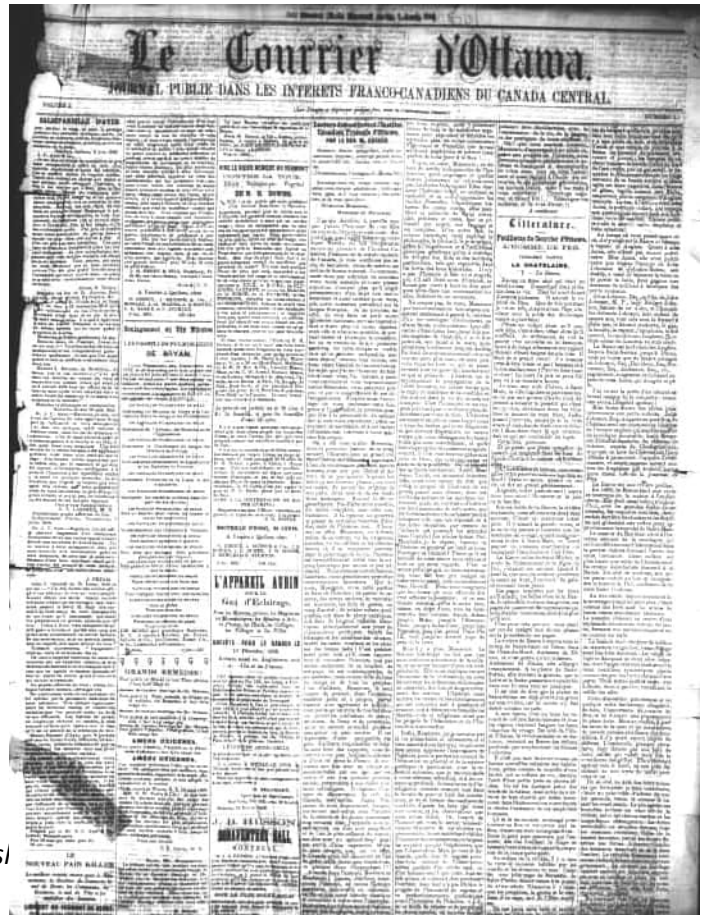
Identified in this photo as the second ByWard Market building, between York and Clarence Streets. It is actually the "Agriculture Warehouse" (inscribed on the banner) owned by William Abbott (inscribed above the door), located on George Street, near the fourth ByWard Market.

1861 (April 3): Publication of the *Courrier d'Ottawa*, the second French-language newspaper in Ontario, under the auspices of the Institut

The *Courrier d'Ottawa* (Courrier d'Outaouais) makes its debut today. For a long time, our compatriots in this city have desired and needed a publication capable of defending their interests and able to assess their position from the perspective of Canadian nationality.

We present ourselves to the public today with the confidence that we are firmly establishing in Upper Canada—in the future and permanent capital of the Canadas—a publication that will not only represent the interests of our compatriots in this city but will also fulfill the mission of serving the cause of truth and humanity.

Newspaper published



Le Courrier d'Ottawa, a Catholic newspaper that positions itself as independent of all political parties. Its editors analyze the major political issues of the day, such as the resurgence of the annexationist movement in 1861. During the negotiations that would lead, in 1867, to the adoption of the British North America Act, **Le Courrier d'Ottawa** took a clear stand in favor of Confederation, which it viewed as the only way to prevent the United States from swallowing up the country.

Center for Research on Canadian Francophone Communities (CRCCF)

A communication from J.B. Turgeon, Esq., on behalf of the French Canadian Institute, was read by the Chairman, proposing to sell their building and lot within the city to the Board.

Ottawa Daily Citizen (December 10, 1861)

1861: A party held last Monday in honor of St. John the Baptist's Day

LE PAYS.

VOL. X.

MONTREAL, MARDI MATIN, 2 JUILLET 1861.

No. 69.

During the soirée held at the former French-Canadian Institute, under the auspices of the St.-Jean-Baptiste Society, the floor suddenly collapsed under the weight of the crowd, granting a portion of the audience free access to the Institute's cellars—an unexpected diversion of a new kind, especially since it had not been included in the evening's program.

Fortunately, the scare was, all things considered, worse than the actual damage, and the only casualties were a few torn pairs of pants in various places, and a few hats and crinolines that were more or less dented. And the event had to be postponed until the following year.

*Here is what we read in the *Courrier d'Ottawa*
Le Pays (July 2, 1861)*

Dancing School !

Dance School!

Mr. J. B. Champoux is pleased to inform his friends and the general public that he will be opening

a dance school at the French-Canadian Institute, every Monday and Wednesday evening at 8 o'clock, beginning Monday, September 2, 1861. Admission fee—25 cents.

Ottawa Daily Citizen (August 30, 1861)

Soeur Paul-Emile raconte qu'un bazar, un concert donné à l'Institut canadien-français, des dons, et des emprunts permettent le début de la construction, en 1861, de l'Hôpital Général qui s'élève encore aujourd'hui rue Bruyère (anciennement rue Water). La générosité aussi de M. et Mme Joseph-Félix Larocque qui se sont retirés à la maison mère en 1857 et y resteront jusqu'à leur mort, fait beaucoup.

Bytown and Its French-Canadian Pioneers, 1826–1855—Georgette Lamoureux (1984)

1862 (June 21): A fire causes significant damage to the Institute's premises located in the By Market building on York Street

On Tuesday around 2:30 a.m., the bells of the cathedral and all the city's churches rang out, summoning all citizens to heed the alarm. An old building with a rotten frame was on fire. Flames were already shooting out of the roof on the east side of the building.

The fire had just broken out in the Market buildings and the French-Canadian Institute. The Institute's main hall and library, located above the butchers' stalls in the market, were immediately engulfed by the flames. However, upon hearing the night watchman's alarm cries, the members of the Institute sprang into action and were able to save part of the library, including, among other volumes, the magnificent gifts from the Emperor of France—comprising **The Catacombs of Rome**, **The Galleries of Versailles**, and **The National Dictionary of France**—all valued at less than £1,000, as well as a few other less significant volumes.

Apart from that, everything was consumed by the flames. Archives, engravings, oil portraits, maps, tables, armchairs, chairs, etc. In short, all the furnishings burned like straw. The wind was blowing from the northeast and fanning the flames; in an instant, the room was engulfed in a massive inferno fueled by the fat of pigs and other animals that had been stored below. For nearly half an hour, all that could be seen were streaks of fire gliding and coiling around the building like snakes; then the roof structure and the chimney collapsed, and a few minutes later, only a few remnants could be seen here and there, almost reduced to ashes, of that small temple dedicated to the sciences and the fine arts, where the elite of our Canadian society gathered to preserve national traditions from their brothers in Lower Canada, to venerate the love of country, and to perpetuate the beautiful language of our ancestors.

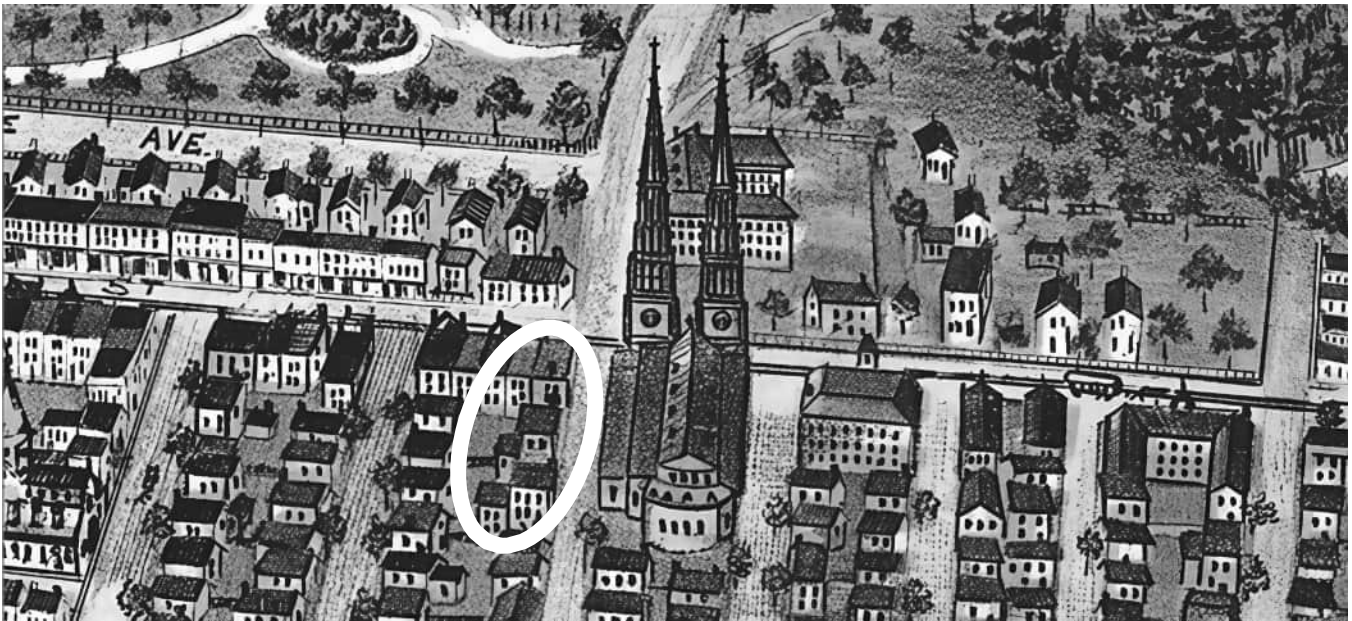
The Institute was insured for £500. Its library consisted of 800 volumes; the loss was considerable, so that this loss could not be considered less than the actual insurance amount, which was only a quarter of the library's value. It is not yet known how the fire started, or whether it was the work of an arsonist. The butchers were not insured for any amount, so their loss was therefore total.

We are pleased to learn that the members of the Institute remain full of courage in the face of this misfortune that has just befallen them, and that they are more determined than ever to construct a building next spring that will do them credit, on the very lot granted to them by the government.

Ottawa Citizen (January 23–25, 1862)



1862 (January–July): After the fire, the Institute took refuge in front of the bishop's residence at Notre-Dame Cathedral on St. Patrick Street



The By Market was destroyed by fire on January 21, 1862, along with the Institute. While waiting for a better solution and thanks to Bishop Guigues, the members took refuge on the third floor of the newly built house across from the bishop's residence of Notre-Dame Cathedral, for a rent of forty piastres. Without wasting any time, the essential furniture was purchased.

Celebration of the 25th Anniversary of the French-Canadian Institute of Ottawa, 1852–1877 (1879)

The National Capital Commission presents a different account, but without citing any sources: From there, the institute moved to a room on Cumberland Street and, for a brief period, to a building at the corner of York and Cumberland Streets, though it is not known exactly which corner this was. However, in 1865, Richard W. Scott donated Lot No. 2, west of Sussex Street, to the institute; the institute accepted the donation and began construction on the lot almost immediately—but not before first reselling the property back to Scott, in his capacity as trustee, on December 22, 1865. Thus, the institute found itself located across from the basilica on Sussex Street.

National Capital Commission. Lower Town Ottawa 1826–1900 (1979)

**1862: The Canadian Institute of Ottawa protests against a defamatory article
by the
president of the Canadian Institute of Montreal**

La Minerve

JOURNAL POLITIQUE, LITTÉRAIRE, AGRICOLE, COMMERCIAL ET D'ANNONCES.

VOL. XXXV.

MONTREAL, BAS-CANADA, MARDI MATIN 21 OCTOBRE 1862.

No. 19

The French Canadians of the Outaouais region gathered on October 13, 1862, in the hall of the Institut Canadien to protest an offensive article in the newspaper **Le Pays**. In this article, Mr. Louis-Antoine Dessaulles, president of the Institut Canadien de Montréal, exclaimed in his familiar tone of insulting arrogance,

“that it is ridiculous to send a splendid library like that of our legislature to a population such as Ottawa’s, to bury such educational resources—and to do so in a country where they are so scarce, in the most remote, least civilized corner of the country, and among a population that, taken as a whole, is in no way prepared to benefit from them.”

Several of the leading citizens of Outaouais took the floor, after which motions were passed declaring *“that the assertions made by the editor of *Le Pays* are false and in no way supported by facts, that they are malicious and nothing more or less than the crudest of insults hurled in the face of the people.”*



“Mr. Dessaulles is in the process of universalizing his titles of nobility. He takes pleasure in having the certificate of public insulter awarded to him by the Legislative Council reviewed; his compatriots in the Outaouais have found this certificate to be in good standing.”

La Minerve (October 21, 1862)

Dessaulles was president of the Institut Canadien de Montréal in 1862. In the 1870s, with creditors breathing down his neck, he embezzled public funds to settle his debts. He later fled to the United States.

July 3, 1862, to 1877: The Institute moved its building, piece by piece, from King Street to 396 Sussex Street, at the corner of Saint-Patrick across from Notre-Dame Cathedral



On May 22, 1862, the resolution was passed to move, piece by piece, the building on King Street to the site in front of Notre-Dame Cathedral on Sussex Street. By July 3, the work was completed, but the building had to be shortened by 9 feet to fit the width of the lot: sixty-six feet. Consequently, a gallery or rood screen was built at one end of the hall facing the stage. Then attention turned to the decorative work, which was completed just in time in mid-September.

Ottawa French-Canadian Institute (1852–1877), 25th Anniversary Celebration (1879)

Session of the 17th of this month. On Wednesday, we had the pleasure of attending the inaugural session in the Institute's halls. The program promised much and was carried out to the letter in the best possible manner. The main hall was filled with the elite of our Canadian, English, and Irish communities and was magnificently decorated.

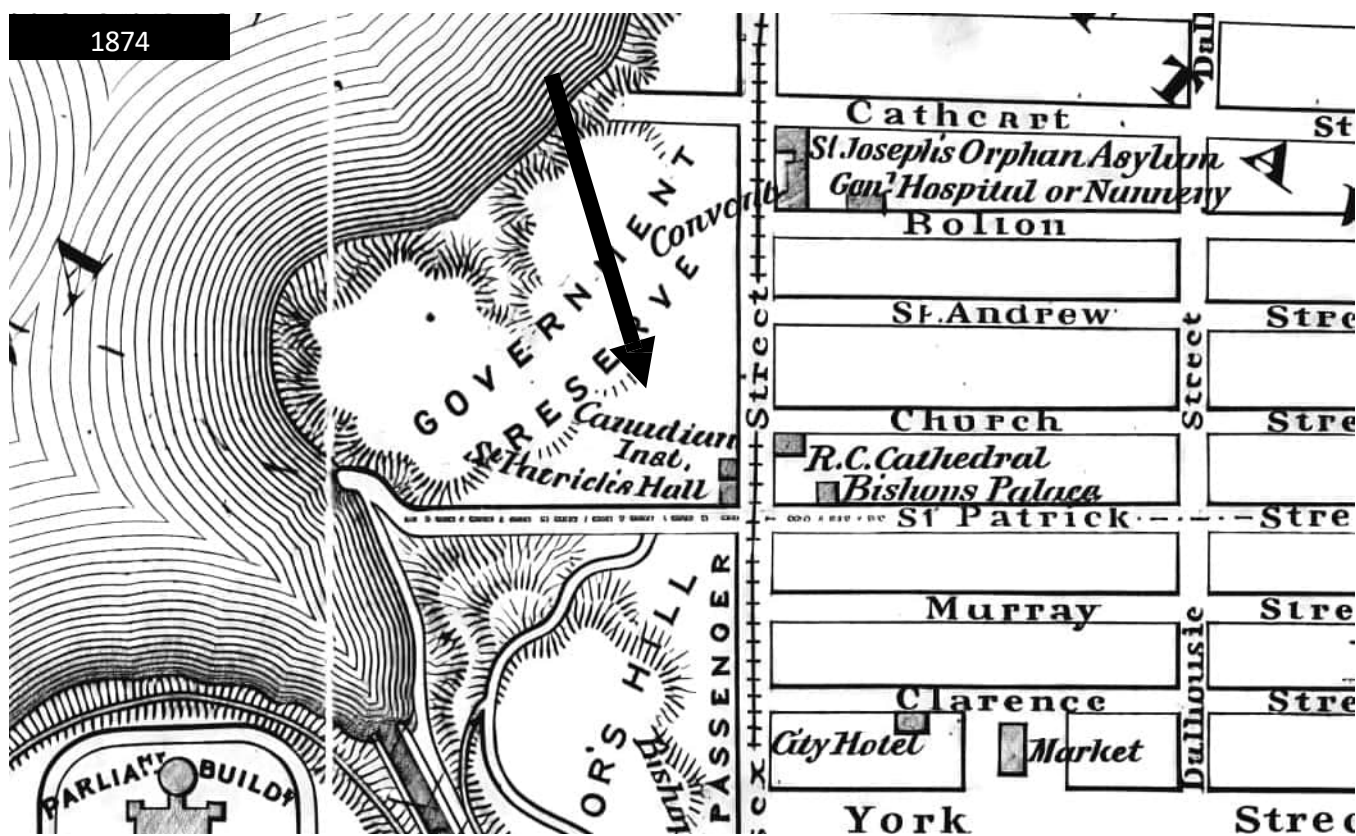
His Excellency the Bishop of Ottawa, accompanied by a large number of clergy, graced this musical, dramatic, and literary gathering with his presence. After the Rideau Band No. 3 performed an excellent piece, His Excellency the Bishop of Ottawa graciously agreed, upon request, to address the audience. He summarized the progress of the city and of Canadian youth, highlighted its major developments, and spoke at length about our public institutions.

Her Excellency was listened to attentively, and the repeated applause proved once again how much the public enjoys hearing her speak on all matters of interest. The cathedral choir, conducted by Mr. Dossert, sang the lovely mountain song titled “*Chasse à Lizar*,” which was well received by the audience. Mr. James Donnelly’s comic song provoked general hilarity.

Mr. Marier’s troupe performed several pieces on various occasions, which were deeply appreciated by the audience. The vaudeville drama “Grégoire” was a success beyond even the actors’ expectations. The repeated applause after each scene must have made them realize that the audience was impressed by the natural delivery of this city’s amateur actors.

Since the plot of the drama “Grégoire” has already been skillfully explained by Mr. Traversy, we will refrain from discussing it further. Suffice it to say that these amateur actors have already established their reputation as performers in our city. The more they take the stage, the more thunderous applause they will receive. The evening was therefore a success for the Institute; it does credit to the intelligence of our compatriots and proves once again that the more the members of the great Canadian family unite through the unbreakable bonds of our nationality, our language, and our laws, the greater the people will become, in accordance with the truth of the axiom put into practice: “*unity is strength*.”

The Ottawa Courier (December 20, 1862)



1862 (November): First oyster dinner. This annual celebration continues to this day, without interruption



Entertainment evenings are a cornerstone of the Institute, which is much more than a reading room. The Institute established one of its great traditions with the annual oyster dinner. Every fall since 1862, members have gathered to enjoy the oysters that the Institute has shipped in from the Atlantic provinces.

The French-Canadian Institute of Ottawa (1852–2002): A Historical Overview and Biographies of Patrons, honorary presidents, and presidents. Jean Yves Pelletier

At the 1896 annual banquet, the Institute welcomed Prime Minister Wilfrid Laurier and Sir Adolphe Caron.

Le Spectateur-Hull (November 13, 1896)

An oyster party is quite commonplace, isn't it? It means nothing: you drink, you eat, you sing, you leave—that's all. It's just a waste of time and sometimes a headache.

At the Institute, it's something else entirely. Our celebration has a national character. There were nine of them—the founders of the celebration—fifteen years ago. This year, there are one hundred thirty of us. I was telling you about the rising tide: do you believe me?

If there are more of us, it's because we have Prévost at our head: he is this year's president of the Institute. In him, our national identity is evident and assertive; we rush to lend him our support. How delightful this celebration is!

We eat, but not in silence; everyone everyone is talking; we drink, but we toast, and

to the sound of the piano and songs; we dance to Canadian tunes; we chat on national themes; we play pool, and we make plenty of false cues. Dawn is breaking... but we mustn't remind our wives of that!

What a pleasure it is in Ottawa, this necropolis, where the streetcar rests on Sundays, where the police arrest children playing ball or hula hoops on the Lord's Day, where cabs are put away during the Sabbath—in this English city where more flour is spent than wheat—what a pleasure it is to stand out and laugh heartily, that is to say, to keep the English voices awake all night long!

If we've ever had such fun... under Prévost! Under Prévost, who is always the first to enjoy himself, just as he is the first to work.

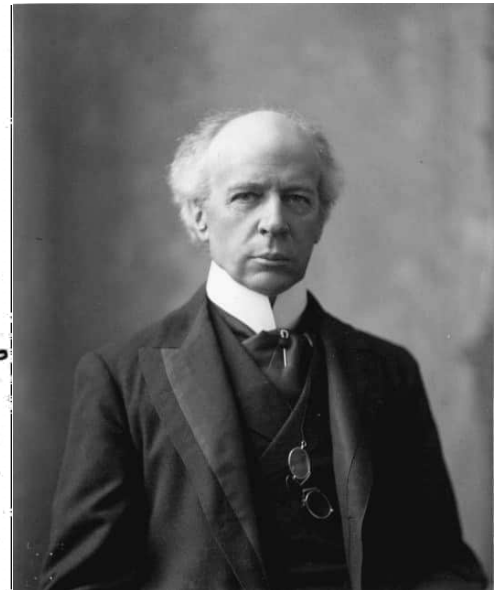
Alphonse Lusignan. Glances and Strokes of the Pen—The French Canadians of Ottawa (1884)



*Alphonse Lusignan
president from 1881–1882*

Sir Wilfrid Laurier regrette
vivement que des engagements
anterieurs, déjà acceptés, le
priveront du plaisir d'être
présent à la fête aux Huites
de l'Institut Canadien, le
24 courant, à laquelle le
Président et les membres
ont eu la bienveillance de
le convier -

Ottawa -
22 Nov. 97.



Letter dated November 22, 1897,
stating that Sir Wilfrid Laurier will
be unable to attend the Institute's
oyster party.



The annual oyster dinner of the French-Canadian Institute of Ottawa took place on Wednesday evening; approximately 150 guests were in attendance, all representing the capital's highest society. Hull was well represented at this ever-charming family gathering. Our dictionary of flattering terms would soon be exhausted if we were to give a fair assessment of this pleasant evening here. We will limit ourselves to a very brief summary of what took place there.

The president, Mr. Gobeil, Deputy Minister of Public Works, proposed a toast to the Queen, which was drunk with great enthusiasm after the singing of "God Save the

Queen." Alderman Champagne then proposed a toast to the president, to which he responded in very eloquent terms. Mr. Gobeil gave a historical overview of the Institute over the past 20 years and concluded by saying that this year had been the happiest of all. Indeed, under Mr. Gobeil's leadership, the Institute had completely paid off all its debts.

Le Spectateur-Hull (November 11, 1892)
Eugène-Philippe Dorion, President 1871-1872

Nostqoe and Noslclens in Quebec

ç•u«j

Around the fall of 1888, when the annual craft fair was being held
atlx Î2uÏLÿ•e8 at the I nt@fttt fl'()tt&WBL
Joseph T 8, author of the Cauadioio de
l'Oueatz, Director I“-X. \$*iilnde•—an
excellent musician—Achille Pi iinrd,
Eugèie Têtn, and many others were in
attendance. The Institute was founded in
165*, and wanted to hold a modest
celebration under the best possible
conditions. No one had family connections
in the neighborhood—La Hîalpoeque, La
Bouetouche, Saint-Simon, Nnrrot s, and La
Co-raquette. What was needed for his
complete happiness was brought to him in
the form of a feast. Following Methuselah’s
orders, Benjamin Suite opened the evening
with “L’Avenir,”

tres :

N'ayons qu'un seul mets
Ce soir sur la table.
îr•\I r <leB finn jg•(•) rîb•+t*,
The title • t dt• ler•tn blr.

Bon ! Bon !

La faridondé !

Et plus Later, ehsuta:

Hultre qui baille
Au pîrotin
N'...t rien qui vaille
Dans un fortin !
J'aime la belle
Pincant le bec
La plus rebelle
C'est la Malpec !

Emmanuel Blsin i u i fi t ixt rçipliq»
next “on the retreat t)er /@tt r Cf• lt fî*fF’-
mes :

I

•lur les hr ittr e. u ii pi nu ir Si•ru
it. •li•9 imkh, nm frii !

J'ai bien prouvé que je les aime,
Vous êtes “I’m really sorry.”

The hrlbro ii's, ninlgrd qua em titles.
Qu'une fourchette en son blason ;
Mes amis, demandez ne
Et vous verrez que j'ai raison.

II

I. The text lacks the strength
Et sous le couteau du vainqueur.
Amis, sous une rude écorce
One finds •tparf•i• of great magnitude.
liR tiitiu<iii, 9 ui n'a Jiau do vitrcu, Eur
fr<leh• dai's çoute soinnn,
he has lîi ie. ilwninnilrz ilea hnît r'a
Et vous verrez que j'ai raison.

III

B»l4dtœ from the “>nd«etit• t.’I>ultie
fxir vzcl•>•i æ•u 'voiailtæ
Ne se met de la partie.
Pour dissipiPIPI' 5th3ciR. ç• fiçgt'tfêr.”
Plus juste tjne hi•n of the a •fitt•R
Elle fait trouver le vin bon.
hl ra si nin, d••iinnndrz dv• bititwa,
b. t s'i ille v•• rin'z tt ur j'ai t Yesterday mi

Suivant des auteurs impossibles
t•h ti tt,rs• >st l'dtjyi i s'nl•lt t. <jc• an l.
Pour contenter les cœurs sensibles,
Je n'approuverai point le mot.
On écrirait de longs chanitres

•lî•i• nmix, çî•tnic•idez dos hutt z+•s. I",t
”ntis vt•y•re•a qte j'ai'miar•n.

It was five past four in the morning—
there, on St. Stephen’s Day.

And one by one, the elianoonnettoe
<it roninneee. iYtiin que d’auti’as, along
with a few religious pieces. Citune-cii
quali}uea- urieo by order of nri nèrn.

The first two s were titled J /’ii nçyi/i
i/c / mntc;y, written by 2•J nçpt* tiibi’e lftR+1,
and the r.ylq eCnybe• <t< htiit4tii’n oii vmm ttn
dlx s}•lInbeN. T3|ni n }• fnit rj]ltaioM g fz
“Y>çî/ itlr.

aux Essais poétiques, œuvres de Le-
may.

I <roin quo /’f/z r rf•a list fffra, quo
I reyt’ut\uix si-)nHt, d te de t8fl<.



The^{110th} Oyster Dinner on November 17, 1972



2011 Oyster Dinner

Oyster dinners that did not take place at the Institute



1917–1921
Foundation of the Church
of the
Sacré-Cœur
Laurier Street, Ottawa



1922 – Salaberry Armory, Hull

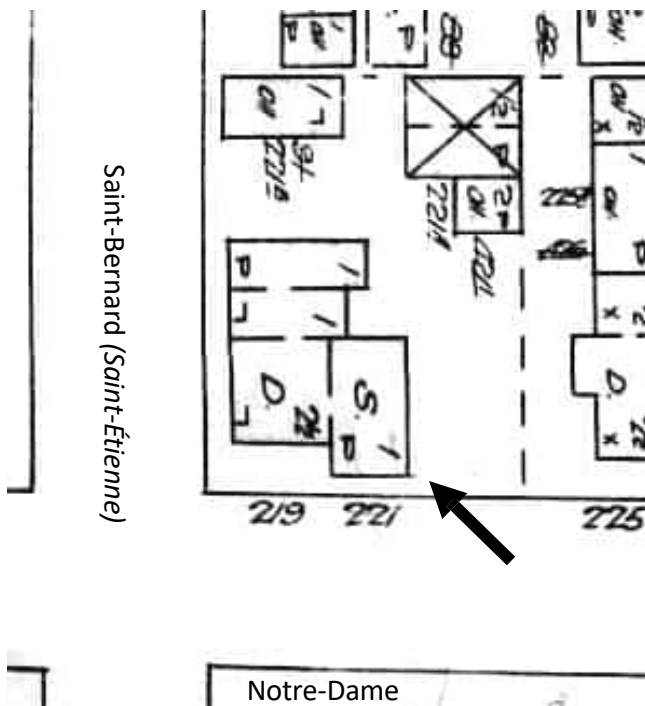


1923, 1925–1931
The Labor Exchange, Langevin Street, Hull

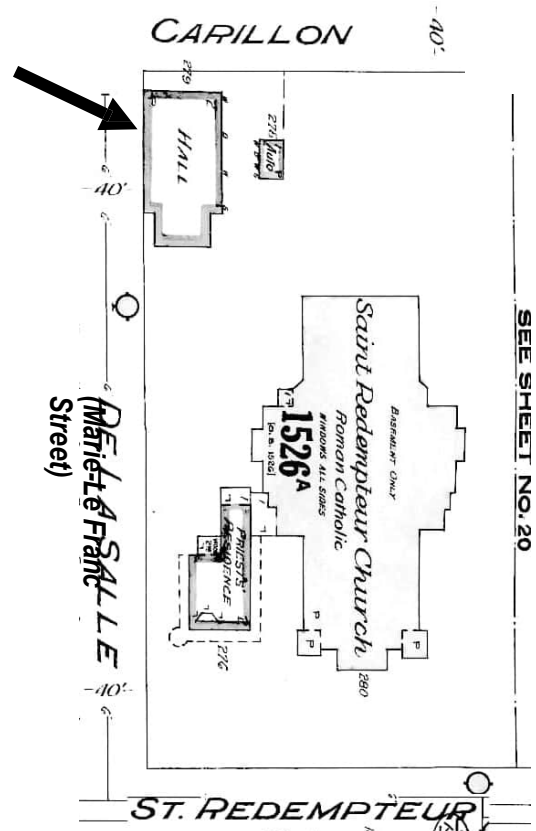


1924 - Laurier Theater
Principale Street, Hull

The oyster dinners that did not take place at the Institut



1932 - Marcoux Hall
221 Notre Dame Street,
Hull



1933–1935
Saint-Rédempteur Parish Hall, Hull



1936 - Hall at the Plaza
Building, 45 Rideau at the
corner of Sussex, Ottawa



1937–1941
Saint-Anne Hall
Saint-Patrick Street, Ottawa

1863: Resolutions to secure French-language services in this city

At a meeting of French Canadians held on the 21st of this month in the halls of the Institut Canadien, convened to address the biased conduct of certain city council members, Dr. St. Jean was called to the chair and Dr. Riel was asked to serve as secretary. After the president explained the purpose of the meeting, the chair, the following resolutions were pr

On lit dans le *Courrier d'Ottawa* :
A une assemblée des Canadiens-français tenue le 21 du courant dans les salles de l'Institut-Canadien, ayant pour but de prendre en considération la conduite partielle de certains membres du conseil de ville, le Dr. St. Jean fut appelé au fauteuil et le Dr. Riel fut prié d'agir comme secrétaire. Après l'explication du but de l'assemblée par le président, les résolutions suivantes furent proposées et acceptées.

1st RESOLUTION: Proposed by Dr. Beaubien, seconded by Mr. P. Marié, that the French Canadians of the City of Ottawa, having observed with surprise and indignation the partiality of certain members toward them during the City Council meeting held on the 19th of this month, wish to earnestly convey to them the deep distress they feel at such conduct under these circumstances. That the French-Canadian population of this city, constituting more than one-third of the total population, wishes and demands to be represented on the police commission by a man who speaks at least their language, so as to no longer be forced to rely on interpreters who can explain their affairs only very imperfectly; and furthermore, that the motto of Canadian nationality is and always will be *"Equal rights and equal justice in all things and everywhere."*

2nd RESOLUTION: Proposed by J. B. Turgeon, seconded by P. Dufour, that we, French Canadians, feeling the extreme necessity of having a member who speaks our language among those who make up this city's Police Commission, hope that the British community will be liberal enough to do us justice on this occasion and will advise those members who voted against the motion proposing a Canadian commissioner to reconsider their votes and do us justice at the next meeting.

3rd RESOLUTION: Proposed by F. Rochon, seconded by C. Fréchette, that the proceedings of this assembly be published in the *Courrier d'Ottawa*, the *Ordre de Montréal*, the *Courrier du Canada*, and the *Journal de Québec*.

Dr. Riel, Sec.
The Courier du Canada (January 8,
1863)

1864 (June 24): The Saint John the Baptist Procession

On Friday, June 24, 1864, the anniversary of the birth of Saint John the Baptist, our French-Canadian friends celebrated today in their customary festive manner. The program consisted of a procession. The participants marched in the following order: First, the children from the French schools, accompanied by their teachers, carrying small banners; next, the students of St. Joseph's College, in their school uniforms; followed by the Lower Town Hook and Ladder Company; and finally the Rideau Fire Companies, each of the latter two led by its own captain. Next came the members of the Union Saint-Joseph, the Saint-Jean-Baptiste Society, and the Saint-Vincent de Paul Society, their chests adorned with their respective insignia, along with a large number of interested French Canadians. Bringing up the rear were the officers of the Saint-Jean -Baptiste, flanking three young boys representing, respectively, Jacques Cartier, the Red Man, and Saint John the Baptist.

PRIÈRE DE L'INSTITUT CANADIEN-FRANÇAIS D'OTTAWA

D**IEU TOUT-PUISSANT, source de toute bonté, nous vous prions humblement de bénir, de diriger et de faire fructifier nos délibérations en vue de la bonne administration des affaires de l'Institut Canadien-Français d'Ottawa. Veillez à ce que nos travaux soient conformes à l'intérêt de l'Eglise, de la société, de nos membres et de tous nos compatriotes.**

Notre Père, qui êtes aux cieux, que votre nom soit sanctifié, que votre règne arrive, que votre volonté soit faite sur la terre comme au ciel; donnez-nous aujourd'hui notre pain quotidien, pardonnez-nous nos offenses comme nous pardonnons à ceux qui nous ont offensés, et ne nous laissez pas succomber à la tentation, mais délivrez-nous du mal. Ainsi soit-il.

Saint-Jean-Baptiste, Patron de l'Institut, priez pour nous.

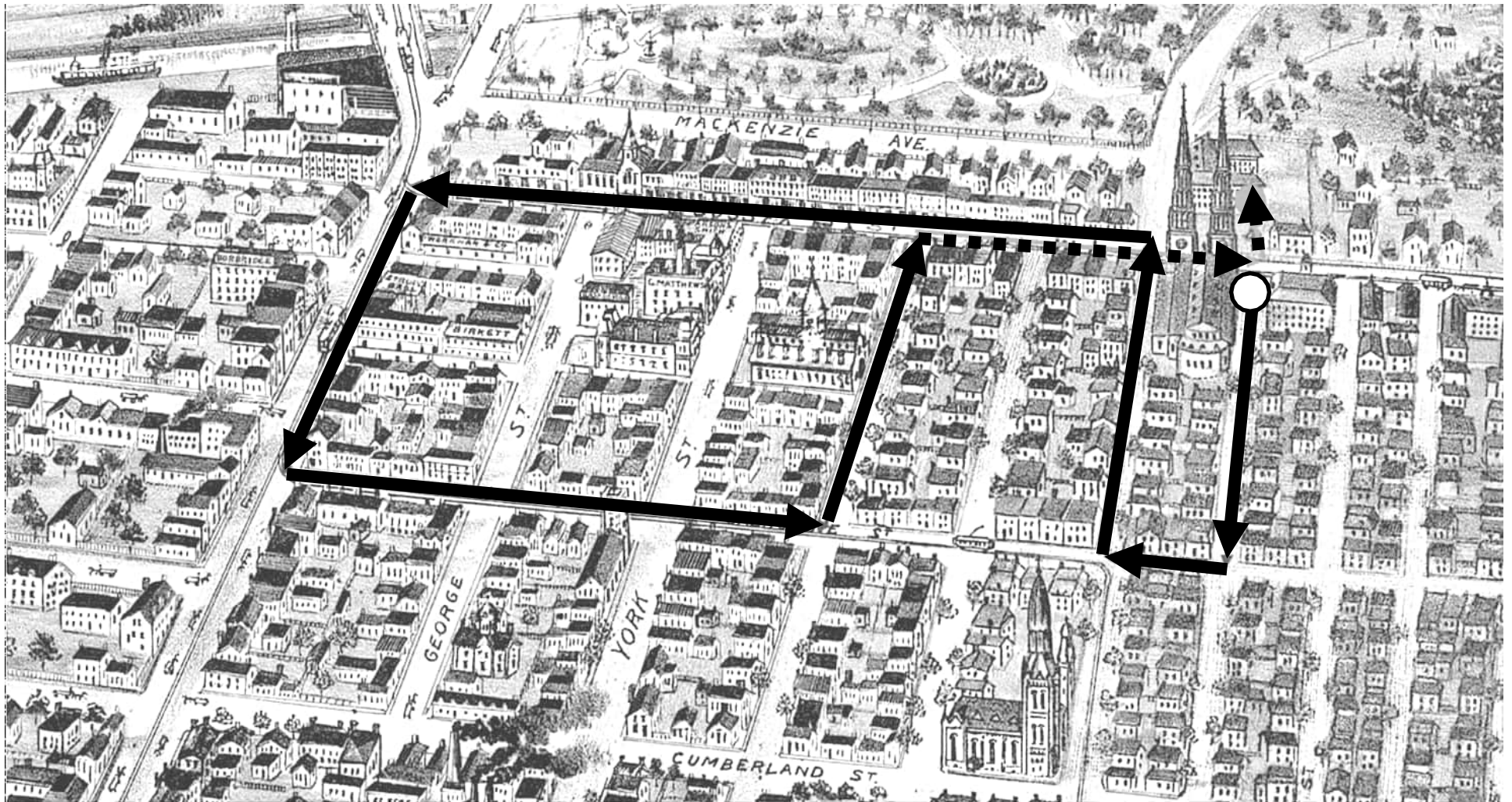
the greatest satisfaction, for it was almost "*time for us to part*" before the company broke up.

The procession was accompanied by two marching bands, which greatly added to the effect. Upon arriving at the Canadian Institute, Dr. Beaubien, president of the Saint-Jean-Baptiste Society, briefly addressed the assembly, after which three cheers were proposed for the Queen, to which he responded in a manner befitting this illustrious lady. Three cheers were then given for the day, and the procession subsequently dispersed. In the evening, a promenade concert took place in the ballroom of the hotel on Sussex Street, recently occupied by Mr. J. L. Campbell, and drew a large crowd. The arrangements were presided over by Mr.

Champagne, and seemed to be met with

Ottawa Daily Citizen (June 28, 1864)

The procession departs from Notre Dame Cathedral, proceeding up Church Street, East Dalhousie, South Saint Patrick, East Sussex,
Rideau North, Dalhousie West, Murray South, Sussex West, and finally heading to the
Institute in front of Notre-Dame Cathedral.



1865 (July 19): The Institute is incorporated, and the charter of the Institut Canadien Français de la Cité d'Ottawa is assented to by the Parliament of the Province of Canada on September 18 of the same year

No. 221.]

BILL.

[1865—2nd Session.]

An Act to incorporate "*L'Institut Canadien Français de la Cité d'Ottawa.*"

- WHEREAS**, Pierre Marié, J. B. Turgeon, A. T. W. Reaume, L. A. Grison, E. R. E. Riel, M. D., J. T. C. T. Beaubien, M. D., P. St. Jean, M. D., J. B. Cantin, J. G. Turgeon, Horace Lapierre, N. Germain, Eugène Martineau, L. J. B. Lazure, Chas. E. Turgeon, F. X. Lapierre, of the City of Ottawa, and others, have petitioned for an Act to incorporate the Society named "*L'Institut Canadien Français de la Cité d'Ottawa,*" under the aforesaid name and title; Therefore, Her Majesty, by and with the consent and approbation of the Legislative Assembly of Canada, enacts as follows:
- 1.** Pierre Marié, J. B. Turgeon, A. T. W. Reaume, L. A. Grison, E. R. E. Riel, M. D., J. T. C. T. Beaubien, M. D., P. St. Jean, M. D., J. B. Cantin, J. G. Turgeon, Horace Lapierre, N. Germain, Eugène Martineau, L. J. B. Lazure, Chas. E. Turgeon, F. X. Lapierre, together with such other persons as now are members of the said association, or may hereafter become members thereof, in virtue of this Act, shall be and they are hereby constituted a body politic and corporate, in fact and in name, under the name of "*L'Institut Canadien Français de la Cité d'Ottawa.*"
- 2.** A quorum composed of ten of the active members of the said association, and chosen at its semi-annual meetings which are held in April and October in each and every year, shall have full power and authority to transact the business of the association.
- 3.** Such quorum shall have power to form a committee composed of not more than seven and not less than three of its members to act such business as the said "*L'Institut Canadien Français de la Cité d'Ottawa*" may require.
- 4.** The said quorum shall have power to make and frame such rules and regulations in addition to those already existing in the original constitution of the said "*L'Institut Canadien Français de la Cité d'Ottawa*" and registered in the Registry Office of the County of Carleton, number nine thousand six hundred and six, as may be necessary for the better management and government of its affairs—said rules and regulations to be first submitted to the members of the association, and approved by them, at one of its regular meetings.
- 5.** And whereas real property was purchased by Mr. Pierre Marié of the City of Ottawa, and vested in his own name, virtually belongs to the said "*L'Institut Canadien Français de la Cité d'Ottawa,*" and is at present unavailable to and for the use of the said association; therefore it is enacted that so soon as this Act shall come into force, the said Pierre Marié shall and will assign and set over to the said

The Institut Gnuadien Fr. ançoia le City of Ottawa, all the **property** **which** he had set aside for the said association.

But all costs, &c., must first be paid. 6. No. 90\ The French Canadian Institute of the City of Ottawa shall be responsible for all costs, charges, and liabilities that the said Pierre **Ofarié** may have incurred **on account of** the said property— **bnt 5**
Nothing contained herein shall oblige the said said Pierre Ofarié to make any *assignment* to the said L'lnatitut Oa- nedien **Fr**ançuis Ó0)A SÍ td d'OitaTPü/ t"091OG8 to such costs, c)inrge and liabilities so incurred being discharged?

ÓOPpOFattOa may sell or P. The said French Canadian **Institute** of the City of Ottawa **shall have 10** be at liberty to dispose of the said lands, in whole or in part, as they have come into possession of the said land, by lease or deed as may be, and leases or deeds to be signed by the President, Secretary, *and other* of the said acquisition, and to affix the seal of the said Canadian Financial Institution to City **d'Ottawa** **16** tbui"cu"to t tnclieÉl.

Application of lands. fl. The income arising from the sale or leasing of the said lands shall be used firstly to settle the debts of the said Institut Canadien François de la City d'Ottawa.

JecotidfJ.—In repairing or replenishing the library of the said Association **SO** City •

2/i/rdiy.—In building on their newly acquired lot, opposite the Roman Catholic Cathedral of the City of OttiljTil; and fourthly, for the maintenance of the said Association.

ÜOf{to rol fOD to erect buildings. **9. The said L'Institut Français de la Cité d'Ottawa are hereby 25** empowered to take action regarding their newly acquired ~~property~~ **for** their newly acquired property opposite the Roman Catholic Cathedral **of the City** , Ottawa, and for their own accommodation to erect the necessary buildings thereon.

Original con- institution. 8B. The original constitution of the French Canadian **Institute 30** of the City of Ottawa, lot bu al tr•rc•l.

Right to sue, *A 11. The Institute Canadien-Français de la Dite d'Ottawa shall have the right to sue be enforced in the courts of justice in Ottawa, to collect any debts owed to the said Institut Canadien Français in Ottawa by any of its members or any other person or persons, whoever they may be.

Public Act. II. This Act shall be deemed a Public Act.

1865 (October–December): J. B. Turgeon in Troubled Waters

This period of incorporation and the adoption of the constituting act of the Institut canadien français de la Cité d’Outaouais was, however, marked by significant reshuffles within the board of directors. At the meeting on October 5, 1865, the Institute reimbursed Joseph-Balsora (J. B.) Turgeon for the purchase of ledgers as well as \$10 for the preparation of the petitions and deeds required for the corporation, which had been carried out in July 1865.

Shortly thereafter, J. B. Turgeon was elected president for a third time. His term, however, was very short-lived: at the meeting on October 12, following a motion by A.

T. W. Réaume, seconded by Louis-Armand Grison, the assembly agreed to accept J. B. Turgeon’s resignation—which was read aloud—and to strike his name from the Institute’s bylaws. The following weeks saw the wave of resignations continue. On October 19, Dr. Pierre Saint-Jean and A. Champagne confirmed Cyprien Triolle’s resignation from his positions as second vice president and member of the garden committee. Then, on October 26, the board took note of the joint resignations of Messrs. Saint-Jean, Jean Réaume, and Louis-Armand Grison. Alongside these administrative upheavals, the Institute had to manage complex real estate matters. On December 7, 1865, upon a proposal by Louis-Armand Grison and Isidore Champagne, seconded by Charles Goyer, it was decided to notify J. B. Turgeon to cease his activities as agent for the sale of the organization’s land until the land disputes were resolved. *(On November 4, 1861, in order to put the property on King Street back up for sale, it was resolved that it would be divided into 13 city lots.)*

On December 21, Horace Lapierre was appointed to a committee tasked with transferring the lots registered in the name of Pierre Marier to the Institute, while securing the necessary guarantees for the buyers of the western half of Lot No. 2, located on the south side of Park Street. A week later, on December 28, J. B. Turgeon submitted his resignation from this lot transfer committee, which was immediately accepted. This cycle of administrative and land reorganization continued the following year with the drafting, on August 15, 1866, of a French-language act intended to amend the Institute’s original charter. What event triggered this series of resignations? Was it the drafting of the incorporation by J.-B. Turgeon, which was immediately amended by a new council? Or was it the organization of the lot sale?

Minutes of Meetings (October–December 1865)

1865: Fire on Sunday Morning

Around 1:00 a.m. on Sunday, flames were seen coming from a former warehouse on Mosgrove Street, immediately behind the Victoria Hotel on St. Paul Street. The alarm was immediately sounded by the downtown fire bell, and within a very short time the *Central Hook and Ladder Company* arrived on the scene. The Queen fire engine arrived next and was already spraying water before any other companies arrived.

The building was situated next to the canal basin, which provided an unlimited supply of water. However, due to the highly flammable nature of the warehouse's contents, the fire spread rapidly and reached the stables and sheds adjoining the Victoria Hotel, which were destroyed, along with their contents, in a matter of minutes.

The warehouse contained eighteen metric tons of hay belonging to Messrs. Champagne and Nevil, for which no insurance had been taken out. All the destroyed buildings were owned by the late Archibald Baine. They were insured, but we were unable to determine the amount of coverage. The owner of the Victoria Hotel lost two metric tons of hay as well as other property, with an estimated value of \$100.

In addition to the hay, the main building housed the iron parts and engine of the former steam tugboat Prince Albert. That engine is now completely unusable.

At the height of the fire, there were fears that the residence of J. B. Turgeon, a squire, located directly across the street, might catch fire due to the intense heat radiating from the blaze. However, the firefighters on the scene worked diligently, and the stream from the Queen fire engine, directed at the house, quickly drenched it, which fortunately prevented it from catching fire.

Several ornamental trees in front of the house were severely burned, but not, we believe, to the point of causing their destruction. Great credit is due to the ladder and hook companies and the fire brigades mentioned above for their rapid arrival on the scene and for the efficient manner in which they fought the fire. There is no doubt, it is said, that the fire was the result of arson.

The Ottawa Citizen (July 24, 1865)

1865: Speech by Mr. George-Étienne Cartier before the members of the Institute



George-Étienne Cartier distinguished himself by championing a political vision of Canadian federalism that made its constitutional existence possible. He was the leading voice of French-speaking Quebec and the French Canadians of Bytown in the negotiations that led to the birth of the Canadian federation in 1867. Mr. Cartier at the French-Canadian Institute in 1865, across from Notre-Dame Cathedral on Sussex Street:

He said that he had not come to this hall to respond to an address, but to meet with his compatriots. He was surprised to see the address praised him as one of Ottawa's staunchest supporters: his conduct toward the city, as long as the question of the seat of government was concerned, had always been that of a man who sought the good of his country.

In closing, Mr. Cartier said that, in a few months, the final session of this Parliament would take place in Ottawa and that, in fifteen or eighteen months, or later, we would have here the first session of the Confederate Provinces of North America.

No sooner had he finished his speech than an extraordinary commotion was heard in the street, which lit up as if by magic. Everyone rushed to the windows and witnessed a rather curious scene. The entire fire brigade, under the command of Captain Murphy, was lined up beneath the windows of the Temperance Hall, each man carrying a torch. The sight was truly fantastic; the glow of the torches cast a reddish, shifting light upon all the neighboring buildings, interspersed with the most bizarre shadows and silhouettes.

A large crowd had already gathered to witness this unusual spectacle. Mr. Cartier appeared at the window and was greeted by three thunderous cheers and

shouts of "Welcome to Ottawa!" When the noise had subsided, Captain Murphy, on behalf of the corps he commanded, presented a message extending the warmest welcome to the Attorney General. Mr. Cartier read an appropriate reply and withdrew from the window amid the cheers of the crowd. Messrs. Mosgrove, Powell, Wright, Buckley, Gennill, Laver, and McGreevy spoke in turn in response to various toasts.

The Canada Courier (October 23, 1865)

CARTE DU DINER.		
SOUPES.		
Huitres,		Julienne.
BOUILLI.		
Jambons de Cincinnati Décorés, Ronde de Bœuf glacée à la Gelée, Langues de Bœuf glacées, Galantine de Dindes à l'acpic, Galantines de Poulets à la Russe.		
RÔTI.		
Bœuf,	Dindes Farcies,	Gigots de Mouton.
Poulets,		Canards Noirs.
ENTRÉES.		
Coq de bruyère en Salmis, Canards aux Olives, Vol au vent aux Huitres, Filet de Chevreuil, sauce piquante, Salade de Volailles, Mignonnaise d'Homard, Paté de Poulets.		
LÉGUMES.		
Patates Sucrées, Patates Ecrasées, Tomates à l'étuvier, Navets, Betteraves, Oignons,		
GIBIERS.		
Canards Sauvages, Perdrix, Patés,		
PATISSERIES, ETC., ETC.		
Pudding aux Prunes, Patés aux Pommes, Blanc Mange à la Vanille, Tarte aux Framboises, Gelée au Mareschino, Charlotte Russe, Pudding au Riz, Vin Jelly, Celeri et Fromage.		
DÉSERT.		
Pommes, Pêches, Poires, Raisins, Figuees, Prunes, Raisins De Serre, Amendes, Conserves au Gingembre, Olives Avelines, Biscuits au Vin, Pyramides surmontées de pavillon.		
VINS.		
Sherry, Champagne, Vin Anglais, Port, Ale.		
A sept heures et demie notre hôte et 150 invités se mettaient à table.		

C A P. C X X X I X.

Acte pour amender l'acte pour incorporer l'Institut Canadien Français de la cité d'Ottawa.

[Sanctionné le 15 Août, 1866.]

ATTENDU que l'Institut Canadien Français de la cité d'Ottawa a, par sa pétition, représenté que les pouvoirs qui lui sont conférés par son acte d'incorporation passé dans la vingt-neuvième année du règne de Sa Majesté, chapitre quatre-vingt-dix-sept, sont insuffisants pour mettre à effet les dispositions du dit acte, et qu'il a demandé que le dit acte soit amendé en conséquence; et attendu qu'il est à propos d'accéder à la demande des pétitionnaires: à ces causes, Sa Majesté, par et de l'avis et du consentement du conseil législatif et de l'assemblée législative du Canada, décrète ce qui suit:

Preamble.

1. Les sections deux, trois, quatre et dix du dit acte, vingt-neuf Victoria, chapitre quatre-vingt-dix-sept, seront et sont par le présent abrogées.

Sections abrogées.

2. Une majorité des membres de la corporation aura plein pouvoir et autorité de faire et établir tous statuts, règles et règlements qui ne seront, sous aucun rapport, contraires au présent acte ni aux lois alors en vigueur dans le Haut Canada, selon qu'elle le jugera convenable et nécessaire pour ses intérêts, l'administration des affaires de la dite corporation et l'admission de membres en la dite société; et aussi d'amender et abroger de temps à autre en tout ou en partie, les dits statuts, règles et règlements, et aussi toutes règles et tous règlements qui pourront être en vigueur à l'époque de la passation du présent acte; cette majorité pourra aussi régler et administrer ou faire régler et administrer toutes les autres affaires et choses relatives à la dite corporation et à la direction et administration d'icelle, et tant que les dites affaires et choses sont de son contrôle, en respectant toutefois les règles, stipulations, dispositions et règlements qui seront ultérieurement passés et établis.

Pouvoir de faire des règlements.

Et d'administrer les affaires.

3. La dite corporation pourra prélever, par voie d'emprunt, pour les fins de la dite corporation, toute somme d'argent dont elle pourra, de temps à autre, avoir besoin pour compléter ses bâtisses ou les améliorer, ou les agrandir, ou pour rembourser ou renouveler quelque emprunt; pourvu toujours que le montant total de cette dette n'excèdera pas la somme de quatre mille piastres; et pour assurer le remboursement de cet argent emprunté, la corporation pourra donner une hypothèque et des hypothèques sur ses propriétés, par acte et sous son sceau de corporation, et sous la signature du président, du trésorier et du secrétaire-archiviste de la dite corporation, nonobstant toute chose à ce contraire dans l'acte incorporant le dit Institut.

Pouvoir de faire des emprunts et accorder des hypothèques.

Emploi des
deniers.

4. Les créanciers hypothécaires, en vertu du présent acte, ne seront pas tenus de veiller à l'emploi de l'argent prêté.

Pouvoir de
prendre des
hypothèques,
etc.

5. La dite corporation aura le droit de prendre des hypothèques, cautionnements, obligations et garanties de toute personne ou personnes qui pourront avoir acheté ou pourront par la suite acheter quelque propriété de la dite corporation, ou qui pourront, en quelque manière que ce soit, être endettées envers la dite corporation.

Citation.

6. Et attendu que la dite corporation a, en vertu des pouvoirs à elle accordés par son acte d'incorporation, vendu et aliéné certaine partie de ses biens-fonds, et attendu qu'elle a pris des hypothèques sur les dits biens-fonds, des acquéreurs de ces biens, pour garantir le montant du prix d'achat qui restait non-payé à l'époque de la vente, et qu'il est désirable que ces hypothèques soient confirmés, et que tous doutes relatifs à leur validité soient levés : à ces causes il est décrété que les hypothèques seront et sont, par le présent, confirmées et rendues valides, et auront pleine force et effet comme si la dite corporation eût été spécialement autorisée par son acte d'incorporation à accepter les dites hypothèques.

Hypothèques
ci-devant
prises.

Sceau social.

7. La dite corporation aura aussi la faculté de changer et modifier de temps à autre son sceau de corporation toutes les fois qu'elle le jugera opportun.

Acte public.

8. Le présent sera réputé acte public.

DEMANDE AU PARLEMENT

AVIS EST PAR LA PRESENTE DONNE que l'Institut Canadien Français de la cité d'Ottawa, une corporation ayant son siège social dans ladite ville d'Ottawa, demandera à l'Assemblée législative de la province d'Ontario, à la prochaine session ou la suivante, un décret privé modifiant une loi pour incorporer l'Institut Canadien Français de la cité d'Ottawa, étant le chapitre 97 des Statuts de la province d'Ontario, 1865, tel qu'amendé, augmentant ses pouvoirs d'appartenir des biens immobiliers; augmentant ses privilèges d'emprunt, le tout afin d'intensifier son programme.

Donné à Ottawa, ce 17ième jour de décembre 1965.

LAFLEUR, AUBIN, BEAULNE &
GAUTHIER

45, rue Rideau, suite 606,
Ottawa 2, Ontario.

Solliciteurs pour le requérant

1866: Patriotism. A lecture delivered before the Canadian Institute of Ottawa by Mr. E. Henri Parent¹



Patriotism is a strong and enduring aspiration toward everything that can legitimately contribute to national greatness and the advancement of the homeland.

Thus, we are among the most loyal British subjects, yet we are not English, and it is England itself that has recognized our right to make this distinction by signing the Treaty of Cession, which guarantees French Canadians their institutions and their language. We are today the core of a people who will one day be powerful and wealthy, if we know how to follow the path that r us, and pass on intact to our descendants the institutions

and language they have preserved for us.

Isn't it wonderful to witness the rapid expansion of this fragile society? A century later, without any outside assistance, through natural fertility alone, its population has reached over one million, and its descendants, proud of their origins, are found in all walks of life.

When, as a result of our rapid expansion, we run out of space in this direction, we will have no choice but to turn in this direction, colonize the Ottawa Valley, and lay the foundations for our development in Upper Canada. I maintain that the settlement of the country by a dense French-Canadian population will not only propel us rapidly along the path of material progress, but also endow these large English companies with the character of the dominant race.

It is still the clergy that today constitutes our strength by maintaining unity of action among us and instilling in our people the sound moral doctrines that make nations strong and generous.

There appears to have been some confusion regarding the name E. Henri Parent; it is more likely Étienne Parent (1802–1874). He was a prominent intellectual and political figure in French Canada during the first half of the 19th century. As early as 1822, he became an editor for the newspaper **Le Canadien**. Through his writings, he championed the “survival” of the French-Canadian nation, which he defined as the preservation of the language, civil laws, and religious institutions. The newspaper’s motto, “Our institutions, our language, and our laws!”, perfectly encapsulates his vision.

E. Henri Parent refers instead to his son, Étienne-Henri Parent (1835–1910). His eldest daughter, Joséphine, married the poet Antoine Gérin-Lajoie. Another daughter, Augustine, married the historian Benjamin Sulte.

We must not be too harsh, however, and should remember that for them it is a necessity and that English is essentially the language of commerce. Let them use our language whenever they can do so without inconvenience—even though they are pure-blooded French Canadians—in private and in their personal lives, and we will not reproach them.

Consequently, under the pretext of hospitality and good manners, these ladies' salons have all the characteristics of English salons, since only English is spoken there. Well, I declare—and any sensible person will agree with me—that this behavior is not only “*unpatriotic*” but also in the worst possible taste.

It is time to turn to the most absurd and ridiculous anti-national type one can imagine. I am referring to those French-Canadian families by blood but Anglicized at heart, where English is the everyday language, where the children are completely ignorant of French or have learned just enough to string together a polite phrase for the occasion.

Yes, ladies, it is you above all who hold our national destinies in your hands; you can influence men's hearts more with a word or a glance than the most eloquent speeches and the best-crafted arguments.

Le Canadien (April 9–11, 1866)

LE PATRIOTISME.

Lecture faite devant l'Institut Canadien Français d'Ottawa.

PAR M. E. HENRI PARENT.

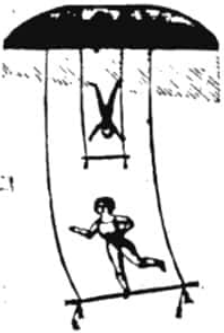
Mesdames et Messieurs,

Le patriotisme est une aspiration forte et permanente vers tout ce qui peut contribuer *légitimement* à la grandeur nationale et à l'avancement de la patrie. J'ai dit *légitimement*, car il ne faut pas laisser dégénérer en égoïsme national ce qui est dans le discernement de ses justes limites que se distingue un esprit sage et libéral. “Le patriotisme, dit l'écrivain anglais Bolingbrooke, doit être basé sur de grands principes et supporté par de grandes vertus.”

1867: The theater as it stood on Sussex in front of Notre-Dame Cathedral

INSTITUT CANADIEN.

GEORGE ESMOND... Directeur du Théâtre
JOSEPH SAUCIER..... Trésorier
LOUIS DUSAUT..... Agent Général
GEORGE LAVENDER..... Propriétaire



GRANDS SUCCES DU

Theatre Comique!
— DE —
GEORGE LAVENDER
Donnera deux séances extraordinaires

SAMEDI ET LUNDI SOIRS
Le 24 et le 26 courant

Le propriétaire n'épargne rien pour rendre les soirées les plus agréables et les magnifiques

"STATUTS ROMAINS!"

Représentant le théâtre en une immense salle de bal, formant un coup-d'œil magnifique.

PROGRAMME
Première partie.

Ouverture par..... La Bande
La Barre fixe..... Les Frères Esmond
Danse en Sabots..... Maître Howard
Le Fil Aérien..... George Lavender
Les Jours..... Les Frères Esmond

Seconde Partie—Pantomime intitulée le...

"REVENANT!"

Qui a été jouée aux États Unis par J. Niblo avec un grand succès

Solo de Tambourine..... Maître Howard
La Trappe Volante..... George Lavender
Danse de Sals..... Maître Howard
Passe-Temps comique (bouffon) .. Geo. Esmond

Troisième partie—La grande Pantomime intitulée :

LE BARBIER D'OTTAWA!

In a talk given in 1928, Napoléon Mathé looked back on his sixty years at the Institute. Here is how he described the theater as it stood in 1867: The Institute's auditorium, strictly speaking, was about thirty feet wide and twenty feet high, from the floor to the beams supporting the mansard roof. It could hold about four hundred people, including a small gallery at the back that held about fifty seats. At one end of the hall, facing the gallery, a platform four or five feet high was flanked on either side by narrow wings and featured a stage about a dozen feet wide and roughly the same depth. As you can see, it was no match for the stage at New York's "*Hippodrome*." Despite its small size, the hall on Sussex Street was very well attended, as Mathé vividly recounts:

When I told you about the theater or concert hall at the former Institute, I mentioned that it wasn't very spacious. Indeed, it was neither large nor high, and on nights of major performances, it could barely contain the crowd that thronged within its walls. As for the small gallery at the back of the hall, whose floor sloped down toward the stage, its railing, or balustrade, was only about a dozen feet above the floor below.

We know that at one point, one of the two actors, standing in a dressing room near the stage, interrupts the singer. A en the box and the stage, and the interrupter made his way onto he discussion. However, since there were no boxes in the old was Jules Lefebvre—could find nothing better to do than to take ery, among the audience. At the right moment, instead of going age, he simply steps over the railing and

let himself fall to the floor amid the protests, shouts, and threats of the audience, who were unaware that *“all of this is part of the play.”* This clearly proves that I was right when I said that the dimensions of the hall at that time were not enormous.

NOUVELLE SALLE
DE
L'INSTITUT CANADIEN-FRANÇAIS
RUE SUSSEX.
—
A LOUER
Pour Représentations, Concerts, Lectures,
etc., etc., etc., la Salle de l'Institut Canadien-
Français.
Adresser les applications au soussigné,
L. A. GRISON.
Bibliothécaire.
Ottawa, 12 déc. 1868. 156

Canada: Politics, Literature, and Business
Ottawa, (Ontario) Tuesday morning, July 20,
1869

Bishop Duhamel was the head of the Canadian Institute; by around 1880, the Institute was on the verge of bankruptcy. The debt was considerable, and no money was coming in anymore. One of its few sources of income was the theater; but the repertoire of college plays, as well as the popular dramas stripped of their female characters, had been exhausted. Moreover, the public no longer wanted them, and the actors even less so. Whenever we wanted to put on real theater on the Institut's stage, a delegation—always the same one—from the Management Committee would go, each time, to see the bishop and ask him:

“Your Excellency, will you allow the young men to perform plays on the stage of the French Canadian Institute that include female characters?” And His Excellency would invariably reply: *“You know very well, my children, that the Church does not encourage that kind of theater.”*

One fine day, they announced a performance on the Institute's stage. There was a large crowd, and it was a great success, yielding about a hundred dollars in proceeds for the Institute.

*“We performed *Papineau* on the Institute's stage last night, Your Excellency.”*

“I saw the review in the newspaper. There are female characters. I've read the play.”

“We really should have come sooner to ask for your permission,” said Olivier, in the solemn tone he used to impersonate Mr. Perrichon; *“but we've been so busy...”*

“That's fine,” interrupted Bishop Duhamel. *“In the future, when you perform a Canadian play—a very moral one—and everything goes as it should during rehearsals, come see me the next day.”* (Massicotte 69–70)

This marked the beginning of a shift toward greater flexibility, the full story of which has yet to be told.

Theaters in Ottawa, 1870–1880: No Women Allowed—Mariel O'Neill-Karch (2008)

1870: When Will the Canadian Institute Emerge from Its Lethargy?

LE COURRIER D'OTTAWA.

POLITIQUE, LITTÉRATURE, COMMERCE, INDUSTRIE, AGRICULTURE.

JOURNAL DU SOIR.

Next Sunday, we're told. So much the better, for the absence of entertainment within these walls would almost lead one to believe it serves no purpose. The other societies founded in Ottawa are vibrant; the meetings held there so frequently demonstrate the activity of their members. But our Canadian Institute remains in the grip of a latent slumber that is not entirely encouraging for our nation.

Moreover, let us say that the location lends itself very little to regular meetings. When a society's headquarters is situated in a somewhat central location, people are happy to go there for friendly conversation; otherwise, it becomes a chore, and people prefer to stay at home.

Notwithstanding this minor inconvenience, we earnestly hope that the Institut-Canadien will take a more decisive and active approach, both in the interest of the society and for the satisfaction of its members—and perhaps even more so for the Ottawa public.

Let us hope that the Lecture-Concert to be held Sunday evening in this hall—which promises to be a resounding success—will inspire the enthusiasm of the officers of this institution, whose mission is to foster the spirit of our fine French literature and to provide everyone with moments full of charm.

Le Courrier d'Ottawa (January 21, 1870)

On Sunday evening, in the spacious hall of the French Canadian Institute, the crowd was so large that latecomers had to settle for standing to listen to the concert given by the Saint-Joseph Church choir and other music lovers under the auspices of the Conference.

We have the poor, widows, orphans, and sick and helpless elderly people of both sexes. No one can certainly say that the citizens of Ottawa lack charity: lotteries, bazaars, concerts—everything is encouraged and contributes to the poor box an annual sum that many more populous cities would be proud of.

Le Courrier d'Outaouais (January 26, 1870)

1870 (November 10) – 1900: Weekly Meetings of the Family Circle



Stanislas Drapeau

It is truly wonderful to witness the blend of patriotism and faith among the French-Canadian population of our city—a people who are, for the most part, hardworking and thrifty—and to observe the enthusiasm they have just demonstrated in anticipation of the opening of the “*Cercle des Familles*,” founded by Stanislas Drapeau in 1870, which will take place on the 22nd of this month at the Institut-Canadien. More than four hundred members will attend a weekly Wednesday meeting featuring a reading, vocal and instrumental music, and a play. There, you will find the humble and honest laborer seated next to a wealthy

city dweller; there, you see a high-ranking government official conversing with artisans whom, in my view, pure and patriarchal customs place above even the greatest fortunes. Truly, this social integration, combined with the spirit of prosperity evident in our Institute, is a magnificent example for our youth.

Le Franc Parleurs (November 23, 1871)

Cercles des familles de l'Institut Canadien Français d'Ottawa

6ÈME SOIRÉE, JEUDI, LE 13 MAI 1897.

- 1o. Ouverture—“Recreation March”
M. F. J. Rainboth.
- 2o. Conférence—L'éloquence et les
orateurs.—M. J. H. Morin
- 3o. Solo de Violoncelle—M. Jos. Marier
- 4o. Tours de Force—M. Harry Des-
lauriers.
- 5o. Piano—“Independantia March”
R. S. Hall—F. J. Rainboth
- 6o. Equilibriste—M. J. A. Morin.
- 7o. Chanson comique—M. Nap. Taylor
- 8o. Conférence—2ème partie.
- 9o. Acrobates—Les frères Verdont.
- 10o. Piano—“Fille du 20ème siècle”
F. J. Rainboth

VIVE LA CANADIENNE

ENTRÉE..... 10 cts.

SIÈGES RÉSERVÉS..... 15 cts.

Le Spectateur (May 10,
1897)

But the Institute's greatest merit lies in its literary and musical evenings, which take place for six months of the year, from fall to spring. Every Wednesday, its hall welcomes an audience ranging from three to six hundred people. That speaks volumes. These evenings, known as the “*Cercle des Familles*,” are in fact the gathering

for families. Men, women, and young people—everyone attends, and the custom has become so ingrained, both in the city and the surrounding areas, that Canadians from neighboring parishes plan their trips to the city to coincide with “*Institute Day*.” This shows just how deeply these gatherings have become part of the customs of our compatriots from that part of the country. What city in the province of Quebec can say the same about itself?

L'Opinion Publique, Illustrated Journal (October 8, 1874)

1872 (January 19): Mr. Eugène Martineau, the new mayor



Eugène Martineau (1837–1880) was a Franco-Ontarian (French Canadian) born in Saint-Nicolas, Quebec. He was the first Francophone in Ontario to serve as mayor of Ottawa in 1872 and 1873



During the final years of his life in Ottawa, Mr. Eugène-Philippe Dorion served as president of the Saint-Jean-Baptiste Society and the French-Canadian Institute

Last night, the French-Canadian Institute of Ottawa took the initiative to take a step whose individual nature may just as well be interpreted as a true expression of the general sentiment of French Canadians, not only in this city but also everywhere else, on the occasion of the act of justice done toward our nationality by the English majority in elevating one of our own to the office of mayor of the federal capital.

Mr. Martineau, the new mayor, is one of the Institute's longest-standing members and one of its current leading officers. Naturally, this institution felt that, under the circumstances, it had a national duty to fulfill.

Last night, therefore, at its regular meeting, and after conducting routine business, the Institute hastened to fulfill this duty, first by adopting the following resolutions, and then by taking the action that follows from them:

Proposed by Mr. Eugène-Philippe Dorion, seconded by Mr. Joseph Balsora Turgeon, and resolved: "That the Institute, being an eminently Canadian -French society, cannot remain indifferent to the act of justice that the municipality of the City of Ottawa has just performed toward the French-Canadian population of that city, by conferring upon one of our compatriots the dignity of chief magistrate of the capital of Canada." — Adopted.

Proposed by Mr. J. A. Gendron, seconded by Dr. St-Jean, and resolved: “That the Institute is all the more pleased and proud that this honor has been bestowed upon one of its principal officers.” — Adopted.

“That, by virtue of his character, his experience in municipal affairs, and the high regard in which he is held, not only among his compatriots but also among the other nationalities in this city, Mr. Eugène Martineau was eminently worthy of being elected to the mayoral office.” — Adopted.

Proposed by Mr. Thos. Pruneau, seconded by Mr. G. Duchesne, and resolved: “That a committee consisting of the President, the Secretary-Archivist, Messrs. A. Oliver, Chevalier G. Smith, and the proposers and seconders of the preceding motions be formed to present the preceding resolutions to the new mayor, to congratulate him on the basis of the preceding resolutions, to be presented to His Honor the Mayor, and that, accordingly, the session be suspended for a few moments.” — Adopted.

The committee then presented the following address to the Mayor

“Allow a delegation from the French-Canadian Institute of Ottawa to come and present to you the congratulations of this society on the occasion of the distinguished honor that the municipality of this city—of which you have long been one of the most distinguished members—has just bestowed upon you. This honor, Mr. Mayor, reflects in a way on the entire Canadian nation. It is a well-known truth that the rights of the majority are publicly recognized wherever the minority is generous enough to do justice to the people to whom it belongs. This day is therefore a memorable one for the Institut Canadien-Français of Ottawa.

Allow us, Mr. Mayor, to prove worthy of the high trust you inspire as the official representative of your fellow citizens. Your talents, your public and private qualities, your extensive experience in municipal affairs, and your liberal spirit predestined you to be chosen by your fellow citizens. We express the hope that you will elevate the office of mayor to the highest degree by seeking to do justice to our community, without, however, overlooking our own merits.

The Institute, Mr. Mayor, fondly recalls that you are one of its longest-serving officers; this is why it is particularly moved by the honor bestowed upon you. Nor can it fail to look back on the past and recall the various stages of your career in this city, and the patient and persevering work ethic

work guided by principles of honor and integrity, to which it knows how to combine the energy of perseverance. Please accept, Mr. Mayor, along with our respectful congratulations, the expression of the deep satisfaction with which the Institut Canadien-Français d'Ottawa applauds the news of your election as mayor, as well as its sincere wishes for your well-being and that of your family."

*S. Drapeau, President;
Télesphore Chagnon, Secretary*

Response from His Honor the Mayor

Mr. President and Members of the Institut Canadien-Français,
I am deeply flattered to receive, through you, the congratulations of Ottawa's French-Canadian community on my election to the mayoral office of the nation's capital. I am also pleased that my fellow citizens have understood that this tribute from a majority of foreign origin is not so much for me personally as for the truly privileged and distinguished position that our community has managed to establish for itself in this city.

If I may add, having been elected city councilor for the first time, I can say that my election was made possible and supported by the help of all my friends, and that I have always tried, from my earliest years, to engage in public life and serve the interests of the municipality. I have sought to formally recognize the influence of our citizens in the management of the city's affairs. The honor bestowed upon me today reflects on our entire community. I am glad that you see it this way, and this is how I have always understood it; it is my greatest desire to set aside my personal perspective entirely and to view the honor I have received as a tribute owed to all our fellow citizens who are so well represented in our Institute.

Yes, gentlemen, it is my duty to acknowledge and state today—without bias, but with candor—that the interests of French Canadians and the advancement of our compatriots to the mayor's office of the federal capital would have been delayed by many years had it not been for your Institute. Please accept my sincere thanks for the warm reception given to my appointment and for the good wishes you have expressed for me and my family. In return, rest assured that I will always be happy to serve your Institute, of which I am proud to be one of the longest-standing members.

*Eug. Martineau, Mayor
Le Courrier de l'Outaouais (January 19, 1872)*

1872 (February 21): Musical and Dramatic Evening

A poster announcing a “*grand musical and dramatic evening*” indicated that “*Un jeune homme pressé*” by Labiche would be performed, along with the operetta **L’ut dièse**. Another poster invited the public to attend, on March 11, 1874, the “*second grand dramatic evening of the French-Canadian Amateur Club*,” where two one-act comedies were to be performed: **Le duel ou Ce que vaut l’amitié** and **Monsieur sans gêne** (1816) by Marc-Antoine-Madeleine Désaugiers and Michel-Joseph Gentil de Chavagnac. According to Napoléon Mathé, the members of the Institute seem to have performed very well:

The amateur club consisted of several actors, such as Adolphe Olivier—later Judge Olivier—an actor who could make his audience burst out laughing without saying a word; and Jules Lefebvre, a brilliant lawyer who died all young, unfortunately, who was known on the street as “*Félix Poutré*” in memory of his portrayal of that famous role; F.-R.-E. Campeau, an actor, raconteur, singer, and magician.

Also notable were the lawyer Horace Lapierre, a comic raconteur; Blain de Saint-Aubin, a musician, poet, and singer; and Édouard Châteauvert, an inimitable comedian; Thomas Davis, nicknamed “*la garce*” because of the

he performed so delightfully; Dr. Charles Martin, famous for his portrayals of an Englishman with a broken French accent; Oscar Macdonald, Félix Mathé, Jean-Baptiste Pigeon, Alphonse Filion, and Lactance Olivier.

While a few melodramas were performed at the Institut, it is clear, upon reviewing the titles of the plays staged between 1870 and 1880, that comic genres dominated. This aligns very well with what was happening in France at the time, when the public seems to have been seized by a veritable frenzy of enjoyment. Need we remind you that this was the era of Eugène Labiche and Georges Feydeau, the two great masters of vaudeville? This delight was, more often than not, based on thrilling stories of young people who say “yes” and fathers who say “no,” of unfaithful husbands and flirtatious wives—stories filled with numerous twists and turns and punctuated by songs.

Once the weekly sessions were over, back in the common room—I mean the lounge—it was time for witty remarks, anecdotes, and stories. Among the storytellers, Oscar Macdonald, the affable and witty founder of Canada, whom we, his friends, still miss, shone in the forefront. He had a rather caustic wit, though without

malice, which more often than not stole the show. The targets of his witty remarks were invariably chosen from among his closest friends.

Theater in Ottawa, 1870–1880. No Ladies Allowed—Mariel O'Neill-Karch

One evening, as he was telling a very funny story, he noticed that his listeners were slipping away, one after another, and moving into the next room. Soon there was only one left: Napoléon Boulay. He grabbed him by the collar.

"You're going to stay here and listen to me, at least you, you w...retch, and you'll hear me through to the end."

And holding his victim with one hand, while gesturing wildly with the other, he finished the anecdote he had begun. Once again, the laughter was on his side. The laughter was invariably on the side of Campeau and Châteauvert—Château, as we called him—when they improvised some of their unshakable whims.

Reminiscences, Pascal Poirier (1908)

INSTITUT CANADIEN - FRANÇAIS
D'OTTAWA
SOIRÉES LITTÉRAIRES 1881-82.
Séance d'Inauguration, 29 Novembre 1881.
SOUS LE PATRONAGE DE
SA GRANDEUR MGR DUHAMEL.
POÉSIE..... H. Fréchette. }
VIOLON..... F. Jehin-Prume. }
CONFÉRENCE..... Arthur Buies. }
CHANT..... Madame Christin.
PIANO..... M. E. Gauthier.
Dr L. C. Prévost.
DISCOURS DU PRÉSIDENT.
A. LUSIGNAN,
Président.
Imp. Le Canada.



Frantz-Henri Jehin-Prume was a Belgian violinist and virtuoso who toured Canada several times between 1865 and the 1880s. His visit to Ottawa in 1866 is particularly well documented; by then already acclaimed in European capitals, he undertook a series of concerts in the Ottawa Valley.

Grande Soirée Musicale et Littéraire
DONNÉE A
PRUME
SOUS LE PATRONAGE DE
L'Institut Canadien-Français d'Ottawa.
JEUDI, LE 23 FÉVRIER 1882
Avec le concours de Madame Watson ; Mesdemoiselles Hortense Ledne, Jane et Emma Anmond
Messieurs Gourdean, Dr Prévost et Gauthier.
PRIX D'ENTRÉE: - Fautenils d'Orchestre, - - - - 50 Cts.
Imp. DU CANADA

1873 (June 24) A national idea to unite all French-Canadians in North America

Une Idee nationale.

At the banquet held on June 24, 1873, at the Institut Canadien, Mr. Stanislas Drapeau proposed a plan for a general St. Jean-Baptiste association, which we feel compelled to bring to the attention of our readers. For anything that contributes, directly or indirectly, to strengthening Canadian national identity must be carefully examined and eagerly embraced, if we believe that this or that plan is destined to yield meaningful results. Here are the remarks made by Mr. Drapeau on that occasion:

“I am taking advantage of this opportune moment to put forward an idea which, although new¹, nevertheless seems to me to deserve a favorable reception.

Here is this idea in a few words: In addition to those already covering the country, form a parent association around which delegations sent by the St. John the Baptist Societies from across the Americas would gather each year.”

This Central Association would have its headquarters in historic Quebec City, the natural cradle of French civilization in Canada. On June 24, our national holiday, each St. Jean-Baptiste Society would send two delegates to Quebec City, empowered to represent it at the Convention. A banquet would be held, and then, at a set time, a toast proposed by the President would be transmitted by telegraph to all the sister societies: so that at the very same moment, we could take the pulse of our nation across the board and witness its vitality.



[1] Edme Rameau de Saint-Père: In **La France aux colonies** (1859), Edme Rameau de Saint-Père had already proposed a convention that would have brought together all French-Canadian communities in Canada and the United States. The idea was subsequently taken up by Father Henri-Raymond Casgrain, by Stanislas Drapeau of the Institut canadien-français in Ottawa, and finally by Étienne Parent and Reverend M. Primeau.

At this convention, certain issues relating to agriculture, colonization, and above all the repatriation of our compatriots exiled in the neighboring republic could be examined. What a magnificent sight it would be to see 500 to 600 French Canadians gathered from all over—from the United States, Ontario, Acadia, and all the towns and countryside of Lower Canada—to shake hands and renew their oath of allegiance to the old flag that shelters our institutions! From these free outpourings of the heart and mind would spring mutual trust and the renewal of relationships severed by dispersion or distance.

From the perspective of bringing our compatriots together on Canadian soil—and particularly of their repatriation—the government, especially that of Quebec, would reap immense benefits. Supported by all the leading intellectuals who will rightly argue that it is more important today to bring home those of our people living in the United States than to rely on European immigration to settle our uncultivated regions, our statesmen would then find the arduous task of stemming the depopulation of our countryside greatly simplified.

Finally, however one looks at it, such a Convention—to paraphrase a well-known phrase—would be a mighty sword protecting our national interests, with its hilt in Quebec and its tip reaching throughout the Americas!

That is my idea, Mr. President and gentlemen, which I offer at random. It is especially on our national holiday that it is important to sow the good seed, if it is deemed such.”

**La Gazette de Sorel* (July 9, 1873)*

The grand national celebration of June 24–25, 1874, in Montreal
the procession passing through St. Jacques Street



1874 (June 24–25): The Great Saint John the Baptist Day Celebration

Continental Unity and the Triumph of the Procession

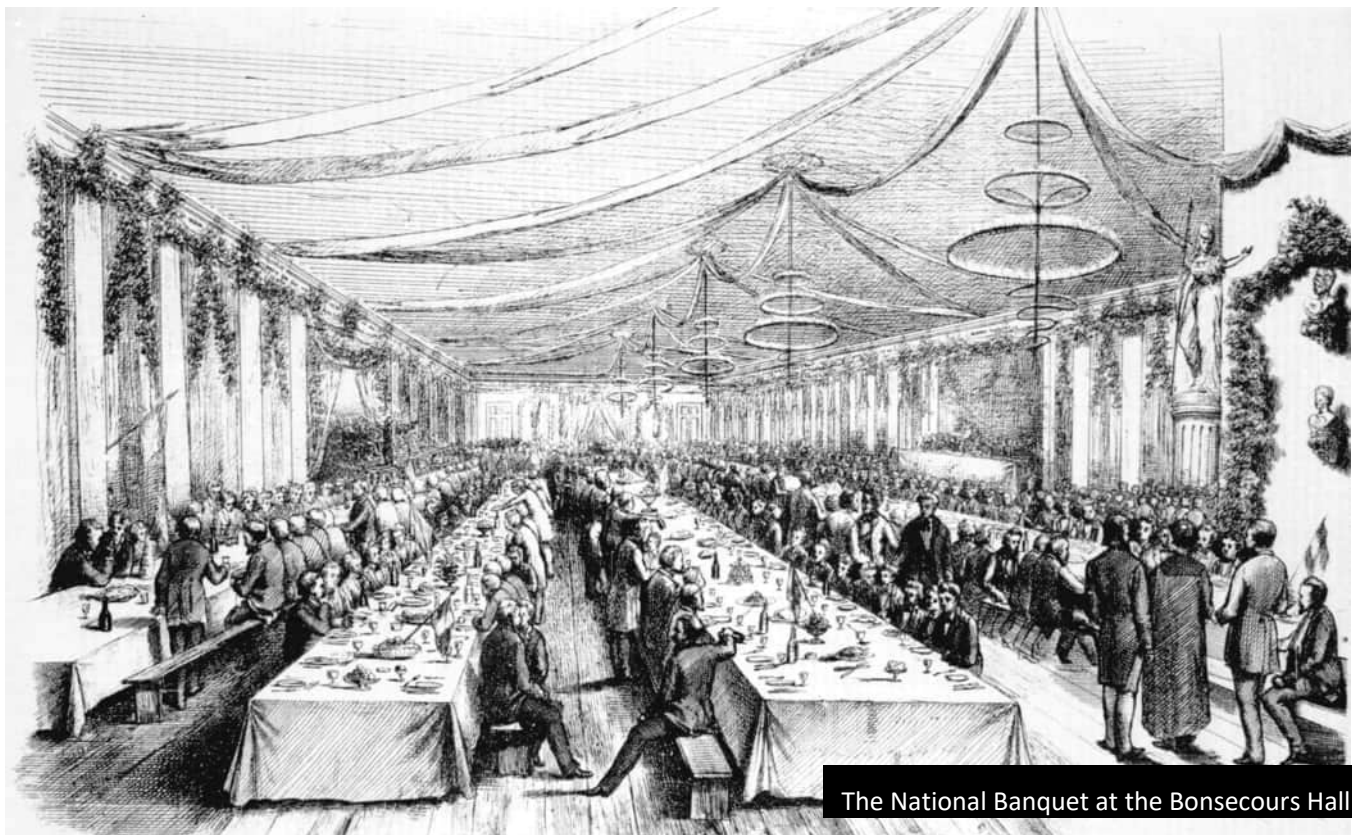
The immense fervor that swept through Montreal in June 1874 had its roots forty years earlier, in 1834, when the patriot Ludger Duvernay, editor of **La Minerve**, laid the foundations for the Saint-Jean-Baptiste Society, intending it to be a beacon of unity and patriotism. Following the upheavals of the 1837 Rebellions, Duvernay reorganized the institution in 1842 under the patronage of the holy forerunner, paving the way for a line of illustrious presidents, from Sir Georges-Étienne Cartier to the city's current mayor, C.

S. Coursol. The idea of a National Convention bringing together all the sister societies of Canada and the United States—originally proposed by the historian Rameau—took shape under the impetus of **L'Opinion Publique** and an organizing committee led by Messrs. Loranger, Taillon, and David. Our brothers in New England responded to this call with admirable zeal. Despite threatening skies the day before, a radiant sun rose on Wednesday morning over a city overrun by more than thirty thousand travelers from the United States and countless Canadian visitors, forcing some latecomers to sleep on pool tables in packed hotels.

At a quarter to eight, a colossal parade nearly three miles long set off in impeccable order along Saint-Laurent and Craig streets. The Confederation flag led the procession, followed by students from the Brothers of the Christian Doctrine and the fire brigade escorting its “Bertram” steam fire engine, pulled by magnificent thoroughbreds. The labor unions compete in ingenuity with allegorical floats transformed into mobile workshops: the Leatherworkers’ Guild makes soles on the spot, the Stonemasons carve an enormous capital, the Printers distribute festival programs printed on the march beneath a canopy of greenery, and the Carpenters triumph with a miniature house housing a steam-powered saw.

The Butchers impress with their float made of cuts of meat adorned with flowers, while the Brewers cheerfully quench the crowd’s thirst along the route. At the heart of this peaceful procession, the contingent of New England emigrants stands out for its superb attire, notably the Haverhill Society marching with unsheathed swords, the delegates from Fitchburg wearing hats topped with the American eagle, and the Marlborough marching band dazzling the crowd in their white tunics with blue trim.

The Unity of the Provinces and the Religious Climax



The National Banquet at the Bonsecours Hall

Behind the imposing American contingent, the Canadian provinces and regions marched to affirm the unity of the French people. Manitoba was represented by the famous Oblate missionary, Reverend Father Lacombe, while Acadia and Ontario marched alongside the large delegations from Quebec, including Ottawa—represented by Dr. Pierre Saint-Jean and Siméon Drapeau—and Arthabaskaville, led by Wilfrid Laurier. The Société de Québec deeply moved the audience by escorting two Canadian militia flags bearing glorious tears inherited from the Battle of Châteauguay. The official procession concluded with the professional groups of the Bar, notaries, and physicians, followed by members of both legislatures, among whom were the Honorable Mr. Chapleau and the poet-lawmaker Louis Fréchette. Finally, the carriage carrying “Little Saint John the Baptist”—an essential part of this national holiday—brought up the rear of a parade that stretched 14,992 feet (approximately 4.5 km), featuring 131 flags, 53 banners, 31 marching bands, and 15 floats. American organizations accounted for 6,014 feet of the parade, and Canadian organizations for 6,778 feet. Along the entire route, citizens competed in their zeal to decorate building facades, and fellow citizens of foreign origin generously contributed to the effort by displaying flags on their stores.

The climax of this historic display took place around 11:30 a.m., when the head of the procession entered Notre-Dame Church, magnificently adorned for the occasion. The bells ring out in full peal, and the strains of military music echo through the sacred vaults as the societies take their places in an orderly fashion in the nave and the galleries, hanging their fifty-three banners from the great pillars of the sanctuary. The solemn Mass is celebrated by Bishop Fabre, assisted by members of the clergy who perfectly symbolize the continental union being celebrated that day: Mr. Hevey, pastor of Lewiston, Maine, serves as deacon, while the Reverend Mr. Poulin is subdeacon and the Reverend Mr. Fréchet, of the Diocese of Trois-Rivières, serves as assistant priest. Amid the incense and sacred hymns, this magnificent celebration sealed the memorable success of the 1874 Convention, leaving behind the memory of a united Laurentian nation, proud of its heritage and determined to preserve the faith and language of its ancestors

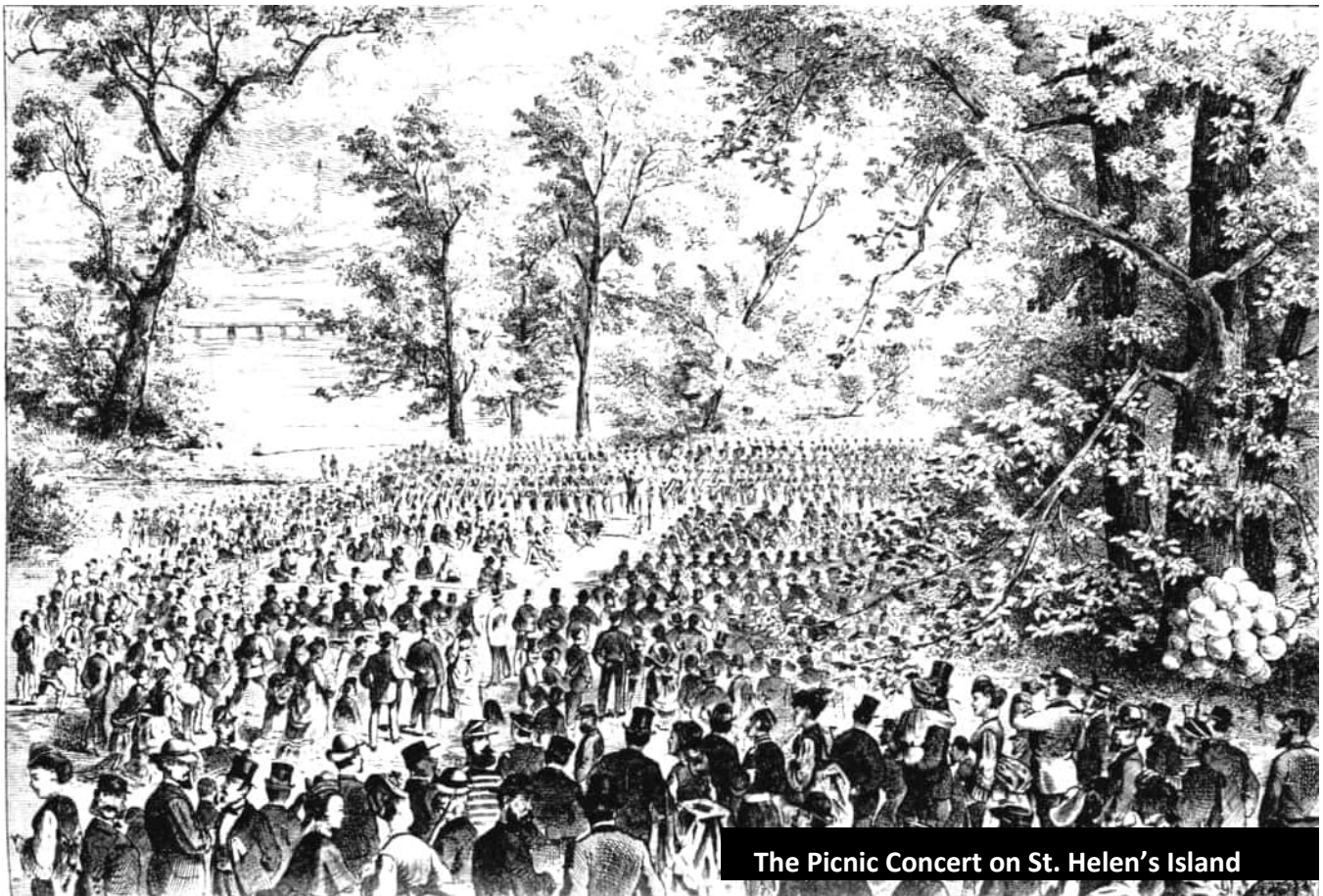
At the great National Convention of 1874 in Montreal, the voice of French Canadians who had emigrated to the United States resounded powerfully. Led by New England leaders from cities such as Worcester, this “Franco-American” eloquence centered on two major themes: an unwavering loyalty to their roots and the dream of a grand return.

Summary of the arguments presented by delegates from the United States

The passionate plea by Father Jean-Baptiste Primeau (Worcester, Massachusetts)

As head of the delegation and a respected figure in Massachusetts, Father Primeau delivered one of the most notable speeches of the banquet. Elevating the debate to a sacred level, he spoke on behalf of the some 300,000 compatriots scattered throughout America’s industrial centers.

Faithfulness in Exile: He proudly affirmed that despite the distance and the influence of a vast foreign population, the emigrants had renounced neither their Catholic faith nor their mother tongue. The Pact of the Holy Alliance: Rather than viewing emigration as a rupture, he proposes sealing a genuine moral and religious “Treaty of Reciprocity” between Canadians who remained in the country and those in the United States. The Prospect of Repatriation: He expresses the fervent hope that this 1874 celebration will signal a great reverse “Canadian exodus”—a massive return to the homeland.



The Picnic Concert on St. Helen's Island

The Perspective of Ferdinand Gagnon and the Franco-American Journalists

Although the American delegates' vision was deeply patriotic, it was accompanied by a clear-eyed assessment of the reality of their daily lives across the border, as conveyed by figures such as Ferdinand Gagnon, editor of the newspaper **Le Travailleur** in Worcester. "Vanguards," not deserters: The American representatives categorically refused to be seen as fugitives. They defined themselves as the advance guards of French-Canadian identity in North America. The strength of the organization: They highlighted the impressive network of nearly 85 national societies, parishes, and schools that they had built through hard work in New England to resist assimilation.

The dilemma of naturalization: While preaching a visceral love for Canada, the delegates' discourse reflects a dual reality: encouraging repatriation for those who can, but urging those who have permanently severed ties to become naturalized Americans so as not to become second-class citizens, all while preserving their culture. In short, the speeches coming from the United States in 1874 constantly oscillated between nostalgia for a return to their Laurentian homeland and pride in having established, in the heart of American factories, a Francophone culture determined to survive.

L'Opinion publique - Journal Illustré (July 2, 1874)

Association St. Jean-Baptiste

Comité d'Organisation.

MM. les Notaires de la Cité de Montréal et les membres de cette profession résidant en dehors des limites de la Cité sont informés que le lieu de leur réunion pour le jour de la fête se fera au Palais-de-Justice, à 7 heures A. M. précises pour de là, en compagnie des membres des autres professions libérales, joindre le cortège de la Fête St. Jean-Baptiste.

Des insignes seront distribués.

Par ordre,

H. A. A. BRAULT,
Sec.
235

20 Juin.

MESSE DU 2nd TON

Harmonisée à 4 parties.

Se vend ici, au Seminaire et au Collège de Montréal.

Prix..... 10c.

21 Juin.

235-13

FETE SAINT JEAN-BAPTISTE



Grande occasion de visiter la célèbre Rivière Saguenay, à moitié prix d'excursion.

Les étrangers qui viennent pour les Fêtes peuvent obtenir des billets aux conditions avantageuses sus-mentionnées, en s'adressant au Bureau, 77 rue St. Jacques.

ALEX. MILLOY,
Agent.

23 juin.—235 13

Le Grand Héros de la Fête.

LE PETIT ST. JEAN-BAPTISTE

SOUVENIR.

LE BIJOU DE LA FETE.

Cette Photographie sera vendue sur tout le parcours de la procession, au Pique-Nique et un peu partout.

Le public est averti que cette Photographie a été faite par le premier Photographe du monde W. NORMAN, de Montréal, est la seule unique et véritable photographie du Petit St. Jean-Baptiste qui paraîtra dans son char à la Procession du 24 Juin 1874.

23 Juin.

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FETE ST. JEAN-BAPTISTE.

MEDAILLES ! MEDAILLES !

25 Cts chaque.

Vues de Montréal, Télescopes,

Lunettes d'Opéra,

Lunettes montées en Or et en Argent.

N. B.—A ceux qui achèteront pour une plaquette, on fera don d'un Médaille plaquée en argent.

Venez voir notre assortiment.

HEARN & HARRISON

242, 244 ET 256, NOTRE-DAME

22 juin.—s

MONTREAL.

237

Banquet de la St. Jean Baptiste

L'ASSOCIATION ST. JEAN-BAPTISTE donnera le

24 COURANT,

dans la splendide Salle du marché Boncompagni, un

GRAND BANQUET

auquel elle convie tous les citoyens désireux de prendre part à la Fête nationale.

Prix des Billets d'admission, 50.

On pourra se procurer des billets au Bureau de M. Rivard, Cor., 41, rue St. Vincent, de Mardi, le 15, à Samedi, le 20 inclusivement de 10 A. M., à 4 P. M.

Le menu du dîner a été confié à M. E. L. KVINEN qui est aussi chargé de la vente des billets.

18 juin.—232

FETE ST. JEAN-BAPTISTE.

GRANDS CONCERTS

DONNEAU

MECHANIC'S HALL.

LES

24 et 25 JUIN 1874

Par des Artistes et Amateurs Canadiens De Québec et de Montréal.

1. Colonel Denis Marché—Keeves—Bande de la Cité de Montréal.
2. Contre-ténor de Noël—Adam—Thériault.
3. Fantaisie Caractéristique, solo de violon—Hauwer—Arthur Lavigne.
4. Connais-tu le pays (signon)—Thomas—Min U. A. K.
5. U. C. Bourlève—Thermy—Ernest Lavigne.
6. Ouverture Guillaume Tell—Kosinski—Bande de la Cité de Montréal.

Discours, E. H. FRECHETTE M. P. et L. O. DAVID.

7. Echo des Forêts—Kiedel—Bande de la Cité de Montréal.
8. Joseph—Thériault.
9. Andante avec variations de Hode—J. Levy—K. Lavigne.
10. O Canada, mon Pays, mes Amours—J. H. Labelle—L. L. Maillet.
11. Ballet—Berlioz—A. Lavigne.
12. O Canion—F. Lavigne.
13. L'Andite—Arditi—Mlle Clarke.
14. La Fête du Pays, Chanson Comique—J. Bouchier.
15. Hungarian, Quick Step—Hernick—La Bande.

M. J. A. Fowler, Professeur de Musique présidera au Piano.

GOD SAVE THE QUEEN

Ce Programme sera en partie changé le lendemain soir.

Une des Places réservée. Les portes s'ouvrent à 7 hrs. Lever du Rideau à 8 hrs.

22 juin.—237 q

Association St. Jean Baptiste.

DIVISION DES PROFESSIONS.

Section du Barreau.

Les membres du Barreau sont priés de se réunir à la salle du Conseil, au Palais-de Justice, mercredi le 24 Juin courant, à 7 1/2 hrs. A. M. pour se préparer à prendre la place qui leur a été assignée dans les rangs de la procession de la St. Jean-Baptiste.

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A. E. FORGET,
Secrétaire.



Association St. Jean-Baptiste.

Les présidents et officiers des différentes sections sont priés de prendre place dans l'église avec les membres de leur section.

Le Secrétaire,

A. LA ROCQUE, Jr.

23 Juin.—235

Association St. Jean-Baptiste

A VIS

Si le temps ne permet pas de faire la procession le 24, elle sera ajournée au lendemain, à la même heure, et dans ce cas la messe sera chantée à l'église paroissiale à 10 h. A. M., et la convention aura lieu à 2 h. P. M., dans la Salle du Gesù.

Les membres du comité se rendront, dans le même cas, dans la Salle du Cabinet de lecture à 9 1/2 h. A. M., pour se rendre à l'église.

Par ordre,

Le Secrétaire,

ALF. LAROCQUE,

23 juin.—235

Société St. Jean-Baptiste.

La Société St. Jean-Baptiste prie le public en général de vouloir bien laisser à sa disposition l'Eglise Notre-Dame toute entière. On devra comprendre que le nombre des visiteurs des Etats-Unis et du Canada, les invités et les Sections de cette ville devront avoir leur place dans l'Eglise.

Les Citoyens sont invités à illuminer le 24 et 25 au soir.

MM. les Marchands sont instamment priés de fermer leurs magasins au moins pendant toute la durée de la procession.

Par ordre,

A. LA ROCQUE,

Secrétaire.

20 Juin.

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Concert-Pique-Nique de la St Jean-Baptiste.

Le Public est prévenu que le Concert donné le 24 au soir à la Salle des Artisans (Mechanics Hall) n'est pas le Concert de la St. Jean-Baptiste et n'est pas sous le Patronage de cette Société.

Par ordre,

A. LA ROCQUE,

Secrétaire.

20 Juin.

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Association St. Jean-Baptiste.

Les Députés Canadiens-Français des Parlements Fédéral et Local auront leur place dans les rangs de la procession, à la suite de la bannière de l'Association St. Jean-Baptiste.

Par ordre,

Le Secrétaire,

237

A. LaRocque.

1874 (February 8): Death of Bishop Joseph-Eugène-Bruno Guigues



The prelate's remains laid in state in the underground chapel of Ottawa Cathedral

L'Opinion Publique (March 5, 1874)

Joseph Tassé states unequivocally that with the passing of Bishop Guigues, the French-Canadian community has lost one of its “best friends” and “most enlightened defenders.” French by birth, the bishop was delighted to find on the banks of the Ottawa River a “New France, imbued with Christian sentiment, full of noble and chivalrous aspirations.”

Aware that emigration to the United States was weakening the French-Canadian people, he actively encouraged the settlement of the fertile Ottawa Valley, seeing it as a remedy for this “terrible trend.” During his lengthy pastoral visits, he did not limit himself to his spiritual role; he took the time to visit the settlers, offer them “advice full of practical utility,” and urge them “strongly to claim the land and make it their own.” Bishop Guigues harbored an unshakable faith in the future of his adopted people. He was convinced that a nation that had survived so many trials was not destined to perish, and he repeatedly stated that the key to its survival lay in the indissoluble union of faith and language: “By preserving its faith, it will preserve its language.”

This national commitment explains his keen interest in the Institut canadien-français, a “truly national” organization whose mission was to preserve the language and foster the development of Canadian literature. The bishop was its “beloved patron,” a title he honored through his regular attendance and constant moral support. For several years, he never failed to attend the public opening and closing sessions, where he knew how to encourage the members to persevere in their work with “enthusiasm” and “lofty ideas.”

In December 1873, suffering and exhausted by the illness that would soon take his life, Bishop Guigues had warned that he would be unable to attend the opening ceremony. Yet, “heeding only the voice of devotion, he made a supreme effort” and appeared, happy to be “like a tenderly loved father in the midst of his family.” It was his final visit, a farewell that the assembly sensed was coming

Having arrived in 1848 in a vast diocese where civilization had “not yet penetrated most of the region,” he started from almost nothing. With only five priests for an immense territory, he was able to attract collaborators from France and Ireland to meet the spiritual needs of a growing population. In twenty-five years, his work bore prodigious fruit: the number of priests rose to seventy-five, more than one hundred and fifteen churches were built, and the Catholic population surged from five thousand to more than seventy-five thousand faithful. He was the founder of nearly all the city’s major Catholic institutions, from the college to the schools, including the orphanage and shelters.

Eulogy for Bishop Guigues of Ottawa by Mr. Joseph Tassé (February 18, 1874)

**1874 to 1875: Sparks Street, the commercial thoroughfare in Bytown,
as it appeared in the middle of the last century**



Display cases often resulted in losses for the owner, as merchandise exposed to the vagaries of the weather deteriorated rapidly. At closing time, the merchandise was brought inside and the shutters closed. The expression “the shutters are down” meant that the workday was over.

A shopkeeper on Sussex Street often employed a “runner” whose job was to persuade passersby to shop at his employer’s store. Since these runners worked on commission, they could become a nuisance, particularly for farmers and loggers who were unaccustomed to such aggressive sales tactics. At that time, prices were not fixed. It was common for a price tag to list three prices, written in code. After offering the first price—which guaranteed the shopkeeper a substantial profit—he might lower it to the second price. If the sale still wasn’t closed, the price might drop further, but it would not go any lower. Savvy shoppers

could often take advantage of this practice to negotiate with local merchants.

To attract customers into their stores or to their display windows, Bytown's most enterprising merchants built wooden sidewalks in front of their shops. Passersby walking along the road—which was often dusty in summer and muddy in spring and fall—appreciated walking on a clean, firm sidewalk; the merchandise on display caught their attention, and sales often followed. However, these sidewalks were not uniform in height or width, nor were they continuous, and improvements were suggested.

Sidewalks and the Introduction of Municipal Taxes in Bytown

In 1841, the Dalhousie District Council mandated three days of compulsory labor per year for all male residents to build sidewalks, repair roads and bridges, and perform other tasks contributing to the improvement of services and living conditions in the municipality. Anyone who failed to fulfill this obligation was required to pay for substitute labor at a rate of 2 shillings and 6 pence per day. The number of days of compulsory labor required was proportional to the value of the property assessment. At first, property owners hired their own replacement labor; eventually, they simply gave the town the money needed to hire workers. This is how municipal taxes were introduced in Bytown.

But compulsory labor was not enough. On December 15, 1842, the Bytown Gazette called on all residents to build wooden sidewalks in front of their homes and, in the interest of uniformity, suggested a width of six feet, a slight slope, and a gutter. The following summer, merchants on Sussex Street, always eager to improve traffic conditions for their customers, obtained permission from the city council to build wooden sidewalks on the east side of the street, between Rideau and York Streets. The costs were covered by the funds paid in lieu of compulsory labor.

La Salle Academy: New Life for a Heritage Building (Minister of State—Urban Affairs Canada—1976)

1875: The Debate Club



Under the presidency of Joseph Tassé, he founded the “*Debating Club*” for young people, a public speaking school presided over by Antoine Gobeil and bringing together the leaders of the time: Dr. F.-X. Valade, **Oscar McDonnell** (photo), Eugène Têtu, J. E. Marier (journalist), Edouard Beauset, and Oscar Traversy. A. and L. Olivier, Pierre Marier, Louis Taché, A. A. Dion, A. Evanturel, Globensky, Joseph H. Dionne, and others. *(At the age of nineteen, Joseph-Edouard Marier founded the Debate Club at the Institute in 1873.)*

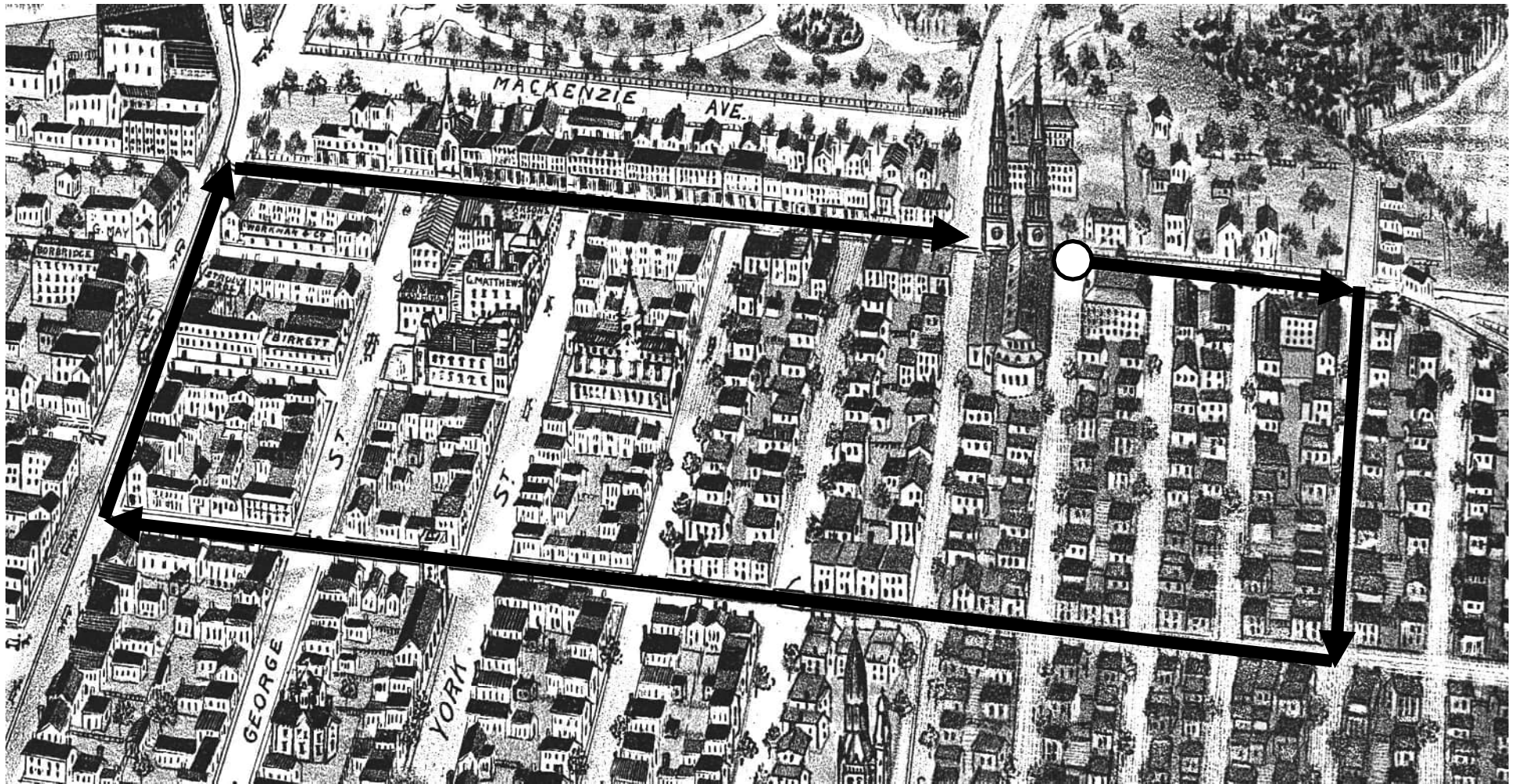
The “*Club des Débats*” held its first meeting on October 21, 1875. “*The press: a harm or a benefit to society*” was proposed as the topic of debate. Pascal Poirier,

Stanislas Drapeau, and Mr. Boncorps argued in favor of the motion; Benjamin Sulte, Joseph Tassé, and Dr. F. X. Valade argued against it. The debate continued until the meeting was adjourned at midnight. “*They were truly epic,*” Pascal Poirier would write, referring to the parliamentary battles waged for the acquisition or retention of ministerial power at *the “Club des Débats,”* for it was a strictly parliamentary institution, with its prime minister and cabinet on one side: an opposition leader and his supporters on the other, and a Speaker who was somewhat akin to an autocrat.

Every resource—except money—that a regular, dishonest government has at its disposal to stay in power was put to use at *the “Club des Débats.”* Recruits were sought out in every neighborhood of the city to support one party or the other, just as votes are sought in a political election.

Consciences were mercilessly torn. One chief of staff, for instance, did not hesitate to dangle the prospect of a ministerial portfolio before an influential member of the opposing party in order to win him over. When the Club was denounced from the pulpit and finally disbanded around 1878, several of its members were ready for a career in politics. Upon graduating from high school at age 18, **Oscar McDonnell** (photo) came to Ottawa, enrolled at the Institut, and joined the “*Debating Club,*” which included the elite of French-Canadian youth at the time.

Le Droit (November 8, 1958)
History of the Franco-American Press (1911)



The procession proceeded up Sussex Street, down Bolton Street, up Dalhousie Street, then along Rideau Street back to Sussex Street, and down Sussex Street to the cathedral, where His Excellency Bishop Duhamel celebrated a High Mass.

1876: Celebration of Saint John the Baptist's Anniversary

Celebration of Saint John the Baptist's feast day by our French citizens. An enthusiastic event—The procession—Religious services—The laying of the cornerstones.

Our French-Canadian citizens are celebrating the anniversary of their patron saint today with all the enthusiasm characteristic of the French people. Early this morning, they set to work gathering maple trees and planting them along the procession route. Sussex, Bolton, Dalhousie, and other streets were quickly transformed into miniature maple groves, decorated with flags of all sizes and varieties. Shortly before nine o'clock, the sons of "*La Belle France*" gathered in large numbers at the French-Canadian Institute and formed a procession in the following order:

Grand Marshal

- Banner of the Christian Brothers, followed by students armed with battle axes; Members
- of the French-Canadian Debate Club;
- Members of the French-Canadian Institute of Ottawa; The
- Hull Chasseurs Band;
- Members of the Saint-Joseph chapter of the Saint-Jean-Baptiste Society, with their banner;
- A blue flag bearing the inscription: "*L'Union fait la Force*"; Lancers armed
- with battle axes;
- The French-Canadian members of the Topographical Society;
- Members of the Saint-Thomas Society;
- The Christian Brothers' marching band;
- A sculpture depicting Saint John the Baptist;
- The assistant fire inspector, with English and French flags; The independent
- Cornet Band;
- The Saint-Pierre Society, with a banner, spears, battle axes, and other insignia;
- Members of the Saint-Jean-Baptiste Society;
- The section Sainte-Anne with a white white bearing the inscription
"Our institutions, our language, and our laws."

Marshall

- The Union Saint-Joseph, with a banner;
- Delegation from the St. Jean Baptiste Society, Templeton;
- the former president of the Society.

With everything in order, the procession proceeded up Sussex Street, down Bolton Street, up Dalhousie Street, then along Rideau Street back to Sussex Street, and down Sussex Street to the cathedral, where His Excellency Bishop Duhamel celebrated a High Mass.

His Excellency delivered a very eloquent speech in which he recounted the history of the French and the character of their patron saint. Saint John was a good Christian, a man of progressive ideas, and His Excellency asked his French-Canadian fellow citizens to keep his actions in mind and to follow his teachings. Since the French had taken the lead in this country, he hoped they would always strive to maintain a leading position and become good patriots and good Christians. His Excellency's remarks were listened to with great attention throughout his speech.

During the ceremony, Mrs. Benjamin Sulte, wife of the president of the Saint-Jean-Baptiste Society, was escorted to the altar by Mr. Joseph Tassé. The church was beautifully decorated for the occasion, and every available seat was filled. The musical portion of the ceremony was very engaging, with the choir conducted by Mr. Gustave Smith. After Mass, the procession reformed and marched down Saint-Patrick Street, then along Cumberland Street and York Street to the new building of the Canadian Institute.

There, Mr. Benjamin Sulte welcomed Bishop Duhamel and a number of guests, and escorted them to their seats on a temporary platform. After blessing the building, Bishop Duhamel was presented with a beautifully carved trowel and presided over the grand cornerstone-laying ceremony. Once the ceremony was over, Bishop Duhamel delivered a brief speech in which he congratulated the French Canadians on their commendable participation and expressed his delight at the unity among them.

Mr. Scott stated that he was very pleased to be present to witness the progress made by the Société nationale française d'Ottawa. He recalled that a few years ago, the Society had few members, was very weak, and met in a small wooden building. At that time, he had supported the Society's efforts to promote literature and had provided whatever assistance he could. He was very pleased to see the progress it had made in constructing a building as magnificent as this one promised to be. Not only the Saint-Jean-Baptiste Society, but also the French Canadians of Ottawa could be proud of their work.

Mr. Mackenzie stated that he had accepted the invitation to attend the cornerstone-laying ceremony with great pleasure. He was at a loss for words following the speech delivered by his colleague. He extolled the benefits of institutions such as the one being built and their influence on the country.

While grappling with the country's realities in various forms, it was essential to devote some time to promoting the country's religious and literary institutions, for their continued well-being depended to a large extent on the country's moral and material prosperity. He congratulated the French people on the successful construction of such a magnificent building and praised the generous support of all classes and nationalities in the city. He took his leave to applause.

Mr. Huntington stated that, having been invited to address such a large gathering, he could hardly refuse, but that he believed the greatest favor he could do them, given the heat, was not to take up too much of their time with a speech. In a few well-chosen remarks, in the same spirit as those of his colleagues, he congratulated the Society on its efforts and wished it good luck. Mayor Waller was invited to speak, but he declined the invitation, as the collectors had begun taking up a collection.

Mr. Benjamin Sulte also gave a brief speech, in which he stated that the construction of such a beautiful building was indeed a daunting undertaking for the French Canadians of this city. He was convinced, however, that since they had begun the work with such dedication, the patriotism burning in each of their hearts would drive them to continue their collective effort until every cent of the debt incurred for this project had been repaid. He highlighted the progress of French literature in our city and warmly thanked the gentlemen who had so generously contributed to the building fund for their support.

Among the dignitaries on the podium were the Honorable Alexander Mackenzie; His Honor Mayor Waller; the Honorable Huntington and Scott; Mr. Tassé, president of the Canadian Institute; B. Sulte, president of the Saint-Jean-Baptiste Society; Mr. Drapeau; Mr. Jas Goodwin; and Mr. Hunsworth. City councilors Lang, Heney, Eagleson, and Chabot; Dr. St. Jean; Member of the National Assembly Dr. Valade; Dr. Beaubien; Mr. Keanes; Mr. C. McCarthy; and a large number of clergy from the diocese, as well as several other gentlemen.

Once completed, the building will be a true gem on York Street. It will be constructed of limestone, have three stories, and feature a mansard roof and an ornamental iron tower in the center. Its dimensions are 107 meters by 57. The architectural style is a combination of Doric and Gothic. The basement will be used for offices, meeting rooms, billiard rooms, and conference rooms. The theater will be located on the ground floor. The two upper floors will be divided into spacious rooms for various uses. Once completed, the building will cost between 25,000 and 30,000 dollars. The architects are John Bowes & Sons; the contractor is F. X. L'heureux. The subcontractors are Robt. Crain and P. Marrier.

The Canadian Institute — Here is the list of items placed in the cavity of the cornerstone of the Canadian Institute, which was laid yesterday: Illustrated Guide to the City; Memories of Bytown by Mr. W. P. Lett; Parliamentary Companion for 1876; invitation card; program of the day's activities; list of contributions to the building fund; list of officers of Canadian societies, 1876; the mayors of Ottawa; City Councilors for 1876; names of the members of the "Club des Amateurs"; construction committees; a brief overview of the construction committee's activities; programs for musical entertainments in Hull and Ottawa; names of the architects and contractors; the society's badge; etc.

The Citizen (June 26, 1876)

1877: Memory and the Future Will Be Born from My Stones

We move beyond major dates, construction projects, and public battles to enter the world of the individuals who lived within the Institute.

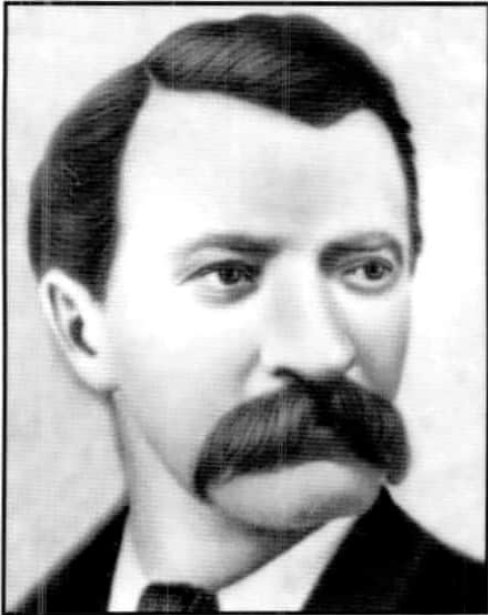
Here, we pay tribute to the members who, through their perseverance, loyalty, and quiet dedication, preserved the spirit of the place through trials and tribulations. It is no longer simply a matter of building or defending, but of keeping alive: keeping alive a tradition, a language, a sense of brotherhood.

This section also raises a fundamental question: what enables an institution to endure across the centuries? The answer, implied between the lines, is both simple and powerful: it is the people. The voices, the glances, the everyday gestures, the bonds of friendship, the memories shared in the reading rooms or during a debate.

These pages thus open up a new, more personal, almost emotional dimension: that of letters, testimonials, and members' stories. It is here that the history of the Institute comes alive—no longer merely recounted, but truly inhabited.

1877: Delivered at the last public session held in the old building

Speech by President Alphonse Benoît



Your Excellency,
Ladies and Gentlemen,

For several months now, the Institute has had to suspend its public sessions due to the extensive construction work undertaken by its members to build a building that is more spacious, more comfortable, and better suited to the growth of our Canadian population. This work has consumed all our attention and all our free time, which is why we have had to interrupt the series of these intimate gatherings that you eagerly attended each year. The construction of the new

building, I am pleased to announce, has reached such a stage that, within a few days, we will be able to take possession of most of these new premises.

But we did not want to leave this building without gathering here one last time to bid it farewell; to bid farewell to this hall where so many pleasant evenings were spent, to this hall that everyone seemed to regard as part of their own home, where all were welcomed on equal terms, enjoyed the same pleasures, shared the same cheer, applauded the same talents, and were educated under the same roof.

We usually cherish the places where we have lived as memories of our existence, and for that reason, this house, however humble it may seem, remains dear to us; and it is especially at the moment when we must leave these walls that the farewell we bid it this evening naturally evokes memories of the past. At this hour of departure, we like to recall the days of yore with their difficulties that had to be faced and their obstacles that had to be overcome; we like to hear recounted the energy that the former members had to muster to secure their livelihood. We can see from what they accomplished in the past that they did not lack courage, that hard work did not daunt them, and that they understood that an association of this kind, in the environment in which they found themselves, embodied the foundation of everything that could and should influence the future, prosperity, and



future greatness of the French-Canadian community in this part of the country. They had but one goal: to do good for their fellow citizens, to affirm our national identity, and to provide education for our youth; they understood that to achieve this goal, a shared vision and common purpose were necessary, and they came together to gain the strength and the labor they needed. And that is how they were able to bequeath to the present generation an institution that continues to grow every day and has now become a source of pride for Canada.

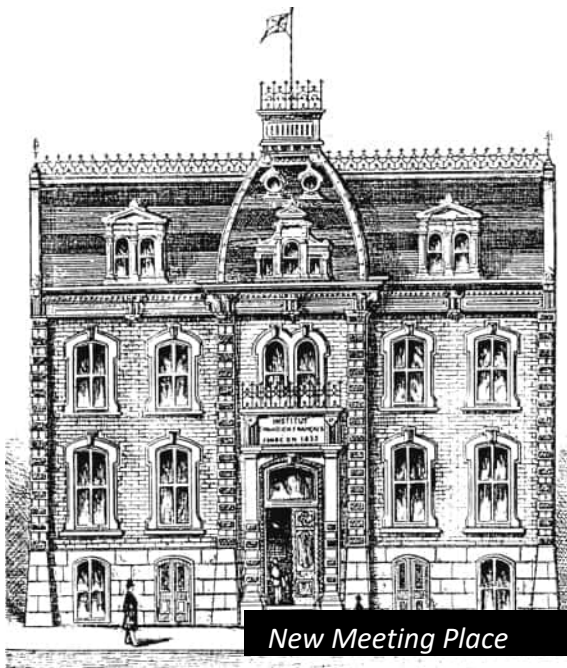
Therefore, we can do no better than to take advantage of this solemn occasion to congratulate them on their enlightened patriotism and thank them for their efforts, assuring them that the seed sown long ago is now bearing fruit—and abundant fruit at that.

Their examples have been generously embraced by those who followed them, and the encouragement that you yourselves, ladies and gentlemen, have kindly given to this association has helped advance its cause and accelerate its progress.

This growth has been such that, as I have just said, we have had to seek out larger premises in which to meet.

I know that many hopes are tied to the move that is about to take place; I will not attempt to speak for everyone; I will simply add my own hopes to them.

I will not go into detail here about the plans we have in mind as we move into our new premises. Later, I hope, I will have the opportunity to discuss them



at greater length. Suffice it to say that our intention is to combine pleasure with practicality and to introduce, to the best of our ability, everything that might be a source of enjoyment and education for young people.

Thus, next to our meeting room, young people will find a reading room (with newspapers and brochures), a library even more extensive than the current one, a museum covering geology, archaeology, numismatics, natural history, and historical artifacts of

public speaking, and other activities. And if, after a few hours of serious study, they wish to relax, they will have at their disposal a billiards room, a gymnasium, chess, checkers, dominoes, etc., and even a large jeu de paume court outdoors—an activity that evokes pleasant memories, especially for those who have had the privilege of attending the college. That covers the members.

For the public, we will have a large music hall where we can hold our concerts. This hall may not, at first, have all the refinements it deserves; but our intention is to provide it with every comfort that our finances will allow. As for future improvements, they will be commensurate with the support the public is willing to grant us.

In another part of the building are rooms intended to accommodate Canadian and charitable organizations that wish to hold their meetings there. In this way, the Institute will become, like the Maison du Peuple, the recognized venue for all literary, national, and Catholic gatherings in this city. In short, we will be able to offer the beautiful sight of an entire large family gathered under one roof....

These few words alone reveal many projects which, if successful, will give new impetus to our Institution and secure for it a place of honor among the literary societies of the country.

But to achieve this goal, we must not rely entirely on the generosity of others; we must work on our own and depend only on our own strength; and to remain strong, we must remain united—united in a sincere, frank, and loyal bond, free from envy and without pretentious heroism. Selfishness is what brings down a society. When work is done in isolation, the result is often nothing.

I therefore consider it my duty, as President of this Institute, to appeal to the generosity of our Canadian youth and to address you as well, ladies and gentlemen.

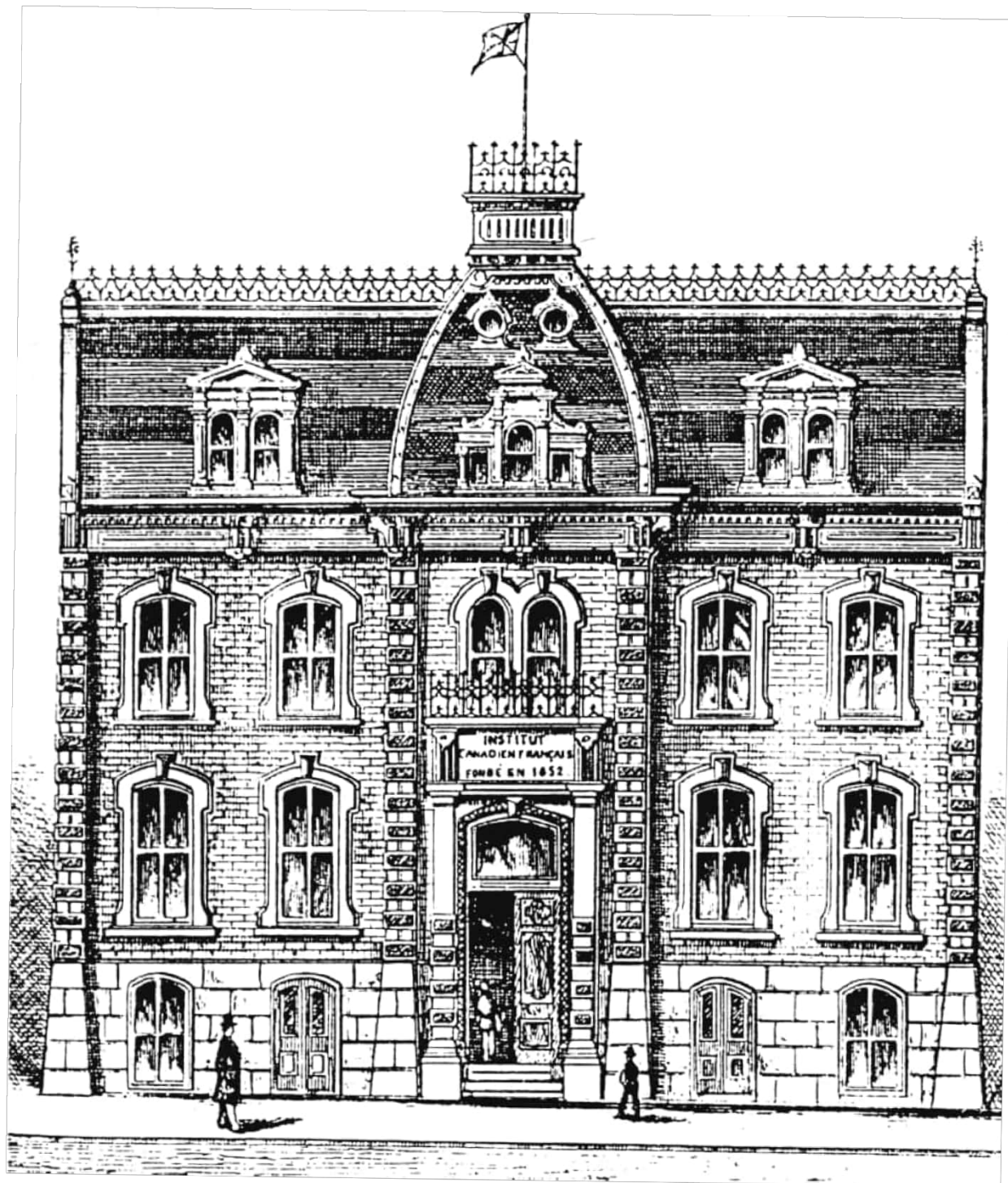
You can see the attention we devote to the national cause; you can see our efforts and our work. Today, this institution is taking a major step forward, and we need your support to further strengthen it on a solid and prosperous foundation; for it is often necessary—and always prudent—to increase our resources in proportion to our new needs.

We therefore ask for your help, gentlemen, by joining our ranks if you have not already done so; help us by attending our meetings regularly and by playing your rightful part in our work. Do you not have good reason to be confident? Does not what you know about this institution's past and present give you cause for optimism about the future? Join us, then, under a common banner; work with us toward the success of an endeavor that is so important in so many respects, and together we will have the satisfaction of having fulfilled our duty as citizens and as patriots.

As for you, ladies, I would be underestimating what you have done in the past if I were to once again seek the approval you have long granted us. Please simply assure us that we can always count on your kind support; and as we join you all, ladies and gentlemen, in bidding a final farewell to this modest home, allow us to say goodbye and look forward to seeing you in our new building, which, I firmly believe, will be a monument that stands as a powerful testament to the patriotism of our French-Canadian population and the enlightened spirit of our fellow citizens in the Capital.

Le Foyer Domestique, February, Issue 2 (February 1, 1877)
Le Foyer Domestique Press, Sussex and Murray Streets, Ottawa

**1877 (April 27): Incorporation of the Canadian Construction Society
with a mandate to construct a building for the Institute**



The special committee appointed at the meeting of the French Canadian Institute on December 19, 1877, to examine the best means of erecting a building more spacious and suitable than the one currently used by the Institute, has recently submitted its report.

Proposed Building for the Institut Canadien-Français—Construction Report (1876)



The Institut canadien-français as built to the plans of James Bowles.

Lot No. 3 on York Street had previously belonged to Jean Bédard, the first French-speaking alderman appointed in Bytown in 1848. It was decided to purchase it for five thousand dollars.

Once its position on the site had been firmly established, the committee immediately set about reviewing a plan for the proposed building and determining the steps necessary to ensure its construction. Accordingly, it hereby submits to you, along with this letter, a plan which, due to the elegance of its exterior and the sound layout of its interior, it hopes will merit your approval. This plan is based on a width of 58 feet and a depth of 105

feet. These dimensions should suffice for all needs for a long time to come.

Nor should we forget that the city's French population is growing rapidly, and that consequently it will provide more members for the Institute in the future and attend its evening gatherings in greater numbers, which will increase its capacity for action accordingly. The following figures on the growth of the French-Canadian community in Ottawa show that our population doubled over a ten-year period, from 1861 to 1871.

Most members of the building committee have made considerable sacrifices of money and time to ensure the success of their undertaking; no fewer than eighty meetings have already been held. The building measures 105 by 58 feet and is constructed entirely of solid stone with a facade of cut stone. A beautiful stone latticework crowns the small square tower above the roof. The facade is also adorned with a narrow balcony. All of this lends the building an undeniable charm.

It contains fourteen rooms of varying sizes. The main hall can comfortably accommodate 1,000 people; there is a regular meeting room for 400 members; rooms measuring 30 by 25 feet, including two offices available for rent; a committee room; and rooms for billiards, reading, music practice, rehearsals, chess, committee meetings, gymnastics, and the caretaker's quarters, among others.

An amphitheater-style layout was adopted for the hall, ensuring a good view from every angle. The balcony is large and can accommodate several hundred spectators. Four private boxes have also been built. The hall will be beautifully lit; the main lighting system alone costs \$150. The stage is very large and will be perfectly suited for theatrical performances. Two Italian artists, Messrs. Capello and Parizza, have been busy for several weeks painting the sets, which are executed in a truly artistic style. Mr. James Bowes is the architect of the building; Mr. F.X. is the contractor; Mr. Rbt. Crane is the subcontractor for masonry; Mr. Pierre Marrier is responsible for stonework; Mr. E.G. Laverdure for gas and water lines; Mr. T. Pruneau for printing; and Messrs. Capello and Parizza for decoration.

It was in the summer of 1873 that Mr. Joseph Tassé, then president of the Institute, took the initiative to launch a public fundraising campaign to raise part of the funds needed for the construction of a new building, better suited to the Institution's needs, and he was skillfully and energetically assisted in his efforts by a number of gentlemen well known for their public spirit: M.A. Laperrière, J.A. Pinard, Benjamin Sulte, Alphonse Benoit, Dr. Saint-Jean, Pierre Rivet, J.A. Genaud, Stanislas Drapeau, and others. This fundraising campaign was a complete success, especially given the difficult times, with the amount raised already totaling \$7,000. The bulk of this, of course, is due to our French-speaking fellow citizens, but we are pleased to learn that some of our English-speaking citizens have very, very generously contributed toward the same cause, which is all the more commendable. This Committee has been in existence for three years, overcoming every obstacle in its path and scrupulously fulfilling all its obligations.

Most of the work is expected to be completed by next September, when the official inauguration of the hall will take place with great fanfare. Behind the building, the enterprising members of the institution are constructing an excellent handball court that will provide a splendid opportunity for exercise.

National Capital Commission: Lower Town, Ottawa, Volume II, 1854–1900
The Citizen (June 20, 1877)

ÉDIFICE PROJETÉ

DE

L'INSTITUT CANADIEN - FRANÇAIS.

Rapport du Comité de Construction.

Le Comité de Construction a l'honneur de faire rapport à l'Institut Canadien - Français pour sa favorable considération :—

OBSERVATION PRELIMINAIRES.

La législature d'Ontario ayant adopté les amendements proposés à la charte de l'Institut, lesquels font disparaître tout doute sur le droit de choisir le site où l'on pourra bâtir le nouvel édifice, et nous permettent de contracter un emprunt jusqu'à concurrence de \$10,000, le comité de construction, qui se trouvait, avant l'adoption de ces amendements, dans l'impossibilité de se mettre sérieusement à l'œuvre, a pu prendre depuis les mesures nécessaires pour accomplir la patriotique mission qui lui a été confiée.

IMPORTANCE DE L'ÉDIFICE PROJETÉ.

Le comité ne reviendra pas sur la nécessité de bâtir un édifice plus spacieux, plus confortable et plus convenable que celui que l'on occupe maintenant. L'Institut s'est prononcé unanimement dans ce sens, à différentes reprises, et le besoin d'une salle publique, spécialement consacrée aux Canadiens-français de cette ville, se fait plus que jamais sentir. Qu'il nous suffise de dire que vouloir rester plus longtemps dans l'édifice actuel, sans tenter un énergique effort pour améliorer notre position, c'est vouloir non seulement rester stationnaires, mais rétrograder ; tandis qu'entreprendre la construction d'un nouvel et magnifique édifice, compatible avec nos ressources, c'est vouloir assurer à l'Institut une plus grande somme de prospérité et de développement, et des moyens d'action plus étendus au point de vue intellectuel, social et national.

Le Secrétaire.

Le comité n'a pas non plus changé d'opinion sur la question du site. Depuis l'acquisition du terrain de l'Institut sur la rue York,

The Institute's new building was officially inaugurated on June 19, 1877, on the occasion of the twenty-fifth anniversary of the Institute's founding. Local newspapers gave the event special and detailed coverage, accompanied by a comprehensive history of the organization since its inception. The Citizen's account of the event is appended to this report, as it is too lengthy to reproduce here. However, an excerpt from the report detailing the new building is presented below.

...the building measures 105 feet by 58 feet, constructed entirely of solid stone, with a facade of cut stone. It comprises fourteen rooms of varying sizes, ranging from one as large as the new Gowan Opera House to a standard committee room. The main hall can easily accommodate 1,000 people; the debating chamber, 400. The other rooms measure 30 feet by 25 feet to provide all the necessary comfort for reading, musical rehearsals, billiards, chess, committee meetings, gymnastics, the caretaker's office, etc. Mr. James Bowes¹ is the building's architect; Mr. F.X. L'Heureux is the contractor; Mr. Robert Crane is the subcontractor for masonry; and Mr. Pierre Marier² is responsible for stonework. Mr. E.G. Laverdure is in charge of the gas and water lines; Mr. T. Pruneau is responsible for painting; and Messrs. Capello and Parizza are in charge of interior decoration. Behind the building, the enterprising members of the institution have built an excellent handball court, which will allow for exercise under ideal conditions.

The Citizen (June 20, 1877)

About a week and a half before the inauguration, on June 14, 1877, The Citizen reported on the progress of construction on the new building and the new theater complex.

[1] James R. Bowes was an architect from Ottawa. He quickly made a name for himself in the capital through his public and private projects. Over the course of his career, Bowes completed several other projects in Ottawa: schools, municipal buildings, churches, and residences.

[2] Pierre Marier, a stonemason and founding member of the "Cercle littéraire" in 1852, served as one of its first readers and lecturers. His commitment was further demonstrated by his remarkable administrative steadfastness, as he held the position of treasurer for many years.

On September 4, 1856, he played a key role in purchasing a plot of land for one hundred pounds, which he transferred to the Institute the very next day for the symbolic sum of five shillings. This generous gesture directly enabled the construction of the institution's very first building on King Street, for which he served as one of the stonemasons.

A man deeply committed to his community, Pierre Marier was also active in civic and cultural affairs. In 1856, alongside Joseph Balsora Turgeon, he was elected superintendent of Ottawa's schools to advocate for the creation of separate schools. In 1863, he supported efforts to secure French-language services. Culture was not left out: an active member of the "Club des Débats" in 1875, he was also, along with his sons, one of the main musical organizers of the Institute's evening events, where his marching band performed regularly.

Institut canadien-français — The magnificent building that our French-Canadian fellow citizens are currently constructing on York Street is well on its way to completion. The basement has been occupied for several months by members of the Institut, and the two offices at the front have been leased since last January, one of them to the Société canadienne-française de construction immobilière. Workers are currently busy finishing the opera hall, which will undoubtedly do the institution proud. The hall was designed in an amphitheater-style layout to ensure a good view from every seat. The balcony is spacious and will accommodate several hundred spectators. Four private boxes have also been built. The hall will be well lit; the cost of the main lighting alone amounts to \$150. The stage is very large and will be perfectly suited for theatrical performances. Two Italian artists, Messrs. Capello and Parizza, were hired several weeks ago to paint the sets, which are executed in a truly artistic style. To enable them to complete the work as quickly as possible, the Institute's dynamic building committee will organize a grand musical and theatrical opening night next Tuesday, the 19th of this month. The musical portion of the program is very promising, and a charming comedy will be performed by some of our best French amateur actors. The speech will be delivered by Mr. Joseph Tasse, chairman of the building committee.

The construction company mentioned in the article was officially known as “*The Ottawa Canadian Construction Company*” and remained in the building for as long as the Institute existed here. The construction of the new building did not proceed without incident, and linguistic and national tensions persisted in Ottawa. An example of this is the following letter, published in **The Citizen** on December 23, 1879, in which the president of the Institute had to defend the donors and the cost of the new building:

Editor-in-Chief of The Citizen:

Sir, I was shown this morning a copy of the Ottawa Herald of the 20th of this month, which contains the following statement in an editorial: “The Institute in question, dare we say, receives more money from Anglophones than from those of the nationality that own and control it.”

Without wishing to indulge the animosity or the veracity of the author of such a statement, I take the liberty of stating, in all fairness to our own community and in the interest of the truth, that while our Institute proudly and gratefully acknowledges the assistance it has received from people of various ethnic backgrounds within the community, French Canadians can rightly take pride in their own efforts to finance the cost of the magnificent building on York Street.

To prove this, I need only cite the following figures, drawn from reliable sources. Of the \$12,000 already paid toward our property, the sum of \$1,709 was generously contributed by English-speakers in Ottawa and Montreal, while our community contributed the remaining \$10,291.

Thank you for publishing the above.

A.E.G. Laperrière—President of the F.C.

1.0. Ottawa, December 22, 1879

1877 (October 24): Official inauguration of its Second Empire-style building Second Empire-style building located at 18–20 York Street

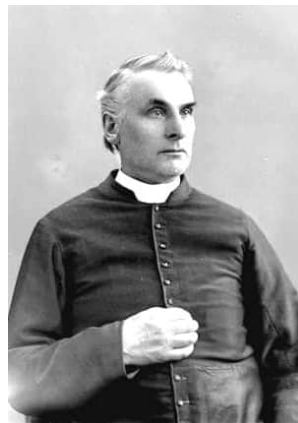
First, there will be a grand literary, musical, and dramatic performance on the evening of Wednesday, October 24, in the Institute's new hall, under the patronage of His Excellency the Governor General and His Grace the Bishop of Ottawa. The program is magnificent. The Hon. Mr. Chauveau will be one of the speakers for the occasion.

The following day, a convention composed of men of letters, journalists, and representatives of literary and historical societies will hold two public sessions. One of these sessions will take place at 10:00 a.m., and the other at 2:00 p.m. Dr. Taché, Dr. F. A. H. Tanguay, Mr. Benjamin Sulte, Mr. L. P. Turcotte, and several others will take an active part in the convention, the organization of which has been entrusted to Mr. Joseph Tassé. A banquet hosted by the Institute for convention members visiting from abroad will bring the festivities to a close.

L'Opinion Publique (October 25, 1877)



*Governor General Lord
Dufferin*



*Bishop of Ottawa,
Canon Bouillon*



Pierre-Joseph-Olivier Chauveau



Benjamin Sulte



Louis Philippe Turcotte



*Dr. Étienne-Pascal
Taché*

1877: The French-Canadian Institute. A Historical Sketch

An Eloquent Address by Mr. Joseph Tassé¹



Joseph Tassé

As you have been told, gentlemen, the purpose of this celebration is not merely the inauguration of a new sanctuary of science and letters; we are also commemorating a memorable event in the history of our Institute—the^{25th} anniversary of its founding.

On such an anniversary as the one you have just celebrated with such enthusiasm—an anniversary that stirs all the memories of the past, memories that are at once so pleasant and so encouraging—we, the newcomers, can hardly let this solemn occasion pass without paying tribute to the selflessness, energy, and enlightened vision of the founders of this institution.

These devoted men, these true patriots, were not only the first

champions of this endeavor; they were also among the pioneers of this young and beautiful city, which had the good fortune to be chosen as the capital of Canada. Moreover, they were the trailblazers, the vanguard of that great wave of French emigration that partly populated this city, that partly populated both banks of the Ottawa River as far as Mantawan (*Atikamekw Community*), all along the route traveled more than two hundred years ago by the immortal Champlain.

L'Opinion publique, Illustrated Weekly Journal (November 1, 1877)

[1] **Joseph Tassé** was a Franco-Ontarian and Quebec journalist, author, translator, and politician. He was a prominent figure in the intellectual and political life of his time, particularly in Ottawa. Joseph Tassé was a central figure at the Institut canadien-français d'Ottawa. He served as president of the Institute, contributing to its influence and its mission to promote the French language and culture. In a speech delivered at the Institute, he emphasized the importance of continuing the founders' work and embedding the institution within the community.

1877–1887: Celebration of the 25th anniversary of the Institute’s founding and the opening of its new building at 18–20 York Street

L’OPINION PUBLIQUE

Journal Hebdomadaire Illustré

Abonnement, payable d’avance : Un an, \$3.—Etats-Unis, \$3.50.
Tout semestre commencé se paie en entier.
On ne se désabonne qu’au bureau du journal, et il faut donner au moins quinze jours d’avis.

Vol. VIII.

No. 44.

Prix du numéro, 7 centins.—Annonces, la ligne, 10 centins.
Toute communication doit être affranchie.
Les remises d’argent doivent se faire par lettres enregistrées ou par bons sur la poste.

JEUDI, 1er NOVEMBRE 1877



Dufferin

This literary celebration, which had been the talk of the town for so long, took place with all the splendor and success one could have hoped for. It began on Wednesday evening with a literary and musical soirée that will long be remembered in Ottawa. Notable among those present were His Excellency Bishop Duhamel, Lord and Lady Dufferin and their entourage, **Rev. Fr. Tabaret** and several other members of the clergy, the Honorable Messrs. Laflamme and Pelletier,



Father Joseph-Henri
Tabaret, honorary
member of
the Institute, considered the
true architect of the
University of Ottawa

Dr. St. Jean, Member of Parliament for Ottawa; delegates from the literary and national societies of Quebec City and Montreal; and, for the most part, the elite of the French-Canadian community in the capital. Mr. Benoit, president of the Institute, opened the session with a brief, very well-delivered academic address. He recounted the humble beginnings of the Ottawa Institute, its progress, its work, and its difficulties; he praised the building committee chaired by Mr. Joseph Tassé; and he had a flattering and gracious word for Lord Dufferin, for Bishop Duhamel, and for all those who had helped the Institute.

That same evening, 64 delegates and members of the Institut Canadien of Ottawa gathered for a celebratory banquet hosted by O’Meara. The food and wine were well received, and the speeches were numerous and generally met with enthusiastic applause.

L’Opinion publique: Illustrated Weekly Journal (November 1, 1877)

1879 (June 24): The Apostle of Colonization

Abbé Labelle Celebrates Saint John the Baptist Day in Ottawa

The procession took place before Mass and wound its way through York, Dalhousie, Clarence, King, and Saint-Patrice streets. Along the entire route of the procession, banners were displayed and maple branches adorned the fronts of nearly every house, and the lively tunes played by the various marching bands leading their respective sections to the general gathering further added to the general spirit of celebration. At about a quarter to 10, the procession entered the imposing basilica. The sermon will be delivered by

Father Labelle, the eloquent and energetic champion of colonization, who will surely convey sentiments imbued with the most ardent and enlightened patriotism.



In the afternoon, there will be a large picnic on the grounds of the Exposition. If the weather is favorable, a huge crowd will attend the entertainment, which will include races: for young boys; hurdle races; a 1-mile race; potato races; bicycle races; races for overweight men; a 100-yard race; dog races; rowboat races; and swimming races. In addition, there will be a baby show, a contest for sticking one's head through a horse's collar, a pig chase, a baseball game, and athletic tournaments... all of which have been prepared. Around one o'clock, all the small steamboats, stagecoaches, and vehicles of every kind were carrying a countless crowd to the fairgrounds. A superb evening at the Institute will be

In this city, yesterday, June 4, Jacques Bernard (formerly of Quebec City), father of J. A. Bernard, caretaker of the Canadian Institute, passed away. His funeral will take place on Friday, the 6th of this month, at 7:00 p.m.; the funeral procession will leave the Institute at 7:00 p.m. Relatives and friends are invited to attend.

The Ottawa Gazette (June 5, 1879)

the fitting culmination of the festivities. Father Labelle was present. Some of our finest amateur performers will bear the brunt of it. Operettas and a concert were a complete success. All the French-Canadian members of Parliament present in the capital attended.



The committee has incurred very substantial expenses and is counting on the national patriotism, so vibrant in Ottawa, to help it honor its commitments and bring to a successful conclusion the patriotic endeavor begun three years ago. If all those who are able do their duty by attending this evening's event in large numbers, they will thereby ensure the success of the endeavor. The hall can comfortably accommodate at least twelve hundred people, and there is an excellent view of the stage from all sections. Two highly skilled Italian artists have been working for the past three weeks on the stage curtains and backdrops, which are magnificent.

The Institute's Orchestra, conducted by Mr. Louis Dauray, will make its debut at this event. The musical portion of the evening will be splendid, and the speech will be delivered by Mr. Joseph Tassé, the committee's president. A charming comedy, of a genre entirely new to Ottawa (a comedy of character), titled "*Monsieur Musard*," has been carefully staged for the occasion, and the amateur actors tasked with portraying this character will entertain the audience for a delightful quarter of an hour. Admission prices have been kept as low as possible to allow everyone to attend this performance. Reserved seats, which may be selected and reserved starting Friday, the 15th (at Orme & Sons on Sparks Street, where a seating chart has been posted), will cost only 50 cents; seats in the Parquet and Balcony will cost 35 cents, and those in the Parterre will cost 25 cents.

The Ottawa Gazette (June 25, 1879)



*Little Jean-Baptiste was played by the charming son of Mr. Edmond Germain, June 24, 1879
At 339 Clarence Street, on the north side, at the intersection with Nelson Street, stood the tannery of Edmond Germain, city councilman and property owner.
Known as the Germain Tannery*

Father Labelle's sermon delivered at the Notre-Dame Cathedral

Father Labelle, pastor of Saint-Jérôme, delivered a sermon for the occasion, filled with ideas as lofty as they were practical regarding the mission of Canadian nationality—a sermon of which we can unfortunately present only a few highlights. The eloquent preacher shed a completely new light on the solemnity that brings us all together on this solemn day: he goes back 18 centuries

to the birth of Saint John the Baptist, a truly exceptional man, great in character and in heart; he showed us God's infinite goodness and briefly recounted the life of Saint John the Baptist—a life of holiness and penance. Saint John the Baptist, he said, is a patron who is admirably suited to the French-Canadian people, who have always made religion the soul of their national identity, and this feast we are celebrating today is striking proof of that: it is God who formed the empires and gave each one a mission to fulfill.

He then examines who our ancestors were, the vocation of the French nation, and its vital character, so that as we study its historical course through the ages—just as we have examined that of the inhabitants of Judea—we may ask ourselves: What will this nationality be? It was a religious conviction that led France to establish Canada; for this purpose, an elite race was chosen—full of bravery and fearlessness—and we have every right to be proud to be their descendants.

Magnificent feats of arms were accomplished throughout Canada, in those “few arpents of snow,” as naive and foolish courtiers had called it, and it was then that the faith, religion, and piety of our ancestors were revealed in all their grandeur. Montesquieu said: *“He who has no religion is a terrible beast who feels his freedom only when he tears and devours.”* The events and wars that have erupted throughout history in unfortunate Europe, and the sad spectacle it still presents to us today, confirm this thought; our ancestors were like the

pious crusaders of old; they were great both as Christians and as soldiers.

The speaker then goes on to examine the various characteristics of the Anglo-Saxon race: Canada is reduced to relying solely on its own resources; it has been abandoned and left to fend for itself as a result of the corruption of the monarchy and the intellectual darkness in France. The Holy Scriptures, in describing the character of the Roman people, also depicted that of the Anglo-Saxon race—its tenacity, its strength, its greatness: the last cannon shot heard on Canadian soil celebrated France’s final victory; it was its farewell to the motherland, which had, so to speak, abandoned it, and our race became part of the British Empire.

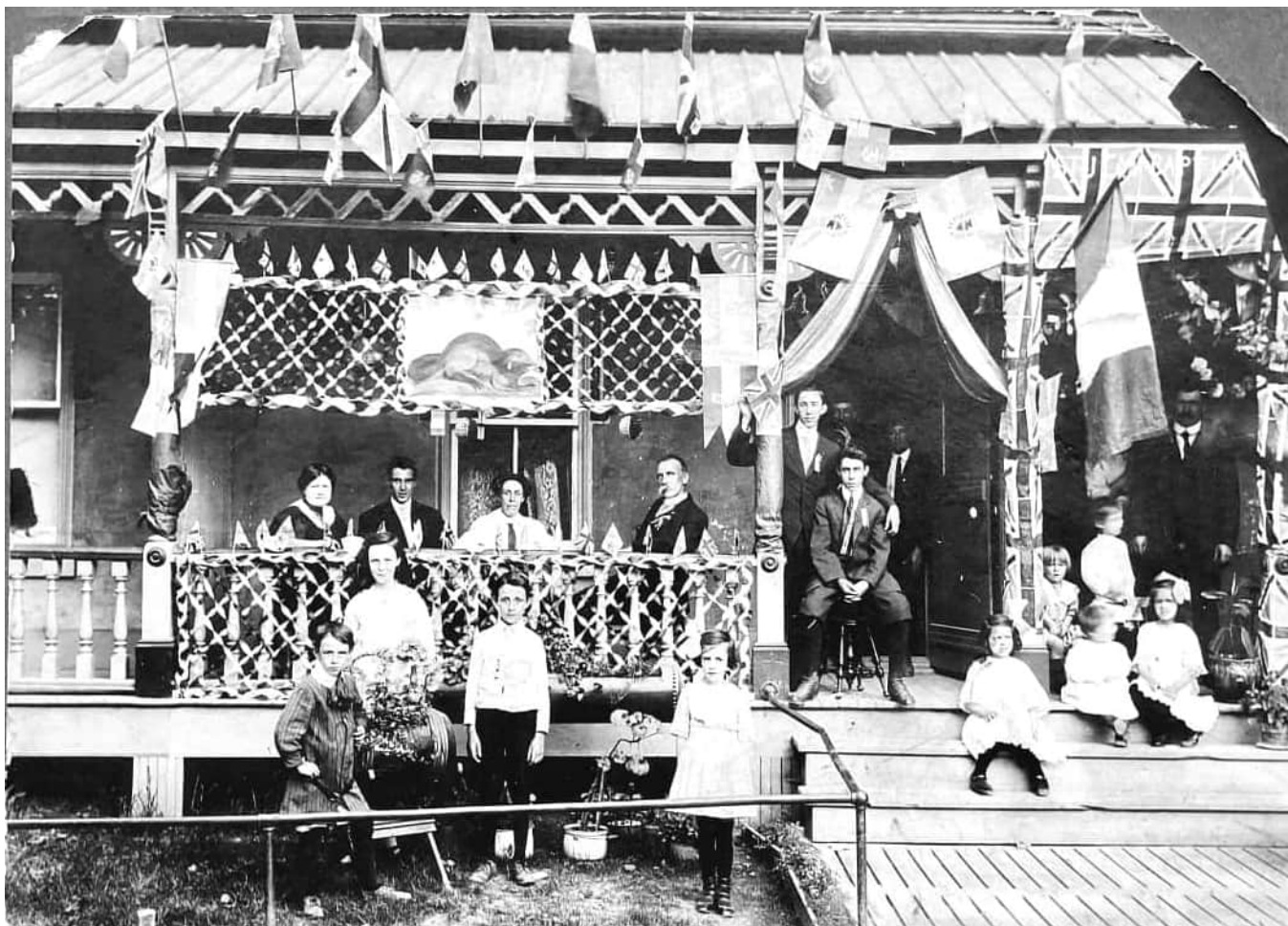
This was a blessing for us all. Just as the laws of nature seem to conflict with one another but ultimately serve a purpose full of wisdom, so too did we thereby avoid the evils of the French Revolution, and our institutions have remained intact to this day, as if the great century of Louis XIV had always exerted its benevolent influence over our magnificent country. The English respect for our nationality stems from our bravery on the battlefield, which earned us the most honorable terms of surrender—a result that secured our loyalty to England while at the same time preserving this possession in America for it.

The English and French peoples are more alike than one might think: the Bretons emigrated to Little Britain, the Normans conquered England, and our people trace their origins primarily to the Normans and the Bretons.

The speaker reviews the major events that have strengthened our national identity and that ensure a great future for it in Canada; the constitution protects it, and the wisdom of our statesmen is there to safeguard it.

In this regard, he quotes this profound thought from Montesquieu: *“Does not the greatness of genius lie in knowing in which cases it creates uniformity, and in which others it creates distinction?”*

He then compares the role of our nation in the Americas—from an intellectual and moral standpoint—to that of France in Europe, demonstrating that through the influence of our seminaries, colleges, and convents in Canada and throughout North America, the Canadian nation possesses a vitality that will always give rise to new life.



1912 - The Châteauvert Family - 386 St. Patrick, Ottawa - during Saint-Jean-Baptiste Day



1953 - Saint-Jean-Baptiste Day parade, St. Patrick Street, Ottawa

1880 (October 28): Classes in line drawing and geometry, a museum, a discussion club, a library, and a game room

CANADA
QUEBEC, 28 OCTOBRE 1880

L'Institut canadien-français d'Ottawa

C'est avec plaisir que nous enregistrons le fait que cette vaillante institution est sur le chemin de la prospérité matérielle.

L'Institut canadien-français d'Ottawa, comme toutes les sociétés du même genre, a dû se contenter au début d'un local bien modeste quoique convenable. Vingt-cinq années se sont écoulées avant qu'elle pût ériger une bâtisse plus spacieuse, renfermant de plus belles chambres de lectures et de jeux et surtout une vaste salle publique. En 1877, lors du vingt-cinquième anniversaire de sa fondation, on inaugura cette nouvelle salle, et dès lors l'Institut rentrait dans une ère nouvelle de prospérités de toutes sortes. Mais pour construire un monument pareil il fallait des ressources pécuniaires considérables, vingt-cinq mille piastres environ, et quand on considère le petit nombre de canadiens-français qui forment la population d'Ottawa, on comprend les sacrifices qu'ils ont dû s'imposer, pour faire face à une semblable somme. Le *Canada* nous apprend aujourd'hui qu'à part la dette consolidée, il ne reste plus qu'une dette flottante de plus de \$2,000 qui sera bientôt éteinte.

It is with pleasure that we note that this valiant institution is on the path to material prosperity.

The Institut Canadien-français d'Ottawa, like all similar organizations, had to make do at first with very modest, though adequate, premises. Twenty-five years passed before it was able to erect a more spacious building, containing finer reading and game rooms and, above all, a large public hall. In 1877, on the twenty-fifth anniversary of its founding, this new hall was inaugurated, and from then on the Institute entered a new era of prosperity in every respect.

We are also informed that courses in line drawing and geometry will most likely be organized for the benefit of workers, and that a museum will be established—modest at first, if you will, but one that can be gradually expanded.

The Institute's intellectual activities are not limited to this. A discussion club (*according to the oldest newspaper article mentioning it, dating back to 1876*), based on the parliamentary system, operates with

formed and dissolved there fairly quickly, but all the twists accompanied by debates that are often highly interesting and find a better way to hone the art of public speaking.

The Institute has a library, a games room with a wide variety of activities, and, in short, it offers young people a pleasant gathering place. We are inclined to envy the situation of our friends in Ottawa, for here in Quebec City, we lag far behind them in this regard. We are still waiting for the future to unfold.

Le Courrier du Canada (October 28, 1880) - Le foyer domestique (December¹, 1876)

1880 (November 6): Proposal to open a beer hall



Founded in the 1870s in Montreal, Le Vrai Canard was a satirical newspaper that chronicled the political and social life of French Canada in the late 19th century

The Canadian Institute of Ottawa has been in a sorry state ever since the majority of its members turned it into a small-time Tammany Hall (*this institution is going downhill, becoming corrupt, or morally degenerating*).

Financially, this party was a success. Guests ate to their hearts' content and drank to their hearts' content (*This party was a real financial success. Guests ate as much as they wanted and drank without restraint!*).

A group of young people proposed introducing a bar serving beer and other alcoholic beverages of varying strengths within the Institute. This proposal was fiercely opposed by a member of austere morals and ascetic appearance, who was a member of several conservative clubs and other religious societies. This gentleman's opposition alone was enough to derail the project of Gambrinus's friends. Today, however, they have triumphed (*Gambrinus refers to people who love to party, drink, and frequent taverns or lively clubs*).

During the Institute's famous oyster festival, the staunch advocate of temperance got as drunk as a porter's horse, and as a result, at the next meeting, he will no longer raise any objections to the introduction of beer into the Institute's halls. (*Temperance was a broad social and political movement aimed at reducing, or even banning, Alcohol consumption was perceived as a major source of moral decay, poverty, and domestic violence. To get drunk "like a porter" refers to a laborer who drinks heavily. This sarcastic remark ridicules the hypocrisy of a temperance advocate who, in public, indulges in drinking and is thus unmasked and discredited*).

Le Vrai Canard (November 6, 1880)

1880: Response from Pascal Poirier, President of the Institute, to the insults



*Pascal Poirier
President of the Institute*

Dear Editor,

As you are well aware, the Canadian Institute of Ottawa is the target of insults from one of your correspondents. The first article is titled *"The Height of Audacity."*

The second is signed by Louis Fréchette. From the very first words, with the barrage of insulting epithets and outbursts of this nature—accomplice to a heinous plunder; immoral representation; theft, an act of piracy committed in broad daylight; the money the Institute earned, it did not earn legitimately, for it knew it was stolen money— I immediately recognized who the Institute was dealing with. No subscription was needed.

The third article merely calls us *"wretches."* The epithet, it is true, is directed at the amateurs who performed the great historical drama, but Mr. Fréchette had taken the precaution of warning his audience that the Institute's officers are no better than they are, since *"the one who holds the purse is just as guilty as the one who puts money into it."*

If Mr. Fréchette intends to sue us for damages in court, as he announces, what is the point of hurling insults at us in public? Surely the public will not influence the judges' decision, and the judges, for their part, will not base their ruling on newspaper articles—even if they are signed by Louis Honoré Fréchette.



*Louis-Honoré Fréchette
(1839–1908)
poet, playwright, and
politician from Quebec,
considered one of the great
literary voices of the
19th century in Canada.*

Here, in a nutshell, is what we get in return for **the author of *Papineau***'s "kind words." Some time ago, we received a letter asking to use the Institute's hall to stage Mr. Fréchette's great historical drama. Those who wrote to us were typesetters—highly respectable and intelligent men, but in no way affiliated with the Institute. The Institute decided to rent its hall to them, and the play was performed.

**Excerpt from *Papineau* (1880)
a play by Louis-Honoré Fréchette**

Papineau — *My friends, in the destiny of my country, I am but a humble instrument in the hands of Providence; but Providence will grant me the strength to ensure that our rights are respected, or to die defending them! I have already forced England to negotiate with me; I will compel it to grant us the freedoms without which a people is nothing more than a herd. The soil of America is not meant for helots. It is the land of freedom par excellence. The slave of the South and the settler of the North are anomalies that time will erase. The old prejudices of the Old World will never take root on this providential soil, which will one day be free, from the Bering Strait to the borders of Florida, from Newfoundland to San Francisco.*

I am accused of wanting Canada to be annexed to the United States: what I want is for all the peoples of this continent to one day live hand in hand, in one way or another, under one flag or another, in the sacred brotherhood of material, intellectual, and moral progress!... European despotism will never take root here; and if one of the two hemispheres is ever to lay down the law for the world, it will not be Europe supplying kings to America, but America giving republics to Europe!... Are we being persecuted? Let us close ranks and protest! Let the cry for liberty resound from one end of the Canadian valley to the other! Let us rally under the banner of our rights, and woe to the sacrilegious who dare to infringe upon them!

The Patriots—*Hurrah for Papineau!*

As Papineau spoke his final words, the light on the stage gradually faded, and the windows of the village houses lit up.

Papineau — *Come now, my friends, it's getting late; let's part ways until tomorrow. Tomorrow, ten thousand men will raise the cry of protest and constitutional resistance; and that voice, I hope, will resound to the very foot of the throne of this young queen, who, it seems, is not made illustrious by her crown, but rather, through her virtues, makes her crown illustrious. Until tomorrow! The assembly of the six counties will go down in history!*

And Mr. Louis Honoré Fréchette has not ceased since then to describe us in the newspapers, in salons, on the street, and elsewhere, in the manner that everyone knows.

We do not ask Mr. Fréchette to be courteous or polite, but we beg him to spare us epithets such as “thieves,” “wretches,” and other insulting terms. If we are thieves, the court will convict us; in the meantime, we wish to be regarded as respectable citizens. There are thirteen of us on the Institute’s board of directors, and it was in good faith, with no intention of harming Mr. Fréchette, that we rented our hall for the performance of his play.

It was only two or three days before the performance that we learned, through a letter from Mr. Fréchette, that his play was being staged without his authorization. But by then the play had been announced, the program had been printed, the sets and other preparations had been made, and the Institute, even if it had wanted to, could not have backed out. Before concluding this letter—which I hope you will be so kind as to publish, Mr. Director—I wish to inform Mr. Fréchette that I have no intention of engaging in a controversy with him.

Please accept, sir, the assurance of my highest regard.

Pascal Poirier, President of the French-Canadian Institute of Ottawa—December 15, 1880
La Patrie (December 17, 1880)

1881 to 1882: Hardly Anyone Attended the Institute Anymore



*Pascal Poirier,
President, 1880–
1881*

Around 1880, the Institute was on the verge of bankruptcy. Its debt was considerable, and no money was coming in anymore. One of its few sources of income was the theater; but the repertoire of college plays, as well as popular dramas stripped of their female characters, had been exhausted. Moreover, the public no longer wanted them, and the actors even less so.

"It was the fall of 1881," said Pascal Poirier. Five years earlier, in 1877, the Institute had moved into the magnificent building on York Street. Hardly anyone went to the Institute anymore, except for the old guard. Several factors had contributed to driving the public away.

First, politics had crept in through the back door. The Liberals were sulking under Achilles' tent. Then, a sorting had taken place. The "right-thinking citizens" were all those who thought like the "right-thinking class." That's a clear-cut dogma, as you can see. The wicked were those who did not work like beavers; they were also called bad Catholics. They were condemned to outer darkness.

A short time later, Tassé came to see me.

- "*Poirier*," he said to me, "*you have to be president of the Institute.*"

- "*Never*," I told him, feeling the heavy weight of my unworthiness.



*Joseph Tassé,
President 1872–1874*

He admitted to me that, due to the public's ever-increasing desertion, the Institute was heading... toward ruin, and—what was worse—it was in serious financial trouble. A committee of businessmen—there were some at the Institute back then, the orthodox types in business—whom the president had tasked with examining the finances, had reported that nothing could now save the Institute from liquidation. The debts amounted, I believe, to nearly six thousand dollars.



*Mr Alphonse Lusignan
President 1881–1882*

Tassé explained to me that it would be disastrous for the public—and especially for him—if the Institute were to collapse at that very moment. No one wanted the presidency. I was his friend—I always had been—so I might as well do this for him, even if it meant linking my name to the Institute’s downfall.

The outlook was not promising. But driven by vanity—and the thought that I would become president of something—I accepted. Without enthusiasm, however, and on two conditions: that of the thirteen members comprising the Board of Directors, I would have the right to choose seven; and that I could invite the troublemakers—the dissenting Canadians—to return to the Institute. I was given carte blanche; he granted me everything I asked for, as if I were about to die.

Lusignan, who succeeded me, and Olivier, and Dr. Prévost, and the other presidents of that period, did not have it any easier; except during Lusignan’s year as president (he, too, served only one term), the Institute was truly a literary circle, and during Prévost’s two years, it was the gathering place for all the “brilliant minds” the capital had to offer.



*Mr Louis-Adolphe Olivier
President 1882–1883*

The most significant single event to have taken place at the Institute is, without a doubt, the history course taught by Benjamin Sulte during the winter of 1882, which he later published under the title **History of the French Canadians**.

Sulte, recounting and extolling the Canadian epic of the Ancien Régime, is one of the most compelling speakers I have ever heard—with none of the mannerisms of a rhetorician or a declaimer. All of Ottawa filled the Institute’s hall on the days of his history course.



*Dr Léandre-Coyteux Prévost,
President 1883–1885*

*Institut Canadien-Français d’Ottawa—Reminiscences
Pascal Poirier (1908),
senator and former president of the Institute, 1880–
1881*

1882: Museum of the French-Canadian Institute of Ottawa

Constitution and Bylaws of the French-Canadian Institute of the City of Ottawa, 1882

Article XVII: The curator of the museum is responsible for the care of the various natural history specimens and curiosities owned by the Institute and oversees their classification.

1885: Joseph Augé;

1889, 1890, 1895, 1898: Fabien René Édouard Campeau;

1892, 1893: François (later Francis) Joseph Audet; 1897:

Louis-Joseph Casault.

The library of the Bank of Canada's Numismatic Collection holds the scrapbook of the former Ottawa numismatist, François-Xavier Paquet. It contains several documents relating to the Institute's early days. Mr. Paquet was a member of the Institute and had kept his membership receipts for two years. His 1893–94 receipt is of particular interest because it is signed by the treasurer at the time, Joseph François Hector Laperrière, who later became president and was the father of the current secretary, Mr. Henri Laperrière. In 1966, Henri served as cultural director and created "Les Dimanches de l'Institut," as we will see later.

Even more interesting is a handwritten letter from Mr. Louis Joseph Casault (another early Ottawa numismatist) to Mr. Paquet. He writes from the Library of Parliament, but in his capacity as curator of the French Canadian Institute's museum, to thank Mr. Paquet for the eighteen jubilee medals (Queen Victoria) that the latter donated to the Institute through Mr. Fabien René Édouard Campeau (another early Ottawa numismatist). It would be interesting to know what became of these medals, of which the Institute has lost all trace. They were handed over after the fire of 1887 but may have been misplaced during the Institute's frequent moves. Mr. Campeau later became president of the still has a photograph of him in its library. It is not difficult to understand how, with these three numismatists (François-Xavier Paquet, Fabien René Édouard Campeau, and Louis Joseph Casault) as members of the Institute, the club was able to issue tokens struck by Pritchard and Andrews (also located in Ottawa). The history of the Institut canadien français d'Ottawa is an interesting part of Ottawa's history and the early days of numismatics in Canada.



**Library of Parliament
F. S. Paquet, Esq. Ottawa,
Nov. 9, 1897**

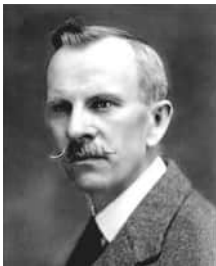
Ottawa, My dear Sir, *I am pleased to inform you that Mr. F. R. E. Campeau has presented me, in my capacity as Curator of the Museum, with eighteen of Her Majesty's jubilee medals (1887) donated by you to the Institut canadien français. Please accept, Sir, the Institute's sincere thanks for this generous gift. I have the honor to be, Sir, your most obedient servant.*

*Louis-Joseph Casault
Curator of the C.F. Institute Museum*



Fabien René Édouard Campeau was involved in the production of numismatic items. Campeau also commissioned (Breton 1894: 138) multiple varieties that he could sell to collectors. These tokens were, in fact, struck by Pritchard & Andrews. It is likely that the numerous varieties of tokens from the Institut Canadien Français were also the product of his imagination

while he served as its president in the 1880s and 1890s.



François (later Francis) Joseph Audet was born in Detroit, Michigan, in 1867, but his family returned to Canada in 1869 and settled in Montreal. He was elected to the Royal Society of Canada and served as treasurer of the Institut Canadien-Français in Ottawa. Audet is another numismatist whose numismatic interests are documented only in yearbooks (Gnecchi and Gnecchi 1903: 517; Renart 1895: 701; 1904: 7).



Louis Joseph Casault was born in 1838 in the village of Saint-Thomas-de-Montmagny. Casault was one of the founding members of the Ottawa Numismatic Society. Casault owned “the *richest collection in the province of Ontario of Canadian coins, fine and rare Canadian coins, as well as die varieties.*” He served as treasurer of the Institute in 1889 and as a council member in 1890.



Did the various denominations represent cents, and if so, were they issued for purchases at the bar or in the canteen? If the denominations did not correspond to cents, were they used in card games, similar to whist chips or poker chips?

The History and Tokens of the Institut canadien-français, by Michael R. Curry

Collectors of Canadian tokens have long been familiar with the tokens issued by the Institut canadien-français in Ottawa. Dr. Joseph Leroux mentions three denominations: 5¢, 10¢, and 15¢, which exist in both aluminum and brass.

Major Sheldon S. Carrol—2nd edition of the Canadian Coin Cabinet (1898)

I am not convinced that the Institute's tokens were used by its members, but no one knows for sure. Messrs. Casault, Campeau, and Paquet, all mentioned by Mr. Curry, were very active collectors at the time, and it was indeed fashionable to have tokens struck (sometimes anonymously) to facilitate exchanges with collectors elsewhere. The Institute's tokens are not rare.

Christopher Faulkner, President of the Ottawa Numismatic Society (2018)



TO
Numismats, Philatelists
— AND —
ANTIQUARIANS.



F. R. E. CAMPEAU,

COLLECTOR OF ALL SORTS OF

Coins, Medals, Postage Stamps, Fiscals, Tin Foils,
Antiquities and Curiosities in general.

Ottawa, Ont., Canada.

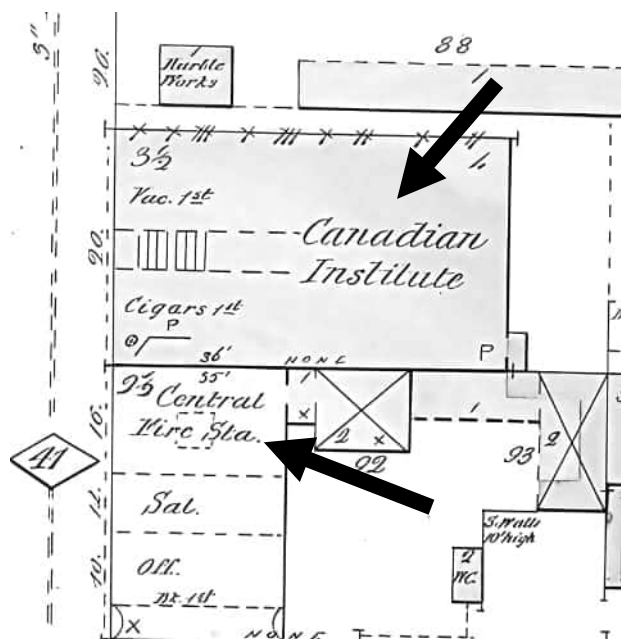


Begs to inform persons
interested and the public in
general that he is always
prepared to make exchanges
in the above mentioned line.



1885 (April 6): The roof of one of the theaters (the Institut) collapsed yesterday

In 1883, prosperity seemed to return briefly. The Institute's main hall was rented to various theatrical companies, including the Royal Museum Theater, and the rental income, combined with other revenues, But on April 6, 1885, the collapse of the roof of the upper-story building of the Institut on York Street, immediately adjacent to the central fire station, interrupted the lease, resulted in an unexpected expense of \$1,800, and once again threw the finances into disarray.



A loud crash resembling the explosion of a powder magazine, followed by a huge cloud of smoke, led the men on duty at the central fire station to believe yesterday afternoon that a major fire was underway. Consequently, the alarm at Box 41 was triggered, and fire engines from all stations promptly responded to the call from the central firehouse. However, it was not necessary to deploy, and the firefighters returned to their stations without having to unroll their hoses.

the roof had completely collapsed, reduced to a pile of debris consisting of broken armchairs and structural fragments. The so-called stone tower on the facade was in reality nothing more than a shell of zinc and paint, collapsed like the rest. The architectural elements, once considered solid, turned out to be nothing more than slats and plaster. In short, the building presented a scene of total ruin. A crew of workers was put to work yesterday morning to repair the damage caused to the Canadian Institute building by the roof collapse, and the work is expected to be completed within two weeks. A subscription list has been opened to raise the funds needed to cover the cost of repairs, and generous contributions have been made by Mayor McDougal, Bishop Duhamel, and others. Dr. Prevost, president of the association, has kindly offered to host the committee meetings at his residence until the building is once again ready to accommodate them.

Ottawa Daily Citizen (April 7–15, 1885)

1885: Dr. François-Xavier Valade examines Louis Riel



Dr. François-Xavier Valade

Dr. François-Xavier Valade, president of the French-Canadian Institute of Ottawa from 1894 to 1897. On October 31, 1885, Valade was one of three doctors tasked with determining whether the spokesperson for the Métis of the West was of sound mind and accountable for his actions, and thus eligible for execution.

Dr. François-Xavier Valade was involved in one of the most high-profile trials in Canadian history: the high treason trial of Louis Riel, leader of the North-West Rebellion, who is now regarded as the founder of Manitoba and one of the Fathers of Confederation.

The meeting took place in the utmost secrecy. The two English-speaking doctors concluded that the leader of the North-West Rebellion was of sound mind. In contrast, Dr. Valade wrote that the accused did not appear to be a responsible person and *“that he is incapable of distinguishing between right and wrong when it comes to politics and religion.”* However, Sir John A. Macdonald’s Conservative government rejected this testimony, as it was determined at all costs to have Louis Riel—who was considered a traitor—hanged.



Louis Riel circa 1875

As historian Lewis H. Thomas notes in the Dictionary of Canadian Biography: “In the report presented to Parliament in 1886, the cabinet had falsified Valade’s testimony to make it appear that this physician shared the opinion of the other two.” No doubt to Dr. Valade’s great dismay, Louis Riel was hanged on November 16, 1885, in Regina, the capital of the Northwest Territories. This hanging sparked one of the country’s greatest divisions between Francophones and Anglophones.

Le Droit, “The Valade House and Its Famous White Balcony” by Michel Prévost (July 2, 2021)

Mr. E. B. Eddy, mayor of Hull, donated \$100 to the Institut canadien-français d’Ottawa.

The Ottawa Valley (October 20, 1884)



142–144 Saint-Patrick Street, Ottawa

The Valade House. This two-story stone house, which features a veranda on the first floor, is typical of traditional Quebec homes. Built around 1864, it is an example of the finest homes that existed in Ottawa at the time of Confederation. It is notable for its white, neoclassical-style veranda, which replaced the original veranda built in the traditional style of the carpenters of the Belle Époque. Hence its original name: “The White Balcony.” But this house is better known as Dr. Valade’s House. Dr. François X. Valade lived there from 1864 to 1919. He was one of three doctors called upon to assess the mental health of Louis Riel,

the leader of the Métis uprising, before he stood trial. Dr. Valade’s consultation rooms were located at the front, on the east side; they were accessed through a recessed side door. Dr. Valade prepared his medications in a small room on the upper floor, as the corner pharmacy did not exist at the time.

Guide to Ottawa’s Lower Town Published by the National Capital Commission, 1981



Inscription: “From 1866 to 1918, this elegant stone house served as the residence and practice of Dr. François-Xavier Valade, one of the physicians tasked with examining Louis Riel to determine whether his mental state made him fit to stand trial in 1885. The charming veranda of this residence—which earned it the nickname ‘the house with the white balcony’—along with its

beautifully classical door frames, set this house apart from others of the period.”

AMUSEMENTS.
OTTAWA DIME MUSEUM
Canadian Institute, York St.

The Ottawa Dime Museum offered entertainment typical of late 19th-century dime museums: a rapid succession of varied acts—human curiosities, magic, ventriloquism, comedy sketches, and music—intermingled with unusual objects, exotic artifacts, and “living wonders.”

Although sensational, the whole affair was presented as a “respectable” and family-friendly show, an image greatly reinforced by the setting of the Canadian Institute, whose values, code of conduct, and reputation conferred moral and social legitimacy on the event. It was rarely the subject of commentary by local journalists, aside from a few moral and religious complaints in the newspapers.

Admission cost ten cents, with a few more expensive reserved seats, and children were part of the target audience. The whole venture was more of a temporary venture

OTTAWA DIME MUSEUM
Canadian Institute, York St.

The FAMILY RESORT.

Matinees every afternoon at 2.30, except
 ing Monday, and every evening at 8
 o'clock p.m.

Change of Programme Each Week.

Admission 10 cts. Reserved seats 20 cts.

The York Street Circus — The variety shows presented yesterday at the Canadian Institute attracted only a sparse audience. The nature of these performances is appreciated for what it is, particularly by parents who care deeply about their children’s moral education.

The Citizen (April 10, 1884)

than a permanent museum: a one-time use of the Institut’s theater to offer hybrid form of popular entertainment, borrowing the prestige of the word “museum” without possessing its institutional attributes.

DON'T FORGET
OTTAWA DIME MUSEUM
 Canadian Institute, York St.
Entire New Company for Week of
January, 21st, 1884.
 BeBarr Bros., the Wonderful Contortionists.
 Frank Wardell, the Great Australian Fire
 Demon.
 Thos. Hefron, the mirth-provoking, one-
 legged Song and Dance Man
 Tierney & Gilson, the Funny Acrobatic
 Negroes.
 Walter A. Blitz's animated Automaton
 from London.
 Miss Nellie Marden the Charming Serio
 Comic.
 Bella Vivian, the Queen of Melody.
 Mons. Blitz, the Wonderful man from Paris.
 The side-splitting, screaming afterpiece,
 "A Quiet Family."
 Two performances daily: Afternoon 2.30;
 Evening 8 o'clock. Admission, 10 cents;
 reserved seats, 10 cents extra.

DON'T FORGET
 OTTAWA DIME MUSEUM
 Canadian Institute, York Street

All-new troupe for the week of January
 21, 1884

BeBarr Bros., the marvelous
 contortionists. Frank Wardell, the great
 Australian fire-eater. Thos. Hefron, a
 lively comedian, singer, and one-legged
 dancer. Tierney & Gilson, the amusing
 Black acrobats. Walter A. Blitz's
 animated automaton from London.

Miss Nellie Marden, the charming comic-
 drama actress. Bella Vivian,
 s Man from Paris. The hilarious finale, "A

Quiet Family." Two performances daily: Afternoon at 2:30 p.m.; Evening at 8:00 p.m.
 Admission: 10 cents. Reserved seats: 10-cent surcharge.

Ottawa Daily Citizen (January 22, 1884)

Modifications and renovations were made to the interior of the building during the
 summer of 1884. At that time, all the walls and ceilings were repainted, and new stage
 sets were created by Mr. McKay. In addition, the entrance to the gallery and the
 auditorium was also redesigned.

National Capital Commission: Lower Town Ottawa, Volume II, 1854–1900

DR E. H. ROULEAU, (graduate of Laval
University. Office—Canadian Institute Build-
ings, York Street. Specialties—Midwifery and
disease of children. Consultations at all hours.

The Institute was renting space at 18–20 York Street at that time

Dr. E. H. Rouleau, a graduate of Laval University. Office: Canadian Institute Building, York Street.

Specialties: obstetrics and pediatric diseases. Consultations at any time

Ottawa Daily Citizen (June 18, 1878)

November 1886: Lyceum Theatre

It was in this context that, in 1886, advertisements appeared in Ottawa newspapers announcing performances by Harry Lindley's theater company at the Lyceum of the French Canadian Institute. Lindley was a longtime traveling actor-director who had been performing on Canadian stages since at least the 1860s. A passionate and pragmatic man of the theater, he traveled through Canada's towns and villages with his company, performing in whatever venues were available—old theaters, converted stables, parish halls, or, as in this case, the hall of the Institut canadien-français.

Lindley also stood out for his flair for showmanship, his penchant for stage effects, and his ability to make the most of local talent. He adapted American plays to the Ottawa context, such as **Ottawa Firemen**, and staged local farces in which he himself performed, notably **Prince John John**, where he played MacNull of the Royal Commission. He also did not hesitate to present his own comic inventions, such as his famous "Talking Machine"—a contraption made of planks and nails that imitated voices and foreign languages, much to the audience's delight.

LYCEUM THEATRE.
 Institut Canadien Français.

MATINEE TO-DAY.

Tea Nights in a Bar Boom

EVENING AT 8. MONSTER BILL.

The Great Drama

THE PIRATES

The Dog of the Wilderness.

Admission 10, 20 and 30c.

MONDAY—WILSON DAY CO.

Ottawa Daily Citizen - The Ottawa Journal (1886)

And the Villain Still Pursued Her.

LYCEUM THEATRE
 Institut Canadien Français.

MANAGER W. MARSH.
 Harry Lindley's Company in Sensational Dramatic Attractions.

MONDAY and TUESDAY
 The Great Melodramatic Triumph and first time in Ottawa.

THE PHOENIX!

A Great Fire Scene. Gambling Scenes. Concert. Scene. First appearance of the great character actress, Miss MINNIE WILSON. Sol Walters in Hebrew specialties. The beautiful artiste Miss Marguerite Deane as the Orange Girl. Admission, 10, 20, and 30 cents. Matinees Thursday and Saturday. Change of bill Wednesday.

And the Villain Still Pursued Her.

LYCEUM THEATRE
 Institut Canadien Français.

MONDAY AND TUESDAY EVE'GS.
 —ENGAGEMENT OF—

Miss Stella Purcelle
 The N. Y. Artiste.

—THE LADIES' PLAY—

DIVORCE.

—LINDLEY'S SPECIALTY—

THE WEAVERS.

Matinee Thursday. Admission, 10, 20, and 30 cents.

LYCEUM THEATRE.
 Institut Canadien Français.

Grand Opening of the Season.

TUESDAY, November 9th.
 THE GREAT COMEDIAN.

HARRY LINDLEY

Supported by a first-class Company of Fifteen Artists, opening in the great Sensational Dramatic Success.

AN ISHMAELITE.
 Introducing the Funniest of all Burlesques. LINDLEY'S SALVATION ARMY, received with shouts everywhere. Don't fail to see it.

Admission, 10, 20, and 30 cents.
 Matinees Wednesday and Saturday.

1886 (March 31): Honorary Member William Pittman Lett



William Pittman Lett encouraged the reconciliation of the Irish—as proud Canadians—with the other founding peoples—the French, the Scots, and the English—while affirming his own Irish roots. He praised the Governor General and the Countess Dufferin for their leadership and their love of the Dominion; he reconciled the Irish Protestant and Catholic denominations; and he deplored the “fratricidal war” that continued to rage in Ireland. He was clearly distancing himself from the virulent anti-Catholic convictions of his youth as a member of the Orange Order.

When français in Ottawa recognized Lett’s intellectual contributions by granting him honorary membership on May 31, 1886, despite his anti-Catholic past and his limited involvement in French-Canadian literature.

William Pittman: Lett, Ottawa’s First City Clerk and Bard, 1819–1892. Bryan D. Cook

William Pittman Lett embodies the intellectual and moral evolution of a segment of the 19th-century English-speaking elite, both politically and socially. While deeply attached to his Irish roots, he nevertheless sought to transcend communal divisions by calling on the Irish to integrate fully into Canadian society alongside the French, Scots, and English. An advocate for civil harmony, he supported the Dominion’s institutions, encouraged reconciliation between Irish Catholics and Protestants, and condemned the violence that continued to tear Ireland apart, thereby distancing himself from the militant anti-Catholicism of his youth.

A poet, journalist, and civil servant, Lett closely observed Bytown’s transition to Ottawa amid a context marked by social, religious, and linguistic tensions. His perspective, both critical and normative, emphasized order, stability, and civic responsibility. Politically, he adhered to a moderate brand of liberalism, loyal to British institutions and wary of popular unrest and factionalism. His career thus reveals an intellectual concerned with national cohesion, championing an ideal of unity and civic maturity, but also shaped by the cultural and ideological limitations of his milieu.

INSTITUT CANADIEN FRANÇAIS DE LA CITÉ D'OTTAWA

Ce Certificat est pour attester que
 Monsieur William Pittman Lett
 résidant à Ottawa, Province d'Ontario
 a été admis Membre Honoraire de cet Institut
 Daté à Ottawa (Canada)
 ce 31^{er} jour de mai 1886



A. B. Campion
 PRÉSIDENT

Napoléon Labarre
 SECRÉTAIRE

1887 (January 18): The Institute building at 18–20 York is completely destroyed by fire



A few minutes past six o'clock last night, the Canadian Institute building on York Street (*also known as 80, ZEu Theatre?*) was found to be on fire; the alarm was raised at Central Station, and a fire bell was also rung by a passerby on George Street who had noticed the glow

er rear section of the theater.

However, it spread with astonishing speed, and before the fire department could tackle it, it had completely engulfed the building, as the scenery around the stage and other combustible materials provided excellent fuel for the flames. It quickly became evident that the building was doomed and that the only service that could be rendered was to prevent the flames from spreading and, above all, from engulfing the central fire station immediately adjacent to it, which was the property most at risk. A stream of water was quickly directed at its roof, and the great danger in that direction was minimized. Meanwhile, the firefighters had surrounded the building and were pouring large streams of water onto it from the front and back, but with little effect on the tinder-like burning material inside.

Soon the roof collapsed with a terrifying crash, and myriads of sparks rose in magnificent clouds high into the air; a strong northwest breeze blew them a considerable distance, but thanks to the thick layer of snow on the neighboring roofs, they were harmless as they fell. When the collapse of the roof revealed the seething mass of flames that had now engulfed the building, the glow lit up the sky for kilometers around, and people from all parts of the city rushed to the scene to witness what appeared to them to be a massive fire. Thousands of people gathered there watched in admiration as the brave little fire brigade made valiant efforts to bring the flames under control. The temperature was nearly 20 degrees below zero. The onlookers had

done everything they could to make themselves reasonably comfortable, and they were seized by a chill as they watched these brave men clinging to their ladders, while the spray falling on them rapidly transformed their appearance into that of living icicles.

For nearly two hours, the five powerful streams of water poured into the building before the intensity of the flames seemed to diminish noticeably, and it took another two hours before the flow could be stopped. By that time, all that remained of the building were four bare, whitewashed walls. The fire had been successfully extinguished, and the neighboring property was completely spared.

The burned-out building was owned by the Institut Canadien Français, whose president, Mr. F. R. E. Campeau, states that it was worth, along with its contents, approximately \$25,000. The building was insured for \$8,000 with the Citizen Company, and the contents for \$1,200 with the same company. The basement was used by the Institute's members as a recreation and reading room and contained, among other things, valuable billiard tables. The other part of the building, as our readers are well aware, had been used as a theater for several seasons, and the Harry Lindsey troupe had just begun a run there. All the costumes and stage props belonging to the troupe members were inside the building and were destroyed; the loss to these actors and actresses will be great and severe, as their entire inventory has thus been wiped out. Miss Margaret Deans and Bonnie Meyer are the hardest hit.

The cause of the fire is a mystery, but it appears to have originated in the dressing room beneath the stage and spread through the heating system. The building's caretaker was in the basement at the time, but he did not notice the fire until it had spread alarmingly. This building has had a rather unfortunate history, as it will be recalled that just a few winters ago, the roof collapsed.

Fortunately, there were no fatalities or serious injuries among employees or firefighters related to the theater's destruction. Firefighters Corbett and Taylor fell into the basement late that evening, but the worst outcome was being completely soaked, as several feet of water had accumulated there by that time.

Electrical wires posed a major hazard at first, but power was quickly shut off on Sussex Street.

A fire hydrant on Sussex Street burst shortly after the fire began. However, it was not rendered inoperable, and it continued to be used for as long as necessary. Late last night, a group of men replaced it with a new fire hydrant, as the water supply had to be shut off on Sussex Street and the surrounding area while the work was underway.

Someone in Letter O, noticing the glow of the fire, pulled a box there at about 6:20 p.m., and one of the reels had to be sent into the box.

Anyone who saw the fire department in action last night would be less inclined to criticize if they received a little more compensation from the city for the risks they continually face.

The firefighters complained a great deal about the unnecessary interference of outsiders as the fire spread. One of them was even slapped by a member of the brigade for being too pushy.

A series of fires during the year 1887 led to the establishment of a fire investigation committee composed of city council members. At its meeting on May 5, 1887, the committee—composed of Aldermen O’Keefe, Gordon, Askwith, Lewis, Desjardins, Roger, and former Mayor McDougal—heard for the first time the testimony of Firefighter Stanford from Station No. 2, who reported the following regarding the fire at the Canadian Institute:

... There was a noticeable lack of water pressure at several fires, including the one at the Canadian Institute. He laid out nearly 450 feet of hose near that fire. There was no closer fire hydrant to reach the rear of the building. For an ordinary fire, a 60-foot stream would reach it. When one is forced to work from the outside, more hose is needed. During the fire at the Institute, there was no difficulty finding the fire hydrant...

Chief William Young continued his testimony, in which he concluded that the building could not have been saved under any circumstances.

... During the fire at the Canadian Institute, he went to the basement as soon as he arrived. He immediately realized that the building was a total loss and focused his efforts on saving the surrounding buildings, which were in grave danger. No one could have survived in that building.

Assistance. Desjardins stated that it had been claimed that the firefighters had refused to open the doors and enter. City Councilman Roger wanted to know who had made that statement. The person who made it should appear before the committee. "It didn't matter..."

The Citizen (May 6, 1887)

The Institute's property was put up for auction on November 6, 1888. However, as the following notes indicate, it did not find a buyer.

The Canadian Institute's property on York Street was put up for auction yesterday afternoon by Mr. I.B. Tackaberry. The property consists of the land and the stone walls still standing, which constitute the ruins of the former building. The highest bid was \$3,225, which was below the reserve price, and the property was therefore withdrawn from the sale.

The Citizen (November 7, 1888)

The ruins and the property were eventually sold by the Institute's trustee, Elizee Goulet dit Laverdure, to the Sisters of Charity for \$3,226.45 on November 30, 1888. They, in turn, sold it to George Matthews for \$2,850.00 on December 30, 1889. Matthews rebuilt the interior to convert it into a pork-processing facility. In doing so, he altered the roofline, replacing it with a more modest mansard roof, thereby eliminating the original, heavily tapered Second Empire roofline. At the rear of the building were a single-story enclosed icehouse and a three-story wooden smokehouse. Matthews sold the property to the George Matthews Company on October 24, 1894, for \$11,237.11. The entire company was sold to Silvanie J. Major on March 20, 1899, for \$9,000.

National Capital Commission: Lower Town, Ottawa, Volume II, 1854–1900

The building housed several businesses and shops over the course of its history



After the fire of 1887, the building was purchased and renovated by Mr. George Mathews around 1888 to house his pork-packing business.



The building was used as a creamery, cheese factory, or dairy from 1922 to 1968. The NCC acquired it in 1962 and subsequently leased it to Château Cheese until its closure in 1968. The first person on the right, seated at her work table at Château Cheese, is Ms. Fleurette Bruyère. Her great-great-grandfather (Charles Bruguière) was the brother of Mother Elizabeth Bruyère.

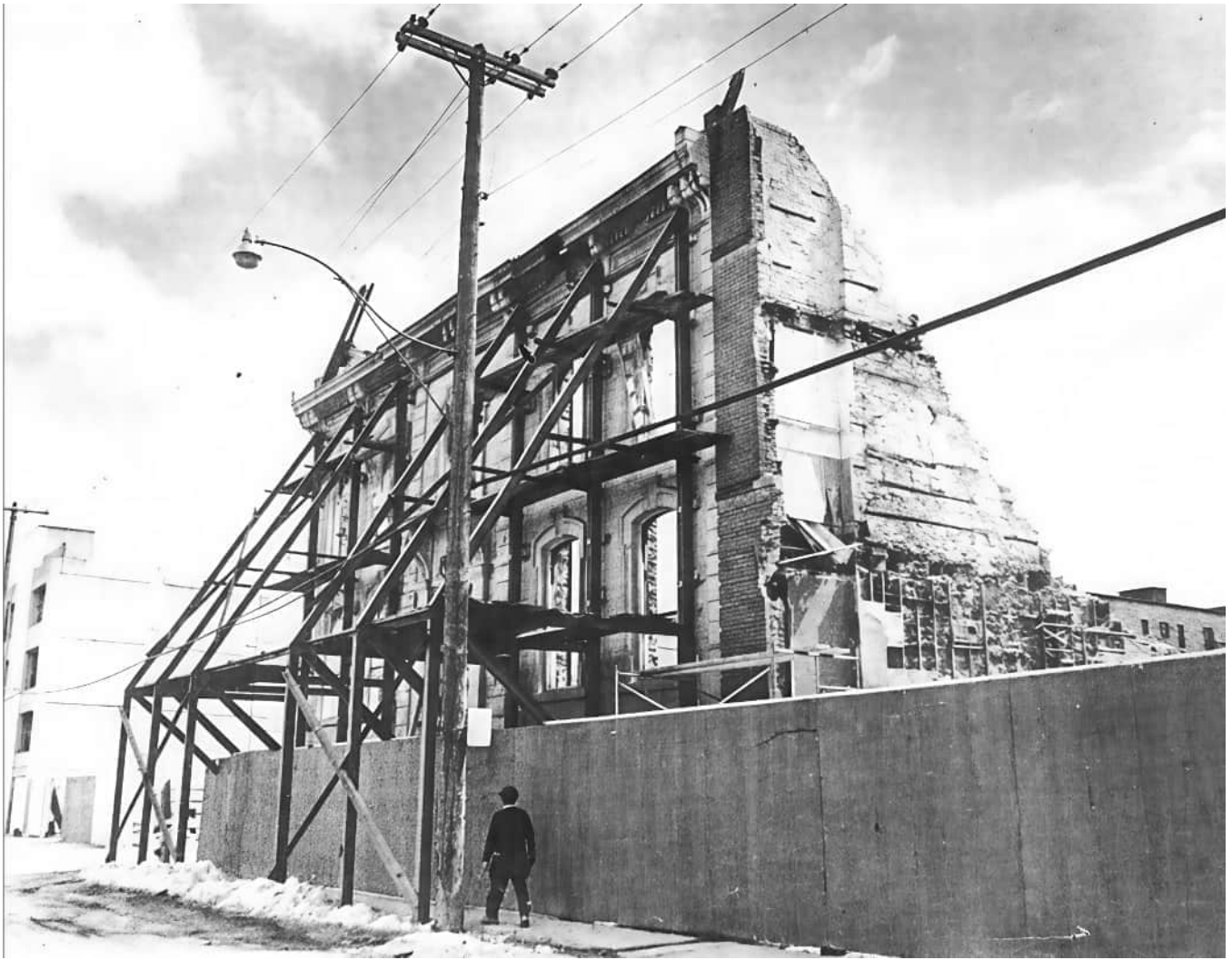


The NCC (National Capital Commission) acquired the building for nearly half a million dollars in 1962. The NCC intended to renovate the interior of the building to house the Dominion House Hotel and other commercial establishments. The building was being used as a temporary warehouse for the furnishings of the Fontaine Bleue Motel in Hull, whose premises had recently been taken over by the City of Hull.

Unfortunately, a fire destroyed the building on Thursday, November 26, 1970. Only the facade was spared. The NCC undertook the reconstruction of the building, preserving the architectural style and period of 1876, the year the Institute was built. The reconstruction was completed in 1976 at a cost of \$3.2 million.

Le Droit (November 27, 1970)
The Citizen Ottawa (March 16, 1979)

Today, Guadalaharry's Tex-Mex restaurant has occupied the building since the early 1980s.





A cornerstone laid in 1876 for a building in the ByWard Market was presented on Monday to the Institut canadien-français d'Ottawa—owner of the former building slated for demolition—by Douglas Fullerton, Chair of the National Capital Commission. The Institute was the building's first owner, and its president, Léo Godin (right), accepted the stone and an old metal box from Mr. Fullerton during a presentation ceremony at the Institute's new building on Dalhousie Street (316).

The Ottawa Journal (April 25, 1972)

The cornerstone is currently stored at the Institut canadien-français d'Ottawa





A hermetically sealed zinc box was placed inside the cornerstone during its construction in 1876. It contains the most accurate notes and information that could be obtained regarding the Institute's history.

Celebration of the Institute's 25th Anniversary (1852–1877)

Here is a list of items placed in the cavity of the cornerstone of the Canadian Institute building laid yesterday: An Illustrated Guide to the City, Memories of Bytown by Mr. W. P. Lett, parliamentary companion for 1876, invitation card, list of contributions to the building fund, list of officers of Canadian societies for 1876, mayors of Ottawa, aldermen for 1876, names of members of the Amateurs' Club, building committees, brief overview of the activities of the building committees, programs for musical performances in Hull and Ottawa, names of architects and contractors, society badge, etc.

Ottawa Daily Citizen (June 27, 1876)

Excitement was at its peak, recalled the Institute's president, Mr. Laperrière (age 71), in 1977. Enthusiastic members had opened the old metal box that had lain undisturbed for so many years, protected by its piece of limestone from the Ottawa Valley, only to find a clump of hardened clay and dust inside.

The person who had supplied the metal box to the club had been quite mistaken, he explains with a wry smile. The box should have been lined with zinc. Instead, the members discovered that it had walls made of soft lead that had cracked, allowing moisture to seep in.

The president at the time kept the contents of the box. According to the NCC, once opened, the time capsule contained decomposed documents and a few coins, which the Institute has since lost track of.

Ottawa Journal (June 28, 1977)

1887 (February–December): Following the fire in January 1887 the Institute resumed its activities in a room in the Union Saint-Joseph building in Ottawa at 325 Dalhousie, at the corner of York



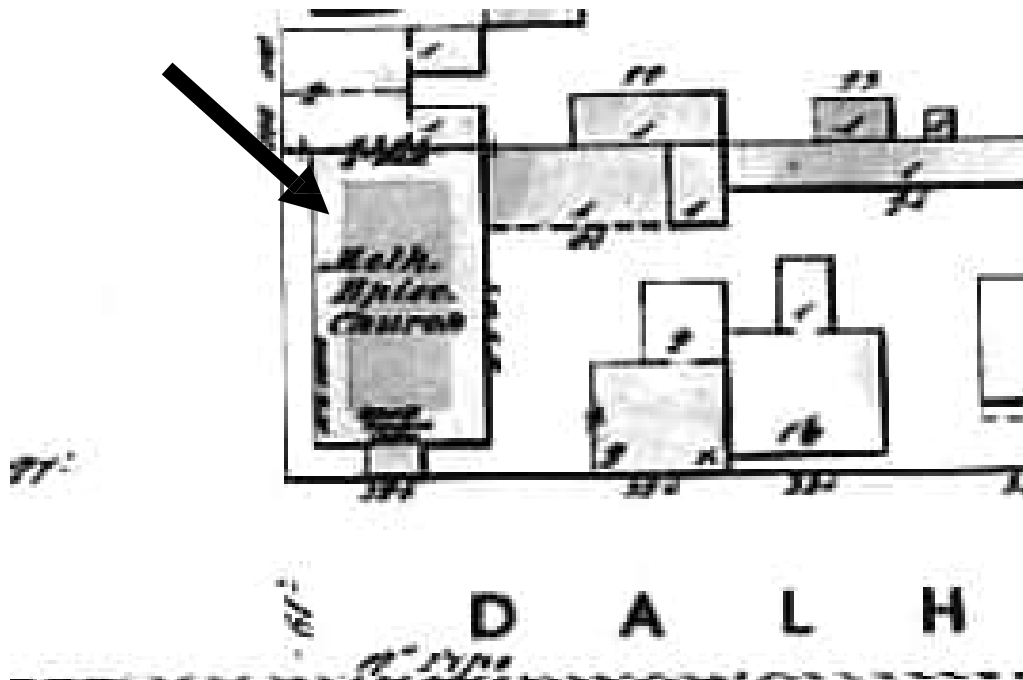
The Methodist Episcopal Church on York Street was built in 1844, during the pastorate of Reverend James Gardiner, and rebuilt in 1867. It is a beautiful brick building, with white brick corners and window arches, and a stone basement. It is located at the corner of York and Dalhousie Streets and can accommodate more than 400 people; it features a beautiful, spacious basement.

The new Union Saint-Joseph Ottawa building was inaugurated in 1907.

Guide to the City of Ottawa and Dominion Exhibition
(1879)

Members of the Canadian Institute were looking for a venue for their activities, and a decision had to be made by the members of Union Saint-Joseph regarding their request for meeting space. Shortly thereafter, they secured space in the basement that had been vacated by the Cercle Champlain.

Ottawa Journal (February 7–10, 1887)



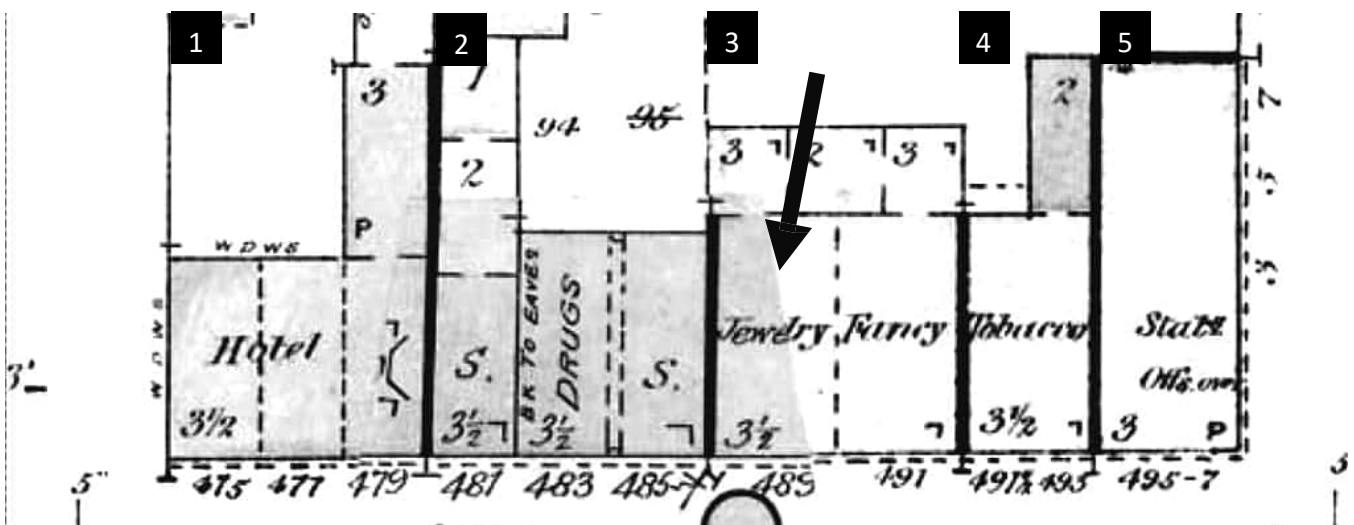
**December 1887 to 1888: A space was found at 489 Sussex Street
above the store of a member, Mr. Saül Laporte, a jeweler**



One fine winter evening in 1887, a fire almost completely destroyed the beautiful building. Never had the Institute been closer to total annihilation. However, a space was found at 489 Sussex Street, above the store of a member, Mr. Laporte, a jeweler.

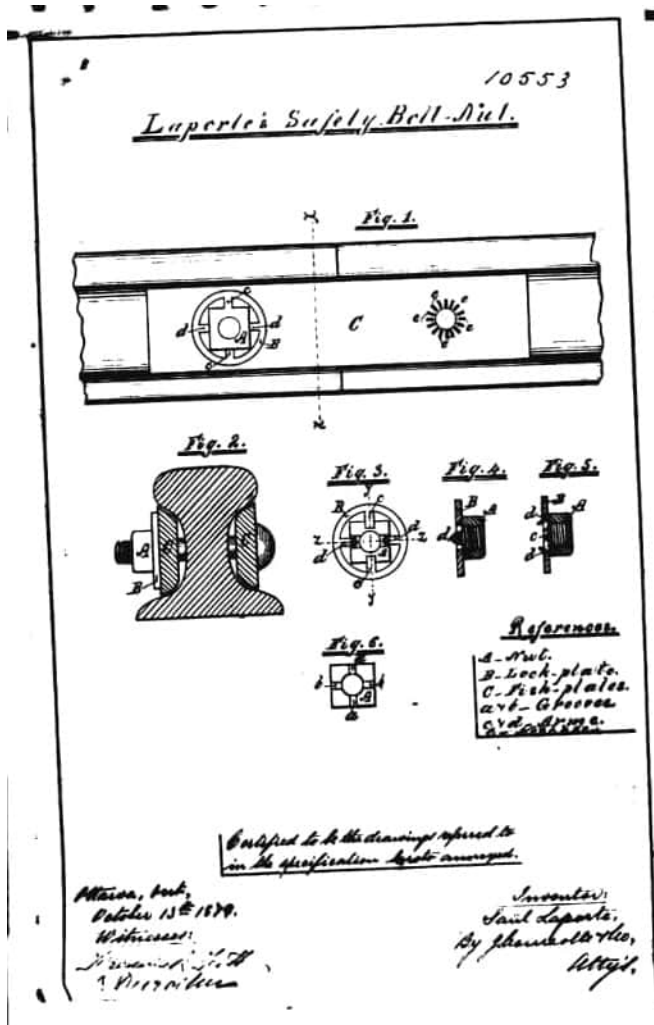
Between 1846 and 1851, and then between 1870 and 1876, five adjoining commercial buildings—mostly hotels—were constructed along Sussex Street, between Clarence and York Streets. Between 1917 and 1926, the Institut Jeanne-d’Arc acquired the buildings one by one, eventually occupying the entire city block. It operated a boarding house for working young women until 1989.

Le Droit. The Institute of Yesteryear (March 2, 1928)



As a jeweler, Mr. Saül Laporte, a member of the Institute, held a patent issued on October 14, 1879, for a system for securing watch nuts

Patent CA10553 - Canadian Patent Database

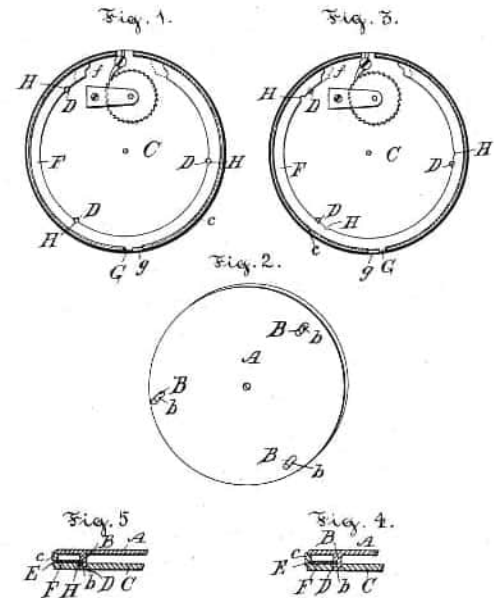


(No Model.)

S. LAPORTE.
DIAL FASTENING FOR WATCHES.

No. 506,824.

Patented Oct. 17, 1893.



Witnessed,
J. W. H. H. H.
H. Foley.

Inventor:
Saül Laporte.
By J. W. H. H. H.
Attorney.

5th. The combination of the nut A, lock plate B, with the notches E, formed in the surface of the article that is secured by the bolt, the whole as shown and described, and for the purpose hereinbefore set forth.

Saül Laporte

Ottawa, October 13th 1879.

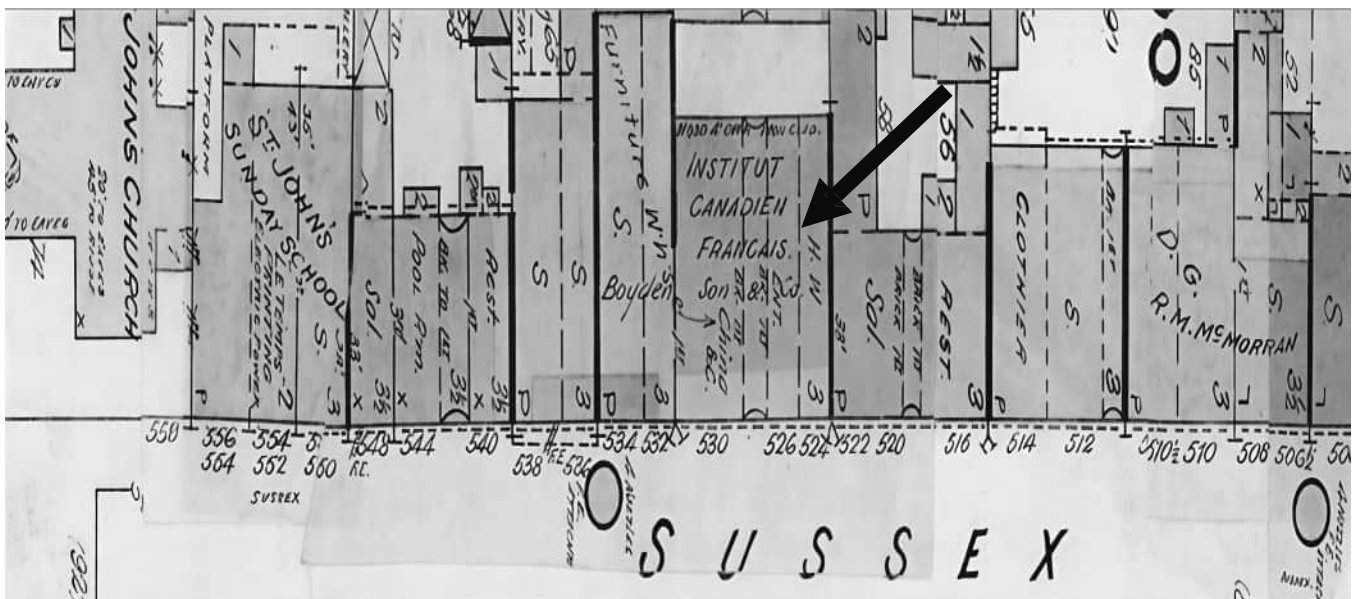
J. W. H. H. H.

**1888–1898: The Institute moves into the Boyden Building
524–526–530 Sussex Street, between York and George**



Later, the Institute moved above another store on Sussex Street, that of Boyden, a dealer in furniture and tableware. It was there that the presidencies of Elzébert Roy, Siméon Lelièvre, and Antoine Gobeil restored its long-lost popularity and prestige.

Le Droit. The Institute of Yesteryear (March 2, 1928)



1889 to 1892: The Institute is still on the verge of bankruptcy

Lecture by Mr. Thomas Chapais. The opening of the literary courses at the Institut canadien-français took place this year with a pomp and splendor not seen in a long time. The Institute, having suffered serious setbacks and even more serious misfortunes, had somewhat fallen short of its former literary reputation, and this once-vibrant, lively hub—where hundreds of people used to come to savor the delights of science and literature—was gradually declining due to a lack of drive and initiative. Napoléon Champagne.

Le Courrier du Canada (December 24, 1889)

The French-Canadian Institute of the City of Ottawa, having suffered great misfortunes, as is well known, and after its members have made every possible sacrifice to keep it afloat, is still on the verge of bankruptcy—a situation that is not only painful for us but also humiliating when we compare its current state with that of a few years ago.



The president, officers, and members of the Institute are making a final appeal to their French-Canadian compatriots, in the hope that they will be heard and that the current debts weighing on this national institution can be honorably settled. All it takes is a very small effort from each of us, which is why it has been decided that on the 27th of this month, the Institute will host a literary and musical evening, among other events, at *the "Opera House."* In short, everything that will fill the program is well worth more than the admission prices, which amount to only 25 centins for the floor, 35 centins for the stalls, and 50 centins for reserved seats.



La Justice (November 10, 1888)

If the indifference that has caused us so much harm in the past continues to prevail among us, it will be impossible for the Institute's administration to sustain itself after so many years of sacrifice, and everything will end, as we can see, in a sort of negative outcome of which there will be no cause for pride.

So take heart, and let everyone contribute their small share to save an institution that most of us will regret as soon as it collapses for good.

Le Spectateur-Hull (May 19, 1891)

1892: Speech by Mr. Napoléon Champagne, secretary of the of Ottawa, to the Royal Society of Canada

In this rich mosaic, we find history, medicine, literature, sketches of customs, and studies of our indigenous resources.

With Father Alexis, we visited the West Indies. Following in the footsteps of Dr. Chevrier, we entered Paris, that city, and there we observed the scientific community at work. Father Prudhomme took us on a tour of the world as comfortably as in the princely Pullman cars. As for Mr. Benjamin Sulte, it would be superfluous to tell you that this lecture was interesting and instructive. Later, Mr. Sulte spoke to us a second time about the suburbs of Paris. We made the acquaintance of

Bougainville and the jovial Father Boulard, parish priest of Boulogne.



We had the good fortune to applaud Mr. Joseph Marmette, who read to us a gripping account of the latest exploits of the French forces in Canada, prior to the disastrous conquest that brought those few arpents of snow—and the great hearts that inhabited them—under a foreign rule. In a meticulously crafted work, brimming with erudition and practical advice, Mr. Montpetit masterfully discussed the fisheries of Labrador. He also outlined what needs to be done to enable the fishing industry to significantly increase the country's wealth. Mr. Voyer spoke about the trip that many are planning to take to Chicago next year.

Two Reverend Fathers, Oblates from the University of Ottawa, each painted a vivid and accurate picture of society's little vices, among both past and present generations; the flaws of public figures and revolutionary women (nothing new under the sun); and the flawed laws of their time. Dr. Prévost introduces you to the secrets of that complex and vast science known as medicine. If we follow the wise advice he generously offers, he promises that we will all live to be a hundred. As you can see, the doctor practices medicine entirely selflessly.

Memoirs and Proceedings of the Royal Society of Canada, Volume X (1892)

Letter addressed to Napoléon Champagne, municipal commissioner, Ottawa, April 28,
1911 by the French-Canadian Educational Association of Ontario (ACFEO)

Ottawa, 28 avril, 1911.

M. Nap. Champagne,

Commissaire municipal,

OTTAWA, Ont.

Monsieur le Commissaire,

A la demande d'un grand nombre de Canadiens-Français de la ville d'Ottawa, j'ai l'honneur de vous prier d'accorder votre bienveillante attention aux faits assez étranges dont ils se plaignent. On constate, dans le service de l'ingénieur municipal, une anomalie qui ne devrait pas exister. Aucun des fonctionnaires ne parle le français, et cette situation ne serait être plus longtemps maintenue, dans une ville où la population de langue française est à peu près la moitié de la population totale.

L'Association vous serait reconnaissante de votre intervention sur ce point.

Veuillez agréer, Monsieur le commissaire, l'hommage de nos remerciements anticipés et de mes sentiments distingués.

Votre tout dévoué,

DICT. J.T.

Secrétaire.

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1892 to 1893: A Retrospective Study of the French-Canadian Institute of Ottawa

The Institute's debt exceeded \$2,000, and it had no assets, since the billiard tables, the library, and the furniture belonged to the French-Canadian union that had been formed in 1887 and had since then protected the Institute from its creditors and enabled it to continue operating. We therefore had to settle the debt and regain possession of our furniture and books. An appeal was made to our creditors, and—let me say this with pride—the first person we approached, one of our own, Mr. E. G. Laverdure, immediately and without hesitation paid us the sum we owed him. This set the tone for everyone else. Senator Johnson, Clemow on behalf of the gas company, Mr. Joseph Boyden, M. J. L. Orme & Sons, and our other creditors, for smaller amounts, in turn waived their claims.

**Les membres de cette Société sont
priés d'assister à une assemblée générale
qui aura lieu lundi le 15 courant à
8 heures p. m. à l'Institut Canadien-
Français rue Sussex, Ottawa, dans le
but de disposer de certain lots de terre.**

**Par ordre,
L. J. DION, Sec-Trés.**

Le Spectateur (June 12, 1891)

It was decided that the bazaar and raffle would open on November 19, 1892, and close on December 1, under the patronage of His Grace Archbishop Duhamel of Ottawa. Although the work undertaken by the ladies in charge of this bazaar was considerable, the result was gratifying, as gross proceeds exceeded \$2,000 and net proceeds amounted to \$1,500. We were

thereby paid off all our debts and were relieved of a heavy burden, regaining ownership of our furniture, books, etc., and becoming debt-free. But that was not enough; we now needed to raise sufficient capital to expand our premises, carry out the necessary renovations, and make the required additions to our reading room and library. For a moment, we considered becoming the owners of the building, but our means did not allow us to offer the required sum, and besides, we were beaten to it by the current owner, Mr. Boyden. All that remained was to work out the necessary arrangements with him, and with his permission, we laid the groundwork for an agreement under which all the improvements you can now see were carried out. On the first floor, accessed by a wide and easy-to-use staircase, are the large concert hall, the executive office, the library, and the reading room. These rooms are spacious, well-ventilated, and lit by electric light, and our members will find a level of comfort there that no other institution of its kind in our city can provide.

The concert hall, 37 feet wide and 62 feet long, can accommodate approximately 500 people, and it has been decorated with remarkable taste and success, as was evident during the grand opening concert on May 11. The reading room measures 30 feet long by 16 feet wide and is stocked with 43 English and French magazines and newspapers, in which our members will find all the necessary information on political, literary, and scientific developments from around the world.

Those who wish to combine business with pleasure will find, on the second floor, a billiards room, which is sufficiently far from the reading room so that any noise, if there is any, will not disturb those who visit the Institute to read the magazines and newspapers. In the fall, around October 15, our rooms will be equipped with an excellent heating system that will maintain a mild and even temperature, ensuring that nothing is lacking in providing our members with all the comfort they could desire. The facilities are therefore as complete as possible, and the Institute's administration wanted them to be so before inviting the city's French Canadians to come in large numbers to enjoy the benefits our institution has to offer.

*A Retrospective Study of the French-Canadian Institute of Ottawa,
Followed by the Annual Report of the Institute's Board of Directors for the Year
1892–1893*

The Grand Raffle: The spacious room on the ground floor is divided into a series of decorated booths where elegant ladies tempt the wallets of gallant patrons with a wide array of sparkling goods, including embroidery, jewelry, tapestries, trinkets, and paintings. In the center stands a flower kiosk, while in a secluded corner near the staircase, young men and women "slip money into the gypsy's palm" and have their futures predicted by cards, dice, teacups, or any other means known to amateur practitioners of the occult.

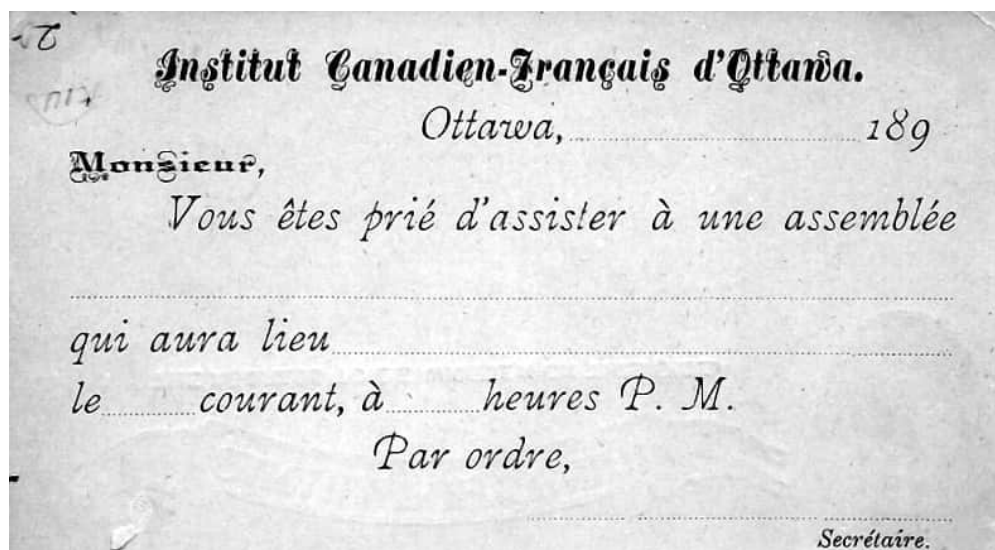
Of particular interest are the items contributed by personal friends of the Institute's president who have come from distant lands. There are wampum belts, buffalo horns, beaded works, and products of the ingenuity and skill of the Northwest Indians. From the Queen Charlotte Islands come curious ivory carvings, and from distant Japan, a fine display of wooden and metal curiosities. In the art pavilion, there is a trumeau mirror, a framed engraving—a gift from the Secretary of State—an oil painting from the Belgian Consul General, silver and gold salt cellars from Mr. Adam Brown, and a solid silver water set, a contribution from the popular former president, Mr. Roy.

*Ottawa Daily Citizen (November 24,
1892)*



Members of the French-Canadian Institute of Ottawa, playing cards and billiards, in the Institute's hall, circa 1890.

University of Ottawa, CRCCF, French-Canadian Institute of Ottawa Collection (C36), Ph38-29.





S. Goulet Eug. Bellefleur L. A. Desrosiers
C. C. Rogers L. D. Auray A. M. Lafontaine Nap. Mathé Nap. Horeau Capt. Ammond A. Côté
LA GUIGNOLEE A LA COTE DE SABLE, VILLE D'OTTAWA, 31 DECEMBRE 1896 LE GROUPE DES CHANTEURS

The group of singers during the Guignolée in Côte-de-Sable, Ottawa, on December 31, 1896. Most of them were members of the French-Canadian Institute of Ottawa.

Mr. Napoléon Mathé, hero of a rescue (black arrow)

He was walking down Breezehill Avenue when, right beside him, a horse pulling a baker's cart was startled by a piece of paper rolling down the street and bolted. The horse veered onto the sidewalk, where a little girl was pushing a baby carriage. Mr. Mathé rushed to the girl's aid and pulled her to safety. He did not have time, however, to grab the stroller, which was crushed under the wheels of the wagon. He saw a human figure roll into the street and for a moment feared the worst. He quickly reassured himself, however—it was



just a doll that had been in the pram. The little girl was crying from fear and also because she had lost her beautiful, big doll. The horse was caught a little further down the street and returned to the bread seller. Mr. Mathé continued on his way without asking the name of the little girl he had saved from certain death, and without revealing his own identity.

Le Droit (August 30, 1933)

1894–1919: The Literary Circle

1894: The First Literary Circle

On Monday evening, the Literary Circle of the Canadian Institute discussed the following question: "Are we ready for independence?" The discussion was nearly over when the Honorable Mr. Ouimet and Dr. Valade arrived. Both took part in the discussion and argued against the motion. No vote was taken on the question. Next Monday, Mr. Robert, a civil engineer, will give a lecture on volcanoes.

Cercle Littéraire
Le cercle littéraire de l'Institut Canadien a discuté, lundi soir, la question suivante : "Sommes-nous prêts pour l'indépendance!" La discussion était presque rendue à sa fin, lorsque l'honorable M. Ouimet et M. le Dr Valade sont arrivés. Tous deux ont pris part à la discussion et se sont prononcés pour la négative. Aucun vote n'a été pris sur la question. Lundi prochain, M. Robert, ingénieur civil, fera une conférence sur les volcans.

Le Spectateur (December 14, 1894)

1906: The Second Literary Circle

Several literature enthusiasts gathered the other evening at the Canadian Institute to establish an intimate literary circle within the Institute itself. This gathering, convened by the Institute's vice president—though not large in number—confirmed its organizer's vision of establishing in the city of Ottawa a popular literary association of scholars.

The press (January 16, 1906)

—Plusieurs amateurs de littérature se sont réunis l'autre soir à l'Institut Canadien pour fonder un cercle littéraire intime au sein de l'Institut lui-même. Cette assemblée, convoquée par le vice-président de l'Institut, quoique n'étant pas nombreuse, a confirmé l'idée qu'en eut son auteur, d'asseoir dans la cité d'Ottawa une association populaire de lettres et d'érudits.
Les élections ont donné le résultat suivant; Président, le Dr Philippe Ste-Marie; vice-président M. Rémi Tremblay; secrétaire, M. Arthur Paré.
MM. des Etangs, Galibert, Genest et autres adressèrent tour à tour la parole sur des sujets divers.
M. Rémi Tremblay recita "La Mer", de sa composition et M. le Dr Philippe Ste-Marie, "Vision de ma patrie" de sa composition également.



Louvigny de Montigny,
translator and author

October 1919: The Third Literary and Scientific Circle

The Institute's Literary and Scientific Section held its first study session in the Institute's library last night. Mr. Arthur Beauchesne agreed to chair the meeting.

Mr. A. Beauchêne agreed to preside over this meeting. Papers were presented in the form of talks, one by

Mr. Louviguy de Montigny and the other by Mr. Marlus Barbeau.

Law (November 25, 1919)



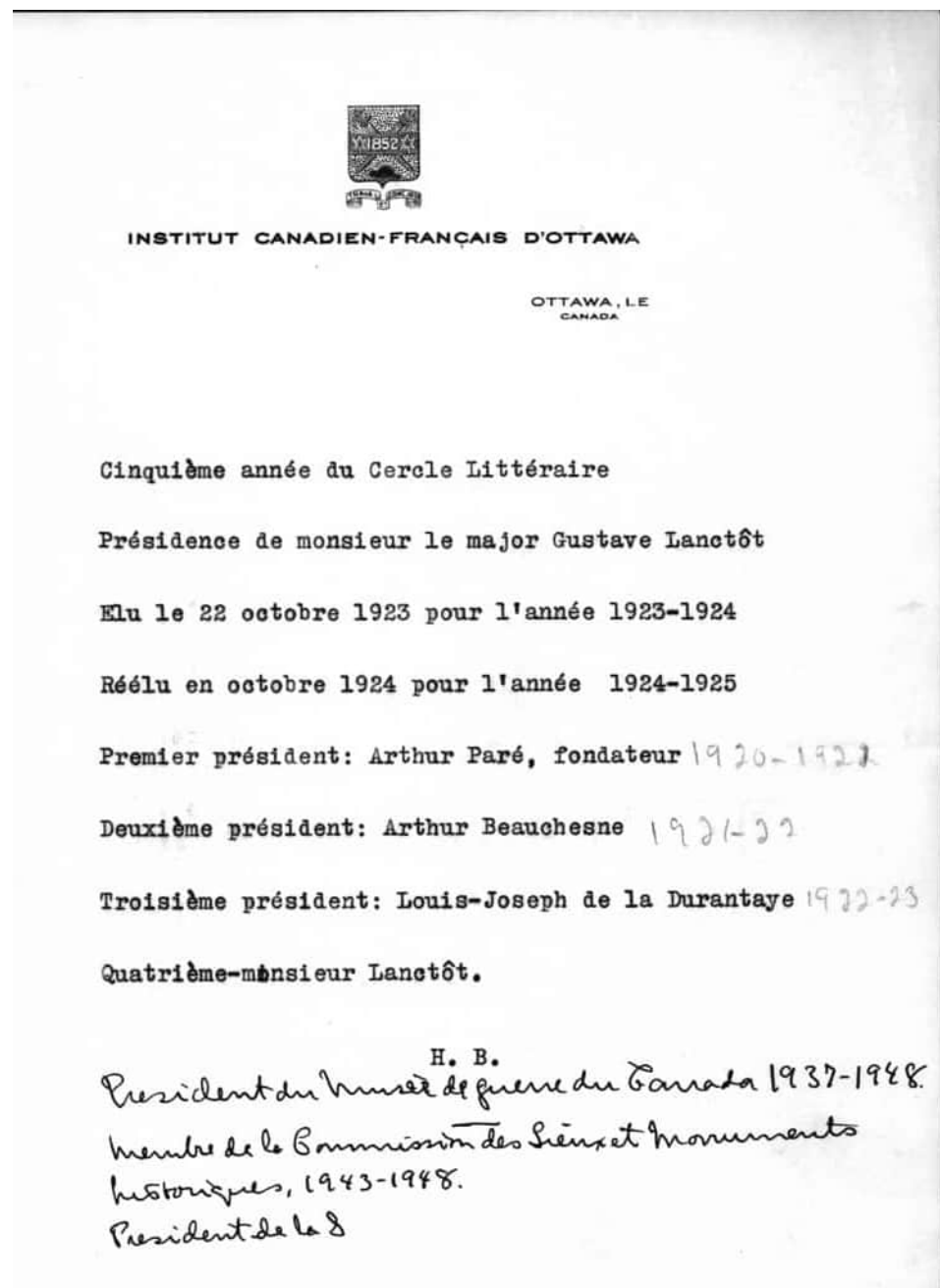
Marius Barbeau, ethnologist at
the National Museum of
Canada



Arthur Beauchesne, Clerk
of the House of Commons



Gustave Lanctôt



**1898 to 1906: The Institute moved into the top two floors of
the Bate & Co. grocery store at 150 Rideau Street**

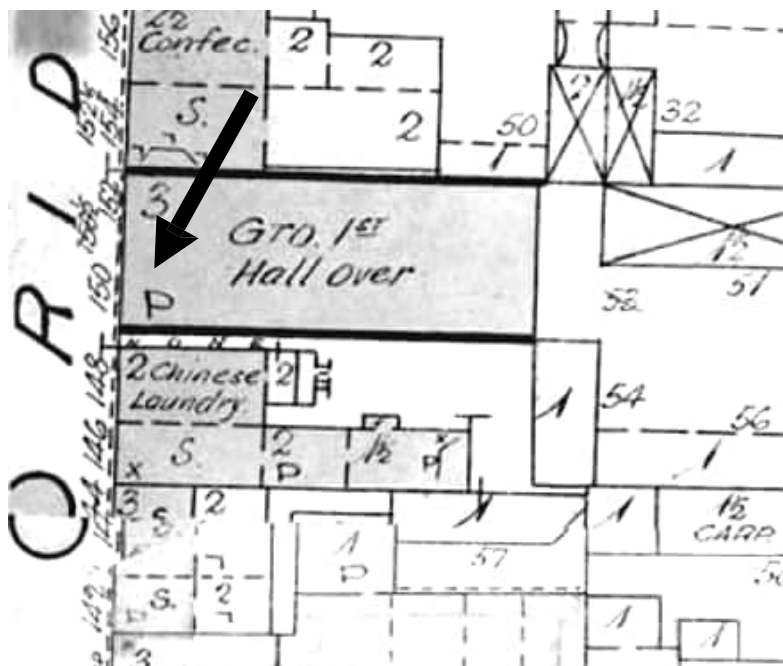


The new hall will be more beautiful than the old ones. We will also have more comfort than before for the library, committee rooms, etc. Our members will be better accommodated than ever. The change will delight everyone. Lectures, theatrical performances, discussions, music, and scientific courses will resume in full force, as the experience of our elders will guide the young and ensure that affairs are conducted with a steady hand.

*La Patrie, Benjamin Sulte
(December 3,
1898)*

**Institute Canadien Français, 150 Rideau.
Kennedy's Hall 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.**

1899 Night's Ottawa Directory



The Canadian Institute of Ottawa has just inaugurated its new premises with an oyster party attended by the elite of our French-Canadian community in the capital.

La Patrie (December 3, 1898)



*A. Allard,
committee member*



*Ernest J. Lemaire,
Secretary*



*A. Tremblay
Music Director*



*A. Morin,
committee member*



M. SIMPSON LE LIEVRE, président
de l'Institut Canadien

*Simpson Lelièvre,
President of the
Institute*



F. J. Audet, Librarian



*L. G. Roy
Treasurer*



*Adélard Lafontaine,
Committee
Member*



*Alfred Côté, theater
director*



*Mgr. Duhamel, Archbishop of Ottawa - Sir Wilfrid Laurier, Honorary President Sir
A. P. Caron, Honorary Vice President*



*J. A. Doyon
First Vice President*



*F. Breton,
Committee
Member*



*Knight
F. R. E. Campeau*



*P. H. Chabot
2nd Vice President*



*Napoléon Mathé,
Music Director*



*Benjamin Sulte
Committee Member*

L’ART MUSICAL

REVUE MENSUELLE PARAISSANT LE 10 DE CHAQUE MOIS.

Vol. III

MONTREAL, JANVIER 1899.

No 4

Executive Board of the Ottawa Orphéon, elections of December 28, 1898.

Director, P. J. A. Tremblay; President, N. M. Mathé; Secretary, L. Eugène Tremblay; Treasurer, J. Edmond Cusson. Governing Committee: Omer Senécal, F. X. R. Saucier, Georges Mercure, Alban Laferrière.

The Orphéon project originated at the home of Mr. Eug. Tremblay during a meeting of the “Choron” trio—composed of Messrs. Amédée and Eug. Tremblay, and N. M. Mathé—on December 14, 1898. This trio was formed by these three gentlemen with the aim of studying music in general. They met once a week at Mr. Eugène Tremblay’s home; the sessions consisted of discussions on vocal and instrumental music and concluded with sight-reading exercises taken from a three-part music theory method.

The Orphéon’s first meeting took place at the Institut canadien-français in Ottawa, at the invitation of the president, Mr. Lelièvre, on December 21, and 72 members were enrolled on the first evening. The Orphéon’s meetings are held in the concert hall of the Institut Canadien-français. The first hour of these sessions is devoted to a music theory lesson, and the second to choral practice. This Orphéon is composed exclusively of French Canadians. The Orphéon allows members and the general public to cultivate their appreciation for music and singing.

L’Art Musical (January 1899)

1899–1950: Smoking Concert (Gala de boucane, Concert de fumée)

"Smoking concerts" were live performances, often musical, intended for an all-male audience and very popular during the Victorian era. These social events played a key role in introducing new musical forms to the public. During these evenings, men would gather to smoke, have a few drinks, and discuss politics while enjoying live music.

Jendredi, le 9 mars, avait lieu le second "smoking concert" de l'Institut canadien-français, qui fut, comme le premier, un succès sous tous les rapports. On nous y a fait entendre de la jolie musique vocale et instrumentale, déclamations, récits, historiettes et nous avons été témoins d'un assaut d'armes. Comme on le voit, le programme était des plus variés et M. Mathé, l'organisateur de la partie musicale, mérite des félicitations. M. G. Roy a servi, durant la soirée, des rafraîchissements. Voici la liste des personnes dont on a pu apprécier les talents:

Le trio Choron, composé de MM. Nap. Mathé, Am. Tremblay et Eug. Tremblay, chanta une barcarolle qui fut bien reçue.

Le Passe-Temps, vol. 5, no. 104 (1899)

L'Institut canadien a fait revivre, samedi soir, une vieille coutume, celle des "concerts-boucane".

Organisée pour permettre aux membres de rencontrer les "vieux amis", la soirée a vraisemblablement atteint son but, car l'Institut était comble. Aussi, les organisateurs, qui attendaient le résultat de cette soirée avant de songer à en organiser d'autres, pensent-ils déjà au prochain "concert-boucane".

Le Droit (February 21, 1950)

LA BIENVENUE

Le concert-boucane fut un éclatant succès au point de vue entrain, assistance et choix du programme. M. le président souhaita la bienvenue la plus cordiale à tous les membres, particulièrement aux nouveaux. Le concert marquait l'ouverture officielle de la saison des activités de l'Institut. Le programme de la soirée était sous la direction de M. Georges Beauregard, fils, directeur des jeux.

MM. Arthur Lemay et Omer Vézina sortirent vainqueurs d'un concours de billard-pin auquel prirent part MM. H. Breton, Jules Dion, le docteur Eugène Gaulin, Aurèle Guilmond, Arthur Lemay, J.-F. Lessard, H. Laplante, A. Rivard, J.-J. Marion, A. Riendeau, Ovide Lafleur, W. Garneau, Omer Vézina, Fernand Dubois, François Jean et J.-B. Marion. MM. le docteur E. Gaulin et O. Lafleur remportèrent les prix de consolation.

M. l'avocat Jean Genest décrocha la palme d'une partie de billard contre M. le juge Louis Cousineau, de Hull. Celui-ci reçut un prix de consolation.

M. Ernest Evraire donna une fort intéressante représentation de magies blanches.

Suivit un tournoi de bridge dont les vainqueurs furent les suivants: 1er prix: M. Louis Gaulin; 2e prix: M. L.-H. Major; 3e prix: M. Adelbert Gervais; 4e prix: M. Arthur Lajeunesse; prix de consolation, MM. Lucien Fortier et Léo Motard.

Un succulent réveillon fut servi aux membres. Les cigares furent offerts par MM. Horace Trudel et Eugène Aubry.

1902: Octave Crémazie—his detractor at the Canadian Institute of Ottawa

LE GROS INCIDENT DE LA SEMAINE

L'Attaque de Benjamin Sulte, historien, contre la mémoire d'Octave Crémazie, poète



Octave Crémazie

In 1902, just as Octave Crémazie's legacy seemed firmly established in the French-Canadian literary pantheon, Benjamin Sulte, a respected historian and man of letters, stirred up a storm. He published an inflammatory piece in which he launched a fierce attack on the man who had been dubbed the "*first national poet*."

Sulte did not mince words, denouncing what he saw as an artificial literary cult based on poetry that was, in his view, excessively glorified and lacking any real substance. This sharp, almost provocative tone revealed a deep desire to overturn the idealization that several generations

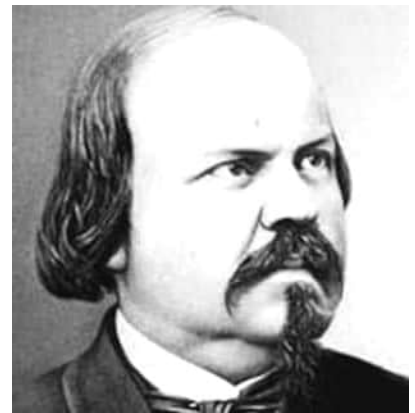
of intellectuals had built up around Crémazie. Sulte, who favored a more pragmatic and historical approach to culture, saw the poet's glorification as a form of nationalist naivety.

Digging up a corpse to eat it is both the shame and the excuse of this night owl. Sulte, for his part, felt compelled to dig up Crémazie for the sole pleasure of defiling him. That is more than any jackal has ever done.

Album universel (April 19, 1902)

"The little religion of 'Vive la France' is not old; yet it is itself ignorant of its origins and knows neither the name nor the history of its prophet. In this, it remains faithful to the system of ignorance that sets it apart.

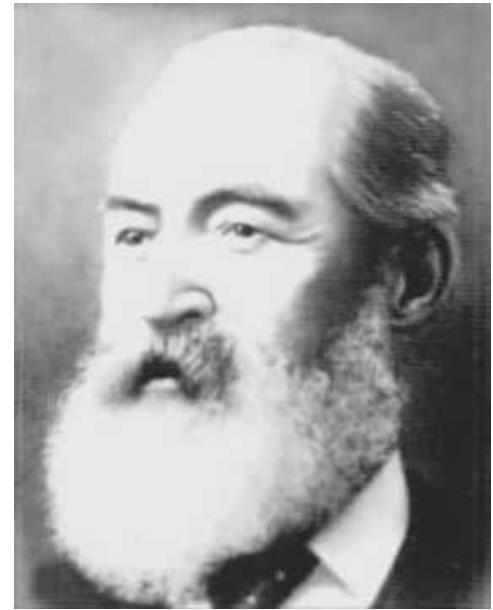
The founder of the sect was an epicurean from Quebec City, a merchant without merchandise, incapable of doing any manual labor, but—as compensation—a poet, a bohemian, a forger, and a fugitive. Such was Octave Crémazie, the Muhammad of the failed patriots. He was very



Octave Crémazie, considered the Father of French-Canadian poetry

at writing verse and was brimming with imagination. Needless to say, he had no inclination toward serious matters. The prophet portrayed Canadians of yesteryear as none had ever been portrayed before: they appeal to people who know nothing about them—in other words, it's cat food... Long live France, refuge of sinners."

It is the duty of newspapers to echo this public opinion, and they do not fail to do so. The Canadian Institute of Ottawa can and must also take part in this expression of opinion, as other clubs across the country do—not by expelling Mr. Sulte, who has done nothing to violate the Institute's rules, but by



*Toussaint-Gédéon Coursolles,
President of the Institute, 1900–
1901*

contributing to the public fundraising campaign that will soon be organized to bring Crémazie's ashes back to Canada and to erect a monument in his honor. Undoubtedly, the Canadian Institute of Ottawa is under no obligation to the public on this matter. But that same public—especially the French-Canadian public—cannot help but feel a sense of revulsion at the sight of such a despicable act, which consists of protecting the one who insults France, the traitor to his own race, and the denigrator of our national glories.

Le Courrier de St-Hyacinthe (April 29, 1902)

Sulte's troubles are not yet over. On the same day, an article appeared addressing the issue of his expulsion from the French-Canadian Institute of Ottawa. This article reports on the Institute's meeting of April 18, 1902. During that meeting, a member of the Institute, Mr. L. Globenskey, reportedly rose during the notice of motions to read a motion for expulsion targeting Benjamin Sulte:

"According to Article 19 of the constitution, anyone who compromises the honor or interests of the Institute may be expelled. Now, Mr. Benjamin Sulte, having insulted the memory of one of our national literary glories, Octave Crémazie, deserves censure and expulsion from this literary body."



It appears that Sulte, unable to bear the insult directed at him and enraged by the remarks of another member, stood up and lunged at the speaker, who was in the midst of saying, “[...] *that a so-called compatriot had committed an unspeakable outrage against the great poet.*”

Sulte reportedly withdrew immediately after the altercation. The author adds that the assembly will have one more reason to expel Sulte: a lack of decorum. The matter came to a conclusion the following week, and the April 26, 1902, issue of **L'Événement** carried a statement issued by the members of the Institute's executive committee.

A dispatch from Ottawa informs us that the motion to expel Mr. Sulte from the Canadian Institute because of his insults directed at France and Crémazie has been withdrawn. [...] Mr. Sulte had done nothing to violate the rules and regulations of the Canadian Institute of Ottawa: since he had not written his article on Crémazie as a member of the Institute but as a historian and journalist, and in that capacity he was justified in the eyes of public opinion.

A dispatch from Ottawa informs us that the motion to expel Mr. Benjamin Sulte (son of Benjamin Sulte, known as Vadeboncœur) from the Canadian Institute, due to his insults directed at France and Crémazie, has been withdrawn. **Le Temps d'Ottawa**, in justifying the Institute's action, adds the following:

Mr. Toussaint-Gédéon Coursolles, former president of the Institute, whose opinions are always wise and generally heeded, put the matter in its proper context when he stated that Mr. Sulte had done nothing contrary to the rules and regulations of the Canadian Institute of Ottawa; since he had not written his article on Crémazie as a member of the Institute, but as a historian and journalist, and in that capacity he was justified in the eyes of public opinion.

L'Événement newspaper (April 26, 1902)

Album universel (April 19, 1902)

The Benjamin Sulte Affair—Octave Crémazie—Éric Bourassa (April 2004)

1903: Errol Bouchette - Let's Take Over Industry

Father Labelle - Let's Take Control of the Land

Bishop Guigues—Let's Quickly Take Possession of the Land and Settle There



In 1898, he joined the Institut canadien-français d'Ottawa and remained active there throughout his life. "Let us take control of industry." The resolution was adopted following a lecture given by Bouchette ten days earlier to the members of the Institut canadien-français d'Ottawa. It should be noted that, as regards the adoption of Bouchette's motto at public gatherings, there had been calls for it since at least the Saint Jean-Baptiste Day celebrations of 1901. Similarly, the members of the Institut canadien-français d'Ottawa adopted a unanimous resolution

that read as follows:

"The Institute recognizes that it is necessary and urgent to prepare our people, through education, for industrial enterprises, so that they may, in the near future, exploit their country's natural resources themselves [...]. [... that] it would be desirable for the inscription 'Let Us Seize Industry' to appear alongside our other national mottos at our public celebrations."

Errol Bouchette, 1862–1912: An Intellectual, Alain Lacombe (1997)

Dr. R. Chevrier delivered an interesting lecture under the auspices of the French-Canadian Institute of Ottawa on the subject of the late Father Labelle's motto, "Let us take possession of the land."

La Presse (April 18, 1905)

"Let Us Take Hold of the Land"—Lecture at the Canadian Institute of Ottawa

"Last Sunday, I was in the small town of Hull, whose population consists largely of workers. Seeing all those fine clothes, all those elegant outfits, I would have been inclined to believe that all these workers were wealthy lords living off their estates; but come Monday morning, when the factory bell rings, all these men—who were so proud yesterday—line up under the direction of a foreman. They are, after all, nothing but servants. We must therefore always be ready to face our enemies. So instead of crowding into the cities or emigrating to the United States, let us take possession of the land."

The Union of the Eastern Townships, by Rev. P. Thérien (April 4, 1873)

1903: The Merger of the Institut Canadien-Français and the Cercle Champlain

The Champlain Circle is composed of young people who possess literary and artistic talents that they cultivate. From time to time, it hosts very entertaining public evenings, which the public is eager to support; however, this is in no way meant to diminish the value of the circle's members' talents, but rather to acknowledge that the presence of Sir Wilfrid Laurier has brought the circle great popularity.

Le spectateur (May 19, 1898)

The members of the Champlain Circle approve the merger of their society with the Canadian Institute. The club's equipment, which includes pool tables and various games, is valued at \$700. The Champlain Club currently has 100 members in good standing, and each will receive a receipt from the Institute for three years of dues, effective September 1 of this year, in exchange for relinquishing their rights to the assets owned by the club.

La Patrie (March 31, 1903)



1904 (February 15): The Institute's premises are damaged by fire



Around one o'clock in the afternoon, flames were seen billowing from the grocery store's basement. The firefighters, summoned in great haste, found themselves facing a fire very similar to the one at the post office. The fire had taken hold in the woodwork under the floor, and thick smoke made the work difficult. Until nearly six o'clock, the firefighters worked to extinguish the flames. They succeeded, but not without having to retreat several times in the face of the suffocating smoke that

enveloped the entire building. The grocery store was completely destroyed, the house was considerably damaged by the fire and smoke, and the Institute's furniture, if not ruined, was at least so severely damaged as to be of little use.

La Presse (February 16, 1904)

In the meantime, the Institute will likely make use of the premises recently vacated by the Cercle Champlain in the basement of the Saint-Joseph Hall. It was expected that the Rideau Street hall would be ready within a month.

The Ottawa Journal (February 17, 1904)

The Canadian Institute will rise from the ashes. Mr. Auguste Lemieux, president, is certain of this happy outcome. The insurance companies have paid out the full amount of the coverage. The Irish have generously offered the French Canadians free use of their large hall for their lectures. They especially invite the members of the Institute to come and play friendly games of billiards with them. The Scots have made a similar offer to our compatriots, and, furthermore, Mr. Lemieux has received offers of contributions from abroad to aid in the reconstruction.

La Presse (February 19, 1904)

The hall, now renovated and refurbished, looks cleaner, more elegant, and more attractive than ever. The members felt that they could not better reward the executive's loyal and fruitful efforts than by re-electing them to their positions, a responsibility they accepted with eagerness and gratitude.

The Ottawa Journal (September 3, 1904)

**1906 to 1913: The Institute moves to the Monument National building
113 George Street, at the corner of Dalhousie**



The Institute's directors have just decided to publish a monthly literary journal to be called "*L'Institut*." Mr. Rodolphe Girard, of the Secretariat of State and vice president of the Institute, has been appointed editor of the new publication.

La Presse (February 12, 1907)

Sir Wilfrid Laurier, honorary president, will be in attendance. The celebration of the sixtieth anniversary of the founding of the Institut canadien-français d'Ottawa promises to be a resounding success. Sir Wilfrid Laurier, honorary president of this popular literary and national institution, has graciously agreed to attend the solemn Mass, the luncheon at the Château Laurier, and the concert.

Le Canada (November 16, 1912)

1906: Coal Merchant



Coal Delivery in Ottawa, September 1895

At the time, Ottawa's annual coal consumption is said to have reached 150,000 metric tons. Jack¹ initially earned one dollar a day for his work at headquarters, which was the average wage for a coal hauler. The men responsible for handling the coal were generally younger. They earned between fifty and seventy-five cents a day.

"I did the pay stubs myself," he recalled more than sixty years later. "There were no deductions. You could calculate everything in your head. And they were all French Canadians; they were the best with horses. They took good care of the horses and fed them, and they had to learn to listen to them. The foreman's name was Bellemare; he really took care of the horses. And if the horses were sick, if they wouldn't eat their oats, all Bellemare would do was go check on them in the morning; and if they were sick, he wouldn't let them out. They were great men. The French Canadians were the best at delivering coal."

John Heney & Son: The Canadian Saga of an Ottawa Irish Family (2009)

[1] John "Jack" Heney—the last president of John Heney & Son

1908: In the “chat” category at the Institute

When it comes to the art of conversation, those who have heard Sulte will unanimously give him their vote. His style is entirely his own, ranging from the most casual chatter to brief but passionate flights of fancy into the purest art, yet always characterized by clarity, vividness, variety, originality, novelty, wit, spontaneity, and the typically unexpected. Sulte single-handedly kept the “lecture series” at the Canadian Institute in Ottawa going; he could be called upon at a moment’s notice; his name on the program always guaranteed a full house.

In the art of conversation, Fréchette and Buies were also masters: the former in a broad, very luminous style, verging on the tone of a lecture but never quite crossing that line, in order to preserve that distinctive character I would gladly call the “Salle des Capucines”—a style that seems to me to embody what I know of Scholl, Faguet, and Lemaitre; the other, Buies, ... was like a fireworks display where diamonds of the finest quality mingled with blazing coals; a style crafted as much for the eye as for the ear, which is why those who did not attend these talks and can only read about them will never truly grasp their essence. Buies’s talks stand up better to reading than Papineau’s speeches, but neither can give even the faintest hint of what it was like.

Among the speakers or conversationalists of the latest “wave,” Messrs. Gonzalve Désaulniers and Edouard Montpetit stand out with great distinction. I predict that they are the ones who will establish the “Canadian style”; that is to say, while taking into account the classical traditions provided by France, they will give the Canadian lecture that certain something which, though seen nowhere and yet existing everywhere, is a distinctive mark. It is on this condition, in all genres, that we will be able to answer in the affirmative the vexing question: “Do we have a national literature?”

The “lecture” genre—which is primarily that of the professoriate and the courses at the Monument National—is commendable and fruitful when its practitioners possess the gift, but it is, as a general rule, the refuge of those who have as much right to appear before an audience, to instruct or entertain it, as a bricklayer has to write poetry.

One critic said: “A lecture has a chance of winning over the audience and pleasing them only when, upon returning home, each listener can say to his wife, who asks for news:

‘Here’s what his thesis was, and to support it, he said this first, then that, and finally this to conclude.’”

I would therefore almost propose as a rule of the genre that a lecture should have only one central idea, which is clarified and confirmed by three or four successive lines of argument.”

Savary carefully drafted his lectures, learned them almost by heart, and then delivered them without ever consulting his manuscript. Bishop Hamel never had a single note. Buies read without actually reading, without appearing to do so. Sulte improvises. He has thoroughly absorbed and assimilated all his material, and he sets it in motion with apparent ease, emphasizing certain points if the audience seems deeply engaged, and moving on if interest appears to wane. This must have been Sarcey’s style—a famous lecturer and conversationalist—for he told us, “I knew what I wanted to say”; I had my own ideas on the subject. Feeling my inability to organize them, I didn’t worry about the structure; I would randomly pick one of the themes to develop and mull it over, turning it this way and that in my mind, without asking myself where it should fit.

I did the same with the others; I took them as the whim of the work brought them to me, I mulled them over in my head for a long time, and little by little, without my really knowing how, the main lines emerged and became clear to me. The developments, so to speak, organized themselves and fell into their proper places, and more often than not, I was only able to establish and finalize the overall composition long after I had thoroughly prepared each of the parts. There was one particular lecture that I reworked three or four times before different audiences before I discovered and settled on the best structure—the one that was the most logical and clear. It is true that, once I finally had the right framework, I considered the lecture finished: the rest was, for me, merely incidental.”

To those who aspire to enter this profession and become conscientious lecturers—rather than mere automatons spouting pre-written scripts—I would remind you that the first requirement for giving a lecture is to have something to say. That may not seem very clever or particularly important, but it is of the utmost importance. To make a stew, the cookbooks say, take a hare; no one has ever made a good stew with rabbit tails.

D’Argenson (editor of the journal from 1907 to 1911)

La Revue Populaire (April 5, 1908)

1908: Sir Wilfrid Laurier, Prime Minister of Canada, is appointed honorary president of honor of the Institute. He was the first to hold this position



From 1862 until his death in 1919, Wilfrid Laurier attended the Institute's oyster banquet, participated in various festivities—sometimes under his patronage—including the inaugurations of new facilities, the sixtieth anniversary of the Institute's founding, and certain lectures.

He was a Liberal critic of the Conservative government on the Louis Riel issue (1884–1885); he also took a stand on the Manitoba school question (1890) and, in 1896, signed the Laurier

-Greenway compromise, which temporarily alleviated the school crisis in that province. During the Regulation XVII crisis in 1912, he opposed the Ontario government but

did not the opportunity to take to action

since he has been in the opposition for a year. As the founder of the Canadian Navy in 1909, he was a staunch opponent of conscription in 1917.

The concert held last night by the French-Canadian Institute to benefit the Governor General's project for the preservation of the Plains of Abraham was a great success. Among the large and distinguished audience were His Excellency Lord Grey, Sir Wilfrid Laurier, the Honorable Adélard Turgon, and Mayor Garneau of Quebec City. Mr. Auguste Lemieux then gave a lecture on the topic "*The Battles of the Plains of Abraham and Sainte-Foy.*"

L'Action Social (March 12, 1908)

NOUVELLE SOCIÉTÉ LITTÉRAIRE—L'élection régulière des officiers du club littéraire affilié à l'Institut Canadien français, d'Ottawa a eu lieu, au Monument National, après adoption des statuts du nouveau club.

Selon toute probabilité, Sir Wilfrid Laurier, patron de l'Institut Canadien, sera aussi le patron du club, mais son consentement n'est pas encore acquis.

A été élu président d'honneur l'honorable sénateur N. A. Belcourt. Les vice-présidents d'honneur sont l'honorable L. P. Brodeur, l'honorable S. N. Parent et M. Emmanuel Tassé.

Voici les noms des membres du comité de direction:

Président honoraire, juge A. Constantineau; vice-président, M. M. G. Larochelle; Secrétaire, M. A. Y. Charon; Trésorier, M. A. E. Luissier; Conseillers, M. A. T. Ceneat, président de l'Institut, M. Remi Tremblay, M. C. Leclerc, M. Napoléon Tessier.

La Patrie (November 12, 1908)

The Plains of Abraham



In 1908, the Institut Canadien-Français of Ottawa decided to hold a grand concert on Wednesday, March 11, at the Monument National, to benefit Lord Grey's project to convert the Plains of Abraham into a national park. (*photo 1890*)

Mr. Rodolphe Girard, president of the Institut Canadien-Français, sent a check for \$100 to the Governor General as the Institute's contribution to the fund for the purchase of the Quebec battlefields (*the Plains of Abraham*). Among the large and distinguished audience were His Excellency Lord Grey, Sir Wilfrid Laurier, the Honorable Adélard Turgeon, and Mayor Garneau of Quebec City. His Excellency thanked the Institute and the Canadians for their generous support in establishing a national park, which will serve as a monument both for Canada and for the Empire. Mr. Auguste Lemieux, a lawyer from Ottawa, was invited to give a lecture on this occasion and accepted. The subject of his lecture will be "*The Final Years of French Rule in Canada*" or "*The Battle of the Plains of Abraham*."

La Presse (February 17, 1908)



Enclosed, please find our check for twenty-five piastres, which is our contribution to the Dollard-des-Ormeaux monument. It is both a pleasure and a duty for us to contribute to this fine project, and please allow the oldest French-Canadian association in the province of Ontario to congratulate you on your initiative and your fine work, intended to highlight, in the eyes of all French-Canadians, the nobility of spirit and bravery of one of our national heroes (erected on June 24, 1920).

J. M. Loranger, Corresponding Secretary
L'Action Sociale (October 19, 1910)



SOIXANTIÈME ANNIVERSAIRE

DE

**L'INSTITUT
CANADIEN-FRANÇAIS
D'OTTAWA**

17 NOVEMBRE 1912

Sous la présidence d'honneur du

TRÈS HONORABLE SIR WILFRID LAURIER

Chevalier Grand' Croix de l'ordre de saint Michel et de saint George, Grand officier de la Légion d'Honneur.

A la Basilique.

Messe Sainte Cécile de Gounod,

chantée par S. G. Mgr Gauthier, archevêque d'Ottawa.



KYRIE.—Trio :

1er Tenor.....MM. G. Guimond.
2e Tenor.....A. R. Morisset.
Basse.....H. Landry.

GLORIA.

Gloria—Tenor.....Antonio Tremblay.

Gratias—Trio :

1er Tenor.....P. Lamoureux.
2e Tenor.....N. M. Mathé.
Basse.....G. Gosselin.

Domine—

Basse.....G. Gosselin.

Qui tollis—

Tenor.....Antonio Tremblay.

Qui sedes—

Tenor.....P. Lamoureux.

CREDO.

Et incarnatus est—Duo.

Tenor.....Antonio Tremblay.
Basse.....H. Landry.

SANCTUS.

Solo—Tenor.....A. Seed.

BENEDICTUS.

Solo—Tenor.....A. R. Morisset.

AGNUS DEI.—Bizet.

Solo—Tenor.....E. Leduc.

Accompagnement de quintette à cordes, harpe et orgue.

Premier violon.....Albert Tassé.

Organiste.....Amédée Tremblay.

Maître de chapelle, Henri Lefebvre.

**Sermon par le R. P. Rouleau, de
l'ordre des Frères Prêcheurs.**

DEJEUNER AU CHATEAU LAURIER.

Programme.



- 1.—(a) Prélude en Ré bémol majeur..... *Chopin.*
(b) Valse en La bémol majeur..... *Chopin.*
(c) Danse Hongroise..... *Amédée Tremblay.*

M. Amédée Tremblay.

- 2.—(a) Humoresque..... *Drorak.*
(b) Mazurka de Concert..... *Oride Musin.*

M. Albert Chamberland.

- 3.—“Hylas” Scène lyrique avec Récitatif..... *Théodore Dubois.*

M. Joseph Saucier.

Mme Saucier, accompagnatrice.

- 4.—(a) Traumerei (Rêverie)..... *Schumann.*
(b) Tarentelle..... *Fischer.*

M. J. B. Dubois.

- 5.—LE SACRIFICE..... *Rodolphe Girard.*

- 6.—(a) Manon (Couplets de Lescout) “A quoi bon
l'économie”..... *Massenet.*
(b) Les Petits Lapins..... *Gabriel Pierné.*

M. Joseph Saucier.

- 7.— Trio pour piano, violon et violoncelle, Opus 1
No. 3..... *Beethoven.*
 1. Allegro con brio.
 2. Andante cantabile con variazioni.
 3. Menuetto.
 4. Finale.

MM. Tremblay, Chamberland et Dubois.

DIEU SAUVE LE ROI.

Le Sacrifice

Pièce en un prologue et deux actes

== PAR ==

RODOLPHE GIRARD

ROMANCIER ET AUTEUR DRAMATIQUE.

PERSONNAGES.

Abel Horth, pêcheur de Paspébiac.....*M. P. Colonnier.*
Jacques, son frère cadet.....*M. Jean Loranger.*
Clovis Aspirot, père de Françoise.....*M. Albert Campeau.*
Le curé de Paspébiac.....*M. A. Guimond.*
Françoise.....*Mme Laura Burns.*
Jeanne, mère d'Abel et de Jacques.....*Melle Emma St-Denis.*

Pêcheurs et paysans.

PROLOGUE. — Chez Abel Horth, à Paspébiac, village de pêcheurs gaspésiens. Le serment du grand frère.

ACTE PREMIER. — Douze ans plus tard, un soir d'été. Egoïsme et abnégation.

ACTE II. — Le lendemain après-midi. Le sacrifice.

Les décors du "Sacrifice" ont été faits spécialement pour cette représentation, d'après les indications de l'auteur.

ANCIENS PRESIDENTS.

MM. J. B. Turgeon	MM. L. A. Olivier,
Dr J.C. Trottier de Beaubien	Dr L. C. Prévost
John Bonassina	F. R. E. Campeau
J. B. Richer	E. F. E. Roy
Dr Saint-Jean	A. Gobeil
Dr Riel	Edouard Aubé
P. Comte	Dr F. X. Valade
Isidore Traversy	A. A. Taillon
J. W. Peachy	S. Lelièvre
Stanislas Drapeau	T. G. Coursolles
Eugène Dorion	A. Charron
Joseph Tassé	A. Lemieux
Benjamin Sulte	S. Genest
Alphonse Benoit	J. G. A. Barrette
A. Laperrière	Rodolphe Girard
Pascal Poirier	A. T. Genest
A. Lusignan	C. A. Seguin.

Bureau de l'année 1912-1913.

PATRON : S. G. Mgr Gauthier.

PRESIDENT D'HONNEUR : Le Très Honorable Sir Wilfrid Laurier.

VICE-PRESIDENT D'HONNEUR : M. le Chevalier F.-R.-E. Campeau.

MM. Rodolphe Girard, président.

Paul Labelle, vice-président.

Albert Campeau, secrétaire-archiviste.

Jean Loranger, secrétaire-correspondant.

Henri Dessaint, trésorier.

Aurèle Guimond, bibliothécaire.

P. Colonnier, directeur dramatique.

J.-A. Grenier, directeur des cours.

Lucien Lafontaine, directeur musical.

Avila Seguin, conseiller.

J.-E. Marion, conseiller.

Eugène Chevrier, conseiller.

J.-F.-H. Laperrière, vérificateur.

F.-X. Talbot, vérificateur.

1912: The Board of Directors



Chairman
Mr. Rodolphe Girard



Vice President
Mr. J. P. Labelle



Honorary Vice President
Mr. Le Chevalier Campeau



Treasurer
Mr. Henri Dessaint ¹



Secretary - Corresponding Member
Mr. Jean Loranger



Secretary-Archivist
Mr. Albert Campeau ²



Librarian
Mr. A. Guimond ³



Music Director
Mr. Lucien Lafontaine



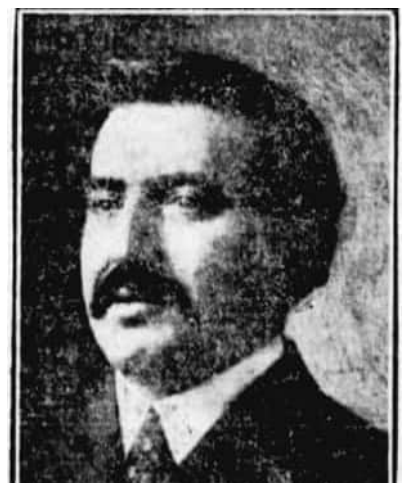
Theater Director
Mr. P. Colonnier ⁴



Advisor
Mr. Avila Séguin ⁵



Advisor
Mr. Eugène Chevrier



council member
Mr. Jean-Ernest Marion ⁶

[1] **Henri Dessaint:** Served as superintendent of the Postal Orders Division at the Department of Post Office in Ottawa. His position conferred significant administrative responsibility within the federal civil service. First Vice President 1910–1911; Treasurer 1912–1913, 1913–1914, 1914–1915; Governance Committee (Advisory Directors) 1919–1920, 1926–1927, 1935–1936; President 1932–1933, 1933–1934.

[2] **Albert Campeau:** Secretary-Archivist 1910–1911, 1912–1913, 1913–1914; Governing Committee (Advisory Board) 1914–1915; Director 1918; Director of the Reserve Fund (Financial Advisor and Auditor) for three years, 1928–1930; Captain of the “Batailleurs” Bridge Club 1927; Institute “B” Golf Champion.

[3] **J. Aurèle Guimond:** Librarian 1912; Councilor 1916, 1917; Director of Games 1919, 1920, 1921; Auditor 1924; Auditor in 1926; Censor in 1934 and 1938; Vice President of the Board of Censors in 1936.

[4] **Paul Colonnier:** Drama Director, 1912–1913. During this time, he led the public speaking classes at the Institut canadien-français d’Ottawa, directing students in plays by Corneille, Molière, and Racine.

[5] **(Charles) Avila Séguin:** A lawyer by training, he served as the provincial representative for the Russell riding in the Ontario Legislative Assembly from 1929 to 1934. President 1909–1910, 1910–1911. Board of Directors (advisor) 1912–1913, 1913–1914. During his presidency from 1910 to 1911, he proposed organizing evening classes for working youth who wished to further their education.

[6] **Joseph-Ernest Marion:** Father of Séraphin Marion and an active member of the Institut canadien-français d’Ottawa; winner of billiards and bridge tournaments at the Institute. He served as treasurer on several occasions between 1903 and 1911, as a board member from 1912 to 1913, as director of courses from 1913 to 1914, as first vice president from 1917 to 1918, as president from 1918 to 1919, and as director of the reserve fund from 1919 to 1920. His presidency took place during a period marked by significant events: the end of World War I, the return of soldiers home, and the great influenza pandemic of 1918–1919. At the helm of the Institute, Marion helped ensure the continuity of cultural activities—lectures, literary circles, and public gatherings.

1913–1918: The Institute moved to the second floor of the Princess Theater building at 158 Rideau Street, at the corner of Dalhousie



Due to disagreements with the administration of the Monument National, the Institute decided to move to the Princess Theater in 1913. There was a billiards room on the second floor.

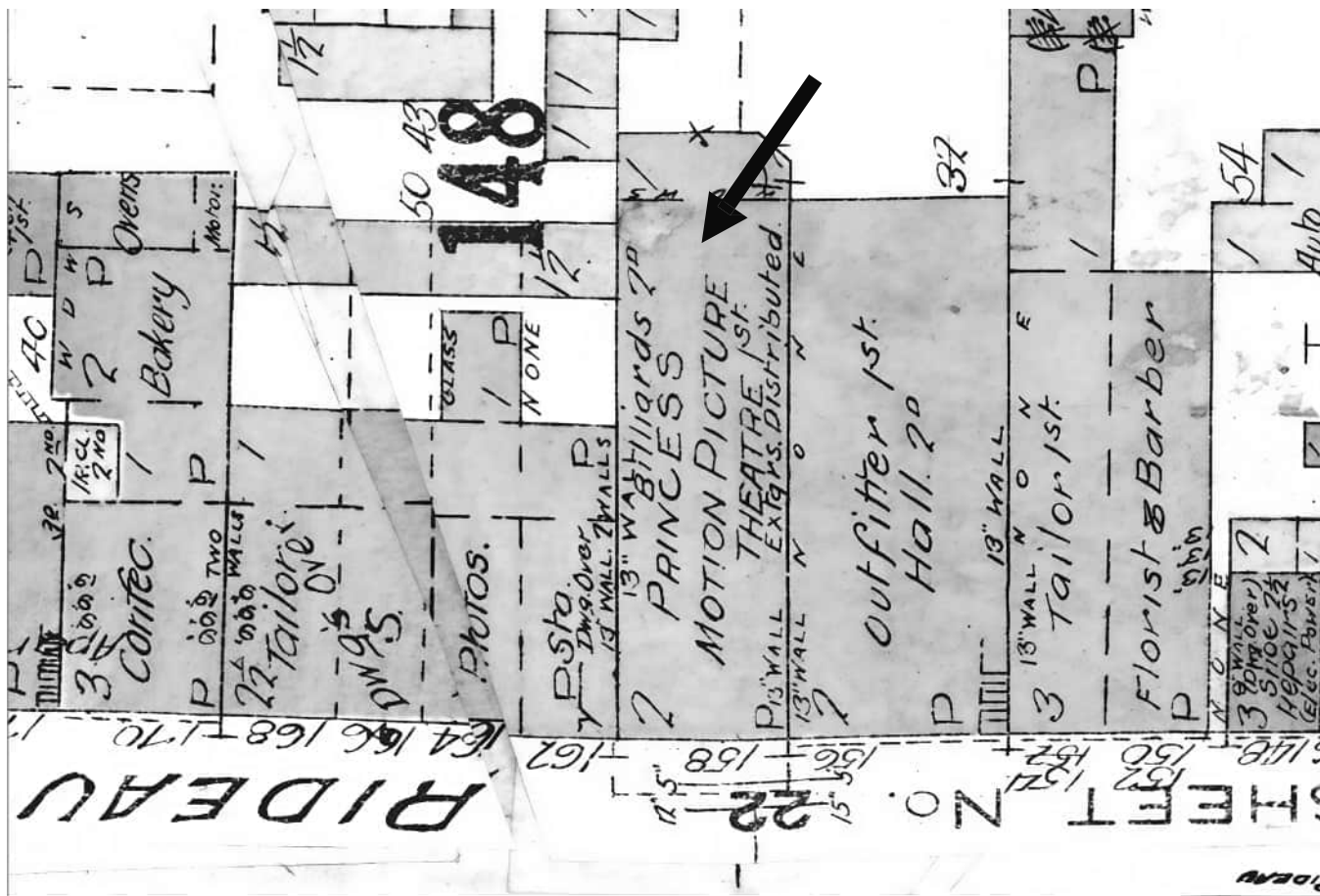
The “family”—composed for the past three years of members of the Monument National and the Institut Canadien-français—was not getting along at all, and a complete split was expected before long. They no longer get along, and a breakup is imminent. It is not our place to argue the case for the Monument or the Institute, but we are simply reporting the facts. When the two organizations merged, the Institut Canadien moved its furniture, pool tables, and

library to the Monument National. This was, however, on the condition that the Institute enjoy certain privileges. One of these was the right to use the large meeting hall twelve evenings a year to hold literary gatherings that would justify the government grant awarded to literary institutions.

However, the Monument National, without the Institute's authorization, leased the hall for the year to Mr.

A. E. Charron, who operates a moving-picture theater there. Since the new Sunday law prohibits Mr. Charron or anyone else from holding paid performances on Sundays, Mr. Charron offers the hall to the Institute exclusively on Sundays—which, as a result, would be unable to hold paid performances. This is one of the Institute's grievances. There are other disputes between the two organizations, which will need to be discussed and resolved at a meeting to be held in the near future. The general sentiment at the Institute is that its members have been exploited to date, and that it is time for this to end.

Le devoir (October 11, 1910)



1914: A feud between Henri Bourassa and Rodolphe Girard escalates, demonstrating the growing divide between French Canadians in Canada.

La voyoucratie d'Ottawa, excitée par certains journaux fanatiques de la capitale et comptant sur le concours de la police municipale, empêche M. Henri Bourassa de parler au théâtre Russell, hier soir. ---- Une insulte préméditée, voulue, organisée, à l'élément canadien-français.



Henri Bourassa

In 1914, on the eve of World War I, a heated controversy erupted in Ottawa, pitting two prominent figures of the Canadian Francophone community against each other: Henri Bourassa, a leader of French-Canadian nationalism and founder of **Le Devoir**, and Rodolphe Girard, a French-Canadian writer and journalist.

Henri Bourassa, who had been invited by the Institut canadien-français d'Ottawa to give a lecture, was set to present his critical views on Canada's automatic involvement in the conflicts of the British Empire. A passionate nationalist, he advocated for Canadian autonomy and denounced the imperialist blindness of certain Franco-Ontarian circles.

NOTRE DEVOIR

“What course of action should French Canadians in Quebec take to help the French Canadians in Ontario?”

Allow me to broaden the question: What is the duty of French Canadians in Quebec toward French minorities in all the English-speaking provinces of the Confederation? It is to help them, by every means at our disposal, to uphold their rights and strengthen their positions. History and the Constitution teach us this duty; natural law, conscience, and national honor impose it upon us; our very interests and our own survival compel us to do so.

L'Étudiant – Henri Bourassa (December 18, 1914)

But the announcement of his visit sparked outrage in Rodolphe Girard. According to Girard, Bourassa's lecture risked creating an ideological rift in Ottawa between secular nationalists and Catholic nationalists, and between Quebec intellectuals and the religious elites of French Ontario.

Girard feared that the lecture would lead to internal divisions within Ottawa's Francophone minority itself, which was already weakened by anglicization and laws such as Regulation 17.

In a scathing open letter, Girard



Rodolphe Girard

violently attacked Bourassa, accusing him of sowing discord, encouraging disobedience toward the Church, and undermining the moral unity of French Canada. For Girard, giving Bourassa a platform in Ottawa, in a venue as symbolic as the Institute, was tantamount to welcoming an agitator into the very sanctuary of order and faith.

Faced with this clerical pressure, the French Canadian Institute of Ottawa canceled the lecture, sending shockwaves through intellectual circles. Bourassa responded forcefully in **Le Devoir**, denouncing clerical censorship, an attack on freedom of thought, and a shameful submission to local conservative forces.

This dispute extended beyond the two men. It revealed a deep divide within French Canada: on one side, a religious and imperialist nationalism still dominant in Ottawa; on the other, a more secular, more critical vision taking root in Quebec. It also underscored the clergy's influence over Francophone institutions in Ontario, at a time when intellectual autonomy was still struggling to gain a foothold.

The episode marked a turning point: it signaled the beginning of a slow emancipation of Francophone communities outside Quebec from religious influence, and confirmed Henri Bourassa as a symbol of resistance to groupthink—even among his own compatriots.

AU SECOURS DE LA MINORITE ONTARIENNE

Two Struggles, One Language

Tensions between Francophones in Quebec and those in other provinces

For over a century, French Canadians in Quebec and those in Ontario have been waging, each in their own way, a struggle to preserve their language and culture. Yet, although they share the same origins and the same attachment to French, their struggles have not always been compatible. Why? Because they do not face the same reality or the same sense of urgency.

In Quebec, Francophones are in the majority. This gives them political, cultural, and institutional strength that allows them to shape a French-speaking society in a territory where they can assert a strong national identity. Their struggle is often focused on consolidating the Quebec state, protecting the language in the public sphere, and expanding provincial powers.

In Ontario, it's a completely different story. Francophones there live as a minority. They must fight to preserve what they have: schools, French-language services, and visibility. Their cultural survival often depends on the goodwill of provincial governments or intervention from Ottawa. For them, every French word displayed on a public building is a victory.

These differences have often led to misunderstandings and even tensions. A striking example is the Regulation XVII crisis in 1912, when Ontario imposed severe restrictions on French-language education. While Franco-Ontarians protested to defend their schools, Quebec was divided: some, like Henri Bourassa, fervently came to their defense, while others, like Rodolphe Girard, felt it was wiser not to get too involved.

Girard believed that Quebec's interests risked being compromised by getting involved in an external conflict. He feared stoking tensions with the English-speaking majority and damaging interprovincial relations. For Bourassa, on the other hand, the unity of French Canadians—regardless of province—was a matter of principle. In his view, one could not defend the language here by abandoning it elsewhere.

These opposing views have resurfaced repeatedly throughout history. While the

Franco-Ontarians called for Quebec's support to secure French-language services, many voices in Quebec hesitated to intervene, preferring to focus their efforts on their own territory. On one hand, the desire to build a strong nation in Quebec. On the other, the desire to keep the Francophone presence alive outside Quebec, often with limited resources.

Even today, this duality persists. Of course, solidarity exists, and joint campaigns have emerged. But the difference in status—a majority in Quebec, a minority elsewhere—inevitably creates different priorities. The fight for the French language is not the same depending on whether it is defended from within a stronghold or on the front lines.

Recognizing this reality does not mean giving in to discouragement. On the contrary, it is the first step toward a form of solidarity that is better adapted and more respectful of different contexts. While Francophones in Quebec and Ontario may sometimes seem to be walking on parallel paths, they still have the opportunity to reach out to one another when history calls on them to walk side by side.

- Marcel Martel, **Mourning an Imagined Country: Dreams, Struggles, and Defeats of French Canada (1867-1970)**

Linda Cardinal, *Francophone Minorities and the Fragmentation of Canadian Public Space*
The Ottawa Citizen (December 17, 1914)

SAYS MEETING WAS A DIRECT PROVOCATION

Well Known French Canadian Says Bourassa Not Backed by French as Whole.

Mr. Rodolphe Girard, a prominent French-Canadian citizen, who is a noted playwright and author, and was also president of the French-Canadian Institute for five years, in an interview with *The Citizen* stated that he considered the Bourassa meeting last night was a direct provocation to the English residents of the Capital, in the manner in which it was conducted. He stated further that Mr. Henri Bourassa should never have been invited to speak in the Capital at the present time, in any event.

"As a well known representative of the French-Canadian element in Ottawa, I wish to state," said Mr. Girard, "that whatever Bourassa, Fournier, the editor of *L'Action Sociale*, Sam Genest or Dr. Freeland may say, they do not voice the sentiments of French-Canadians as a body. I consider the fact that Dr. Freeland presiding over the meeting, with Mr. Sam Genest in close attendance, was a direct provocation offered to the English residents of the city, and that the latter are not to be blamed for the manner in which they recognized and represented the provocation. I am thoroughly in accord with the principle of British fair play, but consider that this is not the time or occasion for Mr. Bourassa to air his views in the Capital. As a French-Canadian and a representative of the race, I wish to state that we, as a body, are behind Great Britain and France in this fight which is one of civilization against barbarism. If Bourassa, Genest, Fournier and others seek to make capital or commercialize their unpatriotic utterances, they are not backed up by French-Canadians as a whole."

**The Canadian Institute protests the rebuffs of the author's
by the author, Rodolphe Girard**

The directors of the Institut Canadien-Français could not let the vile and dishonorable remarks that its former president, Rodolphe Girard, had published in the "Citizen" last night pass without protest; he was slinging mud, like a hooligan, not only at Mr. Bourassa but at everyone who would listen.

The action taken by the Institut Canadien-français deserves congratulations, which we offer wholeheartedly. Here is the resolution adopted by the Institute's directors at a meeting held last night, the 17th of this month: "In order to absolve the French-Canadian Institute of any responsibility, it is resolved that the newspapers be asked to inform the public that the Institute condemns the remarks made by Mr. R. Girard in the presence of a representative of the *Citizen*. Furthermore, the Institute declares that Mr. Girard was in no way authorized to comment on the Bourassa incident, and finally that Mr. Girard does not represent the views of French Canadians."

Signed, O. Campeau, Secretary
Le Droit (December 18, 1914)

Letter from Rodolphe Girard sent to *Le Devoir* for publication

Dear Editor,

I appeal to your sense of justice to publish the letter I have the honor of addressing to you. Your newspaper and Ottawa's *Le Droit* have not spared me their praise. And yet, let me say in a few words that the English-language papers have misrepresented my views, at least in part. I therefore ask you to publish the following interview, which is excerpted from a Montreal daily.

Mr. Rodolphe Girard spoke as follows to one of our representatives: Certain English-language newspapers have published an interview with me regarding Mr. Bourassa's rally in Ottawa. Since my words were misreported, I wish to state that, in accordance with freedom of speech and British "fair play," Mr. Bourassa should have been allowed to speak.

Nevertheless, it was a grave mistake to have invited Mr. Bourassa to the Russell that evening—and an even greater one for him to have accepted.

When the very existence of France and England is at stake, and civilization is under threat, this is no time to dwell on academic rhetoric. All the more so since, the other evening, we came very close to a riot of the gravest kind. We are at a turning point in history where, more than ever, the two great peoples living in Canada must sympathize wholeheartedly and cordially join hands.

I had asked the *Citizen* and the *Mail* to correct my remarks in this regard; I do not know if they did so. The *Droit* reports that the ladies protested against my views and that some of them would rather become Prussians than consider me a representative of their race.

I have such admiration for French-Canadian women that for nothing in the world would I want them to become German. To prevent such a misfortune, I would swear to remain silent forever. I hope that, following these explanations, the incident will be considered closed.

Thanking you for your courtesy, Mr. Director, please accept the assurance of my highest regards and devotion.

Rodolphe Girard
Le Droit (December 23, 1914)

FAIR-PLAY BRITANNIQUE OU RÉGIME ALLEMAND ?

LES BOCHES D'OTTAWA-SAVERNE

Devant les nombreuses protestations des citoyens de la Capitale, le département de la Milice ordonne une enquête sur la participation des soudards en khaki à l'assemblée du Russell.—Le "Free Press" relate que la soldatesque d'Ottawa n'en est pas à ses premiers exploits; des groupes de militaires viennent en ville chaque soir, se paient de copieuses libations puis effrayent les femmes et battent les citoyens.

ARTICLES ENERGIQUES DU "TEMPS" ET DU "DROIT".—UNE LETTRE PUBLIQUE AU PREMIER MINISTRE

Le Devoir (December 18, 1914)

1915: The Institute Invites Lionel Groulx and Sir Wilfrid Laurier



Lionel Groulx

LG: It was around the same time, in 1915 or 1916, that I had the opportunity to see the great man (*Sir Wilfrid Laurier*) again, but this time from much closer up. The French-Canadian Institute of Ottawa invited me to give a lecture under its auspices. It was to take place in a hall at the Château Laurier. And I'm not quite sure why—obviously to spice up the publicity and draw a larger crowd—the Institute invited Sir Wilfrid to preside over the lecture. Fresh out of the small community of Valleyfield, I was hardly accustomed to such honors. So it was with a bit of trepidation that, on that day, around 4:30 in the afternoon, I made my way into the Château. A large crowd

in their finest attire were there, chatting in the entrance hall. No sooner had I taken a few steps, looking for someone from the Institute, than a majestic elderly gentleman stepped out of the group and came toward me:

WL: Are you the speaker?

LG: Alas, I am.

WL: Why, "alas"? Look at all these people who've come to hear you speak.

LG: And first and foremost to hear the president.

I notice the man's simplicity, a kindness that is unpretentious and unforced. He knows that just yesterday I was still a professor in Valleyfield. As a skilled conversationalist, he immediately steers the conversation in that direction. And it was on that day that he made to me, regarding the Greco-Roman humanities, the remarks I have sometimes quoted:

WL: Where do things stand in our Quebec high schools regarding the classical humanities? And without giving me time to answer, Sir Wilfrid continued:

WL: You know, I'm a liberal in politics; but I've remained resolutely conservative when it comes to education. Here in Ottawa, I have an excellent vantage point. I listen to both English and French speakers, which allows me to assess both cultures.



Sir Wilfrid Laurier

Now, I can attest to this: in terms of the structure of their speeches, the flexibility of their argumentation, and the correctness of their form, French-Canadian debaters clearly outshine their Anglo-Canadian counterparts.

And as I point out to him, however, our parliamentarians play a rather minor role in the main debates in the Chambers, particularly on economic issues: matters of finance, trade, transportation, etc.

WL: “That,” he replied, “is another matter. Our public figures needed—this was in 1915 and 1916—a more solid grounding in the

economics. But that is a matter for our universities, not our colleges. I would like our colleges,” he insists, “not to remove a single line of Latin or a single line of Greek from their curricula...

I delivered my lecture, feeling quite heartened by this warm reception. I had chosen as my topic: “French-Canadian Literature and National Survival,” a concise overview of what I had taught on the subject in Valleyfield.

My Memoirs, Volume I, 1878–1915. Lionel Groulx (1970)



The Château Laurier, Ottawa, 1912

1916–193x: La Bonne Entente



Arthur Hawkes¹

Founded in 1916, at the height of World War I, amid Quebec's refusal to accept conscription and the turmoil surrounding Regulation 17, **Arthur Hawkes** was the principal founder of the "La Ligue Bonne Entente" movement, which aimed to promote understanding and cooperation between French- and English-speaking Canadians. During the summer of 1916, several gentlemen in Ontario recognized that effective national service during wartime required better understanding between English-speaking and French-speaking Canadians. It was clearly acknowledged that it was in no way Ontario's place to influence recruitment or war efforts in Quebec, as that responsibility remained entirely with the citizens of that province.



John Milton Godfrey²

Mr. John Lloyd Godfrey then proposed fostering better mutual understanding by sending a delegation of about fifty Ontario representatives to Quebec to meet with an equivalent number of French Canadians. The aim was not to resolve outstanding disputes, but to explore the possibility of creating a more friendly atmosphere—a prerequisite for any lasting settlement. This approach essentially anticipated Prime Minister **David Lloyd George's** recent statement regarding Ireland: success depends first and foremost on the "atmosphere" in which the parties engage.



David Lloyd George³

After a frank and friendly exchange on the interracial situation, the following resolution was adopted unanimously: "We, French- and English-speaking Canadians, gathered at this conference to promote national unity, having established, through friendly relations, mutual respect, and the firm conviction among the vast majority of both groups that the current situation is unjust, declare our

unshakable belief that there is not, and never will be, in Canada, any issue between the two races that cannot—and, quite rightly, should not—be settled amicably and equitably, in a manner that satisfies the vast majority of those concerned."

When the program was being finalized, the manufacturing sector was particularly receptive to the initiative; the delegation included a large number of industry leaders. In the Maritime Provinces, interest was so great that a special delegation came from New Brunswick and Nova Scotia, and a delegate from Manitoba also joined the group.



*Sir George Garneau*⁴

At the banquet in Sherbrooke, the following resolution was adopted unanimously: that Sir George Garneau and Mr. John Milton Godfrey appoint a committee to organize the return visit to Ontario and to establish a permanent organization to promote goodwill among the races through exchanges of lectures on topics of common interest, the distribution of printed materials, and the circulation of interprovincial information through educational institutions.

The Bonne Entente: How It Began; What It Has Done and Its Immediate program (November 3, 1924)

Although he did not succeed in profoundly transforming the political structures of his time, he left behind an important moral and symbolic legacy: that of a Canada founded on mutual respect and recognition.



*Arthur Beauchesne*⁵

In the December 1924 issue of **Les Annales**, the journal of the French-Canadian Institute of Ottawa, Mr. Arthur Beauchesne continues: “The struggle for the recognition of our rights has turned into a small-scale guerrilla war, whereas it should be waged on a proper strategic level, with a clear strategy and under the command of a wise, energetic, and prudent leader. We need a leader who speaks on behalf of all of us, who stands above factionalism, and who possesses the tact and diplomatic skill necessary to win our cause without breaking any windows.”

Le Droit (April 14, 1924)

At their annual meeting held last night at the Institut canadien-français in Ottawa, at the suggestion of Mr. T. T. H. Burns, the members of the "League for Good Understanding" sent a telegram to the president of the "Good Understanding" celebration currently taking place in Quebec City, to express the local league's appreciation for this splendid initiative and to offer best wishes for its success. Mrs. Lorans, the French president, in her annual address, paid tribute to the dedicated members of the league who were unable to attend and stated that the members could be very satisfied with the work accomplished over the past year.

Ms. Lorans stated that she had advocated the method followed in London and Paris, where correspondence circles had been established. Ms. René de Salaberry expanded on this statement by noting that English and French families were hosting each other's children in their homes to study French, and that this initiative was proving to be most beneficial.

The Ottawa Citizen (January 31, 1925)

A general meeting of the Ligue Bonne-Entente was held last night in the club rooms of the Institut franco-canadien, co-chaired by Mrs. Charles Stewart, wife of the Minister of the Interior, and Mrs. Lorans.

Attendance was high, and the reports from the various committees showed that very satisfactory progress had been made in all areas of the organization's activities.

Particular emphasis was placed on the efforts of the petition committee in support of French-language instruction in certain public schools. Mrs. N. B. McLean noted that more than 300 people had signed petitions to that effect, and Mrs. E. J. Bunel stated that the city's many French-speaking Protestants strongly desired that their children be able to receive an education in French, in return for the taxes their parents pay to support the schools.

The Ottawa Citizen (March 11, 1925)

[1] **Arthur Hawkes** (1871–1933) was a writer, journalist, and public figure of English origin who settled in Canada, primarily in Ottawa. Having arrived from England as a teenager, he established himself as a staunch defender of Canadian unity during a period marked by strong tensions between Francophones and Anglophones.

[2] **John Milton Godfrey** (1871–1943) was a prominent figure in Ontario's public life in the early 20th century. A respected lawyer, he served as a judge on the Ontario Superior Court, but his influence extended far beyond the courts. A man of conviction and duty, he was actively involved in Canada's social and national affairs during a time of deep divisions.

[3] **David Lloyd George** (1863–1945) was one of the most influential statesmen in the United Kingdom during the 20th century. He distinguished himself early on through his eloquence, political acumen, and determination to defend the working classes. A lawyer by training, he entered politics as a Liberal member of Parliament in 1890 and quickly became a powerful voice for social reform and economic justice.

[4] **Sir Jean-Georges Garneau** (1864–1944) was one of the most respected citizens of Quebec City at the turn of the 20th century. An engineer, professor, politician, and administrator, he embodied the spirit of openness and modernization in a capital city undergoing rapid transformation. It was precisely in this spirit of reconciliation that he maintained close ties with the Ligue de la Bonne Entente, a movement founded during World War I to foster understanding between French- and English-speaking Canadians.

[5] **Arthur Beauchesne** (1876–1959) was one of Canada's leading intellectual and administrative figures of the first half of the 20th century. Beauchesne joined the federal Department of Justice in 1912 and rose through the ranks of the civil service to become Clerk of the House of Commons, a position he held from 1925 to 1949. In 1933, the League invited him to deliver a lecture in Ottawa on a topic of his choice—a gesture that reflected recognition of his influence and the alignment of his convictions with those of the movement. His writings and public statements, centered on moderation, political courtesy, and civic unity, embodied the very spirit of “good understanding”: the rejection of extremes, respect for differences, and the search for common ground in the service of the country.



1918–1920: Having vacated its premises at the Princess Theater, the Institute rented a space in the Monument National building on George Street, at the corner of Dalhousie



The French-Canadian Institute of Ottawa solicits from its members and the general public a loan of \$8,000 bearing interest at 5½ percent, payable annually and repayable on January 15, 1925, or earlier at the Institute's discretion. Denominations of \$10, \$25, and \$100. The proceeds from the loan will be used to pay for renovations to the Institute's rooms on Rideau Street, to purchase an English-style billiard table, a piano, new furniture, etc., and to create a modern and comfortable club for French Canadians that will serve to promote social and literary gatherings as well as patriotic and national movements. After a seven-day campaign, more than \$6,000 was raised—exceeding the minimum target that had been set.

Le Droit (December 12–24, 1919)

1919–1920: The League for the Rights of the French Language and Action Française



The Ligue des droits du français (1913–1921) was an association founded in Montreal to encourage respect for and the use of the French language in Quebec and Canada.

Throughout its existence, Action Française championed the language, history, constitutional rights, and culture of French Canadians. Economically, it encouraged them to take a greater share of the economy and to do so through means they could control—such as creating small businesses, supporting French-Canadian entrepreneurs, and channeling savings into the French-Canadian economy, regional education.

Understanding of the magazine “*L’Action Française*.” Of all the magazines published in Canada, it plays a very significant role in fostering among our people a love for our language and the defense of their rights.

The speakers have all been highly talented French Canadians, and the work they have produced is of the highest value. Another series of lectures on various topics is being organized by the Institut Canadien français d’Ottawa, under the patronage of Action française. These sessions will mark a first and significant step toward the cause of advocacy through public speaking, to which we intend to devote ourselves in order to publicize and expand our work beyond our community.

We had made ourselves available to our friends: the Institut Canadien-Français d’Ottawa came knocking on our door, and it goes without saying that it was with great pleasure that we offered our modest assistance. Mr. Emile Miller, assistant secretary of the Saint-Jean-Baptiste Society and professor of Canadian geography at the University of Montreal, will speak on “Canadian history and geography” in November; Mr. Jean Désy, a graduate of the Paris School of Political Science and professor at the École des Hautes Études,

will speak on “*Greater Britain*” in December; and Mr. Léon Lorrain, our distinguished contributor, has chosen “*The Three Anglicisms*” as his topic. He will speak in January.

The city of Ottawa will host a significant portion of Action Française’s lectures this year. The public in Ottawa owes a debt of gratitude to the Institut canadien-français for this fine initiative, which is so closely aligned with the general current of ideas and sentiments in French Canada.

As our readers have already seen in several articles published in **Le Droit** last week, arrangements have been made so that a significant portion of the lectures given under the auspices of the Institut canadien-français will be delivered this year by speakers from **Action Française**. We cannot praise the Institut canadien-français highly enough for this deeply patriotic initiative, and we hope that the Ottawa public will show its appreciation by attending these lectures in large numbers.

An undertaking of this kind involves a certain amount of expense, especially when the speakers must travel from a considerable distance. Therefore, to ensure the success of this first series of “*Action Française*” lectures in Ottawa from the outset, the Institut canadien-français has decided to offer season tickets rather than individual tickets for each lecture.

There will be six lectures, as detailed elsewhere in this issue. Tickets for the six lectures will cost one piastre and one piastre and fifty sous. The latter tickets will allow the holder to bring one guest. There will be as many reserved seats in the hall as there are tickets sold, and we are confident in advance that the Ottawa public will be eager to show the Institut canadien-français that its initiative is highly appreciated and that the French-speaking population of the capital will appreciate, with as much enthusiasm as that of the island of Montreal, the distinguished speakers who will come to discuss interesting and practical topics with us. Our readers can find the program details on another page, and **Le Droit** will keep them informed of all the progress made by this eminently patriotic movement.

Le Droit (November 11, 1919)

Quebec’s Mission to the People: L’Action française de Montréal and the French Minorities, 1917–1928,

Michel Bock (2001)

**L’Action française* (January 1918, October 1919, February 1920)*

1920 (April 8) to 1956: This ordeal also gave rise to a new momentum

The story takes a dramatic turn with the terrible fire that ravaged its Second Empire-style building in 1887. This landmark event, a true shock to the community, was not merely a material loss: in a matter of hours, it wiped out a precious part of the collective memory—archives, books, and points of reference patiently accumulated over the years. The building, long a symbol of stability, was reduced to ashes, leaving members facing a void that was both tangible and symbolic.

But this ordeal also gave rise to a new sense of purpose. The pain of the loss only served to rekindle the attachment to the institution and galvanize reconstruction efforts. Thus, the reader will discover the culmination of this resilience in the following pages: a new home, in the heart of Rideau Street, which would house the Institute for 36 consecutive years. This newfound stability—unhoped-for in the wake of the disaster—bears witness to the members' strength of will and their unwavering faith in the Institute's mission.

1920 (April 8) to 1956: The Institute moves into the second and third floors of the Bank of Nova Scotia building at 123 Rideau Street



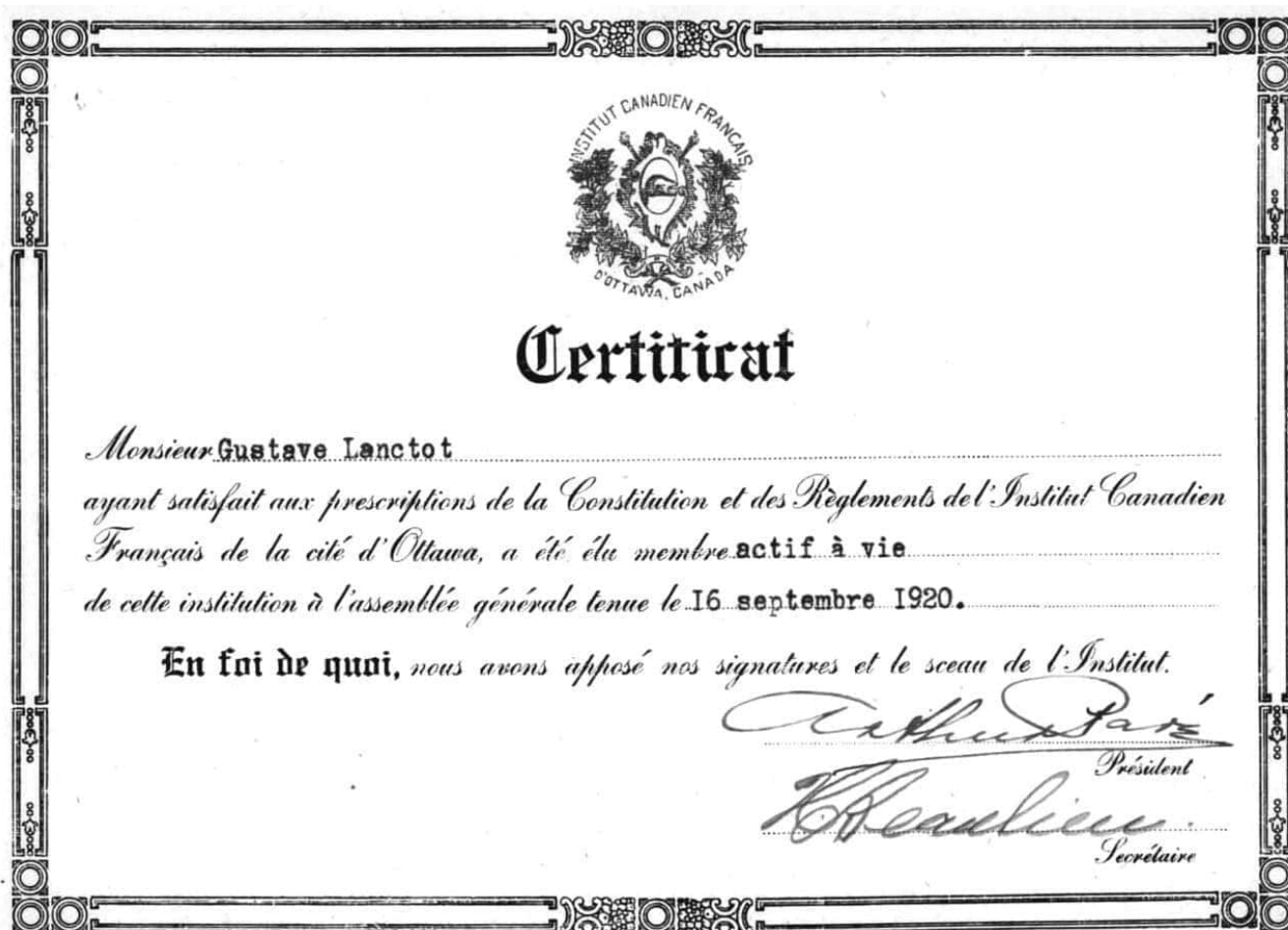
Official opening of the society's new facilities. The Institute enters a new era under the most promising auspices. The members of the Institut canadien-français officially inaugurated their society's new facilities last night. On this occasion—a decisive moment in the Institute's history—a general assembly was held under the chairmanship of Mr. Arthur Paré, president of the society. At this meeting, the Institute seemed to have been rejuvenated.

Speech by Mr. Paré. He also thanked the press for its skillful support of the movement's organizations. **Le Droit**, he said, has generously granted us the use of its columns, and we thank it for that. This newspaper is an essentially French-Canadian enterprise, just as the Institute is.

Mr. Paré highlighted the progress already made by the literary and scientific section. He encouraged members to attend the section's meetings more frequently. He concluded by reminding members of the French-Canadian Institute's motto, "*Work and Harmony*"—a motto that has been its source of strength in the past and will remain a sure guarantee of success and prosperity in the future.

Le Droit (March 5, 1920)

Gustave Lanctôt's Involvement in the Institute's Activities



Gustave Lanctôt's involvement in the activities of the Institut canadien-français d'Ottawa came during a pivotal phase in the intellectual evolution of that institution. Born in 1883 in Saint-Constant, Quebec, Lanctôt pursued a remarkable educational path that took him from law to history. Admitted to the bar in 1907, he quickly turned to journalism before pursuing graduate studies in history and political science at the University of Oxford, then at the Sorbonne, where he earned a doctorate after World War I. He joined the Public Archives of Canada in 1912 and built his career there, eventually becoming Dominion Archivist from 1937 to 1948, while also teaching at the University of Ottawa and actively participating in French-Canadian intellectual life.

It was in this context that he became involved with the ICFO in the early 1920s: during the third literary and scientific circle, Major Gustave Lanctôt served as its president from 1923 to 1925 and contributed to the lectures as well as to the monthly journal *Les Annales* from 1922 to 1925. In 1924, during a meeting at the Institute, he delivered an eloquent plea in favor of creating a French-Canadian regiment, in the name

patriotism and unity. Later, as a lecturer in the 1930s and 1940s, through his talks on New France, Canada's political evolution, and historical methods, Lanctôt did more than simply impart knowledge: he introduced a new way of approaching history, based on the critical analysis of sources and the rigorous examination of archives. Through him, the Institute—which had initially served as a venue for socializing and patriotic education since its founding in 1852—gradually became a space for scholarly outreach, where historical knowledge became more professionalized and was disseminated to Ottawa's Francophone public.



Lanctôt's intellectual journey reinforced this transformation. A renowned historian, he was the author of a significant body of work devoted in particular to New France and the history of Canada. This body of work earned him numerous honors, reflecting his authority in the field of history: the David Prize (1925, 1929, 1945), the J. B. Tyrrell Medal (1943), the French Language Prize from the Académie française (1949), the Governor General's Award (1963) for his **History of Canada**, the Champlain Prize (1962), the Montcalm Prize, the Broquette-Gonin Prize from the Académie française, and the Canada Council for the Arts Medal (1965). His career was

crowned by his appointment as an Officer of the Order of Canada in 1967 and his induction into the Legion of Honor.

His presence in Ottawa, at the heart of the federal archival system, also helped make the capital a Francophone intellectual hub and the ICFO a meeting place between scholarly circles and the local French-Canadian community.

Thus, Lanctôt's involvement with the Institute should not be interpreted as a mere one-off event, but as a telling sign of a deeper transformation. It illustrates the shift from a historical culture rooted in collective memory and patriotism to a historiography grounded in documentary research and critical analysis. In this sense, the ICFO emerges not only as a vehicle for cultural continuity but also as a driving force for intellectual modernization, capable of integrating and disseminating the transformations in Franco-Ontarian historical knowledge.

Certificat de Mérite

The Board of Directors of the Institut canadien-français d'Ottawa is pleased to award to

M

GUSTAVE

INSTITUT CANADIEN-FRANÇAIS
LANCOTOT

one of our distinguished members, in the spirit of camaraderie and the fine qualities that have always characterized him, to express our "deepest esteem."

présent certificat de cérémonie pour le magnifique train, l'excellent de@roctère and the froter-enver ours fait preuve all his friends from here who ère hommage et ô lui téme-gner leur plus



day de décembre..... 19 69...

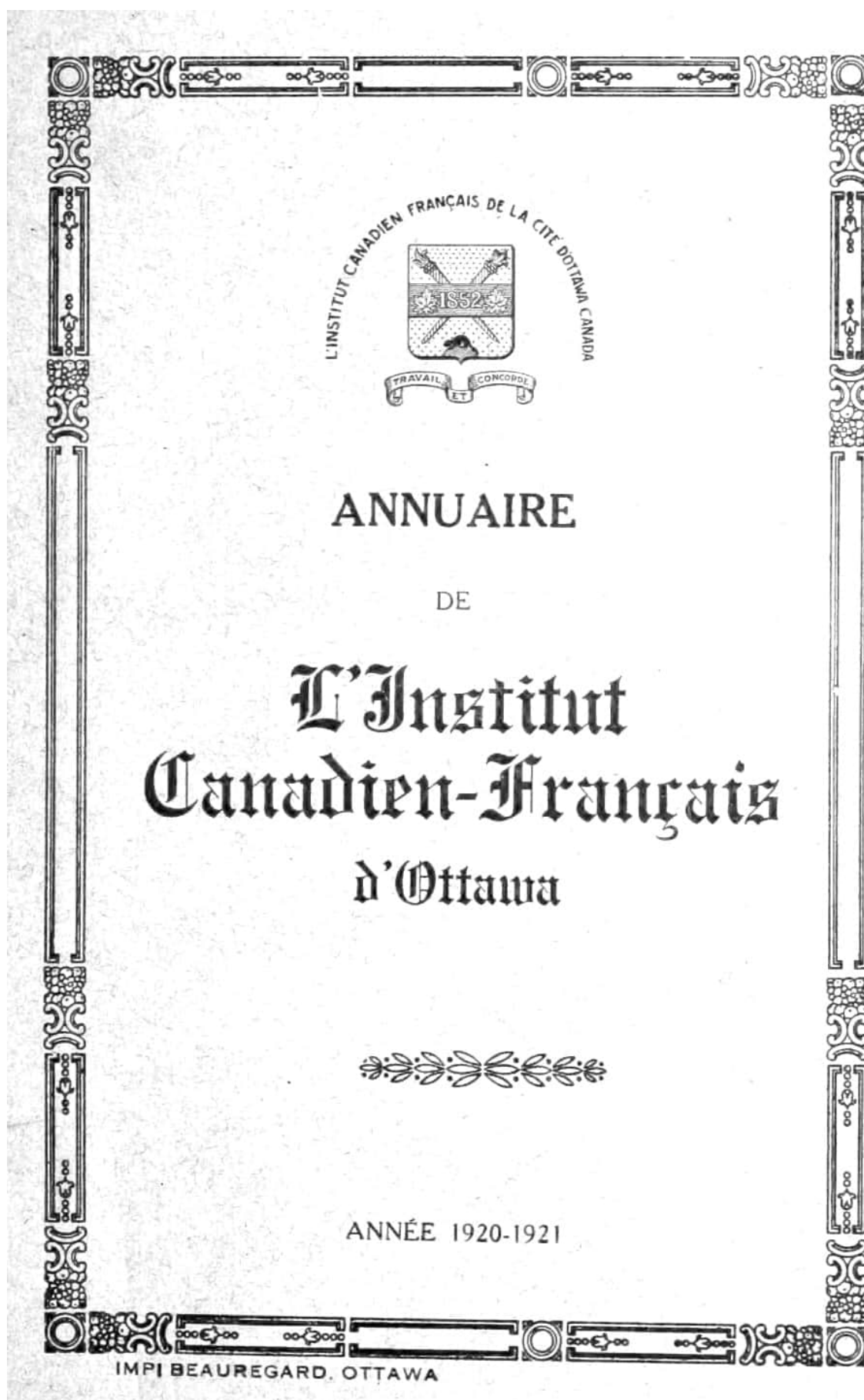
Awarded Ottawa, this 12th

Le président,

Henri Lafontaine

Le secrétaire,

Albert Fauriol



The 1920–21 fiscal year, the first to be spent entirely in our new premises at 123 Rideau Street, was a great success, living up to the promises made at the outset. Our literary and scholarly work has expanded; our library and reading room—a special focus of our attention—were very well attended; our social events brought together a considerable number of our compatriots; our finances are in excellent shape despite the substantial expenses required to pursue our intellectual goals so thoroughly; and we have continued to play the role that befits us in our national life.

The officers' reports highlight the activities of our Institute and, indirectly, convey to the members and the general public just how grateful we should be for the dedication of these gentlemen, who have taken on such a demanding task for the sole purpose of helping the Institute fulfill its proper role. We all count on a single reward: the success of our good old institution.

The Institute has served as the rallying point for French-Canadian veterans of the Great War; we hope that this rallying effort will give rise to an association that will bring honor to our people and highlight the merits and aspirations of our brave men.

Among the changes made to our Constitution this year, I note a few revisions to the description of our coat of arms. Mr. Régis Roy, a well-known heraldist, had noticed some errors and kindly offered his assistance in correcting them. Having obtained the approval of the general assembly, we decided to proceed while retaining the essential elements: the beaver, maple leaves, torches, and motto. We adopted the French shield to clearly mark our origins, and then added the year 1852—the year of our founding—since our long history has become a distinctive feature of which we should be proud.

The description of our coat of arms and heraldic terms is now as follows: Or, two red torches crossed in saltire, accompanied in base by a beaver proper on a green terrace; a blue band piercing the field, bearing the year 1852, flanked by two gold maple leaves; supported by a banner bearing the motto: *WORK AND HARMONY*. The words: *INSTITUT CANADIEN FRANÇAIS DE LA CITE D'OTTAWA* form a circle around these emblems.

*Arthur Paré, President
Ottawa, August 31, 1921*

1920–1921 Yearbook: Lectures and Essays by Members of the Institute

- October 7, 1920: *"A Tour of France in 30 Minutes"* by Major Gustave Lanctôt, Assistant Dominion Archivist.
- November 2, 1920: *"Method of Rapid Calculation"* by F. J. Audet, historian and federal archivist.
- November 5, 1920: Reflections on the work of Mr. Edouard Montpetit, "In the Service of French Tradition," by Mr. Louvigny de Montigny, man of letters and translator for the Senate.
- November 8, 1920: Review of the latest work by Father Lionel Groulx. "The Day After the Full Moon" by Major Gustave Lanctôt.
- November 15, 1920: Mr. Louis Joseph de la Durantaye, attorney, outlines the poetry of tomorrow.
- November 22, 1920: *"The De Concourt Family Journal"* by Mr. Arthur Beauchesne, deputy clerk of the House of Commons.
- November 29, 1920: "A Canadian Fairy Tale," by Mr. Régis Roy, historian.
- December 6, 1920: *"The Psychological Moment of Conquest"* by Mr. Edgar Boutet, short-story writer for **Le Droit**.
- December 13, 1920: Mr. Léon Gerin, economist and translator of the Hansard, discusses the social circles and types involved in the conquest.
- December 20, 1920: Mr. Jules Tremblay, poet and Senate official, reads his historical account of the hospital on Water Street.
- January 10, 1921: An essay on international law read by a member who wishes to remain anonymous.
- January 17, 1921: Mr. Noël Chassé, attorney, presents a study on Foch, Marshal of France.
- January 19, 1921: Lectures at the Château Laurier by guest speakers. Major Olivar Asselin, a Montreal journalist and Knight of the Legion of Honor, spoke on *"the teaching of English and the preservation of French."*
- January 24, 1921: Mr. Paul G. Ouimet, a music critic and highly esteemed baritone, gave a recital.
- January 31, 1921: Mr. Ernest Sénécal, attorney, gave a talk on "The Image."
- February 7, 1921: "Scientific Organization of Work" by Mr. A. H. Beaubien, translator at the Ministry of Public Works.

- February 13, 1921: Mr. Arthur Beauchesne repeats his lecture on the Concourt brothers.
- February 14, 1921: Mr. Claude Melanson, parliamentary correspondent for *La Presse*, speaks about the postwar period in Central Europe.
- February 21, 1921: "An Ethnographer's Impressions from a Trip Among the Tsimshians" by Mr. Marius Barbeau, ethnographer at the Ministry of Mines and member of the Royal Society.
- February 26, 1921: Lectures at the Château Laurier by guest speakers. Mr. Henri d'Arles (Abbé Beaudé) speaks on "Canadian literature."
- February 28, 1921: Herman-Witsius Ryland, presented by Mr. F. J. Audet of the Federal Archives.
- March 16, 1921: "La Chanson" by Mr. Oscar Paradis, lawyer and translator in the House of Commons.
- April 10, 1921: Mr. Léon Gérin repeats his lecture on "Social Milieux and Types at the Time of the Conquest" for the general public at the Jeanne d'Arc Hall.

BILAN—1920-1921

Caisse, en banque	758.79	Billets payables	1,247.42
Fonds de Réserve	4,504.67	Comptes payables	1,403.12
Billets recevables	85.00	Obligations	7,348.00
Comptes	448.53	Intérêts sur obligations	194.17
INVENTAIRES:		ACTIF NET	13,039.87
Stock	1,893.09		
Billards	3,381.63		
Bibliothèque	420.00		
Mobilier-salles	5,453.10		
Mobilier-chambres	2,521.90		
Installation	3,187.49		
Fixtures	578.38		
	23,232.58		23,232.58

The French-Canadian Elite Attends the Reception



*Judge Louis-Philippe
Brodeur*

The elite of Ottawa's French-Canadian community gathered yesterday afternoon at a reception hosted by the Institut Canadien-français to mark the official inauguration of the society's new halls. Supreme Court Justice L. P. Brodeur and Mrs. Brodeur, president and honorary president, respectively, as well as Mr. and Mrs. Arthur Paré, president, hosted the event in the society's magnificent salon.

More than two hundred people made a point of expressing their sympathy and admiration to the oldest

capital. Members of the Institute attended in large numbers. In the boardroom, tea was served

tea. The Graziadei Orchestra performed a delightful musical program.

R. A. Graziadei's Orchestra

Pronounced Grazy-Addy

Music
Furnished
for
Concerts
Balls
Parties
Receptions
Etc.



Irresistible
Dance
Music
Private
Violin and
Flute
Lessons
Small or
Large
Orchestra

63 St. ANDREW STREET - Phone Rideau 1441

The officers of the Institute received numerous congratulations on the magnificent success that crowned last December's event. This reception will undoubtedly go down in the annals of the Institute.

The French-Canadian Institute, the oldest literary society in the capital, entered a new era yesterday. It now has more than 450 members. The Literary and Scientific Section, founded this year, has done magnificent work. The Institute wishes to thank its benefactor members and the many subscribers to the bond issue for the generous support they provided last December, and it intends to prove itself worthy of the tribute paid to it by the French-Canadian community.

Le Droit (April 8, 1920)



Mr. Eugène-Lionel Chevrier, president of the Institute, attended the French-Canadian Institute's oyster banquet, which was held this year at the Bourse du Travail in Hull. He has not missed a single one of these banquets in forty years (since 1885). Mr. Chevrier served as president of the Institute for two terms, in 1924-1925 and 1925-1926.

Le Droit (November 16, 1925)

FÊTE AUX HUÎTRES TRADITIONNELLE À L'INSTITUT C.-F.

More than a hundred of the Institute's most prominent figures made a point of attending. The oysters, always succulent and washed down with beer—now served at a moderate temperature and enhanced with a sprig of celery and a piece of cheese—were the highlight of the celebration, which still retains its frugality and jovial good humor.

Le Droit (November 22, 1920)

L'INSTITUT DONNE SON CINQUANTIÈME BANQUET AUX HUITRES

Le Droit (November 16, 1921)

SIX JEUNES GARÇONS et un homme pour servir les tables au banquet aux huîtres de l'Institut Canadien qui aura lieu samedi le 19 nov. 1921. S'adresser au gardien de l'Institut, 123 Rideau.

264-265

Le Droit (November 18, 1921)

1920 (November 5): Founding of the French-Language French-Language Technological Association of Ottawa

Founding of the Ottawa French-Language Technological Association, the precursor to the Ontario Association of Translators and Interpreters; this association is the oldest of its kind in Canada. It originated at the Institute, and its first meetings were held there.

The goal of the proposed association is to facilitate the serious study and judicious use of the French and English languages, which *are "all too often mishandled in official documents of a literary or technical nature."* Next Wednesday, members will elect the Association's executive board, participate in drafting the bylaws, and address various issues related to the work to be done for the benefit of all.

For some time now, Ottawa's senior French-speaking civil servants have been made aware of this proposed association, which can greatly facilitate the work of all those who use the French language in their day-to-day duties in government service. Seventy membership applications were received this week. Others will undoubtedly follow.



Mr. Louis D'Ornano, a technical translator at the Department of the Navy, is the founder of the association. To assist him in the early stages, he has enlisted the active collaboration of Mr. Arthur Beauchesne, Deputy Clerk of the House of Commons; Mr. Jobson Paradis, a technical translator at the Department of Mines; and Mr. Jules Tremblay, Deputy Editor of the House's French Journal.

Le Droit (November 5, 1920)



A posthumous tribute was paid to Mr. Louis D'Ornano through the presentation of a certificate to Mr. Adélard Chartrand (a member of the Institut canadien-français d'Ottawa), aged 83, the sole surviving founding member, who donated it to the Association as a memento.

Le Droit (June 13, 1969)

1922 (May 16): A fire breaks out in part of the Institute's halls

UN INCENDIE DE \$20,000 DE PERTES HIER A 4 HEURES

UNE MENACE DE CONFLAGRATION. — PLUSIEURS PERDANTS.

Vers les quatre heures hier après-midi, un incendie, considérable, dont on ne connaît pas encore exactement les origines, et qui a fait pour environ \$20,000 de dommages, éclatait à l'arrière des entrepôts du magasin Gray and Harvey, marchands de ferronneries, sur la rue William.

Il faisait un vent assez fort et le feu ne tarda pas à se répandre avec une rapidité vraiment déconcertante, à tous les établissements environnants. Il a d'abord été aperçu par plusieurs personnes simultanément, qui donnèrent l'alarme à nos pompiers à différents avertisseurs. Le premier avertissement semble avoir été donné par L. Frédérick, qui se trouvait sur la rue William, en compagnie de R. Bellemare, dans une voiture, en face du magasin de grains, Blythe et qui aperçut une fumée épaisse s'échapper du toit de l'édifice.

A fire caused \$20,000 in damage yesterday at 4 p.m. Around 4 p.m. yesterday afternoon, a major fire—the exact cause of which is not yet known and which caused approximately \$20,000 in damage—broke out at the rear of the warehouses belonging to Gray and Harvey, a hardware store on William Street.

There was a fairly strong wind, and the fire quickly spread with truly alarming speed to all the surrounding buildings. It was first spotted simultaneously by several people, who alerted our firefighters via various alarm bells. The first alarm appears to have been raised by L. Frédérick, who was on William Street with R. Bellemare in a carriage across from the Blythe grain store and who saw thick smoke billowing from the roof of the building.

Mr. Dagenais, an employee of Le Droit, also saw smoke and flames at the rear of the building and raised the alarm.

The fire had caused considerable damage and had destroyed barns and stables on Georges Street. At that time, there were several carriages in the stables. All were saved. A small amount of grain was lost.

By the time the firefighters arrived, the entire block of sheds behind the stores—Gray & Harvey, W. A. Blythe, Serré Grenier, the Can Institute, A. Shaffer, C. H. Howe, and J. H. Smith—had become nothing more than a raging inferno, with flames shooting up some twenty

feet high, along with acrid black smoke that made the firefighters' work more difficult. At times, the smoke became so thick that it completely obscured the street.

The fire had easy fuel; the roofs of these warehouses were mostly covered with tar paper and shingles. Faced with a real threat of a conflagration, Chief Burnett sounded a general alarm, and all the city's firefighters rushed to the scene of the fire.

Sparks then carried the fire to the warehouses of the Serré-Grenier company, causing several thousand dollars in damage. The fire also broke out in the same manner at the rear of the Schaffer store on Rideau Street. The firefighters had some difficulty entering this store due to a sturdy, locked door that they had to break down in order to gain access to the premises.

However, thanks to the firefighters' efforts, the fire in that building was brought under control, and the main damage was caused only by water and smoke. A Chevrolet, valued at \$660.00, in the storage sheds of the C. H. Howe store on Rideau Street was burned. The manager of the Bank of Nova Scotia managed to save his car, which was in the garage behind the bank.

The causes of this fire remain largely unknown. It is alleged that the fire started from a cigarette thrown from a window of the French Canadian Institute onto the roof of one of the Gray and Harvey Company's warehouses. However, since the fire had already spread considerably by the time the firefighters arrived, it was not easy to determine the exact causes. The center of the blaze was already virtually inaccessible due to the intense heat and acrid smoke. At Schaffer's store, a little further down Rideau Street, the fire is believed to have been ignited by a spark that struck a wooden cornice at the rear of the store. Total losses amount to approximately \$20,000.

Institut Canadien français: Damage to the building and its contents, \$1,000. Insurance.

A. Schaffer, merchant, Rideau Street, water and smoke damage \$1,500, insurance. C. H. Howe, 129 Rideau, Chevrolet automobile, \$600.00. No insurance.

Le Droit (May 17, 1922)



1922–1925: Publication of the monthly magazine “Les Annales,” one of the first French-language magazines in Ontario

Mr. Maurice Morisset founded and edited “Les Annales,” a literary magazine published by the Institut Canadien-Français d’Ottawa. This monthly magazine, published from January 1922 to May 1925, covered literature, history, science, and art. The first issue foreshadowed a warm reception from the public. Notable contributors included Marie-Rose Turcot, Arthur Beauchesne, Louvigny de Monligny, Léon Gérin, Michel Larochelle, Francis Audet,

Edgar Boulet, Paul Ouimet, Rodolphe Girard, Benjamin Suite, Rémi and Jules Tremblay, Gustave Lanctôt, Noël Chassé, A. H. Beaubien, Wilfrid Gascon, Marius Barbeau, and others.

Le Droit (February 2, 1922)

In 1924, several of Ms. Turcot’s short stories appeared in the *Annales*.

A novelist, short-story writer, and poet, Marie-Rose Turcot (1887–1977) ranks among the first female writers and journalists in French-speaking Ontario. Ms. Turcot wrote articles for the daily newspaper *Le Droit*, as well as for several other daily and weekly newspapers in Ottawa and Montreal, sometimes under the pseudonym Constance Bayard.

Ontario Heritage Trust



1923: Mondays at the Canadian Institute

Advertisements mention talks organized on Mondays by the Institute's Literary and Scientific Circle. These gatherings were known as "Les Lundis du Cercle littéraire" and "Les Lundis de l'Institut."

M. De MONTIGNY A L'INSTITUT

M. Louvigny de Montigny donnera une causerie le lundi 15 prochain au cercle littéraire et scientifique de l'Institut Canadien.

*Le Droit, January 13,
1923*

M. Henriot Mayer parle de Wagner

AUX LUNDIS LITTÉRAIRES DE
L'INSTITUT CANADIEN

Selon une tradition inaugurée cette année au Cercle littéraire de l'Institut canadien - français, les causeries du lundi se sont continuées avec un succès toujours grandissant malgré le nombre restreint des auditeurs et tout en conservant le caractère intime qu'on leur avait imprimé au début de la saison.

*Le Droit, January 23,
1940*

LES LUNDIS DE L'INSTITUT CANADIEN

Le T. R. P. Desmarais, prieur des Dominicains d'Ottawa, a commencé, hier, une série de causeries religieuses qu'il donnera, au cours de l'hiver, aux lundis du Cercle littéraire de l'Institut Canadien.

Le Droit, October 31, 1939

AU CERCLE LITTÉRAIRE

"Impressions de mon séjour au Canada"

M. Régis Roy, président du cercle littéraire, avant de présenter le conférencier, remercia ceux présents d'être venus aussi nombreux et annonça qu'à tous les lundis la série de conférences se continuerait.

Le Droit, February 2, 1926

1924 (December 9): Meeting held at the Institut Canadien-Français regarding the formation of a French-Canadian regiment

This decision was made at a meeting held at the Canadian Institute, chaired by Major Dr. L. P. Gauthier, after being convened by Colonel L. R. Laflèche, Major Delaute, and Major Lanctôt. About fifty prominent French-Canadians from Ottawa had answered the call, and most openly declared their support for the formation of a regiment composed of our compatriots.



Legion in 1925 and became its national president in 1929.

Several speakers participated in the discussion of the plan presented by Colonel Laflèche, who is the driving force behind the movement aimed at ensuring that our people in Ontario receive their rightful share in the army.

Major Delaute spoke about the importance of forming a French-Canadian regiment, as well as the organizational reasons for doing so. Major Gustave Lanctôt then made an excellent case for establishing a French-Canadian regiment, from the perspective of patriotism and unity.

The goal of the Organization Committee is to form a battalion of our own nationality in Ottawa, commanded by leaders who share our mindset and in our language. It would be an infantry regiment, composed of 500 men and commanded by 33 officers. We would have at our disposal the officers

needed to form the leadership cadre, as several veterans of the last war are currently in Ottawa and are not currently attached to any unit.

There is no French-Canadian corps in the province of Ontario, where our community numbers 300,000, and in Ottawa we make up one-third of the population without having a military corps to represent us. English-speaking citizens have 10 different corps with a total of 251 officers, only six of whom are French-Canadian.

Le Canadien d'Ottawa (December 12, 1924)

Les personnes présentes étaient:-

MM. Arsenault, H. P.
Audette, Francois
Buisson, Arthur
Beaubien, A. H.
Beauchesne, Arthur, c.r.
Côté, Louis
Couture, J. P., lieutenant
Charpentier, Fulgence
Chevrier, E. L., président de l'Institut C.-F.
Delaute, F. J., major, O.B.E.
Dubois, Adrien
Dupuis, J. R., lieutenant
de Salaberry, Jean
de Puyjalon, Roger, capitaine
de Montigny, Louvigny
Desjardins, Lucien
Edmond, Charles, lieutenant
Fauteux, Ed. A., capitaine
Fortier, Auguste, capitaine
Frappier, P. E.
Gauthier, L. P., M.D., major
Hauvreau, Lucien, major
Guégen, J. L.
Labelle, J. A. W., lieutenant
LaFlèche, lieutenant-colonel, D.S.O., A.D.C.
Lanctot, Gustave, c.r., major
Laframboise, J. M., M.D.
Laframboise, J. H., M.V.
Langlois, Omer
Laurier, Robert, lieutenant
Morrisset, Maurice
Mondou, H.
Normandin, L., major
Olivier, Maurice, lieutenant
Pinard, J. A., M.L.A.
Pratte, Hervé
Roy, E., commandant de la Garde Champlain
Robichaud, D. T.
Valiquet, J. P., lieutenant
Whelan, J. E., lieutenant

Les personnes suivantes exprimèrent leurs regrets de ne pouvoir être présentes à cette assemblée:-

MM. Belcourt, W.
Bruchési, Georges, M.D.
Chabot, J. L., M.D., lieutenant-colonel
Davault, Pierre A., lieutenant
Gonthier, Georges
Hamel, E. C.
Hamel, F. O.
Lavoie, Marc, lieutenant
Major, A. J.
Pagé, J. D., M.D., major
Pinard, A. A., major
Roy, John, lieutenant-colonel, M.C.
Valin, R. E., M.D.

Le révérend frère directeur de l'Académie LaSalle.

1925: When Radio Brings People Together: A French Concert Broadcast in Ottawa

The Institut Canadien français on Rideau Street will open its halls tonight to anyone who does not have a radio at home and who would like to hear the grand concert to be given by Charles Marchand (*Troubadours de Bytown*), assisted by Mr. Ernest Patience on CNRO, under the auspices of Le Droit. As we have already mentioned, this concert will mark a milestone in the history of our monthly French concerts, and it will be a real treat for anyone who wishes to hear, free of charge and from the comfort of their seats, the songs performed by our great folk artist and his young virtuoso, Ernest Patience.

Le Droit (December 16, 1925)

In the early 1920s, radio established itself in Ottawa as a major new medium for cultural dissemination. Operated by the Canadian National Railway Company, the CNRO station was located in the Jackson Building at 122 Bank Street, which was constructed between 1919 and 1921.

Until that time, concerts and musical events in French took place mainly in private venues, such as the Institut canadien-français or various cultural circles, and reached only a limited audience. The broadcast of concerts on CNRO, frequently supported and promoted by the newspaper *Le Droit*, significantly expanded their reach. In a context where few households owned a radio, communal listening became essential: institutions opened their doors to welcome the public, turning radio into an experience that was both cultural and communal.



1927–1932: The Bytown Troubadours at the Institute



Many in the audience were already very familiar with the members individually, but the folk group “*Troubadours*” had been heard only a few times in Ottawa, and their appearance last night at the Institute’s gala to mark the opening of the season of the Institute’s Literary and Scientific Circle was, for many, a revelation of the value of our local folk songs when performed by native-born artists who have come to understand them and know how to interpret them. Émile Boucher, tenor with the Bytown Troubadours, will give a concert of Canadian songs at the Institute’s Salon on Rideau Street. Mr. Wilfrid Charette will provide the accompaniment.

The quartet was founded with the collaboration of poet Maurice Morisset, president of the Institute from 1926 to 1928. He was one of the three founding architects of the project, alongside Marchand and O’Brien, contributing the poetic talent essential to the creation of an original repertoire rooted in French-Canadian culture.

Le Droit (August 24, 1926)

1927: The deceased reportedly stated before his death that he had been poisoned with liquor

He was watching a bridge game at the Institut Canadien français when he suddenly felt unwell. While making his way to another room, he lost consciousness. His friends administered first aid. Mr. Larose then went home. But on Sunday his condition worsened, and he was hospitalized. He died at noon on Monday. It was before his death that he reportedly told his wife he had been poisoned.

**UNE ENQUETE AU
SUJET DE LA MORT
DE M. GEO. LAROSE**

LE DEFUNT AURAIT DECLARE
AVANT DE MOURIR QU'IL
AVAIT ETE EMPOISONNE, AVEC
DE LA LIQUEUR.

The cause of death was a cerebral hemorrhage resulting primarily from natural causes. This was the verdict rendered last night in police court by Medical Examiner Craig, assisted by Attorney Ritchie. This followed the postmortem examination conducted by Dr. Law last Thursday at the Gauthier morgue on the body of the late Georges Larose. He died on January 21 under very strange circumstances.

Death was caused by a cerebral hemorrhage resulting primarily from natural causes. This was the verdict handed down last night in police court before medical examiner Craig, assisted by Attorney Ritchie, following the postmortem examination conducted by Dr. Law last Thursday at the Gauthier morgue on the body of the late Georges Larose. He died on January 21 under very strange circumstances.

During the investigation, Attorney Ritchie took care to trace, step by step, the movements of the deceased, who reportedly stated before his death that he had been poisoned by adulterated liquor. Mr. Paul Gauthier, a garage owner, called to testify, stated that Georges Larose had been employed by him for nearly eight months and that he had never had cause to complain about the deceased's drinking habits. At 10 a.m. on Saturday morning, he paid him his wages for the past week and spent most of the day with him. It was not until dinnertime that Messrs. Larose and Gauthier parted ways. Since Georges Larose had slept part of the afternoon and was feeling unwell, he was offered a ride home by car, but he declined.

Mr. Edouard Viau, of 47 Guigues Street, recounted that on Saturday evening, he saw Larose fall backward and hit his head on the floor of the French-Canadian Institute. He helped him up, as he was quite dazed. He carried him to a nearby chair, where Georges Larose remained unable to walk for ten to fifteen minutes. Then Larose went to the parlor, where he dozed off; he admitted to having had some liquor at Mr. Dussiaume's.

Mr. Louis Gaulin, a jeweler at 175 Dalhousie, recalls that prior to his fall, Georges Larose spent nearly an hour and a half watching him play bridge and appeared to be in perfect health.

Mr. Sylvio Paradis, the club's caretaker, stated that following Georges Larose's fall, he placed a damp hand towel on his forehead and invited him to go rest in the lounge, after confirming that he had no injuries. It was not until 1:00 a.m., just as he was closing up for the night, that he saw Georges Larose again; he seemed to be feeling much better and was on his way home.

Irène Larose, the deceased's daughter, who had gone to the institute to collect her father's salary, is certain that at 9:00 p.m. on Saturday evening, her father was doing very well.

Edith Ross, Mrs. Larose's sister, says that she had gone to her brother-in-law's bedside on Sunday, a few hours before his death, and that as she was urging him to take a potion, he reportedly declared that he was dying of poisoning.

Le Droit (January 28, 1927)

1928 (February 11): Celebration of the Institute's 75th anniversary

75^e ANNIVERSAIRE DE L'INSTITUT CANADIEN-FRANÇAIS

LE SUCCÈS DE L'INSTITUT VOUS ENSEIGNE LA FIDÉLITÉ INÉBRANLABLE À LA LANGUE, SIGNE PRIMORDIAL DE NOS ORIGINES FRANÇAISES

All members of the Institut Canadien Français d'Ottawa are asked to purchase their tickets for the 75th anniversary dinner next Saturday at the Château Laurier. Tickets may be obtained from Secretary A. Rocque at the Institute's reception desk.

Le Droit (February 6, 1928)



Honorary President of the Institute

We are pleased to publish today a partial list of those who have kindly accepted the Institute's invitation to its dinner at the Château next Saturday evening to mark the 75th anniversary of its founding. In addition to the Honorable Ernest Lapointe, Minister of Justice and Honorary President of the Institute, who will deliver the commemorative address.

Le Droit (February 8, 1928)

Mr. Napoléon Mathé reminisced about the good old days at the Institute before an elite audience at the Cercle Littéraire last night. The story of the early days of the Institut Canadien-Français d'Ottawa, as told by a former member who experienced both the difficulties and the successes, is extremely

interesting. As he recalled memories dating back some sixty years, Mr. Napoléon Mathé, former secretary of the Institute and a retired civil servant, greatly delighted the distinguished audience that packed the Cercle Littéraire on Rideau Street last night. Friends and members of the Institute enjoyed reliving the good old days together, which the speaker's evocative words brought back from the realms of the past.

Le Droit (March 2, 1928)

Maurice Morisset, poet, man of letters, and former president of the Institute, at the banquet held at Château-Laurier to mark the 75th anniversary of the ICF, perfectly captured the spirit that animated its members. He had immortalized it in the following verses:

THE FINAL SALUTE

*Canadian Institute, forward sentinel, Warm
hearth of light illuminating thought,
Our grateful hearts wish to sing this evening, Of
your glorious deeds and your noble hopes.*

*Canadian Institute, old invincible warrior,
Always in the front ranks, standing firm as a target,
You have never allowed your proud battalions
To admit defeat and lower their flag.*

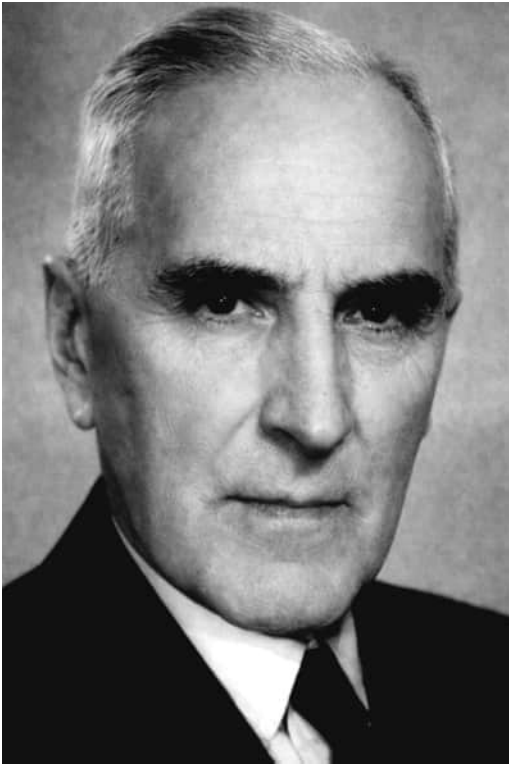
*Canadian Institute, mighty fortress,
Where our soldiers in distress have taken refuge,
On great days of battle, we salute in you, The
unchanging bulwark of language and faith.*

*Institut Canadien, the hour of deliverance, Has
finally struck for the French language, Thanks to
your allies, thanks to your urgent efforts,
Ontario will hear our voices.*

*Canadian Institute, we remain faithful, To
the giants of the past who were our role
models; Under God's watchful eye, made great
by your memory,
You will see your children march toward the future.*

Le Droit (November 8, 1969)

1931: Mr. Hormisdas (Midas) Beaulieu re-elected president of the Institute
in the midst of the 1929 stock market crash



Since you have enough faith in my humble self to keep me in the highest office you are able to bestow, you can rest assured that I will do everything in my power to fulfill my duties in a manner worthy of this fine expression of trust, and to deserve the entirely fraternal goodwill that you never cease to show me.

The financial crisis we are currently facing is, for your Board, a reason not to waste a single moment and to get to work immediately. It is said that a race that wants to live does not die. The Institute certainly does not want to die; on the contrary, it has the will to live, and it is this ever-vibrant will that is its strength. However, it needs the necessary resources—the lifeblood of the organization—and we can only acquire them if we

succeed in increasing our membership. In my report, I suggest a way for you to help us expand our ranks. The success of our effort will depend on the cooperation you provide.

In an article published in the *Annales de l'Institut* in January 1923, Mr. Arthur Beauchesne stated that:

“Certain French Canadians, whose high-ranking official positions would be of considerable benefit to our people, are keeping their distance. The Canadian Institute, for example, does not receive all the support it is entitled to expect. However, this long-standing institution should be the rallying point for all our forces. For one reason or another, people pretend to ignore it and, as a result, deprive it of a certain prestige,” and Mr. Beauchesne added: “Furthermore, we cannot forget that we live in Canada’s capital. This is where the principal representatives of French Canada in the administration are supposed to be. Well then, what role do we play in Ottawa’s society and intellectual circles? We see French Canadians who are afraid to go north of



*Arthur Beauchesne,
benefactor member of the
Institute*

Clerk of the House of Commons

English society, nevertheless claim the title of French Canadians when it comes to securing either a position or an honor?

The Institute is as much a national center as it is a moral one; we must come to warm ourselves by this hearth and not turn away from it. Let us hope that the stray sheep who have momentarily forgotten us will remember that they have a duty to fulfill toward their compatriots and return to the fold, if only to assure us of their moral support.

The task you have entrusted to me will be much more difficult this year than last; but with the colleagues who surround me, I do not fear facing it, for I am certain in advance of their invaluable collaboration. Together, we appeal to all people of good will and ask for their benevolent cooperation, drawn from their enlightened patriotism. I cannot conclude without wholeheartedly congratulating those of my former colleagues who remain on the Council on their reelection, and extending the warmest and most sincere welcome to the newly elected members.

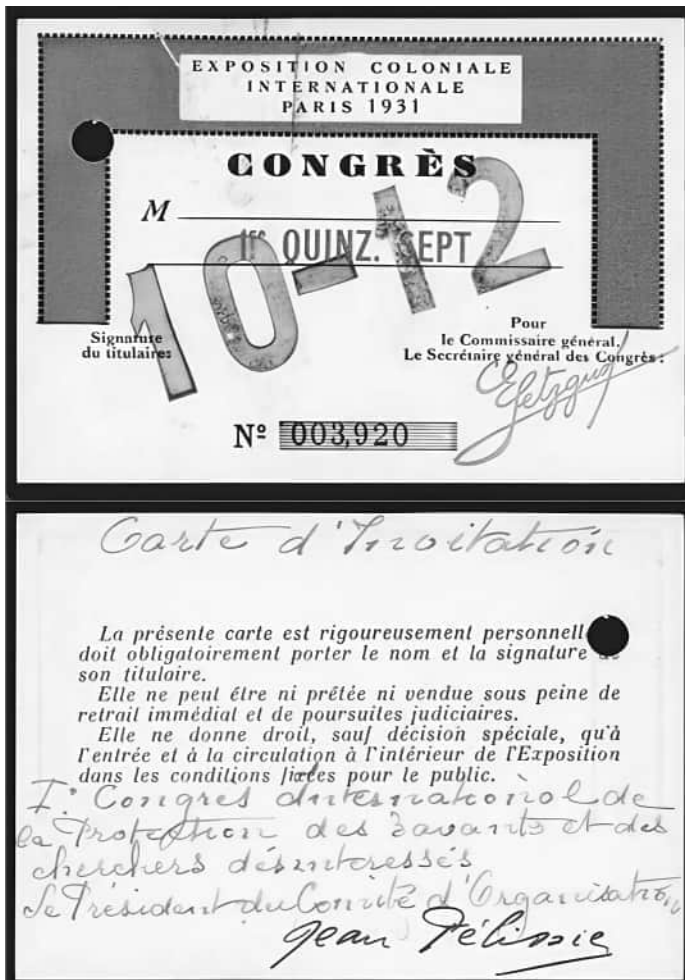
The other officers also thanked the members for the honor bestowed upon them.

Le Droit (September 26, 1931)

Rideau Street, who attend all the English-speaking parties and prefer the Golf Club or the Country Club to the Institute. That is, of course, their business. They have every right to belong to English-speaking circles; but would it not be possible for them to devote a small portion of their time to French-Canadian associations? We are not asking them to spend all their evenings there, nor to smoke Quesnel tobacco, but we believe they would be serving the cause if they would at least attend a few of our meetings."

These words, gentlemen, speak for themselves, for they are as true today as they were in 1923. How many of our own people, who never frequent French-Canadian circles, preferring English-speaking society

1931 (September 26): First International Congress for the Protection of Disinterested Scholars and Researchers



The Institute was invited to attend the First International Congress for the Protection of Disinterested Scholars and Researchers, which took place at the International Colonial Exposition in Paris in 1931, and to join this international scientific organization, created with the aim of defending high culture and spiritual values, as well as the moral and material interests of scholars and researchers—upon whom the modern world depends.

According to Mr. Fulgence Charpentier, the new president of the Literary and Scientific Circle for the 1931–32 term, the groups established in various countries would serve as a link between scholars and researchers around the world and would provide great services to their members locally. We believed that the capital could easily form such a group and that it should be suggested to the Literary and Scientific Circle of the Institute

suggest its organization. The existence of such a society would not merely result in being able to tell our correspondents in Paris that there is a branch of their scientific association in Ottawa, or in allowing its members to attend conferences on the development of science in Canada or elsewhere, but it would also serve to advance the scientific knowledge of all our compatriots. Your president has informed Mr. Jean Pélissier, chair of the Organizing Committee and director of the Congress, that it was impossible for us to send a representative to the Congress sessions in September, but that our Literary and Scientific Circle would meet soon and advise on how the Institute could most effectively contribute to the excellent program of the International Congress.

This invitation to our institution is a testament to the high regard in which it is held abroad.

Le Droit (September 26, 1931)



The annual oyster dinner of the Institut Canadien Français d'Ottawa will take place this year on Saturday, November 19, at the Marcoux Hall in Hull. This will be the seventieth such event. The oyster dinner is the first of the Canadian Institute's four seasonal celebrations. The second is the annual ball, held in winter at the Château-Laurier; the third is the Rigolade, held in the spring; and the fourth is the Fête Champêtre, held in the summer.

Le Droit (November 5, 1932)



The French Canadian Institute will hold its second annual country festival on Sunday, August 20, at Mr. Hector Jolicoeur's cottage in Black Bay, Luskville, Que. Departure will be from the Institute at a specific time. Private cars will be

for the excursionists. There will be entertainment for all tastes: swimming, canoeing, sports, a dinner of beans cooked in the sand, etc., etc. Upon return, the festivities will continue in the Institute's halls, where there will be various forms of entertainment. Tickets are on sale for \$1.00, including round-trip transportation.

1932: The Canadian Institute Endures Despite the Financial Crisis

There is no denying that the Institute is going through difficult times in this year of 1932. The economic crisis afflicting the world—and perhaps more than anything else, the unfortunate apathy of our own people—is threatening its very existence.

Accustomed to years of abundance and prosperity and intoxicated by success, the Institute has been influenced by its environment. Confident in its good fortune, why would it have doubted the future? Unfortunately, the collapse has come, and like all large organizations, it has felt the repercussions.

Yet the world is not as ailing as one might imagine; it does not suffer from poverty, for it is buckling under the weight of wealth. Amid unprecedented overabundance, we are witnessing the strange spectacle of entire populations crying out in hunger and shivering with cold. Admittedly, our situation is not as flourishing as it was during the years of prosperity, but it is far from desperate. It is true that our revenue has decreased significantly; but, on the other hand, if all our members had paid their dues, we would end the year with a surplus.

Despite the enrollment of a number of new members, you will note from the secretary's report that our membership has declined quite considerably. We hope, however, to achieve considerable success. We hope, however,

to collect the majority of the dues owed to the Institute. I believe it is worth noting in passing that not only have we been able to maintain all our regular activities, but we have also been able to add new ones for the greater benefit of our members.

The crisis did not prevent the Institute from holding, as in the past, its traditional oyster banquet. When the date of this memorable celebration arrives, it would take more than a global upheaval to keep us from it. It was

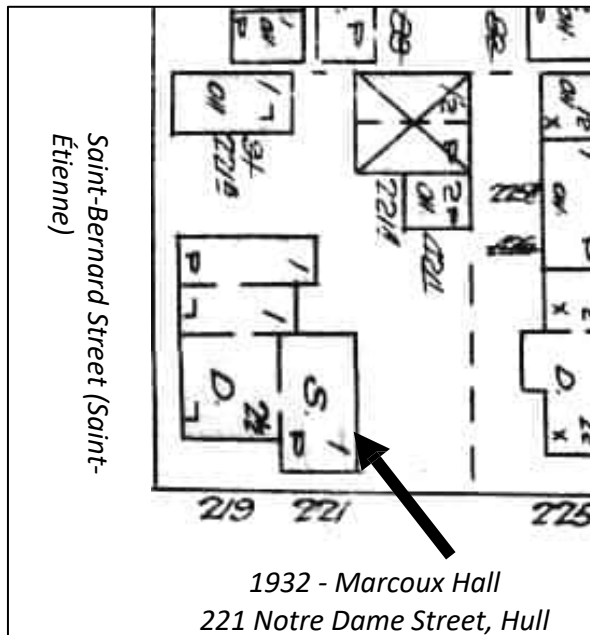


IL SE RETIRE



M. HORMISDAS BEAULIEU, le premier président de l'Institut Canadien-français à remplir ces fonctions pendant trois ans, a refusé une réélection hier soir, à l'assemblée annuelle. Son dernier message présidentiel aux membres de notre plus ancienne institution nationale à Ottawa est vibrant de courage et de confiance en l'avenir de notre race.

once again in the hospitable and friendly city of Hull that this time-honored and delightful tradition was celebrated. As always, it was a resounding success.



It is with genuine satisfaction that I bring to your kind attention this evening the great success of the celebration marking the eightieth anniversary of the Institute's founding. On the evening of May 31, our valiant institution was in high spirits as it marked this important event with the creation of a new festive celebration that its organizers named "Rigolade."

These fraternal festivities, of a rather intimate nature, were a vivid expression of continuity between the past, the present, and the future. The Institute does not want its past to come to a standstill: such stagnation would make its founders blush with shame, if that were possible. That is why we must adapt to our times. Adapt! That is the great secret to the survival of any organization.

Le Droit (October 1, 1932)

**1935 (June 14): The Institute's first annual golf tournament.
This tournament has been held every year since that year**



The first golf tournament of the French-Canadian Institute, held on Thursday at the Chaudière Club thanks to the fine work of Dr. J.-Eugène Gaulin, president of our great association, and his board of directors, was a resounding success. It is true that several of the players on whom the organizers were counting had to cancel at the last minute due to prior commitments, but more than thirty competitors vied for the magnificent prizes that well-known merchants had generously donated to the organizers.

And there was some very satisfying play on the beautiful Chaudière course, where members and their friends played from 1:00 p.m. to 7:00 p.m. C. Laurin received the Aubry Cup for his fine play. He tied with René Ouellette and won the trophy by drawing lots. C. Leduc achieved the lowest gross score and earned a special prize. Another tournament will be held in the fall. A major competition open to all our members.

Le Droit (June 14, 1935)

The Chaudière Golf Club on Aylmer Road (July 21, 1923)

Champlain, Glenlea, Highlea: The Makings of Golf at the People's Place

Donald J. Childs 2023



L'Institut canadien - français reçoit la visite des pompiers

**Beaucoup de fumée, mais pas de flammes. On croit
que l'incendie fut provoqué par un court-circuit.
Les dommages ne sont pas considérables.**

Un incendie d'origine inconnue éclata hier après-midi à l'immeuble de l'Institut canadien-français, 123, rue Rideau. Les appareils de trois postes de pompiers se rendirent sur les lieux et en une demi-heure l'incendie était sous contrôle.

Le feu dut éclater entre les murs du second étage. Une fumée épaisse se répandit à travers tout l'immeuble. Il n'y eut pas de flammes. On croit que l'incendie fut provoqué par un court-circuit.

Les murs des chambres du second et de la salle de lecture au premier furent considérablement endommagés mais les dommages par l'eau et la fumée sont légers. Il faudra cependant faire l'inspection complète du réseau des fils électriques avant de pouvoir déterminer les dommages.

Le chef O'Kelly, qui dirigea lui-même les opérations des pompiers, déclara qu'il était heureux que l'incendie fût éclaté en plein jour. Si le feu ne s'était déclaré que la nuit, tout l'édifice aurait peut-être été la proie des flammes avant qu'on ait pu s'en apercevoir.

UNE FUMÉE OPAQUE

Vers quatre heures hier après-midi, M. Sylvio Paradis, gérant de l'Institut, s'aperçut qu'une fumée légère s'était répandue à travers les salles du club. Il descendit

aussitôt aux bureaux de la banque de la Nouvelle-Ecosse, au rez-de-chaussée de l'immeuble. On fit une inspection minutieuse de la cave sans découvrir aucune trace d'incendie. M. Paradis monta alors au second et découvrit que les chambres étaient pleines d'une fumée opaque. Entre temps, la fumée s'était répandue par les murs à travers tout l'immeuble.

Les pompiers, aussitôt appelés, arrivèrent sur les lieux vers 4 h. 30. Il fallut démolir quelques cloisons pour empêcher tout développement de l'incendie. La salle de lecture et trois des chambres furent endommagées par l'eau et la fumée. Les dommages sont cependant couverts par les assurances.

LA CIRCULATION N'EST PAS INTERROMPUE

Grâce à la coopération des pompiers et du département municipal de la circulation, il ne fut pas nécessaire d'interrompre la circulation, à cette heure à son plus fort. Dès la nouvelle de l'incendie, plusieurs agents furent dépêchés sur les lieux.

Les appareils des postes de pompiers furent rappelés vers six heures. Cependant un inspecteur resta sur les lieux jusqu'à minuit hier soir, pour prévenir tout retour possible de l'incendie.

**1939: The tradition of the annual "Turkey Joke" dinner
is established. It has been held every December ever since**

LA RIGOLADE
123, rue Rideau
Ottawa, le 12 décembre 1939.
Mon cher Directeur,

Les membres de l'Institut attendaient avec impatience l'annonce d'une rigolade qui coïncide cette fois avec notre rasle annuel de dindes.

Cette soirée aura lieu le **SAMEDI 16 DECEMBRE PROCHAIN** et nous invitons à l'instant même tous les membres et leurs amis. Point n'est besoin de dire que nos invités, tu es du nombre, pourront faire montre de leurs prouesses soit au bridge, soit au billard. Au fait, les joueurs de bridge devront redoubler d'efforts s'ils veulent gagner un prix, c'est-à-dire un poulet.

Il y aura distribution des prix du concours de bridge (première série) et on servira un goûter.

Somme toute, c'est le rendez-vous des rendez-vous et nous ferons l'impossible pour rendre cette réunion aussi utile qu'agréable.

Nos hommages au Directeur des sports, et merci.

Le secrétaire,
Antonio Plouffe.

our disposal by its generous owner.

Everyone who had the good sense to take part in this outing will not soon forget it. The trip, which is one of the most beautiful in the Outaouais region, was made by a convoy of cars led by Mr. Henri Dessaint. Ideal weather contributed greatly to the day's resounding success. Everyone had a wonderful time participating in a varied program of outdoor sports. The celebration concluded with a sumptuous dinner served in the woods by the Emond family.

Le Droit (October 1, 1932)

"Rigolade" is a term used for various festivities often associated with the seasons. In the 1930s, there was the annual "rigolade," as well as the "Champêtre," "Spring," and "Winter" events, in addition to the traditional oyster dinner. The turkey raffle has been held since around 1932. The term "*La Rigole des Dindes*" was first used in 1939.

The members of the Institute eagerly awaited the announcement of a "rigolade" that would coincide this time with our annual turkey raffle (*the "Dindonade," the "Christmas Rigolade"—1934*). This event will take place on Saturday, December 16, 1939.

Le Droit (December 13, 1939)

Our new summer gala took place on Sunday, August 21, on the enchanting banks of the Ottawa River in Luskville, P.Q., at Mr. Hector Jolicoeur's cottage, which was graciously made



RANG	NOM	POINTS	SEXE	NUMERO	CAS
1	54 DENIS CORBEIL	14	45		
2	48	15	32		
3	46 MICHEL PARISIEN	16			
4	20 G. BOUCHER	17			
5	15 ROLAND POIRIER	11			
6	27 CLAUDE POIRIER	19			
7	45 DENIS CORBEIL	20			
8	45 ROBERT PLOUFFE	21			
9	39 RICHARD PLOUFFE	22			
10	18 ROBERT PLOUFFE	23			
11	6 ROSE LAROSE	24			
12	59 MICHEL PARISIEN	25			
13	48 ROBERT PLOUFFE	24			



1939 (March 7): Lecture by Dominican Father Desmarrais on Germany



Rev. Fr. Marcel-Marie Desmarrais, who has just returned from Europe, spoke at the Institut Canadien-Français, under the auspices of the Literary Circle

Father Desmarrais was introduced last night by Mr. Rosario Bélisle as an apostle of Truth, preaching “truths of 1939.”

The young and learned Dominican friar is returning from a long stay in

Europe, primarily in Paris. But before returning to Ottawa, he made a detour to Germany in search of some “truths of 1938.”

“Truths of 1938,” which have now become “truths of 1939”—eternal truths such as the primacy of the spiritual. These are the conclusions of his philosophical reflections on what is happening in Hitler’s Germany, which Father Desmarrais shared with his audience. It is also an account of what he saw and heard in Berlin.

As a philosopher and a Christian philosopher, the Reverend Father cannot accept this regime, which, in his words, can survive only through the collective resignation of the intelligentsia.

But, being accustomed to objectivity, he was not blinded by bias in the face of the magnificent, “*colossal*” achievements that the Ministry of Propaganda took it upon itself to bring to his attention, or that easily verifiable statistics revealed to him. The Nazi effort has accomplished wonders in just a few years. The nation’s entire economy has been transformed. Germany, expanded to include Austria and the Sudetenland, is moving ever closer to self-sufficiency. The nation has been put to work, and the State has become king. The state-that-wants-to-be-God has taken the happiness of its subjects to heart. Leisure activities have been organized; in fact, everything has been organized and brought into line. In goose step.

Father Desmarrais offered an explanation for the “98 *percent*” result in the most recent referendums. All the resources of modern advertising were deployed in the wake of the first popular vote following the Führer’s rise to power, even though 14 million votes were



Hitler's portrait is everywhere. Aphorisms, slogans, and posters—by the millions, by the hundreds of millions—are relentlessly piling on any resistance. The entire press, all literature, every orator, and the radio—especially the radio!—are in the service of the Idea: Germany is great, the German people are great, and Hitler is the greatest.

What characterizes Germany's dictator—what sets him apart from other dictators of history and modern times—is his almost feminine emotionality, his need to be loved by this people whom he loves with his whole being, with a fanatical love. And it seems that this plea, expressed in every possible way, was heard by the overwhelming majority of his former enemies. The strongest resistance eventually gave way, out of weariness, or was broken in the concentration camps, or under the bullets of the firing squad.

Father Desmarais saw with his own eyes the smashed storefronts of Jewish shops in Berlin; he obtained firsthand horrific details about the treatment to which Jews were subjected in the aftermath of the assassination in Paris of a German embassy attaché. And it is not only Jews who have fallen victim to the regime. Leaders of Catholic Action were cowardly murdered by the secret police. One day, their families received a small amount of ashes in a box mailed from Berlin.

Father Desmarais spoke under the auspices of the Institute's Literary Circle. In the absence of the president, Mr. Henriot Mayer, Mr. Rosario Bélisle introduced the speaker.

Le Droit (March 7, 1939)

1939: The Ottawa Youth Organization (O.J.O.) (formerly known as the “Y”)

At the monthly general meeting, Mr. Hormisdas Beaulieu, the active president of the Institute, informed the members of the executive board’s plan. Steps will be taken shortly to amend the institution’s charter in order to further expand its scope of activities.

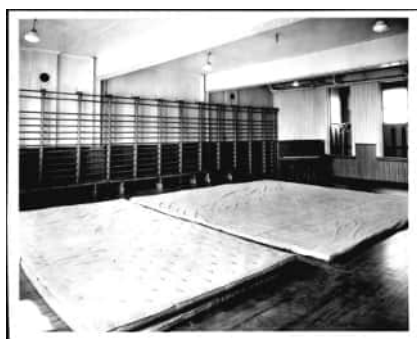
In addition to continuing to serve as a literary and scientific society, a gathering place for most of the city’s French-Canadian associations, and a primarily French-Canadian club, the Institute hopes to organize itself in such a way as to bring together within its

all segments of Ottawa’s and the region’s French speaking youth by offering them facilities and benefits that would, in a sense, correspond to those offered to English-speaking youth at the Y.M.C.A.

It became “*L’Œuvre de la Jeunesse d’Ottawa*” (O.J.O., formerly known as the “French Y”), with its offices located at 245 Dalhousie Street, at the corner of St. Patrick Street in Ottawa.



Le Droit (February 4, 1939)



Photos of rooms at “L’Œuvre de la Jeunesse d’Ottawa” (O.J.O., or “old French ‘Y’”)

1941 (February 14): Amendment to the Institute's constitution to pay its school taxes to separate schools

Le Droit reported that the executive and board of directors of the Institut Canadien-Français d'Ottawa had decided to require that new members, before being admitted to the organization, certify that they are taxpayers for separate schools. There was also talk that the Institute, in conjunction with the other national organizations in the capital, would draw up a campaign plan to pressure French-speaking Catholics who pay their school taxes to public schools and take steps to encourage them to fulfill their Catholic duties toward separate schools.

We believed that, as far as the Institute was concerned, the matter had been definitively settled. However, it is not entirely settled, since, at the next general meeting of the society's members, to be held next Friday, the following motion will be put to a vote.

"That Article 4 of the Constitution, which currently reads as follows: 'To become an active member, one must be a French Canadian or speak the French language,' be repealed and

Amendement à la constitution de l'Institut

Au cours d'une réunion, hier soir, les membres de l'Institut Canadien - Français d'Ottawa ont adopté à l'unanimité la résolution suivante, qui modifie l'article 4 de la constitution de l'Institut: "Pour devenir membre actif, il faut être Canadien français ou parler couramment la langue française; être catholique; payer ses taxes scolaires aux écoles séparées."

replaced with the following: *"To become an active member, one must be Catholic; pay school fees to separate schools; be a French Canadian or be fluent in the French language."*

We are well aware of the excellent spirit that animates the members of the Institut Canadien-Français to be certain in advance that this motion will be passed. In this way, they will affirm their convictions and set a sound and logical course of action for other national societies.

Le Droit (February 14, 1941)

It was at this time that the Institute's constitution introduced the religious requirement of "being Catholic" to become a member. A clause that remains in effect to this day.

1946 (January 26): Dwight Eisenhower and Hector Aubrey

La récente visite du Général Eisenhower ne sera pas de sitôt oubliée par les citoyens d'Ottawa. Son aspect de grand militaire, sa modestie, son esprit et sa verve ont capté le cœur de tous ceux qui ont fait sa connaissance ou qui l'ont aperçu.

La lettre suivante, reçue il y a quelques jours par M. R. Hector Aubrey, parle par elle-même. Elle révèle le naturel du Commandant Suprême Allié, d'une façon intime très captivante. Venant d'une telle source, la note personnelle concernant, "la tâche splendide accomplie par le C.A.R.C. en Europe", est une recommandation du plus haut ton.



WAR DEPARTMENT
THE CHIEF OF STAFF
WASHINGTON

14 janvier, 1946

R. H. Aubrey,
Ottawa, Canada.

Cher monsieur Aubrey,

Les deux steaks de qualité que vous avez eu la bienveillance de me donner ont suivi leur cours naturel. Ils étaient de qualité supérieure, et je sais maintenant pourquoi ils étaient de haute qualité. Mme Eisenhower et moi espérons déguster de votre excellente saucisse pour déjeuner. Veuillez accepter nos sincères remerciements pour votre bienveillance.

Je partage le bonheur que vous avez d'avoir votre fils Paul avec vous. Dites-lui que longtemps je garderai le souvenir de la splendide tâche accomplie par le C.A.R.C. en Europe. Je mets sous pils une photo autographiée qui vous sera agréable.

Sincèrement,

Dwight D. Eisenhower

HECTOR AUBREY

Viandes de haute qualité

43-45, rue York, Ottawa

Tél. 3-4003

Dear Mr. Aubrey (*Aubry*),

The two high-quality steaks you were kind enough to give me have met their natural end. They were top-notch, and I now understand why they were of such high quality. Mrs. Eisenhower and I look forward to enjoying your excellent sausage for lunch. Please accept our sincere thanks for your kindness.

I share in your joy at having your son Paul with you. Please tell him that I will long cherish the memory of the splendid work accomplished by the C.A.R.C. in Europe. I am enclosing an autographed photograph that I hope you will enjoy.

Sincerely, Dwight Eisenhower
Le Droit (January 26, 1946)



R. HECTOR AUBREY
Boucher

1949 (March 29): The Gilbert-Ovila Julien Trophy



sought to preserve his legacy by creating a trophy in his honor.

The Gilbert-Ovila Julien Trophy, also known as the Gil-O. Julien Trophy, was created in Ottawa to honor the memory of Franco-Ontarian sports journalist and educator Gilbert-Ovila Julien. A prominent figure at the newspaper *Le Droit*, Julien devoted much of his life to promoting amateur sports and Franco-Canadian pride among young

As his death, Ottawa's sports and cultural community



The official unveiling of the trophy took place at the Institut canadien-français d'Ottawa during a ceremony attended by members of his family, representatives from the newspaper *Le Droit*, sports leaders, and municipal officials. The trophy, adorned with a relief depicting Gilbert-Ovila Julien and the inscriptions "Friend of Youth" and "Sports Promoter," symbolized the importance of his commitment to Franco-Ontarian youth. For several decades, the trophy was awarded to deserving Francophone athletes in the Ottawa region, becoming an enduring symbol

of the sporting and cultural history of Francophones in Canada's capital.

Le devoir (March 29, 1949)



Gilles Archambault (left) and Moe Racine (far right) were the guests of honor at the Institut Canadien Français last night during a sports evening organized by one of Canada's oldest chartered clubs. The two Rough Riders stars received gifts at this well-attended event. Next to Archambault are Guy Fortier, chairman of the evening, and Paul Morel, president of the Institut Canadien Français.

Le Droit (March 20, 1964)

LE MERCREDI 10 JUIN 1953

Le centenaire de l'Institut canadien-français

Ce n'est pas sans des motifs nombreux de légitime fierté que l'Institut canadien-français d'Ottawa célèbre officiellement, cette semaine, le centenaire de sa fondation. De toutes les sociétés ou associations canadiennes-françaises de la Capitale, l'Institut est une de celles qui nous ont rendu les plus précieux services et qui nous ont fait le plus grand honneur. Tous les Franco-Ontariens d'Ottawa ont ainsi le devoir de s'associer à cette brillante manifestation.

La célébration des fêtes qui se dérouleront à cette occasion coïncide avec l'année du quarantième anniversaire de la publication de notre Journal, qu'un groupe des nôtres fondèrent en 1913 en vue de défendre la cause franço-ontarienne sur le plan français et catholique. Bien avant la naissance de notre journal, l'Institut canadien-français d'Ottawa s'était engagé dans cette voie. Né d'une même pensée, il a vu le jour le 24 juin 1852 en la solennité de la Saint-Jean-Baptiste, notre fête nationale. Le choix de cette date est plus qu'une circonstance fortuite, il constitue un symbole.

La pensée qui a présidé à la fondation de l'Institut canadien-français d'Ottawa, en effet, en a été une de résistance française et catholique aux éléments hostiles dans lequel vivaient alors les nôtres qui formaient un tiers de la population de Bytown. Ceux qui en conçurent l'idée ont voulu créer un centre hospitalier où les nôtres pourraient se réunir et hausser leur niveau intellectuel, scientifique et artistique, tout en se procurant à peu de frais d'agréables et d'honnêtes délassements, selon leurs aspirations traditionnelles.

C'est ainsi que l'Institut canadien-français d'Ottawa est devenu le premier foyer laïque important de pensée française, non seulement dans la Capitale, mais dans tout l'Ontario, pour y assurer la survivance des nôtres. Un des anciens présidents de cette société le rappelait, il y a une quinzaine d'an-

nées, en ces termes: "L'Institut est sans contredit la première manifestation tangible, le premier élan de l'âme française qui affirmât sa foi en sa survivance par une fière et opiniâtre résistance. C'est à ce foyer vivace de foi et de patriotisme que les nôtres vinrent d'abord se réchauffer dans une atmosphère inconnue jusque là, prendre conscience de leur valeur et fraterniser en parlant la langue immortelle de nos ancêtres sans être exposés à des ennuis et à des vexations continuelles." Groupement d'avant-garde dans la lutte pour la survivance des nôtres en Ontario, l'Institut canadien-français d'Ottawa devint le centre de ralliement des Franco-Ontariens dans la Capitale.

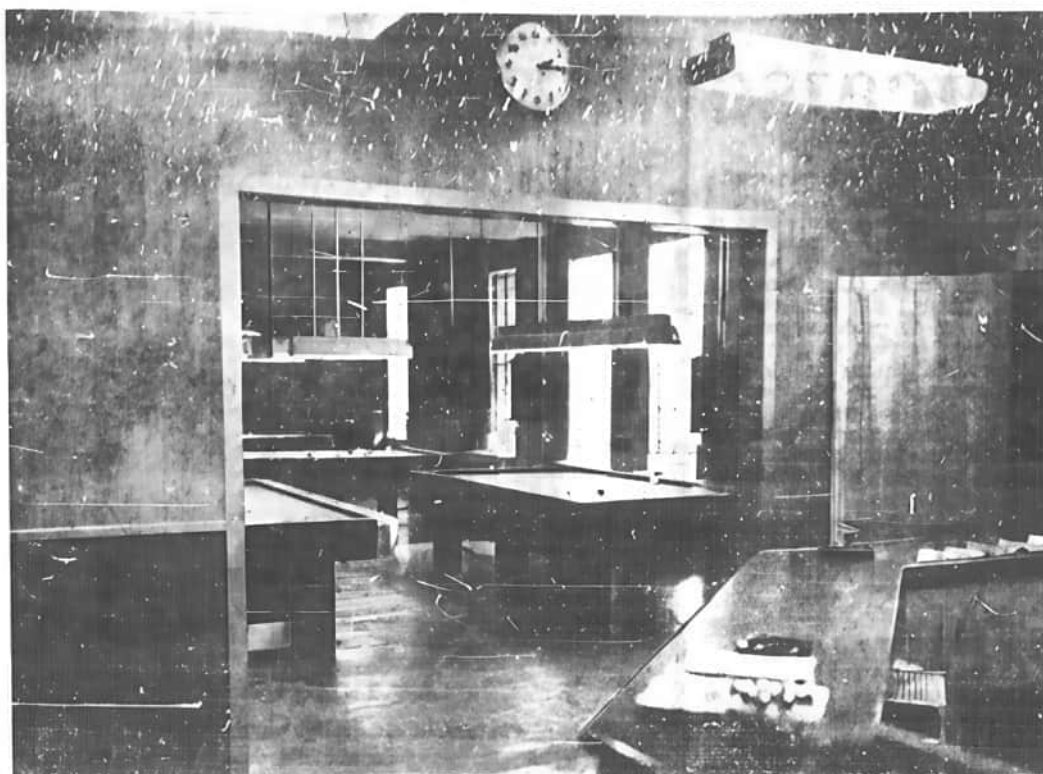
Par sa salle de lecture, ses conférences, ses concerts, son encouragement à l'art dramatique, son cercle littéraire, cette société a bien servi la cause de la langue et de la culture françaises dans un moment où elle en avait particulièrement besoin.

Au cours de sa longue existence, l'Institut canadien-français d'Ottawa a connu bien des vicissitudes. Il a eu également ses heures de gloire. Un historien de la société raconte de quelle sollicitude Son Exc. Mgr Guigues, O.M.I., premier évêque d'Ottawa, entoura l'Institut naissant. Après l'avoir béni de ses mains paternelles, il lui traça sa ligne générale de conduite. "Que votre Institut, dit-il, soit un protecteur de la langue et de la religion." Le plus beau titre de gloire de l'Institut canadien-français d'Ottawa au cours de ses cent ans d'existence, c'est d'avoir été fidèle à cette directive.

A l'occasion de ce centenaire, qu'on nous permette de nous faire l'interprète de tous les Franco-Ontariens de la Capitale auprès de l'Institut canadien-français d'Ottawa et de lui exprimer leur reconnaissance de tout ce qu'il a fait, depuis un siècle, pour la survivance et l'épanouissement des nôtres en Ontario.

Camille L'HEUREUX.

1953 (June 11): The 100th Anniversary of the French Canadian Institute of Ottawa



Vue de la salle de billards. A droite, on aperçoit l'entrée principale. (Les murs et toutes les boiseries sont de Pierre Guibert).



Assés de gauche à droite: MM. Hervé Pratte, trésorier depuis 35 ans, Domitien Morals, vice-président, Hor-
 misdas Beaulieu, président un treizième mandat, J.-Léopold Vachon, secrétaire et Raphaël Pilon, président sortant.
 Deuxième rangée: MM. René Lacroix, directeur des Jeux, Donat Boivin, bibliothécaire, Paul Morel, conseiller et tréso-
 rier-adjoint, J. Aurèle Valois, conseiller, le Major C.-R. Lamoureux, directeur littérale, Gaston-L. Couillard, con-
 seiller, Edouard Sauvé, conseiller, Lionel Baril, conseiller, et Marcel Lacoste, directeur dramatique et musical.



On Wednesday, October 14, 1953, Napoléon D'Amour served as narrator at the Institute.



Thanks to the Brading Backfield Club, Mr. Napoléon D'Amour, a well-known sportsman, will provide the French commentary for the film of the recent game between the Rough Riders and the Tiger-Cats on Friday evening in the lounge of the French Canadian Institute of Ottawa. The Rough Riders won 31-6. Since the same

teams will face off the following afternoon at Lansdowne Park, many football fans will attend this sporting event.

Le Droit (October 14, 1953)

1956: A Living Legacy and an Intergenerational Passing of the Torch

Having traced the foundations, the struggles, the places, and the figures that built the Institute, the time has now come for another phase. A phase less focused on the institutional past and more open to lived memory—the kind that circulates among members, is written in the first person, and is sometimes addressed to others... and sometimes to oneself.

The pages that follow are invaluable. They mark a passing of the torch: it is no longer just the archives that speak, but the voices of those who have brought the Institute to life across generations. Letters, speeches, tributes, personal reflections—all these testimonies reveal what the Institute means to those who have frequented, served, and loved it.

One senses a deep attachment—often modest, yet vibrant. The Institute is seen here not merely as a place of gathering or culture, but as a source of identity, a landmark, and an anchor within the Franco-Ontarian community.

This marks a new phase in its history: one in which words become memory, commitment leaves its mark, and the Institute, by gathering these voices, affirms that it is not merely a witness to the past—but a space of meaning that is still alive, still a beacon for the future.

1956 (January 31) to present (*July 5, 2025*): The Institute moves into its own building at 316 Dalhousie Street, at the corner of 95 York



Dear Members of the Institute,

In response to the wishes of nearly all its members, the Institute has purchased the McCoy Building, at the corner of Dalhousie and York Streets. We will be moving to our new location on January 31, and you are cordially invited to come and bid a final farewell to the Bank of Nova Scotia building at 123 Rideau Street, which we have helped pay for—in part with our sweat and our money—for over thirty years.

The farewell ceremony will take place on Friday, January 27, starting at 8:30 p.m. Admission is free. Those who wish to join us for refreshments may purchase a ticket for the modest sum of fifty cents.

I hope many of you will come to take one last look at this space, the sacred repository of so many memories; an unforgettable sanctuary where we have often heard the voices of our collective heart. Come, one last time, to contemplate the walls of these rooms, the happily silent witnesses to certain adventures; each hanging will no doubt evoke in you a good joke, a touching moment, or a chapter of our history.

This departure may elicit a few sighs; but it also inspires feelings of joy, since it opens the doors to a space of our very own—a dream our Institute has cherished for a hundred years.

See you Friday the 27th in the evening. You can certainly take this opportunity to invite one of your friends who not only would like to become a member of the Institute, but who really ought to be one.

*Yours sincerely, the secretary, Alcide Paquette
(January 22, 1956)*



At the corner of Dalhousie and York, McCoy Service Co. Limited sold and serviced farm tools and equipment. Its presence is linked to the agricultural heritage of the ByWard Market, which at the time was home to numerous feed and seed stores, stables, hay bales, and food processing businesses. Built before World War II, McCoy's purchased the adjacent corner lot to expand its operations.

Robert Smythe, <https://urbsite.blogspot.com/>





The expanded McCoy's altered the intersection with an entrance cut into a rounded corner. It was likely designed by an architect (perhaps Jean Serge Lefort or Auguste Martineau?) and built by G. Cashman, a contractor from Eastview.



After the building was expanded and a second floor was added, the Institut canadien-français d'Ottawa (ICFO) moved into the building in 1956.

A billiards and card room, as well as a bar, were set up in the basement. The ICFO's main bar, "L'Escale," was located on the first floor. The large lounge at 95 York was expanded in 1962 and renovated in 1970. Due to a lack of space, the Union du Canada occupied the second floor from March 21, 1966, until 1995.

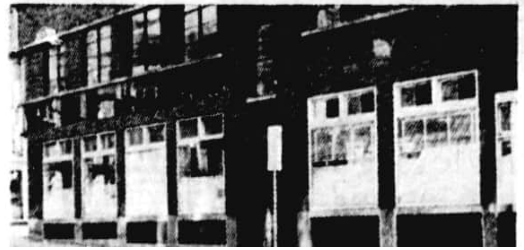
Also on the corner of Dalhousie and York, Marcil Frères Jewelry opened in 1968 and remained in business until 1974. On the same corner, La Mercerie René Giroux operated from 1975 to 1994. Since then, Money Mart has occupied this corner of the building.

The Right (May 8, 1968; August 22, 1970; May 13, 1974; September 27, 1975; 1997–2017)

1960 (September 4): Drinking beer ensures our survival

A l'Institut canadien-français d'Ottawa

En buvant de la bière, on assure notre survivance!



Formerly located on Rideau Street, the Institute is now on Dalhousie Street in

Ottawa

The Institute, founded in 1852—108 years ago—is led by its president, Mr. Aurèle St-Georges. Accompanied by his partner, we were given a tour of the building, which houses a library—2,000 volumes—two spacious lounges, a billiards room, a game room, a bar, and several other lounges.

Franco-Ontarians surely still cherish nostalgia for large family gatherings, judging by the enduring success of the Institut canadien-français d'Ottawa. The Institut is, like any such organization, a large family of 650 Franco-Ontarians living in the federal capital and its suburbs.

The Institute is a private club, but the pretentiousness and snobbery that are usually the hallmark of such clubs have little place there.

At the Institute's gatherings, it is not the wealthy who come together—no, it is warm-hearted people who offer firm handshakes to compatriots living somewhat in exile on this Ontario soil, just 500 feet from the border of their homeland.

Not that French Canadians are persecuted in the neighboring country, but our compatriots—rightly or wrongly—have the impression that there is a certain hostility toward them. Despite the fact that Ottawa is the capital of a bilingual country, it remains an English-speaking city in spirit, style, and activities.

You don't have to live thousands of miles from your homeland to feel homesick. For many people, simply being away from their hometown is enough to make them feel melancholy. Preserving French culture is, in fact, one of the Institute's missions, and its members enjoy discussing it over a good glass of beer.

Le Petit Journal (September 4, 1960)

LA REVUE

de l'Institut
Canadien-Français
d'Ottawa



SEPTEMBRE 1962

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MESSAGE FROM THE PRESIDENT OF THE INSTITUTE: Mr. Gérard Leroux, Director of Government Publications Distribution.

THE FRENCH-CANADIAN INSTITUTE OF YESTERYEAR: Mr. Séraphin Marion, Member of the Royal Society of Canada.

WHY I LOVE THE INSTITUTE: Mr. Louis-Philippe Gagnon, Deputy Superintendent of the Federal Translation Bureau.

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A MEMBER OF PARLIAMENT FORGETS HIS "PEER": Maurice Olivier, Esq., former Legislative Counsel and in the House of Commons.

The Journal of the French-Canadian Institute of Ottawa (1962)

1962: The Journal of the French-Canadian Institute of Ottawa



Jean-Pierre Beaulne

Founded in 1962, the Journal of the French-Canadian Institute of Ottawa is an initiative of the Honorable Judge and former President Jean-Pierre Beaulne, who *“hopes that others will follow his example and be able to turn this journal into a true periodical.”*

Dictionary of French-Ontarian Writings, 1613–1993

The Journal of the Institute may seem a somewhat pretentious title to some of our readers, given that “journal” implicitly conveys the idea of a periodical. We

will remain optimistic and note that the Board of Directors specifically hopes that this initiative will be repeated, and that, from time to time, a journal of this kind will be presented to you.

The Journal of the French-Canadian Institute of Ottawa (1962)



Roger Duhamel

Following a message from Honorary President Roger Duhamel and Institute President Gérard Leroux, the publication opens with a history of the Canadian-French Institute written by Séraphin Marion. Other articles on the Institute, economic nationalism, politics, the Normandy landings, and games make up this single issue. The thirty-two pages of this journal also include photos of former presidents.

Dictionary of French-Ontarian Writings, 1613–1993



Gérard Leroux

Mr. Gérard Leroux informed members that the first issue of the Journal of the French-Canadian Institute of Ottawa will be delivered to them early next week. This milestone in the life of the Institute, which has 600 members, was greeted with enthusiasm by the general assembly.

Le Droit (September 29, 1962)

As I present this journal, my thoughts turn to our predecessors—from the most distant to the most recent—to whom we owe the privilege of belonging to a circle such as ours.

The Journal of the French-Canadian Institute of Ottawa (1962)

1964 (December 18): The Rocket at the Institute



Tomorrow evening is the big turkey dinner at the French Canadian Institute, and it is also Maurice Richard Night. Indeed, “The Rocket” will be joining the festivities, and we will take advantage of his visit to the Institute to present him with an honorary lifetime membership card, as well as an excellent commemorative gift.

Le Droit (December 17, 1964)

Maurice Richard was honored on Friday evening when the Institut canadien-français presented him with a commemorative certificate naming him an honorary lifetime member of the Institute. Pictured here is the Rocket, on the left, with Paul Morel, the Institute’s president, on the right, and Guy Fortier, the event’s organizer, in the center.

Guy Fortier, the organizer of the annual Turkey Draw gala, presented the Rocket with a magnificent commemorative gift: a cigar humidor. Needless to say, the

box was well-stocked with Mr. Hockey’s favorite cigars.

The Rocket’s evening at the Institute ended with a game of snooker against Alex Defayette, already a Canadian champion in snooker and billiards.

Le Droit (December 19, 1964)

Institut Canadien Français d'Ottawa

Ottawa, le 18 déc. 1964

L'Institut Canadien Français d'Ottawa est heureux de
conférer le titre de **Membre d'honneur à vie** à
Monsieur Maurice Richard pour l'honneur qu'il a fait
rejoindre sur les Canadiens Français en dominant le monde du Hockey
professionnel durant près de vingt ans.



Paul Trudel
PRÉSIDENT
J. Legault
SECRÉTAIRE

PAUL TRUDEL

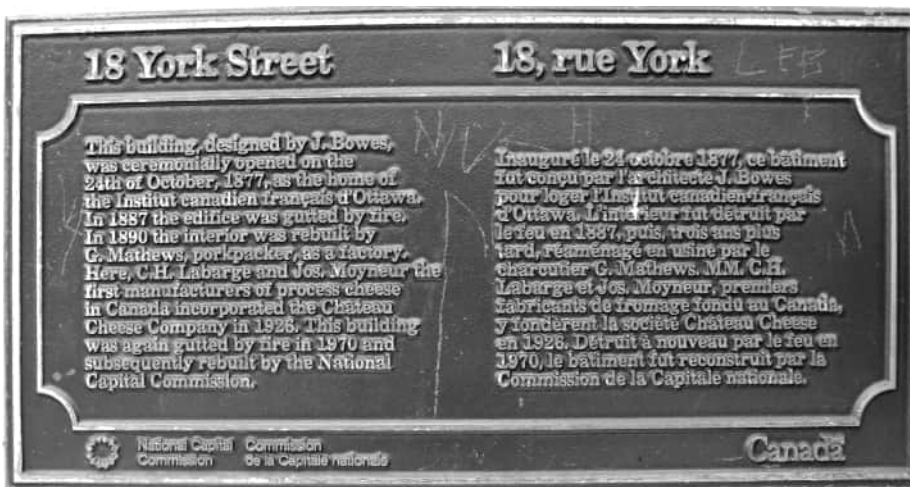
1965: Commemorative Plaque of the French-Canadian Institute



The photo shows Mr. H. Pritchard, an engraver from the firm Pritchard Andrews in Ottawa, affixing the plaque he engraved himself. The history of the Institut canadien-français states that, under the presidency of Mr. Alphonse Benoit and thanks to the efforts of Mr. Joseph Tassé, the institute built, at a cost of \$20,000, a magnificent stone building that was completed on September 15, 1875. Two years later, on October 24 and 25, 1877, the institute's 25th anniversary was celebrated there. The National Capital Commission

National Capital Commission had a commemorative plaque affixed on Tuesday morning to a stone on the building located at 18 York Street, Ottawa, marking the building's inauguration on October 24, 1877. The inscription is bilingual. The French text reads as follows:

"Inaugurated on October 24, 1877, this building was designed by architect J. Bowes to house the French-Canadian Institute of Ottawa. The interior was destroyed by fire in 1887 and, three years later, converted into a factory by butcher G. Mathews. Messrs. C.H. Labarge and Jos Moyneur, Canada's first processed cheese manufacturers, founded the company



Chateau Cheese in 1926. Destroyed by fire once again in 1926, the building was rebuilt by the National Capital Commission."

Le Droit (March 9, 1965)

1965: The Institute's brief to the Royal Commission of Inquiry on bilingualism and biculturalism (André Laurendeau, Davidson Dunton)



The Royal Commission on Bilingualism and Biculturalism was established in 1963 by the federal government of Lester B. Pearson (1897–1972). This commission was created in response to the rise of Quebec nationalism during the Quiet Revolution of the 1960s, following the realization that young Francophones across the country were failing to achieve equality between the French and English languages in government institutions. The final report, published in 1969, recommended radical changes. Prime Minister Pierre Trudeau (1919–2000) enacted legislation as early as 1969 to promote Canada's official bilingualism, and language rights were enshrined in the Canadian Constitution. However, **Canada would continue to pursue a policy of multiculturalism rather than biculturalism.**

Although the legacy of this Royal Commission remains controversial among some, the underrepresentation of French Canadians in positions of power is less of an issue than it once was, and they now have access to government services in their own language—a direct result of the Commission's recommendations.

https://heritage.canadiana.ca/view/oocihm.lac_reel_c4884/464

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TORONTO, ONTARIO

- 169 -

1

PAR MONSIEUR NEIL MORRISON,

2

Secrétaire:

3

Le mémoire de l'Institut Canadien

4

Français d'Ottawa, avec messieurs Raphaël Pilon,

5

Léopold Vachon, secrétaire, et monsieur Louis Titley.

Yesterday, in the Canadian capital, the Royal Commission on Bilingualism and Biculturalism held its first official public hearings (André Laurendeau, Davidson Dunton). The French Canadian Institute's brief proposes the creation of a French Canadian Information Office tasked with informing English-speaking Canadians about the way of life, aspirations, and achievements of the French Canadian people through articles, press releases, brochures, and pamphlets. This is to ensure its complete independence from any political party or authority.

The Institute believes that such an organization would make an invaluable contribution to national unity. Too many provinces still seem to view Canada as a colony of Great Britain, the brief points out. The Institute also states that it sees no reason to grant multiculturalism official status in Canada. New Canadians, it adds, can join one of the country's two founding groups, since they are required to know one of the two official languages before acquiring Canadian citizenship.

The Institute calls on all provincial governments to officially recognize French-speaking minorities and grant them the same consideration that Quebec grants to its own English-speaking minority. Without requiring all Canadians to become bilingual, it calls for any citizen wishing to do so to receive every possible benefit, and for federal offices, wherever they are in the country, to be able to respond in the language of the person they are speaking with—following the Swiss model. It also calls for federal telephone services, particularly in Ottawa and Quebec

in particular, respond immediately in French without forcing the citizen to be transferred through an English-speaking operator.

The brief complained about media outlets, stating that “with *the exception of Radio-Canada, whose French-language networks have rendered immense services to all French Canadians, we know of no major media outlet that is entirely impartial toward us.*” It took particular aim at the “*Canadian Press,*” asserting that “this news agency is run by a competent, English-speaking staff, who, naturally, protect the interests of the majority.” He also points to widespread errors and the case of English-language radio announcers, “*who go out of their way to display their ignorance of French by mispronouncing the French-sounding names of French Canadians.*”

On the international front, with the exception of news coming out of Washington, “the *Canadian Press gives us only what London wants us to know.*”

The document concludes on a note that is both lucid and patriotic. The Institute asserts that defending the interests of French Canada in no way constitutes an attack on anyone, but rather is an expression of genuine Canadian patriotism. It expresses the hope that once Anglo-Canadians understand this, many causes of division will have disappeared, and that Canada will be able, in the inner peace of its vastness, to define the grandeur of its dreams and realize its noblest ambitions.

Brief submitted by the French-Canadian Institute of Ottawa to the Royal Commission of Inquiry on Bilingualism and Biculturalism — Ottawa, July 2, 1964

In the case of the Institut canadien-français d’Ottawa, the primary concern is to change other Canadians’ perception of French Canadians through, among other things, a “French-Canadian information office.” In the introduction to the brief, the Institute asserts that the historical territory encompasses all of Canada and that all French Canadians should feel at home there, particularly in New Brunswick, Ontario, Manitoba, Saskatchewan, and Alberta. Quebec certainly occupies an important place, but this province should not be the only one where French Canadians can live within their own culture.

Brief by the French-Canadian Institute of Ottawa (1965)

1966: Henri Laperrière and Les Dimanches de l'Institut



His greatest “lasting” contribution was undoubtedly to the French Canadian Institute. He served for several years as secretary of the organization, as president in 1959–1960, and as literary director in 1966, launching the “*Dimanches de l'Institut*” series, which continued until around 1980. Serving again as president in 1976, he organized all the preparations for the 175th-anniversary celebrations, but a heart attack prevented him from participating in the festivities.

The name Laperrière is, in a way, synonymous with volunteerism. Despite the responsibility of raising eight children, his wife, Yvette Laperrière (née Yvette Duhamel), always found free time to devote to charitable and religious causes.

The name Henri Laperrière is well known in every sport in the region. How many old photos attest to this! But he has devoted himself—and continues to devote himself—to promoting the French heritage in Ontario as a leading advocate.

Henri began volunteering in 1923, contributing to the sports pages of the newspaper *Le Droit*. “That was back in the days of Gil O. Julien,” he says, “at the newspaper *Le Droit* on Georges Street. In the cramped newsroom, I had former Governor General Jules Léger sitting at the desk across from me. Those were the good old days, and I have very fond memories of them.”

Le Droit (August 6, 1980)



par Henri LAPERRIERE

While we were away on the islands of Saint-Pierre and

-Miquelon last week, workers who are members of the Institut canadien-français diligently set about renovating the former music room. This former hall is currently being transformed into a Spanish-style room. Hector Maheu, brothers Aurèle and Lucien Lévesque, Maxime Dagenais, electrician Baril, and a few others, working under the supervision of Jules Choquette, chairman of the renovation committee, hope to complete the

work by the end of the month. ICF members will be invited, by vote, to choose a name for this new lounge. As for the first lounge, inaugurated in 1968, it was named “L’Escale.”

Le Droit (August 27, 1970)

The Cause of French

Henri Laperrière has always been deeply committed to the cause of French in Ontario. When asked about this, he lists at least 40 associations in which he has served as an active member of the executive board. He was the first founding secretary of the French Chamber of Commerce of Ottawa, a founding member of Club 60 in Vanier, and a member of the Aînés joyeux de Notre-Dame d'Ottawa.



Institut Canadien-Français d'Ottawa
Le public d'Ottawa, Hull et la région
est invité à venir entendre

M. KEITH SPICER

Commissaire aux langues officielles du Canada
Le dimanche 15 décembre 1974, à 2h 30
à l'occasion de l'inauguration des

DIMANCHES DE L'INSTITUT

La conférence sera donnée dans le Grand Salon
au 95, rue York, angle Dalhousie

11 décembre 1974

Entrée gratuite - Bienvenue à tous

LES DIMANCHES DE L'INSTITUT



Causerie par
**MADemoiselle
LUCIE BELIVEAU**

le dimanche 12 janvier 1975
à 2h 30 p.m.
dans les salons de
**L'INSTITUT CANADIEN-
FRANÇAIS D'OTTAWA**
Entrée: 95, rue York

Sujet:
BENJAMIN SULTE:
Historien et auteur canadien
M. Sulte a été président de
l'Institut il y a cent ans. Le
public est cordialement invité.

11 janvier 1975

Les dimanches de L'INSTITUT



A la demande de ceux qui
ont suivi ses cours en
1970, 1971, 1972 et 1973.
M. Séraphin Marion,
O. M. L.
Membre de la Société Royale
du Canada et des "DCC"
Vice président d'honneur
DE
**L'INSTITUT CANADIEN-
FRANÇAIS D'OTTAWA**
Inaugure une cinquième
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**D'HISTOIRE DU
CANADA FRANÇAIS**
DANS LE SALON DE L'INSTITUT
95, RUE YORK

LE DIMANCHE 13 JANVIER 1974 À 14 HEURES 30
PROGRAMME DES COURS
Sous la présidence de M. Paul Dechar, Directeur littéraire de l'I.C.F.

13 JANVIER:
Symposium: QUEBÉCOIS OU CANADIEN FRANÇAIS?
PARTICIPANTS: M. Gerald Gaudet, M. Jean Robert
Gauthier, Jacques Fuschier, poète et M. Jean Gobeil

20 JANVIER:
Symposium: L'AVEAU DES FRANCO-ONTARIENS.
PARTICIPANTS: Mme Régine Wyczyński, M. Omer Des-
lauriers, M. François Boivin, R.P. Robert Bersileo, O.M.I.

27 JANVIER:
Causerie par M. Marion: "LA SOCIÉTÉ ROYALE ET LE
CANADA FRANÇAIS D'AUTREFOIS"

3 FEVRIER:
Causerie par M. Marion: "LE CANADA FRANÇAIS ET LA
FRANCE".

ENTRÉE LIBRE BIENVENUE À TOUS
4 janvier 1974 PROGRAMME DES COURS

AUX DIMANCHES DE L'INSTITUT



10 décembre 1980

Madame Jacqueline Martin, présidente du groupe "Le
Théâtre Lyrique de Hull", prononcera une causerie lors
de la séance inaugurale des "Dimanches de l'Institut ca-
nadien-français d'Ottawa", dimanche prochain, 11 dé-
cembre à 14h (2h p.m.). Plusieurs membres du Théâtre
Lyrique seront présents et, avec Mme Martin, chanteront
des extraits d'opérettes du répertoire français. Le public
est cordialement invité à cette séance absolument gra-
tuite. L'entrée se fait par la 95, de la rue York.

1966 (June 4): The Issue of the Institute's Catholic Character

Le mot "catholique" demeure dans les statuts de l'Institut

par Henri LAPERRIERE

The question of the Catholic character of the Institut canadien-français d'Ottawa sparked, during 1966, an internal debate that revealed tensions between religious tradition and institutional pragmatism. At the special meeting on June 4, the board of directors, chaired by Louis Titley, proposed removing subparagraphs (ii) and (iii) of Article 3 of the bylaws, which since 1941 had required members to be Catholic and to contribute to separate schools as conditions for admission. This proposal was, however, unanimously rejected by the approximately 300 members present, influenced in particular by the historian Séraphin Marion.

In a circular letter addressed to the members following this setback, the Institute's president, Louis Titley, candidly set forth his arguments. He pointed out that the Institute had been founded in 1852 as a non-denominational organization, and that the denominational clauses had not been introduced until 1941—nearly a century after its founding—without the provincial authorities, the Ministry of Education, or the Liquor Control Board being informed. In doing so, he highlighted the legally precarious nature of this amendment, which could jeopardize the subsidies, tax exemptions, and permits the Institute had enjoyed since the 1930s.

Titley also emphasized that the proposed amendment would have opened the doors to only a very small number of non-Catholic French Canadians—estimated at 1,200 or 1,500 people in Ottawa—and that their exclusion amounted to pushing them toward English-language institutions. For him, the issue was not a religious one, but rather a practical and national one: the Institute, he asserted, had always been Catholic in practice, without it being necessary to include that in its bylaws.

To the members of the Institute—Louis Titley (June 1966), Le Droit (February 14, 1941–June 4, 1966)

Constitution and Bylaws. Article V (1855): Any person of French-Canadian descent on either the father's or mother's side may become an active member, provided they have been duly nominated and accepted.

*The Escale Salon opens on September 7, 1968, *Le Droit* (November 3, 1984)*







Young Artist from Ottawa: The galleries of the Institut canadien-français, located at 95 York Street, are currently exhibiting the works of a young painter from Ottawa, Mr. Paul Baril. About thirty of his best works adorn the walls of the l'Escale gallery. The exhibition, which opened Thursday evening, will continue today and all day Saturday. The public

is cordially invited to visit this joint exhibition by a painter and a sculptor, Mr. Paul Baril and Mr. Antoine-R. Dufour.

Le Droit (November 6, 1970)



Lucien Marier will welcome friends with his trademark warm smile. We'll take advantage of this evening to hold the annual drawing for Christmas turkeys, as well as a "grand prize" drawing. Members and friends will have the opportunity to admire hundreds of old photographs displayed on the walls of **L'Escale**—photographs that will bring back memories of days gone by, most of them humorous. Organized by Jos Dalpé with the help of members. Some of these photographs date back to ^{the 19th} century, while others are more recent, but all are sure to make the "viewers" laugh.

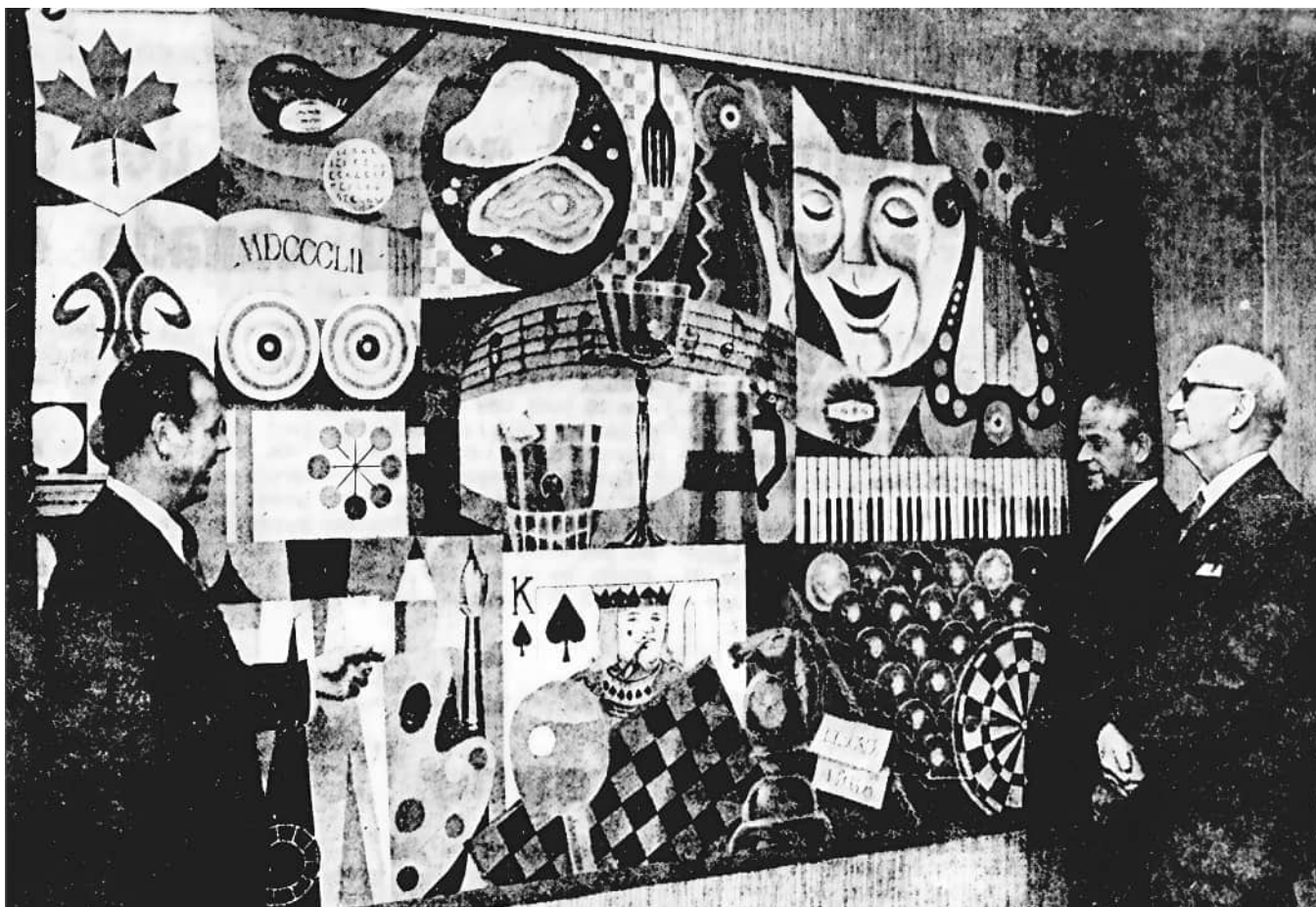
Le Droit (December 18, 1970)



M. GUY LALIBERTE

The public is cordially invited to attend the concert to be held at the Institut canadien-français d'Ottawa on Sunday, April 5, at 2:30 p.m., as well as an art exhibition. The choir "Les Voix de Chez-nous," from the St-Mathieu de Touraine parish, under the direction of Mr. Christian L'Écuyer, will perform the finest pieces from its repertoire. The paintings on display are the work of Mr. Guy Laliberté, a well-known artist in our region and a lifetime member of the Institute. Entrance to the Salon de **l'Escale** is at 95 York Street.

Le Droit (April 3, 1981)



A painting by Mr. Gérard Montplaisir, a lifetime member of the Institute, was unveiled during a brief ceremony on Friday evening at the Institute's building on York Street. In our photo, we can see, from left to right, the painter Gérard Montplaisir and Mr. Lionel Baril, secretary of the Institute, who unveiled the painting. Mr. Montplaisir is an artist stationed at Rockcliffe with the Canadian Armed Forces.

Le Droit (December 13, 1969)



1969: Sammy Godin

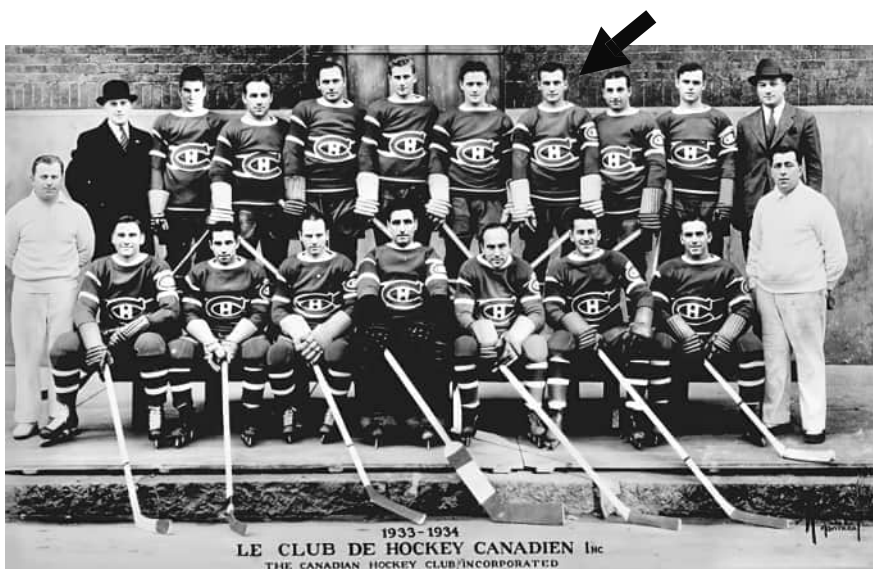
Joseph Samuel Ozomer Godin

A former Montreal Canadiens player (1933–1934) and member of the Institute, Sammy Godin said, *“This is the best thing that has ever happened to me,”* and we have to take his word for it. His sincerity was palpable on Friday evening, when members of the Institut canadien français paid tribute to this 61-year-old former professional hockey star of the Montreal Canadiens (Habs). A beautiful painting depicting Sammy in his old Montreal Canadiens uniform was unveiled and presented to the guest of honor by Guy DeBlois, the Institute’s sports director.



John Mantin, from Schenley’s, made another personal presentation, and the star of the evening also received a Canadiens jersey during a ceremony organized by Lucien Marier, the event’s host.

It wasn’t a lavish ceremony, but rather a simple and friendly evening where about 250 of Godin’s friends gathered to listen to amusing anecdotes about Sammy and reminisce about old times. The event gave some people a chance to discover Sammy Godin’s many talents. For example, the Ottawa representative for Labatt’s for the past 19 years is interested in all sports and plays several himself. He shoots in the 80s in golf and cherishes the 78 he posted at the Glenlea Golf Course a few years ago.



He loves fishing, and Henri Laperrière, president of the Institute, warned all outsiders to be careful when playing gin rummy against Sammy. *“Sammy is either one of the best gin rummy players or one of the luckiest,”* joked Henri Laperrière.

Ottawa Citizen (December 20, 1969)

1970 (January 10): ICFO Tribute to Judge Louis Cousineau



Several members of the Institut canadien-français d'Ottawa paid tribute to their senior member, the Honorable Judge Louis Cousineau, a retired judge of the Superior Court of Hull and former mayor of Hull, during a reception held in his honor in the Institute's reception rooms on Friday evening.

Joining them were several members of the judiciary and the bar from Ontario and Quebec, as well as numerous members of the Cousineau family: sons-in-law, grandsons, nephews, cousins, and others. A large delegation from Pointe-Gatineau was also in attendance. Mr. Cousineau was presented with a certificate of merit and a commemorative gift.

The photo shows, from left to right: Mr. Henri Laperrière, president of the Institute; Judge Louis Cousineau, the guest of honor; Judge Jean-Pierre Beaulne, who read the tribute to the guest of honor; and Mr. Guy Fortier, Mr. Cousineau's nephew and vice president of the Institute.

Le Droit (January 10, 1970)

1970 (May 2–31): A three-week trip to Europe organized with
the French-Canadian Institute of Ottawa

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HENRI LAPERRIERE
Président I.C.F., directeur





Ottawa, le 24 octobre 1975.



1977 (June 24): Celebration of the 125th anniversary of the Institute's founding

L'Institut canadien-français fête son 125ème anniversaire

par Daniel Morin

Founded on June 24, 1852, the Institut canadien-français d'Ottawa (ICF) has been carrying out its cultural, literary, and social work for 125 years, under the motto "*Work and Harmony*." Today, the Institute has more than 1,000 members, hailing from both Quebec and Ontario.

The ICF's activities fall into two categories: recreational and cultural. Members can play "*euchr*," bridge, chess, and pool. In addition, the Institute's library contains 3,000 volumes, some of which—such as the book **Que devons-nous à l'Angleterre?** by Henri Bourassa—are very rare. Members can browse through various newspapers and magazines in the reading room or simply enjoy a drink at the "*L'Escale*" bar.



Ouellette, President
of the Institute

The Institute's current president, Mr. Marcel Ouellette, who was elected last March, notes, however, that the ICF's "cultural" role has given way somewhat to its "recreational" role in recent years. The Institute has instead become "*a social club*" to cope with "*changing conditions*." This does not mean, however, that cultural activities have disappeared.

The president also notes that the ICF is currently in excellent health and that there is no cause for concern regarding its survival. Mr. Ouellette adds that, as president, he wants to help the Institute continue its cultural work while supporting the political efforts of Franco-Ontarian organizations such as ACFO.

Le Droit (July 11, 1977)



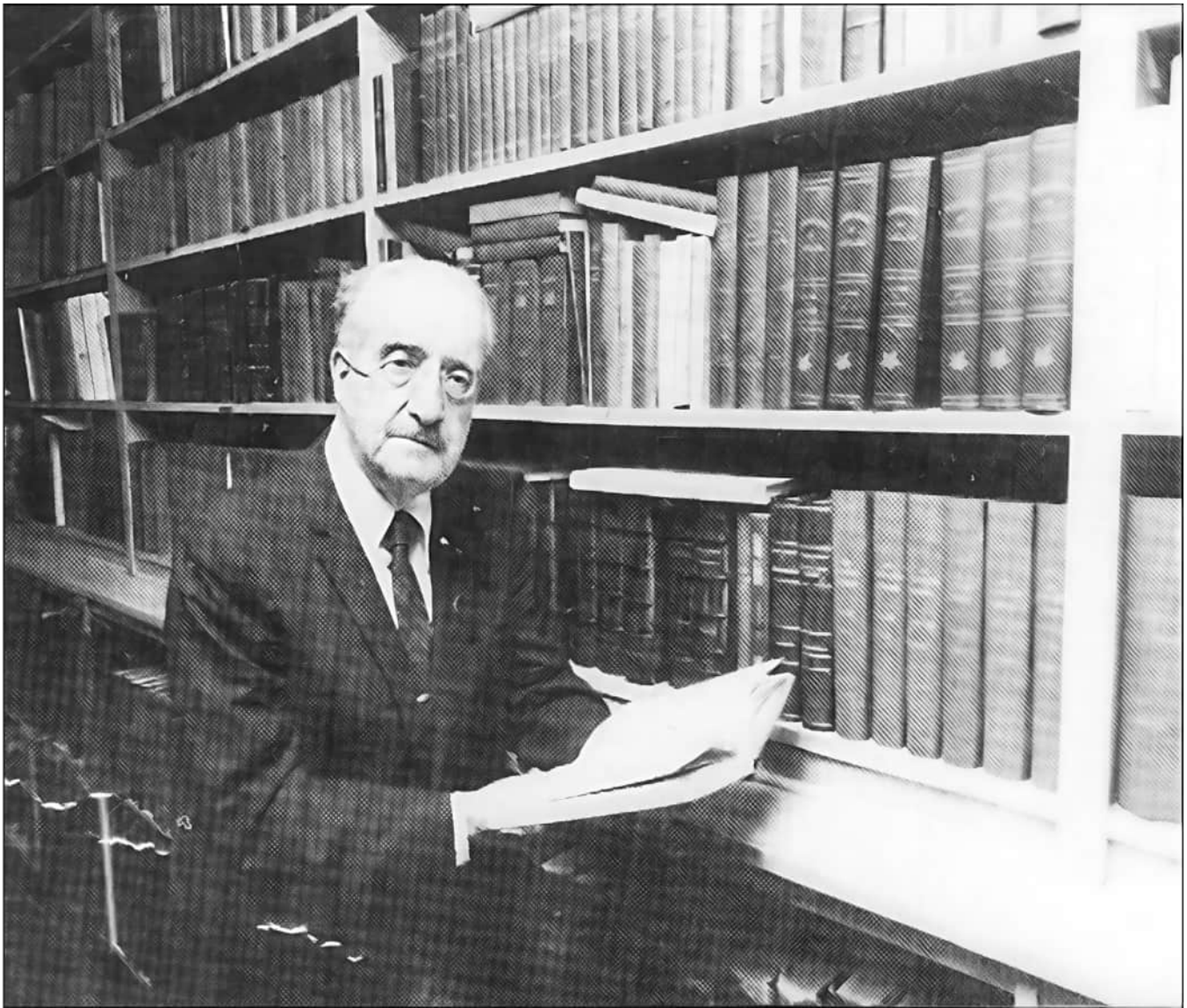
On June 24, the Institut canadien-français d'Ottawa officially celebrated its^{125th} anniversary and, on this occasion, presented certificates of appreciation to four of its members. This was only the second time the Institute had taken such an action. Pictured from left to right are Mr. Léopold Vachon, who served as secretary for 16 years and president for 2 years; Mr. Alcide Paquette, president for two years and secretary for nine years; Mr. Charles Michaud, a member of the Institute for 40 years who has held numerous positions within the organization; Mr. Marcel Ouellette, the Institute's current president; Mr. Wilfrid Bériault, the Institute's secretary; and Mr. Lionel Baril, who served as treasurer for 23 years.

Le Droit (July 11, 1977)



Pictured here are some of the most loyal members of the Institut canadien-français. From left to right: Vice President Léo Godin, President Marcel Ouellette, Senator Lionel Choquette, Honorary President Dr. Séraphin Marion, and Secretary Wilfrid Bériault.

Le Droit (July 11, 1977)



Honorary President and Dean of the Institute, Dr. Séraphin Marion has been a member for 70 years. He has previously served as president and organized some twenty conferences between 1970 and 1975. He is pictured here in the Institute's library, which houses 3,000 volumes, some of which are very old and very rare.

Le Droit (July 11, 1977)



1976-1977: Fire at the Library

Report by Librarian Joseph Dalpé



316, RUE DALHOUSIE

TÉLÉPHONE : 234-3267

Exercice 1976 - 1977

Rapport annuel du bibliothécaire

Monsieur le président
Messieurs les membres de l'Institut

J'ai l'honneur de vous présenter mon rapport pour l'exercice qui s'est terminé le 31 août, 1977.

A cause d'un incendie qui a exigé des réparations assez importantes notre bibliothèque a dû être fermée pour près de 6 mois. Mon prédécesseur qui avait été élu l'automne dernier a démissionné au mois de mars, 1977, et à la suite d'une élection partielle, j'ai été nommé bibliothécaire, pour la fin du terme.

Mon premier devoir a été de renouveler plusieurs abonnements, soit; journaux, revues, etc., et d'éliminer celles qui n'intéressent plus les membres. Une addition à notre collection, est l'édition française, 1977, du livre des records mondiaux, publiée par Guinness, et disponible aux membres.

L'incendie, quoique n'étant pas une conflagration, a néanmoins causé beaucoup de dommage, surtout aux murs, plafond, rideaux, etc., mais heureusement les livres ont été endommagés principalement par la fumée et l'eau.

La compagnie d'assurance a fait exécuter tous les travaux de réparation à notre entière satisfaction et nous a dédommagé financièrement pour les livres, grâce à notre président-sortant, M. Paul Boucher, bibliothécaire professionnel à sa retraite, qui a dressé un inventaire des livres endommagés ainsi que le montant réclamé.

J'ai fait un inventaire sommaire de notre collection de volumes, et j'ai constaté malheureusement qu'il en manquait quelques uns. Je prie donc les membres qui ont apporté des livres chez-eux, et qui par simple oubli, ne les ont pas retournés, de bien vouloir communiquer avec votre humble serviteur.

Je remercie très sincèrement les membres de l'Institut de leur encouragement et je vous prie d'agréer l'expression de tous mon dévouement.

Votre bibliothécaire.

J. Dalpé
Joseph Dalpé

1978: Let's Run and Talk Football

Full Throttle and Football Chat



— Bryce Flynn, *Citizen*

Sports bash at L'Institut

It was football night at L'Institut Canadien Français, and Ottawa Rough Riders, past and present, were much in evidence. Left to right, front row, Rider assistant coach Bob O'Billovich, head coach George Brancato and J.P.

Boisvenue (light suit); second row, Claude Pilon, Herve Pilon, Institut president Marcel Ouellette, Bob Simpson and Gilles Archambault; rear, John Bove, Maurice Lapensee, Rolly Hammond and assistant coach George Hughes.

For 126 years, the Institut Canadien Français on Dalhousie Street has kept alive a tradition of camaraderie and passion for sports. Its members gather to play snooker, play cards, enjoy good food, and above all, celebrate sports in all its forms. They frequently organize themed evenings, sometimes to honor past legends, sometimes to celebrate current French-Canadian stars. At a recent football night, Rough Riders coaches, former players, and local sports figures gathered to watch films and share memories. Among them were notable figures such as Yvon Renaud, Joe Lépine, René Aubry, and Hervé Pilon and his nephew Claude—an internationally renowned wrestler—demonstrating the Institute's deep roots in Ottawa's sporting history.

The Ottawa Citizen (October 25, 1978)

1979 (July 7): The Institute's Senior Citizens' Oasis
Expos Game with Host Wilfrid Bériault





—Russell Mont, *Citizen*

Claude Charette in hospital bed: 'I was pretty scared'

On December 9, 1980, an Ottawa businessman who was shot in the right arm and left hand on Monday during an attempted robbery said he was “*pretty lucky*.” Claude Charette, 44, director of the Institut Canadien Français at 94 (95) York Street, was shot when two men entered the private social club around 8 a.m. and demanded money.

Charette fled through a side door but slipped in the outdoor parking lot outside. The two men—one wearing a balaclava and the other with a sock over his head—

pinned him down and began beating him with a gun. Charette was shot twice during the struggle. But the Hull resident insisted on Monday evening that he had been lucky.

"It's really lucky that I slipped. Otherwise, I'm sure they would have shot me as I was running away. I'd rather be injured than dead."

Mr. Charette, who is in satisfactory condition at the Ottawa General Hospital, admitted to being "very scared" during the incident, but he says he ran toward the side door more out of "instinct" than panic.

"I saw the door and thought I could make it there. I guess I was wrong."

Claude Cl  roux, a Christmas tree vendor who saw the two robbers strike Charette, says he chased them through the ByWard Market until they shot at him and convinced him that their gun was real. Ottawa police said that Mr. Cl  roux, 40, the sole witness to the shooting, has been a great help to us.

Police are currently questioning a suspect who was arrested after being spotted on the street by Mr. Cl  roux. Two other men are still being sought.

"I was unloading my trees when I saw three guys fighting on the ground. I thought they were drunks and didn't pay any attention to them. Then I saw one of them—the one with the hat and the brown coat—get up and shoot one of the men on the ground. I don't remember what I said, but I yelled at them and started running toward them. They immediately started running down York Street. He (Charette) took a real beating. I'm sure they would have killed him. I was ready to fight until they shot at me. I froze. They must have fired from about thirty meters away," Cl  roux said.

According to the store clerk, it was about two minutes later that he flagged down an Ottawa police sergeant. Within seconds, they spotted a man wearing a brown coat running along Dalhousie Street toward Saint-Patrick Street. According to the police, the sergeant watched as the man disappeared into an alley next to 260 Saint-Patrick Street. He reappeared a few seconds later and was arrested without resistance.

The Ottawa Citizen (December 9, 1980)

1981, 1986, 1987, 1988, 1990: “Les Camarades” Reunion

Members of the Institute had founded a club called “Les Camarades” and organized outings every summer to have fun and enjoy themselves. Back then, we would have called it a good time.



1984: Jerry Barber Runs for President of the Institute



Over the years, Gerry's fists earned him a reputation as the toughest, most feared—and therefore the best—bouncer. He dealt with every kind of patron, from little old ladies to biker gangs to professional football players. Tough guys from Canada—Vancouver in particular—took him on. He says he's never lost a fight.

Jerry Barber, 54, died Sunday morning at the Institut Canadien Français on Dalhousie Street of heart failure after surviving attacks with baseball bats, knives, tire irons, bullets, and a firebomb during his career.

As a candidate for the presidency of the Institute, he could have been elected president the Wednesday following his death at the Institute. That would have been a unique distinction for this feisty Irishman from the Lower Town who did not speak French perfectly. He was one of two candidates for the position. Paul Boucher, 72, former president of the Institute, which has 1,000 members, said he had never been bothered by Barber's reputation. *"He was a very generous and friendly man... a man with a big heart. That's why he was a candidate."*

The Citizen, Ottawa (May 31, 1984)

1985: Politics and religion are taboo subjects in this all-male Francophone stronghold

Politics and religion: taboo subjects in this all-male Francophone stronghold



In a city where political gossip runs rampant, a building on Dalhousie Street stands as an exception. The Institut français-canadien d'Ottawa is perhaps one of the only places in the nation's capital where one cannot discuss politics. Not even former Prime Minister Sir Wilfrid Laurier was allowed to talk about his day at the office when he entered the club. And although all club members must be Roman Catholics, religion is the other topic that cannot be discussed within the club's walls.

The club will celebrate its^{133rd} anniversary on June 24. Rules and regulations govern the conduct of all members of this private club. Men must remove their hats indoors, and most members have not yet agreed to admit women into their ranks. Women are admitted for mixed bridge games on Thursday and Saturday evenings and for special receptions, but otherwise, North America's oldest French-speaking private club is reserved for men.

The Citizen (May 11, 1985)

The Influence of Political and Religious Taboos on the Longevity of the Institut canadien-français d'Ottawa.



We do not know exactly when the bylaws and rules were amended to include a ban on discussing religion and politics.

The Institut canadien-français d'Ottawa distinguished itself by explicitly prohibiting discussions of politics and religion within its walls. This rule, unusual for the time, contributed decisively to the institution's longevity. While the ban on discussing politics and religion greatly limited sources of division within the Institut canadien-français d'Ottawa, it did not eliminate all forms of conflict. As in any organization bringing together a wide range of personalities, disagreements arose over the decades. However, these tensions were always short-lived and rarely had a lasting impact.

From a sociological perspective, the exclusion of these two topics served as a mechanism for regulating internal tensions. In the Canadian context of the 19th

—marked by fierce political clashes over Confederation and by sometimes heightened denominational rivalries even within Catholicism itself—these topics were sources of division. By banning these discussions, the Institute preserved the homogeneity and camaraderie necessary for the survival of a private club across several generations.

This strategic choice also made it possible to refocus discussions on the primary mission: the preservation and promotion of the French language and culture in a minority setting. While other Francophone associations perished due to ideological splits or shifting political alignments, the Institute maintained a neutral ground where members with diverse convictions could coexist, provided they shared the language and the Catholic faith.

Compared to other North American private clubs of the same period—such as certain English-speaking gentlemen’s clubs where political debates were part of the social ritual—the Institute adopted an approach of avoiding controversy in order to prioritize stability. This approach not only enabled the Institute to weather Canadian political crises (the Métis Rebellion, conscription, the Quiet Revolution) but also ensured the intergenerational transmission of an intact social framework.

Thus, the ban on discussing politics and religion stands out as one of the structural pillars of the Institute’s longevity, guaranteeing a protected space where cultural identity could flourish, shielded from ideological divisions.

1986–1987: Ottawa Considers the Future of Fire Stations



Ottawa staff would like Fire Station No. 3 at 179 Clarence Street to be transferred to the Institut canadien-français d'Ottawa. Selling or leasing the station to the institute would help preserve the community's cultural diversity.

Ottawa Citizen (December 9, 1986)

At the meeting on March 21, 1986, President Mr. Ouellette presented the

benefits of a potential move by the Institute to the neighborhood where the organization had been founded. The new site would offer more parking, a more modern building, and facilities all on one floor, including a much larger community space. Financially, this relocation would ensure the Institute's survival thanks to a firm offer of \$2.5 million. After accounting for the estimated costs of renovations and the purchase, between \$800,000 and \$1 million would remain—a sum that, if invested, would generate stable long-term income.

Mr. Ouellette also points out that the chances of the City accepting the offer are good, despite competition from many other organizations interested in the fire station. Conversely, remaining in the current premises would entail significant expenses, particularly to repair the ceiling, modernize the heating system, redo the exterior walls, and install an air conditioning system, at a minimum estimated cost of \$250,000. However, the Institute has only \$32,000 in the bank, and rental income remains modest. The president therefore emphasized the importance of a reserve fund to secure the organization's future.

Report by President Mr. Ouellette at the March 21, 1986, meeting

The fire station located at 179 Clarence Street will be sold or leased, but not necessarily to the French-Canadian Institute of Ottawa as had been recommended. The building will serve as a firefighting museum this summer, as promised.

Ottawa Citizen (February 2, 1987)

I C F.

Avis de motion par
Henri Laperrière
le vendredi 19 décembre 1986.

Avis est présentement donné
que lors de la réunion générale
de janvier 1987, je proposerai
ce qui suit :

"Qu'advenant le cas où il devien-
drait impératif pour l'Institut
de changer de local, pour une
raison ou pour une autre qu'un
comité de sept membres soit
constitué afin d'étudier les possibi-
lité's de faire l'acquisition de
l'école Guigues, sisé au 159 rue Murray,
maison d'éducation historique, qui,
après certaines modifications et
altérations, se prêterait admirable-
ment bien aux besoins culturels,
sociaux et récréatifs de nos mem'bres."

Henri Laperrière
directeur culturel
19 déc. '86.

1987: Presentation of a painting to Mr. Jean-Yves Thériault



World kickboxing champion Jean-Yves Thériault was honored last night by the Institut canadien-français d'Ottawa, whose president, Aimé Charron (right), presented him with a painting by Gérard Montplaisir (center)

Le Droit (January 1, 1987)

1995: The Institut canadien-français transformed into a restaurant and nightclub



The Institut canadien-français, a private men's club located on York Street for over 40 years, will be converted into a restaurant and nightclub.

The owners of the Spö-Dee O-Dee's Warehouse Saloon restaurant (Mr. Brown) in Ottawa, who are reportedly already in a preliminary agreement with the board of directors of the Institut canadien-français to lease the premises, will convert the basement of the building into a restaurant serving light fare (finger food), while

the ground floor will be fitted out to house a bar, pool tables, and a dance floor (The Great Cabin).

As for the Institute's members, they will continue their activities on the second floor of this building, located in the heart of the ByWard Market at the corner of Dalhousie and York Streets. *"The Institute's board of directors must take drastic measures in response to the recession, as the top floor of our building has been vacant for several months and it seems impossible to find suitable tenants,"* reads the monthly newsletter of the Institut canadien français.

"It was unanimously decided (...) to lease the space currently occupied by members in the building—namely, the ground floor and basement—to a restaurant owner who has committed, through a lease agreement, to rent our space for a period of five years, which would generate \$70,000 in the first year, rising to \$95,000 in the fifth year. "In addition, there is an option to renew for a second five-year term, at a rate of \$112,000 per year," wrote Gérard Montplaisir, the author of this article published in the Institute's journal. According to him, the floor space on the second floor of the building is smaller, "but it will be sufficient to comfortably accommodate members who regularly attend the Institute."

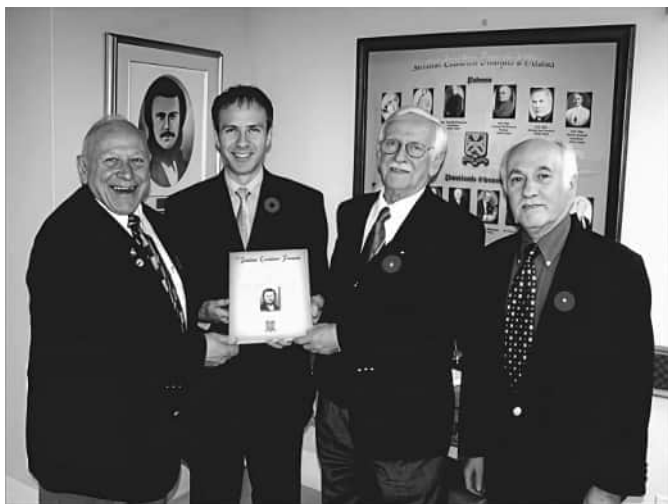
The Institut canadien-français will seek a \$250,000 line of credit from a local financial institution to cover the costs of these renovations. The Institute acquired the McCoy building in 1955.

Le Droit (November 23, 1995)

**1996 (July): The Institute consolidated all its operations on the top floor
at 316 Dalhousie Street**



2002 (April–December): Celebration of the 150th anniversary of the founding of the Institute, the oldest French-language organization in Ottawa and Ontario. The Institute is the only “Canadian Institute” in Canada that still exists today as a private club; the others have disappeared



The historical exhibition marking the 150th anniversary of the founding of the Institut canadien-français d'Ottawa (ICFO) opened on Sunday, September 30, at the Institute's premises on Dalhousie Street in Ottawa. More than 125 people attended the event, including Senator G rald A. Beaudoin, Mauril B langer, Member of Parliament for Ottawa-Vanier, Judge Jean-Pierre Beaulne, and Bernard Grand-

Ma tre, former Member of the Provincial Assembly for Ottawa East and Minister Responsible for Francophone Affairs.

The University was represented by Antoni G. Lewkowicz, Associate Dean of Research for the Faculty of Arts, and Yvan G. Lepage, Faculty Secretary. Andr  Fournier, President of the Institute, and Jean-Pierre Wallot, Director of the CRCCF, spoke about the collaboration between the two organizations on this project. Mr. Wallot emphasized, in particular, the Institute's importance in Ottawa's cultural and social life. The exhibition covers the full range of activities of the Institute, which was one of the cultural hubs of French Canada. Indeed, the exhibition's design focused more on this aspect than on the games and recreational activities for which the Institute is better known today.

One hundred forty-four reproductions of archival documents ([ca. 1850]–2000; [primarily 1871–1975]) evoke the Institute's distant and recent past: its origins, locations, members and presidents, administration, publications, and cultural, literary, and scientific activities (music, visual arts, theater, museum, lectures and courses, library), and finally, its sports and recreational activities and the Institute's enduring presence in the community. The iconographic, photographic, and textual materials come primarily from the archival fonds and collections held at the CRCCF, including the ICFO Fonds.



ÉTIENNE MORIN, Le Droit

De la grande visite

Marc Garneau, président de l'Agence spatiale canadienne, était en passage dans la région, hier, pour une rencontre organisée dans le cadre du 150^e anniversaire de l'Institut canadien français. C'est le **Dr Bernard Gingras** (à gauche) qui a présenté l'ancien astronaute aux invités.



The organizing committee for the 160th anniversary celebrations of the Institut canadien français is ready to kick off the festivities on June 2. In the front row of the photo are Fernand Roberbon, Bernard Gingas, Pierre O. Touchette, Camille Chef, and Cyrille Ooulet. In the second row are Roger Bespa, Roger Mongeon, Jacques Fournier, Jean-Claude Sarault, Daniel McKoy, Roger Bazinet, and Ronald Thier.

**2005 (June 24): Plaque unveiled to commemorate
the^{150th} anniversary (2002) of the Institute**



Sincere thanks to Michel Prévost, historian and chief archivist at the University of Ottawa, and to Jean-Yves Pelletier, historian, for researching and drafting the text for the commemorative plaque. Thanks also to Yvon Léonard, Paul-François Sylvestre, and Robert Serré for their contributions. We cannot fail to acknowledge the exemplary commitment of Mr. François Landry, who brought all the partners together. The unveiling of this plaque, which has been permanently affixed to the building of the Institut canadien-français d'Ottawa at the corner of York and Dalhousie Streets on the ByWard Market, took place in the presence of representatives from all sectors of the Francophone community on Friday, June 24, Saint-Jean-Baptiste Day, a holiday celebrated by all French Canadians.

Le droit (June 25, 2005, Supplement 1)

PRÉSENCE FRANÇAISE À OTTAWA DEPUIS PLUS DE 150 ANS

Les francophones œuvrent à Ottawa depuis la fondation de Bytown en 1826. Ils travaillent à la construction du canal Rideau, à l'exploitation de l'industrie forestière et, après 1859, à bâtir les édifices de la colline du Parlement. Dès la Confédération en 1867, la capitale du Canada accueille de nombreux politiciens, magistrats et fonctionnaires de langue française. Plusieurs Canadiens français s'installent sur les terres agricoles à l'est de la ville, d'autres dans les quartiers ouvriers à l'ouest du Parlement. Enfin, un noyau de francophones s'établit dans le quartier Vanier à la fin du XIX^e siècle. Les francophones contribuent au développement d'Ottawa dans toutes les sphères d'activités de la société.

La basse-ville demeure le berceau de la communauté francophone et plusieurs de ses institutions y voient le jour : l'Hôpital général des Sœurs de la Charité (1845), l'école Guigues (1864) et l'Académie De La Salle (1899) longtemps dirigés par les Frères des écoles chrétiennes, ainsi que l'Université d'Ottawa (1848) et le journal LeDroit (1913) tous deux fondés par les Oblats de Marie-Immaculée. L'évêché, symbole diocésain de l'autorité religieuse catholique, y est présent depuis 1847. L'Institut canadien-français, créé en 1852 par J.B. Turgeon, premier maire francophone de Bytown, est aujourd'hui la plus ancienne institution culturelle de langue française à Ottawa.

Cette plaque dévoilée le 24 juin 2005 commémore le 150^e anniversaire de la ville d'Ottawa.



For Charity

The Institute regularly organized bazaars to benefit the Saint-Joseph Orphanage between 1870 and 1900. These included theatrical performances, concerts, magic shows, and oyster dinners...

1879: A theatrical performance to benefit the St. Joseph Orphanage. Tomorrow evening, students from the College of Ottawa will perform Shakespeare's famous comedy **The Merchant of Venice** and the short vaudeville **L'Ut Dièze** at the Canadian Institute, to benefit the St. Joseph Orphanage.

The people of Ottawa have not forgotten that it is their duty to come to the aid of these poor, unfortunate children—the orphans—and they must now make a renewed effort to help this charitable institution pay off the debts incurred during the long winter.

The Ottawa Gazette (March 24, 1879)

The Foundation organizes various fundraising events throughout the year, the most significant of which is the annual golf tournament held in July. In addition, it hosts a dinner on nearly every first Friday of the month.



The Ottawa French Canadian Institute Foundation (ICFO) was established in 2004 and incorporated in Ontario as a public corporation on July 5, 2005. The organization was registered on January 1, 2006, as a public foundation with the federal government. Since its inception, the Ottawa French Canadian Institute Foundation (ICFO) has remained true to its dual mission: to promote our

to support charitable organizations in the National Capital Region registered under the Income Tax Act of Canada that serve disadvantaged or needy populations.

Upon its incorporation, the Foundation of the Institut canadien-français d'Ottawa (ICFO) set itself the goal of establishing a fund whose capital or income—in whole or in part—would be used to provide financial support to

INSTITUT CANADIEN.

—
GRAND CONCERT DE CHARITÉ
donné sous le patronage des Dames Patronnes

— DE —
L'ORPHELINAT ST. JOSEPH,
Au bénéfice des Orphelins de cette Institution

DIMANCHE SOIR, 10 AVRIL, 1879

registered charitable organizations in the region. More specifically, beneficiary organizations are charitable institutions dedicated to the well-being of children, adolescents, adults, or seniors in need. Eligible organizations are those that provide assistance to families facing difficulties, women and children who are victims of violence, the homeless, Francophone cultural communities, the social integration of marginalized individuals, the fight against certain diseases, and the creation of a supportive environment for people with terminal illnesses.

Between 2012 and 2019, the Institute's Charitable Foundation made donations to various organizations totaling approximately \$150,000 during that period. Various fundraising methods have been undertaken. All proceeds from golf tournaments organized by the Institute are donated to the Foundation; a can and bottle drive organized by member Guy Brousseau is also an excellent source of revenue, in addition to personal donations.



Letters from Members
Admission of Women as Members
1971–2018

Why aren't private men's clubs viewed the same way as private women's clubs in today's society? Another perspective.

In the following pages, Mr. Rhéal Sabourin clearly explains the Institute's position on the admission of women as members. He makes an important distinction: on the one hand, women are present, active, and welcomed in the Institute's activities; on the other hand, becoming a member requires being male.

The difference lies not in the values expressed, but in the social and historical context in which they are embedded. An exclusive men's club evokes privilege, elitism, conservatism, and exclusivity. An exclusive women's club evokes sisterhood, solidarity, and the affirmation of identity. A men's club perpetuates historical domination. A women's club seeks to redress or compensate for exclusion.

When a men's club excludes women, it reinforces the exclusion of an already marginalized group. Conversely, women's clubs are rarely associated with centers of hegemonic power. They are often perceived as protective bubbles, spaces of mutual support rather than exclusion, even though they are also selective.

Women's circles emerged from exclusion, from a need to educate themselves, to protect themselves, and to build power where it was lacking. Their values of solidarity are accompanied by a restorative dimension.

Some branches of feminism advocate for voluntary single-sex groups, not as an end in itself, but as a strategic means of empowering women among themselves, free from male pressure, so that they can then return to mixed spaces with greater confidence, resources, and solidarity.

Male-only spaces do not need to be justified by oppression—which is precisely what makes them more controversial.

Yes, a men's club can genuinely be built around noble values such as solidarity, identity, or remembrance. But if these values are used to justify lasting exclusion, they lose their social legitimacy.

André Lajoie

The French-Canadian Institute of Ottawa Today

The French-Canadian Institute of Ottawa today presents a melancholic picture of an institution whose symbolic power has gradually been stripped of its substance. What was once a space for deliberation and the exercise of power—a place where the social, political, and economic power dynamics inherent in a certain conception of civic masculinity were forged—is now nothing more than a shadow of its former self: a gathering of aging men united by a love of games and the warmth of social bonds.

The Institut canadien-français d'Ottawa fulfilled its historical role so well that it ultimately rendered that role obsolete. It fulfilled its purpose by making itself obsolete. The causes it championed have either been won or abandoned; the powers it embodied have shifted elsewhere; and the institution, having exhausted its own *raison d'être*, outlives itself without being able to completely negate its own existence. This is neither a violent destruction nor a revolution—it is an extinction through the exhaustion of its function, a slow fading rather than a death.

Like a sarcophagus from which the mummy has been removed, it preserves the outward form of power intact—its rituals, its walls, its name—but the body it was meant to house, that organized and structuring masculine power, has long since escaped, leaving behind a solemn and empty shell.

Consequently, criticisms directed at “boys’ clubs” as structures of domination and exclusion seem to fall on deaf ears: they target a power that no longer resides where they seek it, a fortress of which only the walls remain, without a garrison or command.

André Lajoie

1971: Male Journalists Refuse to Allow Women to Participate

We recall that in Ottawa, about a year ago, a similar situation had arisen. Male journalists had initially refused to allow their female colleagues to participate on an equal footing with men, but in the face of mounting protests, they had reconsidered and amended the bylaws accordingly.

Our anonymous correspondent seems to suggest (between the lines) that the Institut canadien-français d'Ottawa might well follow the example of the Cercle national des journalistes d'Ottawa—that is, admit women into its ranks.

The ICF, founded in 1852, has always remained a men-only club. For the past two years or so, however, members' wives and female friends have been admitted to the salons at L'Escafe on Thursday and Saturday evenings, as well as to special public events such as talks, exhibitions, concerts, and special evenings.

Will someone one day propose that the bylaws of the oldest French-speaking men's club in America be amended to admit women as full members?

Le Droit (January 19, 1971)

1977: An organization that still excludes women from its oyster dinners

It is a remarkable and likely unique phenomenon among Francophones in the Ottawa region that an organization is hosting its 115th consecutive annual “oyster dinner” during the season when these shellfish are in season. This gala dinner is being hosted from 6:30 p.m. to 9:30 p.m. on Friday, November 18, by the Institut canadien-français d’Ottawa at its premises on Dalhousie Street. But there’s a catch. The Institute invites its members and their friends to this dinner—you get the picture: no female friends...

These days, there are still organizations where gender discrimination is the norm without anyone batting an eye. A spokesperson for the club denies this glaring fact, saying that members can “bring” their wives or girlfriends on Thursday and Saturday evenings... along with them. People complain that Canada, in its 110 years of existence, hasn’t changed its constitution—and that’s true. But an organization that will celebrate its 125th anniversary on December 31, with great fanfare at the Château Laurier, has never found the time to amend its own charter to acknowledge that a woman “is” also “a person” who has the right to be recognized among French Canadians.

Yet the men who have led and continue to lead this institution have been and are still considered part of the “elite”—educated men, defenders of “our” rights... in the masculine sense, if we understand correctly. Would it take a Renée Levesquesse in Ottawa? Such is the case with our proud Richelieu chapter. Fortunately, among the Knights of Columbus—who are more humane—women are warmly welcomed to their annual oyster dinner.

This event will be followed by a party to celebrate the Canadian Football League’s Grey Cup on November 27, to which the wives and girlfriends of members are invited—along with the members themselves, though space is limited. There will also be the so-called “Rigolade” Christmas party, with a chance to take home a turkey. No, ladies—keep the kids and do the cooking. Finally, there will be a commemorative evening marking the 125th anniversary of the founding of the French-Canadian Institute of Ottawa—for men only, as it was still in 1977; however, COUPLES are invited.

*Darquise Timmerman,
Le Droit (November 11, 1977)*

1978: Women Unwelcome

Fears of “flirting” and “fuss”



Neither the bylaws nor the regulations of the Institut canadien-français d’Ottawa make any mention of the gender to which a person must belong in order to become a member of this social and cultural club. Yet a woman who had submitted a membership application and who meets the official admission requirements was recently denied membership simply because she is a woman.

These requirements stipulate that to become a member, one must be French Canadian or fluent in French; be Catholic; be at least 21 years of age; be of good standing; and be admitted in accordance with the conditions set forth in Article 7 of the bylaws. This article states, in short, that “anyone” applying to become an active member of the Institute must be deemed eligible by the board of directors.

According to the rejection letter sent by the secretary, Mr. Wilfrid Bériault—a letter written following a proper consultation with the board of directors—it appears that the term “anyone” refers only to men.

The content of this two-paragraph letter leaves no room for doubt on this matter. It states: *“Membership in our group is reserved exclusively for males. It goes without saying that I cannot approve your application.”*

The Temptation to Flirt!

During a telephone interview, Mr. Bériault stated that the Institute did not wish to amend its bylaws to include women as members but that, over the years, it had been gracious enough to grant certain privileges to women by opening the doors to the first floor of the building to them on Thursday and Saturday evenings, as well as on

Sunday afternoons, *“provided they are invited and accompanied by a member.”*

The basement remains an exclusively male domain at all times.

The first floor of the Institute features a lounge bar and a library. In the basement, there is another bar, as well as a large room where members can play pool, chess, and cards.

Mr. Bériault explained that “unfortunate” incidents had occurred in the past: *“Women have come alone before and caused flirting. That wasn’t good.”* He was quick to add, however, that the blame should not fall solely on women, noting that *“when men see a beautiful woman, they may be tempted to flirt. That’s normal!”*

In order to avoid *“certain excesses,”* in his view, certain restrictions must be enforced. A woman may therefore only visit the Institute if she is invited and accompanied by a club member, but never outside the three permitted half-days, and she may never visit the basement of the premises—unless, perhaps, she is a cleaning lady.

Ambiguity to Be Clarified

The Institute’s interim president, Mr. Aurèle St-Georges, did not mention any selection criteria that could justify this act of gender discrimination other than the one cited by the secretary. He, too, believes that the presence of women on their own could *“cause a stir”* among the respectable members of the organization, whose average age is around 60.

After stating that *“certain admission requirements are a bit outdated,”* the interim president insisted repeatedly that the organization’s 126-year-old constitution cannot be changed quickly: *“We don’t change our ways that easily. Even if a recommendation were proposed to include women, accepting it would require the approval of two-thirds of the general assembly.”*

However, after reviewing the Institute’s bylaws, he acknowledged that there is no mention of the exclusion of women and that, ultimately, only tradition perpetuates this form of discrimination. *“We need to clarify the ambiguity of this situation. We take so many things for granted,”* he said. He also noted that the organization is striving to bring a breath of fresh air to its leadership, but that it is having difficulty finding young people willing to work as volunteers.

When asked whether he believes that the prime source of volunteers might not in fact be women of all ages, and whether recruitment focused in that direction might offer the opportunity to breathe new life into the Institute, Mr. St-Georges replied that he would eventually consider consulting the association's elders to hear their opinion on the matter.

Furthermore, he mentioned that his club is currently preparing to revise its bylaws, but he suggested that breaking with a 126-year-old tradition would not be without its challenges.

The Real Issue

Messrs. Bériault and St-Georges demonstrated an awareness that the issue raised by this situation is not about criticizing the right of a given group to exclude certain categories of individuals—whether women's or men's associations, or motorcycle clubs.

They seem to have understood that the controversy centers instead on the selection criteria used by their club, which are relied upon to exclude women because they represent a source of temptation that could disturb members and provoke jealousy on the part of their wives.

Both men, however, share the view that these women, who are denied the right to become members, are the same ones they regularly interact with in their professional lives, without this ever hindering the men's work efficiency.

Activities of the Institute

The Institute has more than 1,000 members, hailing from both Quebec and Ontario. It was founded on June 24, 1852. Its activities fall into two categories: recreational and cultural. Members can play bridge, chess, and billiards, among other games. In addition, the library contains some 3,000 volumes, some of which are very rare.

Members can browse through various newspapers and magazines in the reading room or simply enjoy a drink. Lectures are also held there as part of the *"Dimanches de l'Institut"* series.

Le Droit (July 25, 1978)

1985 (October 18): Ladies at the Bar

Can women sit down, be served, and enjoy a drink at the bar?

For Roger Robertson, the Institute is a men's club; we must not let ourselves be influenced by the ladies.

Paul Bussière, supported by Rénaud Chrétien, proposes that the spouses and/or guests of members in good standing of the Ottawa C-F Institute be permitted to be served and to enjoy their drinks, if they so desire, at the bar in the L'Escale lounge; the member responsible must be present and accompany his guest(s).

Paul Boucher asked Michel Pelletier why he would not allow his wife to sit at a table instead of at the bar. Michel Pelletier said he had been misunderstood; he meant that everyone who frequents the Institute should be treated equally, whether they are members or guests.

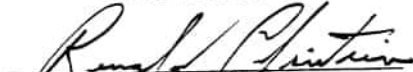
AVIS DE MOTION

Je, Paul Bussière, appuyé par Rénaud Chrétien, propose
que les conjointes et/ou invitées des membres en règle
de l'Institut Canadien-Français d'Ottawa soient
autorisées à être servies et à pouvoir consommer leur
breuvage, si elles le désirent, au bar du salon l'Escale;
le membre responsable devra être présent et en compagnie
de ou des invitées.

Proposeur:


Paul Bussière

Secondeur:

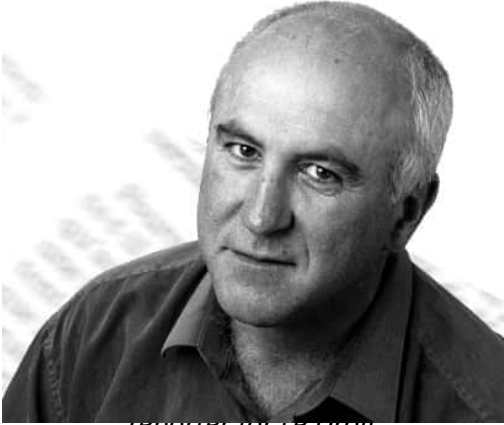

Rénaud Chrétien

The president reads the notice of motion submitted by Paul Bussièrès at the last meeting. This notice requests that women be allowed to sit, be served, and consume their beverages at the L'Escale bar. Since a vote must be taken, the president asks whether the meeting prefers an open vote or a secret ballot. By a majority vote, the meeting opts for a secret ballot, with 36 in favor and 24 against. Messrs. Maurice Mongeon, Robert Pagé, Paul Boucher

and Aurèle St-Georges commented on Paul Bussièrès's notice of motion. The first two spoke in favor of the motion, while the latter two spoke against it. Here are the results of the vote, verified by Paul Bussièrès, the proposer of the motion: Yes 23, No 36, Rejected. The motion was defeated.

Minutes of the general meeting held on November 22, 1985

1991: The Institut canadien-français Still Closed to Women



reporter for *Le Droit*

The Institut canadien-français has always been and will remain a men-only club. A local woman experienced this firsthand on November 8, when she was denied entry to the traditional oyster dinner organized by the Institut canadien-français.

She was prevented from attending the event because the Institute is reserved for male members. It was her father-in-law, André Cadieux—outraged by this practice, which he considers archaic—who

denounced the situation. He also sent a letter to the president of the Institut canadien-français, Richard Bélanger, regarding this matter.

In his letter, Mr. Cadieux points out that, in addition to being regressive, the ban on women's access was not indicated on the tickets sold to the public. For his part, the Institute's president remains adamant, and a single letter will not change his mind.

In a telephone interview yesterday afternoon, Richard Bélanger pointed out that the Institut canadien-français is an institution older than the Canadian Confederation (129 years) and that its charter restricts membership to French-Canadian Catholic men aged 19 and older who are of good standing.

Some activities, such as conferences, are co-ed, but membership remains exclusively male. *"We have never received a request to admit women, so I don't see why we would change,"* commented Mr. Bélanger, noting that the next fundraising event, on December 6, will also be reserved for men.

*Charles Thériault,
Le Droit (November 19, 1991)*

1991 (December 3): A Woman Recalls the Institut canadien-français

To Richard Bélanger, President,
Canadian-French Institute of Ottawa

I would like to follow up on the letter from Mr. André Cadieux, dated Thursday, November 21, and tell you about a petty incident that took place at the French-Canadian Institute of Ottawa.

A couple of years ago, I attended a gathering honoring my father, Robert Gauthier, former director of French language education in Ontario and founder of the French language competitions.

Women were allowed to attend because my father had a wife, several sisters, daughters, and nieces.

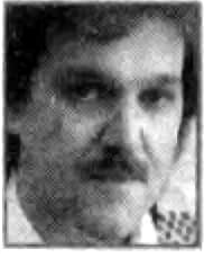
The ceremony was held in a room with a small bar. Since there weren't enough chairs, several people—including myself—had sat on the stools in front of the bar.

Suddenly, an attendant, all tense with self-importance and indignation, walked over to me and said curtly, *"Women aren't allowed at the bar."* It's a house rule. I gave him a cold stare, then moved the bar stool a few feet away from the bar and sat back down.

No one questioned this dismissive—if not downright disgusting—treatment, because the herd mentality is deeply ingrained here. As for me, I will never set foot in the Institute again because the mindset there is too rigid.

Roberte Bellemare Gloucester, Ont.
Le droit (December 3, 1991)

1995 (July 26): A Matter of Principle—Denis Gratton of Le Droit



Denis
Gratton

LeDroit

I had to say “no” to a friend last Thursday. And I don’t like saying “no” to my friends. But this time, I had no choice. It was a matter of principle.

John called me on Thursday to ask if I’d agree to speak at a dinner for members of the Institut canadien-français in October.

John is my brother Michel’s best friend. Over the years, he’s become a friend of the family. He was there for New Year’s Eve celebrations, parties, and funerals. Like a fifth brother. But this week, when he invited me to the Institut canadien-français, I had to decline. I’ve always accepted these invitations with pleasure. And for the ones I’ve had to decline, I apologize to those people, but it was for reasons beyond my control.

However, I could have accepted John’s invitation. Between now and October, I had plenty of time to ask my bosses for permission and find a babysitter for Jean-Michel. But I immediately said “no” to John.

Why? Because of a policy at the Institut canadien-français. You see, the Institut has this strict, no-nonsense policy that prevents women from joining the club. Women aren’t allowed at the Institut canadien-français. Just like in 1930. When John called me, I was excited at the thought of meeting the members of the Institut:

- But tell me, John, do you still have that anti-women policy?
- (Long silence)... Yeah, he finally replies. You know, Denis, I’m trying to recruit members—people a little younger than our average member—but it’s not easy.
- Maybe, John, if you got rid of that macho policy, people would be more interested in joining your club. I know that.
- I know that. But you know, some members are set in their ways on this issue.
- I’m sorry, John, but I have to decline your invitation. It’s a matter of principle.
- I respect that. Believe me, I understand.

Fer, Bines, and Pool

I felt bad when I hung up. I'd just said no to a friend who, after all, was doing me an honor by inviting me. But I couldn't help myself.

Oh, some members of the Institut canadien-français will argue that women are sometimes allowed into "the bar upstairs" on certain nights (namely Thursdays and Saturdays). But that's all. They're not allowed to go any further than the "upstairs" bar. And there's absolutely no way they're allowed to enter the fortress built in the basement, or even walk through the doors of the Institute's library—where the treasures of French-Canadian culture are kept.

John even tells me that the Institute has been more open lately, that he thinks women can visit the "bar upstairs" almost every night. "I know they're not allowed in on horseshoe game nights, but other than that..." he says.

Horseshoe games!? But those are played in the parking lot! Are the men afraid of accidentally throwing a horseshoe at a lady's head?

As far as I know, the Institute is an organization dedicated to defending and promoting the French language. But, you know, dear male members of the Institute, I believe there are women who share the same goal. I may be wrong, but I'm almost certain I've met French-Canadian women who are proud of their language and ready to defend it. Yes, yes! I'm telling you. I've seen them.

Don't believe me? Well, step out of the Institute's basement for a moment, and I swear you'll meet some.

And speaking of that mysterious basement—what do you have to hide down there? I know what it is. I know because I went to play pool at the Institute several times with my ex-father-in-law. That was before I realized this policy was in effect. Once I found out, I never set foot in that place again.

I'll tell you, ladies, what's in the Institute's basement. There are five pool tables, dartboards, a bar, long tables where the men eat their bean soup dinners, and a room where the men play bridge.

Oh! What a hideaway! Women certainly shouldn't see that!

Don't you think, gentlemen, that some ladies might like to participate in bridge tournaments? That they might like to be part of a French-Canadian club? That they could make use of the Institute's library? That they

might like to meet friends? And just like you men, they could visit the Institute from time to time, just to break the monotony?

You must change this policy, dear members of the Institute. Because this policy now drives away men just as much as it does women. No one—man or woman—wants to be part of a club that turns people away simply because they aren't the same gender. I believe that's called discrimination. Some will call it sexism. Others will call it ignorance. It's time to catch up with the 1990s. The future of the Institut canadien-français depends on it.

I'm sorry, John, for saying "no" to you. But I know you understand. And come to think of it, John, I think my speech would have been terrible. I don't think the members would have understood a thing. Because I don't speak the language of dinosaurs.

1995 (July 26) Denis Gratton of the newspaper Le Droit

1995 (October 5): He protests. "Your Turn" column in Le Droit

I read a very unpleasant article in Le Droit about the Institut canadien-français d'Ottawa, of which I've been a member for many years. It seems that it's the prerogative of French Canadians to criticize the actions of their fellow countrymen. I would not want the Institute to change its direction under pressure from the media, and I hope that my circle will decide for itself the path it intends to follow. To gain a better understanding of the Institute and put an end to his nonsense, your reporter should join the ranks of our circle of friends and follow in the footsteps of distinguished journalists from your publication who served on the board of directors: namely, the late Charles Bruyère, Henri Laperrière, and Robert Labelle.

*J. Aubry,
lifetime member of the
Institute*

2009: Men's Club

Perhaps the time has come for this organization to revise its bylaws, which date back to the 19th century. Because here is what can be read in the ICFO's bylaws under the section "Admission Requirements": "To become a member of the Institute (at a cost of \$60 per year), one must be a French Canadian or fluent in French, be Catholic, be at least 19 years of age, be of good character, and be male."

Since its founding in 1852, the ICFO has not admitted women as members. And this policy still exists today, in 2009. Needless to say, this rather archaic—even "Hérouxville-esque"—rule has often been denounced in the media and among general public. And President Downs is well aware of this.



"We're often criticized on this issue," he admits. "If there's one weak point at the Institute, it's this one. Five or six years ago, the Institute's board of directors presented a proposal to the members aimed at eliminating this rule. But the majority of members voted against the proposal. It was certainly a bit of a source of division among the members." Perhaps the timing wasn't right for this rule change. So we put it on hold. But it's only a matter of time before the issue comes back to the table, and the outcome of the vote might be different this time. I think it will happen one day," says Mr. Downs.

"But many people have the impression that women aren't allowed at the ICFO," he continued. "That's completely false. There are evenings—depending on the activities—when there are more women than men. Nearly 99% of our activities are co-ed. Members' wives are welcome, and they're very involved in the Institute. And we appreciate that immensely. I often ask members' wives if this 'men-only' rule bothers them. And the response is unanimous—not a single one has said yes. You know, there's nothing wrong with a men's club in and of itself. Aren't there women-only clubs, too?"

*Michel Downs, president of the Institute
Le Droit (March 13, 2009)*

2014: A Plea for Women



Last June, Franco-Ontarian lawyer Ronald Caza accepted the position of honorary president for life of the Institut canadien-français d'Ottawa (ICF), a Franco-Ontarian institution founded in 1852 whose very first honorary president was former Canadian Prime Minister Sir Wilfrid Laurier.

Mr. Caza set one condition for the ICF's approximately 700 members (350 active): that the Institute hold a referendum to amend its constitution to allow women to become members. The ICF accepted this condition.

Ronald Caza learned two weeks ago that the ICF had refused to hold a referendum on the issue. Since his sole condition had therefore not been met, Mr. Caza renounced his title of honorary president for life.

ICF President Roger Rocque explained yesterday why the institution's members refused to hold a referendum on the issue. Noting first that he would have preferred this matter not to have been made public, he said:

"The Institute's board of directors and a significant number of the members consulted did not see the need to hold a referendum. They would prefer that such a request come from the members themselves, rather than from outside the organization."

When asked whether he personally supports or opposes this policy—which attorney Caza considers discriminatory—Mr. Rocque replied that he preferred not to comment at this time.

"Before saying anything, I want to make sure that all members have received a copy of Mr. Caza's letter. I sent it to them by email, but some do not have access to a computer, so I have to mail these letters. I also want to speak with my board of directors before commenting."

Le Droit (November 3, 2014)

2017: The “good ol’ boys club”

Will they finally ask the question? Will they finally open their doors to women? Have they finally arrived in the 21st century?

All these questions came to mind last week when I received an email about an online survey launched by the Institut canadien-français d’Ottawa (ICFO). Here is the title of this public consultation: *“Help build the Institut canadien-français d’Ottawa of tomorrow.”* And a little further on, it states that this *“consultation aims to stimulate reflection and foster discussion.”*

I should point out, however, that access to this place is not forbidden to them. But any woman who wants to

use the ICFO’s facilities must be accompanied by a member. Or even by a man...

Here are the ICFO’s eligibility criteria: *“The applicant must be male, of legal age, fluent in French, Catholic, and of good character.”*

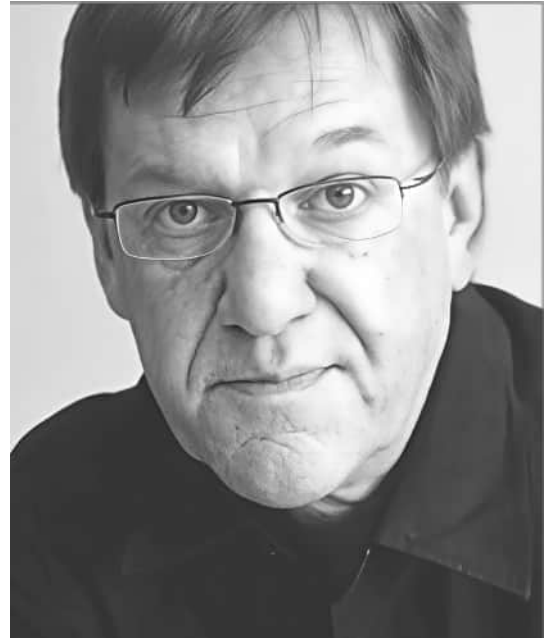
The only question in this survey that even remotely touches on the subject is question number 10. The only small window of opportunity is the space provided below the question where you can add a comment.

In that space, a woman named Emmanuelle wrote the following on the ICFO’s online questionnaire:

“Your concern about our private parts and our religion strongly resembles sexism combined with a heavy dose of discrimination.”

— Emmanuelle H.

Period. End of discussion.

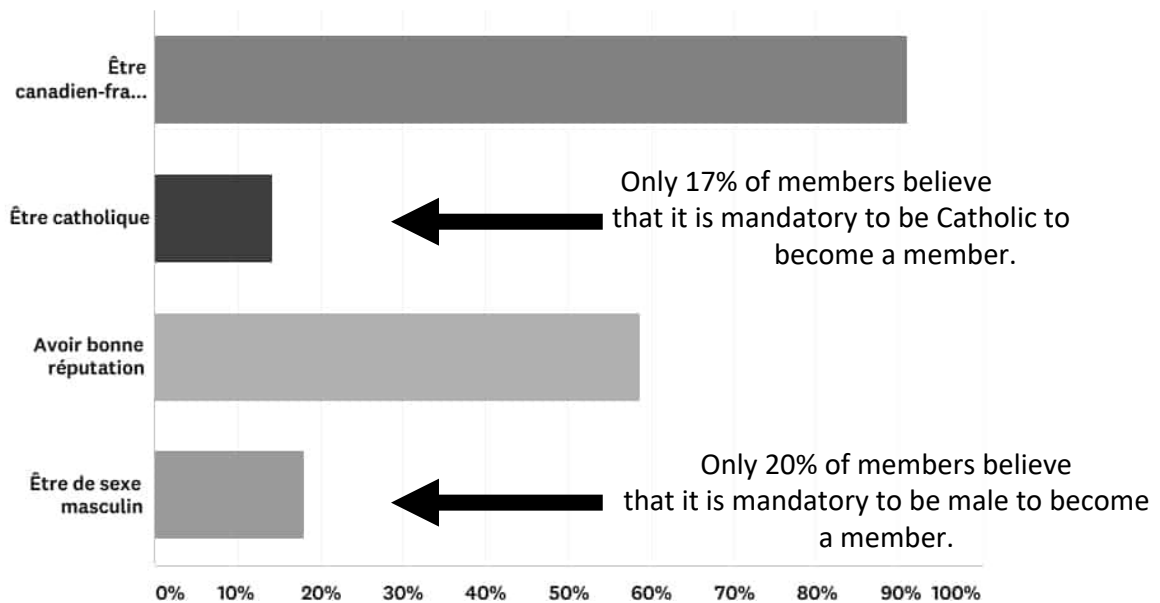


*Denis Gratton,
columnist for Le Droit*

Le Droit (December 4, 2017)

Q10 Parmi les prérequis actuels de l'ICFO, quelles devraient être les conditions d'admissions pour devenir membre de l'ICFO à l'avenir ?

Réponses obtenues : 133 Question(s) ignorée(s) : 0



2017: The “Good Ol’ Boys Club” (response from member *Rhéal Sabourin*)

“Criticism must be loving or not at all,” said Baudelaire. With the ICFO survey, you had a perfect opportunity to offer constructive criticism by acknowledging that the ICFO—founded in 1852, long before the newspaper *Le Droit*—was now, for the first time, making an effort to consult the public rather than, as in the past, consulting only internally. Instead, you chose a mocking and sarcastic—not to say contemptuous—tone to belittle a Francophone institution that, since its founding, has worked to promote the French language and its culture.



I have been a member of the Institut canadien-français d’Ottawa to be one. And know that I am among those who believe welcome women as members (and I am not alone) and that other changes should also be made to reflect today’s demographic reality. You are making accusations that do not do justice to the reality of what is happening at the ICFO. You say nothing has changed in 165 years? Well, let me point out a few facts:

While women cannot currently be members, they are nevertheless encouraged to participate in all activities organized by the ICFO. The same cannot be said, however, of the many women’s associations that exclude men from their activities. Do a quick search and you’ll see. Nevertheless, I readily grant them this right, which I do not consider sexist in the least.

It goes without saying that women must be accompanied by a member of the Institute, just as is the case for non-member men. The ICFO is a private club. Singling out women exclusively, as you do, is unfair and misleading.

To illustrate the ICFO’s openness toward women, I’d like to draw your attention to a few examples. I’ll skip over major events such as the oyster dinner, the turkey party, and the children’s Christmas party—where women participate in large numbers—but I’ll describe what I do on my own. I lead the Institute’s Literary Circle. Over the

Over the years, I've invited more than fifty authors—both men and women—to give them a voice and the opportunity to make themselves known. Some authors have even taken advantage of the services and venues that the ICFO offers them free of charge for book launches. In fact, this Sunday, December 10, Éditions du Blé is launching a collection of short stories to mark the 100th anniversary of Canadian Confederation. It was a woman who asked me for this service.

Mr. Gratton, you're welcome to attend the launch, and you'll see just how many women are there. I also organize conferences (with Pierre Jury and Pierre Bergeron, for example) and exhibitions featuring Michel Lafleur and Guy Badeaux, your colleagues. In this regard (and it's worth pointing out to you), on March 20, 2017, for International Francophonie Day, I organized a special exhibition to highlight Guy Badeaux's invaluable contribution, and for the occasion, I invited Mr. Pierre-Paul Noreau, who had to send Mr. Jean Gagnon in his place for the launch.

The purpose of this invitation was to highlight the important role that the newspaper *Le Droit* has played and continues to play in defending the French language and culture, and to show that even though our missions—that of the Institute and that of *Le Droit*—are different, *“they are linked by the same passion for the French language and culture.”* You see, Mr. Gratton, I consider us to be allies and complementary partners in the difficult task of defending the language without alienating one another. However, your article really does not help.

You disparage the Institute by portraying it in a completely false light that is far from reality. The survey posted online for the public is intended precisely to build up, not to tear down, as you have done. I'll conclude with Question 10, which gave you such great pleasure by providing an opportunity to ridicule the ICFO. I'll leave you with the comments I sent to Mr. André Lajoie, the survey coordinator. Since the space allotted for Question 10 was rather limited, I sent the following:

Question 10

Prerequisites: three points

1. Be French Canadian. The current Francophone demographic is no longer what it was when the ICFO was founded. It is no longer homogeneous as it once was—that is, French Canadian (the “pure laine” or “native-born” type, as they used to say) and Catholic. Being French Canadian and Catholic used to form a single identity. Today,

it seems to me that prospective members should be required to be Francophone and/or to be fluent in French. I know Francophiles who are more committed to defending the French language than our own French Canadians. And in certain settings, French should be required.

2. And then there's the question of being Catholic: here too, the current demographic is no longer as homogeneous. Not all Francophones are Catholic. Just recently, a participant in an event told me how impressed he was by the quality of the ICFO and asked me if one had to be Catholic to be a member (he wasn't). What matters, it seems to me, is not to engage in religious proselytizing—just as we're currently asked not to do so in politics... Mutual respect is essential. Let the Institute be Catholic, but let that not be a prerequisite.

3. Being male: that's the killer question! I don't know the answer. It seems to me, however, that today's world calls for a different attitude than the one that prevailed 100 years ago... We're criticized for this situation, and that's a shame because the reality is quite different. We need to give this issue some serious thought, in the hope that we can move beyond the old clichés.

There you have it, Mr. Gratton: the kind of reflection you could have offered to make a positive contribution to the efforts of the Institut canadien-français d'Ottawa to open up even further to the community. But please know that the ICFO is anything but sexist, racist, or misogynistic. It's a shame you chose the path of contempt. And yet, I always enjoy reading your work...

Thank you for your patience and attention.

Rhéal Sabourin

Le Droit (December 7, 2017)

2018: Women's Eligibility for the Institut canadien-français

A Member Speaks



Jean-Serge Lauzon

A breath of fresh air has swept through the Institut canadien-français in Ottawa since the recent election of a new leadership team. Under the direction of its president, a new management approach has been implemented. The members of the new board are working to upgrade its facilities, modernize its management structure, and update its bylaws.

The organization has many achievements to its credit: an institution with 166 years of history; a succession of seasoned administrators who have always kept a watchful eye on things and continue to do so; an organization located in the heart of Ottawa's ByWard Market

in a first-class building of which it is the sole owner—valued at several million dollars—where a wide range of recreational and cultural activities are offered year-round, many of which are open to the general public. It is also home to a foundation that, for more than a decade, has provided support to numerous charitable organizations in the region.

But beyond these achievements, a controversy is casting a shadow over the ICFO's reputation, as evidenced by an article published on December 4, 2017, in the newspaper *Le Droit*, written by Denis Gratton.

In the eyes of many observers, the organization has been left behind by the social changes we have witnessed in recent times. While gender equality is being championed at all levels of our society, the ICFO is rightly criticized for perpetuating a practice from a bygone era.

In a recent consultation conducted by the ICFO with the leaders of several Franco-Ontarian organizations, the majority of respondents urged ICFO leaders to put an end to this practice, and several observers believe that a majority of ICFO members would share this view.

As the ICFO begins the process of updating its bylaws and regulations, its leadership has the opportunity to put an end to this practice and submit the change for approval by its members.

Under the “Member” section, the ICFO’s bylaws currently stipulate that only men are eligible. The simple solution we propose to put an end to the controversy is to replace the word “man” with the word “person” in the ICFO’s governing document.

We hope that our proposal will be acted upon, not only to do justice to this significant segment of the population, but also to breathe new life into an organization that remains a beacon of the Francophone community in the capital and a key player in the region’s cultural life.

Jean-Serge Lauzon
Le Droit (September 9, 2018)

Letters from Members

A Bastion of the French Language in the Capital: The Institute and Bilingualism
2014–2017

In a city where French has long been in a precarious position, the Institut canadien-français d'Ottawa established itself from its founding in 1852 as a vital hub of cultural and linguistic resistance. At a time when Bytown—later to become Ottawa—was taking on the character of an English garrison town, a small group of French-speaking leaders, eager to preserve their language and culture, decided to create a space where French could not only survive but also flourish.

It was in this context that the Institute was founded, with a mission to promote literature, science, the arts... but above all, the French language. Very quickly, it became much more than just an intellectual circle: it became a symbol. A symbol of French Canadians' deep attachment to their language, a bulwark against anglicization, and a place for asserting their identity in a capital where official institutions spoke primarily English.

Over the decades, the Institute has hosted lectures, courses, plays, and debates conducted entirely in French. It served as a cultural refuge during difficult times—notably during the Regulation XVII crisis, which sought to ban French-language instruction in Ontario schools. Without directly participating in the political struggle, the Institute continued its educational and cultural mission in French, thus becoming a site of gentle yet tenacious resistance.

For the Institute, bilingualism was never merely a formality or an administrative issue: it was a matter of survival. It was not just about securing equal rights, but about creating a space where the French language could thrive fully, in all its dimensions—intellectual, artistic, and social.

Even today, as Ottawa delays declaring itself officially bilingual, the Institut remains a living reminder of that aspiration. It continues to host events, authors, thinkers, and citizens who believe that French has a rightful place in Canada's capital. The history of bilingualism in Ottawa cannot be told without mentioning this unique place, where, for more than 170 years, the French language has never ceased to resonate.

2014: The Institut canadien-français supports bilingualism in Ottawa



*Roger Rocque
President of the
French-Canadian Institute of
Ottawa*

To Jim Watson, Mayor of Ottawa,

The Institut canadien-français d'Ottawa (ICFO), an organization founded in 1852 by Joseph Balsura Turgeon, joins the individuals and numerous Francophone and Francophile organizations and associations in the region that have highlighted in recent months the importance of making the City of Ottawa officially bilingual.

Turgeon was the first Francophone mayor of Bytown. In 1854, he secured the adoption of the name Ottawa for the city you lead today. It was also Mr. Turgeon who proposed the resolution inviting Queen Victoria to make Ottawa the capital of Canada. These initiatives have

proved to be very beneficial to our city, the capital of a constitutionally bilingual country.

His progressive views on language and culture have fostered social harmony and a higher quality of life in the nation's capital.

The Harm of Unilingualism

Bilingual status is a given. Numerous principles—which the ICFO supports—argue in favor of Ottawa obtaining a status that makes it unequivocally officially bilingual. Certain realities support all of this.

A multitude of pan-Canadian, provincial, and regional Francophone organizations have their headquarters in Ottawa. By virtue of their cultural, social, educational, and economic nature, they confer upon the capital an enviable status at the national, provincial, and regional levels.

Ottawa's unofficial status as a bilingual city actively undermines the city's image. We see this happen frequently. Ottawa's Francophones and French-language organizations face the consequences of erroneous and damaging perceptions held by visitors, businesspeople, various professionals, and potential partners. There is an active Francophone community in Ottawa in every respect. However, the French language does not enjoy a status commensurate with its importance in the city. Great opportunities are being lost due to misperceptions and the distorted image

that Ottawa projects, despite its well-known qualities and the undeniable sophistication of its citizens.

The Strength of the Francophonie

The International Association of Francophone Mayors (AIMF) comprises more than 200 cities and metropolitan areas that form a *“network of elected officials from 48 countries where French is the official language, the language of communication, or a widely used language, and who are united by shared values.”*

Montevideo (Uruguay), Alexandria, Cairo, and Port Said (Egypt), Ouro Prato (Brazil), Sofia (Bulgaria), Lafayette (U.S.), Brussels (Belgium), Geneva, Lausanne, and Nyon (Switzerland), Phnom Penh, Siem Reap, and Kampot (Cambodia), Vientiane (Laos), Ho Chi Minh City, Hanoi, and Hue (Vietnam) are members, as are many French and Belgian cities, as well as Canadian cities in New Brunswick, Quebec, and Manitoba.

Ottawa does not appear anywhere on this list. Yet Canada’s capital surpasses many of them in terms of French vitality.

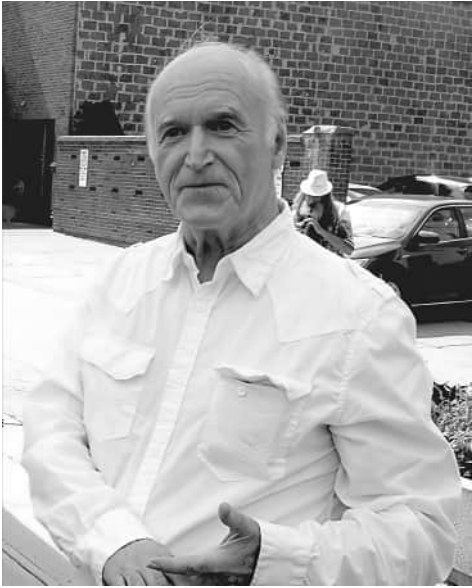
So where is Ottawa, the capital of a constitutionally bilingual country, among this group of Francophone and Francophile cities? The City of Ottawa and its surrounding area are obvious candidates for membership in the International Francophonie.

The time has come to address this shortcoming, which anyone acting in good faith can readily identify. The 150th anniversary of Confederation in 2017 offers Ottawa City Council a superb opportunity to enhance its place in Canadian history by declaring the city officially bilingual. What celebrations, full of joy and pride, we could organize to mark this anniversary!

Roger Rocque
President of the Institut canadien-français d’Ottawa

Le Droit (November 27, 2014)
Text written by Mr. Yves Breton, member of the Institute

2017 (January 21): Mayor Jim Watson Yves Breton



On behalf of its members, the Institut canadien-français d'Ottawa (ICFO)—an organization founded in 1852 by Joseph Balsura Turgeon—joins the individuals and numerous Francophone and Francophile organizations and associations in the region that have highlighted in recent months the importance of making the city of Ottawa officially bilingual.

A man of vision. Joseph Balsura Turgeon, the founding president of our organization, was the first Francophone mayor of Bytown. It is important to note that it was Mayor Turgeon who, in 1854, had

had the name “Ottawa” adopted by his city council to designate the city you lead today. According to author Dave Mullington, it was also Mr. Turgeon who was the first municipal magistrate to propose to city council the adoption of a resolution inviting Queen Victoria to make Ottawa the capital of Canada. As you will agree, these were historic initiatives whose consequences have since proven very beneficial to our city, the capital of a constitutionally bilingual country.

His Honor Mayor Turgeon was a visionary municipal leader for the city of Ottawa, as well as an enlightened figure in the region’s social, cultural, and economic spheres. While securing this distinguished municipal leader an enviable place in the history of Ottawa and Canada, his progressive views on language and culture have fostered social harmony and a higher quality of life throughout the territory that has been designated for decades as the National Capital Region.

A Bilingual Status That Goes Without Saying.

Numerous principles—which the ICFO wholeheartedly supports—argue in favor of Ottawa obtaining a status that unequivocally makes it officially bilingual. We will not reiterate here the numerous and detailed arguments already presented by other stakeholders in support of the objective at hand. However, we will note certain realities that, by their very nature, support the principle that Ottawa should finally become an officially bilingual city.

Ottawa: Home to a High Concentration of Francophone Organizations.

An impressive array of pan-Canadian, provincial, and regional Francophone organizations have their headquarters in Ottawa. Examples include the Federation of Francophone and Acadian Communities of Canada, the Federation of Ontario Credit Unions, the Ontario Teachers' Federation, and the Assemblée de la Francophonie de l'Ontario. A complete list would span many pages. By virtue of their cultural, social, educational, and economic nature, these organizations confer upon the city of Ottawa an enviable status at the national, provincial, and regional levels. We are proud of the prestige that these Francophone organizations bring to Ottawa. We note with regret, however, that the active and commendable—and often exemplary—work of these organizations faces artificial obstacles simply because Ottawa does not present itself in the best light in Canada or among the world's capitals and exceptional cities.

An unofficially bilingual status that harms the Francophonie.

Ottawa's unofficial bilingual status actively harms the city's image. We observe this frequently. In fact, this shortcoming—which we fervently hope will soon disappear—significantly harms the region's Francophonie, which must constantly endure the repercussions of negative perceptions of the city. Ottawa's Francophones and French-language organizations are grappling with the effects of erroneous and damaging perceptions held by visitors, businesspeople, various professionals, and potential partners. Ottawa is home to an active Francophone community across all sectors: political, artistic, cultural, scientific, economic, and so on. French, their language, does not, however, enjoy a status commensurate with its importance in the city. Great opportunities are being lost because of the misguided perceptions of these individuals, due to the distorted image projected by Ottawa, which is not perceived as a bilingual city, despite its well-known qualities and the undeniable sophistication of its citizens.

Ottawa does not hold its rightful place within the Francophonie.

For example, let's take a look at the International Association of Francophone Mayors (AIMF), an organization whose members include more than 200 cities and metropolitan areas that form a *"(...) network of elected officials from 48 countries where French is the official language, the language of communication, or a widely used language, and who are united by common values (...). The AIMF offers its members the opportunity*

to showcase their values and expertise on the international stage (...)".

(Source: AIMF website.)

By way of illustration only, let us briefly mention a few of the AIMF's member cities: Montevideo (Uruguay), Alexandria, Cairo, and Port Said (Egypt), Ouro Prato (Brazil), Sofia (Bulgaria), Lafayette (U.S.), Brussels (Belgium), Geneva, Lausanne, and Nyon (Switzerland), Phnom Penh, Siem Reap, and Kampot (Cambodia), Vientiane (Laos), Ho Chi Minh City, Hanoi, and Hue (Vietnam), and a significant number of French and Belgian cities, as well as Canadian cities in New Brunswick, Quebec, and Manitoba. The city of Ottawa does not appear anywhere on the AIMF's list. Yet Canada's capital surpasses an impressive number of the hundreds of AIMF member cities in terms of "French" vitality.

Ottawa: a city without officially bilingual status, yet the capital of a constitutionally bilingual country.

So where does Ottawa, the capital of a constitutionally bilingual country, stand among the community of Francophone and Francophile cities? The city of Ottawa and its mayor are ideal candidates to join the international Francophonie. You yourself, Mr. Watson, your council, and the city could immediately meet the requirements for membership in the organizations of the global Francophonie.

Ottawa 2017: an opportunity for the mayor to make history. Given the arguments put forward by the many stakeholders who have spoken out in favor of officially bilingual status for the City of Ottawa and the points we present above, we believe the time has come to eliminate the shortcoming that any person of good faith can readily identify. The 150th anniversary of Canadian Confederation in 2017 offers Ottawa's City Council and its mayor a superb opportunity to meaningfully enhance their place in Canadian history by declaring their city officially bilingual. Mayor Watson, we therefore urge you and your council not to miss this historic moment. We would be grateful if you would finally decide to do everything in your power to make the city of Ottawa officially bilingual by 2017. What joyful and proud celebrations we could organize to mark the 150th anniversary of Confederation!

The ICFO and its members thank you in advance for the steps you will take to achieve the aforementioned goal. Please accept, Mr. Mayor, the expression of our highest regards. *Copywriter: Yves Breton*

Cultural Activities

The Writers' Forum and the Literary Circle

The Institut canadien-français d'Ottawa has established itself as a true hub of cultural, social, and community life for Francophones in the capital. It has enriched local intellectual life by organizing conferences, literary evenings, book clubs, recitals, plays, and exhibitions. Its well-stocked library, containing thousands of volumes, has allowed members to explore a vast range of knowledge, from literature to history, science, and the arts.

On a social level, the Institute served as a warm and welcoming gathering place, hosting balls, banquets, dance parties, Saint-Jean's Day celebrations, and various other events where bonds of friendship and solidarity were forged. It also hosted card games, bridge nights, billiards, and snooker, and offered comfortable lounges for relaxation or conversation.

Charitable efforts were not overlooked: several members of the Institute contributed to organizations such as Saint Vincent de Paul and the Union Saint-Joseph, supporting the most disadvantaged and fostering community solidarity.

The Institute thus successfully combined culture, leisure, solidarity, and a sense of Francophone identity, offering its members much more than just a place: a true collective home.

Yves Breton and the Writers' Forum at the Institute



Author Yves Breton is notably the founder of the Francophone community radio movement, a source of pride. “It’s a project that worked and is still going strong today. There are now about thirty Francophone community radio stations across the country.”

As a member of the Institut canadien-français d’Ottawa (ICFO), Mr. Yves Breton organized a writers’ gathering in 2014 under the Institute’s auspices at the ByWard Market, located along York Street in Ottawa. This event marked the birth of the Carrefour d’Écrivains. Writers will be on hand to showcase their works, sign copies, and interact with book lovers and aspiring authors.

2015: Rémy Beaulieu; Sonia Lamontagne; Cécile Boudreau-Pagé; Monia Mazigh; Yves Breton; Rhéal Sabourin; Serge Cham; François-Xavier Simard; Eric Charlebois; Colette St-Denis; Nicole V. Champeau; Lucie Thériault; Carol Cloutier; Claire Trépanier; Jean Fahmy; Danièle Vallée; M. Kalula Kalambay; Alberte Villeneuve; Vicky Mujinga Kalambay.

2016: Martine Bérubé; France Bolduc; Yves Breton; Cécile Brousseau; Benoît Cazabon; Serge Cham; Nicole Champeau; Louise Dallaire; Jean Fahmy; Jocelyne Fortin; Serge Fuertes; Kalambay Kalula; Daniel Groleau-Landry; Berthaud Leibnitz; France Lussier; Ariane Matte; François-Xavier Simard; Danièle Vallée.



Rhéal Sabourin and the Literary Circle

Rhéal Sabourin, who passed away on June 15, 2023, was a teacher and advocate for the French language in Ontario. He dedicated his professional life to the education of Franco-Ontarian youth for more than 34 years. In addition to his work as a teacher, he also served as a school principal and organized literary circles and book launches for the Institut canadien-français d'Ottawa. Rhéal Sabourin was also known for his volunteer work with patients in the palliative care unit at Élisabeth-Bruyère Hospital.

Pascal Poirier tells us in his “Reminiscences” from 1908: “The founders resolved to establish a literary association aimed at preserving their religion, language, and nationality among themselves. This was in 1852. When the time came to name the new institution, they called it the ‘Cercle Littéraire.’

There, newspapers and magazines—which most members could not read—were read aloud. President Turgeon, Pierre Saint-Jean, G. Demers, Pierre Marier, Antoine Champagne, and Dr. Trottier de Baubien took turns serving as the circle’s first readers and lecturers.

Since then, the Institute has maintained a library and a reading room, organized lectures, and hosted authors, thereby exploring the past, present, and future of French-Canadian thought.

In 2008, Mr. Rhéal Sabourin upheld the Institute’s French-Canadian tradition by launching the “Reading Circle,” which invited members to meet every third Wednesday of the month. He continued this tradition with *the “Literary Circle”* until his death in 2023.

A glimpse of the authors and speakers of the Literary Circle:

Danièle Vallée and her husband Jean Cloutier; Nicole V. Champeau; Yves Breton; Rhéal Sabourin; Alberte Villeneuve; Colette St-Denis; Claire Trépanier; Jacques Gibeault; Claude Dupont; Nicole Balvay-Haillot and her husband Daniel; Thérèse Frère; Gertrude Lapointe; Lysette Brochu; Huguette Parent; Liliane Gratton; Jacques Faucher; Kim Routhier-Filion; Marie Gingras; Guy Badeaux (Bado); Benoit Cazabon; Pierre Luc Bélanger; Jean Yves Pelletier; Jean Marie Leduc; François Xavier Simard; Jean Malavoy; Michel Lafleur; Jocelyne Béland; Rémi Collin, and others.



Photos of activities at the Institute: cultural, social, and games





LACROSSE
 Soirée Souvenir
 Le vendredi 21 AVRIL 1995
 ORG : André Giroox
 (1 de 2)







2008–2017: Plays performed at the Institute



Michel Robert, playwright and director

2008—Ça va mal mon Pascal (Acts¹and²)

2010—La mort de monsieur l'maire

2011—*Bonsoir, il est parti*

2011—*Ça va mal mon Pascal* (Act 3)

2012—*La Grande honte*

2013—Champagne and Cheese Curds

2014—What a Family

2016—From One Martini to the Next

2017—The Love Train



L'Acronyme arrived at the Institute and has been there ever since 2010



A new improv league, L'Acronyme—born from the now-defunct Laitue—will perform at the Institut canadien-français d'Ottawa in the ByWard Market. Pictured here are Jérôme Carrière, Patrick Bourbonnais, Michel Downs (president of the Institut), and Éric Dumont.

Le Droit (August 27, 2010)

The French-Canadian Institute today (2022)









INSTITUT CANADIEN-FRANÇAIS D'OTTAWA



LIQUEUR	
Amaretto Disaronno	2,75
Bailey's Irish Cr	2,75
Cointreau	2,75
Crème de menthe blanche	2,75
Crème de menthe verte	2,75
Drambule	2,75
Kahlua	2,75
Tia Marie	2,75
Calvados	3,75
Grand Marinier	3,75
BRUNE	
Captain Morgan	2,75
Crown Royal Jark Danisis	2,75
J & B	2,75
Jack Daniel	2,75
SL Remy Brandy	2,75
Glentivet	4,25

BLANC	
Bacardie	2,75
Becteater	2,75
Gordon	2,75
Tanqueray	2,75
Tequila	4,50
Grey Goose	4,50
Martini	4,50
Ouzo	3,75
BOISSON GAZEUSE	
Pepsi, Coke, 7Up, Canada Dry.	1.25
Soda, Diete	
Jus d'orange	1.80
Eau bouteille	1.80
Eau Perrier	1.50



INSTITUT CANADIEN-FRANÇAIS D'OTTAWA

BIERE PETITE

Biere, 0%	2.25
Biere Special	2.50
Labatt 50	3.25
Molson Canadian G7	3.35
Moison Export	2.75
Coor's Light	3.25
Bud Light	3.25
Indian Pale	3.55
Stelia Artois	4.50

COOLERS

Moot's Clamato	4.50
Snimoff Ice	4.50
Sour Pouss	4.50

BIERE GROSSE

Coor's Light	5.75
Bud Light	5.75
Budweiser	5.75
Molson X	5.75

BIERE EN FUT

Beau's	4.00
Alssandat Keth	4.00
Indian Pale	4.00
Rod Amber	4.00
Fichet	12.25
Pichel Beau's	15.00

VINS ROUGE

Vin maison (verre)	3.50
Vaipolicella 1/2 bouteille	10.00
Cuvée St-Pierre	15.00
Cellier Des Dauphins	20.00
Côte du Rhône	20.00
Dame Alix	20.00
Vaipolicella Bola	22.00

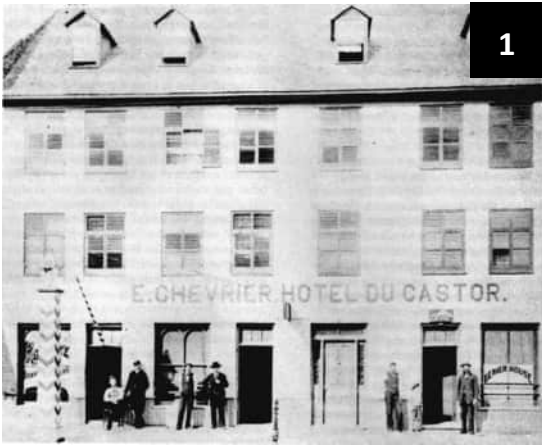
VINS BOUGE

Donnini (verre)	5.50
Jackson Triggs (verre)	4.50
Blanc	15.00
Pinot Grigio	20.00

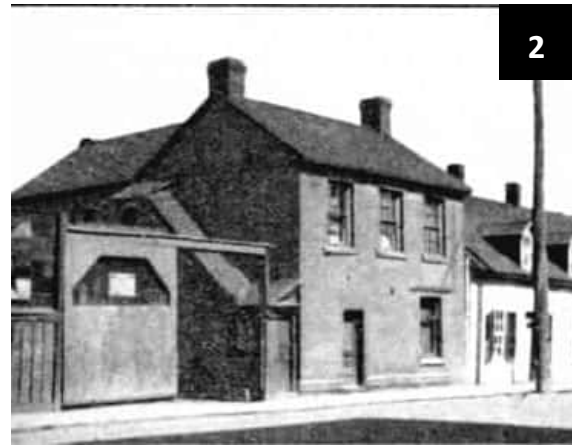


Leases of the French-Canadian Institute of Ottawa from 1852 to the Present

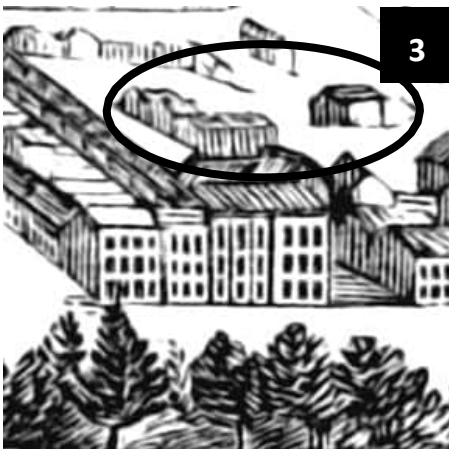
1	1852	Hôtel du Castor at 453 Sussex
2	1853–1854	Fire Station, Cumberland between Clarence and Murray
3	1854–1857	By Market, between York and Clarence
4	1857	King Street (King Edward) across from Church (Guigues)
5	1857–1859	Bytown College at 373 Sussex, at the corner of Church (Guigues)
3	1859–1862	Back at the ByWard Market between York and Clarence
6	1862	In front of the bishop's residence at Notre-Dame Cathedral on St. Patrick Street
7	1862–1877	In front of Notre-Dame Cathedral on Sussex Street
8	1877–1887	New building at 18–20 York
9	1887	Fire—Temporarily relocated to Union Saint-Joseph at 325 Dalhousie
10	1887–1888	Space above the jewelry store at 489 Sussex
11	1888–1898	Boyden Building at 524-526-530 Boyden on Sussex Street
12	1898–1906	The top two floors of the grocery store at 150 Rideau
9	1904– February	Fire—Temporarily relocated to Union Saint-Joseph at 325 Dalhousie
12	September 1904	Back at 150 Rideau
13	1906–1913	At the Monument National, 113 George at the corner of Dalhousie
14	1913–1918	First floor of the Princess Theatre at 158 Rideau
13	1918–1920	Back at the Monument National at 113 George at the corner of Dalhousie
15	1920–1956	Second floor of the Bank of Nova Scotia at 123 Rideau
16	1956–	Moves into its own building at 316 Dalhousie



1852
Hôtel du Castor,
453 Sussex



1853–1854
Fire Station, Cumberland between Clarence
and Murray



1854–1857 | 1859–1862
By Market,
between York and
Clarence



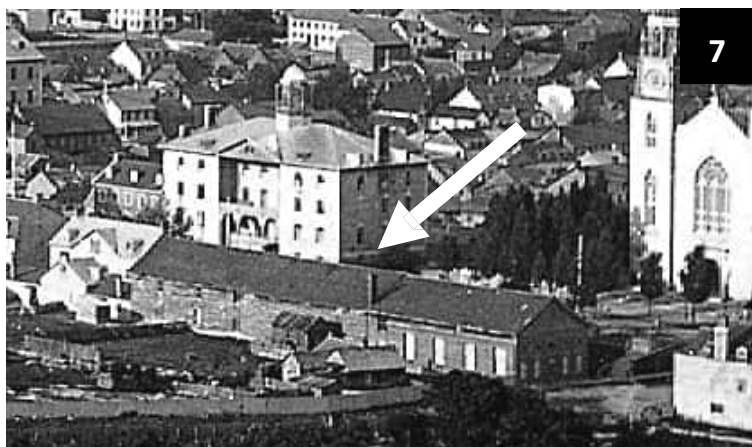
1857
King Street across from Church



1857–1859
Bytown College
373 Sussex at the corner of Church



1862 In front of the bishop's residence
at Notre-Dame Cathedral
on St. Patrick Street



7

1862–1877
In front of Notre-Dame
Cathedral on Sussex
Street



8

1877–1887
New building
at 18–20 York



9

1887, 1904
L'Union Saint-Joseph, 325
Dalhousie



10

1887–1888
Premises above the jewelry store
489 Sussex



11

1888–1898
Boyden Building
524–526–530 Sussex



12

1898–1906
The top two floors
150 Rideau

13



1906–1913 | 1918–1920
National Monument 113
George

14



1913–1918
Princess Theatre,
158 Rideau

15



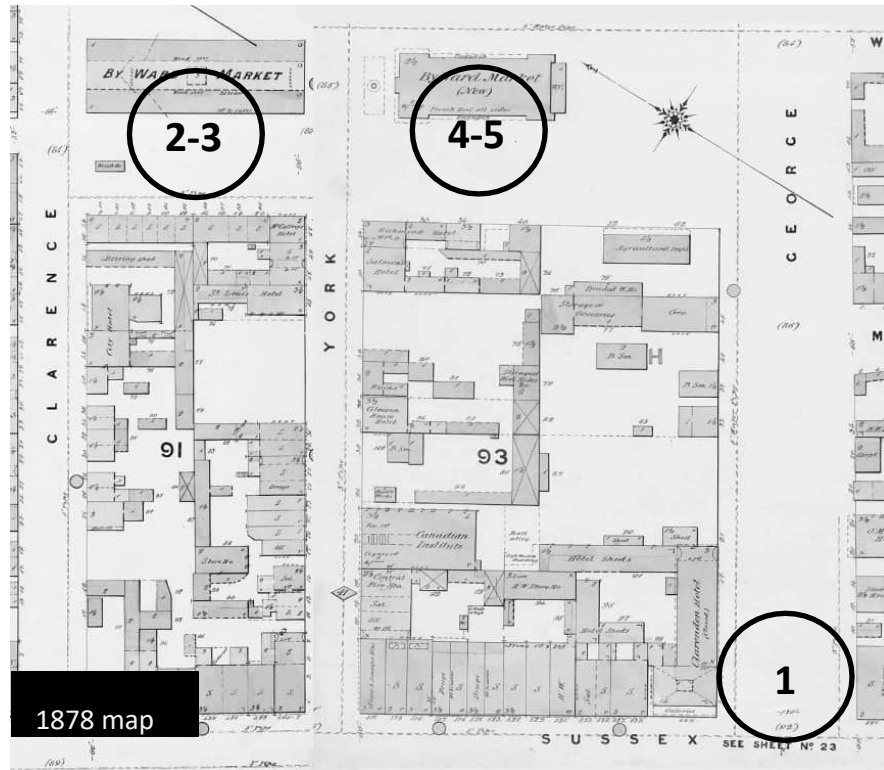
1920–1956
Second floor of the Bank of Nova Scotia, 123
Rideau

16



1956–
Moves into its own building at 316
Dalhousie at the corner of York

The Byward Market from 1826 to the present



First By Market 1826–1845

Second By Market: 1848–1862



Third By Market: 1864–1949

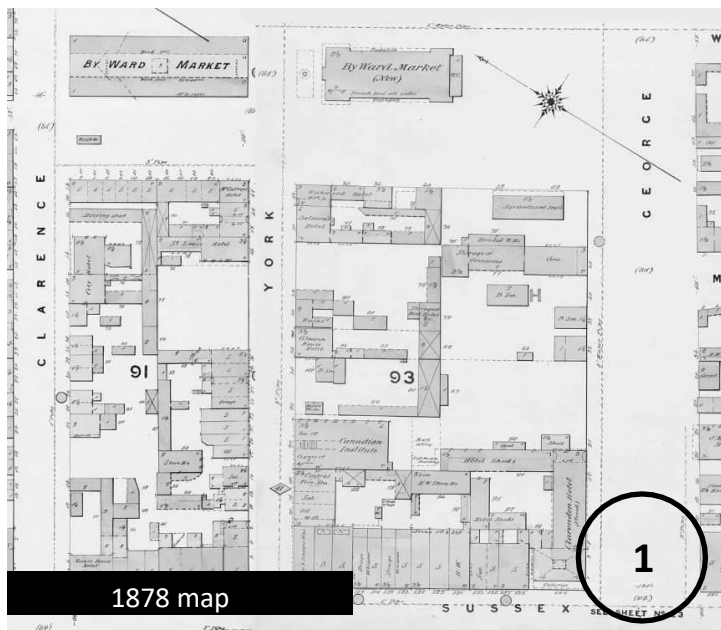


Fourth By Market: 1876–1926

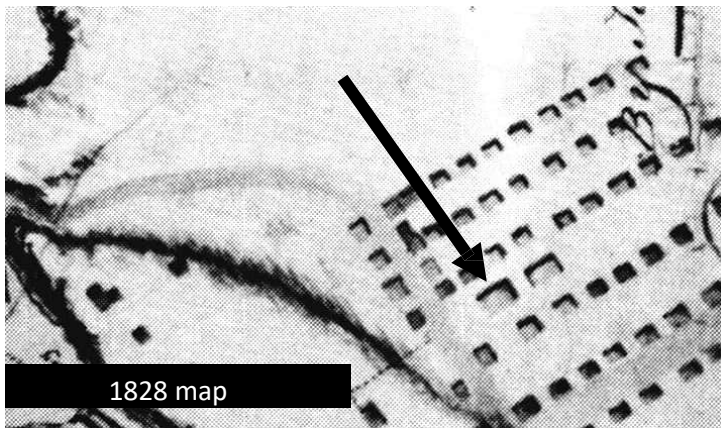


Fifth By Market: 1926–present

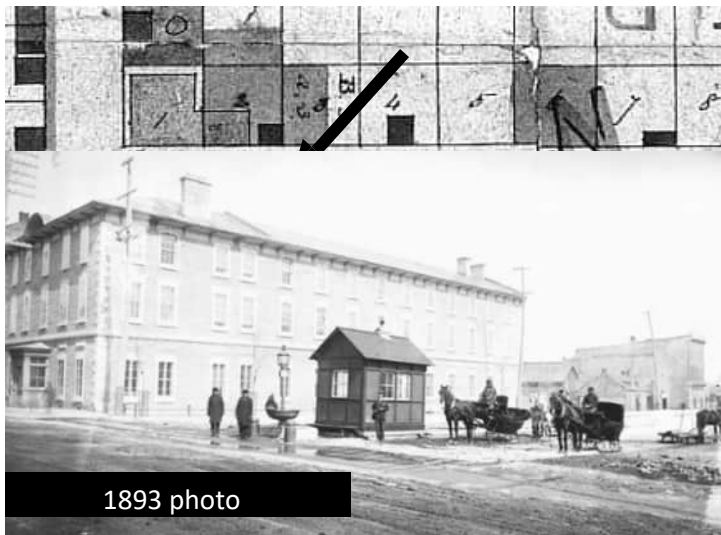




1878 map



1828 map



1893 photo

First By Market 1826–1845

The By Market was built around 1826 and originally included a courthouse at the rear. Constructed of wood with dovetail joints, it featured a veranda on each side and an adjoining weighing machine. This building served both as a hub for market activities and as a public hall for political and religious gatherings. The building was demolished in 1845*. A public well was constructed in 1839. From June 1829 to July 1831, Reverend Angus McDonnell served as parish priest; during this period, religious services were held in the upper part of the Market Building on George Street.

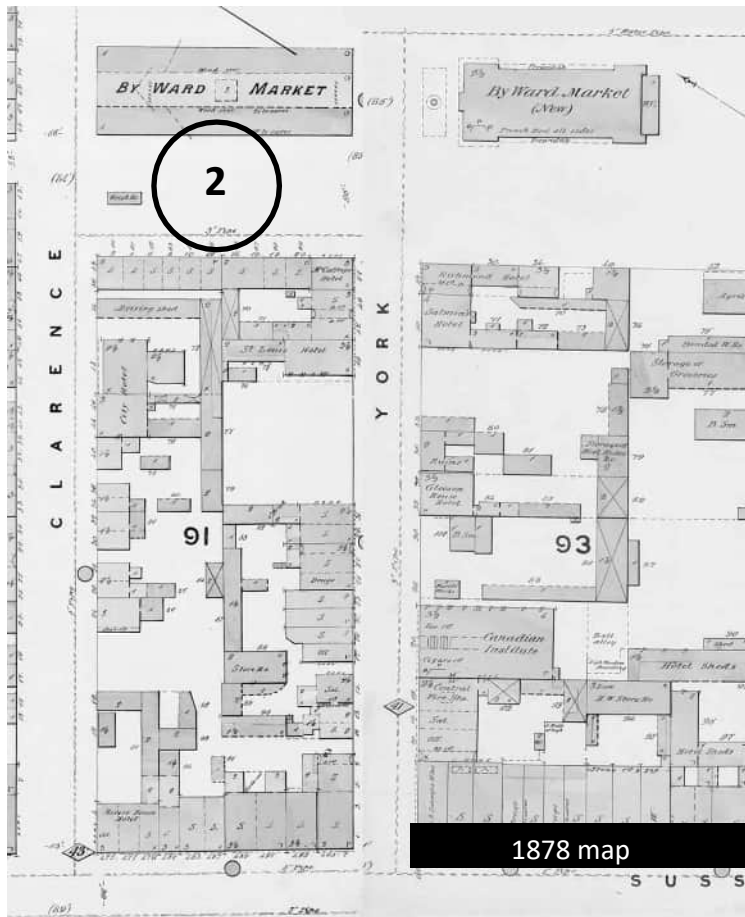
At that time, there was a market (First ByWard Market, 1826–1845) of considerable size located at the corner of Sussex and George Streets, where the taxi stand stands today.

The Citizen - Memories of Bytown
(April 6, 1907)

* *Bytown Gazette* (May 8, 1845)

The fountain in front of the taxi stand was built in the summer of 1889.

Ottawa Daily Citizen (August 30, 1889)



Second By Market 1848–1862

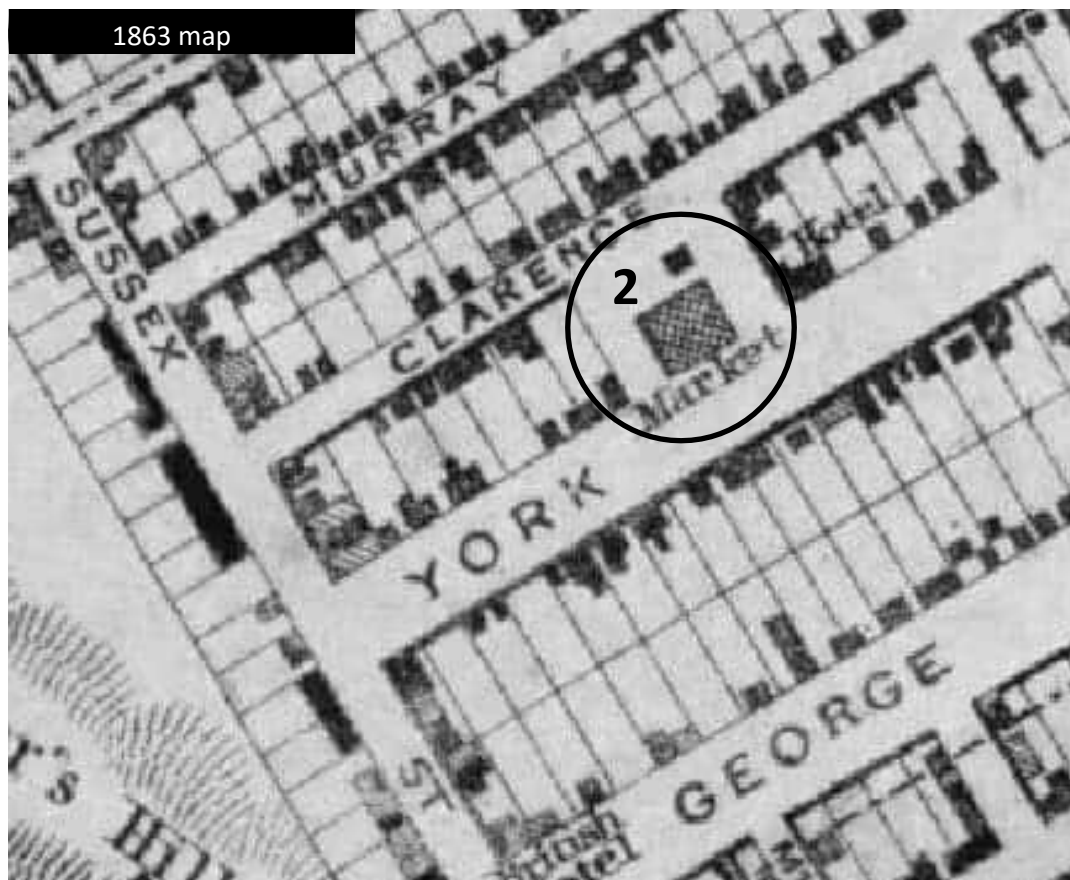
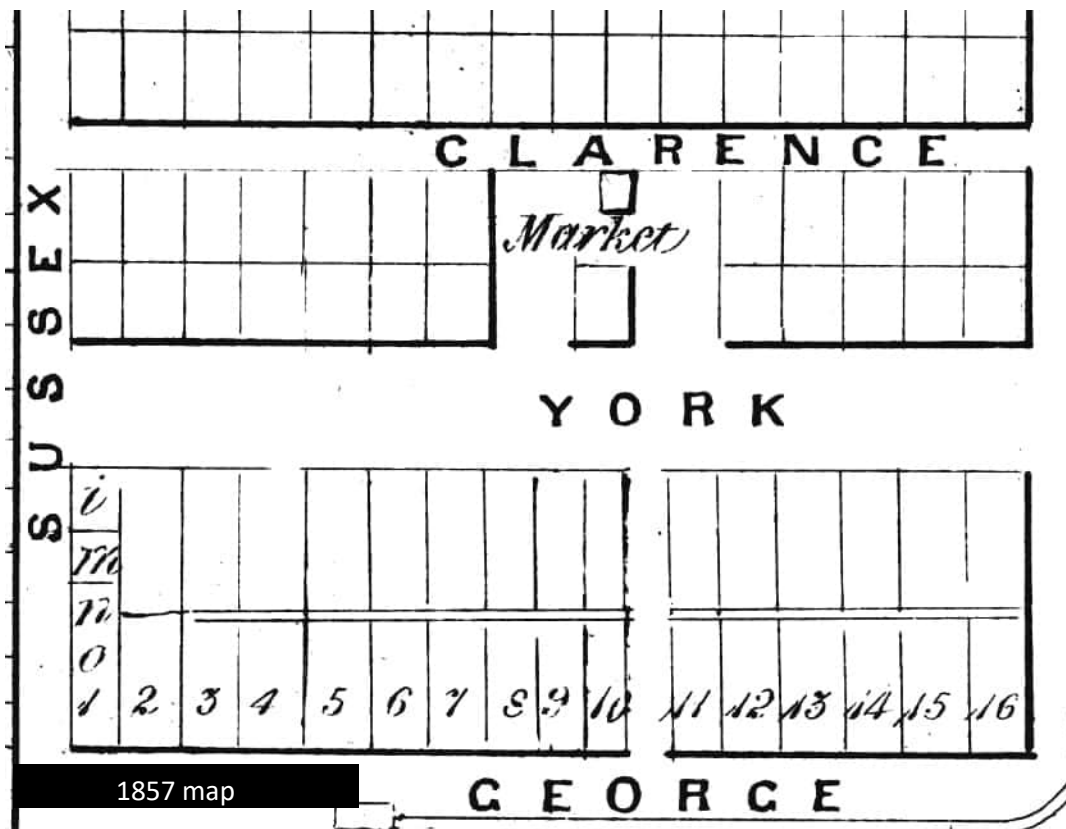
The second By Market, built in 1847 between York and Clarence Streets, may correspond to the building shown in the photo above (Agricultural Warehouse).

The Lower Town Market building, a two-story wooden structure, was The Lower Town , a two-story wooden building, was officially inaugurated on Saturday, November 6, 1848. On January 25, 1862, it was discovered that an old building with a rotten frame was on fire. Flames were shooting out of the roof on the east side of the building.

The usual alarm was sounded, and the firefighters rushed to the scene with their customary alacrity, but the lack of water rendered all attempts to extinguish the blaze completely futile. The butchers' stalls on the ground floor were destroyed, along with most of their meat inventory. Upstairs, the library of the French-Canadian Institute, valued at \$2,000, was saved, but the Citizen reported that the gifts received from French Emperor Napoleon III, as well as the portraits of the French emperor and his empress, were somewhat damaged. The dance academy, which also shared space with the Institute on the upper floor, was destroyed.

In the Lower Town, Mrs. James Inglis donated her property located between Clarence and York Streets, which comprised four lots measuring 196 feet (60 m) deep by 132 feet (40 m) wide.

Ottawa Citizen (January 25, 1862)





In 1864, construction began on a new market to replace the one that had been destroyed by fire. This market, located between York and Clarence Streets, survived several fires and renovations but was demolished in 1949.

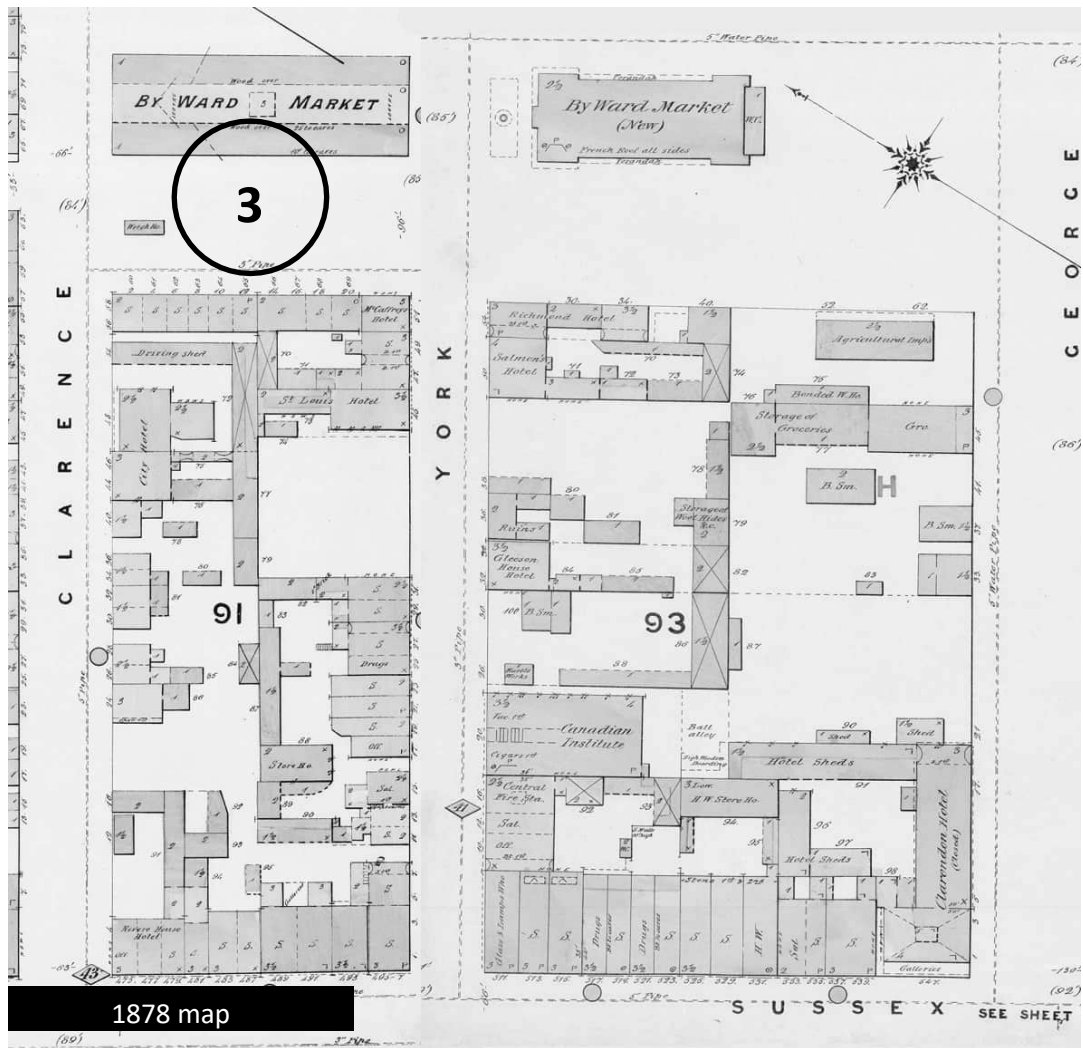


The Committee is aware that opinions are divided regarding whether to erect a two-story market building with a hall in the attic, or a single-story building above ground that would not allow for the creation of a public hall. The committee instructs the municipal clerk to announce the public auction of the building located on Byward Market, known as the weigh station; said committee

of the market square as soon as the contractor for the new market building so requires, and provide a temporary location for the small scales currently located in the building in question.

The Market Committee, which recommended leaving the small stones that remained on the east side of the new market building—next to it—after the work carried out by the stonemasons.

Ottawa Citizen (December 4, 1863; March 11, 1864; September 9, 1864)



1878 map

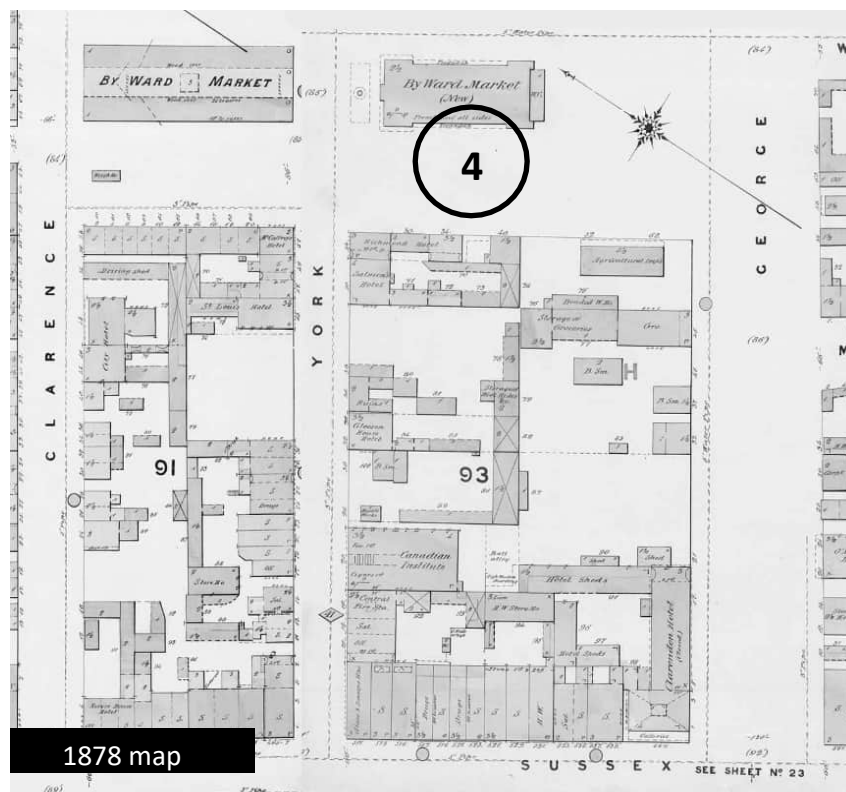


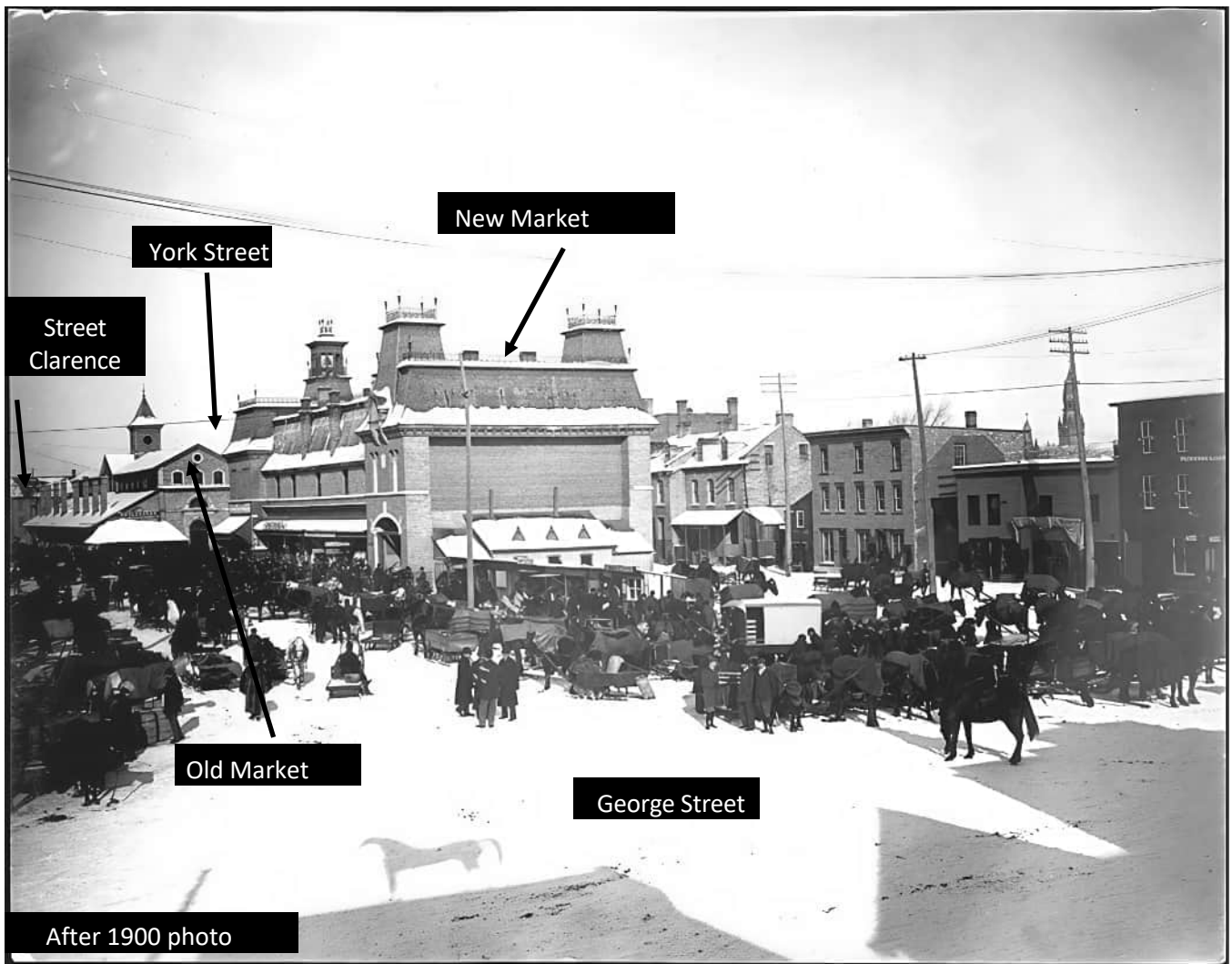
1874 map



Fourth By Market 1876–
1926

As overcrowding at the Third Market continued to be a problem, an expansion was proposed, leading to the opening of a new market in 1876, designed by James Mather between York and George Streets. Damaged by a fire on May 20, 1926, it was rebuilt the following year.

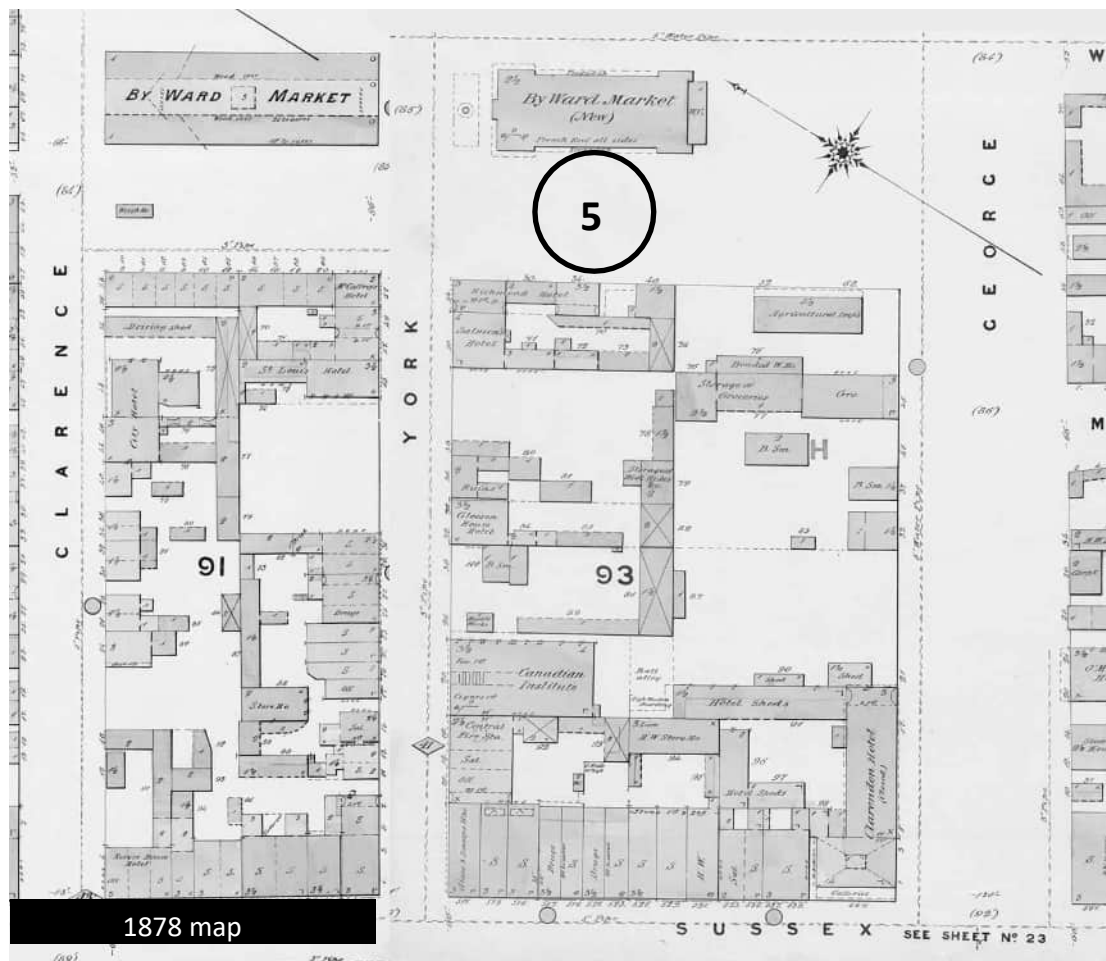






Fifth By Market
1926–present

In 1926, James Mather's market building was completely destroyed by fire. It was replaced by the building that stands today between George and York Streets.



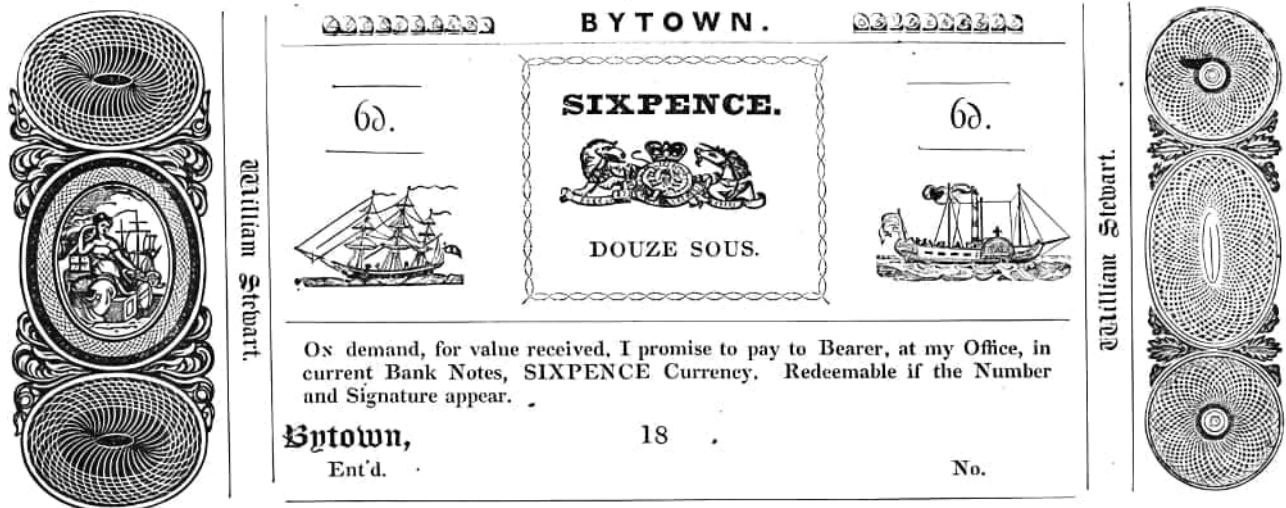
1878 map

Photos of Bytown

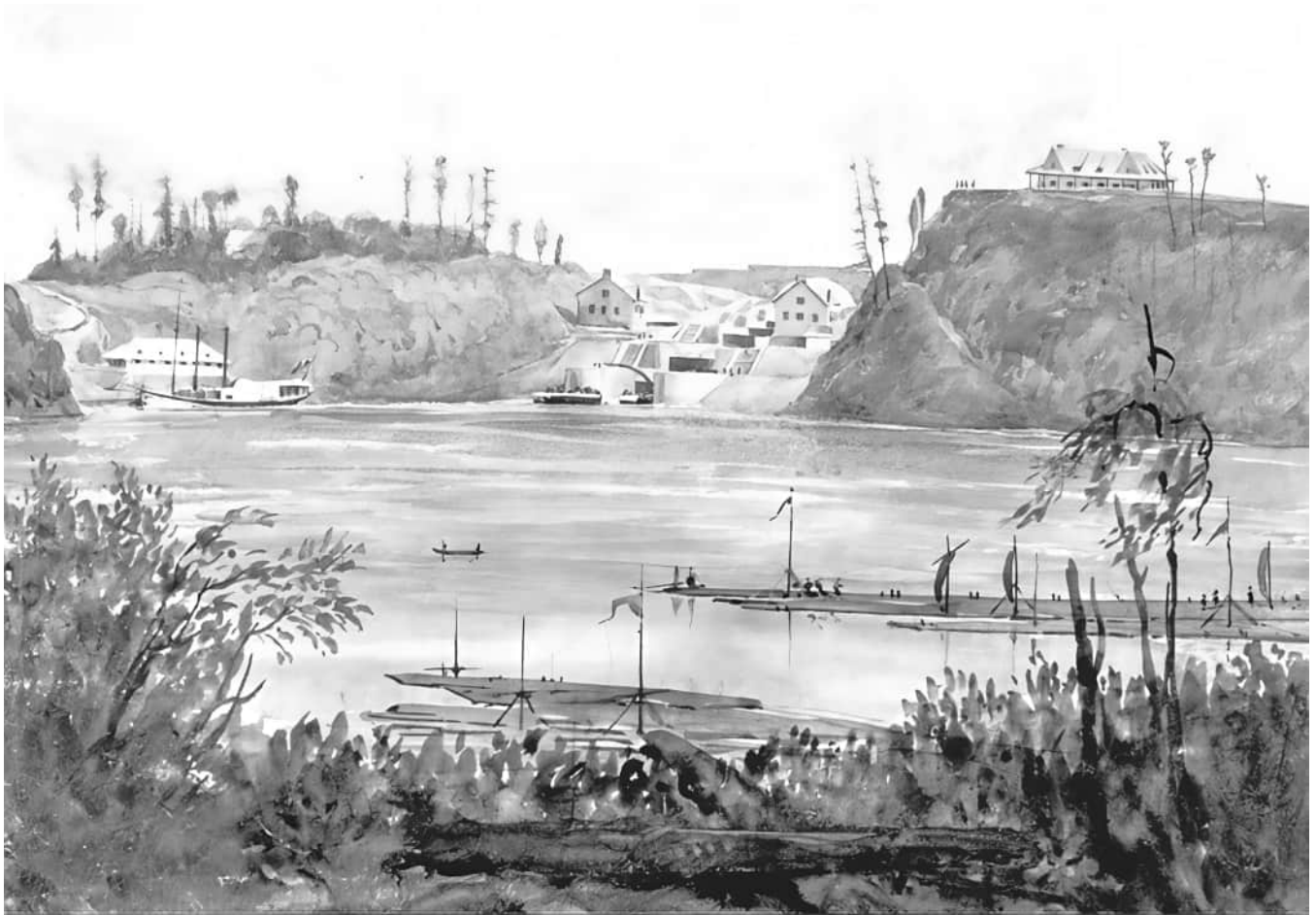




1825 - The Chaudière Bridge



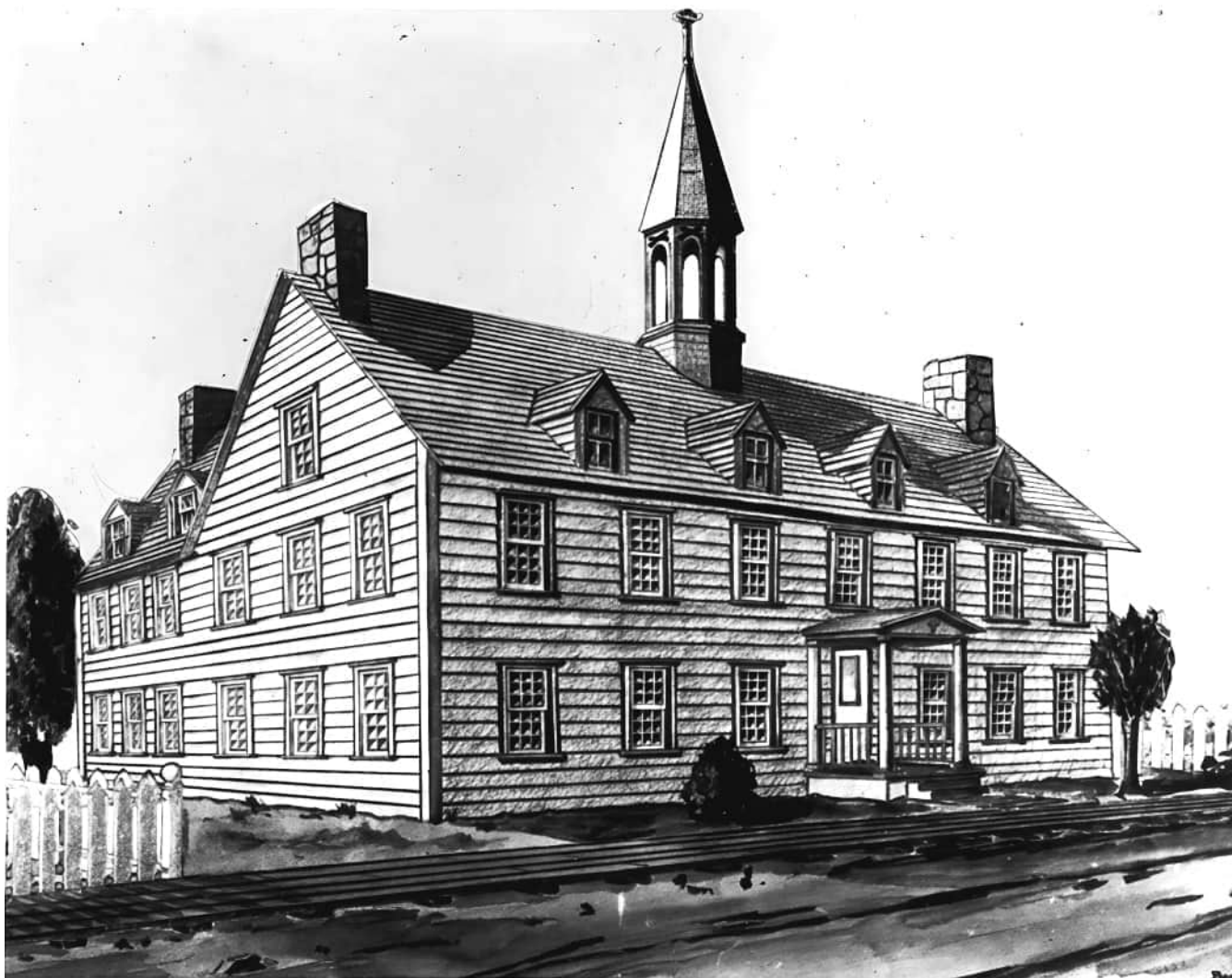
1838 - Twelve Sous (Six Pence) Bytown Bank Notes



1836 - The Rideau Canal flowing into the Ottawa River



1845 - The Sapeurs Bridge



1848 - Bytown College on Guigues Street



1859 - Barrack Hill (future Ottawa Parliament Building)



1865 - Sussex Street, viewed from the south end of the street



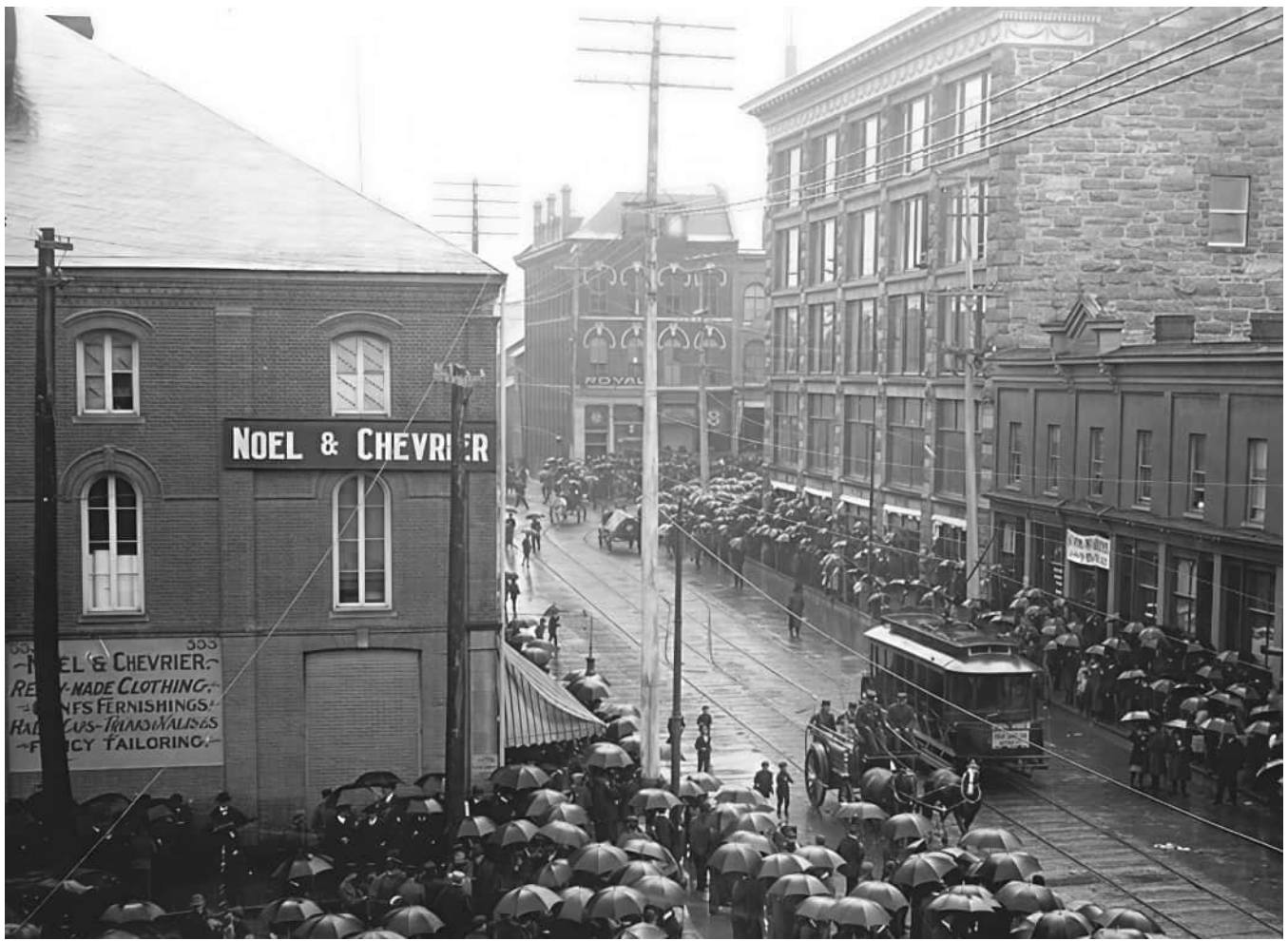
circa 1880 - Lower Town - The main street is George Street, as seen from Sussex



1882 - Dalhousie at the corner of McTaggart



1885 - Lapointe Fish Market on the By Ward Market



1890 - Corner of Sussex and George



1890 - Mayor Samuel Bingham's residence at 89 Sussex and its stable



Circa 1890 - The market on York Street as seen from Sussex. The Institute building is visible on the right



1899 - Odile Déry and Omer Vézina were married at Notre-Dame Cathedral in Ottawa on January 10



1896 - Kitchen in James's house



1900 - The interior of the Mica Manufacturing Co. at 213-217 Dalhousie Street



1903–1905: A wooden sled returning from the Ottawa market



1910 - St. Anthony's Chapel on Murray Street



1914—A. Thibert's workshop, automobile manufacturer. Clarence Street, near Sussex.



1914 - Fire Station No. 4, Cumberland



1926 - York Street

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<https://newspaper.com>

Library and Archives Canada (<https://bibliotheque-archives.canada.ca>) The Ottawa Public Library (<https://vitacollections.ca>)

The Ottawa Journal; The Ottawa Times; The Ottawa Daily Citizen; The Ottawa Citizen; La Gazette d'Ottawa; Le Courrier du Canada; Le Courrier de l'Outaouais; The Free Press; Le Courrier de l'Outaouais; Le Courrier d'Ottawa; The Free Press; Maps from 1612 to 1949 (88); Directories from 1851 to 1927 (103).

Facebook Groups

Old Ottawa and Bytown Pics; The Historical Society of Ottawa; I Grew Up in Ottawa's Lower Town; Old Ottawa's Past—Forgotten and Fond Memories; Ottawa Nostalgia; Hull, QC; Notre Vécu—Our Experience.

Several books and documents come from the [archives.org](https://www.archives.org) website

Books

The French-Canadian Institute of Ottawa (1852–2002): A historical overview and biographies of patrons, honorary presidents, and presidents, followed by an alphabetical list of members. — Jean Yves Pelletier; Bytown and Its French-Canadian Pioneers, Volumes 1–5
- Georgette Lamoureux; Bytown: The Early Days of Ottawa - Nick and Helma Mika; Chronicles of the Capital: The Little-Known History - Rick Henderson; Ottawa: Old & New - Lucien Brault; Ottawa: Reflections of the Past - Eric Minton; Ottawa as Seen by the French - Arman Yon; The Origins of French Schools in Ontario - Arthur Godbout.

PDF Documents

1815–1867—Construction of Colonial Identity in the Canadas by John Turing, 2014; 1821–1904—History of the Ottawa Valley by J. L. Gourlay; 1823–1949—Shipwrecks of the Ottawa River and Rideau Canal by Jaime Simons, 2022; 1836–1845: Bytown Gazette: Abstracts of Births, Deaths, and Marriages, Bytown Independent; 1845: The Ordnance Department and the People of Bytown: A Series of Letters; 1851—Canada: Past, Present, and Future—Being a Historical, Geographical, Geological, and Statistical Account of Canada West—Containing Ten County Maps and One General Map of the Province, Compiled Expressly for the Work; 1867—Constitution and Bylaws of the French-Canadian Institute of the City of Ottawa; 1871—Ottawa: Past and Present—Charles Roger; 1872—Two Speeches Delivered by Mr. Joseph Tassé, President of the French-Canadian Institute of Ottawa; 1874—Eulogy for Bishop Guigues by Mr. Joseph Tassé, President of the French-Canadian Institute of Ottawa; 1874—Monseigneur J.E.B. Guigues, First Bishop of Ottawa; 1874—Recollections of Bytown and Its Old Inhabitants; 1875—Ottawa Almanac and Dominion Guide: Directory to the City of Ottawa—Officials, Public Institutions, and Business; 1876—A History of Old Bytown and Vicinity, Now the City of Ottawa—Andrew Wilson; 1876—Proposed Building for the French-Canadian Institute—Construction Report; 1878—Civil Registers—Lectures by Father Cyp. Tanguay—Literary Convention of the French-Canadian Institute of Ottawa; 1879—25th Anniversary Celebration; 1879—Guide to the City of Ottawa and the Dominion Exhibition; 1880—Chants Nouveaux by Benjamin Sulte; 1882—Constitution and Bylaws of the French-Canadian Institute of Ottawa; 1894—*Bourreaux et Martyrs*—Lecture given at the French-Canadian Institute of Ottawa; 1896—*Historique des journaux d’Ottawa* by F. J. Audet; 1896—*History of the Ottawa Valley* by J. L. (John Lowry) Gourlay, 1821–1904; 1897—History of the Ecclesiastical Province of Ottawa and the Colonization of Ottawa; 1899—Directory of the Members of the Sons of England for the City of Ottawa and the Ottawa Valley; 1907—The Choice of the Capital—Reminiscences by R.W. Scott; 1908—Hull: Its Origins, Progress, and Future—E.E. Cinq-Mars; 1908—Reminiscences by Pascal Poirier; 1911—Recollections of Bytown; 1913—Canadian Anecdotes by E. Z. Massicotte; 1927—Ottawa: Past and Present by A. H. D. Ross; 1928—Canadian Anecdotes by E. Z. Massicotte; 1941—Ottawa, Capital of Canada by Lucien Brault; 1944—L’encyclique—Journal of the University of Ottawa; 1947—La Capricieuse by Henri Cangardel; 1981—Guide to Ottawa’s Lower Town; Montferrand Meets the McDonalds by George Monteiro, 1984; French-Language Theater Since the Founding of the Institut canadien-français d’Ottawa, 1852–1967, by Marcel Forti....

LES ARCHIVES DE L'INSTITUT CANADIEN-FRANÇAIS D'OTTAWA



Fondé en 1852, le cercle littéraire de langue française de Bytown, renommé en 1856: l'Institut canadien-français de la cité des Outaouais, devient en quelque sorte le premier «centre culturel» de l'Ontario français, avant d'embrasser tout un ensemble d'activités de tous ordres : sa première bibliothèque (1856), qui précède de 60 ans l'établissement de la Bibliothèque Carnegie d'Ottawa (1906) ; au moment de la Confédération de 1867, militantisme en son sein d'hommes de grand talent, tels Benjamin Sulte, Joseph Tassé, Stanislas Drapeau, Alphonse Lusignan, Pascal Poirier et Augustin Laperrière ; patronage de l'Institut pour le lancement du premier journal de langue française de l'Ontario (Le Progrès en 1858), sans parler du premier colloque littéraire et scientifique au Canada français lors de son 25^e anniversaire, la création de l'Association des traducteurs et interprètes de l'Ontario ou encore l'une des toutes premières revues de langue française en Ontario (Les Annales) ; accueil de près de 1 000 conférenciers et plus de 1 000 séances musicales et dramatiques.*

** L'Institut canadien-français (1852 à 2002). Survol historique et biographies des patrons, des présidents d'honneur et des présidents, suivi d'une liste alphabétique des membres. Jean Yves Pelletier, Ottawa, Canada, 2006*



Mission

Le portail des Archives de l'Institut canadien-français d'Ottawa est consacré à la recherche historique et à la mise en valeur de son patrimoine archivistique, témoin de notre mémoire collective canadienne française. Ces archives contiennent plus de 2700 articles de journaux, documents et capsules vidéos, environ 5000 photos, datant de 1857 jusqu'à aujourd'hui. La compilation est toujours en cours et prévoyons l'ajout d'environ un millier d'articles de journaux au cours de 2024.



C'est arrivé un 12 janvier



Date: 1872-01-12

Producteur: Le Courrier de l'Outaouais

Description: Conférence de M. Chevalier Smith, Souvenirs de voyage...

ICFO.info