**Appendices**

**Appendix One**

**Arrival in Hanmer**

During Hanmer’s 25th anniversary, an article in the *Sudbury Star* from 20 June 1923, recounts this memorable event:

An event unique in the history of the district will be celebrated at Hanmer this week in the anniversary of the coming of the first settlers. … Twenty-five years ago, Jacob Proulx, Henry Beaulieu, Napoléon Labelle and Joseph Chartrand came to the district and settled at what is now known as Hanmer. On April 20th, 1898, they arrived in the district. With the exception of Mr. Chartrand, they were married men, with families. Jacob Proulx, 51 years of age when he settled in Hanmer, had a family of nine; Henri Beaulieu, 41 years of age, had a family of seven, and Napoléon Labelle, 33 years of age, had a family of four. (See note 1 below.)

The journalist rounds up a bit the truth. First of all, Napoléon is not quite 33 years old. Since he was born on 24 October 1866, he is only 32 years old. As for his family of four, it is really more like a family of three and a half: Napoléon, Georgianne, Marie-Louise and a baby to be born.
Mrs. Huguette Parent, in her document *The Township of Hanmer 1904–1969* went back to the Sudbury Star article and translated it into French. Her translation states that Napoléon is 33 years old and has 4 children. If this is true, it would mean that between May 1895, the date of her second marriage, and 1898, Georgianne would have given birth to 3 children: Claire-Hilda, Paul and Dorilla. It is possible because we know that at that time, births were numerous and close together. But according to the information that I found, Claire-Hilda, the oldest of the three, was born in Copper Cliff on 15 October 1898; Paul was born in Hanmer on 8 October 1900; and his baby sister Dorilla was also born in Hanmer in 1903. Therefore, Napoléon had only two children — Marie-Louise and the baby to come — when they moved to Hanmer in April 1898.

So why does Mrs. Parent write that he had four children? One has to consult the original article in English to find the answer. It reads “… and Napoléon Labelle, 33 years of age, had a family of four.” A family of four: Napoléon, Georgianne, Marie-Louise and Claire-Hilda (yet unborn). The sentence in English could effectively be misconstrued and lead Mrs. Parent to write, “N. Labelle, 33 years, has four (children).” (See note 2 below.)

**Notes:**


Appendix Two

House in Hanmer

It is hard to believe that Napoléon and Georgianne would have lived in a three-sided house. It is probable that Napoléon and his three companions lived in such a dwelling while they were clearing their lots. But given the fact that Georgianne arrives in the dead of winter (December 1898) with a 7-year-old child and a 2-month-old baby, it is logical to expect that Napoléon had built a regular round-log house. Indeed, if we use as a testimonial the photo of a house built the same year by Mr. Jacob Proulx, one of Napoléon’s pioneer companions, we can maintain that the house built by Napoléon was a round-log house since all the houses in this era were built the same way.

Napoléon must certainly have built the furniture, too. A gifted craftsman, all his life he took intense pleasure from working with wood. His granddaughters still have in their possession some very nice chairs built by their grandfather.
Appendix Three

Landowner

An analysis of landownership in the municipalities of Hanmer and Capreol conducted by Laurentian University (see note 1 below) reveals that in 1912, Father J.A. Roy owns no less than seven lots or parts of lots in these districts. (See the map of the landowners in part of the Districts of Hanmer and Capreol in December 1912 appearing on page 526 of Guy Gaudreau’s document listed below.)

I verified the ownership at the Land Title Office of Sudbury. Two of the lots shown on the map as belonging to him are not registered in his name. They were given to the Church by parishioners in 1907 and 1909, probably to build the church and the presbytery. Four other lots are definitely registered in his name. I could not find any information about the seventh one. However, in addition to the lots mentioned by Mr. Gaudreau, he would also have been the first owner of part of lot 9, Concession VI in the County of Blezard, according to the County map published in Valley East 1850–2002. (See note 2 below.)

That a Catholic priest would own land does raise questions as confirmed by the analyst’s comments:

One case deserves attention, although it is not a farmer’s case. It concerns Joseph Alphonse Roy, first curate of the parish Saint Jacques in Hanmer. One could be astonished at the extent of his property holdings.
However, everything happens as though it would be a strategy to preserve the homogeneity — religious and possibly cultural — of his parish. At least, that is the hypothesis that we would like to advance. The priest buys back lands from departing parishioners probably in order to sell them to new parishioners in due course, new parishioners that he no doubt selects himself. The curate would therefore play a far more active role in colonization than we would have believed. (See note 3 below.)

What to think about such a hypothesis? The Church’s methods to ensure a French-Catholic presence across Canada, mentioned in Chapter 2, would justify perfectly this hypothesis. But we have no proof. The results of my research do indicate that Father Roy sold most of his property to French pioneers but did he do it to exercise a friendly and discreet control on the choice of parishioners or simply because the purchaser just happened to be French and Catholic? Since he was aware of the Church’s colonization objectives, I think he was conscious of the importance of giving first choice to a French-Catholic pioneer but he certainly did not feel overly obligated by the Church’s mission since in 1925 he sells one of his lots in the township of Hanmer to an anglophone.

What really arouses one’s curiosity about a priest buying so much real estate is the financial question. Where did Father Roy get the money to buy all these lots? Actually, the secular clergy does not make a vow of poverty and the curate of a parish receives from the Church a modest salary for his services. But is it enough to buy all this land? Perhaps he had saved money in the preceding years? Who knows?

One thing is certain. These purchases mean that he is not merely the curate in the village. He has become a property owner and a property owner with a certain social power because generally, a
pioneer in Hanmer or Capreol would own only one or two lots. However, he owns five of them! Thus, he would have his say when comes time to discuss issues concerning the township’s development.

Notes:

Appendix Four

AMOUR IMMACULÉ

Je sais en une église un vitrail merveilleux
Où quelque artiste illustre, inspiré des archanges,
A peint d’une façon mystique, en robe à franges,
Le front nimbé d’un astre, une Sainte aux yeux bleus.

Le soir, l’esprit hanté de rêves nébuleux
Et du céleste écho de récitals étranges,
Je m’en viens la prier sous les lueurs oranges
De la lune qui luit entre ses blonds cheveux.

Telle, sur le vitrail de mon cœur je t’ai peinte,
Ma romanesque aimée, ô pâle et blonde sainte,
Toi, la seule que j’aime et toujours j’aimerai,

Toi qui restes muette, impassible et qui, fière,
Peut-être me verras, sombre et désespéré,
Errer dans mon amour comme en un cimetière!

Poème d’Émile Nelligan tiré de L’École littéraire de Montréal, Les soirées du Château de Ramezay, Montréal, Eusèbe Senécal & Cie, 1900, p. 313.
IMMACULATE LOVE

I know a marvellous stained glass window in a church
Where some illustrious artist, inspired by the archangels,
Painted in a mystical fashion, in a fringed robe,
The forehead crowned with a star, a Saint with blue eyes.

In the evening, the mind haunted by nebulous dreams
And by the celestial echo of strange recitals,
I come to pray her under the orange glow
Of the moon that shines on her blond hair.

As on the stained glass of my heart, I painted you,
My romantic beloved, O pale and fair saint,
You, the only one I love and will always love,

You, who stay silent, impassive and proud,
Perhaps you will see me, sombre and desperate,
Wander in my love as in a cemetery!

Poem by Émile Nelligan, from The Literary School of Montreal: Evenings at Chateau Ramezay (Montreal, Quebec: Eusèbe Senécal & Co, 1900), p. 313.
Translation by Claire Trépanier and Renata Brunner Jass. No translation of this poem was found in translated, collected works of Nelligan.