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Le FORUM, Centre Franco-Américain, Orono, ME 04469-5719
The recent Bureau of Immigration and Custom Enforcement raid in New Bedford, Massachusetts in which over 200 illegal aliens were incarcerated has again raised the ire of the Portland Press Herald. In a March 15, 2007 op ed, piece, Louise Rocha- McCarthy condemned the raid. This recent article reminded me of the article written 3 years ago by Press Herald editorial page writer Bill Nemitz in which he criticized an immigration raid Portland accusing agents from the Department of Homeland Security(formerly the INS) of leaving “Portland’s hard-won reputation as an immigrant friendly city in tatters.”

Why would immigration agents be trying to enforce our nation’s immigration laws in Portland, Maine (or for that matter in New Bedford, Massachusetts, a city that once had a sizable Franco-American population)? Since two of the September 11th highjackers left on their mission from Portland, Maine, that morning, it is not unreasonable for the U.S. government to be searching for illegals in Portland. For the sake of argument, however, let’s say that none of the illegals who live in Portland are a threat to our national security. How do these immigration raids benefit Portland and the foreign-born legal residents of the city. If I were an immigrant, having waited many years to enter the U.S. legally, I would feel some trepidation that illegal aliens could brazenly enter the U.S. and remain here indefinitely. There are approximately 11 million illegal aliens in the United States. No one knows the exact number as no one knows how many illegals live in Maine. But the general consensus, among conservatives and liberals alike, is that illegal aliens hurt the working poor and recent immigrants because they lower the wage scales. Other Americans worry about the cost of educating illegal alien children in our public elementary and high schools, as required by the Supreme Court, and of providing emergency medical care to illegals. Still others worry about crime.

My wife and I are foster parents to our niece and nephew, who lived in Portland, Maine prior to coming to live with us. Their father, a widower and a Franco-American, lived in a homeless shelter in Portland. He has been unemployed for 4 years. Discouraged that he could only find minimum wage jobs in Portland as rents were rising, he began neglecting his children and they were taken away from him by DHS. He found day work from time to time but could not raise his kids competing with workers who, he says, told him they were illegals. Barbara Ehrenreich, in her acclaimed book Nickel and Dimed: On (Not) Getting By in America about the working poor in America has an entire chapter on the Portland, Maine area where she worked incognito as a cleaning woman at minimum wage. She could not support herself, never mind raising two children. Certainly the plight of the working poor is not due solely to the presence of millions of illegal aliens in the U.S. The disappearance of good, manufacturing jobs for the undereducated is central to this development. But, unless you want to do away with the free market system, the government can’t do much about the loss of jobs overseas, but it can try to control illegal immigration.

What is the Border Patrol was doing in Portland. Abusive behavior and violence should not be tolerated from Border Patrol agents. But, as Mr. Nemitz noted, some of these agents came from the Southern border. Border Patrol agents get killed there protecting us from terrorists, drug smugglers and other assorted miscreants. The agents in Portland were not violent and found 10 people “whose papers failed to pass muster” - maybe illegals. The worse behavior noted was a wisecrack by one agent to Mr. Nemitz’ daughter at the bus station. At least, the agents are trying to enforce the law even-handedly and questioning Caucasians too. Transportation hubs are targeted by agents because that is where the illegals are. That policy has nothing to do with skin color or country of origin. Too bad there were no agents at Portland’s International Jetport on September 11, 2001 when Mohammed Atta boarded his plane.

My father, Wilfrid Guignard, immigrated legally to the United States in 1919 from Canada. He never became a U.S. citizen and died in 1987. He carried his green card in his wallet as required by law and reported any address changes to what was then called INS. He didn’t fear INS agents and travelled to Canada often with no problems. Growing up in Biddeford, I knew hundreds of immigrants. I never heard one express a fear of immigration agents. While the 10 detained foreign nationals in the 2004 Portland raid may have come from countries where citizens fear a “Big Brother” government, such as Somalia, Ethiopia or a Latin American dictatorship, hopefully the continued assimilation of the foreign-born community in Portland will prevent those who are legally residing in the U.S. from being afraid when the government embarks on a campaign to enforce the law.

Michael Guignard
Alexandria, VA

Five years ago, a number of articles appeared in the Portland Press Herald relating to H-2B visas. The first two appeared in September, 2002 on the same day and concerned the tragic deaths of 14 Hondurans and Guatemalans in Northern Maine, all of whom held H-2B visas. More recently there have been articles about Cianbro’s attempts to bring into Maine foreign national welders and other workers on H-2B visas to work on an oil rig it is building for a Brazilian customer. What is this H-2B program and why has it come to Maine when unemployment is rising?

The H-2B visa is the only non-immigrant status for non-professional foreign workers. The program is not really new to Maine, as Jamaicans have been coming to the Pine Tree State for decades to pick apples. What is new is the growing number of H-2B visas. According to press reports, in 1996 there were only 50 foreign H-2B workers in the Maine timber industry. By 2002, there were 1,200. It makes one wonder where the American workers have gone, many of whom (Continued on page 10)
Native Peoples in the Upper St. John River valley

by Chip Gagnon
Associate Professor
Dept. of Politics
Ithaca, NY

http://www.upperstjohn.com/history/natives.htm

Before the arrival of the first Acadian settlers in about 1784, the Upper St. John River valley was home to Native Peoples, in particular to the Wulustukie or Maliseet (Malécite) Nation, a branch of the Algonquin peoples. The very name Madawaska is from the Maliseet’s Algonquin language: “madawes”—porcupine, “kak”—place.

The “Walloostook River”

The Maliseet’s name for themselves, Wolastoqiyik, or Wulustukie, is derived from the word wolastoq, which means “beautiful river.” Wolastoq (Wulustuk, or anglicized, Walloostook) is the Maliseet name for the St. John River.

The Wulustukie or Maliseet people thus call themselves the people of the St. John River, which shows the extent to which they identify with this region.

Introduction: “Land Grants” and their relationship to Native Peoples

The lands that were granted by European and American governments to the settlers of North America, including in the St. John River valley, were in effect taken from the Native Peoples. Although the European states and the US negotiated treaties with various Native Peoples, recognizing implicitly a form of sovereignty or “ownership” over land, the European theory of land ownership also held that, since the natives had done nothing to “improve” the land, they had forfeited their right to own it.

Indeed, the Natives’ sovereignty turned out to be of a very limited kind, and as the demand for land increased among European settlers and their descendants, the various governments assumed sovereignty over that land, allowing the land of the Natives to be taken by treaty, deception, and at times by force. As the European-descent population increased, the pressure to take land likewise increased.

In the area that came to be known as the Madawaska Settlement, as we’ll see below, this process took place over the course of about 60 or so years. At first, both the French and then the British authorities, though claiming the territory as their own, recognized the rights of the Malecites to live on and use the land in the upper St. John River valley. But by the time the first Acadians arrived in the valley, there had been a shift in attitude by the British crown, which made a number of grants to the Acadian settlers; and, once the region was claimed by the US, the states of Maine and Massachusetts (Maine was a province of Massachusetts until it became a state in 1820) assumed ownership of all of the land in the state of Maine that was not already officially owned, and made grants of that land. Ironically, following the 1842 treaty that settled the border dispute between the US and Great Britain, the State of Maine deeded ownership of all the land in the state of Maine that was not already officially owned, and made grants of that land.

As is the case with most vicissitudes of European colonialism, though not officially granted, had been occupied and improved by settlers.

History of the Native Peoples in the Valley

As is the case with most victims of European colonialism, the history of the Maliseets comes down to us through European sources. The story here is thus from the perspective of Europeans and people of European descent. Of the Maliseet’s own perceptions and perspectives of their encounters with Europeans, we know very little.

The earliest written European records of the Maliseet came from French sources, who reported the existence of a nation of native peoples they called the Etchemins. This group included today’s Maliseet and Passamaquody nations (in the map on the left, the Maliseet territory is in brown, the Passamaquody in gray).

Already by the late 1600s the Malecite inhabitants of the Upper St. John River valley had been influenced by European colonialism, including by French missionaries who had been active in New France from the late 1500s. The Acadian Genealogy Homepage (http://www.acadian.org/indians.html) notes that:

“The first recorded data that we have on the Indians of Madawaska, are the notes of Bishop Saint-Vallier, second Bishop of Quebec. These notes were made during his visit to Acadia in 1686, one hundred years before the first settlement [by people of European descent] in the valley. The following is from ‘The State of the Church and the French Colony in New France’ (L’Etat de l’Église et de la colonie française dans la Nouvelle-France), published in Quebec, in 1856:

‘On the second day of our journey on the St. John River, on May 16, 1686, we saw a hut belonging to Christian Indians of Siller, who in order to go hunting, had stationed themselves at the mouth of the river that they call Madoueskak and that we renamed St. Francis Sales. (Note: On D’Anville’s map, the Madawaska River is called the Great St. Francis, while the present St. Francis River is called the Little St. Francis). Words cannot describe the joy of these poor Christians at seeing us, nor ours in finding them. They offered us a gift of part of their food, at a time when ours was running out. The next day, we found more of them in three other huts and they received us in the same manner and begged us for a missionary, to instruct them. A few of them came from Isle Percee and we were surprised to find one who spoke a bit of French and had been to France.

‘William de Rosier’s map of the Abenakis missions of the St. John Valley (1699), indicates that at the same time there were nine Indian settlements in the area: three on the Aroostook River, four on the St. John River, one on Eagle Lake and one on the Squateck Lake. One St. John Settlement was at the mouth of the St. Francis River (Madawaska).’ [Source: Acadian Genealogy Homepage, “Indians of Madawaska” at http://www.acadian.org/indians.html]

At the end of the 1600s the native (Continued on page 5)
The War of Austrian Succession spread to war again - this time in a dispute over nations / First Peoples Issues website. The French both encouraged this alliance and supplied it with arms to block British expansion northward from New England and to protect Quebec and Acadia from British invasion in case of war. With the outbreak of the King William’s War (1688-97) between Britain and France, the Abenaki Confederation did exactly that.” [Source: Lee Sultzman, “Micmac History” on the First Nations / First Peoples Issues website: http://www.dickshovel.com/mic.html] “The Confederacy had its own symbol on a wampum belt, which had four white triangles on a blue background, signifying the union of four allied tribes. In times of need, envoys took this belt to invite allies ‘to take up the hatchet against the enemies of the nation.’” [Source: “The Abenaki,” Snow Owl, http://snowwowl.com/peopleabenaki.html]

The Alliance, including the Maliseet, continued to come into conflict with the British. They were very involved in the struggle over the control of Acadia, a French colony in what is today Nova Scotia and New Brunswick that the British had taken over in 1713. The British, in their attempt to assert greater control of the region, moved more British settlers into the territories of the Wabanaki Alliance nations, increasing tensions with them. Indeed, “Although the Micmac, Maliseet, and Abenaki had signed a peace treaty with New England at Portsmouth, New Hampshire in 1713, they still refused to recognize British authority in Acadia.” [Source: Lee Sultzman, “Micmac History” on the First Nations / First Peoples Issues website]

Sultzman describes the ensuing war between the British and the Wabanaki Alliance, including the Maliseet:

“In 1744 Britain and France went to war again - this time in a dispute over who should sit on the throne of Austria. The War of Austrian Succession spread from Europe to North America where it was known as the King George’s War (1744–48). All the smoldering resentment of the last 29 years of British occupation erupted throughout the Canadian Maritimes, and the Micmac and Maliseet attacked the British outposts. Massachusetts declared war in 1744 against the Cape Sable, Nova Scotia, and St. John Indians (actually the Maliseet and Micmac). The Penobscot, Kennebec, and Passamaquoddy from Maine also joined the fighting, and the British were overwhelmed. The French immediately tried and failed to retake Port Royal in 1744. They tried again the following year, but this, as well as an attack on Cape Breton Island, was also repulsed. Even so, by the end of 1745 the British were besieged inside their forts. Their only military unit still able to operate effectively was the solitary Ranger Company of John Gorham, a group of few white frontiersmen and 50 Mohawk warriors recruited by Sir William Johnson in New York.

“The French Acadians were officially neutral but so open in their sympathy for the Micmac that Governor Shirley of Massachusetts in 1746 demanded their removal from Nova Scotia. This easily could have happened if a 4,000 man combined British and colonial army had not captured Louisbourg in June, 1745. The capture of Louisbourg was the major British victory during the war. It not only removed the immediate threat of invasion to Nova Scotia but permitted the British naval blockade of Canada which eventually brought the French to their knees. However, it did not stop Micmac and Abenaki attacks which continued throughout Nova Scotia and northern Maine until a year after the end of the war. Between 1747 and 1749, there was a lot of bushwhacking and ambush in the Maritimes which kept Gorham’s Rangers [British forces] very busy. Even though crippled by the loss of Louisbourg, the French were still dangerous, and an attack in February, 1747 wiped out the British garrison at Grand Pre (Grand Pre Massacre). During 1748, however, the French ended their support for the Micmac on Cape Breton which ended most of the fighting in that vicinity. “The Treaty of Aix-la-Chapelle [1748] settled the problem France and Britain had with each other about the Austrian throne, but neither side was willing to concede control of the Canadian Maritimes. To the total outrage and disgust of the New England colonies, the treaty returned the fortress at Louisbourgh to the French. The Treaty of Utrecht in 1713 had failed to define the border between Nova Scotia and Quebec. Taking advantage of this and their alliance with the Abenaki and Maliseet, the French began in 1749 to re-occupy the St. John Valley in New Brunswick. At the same time, the British decided the solution to control of the Maritimes was to populate it with British colonists. In June 1749 Colonel Edward Cornwallis arrived as the new governor of Nova Scotia accompanied by 2,500 new settlers. After founding the city of Halifax, he made peace overtures to the Abenaki and Maliseet using the ranger captain John Gorham as his emissary. The result was a peace treaty signed at Halifax with the Maliseet and Abenaki, but the strength of this agreement was indicated by the fact the Micmac celebrated the signing with a war dance on the decks of Cornwallis’ ship.” [Source: Lee Sultzman, “Micmac History” on the First Nations / First Peoples Issues website, http://www.dickshovel.com/mic.html]

Warfare nevertheless continued:

“Offering £10 for every Micmac scalp or prisoner, [British Colonel Edward] Cornwallis dispatched the Cobb expedition with 100 men to hunt down and kill Micmac. [...] Cobb’s expedition destroyed just about everything they found, but Micmac resistance only stiffened. By 1750 the price of scalps was raised from £10 to £50 which provided incentive for the formation of two additional ranger companies under Captains William Clapham and Francis Bartelo.” [Source: Lee Sultzman, “Micmac History” on the First Nations / First Peoples Issues website]

The subsequent French and Indian War (1755–1760, Peace signed in 1763) resulted in the British expulsion of Acadia’s French population (1755), along with the Micmac who had intermarried (See page 6)
with the French and those that lived alongside them. “Fort Beausejour in New Brunswick was captured in 1757, and in 1758 the British army swept through the remaining Acadian settlements on the St. John River destroying everything in their path. French resistance slackened after the fall of Louisbourg in 1758 which opened the way for a British invasion of the St. Lawrence Valley.” The war ended with the defeat of French forces in Quebec, resulting in the British takeover of virtually all French possessions in North America. This turn of events had an enormous impact on the Maliseets of the St.John valley as well, who had taken part in these wars. The Maliseet signed treaties with the British in 1760, although “lastling treaties with the Maliseet were not signed until 1770 and 1776.”

Thus, while the French and British colonial authorities in North America had recognized the rights of Natives to specific territories —indeed, one of the grievances of the American colonists that led to the Revolution was that the British were refusing to allow white settlement in territories recognized as belonging to Native Nations (for more information on this British policy, see the Royal Proclamation of 1763)—by the late 1700s and early 1800s territories of the Natives had not only been subject to encroachment by settlers as well as by hunters and missionaries, but had been crucial actors in the colonial wars fought by the two powers. Although it is not likely that the Natives could have remained apart from these wars, they were seriously hurt by them.

Once the British had taken control of the former French possessions, the Maliseet requested that the new rulers respect their rights to specific territory in the upper St.John valley, between the Grand Falls and Lake Temiscouata. One early mention of the Madawaska Maliseet in colonial documents concerns this exact topic. This document is from 1765, and is a British response to a request by the Natives living in the valley. Maliseet envoys—Pierre Tomah and Ambroise St-Aubin—complained in 1764 to the Governor of Canada (Quebec) about trespasses on the Maliseet’s territory, and asked the British to maintain the rights to their territory that the French (who had ruled until 1763) had recognized.

Explicitly mentioned as their territory is the Upper St.John River valley from Grand Falls all the way to Lake Témiscouata, including Rivière du Loup and the Madawaska River:

“Your Petitioner has also the honour to represent to your Excellency, that his brethren Indians find themselves reduced to the lowest ebb of misery, by the unwarrantable encroachments of the Canadian inhabitants hunting beaver on the lands belonging to the nation, by which your Petitioner has been deputed; which tract begins at the great falls of the St.John’s, and runs as far as Temisquata, including the Wolf River, (or Rivière du Loup) and the River Madawaska, which rivers discharge themselves into the River St. John’s, making a space of about twenty leagues, on which the nation, whose grievances your Petitioner has the honour to lay before your Excellency, always had an exclusive privilege of hunting beaver in the time of the French Government; therefore your Petitioner humbly requests, in the name of his nation, that your Excellency will be pleased to continue their privilege, by forbidding the inhabitants of this Province to hunt beaver on the said grounds.”

In response, in a letter dated 19th January 1765, the Governor of Canada confirmed their rights:

Quebec
Secretary’s Office, 19th Jan. 1765

Whereas the Nation of Maricitte Indians, by the following paragraph of a petition to his Excellency the Governor of this Province have represented that they are encroached upon by the Canadian inhabitants hunting beaver on the lands therein mentioned, which have ever belonged to, and are the property of the said Nation: this, therefore, is to give notice, that the privilege prayed for by the said Indians will be allowed and confirmed to them, unless any person or persons can show just cause to the contrary, by memorial to his Excellency the Governor and Council, directed to the Secretary of this Province, on or before the first day of May next.

By command of his Excellency.
J. Goldfrap, D.Sec. [Source: Appendix No.28, “Extracts from the Quebec Gazette, 2d.--24th January, 1765...”]

In First Statement on the part of Great Britain, according to the Provisions of the Convention Concluded Between Great Britain and the United States, on the 29th September, 1827 for Regulating the Reference to Arbitration of the Disputed Points of Boundary under the Fifth Article of the Treaty of Ghent (1829), p.225. The names of the Maliseet envoys are from Acadian Genealogy Hompage, “Indians of Madawaska, part 2”

Clearly by 1765 the Maliseet had already had much contact with white settlers: armies, missionaries, trappers, hunters, and couriers. They were also no longer in control of their fate; the fact that they were petitioning the British authorities for protection made that clear.

(See next issue for more)

Filles du Roi
(Daughters of the King)
By Denise R. Larson

To paraphrase Jane Austen’s opening to her novel “Pride and Prejudice,” a successful man should have a wife. Jean Talon, Intendant of Quebec during the mid seventeenth century, did his best to satisfy the needs of the 400 or so men from the Regiment Carignan-Salières who stayed in Canada to clear and farm the land after their military service was over. From 1665 to 1673, Talon sent about 1,000 eligible young women to Canada, with the understanding that they would marry the former military men. To the women from upper-class families, Talon gave a dowry and expected them to wed the former officers of the regiment. To the others, he granted provisions for a household and 50 livres.

Some sources state that the Filles du Roi were orphans who had lived in government-funded orphanages run by nuns. Other studies contend that at least some of the women had run counter to the law in France and were given over to the

(Continued on page 7)
nuns for “rehabilitation” as an alternative to being sent to prison for theft, prostitution, and other crimes. Reports from officials in Quebec complained that many of the women were city girls with few skills in subsistence living on a farm. A request was made for country girls, and later recruits were drawn from the provinces.

To answer the need for training for the early arrivals, Marguerite Bourgeois, the founder of the secular Congregation de Notre-Dame de Montreal, established schools to teach domestic skills and needlework. Taking a maternal interest in the young women, Marguerite carefully questioned the young men of Montreal who came to the door looking for a wife. She continued her contact with the young ladies by running tuition-free schools for both native American and Canadian children. Marguerite and her sisters were ministers to the community, taking Mother Mary as their patron and guide.

In spite of the arrival of so many lovely young ladies, the lure of the boundless wilderness and life of freedom in the woods was strong for the fit young men who had known only the rigidity of life in the villages and cities of France. For the men who were reluctant to settle down as agreed, Talon removed the carrot and brought out the stick. In 1671 Talon signed an ordinance that stripped young bachelors of the rights to fish, hunt, or deal in the fur trade if they did not marry. Essentially, that eliminated the means of earning a living unless a man turned to farming; and to farm, a man needed a wife who would cook, keep house, tend a garden, and work along side him.

Bringing out the carrot once more, Talon offered 20 livres to a man who married at age 20 or younger. Talon gave appointments to civil offices and monetary bonuses to men who fathered large families. The annual award for 10 children born to a wedded couple was 300 livres, the average annual wage in France. For 12 children, it was 400 livres, proving the adage of cheaper by the dozen.

Encouraged by free land and French livres, Canadian settlers saw the advantage of having large families. By 1760 there were approximately 85,000 inhabitants in Canada, but they were no match for the much larger population in the British colonies to the south. The Treaty of Paris in 1763 ended French rule in North America, but a way of life went on in rural Canada, unencumbered by the arguments and contentions in the courthouses in Quebec and London.

Denise R. Larson can be reached at francadian@yahoo.com. She is the author of Companions of Champlain: Founding Families of Quebec, 1608-1635, which will be published by Clearfield Co. (www.genealogical.com).

Above all, my mother told me to never wear red clothes when I was attending a funeral service, a funeral procession, or a funeral oration. In that case, here is a small story for demonstrating superstition:

A Red Superstition

By Virginia Sand Bangor, ME

During my youth, I often heard my Franco-American, Amerindian mother tell several paroles that were considered superstition. She had probably heard these paroles from her own mother; paroles like, “When a dog howls, that means that someone will die soon.” I do not recall my father having told paroles of superstition, only my mother. I believe that paroles of superstition were passed down from generation to generation in my family, by oral tradition. But of course, these paroles of superstition did not always come to pass.

Take, for example, if one dropped a knife, a spoon, or a fork on the kitchen floor at my parent’s house, my mother said to expect some company. However, company did not always follow, and if it did, would it be coincidence?

Fear of the unknown can lead to superstitious actions like knocking on wood. In that case, my mother was always knocking on the wood furniture, and it had to be real wood. For example, if my mother was explaining to her friend that she was having a good week, she would knock on the wood table for insuring that her good luck would continue.

Further, my mother hated spiders. She feared them and often killed them. Each time that my mother killed a spider, she said that it would rain. Still, the rain did not always follow, but if it did, would it be coincidence?

My mother was also saying that it was bad luck to pass under a ladder or to open an umbrella in the house. I naturally listened to my mother, so I never opened my umbrella in our house.

A Red Superstition

There once was a thirteen year old girl named Sylvie Delarosbil. Sylvie was always listening to her mother, including her mother’s superstitions. However, at thirteen years old, Sylvie began to test her mother’s superstitions.

One evening after dinner, while Sylvie was watching television, she heard a dog howling in the neighborhood. Afterwards, Sylvie heard her mother’s voice crying out from the kitchen, “Someone will soon die!” Then, Sylvie heard her father’s voice from his office as usual, “That is just superstition.” In the mean-

Continued on page 8)
THE LIBRARY

By: Jacqueline Chamberland Blesso

An out-of-breath man ascending a mountain leading two mules carrying books to a remote village in Venezuela was featured in a recent National Public Radio broadcast. We didn’t have a Mulemobile when I was growing up in St. Agatha, Maine, even though there was no public library and the school library was closed when school was out. Instead, the Bookmobile came during the summer. For many it was as impatiently awaited as the Mulemobile. I devoured the Nancy Drew and Hardy Boys series. Many other favorites were always finished by the time the Bookmobile came around.

(A Red Superstition continued from page 7)

time, while Sylvie’s mother was drying dishes in the kitchen, she dropped a knife on the floor. Then, Sylvie and her father heard the mother’s voice one more time, “We are going to receive some company!” Immediately after, Sylvie heard her father shout, “It’s only another superstition!”

Well, when the parents joined Sylvie in the living room, the mother sat in a wooden rocking chair. While she was rocking in front of the television, she expressed that the week was going very well. Then she knocked on the wooden arm of her chair. Immediately, the father responded, “Let’s see, knocking on wood, it is still another superstition!”

Later, the mother went to the bathroom to take a shower. Suddenly, Sylvie and her father heard a loud scream, with the word “spider.” Apparently, the mother met a spider in the bathroom. Consequently, the mother killed the poor spider and flushed it down the toilet. All of a sudden, Sylvie and her father heard, “It is going to rain since I just killed the spider!” The father again exclaimed, “Look here, it is simply an old superstition!” After that, everyone went to bed.

The next day, when Sylvie and her parents awoke they noticed that it was raining very hard. Moreover, on getting out of bed Sylvie heard some noise at the door. It seemed like there was some company that had arrived unexpectedly. It was only eight o’clock on Saturday morning. Sylvie heard her mother go to the door. Upon opening the door, the neighbor, old Mrs. Albert, entered the house with an open umbrella. Without hesitation, the mother yelled at Mrs. Albert, “Close your umbrella, or else bad luck will fall upon us!” The father responded, “There is nothing to make a fuss about; it is quite frankly another old superstition!”

Unfortunately, old Mrs. Albert brought them some bad news. Her old husband had died during the night. In such a case, she wanted Sylvie and her parents to come to her house tomorrow evening for a funeral service in honor of her husband. After Mrs. Albert left, Sylvie’s mother cried, “Everything is not always superstition, right?”

The next day, Sylvie and her parents prepared themselves to attend the funeral service at the Albert’s house. The mother told Sylvie, “Never wear the color red at a funeral service!” The father interrupted her in saying, “Let’s therefore see, another superstition?” Henceforth, Sylvie wanted to test these superstitions of her mother. So she decided to wear her new red dress that was very bright.

This evening here, in her red dress, Sylvie arrived at the Albert’s house with her parents, on foot. She looked proud. There was a ladder standing in the yard of the Albert’s house. Sylvie still wanted to test her mother’s superstitions, so she walked under the ladder in wearing her red dress. She was not afraid. Finally, Sylvie approached the staircase in front of the door of the Albert’s house. Suddenly, while she was climbing the stairs, Sylvie tumbled down. She turned the ankle of the left foot. Quickly, her father seized her while she was crying from pain. The parents gently put Sylvie on the ground. Sylvie had apparently sprained the ankle. Suddenly, it began again to rain very hard. There was no umbrella with Sylvie and her parents. The parents carried Sylvie to their house. There were three houses between the Albert’s house and the Delarosbil’s house. Meanwhile, Sylvie and her parents had become very wet by the time they arrived at their house. In that moment there, Sylvie began to turn white in confessing to her mother, “Mother, I now believe your superstitions to be true!” On the other hand, the mother explained to Sylvie, “Even though I knocked on wood, the week turned badly. Knocking on wood does not work, right? What to believe?” That night-there, in her sleep, Sylvie dreamed that dead Mr. Albert had been buried in a bright red suit. Immediately, she awoke and began to turn white. Then she put forth a strong cry, “This entire day was a nightmare! I hate superstitions!”

I’d also like to thank our readership for their continued submissions and letters to the editor. This is a wonderful opportunity to have your voice heard please help us in keeping Le Forum in existence. “Our” publication has been around for over 30 years, help us to ensure that it’s available for many more years.

(Continued on page 9)

Le Forum
woman who had reached the eighth grade at the one-room schoolhouse in a back settlement of our tiny town. Reading, to her, meant perusing the newspaper, ordering merchandise from the Sears Roebuck catalog or staying current with her subscription to Les Annales de Ste-Anne. Her busy life of storekeeper, housekeeper and mother of six did not leave much time to read for pleasure. Dad, on the other hand, would sometimes read to us at night. We were mesmerized by Les Cinqs enfants perdus et retrouvés. My later readings led me to appre-
ci rate Camus, Sartre, Simone de Beauvoir, Molière, Rabelais, Voltaire, Gide, Saint-
Exupery, Corneille, Stendahl, Proust, to name a few, and the Québécois and Acadian writers Gabrielle Roy, Anne Hébert, Antonine Maillet, and many others, including Assia Djebar, Patrick Chamoiseau and Amélie Nothomb from other areas of the Francophone world. I read them all in the original. The old adage – to translate is to betray – is well-known to those who read in more than one language. Translations render approximations; they cannot totally convey the beauty of the prose and poetry of the originals – not from English to French nor from French to English or any other language. There is always something missing or something added. One can see some of the differences in comparing Henry Wadsworth Longfellow’s 1847 characterization of Evangeline in his poem of the same title with Pamphile LeMay’s excellent and lovely1912 translation, which conserves the dactylic hexameter of the original, but creates a flavor all its own.

Longfellow:

Gentle Evangeline...
Fair was she to behold, that maiden of seventeen summers.
Black were her eyes as the berry that grows on the thorn by the wayside,
Black, yet how softly they gleamed beneath the brown shade of her tresses!
Sweet was her breath as the breath of kine that feed in the meadows.
When in the harvest heat she bore to the reapers at noontide
Flagons of home-brewed ale, ah! fair in sooth was the maiden.
Fairer was she when, on Sunday morn, while the bell from its turret
Sprinkled with holy sounds the air, as the priest with his hyssop
Sprinkles the congregation, and scatters blessings upon them,
Down the long street she passed, with her chaplet of beads and her missal,
Wearing her Norman cap, and her kirtle of blue, and the ear-rings,
Brought in the olden time from France, and since, as an heirloom,
Handed down from mother to child, through long generations.
But a celestial brightness – a more ethereal beauty –
Shone on her face and encircled her form, when, after confession,
Homeward serenely she walked with God’s benediction upon her.
When she had passed, it seemed like the ceasing of exquisite music.

LeMay:

Et son Évangéline, elle était belle à voir
Avec ses dix-sept ans, et son brillant oeil noir
Qu’ombrageait quelque peu sa brune chevelure,
Son oeil qu’on eut dit fait du velours de la mure
Qui luit, près du chemin, aux branches d’un buisson.
Elle était belle à voir au temps de la moisson,
Et comme la génisse elle avait douce haleine,
Quand elle s’en allait, en corsage de laine,
Porter aux moissonneurs, dans les champs plantureux,
Le midi, des flacons de cidre généreux.
Mais, les jours de dimanche, elle était bien plus belle.
Quand la cloche faisait, du haut de sa tourelle,
Pleuvoyer les sons bénis dans l’air frais et vibrant,
Comme l’aspersoir du pieux célebrant
Tombe, après l’oraison, l’eau sainte en gouttes drues,
On la voyait venir par les ombreuses rues,
Simple en sa jupe bleue, et tenant à la main
Un chapelet de verre ou le messel romain.
Sous son bonnet léger, bonnet de Normandie,
Luisaient des boucles d’or, qu’aux bords de l’Acadie
Une aïeule de France autrefois apporta,
Que la mère, en mourant, à sa fille quitta
Comme un gage sacré, comme un noble héritage.
On voyait cependant briller bien davantage
Sa grâce et sa candeur que rien ne surpassait,
Quand, venant de confesse, émue, elle passait
Adorant dans son cœur Dieu qui l’avait bénie.
On aurait dit alors qu’une molle harmonie,
Comme les blés au vent, sur ses pas ondoyait.
The Longfellow version has a more pictorial portrayal one can visualize. However, St. John Valley folks have an advantage – they can read them all in the original language especially now that St. Agatha has its own permanent library – the Long Lake Public Library – dedicated on July 22, 2007. It was realized and incorporated through the efforts of a volunteer group, led by Daughter of Wisdom Sister Jackie Ayotte, which has already raised $152,000 of its $250,000 goal. Housed at Montfort Heights at 384 Main Street, with its own separate entrance, the library is now open for lending, perusing and web surfing. I hope that patrons will, as I did, discover that treasure of literature written in French. Perhaps that small Venezuelan town on top of the mountain will also one day have its own library so it no longer has to wait for the Mulemobile to arrive...

If you would like to help the library reach its goal, please send your donations to the:

LONG LAKE PUBLIC LIBRARY
P. O. Box 33
St. Agatha, ME 04772

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Quelle fut la participation de François Bélanger aux événements survenus à Beauport entre 1634 et 1641 ?

François Bélanger et Marie Guyon à Beauport (1634-1641) par Raymond Bélanger

L'année 1637 fut une année im -
tente provient de l’interprétation d’une apostrophe et d’une virgule. Doit-on lire dans le contrat signé à Mortagne : à chacun d’eux, mille arpents ou bien à chacun, deux milles arpents? Une fois la séparation faite entre Guyon et Cloutier, chacun aura 5 1/2 arpent de front sur le fleuve par la profondeur de la seigneurie, soit une lieue et demie.


François fut certainement témoin, encore une fois, des mésententes entre Giffard et Guyon-Cloutier en ce qui concerne “la teneur juridique” de ces terres désertées données, selon l’interprétation de Giffard, « en roture », ce que confirme un jugement du tribunal en date du deux juillet 1637 les obligeant à payer des redevances. Guyon et Cloutier, même s’ils reconnaissent dans l’acte de subdivision entre eux du 10 décembre 1637 cette obligation, ne la respecteront pas avant 1646. Vint ensuite l’acte de partage du 10 décembre 1637 entre Guyon et Cloutier des terres possédées jusque-là d’une manière indivise. Jean Guyon, après tirage au sort, obtint la partie ouest sous le nom de fief du Buisson tandis qu’à Zacharie Cloutier fut échue la partie est connue sous le nom La Clouterie. Cependant, les maisons, granges, cours seront occupées en commun jusqu’à ce qu’il y ait un nouveau partage.

Puisque, selon le contrat du trois février avec Giffard, les terres cultivées près de la rivière Beauport et le terrain de l’anse reviennent à Giffard, il semble évident que les deux arpents donnés pour la culture par Jean Guyon en cadeau de noces en juillet 1637 à sa fille Marie sont une portion des terres défrichées par les employés de Giffard entre 1634-1637, mais à l’intérieur du fief du Buisson.
The fifth baby in the family was born on June 18, 1918, and named Doris. She had blue eyes and blonde hair. It was a sad day for us when she became very sick with meningitis. She was almost two years old when God smiled on this beautiful angel, and came for her. She died on April 10, 1920. This was very hard on Mom who was pregnant with another baby.

On May 28, 1920, Mae Lorraine was born. She was a very pretty blond baby with a sweet smile and soft curly hair. Mae was very precocious. She learned so much at a very young age.

Every time Mom had a new baby, Grandma Laventure came to help. Dad brought all the children to a neighbor. On the morning of April 24, 1922, Dad brought us to Uncle Delore and Aunt Hattie's house, about a mile from our home. A short while later Dad came for us with big news. He said, "You have a little brother." Imagine the excitement. We could hardly wait to get that first look at our new little brother, Robert.

When Grandma Laventure came over with her suitcase, there was a new baby. Ella was only 12 months and a week old when she gave up her place for the second boy, Andrew, born on March 19, 1914. He weighed almost nine pounds, and had blue eyes and blond hair. Mom said that he was a lively baby who laughed and smiled a lot. Ella wanted a little sister. Her wish came true on June 2, 1915, when Marie Claire was born. She weighed seven pounds and had sparkly black eyes.

About six months later Mom and Dad wanted to have a picture taken of the four children. Claire who was only six months was dressed in a beautiful white eyelet dress. The photographer seated her on a high stool. Next to her was Delore who was 3 1/2 years. He stood on a footstool, colored dress with a white lace edging the neckline. In her hair was a white ribbon with rosettes. Next to her was Andrew who was 1 1/2 years. Both were seated together on a beautifully carved chair. Ella did not want to have her picture taken until Mom offered to let her wear her gold watch. Andrew imitated Ella when he refused to have his picture taken. It was only after Dad let Andrew hold his jack knife that he sat quietly enough for the photographer.

Dad wanted to have a picture taken of Marie Claire was born. She weighed almost nine pounds, and had blue eyes and blond hair. Mom said that he was a lively baby who laughed and smiled a lot. Ella wanted a little sister. Her wish came true on June 2, 1915, when Marie Claire was born. She weighed seven pounds and had sparkly black eyes.

On July 4, 1925, the family went to New Richmond for the big celebration. Dad gave us each 25¢ to spend. He called us together and said, "If you need more come to me and ask. You older ones take care of the younger ones." While we were having fun, Mom went to Grandma's house in town. It was a very warm day, and Mom was pregnant. A week later Grandma came to our house with a suitcase again. On July 11, 1925, we went to the neighbors. When Dad came for us we said, "Is it a boy or a girl?" Dad stood tall and said, "You have a new little sister." Back home we walked quietly to the bedroom, and saw Mom cuddling a small bundle. We wondered why the baby needed all those blankets. It was so warm outside. The baby had a round face and lots of brown hair. She smiled in her sleep. There was much discussion and suggestions about a name. finally the name Bernadette Rita was chosen.

Rita was only eleven months when Grandma came again to our house to stay for several days. It was July 2, 1926 when Dad brought us to Dulon's house a mile away. Mom was pregnant, but this time there were complications. The labor pains came a month early. All of us were huddled near the phone waiting for it to ring, a long ring, a short and a long. At last, the phone rang. We jumped but waited silently. Anna Dulon answered. "What did you say, John? Please repeat." "We have twin boys, and they are very small. I'm leaving now to get the children." Anna hung up the receiver and said, "Children, you have twin brothers."

We jumped for joy. Dad was coming for us, but Delore, Ella, Andrew, and Claire couldn't wait. They ran across the field and tiptoed to the bedroom where they saw Mom, Grandma, and the nurse. Doctor Armstrong had just left. The twins were in the small crib together. They were very tiny, weighing just 2 1/2 and 5 pounds. The nurse, Dad and Grandma took turns holding the smallest twin in the wood stove oven which was used as an incubator. The baby gasped for breath. His little legs were no bigger than the little finger!

Because the twins were so weak and small, Father Parnell came to our home to baptize them the day they were born. They were named Donald and Dennis. Claire and Andrew were Dennis' godparents, and Delore and Ella were Donald's godparents. Dennis was not expected to live. Gradually with a lot of love and care he gained a little weight. Mom was very busy with three bottles to prepare and three babies in diapers, but she never complained.

(Continued on page 21)
Dad was 39 years old when the twins were born, and Mom was 35. They were the loving parents of eight children. It was a sad day on September 6, 1927, when Donald, the healthy twin became very sick with pneumonia and died. He looked so beautiful and peaceful in his little white coffin. When we came home from the funeral on September 8, Dennis crawled from room to room looking behind all the doors for his twin brother, Donald. We all felt sad and cried, but Mom told us that our family had another little angel watching over us, especially over Dennis.

Grandma came to our house often, but when she came with that little suitcase, we older ones knew there was going to be an addition to the family, and we were happy. Again Dad brought us to the Dulon house. The new baby was a boy, born on June 23, 1928. We named him Leodore. He was a healthy baby. We did not coax him to eat as we did with Dennis.

July 19, 1930 was another special day at our house. Grandma came again, this time on her birthday, to be with Mom who was soon to give birth to her 12th child. Claire and I (Ella) did not go to the neighbors this time. We did the housework, and when the doctor came, we went outside to sit on the granary steps to wait and pray. In those days, pain pills were rarely given to the mother. Hearing Mom painfully giving birth was hard. Grandma called us in to see her birthday gift, a beautiful blond baby boy with blue eyes like Dad. He was baptized Ralph Vincent. Because he was the baby of our family we probably did spoil him.

(See the next issue for the 5th installment)
Deux remarques s’imposent à la suite de l’interprétation de cette carte de Bourdon par plusieurs auteurs (Henri Dion, Ed. Giroux) qui ont localisé la maison de Cloutier par la lettre C, ce qui est une mauvaise lecture. « … à remarquer à A la seconde maison de Giffard construite près de la rivière (Beaupre) et son manoir, tout proche (le petit carré). À remarquer à B les deux constructions près de la rivière du Buisson : l’une, celle de Guyon et Cloutier, pour 1634, et l’autre, celle dont Giffard a fait cadeau à Guyon et Cloutier le 3 juillet 1637; enfin en C est le logis de Zacharie Cloutier … ». En tenant compte d’une part de l’échelle de grandeur déterminée par Bourdon lui-même et d’autre part que les deux fiefs de Cloutier et Guyon de 5/1-2 arpents de front chacun sont contiguës, cette lecture est mathématiquement impossible. Giffard affirme que, sur cette carte, Bourdon n’a pas tenu compte du partage des terres fait entre Giffard, Guyon et Cloutier. Au contraire, selon nous, il en tient compte car les deux fiefs respectent l’échelle. Ils sont voisins et ne sont pas distancés d’une vingtaine d’arpents environ comme le soutiennent Giroux et H. Dion. Bourdon n’a donc pas fait la distinction entre la première maison construite en 1634 et la deuxième à l’hiver de 1636-1637. Pour lui, le débat est clos depuis quatre ans et, comme prêtre Oblat de Marie Immaculée, quelques mois avant son ordination à San Antonio dans ses derniers jours. Jean Guyon became its owner in 1646. During the winter of 1636-1637, François Belanger was active, as demonstrated by an ordinance from governor Huault of Montmagny and also a contract issued at Mortagne, in the construction of another home of 36 feet by 16 feet to house the families Guyon and Cloutier. It was in this common residence, later enlarged by 8 feet at each end and acquired (Continued on page 26)

Françosen his infrastructure for his seigneurie and recruit tenant farmers, give them land concessions, house them and build a manor and mill. After the summer of 1634, de Grenier, à partir des deux cartes suivantes, est plus vraisemblable. Les deux premières maisons, situées à l’est de la rivière Du Buisson, seraient, selon lui, celles de Guyon et de Cloutier qui correspondent à la lettre B. Celle qui est en C, située environ à 22 arpents de la rivière Du Buisson, indiquerait une maison construite sur le fief de Jean Juchereau de la Ferté marié à Marie-Françoise Giffard, mais appartenant à son fils Jean de la Ferté marié à Marie Langlois, sœur de Noël. Il ne s’agit donc nullement de la maison de Cloutier comme l’avancent, pour la même distance de la rivière Du Buisson, Giroux et Dion. Quant aux deux dernières maisons, à l’est de la lettre G que nous avons ajoutée, elles seraient construites sur les terres de James Bourguignon (Provost) et de Pelletier qui reçurent, eut aussi, officiellement leur concession en 1645. Mais tous deux, en 1641 et en attente d’un titre officiel, étaient certainement propriétaires de leur terre à la suite d’une promesse verbale. Quant à la concession de trois arpents de Côté, située entre celle de Cloutier et de Langlois, il n’y a, selon la carte de Bourdon, aucune maison. Langlois, dont la terre concédée en 1637 est “proche de la Pointe de Lessai”, aurait habité dans un premier temps, selon Henri Dion, l’ancienne maison de Giffard. Donc, sur cette carte de Bourdon, Langlois n’aurait pas encore construit sa maison sur sa terre. De même, Côté aurait construit préalablement une première maison sur une portion de terre de Langlois afin de se protéger des Iroquois. Mais en quelle année? Nous ne pouvons répondre.

Quant à la version de la carte de Bourdon qui possède une huitième maison, elle serait probablement située sur la terre de Martin Grouvel (9 ou G). Même si sa concession date officiellement de 1644, Giffard lui a certainement fait don sur promesse verbale. Ajoutons aussi que les maisons sur la carte de Bourdon, nous dit celui-ci, sont des maisons commencées. “Ces marques (dessin de maison) signifient les abitatio quy y sont commencés”.

(Continued on page 26)
Grenier, Aimé, Charles Grenier (Sieur de Bois-Fontaine), ancêtre des Grenier de Beauport venu au Canada en 1663, de Tournebu en Normandie, p. 64 et 110. Si les dates de concession sont différentes de celles de M. Trudel, nous l’indiquons dans le tableau de droite en l’insérant entre parenthèse à côté du propriétaire.


A= manoir de Giffard; B= les maisons de Guyon et Cloutier; C= une maison appartenant à Jean Juchereau (fils) marié à Marie Langlois, sœur de Noël Langlois. Les deux autres maisons, à l’est de la lettre G que nous ajoutons, appartenaient à Martin Provost (Bourguignon) et aux Pelletier. D= une largeur de dix arpents concédée par Giffard une fois que les terres entre les rivières Du Buisson et Montmorency furent toutes occupées. Il s’agit des terres au-dessus du Bourg de Fargy représentées par la lettre E. La commune est représentée par la lettre F.
between 1638-1640 by Jean Guyon, that François and his spouse lived. It was also in this home that Charles, first born of François, was baptized provisionally at home by Jean Guyon.

The year 1637 was an important year for François Belanger’s father-in-law as his contract with Giffard was fulfilled at St Jean Baptiste of that year. To Jean Guyon and Zacharie Cloutier were granted jointly, on the 3rd of February, the farmland promised by Robert Giffard in the contract of 14 March 1634 signed before Mayor Mathurin Roussel. As a result of this contract, Jean Guyon and Zacharie Cloutier each reclaimed 2000 acres, some open prairie and some wooded. But, the judgement of Huault of Montmagny of 1636 only gave 1000 acres and excluded the prairies. In reality, the entire parcel measured 1386 acres which gave each 693. The error was a result of a misinterpretation expressed by Jean Guyon and Zacharie Cloutier of the signification between an apostrophe and a comma in the text. In the original contract signed at Mortagne, we read in the French: (à chacun d’eux, mille arpents ou à chacun, deux milles arpents) which could mean 1000 acres for each of them or 2000 acres for each one. Later when Guyon and Cloutier separated, each actually got 5 1/2 frontage acres (arpents could also be a linear measurement as well as an area measurement) and a depth equal to that of the Seigneurie, resulting in 1 1/2 leagues.

The Mortagne contract also stipulated that Jean Guyon and Zacharie Cloutier would receive, in lieu of salary, half of any farmland that was cleared during the first three years. Giffard, a wise person says Edmond Giroux, had cleared land in three different locations; close to the Beauport and Du Buisson rivers and close to a certain cove along the river. All three (Giffard, Guyon & Cloutier) proceeded to parcel out this land on the 5th of July 1637 in the presence of witnesses François Le Doublets, Robert Drouin and Noel Langlois.

François was again a witness to misinterpretations between Giffard and Guyon-Cloutier in a matter concerning "la teneur juridique" (judicial status) of those cleared farmlands give, according to Giffard, "en roture" (with rental fees) which is confirmed by a judgement of the tribunal on 2 july 1637 where they were obliged to pay rentals fees. Then came the splitting act of 10 december 1637 between Guyon and Cloutier of the lands until then possessed in a non splitting status. Jean Guyon after drawing lots, became owner of the western parcel under the name of “the fief du Buisson “ while Zacharie Cloutier became owner of the land commonly called La Cloutrerie. Meanwhile, the houses, barns and yards were commonly occupied until the time of a new subdivision.

According to the contract of 3 February with Giffard, the cultivated lands near the river at Beauport and the land at the cove returned to Giffard. It seems evident that the two acres given for farming by Jean Guyon as a wedding gift in July 1637 to his daughter Marie are a part of the land cleared by employees of Giffard between 1634-1637 and this at the interior of the fief du Buisson. We see an indirect confirmation of this gift of farmland in the 1645 marriage contract between Jean Guyon’s son and Elisabeth Couillard.

"... Et outre, led Guyon et sa femme donnent aux futurs espoux la jouissance de deux arpents de terre en labour seiz au dict Beauport faisant le reste d’une piece de terre de laquelle François Belanger a eu deux arpens a cause du mariage entre luy et Marie Guyon fille du dict Guyon et sa femme .... “

(Translation: ... as well, Guyon and his wife give to the future spouses the gift of two acres of good tillable land in labour seiz at that place of Beauport resulting from the remaining piece of land which François Belanger had two arpents for the cause of the marriage between he and Marie Guyon, daughter of the said Guyon and his wife . . .)

According to the subdivision agreement of July 1637 about land cleared, Giffard gives Guyon and Cloutier the houses built during 1634 and the winter of 1636-1637. Several questions arise here. Can we identify, on the 1641 map of Bourdon, the houses belonging to Guyon and Cloutier and those of others listed? This question is pertinent as it arises from a geographical concern and to correct any misinterpretations of the Bourdon map.

Who are the owners of homes inscribed on the 1641 map of Bourdon (Beauport)?

We start answering this question by looking at the traditional interpretation of the Bourdon map by Ed. Giroux and Henri Dion. Then, we attempt to identify using the same Bourdon map as interpreted by Grenier and confirmed by Marcel Trudel which identifies the properties measured in the year of concession.

Two notions come forward after one interprets this map by Bourdon and other authors (Henri Dion, Ed Giroux) who located Cloutier’s house by the letter C, which is a bad hypothesis. “... marked (A) is the second house of Giffard built near the river (Beauport) and his manor close by (the little square). Marked with a B the two structures close to the river Buisson; the one belonging to Guyon and Cloutier in 1634 and the other belonging to Giffard as a gift to Guyon and Cloutier on 3 July 1637 and lastly, the letter C is the home of Zacharie Cloutier.”

Keeping in mind of the scale determined by Bourdon himself and the two large land concessions of Cloutier & Guyon of 5 1/2 acres of frontage as one contiguous parcel, this hypothesis (Continued on page 27)
Grenier, Aimé, Charles Grenier (Sieur de Bois-Fontaine), ancestor of the Greniers of Beauport, came to Canada in 1663, from Tournebu in Normandie, p. 64 et 110. If the dates of concession are different from those of M. Trudel, we indicate this in the right column by insertion in parenthesis next to the property.

Maçon et père de notre ancêtre Marie et beau-père de François Bélanger

(Continued on page 28)
Map of Bourdon annotated by Grenier. We added the letter G as the number of houses was only eight.


A= Manor of Giffard; B = The homes of Guyon et Cloutier; C = A house belonging to Jean Juchereau (son) married to Marie Langlois, sister of Langlois. The other two homes, East of the letter G which was added, belonged to Martin Provost (Bourguignon) and to Pelletier. D= An area of 10 acres conceded by Giffard once the land between the rivers Du Buisson and Montmorency was fully settled. They contain farms above the Bourg de Fargy represented by the letter E. The commune is represented by the letter F.

(See next issue for more on François Bélanger)
La Roue-Enfer suite de page 28

Dans la cave papa. Tu parlais à quelqu’un?” je lui ai demandé.

Vous devrez savoir qu’une cave n’est pas le domaine d’un enfant de six ans. Seulement deux ou trois fois, mon père m’avait permis de descendre avec lui pour l’observer à son devoir dans la cave. Une cave est très effrayante pour un jeune enfant, et le feu quoi qui réchauffe, nous montre la face du diable dans les langues de feu.

“Vaval m’est apparu” il me dit, “j’avais besoin de le poignarder avec le tisonnier brûlant.”


“Est-ce que la roue-enfer fait sauter les âmes papa?” Je lui ai demandé.

“Bien sûr” il me répondait, “la chaleur commence déjà, pose toi sur la grille.”

L’histoire qu’on enseignait chez-nous, était tout simplement fantastique. Des gens qui mouraient avec des péchés mortels devaient un morceau de charbon dur et noir comme leur âmes et quelques fois, quand on les brûlait dans le fourneau le diable venait nous voir en apparence de Vaval pour remplacer leur âmes avec la nôtre. Il était toujours sympa et amicale, nous offrait du chanvre à fumer qu’il passait avec un clin d’oeil en disant que c’était une nouvelle marque.

Il y avait seulement une manière de savoir si c’était vraiment Vaval ou notre voisin de l’autre côté de la rue. Tu vois le diable venait nous voir en apparence de Vaval pour remplacer leur âmes avec la nôtre. Il était toujours sympa et amicale, nous offrait du chanvre à fumer qu’il passait avec un clin d’oeil en disant que c’était une nouvelle marque.

Il fallait lui poser une question pour le tricher de son chanvre sans lui donner moins que rien. C’est le cas, le diable n’aime jamais nous dire la vérité. Il ment souvent mais ce n’est pas à cent pour cent.

“Mais dis-moi papa, comment savais-tu que c’était Vaval?” “Je lui ai demandé, s’il voulait tenir mon tisonnier avec sa main gauche, pour allumer la cigarette qu’il m’offrait. Mon père homme a dit oui sans hésiter”. Mon père voyait qu’il m’avait, mes yeux étaient ouvert grand comme des pièces d’or.

Papa a commencé ses explications.

“Vaval secouait sa main et une cigarette se présentait. Alors, il dit avec un sourire, à ta santé. Je pensais une longue minute, et je lui ai demandé si la Roue en Fer venait s’établir pour le carnaval cette fin de semaine.”

“Qu’est ce qui a dit papa” j’écoutais de toutes mes oreilles.

“Vaval m’a dit, certainement, c’est obligatoire!” papa me racontait.

“J’étalais sur maintenant que c’était Vaval lui même, et sans qu’il m’aperçoive j’ai pris le chanvre en même temps que je lui ai présenté mon tisonnier rouge au ventre. Dans un instant il disparut en fumée et la boucane ma noircit.”

“Mais comment savais tu que c’était Vaval” Je voulais savoir.

“Parce que je connais les gens qui vont bâtit la Roue, je leurs ai parlé hier et ils m’ont dit que la Roue était en panne.”

“Est-ce que la roue-enfer fait sauter les âmes papa?” j’ai demandé.

“Absolument pas” il me dit, “je l’ai caché dans la cave, c’est à toi de le trouver.” Il me dit avec un clin d’œil.

Deux jours après c’était ma fête et quand mon père se trouvait à la maison, maman me présentait mes cadeaux. On avait des petites boîtes de bonbons, des mitaines, des joujoux qu’on trouvait. “Tu va l’effrayer.” papa me racontait. “Absolument pas” il me dit, “je l’ai caché dans la cave, c’est à toi de le trouver.”

Le lendemain je m’occupais d’enlever tous les rondelles, les rivets, la courroie, le moteur, les chaînes. J’ai déconstruit la Roue et trier les parties avec mon frère. Papa m’avait dit que le soir quand il sera de retour on bâtirait un bateau à voile.

Quand il rentra ce soir là il était tard et il était épuisé. Maman avait l’air inquiète et me chassait au lit. Mon père est mort le même soir. Ma soeur m’a réveillé le matin avant le levé du soleil et me donna les nouvelles. J’étais abattu.

“Papa m’a promis un voilier!” je faisais la moue.

“Ecoute, Robert Léon,” maman m’a dit avec douceur, “tu es jeune et c’est difficile à comprendre. La vie est courte, si tu veux faire de la voile, largues les amarres.”
25 Years of the FCGSC: Part Two, the Deceased Founders

By Albert J. Marceau
Newington, CT

When the French-Canadian Genealogical Society of Connecticut was legally incorporated on July 17, 1981 in the State of Connecticut as a non-stock corporation, there were nine founding members of the society, who were President Henri Carrier, Vice-President Marcel Guerard, Recording Secretary Paul Hebert, Secretary Lorraine J. Harlow, Treasurer Ethel Hodgdon, and Directors Lionel DeRagon, Paul Quintin, Leon Guimond, and Laurette Billig. Since the time of the incorporation to the 25th anniversary of the society in July 2006, four of the nine founders have died, who are Henri Carrier, Lorraine Harlow, Ethel Hodgdon and Paul Quintin.

Ethel Hodgdon is the forgotten founder of the FCGSC, and her name only appears on the incorporation papers of July 17, 1981 as treasurer. When I interviewed the five surviving founders of the FCGSC for the article in the Summer of 2006 – Leon Guimond, Laurette Billig, Lionel DeRagon, Marcel Guerard and Paul Hebert – not one remembered her name. Nor is she remembered by the man who replaced her as treasurer, Patrick Lausier, who holds membership number four at the FCGSC. Lastly, she is not mentioned in any of the early newsletters of the society, nor is she mentioned in any issue of the society’s journal, the Connecticut Maple Leaf, nor is she mentioned in the brief history of the society in it’s tenth anniversary book, Connecticut Maple Leaf: Members’ Pedigree Charts, Special Anniversary Issue, 1981-1991.

Ethel Hodgdon died on Nov. 7, 1981 at the age of 71 at the Hartford Hospital, in Hartford, Conn., as reported in her obituary in the Hartford Courant that was published the next day. The same obituary reported that she had a bachelor’s degree from the Central Connecticut State Teacher’s College, and that she retired in 1974 as a teacher at the South Grammar School in East Hartford. It also reported that she was a member of eight genealogical societies, such as the Eunice Cobb Stocking Chapter of the Daughters of the American Revolution and the Huguenot Society of Connecticut. She was also a member of two charitable organizations with some emphasis on ancestry, the International Order of the King’s Daughters, a philanthropic organization founded in 1886 by the wife of a Methodist minister, and the National Society of New England Women, a civic organization founded in 1895 that is open to women who are descended from at least one ancestor born in New England before 1789. She held four Masonic titles – a member of the Amulet Chapter One, Royal Arch Mason (RAM), a past matron of Good Intent Chapter 17 of the Order of the Eastern Star (OES), a past worthy high princess of the Vashti Shrine Two of the White Shrine of Jerusalem (WSOJ), and Aisha Shrine 83 of the Daughters of the Nile. She was also a member of the East Hartford Historical Society.

Ethel Hodgdon was survived by her brother, Harold W. Smith of East Hartford, and her two daughters, Mrs. Harold (Marilyn) DeGroff of East Hartford and Mrs. Paul (Andrea) Garneau of Glastonbury, and by three unnamed grandchildren. Her funeral service was conducted by Rev. Leon Hermes at the South Congregational Church in East Hartford, and her final request, instead of flowers, memorial donations were to be sent to the Masonic Charity Foundation at the Masonic Home in Wallingford, Conn.

In an attempt to understand her association with the FCGSC, it is likely that Ethel Hodgdon’s interest in a genealogical society dedicated to French Canada is due to her connection to her son-in-law, Paul Garneau. Also, when I asked Marcel Guerard during a telephone interview in the Summer of 2006, he postulated that Henri Carrier may have known her through the East Hartford Historical Society, although he emphasized that he did not remember her, and his conjecture was after I mentioned the East Hartford Historical Society. Lastly, Patrick Lausier attests to his story that Henri Carrier approached him to join the FCGSC in the Summer of 1981, and from the archive of newsletters at the FCGSC, Patrick Lausier and his wife Doris are listed a member No. 4 on a membership list dated September 1981, two months before the death of Ethel Hodgdon. Therefore, the likely scenario is that Ethel Hodgdon attended one or two of the initial meetings at the FCGSC, and then dropped out due to illness, replaced by Pat Lausier as treasurer by Henri Carrier, and then forgotten at the time of her death less than four months after the incorporation of the society. Ethel Hodgdon has the distinction of being a founder of the FCGSC, and not having a membership number in the society.

Paul Quintin was a director when the FCGSC was incorporated on July 17, 1981, and he held membership No. 9 on the earliest known membership list of September 1981. At the General Membership Meeting of Sept. 19, 1982, he was re-elected to the position, as reported in the FCGSC Newsletter for October 1982. Thereafter, his name cannot be found in either any of the surviving newsletters or in the society’s journal, the Connecticut Maple Leaf, (CML). Before he helped found the FCGSC, he

(More Books on page 31)
was member No. 1235 of the American Canadian Genealogical Society (ACGS), as reported in August 1980 issue of The Genealogist, and he was member No. 207 of the American French Genealogical Society (AFGS), as reported in Je Me Souviens, January 1979. He published one four-generation pedigree chart of his ancestry in the Connecticut Maple Leaf: Members’ Pedigree Charts, Special Anniversary Issue, 1981-1991.

Paul Quintin died at the age of 86 in St. Francis Hospital in Hartford, Conn., on Jan. 30, 1998. His obituary in the Hartford Courant (Jan. 31, 1998), reported that he was born in New Bedford, Mass., that he resided in West Hartford, Conn., for the previous 35 years, that he was employed as the Produce Manager of Superior Foods Store in West Hartford, and that “He was a member of the American Canadian Genealogist [sic] Society....” (Clearly his role in the foundation of the FCGSC was not well-known to his family.) It also reported that he was a member of a “French Canadian Chorale Group named Chanteurs Debonaires,” and he was a member of the West Hartford Regents and that he was on the Board of Directors of the Vendors Mutual Credit Union. It also reported that he was an avid gardener, that he played in the same poker club for 50 years, and that he was an active member of the Roman Catholic Parish of St. Mark the Evangelist in West Hartford. It reported that he was preceded in death by his first wife, but that he was survived by three sons, four daughters, nine grandchildren, five great-grandchildren, and one sponsored child from the Philippines, aside from several nieces and a nephew. His Mass of Christian Burial was held at his parish and he is buried in the Fairview Cemetery in West Hartford, Conn.

When the nine founders of the FCGSC first met on June 13, 1981, Lorraine Rivers Harlow had already been a charter member of two other Franco-American genealogical societies – the ACGS where she held membership No. 12 and the AFGS where she held membership No. 67. She was also a founder of the Connecticut Society of Genealogists, for she was a director in the first Board of Governors when it met on April 20, 1968, and she held membership No. 10 in the society. Her membership number in the FCGSC is No. 2.

Lorraine Rivers Harlow was the Secretary of the FCGSC when it was incorporated on July 17, 1981. The office that she held was later divided into two offices, as stated in the Constitution and Bylaws of January 23, 1982 and they were Executive Secretary and Recording Secretary, yet she signed the document with her old title of Secretary, as it is published in the CML for June 1983. Although the said bylaws stated that the election of officers were to be held in the Spring, the rule was ignored, for the election was held on Sept. 19, 1982, as announced in the FCGSC Newsletter when the election had been forgotten during the meeting, and that the election would be held on Sept. 25, 1983. The newsletter for October 1983 reported the results, that Delores Dupuis was the Recording Secretary and Lorraine Harlow was the Executive Secretary, but her title again was simply reported as “Secretary.” One evening in September 2001, I called her home so as to interview her on the beginnings of the FCGSC, and her husband, Calvin Harlow, answered the phone, and said that he had just given some medicine to her, and he just put her to bed. In a friendly tone, he said that I should call at another time.

Unfortunately, I waited too long, and on the morning of Oct. 16, 2001, I read (Continued on page 32)
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her obituary in the Hartford Courant. It reported that she died the day before at the age of 74, and that she was survived by her husband of 52 years, three sisters, two sons, three daughters, ten grandchildren and two great grandchildren. It also reported that her Mass of Christian Burial would be held at St. Elizabeth Seton Church in Rocky Hill, and that she would be buried in Rose Hill Cemetery in Rocky Hill, Conn. The obituary reported that she was a founder of the FCGSC and the Connecticut Society of Genealogists, and that she co-wrote a book on the Penhallow family with Aileen DeLong.

A fascinating aspect of the life and ancestry of Lorraine Rivers Harlow is that it reflects the history of the Franco-Americans of New England, yet it seems that she was unaware of this aspect of her own life. When she attended the first meeting of the ACGS on Sept. 29 1973, she became a charter member of the society, along with Msgr. Adrien Verrette, No. 9 of ACGS, who was the president of La Societe Historique Franco-Americaine, and Wilfred Beaulieu, No. 22 of ACGS, who was the famed editor of Le Travailleur of Worcester, Mass. It is not known if she knew the significance of either man in the history of Franco-Americans. Also, I noticed in her own ancestry, as published in the Connecticut Maple Leaf: Members’ Pedigree Charts, Special Anniversary Issue, 1981-1991, that one of her great-grandfathers is significant to the history of Franco-Americans in Willimantic, Conn., Honore Paulhus, but his biography does not appear in the early issues of the CML, and the said pedigree chart is her only personal material that she published through the FCGSC. Honore Paulhus is one of 22 founders of the Societe St-Jean-Baptiste de Willimantic who are mentioned in a history of the organization that was published in June 1930 on its fiftieth anniversary. Alphonse Chagnon wrote the history, and in 1998, I translated Chagnon’s text, “An Historical Outline of the Societe St-Jean-Baptiste de Willmantic,” which is published in the Winter 1998 issue of the CML. The Societe SJB de Willimantic was prominent in the founding of the Franco-American parish of St. Mary’s in Willimantic in 1903, and to this day, one can see the five stained-glass windows in the sanctuary of the church that the society donated. On the funeral of Honore Paulhus, the Willimantic Daily Chronicle (Jan. 24, 1908) reported that the pastor of St. Mary’s, Fr. Arthur DeBruycker: “eulogized the deceased as a man of sterling character, a man of convictions, one who had strong faith in his religion and took great pride in the country of his birth...” Since Lorraine Harlow did not publish this material in the CML, it is not known if she knew this aspect of her ancestry. However, she co-wrote a book with Aileen Smock DeLong on her husband’s Yankee ancestry, Richard Penhallow: His Life and Descendants, published in 1983 by Gateway Press Inc., which may indicate that she did not have a working knowledge of French in order to do lengthy research.

Before Henri Carrier founded the FCGSC, he was member No. 865 of the ACGS, (The Genealogist, Feb. 1979), and No. 414 of the AFGS (Je Me Souviens, Dec. 1979). After the society was incorporated, Henri Carrier gave his personal address in Manchester, Conn., as the mail-address for the FCGSC, as found in the August 1981 issue of The Genealogist.

Henri E. Carrier was the President of the FCGSC when it was incorporated on July 17, 1981, and he was re-elected on Sept. 19, 1982. On Sept. 25, 1983, he was elected as director, and Rod Wilscam was elected President of the society. On May 15, 1984, Henri Carrier was elected for a two-year term as director, which should have ended on Aug. 31, 1986, in accordance of the bylaws of Jan. 23, 1982 that clearly state that the election of officers are to be held in the Spring, and are to take office on Sept. 1st of the same year, but on May 19, 1985, he was elected President again, and his position as director remained open and unfilled. On May 16, 1987, Henri Carrier was elected as Corresponding Secretary, and Lee DeRagon was elected President. The Summer 1987 issue of the CML reported that Henri Carrier moved from Manchester to Tolland in order to be closer to and to dedicate more time at the FCGSC Library. On May 21, 1988, Cindy Greer was elected as Corresponding Secretary, and Henri Carrier did not run for any office. However, on Sept. 11, 1988, Pres. DeRagon announced at the formal installation of officers that Marie Adams, the society’s first Chief Librarian, had resigned her position and that Henri Carrier had agreed to become the new Chief Librarian. The first reference to the appointed position of Chief Librarian is found in the FCGSC Newsletter for Feb. 1988, so Marie Adams had the position for a full six months. (In 1993, the title was changed to Library Director, and on May 9, 1998, the bylaws were changed so the Library Director was not simply an appointed position, but an Executive Officer of the society.)

On May 12, 1990, Henri Carrier was apparently elected to two offices in the Board of Governors of the FCGSC, as Corresponding Secretary and as a director, and he retained the position of Chief Librarian. However, it is not understood how Carrier was elected to the two offices, for the FCGSC Newsletter for April 1990 simply announced the meet-

Sugar Maple Tree as Memorial to the first two Chief Librarians of the FCGSC, Marie Adams and Henri Carrier. Watering the tree are Karen M. Matthews, Pres. of the Tolland Public Library Association and Ed Ledogar, Pres. of FCGSC. Sat. June 11, 1994. Archives of FCGSC (Continued on page 33)
(25 Years of the FCGSC continued from page 30)

ing, and the newsletter for Sept. 1990 did not report on the results of the election. Also, the Winter 1990 issue of the CML lists the two offices and the appointed position that Henri Carrier held, but there is not explanation as to how Carrier held the two offices, nor how the holding of two offices did not violate the bylaws of Jan. 12, 1985, other than the bylaws do not expressly prohibit one person holding two elected offices in the society.

Henri Carrier wrote several pieces and three original articles that were published by the FCGSC. When he was President, he wrote a President’s Message in each issue of the CML which include a summary of past events concerning the society. He also wrote a similar piece in the early issues of the FCGSC Newsletter, before the CML was published. His most unusual article is: “The Demonic Possession of Barbe Hallay,” that was published in the CML, June 1985. It is about a supernatural incident that occurred in New France in 1660, and Henri Carrier very likely first read about it in The Coyer Clan and the Carrier Connection by John Edward Armstrong, 1983, in which Armstrong noted the unusual facet of the Carrier family. Although Carrier listed his sources at the end of his article, the list does not include Armstrong’s book. Carrier wrote an “Introduction to the Hebert Acadian Collection,” for the Winter 1987 issue of the CML, which introduced a five-part series by G. Phillip Hebert entitled “French Neutrals (Acadians) in Connecticut” that is based upon the extensive card index of the Hebert Collection, created by the genealogist, Fr. Hector Hebert, SJ. Lastly, Carrier co-wrote a biography with Sue Paquette on another genealogist and member of the FCGSC, “Father Albert P. Goulet of Southbridge, MA,” for the Summer 1990 issue of the CML.

On Jan. 31, 1991, Henri Carrier died at the Rockville General Hospital in Rockville, Conn. His obituary in the Hartford Courant (Feb. 2, 1991), reported that he was born in Sherbrooke, PQ on March 2, 1930, the son of Adelor Coyer of Ottawa, Illinois, and the late Beatrice (Demers) Coyer. He was survived by his father and step-mother, Thelma Coyer, his brother Arthur Coyer of Tolland, Conn., his sister Genevieve T. Berube of Fort Ann, NY, nine nieces and two nephews. It erroneously reported that he was a U.S. Army veteran of World War Two, unless he lied about his age to volunteer. (Further research may show that he was really a veteran of the Korean War.) It correctly reported that he was employed by the Merrow Machine Co., of Newington, and that he was a member and founder of the FCGSC. It reported that his Mass of Christian Burial would be held at St. Patrick’s Church in East Hampton on Mon. Feb. 4, 1991, and that he would be buried in the parish cemetery. Lastly, it reported that memorial contributions were to be sent to the FCGSC.

In the March 1991 issue of the FCGSC Newsletter, Editor Joan Woods appropriately and concisely wrote in her “Tribute to Henri” that: “Henri’s membership was #1 with all that [it] implies.”

A rather strange aspect of the legacy of Henri Carrier truly lies in his burial, or better expressed, his grave. Because of the rumors that I have heard over the years at the FCGSC, I asked Patrick Lausier and his wife Doris, if it were true that a book that Henri Carrier wrote is atop of his coffin. Both heard his funeral mass and were witnesses at the committal ceremony, and both can attest that there is a genealogy of the Carrier family that Henri Carrier wrote in a large-format, accounting-ledger book lying atop of his coffin, and it was placed there before the lid was placed on the vault of his grave. The reason that the book is buried with him is a matter of some controversy. Henri Carrier’s immediate family did not want the book, nor did they want the FCGSC to have it, and so, it was buried with him, which may indicate that the family executed a will that Carrier wanted it buried with him. (His sister, Genevieve Berube, is listed as No. 339 of the FCGSC in the CML, Dec. 1986, yet neither his father nor his brother ever joined the society.) While researching Carrier’s life, another quirk has surfaced which may or may not be a factor concerning the book, which is, despite the assumption by all who knew him at the FCGSC is that he never married and never had children, the Connecticut Death Index clearly states that he was married, but no spouse is cited. Therefore, further research is warranted to clarify the validity of the data from the Connecticut Death Index, and whether it was a factor in the burial of the book with Henri Carrier.

After his death, the Board of the FCGSC decided to honor him by naming the library after him, the Henri E. Carrier Memorial Library of the French-Canadian Genealogical Society of Connecticut. On Sat. June 11, 1994, the FCGSC honored the first two Chief Librarians, Marie Adams, who died in a car accident in Gales Ferry, Conn., on Oct. 3, 1993, and Henri Carrier, by planting a sugar maple tree on the front lawn of the Old Tolland County Courthouse, the home of the FCGSC.

To conclude on the biographies on the four deceased founding members of the FCGSC, each reveal a facet of the history of the organization. One can only speculate at the contribution that Ethel Hodgdon could have made to the FCGSC had she lived longer, but her inclusion at the very beginning demonstrates that the other founding members were not concerned with the ethnic ideology of La Survivance, since she was definitely not Catholic and her interest in the society was not through the speaking of French, but the ancestry of her son-in-law. Henri Carrier was truly committed to the foundation of the society, and his zeal is shown in that he relocated to be closer to the FCGSC Library, and that he continually held a position on the board, and he is the only one of the four examined who wrote any original articles for the CML.

Lorraine Harlow’s contribution is to the bureaucratic formation of the society, since she had experience in founding the Connecticut Society of Genealogists, as well as being a charter member of the ACGS and the AFGS. Lastly, Paul Quintin is a reflection of many members of the society, for it is clear that he had an initial strong interest in the society, which later lessened, most likely when his own family tree was completed.

In the next installment, the biographies of the five living founders of the FCGSC will be examined.
Une Lettre a
Richard Hétu
Par
Albert J. Marceau
Newington, CT

Introduction


cise de la these de Sr. Liptak quand elle a été publiee en un livre en 1987 est par Dr. Stanislaus Blejwas dans le Catholic Historical Review, octobre 1988. Dans la critique, Dr. Blejwas a implore « le lecteur doit decider par lui-meme si la these de Sr. Liptak est plutôt apologie-
tique... » parce que « Sr. Liptak absout les eveques des toute responsibilite pour la discordes dans des paroisses. » Aussi, Dr. Blejwas a decrit honnetement le default de l’analyse historique dans sa these : « ...ce n’est que dans les deux derniers pages que l’auteur [Liptak] ose a propos de la discrimination faite contre le clerge immigrant et ethnique quand des nominations prestigieuses faite dans le diocese. ») Pendant que j’ai explique ces sujets a M. Hétu, on a fait remarque qu’il y avait des lacunes dans son roman, une langue que je ne parle pas depuis mon enfance, mais que j’ai apprise a l’Universite de Hartford avec le Dr. Richard Greeman. Mais par les circomstances je fait oblige de parler anglais avec lui.

Auteurs, j’ai decouvert sur l’internet que M. Hétu a écrit une revue sur mon abilite a parler en français, avec son impressions de notre rencontre a l’Institut français sur son blogue, mardi le 20 mars 2007, sous le titre « Au Pays de Kerouac », http://blogues.cyberpresse.ca/hetu/?p=70319272. Voici le texte : « Je passerai les trois dernieres pages que l’auteur [Liptak] ose a propos de la discrimination faite dans le diocese. ») Pendant que j’ai explique ces sujets a M. Hétu, on a fait remarque qu’il y avait des lacunes dans son roman, une langue que je ne parle pas depuis mon enfance, mais que j’ai apprise a l’Universite de Hartford avec le Dr. Richard Greeman. Mais par les circomstances je fait oblige de parler anglais avec lui.

ter, au Massachusetts, pas trop loin du patelin de Jack Kerouac. [...]. Le Salon de la Maison francaise est situe sur le campus de l’Assumption College, où je me suis senti presque chez moi, ayant frequente a l’Assumption le college du meme nom. A Worcester, j’ai rencontre des Franco-Américains s’exprimant dans un français impeccable. Cela ne vaut pas pour Albert Marceau, qui baragouine la langue natale de Kerouac. Mais cet Americain du Con-
necticut connait Victor-Lévy Beaulieu et fait une maitrise sur l’histoire des "Quebecois de la Nouvelle-Angleterre", une expression que j’ai entendue de la bouche de Paul Raymond, natif du Maine. ‘Nous sommes un million en Nouvelle-Angleterre à retracer nos racines au Quebec’, a-t-il dit. »

Apres avoir lu le blogue de M. Hétu, j’ai decide de lui ecritre une lettre pour clarifier les points que j’ai attempt a exprimer a lui. Le premier point est que Jack Kerouac etait un auteur controversé parmi les Franco-
Americains depuis 1957 et que son travail complet n’a pas ete publie. Le deuxieme point est que maintenant il y a des auteurs Franco-Américains vivants qui ecrivent et publient en français. Donc, j’ai omis Henri Chapdelaine (L’Autre Pays de Maria Chapdelaine) qui est mort en 2000, et j’ai omis Jean-André Constant, un poete haïtien qui habite dans West Hartford, Conn., et que j’ai rencontre trois ou quatre fois, ce dernier a publie un livre de poesie en français, Folitude, en 2005.

Samedi, le 2 juin 2007, j’ai en-
voyé ma lettre au blogue de M. Hétu, et il n’a pas repondu, et il n’a pas publie la lettre. C’est possible que il n’a pas reçu la lettre a cause d’un probleme de courriel. Apres, j’ai envoyé la meme lettre a Yvon Labbe, Roger Lacerte, Robert Perreault, Gregoire Chabot, Joel Champetier, et chacun ma donne des mots d’encouragement, mais M. Perreault et M. Lacerte, ont remarque que j’ai oublié Normand Beaupre. Donc, ma lettre dans Le Forum est la meme que celle que j’ai envoyée a M. Hétu, a l’exception du dernier para-
graphe, qui a la correction maintenant.

La Lettre

Richard Hétu,

Dans notre conversation breve, 20 mars 2007, je faisais allusion a Victor-Lévy Beaulieu parce qu’il est le premier écrivain Québécois recon-
naître que Jack Kerouac provenait d’une culture Canadienne-française. Son argument sur Kerouac est dans son livre, Jack Kerouac : Un Essai-poulet. Dans sociétés comme l’Institut français à collège de l’Assomption à

(Suite page 35)
For most of us in the St. John Valley, our ancestors did not immigrate to the United States. They came here before there was an international border. And Franco-Americans in the St. John Valley were never a minority in their communities.

These are just two of the major differences between Franco-Americans in the St. John Valley and those in the rest of Maine. Basically, the only thing we have in common with our cousins in the Other Maine is the French language and even that is not entirely the same. These differences become increasingly evident and increasingly important as one reads through the many essays in a compilation, titled, “Voyages: A Franco-American Reader”, edited by Nelson Madore and Barry Rodrigue. I never heard of the majority of the essayists but, judging by their biographies in the back of the book, they are mostly all very well known by Franco-Americans in the Other Maine.

A couple of the essayists were born in the St. John Valley but they left here many decades ago.

Actually, only eight of the 71 featured essayists have any connection to the St. John Valley: Peter Archamault of Madawaska, Emily Clavet Ouellette Martin, who was born in St. Agatha, Don Cyr of Lille, Normand Dubé, who was born in Van Buren, Nelson Madore, who was born in Eagle Lake, John Martin of Eagle Lake, and Ross and Judy Paradis of Frenchville.

While the book is often interesting, it can also be quite tedious and dry. If you are looking for any sort of narrative or for people stories, there is not much of that in the first half of the book. Those essays are more concerned with dates, figures and statistics than in story telling.

I often found myself flipping forward a few pages while reading an essay to see how many more pages I had left to read before coming to another, hopefully more readable, essay.

Most of the essays are followed by several pages of footnotes. This should give you some idea of the large number of facts and figures involved. Someone pointed out that this also could also mean that everybody is quoting everybody else.

Don't get me wrong, it is interesting reading but it reads more like a textbook than a people's story. Perhaps that is its intention. And there is precious little about us. One of the essayists refers to all the “Little Canada” neighborhoods and she includes Fort Kent in the list. In the Valley, we didn’t have any Little Canada. Franco-Americans in the St. John Valley were and still are in the majority.

The history and experiences of our Franco-American cousins in the Other Maine are virtually alien to most of us. Some of the essays could almost have been about the Cossacks, they were so unlike my experiences, for example.

Again, don't misunderstand, I'm not saying they aren't interesting but I cannot easily identify with their story, just as they probably don’t identify with mine.

The book refers to many prominent Franco-American men and women and many important books and articles written during the late 19th century and beginning of the 20th century - none of which I’ve ever heard of. The second half of the book contains more “people” stories and, for me, it made for much more interesting reading. It felt more like someone telling me about their culture than someone lecturing me with charts and figures. I liked reading the essay by Yvon Labbe who wrote strongly about the need to include one-third of Maine’s population in the history of Maine, about the discrimination that still exists against Franco-Americans in Maine. For example, there has never been either a Franco-American governor or bishop, in spite of the fact that about 70 percent of Catholics in Maine are Franco-Americans. There have been a couple of auxiliary bishops but never a full bishop.

But I especially enjoyed reading Judy and Ross Paradis’s essay on the struggle to preserve French in Valley schools. It is one of the few essays that speaks about us.

Our Franco-American cousins in the Other Maine know very little about us and we know very little about them. “Voyages: A Franco-American Reader” is a very good place for us to begin learning about them.

“Voyages: A Maine Franco-American Reader” is published with the Franco-American Collection, USM Lewiston-Auburn College. It sells for $30.

(Une Lettre a Richard Hétu suite de page 34)
Sitcha’s Lawyer to Appeal Decision of BIA in Court of Appeals

By Albert J. Marceau, Newington, CT

As anticipated in the Spring/Summer 2007 issue of Le Forum, the Second Circuit Court of Appeals in New York City remanded Richard Sitcha’s Writ of Habeas Corpus to the Bureau of Immigration Appeals (BIA) on April 25, 2007, just two days before the Circuit Court was scheduled to hear an argument on the Writ by an attorney from the Dept. of Homeland Security and Attorney Kevin Hoffkins representing Richard Sitcha.

On Sept. 28, 2007, the Executive Office for Immigration Review of the BIA in Falls Church, Virginia, upheld the decision of the Immigration Judge of revoking asylum from Richard Sitcha on the grounds that Sitcha’s claims do not fulfill his request for protection under the United Nations Convention against Torture and the Immigration Act of 1965. The BIA simply dismissed the matter of torture, and supported the decision of the Immigration Judge without explanation, for it awkwardly wrote: “...his [Sitcha’s] request for protection under the Convention Against Torture, we will again dismiss the respondent’s [Sitcha’s] appeal.” In contrast, the reporter Maureen Turner for the Valley Advocate in Northampton, Mass., wrote that she could see the deep scars on the bottom of Sitcha’s feet where he was tortured, when she interviewed him for her article, “No Safe Haven,” published July 22, 2004. The scars are evidence of “bastinade,” a form of torture in which the soles of the feet of a victim are beaten with the flat of a machete, a torture common in the Cameroon, and reported by the U.S. State Dept. in Cameroon: Country Reports on Human Rights Practices 2001.

Also, the BIA based its decision upon the testimony of an investigator at the U.S. Embassy in Douala, Cameroon, against an affidavit by Richard Sitcha and his supporting documents. The BIA wrote: “the consular investigator testified that the lawyer of Mrs. Kouatou, a family member of the a ‘Bepanda 9’ victim [sic] and a woman from whom the respondent [Sitcha] alleged to have received a supporting letter, relayed to the investigator that Mrs. Kouatou did not know anybody by the name of ‘Richard Sitcha.’” Again, the BIA ignored the said report by the internet, for it clearly names all of the Bepanda Nine victims, two of whom are the sons of Mrs. Kouatou, Charles and Elysee Kouatou. Therefore, Mrs. Kouatou was not simply a family member of one victim, but the mother of two victims. (The Bepanda Nine are nine youths who were arrested by the Douala Operational Command in January 2001, because one of them was accused of stealing a gas can. They never had a trial, and they have never been released, and a committee at the United Nations presumes that their bodies were destroyed in acid. Sitcha, who was a bailiff, aided the families of the victims by secretly releasing information about their arrest to their families and to the Archdiocese (Continued on page 37)
Richard Sitcha on the steps of Ste-Anne’s Church, Hartford, Conn., March 2003. Photo by Felix Siewe.

My Special Friend...
Par Lisa Desjardins Michaud

I have been blessed! I met Alice Gélinas several years ago, in 2002, via Le Forum. Alice was a subscriber to the Centre's publication and she had written several articles in regards to the care received at an area Elderly Home. She has since moved from there and we kept in touch via telephone and writing to one another. Alice shared that she no longer had anyone to talk french with since the passing of her sister in May, of 2006. The Franco-American Centre quickly sent emails out to our French speaking counterparts and Alice began receiving phone calls and letters in the mail from these wonderful people who took the time to call or write her. She was so happy to say the least! So thanks to all of you who took the time to write or call. Alice is a remarkable lady! My dream of meeting Alice came true when I ventured out to Waterbury to meet this wonderful woman. You may not believe this, but Alice will be 92 years old on March 31st, 2008. If you would like to wish her a "Happy Birthday" please send her a card or write her (in French if possible) at Alice Gélinas, Josephine Towers #501, 24 Union St., Waterbury, CT 06706.
Origin of the Yule Log

By Denise R. Larson

An ancient Germanic harvest festival that was held in November was called the “qiul” or “hiul,” which meant wheel, supposedly in reference to the cycle of the seasons or the rising and setting of the sun. During the event, people congregated around a large log that was set afire and kept going for days. The name of the holiday evolved into “Yule.”

The use of a Yule log persisted into Christian times. A large log, often oak, was carried into a home and lit in the fireplace with much ado. Some stories say that the same log was relit each night during festival time until Twelfth Night, which is Epiphany, January 6, twelve nights from Christmas.

Some folklorists think that the same log was kept burning during the twelve days, the butt end of the huge timber being pushed toward the fireplace as necessary until the last of it was burned to ash, thus signaling the end of the holidays.

Either way, the ashes from the Yule log were said to have healing powers that cured disease in cattle and warded off evil.

Present day practice is to put a fresh log in the fireplace whenever friends and family gather, especially on Christmas Eve. Very few houses are heated with wood, and those that are use energy-efficient stoves, not open fireplaces, so pushing a huge timber into the flames isn’t practical any more.

The most popular Yule log is fuel in the form of food calories, not caloric heat. A Yule cake is baked in a special pan that is shaped like a half-log, the very top of it is flat so that it won’t roll over in the oven. Chocolate frosting is used to mimic the bark of the log.

Decorations include mint candies in the shape of leaves and small red candies that resemble berries.

In Canada, the Yule log is known as the Buche de Noel. Other holiday traditions of Quebec and France can be found on the Web site http://www.culture.gouv.fr/culture/noel/angl/buche.htm.

Joyeux Noel!

Denise R. Larson can be reached at francadian@yahoo.com. She is the author of Companions of Champlain: Founding Families of Quebec, 1608-1635, which will be published by Clearfield Co. (www.genealogical.com).

Bûche de Noël

Préparation : 90 mn
Cuisson : 10 mn
Repos : 0 mn
Temps total : 100 mn

Pour 8 personnes :

Gâteau :

100 g de sucre
100 g de farine
2 jaunes d’œuf

Crème :

100 g de sucre en morceaux
1/2 tasse à café d’eau
3 jaunes d’œuf
250 g de beurre doux
100 g de chocolat noir
2 ml d’extrait de café

Préparation

1 Gâteau roulé :
Travailler ensemble 4 jaunes d’œuf avec le sucre et le sucre vanillé.

Quand le mélange est crémeux, ajouter un œuf entier, et travailler quelques minutes à la spatule.

Ajouter peu à peu la farine au mélange, puis les blancs battus en neige ferme d’une main légère.

Appliquer un papier sulfurisé, légèrement beurré, sur une plaque rectangulaire, et étaler la pâte régulièrement.

Mettre à four chaud (200°C, thermostat 6-7) pendant 10 minutes.

Sortir le gâteau, le retourner sur une surface froide, sans enlever le papier (idéal = plaque marbre), et étaler la pâte régulièrement.

Partager la préparation en deux.

Parfumer une moitié avec le café, l’autre avec le chocolat fondu dans un peu d’eau.

2 Crème au beurre :

3 Montage :

Retirer le papier sulfurisé du gâteau.

Tartiner de crème au café, et rouler le tout dans le sens de la longueur.

Égaliser les extrémités, qui serviront à confectionner des «nœuds».

Recouvrir de crème au chocolat, rajouter les «nœuds», et imiter l’écorce à l’aide d’une fourchette tariée délicatement sur la longueur.

Décorer à votre guise.

Réserver au frais.
TOURTIERE (Canadian Pork Pie)

1 lb. ground pork
1/2 lb. ground beef
1 med. onion, finely chopped
1/2 c. water
3/4 tsp. salt
1/2 tsp. dried thyme leaves
1/4 tsp. ground sage
1/4 tsp. pepper
1/8 tsp. ground cloves

Cook all ingredients together except pie crust, stirring constantly until meat is light brown in appearance, but still moist, about 4-5 minutes.

Prepare favorite pie crust.

Pour mixture into pastry lined pie plate, cover with top crust that has slits in it. Seal and press firmly around edges with a fork. Bake at 400 degree oven for 35 to 40 minutes until crust is golden brown. Let stand 10 to 15 minutes before cutting.

FRENCH MEAT PIE - TOURTIERE

2 lbs. ground pork
1 med. onion, finely chopped
2 cloves garlic, finely minced
1 potato, peeled and quartered
1/8 - 1/4 tsp. ground cloves
1/8 - 1/4 tsp. ground cinnamon
Salt and pepper to taste
1 - 1 1/2 c. chicken stock

Pastry for a double crust pie
1 egg yolk beaten with 1 tbsp. water for glaze

Combine all ingredients except pastry and egg yolk. Blend thoroughly. Simmer, uncovered, for 30 minutes, stirring frequently. Skim any excess fat. Cook until mixture is tender and moist, but not wet. Let the meat mixture cool. Remove potato and mash with a fork. Return to meat mixture and mix well. Check seasoning.

Roll dough and line a deep 9 inch pie pan with 2/3 of the pastry. Add the filling. Brush edges of crust with egg glaze. Roll out top crust and arrange on top. Seal, make vent holes to allow steam to escape and brush with egg glaze. Bake the tourtiere in a preheated 375 degree oven for 40-50 minutes or until crust is browned.

GRANDMA’S TOURTIERE

1 lb. ground pork
1/2 lb. ground veal
6 slices bacon, cut-up
1/2 c. onion, chopped
1/2 c. celery, chopped
clove garlic, minced
2 tsp. dried sage, crushed
1/4 tsp. salt
1/4 tsp. pepper
1 1/4 c. water

Pastry for double crust pie (I use Pillsbury pie crust)

In Dutch oven, brown ground pork, veal and bacon pieces. Drain off fat. Stir in the rest of the ingredients, 1/2 tsp. salt and 1/4 tsp. pepper. Cover; simmer 20 minutes, stirring often. Discard bay leaf. Stir in potatoes; cool.

Roll half the pastry into 12 inch circle. Line a 9 inch pie plate. Trim even with rim. Fill with meat mixture. Roll out remaining dough; slit. Place atop filling; trim to 1/2 inch beyond rim. Seal; flue. Cut out decorative shapes from dough scraps. Bake 400 degrees for 30 minutes. Makes 6 servings.

CANADIAN CHRISTMAS TOURTIERE

2 lg. potatoes, peeled
1 lb. ground pork
1 clove minced garlic
1/4 tsp. ginger
1 recipe pastry
1/2 c. finely chopped onion
1/2 c. beef broth
1 bay leaf
1/8 tsp. cloves

Cut up potatoes; cook in boiling water 20 minutes. Drain; mash. Brown pork; drain off fat. Stir in the rest of the ingredients, 1/2 tsp. salt and 1/4 tsp. pepper. Cover; simmer 20 minutes, stirring often. Discard bay leaf. Stir in potatoes; cool.

Roll half the pastry into 12 inch circle. Line a 9 inch pie plate. Trim even with rim. Fill with meat mixture. Roll out remaining dough; slit. Place atop filling; trim to 1/2 inch beyond rim. Seal; flue. Cut out decorative shapes from dough scraps. Bake 400 degrees for 30 minutes. Makes 6 servings.
T’was the Night d’avant Noël
Clement C. Moore et/and Léonce Gallant

T’was the night before Christmas et dans tout le logis
Not a creature was stirring, même pas une souris.
The stockings were hung le long d’la cheminée
In hopes that St. Nicholas ne va pas oublier.
The children were nestled dans leurs petits lits
While visions of sugar plums excitent l’appétit.

And mama in her kerchief et moi dans ma jaquette
Had just settled down dans la grande couchette,
When out on the lawn j’entendis un vacarme,
I sprang out of bed pour sonner l’alarme.
Away to the window je me dépêchai,
Tore open the shutter et le rideau je haussai.
The moon on the breast de la neige toute blanche
Gave a luster of midday et une couleur étrange.
When, to my wondering grands yeux, j’aperçus
But a miniature sleigh et les rennes bien connus.
With a little old driver qui crie et appelle
I knew in a moment que c’était le Père Noël.
More rapid than eagles sont ses animaux,
And he whistled and shouted, les nommant par leur nom.
Now, Dasher! Now Dancer! Allez-y tout de suite
On Comet! On Cupid! Il faut aller vite.
To the top of the porch au haut du grand mur
Now dash away, dash away, par dessus la clôture.
As dry leaves that before une tempête en automne
When they meet an obstacle en l’air tourbillonnent,
So up to the housetop, son attelage l’amène
With a sleigh full of toys et le bonhomme lui-même.
And then in a twinkle, j’entendis sur le toit
The prancing and pawing des sabots sur le bois.

As I drew in my head afin de me tourner,
Down the chimney St Nicholas se laissa glisser.
He was dressed all in fur de la tête au pieds,
And his clothes were tarnished par la suie de la cheminée.
A bundle of toys juché sur son dos
And he looked like a peddlar avec tous ses cadeaux.
His eyes how they twinkle, ils brillent et ils luisent,
His cheeks are like roses, son nez comme une cerise.
His drole little mouth et son sourire qui plaît,
And the beard on his chin était blanche comme du lait.
The stump of a pipe placé entre ses dents
And the smoke it encircled sa tête joliment.
He had a broad face, une panse bien taillée
That shook when he laughed comme un bol de gelée.
He was chubby and plump, un nain plein de joie
And I laughed when I saw him, tout ça malgré moi.
A wink from his eye, un mouvement de tête
Soon gave me to know que de craindre était bête.

He spoke not a word et avec toute vitesse
He filled all the stockings, puis tourna d’un geste.
And laying his finger sur le bout de son nez
And giving a nod, il commença à monter.
He sprang to his sleigh, s’empara des cordons
And away they all flew, comme le duvet d’un chardon.

But I heard him exclain d’une voix très douce :
“Merry Christmas to all et Bonne Année à tous!”
**UN PEU DE POÉSIE/POETRY**

**Minou**

_Chaque matin_  
_Tu chantes fort et chantes bien._

_Ton refrain_  
_Me dit que tu as fain._

_par Maureen Perry, Lewiston, ME_

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**WINTER STORM**

The night’s fierce storm gave chance  
to ski trails opened late last fall  
what she knew, corner-to-corner sunlit fields,  
spruce trees covered by untouched snow.  
Her late vocation, toiling to  
preserve ancestors’ dreams, now hers.  
Only a few miles further  
left without plowed roads  
many were marooned.  
Nature stripping them of enough pride  
they came, rapping on more fortunate doors  
asking for candles, a used blanket or two,  
and flashlight-batteries.

A child in ragbag clothing  
kicked on the elder woman’s door.  
Old wounds opened studying the young one  
before her— thoughts floated to  
another place long forgotten—  
where winter destined frozen toes,  
occasionally, it maybe a nose or two.  
Her evenings are relaxing  
warm by the fire, no longer wishes of comfort harasses

She sits expecting to read, but finds  
the child of afternoon standing before her  
ghostly in manner, expression unchanged.  
Outside the January moon a cold white  
mixes up her own childhood  
with the little beggar’s who  
accepted an armful of free gifts.

It was effortless to figure  
the pride hid under lashes  
falling across cheeks the color of apples.

The moonlight catches moments forgotten,  
his family giving extra food to neighbors  
who had little, plus a newborn’s arrival.  
The night finally came to face the dawn  
showing wisdom brightly labeled  
among the shadows.  
Let the little one’s complexities,  
build strength along the backbone—  
as challenges so long ago had hers.

—— Annette P. King
Les Voyageurs
by Denise Larson

Perhaps to appease Mother Nature and entertain himself and his fellow traders as they struck a rhythmic pattern with their paddles, the voyageurs of the eighteenth and early nineteenth centuries sang songs with repeated choruses. These tunes are now called chanties, for the French word “chanter,” meaning “to sing.” Some of the tunes used French melodies but localized lyrics, others were fully Canadian in origin.

The western ballad “Shenandoah” is believed to have originated as a French-Canadian voyageur song. It tells of an Indian chief who lives near the Missouri River.

The most popular boat songs were “En Roulant ma Boule,” “V’la l’bon Vent,” “Lev’ton Pied,” “C’est l’Vent frivolant,” and “Suiv-ons le Vent.” “En Roulant” tells the story of three ducks, one of which is shot by the son of the king. The other songs emphasize the importance of the elements, especially wind, which could be at the canoe’s back or could stir the waters to whitecaps and make the going hard.

Lumberjacks in the North Woods had their own repertoire of songs. Lumbering was not a major industry in New France as there was not a great demand for wood shipped from the New World. France had maintained its native forests and could provide for the needs of its populace. Other markets, including the British Royal Navy, opened in the nineteenth century and the demand for wood products rose. Hale and hardy men took to the woods to provide the raw materials. As they worked, they sang songs all their own.

Winter was when the men could be away from their farms and out on the frozen ground harvesting wood. “Dans les Chantiers” is the most famous French lumberjack song. It tells of the harsh conditions of working in the snow and cold, the meals that the camp cook prepared, and the workers’ longing for home. “Chantier” means lumber camp, and the word “chanty” is derived from it. The camp buildings were rough structures that were used as temporary housing for the lumberjacks. Once the spring melt was on and the ground thawed, the mud made wood hauling just about impossible. No woodsman ventured into the forests in the summertime, when the sap was running, the leaves were full, and the black flies and mosquitoes were ravenous. Late fall, after the farm harvest, and winter were the seasons when the song of the lumberjack rang through the North Woods of Canada and Maine.

Denise R. Larson can be reached at francadian@yahoo.com. She is the author of Companions of Champlain: Founding Families of Quebec, 1608-1635, which will be published by Clearfield Co. (www.genealogical.com).

The Roys at CMT

Pedestal/Nine North Records emerging duo The Roys visited CMT and CMT Radio and were greeted by Top 20 Countdown host Lance Smith and CMT Radio’s Joe Zanger. The Roys taped an interview for CMT Radio and sang a cappella while in the studio. Their single “Workin’ Girl Blues” is garnering airplay throughout the country and the video features comedian Killer Beaz.

Pictured l to r: Lance Smith, Lee Roy, Elaine Roy and Joe Zanger.

http://www.theroyscountry.com/
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**Marine Corps. Lt. Col. Todd S. Desgrosseilliers**

Lt. Col. Desgrosseilliers was the officer in charge of Task Force Bruno, which was operating in and around Fallujah, Iraq, from Dec. 12 to 23, 2004. He was leading a group of 60 to 100 men as they followed the main body of the battalion, sweeping the city. He received word on Dec. 12 that Marines were pinned down by enemy gunfire inside a building. With insurgents throwing down grenades from the second floor, Desgrosseilliers pressed on and helped the trapped Marines. His group continued similar operations in Fallujah for more than a week. On Dec. 23, he again led his battalion through a heavy gunfire battle against insurgent fighters. For his leadership and actions, Desgrosseilliers was awarded the Silver Star Medal on Jan. 23, 2006.

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**Navy Chief Petty Officer James R. Theriault**

Irregular wars can require irregular duties for men and women in uniform. Thousands of sailors are being pulled away from their regular jobs to support the Global War on Terror, in positions that range from explosive experts to convoy security. Chief Theriault is one such sailor. He was sent to Iraq in April 2006 as the air operations officer for the 354th Civil Affairs Brigade – the first brigade of its kind made up primarily of sailors. The brigade worked on projects near the International Zone in Baghdad.

For eight months, Theriault tracked and scheduled all air movements for the brigade throughout the Iraqi theater. He sent people everywhere from Iraq to Qatar to Jordan to Kuwait. In all, he handled close to 500 personnel and cargo air movements.

Besides serving as the air operations coordinator, Theriault also served as part of the convoy security team; in that capacity he went on several missions with the brigade in dangerous areas around Baghdad. Despite insurgents firing at the team daily, the civil affairs unit was able to provide much-needed services such as electricity, humanitarian aid, and medical supplies. After assessing what supplies and structures were needed, the brigade worked with local Iraqi authorities, provincial reconstruction teams, and Iraqi and Coalition forces to bring the vital services to the area.

For his work in Iraq, Theriault received the Bronze Star on Feb. 5, 2007.

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**Navy Lt. Bryan Boudreaux**

Lt. Bryan Boudreaux was serving as a manager at the U.S. embassy in Baghdad on Jan. 29, 2005, when insurgents fired a missile at the embassy. Boudreaux threw himself over a soldier who had been knocked to the ground to protect him from the debris and smoke that began filling the room. Boudreaux then gave first aid to a major, saving his life and his arms from amputation. Afterward, Boudreaux re-entered the embassy, helping others to safety and performing first aid when necessary. The blast killed two people and wounded seven others.

During his deployment, Boudreaux expertly managed $18.6 billion that was appropriated by Congress to rebuild Iraq. For his service, Boudreaux received the Bronze Star Medal on Sept. 6, 2005.
**Air Force Senior Airman Adam P. Servais**

Senior Airman Servais was in the rocky Uruzgan province in south-central Afghanistan on Aug. 19, 2006, when the convoy he was traveling with came under heavy fire from insurgents. An estimated 100 or more concealed enemies began shooting from three sides. Immediately, Servais turned his Humvee’s machine gun toward enemy fire and began shooting. Rounds began exploding near the convoy. Servais turned over responsibility for the machine gun to another team member and began directing close air support to help suppress the insurgents. As he was talking with pilots overhead and spotting targets for them, a rocket-propelled grenade exploded behind Servais, killing him. Servais was a member of a Special Forces operational detachment that was working with Afghan National Army soldiers and Afghan police. He was posthumously awarded the Bronze Star Medal for Valor on Aug. 25, 2006.

**Marine Corps Reserve Cpl. Todd Corbin**

In the face of danger, most would run toward safety. Yet, when then-Lance Cpl. Corbin was faced with such a decision, he ran toward peril and possible death – braving intense enemy fire to help injured comrades.

Corbin, a medium tactical vehicle replacement driver, and his unit were stationed in the Al Anbar province to help secure and stabilize the volatile area. They had just finished several days of routine patrol on May 7, 2005, and were returning to the Haditha Dam when they got the call.

A platoon from their battalion was under attack on the east side of the Euphrates River and needed support to block the insurgents’ retreat. Corbin’s team – a quick reaction force (QRF) – quickly responded to the call.

**Navy Reserve Capt. Matthew C. Gratton**

While serving as the battalion surgeon for a Marine unit from January to September 2005 in the Al Anbar province of Iraq, Dr. Gratton was responsible for the health and well-being of 1,700 Marines, sailors and Iraqi soldiers. During his deployment, Gratton provided specialized medical care to more than 1,000 patients, and organized material and personnel support for more than 500 Iraqi army personnel. In addition, Gratton provided trauma care to the battalion’s 345 troops wounded in action, 150 of whom were in critical condition and had to be evacuated. On Aug. 28, 2006, Gratton was awarded the Bronze Star Medal.

(N.D.L.R. Some of our many heroes who fight for our freedom)
A tattered clipping from the Bangor Daily News, dated March 12, 1945, tells the poignant story of five brothers from the St. John Valley who were scattered around the globe during World War II. What reads like Hollywood fiction, down to the part where one son doesn’t make it home, really happened to one Acadian French family from the tiny community of Keegan, now part of Van Buren.

Omer, Leo, Guy, Gilbert and Adrien Deschaine were all young and attached to their parents and five siblings when they joined the U.S. Army after the Japanese attack on Pearl Harbor in 1941. Like their father, Xavier, and their stepmother, Leona, the French-speaking sons had seldom left their family farm near the New Brunswick border.

“This was backwoods Maine,” said Joe Deschaine of Dedham. “I remember during Lent saying the rosary while listening to a French radio station, and Sunday meant leaving very early for the first Mass at Keegan church.”

Joe, who was born to Xavier’s second wife, Leona (his first wife Alice died in 1938), grew up hearing riveting stories of his five half brothers’ wartime service. Although much younger, he forged a bond with the brothers. An Army veteran who was stationed in Korea and served in Vietnam in the 1960s, Joe said World War II changed his family forever. There’s no doubt Joe’s brother Paul, of South Portland, who served in Germany while in the Army, would agree.

“Things were never easy for them, but my father was strong,” said Joe’s sister, Armande Pelletier of Van Buren. “He had a strong faith, and that sustained him when his sons went off to war.”

Pelletier said it was not unusual for five brothers from Maine to serve their country, but she is surprised they were stationed so far apart. Gilbert and Omer served separately in the Pacific; Guy was in Panama; Adrien served in North Africa; and Leo in France and Germany. Joseph, the youngest son from Xavier’s first marriage, did not serve in World War II.

An overseas letter arriving at the Keegan farm normally was a cause for celebration.

“Father, since I have been in the army I have met a lot of friends ... ,” wrote Gilbert on Feb. 21, 1943. “So far father I have learned to speak some of the English language. That will help me quite a lot when the war is over. ...”

“Father next pay day I will send home $20 and that will help you some ... ,” he continued. “Don’t forget and say some prays (sic) for me and my brothers. ... Father I sure do miss you a lot and all my brothers and sisters.”

The postman also brought bad news. One letter informed the family that Gilbert’s ship had been attacked by a Japanese suicide pilot on Mindoro Strait in the Philippine Islands on Dec. 21, 1944, and he was missing in action. The next October, the Rev. Blanchette of the local Catholic parish delivered a telegram from Edward F. Witsell, acting adjutant general of the Army, stating that Gilbert had been declared killed in action.

Pelletier, who now has Gilbert’s Purple Heart, said it was heartbreaking for the family not to have a body to bury in Van Buren’s Catholic cemetery. Today, a simple cross marker and a brass plaque bearing Gilbert’s name sit next to his parents’ grave site. She said that the day Xavier was notified his son was missing in action, her father would hear church bells ringing across the river in Canada while he worked. But whenever he paused, the bells would cease. This continued all afternoon, perhaps seen as some sort of divine message that Gilbert wasn’t coming home.

The other four brothers returned to Maine after the war, all marrying and most having children. Looking for work, Guy moved to Lewiston, where his sister, Lina, already lived. Guy still lives in Lewiston. Omer, the other surviving brother, lives in Connecticut.

Adrien received years of treatment at Togus veterans hospital for a wartime head injury and died in 1992. Leo died in 2006.

“My mother said that, for years, Dad would sit on the bed at night and cry,” Pelletier said. “He didn’t (Continued on page 47)
talk to me a lot about Gilbert, but mother would. Even though Gilbert went off to war shortly after she married Dad, I think he was her favorite.”

A telegram dated Oct. 7, 1945, confirms that Gilbert was killed in action.

(Continued on page 50)
Part 1 - Better than a legendary player for two weeks

It’s not just that the first World Series took place in 1903, nor that the event pitted the two best teams of the year, Pittsburgh of the National League and Boston of the American League, the recently-formed loop by Ban Johnson to challenge the National League.

It’s not even the fact that such legendary players as Boston pitcher Cy Young or Pittsburgh shortstop Honus Wagner, nicknamed the Flying Dutchman, took part in the best-of-nine series.

Yet until 1972, the last playing survivor of that original World Series was a small-size(1) shortstop from Maine, the son of a French-Canadian immigrant family. Born as Frederick Alfred Parent, he was usually known by the name of Freddy (or Fred) Parent.

Boston won that first World Series five games to three and Freddy Parent did more than his share. Honus Wagner may have been among those first inducted to the Hall of Fame in Cooperstown, but Parent was the better shortstop for the first couple of weeks in October 1903, both at bat and on the field.

To Wagner’s defence, it shall be said that, after winning the batting crown with a .355 average in the National League, he was reportedly injured. But Parent had a pretty good 1903 regular season himself. While he batted .304, his 170 hits (including 17 triples) placed him only 12 behind Wagner’s 182. He also drove 80 runs in.

The Flying Dutchman collected six hits, but only one double, during the eight games and ended up with a .222 average. Parent did better with nine hits, three of those being triples, and a .281 average. He also scored eight runs, compared to only two for Wagner.

Wagner was also outplayed on defence, committing a total of six errors. Parent, whose reputation was compared to a stonewall by another team manager before the series began, made only two.

Pittsburgh took a 3-1 lead in the series, even winning game three in Boston and game four in Pittsburgh, but Boston won the next four games, including games five, six and seven in Pittsburgh, to become so-called world champions of baseball, even though the two cities were only 560 miles apart. Boston players got $1,182 each for winning the title.

Pittsburgh easily won the first game 7-3 on October 1, despite two hits by Parent. His first triple of the series drove a run in before he scored on a sacrifice fly by fellow Franco-American George Joseph (also nicknamed Candy) LaChance.

Boston then blanked the Pirates 3-0, but Pittsburgh won the next game 4-2… and the fourth game of the series, the first game played in Pittsburgh, 5-4. But some may argue that this last win may have started something for Boston.

You see, Pittsburgh was leading 5-1 in the 9th inning, but Boston scored three times to make it close. Parent was in the middle of it, driving a run in with a fielder’s choice, then coming home on a basehit.

Wagner, who had three hits in that game and five so far over the four games, went dead at the plate. He didn’t hit safely, but he found a way to contribute. In the 4th inning, he bunted, was safe at first, moved to second because of Lachance and finally scored on a drive by Hobe Ferris. Boston scored twice in that inning and that was enough for a 3-0 shutout. To top it all, Parent was the most cheered for hauler down this time another Clarke liner.

Those were probably the two weeks that many Boston fans remembered most about Freddy Parent. But his involvement in baseball lasted almost a century. That will be the subject of the next story entitled Sanford’s Mr. Baseball, Part 2 - Almost a century of involvement.

(1) Officially he was five-foot-seven but he could have been as short as 5’5”.

Freddy Parent
Monsieur baseball de Sanford
par Yves Chartrand
(Ottawa, Ontario)

1ère partie - Meilleur qu’un joueur légendaire durant deux semaines

Ce n’est pas simplement le fait que la première série mondiale a eu lieu en 1903, ni que l’événement a mis en présence les deux meilleures équipes de l’année, Pittsburgh de la Ligue nationale et Boston de la Ligue américaine, le circuit récemment formé par Ban Johnson pour défier la Ligue nationale.

Ce n’est pas même le fait que des joueurs légendaires comme le lanceur Cy Young de Boston ou l’arrêt-court Honus Wagner de Pittsburgh, surnommé le Flying Dutchman, ont participé à la série 5 de 9.

Pourtant jusqu’en 1972, le dernier joueur survivant de cette première série mondiale était un petit(1) arrêt-court du circuit récemment formé par Ban Johnson pour défier la Ligue nationale.

Boston a remporté cette première série mondiale par cinq victoires contre trois et Freddy Parent a fait plus que sa part. Honus Wagner a peut-être été parmi les premiers intronisés au Temple de la renommée à Cooperstown, mais Parent, il était habituellement connu sous le nom de Freddy (ou Fred) Parent.

Boston, il était de son côté, le petit arrêt-court né à Biddeford et vivant par la suite à Sanford a monté son jeu d’un cran. Il n’a pas seulement obtenu deux coups sûrs, mais en 6e manche, il a fait un coup retenu, a été sauf sur une erreur de Wagner et est venu marquer.

Dans le 6e match gagné 6-3 par Boston, il a cogné un triple en 7e manche et a compté sur le double de LaChance dans la gauche. Il avait aussi réussi dans un lancer en 5e manche et à réussi à marquer sur le mauvais relais de Wagner au marbre. Mais ce dont on se souvient le plus de lui durant ce match est un double-jeu électrisant en 9e manche.

Dans le match décisif joué au parc de baseball de l’avenue Huntington à Boston le 13 octobre, Wagner a finale-
FIVE BROTHERS IN SERVICE

Xavier Deschaîne of Keegan has five sons in the armed forces.

Omer Deschaîne is serving in the Navy; Leo Deschaîne is now somewhere in France. Guy Deschaîne is serving with the Army overseas, and Gilbert Deschaîne is listed as missing in action in the Southwest Pacific. Adrien Deschaîne, who was wounded in action, is now receiving treatment at Togus Veterans’ hospital.

Another son, Joe Deschaîne, observed his 18th birthday last week and expects to enter the service soon. Mr. Deschaîne has another son, Oswald Deschaîne, now residing in Keegan; and three daughters, Mrs. Eva Martin of Brewer, Mrs. Corinna Deschaîne, and Mrs. Lena Martin both of Lewiston.

(Continued on page 51)
Welcome to the seventeenth year of my column. Numerous families have since been published. Copies of these may still be available by writing to the Franco-American Center. Listings such as the one below are never complete. However, it does provide you with my most recent and complete file of marriages tied to the original French ancestor. How to use the family listings: The left-hand column lists the first name (and middle name or initial, if any) of the direct descendants of the ancestor identified as number 1 (or A, in some cases). The next column gives the date of marriage, then the spouse (maiden name if female) followed by the town in which the marriage took place. There are two columns of numbers. The one on the left side of the page, e.g., #2, is the child of #2 in the right column of numbers. His parents are thus #1 in the left column of numbers. Also, it should be noted that all the persons in the first column of names under the same number are siblings (brothers & sisters). There may be other siblings, but only those who had descendants that married in Maine are listed in order to keep this listing limited in size. The listing can be used up or down - to find parents or descendants. The best way to see if your ancestors are listed here is to look for your mother’s or grandmother’s maiden name. Once you are sure you have the right couple, take note of the number in the left column under which their names appear. Then, find the same number in the right-most column above. For example, if it’s #57C, simply look for #57C on the right above. Repeat the process for each generation until you get back to the first family in the list. The numbers with alpha suffixes (e.g. 57C) are used mainly for couple who married in Maine. Marriages that took place in Canada normally have no suffixes with the rare exception of small letters, e.g., “13a.” If there are gross errors or missing families, my sincere apologies. I have taken utmost care to be as accurate as possible. Please write to the FORUM staff with your corrections and/or additions with your supporting data. I provide this column freely with the purpose of encouraging Franco-Americans to research their personal genealogy and to take pride in their rich heritage.

Website: http://homepages.roadrunner.com/frenchcx/

Email: frenchcx@roadrunner.com

(Continued on page 52)
LAVERDIERE

René Cauchon, sieur (Mr.) de l’Auverdière, born circa 1604 in France, died in France, son of Abel Cauchon and Marguerite Othel from the town of Bléré, department of Indre-et-Loire, ancient province of Touraine, France, married in the parish of St.Christophé in Bléré on 9 February 1637 to Charlotte Citolle, daughter of Antoine Citolle and Françoise Jouillan. Charlotte died on 6 or 7 September 1671 at Bléré. Their fourth and last child was René, born 4 September 1640 at Bléré. René immigrated to New France (Canada) where he was married on 10 November 1670 at Ste. Famille, Isle d’Orléans, Québec, to “Fille-du-Roi” Anne Langlois, born 1651 in France, died in 1714 in PQ, daughter of Philippe Langlois and Marie Binet from the parish of St.Sulpice in Paris. Anne Langlois immigrated to New France as a Fille du Roi. René died in PQ in 1714. The town of Bléré is located 14 and 1/2 miles east-southeast of the city of Tours.

NOTE: Québec records, including those is Beauce county, often write the name as Lavalliere rather than Laverdierie, particularly prior to the 20th century.

<table>
<thead>
<tr>
<th>A</th>
<th>Abel</th>
<th>circa 1600</th>
<th>Marguerite Othel</th>
<th>Bléré, France</th>
<th>B</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>René</td>
<td>09 Feb 1637</td>
<td>Charlotte Citolle</td>
<td>Bléré, France</td>
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<td>Louis</td>
<td>10 Nov 1670</td>
<td>Anne Langlois</td>
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<td>22 Feb 1751</td>
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<td>St.Pierre-Sud</td>
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<td>Françoise Roy</td>
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<td>Françoise Langevin</td>
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<td>Michel</td>
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<td>16</td>
<td>Isidore</td>
<td>01 Feb 1820</td>
<td>Marie Poulot</td>
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<td>17</td>
<td>Augustin</td>
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<td>Marie Dupont</td>
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<td>18</td>
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<td>Geneviève Boulet</td>
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<td>27 Feb 1821</td>
<td>Marguerite Bolduc</td>
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<td>25</td>
<td>Noël</td>
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<td>Emilie Labrecque</td>
<td>Ste.Marguerite</td>
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<td>16 Jun 1900</td>
<td>Marie Forgues</td>
<td>Frampton</td>
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<td>26</td>
<td>Gervais</td>
<td>02 Feb 1858</td>
<td>Marguerite Bilodeau</td>
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<td>10 Feb 1863</td>
<td>Vitaline Bilodeau</td>
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<td>Jean</td>
<td>17 Jul 1865</td>
<td>Marie Ruel</td>
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<td>27</td>
<td>Nazaire-Louis</td>
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<td>Philemène Morissette</td>
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<td>28</td>
<td>Janvier-Wm.</td>
<td>21 Oct 1872</td>
<td>Adélaïde Morency</td>
<td>N.D.</td>
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<td>Frédéric</td>
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<td>M.-Marthe Audet</td>
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<td>Angéline Lachance</td>
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<td>Marcelline-M.</td>
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<td>Basile Thibodeau</td>
<td>St.Bernard (to Bidd.)</td>
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<td>Ambroise</td>
<td>08 May 1860</td>
<td>Adèle Parent</td>
<td>St.Bernard</td>
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<td>22 Oct 1872</td>
<td>Éléonore Lessard</td>
<td>St.Elzéar</td>
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</tbody>
</table>

(Continued on page 53)
The following are descendants of the above who married in Maine & NH:

26A Séraphin 10 Feb 1902 Amanda Labonté Manchester, NH
26B Philéas 02 Jul 1888 Olivine Godbout St.Gervais, Q. 26C
26C Maria 04 Apr 1910 Florindo Morissette Manchester, NH(St.M.)
27A Amédée 20 Feb 1911 Marie Groleau Manchester, NH
27B Zélia/Exilia 05 May 1890 Joseph Tardif Waterville(SFS)
27C Eugène 26 Nov 1894 Etta Cabana Waterville(SFS) 27D
27C Rose-Anna 04 Nov 1895 Thomas Lessard Waterville(SFS)
27E Josephine 20 Jun 1904 Pierre Michaud Waterville(SFS)
27F Adjutor 1m. 26 Jul 1908 Délina Roussel Waterville(SFS) 27G
27G " 2m. 21 Apr 1940 Régina Reny Waterville(SFS)
27H Alphonse-M. 22 Oct 1911 Louis-Barthélemy Brochu Waterville(SFS)
27I Amanda 26 Dec 1914 Charles Cloutier Waterville(SFS)
27J Thaddée 03 Sep 1917 Bernadette Vachon Waterville(SFS)
27K Évariste 22 Nov 1921 Lilliane Cyr Waterville(SFS) 27L
27L Eugène 26 Oct 1925 Antoinette Desmarais Waterville(SFS)
27N Anthony-J. 01 May 1933 Kathryn Leona Sheehy Rumford(St.John)
27P Arthur-L. 07 Oct 1936 Marcinceta Lessard Waterville(SFS)
27Q Corinne 24 Jan 1938 Arnold-Dean Simpson Waterville(SFS)
27R Francis 16 May 1936 Gertrude Poulin Winslow(SJB)
28A Chls.-Clayton 07 Oct 1943 Mary-Ellen Tully Waterville(SH)
28C Réginald-E. 02 Sep 1944 Helen-Anna Gilman Waterville(SFS)
28D Dolores-M. 05 Jul 1948 Alphonse Watson Abbott Waterville(SFS)
28E Marcelia-A. 08 Jan 1955 Arthur O’Halloran Waterville(SFS)
28G Elaine-H. 23 Nov 1963 Lawrence-Dean Cole Waterville(SFS)
28H Thaddée 30 Jul 1955 M.-Yvonne-B. Breton Waterville(SFS)
28J Ronald 07 Jan 1961 Anita-Ann Sawyer Waterville(SH)
28K Julie-Ann 15 Apr 1961 Alburton Rogan Waterville(SFS)
28L Susan-Mary 02 May 1964 Eugene Morrell Waterville(SH)
28N Robert-G. 15 Jun 1963 Beverly-May Lynds Skowhegan(OLL)
28O Carl-Anthony 01 May 1965 Phyllis-G. Dickenson Skowhegan(OLL)
28P Nancy-Clara 06 May 1967 John-Harold Bonsall Skowhegan(OLL)
28P Julie-Ann 15 Apr 1961 Alburton Rogan Waterville(SFS)
28R Susan-Mary 02 May 1964 Eugene Morrell Waterville(SH)
28S Charles 05 Jul 1971 Brenda Boulette Waterville(SH)
28T Carl-Anthony 01 May 1965 Phyllis-G. Dickenson Skowhegan(OLL)
28U Nancy-Clara 06 May 1967 John-Harold Bonsall Skowhegan(OLL)
28V Julie-Ann 15 Apr 1961 Alburton Rogan Waterville(SFS)
28W Susan-Mary 02 May 1964 Eugene Morrell Waterville(SH)
28X Charles 05 Jul 1971 Brenda Boulette Waterville(SH)
28Y Bruce-C. 23 Apr 1994 Shari-L. Finnemore Madison(CR.Bible ch.)
29A Bryant-E. 25 Jul 1987 Laura-A. Cyr Fairfield(JOP) (Continued on page 54)
<table>
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<tr>
<th>Name</th>
<th>Date</th>
<th>Spouse</th>
<th>Location</th>
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<tr>
<td>Ronald-S.</td>
<td>12 Aug 1987</td>
<td>Caroline Palmer</td>
<td>Oakland (St.Theresa)</td>
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<td>Emile</td>
<td>06 Feb 1904</td>
<td>Alberta-M. Towle</td>
<td>Lewiston(SPP)</td>
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<td>Corinne</td>
<td>17 Jul 1905</td>
<td>Alphonse Simard</td>
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<td>Arthémise</td>
<td>07 Aug 1887</td>
<td>Onésime Beaudoin</td>
<td>Somersworth, NH</td>
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<td>Philippe</td>
<td>03 Aug 1891</td>
<td>Célia Sirois</td>
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<td>Jeanne-A.</td>
<td>02 Aug 1914</td>
<td>Wilfrid Guy</td>
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<td>Virginie</td>
<td>06 Mar 1916</td>
<td>Henri Thibault</td>
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<td>11 Nov 1918</td>
<td>Léo-F. Letendre</td>
<td>Nashua, NH(SFX)</td>
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<td>Alice</td>
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<td>Edouard/Edmond Lavallée</td>
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<td>21 Apr 1924</td>
<td>Alphédas St-Onge</td>
<td>Nashua, NH(SFX)</td>
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<td>Margueret-Ann Scammell</td>
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<td>Alphida</td>
<td>02 Oct 1898</td>
<td>Eusèbe Dussault</td>
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<td>Fortunat</td>
<td>06 Feb 1905</td>
<td>Julia Lessard</td>
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<td>Henri-E.</td>
<td>20 Jan 1908</td>
<td>M.-Anne Lessard</td>
<td>Lewiston(SPP)</td>
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<td>Anna</td>
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<td>Jean-Baptiste Cloutier</td>
<td>Lewiston(SPP)</td>
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<td>10 Jan 1898</td>
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<td>03 Oct 1926</td>
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<td>Armand-A.-Lucn.</td>
<td>26 May 1930</td>
<td>M.-Blanche-C. Caron</td>
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<td>M.-Rose-Henriette Caron</td>
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<td>Liane-A.</td>
<td>19 Jun 1937</td>
<td>Edouard-Alf. Levasseur</td>
<td>(St.Mary)</td>
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<td>Annie</td>
<td>12 Aug 1931</td>
<td>Emilien Morin</td>
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<td>Thérèse</td>
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<td>Henri Provencher</td>
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<td>Juliette</td>
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<td>Lionel “Léo”</td>
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<td>Madeleine Deslauriers</td>
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<td>Henri-A.</td>
<td>28 Sep 1946</td>
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<td>Rodolphe</td>
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<td>Carmelle Turcotte</td>
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<td>Raymond</td>
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<td>Murielle Mercier</td>
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<td>03 Oct 1936</td>
<td>Doris-J. Linehan</td>
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<td>25 Jun 1938</td>
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<td>Armand-A., Jr.</td>
<td>24 Jun 1950</td>
<td>Barbara-Jean Seeley</td>
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<td>11 Nov 1953</td>
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<td>07 May 1955</td>
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<td>26 Jun 1955</td>
<td>Ernest-F.-L. Gagnon</td>
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<td>08 Sep 1973</td>
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<td>09 Aug 1926</td>
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<td>Name</td>
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<td>23 May 1921</td>
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<td>2m. 26 Aug 1935</td>
<td>Stéphanie Landry</td>
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<td>03 Sep 1923</td>
<td>Adrien Bergeron</td>
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<td>William-A. born</td>
<td>23 Oct 1902</td>
<td>Roman Catholic priest, SSS, Ordained 1928</td>
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<td>31 Dec 1906</td>
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<td>22 Oct 1928</td>
<td>Joseph-L. Loubier</td>
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<td>04 Jun 1929</td>
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<td>27 Nov 1933</td>
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<td>24 Jan 1942</td>
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<td>12 Jul 1946</td>
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<td>Frédéric</td>
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<td>Peter-James</td>
<td>30 Sep 1972</td>
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<td>13 Jun 1964</td>
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<td>14 Aug 1944</td>
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<td>20 Jan 1945</td>
<td>Lucien-R. Daneault</td>
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<td>25 May 1946</td>
<td>John-A. Giovagnoli</td>
<td>Manchester, NH(St.M.)</td>
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<td>Léonel-J.</td>
<td>25 Aug 1930</td>
<td>Bl.-Aurôre Villeneuve</td>
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*(See next issue for more from Robert Chenard)*
The University of Maine Office of Franco American Affairs was founded in 1972 by Franco American students and community volunteers. It subsequently became the Franco American Centre.

From the onset, its purpose has been to introduce and integrate the Maine and Regional Franco American Fact in post-secondary academe and in particular the University of Maine.

Given the quasi total absence of a base of knowledge within the University about this nearly one-half of the population of the State of Maine, this effort has sought to develop ways and means of making this population, its identity, its contributions and its history visible on and off campus through seminars, workshops, conferences and media efforts — print and electronic.

The results sought have been the redressing of historical neglect and ignorance by returning to Franco Americans their history, their language and access to full and healthy self realizations. Further, changes within the University’s working, in its structure and curriculum are sought in order that those who follow may experience cultural equity, have access to a culturally authentic base of knowledge dealing with French American identity and the contribution of this ethnic group to this society.

**MISSION**

- To be an advocate of the Franco-American Fact at the University of Maine, in the State of Maine and in the region, and
- To provide vehicles for the effective and cognitive expression of a collective, authentic, diversified and effective voice for Franco-Americans, and
- To stimulate the development of academic and non-academic program offerings at the University of Maine and in the state relevant to the history and life experience of this ethnic group and
- To assist and support Franco-Americans in the actualization of their language and culture in the advancement of careers, personal growth and their creative contribution to society, and
- To assist and provide support in the creation and implementation of a concept of pluralism which values, validates and reflects affectively and cognitively the Multicultural Fact in Maine and elsewhere in North America, and
- To assist in the generation and dissemination of knowledge about a major Maine resource — the rich cultural and language diversity of its people.

**OBJECTIFS**

2. D’offrir des véhicules d’expression affective et cognitive d’une voix franco-américaine effective, collective, authentique et diversifiée.
3. De stimuler le développement des offres de programmes académiques et non-académiques à l’Université du Maine et dans l’État du Maine, relatant l’histoire et l’expérience de la vie de ce groupe ethnique.
4. D’assister et de supporter les Franco-Américains dans l’actualisation de leur langue et de leur culture dans l’avancement de leurs carrières, de l’accomplissement de leur personne et de leur contribution créative à la société.
5. D’assister et d’offrir du support dans la création et l’implémentation d’un concept de pluralisme qui value, valide et reflète effectivement et cognitivement le fait dans le Maine et leurs en Amérique du Nord.
6. D’assister dans la création et la publication de la connaissance à propos d’une ressource importante du Maine — la riche diversité.