

Le FORUM



"AFIN D'ÊTRE EN PLEINE POSSESSION DE SES MOYENS"

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Photo by Annette P. King

*Joyeux Noël et une
Bonne et Heureuse Année!*



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www.Francoamerican.org
other pertinent websites to check out -
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Franco-American Women's Institute:
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Le Forum et son staff—Universitaires, gens de la communauté, les étudiants -- Angel, Brandon, Naomi and Aric.

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FAROG President Natalie Cormier presented Jessica Pelletier with a \$250.00 scholarship. Nos Histoires de l'Île member, Amy Morin presented Timothy Baker with a \$250.00 scholarship.

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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 hijackers 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.

That is what 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 evenhandedly 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 Inter-

national 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 nonimmigrant 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 numbers. According to press reports, in 1996 there were only 50 foreign H-2B workers in the Maine timber industry in 1996. 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**
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<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 Wulustukieg 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 Wulustukieg, 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 Wulustukieg 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 decided to recognize ownership of any land that, 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'État de l'Église et de la colonie française dans la Nouvelle-France), published in Québec, 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 de 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)

(Native Peoples in the Upper St. John River valley continued from page 4) nations in the Maritimes began to form an alliance to counter British expansion into their lands. In 1701 the Maliseet joined with Abenaki, Passamaquoddy, and Micmac Nations in this Wabanaki Alliance.”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://snowowl.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 Louisbourg 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 Maliseet 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*)

(Native Peoples in the Upper St. John River valley continued from page 5)

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 “lasting 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 River 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 Temiscouata, 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 Homepage, “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-Salieres 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)

(Filles du Roi continued from page 6)

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 Bourgeoys, 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).

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.

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

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)

(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 morn-

ing. 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.

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

again. During school time, the Montfort School and later the High School libraries provided the reading material to sustain my curiosity. Encyclopedias were perused for reference material for reports and other interests. I remember the suppressed titillating laughter in the school library as a couple of 4th grade boys passed around a volume so we could familiarize ourselves with a clinical exposé of the body parts of the opposite sex.

Years ago, my father, Gérard Chamberland, had bought some furniture from a woman who was selling her house. In the lot was a wonderful treasure – a side-by-side secretary and bookcase filled with French books including *Les Fables* by Jean de la Fontaine. I was enthralled and enchanted by the fabulist's

parables. Although I didn't realize it at the time, all at once I had access to one of the most important literatures in the world. I think this was the moment when I discovered the wonder of that other life, the vicarious one, which fed my love of the printed word. As a pre-teen, I would read late into the night when caught up by *Le Petit Chaperon Rouge* in Perrault's *Contes* or Victor Hugo's *Les Misérables*. My room was next to my parents' bedroom; and even though the shades were drawn, my mother, Eva, could still see the reflection of my light in their window. She would often say: "Eteins la lumière. Tu pourras pas te lever demain matin." I would reply: "Oui, m'man, encore quelques pages." She was a practical
(Continued on page 9)

(THE LIBRARY continued from page 8)

*Photo Courtesy of
Sister Jacqueline Ayotte*

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 appreciate 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 lovely 1912 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,
 Pleuvoir les sons bénis dans l'air frais et vibrant,
 Comme l'aspersoir du pieux célébrant
 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 missel 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 coeur Dieu qui l'avait bénie.
 On aurait dit alors qu'une molle harmonie,
 Comme les blés au vent, sur ses pas ondoyait.

(Continued on page 10)

(Michael Guignard continued from page 3)
were Franco-American in this industry.

The most important legal hurdle in obtaining an H-2B visa is that the work itself must be temporary. It is particularly suited for seasonal work. The forestry workers who drowned in their van worked from May to October. They were supposed to earn from \$8.27 to \$10.40, the prevailing wage depending on their job duties, according to the Maine State Department of Labor (DOL). However, Jose Soto, of the Maine Rural Workers Coalition, was quoted in the Press Herald as saying that these H-2B workers do not earn the prevailing wage and often do not pay tax on their salaries. If this is true, the situation warrants investigation.

The process by which H-2B visas are obtained is cumbersome and time-consuming. Applications are filed by the employer with the State DOL. Advertisements must be placed for the positions. It would be interesting to know where the ads for forestry workers were placed given that they drew so little response. The State DOL would also normally check its unemployment rolls to see if there are available workers.

Once the employer proves a shortage of workers, the State DOL forwards the application to a regional office in Boston for final approval. Next, an I-129 H petition is filed with the INS in St. Albans, Vermont. The applicants then take the approval notice to a U.S. Embassy and apply for the visas. At each stage of the process, government officials can determine that the jobs are not temporary and deny the labor certification,

(THE LIBRARY continued from page 9)

The Longfellow version has a more sedate and stately tone "fair..to behold" "fair in sooth" while in LeMay's more pictorial portrayal one can visualize "son oeil...fait du velours de la mure." The English "home-brewed ale" turns to "cidre généreux." The "sprinkled" sounds of the turret "rain" [pleuvoir] down in French. Longfellow's "celestial brightness" and "ethereal beauty" become LeMay's "grâce" and "candeur," giving Evangeline more earthly qualities.

Even expert translators are not always able to convey the turn of a phrase,

the I-129 petition or the H-2B visa. In the November 21 Press Herald, Adam Fisher, a State DOL spokesman, is quoted as saying that his office's role is "purely administrative." But actually, the DOL is given much discretion in adjudicating these applications. They determine the job category and the prevailing wage, for instance. Pat McTeague, the attorney for the Maine Building Trades Council, argues that the State DOL misclassified Cianbro's oil rig project thus lowering the prevailing wage and discouraging U.S. citizen response to its ads. More importantly, Cianbro expects to be building more oil rigs thus making the jobs permanent ones rather than a one-time, temporary occurrence. If the work is permanent, H-2B visas are inappropriate. Even the H-2B visas for the Guatemalan and Honduran forestry workers are suspect because some of these jobs appear to be permanent. Ginny Muilenberg of Labor Consultants International, the company that recruits Central American forestry workers, admits that sometimes these workers are sponsored for green cards in a permanent job. It would be interesting to see how these applications are worded to see how jobs can be permanent and temporary at the same time. Even if the jobs offered for the green cards are different from the jobs offered for H-2B status or the H-2B jobs are being granted because of peakload need, once a worker has applied for a green card, he is no longer eligible for an H-2B visa because he is an intending immigrant. Rather than investigating why employers are not obligated to provide transportation or housing

to H-2B workers, government officials may want to investigate how these workers are getting their green cards.

In the 1940's, 1950's and 1960's, French Canadians from Quebec were regularly recruited by textile mills in the Biddeford-Saco area through the precursor of the labor certification process. It worked well and I have never read any accounts of fraud in the program in those years. I have interviewed a number of French Canadians who immigrated to the Biddeford area as late as the 1960's through sponsorship by a corporation then called the Pepperell Manufacturing Company. They actually came to work for their sponsor and while some left the employ of textile mills after a few years to start their own business or to go back to school, others remained with their sponsoring company for the rest of their working lives.

Last year the Portland Press Herald ran an expose in a series of articles about fraud in the labor condition application process and the labor certification process. Senator Susan Collins has recently sponsored legislation to try to eradicate the kinds of fraud that is rampant in these programs. If her legislation is enacted and successfully curbs abuses in the system, perhaps these programs will revert back to the way they operated 50 years ago and may even lead to increased French Canadian migration into Maine.

*Michael Guignard
Alexandria, VA*

a witticism or a double entente. 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
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(N.D.L.R. 2^{ème} installment de François Bélanger, soumis par Jim Bélanger, NH)
François Bélanger et Marie Guyon à Beauport (1634-1641)

par Raymond Bélanger

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

Qu'en est-il maintenant des événements survenus à Beauport entre 1634 et 1641, lors du séjour de François Bélanger. Giffard devait établir l'infrastructure de base à toute seigneurie : recruter des censitaires, leur donner des concessions, les loger, construire un manoir et un moulin. Dès l'été 1634, François participa activement aux premiers travaux de la seigneurie. Une première maison construite en 1634, près de la rivière Du Buisson, fut habitée par les employés que nous identifierons bientôt. Non loin de celle-ci, selon Henri Dion, un moulin à farine ou pour faire des planches fut construit. Jean Guyon en deviendra propriétaire en 1646.

À l'hiver 1636-1637, François Bélanger participa certainement, à la suite d'une ordonnance du gouverneur Huault de Montmagny et en vertu du contrat de Mortagne, aux travaux de la construction d'une autre maison de 36 pieds par 16 pour loger les familles Guyon et Cloutier. C'est certainement dans cette maison commune des Guyon et des Cloutier, agrandie de huit pieds à chacune des deux extrémités et acquise entre 1638-1640 par Jean Guyon que demeurèrent François et son épouse. C'est aussi dans celle-ci que fut ondoyé, en 1640, Charles, l'aîné, par Jean Guyon.

L'année 1637 fut une année importante pour le beau-père de François Bélanger car son contrat avec Giffard se terminait à la Saint-Jean-Baptiste de cette même année. Jean Guyon et Zacharie Cloutier acquirent en commun, le trois février et sous forme d'arrière-fief, les terres promises par Robert Giffard au contrat du 14 mars 1634 devant Maître Mathurin Roussel. En vertu de ce contrat, Jean Guyon et Zacharie Cloutier réclamaient 2000 arpents en bois et en prairie pour chacun. Mais le jugement de Huault de Montmagny de 1636 donne 1000 arpents et exclut les prairies. En réalité, le fief mesure 1386 arpents, ce qui fait pour chacun 693. La mése-

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 arpents de front sur le fleuve par la profondeur de la seigneurie, soit une lieue et demie.

Le contrat de Mortagne stipulait également que Jean Guyon et Zacharie Cloutier posséderaient, en guise de salaire, la moitié des terres désertées pendant les trois premières années. Giffard, en homme sage, nous dit Edmond Giroux, avait déserté en trois endroits différents, près des rivières Beauport et Du Buisson et aussi près d'une certaine anse située le long du fleuve. Les parties – Giffard, Guyon et Cloutier – procédèrent alors au partage de ces terres le cinq juillet 1637 en présence des témoins François Le Doublets, Robert Drouin et Noël Langlois.

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 Clousterie. 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.

Nous avons une confirmation indirecte de cette terre pour la culture dans le contrat de mariage de 1645 de Jean Guyon fils et d'Élisabeth 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 pièce de terre de laquelle François Bélanger a eu deux arpents à cause du mariage entre luy et Marie Guyon fille du dict Guyon et sa femme..... " .

Selon le contrat du partage des terrains désertés en juillet 1637, Giffard donnait à Guyon et à Cloutier les maisons construites en 1634 et à l'hiver 1636-1637. Certaines questions déjà se posent ici. Pouvons-nous, sur la carte de Bourdon de 1641, identifier les maisons de Guyon et de Cloutier et aussi celles des autres propriétaires inscrites sur celle-ci? Cette dernière question est pertinente car il s'agit d'un souci de rigueur géographique et de corriger aussi des mauvaises interprétations de la carte de Bourdon.

Qui sont les propriétaires des maisons inscrites sur la carte de Bourdon de 1641 (Beauport)?

Nous répondrons à cette question en exposant l'interprétation traditionnelle de la carte de Bourdon par Ed. Giroux et Henri Dion. Ensuite, nous tenterons d'identifier, à même la carte de Bourdon interprétée cette fois par Grenier et que confirme Marcel Trudel, les propriétaires, les mesures et l'année de concession.



(Suite page 24)

The Germain Saga

by
**S. Ella Marie
Germain, CSJ**
Fourth Installment



Grandma is Coming

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 imitted 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 pohotographer.

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 ol 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 ws 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 wihle 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 aat our new little brother, Robert



Grandma LaVenture

Urban. He was a tiny baby, but already very active. We all wanted to hold him.

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 ws 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."

"Wehavetwinboys,andtheyarevery 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 Armsrong had just left. The twins were in the small crib together. They were very tiney, 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)

(Germain Saga continued from page 20)

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.



Claire, Delore, Ella, Andrew



Dennis, Mom & Donald



*The twins,
Donald & Dennis with Dad*



Doris Germain

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Germain

(See the next issue for the 5th installment)

(François Bélanger et Marie Guyon à Beauport (1634-1641) suite de page 11)

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 (Beauport) 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. Giroux 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 cartographe, il n'a pas à en tenir compte.

Nous croyons que la localisation

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

par Raymond Bélanger

(N.D.L.R. 2nd installment of François Bélanger, submitted by Jim Bélanger, NH)

What was François Bélanger's participation in the events at Beauport between 1634 & 1641?

There are varying accounts which tell us of the events between 1634 and 1641 at Beauport, while François Bélanger lived there. Giffard had to set up 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, eux 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

François was actively engaged in the establishment of the Seigneurie. One of the first houses built near the Du Buisson River in 1634 was occupied by employees which will later be identified. Not far from this house, according to Henri Dion, Giffard built a flour mill or a saw mill. Jean Guyon became its owner in 1646.

During the winter of 1636-1637, François Bélanger 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)*

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) signifie les abitatio quy y sont commencés".



(Uncleluc suite de page 23)

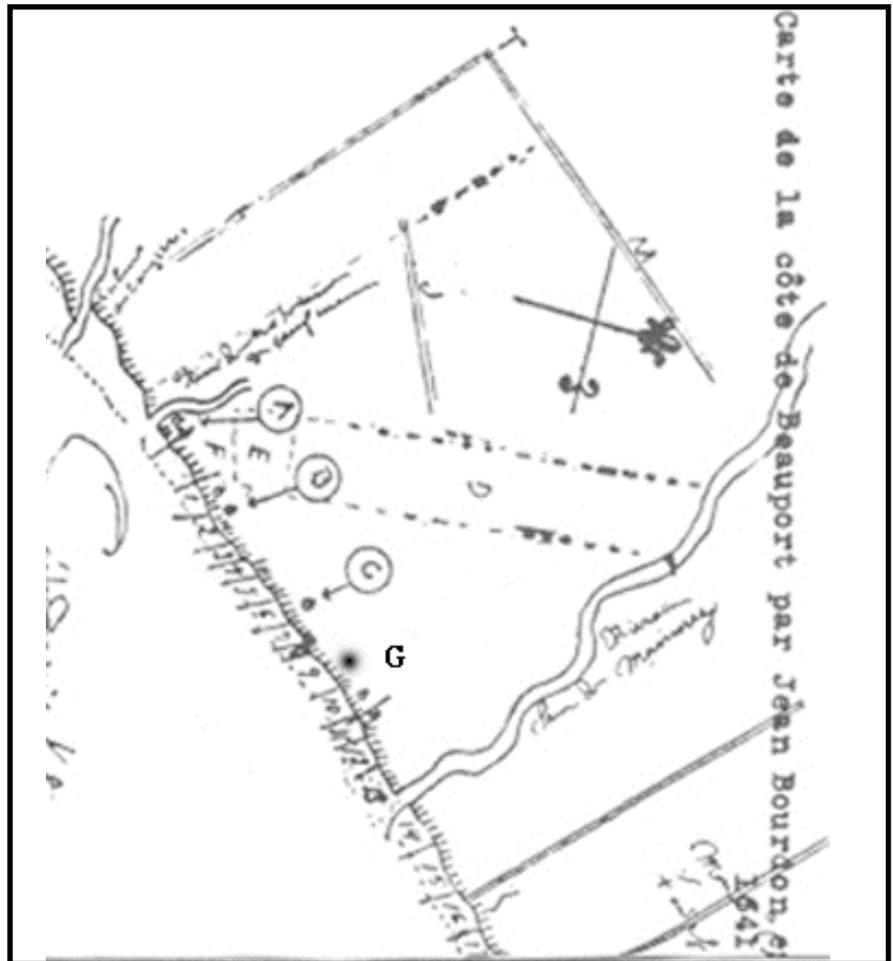
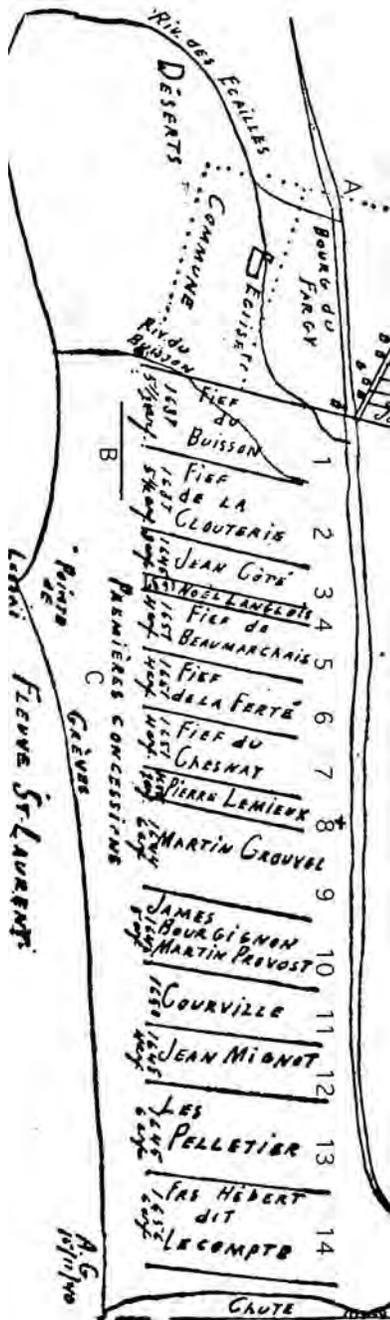
Pour un temps il enseigne l'espagnol au séminaire Oblat de San Antonio. Il prit sa retraite en 1990 dans la paroisse de St. Mary à San Antonio où il fut ordonné en 1938. Atteint d'un cancer en 1992, le père Miville est décédé à San Antonio le 19 octobre 1992 après avoir donné une dernière bénédiction à sa famille en les personnes de ses derniers frères et sœurs vivants, Emile Miville et Bernadette (Miville) Autotte de Manchester lesquels lui avaient rendu visite à San Antonio dans ses derniers jours.

La croix missionnaire du père Miville est devenu par la suite celle du frère Valentin Kalumba le 20 février 2005 à l'occasion de sa profession dans la communauté des Oblats de Zambie en Afrique, quelques mois avant son ordination comme prêtre Oblat de Marie Immaculée le 22 octobre 2005. Il va sans dire que le père Luc Miville, OMI en serait ravi!

A part de mes propres souvenirs mes sources principales furent:

- 1. La Brosse-Montceaux: Avant et après le 24 juillet 1944, Henri du Halgouët, omi, Témoignages & Documents, OMI France Documents, TD No. 1 – Janvier – 1994*
- 2. La délivrance: Mémoires d'un agent secret de la France libre, Colonel Gilbert Renault dit Rémy, tome III, éditions France-Empire, 13, rue Le Sueur, 75116 Paris – 1998*
- 3. Le silence des Oblats, Colonel Gilbert Renault dit Rémy, Imprimerie du Progrès, Montereau*
- 4. Missionnaires et Gestapo, J. Thosac, éditions Les trois neufs, 2, rue de Saint-Simon, Paris VIIIème - 1945*

(François Bélanger et Marie Guyon à Beauport (1634-1641) suite de page 24)



Carte de Bourdon annotée par Grenier. Nous ajoutons la lettre G car ne figurent que sept maisons.

1. Jean Guyon 2. Z. Cloutier 3. Jean Coté 4. Noël Langlois, proche de la pointe de Lessai 5. Le fief Beaumarchais, nom que porta le petit-fils de Jean Juchereau 6. Fief de la Ferté, nom que porta Jean Juchereau marié à Françoise Giffard 7. Le fief Le Chesnay du nom de Nicolas, fils de Jean Juchereau qui épousa M. Thérèse Giffard 8. Pierre Lemieux 9. Martin Grouvel (selon Trudel, concédée le 19-10-1649 et 10-01 1655) 10. James Bourguignon qui vend à Martin Provost 11. Charles Cadieu 12. Jean Mignot 13. Les Pelletier (selon M. Trudel, terre concédée à Martin Grouvel le 17-04-1644 qui revend la même année à Guillaume Pelletier) 14. François Hébert dit Lecompte.

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.

(François Bélanger et Marie Guyon à Beauport (1634-1641) continued from page 24)

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 text: (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.

Francois 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 Cloustrerie. 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 outré, led Guyon et sa femme donnent auxd 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”

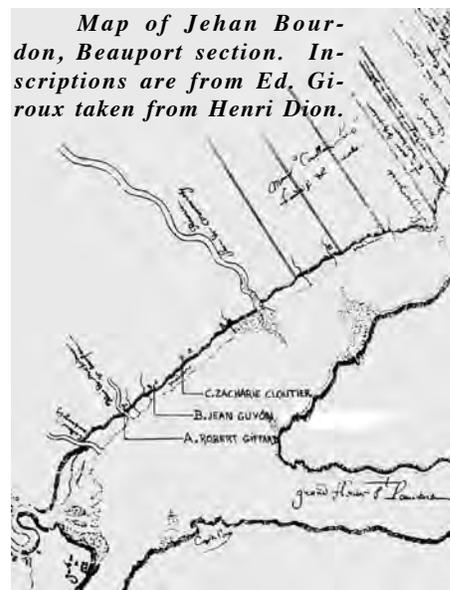
(Translation: . . . as well, Guyon and his wife give to the future spouses the gift of two acres of good tillable land in the said Beauport comprising of the remaining piece of land which François Belanger obtained as a result of the marriage between he and Marie Guyon, daughter of the said Guyon and 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 Guy-

on 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)

(François Bélanger et Marie Guyon à Beauport (1634-1641) continued from page 26)

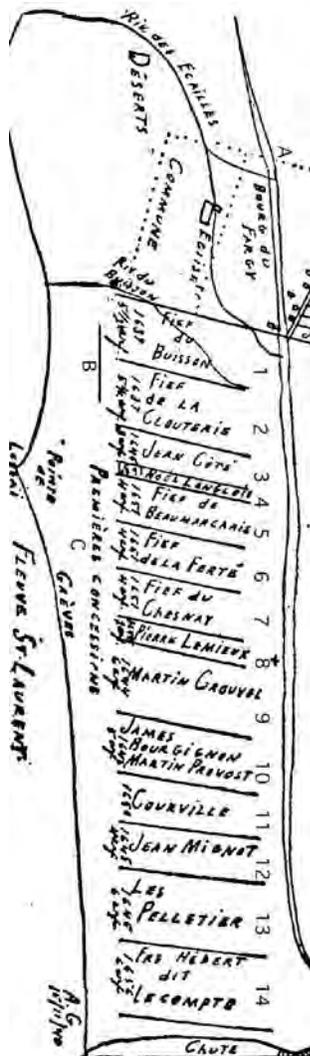
is mathematically impossible. Giroux states that, on this map, Bourdon has not taken into consideration the splitting of the farms established between Giffard, Guyon and Cloutier. On the contrary, according to us, he did keep track of it because the two fiefs are within scale. They are neighbors and are not farther apart than about 20 acres as claimed by Giroux and H. Dion. Bourdon did not take distinguish between the first house built in 1634 and the second built during the winter of 1636-1637. To him, the debate was a closed issue four years before and, as a map maker, he didn't need to keep track.

We believe that the locations as shown by Grenier on the two following maps are more believable. The two first houses on the East of the Du Buisson

River are, according to him, those of Guyon and Cloutier which corresponds to the letter B. The one marked C, situated about 22 acres from the Du Buisson River, indicates a house built on the fief of Jean Juchereau de la Ferte married to Marie Françoise Giffard but belonging to his son Jean de la Ferte married to Marie Langlois, sister of Noel. A parcel the same distance from the river Du Buisson as that of Giroux and Dion cannot contain only the house of Cloutier, as previously stated. As for the last two houses, marked by the letter G which we have added, they were built on the land of James Bourguignon (Provost) and Pelletier who also officially received their land concessions in 1645. But both of them, in 1641 while waiting an official title, were certainly owners of this land as a result of a verbal agreement. As for the three acres Côté concession, situated between that of

Cloutier and Langlois, there is no houses as shown by the Bourdon map. Even though Langlois obtained a concession of land in 1637 (near the Pointe of Lessai) he had earlier lived in the former house of Giffard, according to Henri Dion. Therefore, on the Bourdon map, Langlois had not yet built a house on his land. Even so, Cote had probably built a first house on a portion of land belonging to Langlois as protection against the Iroquois. But, in which year? We have no answer.

As for the version of the Bourdon map which shows an 8th house, it is probably situated on the farm of Martin Grouvel (9 or G). Even if his concession of land was dated 1644, Giffard certainly made good on his verbal promise. We should add here that the houses shown on the Bourdon map are houses under construction. "The design of the homes indicate houses no yet completed".

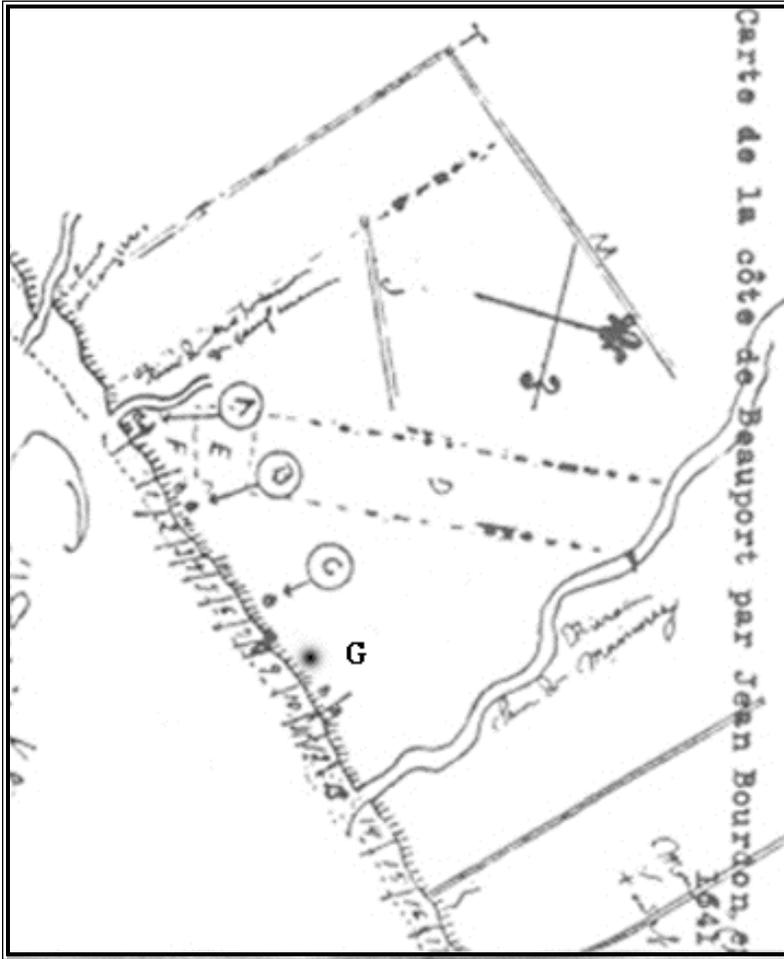


Grenier, Aimé, Charles Grenier (Sieur de Bois-Fontaine), ancestor of the Greniers of Beauport, came to Canada in 1663, from Tournebu in Normandie, p. 64 et 110. If the dates of concession are different from those of M. Trudel, we indicate this in the right column by insertion in parenthesis next to the 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.

1. Jean Guyon 2. Z. Cloutier 3. Jean Coté 4. Noël Langlois, near the point of Lessai 5. The fief Beaumarchais, named for the grandson of Jean Juchereau 6. Fief de la Ferté, named by Jean Juchereau married to Françoise Giffard 7. The fief Le Chesnay named for Nicolas, son of Jean Juchereau who weds M. Thérèse Giffard 8. Pierre Lemieux 9. Martin Grouvel (according to Trudel, conceded 19-10-1649 et 10-01-1655) 10. James Bourguignon who sells to Martin Provost 11. Charles Cadieu 12. Jean Mignot 13. The Pelletiers (according to M. Trudel, land conceded to Martin Grouvel on 17-04-1644 which sold, the same year, to Guillaume Pelletier) 14. François Hébert dit Lecompte.

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

**Robert Leon Rivard
Amherst, MA**

Quand j'étais un petit garçon notre maison avait un grand fourneau dans la cave. Chaque matin en automne si la météo le demandait, avant que les enfants se lèvent, mon père se levait du pied gauche, descendait l'escalier en arrière pour mettre le feu au charbon. C'était une tâche désagréable et mon frère et moi avions toujours peur de parler ensemble ou même de chuchoter pour ne pas le faire enrager avant que le feu soit déchaîné. Quelques matins, quand le peu de charbon avait tout brûlé pendant la nuit, il fallait recommencer le feu de nouveau. Cela n'est pas facile à faire avec du charbon dur, et de temps en temps on entendait beaucoup de bruit et de hurlement dans les conduits.

Si ça prenait beaucoup de temps ma mère venait se glisser dans notre chambre à coucher pour nous réveiller avec une tasse de chocolat chaud et pour nous dépêcher à faire notre toilette avant que mes trois soeurs se lèvent. Elles prenaient beaucoup plus de temps pour faire leur toilette, un après l'autre, mon frère et moi, nous n'étions pas gênée de faire notre toilette ensemble. Un se brossait les dents, pendant que l'autre faisait ses besoins au petit coin, deux minutes chaque côté de la salle de bain et nous étions à la table pour le petit déjeuner.

Un beau mercredi, deux jours avant ma fête, mon père montait l'escalier avec les pas si lourds qu'il ébranlait la table. La porte s'ouvrait et un homme farouche rentrait, noir comme un as de pique, les yeux fâchés, les coins de sa bouche murmurant des bêtises.

"Bonjour papa" je braillais, selon les instructions de ma mère. Elle nous avait dit que s'était toujours le devoir du cadet d'être le premier à saluer papa chaque matin. Il n'y avait pas de danger que papa sorte de ses gonds, si je lui donnais un petit sourire timide. "Bonjour Robert Léon" il répondait. "maman, amène moi un café, s'il vous plaît"

"Qu'est-ce qui se passe
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(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."

"Ta gueule Albert", maman criait. "Tu va l'effrayer."

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

"Bien sur" il me répondait, "la chaleur commence déjà, pose toi sur la grille."

L'histoire qu'on enseignait chez nous, était tout simplement fantôme. Des gens qui mouraient avec des péchés mortels devenaient un morceau de charbon dur et noir comme leur âmes et quelquefois, quand on les brûlaient 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 peut se faire n'importe qui, et c'est vraiment difficile de savoir s'il nous trompe.

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 bonhomme 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 cig-

arette 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'étais 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 bâtir la Roue, je leurs ai parlé hier et ils m'ont dit que la Roue était en panne."

"As tu fumé le chanvre, 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'oeil.

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 tire, un pyjama jaune, et une grande boîte pesante, serrer avec un jolie ruban rouge. J'avais aucune idée du contenu.

Le grand prix du jouet et de mon septième anniversaire s'ouvrait et j'étais presque sans connaissance. C'était incroyable!

MECCANO! Les modules préfabriqués avec des lames métalliques perforées au pas de demi pouce, et comportait des cornières, des plaques, des axes, des roues et des engrenages en laiton car le but initial était l'initiation à la mécanique.

Je voulais bien que mon père m'assiste avec la grande boîte mais maman voulait que je m'occupe de mes soeurs et mon frère ce jour là. Toute la journée on dessinait avec des crayons de couleurs. Papa avait fort à faire pendant les jours doux d'Octobre, et l'on ne la pas vu avant six heures la nuit. Nous avions tous manger un peu plus tôt et je portais mon nouveau pyjama jaune.

"Bonsoir papa", j'étais à la porte.

"Bonsoir Robert Leon" il m'a répondu, es-tu prêt à faire

quelque chose avec ton Meccano?

"Bien sûr, papa, je meurs d'envie depuis midi"

Ce soir là mon père m'a bâtis une Roue en Fer. La Roue avait des chaises tout autour de l'axe et un moteur pour le faire rouler. Je comprenais maintenant qu'on parlait de deux roues différentes, une était en fer comme la Tour Eiffel et c'était la Roue qu'on voyait au carnaval. Un jouet pour faire une virée dans une voiture à vent. L'autre était la Roue du diable, La Roue-Enfer, fabriqué en faute par la folie de l'homme. La machine de tourment des siècles en siècle. C'était celui qu'on voyait au fourneau. L'énergie du feu venait comme une vague à l'âme, complètement désespérée.

Le lendemain je m'occupais d'enlever tous les rondelles, les rivets, la courroie, le moteur, les chaises. J'ai déconstruit la Roue et trier les parties avec mon frère. Papa m'avait dis 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.

"Écoute, Robert Léon," maman m'a dis 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."

