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“AFIN D’ÊTRE EN PLEINE POSSESSION DE SES MOYENS”

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<http://users.adelphia.net/~frenchcx/index.html>

and www.FFA-USA.com/

Franco-American Women's Institute:

<http://www.fawi.net>

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L'équipe de rédaction souhaite que *Le Forum* soit un mode d'expression pour vous tous les Franco-Américains et ceux qui s'intéressent à nous. The staff hopes that *Le Forum* can be a vehicle of expression for you Franco-Americans and those who are interested in us.

Le Forum et son staff—Universitaires, gens de la communauté, les étudiants -- Angel, Naomi, Aric & Brandon.

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And Many, Many others who help to keep "our" *Le Forum* afloat. I am pleased to inform you that through your generosity we were able to purchase a color copier. *Un gros merci!* However, we are unable to purchase the maintenance agreement which would cost \$3,000 quarterly. We are crossing our fingers that all will go well and the machine will not have any malfunctions.

Again I thank you for helping us enhance "our" publication.



Dear Rédactrice;

Enclosed is a check for a donation towards your continued good work with regards to the FAROG (*Le Forum*).

I really enjoy receiving this newspaper and I commend you for the different articles and the content of your newspaper.

Sincerely,

Priscille Michaud
 Augusta, ME

Dear Priscilla;

Thank you for your generous donation towards production costs of "our" publication, *Le Forum*. Without your continued support "our" journal would not be. *Le Forum* is what our readership sends in, I just put it together.

Again, I thank you for your kind words and your continued support.

La Rédactrice

Dear Rédactrice;

I am a 72 year old woman. Native of Northern Minnesota. Born and raised in Duluth Minn. Now residing on a Lake 10 miles North of town. When my birth mother died in 1986 I learned that the man she married, Lyndon McPhee, was not my birth father. Lyndon legally adopted me in 1946 eight years after he and mother were wed.

I learned in 1986 that I was not at all a Scottish lassie. My birth father was Earnest Michaud, a man from Edmonton Alberta Canada. I did some questioning of relatives to learn more of Earnest Michaud. Some things I learned—Michaud is a very common name in the US and Canada, my father allegedly came from Canada to do labor organizing for railroad workers. He was a Roman Catholic (as I am) and he was born about 1911.

So since 1986 I have subscribed to French/Canadian papers first *Chez Nous* and that led to *Le Forum*. I now feel comfortable being one of many of Minnesotans of the French Canadian connection (in spite of having all the unanswered questions to my fathers genealogy and life).

I, of course, am impressed that a Michaud is the *Le Forum* managing editor. Keep up the good work!!

Sincerely,

Margaret (Peg) Campbell

Dear Margaret;

I thank you for taking the time to write and for your kind words. I am hoping that perhaps one of our readers will be able to help you. I am hopeful that you will receive answers to some of your questions. Bonne Chance and keep in touch!

Dear Rédactrice;

Enclosed is a check for a subscription to *Le forum*. I would be interested to read Bob Chenard's article in the fall-winter 2006 issue of *Le Forum* and request that my subscription be dated back to the release of that issue. If that is not possible, please tell me how I can obtain a copy.

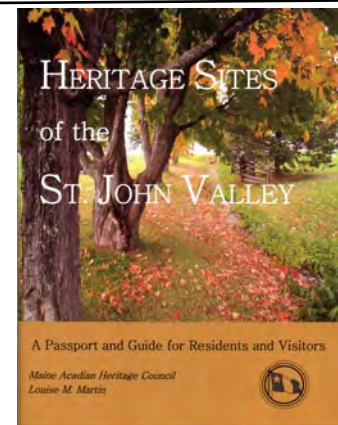
As you can see, my name is Lagassé. I was born in Nashua, N.H. on October 9, 1918. Although I did not have the pleasure of making his acquaintance, I, like Leo Cyr, graduated from the Georgetown University School of Foreign Service in 1939 and was, for over 30 years, a Foreign Service Officer of the U.S. Department of State. I retired in 1979, after serving as Consul General and Principal Officer in Amsterdam, The Netherlands.

Sincerely,

Henry A. Lagassé

Dear Henry;

Thank you for your subscription to "our" publication *Le Forum*. We welcome you to share your story with our readership....perhaps in the fall issue?



The Maine Acadian Heritage Council is proud to present their Passport Guide to 10 local sites throughout the St. John Valley, The Roosevelt School House in Hamlin; the Governor Brann School in Cyr Plantation; the Acadian Village Historical Site in Van Buren; the Musée Culturel du Mont-Carmel in Lille; the Tante Blanche Museum Complex in Madawaska; the Ste-Agathe Historical House and Preservation Center; the Caboose and Water Tower in Frenchville; the Fort Kent Historical Society Museum; the St. Francis Historical Society Museum; and the Allagash Historical Society Museum.

Each site is equipped with a handstamp to cancel your guide.

The booklets are \$5.00 each and are sold at all heritage sites or by contacting the MAHC, P.O. Box 88, Madawaska, ME 04756 or 207-728-6826.

LA GUERRE FROIDE

*by Dick Gosselin
S. Portland, ME*

There we were, a giant target for the imminent threat of Communist invaders which were sure to come. A giant Catholic school with attached gothic style church sure to be spotted by the invading Russians or Red Chinese. Identified by our propagandists as “God-less Governments” they were sure to see our Ecole St. Martin (St. Martins School) and think of it no differently than they would a munitions factory or power plant.

I’m not sure if we felt safer because of the nearby Pease Air base with it’s 509th bomb wing. Maybe these days law or protocol covers such things so we don’t hear jets breaking the sound barrier anymore. It seems they stopped doing that long before Pease closed as an Air Base. Back in the 50’s it was common. I don’t know if this was something done to make locals feel more secure but with those giant old windows at St. Martins School and at the Commercial School in particular we always questioned whether it was our guys or their’s making that noise.

One day a jet flew over and we thought for sure those big windows would shatter. There was a long pause and we swallowed hard unsure if what we had just heard was a bomb. Sister Blanche Agness seized the opportunity and said: “Yes and someday boys and girls they will come.” Gosh I remember thinking, I hope I get to see William Castle’s 13 Ghosts at the Uptown Theatre in Dover before they do come.

Within four months of when the above picture was taken the U.S. and Russia were involved in the closest and most dangerous episode of the Cold War, the Cuban Missile Crisis. How many times during High School discussions did I make the point that Nuclear Weapons



Looks like a jovial bunch considering we were at the height of the Cold War!!!!!!

Back Row: Gerard Thibodeau, Robert Bisson, Roland Dubois, Paul Dubois, Bernie Michaud.

Next to Back Row: Frank Ferland, David Heon, Robert Bourgeois Jr.

Second Row: Jean LeBrun, Richard Fortier, Joey Bickford, Robert Noel, Rep. Richard Heon (D) Somersworth. (We didn’t refer to him that way then)

Front Row: George Fortier, Dan Vincent, Ted Poisson.

kept everybody safe. Wars were actually prevented because rational powers had destructive capabilities and that we could only hope that irrational powers would not get them in our lifetimes. I urge you all to see “The Fog of War,” featuring then Secretary of Defense Robert McNamara. All rational people, Kruschev, Kennedy and Castro came as close as we’ve ever come to destroying the world. I can’t help but reflect that we considered Kennedy and his cabinet the “best and the brightest.” McNamara was considered the best of the best and the brightest.....yet there we were involved in THE most insane shenanigans in the history of the World. Sure we had to do what we had to do but we wouldn’t have had to do it if we hadn’t tried to invade Cuba and attempted to kill Fidel Castro. I suppose he (McNamara) was the best of the brightest since he had the good sense to publicize in his old age via the Fog of War, lessons learned by the watershed warrior of our time.

During these cold war years I kept waiting for a Communist to come through our classroom door intent on throwing the room’s crucifix on the floor, replacing it with a picture of Kruschev. I pictured

the intruder would be an Al Capone look alike only with stubble on his face and machine gun and machete at his side.

SPECIAL NOTE: in the photo above we apparently had just returned or were about to go to our eighth grade graduation rehearsal and photo session. Note the caps and tassels on the desk to the lower left. Two special nuns were not featured in the class photo.....Sister Ste. William and Sister Ste. Joseph De L’Esperance. They taught English and French subjects respectively to us as eighth graders. Our class was also fortunate enough to have had Sister Ste Joseph in the sixth grade. Though she spoke not one word of English, I consider her the finest teacher I ever had. These were two fine nuns (many were not so fine) who should have been included. Instead we flanked Monignor Hector Benoit with whom we had few dealings and certainly no bonding.

Every week we would get a Catholic Publication called “Our Little Messenger.” The overriding message from that Little Messenger was If we don’t say the rosary every night Communism will come. I can’t help but wonder knowing
(Continued on page 5)

LA GUERRE FROIDE
THE COLD WAR IN SOMERSWORTH
Continued from page 4

what we know now if Mary (The Virgin Mary who allegedly told all this to the three children of Fatima) didn't mean McCathyism. The real heavy anti-communist message came in a monthly Catholic comic book called "The Treasure Chest." Kruschew and Chairman Mao these publications told us headed these terrible communist countries because their Fathers beat them as kids. I remember in one issue there was a step by step illustration showing what the Communists would do when they came. It showed these two Charles Bronson looking guys in fatigues blowing up the Washington Monument. Next on their schedule was to break up every American Family. The kids would go to Commie Camp for their indoctrination and the parents would go to Adult Commie Camp.

Whatever was going to happen we were told was likely in a letter given to the three children the Virgin Mary appeared to in Fatima Portugal in 1917. She allegedly told the kids to get that letter, dictated by Mary herself, to the Pope and tell him not to open it until 1960. I remember watching the sun set on December 31st 1959 thinking it was going to be the last sunset I saw.

1960 came and went and nothing. In the sixth grade Sister Saint Roland read us a newspaper account from somewhere that went nowhere except to say

"The world awaits the content of a letter dictated by the Virgin Mary to three children at Fatima." The Vatican had no comment. Finally at a Conferternity of Christian Doctrine Class (Catechism Class) at St. Martins (for those of us who went to Somersworth High) the instructor told us the Vatican chose not to release the letters contents because it would cause "unnecessary panic." Wow.... try that with Wall Street. The market I once read can take anything but uncertainty. After a while Communism ran out of gas except in Cuba, Laos, North Korea and Vietnam and I don't think it paralleled any surge in Rosary recital.

Finally Pope John Paul II released what was labeled the Fatima letters Parts 1 and 2. All contained prophecies of things that had already happened. It was a little like hearing the Lottery numbers after you find out who won. It was comforting to see this lack of credibility especially when I feared on December 31, 1959 never seeing another sunset. Then came the Internet and Google and the Fatima letter flooded the place. One apparently unauthorized release spoke of World War III starting in the spring of 1997. Another said it predicted the hostage crisis in Iran. Another predicted the rise of Sadaam Hussein. None predicted anything BEFORE it happened, only AFTER. Bring the subject up on Goggle now and you will discover it is brain surgery and rocket science at the same time. I found something on the Vatican's web site where Pope John Paul asked theologians to release the

Fatima letter part 3 but with a theologians disclaimer. The disclaimer read: No great mystery is revealed, nor is the future unveiled. We see the Church of the martyrs of the century which has passed represented in a scene which is symbolic and not easy to decipher.

The Theologian's closed with "And so we come to the final question: What is the meaning of the "secret" of Fatima as a whole (in three parts)? What does it say to us? The events to which the third part of the "secret" of Fatima refers now seem part of the past. Insofar as individual events are described, they belong to the past. Those who expected exciting apocalyptic revelations about the end of the world or the future course of history are bound to be disappointed. Fatima does not satisfy our curiosity in this way, just as Christian faith in general cannot be reduced to an object of mere curiosity. What remains was already evident when we began our reflections on the text of the "secret" : the exhortation to prayer as the path of "salvation for souls" and, likewise, the summons to penance and conversion. The Theologians statement was signed by Joseph Cardinal Ratzinger/Prefect of the Congregation for the Doctrine of Faith." He's the Cardinal who became Pope Benedict XVI.

In my mind thus ended the cold war we all experienced in Somersworth. While organized religion brings comfort to many there are times when I've observed it is as I read somewhere.... the last refuge of human savagery.

Favorite first names

By Denise R. Larson

The dozen and a half families who settled at the fur-trading post at Quebec in the early 1600s brought their family customs and their French culture with them. When it came time to name the babies born in New France, the parents kept to tradition and used names that were popular in their family and in France at that time.

The most often given name was Marie for the girls and Joseph for the boys. These names honored the Holy Family with the hope of gaining luck

and blessings for the child. Marie and Joseph were sometimes used alone as first names, but Marie was typically hyphenated with another name, such as the very popular Marie-Madeleine.

The second most popular name for girls, used alone or joined with another name, was Louise. Also frequently used were Anne, Marguerite, Françoise, Genevieve, Charlotte, Jeanne, and Elisabeth, with an "s" rather than a "z" as in English. In birth records of the

1600s in Quebec, there were also a few girls with names of Angelique, Agathe (Agnes), Barbe (Barbara), Catherine, Cecile, Claire, Denyse (Denise), Helene, or Marthe, one or two called Rosalie or Suzanne, and a Catherine-Ursule.

For the boys, closely following Joseph in frequency was the name Jean, especially when coupled with Baptiste. Charles, Louis, Pierre, and Francois were definite favorites. Used less frequently but still popular were the names Augustin, Guillaume (William), Jacques, Nicolas, Noel, and Paul. Some boys were called Denis, Martin, Michel (Michael) or Simon, but only a few were called
(Continued on page 6)

Survival in the New World

By Denise R. Larson

Senior citizens might grouse at the long line at the prescription counter, and young children might fidget while waiting to see a pediatrician, but all can count their lucky stars that they have modern medical care.

In the early days of Quebec, young couples at the fur-trading post were eager to start families but knew that dangers would present themselves. An apothecary, Louis Hebert, served as the post's first doctor. His daughter-in-law and a granddaughter were midwives. The few precious medicines that Louis brought with him from France were supplemented with the herbs he grew in his home garden and any medicinals that the native people shared with him.

Birth is a natural part of life, but the early seventeenth century experienced epidemics of small pox, which was often fatal. Complications of birth often brought death to both mother and child. Injuries and illness took the lives of many children and youth who had survived infancy.

Adults who married and had children knew of the risks. Couples often had very large families with the hope that most of their offspring would survive to help them farm and take care of them in their old age.

A simple survey of the Hebert family, the first one from France to settle in Quebec, shows the rigors of surviving in the New World in the seventeenth and early eighteenth century. Louis and his wife, Marie Rollet, had three children, all born in France. Only two survived in Canada to marry and raise families. Of the resulting fourteen children, the grandchildren of Louis and Marie, nine grew into adulthood. Of the children who died young, more than half died at birth or in infancy. The next generation shows a survival rate of approximately two out of three living long enough to marry and have children. By the fifth generation, the great-great-grandchildren of Louis and Marie, the survival average still held true.

The saddest tale, one that takes a compiler and reader beyond the coldness of statistics, is the story of Joseph Fournier and Barbe Girard, who married in Quebec in 1661. Of their seventeen children, only seven lived long enough to marry. Six of the children of Joseph and Barbe died the same day they were born. Four others did not live through childhood.

In early Quebec, the only equivalent to a nursing home for adults who

lived to be elderly was a hospital run by religious orders. A few widows were allowed to live in convents with the sisters in exchange for a donation to the order. As for retired couples, the family farm often was deeded to one of their married sons with the condition that the son and his wife would care for the older couple in the family home for as long as the elders lived. In some areas, this arrangement resulted in the eventual construction of a housing group, the "big house, little house, back house, barn." The little house was the modest home of the senior parents. The son constructed the big house to hold his growing family and often to please his wife by giving her a larger and more modern dwelling. The back house held wood to heat the buildings and household supplies and should not be confused with the outhouse, the outdoor privy, which was small and portable. When the waste pit was full, a new one was dug and the structure was moved. The barn was for the animals and their food.

Survival was chancy in early Quebec, but those who did live to through adulthood found the joy of a close-knit community of neighbors and relatives, self-sufficiency on generous acreage, and all the pleasures that family can bring.

Denise R(ajotte) Larson is a freelance writer and editor who can be reached at: francadian@yahoo.com.

(Favorite first names continued from page 5)

Adrien, Claude, Daniel, Etienne, Ignace, Rene, Robert, Thomas, or Zacharie. Only one was found who had been baptized Joseph-Narcisse. He was the last child of twenty born to the same mother and father.

The families of these children were the founders of the fur-trading post at Quebec. The men arrived first, in 1608, to construct the buildings and establish trade agreements with the native hunters. Louis Hebert returned to France to bring back his wife, Marie Rollet, and three children. They arrived in Quebec July 15, 1617, and were the first French family to take up residence in Canada. The Giffard family arrived in 1634, and the Amiot family in 1635.

The surnames of the other families living in Quebec during the lifetime of Samuel de Champlain are Boucher, Bourdon, Cloutier, Cote/Coste, Couillard, Delaunay, Desportes, Guyon, Juchereau, Langlois, Marsolet, Martin, Nicolet, Pinguet, and Tardif/Letardif. Along with Champlain and his wife, Helene Boule, these eighteen families saw Quebec through its earliest years and proved that Europeans could survive the harshness of the climate of northern America. Though other families would follow, these dozen and a half are the pioneers who led the way from a centuries-old heritage in Europe to the establishment of a unique culture in the New World.

*Denise (Rajotte) Larson (francadian@yahoo.com) is a freelance writer and editor. Excerpts from *Companions of Champlain* are published by *Le Forum* (www.francoamerican.org) on page 7.*





COMPANIONS OF CHAMPLAIN:

Founding Families of Quebec, 1608-1635

by Denise R. Larson ©



CHAPTER 1

Westward to Fish and the Far East

The turn of the century between the sixteenth and seventeenth was a time of scientific discovery, exploration, and empire building, an age of invention and adventure. New developments in maritime navigation, not to mention the well-publicized adventure of Christopher Columbus at the close of the fifteenth century, inspired the powers of Europe to venture to the west to look beyond the long, dangerous land routes to the spice markets of the Far East and to follow the fish.

Cod of the cold, northern waters was what the majority of the people of the sixteenth and seventeenth century ate on fast days. Merchants supported fishing communities, and fleets followed the cod across the Atlantic. The fish colonies were slowly migrating towards Greenland and North America in response to changing weather conditions and water temperatures during the Little Ice Age, which peaked at the turn of the sixteenth century into the seventeenth. The French fishing fleet followed the fish to the Americas during the 1500s. Explorers, with the backing of the monarchies, in turn followed the fishing fleet west, in search for a water passage to the Far East. (Fagan 103)

Champlain wrote in his journal on one of his early voyages, "One may hope to find a short route to China by way of the river St. Lawrence; and that being the case, it is certain that we shall succeed by the grace of God in finding it without difficulty; and the voyage could be made in six months; whence a notable profit may be gained such as the Portuguese and other nations derive, who go to the Indies." (Biggar 345)

The explorers were also to keep

sharp watch for gold, minerals such as lead and copper, and gemstones and report on any sea serpents they encountered. The race for easy wealth was on. ...

Samuel de Champlain saw potential in the vast forests of New France. Traveling across the North Atlantic almost annually, he continued to urge the mercantile backers to send more people and supplies to the struggling trading post. He stood as a solid cornerstone to the founding of Quebec in 1608, well deserving of his designation, Father of New France. But he was not alone.

CHAPTER TWO

Canada

Late spring was a good time of year to sail the Atlantic. Champlain, aboard *Le Don de Dieu* (Gift of God), sailed from the port of HonFleur in France April 13, 1608, and arrived at Tadoussac June 3, 1608. Anchoring the large vessel at Tadoussac, Champlain and his crew continued up the river in sloops. They pulled ashore below the high hill overlooking the river on July 3, 1608. (Morison 102)

The village of Stadacona had once stood on the mount overlooking the river but had been destroyed during intertribal wars. The immediate region was called by the natural feature of the narrowing of the river, which in the native language sounded very much like "que-bec," and it continued to be so called by Champlain and his men. (Lanctot 103)

"From the island of Orleans to Quebec is one league, and I arrived there on July the third," wrote Champlain. "On arrival I looked for a place suitable for our settlement, but I could not find any more suitable or better situated than the point of Quebec, so called by

the natives, which was covered with nut trees. I at once employed a part of our workmen in cutting them down to make a site for our settlement, another part in sawing planks, another in digging the cellar and making ditches, and another in going to Tadoussac (where the ships were anchored) with the pinnace to fetch our effects. The first thing we made was the storehouse, to put our supplies under cover, and it was promptly finished by the diligence of everyone and the care I took in the matter. ... I continued the construction of our quarters, which contained three main buildings of two stories. Each one was three fathoms long and three wide, with a fine cellar six feet high. All the way round our buildings I had a gallery made, outside the second story, which was a very convenient thing.

"There were also ditches fifteen feet wide and six deep, and outside these I made several salients which enclosed a part of the buildings, and there we put our cannon. In front of the building there is an open space four fathoms wide and six or seven long, which abuts upon the river's bank. Round about the buildings are very good gardens, and an open place on the north side of 100 or 120 yards long and fifty or sixty wide." (Biggar, 24-25, 35-36)

At present day, the church *Notre Dame des Victoires* stands on the site of *l'Habitation*, which is what Champlain called the main building in the settlement. (Lanctot 110)

Defense was a crucial part of survival in the early seventeenth century, both in Europe and in the wilds of Canada. While Sully was in France building or reinforcing three dozen fortresses along national borders, a few hale and hardy Frenchmen were constructing Fort St. Louis atop Mont Diamant in

(Continued on page 8)

*(COMPANIONS OF CHAMPLAIN
continued from page 7)*

Quebec. The hotel Chateau Frontenac stands on the site today. (Greengrass 296)

Quebec, a Remote Outpost

A few members of the Third Estate, professional people not of the nobility nor the clergy, were part of the contingent establishing the Quebec post. Among these were Louis Hebert, a former apothecary to the royal household. His skills as a physician and pharmacologist and were important to the success of the venture. His dwelling, near the fort on the promontory, was constructed of stone and was a gathering place. (Lanctot 110)

In time, men would bring their families to Quebec, but the mercantile companies funding the post wanted profit, not settlement. Champlain, in near disgust, wrote in his journals, “ ... reaping riches for the greater profit of the company (Company of Merchants) ... was the sole concern of the company which ... wholly neglected the peopling of the country, and continually sought to earn as much as possible for the least possible expense.” (Lanctot 119)

Permanent settlement, as in a people taking over the land and becoming self sufficient and making a profit from agriculture, was extremely slow. Produce for shipment back to France was not an issue for the Company of Merchants that was funding Quebec. France, in spite of a sluggish economy, was a very fertile and productive country. Sending people across the Atlantic to farm and then shipping stuffs back was not profitable. The people who decided to stay in Quebec for better or worse cleared enough land to satisfy their own needs. Two religious groups, the Recollets and the Jesuits, established farms to feed themselves and assist the native people they tried to convert, yet they managed to clear and plant only 15 acres in 20 years. (Lanctot 122)

Why They Went to Canada

The men who sailed to Quebec with Champlain were not sent to seize and occupy great tracts of land for themselves

or France. The Company of Merchants and later the Compagnie des Cent-Asociés (aka Company of New France), which assumed the supervisory role in 1627, funded the trading post and wanted minimum disruption of the natural habitat and the native hunting parties to keep the shipments of animal pelts flowing to Europe. The native hunters soon developed their own agenda for the fur trade and used their knowledge of the land and warring tribes to prevent the Europeans from establishing trading posts farther west. The natives wanted to maintain their monopoly on the supply of furs from western tribes to the Europeans on the coast.

The company was obligated to send annual shipments of goods from the ports of France to Quebec.



Commonly stowed aboard were barrels of peas, beans, rice, prunes, raisins, almonds, dry cod, salted meats, flour for bread and biscuits, spices, sugar, salt, oil, and butter. For refreshment, the company sent casks of cider and beer from Normandy and wine and spirits from mid and southern France (Lescarbot 91; Trudel 152)

The settlers supplemented their stores when opportunity arose. They planted the seeds of old-world vegetables after clearing some land and traded with the native people, who grew corn and pumpkins and gathered berries and maple sap. Both natives and newcomers hunted bear, duck, geese, moose, and turtles and caught fish. The native men were adept at catching river fish and eel.

So why did the men and their families stay in a primitive and at times menacing environment, so much colder

than la belle France and far away from civilization as they knew it? Perhaps that civilization was not so civilized nor safe. Wars of greed, revenge, and religion were frequent in sixteenth and seventeenth century Europe. The burden to wage war was loaded onto the backs of the working people. There were taxes at every turn and taxes of every kind. There were the *taille*, the *corvee*, and the *sabelle* taxes. There was a tax, *en censive*, at each transfer of ownership and taxes for the tenant farmers, the *censitaires*. Farmland in France was extremely expensive. Land in Canada could be had for the clearing if so granted, and was tax free. So were the people — free from social strictures placed on them by a class-conscious society and a powerful clergy, free from religious rivalries, except what was brought along by the Catholic and Huguenot clergy. The clergy’s mission, however, was the conversion of the native people, and ministering to the emigrants was secondary.

The outdoor life of hunting and fishing was a siren to the men of France who had been limited to cities or small farms while vast estates were held by the king and the nobility. Craftsmen who would have waited many years for masters papers in Europe were promised master standing after just a few years’ labor, about six, at the Quebec post. They were willing to take their chances with the long Atlantic crossing, possible seizure by ships flying the flag of competing or warring Europeans, occasional attack or ambush by the Iroquois, the hard work of clearing land thick with hardwoods and pine, and the disinterest of the merchant companies and the French government.

Benign neglect suited these pioneers. They were on their own, beyond the reach of old- world ways and restrictions. Life was good — simple but good — with increased potential for prosperity of a self-directed nature.

Conversion, not Commerce

Not every passenger aboard a ship heading west was after fame and fortune. Among the earliest travelers to Quebec was the Jesuit Paul Le Jeune of
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continued from page 8)*

the Society of Jesus. As superior to the missions in Canada, he was required to write detailed reports to the provincial general in France. After enduring the hardships of the three-month voyage, his first report made the admission, "It is one thing to reflect upon the death in one's (monastery) cell, before the image on the Crucifix, but it is quite another to think of it in the midst of a tempest and in the presence of death itself." (Mealing 16)

The staunchness of the natives amazed the missionaries who came to spread their own style of fortitude, and at times the natives put the missionaries to shame. Jesuit Jean de Brebeuf cautioned the administrators back home in France not to send complainers to work in the missions. He warns newcomers that if they can't be cheerful, at least be quiet so as not to lose the respect of the people. "What shall I say of their strange patience in poverty, famine and sickness?" Brebeuf wrote in May 1635. "We have seen this year whole villages prostrated, their food a little insipid sagamite (which was said to taste like wallpaper paste); and yet not a word of complaint, not a movement of impatience. They receive indeed the news of death with more constancy that those of Christian Gentlemen and Ladies to whom one would not dare to mention it." (Mealing 46, 49, 154)

CHAPTER THREE

Looking back

If Henry IV's Sully had taken a greater interest in exploration and empire expansion, the settlers of Quebec would probably have received, in addition to funding, more regulation and more intrusion into their lifestyle and a very different culture would have resulted. As it were, benign neglect allowed the formulation of an open, "laid back" society that knew the worth of team effort and hard work but also the value of enjoying the good weather when it came, good neighbors when help was needed,

fine feasting when there was enough food, and the call of the great outdoors.

A 1712 report by Gedeon de Catalogne, an engineer, shows the writer's exasperation with the new Canadian attitude. He wrote, "the settlers seemed to be always ready to leave their farms and betake themselves to the forests," blaming the "seductive charm of the fur traffic." Catalogne was right. Even in Quebec's earliest days, the freedom of the woods beckoned. Noel Langlois, who arrived before 1634 and worked as a carpenter, turned to the life of hunting and fishing after he was granted the seigniory (a large section of land for subleasing and development) of Port Joli in 1677. He had some work done to develop the land for farming and grazing, but not enough to sustain himself and his family. In a few years' time, they were at the mercy of the colony for subsistence. (Munro 51)

As settlement expanded from Quebec west to Montreal, the river and the subsequently constructed road became one long main street, often called the longest one in North America, with the homes of families strung along it on the long and narrow parallel strip lots. The closeness of neighbors served a twofold purpose in early Quebec. In addition to making maintenance of the road less burdensome, the neighbors were within shouting distance should there be an emergency such as a sudden attack by enemy tribes of natives or an accident while working with ax or plow, fire or cauldron, or during childbirth. Neighbors were also close at hand for social interaction. The "premier voisin," as the closest neighbor was called, played an important role. That was the individual who was called to for help, consulted for advice, invited to all celebrations, and given a share of a good day of bread baking or a portion from a successful hunt.

The proximity of someone who could be counted on in any time of need or emergency was psychologically very important for the few hardy souls who braved the New World — cold, strange, and sometimes hostile as it was — and stayed to make a livelihood and, in time, a heritage for future generations in which the concept of the importance of neighbor and neighborhood, just as much as family,

was strong. (Munro xli) (Rioux 10, 12)

Towns were slow to develop because of the strong self-sufficiency of the habitant families on their farms. When the population of what was considered a neighborhood grew to a size large enough to support a parish priest, a lot was purchased for a church and an adjoining cemetery. The extra land within the lot was subdivided into small plots called "emplacements" and sold to older couples who had deeded their farm to a family member. The couple was referred to as "emplacitaires," and all their needs were provided for by their relatives, usually the ones who had been deeded the family homestead.

When professional people such as doctors and notaries wanted to move to town but did not want to farm, they were allowed to purchase emplacements as well. In this way the center of town was established around the parish church and service providers who lived nearby.

IN CONCLUSION

The pioneers of New France settled a new land and set in motion a new culture. Historians have the unusual opportunity to observe the start and development of a unique society from its incubation through metamorphosis into a new nation, one that is still struggling with its national identity. One hundred and fifty years of history, 1608 to 1759, is the chrysalis from which emerges the heritage of the French Canadian and its descendant, the Francadian-American.

In 2008, Quebec, designated a World Heritage City by UNESCO in 1985, will hold ceremonies and host celebrations to commemorate 400 years of endurance. Millions of Americans of French-Canadian heritage will have the opportunity to acknowledge and celebrate their heritage and ancestry at the 400th anniversary of the founding of Quebec by Samuel de Champlain and his men. The descendants of those hardy pioneers now can link with the history those first families of Quebec through this guide to the companions of Champlain.

(Continued on page 10)

Ça c'est un Rêve ou la Réalité ?

Par Virginie Sand

Je me suis réveillée du sommeil ce matin en laissant le plus grand lieu céleste. Il éprouvait si réel et si confortable à moi comme si j'y avais habité toute ma vie. En effet, en réveillant du sommeil, je me suis sentie comme si j'étais passée par une porte entre deux maisons, la maison que j'ai laissée et celle où je me suis réveillée. C'était incroyable !

Dans le lieu que j'ai laissé, je me trouvais à marcher sur un chemin au

et de portes ornées étaient la couleur du beurre. Les volets et les portes étaient la couleur du corbeau. Le toit se glorifiait des douzaines de bardeaux d'ardoises noires étincelantes comme une reine qui porte sa couronne. Une cheminée de pierre grimpaît au côté droit de la maison comme une treille. En outre, la cheminée fumait comme un grand calumet de paix. Lorsque je suivais l'allée sablée devant de l'escalier rouge de porche, j'ai senti le parfum de beaucoup de roses jaunes et orangées qui bordaient l'allée.

Soudain, dès que je suis montée l'escalier de porche, une brise de mer m'a embrassé et m'a convaincu à asseoir sur le porche. En même temps, cette maison bien préservée semblait m'accueillir avec hospitalité. Alors, je me suis assise



bord de la mer vers une grande maison à deux étages. Tout en approchant de la maison, j'entendais les sons tranquilles de mouettes et ressac, et je sentais l'air du sel. Il faisait aussi chaud parce qu'il était l'été. Aussitôt que je me suis tenue debout devant de la maison, j'ai remarqué ses caractéristiques uniques. Le style de maison était similaire à une ferme de Nouvelle Angleterre avec un porche vaste à la façade. En effet, six ou sept chaises à bascule assoyaient sur ce porche avec un peu de petites tables. Les jardinières décoraient les grilles de porche avec les géraniums rouges et roses qui étaient très animés. Les planches en bois de l'extérieur de maison étaient peintes la couleur d'une citrouille. Le porche et la bordure autour de grandes fenêtres

dans la première chaise à bascule par la porte. De là, mes yeux regardaient la scène la plus théâtrale. Dans le lointain je regardais les montagnes derrière la mer. Au-dessus des montagnes il y avait un arc-en-ciel double brillant avec toutes les couleurs : le rouge, l'orange, le jaune, le vert, la turquoise, l'indigo, et le pourpre. C'était comme si j'envisageais un spectacle de lumière. En plus, devant des montagnes je pouvais voir le soleil étinceler dessus les vagues d'océan. Un peu de grands arbres au bord de la mer encadraient ma vue magique. : Les bois de cèdre, les sapins, un arbre d'érable rouge et une couple de bouleaux. Tout à coup, j'ai entendu le cri le plus perçant d'un oiseau. Je me suis tout de suite en-

(COMPANIONS OF CHAMPLAIN continued from page 9)

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The full text of *Companions of Champlain* includes the following appendices:

I: *The Method of French-Canadian Genealogical Research: An Opportunity of a Lifetime*

II: *The ABCs of French-Canadian Genealogy*

III: *Genealogy of First Families, 1608-1635*

IV: *Companions of Champlain: The Pioneer Families of Quebec who Lived, Worked, Shared, and Survived with Samuel de Champlain, Through Three Generations*. Includes the following families: Amiot/Amyot, Boucher, Bourdon, Cloutier, Cote/Coste, Couillard/Couillart, Delaunay, Desportes, Giffard, Guyon, Hebert (through five generations), Juchereau, Langlois, Marsolet, Martin, Nicolet, Pinguet, and Tardif/Letardiff.

V: *Example of Pedigree, Modified Method, and Full Reference Citations*

The full text of *Companions of Champlain* will be published in 2007 by Clearfield Company, a division of Genealogical Publishing Company. Information on how to order a copy will appear on the Website www.genealogical.com.

D'un Sacré Monument

Par Virginia Sand

Je connais un sacré monument historique qui est très différent que tous les autres monuments historiques que j'ai visité.

À l'extérieur du monument, il n'y a ni les colonnes hautes, ni le clocher avec la cloche, ni les fenêtres colorées, ni les grandes portes voûtées. Ce monument n'est pas construit de la pierre, de la brique, ni du ciment. En plus, on n'y trouvera ni portail de fer ni escalier de marbre. Néanmoins, on découvrira ce sacré monument être réellement grand, mais il est simple, naturel, et tranquille en même temps.

À l'intérieur du monument, il n'y a ni les statues des saints, ni nef pour un chœur, ni les murs de fresques, ni autel pour adorer Dieu. Du reste, on n'y remarquera ni les lustres brillants, ni les bancs d'église, ni les corridors vastes, ni l'orgue géante pour les hymnes. Surtout, on n'entendra jamais les curés ou les religieuses faire une messe à ce sacré monument. Pourtant, on reconnaît ce sacré monument être vraiment céleste, mais il est simple, naturel, et tranquille en même temps.

Par-dessus tout, ce sacré monument n'est pas fréquenté par des milliers

About a Sacred Monument

By Virginia Sand

I know about a sacred, historic monument that is very different than all the other historic monuments that I have visited.

On the exterior of the monument, there are neither high columns, nor a steeple with bells, nor colored windows, nor large, vaulted doors. This monument is not constructed of stone, brick, or cement. Moreover, one will find there neither an iron front gate

de visiteurs ou des pèlerins quoiqu'il y ait un sentier entortillé qui mène au sacré monument. Il y a ceux-là qui connaissent le monument, mais ils ne choisissent pas de chercher le chemin qui les amènera là-bas. Beaucoup de gens se demandent si ce sacré monument existe même parce qu'il y a seulement un peu de gens qui l'ont aperçu et qui le voient. De fait, ce sacré monument est disponible pour tout le monde à regarder. Alors, quel est ce sacré monument et où se place-t-il ?

Je sais que la couleur de ce sacré monument est verte parce qu'il y a ceux-là qui l'ont entrevu. Le monument est extrêmement vieux et était adoré par les générations de nombreux amérindiens. En effet, aujourd'hui, il est encore adoré par les amérindiens. Ce sacré monument vert s'appelle « le Grand Arbre de la Paix » et représente le grand droit spirituel et un centre spirituel. Dans et autour de cet arbre de sapin sont les clans des nations amérindiennes. Ces clans sont symbolisés par les animaux divers : le cerf est con-

ducteur des animaux. Le loup est notre frère spirituel. L'arbre s'assoit sur une tortue de mer, qui est une métaphore pour l'Amérique du Nord, « l'Île de tortue. »

Sitôt que le grand créateur de paix a planté l'arbre, il met un aigle sur le sommet de l'arbre, où il s'assoit en vigilance, en regardant si quelque chose s'approche de l'arbre. Si l'arbre est attaqué, l'aigle pousse les hauts cris. Ce grand arbre de paix était attaqué pendant les conflits passés, tels qu'en 2001 et en 1776. Cependant, cet arbre atteint toujours au ciel. Comme un arbre spirituel, il est très réel. Certes, les plus vraies choses ne peuvent pas être vues. Alors, ce grand arbre de paix est le sacré monument de beaucoup d'amérindiens, et il est toujours présent afin que tout le monde puisse regarder et y aspirer. Aujourd'hui, le grand arbre de paix chante une ballade très importante :

« Nous devons réclamer le droit spirituel pour survivre. Ainsi, nous devons tous écrire le même livre, Et nous devons tous chanter la même chanson, Afin que l'avenir appartienne aux enfants. »

(Cette histoire et le dessin ont été inspirés par le Chef Oren Lyons qui est le garde de foi du clan de tortue de la Nation d'Onondaga, une partie de la confédération d'Iroquois. Chef Lyons sert comme un directeur des études amérindiennes à l'Université de l'État de Buffalo au New York.)



nor a marble staircase. Nevertheless, one will discover this sacred monument to be really grand, but it is simple, natural, and quiet at the same time.

On the interior of the monument, there are neither statues of saints, nor nave/loft for a choir, nor walls of frescos,

nor an altar for worshipping God. Moreover, one will notice there neither brilliant chandeliers, nor pews, nor vast corridors, nor a giant organ for hymns. Above all, one will never hear priests or nuns doing a mass at this sacred monument. However, one recognizes this sacred monument to be truly heavenly, but it is simple, natural, and quiet at the same time.

Above all, this sacred monument is not frequented by thousands of visitors or pilgrims although there is a winding path which leads to the sacred monument. There are those who know of the monument, but they choose not to search for the path that will take them there. Many people wonder if this sacred monument even exists because there are only a

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*(Ça c'est un Rêve ou la Réalité ?
suite de page 10)*

levée la tête au ciel bleu et j'y ai aperçu de la lumière du soleil reflétait sur la tête blanche et la queue blanche d'un aigle magnifique. L'aigle planait sur la maison.

Tout d'un coup, le vent a changé. Je me suis sentie une brise de mer froide m'inviter dans la maison. J'avais froid donc j'allais à la porte et sonnais la sonnette. Je la sonnais plusieurs fois mais personne ne venait. Enfin, j'ai légèrement ouvert la porte et m'est trouvée dans le salon. Sitôt que je suis entrée dans le salon je me suis devenue chaude parce qu'il y avait un feu dans la cheminée de pierre. L'air chaleureux semblait me tirer à asseoir par le feu. Ainsi, j'étais attirée à un gros fauteuil à côté de la cheminée. Aussitôt que j'y ai assis, j'ai remarqué beaucoup de portraits qui accrochaient aux murs tout autour du salon. D'ailleurs, les gens dans ces tableaux paraissaient si familiers à moi. Je me sentais d'une manière liée à eux. Subitement, j'ai reconnu le portrait de mon pépé Adélarde Albert que je connaissais quand j'étais jeune. Mon grand-père avait immigré au Maine du village de Paspébiac dans la Gaspésie de Québec au Canada. Puis, dans plusieurs portraits, j'ai observé les femmes et les hommes porter les peaux des animaux et les plumes des oiseaux. Ils apparaissaient à être tant une partie du monde naturel. Pendant que je méditais de ces portraits, je commençais à me sentir à mon aise ici. Ce lieu était-il la maison de mes ancêtres ?

Dans un instant, la brise de mer est passée par une fenêtre ouverte, m'a encore étreint, et m'a séduit à explorer vers le derrière de maison. Ensuite, j'ai découvert un corridor à une porte de derrière et je suis sortie la maison. À droite, je remarquais une grange énorme, la même couleur comme la maison. À

gauche j'apercevais d'une voie qui menait à un pré. Devant du pré, il y avait un jardin potager et un jardin de tournesol. Je suivais le sentier au pré. Soudain, j'ai entrevu de nombreux lapins qui sautaient dans le gazon haut. Et puis, un orignal a paru dans la prairie. J'ai tout de suite poursuivi l'orignal à la frontière du pré. Au-delà du pré, je regardais un ancien cimetière. Encore une fois, la brise de mer a soufflé à moi et m'a persuadé à entrer dans le cimetière. En laissant l'orignal, j'approchais des pierres tombales avec curiosité. Là-bas, je me surprénais à regarder les noms derniers de ma famille ; c'est-à-dire, les noms de mes ancêtres : Albert, Delarosbil, Joseph, Denis, Lebrasseur, Darosbille, Laroque, etc. Tous les deux noms français et amérindien étaient écrits sur ces pierres tombales. J'avais un sentiment fort que ce cimetière représentait mes racines au Québec au Canada.

Dans le cimetière, je m'agenouillais aussi et priais de ma crainte de mort quand la brise de mer est rapidement rentrée et m'a embrassé doucement avec un grand confort. En ce moment, je me suis sentie un respect profond et une grande gratitude envers tous mes ancêtres qui avaient marchés cette terre avant moi. Surtout, dans ce cimetière, j'ai perdu toutes mes peurs à l'égard de mort. Par conséquent, je me sentais une paix immense ; c'est-à-dire qu'où il n'y a pas de crainte, il y a la paix.

En somme, j'ai laissé le cimetière retourner à la grande maison, où je me suis couchée sur le gros fauteuil par la cheminée. Alors que je m'endormais, je me sentais la brise de mer m'étreindre tendrement avec amour et j'entendais les chansons d'un plongeur lumme dans l'océan. Sitôt que je me suis réveillée, je me suis retrouvée dans mon lit où je me suis souvenue le plus grand lieu céleste. Ça c'est un rêve ou la réalité ?

*(About a Sacred Monument
continued from page 11)*

few people who have caught sight of it and who see it. Certainly, this sacred monument is accessible for everybody to behold. In that case, what is this sacred monument and where is it located?

I know that the color of this sacred monument is green because there are those who have caught a glimpse of it. The monument is extremely old and has been worshipped by numerous generations of Native Americans. In fact, today it is still worshipped by Native Americans. This green, sacred monument is called "the Great Tree of Peace" and represents the great spiritual law and a spiritual center. In and around this fir tree are the clans of Native American nations. These clans are symbolized by diverse animals: the deer is the leader of the animals. The wolf is our spiritual brother. The tree sits on a turtle. The turtle is a metaphor for North America, "Turtle Island."

As soon as the great creator of peace planted the tree, he put an eagle on the top of the tree, where it sits in vigilance, watching to see if something approaches the tree. If the tree is attacked, the eagle puts forth loud cries. This Great Tree of Peace was attacked during past conflicts, such as in 2001 and in 1776. Meanwhile, this tree still reaches to the sky. As a spiritual tree, it is very real. Indeed, the most real things cannot be seen. In that case, this Great Tree of Peace is the sacred monument of many Native Americans, and it is always present so that everyone can look at and aspire to it. Today, the Great Tree of Peace sings a very important ballad:

"We must reclaim spiritual law in order
to survive,
In this manner, we all must write the
same book,
And we all must sing the same song,
So that the future will belong to the
children.

*(This story and drawing were
inspired by Chief Oren Lyons who is
the faith-keeper of the turtle clan of the
Onondaga Nation, a part of the Iroquois
confederation. Chief Lyons serves as
director of Native American Studies at the
State University in Buffalo, New York.)*

That, is it a Dream or Reality?

By Virginia Sand

I awoke from sleep this morning in leaving behind the most heavenly place. It proved so real and so comfortable to me as if I had lived there all my life. In fact, upon waking up from sleep, I felt as if I

had passed through a door between two houses, the house that I left behind and the one where I awoke. It was incredible!

In the place that I left behind, I
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*(That, is it a Dream or Reality?
continued from page 11)*

found myself walking on a path by the seashore towards a grand house of two stories high. All in approaching the house, I heard the peaceful sounds of sea gulls and surf, and I smelled the salt air. It was also warm because it was summer. As soon as I stood in front of the house, I noticed her unique characteristics. The style of the house was similar to a New England farmhouse with a wide front porch. In fact, six or seven rocking chairs sat on this porch with a few small tables. Flower boxes decorated the porch railing with red and pink geraniums that were very lively. The wooden boards of the house exterior were painted the color of a pumpkin. The porch and the trim around the large windows and ornate doors were the color of butter. The window shutters and the doors were the color of the raven. The roof boasted of dozens of black, glistening slate shingles like a queen who wears her crown. A stone chimney climbed up the right side of the house like a grapevine. Further, the chimney smoked like a great peace pipe. When I followed the gravel-walk in front of the porch's red staircase, I smelled the scent of many yellow and orange roses that bordered the walk.

Suddenly, as soon as I climbed the porch staircase, a sea breeze embraced me and convinced me to sit on the porch. At the same time, this well preserved house seemed to welcome me with hospitality. In that case, I sat in the first rocking chair by the door. From there, my eyes beheld the most theatrical scene. In the distance I gazed at the mountains behind the sea. Above the mountains there was a brilliant double rainbow with all the colors: red, orange, yellow, green, turquoise, indigo, and purple. It was as if I was viewing a light show. Moreover, in front of the mountains I could see the sun sparkling upon the ocean waves. A few tall trees at the edge of the sea framed my magical view: cedar trees, fir trees, a red maple tree, and a couple of birch trees. All of a sudden, I heard the most piercing cry of a bird. I immediately raised my head to the blue sky and there I caught sight of the sunlight reflecting upon the white

head and white tail of a magnificent eagle. The eagle soared above the house.

All at once, the wind changed. I felt a cold sea breeze invite me into the house. I was cold therefore I went to the door and rang the door bell. I rang it several times but no one came. Finally, I lightly opened the door and found myself in the parlor. As soon as I entered into the parlor I became warm because there was a fire in the stone fireplace. The warm air seemed to draw me to sit by the fire. In this manner, I was attracted to a big arm-chair near the fireplace. As soon as I sat there, I noticed many portraits that hung on the walls all around the parlor. Moreover, the people in these pictures appeared so familiar to me. I somehow felt connected to them. All of a sudden,



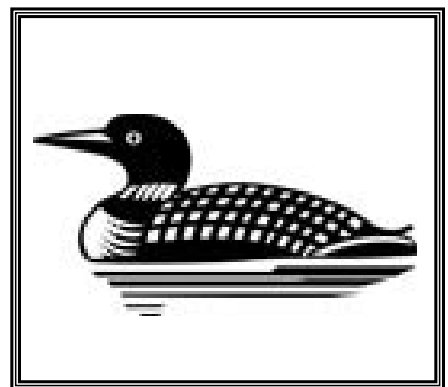
I recognized the portrait of my grandpa Albert whom I knew when I was young. My grandfather had immigrated to Maine from the village of Paspébiac in the Gaspésie of Québec, Canada. Then, in several portraits, I observed women and men wearing the skins of animals and the feathers of birds. They appeared to be so much a part of the natural world. While I meditated about these portraits, I began to feel at home here. Was this place the house of my ancestors?

In an instant, the sea breeze past through an open window, gripped me again, and seduced me into exploring towards the back of the house. Afterwards, I discovered a corridor to a back door and I left the house. On the right, I noticed an enormous barn, the same color as the house. On the left, I perceived a trail that led to a meadow. Before the meadow, there was a kitchen-garden and a sunflower garden. I followed the foot-path to the meadow. Suddenly, I caught a glimpse of numerous rabbits that were

hopping in the high grass. And then, a moose appeared in the prairie. I immediately pursued the moose to the border of the meadow. Beyond the meadow, I faced an ancient cemetery. One more time, the sea breeze blew at me and persuaded me to enter into the cemetery. In leaving the moose behind, I approached the tombstones with curiosity. There, I was surprised to behold the last names of my family; it is to say, the names of my ancestors: Albert, Delarosbil, Joseph, Denis, Lebrasseur, Darosbille, Laroque, etc. Both French and Amerindian names were written on these tombstones. I had a strong feeling that this cemetery represented my roots in Québec, Canada.

In the cemetery, I also knelt down and prayed about my fear of death when the sea breeze suddenly returned and tenderly embraced me with a grand comfort. At this moment, I felt a profound respect and a great gratitude towards all my ancestors who had walked this earth before me. Above all, in this cemetery, I lost all my fears regarding death. Consequently, I felt an immense peace; it is to say that where there is no fear, there is peace.

Finally, I left the cemetery behind to return to the grand house, where I laid down on the big arm-chair by the fireplace. While I was falling asleep, I felt the sea breeze hug me affectionately with love and I heard the songs of a great northern diver (a common loon) in the ocean. As soon as I awoke, I found myself again in my bed where I remembered the most heavenly place. That, is it a dream or reality?



My Franco-American Friend

*By Annette
Paradis King
Frenchman Bay*

I could say there is good cause to be the way my dear friend is. I understand her so well. We both came from large Franco American families and were first daughters. We didn't just brush by the Great Depression we lived it first hand. What we do best now is talk of those days with anecdotal accounts. Our dialogue can be compared to measuring the life of a tree. Counting the number of wide rings on its stump, marking its good years and the much narrower rings indicating the years the tree went without rain or suffered a disease. We had good years. Then there are years where we barely hang on. But good or bad, like the tree that is marked for life, we remain ourselves. We grew out of our childhood, which is our inheritance. Everything about us tells the way we were brought up. Again, similar to the tree we can spend a lifetime trying to work through a bend or knothole there since youth. It is present even if hiding it during adulthood. In old age we can spot it again, this time able to laugh at it, or more wisely, we know at last enough to accept this is the way we are. Period!

I became fond of Faith; I'll call this woman in my story, long after my children and her children were off on their own. Earlier we had been only acquaintances in high school. She was a class behind me. We were raised in the same town. I became friendly with her when my small group merged with her group of young women, post-high school years. When she married, we all received invitations to her wedding. This was in 1946. Soon after that we went different ways. I headed for Boston to study nursing and her spouse Stanley was hired as a Game Warden. He was assigned to a job in the wilds of Maine and she followed him with an adventurously good-natured attitude that fitted into the hard life she would live. They raised their two boys and two girls in what she describes as 'the woods'.

I was working in a small maternity hospital in my hometown waiting to enter the Brigham School of Nursing when Faith came into our hospital to give birth to her first-born son. She never forgot the care my sister and I gave her those seven-days of recuperation.

We drifted apart again not hearing from the other until my spouse and I returned to Maine to settle on the coast to live our retirement years. This was when Faith and Stanley made the effort to join us again.

Now my friend is a widow but continues to live there in what is our hometown. I travel to see her. I love going back to my hometown, but my visits with Faith are the most memorable. Before the back door is opened there is a familiar scent of cleanliness from inside that seeps out and meets me. In the bright colored kitchen a feeling of nostalgia crosses my being. The spotless rooms; the family photos on tabletops, everywhere. A 'home again' feeling is like a blessing. Our conversations are much like those I can recall sharing in my childhood, fast with predicates or pronouns rarely used. I instinctively know what she refers to. There is no formality between us. I'm home! Our visits are special to the both of us. As a result, it's a little oasis and the place where I can count those smaller rings of our lives without humility. Simply, our earlier days were not of plenty; yet, we are able to discuss freely and even joyfully whatever comes to mind. Sometimes in complete awe we remember how we thought it impossible once to have what we now say is our own.

Faith is a woman comfortable in her own world. For example, she has been recycling long before the fancy name existed. She will save everything or ask for something being discarded if she knows of someone else who may get use from it. I have to admit I've been a recipient a few times, myself. If there is anything she pleasures more than finding something to pass on, it is finding something she can make over for herself. "I love looking over people's discarded trash if it is sitting there on the side of the road and looks interesting at all." she told us a few years ago as we enjoyed an afternoon together. She laughs and her eyes light like a flashlight being pointed

into them. The hat worn while hiking in our woods has flattened her hair on one side giving an endearing but comic appearance. She is up from her chair to get our complete attention before beginning to tell her recent happening.

'When I saw the rolled rug sitting on the top of Dr. Casey's trash can I knew it would be perfect for our cellar floor. I went home and called him on the phone. I said I'd like to have that rug but certainly wouldn't take it without his permission. ' "Go ahead and take it Faith." then he added, "Do you need any help getting it home?" "Oh, no, Stanley will help me." They discovered that the rug was only slightly worn but spotless. They hurried to place it there in the new playroom.

Now, perhaps a day or two later they drove down to see their daughter. Once there, the phone rang. Surprising to hear it was Dr. Casey asking if Faith were there? Then he asked if he could speak with her. He was calling to tell her someone near his house put a television set at the road and it looked like a real good one. He thought she would want to look at it. She thanked him for the tip and on their way home Faith and Stanley drove by the address. It looked like a very nice one. She knocked on the door of the homeowners and asked if the woman cared if she took the television there at the roadside. Getting permission she and Stanley placed it in their truck and went home, now a rug and a television set richer.

Back home they worked moving furniture to place the television in the best place possible. They stood back to admire it before trying it out. Next they turned it on. It didn't work. They weren't at all happy for now they were the owners of a television that was trash and their trash-collector wouldn't be back for another year.

I can't imagine anyone who doesn't like my friend. Well, there is one person.



(Continued on page 15)

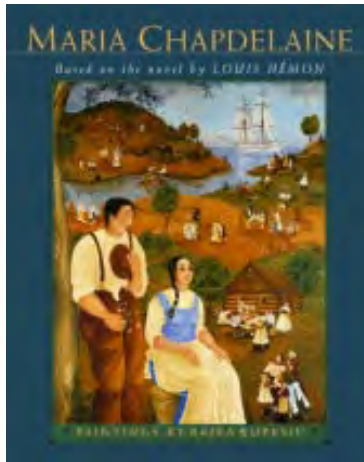
Maria Chapdelaine de Louis Hémon (Partie 1)

par Monsieur Harry A.M. Rush, Jr.
E. Millinocket

Louis Hémon (1880-1913), écrivain français, est né à Brest en France. Il séjourna et mourut au Canada où il écrivit son roman *Maria Chapdelaine*. Il a commencé comme journaliste en Angleterre (1903-1911). Ensuite il a travaillé en agriculture au Québec dans la région du nord (Lac Saint-Jean). C'est un maître de description. son roman décrit la culture québécoise et la vie dure. Louis Hémon fait entendre à Maria Chapdelaine qui pense à quitter la province cette "voix du pays de Québec, qui était à moitié un chant de femme et à moitié un sermon de prêtre." "Nous sommes venus il y a trois cents ans (1608) et nous sommes restés... mais au pays de Québec rien n'a changé... parce que nous sommes un témoignage... persister, durer, c'est surtout le combat contre la nature, contre les saisons."

Donc, pour bien comprendre nos aïeux, il faut réfléchir au climat difficile dans le Québec. On peut voir le talent de Louis Hémon dans ses descriptions. C'est un Chateaubriand (*Atala* et *René*, 1801) du XXe siècle. "L'automne était-là, annonçant le retour de l'inexorable hiver, le froid, bientôt la neige...Partout l'automne est mélancolique...les préparatifs annuels de défense contre les grands froids... l'automne est riche de couleurs vives et

tendres,...vers les régions lointaines du nord où nul oeil humain ne se posait sur elle...bientôt un grand vent froid qui ressemblait à une condamnation définitive... le froid meurtrier...la peau était râpée par



le froid...la neige tomba avec abondance... le vent du nord-ouest abolit les chemins... au-dehors la lune se leva, baignait de sa lumière froide--la froideur du sol blanc... la nuit glacée était plus solennelle que terrible...cette splendeur froide qui s'étend la nuit sur les pays de neige...le froid cruel...Maria continue à frissonner en pensant au pays glacé...Mars venait après ces longs mois de réclusion...les hivers sont pénibles...les milles duretés d'une

terre impitoyable...l'hiver qui mange sept mois sans profit...c'était un pays sans pitié...le froid, la neige, la solitude... toujours le bois, impénétrable, hostile, plein de secrets sinistres, année par année, à travers toute une longue vie terne et dure...les grandes forêts inhumaines où tous les arbres ont l'aspect des arbres de cimetière...le bois et ses acolytes: les mauvais chemins, les tempêtes de neige... les rivières torrentielles du printemps, sur la glace traîtresse...c'était la première pluie du printemps et elle annonçait la délivrance...la terre reparaisant bientôt... le tonnerre lointain des grandes chutes...le ciel baigné de lune...des nuages défilaient comme une procession solennelle...le vent tiède qui annonçait le printemps... Le plus pauvre des fermiers savourait le grand contentement de savoir que toutes sortes de forces géantes travaillaient en esclaves soumises pour lui...Après cela, c'était l'été...une fraîcheur délicieuse."

La leçon pour nous est que nous devons admirer le courage et le tempérament robuste de nos ancêtres québécois. On peut apprendre de leurs travaux ces deux proverbes: VOULOIR, C'EST POUVOIR et AIDE-TOI, LE CIEL T'AIDERA. Vive le Québec et la belle langue française!

(L'auteur, Monsieur Harry A.M. Rush, Jr., est un ancien élève des Soeurs de Notre-Dame du Saint-Rosaire de Rimouski, Québec à l'école St-Martin de Tours, Millinocket, ME; son arrière-grand-père était Guillaume Willett (Ouellette) de Rivière du Loup, QC et de Bradley, ME; c'était un professeur de français à Schenck High School (1968-2001), Millinocket Est, ME.)

(My Franco-American Friend
continued from page 14)

Faith had taken hurting words from the woman I'll call Moriah, over the years. As club members they may have been both guilty. I don't know. Nonetheless, one day Faith thought of taking the undesired set over to her disliked associate and leaving it on her lawn. It would be considered a joke, so she didn't think it malicious at all. Faith and Stanley waited until after dark one night and drove to the other side of town where Moriah lived on a landscaped acre in a large white house. Actually, Moriah's place happened to be the stateliest residence on

the street. People retire early in Moriah's neighborhood. They were sure no one saw them dropping on her lawn what looked like a box in the darkness of night.

Faith would have given anything to hear what Moriah had to say the next morning. It was later that day Faith and Stanley went a calling to discuss the club's fundraising committee-duties. Not a word was spoken about what must have been fresh still in Moriah's mind.

I recall many more stories told during those frequent visits. Faith's adventures always carry more than a thread of good humor, which only gets longer with age. I've thought of these days, hers and

mine, and think of the days once lived by two French/Canadian girls so different but so much alike. We can laugh about most anything giving our friendship its value. And no matter if talking about the good years or the very lean ones Faith tells it without a melancholy heart. She must have let all those years and those times go. The same situations, in some cases, I admit clinging to for much to long. For instance, a few of those lean rings may return unexpected and most surprisingly to haunt me. The human knots and bends don't really go away do they. Not anymore than those of the tree.

Franco Day at the Legislature a Success

By Judy Ayotte Paradis

The sixth annual Franco-American Day was held Wednesday, March 21, 2007 at the State House in Augusta to honor the many people of French descent who have made such a large contribution to the State of Maine. The French landed on Ste. Croix Island in 1604, more than two centuries before Maine was granted statehood. Subsequent French migrations tilled the soil and populated the mills that dotted the countryside. Franco-American day was founded as a thank you to all who have contributed or are contributing to this great state.

Franco-American Day was one of the events that were held across the world to celebrate *La Semaine de la Francophonie*. François Gauthier, the consul general of France in Boston, said, "We need to tighten our relationship. More and more of the French are becoming aware of your existence in Maine." He plans a trip up to the St. John Valley as soon as it can be arranged. His wife was educated by the Daughters of Wisdom in St. Laurent-sur-Sèves, the mother house in France of the missionary sisters who came to the Valley in 1904.

Several other dignitaries joined Gauthier in Augusta: Alexis Berthier, press attaché at the French Consulate in Boston; Neil LeBlanc, Canadian consul general in Boston; France Dionne, delegate from the Boston Office of the Province of Québec; Neil Burnham, public affairs director for the Canadian Consulate General in Boston; Maël Solen Picard, public affairs director for the Québec Office in Boston; and Severin Béliveau, honorary French consul.

Cleo Paradis Ouellette of Frenchville, former State Representative Constance Côté of Lewiston, and Dr. Norman Beaupré of Biddeford were inducted into the Franco-American Hall of Fame in ceremonies in the Senate and House of Representatives. They were honored for decades of service to the French fact in Maine through their advocacy in education, entertainment and writing.

Rep. Benjamin Pratt (Plourde) of

Eddington served as speaker pro tem.

Melanie Saucier of Fort Kent sang *La Marseillaise*, the French national anthem, in French and *O 'Canada* in French and English to honor the dignitaries from France and Canada, and the *Star Spangled Banner* in English and French. She was back by popular demand for her sixth consecutive year. She also sang to a very appreciative audience in the rotunda before and after session. She was accompanied by her parents, Gary and Diane Nadeau Saucier, and her grandfather, Leo Paul Nadeau, and his guest, Alvine Lagasse.

Fr. Sylvio Levesque of Hallowell, who once served in Sinclair, led the prayer in the House, thanking God for the gift of the Franco-American population, which has enriched our state immeasurably: "*Seigneur, notre Père, nous sommes réunis ici ce matin pour te remercier tout particulièrement pour la nombreuse présence des Franco-Américains dans notre état. Ces personnes ont émigré au Maine, laissant derrière eux la pauvreté qui les écrasait au Canada, tout en entretenant le rêve d'améliorer leur sort en terre américaine. Ces nombreux Francos Américains ont contribué énormément au bien-être de toute la population de l'état. Nous te prions de bénir abondamment ces loyaux citoyens de ton Royaume et de notre état du Maine.*"

The Senate and House of Representatives also welcomed and honored with thunderous applause and a standing ovation three St. John Valley soldiers just returned from Iraq: National Guardsmen Sgt. Brian Ayotte of Ste. Agathe, Sgt. Brandon Michaud of Frenchville, and Sgt. Jake Pelletier of Frenchville. The young men were thrilled with such a response from the lawmakers, who really appreciate the sacrifices demanded of these young people.

The Franco-American soldiers also got to meet Fr. Paul Dumais, formerly of Madawaska, who said the prayer in the Senate. Brandon members him from Youth Ministry.

The day was especially poignant as the American flag was flying at half-mast over the State Capitol to honor twenty-year-old Sgt. Angel Roma, a victim of the Iraq War, whose funeral was being held in Portland that morning.

Dan Shagoury served as legislative liaison at the State House to help make the day a success.

The guests were from and center again that evening at the Franco-American Heritage Center in Lewiston, where Center Director Rita Dubé had planned a full program of activities. The Concert Hall was standing room only for **Le Grand Derangement**, a singing and dancing troupe from Baie-Ste-Marie, Nova Scotia, which entertained the locals and dignitaries. The versatile artists kept the crowd thoroughly entertained with song and dance. The musicians made their instruments sing for two and half hours of solid entertainment, and two beautiful female dancers enthralled the audience.

Armand Dionne, the troupe's keyboardist and the son of Melanie Saucier's singing teacher from Grand Falls, N.B., was unable to participate because he broke a leg five minutes before a recent performance in Paris.

The internationally renowned group was sponsored by Marc Jacques of the Canadian government, which also hosted a wine and cheese reception along with TV-5 Monde.

Center President Laurent Gilbert, who is also the mayor of Lewiston, said the success of the evening makes the hard work of creating the Center well worth it.

The next Franco-American Day will be held on March 19, 2008.



(Continued on page 17)

Those inducted into the Franco-American Hall of Fame on March 21, 2007...



Photo by Northlight Portraits

The Honorable Constance D. Côté, of Auburn, on her induction into the Franco-American Hall of Fame. Ms. Côté served 6 terms in the Maine House of Representatives and is into her 5th decade of hosting a top-rated French review show aired weekly on CNR Radio 1240. Among her many commitments, she was instrumental in the Franco-American Festival Committee that promoted all aspects of French language and culture, and she promoted the renaissance of Franco-American culture in the Lewiston and Auburn area. We acknowledge her extensive contributions to her community and to the State of Maine and we congratulate her on her receiving this high honor;

Honorable Constance D. Côté,

Dr. Norman Beaupré, of Biddeford, on his induction into the Franco-American Hall of Fame for his contributions to French language and culture in Maine. Dr. Beaupré was born in Maine and grew up speaking French in Biddeford. He received his Ph.D. in French literature in 1974 and is the author of several books. He became Professor Emeritus after 30 years of teaching at the University of New England, where he taught both francophone literature and world literature. We extend our congratulations to Dr. Beaupré on his receiving this high honor;



Dr. Norman Beaupré



Photo by Life Touch

Cléo Paradis Ouellette, of Frenchville, on her induction into the Franco-American Hall of Fame for her many years of activism in support of French language and culture in Maine. Mrs. Ouellette taught high school French for 33 years, and also taught French at the University of Maine at Fort Kent. Among her many contributions to the community, she has served as a board member of the Maine Acadian Heritage Council and has given a series of lectures for the Maine Humanities Council on the Franco-American experience.

2005

Cléo Paradis Ouellette

FÉLICITATIONS! CONGRATULATIONS!

Long Lake Public Library
P.O. Box 33, St. Agatha, ME
04772-0033

April 6, 2007

Dear Community Friends,

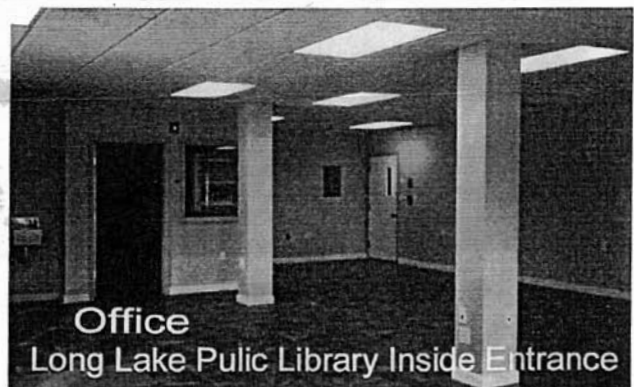
Fourteen months ago all we had was an idea, a box of books, and a small share of the town's appropriations monies. We quickly learned that it takes a team of people to get a public library going. Some of the primary hurdles were to organize a board of directors, obtain a non-profit group status, apply for the approval of the Maine State Housing Authority to rent a 1,093 sq. ft. space in Montfort Heights to use for the site of Long Lake Public Library, establish bylaws, conduct a fundraiser, and write grants. To date, the group has raised over \$94,000.00 of their \$250,000 goal. "We are very pleased with the support that we have received," says Board President Jackie Ayotte. Our humble beginnings last year really have grown and prospered. Over 2,400 visitors have logged onto our fundraising page at www.stagatha.com/library.asp Furthermore, 220 individuals, businesses, and organizations have made donations to help raise the necessary funds to get our library up and running," Ayotte stated.

It has been a most interesting sequence of events that has brought us to this 2nd fundraiser campaign. At the time of this writing, we are currently organizing the multiple donations of books we have received. It is mandatory that we catalog these books into a library management system. We are hoping to be able to present a wide range of books to satisfy nearly every reader's interest: general fiction, detective, western, biography, history, hobbies, travel, health, arts, nutrition and an extensive genealogy reference section for our area. We also look forward to the day we will have many current magazines, computer work stations, ample table space and comfortable chairs, an extensive video or CD collection, and a willing and helpful group of volunteers.



Storage space before renovations

Early in January 2007



Office
Long Lake Pulic Library Inside Entrance

March 1st – The renovations are complete!

“We are progressing slowly but steadily,” says Vice President Maynard Martin. Martin has volunteered his time to work with St. Agatha town manager Ryan Pelletier to write and submit grant applications for the library’s benefit. “We (Pelletier and Martin) meet every few weeks to review applications and look for funding sources, both from government grants as well as private foundations. We are waiting to hear from a couple of grants right now. We should know soon about a grant that we submitted to the Maine Community Foundation. We also submitted one to the USDA Rural Development agency and hope to hear by summer about that one,” Martin said.

To provide all this, and more to come, we need your help. We are NOT tax supported. We depend entirely upon yours gifts, your memorials, and your volunteer help. All financial donations are tax deductible. The enclosed envelope is for your convenience. Thank you for your gift in any amount.



Long Lake Public Library Board of Directors

March 28, 2007

President Florine Michaud, Secretary Denyse Michaud, President Jackie Ayotte,
and Vice President Maynard Martin.

Back: Jeanne Chamberland, Joyce Crosby, Richard Smith,
Terry Ouellette, and Philip Morin.



N.D.L.R. This article first appeared in Volume 4, Issue 1 of Discover Maine Magazine. Used with permission.

The Genealogy Corner

Untangling your Acadian family connections

***by Charles Francis
Granville Ferry, Nova Scotia***

In June of 1785 the first Acadian settlers of what would become the State of Maine began settling the area around the mouth of the Madawaska River. They came at the invitation of two French traders named Pierre Lizotte and Pierre Duperre. Lizotte and Duperre had begun trading in the area in 1783.

Because the Madawaska region was considered part of Quebec, these first Acadian settlers of Maine petitioned the Governor of Quebec for lands. The Governor granted each family 200 acres in the general area of what is today known as Frenchville. These early settlers were the forefathers of Maine's present day Acadians.

Today, it is estimated there are some 1,500,000 Acadians in the world. The largest population center, over 600,000, is in Louisiana. Just fewer than 400,000 live in Nova Scotia, New Brunswick and Prince Edward Island. About 350,000 live in Quebec. Approximately 80,000 are in New England, with the majority residing in Maine.

The 1, 500,000 Acadians are descended from the 10,000 Acadians who were ousted from their homeland of Acadia (in French, *Acadie*) by the British in 1755 and, incredible as it may seem, almost all are related. This inter-relationship is based on the fact that all trace their ancestry to a relatively small number of families, those that began settling Acadia in the early 1600's. Among other things, this means that the same family names can be found wherever Acadians are found. Because of this, determining the structure of one's Acadian genealogy may seem a more than formidable task. Luckily, there are some simple ways to go about building an Acadian family tree.

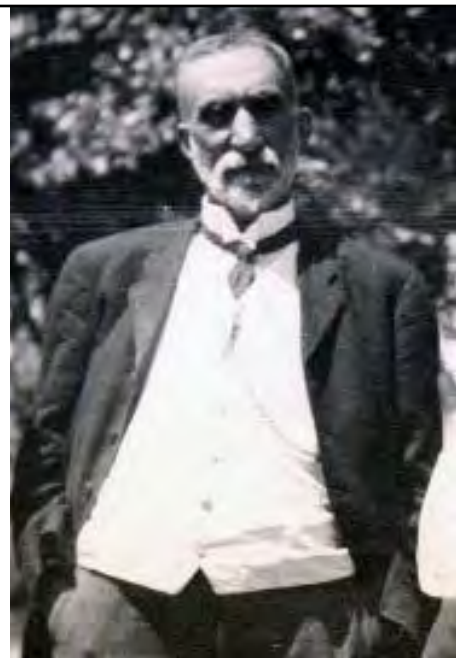
The first permanent Acadian settlement was begun in what is now the

Annapolis Royal area of Nova Scotia in 1604. Over the next hundred years it grew and expanded as more settlers from France arrived and families themselves grew. Small numbers of Scottish, Irish, English and Portuguese settlers also augmented the population. Today, names like McGraw and Foster are listed as Acadian names.

Of the 10,000 Acadians living in Acadia in 1755, some 6,000 were forcibly deported. They scattered up and down the coast of the original Thirteen Colonies, bound for England, and, eventually France and Spain. The Acadians of Spain were among those who formed the nucleus of the Louisiana settlers who are now known as Cajuns. Some of the 4,000 who escaped deportation settled the St. John Valley. Others settled isolated areas of the Maritime region, far from British eyes.

The first person to compile a record of Acadian statistical information was Placide Gaudet (1850-1930). His period of concentration was from 1610 to 1900. The work is monumental in scale (16 volumes), and it contains birth dates, birthplaces, death dates and marriages. It even contains some family trees. The complete study call *Gaudet's Notes*, or *Généalogies acadiennes*. Possibly the most incredible thing about his research is that the names are arranged in semi-alphabetical order. The information can be accessed at Centre d'études acadiennes, University of Moncton, New Brunswick F1A 3E9, Canada. While truly a marvelous resource, *Gaudet's Notes* is not the definitive source for those seeking their Acadian roots.

Researching Acadian family history is just like researching any family history. To begin with, Acadians were no different than any other people as far as the keeping of census, land, parish and



Placide Gaudet (1850-1930)

other vital records was concerned. Compounding this fact, the names of many non-Acadian French are the same as Acadian's are. For example, the common Acadian name of Michaud can also be the name of a Quebecois who is not Acadian.

There are three major physical repositories for Acadian Family names from the early period of Acadia. They can be found in the national archives in Paris and Ottawa, and the provincial archives of the three Maritime Provinces. Fortunately, for the family researcher, these have been compiled by Centre d'études acadiennes at the University of Moncton. Le Centre is also the prime source for information on Acadians living in present-day Canada.

One of the best resources for American Acadians, especially those living in Louisiana, is Every LeBlanc's *Les Acadians*. You can obtain a copy right here in Maine through interlibrary loan. Information can also be found at the Acadian Genealogical and Historical Society of New England. Their address is PO Box 668, Manchester, NH 03105. In addition, Caribou has a Family History Center. It is located at 67 Paris Snow Road and is well worth a visit.

For still more information, consult the works of Bona Arsenault, *L'Acadie des ancêtres; avec la généalogie des* (Continued on page 21)

Lagasse/Lagace Family Reunion

June 28-30, 2007

Madawaska, Maine
Calendar of Events

The Lagasse/Lagace Family Reunion 2007 is being held in conjunction with the 30th Annual Acadian Festival.

Below are the family reunion events being held. For a complete list of all events visit the Acadian Festival website. Time and Place to be added soon.

Thursday, June 28, 2007
Family Reunion Registration

Talent Show Rehearsal

Friday, June 29, 2007
Family Reunion Registration

Talent Show

(email us if you have a talent you would like to perform)

Saturday, June 30, 2007
Family Reunion Registration

Family Reunion/Acadian Festival
Welcoming Ceremony

Includes a reenactment, family reunion tree planting, family reunion monument

Family Reunion Mass

Family Reunion Community
Meal

Fireworks

Sunday, July 1, 2007

Acadian Festival Parade

Email: reunion@lagassereunion.org
Mail: Lagasse/Lagace Family Reunion
PO Box 194
St. David, ME 04773

<http://www.lagacereunion.org/genealogy.htm>



André Mignier was born in 1640 on Ré's Island, off the coast of France to Michel Mignier and Catherine Masson.

He was a French soldier belonging to the Carignan Regiment (Company 'Allier/Lignieres), sent to Quebec in 1665 by King Louis XIV to protect the French settlers from the marauding bands of Iroquois Indians, who were raiding and slaughtering the early colonists.

First Canadian settlement, 1541; Jacques Cartier arrives in Stadacona (located at the present site of Quebec City)

The Carignan regiment had been formed as a private army in 1644 by Thomas Francois de Savoie, Prince de Carignan. It was an army made up of hand-picked volunteers. The standards were very high and these men had to be big and strong physically, with a strong fighting spirit. They had just returned from a successful engagement in the 1664 Hungarian campaign against the Turks, when the King agreed to send the sol-

diers, armed with matchlock and flintlock muskets, to Canada to aid the settlers.

André was 24 years old when he came to Canada on June 30, 1665. In the army he was called by his nickname, La Gachette, which means "someone who can shoot with abilities", or "sharpshooter".

La Gachette eventually became Lagacé.

During the winter of 1655-1656, André was stationed in Quebec City. Between 1666-1667, his regiment joined the famous campaign against the Iroquois, manning garrisons and launching attacks. By the end of this period, their task was accomplished and the countryside was peaceful. About 800 of the soldiers went back to France at this time, but 400 stayed with the promise of receiving land, including André. Click here for a listing of the members of the Carignan-Salières Regiment.

On October 14, 1668 André received a piece of land located in Charlesbourg, and on October 23, 1668, in Notre Dame Church of Quebec, Father Henri de Bernieres blessed the marriage of Andre' Mignier and Jacquette Michel.

In 1672 Andre received an additional 15 acres for which he paid the price of one chicken and a small amount of money (15 sol en argent and 3 deniers) to be paid once a year on Martin's day.

In 1685, he and his family moved to Riviere-Ouelle, Quebec.



(The Genealogy Corner continued from page 20)

premières familles acadiennes and Histoire et généalogie des Acadiens (6 volumes, 1978). Invertaire général des sources documentaires sur les Acadiens, also produced by the Centre d'études Acadiennes at the University of Moncton, can be of great help as well. For information on Acadians who settled specifically in Quebec, consult Adrien Bergeron's Le grand arrangement des acadiens au Québec (8 Volumes, 1981).

Genealogy is one of the fastest growing hobbies in the United States and the world. Acadian genealogy is in the forefront of this explosion of interest in family history. Because of this, it has become easier, as well as more rewarding, to research Acadian connections.

About the author: Charlie Francis is a retired Maine High School teacher. He taught at Searsport District High School. He was born in Portland during the war years, and currently lives in Belleisle, Nova Scotia.

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

Par Raymond Bélanger

Pendant leur existence en terre d'Amérique, de 1634 à 1696, années d'arrivée de François Bélanger et du décès de Marie Guyon, ce couple pionnier habita successivement les seigneuries de Beauport, de Beaupré et de L'Islet-Bonsecours. Mais avant de traiter du séjour de François Bélanger à Beauport entre 1634 et 1641, nous soulèverons certaines questions dont les réponses auraient été évidentes si nous possédions encore aujourd'hui ses contrats d'engagement, de mariage et les registres de la chapelle de Notre-Dame-de-Recouvrance brûlé en 1640 et où François Bélanger s'est marié en 1637. La reconstitution de mémoire de l'acte mentionnant seulement le célébrant (Jérôme Lalemant) et les deux témoins (Letardif et Derré de Gand) est lacunaire. Tous ces documents précieux nous auraient alors dévoilé son année de naissance, son lieu d'origine, le nom de ses parents et de son recruteur et aussi l'année de son embarquement pour la Nouvelle-France?

Malgré ces lacunes dans les sources, nous risquons, grâce à l'accumulation d'indices pertinents, certaines réponses se situant à la limite des faits vérifiables et de l'hypothèse. Par suite, le degré de vérité de cet essai alterne entre la certitude, la vraisemblance et une probabilité plus ou moins grande. Cependant, ces réponses ont comme objectif d'éliminer l'erreur et d'accroître nos connaissances non seulement sur François Bélanger mais aussi sur la seigneurie de Beauport, ce qui justifie notre démarche et aussi sa critique.

Qui engage François Bélanger pour la Nouvelle-France?

François Bélanger s'est-il engagé pour la Cie des Cent Associés ou pour Robert Giffard? Ou encore pour Jean

Guyon, son futur beau-père, en qualité de maçon? Deux hypothèses sont alors imaginées. Laquelle retenir? Une première, soutenue par Muriel Laroche-Montpetit, affirme qu'il s'est engagé comme commis de la Cie des Cent Associés et il serait demeuré à son arrivée à Québec¹. En ces temps difficiles de communications, nous dit Adrien Pouliot, quand on devait trouver des témoins et des parrains à différents actes officiels,



François Bélanger
(1612-1690 ou 1691)

« on jetait les yeux sur des proches et des voisins ». En vertu de ce principe et de l'addition de nombreux actes officiels entre 1636 et 1640, il nous est permis de conclure que François Bélanger fut, dès le début, dans l'entourage de Giffard et non au magasin des Cent Associés à Québec. La signature de François Bélanger à côté de celles de nombreux engagés de Giffard au contrat de mariage de Robert Drouin et d'Anne Cloutier en juillet 1636 dans la

maison même de Giffard renforce notre position. Les Langlois, les Cloutier, les Guyon, tous des engagés de Giffard, gravitent autour du seigneur de Beauport et de son épouse Marie Renouart qui signe également à ce contrat de mariage. Ajoutons à cet indice que François est parrain le deux septembre 1637 d'Anne Langlois, fille de Noël, qui reçoit de Giffard la même année sa concession de 60 arpents en superficie (Lespinasse, 05-07-1637). Le fait également que Jean Guyon, dans sa propre maison, ondoie son premier-né Charles en 1640, enfin que Charles Giffard dit le « frippon » et fils de Robert soit parrain de Charles nous permet de conclure avec une plus grande probabilité que François Bélanger est au service de Giffard dès les premières années. De plus, il est engagé comme maçon. Ainsi, à son mariage religieux du 12 juillet 1637 et à celui du baptême d'Anne Langlois, le deux septembre de cette même année, il est identifié comme maçon. Nous serions étonnés qu'il soit un engagé de Jean Guyon car celui-ci n'a jamais été un recruteur.

Un dernier indice appuyant non seulement la présence de François Bélanger à Beauport et aussi qu'il fut un engagé de Giffard est la carte de Jehan Bourdon de 1641 « depuis Kébec jusqu'à Cap Tourmente ». Arpenteur, ingénieur, cartographe, il indique sur cette carte une terre à Château Richer au nom de François Bélanger et de nombreuses autres à d'anciens engagés de Giffard. Ce déplacement de Beauport à la seigneurie de Beaupré témoigne d'une rupture entre certains résidents de Beauport et Robert Giffard. Plusieurs habitants, inscrits sur cette carte, sont des déserteurs de la seigneurie de Giffard : Zacharie Cloutier fils, Jean Guyon fils, Simon Guyon, Marin Boucher, Robert Drouin. Une affaire de foin et de prairies, nous dit Adrien Pouliot, serait à l'origine de cette rupture. La compagnie de Beaupré offrait à ses futurs censitaires des prés communs pour le pâturage des animaux alors que Giffard tardait à le faire et les gardait pour lui. En 1652, celui-ci demandera des dédommagements à la compagnie des Cent Associés
(Suite page 23)

(François Bélanger et Marie Guyon à Beauport (1634-1641) suite de page 22)

« pour perte de bétail et de serviteurs »².

Quand François Bélanger et son épouse Marie Guyon arrivent-ils à Beauport?

Qu'en est-il de l'année d'arrivée de François Bélanger et de Marie Guyon? Nous sommes ici en terrain instable car « des 3106 immigrants entre 1632 et 1663, Trudel a pu identifier l'année d'arrivée de 1039 de façon certaine »³. Est-ce en 1634 ou 1636 comme le prétend Léonidas Bélanger? Pour nous, en ce qui concerne François Bélanger, même si sa présence en juillet 1636 en Nouvelle-France est attestée pour une première fois dans le contrat de mariage de Robert Drouin et d'Anne Cloutier, nous soutiendrons 1634 comme année probable d'arrivée. En nous basant d'une part sur son mariage religieux de 1637 et d'autre part sur le fait que les engagés de trente-six mois ne pouvaient jouir de leur liberté qu'après la fin de leur contrat, il nous semble plus plausible et vraisemblable que 1634 soit la date d'arrivée de François Bélanger. Ceci ne contredit pas l'affirmation de Trudel car celui-ci fixe l'arrivée de François en 1636, mais il ne ferme pas l'hypothèse de 1634 car il met un point d'interrogation à 1636.

« Quant aux 94 engagés (sur 202) qui se marient, huit le font en deça de trois ans, six la troisième année et 80 après les trois ans. Les statistiques ainsi présentées, il est donc vrai de dire que les engagés, du moins la grande majorité, prennent une terre et se marient seulement leur contrat terminé... »⁴.

Qu'en est-il maintenant de l'année d'arrivée de Marie Guyon en Nouvelle-France? Est-ce en 1634 ou 1636? Cambray soutient que Marie Guyon est arrivée en Nouvelle-France en 1634, ce qui, pour nous, semble peu probable et en contradiction avec le contrat d'engagement de son père. En effet, ce contrat de Jean Guyon envers Giffard signé à Mortagne en mars 1634 devant maître Roussel affirme que son épouse et ses enfants, sauf le fils aîné Jean, rejoindront leur père en 1636. « mesme de faire passer par

le dit Sieur de Beauport a ses dépens les femmes des Guion et Cloutier avecq leurs autres enfants dans l'année que l'on comptera mil six cent trente six, pour les venir au dit pais et les y nourrir, et entretenir leurs dites femmes et enfants.... ».

La plupart des auteurs (Dion, Trudel, Léonidas Bélanger, Y. Caron) s'en tiennent à ce contrat pour fixer l'arrivée de Marie Guyon en 1636, ce dont Cambray et Campeau ne tiennent nullement compte. Celui-ci fixera l'arrivée de la famille de Jean Guyon en 1635⁵ et celui-là en 1634.

...La nouvelle que Giffard avait passée des contrats avantageux avec Le Boyer et Rosée-Cheffaut se répandit rapidement à Mortagne et les environs, ce qui contribua à accentuer le mouvement migratoire. Or Madame Giffard, usant de son influence auprès des épouses Cloutier et Guyon, des deux Boucher, ou bien encore, un arrangement pécuniaire verbal ou sous seing-privé survint-il entre les deux parties, ou bien encore sommes-nous en présence d'un revirement dans l'esprit de ces dames qui ne purent se résigner à rester seules à Mortagne, ainsi séparés de leurs maris, toujours est-il que nous croyons que ce premier contingent comprit et se composa des familles au complet de Giffard, Guyon, Cloutier, des deux Boucher... (Cambray, Robert Giffard, p. 42.)

Cette hypothèse de Cambray, de Campeau et aussi de Raymond Gariépy⁶ est fortement affaiblie d'une part par les dates de naissance des enfants de Mathurine Robin et de Jean Guyon et d'autre part par les témoignages du Père Lejeune et de Marcel Trudel. L'intervalle de quatre ans et demi entre la naissance de Michel, né le trois mars 1634 à Mortagne et celle de Noël, né le 27 août 1638 à Beauport, renforcerait donc la thèse de l'arrivée en Nouvelle-France en 1636 des autres enfants de Jean Guyon et de Mathurine Robin⁷. La thèse de Cambray est aussi affaiblie par les arguments d'autorité du Père Le Jeune et de Marcel Trudel.

« Un pauvre homme chargé de femmes et d'enfants ne doit point passer icy les premières années avec sa famille ... mais s'il se rencontrait de bons jeunes garçons ou hommes mariés bien robustes, qui savent manier la hache, la houe, la besche et la charue, ces gens

là voulans travailler se rendront riches en peu de temps en ce Pais ou enfin ils pourront appeler leurs femmes ».

« Un pays dont on commence la colonisation est d'abord un pays d'hommes, étant naturel que les femmes, ici favorisées par la discrimination, n'arrivent en nombre qu'une fois les bases bien établies »⁸.

À ces objections s'ajoute, au dire d'Edmond Giroux, celle d'une surcharge financière inutile de la part de Giffard. Pourquoi nourrir dès 1634 une famille entière, et ainsi « prendre le risque d'amener près de 12 bouches inutiles pour les deux premières années »? De plus, Giffard n'est nullement assuré que Guyon et Cloutier demeureront définitivement en Nouvelle-France une fois le contrat de trois ans terminé. En effet, Jean Guyon vendra ses deux maisons de Mortagne en 1645 et 1653, une fois que sa fille Barbe mariée à Pierre Paradis sera définitivement installée en terre canadienne⁹.

Enfin, la preuve définitive que la famille complète de Jean Guyon n'est pas à Beauport en 1634 vient de son fils François lorsqu'il exige, lors d'un procès en 1689 avec le deuxième seigneur de Beauport, Joseph Giffard, de lui octroyer les deux milles arpents de terre que son père demandait en vertu du contrat de Mortagne. François Guyon ajoute alors: « par lequel le dit defunt seigneur de beauport (Robert) s'est obligé de faire passer de France en ce pays la dite femme et enfans »¹⁰. Quoi de plus explicite pour rappeler que Mathurine Robin n'était pas du voyage de 1634? Si elle avait fait la traversée avec son conjoint en cette année, il n'aurait pas été nécessaire d'en parler 50 ans plus tard. Elle et ses enfants arriveront le 11 juin 1636 en compagnie d'une centaine de personnes dont la famille de Zacharie Cloutier¹¹. Le mois suivant, soit le 27 juillet, Anne Cloutier (11 ans) et Marie Guyon (12 ans) passeront avec Robert Drouin et François Bélanger leur contrat de mariage. Une année s'écoule. Ces deux couples célébreront un double mariage en l'église Notre-Dame-de-Recouvrance de Québec le 12 juillet.

(Voir Vol. 33 #2 pour plus de François Bélanger et Marie Guyon à Beauport (1634-1641)).

N.D.L.R. This is the first installment of *François Bélanger*.

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

By Raymond Belanger.

Translation by Jim and Armand Bélanger

During their existence in North America, from 1634 to 1696, the arrival year for François Belanger and the death of Marie Guyon, this pioneer couple lived in the seigneuries of Beauport, Beauport and L'Islet Bonsecours in that order. But, before examining the stay of François in Beauport between 1634 and 1641, we address certain questions where the answers would be evident if we still had the contract of commitment and the pre-nuptial agreements from the registers of Notre Dame de Recouvrance Chapel which burned in 1640 and where François was married in 1637. The only information available from archives simply gives the name of the celebrant (Jerome Lealemant) and the two witnesses (Letardif & Derre de Gand) which lacks detail. All these precious documents would have revealed his birth year, his residence of origin, the names of his parents and his sponsor as well as the year of his departure for New France.

Despite this lack of source information, we dare provide answers from pertinent indexes accumulated, limited by verifiable events mixed with, more or less a strong dose of hypothesis. Therefore, these answers have the objective of eliminating error and expand our knowledge, not only of François Belanger but also regarding the seigneurie of Beauport, which ends justifies our approach and this review.

Who hires François Belanger for New France?

Was François Belanger hired for the Company of One Hundred Associates or to work for Robert Giffard? Or, even still, for Jean Guyon, his future father-in-law, as a mason? This brings us to imagine two hypothetical cases. Which one do we believe? The first, brought forward by Muriel Laroche-Montpetit, maintains that he was hired as an assistant for the Company of One Hundred Associates

and, upon his arrival, he lived in Quebec. In those times of difficult communications, Adrien Pouliot tells us, when we need to find witnesses and godparents for different official acts, <we cast our gaze to our surroundings and neighbors>. Keeping this principle in mind and adding several official acts between 1636 and 1640, allows us to conclude that François Belanger was, from the beginning, in the company of Giffard and not at the One Hundred Associates store in Quebec. The signature of François Belanger, next to that of other employees of Giffard on the marriage contract of Robert Drouin and Anne Cloutier in July 1636 in the home of the same Giffard, reinforces our supposition. The Langlois, Cloutier and Guyon, all employees of Giffard, associate around the seigneur of Beauport and his wife, Marie Renouart, who also signs this marriage contract. Add to this the fact that François is the godfather, on the second of September 1637, to Anne Langlois, daughter of Noel, who receives from Giffard the same year a concession of land totaling an area of 60 arpents (Lespinasse, 05-07-1637). Adding to this the fact, that Jean Guyon, in his own home, baptizes his first born son, Charles, in 1640, and that Charles Giffard aka <fripon> and son of Robert is godfather of Charles, permits us to conclude, with a large probability of accuracy, that François Belanger is employed by Giffard from the first years of his arrival. In addition, he makes his livelihood as a mason. As it were, at his religious marriage on 12 July 1637 and at the baptism of Anne Langlois, on the second of September of the same year, he is listed as a mason. We would be surprised to find that he is an employee of Jean Guyon since Jean never was a recruiter.

A final indicator which supports not only the presence of François Belanger at Beauport and also that he is an employee of Giffard is the map of Jehan Bourdon in 1641 <depuis Kebec jusqu'à Cap

Tourmente>. Surveyer, engineer, map maker, he indicates on this map a farm at Chateau Richer under the name of François Belanger and numerous other former employees of Giffard. This migration from Beauport to the seigneurie of Beauport is witness to a breach between certain residents of Beauport and Robert Giffard. Several farmers, inscribed on this map, are deserters from Giffard's seigneurie: Zacharie Cloutier (the son) Simon Guyon, Marin Boucher, Robert Drouin. The subject of hay and pasture, says Adrien Pouliot, was the motive for this breach. The Beauport Company offered it tenant farmers ready pastures for their animals while Giffard held back and kept them for himself. In 1652, he demanded compensation from the Hundred Associates <for loss of livestock and of servants> .

When did François Belanger and his wife, Marie Guyon, arrive in Beauport?

What was the arrival year of François Belanger and Marie Guyon? We are on unstable ground, here, as "of 3106 immigrants between 1632 and 1663, Trudel was only able to verify the arrival year of 1039 with any certainty? Was it 1634 or 1636 as asserted by Leonidas Belanger? For our purposes, even though François Belanger's presence is recorded in New France in a marriage contract for Robert Drouin and Anne Cloutier in July 1636, a 1634 year of arrival is acceptable. Based on the religious marriage in 1637 and on the fact that engaged couples had to wait 36 months before the end of final obligations of the marriage contract, it seems more probable and reasonable that 1634 is the year of arrival for François Belanger. This does not contradict Trudel since he claims 1636 as the arrival year for François while allowing for a 1634 arrival with a possibility that it might be as late as 1636.

"Of the 94 engaged couples (of 202) that marry, eight do so within three years, six wait the full three years and eighty marry after the three years. Statistics found show that it is correct to say that the majority of engaged couples take a farm and marry only after their contract is terminated. ."

(Continued on page 25)

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

What is the arrival year for Marie Guyon in New France? Is it in 1634 or 1636? Cambray claims that Marie Guyon arrived in New France in 1634, which seems, to us, to be improbable and in contradiction with the engagement contract of her father. In effect, this contract between Jean Guyon and Giffard, signed at Mortagne in March 1634 in front of Mayor Roussel, shows that his wife and children, except for the oldest (Jean), plan to join their father in 1636. "... arranged by the said Master of Beauport at his expense the wives of Guion and Cloutier with their other children in the year which we count one thousand six hundred thirty six, for room and board and to house said women and children . . ."

Most authors (Dion, Trudel, Leonidas Belanger, Y. Caron) refer to this contract to determine the arrival year of Marie Guyon as 1636. Cambray and Campeau depart from this premise. The former sets the arrival of Jean Guyon's family as 1635 while the latter claims 1634.

. . . The news that Giffard has established desirable contracts with the Boyer family and Rosee Cheffaut rapidly reached Mortagne and the surrounding area, which served to accelerate the migration movement. Whereas Madame Giffard, using her influence with the wives Cloutier and Guyon, the two Bouchers and also a verbal financial arrangement or a privately signed agreement between the two parties, or still due to a change of heart between

these women who were resigned not to stay alone in Mortagne, while separated from their husbands, we believe that . . . this first contingent comprised and composed of those families of Giffard, Guyon, Cloutier, the two Bouchers . . . (Cambray, Robert Giffard, p.42)

This premise of Cambray, Campeau and also of Raymond Gariepy is greatly lessened on one hand by the dates of birth of Mathurine Robin & Jean Guyon's children and on the other hand by the witnesses of Father Lejeune and Marcel Trudel. The interval of four and a half years between the birth of Michel, born the 3rd of March 1634 at Mortagne, and that of Noel, born 27 August 1638 in Beauport, reinforces the theory of a 1636 arrival in New France for the other children of Jean Guyon and Mathurine Robin. Cambray's theory is also lessened by the authoritative arguments of Father LeJeune and Marcel Trudel.

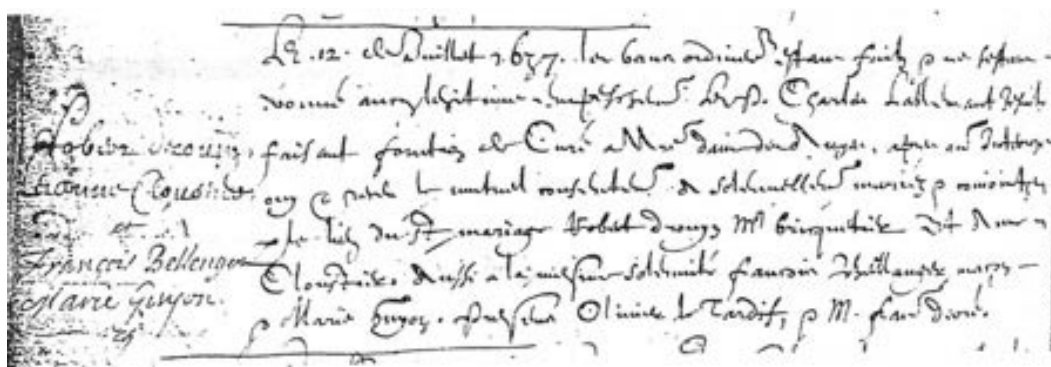
"A poor man supporting a wife and children should not undertake this passage with his family in the first year . . . but we meet good young men, or robust married men who are knowledgeable with an axe, hoe or plow drawn by beasts; these willing to work young men can become wealthy in a short time in this land so they can finally send for their wives."

"A land where we are establishing a new colony is, therefore, a land of men where women are discriminated against until they can arrive in large numbers once a solid base has been established."

To these objections, as related by Edmond Giroux, was added a useless financial surcharge levied by Giffard.

Why support an entire family in 1634 and take the risk of adding 12 mouths to feed during those first two years? In addition, Giffard has no assurance that Guyon and Cloutier will claim permanent residence in New France once their contract is terminated. In effect, Jean Guyon sells his two homes in Mortagne in 1645 and 1653, once his daughter, Barbe married to Pierre Paradis, is permanently established in Canadian soil.

Finally, definitive proof that Jean Guyon's entire family is not in Beauport in 1634 comes from his son, François, when he starts a process of claiming (in 1689) from the second seigneur of Beauport, Joseph Giffard, the granting of two thousand acres of land which his father was promised as a result of his contract in Mortagne. François Guyon adds "because the said deceased seigneur of Beauport (Robert) obligated himself, in France, to hand down to the said wife and children . . ." What more is needed to show that Mathurine Robin was not on the voyage in 1634? If she had made the crossing with her husband in that year, it would not have been necessary to talk about it 50 years later. She, and her children, arrive on 11 June 1636 along with a hundred or so others and the family of Zacharie Cloutier. The following month, on 27 July, Anne Cloutier (11 years of age) and Marie Guyon (12 years of age) finalize their marriage contracts with Robert Drouin and François Belanger. A year passes before these two couples celebrate a double marriage in the church Notre Dame de Recouvrance de Québec on 12 July.



Mariage double: Robert Drouin et Jeanne Cloutier; François Bellenger et Marie Guyon
Paroisse NOTRE-DAME de QUÉBEC
LE 12 DE JUILLET 1637

THE IMMACULATE CONCEPTION CHURCH

by Joe Melanson
Springfield, MA

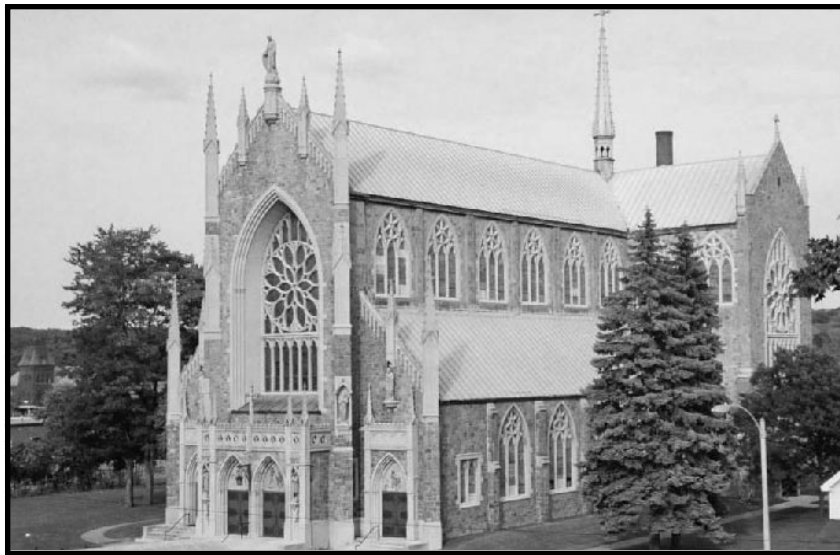
The Immaculate Conception Church was once a remarkable piece of architecture and an irrevocable testament to the faith of many Franco-Americans living in Holyoke, Massachusetts. The church was erected in 1927 and staffed by the Missionaries of La Salette, whose core value, "Guard of Sanctuaries," would soon become anything but guarding.

In 2003, Father James Aherne M.S., had just taken up his pastoral duties at the church, and following his arrival, received word from his predecessors that a church renovation study had been completed by a local architectural firm. Their study revealed the obvious- repairs were needed, but the \$1.8 million dollar price tag would exhaust the church's funds. Father Aherne's shocking solution was to tear the church down and build a new one, which would be more economically manageable, a plan enthusiastically approved by the local bishop.

Many of the parishioners were outraged that this La Salette pastor, a "Guard of Sanctuaries," would have the church destroyed. What was he thinking? There had to be a solution to the problem, other than the destruction of a priceless treasure. And so parishioners formed a preservation committee to find an alternative, for the pastor and bishop to consider. Several solutions were presented to not only preserve the church building, but also the French heritage in Holyoke for the remaining Franco-Americans and to welcome them all as members.

Meeting with over twenty con-

tractors, engineers, and architects to find this alternative, the preservation committee and numerous companies were enthusiastic and honored to be able to help in the quest. After concluding that it would cost less than \$500,000.00 to restore the church inside and out, Father Aherne



thought is was necessary to have diocesan lawyers step in, to further facilitate his original idea, when I, as parish organist and preservation committee president. "This is to inform you that you are not authorized to directly or indirectly hold yourself out as representing the Parish in any capacity, and particularly with respect to your efforts to preserve the Church. You are only to use your key to enter the Church for reasons related to your duties as organist." Thankfully, the renovation proposal was submitted just eight days later. Re-entering the church was no longer my concern.

The work and research of the preservation committee had yielded positive results including the securing of enough funds to more than accomplish the work. These would come from many agencies, privet, government, and others, but the "owner of said property,

bishop of the Diocese of Springfield," would not sign the necessary paperwork for those funds to be disbursed, (since he would loose control) continuing to cite higher amounts of monies needed for a complete restoration, but while dangling the carrot of a new smaller, more economical church as a lure away from our intention to restore the original structure.

The preservation fund had also sought to purchase the church for a large sum of money; an offer that was never considered. We even proposed to renovate the church without the assistance of the diocese or its funds, or the church's own funds. But that was even out of the question.

Requesting the assistance of the Vatican, a 101 page appeal was submitted for review by the Congregation for the Clergy. In reply, Archbishop Csaba Ternyak wrote, "After carefully examining the facts involved in the decision of the Bishop of Springfield, it would appear he has acted within the law and with due reason within his lawful governance of

the Diocese of Springfield." Therefore, this dicastery does not deem that any action on its part is either necessary or appropriate at this time."

Law suits were filed to hinder demolition plans of demolition were later denied or withdrawn. Parishioners who wanted to save their church- were barred from attending parish council meetings; our local historical commission chair woman was even physically assaulted by Father Aherne while attending a council meeting. "These individuals have misrepresented the desire of the parish and this parish council," Father Aherne writes in a letter to our bishop. Furthermore, the former bishop of Springfield, Thomas L. Dupre, had said, "The sad but stark reality is that Immaculate Conception Parish has a very small number of

(Continued on page 27)

25 Years of the FCGSC: Part One, the Library

*By Albert J.
Marceau
Newington, CT*

The French-Canadian Genealogical Society of Connecticut was legally incorporated as a non-stock corporation in the State of Connecticut on July 17, 1981. The nine founding members listed in the Certificate of Incorporation are 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. The same document gave the date of the first meeting of the organization as June 13, 1981, and the business address was the home of Secretary Lorraine Harlow on 29 Glastonbury Avenue in Rocky Hill, Conn. The Certificate of Incorporation also revealed the twelve goals of the FCGSC, two of which have a clear reference to creation of a library, which are the first: "to establish a genealogical library for the use of those interested in the subject," and the tenth: "to establish and maintain a reference library & research center for the benefit of members." The sixth goal has the implied goal of a library, and it is the only goal of the twelve that has a reference to the ethnic focus of the genealogical society: "to provide a common access by and for [A]mericans and others with Canadian origins."

The first home for the library of the FCGSC was a spare room in the building of the French Social Circle on 981 Park Street in Hartford, an organization often called "The French Club" among members of the FSC and the FCGSC to this day. The real name of the FSC is "Cercle Social Francais," and it was founded in 1925 in Hartford. In the fourth surviving newsletter of the FCGSC, dated June 10, 1982, one can read: "Thanks to the generosity of the French Social Club [sic] we have a library. We are deeply



981 Park Street, Hartford, the former home of the French Social Circle, and today home for the Iglesia Bautista Hispana. Photo by Albert J. Marceau, Oct. 11, 2006."

indebted to Paul Burns, President, the Board of Directors, and the membership for the magnificent assistance in this undertaking. All were most pleased to receive us and we are hopeful that this association will be mutually beneficial to both organizations." The newsletter also announced that the library hours were Saturdays, 1-5PM, and Mondays and Wednesdays 6-9PM, and that the society itself had few books, for: "Many members are loaning us their repeteroires for library use to supplement our meager collection until the society is financially able to purchase them. Therefor[e], we ask that you be extremely careful with the use of the books." Patrick Lausier, the treasurer of the FCGSC after Ethel Hodgdon, was the contact between the two organizations, and he said in an interview on June 19, 2006, that the French Social Circle never charged the FCGSC rent for the space for the library. The earliest logbook of visitors to the FCGSC began on April 23, 1984, and for the remainder of that year, there were 411 visitors to the library. In 1985, there were 561 visitors, and in 1986, there were 613, although the last two months of 1986 were in the second location of the FCGSC library. In 1995, the French Social Circle relocated to 373 Main Street in East Hartford, across the street from Pratt and Whitney International Aero Engines, and the building at 981 Park Street, Hartford, became the Iglesia Bautista Hispana.

The second home for the library of the FCGSC is on the first floor of the Old Tolland County Courthouse on 53 Tolland Green, on route 195, near the junction of route 74 in Tolland, Conn.,

and less than one mile north of Exit 68 off of Interstate 84. According to Harold Weigold's Tolland: The History of an Old Connecticut Post Road Town, the building dates from 1822, and was used as a courthouse until 1892, and in 1898, Mrs. Hamilton R. Downing and 24 other women formed the Tolland Public Library Association. The following year, 1899, the former courthouse
(Continued on page 28)

(The Immaculate Conception Church continued from page 26)

parishioners and the parish has a pastor only because a priest from the Missionaries of La Salette, from outside the diocese has come specifically to minister to the Spanish community in that part of Holyoke." What about the rest of us?

Sadly, Father Aherne was never suited to become pastor of this parish. Under different circumstances, a priest and who formerly served here would have gladly returned as pastor, but could not due to the ill health of his out-of-state parents. He nevertheless supported us in our efforts and earned the gratitude and respect of all of us.

With the destruction of Immaculate Conception Church, one of the finest French gothic churches in Western MA-the Franco-American community in Holyoke has lost the last vestige of its religious cultural heritage. Immaculate Conception was the last of the three French-related parishes in this city. It's a sad consequence of our time.

www.immaculateconceptionpreservationfund.org

Le Forum

(25 Years of the FCGSC: Part One, the Library continued from page 27)

became the functioning public library for Tolland, and remained so until 1985 when the town library moved to the Hicks Memorial and Municipal Center at 21 Tolland Green. On Oct. 25, 1986, Henri Carrier announced in a newsletter to the membership that: "FCGSC's Research Center & Library has moved from the French Social Club [sic] in Hartford to larger quarters in historic Tolland,

the society's sole honorary member.

The new location had a positive effect on the number of visitors to the library, as shown in the logbook of visitors to the library of the FCGSC that began on Mon. April 23, 1984. For the year 1984, which is incomplete, there were a total of 411 visitors to the library, in 1985, 561 visitors, and in 1986, 613 visitors. (The term "visitors" includes patrons and librarians who signed the log on the days that the library was open to

public.) The hours that the library was open at the new location were similar to those at the French Social Circle, for in the December 1986 issue of the Connecticut Maple Leaf, they were Saturdays 9AM to 4PM, and Mondays and Wednesdays 4 to 8PM. In 1987, the first full year of the library in the Old Tolland County Courthouse, there were 1,221 visitors, nearly double the total number of visitors for the previous year. For the same two years, the library was open 185 days in 1987, so the daily average of visitors per day was 6.6, an increase over the daily average for 1986, which was open for 126 days, for an average of 4.87 visitors per day. In 1988, there was a minor drop in visitors, 1,186, which was followed by five years of steady growth: 1,296 in 1989; 1,534 in 1990; 1,551 in 1991; 1,682 in 1992; 2,242 in 1993.

The most dramatic increase of patrons to the FCGSC library occurred during the years 1992 and 1993. In 1992, the library was open 187 days, and in 1993, it was open 184 days, so the daily average of visitors to the library in 1992 was 8.99, which increased to 12.18 in 1993. The reason for the increase of 560 visitors in 1993 was due to an announcement by the Mashantucket Pequot Indian Tribe, who had just opened the Foxwoods Casino in



373 Main Street, East Hartford, the current home of the French Social Circle. Photo by Albert J. Marceau, Oct. 11, 2006.

Connecticut." He called the building: "the former Old Tolland Library, listed on the National Register of Historical Buildings" and he wrote that the official opening of the library was on Sat. Nov. 1, from 9AM to 5PM, and Sun. Nov. 2, from 9AM to 4PM. The FCGSC shared the first floor of the Old Tolland County Courthouse with the Tolland Genealogical Library, founded by Prescott Libbey Brown. According to Paul Keroack, who is the third editor of the Connecticut Maple Leaf, the two founders of the two libraries could often be heard teasing each other about the opposing sides of their ancestors, for Prescott Brown was Canadian English, born in Compton, PQ, and Henri Carrier was Canadian French, born in Sherbrooke, PQ. Proof that the rivalry between the two founders were little more than jokes is that Prescott Brown later donated the books of the Tolland Genealogical Library to the FCGSC, and he became



53 Tolland Green, the Old Tolland County Courthouse, where the first floor is the current home of the FCGSC Library. Photo by Albert J. Marceau, Oct. 11, 2006.

(Continued on page 29)

(25 Years of the FCGSC: Part One, the Library continued from page 28)

Ledyard, Conn., that they were willing to accept members into their tribe, so long as individuals could prove their ancestry. During this period, one could hear talk from the new patrons of a need to search for an Indian grandmother. After the Pequots made the announcement, copies of *Black Roots in Southeastern Connecticut, 1650-1900* by Barbara W. Brown and James M. Rose, which has significant information on Pequot genealogy, were being stolen from genealogical libraries throughout Connecticut, a fact told to me in the mid-1990s by Donna Siemiakoski, a professional genealogist and member of FCGSC.

The search for Pequot ancestry lessened in 1994, for there was a drop in visitors to the FCGSC Library, 2,091. Then there were two years of growth, 2,431 in 1995 and 2,557 in 1996, the peak year for patrons to the FCGSC Library, with 12.19 visitors per day, over 197 days. The crest in patronage is due to an article in the *New York Times* that profiled the FCGSC Library, published on Sun. Jan. 21, 1996 in the Connecticut section, "When the Family's from French Canada" by Bill Ryan. Most of the new patrons came from southwestern Connecticut and New Jersey.

The following three years showed a decline, 2,364 in 1997; 2,220 in 1998; and 2,050 in 1999. Ironically, the board of directors of FCGSC decided to increase the library hours from 18 hours per week, to 24 hours per week, keeping the weekend hours the same as before, and increasing Mondays and Wednesday to 1-8PM. The increased hours were announced to the membership by Rolande Clark, a director of FCGSC and Membership chair, in a letter dated January 21, 1998. What is unstated in the letter is that Rolande was also the Monday librarian who kept the library open from 1-8PM on Mondays several months before the board of directors decided to make the change official. The following three

years showed meager growth for visitors to the library, 2,054 in 2000; 2,073 in 2001, and 2,188 in 2002. Then a steady decline in visitors, 2,045 in 2003; 1,594 in 2004, and 1,328 in 2005, with a noticeable drop in visitors in July 2005, when the price of gasoline spiked nationally to approximately \$3.50 a gallon. The decline in visitors to the library continued in 2006, with 983 visitors to the library in 181 days, or 5.43 visitors per day, the lowest average since 1986 since the



Left to right: Henri Carrier, Leo DeRagon, and Prescott Libbey Brown, outside the Old Tolland County Courthouse. Photo, Archives of FCGSC, dated Nov. 1986.

FCGSC Library in Tolland first opened.

The directors of FCGSC have not examined the causes in the decline of visitors to the FCGSC Library. One cause is the ever-increasing use of the internet for genealogical research which began in the mid-1990s. However, new patrons have joined the society and used the FCGSC Library because they viewed the society's website. A second cause is the Bisailon Collection in the History and Genealogy Unit at the Connecticut State Library in Hartford, which is a collection of about 1,000 books on the topics of genealogy and history of French Canada. The said collection nearly duplicates one-third to one-half of the FCGSC Library, and it was willed to the CSL by a former member of the FCGSC, Robert R. Bisailon, who died on Oct. 25, 1994. A third cause is that the board of the FCGSC voted to cut the library hours from 24 per week to 18 per week, a policy that began on Jan. 2, 2006, when the evening hours of Mondays and Wednesday were cut from 1-8PM to 1-5PM. (In contrast, the Bisailon Collection is available 45 hours

per week at the CSL, Mon-Fri. 9-5, and Sat. 9-2.) The fourth and most important cause in the decline in attendance at the FCGSC Library is the cost of gasoline. The FCGSC Library in the Old Tolland County Courthouse is less than one mile north of Exit 68 on I-84, so it has easy access by car, but Tolland is in the outer suburbs of Hartford, and the town does not offer public transportation. Also, Tolland is not near an historic Franco-American center, so it is necessary for all patrons to drive to the FCGSC Library. Thus, the second home for the FCGSC Library is a rooted in a car-based culture.

In conclusion, the Old Tolland County Courthouse will remain the home of the FCGSC Library for the foreseeable future. Because of the decline in attendance at the library, the rising costs of heating oil and gasoline, and the projected 54 percent increase in the cost of electricity due to deregulation in Connecticut, the board of the FCGSC no longer has the optimism of the mid-1990s,

when it seriously spoke of moving the library to another location with a bigger building within the State. Currently, the FCGSC has a symbiotic relationship with the owner of the building, the Tolland Historical Society, which is obligated to rent the building to an organization that is non-profit and has a library. In turn, the FCGSC is charged a modest rent in which the owner pays a percentage of the expenses for oil and electricity since it too uses the building. Also, the Town of Tolland maintains the parking lot in back of the Old Tolland County Courthouse, at no charge to FCGSC, a great convenience during the winter. Despite its lack of optimism of the previous decade, the Board of FCGSC does enjoy a good working relationship with the Tolland Historical Society.

In the next installment, the nine founders of the FCGSC will be profiled.



Sitcha Case Goes to Court of Appeals; He Will Be Confirmed in Jail

**By Albert J. Marceau
Newington, CT**

On Fri., April 27, 2007, the Circuit Court of Appeals in New York City will review the Writ of Habeas Corpus filed by Richard Sitcha in May 2005. The hearing is before three judges, and it is open to the public, but Sitcha will not be present. Attorney Kevin Hoffkins will represent Sitcha at the hearing, and the total time for oral arguments is 16 minutes, eight minutes for the prosecution and eight minutes for the defense. Attorney Hoffkins will argue that the Immigration Judge in Hartford was wrong to re-open the case after Sitcha was granted asylum by the same court. He will also argue that the Dept. of Homeland Security did not provide affidavits as necessary under law in the re-opening of the case, and that the information provided by DHS is unreliable, for the consular investigator at the U.S. Embassy in Douala, Cameroon, spoke to the attorney for Madame Kouatu, and not Madame Kouatu herself who knows Sitcha. Such evidence is called "hearsay upon hearsay," which is not legally used in removal proceedings. The role of Circuit Court of Appeals is to judge whether or not the proper and legal procedure was followed in the re-opening of Sitcha's asylum status in 2003.

The most likely decision by the Circuit Court of Appeals is that Sitcha's case will be remanded to the Bureau of Immigration Appeals, a process that could take years. If the court makes this decision, the Sitcha Defense Committee in Greenfield, Mass., will raise funds for Sitcha to be released on bond. It is also possible that the Circuit Court could uphold the argument of DHS and deport Sitcha, or entirely dismiss the case, and release Sitcha.

Whatever the decision by the Circuit Court, the next day, Sat. April 28, Richard Sitcha will receive the Sacrament of Confirmation in the Jail Chapel of the Plymouth County Correctional Facility, along with three other men, one

photo by Felix Stewie



of whom will also be baptized during the ceremony. Sitcha is a convert to Catholicism, being raised in a Protestant family in the Cameroon, and he was baptized in the Catholic Church and had his First Communion while in high school. Since it is necessary to prove that he had the two sacraments, and the documentation being in the Cameroon, Sitcha's teacher from high school, Br. Daniel Croteau e.c., who now resides in Quebec, wrote to the Archdiocese of Boston and validated that Sitcha received the said sacraments. The confirming bishop is the Most. Rev. John Anthony Dooher, who was consecrated as a bishop in the Archdiocese of Boston on Dec. 12, 2006, and who is an Auxiliary Bishop and Vicar General of the South Region in the Archdiocese.

Richard Sitcha is a refugee from the Cameroon because he aided the families of the Bepanda Nine, who were nine youths murdered in January 2001 by the paramilitary police force called the Douala Operational Command. The crime that one of the Nine committed was the theft of a gas can. The families of the Nine knew their sons were arrested, but they were never released, nor their bodies recovered. Sitcha, who worked in the court in Douala, aided the families by uncovering information and discreetly releasing it to them and to the Archdiocese of Douala. Cardinal Tumi, of the said Archdiocese, spoke out against the murders. Two of the Nine are Charles and Elysee Kouatou, and their mother is Madame Kouatou, who knows Sitcha. Sitcha himself fled the Cameroon in April 2001 to save his life.

BOOKS/LIVRES...

Autobiography of a
French-Canadian Nurse:
"Yes, Father"

**by Juliana
L'Heureux, Topsham,
ME**

(Taken from *Késsin-nimek - Roots - Racines, Volume 5 Issue 2, February 2007 Février*)

Family autobiographies are heirlooms, especially when authors publish their stories. Although family possessions may erode with advancing age, an autobiography will find its way into the heart of an extended family and contribute to the ongoing oral history. Publishing family stories was a formidable task in 1979, when Alvine Cyr Gahagan published "Yes, Father", in the first person. Cyr's daughter, Yvonne Cyr Bresnahan, of Bedford, NH, recently sent me a copy of her mother's published autobiography.

Alvine Cyr Gahagan, R.N., Bresnahan's mother, was a French-Canadian who worked during the 1930's as a public health nurse in Alberta, Canada. More than an autobiography, "Yes Father" is also an accurately documented historical account of how people lived and died in the years before ambulances, emergency medical services, antibiotics or advanced medical technology. In fact, Cyr hardly had the resource of a telephone during the 1930's when she practiced nursing in Alberta.

This autobiography also highlights the warm family relationships of a typical French-Canadian and her upbringing. Cyr was born on November 21, 1910, an at home delivery. Her autobiography describes a birthing room of the era and a detailed sequence of events whereby her family took responsibility with helping the physician who came to her home in time for her delivery.

The Canadian government considers my mother's autobiography to be one of a few true historical books about a public health nurse who covers a radius of two hundred miles on dogsled," writes

(Continued on page 31)

Un peu de POÉSIE/
POETRY

La malle

Il est presque minuit au cadran des années
Je vide mes tiroirs des objets surannés
Qui, en leur temps, si beaux, si neufs, si modernes
Donnaient aux plus anciens un reflet un peu terne

Je revois le passé en médaillons d'ivoire
Ici notre mariage et là un nouveau-né
Et puis de longs voyages et la douceur des soirs
Et la joie des enfants qui, près de nous, jouaient

Sur ce papier jauni, tu inscrivis: "Je t'aime"
En fait de signature, au bas du petit mot
Que tu m'avais écrit peut-être le jour même
Où tu m'avais offert un album en cadeau

Je le ferme à présent et pose tendrement
Parmi bien des mots chers qui viennent des enfants
Parmi maintes reliques léguées par nos parents
Dans cette malle ancienne dont la clé est d'argent.

Avant de la fermer, j'égrène les pétales
Des roses conservées dans du papier de soie
Qui souvent m'ont fait croire à des amours totales
Ce qui n'était pas faux, puisqu'elles venaient de toi

Mais comment décider ce qu'il nous faut en faire
De cette malle prête à traverser le fleuve?
La livrer au courant ou laisser en arrière
Pour qu'un jour un enfant ajoute des choses neuves

Michelle Gorio Barany
Fountain Valley, California

The Trunk

It is almost midnight on the dial of the years
I clear my drawers of dated souvenirs
That, in their time, so beautiful, so new, so modern
Made the older ones appear colorless

I see the past in ivory medallions
Here our wedding and there a newborn
Then a few long trips and the evenings sweetness
And our children's joy, playing around us

On that yellowed paper, you wrote, "I love you"
Instead of a signature below the short note
That you wrote to me perhaps the same day
When you gave me the album as a gift

I now close it and place it tenderly
Among dear notes written by the children
Among many relics given by our parents
In that ancient trunk of which the key is gold

Before closing it, I scatter the petals
Of the roses I kept between layers of silk
They often made me think of a love that's total
Which was not false, since they came from you

But how to decide what we are to do
Of that trunk ready to cross the river
Leave it up to the tide or keep it on shore
For a child, one day, to add new souvenirs?

Translated by Ross W. Winterowd
Huntington Beach, California

("Yes Father", Continued from page 30)

her daughter. "My mother even designed the blue and gold leaf design cover of her autobiography. It's a rough map, containing landmark symbols, representing the trail she followed with a dogsled when she was home nursing. She delivered babies, pulled teeth, set bones, cut toe nails and maintained a sense of dedication to the public. All the while, she kept her sense of humor", adds Cyr. "My mother's personal narratives were my bedside stories growing up," she says. "Yes Father" also contains 52 photos. In one photograph taken at her office in 1935, Cyr wore a public health nurse's uniform with a starched white collar. An office sign reads, "Miss A. Cyr, District Nurse" painted on a wooden clap board sided building called Tangent Cottage, with curtains hanging in an old fashioned double hung colonial window. She's pictured with a dog from her sled team.

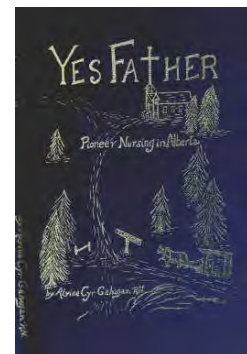
Some of Cyr's frontier patients could not be treated with antibiotics in the 1930s' because they were not available. For example, she describes how one young boy died in her arms suffering from spinal meningitis.

A highly coveted endorsement for Cyr's autobiography came from Margaret Mitchell, the famous author of "Gone With the Wind". Cyr originally wrote to Mitchell asking for advice about writing her autobiography. Mitchell responded on February 17, 1941, by thanking Cyr for her query and the compliments she gave about "Gone With the Wind". Mitchell adds, "I have a firm belief that books about personal experiences are better books if they are written by the ones to whom the experiences happen". Mitchell's actual letter to her mother is framed and hanging in the Bresnahan home.

"Yes Father" is an enjoyable autobiography because it's packed with first per-

son detailed recollections about daily life during an era when communications were nearly always carried by oral messengers. Moreover, it's inspirational because Cyr is a professional nurse who intelligently helps people to care for themselves.

People interested in purchasing a copy of her mother's book "Yes Father" can contact Cyr at her e-mail: YvonneNews4U@aol.com



BOOKS/LIVRES...

Acadian Redemption



Ordering Information: Make Check or Money Order payable to Acadian Museum, include your name, address, city, postal code and phone number and send to Acadian Museum/Book Order, 203 South Broadway, Erath, Louisiana, 70533 Telephone (337) 937-5468 or (337) 233-5832

Acadian Redemption, the first biography of an Acadian exile, defines the 18th century society of Acadian into which Joseph Beausoleil Broussard was born, in 1702. The book tells of his early life events and militant struggles with the British who had for years wanted to lay claim to the Acadians' rich land. Subsequent chapters discuss the epic odyssey during which Beausoleil led a group of one hundred ninety-three Acadians from Nova Scotia to Louisiana, the new Acadia, with the hope that his beloved Acadian culture would survive. The last half of the book discusses the repercussions of Beausoleil's life that resulted in the evolution of the Acadian culture into what is now called the "Cajun" culture and how it led to a eighth generation Beausoleil descendant, Warren A. Perrin, to bring a Petition seeking an apology from the British

Crown in 1990. This Petition was successfully resolved on December 9, 2003 by the signing of the Queen's Royal Proclamation.

* The author, Warren A. Perrin, is an attorney with the Lafayette law firm of Perrin, Landry, deLaunay, Dartex and Ouellet, an Adjunct Professor at the University of Louisiana in Lafayette, founder of the Acadian Museum of Erath and President of CODOFIL, the Council for the Development of French in Louisiana.

* The book contains an instructive 500-year chronology of influential historical events which helped to develop, shape and ultimately create the Cajun culture of Louisiana.

* The book contains a copy of Queen Elizabeth II's Royal Proclamation.

* All of the proceeds from the sale of the book will be donated to the Acadian Museum of Erath.

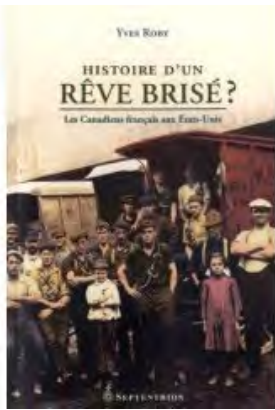
Price of Book: \$20.00 (USA or Canadian) each

Reproduction of Royal Proclamation: \$5.00 each

Beausoleil T-Shirts: \$15.00 each (Indicate size; medium, large, or extra large

Add \$4.00 for shipping and handling

Histoire d'un rêve brisé. Les Canadiens français aux États-Unis



Au début du XXe siècle, près de la moitié de la population d'origine canadienne-française vivait à l'extérieur du Québec, en Nouvelle-Angleterre pour la plupart. Cette saignée démographique aurait pu contribuer à l'établissement d'une société francophone vigoureuse et dynamique aux États-Unis. Mais, au milieu des années 1970, le dominicain Thomas-Marie Landry signera l'acte de décès de ce rêve pieux tandis que les élites franco-américaines considéreront cette tentative comme un échec.

Toutefois, pour ceux qui ont choisi de s'installer aux États-Unis d'abord et avant tout pour améliorer leur sort et

celui de leurs enfants, l'anglicisation et l'assimilation apparaissent non comme un échec, mais comme une réussite. Ils voient dans leur histoire une heureuse évolution qui a fait d'eux des Américains d'origine canadienne-française. Deux lectures différentes d'un même passé. Yves Roby dresse le portrait de l'épopée des Canadiens français en Nouvelle-Angleterre et explique ce qu'il est advenu de leurs projets et de leurs rêves. Il nous donne matière à réflexion sur l'histoire du Canada français, sur l'évolution de la Franco-Américaine et sur l'avenir des francophonies américaines.

Né à Québec en 1939, Yves Roby a fait des études à l'Université Laval, à la Sorbonne et à l'Université de Rochester, à New York, où il a obtenu un Ph. D. Il a fait carrière à l'Université Laval. Il a publié plusieurs livres et de nombreux articles sur l'histoire du Québec et des États-Unis.

150 pages

Indexed

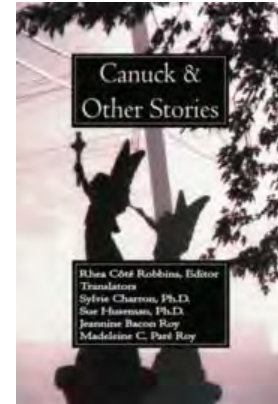
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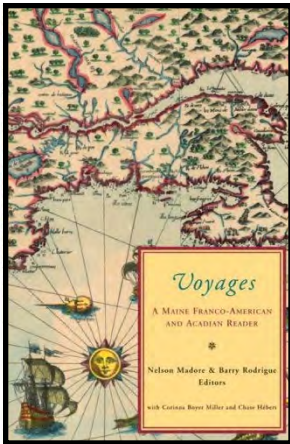
Canuck and Other Stories Translations

Rhea Côté Robbins, Editor Canuck, by Camille Lessard Bissonnette, (1883-1970), translated by Sue Huseman and Sylvie Charron, is a book which reflects the French Canadian immigration experience from a young woman's point of view. The protagonist, Vic, is a very modern young woman who sets out to accomplish many things in her new country, the U.S.

La Jeune Franco-Américaine, The Young Franco-American by Alberte Gastonguay, (1906-1978), translated by Madeleine C. Paré Roy, is a study of the life of a young woman

(Continued on page 33)

BOOKS/LIVRES...

A Maine Franco-American and
Acadian Reader

http://www.allbookstores.com/author/Barry_Rodrigue.html

Book Description:

Dozens of voices celebrate--in essays, stories, plays, poetry, songs, and art--the Franco-American and Acadian experience in Maine. They explore subjects as diverse as Quebec-Maine frontier history, immigrant drama, work, genealogy, discrimination, women, community affairs, religion, archeology, politics, literature, language, and humor. The voices, themselves, are equally diverse, including Norman BeauprÃ©, Michael

Michaud, Ross and Judy Paradis, Susann Pelletier, John Martin, BÃ©atrice Craig, Michael Parent, Linda Pervier, Alaric Faulkner, Ray Levasseur, Yves Frenette, Paul ParÃ©, Yvon LabbÃ©, Rev. Clement Thibodeau, Bob Chenard, Denis Ledoux, JosÃ©e Vachon, Greg Chabot, Jean-Paul Poulain, Stewart Doty, Rhea CÃtÃ© Robbins, and many others. This is a rich resource and an engaging read, one that will resonate with many.

Author: John Madore (Editor)
& Barry Rodrigue (Editor)
Format: Paperback

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A Time of Trouble
by Thomas LaPointe

Thomas LaPointe was born in the northern Maine town of Van Buren. He graduated from U Maine in 1960 with a BA in Government. He also served in the US Army Corps of Engineers from 1953-55.

Thomas served as town manager of the Maine towns of Carmel and Thomaston, and was city manager of Rockland. He would go on to spend over 32 years in that profession.

In 1968, he was appointed manager of Lakewood, NJ, where he served for 25 years. Unofficially, this was close to a tenure record for longevity in one municipality.

He & his wife Doris have been married 45 years and have 5 children and 6 grandchildren. Since retirement, Thomas and Doris have spent a considerable part of their time ex-

changing homes with people from England, France and the Netherlands.

Thomas is a serious golfer and a devoted baseball fan. He enjoys New Orleans jazz and the band Shovelhead.

On October 5, 1979, the Human and Civil Rights Association of NJ presented him with their annual recognition award "for exemplary efforts in promoting human and civil rights in New Jersey."

A Time of Trouble is a firsthand account from the frontlines of the racial tensions that wreaked mayhem and violence in Lakewood in the late 1960s and early 1970s. As always, the surface is the wrong place to look for the cause of such things. LaPointe takes us directly to the multiple sources--the ultimate causes of A Time of Trouble.

(Canuck continued from page 32)

who is seeking her way in the world. She meets many suitors and comes to the conclusion of a satisfactory ending in the ways of traditional culture. *FranÃ§aises d'AmÃ©rique*, Frenchwomen of North America by Corinne Rocheleau Rouleau, (1881-1963), translated by Jeannine Bacon Roy, is a one act play which features the heroines who helped settle New France.

This play proves their presence on the North American continent and is as fresh today as the day it was first presented.

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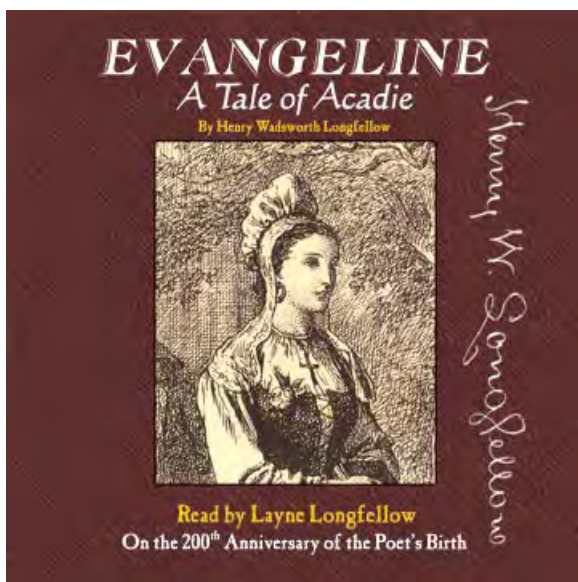
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EVANGELINE: ***A Tale of Acadie***

By

Henry Wadsworth Longfellow

Read by
Layne Longfellow

Unabridged on 2 CDs \$29.95

Evangeline is the soulful story of young lovers separated during the deportation of Acadians from their homeland in 1755.

It is, as Henry Wadsworth Longfellow said, “...*the best illustration of faithfulness and the constancy of woman...*” as Evangeline spends her life searching for Gabriel who has remained faithful to her. In the end, they are reunited in a poorhouse where they have a moment of spiritual healing before he dies in her arms.

Evangeline is a story of survival – the survival of a people who faced rejection, homelessness, hunger, and other adversities wherever they were disembarked in the American colonies. ***Evangeline*** was read all over the world and became a mirror for the displaced Acadians to recognize themselves and reunite as a nation – a nation without borders, a people without a homeland.

Evangeline was Henry Wadsworth Longfellow’s first and most popular epic poem. It is written in non-rhyming hexameter, which reads like prose. Layne Longfellow, a descendant of Henry’s cousin, Michael, reads the poem with a voice from deep in his soul, allowing the hexameter to “*soar and sink at will, now grazing the ground in its long sweep, now losing itself in the clouds,*” as Henry described.

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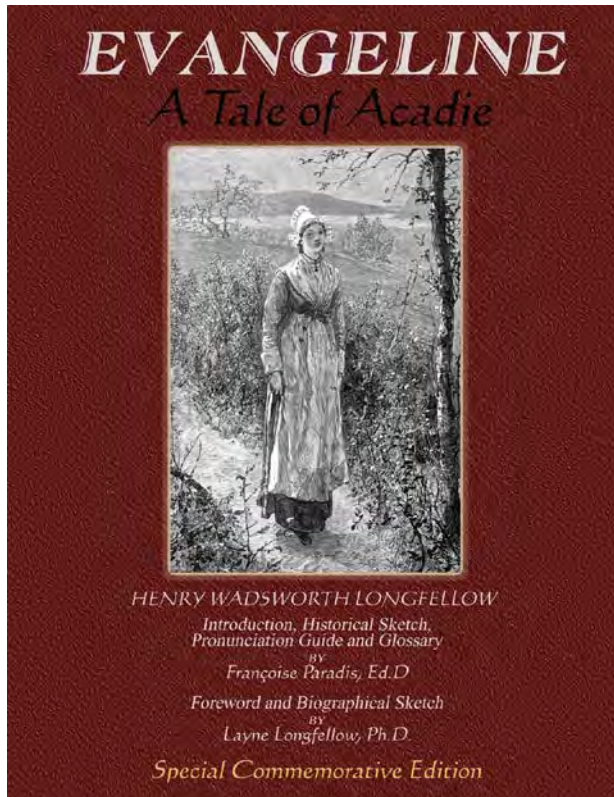
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Call (207) 282-6730 Fax: (207) 282-6731



EVANGELINE:
A Tale of Acadie
by
Henry Wadsworth Longfellow

*Introduction, Historical Sketch,
Pronunciation Guide and Glossary*
by
Françoise Paradis, Ed.D.

*Foreword and Biographical Sketch of Henry W.
Longfellow*
by
Layne Longfellow, Ph.D.

Easy to Read
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Evangeline is the soulful story of young lovers separated during the deportation of Acadians from their homeland in 1755. It is, as Henry Wadsworth Longfellow said, "...the best illustration of faithfulness and the constancy of woman..." as ***Evangeline*** spends her life searching for Gabriel who has remained faithful to her. In the end, they are reunited in a poorhouse where they have a moment of spiritual healing before he dies in her arms.

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This is a limited edition prepared by Françoise Paradis to commemorate the 400-year anniversary of the first Acadian settlement and to honor the 250-year anniversary of the deportation of Acadians. This volume is beautifully illustrated with old lithographs and recent paintings. There is a historical sketch of Acadians in North America, a pronunciation guide, and a comprehensive glossary to help etch Longfellow’s beautiful images into our memories.

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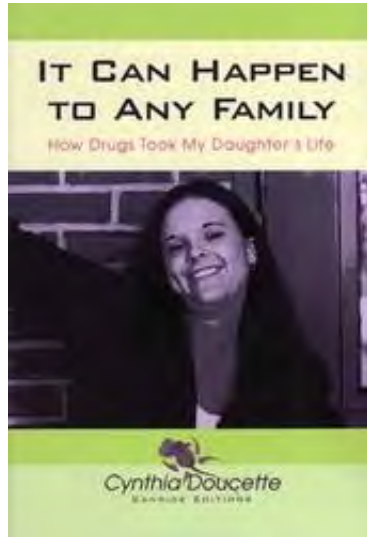
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BOOKS/LIVRES...



This is the story of an ordinary family struggling with an extraordinary problem: a special child whose journey to adulthood was hijacked by teenage drug use.

Candice Doucette was a beautiful and well-loved young girl with many friends and talents and supportive parents—what happened to her and her family can happen to any family.

In this memoir, her mother candidly shares her experience, in hopes that other parents will find this book a resource as they strive to answer the recurrent question—"What can we do?"

It Can Happen To Any Family/How Drugs Took my Daughter's Life details the struggles and the anguish of a Berwick family as they dealt first with their daughter's depression and drug use and then with her death from a methadone overdose.

"By making our story available, I wanted to let any family dealing with drug addiction know that others have been through the horror they are facing," said Cindy Doucette. "My daughter had so much to live for, and she threw it all away at 18 for a high."

The book which Doucette has been writing since the autumn after her daughter's death in March of 2003 is a simple and straightforward account of the years leading to Candice Doucette's overdose. The story details her hospitalization and deepening dependency on the drugs that would eventually take her life on March 28, 2003, in Somersworth, New Hampshire.

It Can Happen To Any Family/How Drugs Took My Daughter's Life (\$24.95, 288 pages, photos) plus \$5.00 shipping and handling. To order the book, write Cindy Doucette, P.O. Box 694, Berwick, Me. 03901, call 1-207-698-1836.

You can also purchase for \$24.95 + shipping through paypal (below) even if you do not have a paypal account.

"I left her room and went to bed. I lay next to David, but we did not speak. There were no words to describe the pain we were in. I thought about the day that had begun so pleasurable...and ended so painfully. Even so, I thanked God for the blessings in my life as I did every night. I asked Him to watch over Candice and provide her with the help she needed. We had not been able to give her what she required. Nothing had worked as we had hoped.

I'm glad I didn't know then how tragically her story--and ours--would end. What happened to Candice, and where did it all begin?"

Please feel free to contact me if you have any questions. itcanhappentoanyfamily@hotmail.com
<http://www.myspace.com/itcanhappentoanyfamily>

Addiction Treatment Resources
Call toll-free: 1-800-784-6776



"The Pink Star Foundation, Set up in Loving Memory of Sarah Nicole Rinaldi"

About the Pink Star Foundation:

Sarah Nicole Rinaldi was a vibrant 17 year old full of life and promise. Sadly, Sarah lost her life in June 2006 from an accidental drug overdose. When Sarah's mom, Julie, tried to find help for Sarah, little was available. Determined not to have her daughter's death be in vain, Julie started the Pink Star Foundation. It is Julie's belief that had Sarah gotten the help she desperately needed, Sarah would still be here today. It is from the unending love that Julie has for her daughter, Sarah, that the Pink Star Foundation was born. Sarah was a compassionate, kind girl who would have done anything to help a friend. We believe Sarah would be proud to be remembered through helping others.

Our Mission: The Pink Star Foundation has been established to provide education and treatment to adolescents struggling with drug or alcohol addictions. It is our hope that by providing adolescents and their families with education, help and support, our community will not have to lose any more young people to drug or alcohol related deaths. We have come to know that when you educate the whole family, the young person has a better chance at success.

Our Goal: Pink Star Foundation is proud to partner with Phoenix House of Tampa. Phoenix House of Tampa already has plans for an adolescent treatment facility in the greater Tampa area. Phoenix House will provide residential treatment to adolescents. Treatment will include counseling, education and reintegration to a drug free life. The Pink Star Foundation will be holding several fund raisers and granting money to Phoenix House to help them achieve their goal. We will also continue to offer scholarships to adolescents in need of treatment and continue our educational efforts in our community.

pinkstarsnr@aol.com
<http://www.myspace.com/pink-starfoundation>



RECIPES/ RECETTES

SIMPLY DIVINE heavenly brownies

To order: <http://www.simplydivinebrownies.com/index.php>



President Meggen Beaulier &
CEO Trina Beaulier (Mom)

Simply Divine Brownies is built on cherished relationships. Our company, a mother-daughter enterprise, invites you to join us in celebrating all the delicious things life has to offer!

It began as a quest for the quintessential chocolate experience! After years spent together in our family kitchen perfecting old recipes and inventing new ones, we decided to add heaps of love and laughter to our favorite sweet treat: brownies! Call it inspiration, call it illumination, or simply call it divine intervention, but the combination of the finest ingredients, a bit of Maine charm, and the joy of baking with family proved to be the winning recipe. Simply Divine Brownies was born!

After weeks of mixing, stirring, and sampling our creation, we chose a few key ingredients essential for the perfect brownie. Family is always generous, so we decided our brownies needed to be generous as well. Simply Divine brownies are ample, scrumptious, and generously stacked with mouthfuls of true heaven! Family is multi-layered, so at Simply Divine we strive to bake a treat full of complexity. Each brownie is infused with a medley of rich flavors, frostings, and goodies. Family stands by you through thick and thin. At Simply Divine we focus on the thick: these brownies are big and luscious!

Baking with the principles of family in mind has proven to be Simply Divine! We hope that when you take a bite of our brownies, you can taste the love and laughter that surrounded their conception. And we hope they leave you feeling inspired, too!

WhoopiePies.com

"The original Maine Whoopie Pie since 1925!"



Labadie's Bakery has been in the same location since 1925. Back when this area of Maine was booming with shoe manufacturers, and textile mills. Lincoln Street, where the bakery is located, is part of what the locals call "little Canada". This area had many jobs and thousands of French Canadians came south to work and prosper. Because of language barriers, many of them moved in with family and eventually formed the small French speaking community within Lewiston.

Over the years Labadie's Bakery has grown and become a 24 hour operation. We now supply fresh baked pastry to most retail outlets, vending services, and Independent Grocers. People from Canada to Florida have enjoyed the delicious taste of our fresh baked pastries.

We are now expanding our horizons and offering them on the Internet. Individually wrapped and shipped Priority U. S. Mail so that you can enjoy them quickly.

Just cause you've moved away, you don't have to go without...

Our fresh baked Chocolate Whoopie Pies are the best in the state of Maine. We at Labadie's Bakery started baking whoopie pies back in 1925 and haven't stopped since. Everyday we bake thousand's of them and then they are shipped all over Maine and the USA. Now they are available to you, delivered right to your door. Visit our Bakery Page for a great selection of Maine made Whoopie pies.



visit our website and enjoy!
WhoopiePies.com & Labadie's Bakery

20 Haley Street, Lewiston, Maine 04240
Phone: 207-240-9350 Fax: 207-754-2028
email: info@whoopiepies.com

ARTIST/ ARTISTE



**Wildlife, Scenic
& Outdoor
Photograph
by Gerry J. Lamarre**
400 Sandy Bend Rd.
PO Box 1200
Castle Rock, WA 98611

Gerry Lamarre Biography ...

Gerry J. Lamarre was raised in a French-speaking family in the northern woods of Maine. There his father, a lumberjack and farmer, introduced him well to the great outdoors.

At age 8, Gerry would fish for days by himself and canoe the Fish River, bringing home many a fine trout meal. At age 14 he earned his first camera, a Kodak box camera, by selling garden seeds door to door.

His love for photography became a passion. During several tours to Vietnam, Gerry purchased his first 35mm Minolta and did frequent aerial shoots while working for the "Jolly Green Giants Search and Rescue" helicopter squadron.

After the Air Force, Gerry Lamarre remained on the West Coast. He attended college at Eastern Washington State College (now EWU) and in 1974 received his BA degree in Recreation and Parks Administration.

Gerry then completed his Masters degree in the Forestry Program at the University of Montana and in 1980 completed a PhD program in Forest Resource Management at the University of Washington, which concentrated on Attitudinal Studies and Teaching Styles related to wildlife-oriented recreation.

Throughout his studies, however, wildlife photography took precedence. With Gerry's education and his skills as a photographer, a business was born. "Gerry Lamarre's Wildlife Photography" is located in Castle Rock, Washington where Gerry does his own custom color printing and matting, as well as making his own frames. Since 1978, Gerry has pursued his major interest and full-time

profession with the use of both Minolta 35mm cameras and 6x7 Pentax systems.

Over the years, Gerry has collected over 500,000 different photographs and sells them professionally worldwide. Gerry actively ventures into the wilderness to capture his wildlife subjects. In order to photograph the animals, he finds it necessary to sail, scuba dive, kayak, river raft, canoe, mountain climb, backpack and horse ride. Some of his trips have consisted of forty days of rafting and climbing in northern British Columbia; ten weeks of horse-packing in the Bitterroot Mountains of Montana; thirty days sailing off the coast of British Columbia; and countless 3-10 day adventures throughout the continental U.S., Alaska, Canada and Central America.

Gerry's work can be purchased at several locations throughout the United States and Canada, including his website. They make great gifts for birthdays, anniversaries and business achievement awards.

GERRY'S PHILOSOPHY

"I am a wildlife photographer—a throwback, a man born a century too late. This profession has chosen me because of my love of the outdoors and adventure. I am at best alone in the wild, extending my patience in order to capture images that please my soul. I travel deep into the wilderness to discover who I am. It is a place without time, rank, or status. Without this in my life, there would be no balance and no rejuvenation of mind and heart. It is my hope that the public will dream and travel through these photographs. My reward is sharing my journey with you."



Phone: 360/274.7040
Fax: 360/274.3186
gerry@wildlifephotos.com

(See page 39 for Gerry's photographs)

Master Photo Index ...

Gerry's Newest Photos
African and Exotic
Bears
Birds (includes Gamebirds)
Bobcat & Lynx
Buffalo
Cats (Domestic)
Cougars
Deer and Antelope
Dogs
Eagles and Hawks
Elk and Caribou
Fox
Mountain Goats and Bighorn Sheep
Horses and Donkeys
Moose
Otters and Sealions
Puppies
Raccoons and small mammals
Scenics
Waterbirds
Whales and dolphins
Wolves and Coyotes
Wideformat print



<http://www.wildlifephotos.com>
Gerry Lamarre



Visit Gerry's website for more photos:
<http://www.wildlifephotos.com/index.htm>

ARTIST/ ARTISTE

Olivia Cyr

Olivia is an emerging artist who explores many forms of visual art, including sculpture, printmaking, and digital media. She was born Olivia Yvonne Cyr on May 1st, 1985 and was raised in Fort Kent. Her family has strong roots in the Saint John Valley, and her Franco-American background often plays into the subjects she explores in her art. Through her work she often explores the human relationship and understanding of the environment, and various social or cultural issues.

I create art with the aim of emphasizing issues I feel have importance and are lacking consideration. I incorporate this philosophy into my creative process through both my aesthetic and technical choices, and of course, my subject matter. The content of my work has frequently included environmental and biological issues, various troubles with the attitudes and general lifestyle of pop culture, as well as other important topics I feel need emphasis.

The media I choose to work with reflect my thought process and my attempt to communicate to the viewer.



Since I work from concept to design, I individually choose which medium best embodies each concept. Thus, my work includes a large variety of media.

Clearly reflected in my work are the influences which have shaped my perspective on the issues I explore. These influences include my surroundings, what I read, other artists, and most importantly my past experiences. My past may be one of the weightiest origins of my ideas. The home and community I grew up in, the attitudes of my family, and our overall lifestyle, as well as the defining moments of my life are what I consider to be the most influential aspects of my past. These influences are inseparable from the subjects I incorporate into my art.

Olivia Cyr



PETITE PLAISANCE

La maison de Marguerite Yourcenar
Adresse postale: P.O. Box
403 Northeast Harbor Maine 04662
Administrateurs:

Yvon Bernier, Marc Bros-
solet, William Fenton et Jean Lunt
Marguerite Yourcenar a vécu à
Petite Plaisance de 1950 à sa mort en
1987. Elle a exprimé le souhait que cette
maison soit ouverte pendant l'été. Rien
n'a été modifié depuis sa disparition.

Pour visiter Petite Plaisance (tous les
jours du 15 juin au 31 août), il est demandé de
prendre rendez-vous par téléphone - (207) 276
3940 - entre 9 heures et 16 heures seulement.
Au cas où il ne serait pas obtenu de réponse,
le gardien pouvant se trouver momentanément
absent, il convient de renouveler l'appel.

Marguerite Cleen-
werck de Crayencour dont
Yourcenar est l'anagramme
est née le 8 juin 1903 en Bel-
gique: pays d'origine de sa
mère. Après la mort de celle-
ci suite à son accouchement,
Marguerite et son père quittent Bruxelles
pour rejoindre le château du Mont-Noir près
de Bailleul construit en 1824 par un trisaïeul.

Elle y demeure alors tous les étés
jusqu'en 1913 date où est vendue la propriété.

Les années qui suivent sont mar-
quées par les nombreux séjours qu'elle
effectue on compagnie de son père dans
différents pays européens, formant sa cul-
ture en autodidacte au fil des visites.

Attirée très jeune par le goût de
l'écriture elle publie son premier roman:
Alexis ou le traité du vain combat en 1929
quelques mois après la mort de son père.

Elle continue ses voyages qui la mè-
nent on Grèce, Italie, Europe centrale, autant
de lieux qui inspireront ses futurs ouvrages.

C'est on 1938, suite à sa rencon-
tre avec Grace Frick, que Marguerite
Yourcenar gagne les Etats-Unis où elle
enseigne le français et l'histoire de l'art.

Après avoir pris la nationalité
américaine on 1948, elle fait l'acquisition
avec son amie d'une propriété sur la côte
du Maine appelée «Petite Plaisance».

**Drouin Vital Record
Collection 1621 – 1967
by Allen J. Voisine**

In doing research for a friend on a possible Canadian WWI veteran, I found a great genealogical mother lode of information. I have done genealogy now for over 30 years and this has truly been one of those great finds for me; that is, besides the people that have been great helpers and some of the great old standards in book form and other online databases.

The short title is the Drouin Collection. To further explain what the collection is: the Institut Généalogique Drouin, from the 1940s through the 1960s, went to many areas of Canada and microfilmed predominately Roman Catholic Church records from 1621 and 1967. The records are mostly baptismal, marriage and burial records, but also include other types of records in their original form and language (French, English, Latin or Italian). They are, for the most part, as written by the priest or other individual who performed the ceremony at the time or soon after it occurred. Please note that the handwriting is often contemporary to the period, and

the document can be very well preserved, or not, depending on its condition at the time of filming. I did notice some church records that have a more recent copy of the same documents, but the original language and style is preserved. Most of the church records are fully indexed by year or by the period of years covered by that volume. These cover a lot of what the Church of Latter Day Saints did but the time frame is broader and quite possibly covers some material you can't find in the LDS microfilms.

The databases and areas and years covered and additional notes are as follows:

Ontario French Catholic Records (Drouin Collection) 1747 – 1967 self explanatory

Early U. S. French Catholic Records (Drouin Collection) 1695 – 1954 this material covers 11 states including Maine which only includes the two oldest parishes in the St. John Valley, located in Frenchville and Van Buren.

Acadia French Catholic Records (Drouin Collection) 1670 – 1946 this material includes the French parts and other parishes of New Brunswick east and some of the old surviving Acadian records.

Quebec Notarial Records (Drouin Collection) 1647 – 1942 this material includes some of the many notaries during the years covered.

Miscellaneous French Records (Drouin Collection 1651 – 1941 various different databases of information.

The digitized records you can be viewed online, with various viewing tools, e-mailed to a friend, or saved on your computer as a JPG or in a shoebox, as they call it on the Ancestry website. I personally made separate folders for each generation of my family and placed them into one larger folder with the surname that they cover. Later this year they will be fully indexed for easier research.

If you already have a Ancestry.com subscription then you already can get access. I initially started with a monthly subscription to Canada Deluxe Membership for \$9.95 through Ancestry.ca (the Canadian version of Ancestry.com), which appeared on my credit card discounted but with no foreign transaction fee. The yearly fee is only \$47.40 compared to a yearly service of \$155.40 for the U. S. Deluxe Membership. The membership you choose will probably depend on the church or area you are interested in.



New Allagash DVD Available!

The Allagash Wilderness Waterway – it has been a highway to the Native Americans; a vital corridor to Maine's lumber business; a world-class canoe trip. The Allagash River's uses have been as varied as its twists and turns. Its mystical hold on visitors is unlike that of no other place in Maine.

Come discover the history of the Allagash Wilderness Waterway – from

its creation in 1966 to the present – with those who live and work there. Northrunner explores the history of this gem of a park in the middle of a working forest. Learn why this place is so revered – and engenders so much passion.

Patrick McGowan, Andrew Collier and Kyle Hockmeyer have created a beautiful portrait of this recreational treasure. They explore the sporting camp tradition of the Allagash region and meet some of the folks who call the river home.

Northrunner is a tribute to a wild river that will leave you wanting to head for the north woods. As 87-year old Fort Kent native Blanche Jalbert says at the close of the film, "I hope everyone who visits the Allagash will love it as much as I do."

Get your copy at any of these retail locations:

- John's Country Store – St. Francis
- Voisine's Market – Fort Kent
- Bald Eagle Store – Eagle Lake
- Northeast Historic Film/Alamo

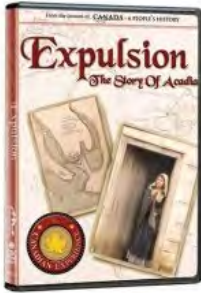
- Theatre – Bucksport
- Maine Audubon Nature Store – Falmouth
- Maine State Museum – Augusta
- Maine Historical Society – Portland
- Kittery Trading Post – Kittery
- Mid-Coast Hospital Gift Shop – Brunswick

Or, get it directly from us:

Northrunner is available to the public for a cost of \$16.50, which includes tax and shipping.

Checks should be made out to: Treasurer, State of Maine.

Mail checks to:
Jim Crocker
Maine Department of Conservation
22 State House Station
Augusta, ME 04333-0022



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Schools may purchase a copy at the following site: <http://www.cbclearning.ca/CBCEDS/shopping/searchresult.aspx>

Expulsion: The Story of Acadia

On the eve of a war that will engulf the world, the British government agrees with a plan to extinguish a people. In 1755, English colonial officials forcibly expel close to 10,000 French-speaking Acadians from their lands in Nova Scotia, lands that have been in Acadian hands for almost 150 years. What follows is the epic story of a group of people played as pawns in a struggle between two empires. It is a saga of death and dislocation that reverberates to this day - an event unparalleled in the history of the colonizing on North America. Draw-

ing from the highly acclaimed series, Canada: A People's History, this one-hour documentary examines the events leading up to the brutal expulsion. Through dramatic re-enactments and interviews with Acadian descendants, it brings to life a human tragedy, one that changed the course of history and established a legacy and culture that lives on to this day.

Special DVD Features:

- Interview with Acadian descendant Richard Thibodeau
- Interview with Acadian descendant Ronnie-Gilles Leblanc



Au cours d'une cérémonie donnée en l'Hôtel de Ville de La Garenne-Colombes (Hauts-de-Seine)

Le 3 février 2007 M. Michel Tauriac, Président d'Honneur de FL/FA, journaliste et écrivain, a remis, en présence de M. Philippe Juvin, Maire de la ville, les insignes de Chevalier de l'Ordre national du Mérite à Jean Moisson ainsi que la croix de Chevalier dans l'Ordre des Arts et Lettres à Claude Teboul et à Martine Esparbet.

Ces distinctions viennent récompenser, chacun dans ses domaines de responsabilité au sein de l'association, le travail bénévole accompli pour la défense et la promotion de la francophonie nord-américaine.

JEAN MOISSON
Ancien conseiller



municipal, président-fondateur du Photo-Club de La Garenne, et ancien vice-président de l'association

France-Louisiane, Jean Moisson a effectué une brillante et longue carrière - de 1951 à 1987 - au Comptoir des entrepreneurs (Sous-comptoir des entrepreneurs jusqu'en 1964), où il termine comme directeur régional d'Île-de-France. Une carrière qui sera par deux fois interrompue. La première par son service; la seconde, en 1956, date à laquelle il est rappelé en Algérie. Libéré de ses obligations professionnelles en 1987, il se consacre pleinement à l'Association France-Louisiane. Il entreprend de nombreux voyages et

La francophonie à l'honneur



Le maire et Michel Tauriac, avec les décorés de l'Ordre national du Mérite et les récipiendaires

rencontre des communautés francophones ou francophiles dans une trentaine d'États américains. Jean Moisson a reçu la médaille de reconnaissance de la Ville et la médaille d'Honneur de la Ville; il est chevalier des Palmes académiques (1978)

CLAUDE TEBOUL



Président de l'association France-Louisiane depuis 1997, Claude Teboul en a d'abord été administrateur, en 1979, et secrétaire général, en 1982. Bénévolement, il a consacré une grande partie de son temps à cette association pour laquelle il a effectué une quarantaine de séjours aux États-Unis. Ancien professeur de Lettres, d'Histoire et de Géographie, Claude Teboul a été, pendant près de vingt ans, l'interlocuteur des autorités ministérielles au sein d'organismes divers, tels que le Conseil supérieur de l'Éducation nationale, le Conseil supé-

rieur de la Fonction publique ou l'Office national d'Information sur les Enseignements et les Professions (l'ONISEP).

MARTINE ESPARBET

Veuve de Pierre Esparbet, co-fondateur de l'association France-Louisiane, premier secrétaire général, et auteur,

avec Michel Tauriac, du guide *La Louisiane d'aujourd'hui*, Martine Esparbet s'occupe, depuis 1978, des échanges culturels avec la Louisiane et, plus particulièrement, avec les communautés francophones des États-Unis. Mémoire et cheville ouvrière de l'association, permanente bénévole, Martine Esparbet est toujours présente pour donner à ses nombreux interlocuteurs les renseignements ou conseils qu'ils sollicitent. Un rôle tellement polyvalent que, pour tous, elle est Madame France-Louisiane!

TV5MONDE



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NEWS

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MUSIC MUSIQUE



AUGUSTA, MAINE

Jean Paul Poulain, age 62 of School St., died unexpectedly Tuesday, April 24, 2007 at his home. He was born in Augusta, Maine on March 18, 1945, a son of the late Lucien Edouard "Bobby" Poulain and Merilda Anna (Pare) Poulain.

He is a graduate of St. Augustine School & Cony High School. He attended the Univ. of Maine in Orono & Portland. He graduated from Williams School of Banking, Williamstown, Mass & Rutgers School of Banking in New Brunswick, NJ.

He began singing on stage with his father at the age of 5 and performed throughout his life for many local organizations throughout Maine, New England and French Canadian Provinces. He was proud of his French heritage which he expressed through his French repertoire of songs.

He was predeceased by his parents: Lucien & Merilda Poulain; two brothers: Joseph A. Poulain and Roland J. Poulain and three sisters: M.J. Pauline Poulain, Doris Marie and Anne Marie Poulain.

He is survived by four brothers: Richard Poulain of E. Winthrop, Raymond Poulain and Gerard Poulain of Augusta and J. Alphonse Poulain of New York City, NY; four sisters: Lucille Bolduc, Noella Poulain and Muriel Poulain all of Augusta and Jeanne Marie Clements of Belgrade; numerous aunts, uncles, nieces, nephews, grand nieces and grand nephews.

There will be no public visitation. A Mass of Christian Burial will be celebrated at 11 AM Saturday, April 28th at St. Augustine Catholic Church, Northern Ave., Augusta with the Rev. Raymond Lagace, OFM officiating. Burial will be later this spring in Holy Family Cemetery in Augusta.

Memorial donations may be made to: Le Centre d'Héritage Franco-Américain de Lewiston.

A Tribute to Jean-Paul Paré Poulain

Ballade à Jean-Paul Paré Poulain

Par Virginie Sand

Hier, un chanteur franco-américain à été tué,
Quelqu'un que j'adorais,
Cet homme avec une voix céleste que je louais.
« C'est incroyable ! C'est impossible ! » Je me disais,
Mais mes yeux pleuraient
Pour Jean-Paul Paré Poulain.

Sur mon CD,
Sîtôt qu'il chante la chanson « Ma Normandie, »
Mon cœur danse pour ma propre patrie.
« C'est dommage ! C'est dommage ! » Je me crie,
Et les larmes coulent toujours
Pour Jean-Paul Paré Poulain.

Ici en Nouvelle Angleterre,
Il gardait vivante la culture française, notre frère,
Avec son don de la musique, sa main était la première.
« Quelle tragédie ! Quelle injustice ! » Je ferme mes paupières
Dès que je m'agenouille pour être en prière,
Pour Jean-Paul Paré Poulain.

Avant que son âme part avec le vent,
Je dois lui donner beaucoup de remerciements,
Pour son legs en préservant
Notre héritage franco-américain.
« Hourra ! Bravo ! » Je célèbre ses chansons
Quand je regarde jusqu'au ciel pour Jean-Paul Paré Poulain.

(Malheureusement, Jean-Paul Paré Poulain a été tué dans un homicide le 25 avril 2007, par un fusil, chez lui à Augusta au Maine.)



MUSIC MUSIQUE



Ballade to Jean-Paul Paré Poulain

By Virginia Sand

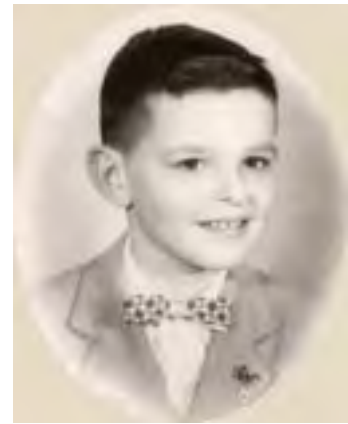
Yesterday, a Franco-American singer was killed,
Someone who I adored,
This man with a heavenly voice that I praised.
"It's unbelievable! It's impossible!" I told myself,
But my eyes were crying
For Jean-Paul Paré Poulain.

On my CD,
As soon as he sings the song "My Normandy,"
My heart dances for my own country.
"It's too bad! It's too bad!" I cry to myself,
And the tears still flow
For Jean-Paul Paré Poulain.

Here in New England,
He was keeping the French culture alive, our brother,
With his gift of music, his hand was first.
"What a tragedy! What injustice!" I close my eyes
As soon as I kneel down to offer prayers
For Jean-Paul Paré Poulain.

Before his spirit departs with the wind,
I must give him many thanks,
For his legacy in preserving
Our Franco-American heritage.
"Hurray! Bravo!" I celebrate his songs
When I look up to the heavens for Jean-Paul Paré Poulain.

(Unfortunately, Jean-Paul Paré Poulain was killed in a homicide on April 25th, 2007, by a gun, at his home in Augusta, Maine.)



MUSIC/ MUSIQUE

Nancy Lamarre Acadian Accordion Music from Maine



Nancy Lamarre was the second of eight children born to Edmond and Priscilla Lamarre, a Franco-American couple who owned a potato farm in New Canada, Maine. As usual, Nancy, who has a habit of being an early riser, entered the world prematurely on August 8, 1945 in the family farmhouse. Growing up on a farm with so many siblings, she quickly learned to use her hands to tackle the many chores affiliated with farm life. Whether it was picking wild strawberries, blueberries, raspberries, hazelnuts, string beans, and of course potatoes during harvest, few could compete with her speed and efficiency. In fact, she would often pick more barrels of potatoes than many of the boys her age.

While living on a farm was beneficial for developing Nancy's work ethic and dexterity, it was also the place where she was exposed to the music that would shape much of her life. Every Saturday night, the family would gather around the radio to listen to *The Jamboree* on WWVA out of Wheeling, West Virginia. Nancy and her siblings would dance to the music broadcast by the powerful AM radio station, all the way to Aroostook County and beyond. Another influence on her was the music performed by Canadian migrant workers who worked on her family farm during harvest. It was through these impromptu performances that Nancy acquired a love for the accordion. The same fingers that rifled through a row of potatoes would soon be flying over the keys of her mother's accordion, as she taught herself to play.

Unfortunately for Nancy, her proficiency on the farm was not matched in the classroom. Academics proved to be very challenging for the native French

speaker and her self-confidence waned. Eventually, at the age of 16, Nancy withdrew from school and entered the workforce. Her jobs were varied, but always involved working with her hands. After working at a potato factory and a large clothing retail store for a few years, she spent the next six years doing piece work at a shoe factory in Bangor, Maine. Finally, Nancy decided to take a gamble, took out a loan, and enrolled in the D'lor Beauty School in Brewer in 1970. She excelled at the school and was offered a position as a hairstylist at D'lor Beauty Salon in Bangor, where she blossomed as a premier stylist over the next seven years. Later she worked at Flair Lamarre, before opening up her own salon Mon Ami in 1982 with the encouragement and help of her husband, James Libby. After years of greeting her clients in her heavy French accent, "How are you, my friend", it seemed only appropriate to name the salon in that manner.

While Nancy's career flourished, her accordion remained virtually silent as she found little time to play. She would occasionally play at family get-togethers, but those incidents were rare. In 2002 Nancy and James would travel to Prince Edward Island for a vacation, where Nancy's love of the accordion and Acadian music would be rekindled. There, she encountered numerous accordion players and was determined to bring that music back to Maine. Upon her return to Bangor, she quickly picked up her accordion and started playing again. Soon she acquired two more accordions and began to perform publicly. At first, she performed for nursing homes, but soon was asked to play in other settings. She has since volunteered her

time to perform in schools, restaurants, and even in a play. And if you are lucky enough to be at the Farmer's Market on Buck Street in Bangor on Saturday mornings, you can hear her playing as she greets the patrons. She has since produced a recording of 19 songs entitled *Acadian Accordion Music from Maine*.

Nancy's love of Acadian French music and the accordion has reinvigorated her. She loves to entertain her audience, relishes seeing their feet tapping, and takes pride in knowing that she is keeping the tradition alive. Perhaps she is touching lives more than she realizes. Recently while performing at an Alzheimer's nursing home, she witnessed a wheel-chair bound, unresponsive patient get up and start doing a two-step, much to the shock of the nursing staff. Regardless of the setting, Nancy has always loved to make people smile, always found a way to make others feel better about themselves and to forget their daily worries. Playing the accordion has been a natural extension of her personality allowing her to breathe a little love into the community she has called home for the last four decades.

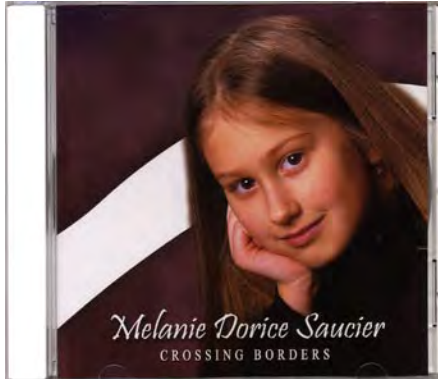
To purchase a copy of
Nancy's CD:

Nancy Lamarre
156 State Street
Bangor, ME 04401

Call: 207-947-3875



MUSIC/ MUSIQUE



Melanie Dorice Saucier is a singing sensation from Fort Kent, Maine, first discovered her musical talent at the very young age of two. Today, Melanie is wowing audiences on both sides of the U.S./Canadian Border, with her unique repertoire of songs, which are sung in English, French, and even Latin. She has performed at the Acadian Festival festivities in Madawaska, Maine, she has participated in singing competi-

Melanie Dorice Saucier
CROSSING BORDERS

1. *Les Violons D'Acadie* 3:25
(Alain Morisod/ Jean Jacques Egli)
Bibus Musique Suisse/Editions Bloc-Notes Publishing
2. *Jolie Jacqueline* 2:19
(Burt LIVES/ Joseph W. Warfield)
Unichappel Music, Inc.
3. *Réver* 3:03
(André Walschaerts/Frèze C. Koefevijl/Danny H.M. Bierset)
Piet Roelen Publishing/Tarina Musique
4. *A Dream is a Wish Your Heart Makes* 2:06
(Al Hoffman/Mack David/Jerry Livingston)
Walt Disney Music Company
5. *Cœur de Maman* 2:09
(Armand Desrochers)
Les Editions Troubadour
6. *Maybe* 2:47
(Martin Charmin/Charles Strouse)
Charles Strouse Music/Edwin H. Morris & Co
7. *Zip-A-Dee-Do-Dah* 2:11
(Ray Gilbert/Allie Wrubel/Rene Nazeles)
Walt Disney Music Company
8. *Colinda* 2:21
Public Domain/Domaine Public
9. *Quand le Soleil Dit Bonjour Aux Montagnes/ The French Song* 2:56
(Harry Heaster/Sally Vincoff)
Shapiro Bernstein & Co., Inc.
10. *Friends* 3:28
(Helmut Lotti)
Piet Roelen Publishing/Tarina Musique
11. *Ma Mère Chantait Toujours* 3:24
(Luc Plamondon/ François Cousineau)
Les Editions Peace of Mind
12. *Reflection* 2:01
(Matthew Wilder/David Zippel)
Walt Disney Music Company
13. *Persone Ne Veut Mourir* 2:34
(Ky Cohen/George Auber/Jean Klugeff)
Delmore Music Co.
14. *Orange Colored Sky* 2:29
(Milton Erbaugh/William Stein)
Arny Dee Music Corp.

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tions and has taken home many awards in the provinces of New Brunswick and Quebec including “Le Tremplin” a festival of song and humor held in Ville Degelis, Quebec for which she was the first participant from the U.S to ever win

this competition. Melanie was the reigning 2003 Little Maine Potato Queen, an Aroostook Country-wide competition. For more information contact: diane.nadeausaucier@yahoo.com

Donna Hébert

Donna Hébert has fiddling in her genes. The daughter of a French-Canadian banjo-playing mom who sang in a cowgirl quartet in the 1930s and 40s, Donna heard jigs and reels at family gatherings, while in high school she played Mozart, sharing a stand with violinist Elmar Oliviera. Fiddling’s pull was stronger; since 1972, Hébert has learned from master folk fiddlers in a variety of regional styles as well as from classical and jazz violinists. She has received media and recording industry awards and state and regional arts council recognition as a master fiddler, music educator and fiddling pioneer.

Donna Hébert is an extraordinary fiddler, adept at many regional styles, finding the rhythmic heartbeat of a tune every time. Learning style from fiddlers like Louis Beaudoin, Allan Block, Gerry Robichaud and many others, she has fiddled, sung and written for seminal ‘70s contradance band Yankee

Ingenuity and 1988 INDIE award-winning women’s string band Rude Girls. Now Donna performs and teaches with



Franco-American cultural group Chanterelle, in it’s 14th year, and triple-fiddle group Groovemama, teaching Fiddling Demystified workshops and coaching The Great Groove Band at both the Old Songs and Philadelphia Folk Festivals. With fiddler George Wilson, she also

co-directs The Beaudoin Project, documenting, presenting and preserving the music of Vermont’s Beaudoin family.

Donna teaches fiddling to individuals and groups at schools, colleges, conferences and festivals. On the 2006 faculty at Mark O’Connor’s 2006 Strings Conference, she met and worked with California jazz cellist Renata Bratt, with whom she now teaches fiddle/cello focused Fiddling Demystified workshops. Donna is currently transcribing, teaching and performing the tunes and settings of her late Franco-American fiddling mentor, Louis Beaudoin. She also directs The Great Groove Band of school-age musicians, in its 8th year at the Old Songs Festival in Altamont NY and in it’s second year at the Philadelphia Folk Festival.

dhebert@crocker.com

<http://www.dhebert.com/index.html>

MUSIC/ MUSIQUE

The ROYS

Just Who Are The Roys? Lee and Elaine - a talented brother and sister duo who compliment each other's strong lead vocal styles with beautiful sibling harmonies. That unique sound is at the heart of their upcoming radio single, "Workin' Girl Blues," which features Elaine on the lead vocal and Lee supporting on harmony. There was never a lack of music in the Roy family. Their grandmother played the fiddle, their uncles played fiddle and guitar, and their aunts sang. There was no doubt that Lee and Elaine would soon follow in their family's footsteps. Elaine began singing at the age of five. She was influenced at an early age by her idol, Dolly Parton. When Elaine was eight, and Lee was four, their family moved to New Brunswick, Canada where their parents were originally from. While living in a small town, Elaine's love for country music grew with each passing day. "That is the music I grew up on, and have been intrigued with, my whole life. Country music is my passion." At the age of 10 she began taking guitar lessons and honed her talent by performing at

local events. She soon became a crowd favorite, and it was obvious that her talent was meant for all to hear. Lee began his musical journey at the age of eight when he learned to play drums. He then moved on to bass, mandolin and guitar. His musical idol is Ricky Skaggs. "I can remember Elaine playing a cassette of his, and I was hooked like a fish on a line. I just could not get enough." After that, Lee cut his teeth on bluegrass music, listening to such greats as Bill Monroe,

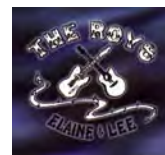


Flatt & Scruggs and Mac Weismen, just to name a few. He formed his first bluegrass band with his cousins, and his love for that music is still evident today in his vocal style. "I just love harmonies. To me, it can make or break a song." Lee and Elaine eventually started performing together in local talent shows, and at family get-togethers. After their family

relocated back to Fitchburg, Massachusetts, Lee and Elaine formally named the duo The Roys. After years of performing in their local music scene, they fulfilled a lifelong-dream by moving to Music City USA, Nashville, Tn. Once there, they began to write songs and sing demos. Soon, they were included on a compilation album which featured superstar artists, including Keith Whitley, Vince Gill, the Bellamy Brothers, and others. The album sold over 500,000 copies and both Lee and Elaine earned gold records. After years of hard work and persistence, The Roys accomplished what every artist hopes for. They signed a record deal with Pedestal/Aspiration Records, in Nashville. The Roys are currently in the studio in Nashville putting the finishing touches on their new CD. They recently shot the video for "Workin' Girl Blues," and they are preparing to release the single to radio in the coming months. These are exciting times for Lee and Elaine. Please join them on their journey!

To Purchase a CD
send a \$15 check to:

Leo Roy
128 Cathy Street
Fitchburg, MA
01420



<http://www.myspace.com/theroyscountryelaineandlee>

<http://www.theroyscountry.com/> (Under Construction)

MUSIC/ MUSIQUE

Josée Vachon

Josée Vachon est originaire du Québec mais c'est dans le Maine qu'elle a vécu toute sa jeunesse. Donc, la vie franco-américaine, elle connaît et la partage d'emblée à travers un vaste répertoire de chansons traditionnelles et populaires du Québec et de l'Acadie, ainsi que par ses propres compositions. Une voix claire et chaude qu'elle accompagne à la guitare, parfois au piano, des rythmes endiablés de pieds et de cuillères, une personnalité attachante et un humour percutant, voilà ce qui lui vaut un public fidèle et constamment renouvelé depuis près de 25 ans en Nouvelle-Angleterre, au Canada et ailleurs.



Born in Quebec and raised in Maine, Josée Vachon shares her Franco-American culture through traditional and contemporary folksongs from Quebec and Acadie as well as original songs. Her warm, distinct voice accompanied by the guitar and occasional piano, unrelenting foot percussion and spoons, as well as her engaging personality have captured the hearts of many audiences throughout New England and Canada for nearly 25 years.

What a year! I was diagnosed with breast cancer on May 1st of 2006, but after 4 months of chemo, surgery and 7 weeks of radiation, I'm happy to report that I'm feeling great! Merci to all who wrote, prayed, and shared their cancer victories. I started touring in March and should begin working on a new CD by summer!
Josée



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Kutztown, PA 19530
(610) 683-7814

Email: josee@map.com

Website: <http://www.joseevachon.com/>

LUCIE THERRIEN

Nationally & internationally acclaimed recording & video artist Lucie Therrien is a performer, certified teacher, composer, linguist, filmmaker, historian & speaker. She has performed across the US, Quebec and France, and has participated in cultural exchanges in No. Africa, Vietnam, Martinique and Cuba. As a widely published Franco-American artist, she has to her credit numerous DVDs/videos, recordings, a song-book & 2 research books. She is distributed nationally & internationally. French-educated, she holds a B.A & M.A. in music. As a touring artist with the Council on the Arts since 1983 (a state agency of the National Endowment of the Arts), she has received several Fellowship Finalist Awards, nominations to the NH Governor's Arts Awards & the National Endowment of the Arts Folk Heritage Fellowship, four Traditional Arts Masters teaching awards, as well as film awards. The International Who's who in music includes Lucie Therrien. Cultural Affairs Commissioner Van McLeod appointed Lucie Therrien a member of the

American & Canadian French Cultural Exchange Commission for the Government of New Hampshire January 2004. Her media interviews are archived at the New Hampshire State Library. She

chef de groupe, linguiste, cineaste, et conferenciere, est native du Vermont, mais eduquee dans les ecoles francaises de la Province de Quebec. Elle detient un Brevet en piano concert, et une Maitrise en histoire de musique. Mme Therrien est egalement professeure de musique certifiee. Elle donne des programmes et concerts solo, des conferences sur la musique francaise, et des animations scolaires.



photo by Bill Truslou

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Tel. (603) 430-9524

LT@star.net
WWW.LucieT.com

maintains a teaching studio called Do-Re-Mi in Portsmouth New Hampshire..
Artiste Franco-Americaine
d'envergure internationale, historienne,



(N.D.L.R. This is the final installment of the Lagacé family genealogy.)



The French Connection

Franco-American Families of Maine

par Bob Chenard, Waterville, Maine

Les Familles Lagacé

Welcome to the eighteenth 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.

LAGACÉ

FAMILY # 1

Méry Pasquet or **Pasquier**, born circa 1615 in France and died in PQ, from the village of Vendevre-du-Poitou, department of Vienne, ancient province of Poitou, France, was first married in Poitiers, France circa 1640 to Vincente **Beaumont**, born circa 1620 in France and died before 1668 in France. Méry married a second time on 29 July 1659 (reference contract Berthonneau) in the church of St.Jean-Baptiste in Poitiers, France to Renée **Guillocheau**, born circa 1625 in France and died in PQ. Renée was the widow of Jacques Forget. Also on 29 July 1659 at Poitiers, Méry's son, Maurice Pasquet, was married to Françoise Forget, the daughter of Jacques Forget and Renée Guillocheau. Maurice lived in the parish of St.Hilaire in Poitiers and later in the village of Vendevre located 11 miles north of the city of Poitiers.



30E	Armand-J.	05 Jul	1927	Evelyn-May Lambert	Skowhegan(OLL)	30F
	Léona-Cécile	28 Jul	1928	Michel-Frs. Breton	Skowhegan(OLL)	
	M.-Béatrice	03 Jun	1929	Adolphe-Arthur Fluet	Skowhegan(OLL)	
	M.-Oliva	18 Apr	1932	Lionel-Henri Michaud	Skowhegan(OLL)	
	Joseph-John	03 Aug	1940	Mildred-May Breton	Skowhegan(OLL)	30G
	Albert-Henry	06 Jul	1957	Pauline-M. Barriault	Skowhegan(OLL)	30H
30F	Audrey-Louise	05 Oct	1947	Royal-H. Wentworth	Skowhegan(OLL)	
	Corinne-M.	15 Nov	1947	Howard-W. Thurston	Skowhegan(OLL)	
	Louis-Linwood	09 Jun	1951	Shirley-Agnes Chapman	Skowhegan(OLL)	30J
	Janet-M.	15 Nov	1955	J.-Roland-A. Cassidy	Skowhegan(OLL)	
	Armand-J.	28 Nov	1958	Carolyn-Amy Spooner	Skowhegan(OLL)	30K
	Donald-James	03 Sep	1960	Claudette-M. Ellis	Skowhegan(OLL)	
	Diane-Judith	11 Nov	1961	Allan-Rich. Fitzmaurice	Skowhegan(OLL)	
	Brenda	26 Nov	1966	Gary-A. Malbon	Skowhegan(OLL)	
30G	M.-Evelyn	27 Aug	1966	Alfie-J. St-Peter	Madison(St.Seb.)	
	Edward	24 Jul	1971	Ruth-L. Dean	Skowhegan(OLL)	
30H	Ann	27 May	1978	Ronald Washburn	Skowhegan(OLL)	
30J	Adina	29 Dec	1973	Joseph Jordan	Skowhegan(OLL)	
	Irwin-Dean	30 Aug	1975	Elaine-Frances Oberg	Skowhegan(OLL)	
30K	Jody-Lynne	25 Aug	1979	Lonnie-Frank Dickey	Skowhegan(OLL)	
36A	Élisée	24 Feb	1879	Sophonie Morin	Lewiston(SPP)	
42A	Damase	24 Jan	1893	Flavie Lagacé	St.David, Me.	42B
42B	Guillaume 'Wm.'	03 Nov	1914	Anastasie Bélanger	Caribou	42C (Continued on page 51)

42C	Stanilas	18 Sep	1939	Angéline-L. Harvey	Augusta(St.Aug.)	
	M.-Hortense		27 Jul 1942	Armand-C. Lajoie	Augusta(St.Aug.)	
	Philippe-Gérard	02 Aug	1943	Juliette-Bibiane Grenier	Augusta(St.Aug.)	
	Joséphine-L.	19 Jun	1944	Floyd-Vincent McKenna	Augusta(St.Aug.)	
	Ange-Thérèse	31 Dec	1951	Gérard-Jean Dostie	Augusta(St.Aug.)	
43A	François	21 Feb	1882	Vitaline Lagacé	Lewiston(SPP)	
45A	Arthur	26 Jun	1882	Dorilda Richard	Lewiston(SPP)	
	Félix	09 Apr	1888	Claudia Beaulieu	Lewiston(SPP)	45B
LAGACÉ						
45B	Joseph	02 Sep	1912	Émilda Roux	Lewiston(SPP)	
	Lucien	1m.	20 Oct	M.-Anne Létourneau	Lewiston(St.Mary)	45C
		2m.	07 Oct	Rose Paradis	Lewiston(HC)	
	Roland	07 Jul	1941	Priscille Rivard	Lewiston(St.Mary)	
45C	Roger-Gérard	24 Aug	1946	M.-Flavie Cyr	Lewiston(HF)	
66A	Cléophas	08 Jul	1901	Flavie Picard	St.David, Me.	66D
	Joseph	13 Sep	1934	Jenny-May Waldron	Skowhegan(OLL)	
66B						
66C	Joseph	07 Nov	1920	Léona Veilleux	Waterville(SFS)	66E
66D	Agnès	23 Aug	1936	Eddie-Eldon Lizotte	Augusta(St.Aug.)	
66E	Jos.-Albert	28 Dec	1942	Elizabeth Doyon	Waterville(ND)	66F
	M.-Jeannette	19 Jun	1943	Valère-Oscar Veilleux	Waterville(ND)	
	Alfred-J.	21 Jun	1948	M.-Irène Veilleux	Augusta(St.Aug.)	
	Juliette	04 Jun	1949	Alphée Gauthier	Waterville(ND)	
	Lionel	08 Sep	1951	Lucille-Rose Gauthier	Waterville(SFS)	66G
	Margaret	28 Nov	1953	Albernie Libby (Labbé)	Waterville(ND)	
	Lorraine	10 Aug	1957	Robert Smith	Waterville(ND)	
	Harold	31 Dec	1960	Susan Pelletier	Waterville(SH)	
66F	Patricia-Ann	10 Aug	1968	Daniel-Alfred Cyr	Waterville(ND)	
66G	Ronald	22 Nov	1975	Patricia-G. Levasseur	Waterville(ND)	
70A	Thomas	07 Oct	1895	Rose-Anna Croteau	Lewiston(SPP)	70B
70B	Pierre-Wilfrid	24 Sep	1917	Rose-Éva Jutras	Lewiston(SPP)	70C
	Roland	17 Jul	1933	Gertrude Glidden	Lewiston(St.Jos.)	
	Conrad	25 Oct	1969	Éva-A. Michaud	Lewiston(SPP)	
70C	Maurice	23 Mar	1944	Rita Landry	Auburn(St.Louis)	70D
	Paul-J.	31 May	1952	Theresa-Y. Bissonnette	Auburn(St.Louis)	
70D	Laurier-Maur.	14 Aug	1970	Joyce-Elix. Marcoux	Lewiston(St.Pat.)	
	Réginald	21 May	1977	Pauline Tremblay	Lewiston(SPP)	
72A	Auguste	21 May	1917	M.-Rose-Anna Tardif	Lewiston(St.Mary)	72B
	Arthur-Noël	02 Nov	1921	M.-Alice-Éliane Aubé	Auburn(St.Louis)	
72B	Lucien	24 Oct	1936	Dorothée Duquette	Lewiston(SPP)	72C
	Albert	08 Jun	1946	Eléonore Bérubé	Auburn(St.Louis)	
72C	Roland-Arthur	27 Aug	1960	Aline-Jeannine Simard	Auburn(SH)	
	Robert	30 Sep	1961	Tena Lamontagne	Lewiston(HC)	
74A	Grégoire	12 Feb	1906	Alphonsine Mercier	Lewiston(SPP)	
85A	Claudia	28 May	1916	Charles Rodrigue	Waterville(SH)	
	M.-Aline "Alice"	01 Sep	1930	Cyrille Breton	Waterville(SH)	
91A	Charles-Frs.	20 Jun	1921	Anna Bérubé	Lewiston(St.Mary)	

Other Lagacé families not fully traced:

A1	Pierre	before	1835	Elisabeth Ouellet	PQ	A2
A2	Stanilas	30 Jan	1855	Olympe Michaud	Cacouna, R.-Lp.	A3
A3	Élie	07 Jan	1885	Marie Witter(Marquis!)	Lewiston(SPP)	A4
A4	Alphonse !	21 Apr	1924	Desneiges Roux	Lewiston(SPP)	
	J.-Éloi-E. !	28 May	1928	M.-Alice Bélanger	Lewiston(SPP)	

B1	Jean-Baptiste			Vitaline L'Heureux		B2
B2	Samuel	26 Jul	1898	Mathilda Casavant	Lewiston(SPP)	B3
	Camille-W.	01 Jun	1910	M.-Anna Laplante	Lewiston(SPP)	B4
LAGACÉ						
B3	Dominique	02 Jan	1933	Mabel Lachapelle	Lewiston(SPP)	B5
B4	Fernand	18 Aug	1934	Alma Lebel	Lewiston(SPP)	B6
B5	Joseph-D.	30 Mar	1963	Anita-Thérèse Campeau	Auburn(SH)	
B6	Joseph	07 Apr	1956	Carmelle Duquette	Lewiston(HC)	(Continued on page 54)



-- Proud to be Acadian -- Fier d'etre Acadien --

<http://www.acadiancultural.org/index.htm>

Items For Sale

The following publications are available for sale from the Acadian Cultural Society.

Documents Concerning Acadian Deportees in Massachusetts Towns 1755-1766 by Paul Albert Cyr (2 Vol. 8½ x 11 spiral bound - 672 pages) The documents transcribed or summarized in this collection are taken from Volumes 23 and 24 of the Massachusetts Archives series labeled "French Neutrals", as well as the census of deported Acadians from Volume 14 of the Governor's Council Records.	\$64.00 (Members: \$59.00)
An Index of the French Neutrals of Massachusetts, 1755-1766 by ACS. (This publication is an index to the French Neutral files found at the Massachusetts State Archives in Columbia Point, Dorchester, MA)	\$30.00
Extracts of Death Records from Aubuchon Funeral Parlor: 1914-1966 by ACS	\$40.00
Extracts of Franco-American Marriage Records: Fitchburg, MA 1873-1911 by ACS	\$35.00
Acadian Obituary Extracts of New England 1994-1998 by ACS	\$35.00
Obituary Extracts of New England 1999-2002	\$35.00
Le Réveil Acadien - Quarterly Journal of the Acadian Cultural Society. Individual back issues. [Note: When ordering please be sure to specify volume number and date of issue.]	\$6.00
The Best of Le Réveil Acadien: 1985-2005 This CD was produced by the Acadian Cultural Society to commemorate our Twentieth Anniversary. It contains what we believe to be the best articles from our quarterly publication, Le Réveil Acadien, over the first twenty years of our existence. [Note: The CD is not an audio CD. It is a searchable CD of text to be used on a computer.]	\$34.95 (Members: \$29.95)
Fiddles and Spoons: Journey of an Acadian Mouse by Lila Hope-Simpson	\$20.95

NOTE: All prices listed are in US\$ and include domestic shipping and handling and 5% Massachusetts sales tax. **For orders shipped outside the United States, please include an additional 10% shipping and handling fee.**

Ordering Instructions

To order any of the publications listed above print this [order form](#), complete the shipping information and item selection sections of the form, and mail it, along with a check or money order for the appropriate amount, to the address shown on the order form.

Please contact the Society's sales staff for questions regarding sale items or to check on the status of an order. Inquiries can be made via email to sales@acadiancultural.org



Come celebrate with us the rich traditions, music, customs, language, foods, and heritage of the Franco-Americans

at Festival FrancoFun 2007 on **August 3,4,5** at the Androscoggin Bank Colisee.

The Franco-American Heritage Center is proud and pleased to present for the second time its annual Festival FrancoFun where everyone of any race color or creed is welcome to join the festivities and experience the foods, music, and ways of the Franco-American community.

Bonhomme Carnaval de Quebec will grace us with his presence and numerous artists will perform in two different areas of the Colisee for your entertainment throughout the entire weekend. (See programming schedule). A variety of French and other foods will be available including a bean sup-

per on Saturday evening. (Guaranteed NOT run out of beans.) See menu.

The entire 3 day event will cost \$25.00 and one day events will be \$10.00 per day. Buttons will be sold at The FAHC and the Colisee. (no meals included)

For more information please call our Box Office at 689-2000 or the center at 783-1585.

LET THE GOOD TIMES ROLL AT THE FESTIVAL FRANCOFUN 2007.

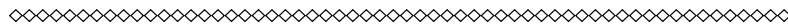
Sincerely,
Rita Dube
Executive Director



689-2000 ou au Centre au 783-1585

On va s'amuser, on va chanter, on va rigoler et ça va sauter !

Sincèrement,
Rita Dube
Directrice Exécutive



Venez célébrer la richesse de la tradition, la musique, le patrimoine, la langue, les mets et l'héritage des Franco-Américains au Festival FrancoFun 2007 le **3, 4, et 5 août** au Androscoggin Bank Colisée.

Le Centre d'Héritage Franco-Américain est fier d'annoncer pour la deuxième fois son Festival FrancoFun 2007 annuelle ou toutes les diversités sont les bienvenues et nous vous invitons à participer aux festivités et à la dégustation des plats, la musique and les traditions de la communauté Franco-Américaine.

Bonhomme Carnaval de Québec nous animera avec sa présence et de nombreux artistes seront en spectacle

dans des différents endroits au Colisée pendant tout le week-end du Festival FrancoFun 2007 (Voyez le programme). Une variété de plats Français et d'amuse-gueule et croque en bouche seront la a déguster. N'oubliez surtout pas le « Baked Bean supper » le samedi soir (et c'est garanti qu'on aura assez tout le monde).

Les trois jours d'événements Festival FrancoFun 2007 ne coûteront que \$25.00 et le billet journalier est seulement \$10.00. Les boutons seront vendus au Centre d'Héritage Franco-Américain et au Colisée. (Les repas ne sont pas inclus)

Pour tous les renseignements, composez le numéro au guichet

<http://www.francoamericanheritage.org/>

<http://www.festivalfrancofun.com/index>.

C1	Joseph				Adèle Emond		C2
C2	Joseph	07 Nov	1905		Angéline Labarré	Lewiston(SPP)	

E1	Arthur				Dorilda Richard	St.Cyprien !	E2
E2	J.-Élie	13 Jul	1903		M. Léontine Roy[-Desj.]	St.Clément, Témis.	E3
E3	Joseph-A	.01 Aug	1953		Juliette Brillant	Lewiston(St.Mary)	

F1	Joseph	before	1907		Clarisse Dubé	St.David, Me. !	F2
F2	Paul	13 May	1946		Blanche Lacasse	Lewiston(St.Mary)	F3
F3	Joanne	22 May	1971		Ronald Lagassé	Lewiston(SPP)	

G1	Ernest	before	1935		Olive Dufour	Madawaska	G2
G2	Ronald-F.	31 Aug	1963		Cécile-F. Chabot	Auburn(St.Louis)	
	George-Émile2	9 Jun	1968		Patricia-Ann Martin	Auburn(St.Louis)	

H1	Alfred	before	1922		Rosilda Lepage	Maine	H2
H2	Alfred-Lucien	11 Sep	1954		Claire-Juliette Malo	Lewiston(HF)	
	René-J.	11 May	1957		Thérèse-J. Verreault	Lewiston(HF)	

J1	Majorique	before	1922		Alma Beaulieu	Maine	J2
J2	Robert	10 Jun	1950		Murielle Blais	Lewiston(HC)	

K1	Conrad	before	1935		Cécile Ayotte	Maine	K2
K2	Robert	09 Oct	1954		Nancy-Ann White	Lewiston(St.Jos.)	
	Richard-C.	28 Dec	1957		Pauline Côté	Auburn(SH)	

L1	Donat	before	1931		Joséphine Cyr	Maine !	L2
L2	Joseph	25 Aug	1951		Priscille Dumont	Lewiston(SPP)	

M1	Dosithée	before	1925		Cécile Pineault	Lewiston !	M2
M2	Réal	20 Jul	1946		Lorriane Gosselin	Chisholm(St.Rose)	M3
M3	Ronald	22 May	1971		Joanne Lagassé	Lewiston(SPP)	

N1	Donat-I.	before	1938		Anna Lizotte	Maine !	N2
N2	Rodrigue-N.	27 Sep	1958		Constance-E. Ayotte	Lewiston(SPP)	
	Louis-Phil.	11 Sep	1962		Marie Gervais	Lewiston(SPP)	

P1	Pierre	before	1909		Pégite Michaud		P2
P2	Paul	22 Apr	1929		Edith-L. Dufour	Lewiston(SPP)	

Q1	Omer	before	1907		Alma Bujold	St.Omer, Bonav.	Q2
Q2	Lévi-Léon-J.	23 Jun	1930		Alida-G. Patenaude	Augusta(St.Aug.)	Q3
Q3	Lorraine-Jacq.	07 Jun	1954		Alfred-Wm. Lambert	Augusta(St.Aug.)	
	Omer-Donald	11 Sep	1956		Anna-Jnte. Ouellette	Augusta(St.Aug.)	

LAGACÉ							
R1	Benjamin	before	1846		Justine Levesque	PQ	R2
R2	Benjamin	15 Oct	1866		Césaire Dionne	St.Pacôme, Kam.	R3
R3	Benjamin	29 Oct	1894		Anastasie Cyr	Augusta(St.Aug.)	

S1	Omer	before	1954		Mabel Dubé	Greenville !	S2
S2	Louise-M.	05 Jul	1980		Victor-Kenneth Lettre	Augusta ! (JOP)	
	“	30 Dec	1981	“	“	Augusta(St.Aug.)	

T1	George	before	1947		Mary Muslawski	Winslow(SJB)!	T2
T2	Nancy-A.	17 Sep	1966		Donald-W. Marcoux	Waterville(SH)	

U1	Albert-G.	06 Nov	1933		Phoebe-Germ. Roy-V.	Frenchville	U2
U2	Madeline	1m.	03 Jul	1956	Alan-Ulrick Rigg	Bingham(St.Peter)	
	“	2m.			Vincent DeMoria	Maine !	
	M.-Geneva	03 Aug	1953		Roland-C. Adams	Bingham(St.Peter)	
	Mildred-M.	18 May	1957		William-B. Pierce	Bingham(St.Peter)	

(Continued on page 55)

Famille Billaudeau ou Bilodeau

Si votre nom est Billaudeau ou Bilodeau, alors ce qui suit va vous intéresser...

Les Billaudeau de France reçoivent leurs homonymes d'Amérique du Nord du 25 août au 6 septembre 2007. Un grand rassemblement est organisé pour eux.

L'association de Famille Billaudeau a organisé un voyage de Montreal, Quebec vers la France pour participer à cette réunion.

Contact: Association de Famille
Billaudeau

Daniele Billaudeau :
36 Rue des Ouches - 79460
Magne - France / email:
dbdb@wanadoo.fr

André Bilodeau :
1906 Rue des Tulipes - La
Conception, Quebec, JOT 1MO -
Canada / abilodo333@hotmail.
com ou abilodeau@sympatico.ca

plus d'infos, sur leur site <http://www.genealogie.org/famille/bilodeau/>



Endowment

One way to support Le FORUM while at the same time reserving life income is the establishment of a charitable gift annuity with the Franco-American Centre Le FORUM Fund at the University of Maine Foundation. Call 1-800-982-8503.

Theresa-Const.	10 Oct	1959	Virgil-Albert Bonneau, Bingham(St.Peter)
“ 2m.	_____	_____	Frank Norman Maine
Joyce-Germaine	02 Jul	1959	Cecil-Leroy Beane, Bingham(St.Peter)
Albert-Geo.	26 Apr	1975	Marsha-C. Beaulieu, Skowhegan(OLL)
Sylvia	_____	_____	James Obrey Maine !

V1 Ulysses-J.	before	1926	Lina-A. Santerre Caribou ! V2
V2 Roland-Richard	09 Feb	1946	Bernice-Morton Tuttle, Skowhegan(OLL)V3
Frances-Thé.	09 Sep	1950	Harold-James Pottle, Skowhegan(OLL)
M.-Carlene	22 Sep	1956	Jean-Antoine Lanctot Skowhegan(OLL)
V3 Linda-Lee	06 Nov	1965	Peter-Alan Jewell Skowhegan(OLL)
Penny	27 Aug	1972	Réginald Lespérance Madison(St.Seb.)

W1 Joseph	before	1903	St.David, Me. W2
W2 Léonard03 Oct	1927	_____	Joséphine Nadeau Skowhegan(OLL)

X1 Hector	before	1942	Alma Saucier Sinclair ! X2
X2 Georgette	07 Oct	1965	Wallace-Lee Barron Bingham(St.Peter)
Emery 22 Jul	1966	_____	Sally-Ann Duplessis Bingham(St.Peter)
Maynard-J.	16 Nov	1968	Pauline-Carol Rollins, Bingham(St.Peter)

Y1 Éloi	before	1925	Euphémie Hébert Aroostook ! Y2
Y2 Elvine 31 Aug	1933	_____	Amédée Caron Madison(St.Seb.)

Z1 Chrysologue	before	1917	Léonie Fontgémi St.David ! Z2
Z2 Onésime-Ed.	23 Jun	1947	Bernadette Beaulieu, Brunswick(SJB)

ZM Anne	09 Jul	1888	Henri Rouselle Augusta(St.Aug.)

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Le FORUM*

Centre Franco-Américain, Orono, ME 04469-5719

**THE FRANCO AMERICAN CENTRE
OF THE
UNIVERSITY OF MAINE**

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.

**LE CENTRE FRANCO AMÉRICAIN DE
L'UNIVERSITÉ DU MAINE**

Le Bureau des Affaires franco-américains de l'Université du Maine fut fondé en 1972 par des étudiants et des bénévoles de la communauté franco-américaine. Cela devint par conséquent le Centre Franco-Américain.

Dès le départ, son but fut d'introduire et d'intégrer le Fait Franco-Américain du Maine et de la Région dans la formation académique post-secondaire et en particulier à l'Université du Maine.

Étant donné l'absence presque totale d'une base de connaissance à l'intérieur même de l'Université, le Centre Franco-Américain s'efforce d'essayer de développer des moyens pour rendre cette population, son identité, ses contributions et son histoire visible sur et en-dehors du campus à travers des séminaires, des ateliers, des conférences et des efforts médiatiques — imprimé et électronique.

Le résultat espéré est le redressement de la négligence et de l'ignorance historique en retournant aux Franco-Américains leur histoire, leur langue et l'accès à un accomplissement personnel sain et complet. De plus, des changements à l'intérieur de l'académie, dans sa structure et son curriculum sont nécessaires afin que ceux qui nous suivent puisse vivre l'expérience d'une justice culturelle, avoir accès à une base de connaissances culturellement authentique qui miroite l'identité et la contribution de ce groupe ethnique à la société.

OBJECTIFS:

- 1 – D'être l'avocat du Fait Franco-Américain à l'Université du Maine, dans l'État du Maine et dans la région.
- 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 ailleurs 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



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