

December 2006

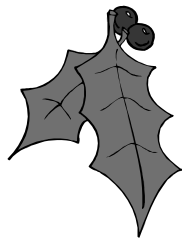
Number 86

# Le Trésor des Kirouac

Bulletin of the descendants of Urbain-François Le Bihan, sieur de Kerboach



MERRY  
CHRISTMAS



HAPPY  
NEW  
YEAR



As you can see ... Being 100 ½ years young is still time to enjoy a visit with Santa Claus!  
One of our K/centenarians, Mrs. Marie Huguette Morin Karrer, on December 7, 2006.

K rouac ❖ K roack ❖ Kirouac ❖ K rouac ❖ K rouack ❖ Kirouack

## Le trésor des Kirouac

*Le Trésor des Kirouac*, bulletin of the descendants of Urbain-François Le Bihan, Sieur de K/voach, is published four times a year in two editions: French and English; it is distributed to all AFK/KFA members. Permission to reproduce an article must be obtained from the KFA beforehand.

### Bulletin Production Team (in alphabetical order)

Michel Bornais, François Kirouac, Jacques Kirouac,  
Marie Kirouac, Marie Lussier Timperley

### Authors and Contributors for this edition (in alphabetical order)

Michel Bornais, Réjeanne Boulianne, Lucie Jasmin,  
Sœur Françoise Jean, Pierre Jutras, Céline Kirouac,  
François Kirouac, Nicole Kirouac, Sister Jeannette Lègaré,  
Mark Pattison, Marie Lussier Timperley,  
Sister Huguette Turcotte, Brother Marie-Victorin

### Graphic Design

Front Page: Jean-François Landry  
KFA Logo on Back Cover: Raymond Bergeron  
Bulletin: François Kirouac

### Setting Up

French Version: François Kirouac  
English Version: Gregory Kyrouac

### Translating and Editing

Michel Bornais, Marie L. Timperley, Elizabeth Schoning,  
J. Brian Timperley

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*The Board Members wish you all  
Peace, Health and Happiness for 2007*



Studio Les Saules eng.

President  
François Kirouac



1<sup>st</sup> Vice President  
Céline Kirouac



2<sup>nd</sup> Vice President  
Lucille Kirouac



Photo: François Kirouac

Secretary  
Michel Bornais

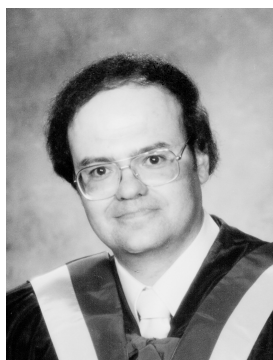


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# From the Secretary

## BEST WISHES FROM THE SECRETARY

Please accept my very best wishes for a Merry Christmas and an Excellent New Year. Hopefully the year 2007 will see many new members joining the Kirouac Family Association.

## EMAILS SENT EITHER IN ENGLISH OR FRENCH

In order to facilitate sending out messages in French and English, we feel it could be worth splitting our emailing list into two parts according to the language each receiver prefers. Therefore we would kindly ask your cooperation and a moment of your time to register your language preference at one of the following Email addresses. If you wish to keep receiving the KFA messages in French, please register at [afk\\_membres@hotmail.com](mailto:afk_membres@hotmail.com) but if you wish to keep receiving the KFA Email messages in English, please register at [kfa\\_members@hotmail.com](mailto:kfa_members@hotmail.com). However, to send messages to the Secretary please note that our Association's permanent Email address remains [afkirouacfa@hotmail.com](mailto:afkirouacfa@hotmail.com).

Email addresses are strictly confidential and for the sole use of the KFA to send messages concerning the Association's activities. In addition, Email addresses in the KFA address book are never passed on to anyone without prior consent from its owner.

## THE CITADEL IN QUEBEC CITY

This is an invitation to visit the bilingual web site of Quebec City's Citadel where we are very privileged indeed to be invited to hold our Annual Family Gathering on August 2-3, 2008.

Overlooking Quebec City from its imposing heights, the Citadel, still in use since its construction, is the most

prestigious and impressive military construction in Canada. It is well worth a visit. For a virtual visit, go to <http://www.lacitadelle.qc.ca>.

## TELEVISION SERIES LA QUÊTE (The Quest)

So far the KFA has received the name of only two candidates to take part in the televised series "La Quête". This television series is being produced by INSTINCT FILMS INC. in association with TFO (Television Franco-Ontarienne). The aim is to awaken youth's interest in history and genealogy. Our two ten and eleven-year-old candidates' mission will be to help viewers discover the two famous members of our extended family: Conrad Kirouac/Brother Marie-Victorin and Jack Kerouac.

Thus we are still looking for another French-speaking candidate aged 10 to 14, if possible from Simon Alexandre's (001276) side of the family, i.e. Jack Kerouac's branch. It would be sad not to be able to carry on with the second episode of the series concerning Jack Kerouac for lack of a candidate. A search is still going on to find other candidates, from Jack's side of the family, to audition. Part of the filming is scheduled to take place in Lowell, where Jack Kerouac was born, and probably also in Nashua.

"La Quête" is an idea developed by Mrs. Ina Finchman for Instinct Films Inc. Mrs. Finchman has recently produced "*Je vis ta vie*" (*I live your life*) a youth series that recently won three Géméaux 2005 awards and is presently shown on TFO. We wish our two young candidates the best of luck, hoping very much they will be selected and will benefit from this experience. We also hope that the programme will be appreciated by the viewers.

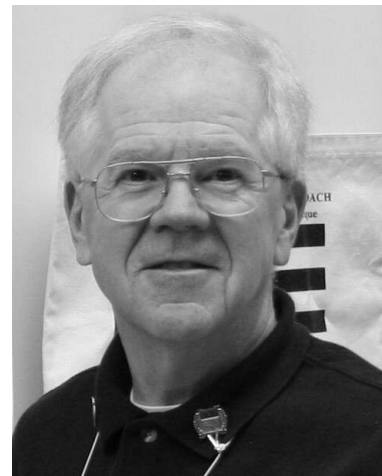


Photo: François Kirouac

Michel Bornais

We are very grateful to Mrs. Lucie Jasmin who accepted to take on this interesting dossier. Her vast experience as researcher specializing in TV and radio productions will surely facilitate communications with the producers.

## QUEBEC CITY - FOUNDING FAMILIES FAIR - FEBRUARY 23-25, 2007

You are warmly invited to come to the Founding Families Fair\* to be held at Place Laurier Shopping Mall in Ste-Foy, Quebec City, all day on Friday, Saturday and Sunday, February 23-24-25. (\*Salon des Familles Souches).

## PRESIDENT BUSH HAS CHOSEN DR. ERIC JAMES KEROACK

On November 16, 2006, President George W. Bush appointed Dr. Eric James Keroack, obstetrician and gynecologist known for his anti abortion work and advocacy for abstinence programs in Massachusetts, to oversee the Federal Office of Population Affairs. We hope to be able to tell you more about Dr. Keroack in the March *Trésor*.



# K/ Family Gathering 2007

# All aboard!.....For Abitibi!



Source: [www.heritage.nf.ca/society/last\\_steam\\_loco.html](http://www.heritage.nf.ca/society/last_steam_loco.html)



All aboard...for Abitibi!

This is the theme of the Kirouac gathering in Amos this coming August. But why talk about taking the train, you may well ask? Simply because without the CN trains our two K/ pioneers, Andréas and Louis, like all the other pioneers then, would never have settled in Abitibi.

The descendants of the two Kirouac pioneers in Abitibi are cooking up a delicious programme for our family gathering on August 3, 4 and 5, 2007 in Amos and, as our forefathers did 'in the good old days' when the relatives from the south arrived, they were received royally.

Until now, the Kirouacs of Abitibi have not been in the limelight, hence it will be our pleasure to soon make you aware of the Kirouac pioneers who settled and progressed in this beautiful region of Quebec. In the

*The readers are invited to re-read pages 120 to 126 in L'Album, published in 1980. It is a short history of the settlement of some members of our family in Abitibi. (Editor's note)*

upcoming March *Trésor*, we will begin telling you about our K/ pioneers in Abitibi.

We hope you enjoy a wonderful time over Christmas and the New Year and do not forget to talk about and plan your Abitibi holidays for next summer. We assure you, it is not really far and it is really worth the trip!

See you soon.

The Organizing Committee

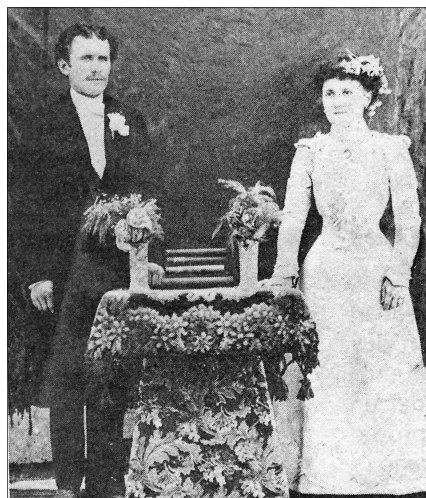


Photo: L'Album

Louis Kirouac and Céline Poirier, married August 2, 1922 in Taschereau, one of the two Abitibi pioneering Kirouac couples.

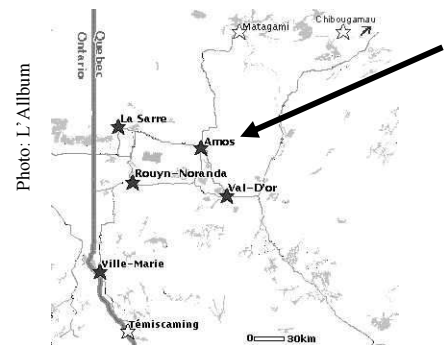


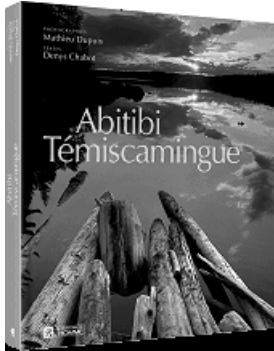
Photo: L'Album

Andréas Kirouac and Azilda Caron, married January 8, 1901 in Saint-Eugène-de-L'Islet, the other Abitibi pioneering couple.



# ABITIBI - TÉMISCAMINGUE: WHY NOT DISCOVER SOMETHING ABOUT IT NOW?

Recently published by Éditions de l'Homme, Available in English



Abitibi-Témiscamingue, full of contrasts and wide-open spaces, is a region that grew alongside the rivers and where the forests grow; a region particularly known for its natural resources even with gold in its vein, and whose incredibly beautiful scenery and amazing biodiversity still remains mostly undiscovered. Mathieu Dupuis spent over four years capturing its scenic beauty with his camera. Using his very personal approach he offers unusual images of his native region as the seasons evolve. His photographs translate the exceptional climatic diversity, contrasts, amazing richness and atmosphere of this region. Besides revisiting some known places, Mathieu Dupuis enables us to discover some heart-stopping away-from-civilization areas to be reached only by canoe and after hours of rowing ...

## ABOUT THE AUTHORS



**Mathieu Dupuis** studied photography in Montreal. An independent photographer, he specializes in publicity photography and illustrates articles on adventure and outdoor activities. Many magazines have published his works including *L'Actualité*, *Géographica* and *Géo Plein air*.

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**Denys Chabot** is a native of Val-d'Or. He received the Gibson Price for his first novel, *L'Eldorado dans les glaces* (Ice Eldorado), and the Governor General Award for *La Province lunaire* (The Moon Province) in 1981. In 2001, he received the Telebec Award for Artistic and Literary Creation for the whole of his literary production.

Source: <http://www.edhomme.com>

French Info on the web, book jacket and Publisher's Catalogue translated by Marie Lussier Timperley for *Le Trésor des Kirouac*.

In September 1949, I started school at Pensionnat Notre-Dame-de-Sainte-Croix, a French-speaking primary private school in Montreal. In my class were two girls from Abitibi, Doris whose family name I forget, and her friend Louise Rivard, whose two older sisters, Marthe and Thérèse, were also boarders at the same school. During those seven years of elementary education I heard about Abitibi from them.

In 1954, the National Film Board produced a documentary film about their father, Dr. Paul-Léon Rivard. It showed his daily life as a traveling medical doctor in the northern part of Abitibi. I saw this interesting documentary on a few occasions here and even once in France in 1966. At the time, cinemas always showed a short film before the regular feature. To my knowledge the only biography of Dr. Rivard in existence was written in English and I read it more than once. At home my father used to talk about Dr. Rivard because he was a client of his. Hence my long fascination with Abitibi and it is with great anticipation that I look forward to finally visiting it in August 2007.

From Montreal, when hitting the road to go south-east, to the ocean, do we ever think it is far? Oh no! So, next summer, let's change direction and go north-west to visit our K/ cousins who are waiting for us with open arms. I hope they will forgive us for thinking that Abitibi is far. Let's prove to them that, in fact, they are very close to our hearts and let's turn up on their doorsteps in great numbers because, from what I hear, they are waiting for us with open arms and the red carpet is ready.

Marie Lussier Timperley

# MARIE CÉCILE KIROUAC

## SISTER CÉCILE-DES-ANGES, MISSIONARY OF THE IMMACULATE-CONCEPTION

by Marie Lussier Timperley

### CHILDHOOD

**I**n Saint-Narcisse, County of Lotbinière, on July 9, 1913, a fifteenth child was born to Didace Kirouac and his wife, Hortense Rheault. On July 13, she was baptized by Father L. M. Destroismaisons and was given the names Marie Cécile. Her parents wanted her to be called Pauline but it seems that the godmother forgot to tell the priest. Three more children were born after her.

Cécile grew up in a Christian home and she wanted very much to follow her older brothers and sisters to school but she had to wait until she turned six, which was the rule then. So she entered primary school in September and did her First Communion at Christmas 1919 after successfully passing a special exam. Her mother had already been preparing her for that special day. Cécile was very happy to receive Jesus for the first time.

Soon afterwards, some Missionaries of the Immaculate Conception visited her school. She listened very attentively to what they had to say and was particularly and deeply impressed by the suffering of the poor Chinese orphans. Back home she told her mother all about it and added: "When I grow up, I will be a missionary too." At the age of ten she did her "formal communion", which was another important step in a child's life. The ceremony ended with a prayer of consecration to the Holy Virgin Mary and on June 20,

1923 she was confirmed.

### NEW ENGLAND

This marked the end of her early childhood. The family business fell on hard times and her parents had to sell their butter-making enterprise. It was a difficult choice but in the end, like so many others at the time, they decided to emigrate to the United-States. On August 15, 1924, Cécile and her mother left Canada for Bristol, Connecticut, to join the rest of the family who had already settled there.

In September 1924, Cécile entered grade three at the School of the Sisters of the Assumption of the Holy Virgin. The first days seemed endless but little by little she enjoyed more and more attending school, in spite of the fact that learning another language was not easy. Then, one day, she was suddenly promoted to grade seven! Now she found herself with older girls. She tried her best but she could not follow the rhythm, it was too much for her and months later her results were still not good. Later she confided that she kept thinking about going to a boarding school in Quebec. So with the help of her sister Germaine, C.N.D. (1), she went to the Sisters of the Congregation of Notre-Dame Boarding School in Iberville. After two years there she graduated and returned to the States where she found a well-paid job.

### RELIGIOUS VOCATION

Cécile was determined to become a nun but she kept pushing off the decision and taking the first step in that direction. She remembered how



Cécile Kirouac (01028)

difficult it had been for her mother to see one of her older girls, Germaine <sup>(1)</sup>, leave the nest to answer God's calling. Cécile never forgot that first departure and she used to say: "I will always remember it and, when I think that those dearest to me will also suffer because of my decision, it seems like an insurmountable obstacle."

On the occasion of an anniversary, she visited a childhood friend with whom she used to have long conversations. Her friend confided in her: "There is a big secret I want to share with you. I want to become a nun!" At first, Cécile was taken aback but she quickly said: "I too have been thinking about it for a long time." After talking for quite a while, they realized that neither of them knew which religious order to choose. Then her friend added that for many years she had been thinking of becoming a missionary. That did it for Cécile. That was the dream of her life. So, suddenly, she felt she could tackle all obstacles in front of her to reach her goal. Hence when a cousin invited her to accompany her to Canada, she accepted immediately because that was her chance to get some

1) Germaine Kirouac (1895-1988), Sister Sainte-Hortensia, entered the Congregation of Notre-Dame on January 20, 1925.



information. She visited her sister, Germaine, to ask her for help. Providentially, while she was at the convent, one of her former teachers was there and said: "I think that you should become a missionary. I think this is your vocation and I am sure that you would like very much the Missionary Sisters of the Immaculate Conception. The nun offered to write to the mistress of the M.I.C. novices, which she did immediately.

When Cécile returned to the States, she found a letter from the MIC with information and an entry form. She was more convinced than ever that her dream was becoming true. She filled in the form and prayed to the Blessed Virgin. A few days later, she received a positive answer that made her extremely happy and grateful. As Délia Tétreault, the founder of the M.I.C., used to say: *"Finally she would be able to devote her life to the missions in deep gratitude for all that life had given her."*

### SISTER CÉCILE-DES-ANGES

She entered the M.I.C. Noviciate on February 1st, 1934 and made her first vows on August 5, 1936. From that moment on she was assigned to the M.I.C. school in Granby, Eastern Townships. Later she taught English at the Rimouski Apostolic School (Lower St. Lawrence). She made her perpetual vows on August 5, 1939.

### MISSIONARY

At long last, she received the anticipated nomination to the far off missions. Four months later, on September 23, 1953, she left Montreal for the Philippines. This journey by sea probably seemed the longest month in her life <sup>(2)</sup> because poor Sister Cécile was not born with sea legs like her companion Sister Marie-Pia, (Huguette

Turcotte), brought up along the St. Lawrence seashore. The moment the ship pulled up anchor, she lost her footing and balance. But as soon as the ship dropped anchor and held fast, she was instantly brought back to life <sup>(3)</sup>. October 27, 1953 must have been the happiest day of her life when she landed in Manila, capital of the Philippines, where finally her missionary ambition was no longer a dream but reality.

In 1953, Father Paul Gravel, PME <sup>(4)</sup> had asked the Missionaries of the Immaculate Conception to open a High School in the south of the Philippines. Sister Cécile became one of the four founders of *Saint Michael Academy* in Padada. She started by teaching catechism <sup>(5)</sup>. Three years later, she was asked to go to *Stella Maris Academy* in Davao, where there were over a thousand students. There she taught catechism at the primary and secondary levels but she was also in charge of the library. While carrying out these various responsibilities she was known for her devotion to her students, her efficiency in all her tasks and her serenity at all times.

In 1965, after twelve years in the Philippines, Sister Cécile came back to Canada for a well-deserved holiday. She went back to Davao and Manila from 1967 to 1974 and was again in charge of the library at the Academy. She was back in Canada and enjoyed visiting with

(2) See the story of the journey written by her travelling companion, Sister Huguette Turcotte.

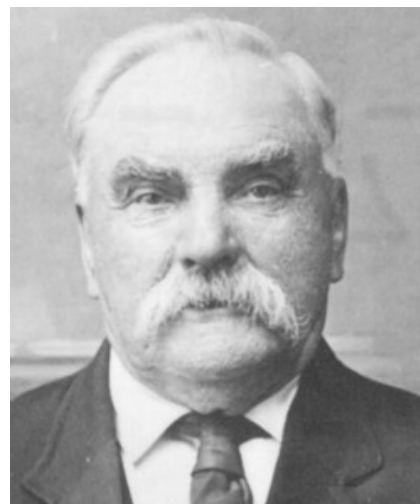
(3) Sister Marie-Pia, today known under her civil name, Sister Huguette Turcotte.

(4) P.M.É. = Prêtre des Missions Étrangères = Priests of the Foreign Missions.

(5) See extracts from the article written by Sister Cécile-des-Anges, MIC (Cécile Kirouac, from Bristol, Conn.), taken from *Le Précurseur*, the M.I.C. News publication, September-October 1955.



Didace Kirouac, father of Sister Cécile (Photo: Bruno Kirouac collection)



Eusèbe Calixte Kérouack, grandfather of Sister Cécile (Photo: Bruno Kirouac collection)



Clarisse Desharnais, grandmother of Sister Cécile (Photo: Bruno Kirouac collection)



# Genealogy of Marie-Cécile Kirouac

## I

Urbain-François Le Bihan  
Sieur de K/voach  
About 1703-1736

Cap Saint-Ignace  
October 22, 1732

Louise Bernier  
(1712-1802)

## II

Louis Keroack  
dit breton  
1735-1779

Cap-Saint-Ignace  
January 11, 1757

Catherine Méthot  
(1739-1813)

## III

Pierre Keroack  
(1777-1866)

Montmagny  
Saint-Thomas  
October 17, 1797

Marie-Anne Joncas  
(1775-1816)

## IV

Louis-Grégoire Kérouack  
(1801-1890)

Saint-Pierre  
de Montmagny  
January 10, 1825

Catherine des  
Trois Maisons dit Picard  
(1803-1878)

## V

Eusèbe Calixte Kérouack  
(1841-1923)

Warwick  
August 11, 1862

Clarisse Desharnais  
(???-???)

## VI

Didace Kirouac  
(1872-???)

Saint-Grégoire  
February 18, 1895

Hortense Rhéault  
(???-???)

## VII

Marie-Cécile Kirouac  
(1913–2001)

François Kirouac: December 15, 2006



her family and resting. In June 1975, she went back to Davao to take on community and hospitality services. From 1980 until 1982, her help was needed in some of the M.I.C. houses in Canada, and then she left again for Manila, however for the last time.

With the years, Sister Cécile's health was slowly declining; as a result, in 1986, she had to come back to Canada for good. Her colleagues were all very sad to see her leave. All had so much enjoyed her cheerfulness, kindness, efficient and joyous dedication, calm and wonderful sense of humour during those thirty years in the Philippines.

### ACTIVE RETREAT

For over twenty years then, missionaries were no longer travelling by boat but by air, as flying was much cheaper. Sister Cécile was even invited to make an unusual stop in Hong Kong because another sister who had entered the convent at the same time as her, Sister Jeanne Bouchard <sup>(6)</sup>, who was then Superior of Tak Sun School, one of the three M.I.C. schools in Hong Kong at the time, had invited her so they could celebrate together the Golden Jubilee of their religious profession. It was also an occasion for Sister Cécile to discover this extraordinary island as well as visit with her colleagues. There were more Jubilee celebrations in Montreal with other colleagues who had all made their vows in 1936. Of course, retiring does not mean retreating from active life, far from that as she would happily devote ten more years to community service in Canada.

Illness finally forced her to enter the

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(6) Sister Jeanne Bouchard, MIC (1913-2006) native of Saint-Éloi, Quebec, Canada, spent sixty years in China and Hong Kong. As a nurse, she cared for lepers in south China and treated and provided assistance to refugees in Hong Kong.



Sister Cécile, librarian at the MIC College in Davao and Manila between 1967 and 1974  
(Photo: M.I.C. Archives)



Sister Cécile with a student in Padada, Philippines  
(Photo published in *Le Précurseur*, March-April 1966, page 81)

## PADADA, PHILIPPINES

### CLAUDIO THE MILITANT BOY . . . (1)

Under this title, Sister Cécile tells the story of Claudio, a grade three, elementary school boy who had been asked by the Director of the College in Padada, to prepare the children of his *barrio* (village) for their first communion. On a Saturday morning, the Director invited Sister Cécile to accompany her to Malinao to meet Claudio and the children at the *barrio*. Normally, it was the Superior who would write long reports of the missionary activities for the MIC Mission News and *Le Précurseur*. The following extracts give a good idea of the living conditions in the Philippines and the missionaries' apostolic work there during the fifties and sixties.

"The Parish priest kindly lent us his pickup truck and we drove off at a good speed on a decent road. But soon enough, we were travelling on a muddy rain-soaked dirt road all rutted because of the heavy trucks' circulation. This slippery slalom to avoid craters and mounds strongly reminded me of some *uncomfortable feelings* when I was at sea ... Suddenly, we came to a complete halt; the truck was stuck in deep mud. Luckily for us some young men, who were talking by the door of a shop, came to our rescue. They pulled hard together and got us out of the rut so we finally made it to Malinao with no other incident."

"Claudio took us to his home: a bamboo hut, small but clean. Every day, he would gather his small pupils there and teach them catechism. There were forty children waiting for us and also many adults around, curious to see nuns for the first time; they welcomed us with warm smiles, respect and love; this is so characteristic and remarkable in the Philippines whenever people meet priests and nuns. ... The children know their prayers and the basics of catechism." ...

"This visit was a precious experience because it enabled me to better understand the way our students live and why they cannot always be at Mass on Sunday morning. The considerable distances and the dreadful roads really make it almost impossible. On the other hand, I was able to see the influence that a sincere, fervent and generous soul like Claudio has on those around him. There are at least eleven young militants exercising the same beneficial influence in other *barrios*." ...

"The First Communion for the children of Malinao was planned for Sunday, December 19, at the seven o'clock morning Mass. Claudio and the older boys had to leave their village as early as three a.m. in order to make it on time in Padada! After Mass, breakfast was served at the Convent of the *Madres*, Sister Superior, Sister Claire-de-l'Eucharistie (2) (Claire Fontaine from Quebec City), distributed souvenirs and Rosaries to the children..."

Claudio came back to Padada for the Christmas midnight Mass with many youngsters from his village and many adults joined them.... To conclude, I will use Sister Cécile's words, because what was true then still rings true today: "Claudio's story makes me think of so many of our young people at home who yearn for an ideal, because they also want to use their energy and enthusiasm for a noble cause."

(1) By Sister Cécile-des-Anges, MIC, Cécile Kirouac, from Bristol, Conn., USA.  
Published in French in *Le Précurseur*, March-April 1966.

(2) See photo on page 12, back row, standing, second to the left of Sister Cécile is Sister Claire Fontaine. Now 93 years old, she remembers very well those years in the Philippines.

Pavillon Délia Tétreault on December 11, 1996 where she spent the last five years of her life. She became more and more fragile. She could have made hers the words of Mother Délia Tétreault, the founder: "My heart is in peace, now I wait for You to take me to Your Heaven of Love!" At dawn on Saturday, July 28, 2001, she left her religious family, the chosen family that she loved so much, to move on to everlasting life!

#### Grateful Thanks to:

Sister Jeannette Légaré, MIC who wrote the death notice of Sister Cécile Kirouac, dated August 23, 2001. This text was my main source of information to write Sister Cécile's short biography.

Sister Huguette Turcotte, MIC for sharing her travelling journal, providing photographs, documents and answering my thousand and one questions; also for editing my texts in both French and English.

Sister Françoise Jean, MIC Archivist of the M.I.C. Community for finding and scanning photos from the archives to illustrate the articles about Sister Cécile.

\* \* \* \* \*

**In conclusion**, let me say how much I have enjoyed preparing these texts about Sister Cécile Kirouac but I would love to have learned more about her youth and family. Therefore this is a plea to the readers of the *Trésor*, if you have known Sister Cécile or know a member of her family, would you be kind enough to contact the KFA?

As there were eighteen children in the family, there must be many descendants both in Canada and in New England? I have heard that Sister Cécile was often visited by her sisters and nieces and it seems that they took great care of 'their





Jubilee celebrations 1991: first row, first on the left: Sister Cécile. Standing second to her at the back is Sister Claire Fontaine, former Director of the MIC College in Padada now 93 years old (Archives of Sister Huguette Turcotte and M.I.C)

little missionary' ... If you can tell us more about your family, please do not hesitate to contact us by writing or calling the KFA using one of the addresses at the end of the *Trésor*.

Would you have any photos? Souvenirs of life in Saint-Narcisse-de-Lotbinière? Of the butter factory? Of life in Bristol, Connecticut? Many thanks to all who will answer this call. With your permission we could publish some in a future *Trésor*. But these would be precious documents for the K/ archives. In a future *Trésor*, we will publish the biography of Germaine Kirouac, Sister Sainte Hortensia, who must have had an interesting teaching career given that she was with the Congregation of Notre-Dame. To pay homage to nuns, these women to whom we owe so much because they have given the best of themselves during their whole life, is a duty of gratitude – and better late than never.

### The Family of Didace Kirouac and Hortense Rhéault

(From the KFA genealogical records as of December 15, 2006)

Germaine Kirouac, born April 21, 1899 (or 1895) in

Saint-Narcisse, County of Lotbinière, entered the Congregation of Notre-Dame on January 20, 1925; she died on November 24, 1988, and was buried two days later in the Notre-Dame-des-Neiges Cemetery, in the Congregation of Notre-Dame burial lot;

Albert Kirouac, born June 28, 1900 in Saint-Narcisse, County of Lotbinière, died December 23, 1985 at the Wenworth Douglas Hospital in Dover, New Hampshire, USA, and was buried on December 26, in Saint-Joseph Cemetery in Bristol, Connecticut, USA. He was married to Helen Gustafson (died in 1981) ;

Bernadette Kirouac, married Léonce Caron on January 3, 1921 in Saint-Narcisse, County of Lotbinière;

Blanche Kirouac, married a Mr. Lemieux;

Augustine Kirouac, married a Mr. Duncan;

Laure Kirouac;

Alice Kirouac, married Louis Dubé on July 29, 1929 In St. Anne Parish in Bristol, Connecticut, USA;

Alphonse J. Kirouac, married Gilberta Lefebvre on August 1st, 1927, in St. Anne Parish in Bristol, Connecticut, USA;

Antoinette Kirouac, married Joseph A. Dupont on October 15, 1928 in St. Anne Parish in Bristol, Connecticut, USA;

Lucien Kirouac, married Lorraine Soucy on October 25, 1941, in St. Anne Parish in Bristol, Connecticut, USA;

Marie Kirouac, first married Louis Duncan on February 28, 1935 in St. Anne Parish in Bristol, Connecticut, USA, and later married Joseph Lemieux on December 27, 1941, in the same

parish;

Cécile Kirouac, born July 9, 1913, in Saint-Narcisse, County of Lotbinière, was baptized on July, 13. She entered the M.I.C. Noviciate on February 1st, 1934, made her final vows on August 5, 1939, died on July 28, 2001 and was buried two days later in the M.I.C. Cemetery in Pont-Viau, Laval, Quebec;

We are still missing six of the eighteen children of this family. In order to make family genealogy more interesting for future generations, the following data is compiled and kept for all the descendants of our ancestor, Urbain-François Le Bihan, as well as for their children and spouses:

Date and place of birth, (town and parish);

Date and place of baptism (town and parish);

Date and place of death (town and parish);

Date and place of burial (town and parish or name of Cemetery);

Date and place of marriage (town and parish);

Name of the parents of the spouse;

Name of the godparents at the baptism;

Anecdotes, various biographical notes, occupations, profession, position occupied within various social organizations, political, social and other activities;

Short biography.

Any information about this family which you could add to what we already have would be much appreciated. Do not hesitate to contact us at one of the addresses given at the end of *Le Trésor*. Many thanks indeed for your cooperation.



# SISTER CÉCILE-DES-ANGES, M.I.C. A KIROUAC MISSIONARY TO THE PHILIPPINES

An interview of Sister Huguette Turcotte (HT)  
by Marie Lussier Timperley (MLT)

**C**urious to find out? Just ask! Sister Huguette Turcotte, missionary of the Immaculate Conception, was the link between her religious order and Mrs. Marie-Huguette Morin-Karrer (see *Le Trésor des Kirouac*, numbers 79 and 84), I wanted to meet her to ask, among other things, if there were any Kirouac(s) among the M.I.C. sisters. Surprise! Indeed and she had personally known Sister Cécile-des-Ange, born Marie-Cécile Kirouac. Thus it is with pleasure to tell you about a Kirouac cousin and missionary. Her story comes in three parts: an epic sea voyage, a short biography which could most certainly gain by more information and, so far, the one and only known article written by Sister Cécile and published in *Le Précurseur* in 1966.

In the following pages, Sister Huguette wrote the answers to my many questions. She also most generously gave me all the documents needed to write about Sister Cécile before and after the 1953 journey; she also lent me her

precious photos from her 1953 journal and made more available from the M.I.C. archives.

*MLT - Sister Huguette, did you know Sister Cécile before going on this long sea journey with her?*

HT - No. Sister Cécile entered the congregation many years before me and she had been assigned to various posts in Canada for seventeen years. We only met in May 1953 when we were selected to go to the Philippines and we left four months later. In fact, we lived very close together for over a month on board the ship. After that we only met very occasionally. She went to Mindanao, in the southern Philippines, to teach and take on the library and I took charge of the music department at the Immaculate Conception Academy, a large school in the capital Manila.

*MLT - How would you describe Sister Cécile when you met her?*

HT - She was small, kind and quiet, even humble, rather intellectual but happy and it was wonderful to be with her as I was to discover during



Photo: Pia Karrer O'Leary

Sister Huguette Turcotte, M.I.C.

our voyage. I was quite the opposite, talkative, lively and always ready for adventure. I had often travelled before entering the convent so I was looking forward to the long sea voyage as much as Sister Cécile dreaded the prospect. Being older than me (by 11 years) normally it would have been her duty to look after the paper work and all details required for such a journey but she had asked me to do it, convinced that she would be seasick and unable to do anything of the sort during the trip. Indeed, that is exactly what happened ...

*MLT - How did you travel to go to a distant mission in those days?*

HT - At the time, ocean crossings were by boat. Before the Second World War, the Sisters leaving for China boarded Canadian Pacific *Empress Ships* in Vancouver, Canada. After the war, travelling was on board the *American Mail Line* mixed cargo vessels, departing from Seattle, Washington State, USA. Flying was far more expensive in those days. But twelve years later, air travel being cheaper, I flew back home in 1965.

*MLT - For how long were you*



American Mail Line, Pacific Northwest—Far East Service; this postcard shows the American Mail a twin ship to the China Mail. In 1953, Sister Cécile and Sister Huguette travelled on the China Mail. (Sister Huguette Turcotte's archives)



*leaving?*

HT - The rule was that missionaries “left for life”, but in 1952 the M.I.C.’s General Chapter had changed that rule and we were leaving for fifteen years. My parents thought that this was still too long and were determined to ask for my return after five years, otherwise they would visit me in Manila. Of course you can guess what happened - they came to visit me in 1958. But let us follow the events.

*MLT - From Montreal to Manila, via ...?*

HT - There were some tearful eyes as we were leaving our families and our country behind for fifteen years. We departed from Montreal by train on September 22, 1953 for Vancouver, by Canadian Pacific Railway (CPR); four days and three nights riding across the Canadian provinces, winding back our watches one hour a day before reaching Vancouver.

*MLT - Vancouver, first stop: did you spend some time there?*

HT - In Vancouver, we stayed with our colleagues of Mount St-Joseph Hospital until September 30. In 1921, at the request of the Vancouver Bishop who wanted to help the Chinese immigrants, our Founder, Délia Tétreault, agreed to build and open this hospital. Through some happy coincidence, while we were staying at the hospital, Sister Cécile had the joy of baptizing a dying Chinese. She happened to be near his bed when he had a heart attack and the nurse, who was also a M.I.C. nun and knew that the man wanted to become catholic, offered Sister Cécile the privilege to baptize him. She was very happy indeed to do so and, I must admit, that I envied her somewhat, but not to the point of wishing that another patient



Life-saving exercise on board the *China Mail*, on October 1<sup>st</sup>, 1953. From left to right: Mr. Miranda, Filipino engineer, Sister Cécile-des-Anges (Cécile Kirouac), Sister Marie-Pia (Huguette Turcotte) and Father Evangelista, Spanish Jesuit. (Sister Huguette Turcotte’s archives)



Sister Huguette Turcotte with two young Japanese children in Tokyo in 1953. (Sister Huguette Turcotte’s archives)

suffered a fatal heart attack in front of me. However, once, many years later, I had the opportunity to baptize an African baby during one of my travels. Let's keep to our story. We boarded another train in Vancouver to reach Seattle where our cargo ship was waiting.

*MLT - How was the accommodation on board?*

HT - On September 30, in Seattle, we boarded the **China Mail**, and the following day around ten a.m. we moved away from the dock and America. We were eleven passengers. There were six very comfortable cabins with twin beds, full bathroom, cupboards, a desk and two big upholstered armchairs well anchored to the floor by solid chains. Noticing this, a worried question mark appeared on Sister Cécile's face: was the ship likely to roll and lurch so much that these armchairs could move?

*MLT - Who were the other passengers?*

HT - Two Filipino engineers occupied the cabin next to ours. They were going back home after completing their studies in the United States. Upon hearing that we were going to Manila, they took upon themselves to give us daily courses in **Tagalog** starting on the very first day on board. Sister Cécile tried hard to explain that she would be living in the south in Mindanao where people speak **Cebuano**, one of the seventy Filipino dialects. It was to no avail, they persisted in teaching us **Tagalog**, their national language. However, seasickness was an excellent excuse for her to miss the lessons but I had mine regularly until October 26, the day before landing. Among my souvenirs, I still have the vocabulary notebook that our unpaid professors prepared for us on their typewriter. This first positive contact was a great augur



St. Michael's Academy, Padada, Davao del Sur, Philippines, High School founded in 1954 and run by the Missionary Sisters of the Immaculate Conception. Sister Cécile Kirouac arrived in October 1953 and was one of the four founders. (Photo: Archives of Sister Claire Fontaine)

to what we experienced during the coming years, hospitality is the greatest trademark of the Filipinos. I met some in all the countries I visited and, everywhere, their hearts and arms are wide open.

Among the passengers, there was also a Protestant Minister, his wife and their two children aged three and five. These missionaries were returning to Japan for the second time. Beverly and Bobby were soon befriended and we had very pleasant rapport with the parents as well. Also, to our pleasant surprise, there was a Spanish Jesuit, Father Evangelista, occupying cabin Number 2 that he shared with another gentleman but whom we hardly saw. Perhaps he was as seasick as Sister Cécile and that would explain it. There were also two 'silent' ladies going to Japan.

*MLT - What was the ship carrying?*

HT - On deck, from fore to aft, as far as the bridge super-structure, were huge British Columbia pines solidly chained to ensure they did not move. The holds were full of all sorts of goods including some luxury cars that, to our surprise, we saw dancing at the end of the cranes as they were unloaded in Yokohama, Japan.

*MLT - What about Sister Cécile during the crossing, she feared seasickness so much beforehand?*

HT - She fell sick the very first day. She tried hard to get up for meals but there was nothing doing. She reconciled herself with staying in bed or in one of those large armchairs solidly anchored to the floor and I took upon myself to bring her food. Unfortunately a diet of crackers only shifted the problem! As soon as the boat lifted anchor she fell into a sort of limbo. Poor Sister Cécile was so amorphous that, some days, she would ask me if we had heard Mass in the morning when she had taken Holy Communion. Here I need to mention that the Jesuit Priest who shared his cabin with a protestant had arranged with us to say his daily Mass in our cabin. Before he arrived, always at the same time, I would help Sister Cécile to dress and sit her in the armchair where most of the time she fell back into her lethargic state, hence her question later in the day.

*MLT - How were the meals onboard?*

HT - Meal time was usually the most difficult time, a usually eventful hour. The passengers ate at the Captain's table with the Captain





and Officers. Unfortunately the rolling and pitching unsteadied the waiters so the tablecloths got wet, and keeping the food on the table was hazardous. One day, the ship suddenly listed so my two pineapple slices flew unto my knees and my white dress soaked up the sweet juice. During those acrobatic intervals, while the adults tried to hide their various emotions, Bobby and Beverley, shouted with glee, running after apples and oranges swerving around and under the tables. During these mixing episodes, one after the other, the passengers would disappear from circulation. And one day I was the only passenger still standing on two feet at meal time. As the Captain and his officers were having a good laugh at the absent passengers, I appeared at the door of the dining room firmly holding on to the ramp to stay on my two feet. They roared with laughter and applauded my nerve. Well, having been raised on the shore of the St. Lawrence, with experiences on boats of all sizes as part of my youth. I defied seasickness victoriously.

*MLT – Were there any other funny incidents during the voyage?*

HT - Oh yes, of course. As we first boarded the ship, Sister Cécile had chosen the bed closer to the port-hole in our cabin in order to have more fresh air during the day. But one night, she left it open to be able to breathe more easily. A wet salty shower suddenly woke her up. Her blankets got soaked and she had to spend the rest of the night covered with towels and whatever we could lay our hands on. She did not dare ask the steward for anything because he had been quite adamant that the port-hole must remain shut at night. Imagine a disobedient nun!

There was also the emergency

exercise near the lifeboats under Arctic cold temperatures; wearing those orange lifejackets made us look like pumpkins. We will never forget that day as one of our Filipino friends eventually sent us a photograph of that particularly event.

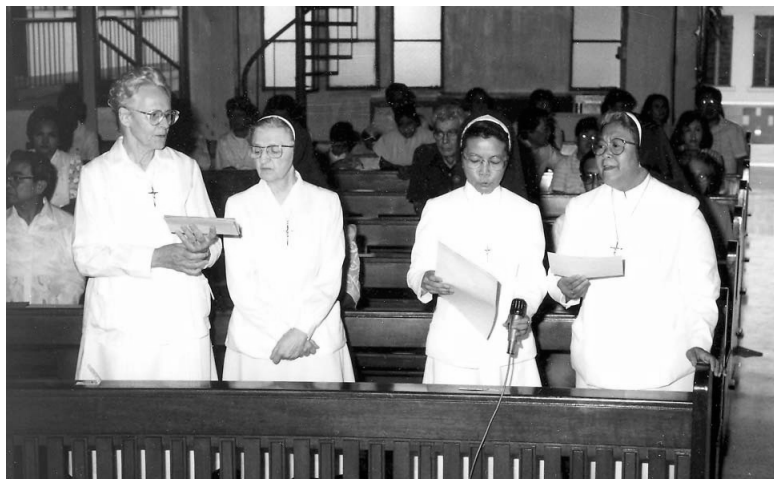
On the twelfth day at sea, the Captain invited the passengers to the pilot's room to explain how the radar functions and the ship's direction off the Aleutian Islands before crossing the Pacific. On October 7, we crossed over the 'time zone' so the following morning we woke up on October 9. One less day of suffering for Sister Cécile! But the sea was still very heavy. The waves rocked the boat like a nutshell, we could hear the *China Mail* creaking and moaning.

*MLT – How about Japan? How did you find the country?*

HT - The M.I.C. sisters came to the port to fetch us for a forty-eight-hour stay in Tokyo. The impression we got of this far too short visit in Japan was of: an upside down world. Cars drove on the left, the wrong side of the road, with the steering wheel on the right. The

houses were all surrounded by outside walls. The inside walls were made of cardboard and could be shifted at will. Windows were at ground level because people sat on the floor on cushions and we had to leave our shoes at the door before entering. The M.I.C. Sisters in Tokyo ran a Kindergarten at the convent and we had the pleasure to meet these little ones who all looked exactly alike with their black eyes and black hair. This was our first experience of feeling completely lost. Not only did the world around us seem to function upside down but our eyes only met Japanese characters everywhere we looked: street names, posters, publicity. There was nothing familiar around us except the warm welcome of our Sisters and the wonderful family spirit that is found in all our convents. This short stay with our Sisters in Tokyo was also an experience of unity and fraternity like it had been in Vancouver. We soon found ourselves back on board the *China Mail* for the last leg of our journey.

*MLT – How was Sister Cécile faring during these stopovers? Would she feel any better?*



Sister Claire Fontaine and Sister Cécile Kirouac (left on the photograph) celebrating their Golden Jubilee together at the M.I.C. Provincial House in San Juan, Philippines, in 1986, while their Filipino counterparts, Sister Natividad Flores and Sister Digna Ramonita-Magtibay, celebrated their Silver Jubilee. (Photo: Archives Archives of Sister Claire Fontaine)



HT - Oh yes, as soon as the boat anchored, Sister Cécile came back to life, somewhat like the Sleeping Beauty. She did her washing, wrote letters, her sense of humour and her appetite came back and whenever possible we went ashore for visits.

*MLT - How many stopovers before arriving in Manila?*

HT - It took ten days to go from **Yokohama to Manila** with stopovers at **Kobe, Okinawa** and **Subic Bay**. We were just as much fascinated by the people we were encountering as by all the new places we were discovering. With our long religious habits, which we were wearing in those days, we were quite a sight for these people who probably had never seen the like of it before. In the port of Kobe, the vessel was anchored in the bay and the dockers' barges were anchored all around it to unload. Sometimes these people lifted their heads and looked at us as we were watching the unloading manoeuvres from the upper deck. They talked to each other, pointed their fingers at us, and shrugged their shoulders as to say: "Don't know them!"

While watching the work of the Japanese dockers in Kobe I saw something very moving. One of the men, sweating away and almost naked because it was very hot, walked to the very back of the barge where there was some sort of a straw shelter. He bent down to pick up something and it was a baby! He held it above the water for a few minutes and, before putting it back in the shelter, he smiled to the child with great tenderness. This brought me back to the days of my youth. In Japan I was witnessing the same gestures of love from a father to his child. I saw my dear father's smile and my eyes swelled up with tears ...

Now there were only four

passengers left on board and the Captain was ever so nice to us. In **Kobe**, he offered us four superb chrysanthemums (the royal Japanese flower) and each one of us a small tin can containing an oyster with its pearl inside it. He also gave us a marine map showing the route from Seattle to Manila. This map I keep preciousely with my travelling diary.

The island of **Okinawa** could never be forgotten because of all the souvenirs of the Second World War. It is the largest island of the Ryukyu archipelago. In 1945, it was the bitter stake between the Japanese and the Americans. When we stopped there in 1953, Naha, the capital, was still a military port held by the American Army and in the port could be seen the shells of the sunken ships sticking out of the water. In addition the beaches were littered with the barges used for the landing as well as rusted tanks. The officers of the *China Mail* told us that four hundred ships were sunk in the area, 12,280 soldiers were killed, 37,000 wounded, and 50,000 civilians lost their lives. Even the landscape was sad because the vegetation had not yet recovered. We were deeply shaken coming face to face with the ruins of war.

The *China Mail* entered the port of **Naha**, at the end of the afternoon after a long wait at sea; there was room for only four ships at the docks. The Captain kept checking the port with his binoculars; he was annoyed because the wait was costing the company \$3,000. per day, the motors having to keep running to supply electricity when anchored. Our Filipino friends were allowed to disembark to spend the evening in town. They were kind enough to let the Bishop know that we were on board the ship. When we woke up the next morning there was a message, pushed under our

door, saying that Bishop Ley would pick us up at seven a.m. The Captain gave us 'crew member pass' enabling us to go on land and board again.

The Bishop came to the ship to pick us up and took us to Mass at the church in his jeep. That was a very special Mass: first we had to leave our shoes at the door, then we went to kneel on the right-hand side as the men were kneeling on the left side. It was a Japanese church with "tatamis". Guessing that we were not used to sitting on the floor, Bishop Ley asked two of the Fathers to give us their chairs. They went to squat with the men and we felt rather ashamed of ourselves. I kept being distracted during the Mass, thinking about our shoes and how we were ever going to find them among all the others.

The Bishop and the Fathers were American Capuchins and had been there for a short time only. They had come to take on the only Catholic parish. Bishop Ley served us breakfast himself at the presbytery and he asked us if we could stay in Okinawa or else if we could come back, because he really needed nuns to help with the work there. Some American nuns the *Daughters of Mary, Health of the Sick* had just arrived and they were in charge of the clinic. We paid them a visit and they took us back to our ship on time. Sitting on a hard metal seat without a cushion while riding in an army jeep on bumpy rudimentary roads left some soreness on certain parts of our anatomy but it was nothing compared to the inner pain caused by seeing the horrors of wars in Okinawa which I shall never forget for as long as I live.

We boarded again the *China Mail* and were back in our cabin Number 4 for the very last leg of our journey



to Manila. The last few days had been a lot warmer and we had exchanged our black travelling dresses for the more comfortable white cotton dresses, the traditional white dress with the blue sash of the Missionary Sisters of the Immaculate Conception.

*MLT - What a fascinating voyage. How about the arrival in the Philippines?*

HT - On October 26, as the ship entered the territorial waters, the sailors hoisted the Filipino flag. We were looking at this beautiful blue and red flag with its golden stars and were moved looking at our adopted land. This flag symbolized the Promised Land, the country of our mission, the country we had dreamed about for so long.

We expected to enter the port of Manila on October 26 at the end of the afternoon, but the Captain told us that first he had to unload some merchandise in *Subic Bay*, another American Military Base, before going to Manila only on the following day. We were disappointed but we spent the evening packing our bags and anticipating our arrival: meeting with our Sisters, the students, the new places where we were to live; all these unknowns ahead of us. Nothing to worry about really, only the joy to be reaching new shores which we already loved, where there were people expecting us, all those new people to whom we were sent to love and serve. I was 29 years old then, and I was arriving in the Philippines to live there for fifteen years, with all the enthusiasm of my youth. For Sister Cécile, a new life was opening up at forty and, as the ship was no longer moving, it was still at last, she smiled at this new life and the future. In all, she will live and work for thirty years in the Philippines.

October 27, 1953: The *China Mail* slowly enters the immense Bay of Manila. It is raining. A wet arrival, not very glorious. Sad also because again the place still reminds us of the horrible war. Left and right, everywhere we look around us, we see the sunken carcasses of ships: sticking out of the water, turned up towards the sky, are masts, chimneys, prow... I counted over twenty such wrecks in the Bay as the *China Mail* precariously inched her way around them. Some statistics came back to my mind: after Warsaw, Manila was the city that suffered most bombing during the last world war; first the Japanese bombarded it to capture it then the American when they came to deliver the country from the Japanese. It is here that General MacArthur pronounced his famous: "I shall return..." I think about our Sisters who lived through that war and were interned at Los Banos; how they suffered and were miraculously saved when the Americans parachuted from the sky into the camp. These are memorable pages from the history of our Congregation.

The *China Mail* anchored onto a buoy and a speed-boat came to pick up the four remaining passengers. On the pier three M.I.C. Sisters were waiting for us. For Sister Marie-Cécile-des-Anges and me, it was the end of the journey started five weeks prior in Montreal during which time we had developed a real friendship.

Sister Cécile had a gift for finding the funny side of events, she had a great sense of humour and her laughter was contagious at all times and certainly in our cabin during the stopovers. As soon as the boat came to a stop, she was her usual happy self and made up for loss time. Yes, she was a charming companion. We had many good laughs and she

joked about her "stupid" state when the boat was moving. We prayed together, we talked about our vocations, families, childhood, ideals, and tastes. Sharing the adventures of this voyage and living close together for those five weeks was a unique and precious experience of which I keep such good memories.

After a few days of rest in Manila, Sister Cécile flew to Davao, her promised land. I hope that she did not have to put up with air-sickness after suffering so much from sea-sickness! Au revoir, dear Sister Cécile!

Translated by Marie Lussier-Timperley



Source : <http://encarta.msn.com/encnet/features/mapcenter/map.aspx>

# PIERRE JUTRAS - Agricultural Engineer

*BEYOND THE FIELD — It all started at Macdonald College*

**Professor Heimpel's Challenge — Les Éditions de Mine, 2004**

## Preamble

How could I refuse? Autumn 2005, an unexpected phone call from Pierre Jutras, whom I knew by name only, though I had met his wife, Agnès Bastin, quite often at the Mansonville Library where she worked as a volunteer. I always admired her great knowledge of French and her love of books. Mr. Jutras wanted me to read his English biography. With the English manuscript, he brought a copy of his French biography: ***Sur les marches du temple***. As we talked, I leafed through the French book and almost immediately, on page 34, I noticed the title: **L'APÔTRE DE LA JEUNESSE ET DES PLANTES... FRÈRE MARIE-VICTORIN = BROTHER MARIE-VICTORIN: THE APOSTLE OF YOUTH AND PLANTS ...**

What a surprise! So as questions and answers flew between us, I discovered his many links with Brother Marie-Victorin just as much through his mother's as his father's family. The more I discovered about his long career as an agricultural engineer, I learned that he had profoundly influenced Quebec agriculture and changed extremely important farming traditions here and around the world particularly answering "Professor Heimpel's challenge"! Well, I could not refuse so today it is an honour to introduce him to you.

## Ingenious Agricultural Engineer

In the introduction to his French book, Pierre Jutras quotes Louis Figuier to explain that Professor Heimpel's challenge, "the unavoidable need for sub-surface drainage for arable land, the very efficient way to augment productivity of agricultural fields, has been known to work since antiquity but long forgotten because life was tough and people were too busy to think up useful improvements but it remains one of the best achievements of free men."

I think that Pierre Jutras' motto in life is: "for every problem there is a solution". Every step of the way, he was faced with challenges, and he tells about these situations: "some humorous, some frustrating, but none ever dull". This city boy fell in love with the land and farming at the age of seven when he spent his first summer on the farm of the Legault family in Sainte-Genève de Pierrefonds (Montreal West-Island). His career took him to work, study and collaborate on various teaching and research programmes all related with agriculture and engineering at the Universities of Laval,

Montreal, Maine and Florida, and last but not least Macdonald College of McGill University whose present Dean, Dr. Chandra A. Madramootoo, is one of his former students.

## Quebec Agricultural Hall of Fame

Pierre Jutras was inducted in the **Quebec Agricultural Hall of Fame** during a ceremony at the Château Frontenac Hotel, in Quebec City, on August 15, 2002 in recognition for his essential contribution to Quebec agriculture. If he had been invited to speak that day, he would have paid homage particularly to his mother, Flore Durocher Jutras (1904-1993), to his professor, Dr. Louis G. Heimpel, and to many colleagues. Better still, he spent the following two years writing his autobiography telling his fascinating trek on three continents, underlining the work of all those who worked with him along the way.

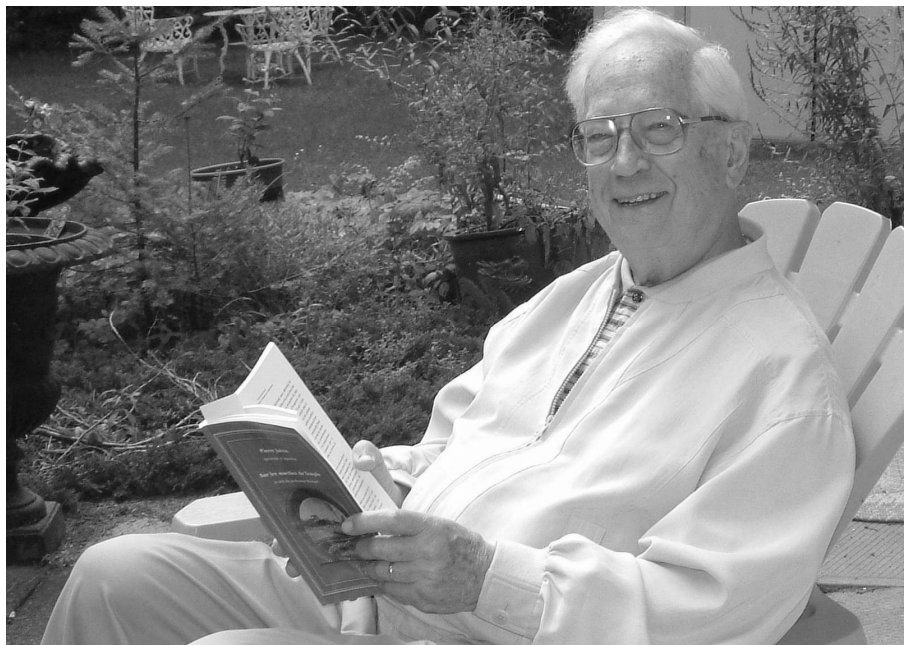
"At the annual convention of the *Ordre des agronomes* in 1951, the guest speaker was Professor Louis Heimpel, retiring Chair of the Agricultural Engineering Department at McGill University, after a career of more than thirty years. He voiced his frustration at having drawn hundreds of sub-surface drainage plans for Quebec farmers in cooperation with the Quebec Department of Agriculture. So little having been done he turned to us, the younger generation of

agricultural engineering to do it. Being the only Quebec francophone of that graduating class, I felt personally challenged."

His work took him to North and Central America, Asia and Africa. In Florida, Pierre and his young family lived there from 1957 until 1964: if billions of citrus fruits have been harvested quickly and safely for nearly fifty years, it is greatly due to the inventive mind of Pierre Jutras. See the eighth step or chapter eight in his book.

## The Jutras and Brother Marie-Victorin

Dr. Albert Jutras, Pierre's uncle, and his wife, Rachel Gauvreau, had three children, Claude (1930-1966) well known actor and movie maker, Mireille and Michel. They used to spend their summers in the countryside at Rivière Beaudette because Rachel's father, Dr. Joseph Gauvreau, had bought a large property there especially because another of his daughters suffered from tuberculosis. Pierre's brother and sister, Guy and Lise, spent a lot of time there during the summer holidays as well as Pierre. Their mother, Flore, had told them that their aunt's sister was to be always addressed as 'aunt Marcelle' (1907-1968), and yes, she was none other than brother Marie-Victorin's associate and collaborator.



Pierre Jutras (Photo: Murielle Parkes, Brome County News Correspondent)



Pierre remembers 'aunt Marcelle' very well - "she was a very delicate woman, like a petal, never strong healthwise, quiet and kind". Brother Marie-Victorin had been a friend of Dr. Gauvreau and his family for many years. If you check the website on Marcelle Gauvreau and her father, it is mentioned that Dr. Joseph Gauvreau won the David Award for his book: *Michel Sarrazin, premier médecin du Roi de France à Québec (first French Royal Doctor in Quebec)*. About Brother Marie-Victorin and Michel Sarrazin (1659-1734), please refer to a previous article published in *Le Trésor* number 80, June 2005, p. 27-32). The Gauvreau family was very keen on nature and botany, so it was quite natural for Marcelle to devote herself to the work of Marie-Victorin.

### The Durochers and Brother Marie-Victorin

Dr. Fernand Jutras, dentist, and Flore Durocher were married in 1927. Pierre was born on August 4, 1928 in Montreal; he was the eldest of three.

After completing his elementary schooling, Pierre entered Mont-Saint-Louis at the age of eleven. He studied at that college from 1939 until 1946. For him it was a natural choice because his maternal grandfather, Eugène Durocher, and two of his maternal uncles, Ildège and Eugène Jr., had also studied at Mont-Saint-Louis.

"All the members of my family had proclaimed the reputation of this institution directed by the Brothers of the Christian Schools. Brother Marie-Victorin, founder of the Montreal Botanical Garden and author of *La flore laurentienne*, was linked to the college and had greatly contributed to increase its reputation. In his biography of Brother Marie-Victorin, (*Le Frère Marie-Victorin et son temps* (1949), Robert Rumilly mentions in particular:

*"The Mont-Saint-Louis is to the Brothers of the Christian Schools, what Collège Sainte-Marie is for the Jesuits, and, for the Canadians Brothers, it is the equivalent of the famous Collège de Passy-Froyennes is for the European Brothers. It is their most important education centre because of its personnel and prestige ... The directors are often later on chosen to hold top posts within the Brothers Institute. The professors are hand-picked ... It is the leading college in the Province for scientific and intellectual interests and opportunities; Mont-Saint-Louis, is the gem, the pride of the Canadian Institute of the Brothers of the Christian Schools."*

In 1944, Pierre's grandfather Durocher was re-elected Member of Parliament for the County of Saint-Jacques for a second mandate. His uncle, Claude Durocher, just came back from fighting in

Europe but, as Pierre writes: "Celebrating Claude's return did not last long as on May 10, 1944, after a short illness, grandfather died of cancer, only a few months before Brother Marie-Victorin's accidental death. In honour of Marie-Victorin and in souvenir of my grandfather who had always admired him, I wrote an acrostic as part of the French courses at Mont-Saint-Louis. To my great surprise, it was published in the *Mont-Saint-Louis* bulletin of May-June 1945."

Grandfather Eugène Durocher was a life-long benefactor of Mont-Saint-Louis. Besides being a Member of Parliament, he was also a warden of Saint-Louis-de-France Parish hence, writes Pierre: "All the Brothers of the Christian Schools attended his funeral. The two uncles, Ildège and Eugène Jr. having chosen to study commerce at Mont-Saint-Louis, never had Brother Marie-Victorin as a teacher. Pierre does not remember ever seeing Brother Marie-Victorin while he was studying there but the Brothers talked about him a great deal and Brother Alexandre, the science teacher, was the link with Brother Marie-Victorin; as a matter of fact, it is this Brother Alexandre who illustrated *La Flore laurentienne* with 22 maps and 2800 drawings. It was the teacher of French literature who had asked the students to compose a text in honour of Brother Marie-Victorin after his passing. The poems of three students were published in the Mont-Saint-Louis Bulletin, including Pierre Jutras' acrostic. (Note: In the original French, the first letter of each line in the following poem spells out FRERE MARIE VICTORIN. — Greg Kyroutac)

### **BROTHER MARIE-VICTORIN: THE APOSTLE OF YOUTH AND PLANTS ...** (Translation by Marie Lussier Timperley)

Forming the intellect of small children,  
Attaching his conscience into their tender hearts,  
The devotion he showed them, exhausted him,  
Renouncing honours, working only for the glory of God.  
Ultimately, is there something he did not do for the progress of sciences?

In spite of all the injuries that his reputation had to sustain,  
Nothing stopped him, because he was doing his duty.  
He died in the field, like a hero during the battle,  
Taken up to heaven, the object of his labours,

May this outstanding genius live for ever in our memories!

He was the inspiration behind colossal projects,  
How could he surmount so much inner sufferings?  
Working relentlessly, barely understood, hardly acknowledged,  
Forgetting the workload, to educate the weak ones ...  
Did he ever receive the recognition he deserved?  
He was always at work, always on the lookout,  
Relentlessly pursuing one ideal: using nature to teach small children.

Pierre Jutras, Mont-Saint-Louis, May 1945. -  
(16 years old)

### **BEYOND THE FIELD It all started at Macdonald College** Les Éditions de Mine, 2006

The English version of Pierre Jutras' biography came off the press in November 2006 to coincide with the hundredth anniversary of the foundation of Macdonald College, McGill University's faculty of Agriculture, located in St. Anne de Bellevue (Montreal West-Island). Half the copies were sold within minutes during the weekend celebration there. The French version is out of print but a second edition is due in 2007.

Do not think for a moment that Pierre will now rest on his laurels; he is about to start writing his mother's biography. Flore Durocher Jutras, received the Order of Canada in 1979. She founded the Canadian Chapter of the Business Women's Association. Now, if you ask Pierre Jutras why spend so much time and energy writing memoirs, he will tell you that when he discovered that his grandfather Eugène Durocher, Member of Parliament, is still totally unknown because no one has ever collected his numerous achievements into book form, that was enough for him to decide that his mother's achievements would be remembered for the sake of future generations. Flore Durocher Jutras, daughter of Eugène Durocher, was also the first woman to become a member of the Montreal Chamber of Commerce. The life and achievements of those who preceded us are a priceless inheritance that we can and must pass on to those who follow us.

Marie Lussier Timperley



# BROTHER MARIE-VICTORIN'S VISION TO AVERT A FORECASTED CATASTROPHE

by Céline Kirouac

"BY 2050, TWO PLANET EARTHS  
WOULD BE NEEDED TO FEED  
HUMANITY"



On October 25, 2006, the front page news of *Le Devoir*, a Montreal French-speaking daily, published an article by Louis-Gilles Francoeur entitled: *\*Il faudrait deux planètes terre pour nourrir l'humanité en 2050\**.

Based on recent data, the World Wildlife Federation (WWF) predicted that humanity is faced with an imminent catastrophic food supply.<sup>(1)</sup> Coincidence or not, this announcement came only two days after the Université de Montréal and the Montreal Botanical Garden paid homage to Conrad Kirouac, Brother Marie-Victorin, when they announced the creation of the Marie-Victorin Fund and Scholarship to promote doctoral studies in plant biology.

I wish to underline that this project is perfectly in line with Brother Marie-Victorin's wishes as expressed in his last will dated February 17, 1944, where it said:

"To my colleagues of the Botanical Institute of the Université de Montréal and of the Montreal Botanical Garden, I wish to testify that they have always served me with unselfish devotion. They have been my family and have replaced the one I painfully gave up. From the bottom of my heart, I thank them one last time! And I also ask them, now that I am no longer among them, to fraternally unite their forces to serve truth and goodness."<sup>(2)</sup>

Powerful souvenir to be evoked 62 years later, is it not?

How would Marie-Victorin see this predicted famine for 2050 (in only 44 years), he who always looked ahead and relentlessly fought for the advancement of knowledge and ensure that this development be available to most? With his passionate and wise temperament, I believe he would loudly sound the alarm asking to stop the disrespectful actions destroying nature's bounty to humanity; but now agriculture is doomed because of over fishing, deforestation, destruction of the lithosphere

and its humus. I can picture him resolutely committing himself to a strong campaign to save the planet, always keeping in mind the same vision he had 75 years ago. He was a forward thinking man, way ahead of his time, his ideas being as relevant today as they were then. Indeed, to respect the environment and its natural balance, two of his works' foremost aims, are still as evident and pertinent as ever.

In Canada, he was one of the very first scientists to talk about ecology and, above all, to do something about it. It would appear that he even fathered the term "ecology". This is so typical of him. Other scientists underlined this fact, particularly Pierre Dansereau, another pillar of natural sciences and disciple of Marie-Victorin.

Convinced of education's major role when it comes to effecting durable changes in society, I can picture him organizing an enormous recruitment campaign to expand the ranks of the *Cercles des Jeunes Naturalistes* (Young Naturalist Clubs) (whom he used to call 'his peaceful army') because in such an emergency, they would be the upcoming generation of young people trained to respect and love the earth and motivated to become the motor of an efficient ecological revolution.

Because of his desire for justice and integrity and his knowledge of the world acquired through his many expeditions on various continents, he would necessarily react and forcefully get involved through international organizations like the FAO<sup>(3)</sup> in order to promote better distribution of food resources, more productive and ecological cultivation methods, creation of new cultivars, greenhouse agriculture, solar energy use on a grand scale, etc. Being a genius and ingenious as well, he would certainly not rebuff scientific progress and, knowing him, his creative ideas would flow to optimize the biological and plant capital now so badly endangered.

Yes, I can see in my mind's eyes this GREAT MAN, THIS GIANT miraculously come back to life to accomplish himself the work to be done. However, as this cannot



Céline Kirouac

be, I truly hope others, whom he has inspired, will further his work that will contribute to humanity's survival.

After 75 years of a rich experience, the Montreal Botanical Garden and the IRBV<sup>(4)</sup>, Plant Biology Research Institute, are as timely as ever. Both institutions keep growing and playing even greater roles than Marie-Victorin could ever have dreamed of in his lifetime. Following in his footsteps, others are now guaranteeing the future by training the next generations of scientists, researchers, ecologists, all devoting their lives to great projects.

For them, the announced catastrophe was certainly not a great surprise and I am convinced that they had no choice but to contribute the data the WWF used in its report. This is no time for electoral evasions, make-believe and half-measures. It would be foolish not to see that we are demanding miracles from those in whom we put our ultimate hopes to produce the food we need.

(1)"On the WWF website: *The Living Planet Report 2006* and *A precautionary tale about nature*, 24 Oct. 2006, By James P. Leape: "A moderate business-as-usual scenario, based on United Nations projections of slow, steady growth of economies and populations, suggests that by 2050, humanity's demand on nature will be twice the biosphere's productive capacity."

(2)Beaudet, Gilles, *Confidence et combat*. Montréal, 1969 (pp. 205-206)

(3) FAO = World Food and Agriculture Organization.

(4) IRBV = *Institut de recherche en biologie végétale* is the official French name.



## THE UNIVERSITY OF MONTRÉAL CREATES THE MARIE-VICTORIN SCHOLARSHIP



**O**n October 23, 2006 at the Montreal Botanical Garden, Dr. Joseph Hubert, Dean of the Faculty of Arts and Sciences, Université de Montréal, personally invited the KFA Board Members, as well as the KFA former presidents, to the official presentation of the Marie-Victorin Funds which is now officially created to generate the Marie-Victorin Scholarship. This scholarship will be granted yearly to a student who is working on his/her doctorate and is being tutored or co-tutored by a professor of the *Institut de recherche en biologie végétale* (IRBV) (Research Institute in Plant Biology).

The publicity pamphlet mentions that: ***“The Marie-Victorin Scholarship is absolutely in line with the realizations and hopes of the bearer’s name. Brother***

***Marie-Victorin, born Conrad Kirouac, was the very Dean and Professor of the Faculty of Botany of the Université de Montréal which spawned the Institut botanique (ancestor of the IRBV); he also co-founded the ACFAS (Association canadienne-française pour l’avancement des sciences i.e. French-Canadian Association for the Advancement of Sciences); he was also one of the founding members of the Société de biologie de Montréal (Montreal Biology Society), as well as the initiator of the Cercles des Jeunes Naturalistes (CJN) (Young Naturalists Clubs)”.***

During the evening, entirely devoted to paying homage to Marie-Victorin’s works and to those who carried on after him during the last 75 years, we had the pleasure to listen to Dr. Yves Gingras. He is a



Brother Marie-Victorin

professor at UQAM (Université du Québec à Montréal) and Chair of Canadian History and Sociology of Sciences. His talk was most interesting.

First of all he said that he was somewhat intimidated to have to talk immediately after Marie-Victorin himself, thanks to Louis Lavoie, from Sherbrooke, who once more so aptly personified the great scientist. Then Dr. Gingras mentioned some occasions when, for Marie-Victorin, the end justified the means whenever defending the ‘right cause’ was necessary, particularly when it became essential to create a “virtual laboratory of botany” at the Longueuil College, hence the need for printed business cards for its Director, Brother Marie-Victorin.

For the many KFA members and Kirouac descendants present, this event was an historical première. In fact this constituted a first in the KFA history, as members of



Some KFA representatives at the launching of the Marie-Victorin Scholarship on October 23, 2006; from l. to r.: Pierre Kirouac, Renaud Kirouac, and his son, Guy-Renaud, and Michel Bornais. (Photo: Pierre Kirouac)

the Kirouac family were officially invited to partake in the well-deserved homage to Brother Marie-Victorin who was mentioned by his birth name, Conrad Kirouac, in the invitation and in the information documents. This is a great honour for the Kirouacs and we are very grateful to the organizers.

The KFA delegation included Lucille Kirouac from St-François-de-la-Rivière-du-Sud, Lucie Jasmin from Montréal, Marie Lussier Timperley from Montreal and Potton Township, Pierre Kirouac from Trois-Rivières, Pierre Kirouac from Boucherville, Renaud Kirouac and his wife, Denise Pépin, from Warwick, Guy-Renaud Kirouac from Montréal and J. A. Michel Bornais and his wife, Yolande Genest, from Beauport near Quebec City.



Pierre Kirouac, KFA President 2002-2005, with actor Louis Lavoie personifying Brother Marie-Victorin during the reception at the launching of the Marie-Victorin Scholarship by the University of Montréal. (Photo: Pierre Kirouac)



From left to right: Pierre Kirouac, Michel Bornais, Pierre Kirouac, Gilles Vincent, Director of the Montréal Botanical Garden, Yolande Genest, Denise Pépin, Marie Timperley, Renaud Kirouac, Lucille Kirouac, Guy Renaud Kirouac, Lucie Jasmin and Dr. Joseph Hubert, Dean of the Faculty of Arts and Sciences at the University of Montréal.



# "I entered into the forest . . ."

*The Tree: Meditations* by Brother Marie-Victorin  
Introduction by Lucie Jasmin

## La Cité des plantes (Plant City)

**I**n 1941 the young *Société Radio-Canada* (French-speaking CBC) opened its doors to *Radio-Collège*<sup>1</sup> one of the first scientific broadcasts in layman's language in French-speaking Canada<sup>2</sup>. From Monday to Friday, between 4 p.m. and 6 p.m. every evening, *Radio-Collège* invited the general public, especially high school students, to discover the world of arts and sciences with expert guides who spoke in plain language. So in 1947 a new voice was heard on the air, Fernand Séguin, a promising broadcaster, a beginner, whose motto was: "Teaching while relaxing."

To talk about botany on the programme<sup>3</sup>, the producer, Aurèle Séguin<sup>4</sup>, could ask only one person, Brother Marie-Victorin. At a time when the economy was in a deep crisis, this unparalleled communicator had managed to make the country *botany minded*<sup>5</sup>. Indeed he even proposed the inspiring title of the series: *La Cité des plantes* (Plant City) and, on October 7 and 14, 1941, he launched the first two talks of the planned twenty-six for that year. To insure the success of the project, once more, he turned to his faithful colleagues from the Botanical

Institute to join forces with him. Hence Marie-Victorin's court will in turn speak on the air of the French CBC, Canadian Broadcasting Corporation<sup>6</sup>. *Cité des Plantes* had all the expected success and came back on the air for a second season between October 13, 1942 and April 13, 1943, and a third season from October 12, 1943, until April 25, 1944.

In the autumn of the fourth season, *Radio-College* is in mourning; Marie-Victorin, as we know, died accidentally on July 15, 1944. But *Cité des Plantes* will not vanish from the broadcasting landscape. It will carry on under the direction of Jules Brunel, a former student of Marie-Victorin at the Longueuil College who had succeeded him at the Botanical Institute<sup>7</sup>. As a posthumous homage to its author, *Voyez les lys des champs* (See the lilies of the field), the very last talk prepared by Marie-Victorin, which he completed the day he died, was read by Jules Brunel at the opening of the 1944-1945 season.

### Let's take on sciences!<sup>8</sup>

But let us go back twenty years in time. It is important to understand that, for the French-speaking Canadian scientific movement, born at the beginning of the twenties



Photo: J. A. Michel Bornais

Lucie Jasmin

to develop sciences here in our midst, vulgarization was at the very heart of this delicate mis-

1 On the air from 1941 to 1956, the beginning of television will bring about the end of *Radio-Collège* as the scientists will, from then on, make use of the new means of transmission.

2 From 1931, some professors and students from the Botanical Institute had taken part in broadcasts devoted to scientific vulgarization.

3 Broadcasted on Tuesdays from 5:00 to 5:15 p.m.

4 The other project initiator was Augustin Frigon, first Assistant Director at Radio-Canada (1936-1943) later its General Director (1944-1951) and former Director of École polytechnique, Montreal University's Engineering School.

5 Botany-minded : In English in the French text. "According to a striking formula of one of our friend . . ." Brother Marie-Victorin, *Botanical Institute's History, Contributions from the Botanical Institute of the University of Montréal*, number 40, 1941.

6 Starting in 1931, professors and students of the Botanical Institute took part in broadcasts.

7 Assistant-Director from 1938 to 1944, then Director from 1944 to 1955.

8 Even though Marie-Victorin never actually said these words, it clearly expresses his action and aim and are an echo of *Let's take on the land of Curate Labelle*, and *Let's take on industry of Errol Bouchette*, as well as *Let's take on literature of Camille Roy* and *Let's take on ourselves of Lionel Groulx*.

sion. *A fortiori* that is true for the 'natural' leader of this movement; Marie-Victorin is, after all, a member of the Institute of the Brothers of the Christian Schools, a congregation devoted to the democratization of education, and this, since its creation in France, country of the *luminous* king Louis the XIV<sup>th</sup>. For Marie-Victorin the scientist, scientific vulgarization is as important as spreading vocation was for the young religious man. A great cause. Vulgarization remains the ideal scientific propaganda instrument at the time, the master-tool to awaken the conscience of their compatriots and adequately prepare young minds to join the world of future scientists. Vulgarization proves to be the most powerful editorial because, as the general public discovers sciences and learns to love them, it also brings people into an emotional field, first and necessary step in order to make people TAKE ON something as mentioned above.

This early scientific elite touched on things in general and its action had to cover everything. The scientific elite of the following generations became more and more specialized as social and economical conditions introduced by the previous generation developed. Obviously the pioneering work done by the early scientists bore fruit.

In 1941, with *Cité des Plantes*, as mind forming goes, Victorin literally went all the way around his garden. He very largely contributed to

the advancement of the mentality of his own people particularly by:

- Publishing texts of vulgarization as early as 1908 in *Le Naturaliste canadien* (Canadian Nature Bulletin).
- Giving numerous talks, among others to ACFAS, l'Association canadienne française pour l'avancement des sciences (French Speaking Association for the Advancement of Sciences) and to SCHN, Société canadienne d'histoire naturelle (Canadian Society of Natural History).
- Publishing these various conferences in newspapers, especially in *Le Devoir* (Montreal French-speaking intellectual daily) his preferred tribune.
- Backing the (CJN) *Cercles des Jeunes Naturalistes* (Young Naturalists Groups); creation of the *CJN* newsletters.
- Holiday classes at the Montreal Botanical Institute for High School teachers.
- On the road school for outdoor excursions.

This self-taught Brother of the Christian Schools who incurred ironical reproach by some who said that he wanted to bring kindergarten into university, superbly silenced his detractors: he democratized sciences by bringing it to every man's level, therefore from then on raising the level at which sciences would be considered, thought and applied in the Province of Quebec.

### Meditation

Of all these fascinating talks heard during these *Cité des*

*Plantes* programmes, only two remain, preserved in the archives of the Société Radio-Canada in Montréal.

October 12, 1943: *The Tree: A Meditation*

December 7, 1943: *His Majesty the Pine Tree*

These two *orphans* are also the only two remaining voice documents of Brother Marie-Victorin.

So if, at first, the declamatory style of the man known as a fine speaker is rather surprising, we need to remember that this slightly stilted way of enunciating, insisting heavily on certain terms and merrily rolling the "Rs" was typical at the time when radio was in its infancy. And, of course, the text was read. But, in spite of these considerations, these documents offer us a moving testimony: through them we discover Victorin's voice. An engaging voice, with a rich baritone sound reminding us that he loved singing.

So here is **THE TREE: A MEDITATION** by Brother Marie-Victorin. It has been said that, during the last years of his life, the subject preoccupied him and that he used to discuss it with his colleagues and field trekking companions. "*It is not surprising that this meditation on a tree turns out to be a masterpiece.*"<sup>9</sup>

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9 Robert RUMILLY, *Le frère Marie-Victorin et son temps* (Brother Marie-Victorin and his Time), Montreal, Brothers of the Christian Schools, 1949, g.p. 397





## THE TREE: A MEDITATION

*Beauty is truth, truth is beauty,  
John Keats*

I went into the forest to study the tree. Sitting on soft moss, I opened one of those good old botany books which knew everything and talked knowledgeably about plants as we see them. And here is what the fine author wrote about trees: "A tree is a perennial ligneous plant, it has a main stem called trunk, its lower part usually being branchless but supporting a crown of branches."

So annoyed I was, I pushed the book away and it landed open face-down on the greenish rosaceous of the dogwoods. Ho No! This is definitely not a tree! It is not only a wooden column, this resurgence of a mysterious force, living and universal, defying weight, master of the inorganic world. I strongly believe that it is nature's masterpiece, and its beauty is only surpassed by the immaterial beauty of another being, very different, which lives and moves under its shade – bearing on its forehead a star: thinking.

Tired of the useless noises made by men, I turn to the tree. I make mine its form, its essence, and I am sensitive to the life it projects on me. I can see it live and act, though known to be immobile. I speak to it, though it is supposed to be deaf, and I can hear its answer, though it is supposed to be mute. It is very moving to look at a tree because it comes in so many different shapes, however it always looks whole; the shape can only be defined as the shape of a tree. But where does it come from? No answers were found in the philosophy books I consulted. Observing similarities in trees somewhat indicated that the shape of a tree depends on its sedentary life. Marine animals, like corals for example, attached to rocks, don't they adopt tree shapes?

Because the tree is so perfectly attached to the earth's breast, it could not care less to look far away to capture its food



Brother Marie-Victorin in his office at the Botanical Institute, Montreal Botanical Garden, 1939. University of Montréal, Archives, Botanical Institute Section - (E0118). MV193905.

like a prey. Its very own prey is the air flowing by, full of CO<sub>2</sub>; it is heaven's dew; water full of minerals flowing in the earth. The tree does not look for a prey, does not run after a prey: the prey comes to the tree as it washes its countless roots, its branches and trembling foliage. This is all in the tree's dignity to be served by the elements whereas the animals drunk with the pride of movement but humiliated by hunger, must painfully look for their subsistence.

Solidly anchored to the earth, at a certain point determined by a seed's whimsical voyage, the tree raises its powerful weight, spreads it in branches to multiply the contacts, to better swim into the nourishing air and be better impregnated by it. The infinite ramification of the branches follows ever similar angles and habits, according to unwritten laws but dictated by each species' heredity. Life's vital flow gives to each tree its very own personality and individuality as it forces it to strict obedience to a hereditary geometry.

I recognize the elm because its main branch draws a quarter-circle where it separates from the main trunk; the red

ash draws double curves like an S; the main branches of the common poplar and the black Italian poplar point to the skies at acute angles. I recognize the fir tree by its impeccable pyramid; the palm tree by its column and its green capital supporting nothing. The appearance of its top most branches is as diverse as it is specific. The young tender wood of these branches directly floating in the sky in some place, spread like a fan, in other places like a swaying plume, or even like a searching octopus or a menacing tentacle.

Hence each line of trees drawn against the horizon, the blue sky, constantly cleaned by winds, has been nature's particular signature for millions of years and recorded in the book of life; and all the forest's and plain's beings know this by inheritance whether they be insects, birds and small mammals as their life is tied in with that of the tree.

If I want to better understand the life of a tree, first I have to learn why it is so tall and not any taller. To find out, I look at a growing animal and witness how the parts it possesses when young develop later on. The animal forms a limited whole, enclosed in some

conditions and correlations, prisoner of some mathematical necessities. From its youth to its old-age, the horse grazing in the field always has four legs, the same two eyes, the same bony parts that simply grew with age. When considering human beings, child and adult develop according to a similar scale, there is a symmetrical centre: for each point A, there is a point B.

The tree's life is essentially different as it follows an open curve. It grows essentially by indefinitely multiplying the number of its parts. Each year it adds a layer of wood to its trunk; it creates thousands of extra leaves; it sends out further into the ground thousands of new tiny roots to such an extent that I doubt its unity. Is it a single living being, or is it a colony, like the beehive or the ant hills? Perhaps it is only an aggregate of closely-knit units each including a leaf and a small root. The trunk then would only be the result of the common growth, the welding of the middle part of all these units. Why not taller then?

The tree reaches majestic proportions crushing the minuscule man living at its feet. But why is it that the tree never grows beyond the 300 or 400 feet that the Douglas fir reaches in British Columbia, or the sequoia in Nevada, or the eucalyptus in Australia?

In a last analysis, these dimensions are a ceiling that the tree cannot go beyond because the tree is somewhat prisoner of a certain architecture known as tree architecture and that we know very well. This architecture may vary; the various possibilities have been explored and exploited by nature working with its powerful ally: time. Though nature is very ingenious and prolific, nature is prisoner of certain imponderables, mysterious factors. Plant life like the animal life, is all numbers and proportions. It depends essentially on a functional relation between surface and volume or, in other words, between wear and tear at all inside points and repair through all surface points.

As the tree develops, its volume expands like the cube and the surface as in the square; however with age the surface becomes insufficient for the volume. At that point, an inescapable

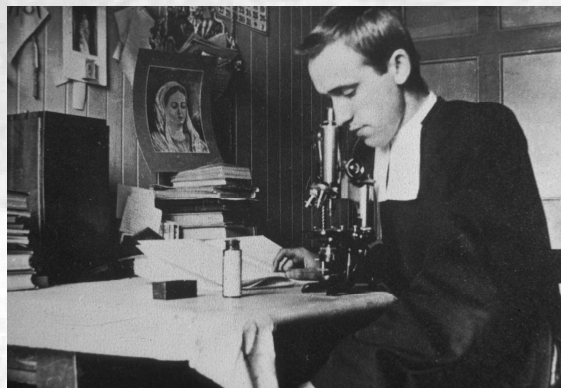
balance is established, growth stops, and decline sets in. When I look up at the top branches of a giant tree, am I looking at strength and life? Yes, of course! But I am also looking at restrained strength, harnessed and defeated by the hard mathematical necessities of life, the invisible master of the world. The life of the tree brings to men a message they must listen to otherwise the world picture, where the tree holds so much space, would be worthless and voiceless.

Yes! There is an impressive analogy between man and tree. Like us, the tree breaths and, slowly, sends out its substance into the ambient air. Like us it continuously annexes elements of the substance, and like us, at all times, it needs the help of the faithful keeper of life: water. Like us the tree sleeps, sometimes folding its leaves like a cover over its head. Like us, in order to avoid dying completely, it insures the continuation of its specie through an act of love surrounded by an explosion of colours and scents. Like us, more than us, the tree has a land, a native soil, and with difficulty puts up with exile i.e. transplantation.

Like the human being, the tree supports its brothers in the forest, but sometimes brothers fight among themselves and the forest is full of implacable suppressions, of silent triumphs of the strong over the weak. Finally, like us too, the tree when reaching the end of its days, disappears and returns to the earth, while, drunk with sap, the following generation surges towards the sun.

Therefore a tree, for us, is truly a big brother though mute and incapable to acquaint us with his formidable interior life which is a poem in itself. We love him as he is, this voiceless brother who started life so long before us in the deep abyss of time, matured in silence and immobility. Even if he is unable to initiate us into his mysterious origin and his limited life, he can, nonetheless, without breaking his august silence, teach us to stand up straight, to reach for the top, to send very deep roots, to purify the world, to generously offer shade and roof to one and all. Consequently a tree is truth because it is order and continuity; it is beauty because it touches some deep cords strung from the bygone crucible from which God's hands pulled out his two choice works: tree and man.

LA CITÉ DES PLANTES (PLANT CITY), Director, Brother Marie-Victorin, Director of the Botanical Institute of the Université de Montréal and the Montreal Botanical Garden, Société Radio-Canada (French-Speaking Canadian Broadcasting Corporation), *Radio-Collège* presents, third series, pp. 4 - 20. Montreal.



Botanical Garden of Montréal Collection

The 21 year-old Brother Marie-Victorin in his laboratory at the old College in Longueuil in 1906.



# Jules-Adrien Kirouac and the volunteers of Ste. Justine Parish Benevolent Society

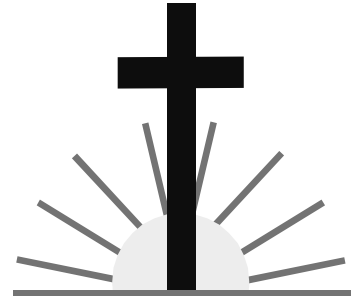
Published in: LE PRÉCURSEUR, March-April 1932, page 454

## HOMAGE OF GRATITUDE

**T**he Missionary Sisters of the Immaculate Conception, through the voice of the *Précurseur* (the French MIC Mission News), wish to express their sincere gratitude to the ladies and young women of the Benevolent Society of Ste. Justine, County of Dorchester. With the ardent support of their Parish Priest, Jules-Adrien Kirouac, they have been working ceaselessly

and with devotion for many years in order to help their dear Missionaries by making clothes and house linen for the poor children of the M.I.C. crèches and orphanages.

May God bless these busy bees, these apostles of charity, who provide so much for the missions, and may God reward them a hundred-fold for their goodness and generosity to the meekest of the earth i.e. these miserable children abandoned through pagan and barbaric traditions but saved from death and perdition through religion. Yes, may He who never forgets to reward those who give a glass of water in His name, may He richly reward them!



Group of volunteer ladies from Sainte-Justine, Dorchester County, with their devoted Chaplain and Parish priest, Jules-Adrien Kirouac, V.F. (Travelling Vicar). Could any of our readers identify the ladies on this 1932 photo? (Original photo from MIC Archives)



## RESEARCH PROGRAMME ON FRENCH IMMIGRATION TO NEW FRANCE

Programme de Recherche sur l'Émigration des Français En Nouvelle-France = **PREFEN**

### Objectives

**I**n 2006, in Tourouvre, Orne Department in France, a centre to study the colonization of New-France by people from France opened its doors to researchers; it is called *Maison de l'émigration française en Canada* (House of the French Immigration to Canada). Though this museum/centre is for everyone - French, North American, adult, students, etc., it seems essential that its creation also included a scientific side to ensure that basic knowledge about French immigration be better documented particularly concerning the French immigrants who settled in the St. Lawrence Valley and Acadia during the 17th and 18th centuries.

As early as September 2001, the Canadian Government used this occasion to launch a new research programme in the French archives, developed along the same lines and methods as used in Canada over the last thirty years. An important research subsidy, covering the period of 2001-2006, was granted to the University of Caen in Lower Normandy, where the *Centre de recherche d'histoire quantitative* (Historical Quantifying Research Centre) is hosting this program under the leadership of a Quebec professor, Dr. Yves Landry.

This Research Programme on French Immigration to New-France

will concentrate on four essential subjects: history, demography, anthropology and genetic; the main aim being to answer questions that many generations of researchers have been asking. For example:

Who were these immigrants?

What were their family and social backgrounds?

Was their departure for Canada part of a family tendency for mobility or part of social/professional mobility?

Within this mobility, what was the role of family solidarity or local cohesion with other men and women who had already left for the New World?

Was emigrating from France to New-France part of a social reproduction mechanism, e.g. part of a system where each new generation was faced with the same problem i.e. availability of family resources or lack of it when children leave home to establish themselves?

To answer these and many other questions, it is necessary to study the place of the immigrants within their family and the place of their family within the local French society at the time, consequently it means to try to reconstruct as best as possible the social and genealogical background of those immigrants using the French sources, essentially the parish records and notaries' deeds.

Reaching this objective will serve

not only historical needs, but also demographic and genetic purposes, insofar as recreating the immigrants' families will make it possible to compare the demographic situation of the settlers in their new country with their demographic situation in their country of origin and it will help show the diversity of the French-Canadian genetic pool when taking into account how these immigrants were related. This phenomenon can best be delineated using the French national archives.

To achieve these goals, two kinds of tools were developed: first of all, it is important to keep adding to the database comprising about 14,000 immigrants who settled in Canada before 1760. Begun in 1998, using Quebec data, this database is gradually being enriched with the data from a number of French towns and villages found in their parish records and notaries' deeds. So far the results obtained include some seven-hundred short biographies of immigrants and are presented in about ten study-papers completed to date or being completed. The work was done in various steps.

- Identification of immigrants having given a similar place of origin in Canadian archives and sources;

- Thorough analysis of parish records of a chosen locality in order to find all the related acts and deeds concerning the families of the immigrants and to recreate the immigrant's close family as well as his ancestors and collaterals;

- Thorough analysis of notaries' deeds;

- Assembling and adding to the database whole family files;

- Considering the evolution of the family wealth (heritage) and previous emigration, analyze the possible reasons for emigrating.



The partnership with the French Centres on Canadian and Quebec studies and the French genealogical societies is ongoing and cooperation will not only continue but increase over the coming years.

Work strategy as set up in the first stage of the research is basically to look for and find selected deeds concerning the immigrants' families. This approach, though necessary given the diverse places of origin, is nevertheless limited inasmuch as it does not allow for putting together a global community, which would be the only way to perfectly situate the emigrants' families within their whole original milieu.

Consequently it seemed essential to develop a second stage of research where a particular region would be analyzed in depth, so the *Perche* was chosen for that purpose. As the immigrants from the *Perche* region came from a relatively small number of parishes, the analysis is centered on the forty-odd villages belonging to the cantons of Tourouvre, Mortagne and Bellême, representing about one quarter of the 150 villages of the *Grand Perche* for the period before 1700.

Systematically analyzing all the parish records and notaries' deeds kept for this region during that period consists of approximately 166,000 records of christenings, marriages and burials and 300,000 notaries' deeds. Combining the data produced by these two sources is, in itself, a new ambitious project, an unprecedented challenge on a scale never attempted before but now possible because of computers. So, by bridging the inevitable gaps in the archives of the time, we hope to reconstruct the best-ever whole picture of the population.

From 2001 until 2005 the Canadian Government subsidized the work of

PREFEN within the Programme *Canada-France 1604-2004*. Since 2005, PREFEN is subsidized by the *Regional Council of Lower Normandy*. The Regional Council for the Orne area provides office facilities for the research team.

French Source: <http://www.unicaen.fr/mrsh/prefen/>

PREFEN English Internet site: <http://www.unicaen.fr/mrsh/crhq/prefen/index.php>

Other Related Information: **Dr. Yves Landry** French Emigration to Canada in the 17th and 18th Centuries: A Macro and Micro-Analysis.

*Underlining, bold type and extra paragraphs added by the translator for easier understanding — Marie Lussier Timperley.*

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## **La Société d'histoire du Haut Saint-Laurent**

Presents

### **Dr. Robert Larocque, Anthropologist and Archaeologist**

**Robert Larocque, anthropologist and archaeologist** was the guest speaker at the *Société d'histoire du Haut Saint-Laurent*, on Thursday, November 2, 2006 at 7:30 p.m. in the Holy Trinity Parish Church in Contrecoeur, Quebec.

In a first talk in the autumn of 2004, Dr. Larocque explained how and why bones are exhumed. Last year, he explained how human skeletons are analyzed and what they reveal. This time he talked about the results of the analysis of human remains exhumed from a section of the old Contrecoeur cemetery located next to the Parish Church.

**Bones tell tales:** Teeth show the age and the sex of the dead; long bones of arms and legs indicate the height of a person and can also reveal the age and sex. Bones also expose the illnesses a person suffered; in medical terms these are known as pathological affections e.g. tooth pathology; periostitis (2); osteoarthritis (3); other diseases.

It is easier to distinguish a child's skeleton because the long bones are in three parts: a central part and the two non-welded extremities. To determine the age of an adult's skeleton, it is easier to look at the teeth, the wear and tear is a good indication because teeth degenerate with time and use; in addition the bones of an adult's skull are attached even welded together sometimes.

Before puberty, it is difficult to determine the sex of a skeleton. It is however easier when it is the skeleton of an adult when looking at the hipbones: morphology and dimension vary between men and women; also the dimension and solidity of the post-cranium bones are good indicators.

Among the skeletons unearthed, just over half of them were analyzed; others were missing too many parts and later, the funds dried up. The speaker underlined the fact that it is difficult to draw conclusions when studying only 38 skeletons when thousands more are in the cemetery. Nevertheless, it was interesting to note that there were about as many skeletons of men and women. The average size of the women was 1.61m (63 ½") and that of the men was 1.72m (68"); these are normal averages for the period as people were smaller in the 19<sup>th</sup> century.

And teeth! If a picture is worth a thousand words, all those photographs of terribly decayed teeth, covered with plaque, gums completely sealed because the teeth had been so long gone, dental tartar, periodontitis (4) and baring of tooth necks, prove that our ancestors had no idea whatsoever about dental hygiene. And, knowing that a dental infection not treated can be fatal! This is still true today so, how lucky we are, is the least we can say.

Toothless jaws indicate either a very old person or someone who suffered from *scurvy*, i.e. vitamin C deficiency that kills the teeth of a victim regardless of age. One other photograph showed a dental filling! Dr. Larocque mentioned that it was possible as early as 1905 on this side of the Atlantic but not in 1750.

More photographs showing numerous and rather deep lines on all the teeth; this is enamel hypoplasia. The enamel did not form correctly or was damaged during its development, because the person was either ill or suffered from malnutrition while the teeth were growing.



How about this picture where one canine is worn down to the gum and the premolar next to it is also partly worn? Telltale sign of a plaster pipe smoker. Plaster is very abrasive.

How about periostitis (2), it can be caused by an infectious disease or malnutrition among various causes. Many photos showed clearly the damages caused by the periostitis and it is no wonder given that ALL men and 73% of women's skeletons showed traces of it. Same for osteoarthritis (3), 60% of the women and ALL the men obviously suffered from osteoarthritis. Lack of iron was also very common; however very few fractures were noted in spite of the hard conditions of life at the time.

One photo showed a craniotomy: the skull had been clearly cut with a saw probably to find out the cause of death! Another one showed a trepanation probably done a few years before the person died because one could clearly see that the round hole's diameter at the time of death was much smaller than that of the original opening.

Finally, for the forensic buff: some bones of two skeletons unearthed, a man and a woman, showed burnt marks? The president of the SHHSL, knowing that a double murder had taken place in Contrecoeur in 1869 and that the victims bodies had been burned, did some research in the archives before the lecture and asked Dr. Larocque if these could be their skeletons. The speaker answered negatively because of the skeletons' age and state. However, given that the parish church burned in 1863, it is possible that two people could have been buried underneath the church before that fire and, after the fire, their charred remains would then have been reburied in the cemetery by the church. This is a hypothesis to be verified.

Is it possible to date a skeleton? Dr. Larocque answered that it is extremely rare to be able to do so unless there is a funeral monument/plaque showing a date, a coin inside the grave or an object that can be carbon-dated.

Unusual specialty to say the least! I was curious to know what kind of training is needed for such work? Medical studies? Forensic science? With a happy grin Dr. Larocque answered that he learned his trade 'on the job'; or 'in the hole' digging in cemeteries, collecting bones then analyzing them in laboratories.

Robert Larocque will eventually publish the results of the analyses of his findings in the Contrecoeur cemetery. It should be very interesting reading just as much as his previous books: *Rencontre avec nos ancêtres: ce que nous révèlent leurs ossements* / Robert Larocque. - Montréal: Recherches amérindiennes au Québec, 1985 (*Meeting our ancestors: what their bones tell us*, in a series called Research on American-Indians in Quebec).

If you hear that Dr. Larocque is giving a lecture not far from where you live, do not

miss it. He is most interesting to listen to and his photographs, shown on a wide screen, are really 'eloquent'. Congratulations Dr. Larocque!

Marie Lussier Timperley

- (1) Upper St. Lawrence Historical Society
- (2) Periostitis: inflammation of the periosteum, a dense bone membrane composed of fibrous connective tissues wrapped around the bones.
- (3) Osteoarthritis: (degenerative arthritis) joint disease caused by the breakdown and loss of the cartilage of one or more joints.
- (4) Periodontitis: results from progression of gingivitis; it is a severe gum disease and the primary cause of tooth loss in adults.

## DIABÈTE QUEBEC\* - HOMAGE TO VOLUNTEERS

November 2004



Raymond Bouchard, comedian and spokesperson for *Diabète Québec* (Quebec Diabetic Association)(QDA), Céline Kirouac, volunteer for QDA Bois Francs Region, Marcel Breton, Chairman of the Board of QDA and Serge Langlois, QDA President and General Director.

### DIABÈTE QUEBEC\* - HOMAGE TO VOLUNTEERS

Every year, during the November meeting of the various local groups of *Diabète Québec*, homage is paid to the volunteers. On November 2004, at the Loews Le Concorde Hotel in Quebec City, Mr. Serge Langlois, President and General Director of *Diabète Québec* presented Mrs. Céline Kirouac from Diabète Bois-Francs with a certificate. She was also thanked by M. Raymond Bouchard, comedian spokesperson for *Diabète Québec*, and Mr. Marcel Breton, Chairman of the Board of *Diabète Québec*. Mrs. Céline Kirouac's involvement in *Diabète Québec* dates back to 1991. Among various positions held, she was Board Secretary and responsible for welcoming new members. In spite of her many health problems, she never gives up! Her optimism in life is as great as her courage! Congratulations Céline!

(Translation of the article published by *Diabète Québec*, Bois-Francs Area, Spring 2005).

Céline Kirouac, from Warwick, was the KFA Board meetings' secretary from 1985 until 2002. (Editor's Note) \*Diabète Québec = Quebec Diabetic Association.



## BOOK REVIEW

# TWO NEW BOOKS ON JACK KEROUAC

Until one of us becomes a lot more famous – or infamous – Jack Kerouac will likely be regarded as the highest-profile member of the Kerouac family tree for years, if not generations, to come. This explains the ongoing fascination with the life and times of Kerouac, as well as people plumbing the depths of his creative output for clues into his life, which could translate into clearer panes for the windows to our own world.

"Departed Angels: Jack Kerouac -- The Lost Paintings", published in 2004 by Thunder's Mouth Press, is a bit of a misnomer. While the book collects every artwork known to the Kerouac estate's holders (in much the same fashion that Rhino Records released every scrap of Kerouac's voice in "The Jack Kerouac Anthology," a marvelous CD/cassette collection issued a dozen years ago), not all of the artwork could be described as paintings. By my count, only 54 of the 142 works here show a color beyond the black of an ink pen or the dull gray of a pencil. There are plenty of sketches and, dare I say, doodles included in these "lost paintings." For someone who seemingly wrote every thought or utterance -- the layman's equivalent to monk-diarist Thomas Merton -- it is not surprising that his creative juices

would flow beyond the boundaries of words on a page.

Kerouac had an intriguing style. It wasn't developed as fully as his steam-of-consciousness, punctuation-be-damned style of writing, but one can see glimpses of what might have been had he pursued art as his career. His canvases were usually quite small -- even if he wasn't sketching in a 3"x5" notebook -- and he kept his paints in a suitcase. I would be surprised to detect any artwork larger than, say, 14 inches by 15 inches. He often painted and sketched many pieces of religious iconography, and they are the most prominently featured here.

The text by Ed Adler is serviceable, although it would have been better placed alongside the works on which he is commenting. Adler, like many of us, has to resort to guessing what Kerouac's intent is, since he didn't make many references or allusions about what he painted, even in his voluminous literary output. Kerouac, though, left some rules for painting, one of which was "Stop when you want to improve --you're done."

"Kerouac and Friends: A Beat Generation Album" by Fred W. McDarragh and Timothy S. McDarragh, a Thunder's Mouth Press 2002 updated version of a 1985 original, revisits the Beat era with Fred McDarragh's photographs and dozens of



Mark Pattison, Regional Representative for the US Eastern Time Zone

Photo: collection Mark Pattison

magazine and newspaper essays from the time. Some of the articles are condescending -- the New York Post is the worst offender -- but some actually take a more considered view of the Beats. It helps, too, that many of the Beats, Kerouac (though he eschewed the title "King of the Beats") and Allen Ginsberg included have their own essays included. The final essay, by Jack McClintock and published in Esquire magazine's March 1970 issue, is an elegiac look at Kerouac based on a visit to his Florida home 10 days before he died in 1969.

Fred McDarragh, photo editor for 40 years at the Village Voice, New York City's alternative weekly tabloid newspaper, kept a copious number of photos of Beat figures taken over the years. With hindsight, I found it

interesting to see the dates of some photos. During the John F. Kennedy presidency (1961-63), the Beats looked more irrelevant as JFK gave U.S. youth promise and hope. The few photos included taken after JFK's assassination make the Beats seem almost self-absorbed as the world had passed them by. One of the most valuable contributions to the book is a series of biographical sketches of those people pictured and described, showing how large the Kerouac-Beat orbit was and how many other prominent people got sucked into its gravitational pull.

"Kerouac and Friends" (296 pages) costs \$4.95 (U.S.), and "Departed Angels" (285 pages) costs \$7.95 (U.S.) -- they were originally published at \$17.95 and \$26.95, respectively -- through the Edward R. Hamilton remaindered book catalog. Add \$3.50 per order for shipping. The address is Edward R. Hamilton, Bookseller, Falls Village, CT 06031-5000. Both titles are 8.25"x8.25" inches and paperbound with heavy, glossy pages.

\* Note: Mark Pattison is the KFA Regional representative for the Eastern Time Zone of the United States.

## IN MEMORIAM

### **Kirouac Robert**

At the Catherine de Longpré Residence in Saint-Georges-de-Beauce, on Wednesday, September 27, 2006, aged 62 years and 9 months, passed away Mr. Robert Kirouac, son of Mrs. Marie-Anne Pellerin and the late Gérard Kirouac. He leaves to mourn his daughter, Nancie Kirouac (Christian Langlois), his grand-children: Charles-Antoine Langlois and Lilou Kirouac; his mother Marie-Anne Pellerin (the late Gérard Kirouac), his brothers and sister: Jacques (Ginette Labbé), Richard, and Nicole (Robert Giroux). Liturgy of the Word was celebrated on Sunday, October 8, 2006, at Roy & Giguère Funeral Parlour in Saint-Georges-de-Beauce. Nancie Kirouac, Robert's daughter, was the KFA regional representative for the Greater Montreal area between 1998 and 2001.

### **Kirouac Roger Laurent**

On November 17, 2006, at the age of 74, passed away Mr. Roger Laurent Kirouac (00864), son of Fernand (Jolicoeur) Kirouac and Bernadette Cécile Leblanc. He leaves to mourn his children: Leslie Lyn (Michael Downey) and Matthew (Rebecca Dragmiller), his grandchildren: Jolicoeur Delorme Benjamin Kirouac, Jacqueline Rose Kirouac, Robert Harold Downey and Alexis Lynn Downey as well as his sisters: Rolande, Carole and the late Dorothy Jane (Charles Edward Mayfield). The funeral was on November 20, 2006, at St. Germaine Church in St-Clair Shores, Michigan, USA. The burial was in Mount Olivet Cemetery in Detroit, Michigan, USA.

### **Kirouac Blanchet Jacqueline**

At the Laval Hospital, on September 13, 2006, at the age of 76 passed away Jacqueline Kirouac, daughter of the late Charles Kirouac and the late Maria Boissonneault. She was the wife of the late Charles-Henri Blanchet. She was a former resident of Loretteville. The funeral was held on September 23, 2006, in St. Ambroise Church in Loretteville. Her ashes were placed in the Parc Commémoratif La Souvenance in Sainte-Foy (Quebec City). She leaves to mourn, her children, sons-in-law and daughters-in-law: France (Normand Brousseau), André (Johanne Durand), Claude (Claire Frenette), Daniel (Renée Fréchette), the late Michel (Manon Côté), Richard, Francine (Richard Auclair) many grand-children and great-grand-children. She also leaves her brothers and sisters: the late Lucien (Gisèle Couture), the late Doris (Aimé Gagné), the late Lorraine (Bernard Hébert), the late Pauline (Jules Leblanc), Claudette (Jean-Guy Gaudreau), and Nicol (Ginette Roy).

### **Kirouac Lemay Joséphine**

At Pavillon Bellevue in Lévis, on October 12, 2006 at the age of 89, passed away Joséphine Kirouac (01872) wife of the late Joseph Lemay. She was a former resident of Issoudun. She was the sister of the late Joseph Kirouac (the late Rose Daigle), the late Robert Kirouac (Claire Vermette), Laurette Kirouac (the late Gaston Poirier), Marie-Jeanne Kirouac (Lucien Ferland). The funeral was held on October 18, 2006, in the Parish Church of Sainte-Croix and burial was in the Issoudun Cemetery.

### **Kirouac Roussel Marianne**

At the General Hospital in Québec City, on September 20, 2006, aged 91 years and three months, passed away Marianne Kirouac, daughter of the late Eusèbe Kirouac (01421) and the late Alice St-Amant; she was the wife of Marc Roussel. She was a former resident of Saint-Roch in Quebec City. She leaves to mourn her daughter, Huguette (Jean-Guy Bernier); her grand-daughter, Nathalie Bernier (Carol Frédérick). Burial was in St. Charles Cemetery in Quebec City on September 22, 2006.

OUR DEEPEST CONDOLENCES TO THE BEREAVED FAMILIES





FÉDÉRATION DES  
FAMILLES-SOUCHEs  
DU QUÉBEC

S'UNIR POUR SE SOUVENIR



Mrs. Réjeanne Boulianne, Director General of the FFSQ (Quebec Founding Families Association).

Homage addressed to all the Family Associations on the occasion of the International Volunteers' Day, 5 December 2006

Québec, 6 December 2006

**A** long life's lengthy road, there is always a person who leaves a red-hot-iron mark. We often ask ourselves why that person crossed our path with such lightning speed. And, so often, the answer to that question only comes years later. And always, these persons have a determining influence on our way of thinking, acting and reacting in society. According to some famous philosophers, the borrowed name given to these people translates into one

## RICHNESS AND VOLUNTEERING: DELUSION OR VISION?

word: RICHNESS as in wealth and good fortune.

The concept of richness is both abstract and concrete. According to standard dictionaries, the word "richness" automatically refers to riches, possession of great wealth, fortune accumulated during a long active professional life. But the true meaning of RICHNESS is far richer in essence... It refers to inner riches, that which inhabit each human being and translates into moral and spiritual values.

Volunteering is appraised in quality not quantity. Volunteer work is a generous gift of oneself, without any obligation and no retribution. Volunteering/benevolence means exceptional inner richness, an in-born sense of altruism/selflessness. Volunteering is synonymous of RICHNESS... the quintessence of all the qualities attributed to fully accomplished men and women.

Therefore the *Fédération des familles-souches du Québec* (Quebec Federation of Founding Families) wishes to pay homage to all the volunteers unremittingly working within their respective association. Indifference, selfish-

ness, and money rewards are never associated with benevolence. In the volunteers' world, essential values like the other person's interest, gift of one's own precious fleeting time and pure devotion to a cause, are an integral part.

And what makes volunteering so precious is precisely the fact that it is impossible to put a dollar figure on the volunteers' actions. If today's society were to teach and adopt the intrinsic values of volunteering, the world would be a better place to live.

Congratulations to all the volunteers involved in the many family associations. The *Fédération des familles-souches du Québec* applauds you and supports you as you persevere and carry on your various projects.

Réjeanne Boulianne  
General Director

(Translation by Marie Lussier Timperley  
for *Le Trésor des Kirouac*)

# VOLUNTEERING...

## A SUBJECT WORTH REFLECTING UPON

FOLLOW-UP TO THE SEMINAR ORGANIZED BY LA FÉDÉRATION DES FAMILLES-SOUCHEs DU QUÉBEC - FFSQ (The Quebec Federation of Founding Families) HELD AT UNIVERSITY OF QUÉBEC AT TROIS-RIVIÈRES, ON SATURDAY, 4 NOVEMBER 2006.

*Two volunteers represented the Kirouac Family Association at the seminar: Michel Bornais, KFA secretary, and Jacques Kirouac, KFA founder. (Editor's Note)*

For the first time, the FFSQ organized a seminar halfway between Montreal and Quebec City and it was a very successful experiment. More people than ever before took part and, because the number of participants could not exceed the auditorium's seating capacity, regrettably some people were unable to attend.

The impressive nearly three-hour long presentation by Dr. André Thibault (1) was the main event. He reported on the extensive study carried out by the UQTR's Leisure and Community Life Laboratory involving 1600 volunteers and professionals engaged in leisure activities in Quebec who explained what volunteering means to them and about volunteers' motivations and the reasons for their long-term commitment to their communities. Though the study and presentation were initially geared to social activities and sports, it soon became obvious that cultural leisure-time activities, including of course the activities of the Founding Families' Associations, were facing exactly the same problem associated with volunteering as were all other groups.

### CONTEXT

In Quebec, 500,000 volunteers work in the field of leisure, sport and culture. The economical value of volunteering is estimated at 1.06 billion of (Canadian) dollars and replacing these people by paid-workers would demand the creation of 44,000 jobs. Though this represents a very important capital it is, nonetheless, a very fragile one: it requires a great deal of attention and TLC.

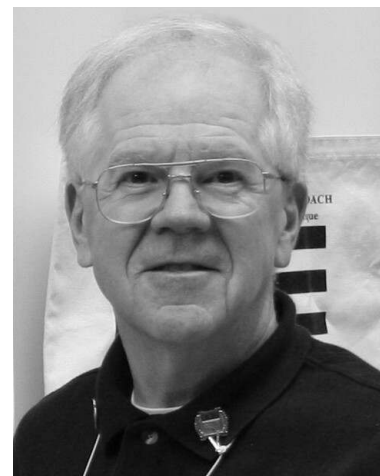
Because of the multiple changes affecting Quebec society, this capital cannot be considered permanent: it demands care, support and above all respect. Volunteering is a leisure activity that needs to be pleasant, useful and self-satisfying. It is all about team work and friendship. On a daily basis, volunteers keep to their commitment as long as they enjoy working with friends, obtain results and feel that they are useful.

### FRAGILITY

Volunteering is fragile indeed because it is so demanding. Efficiency and responsibility are inherent to volunteering and the complexity of the tasks to be accomplished might create organizational routine incompatible with the volunteers' motivations and confront them with demands that are beyond their fields of expertise, their availability, their aspirations and their financial means.

### MEETING VARIOUS REQUIREMENTS

Beside specific requirements related to board positions like president, vice-president, secretary and treasurer, it is obvious that each association has its particular field of



Michel Bornais

Photo: François Kirouac

activities requiring the mastering of specific skills that cannot be acquired overnight. There is always the need for a capable volunteer but replacements are in such short supply that apprentices, i.e. potential replacements, unfortunately are far too often called to substitute at a moment's notice.

### STRUCTURES AND PLURALITY OF OFFICES

Though it is extremely important to define precisely each position and prepare a schedule of tasks, rationally dividing up the various responsibilities, making up a detailed grid will not automatically nor magically produce the volunteers to fill each function as easily as fitting pegs in holes on a board game, therefore it is obvious and desirable that elective positions in any association be limited to a strict minimum i.e. positions essential to the proper functioning of any legally constituted (incorporated) organization and,

(1) André Thibault Ph.D., Director, Department of Studies for Leisure, Culture and Tourism, Leisure and Community Life Laboratory, Quebec Leisure Observatory, University of Quebec at Trois-Rivières.





through resolutions of the board, giving specific mandates for such activities related to the organization's mission. This would simplify the process of electing the administrators, as well as recruiting volunteers, as they would be well aware of what is expected of them and, in the end, a better follow up by the heads of committees would be assured because the latter would have the needed competence, or at least, be capable to quickly acquire such competence by learning 'on the job'.

It is also essential that for each position there be replacement available or in training. Team work is always better than exclusive competence ... often irreplaceable. However, in reality it seems that, in most charitable/ non-profitable organizations, plurality of offices is far more the rule than the exception and certain services are either neglected or put aside for lack of resources. Therefore, quite often by concentrating only on the essential, it means that the organization's evolution is greatly hindered. However, how could a volunteer be disapproved of or criticized for

holding more than one job, when it is impossible to do otherwise due to lack of resources, all this added to the fact that the know-how of said volunteer is essential and, moreover, the administrators agree unanimously.

#### BETWEEN TOLERANCE AND PROCEDURE-AT-ALL-COSTS

The participants underlined the fact that, because volunteers are in such short supply, in order to avoid losing them, some kind of blackmailing goes on and the level of tolerance is too often adjusted to the lowest common denominator. Such a situation amounts to a serious risk and it becomes more crucial for the administrators to watch that a respectful attitude be reciprocal between people as well as between various levels of offices. If a conflict is voluntarily i.e. knowingly ignored, this very damaging attitude would demonstrate a definite lack of respect usually towards the best volunteers. The results of the studies presented at the seminar are most eloquent as to the importance of satisfaction and pleasure as essential to keeping volunteers. It is worth repeating that volunteering is a leisure activity which has to be pleasant, useful and bring self-satisfaction. It is a matter of team work and friendship.

#### IMPUTABILITY, RESPONSABILITY AND PARTICIPATING LEADERSHIP

As underlined at the beginning, it is all very fragile; unpaid administrators are responsible for their actions and this simple perspective is enough for many to refuse to commit themselves. Therefore it is important to know that associations of founding families are corporate bodies governed by the third part of the law governing companies and that

the president and administrators are legally imputable for the corporation's actions, this being the reason why the FFSQ recommends that its members invest in insurance offering protection in case of lawsuits for physical, material or moral damages. Consequently, it must be essential that "rendering account" should be as transparent and constant as decision-making should be shared and the result of everyone's contribution.

However, because an organization is perceived as familial and convivial should in no way whatsoever allow anyone to think that the administrators' responsibilities are less. To pretend that anyone can impose just anything because his/her contribution is free and voluntary would account to vindicating irresponsibility. It is important to remember that corporate decisions must be made with the interest of the community in mind and at heart. Therefore, each person's participation must be for the betterment of the community, while obviously respecting the aspirations of most.

As an example, in the case of founding families who publish a newsletter / bulletin or run a website, to allow publishing just about anything because it pleases a member, would amount to bringing down the value of both to the lowest level, hence the adoption of general policies governing members of editorial boards, working on publications or websites. Respect and harmony within an organization should be given priority and the mention that "*the sole responsibility for an article's content rests exclusively with its author*" would weigh very little in front of the law. It is therefore important to be conscious that the content of articles published or distributed by

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André Thibault

an association have to conform to the values of the Association and to the ethical rules governing journalism that also apply to all publications, commercial or not. The same thing also applies to electronic communications and Internet websites: the written word is permanent and that responsibility must be assumed.

#### APPRECIATION AND RESPECT

According to the speaker, and published statistics, volunteers are particularly sensitive to signs of respect and gratitude ... it does not have to be expensive but it must be genuine and done regularly, either by the executive or the members or the beneficiaries. Unfortunately, there are still far too many people who turn their nose up to volunteers, show them utmost contempt and even ridicule them; this makes for an even worse scenario when paid staff and volunteers have to work together. Allocating either vague or useless tasks, the perfect combination to eliminate volunteers, the next destructive step would be unnecessary guidelines and

excessive corporate control. During the coffee break, many participants were clearly heard recommending that volunteers keep written records of their time schedule as well as of all the expenses incurred while volunteering; but the reaction to that suggestion was that a lot of people might be discouraged when looking at such figures.

#### RECRUITMENT

Given these facts, recruiting should be personalized, meaning that it should be a personal invitation from one person to another and not publicity at large. Today, to recruit volunteers, certain aspects must be clearly defined: tasks to be carried out, ambiance, activities and the 'purpose' of the Association. Thus a person is invited to be part of the "family" because the group needs him/her. And that is a compliment in itself!

#### CONCLUSION

A volunteer is not just any ordinary worker, but a partner; the right to initiative has to be included in his job description, all within the Association's framework and

vocation of course.

Managing volunteers is different from managing paid workers. As the name implies, volunteers give their time freely, of their own free will; their salary only comes from the quality of what is known as "the volunteering experience" and is made of gratitude, respect, pleasure, enjoyment, and the feeling of being useful. However, the worst insult would be to consider them as naïve people in need of gratification or power-hungry small despots. People who still hang on to this perception of the volunteer's role only prove their own pettiness and show clearly how disconnected they are with the real world... unless their condescendence is but a mental exercise to counteract the guilt they feel due to their own laziness.

As a last word, I wish to sincerely thank Mr. André Thibault<sup>(1)</sup> who kindly accepted to read and edit this text and added some comments which he felt pertinent to a better understanding of the message.

J.A. Michel Bornais, *Volunteer at the service of a Founding Family - Quebec.*



Richard Séguin

*L'Ange vagabond* is a French song written by Marc Chabot, Richard Séguin and Marie-Claire Séguin referring to Jack Kerouac. It is on the 1988 album *Journée d'Amérique*. Translation by Marie Lussier Timperley. Photo on web: [http://www.usherbrooke.ca/liaison\\_vol29-37/vol35/10/liens/seguin.html](http://www.usherbrooke.ca/liaison_vol29-37/vol35/10/liens/seguin.html)

#### THE VAGABOND ANGEL

(Richard Séguin)

Who were you looking for  
What were you looking for  
From Lowell, Mass. to L.A.  
A family link possibly  
Or a bit of yourself or a shelter

There was ink in your pen  
On your paper-roll singing words  
On the road day in day out  
Alone in Paris, you drifted about

In your memory, are drawers  
Filled with hopelessness  
And bad stories  
Of the Merrimac and Cognac  
Lengthy prayers  
For your little brother

Who were you looking for

What were you looking for  
From Lowell, Mass. to L.A.  
Like an apostle without Christ  
From sea to rumbling sea  
In your memory are drawers  
For broken loves of Canuck fuckers  
You knew well that an immigrant  
Never in vain speaks to the world

On the road again (*in English in the original*)  
On the road again (*in English in the original*)  
To the end of your pain  
Like a Requiem not in vain

Who were you looking for  
What were you looking for  
From Lowell, Mass. to L.A.  
A family link possibly  
Or a bit of yourself or a shelter

Who were you looking for  
What were you looking for.



## THE READERS' PAGE

Please send us your genealogical questions; we will try to answer them and the result will be published in a following issue of *Le Trésor*.

The Editorial Team

### Question 81

What is the name of Marguerite Keroack's mother-in-law? She was the wife of Derry Vale?

*Mr. Aimé Michel Keroack advised us that there was a mistake in question number 81.*

*Marguerite Keroack is Derry Vale's mother-in-law, not his wife. Derry Vale is the husband of Carmen Deschênes, Marguerite Keroack's daughter.*

The question should have read as follows: What is the name of Carmen Deschênes' mother-in-law i.e. Derry Vale's mother?

### Question 82

What are the names of the parents-in-law of Colleen Keroack, wife of Boyd McWilliam?

*Answer from Aimé Michel Keroack:*

*Boyd McWilliam is the son of Leonard Clarke (died in 1993) and Lillian McWilliam (died in 2005)*

*The children of Colleen Keroack and Boyd McWilliam are: James, born August 29, 1988, Brady, born March 18, 1993, died October 27, 2001 and Archie, born November 23, 1994.*



## OUR BEST WISHES TO THE NEWLYWEDS



Lompoc, California, November 4, 2006; Brett Wilhite and Kelly Kubick, granddaughter of Donald Kyroutac (00238), daughter of Donna Marie and niece of Greg Kyroutac, KFA correspondent for Central USA. Photo: Greg Kyroutac



Photo: Hélène Kirouac Pelletier

Québec, June 22, 2006; Marie Kirouac (00840) daughter of Agésilas Kirouac and Patrice Royer

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François Kirouac (00715)  
31, rue Laurentienne  
Saint-Étienne-de-Lauzon (Québec) G6J 1H8  
Telephone: (418) 831-4643

### 1<sup>st</sup> VICE PRESIDENT

Céline Kirouac (00563)  
1190, rue de Callières  
Québec (Québec) G1S 2B4  
Telephone: (418) 527-9858

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123, Chemin Rivière-du-Sud  
Saint-François-de-Montmagny (Québec) G0R 3A0  
Telephone: (418) 259-7805

### SECRETARY AND EDITORIAL TEAM

Michel Bornais  
168, rue Baudrier  
Québec (Québec) G1B 3M5  
Telephone: (418) 661-1771

### TREASURER

René Kirouac (02241)  
3782, Chemin Saint-Louis  
Québec (Québec) G1W 1T5  
Telephone: (418) 653-2772

### EDITORIAL TEAM

Marie Kirouac (00840)  
1039, rue Raoul Blanchard  
Québec (Québec) G1X 4L2  
Telephone: (418) 871-6604

### ADVISOR

Lucie Jasmin  
10407, De Lorimier  
Montréal (Québec) H2B 2J1  
Telephone: (514) 334-6144

### ADVISOR

Mercédès Bolduc  
140, Rue de la Victoire  
Chicoutimi (Québec) G7G 2X7  
Telephone: (418) 549-0101

### TRANSLATOR AND EDITORIAL TEAM

Marie Timperley  
127, chemin Schoolcraft  
Mansonville-Potton (Québec) J0E 1X0  
Telephone: (450) 292-4247

## REGIONAL REPRESENTATIVES

### REGION 1, QUÉBEC-BEAUCE

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#### *CENTRAL TIME ZONE*

Greg Kyroutac (00239)  
P. O. Box 481  
Ashland, IL 62612-0481 USA  
Telephone: (217) 476-3358





*Alexandre Duchesneau*

Our ancestor's signature on a request addressed to Governor Beauharnois in November 1733.

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## Responsible for Membership

M. René Kirouac  
3782, Chemin Saint-Louis  
Québec (Québec)  
Canada G1W 1T5  
Telephone : (418) 653-2772

## Secretary of the Association

Michel Bornais  
168, rue Baudrier  
Québec (Québec) G1B 3M5  
Telephone : (418) 661-1771  
E-Mail: [afkirouacfa@hotmail.com](mailto:afkirouacfa@hotmail.com)

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