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Le Trésor des Kirouac

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



Family of Thomas Kirouac and Alice Morin in June 1954: from left to right: Jacques Kirouac, Thomas Kirouac, Gaston Kirouac the day he celebrated his first Mass, Alice Morin and her mother: Alvine Quimper, Pierrette Kirouac and Yves Kirouac. (Collection Jacques Kirouac)

K rouac ✦ K roack ✦ Kirouac ✦ K rouac ✦ K rouack ✦ Kirouack

Le Trésor des Kirouac

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A Word from the President

This year, the Kirouac Family Association celebrates its 30th anniversary. Though after all these years, a retrospective would be the natural thing to do, I feel more incline to talk to you about perspective because after thirty years of existence, our association is still very much alive. Ideas keep flowing in from the Board Members as well as from its various partners.

It is wonderful to see that there are so many ideas to be developed and avenues to be pursued. Just think about the *Jack Kerouac's* and *Marie-Victorin's Observatories* created in 2007 which you can read about in the following pages. These two entities embody great potential depending of course on how much time and energy we can put into developing them.

Revising the Kirouac genealogy published in 1991 is another project that the KFA would like to eventually complete. As a matter of fact, the 1991 dictionary included information on 2,764 people. Since then, all this data was computerized. Researching and collecting extra information never stopped since and the original published data was corrected and edited as well.

The KFA computerized genealogical data now include the names of 14,265 people, including 5,796 known and catalogued descendants of our common ancestor. If we compare the nature of the information published in 1991 with what we have at the moment, a future publication would now include not only the name of the husband of every Miss K/ but also the names of the children of these couples, also all the genealogical data concerning

the husbands and wives, for all the Le Bihan, Bernier and Caron ascendancies that did not appear in the 1991 edition. As a result there would be a great deal of unpublished information. This future publication could be a new dictionary in a number of volumes, a computerized data base and, why not, both! Such a project will require time and energy, lots of it, but it would be well worth it.

Among the other projects that are "in waiting" let's mention the archives of the now defunct *Club Jack Kerouac* that could be studied and put to good use, including providing many fascinating articles to be published in *Le Trésor*. As for the research on our Ancestor, his family and descendants, unfortunately that is being pursued only when someone has time to spare. Many precious documents belonging to Philippe Kirouac's collection are also in our K/ family archives. For too many years already, they have been sitting unattended because, unfortunately, we have not been able to study them for lack of time and manpower. Undoubtedly studying these documents would tell us a great deal about the life of our ancestor's eldest son and his descendants. And imagine the many fascinating articles you could be reading in future issues of *Le Trésor*.

We also need to mention preserving the photographic heritage of the Kirouac families; this project looks very promising. Eventually, the best archival photos could be published. You will be able to judge for yourself within the pages of this *Trésor*,



François Kirouac

by admiring some of the photographs that have turned up since we started talking about preserving old photos. This is something I am particularly keen to do. Not only do these photos have an intrinsic artistic value but we also have to preserve them for future generations. It is our duty to safeguard the memory of the Kirouacs, many of whom have already left us.

Of course all these projects are sponsored by KFA Board Members. I am quite convinced that you also have projects that you would like the KFA to take on and carry out. Therefore, I am inviting you to come and discuss these matters during our next family gathering in Quebec City when we will make time to talk about the future of our Association. Together, we could define the priorities that our Association should be carrying out in the next few years. The Board Members will be delighted to talk with you all, thus, let us meet in Quebec City on 2, 3 and 4 August 2008!



BRIEFLY SPEAKING

LE TRÉSOR DES KIROUAC INDEX UPDATING

We are very happy to inform you that after many months of steady work, Céline and Lucille Kirouac have finished up-dating the computerized index of all the articles in the French issues of our bulletin, *Le Trésor des Kirouac*, since the first issue was published in March 1995, as well as the previous 38 issues known as *Revue de l'Association des familles Kirouac inc.* By using the Excel format index it is now possible to easily access what has been published in *Le Trésor* in the past thirty years: it is a cross-reference by names of persons and places, objects and subjects.

However, the index is a reference source in need of constant updating, with the publication of each new issue of *Le Trésor*, therefore the best way to make it freely available is through the Internet. For those of you "on" the Internet, you can Email your request to the secretary at: afkirouacfa@hotmail.com. For others, without access to the Internet, the KFA offers a sixty-page printed version at a cost of \$5. (Can./USA) including postage.

We also want to remind collectors that most issues of our family bulletin are still available, although in a limited quantity;

past issues can also easily be reproduced. If you are interested, simply contact the secretary for more information.

We also wish to remind you that our INFO-EXPRESS news service is FREE. It enables us to inform you rapidly about events that are pertinent to our Association's mission. All Email addresses in the KFA file are confidential and the addressees' names and Email addresses are always in BCC, this for everyone's protection. To be on the KFA Emailing list, simply send in your personal data: first name, family name, and postal address to the Secretary at afkirouacfa@hotmail.com.

LECTURES ON BROTHER MARIE-VICTORIN

Mrs. Lucie Jasmin, co-editor with Brother Gilles Beaudet of *Mon Miroir*, Brother Marie-Victorin's private diaries, will present her lecture entitled "Brother Marie-Victorin (Conrad Kirouac 1885-1944) and the Odyssey of the *Flore laurentienne*" twice during the Spring, on Thursday, 8 May 2008, at 7:30 p.m., at the Saint-Colomban City Hall and Thursday, 22 May 2008, at 7:30 p.m. in Rivière-du-Loup, at the Musée du Bas Saint-Laurent (lower St. Lawrence Museum).

You are warmly invited to attend either of



Photo: François Kirouac

J.A. Michel Bornais

these lectures. Please let your relatives, friends, and colleagues know about it. Mrs. Jasmin will be delighted to welcome you.

LE TRÉSOR DES KIROUAC IN CUBA

On 5 December 2007, Mrs. Beatriz Gil Sardá, Director of the Cayo Largo Museum in Cuba, welcomed twenty members of the *Club des Amis de la Nature* (Nature's Friends Club). She was officially presented with a copy of the Summer 2007 issue of *Le Trésor des Kirouac*, number 88, because on page 23 there is an article with photo, about a tree planted in Cayo Largo, Cuba, by Hélène Kirouac and her husband, Luc Pelletier, partly in memory of Brother Marie-Victorin's first trip to Cuba. Eventually his many trips generated the three volumes of *Les Itinéraires botaniques*.

It was with pride and emotion that, Hélène on behalf of The Kirouac Family Association, handed a copy of *Le Trésor des Kirouac* to Mrs. Beatriz Gil Sardá. Hélène was delighted and proud to note that those present acknowledge the importance of the botanical research done by Marie-Victorin on the Island of Cuba. Much gratitude is due to Jorge Félix Cordobes, founder of the *Club des Amis de la Nature*, who is very interested in Marie-Victorin's work in Cuba.

Photograph: Luc Pelletier



From left to right: Hélène Kirouac, Beatriz Gil Sardá, director of the Cayo Largo Museum, Jorge Félix Cordobès and Fernando Ulacia Rodriguez

Biography of Jacques Kirouac

Who is the discreet man with the warm personality behind the founding president of our Association? On the 30th anniversary of the foundation of the Kirouac Family Association, the Editorial Team of *Le Trésor* would like to take this opportunity to introduce Jacques Kirouac, the person behind the persona.

Strangely enough, even within the pages of *Le Trésor*, only once did we read about Jacques Kirouac, in 1992 when he resigned as President. At the time, only some brief biographical notes appeared and most of the article was about his contribution to the Association.



Jacques Kirouac in Bic around 1932
(Collection Jacques Kirouac)

After all these years, it seemed right to introduce the man who held an official and strategic position within our family.

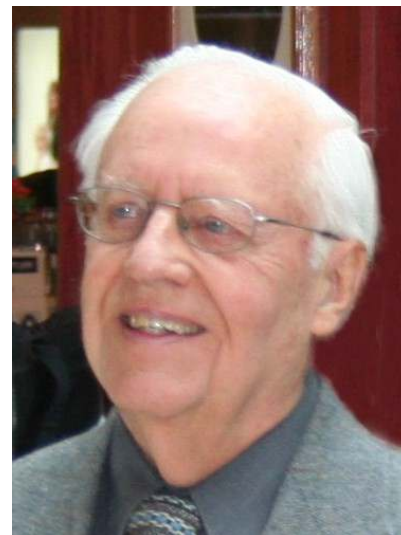
FAMILY

Jacques was born on 3 June 1927 at Lac-au-Saumon, a small village located south of Amqui in the Matapédia Valley. He is the eldest of four children born to Thomas Kirouac and Alice Morin; the others are Gaston, Yves and Pierrette. In 1974, Jacques lost his brother, Yves, and his only sister, Pierrette, died in 1996. So it is understandable that his relationship with his brother Gaston is precious; they are now the two pillars of the family.

His father, Thomas, was born in 1896, in L'Islet-sur-mer, the son of Joseph Kirouac and his first wife, Odélie Leblond. In September 1900, Odélie, as it often happened then, died in Montmagny after giving birth to another child, leaving Thomas orphan at 4. In July 1904, Joseph married his second wife, Ernestine Couture in Charny. Thomas first worked as a telegraph operator for Canadian National Railways, and later became Station Master.

Jacques's mother, Alice Morin, was born in Rivière-Blanche in 1901 and she became a teacher. She started her teaching career in the Matapédia Valley, then on to Clarke City, then Sept-Îles, until she married. During the first part of the twentieth century, it was forbidden for women teachers to marry. So, women had to quit teaching to get married.

Jacques did not really know his



Photograph: François Kirouac

On 22 February 2008, Jacques Kirouac at the opening of the Founding Families Fair in Place Laurier shopping mall, Ste-Foy, Quebec.

paternal grandfather, Joseph Kirouac, who was originally from L'Islet-sur-mer. His only memory is rather vague as he only saw him once standing by the elevator at the Laval Hospital in Sainte-Foy, Quebec, where he was at the time. Joseph, like Thomas, worked for Canadian National Railways where he was also a telegraph operator. Strangely enough, his future father-in-law, Isidore Garon, was present at his grandfather's funeral in 1942, in the Saint-Jean-Baptiste Church in Quebec City. They had most likely met at the Laval Hospital where Mr. Garon was working at the time.

Jacques maternal grandparents were Joseph Morin and Alvine Quimper. They were farmers in Rivière-Blanche, near the town of Matane. They had five children, four daughters and one son. Through this grandmother, Jacques' ascendancy is from Brittany on his mother's as well as his father's side.

Jacques never knew his grandfather, Joseph Morin, who died in his thirties. Of his four grandparents, the only one Jacques knew well was his maternal grandmother. She was



the postmistress in Rivière-Blanche. At one point she was also a teacher in Saint-Léandre, a village located about twenty kilometers inland, south-west of Matane. Jacques remembers his grandmother as a very distinguished lady, who spoke beautifully, slightly authoritarian, but dignified and very courageous. She was widowed very young and brought up her five children alone.

STUDIES AND CAREER

Because of his father's work,

Jacques' family had to move many times. The family first lived in Lac-au-Saumon, then in Matapédia, Bic, Charny, Jonquière, Grand-Mère, Albanel, Daveluyville, and finally in Sainte-Foy, when his father retired. Jacques says that his enthusiasm for traveling comes from moving so often as he grew up.

Moving regularly also meant that Jacques often changed schools. He started his studies in Bic and went on to Charny. He studied with the

Brothers of the Sacred-Heart in Jonquière during three years and with the Brothers of Christian Instruction in Grand-Mère for another three years.

After that he did his classical studies (eight-year course including high school and college) at the Seminary in Trois-Rivières. But interestingly enough he completed the last year at Saint-Dunstan's University in Charlottetown, Prince-Edward-Island. That year on PEI brings back wonderful memories.

This was an interesting tradition at the time at the Trois-Rivières Seminary. Students were given the chance to finish their secondary studies outside the province of Quebec. It gave them the possibility to experience life in a completely different setting.

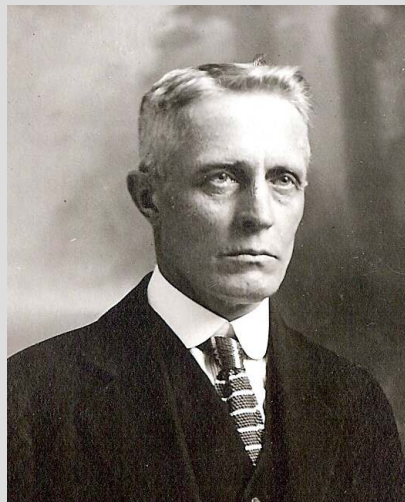
At the end of their studies, the students received their diploma with the added opportunity to improve their knowledge of English as everything was conducted in that language...except confession! At the end of the eight-year "cours classique", the students received their Bachelor's Degree in Arts from Laval University.

Jacques remembers traveling to Charlottetown by train, thanks to his father's free railway pass. During that year lived outside the province of Quebec he discovered that English mentality was very different from the francophone mentality. Life at St-Dunstan's University was normal, simple and at a slow pace. There, religious values were prominent. They went to Mass every morning. Sport was also extremely important. Another experience was discovering that people's eating habits were also very different from what he had known until then. That year spent away from home left some unforgettable memories and gave him a great perspective and opening on the world.

Family Ascendancy: paternal and maternal grandparents



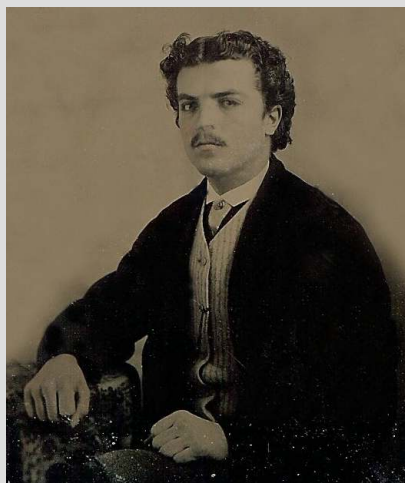
Odélie Leblond (1871-1900)



Joseph Kirouac (1871-1942)



Alvine Quimper (1879-1961)



Joseph Morin (1874-1910)

Genealogy of Jacques Kirouac

I

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

Cap Saint-Ignace
22 October 1732

Louise Bernier
(1712-1802)

II

Simon-Alexandre Keroack
dit breton
1732-1812

L'Islet-sur-Mer
15 June 1758

Élisabeth Chalifour
(1739-1814)

III

Simon-Alexandre Keroack
dit breton
(1760-1823)

Cap Saint-Ignace
18 November 1782

Marie-Ursule Guimont
(1765-1820)

IV

Simon-Alexandre Keroack
dit breton
(1783-1871)

L'Islet-sur-Mer
4 November 1806

Constance Cloutier
(1789-1843)

V

Joseph Kirouack
(1815-1881)

L'Islet-sur-Mer
24 February 1835

Catherine Lebourdais
(1813-????)

VI

Simon-Alexandre Kirouac
(1847-1933)

Saint-Roch-des-Aulnaies
23 November 1869

Marie-Henriette Caron
(1848-1935)

VII

Joseph Kirouac
(1871-1942)

Lewiston, ME, USA
5 July 1892

Odélie Leblond
(1871-1900)

VIII

Thomas Kirouac
(1896-1985)

Saint-Ulric
29 September 1925

Alice Morin
(1901-1991)

IX

Jacques Kirouac
(1927-)

Sainte-Foy
31 December 1960

Alberte Garon
(1931-)

François Kirouac 30 March 2008



After graduating with a BA degree, Jacques chose the teaching profession and entered a studies programme to obtain a Bachelor in Education from Laval University (1955-1956), then located on Auteuil Street in Quebec City. He was first hired as a teacher by the Quebec City School Board where he soon began as a substitute teacher. After only one month substituting, he quit because the schedule was far too uncertain. He went back to university this time to complete a Master in Education.

During these studies for his Masters, he accepted a teaching position in Sainte-Foy starting in December. After two years teaching in the public sector, he quit because "it went against the grain" as one would say.

He taught math from 1957 to 1964 at the Jesuits College, in the first three years of the "cours classique" (high school level), called in French: "Élément



Jacques Kirouac in Grand-Mère, 1939
(Collection Jacques Kirouac)

latin" (basic latin), "Syntaxe" (grammar) and "Méthode" (method). While teaching at the College, he followed a course at the Farnham Military Base to become a reserve officer. For a few years, he had the opportunity to train cadets during evenings and weekends in Montmagny, Lévis, and Quebec City. It also meant spending his summers in Farnham. As a Lieutenant he worked at the Citadel in Quebec City, at the Military Drill Hall in Montmagny and the Military Drill Hall in Lévis as well as at the Valcartier Military Base. During one of these summers in Farnham, he trained to become a firing coach.

In 1964, he left the Jesuits College and accepted a post at Laval University to teach statistics. After one year, he became the Director of Bachelor of Pedagogy. In 1966 and 1967, he spent a year studying in Toronto and one year studying in Ottawa to complete a doctor's degree in Academic Administration.

Upon his return to Laval University, he taught Administration for many years before working as a professional administrator in the Vice-Rector's office, in charge of student and professors' affairs. Jacques retired as a professional in the Department of General Graduate Studies* at Laval University in 1993. (*Direction du baccalauréat général).

ALBERTE ENTERS HIS LIFE

In 1959, while involved with the Boys Scout movement in Sainte-Foy, Jacques met Christophe Garon, of Garon Ltd. The two young men became friends; consequently Jacques met the whole Garon family and particularly, Christophe's sister, Alberte.

Alberte, daughter of Isidore Garon and Blanche Beaulieu, was a



Jacques Kirouac, the Boy Scout
(Collection Jacques Kirouac)

spinster and working as a secretary in the family business. Cupid was around... and Jacques asked his friend, Christophe, to introduce him to the lovely Alberte.

They met on 28 December 1959. It was quite a date and what a day to remember that was! After a walk around Lake Saint-Joseph, the young couple went for dinner at the Vendôme, a restaurant on Côte de la Montagne in Quebec City that had been in business for a few years; then on to the Cinéma de Paris, to see the film *Raspoutine*. A year later, on 31 December 1960, they were married in Notre-Dame-de-Foy Church in Sainte-Foy. Jacques and Alberte left for New York, the first of many trips together to the Big Apple. And only God knew how many more trips there would be; they had no idea.

CHILDHOOD MEMORIES AND TEENAGE YEARS

Of all the towns where Jacques lived, Grand-Mère is the one he loved best. At the time, Grand-Mère was a very small town of about 10,000 inhabitants. The town had a human dimension as everybody knew everybody else. It was a

pleasant place to live and practical too as one could find everything one needed.

In the school in Grand-Mère, Jacques was known then as “half-boarder”. Although his parents’ apartment was across the street from the college, he ate at home but slept at school, hence the expression “half-boarder”. To this day, Jacques is grateful for the set up and the training he received from the Brothers of Christian Instruction who ran the college.

He remembers particularly well the games of hockey on the college skating rink. It lasted until springtime, for as long as there was a thin coat of ice on the rink. Jacques also remembers playing the clarinet in the school band. Though he never really mastered that musical instrument, he nevertheless very much enjoyed being in the brass band. His taste for military music, waltzes and marches comes from that experience. It is also at

the Grand-Mère College that he learned to love books, especially reading authors like Jules Verne, Léon Ville and Charles Dickens. While studying there, he and his brother, Gaston, started a stamp collection which helped him discover history and those who make history.

Jacques loves to talk about the years he was involved in the Scouts, in Grand-Mère, at the Trois-Rivières Seminary and in Daveluyville. Thanks to scouting he took part in the Eucharistic Congress in Quebec City in 1938 and also went to Trois-Rivières for King George’s and Queen Elizabeth’s visit in 1939. Taking part in numerous scout camps left unforgettable memories: the dark night only lit by the crackling camp fires and the isolated places reached with a compass because there were no roads anywhere near. These were precious years that left a deep imprint.

Jacques remembers that in Grand-Mère he also discovered the Middle-Ages. Around 1938, there was still a town crier who used to reach the town centre, towards the end of the afternoon, in a cart pulled by a horse; the town crier would ring a bell and shout the news. That nice tradition lasted until technique brought in a loud-speaker attached to the roof of a car that drove around the town.

Other souvenirs: the three superb white horses galloping at full speed through the streets of the town pulling the firemen’s ladders. Children took great pleasure in running behind the fire wagon to see the conflagration. It was a very sad ending for those beautiful horses when fire trucks appeared leaving the horses to end their career pulling garbage carts!

Grand-Mère was also witness to his first ‘crushes’. One of his classmates, the son of the Station Master, his father’s boss, had a sister. During the summer, every Wednesday evening there was a concert in the municipal park. It was the perfect occasion for boys to meet girls. It is only years later that Jacques saw this girl again, she was a nun at the Ursulines convent. These concerts were also the chance to spend the pocket money received from his parents: a nickel, enough to buy French Fries.

As a teenager in 1942, he got his first job at the *Ferlandière*, a canning company in Berthierville, in Lanaudière County. From 1943 on, he was a coach in youth summer camps. He spent that summer at Camp Bruchési at Lake L’Achigan, in the Laurentians, north of Montreal, where over 600 youth were registered. The following year and until 1947 he spent the summer at Lac à la Tortue (Turtle Lake) near Grand-Mère, also as a coach.



Collection Jacques Kirouac

Jacques Kirouac and Alberte Garon, Sainte-Foy,
31 December 1960





Jacques Kirouac at the Collège de Trois-Rivières in 1946 (Collection Jacques Kirouac)

IMPORTANT PERSONS IN HIS LIFE

When talking about the people who had a great influence in Jacques' life, his mother comes first. He admired her for her education,

knowledge, pride and the quality of her spoken and written French which she relentlessly taught him. As for his father, a reserved man, he admired his sense of duty and his unbending honesty.

Another person he will always fondly remember is Brother Alphonse Rodriguez, the Director of the Sacred Heart College in Grand-Mère, of Breton origin, he was from the French Islands of Saint-Pierre and Miquelon. Above all Jacques was most impressed by the dignity and culture of Brother Alphonse and, to this day, is very grateful to him because, when Jacques was only ten years old, Brother Alphonse diagnosed early a severe earache. Jacques was operated on immediately and that prevented some serious medical complications.

Another person who had a definite influence on Jacques is Jan Kerouac. Before meeting her, he had a certain vision of life; Jan helped question that vision. He had never before been close to human misery, and what he saw and

discovered as he met and got to know Jan, was the poverty in which she lived, her previous history of drugs, prostitution, begging, as well as her stays in reform school and a psychiatric hospital, forced him to deeply search his soul. He asked himself how come such an intelligent woman could have such a miserable life. There was only one answer: she was a victim and not guilty.

She spent her whole life searching for her father through the men she met; they all betrayed her, used her, and deceived her. Jacques then concluded that, in life, some are blessed and others are less lucky and that, when one is fortunate, it is important to recognize it. From his meetings with Jack Kerouac's daughter, he learned this lesson: that we need to help those who are less fortunate than us instead of judging them. In doing so, the world would be a better place to live!

Another person he will never forget is his mother-in-law, Blanche Beaulieu Garon who died at the ripe old age of 101. What he remembers of her is her great serenity and her deep faith throughout her life. She was very gifted and generous and worked late in the night for the well-being and comfort of her twelve children.

TRAVELS

For Jacques, traveling was very important throughout his life. In 1968, after completing his doctorate, he enjoyed his first great voyage. He had a three-month holiday before the start of the schooling year at Laval University, so he and Alberte spent June, July and August in Europe.

Those were the days to travel, he gladly remembers, when there were far less tourists in Europe. It was easy to park one's car and it only took a few minutes to find a pleasant and reasonably-priced



Lieutenant Jacques Kirouac at Bay Missisquoi on Lake Champlain in the mid-sixties (Collection Jacques Kirouac)



(Collection Jacques Kirouac)

In front : Thomas Kirouac and his wife Alice Morin; in the back, their children : from left to right: Yves, Pierrette, Jacques and Gaston.

hotel room. This is no longer so. Everything has changed so much.

Since that summer of 1968, Jacques has traveled outside of Canada, once a year. When asked which countries he appreciated most, he first mentions France because of its history and diverse scenery; next comes Italy, for its colours, warmth, beauty, exuberance and monuments. Turkey, the gate to the Orient, comes third with Israel, the Holy Land where Christ lived. Finally, he adds one more country, Vietnam, for its cultural contrasts and its people. He always traveled with his wife, Alberte, except recently.

CONCLUSION

One of the things he is most grateful for in life is to enjoy good health, he cannot remember using even a single day of sick leave in all the years he taught. He also traveled as often as he wished and not once

was he ill. He believes he owes his good health to his father's genes as well as discipline in his everyday life that enabled him to keep a good tab on stress. All in all, he thinks he has been as lucky as his dad who was a very calm man, who never talked much and always kept a cool head.

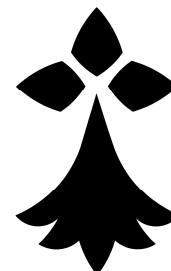
If you ask him if he would choose the same road if he had to start all over again, he answers that in hindsight, he could picture himself picking out other careers. He would have liked to be a geographer or a sociologist but, at the time, there were very few openings in these fields. However, he does not regret the path he followed and it is far from being negative. Being philosophical about it: he adds: "We do not really lead our life, it is far more life that leads us. We depend on circumstances and we have to adapt to them and learn to make the best of it".

Given that he never had children, his

role as an educator through teaching, within the Scout movement, working in summer camps and with the Army Cadets, was extremely important all things considered. Being a teacher means shaping lives and it is very fulfilling.

Jacques is also very glad he was able to contribute so much to our family Association. This is an important part of his life's works. When considering the first thirty years of our Association, he asks himself one question: "What would his life have been without the Kirouac Family Association? What about the Ancestor's identity? How much would we know about our roots? What about all the relationships that flourished with so many people, the ensuing friendships and the resulting cousinship?" Well, there is only one valid answer to all these questions: "It was absolutely worth it to invest so much time and energy thirty years ago to create our family association and, today, it is just as important and meaningful to invest oneself for future generations."

The Editorial Team



SETTING UP OF MARIE-VICTORIN'S AND JACK KEROUAC'S OBSERVATORIES

by J.A. Michel Bornais

Years go by and add up rapidly and, as seen in 2008 in Quebec City, it is 400 years of momentous history that is celebrated. It certainly is not 400 years expecting something to happen as time went by, quite the opposite. Over these four centuries many important anniversaries consecrated the historical nature of people, places, and events, that time could neither erase nor memory forget.

For the descendants of Urbain-François le Bihan, Sieur de Kervoach, the last four years were particularly important: 2006 marked the 75th anniversary of the foundation of the **Montreal Botanical Garden** by Brother Marie-Victorin, nee Conrad Kirouac, and, in 2007, the 50th anniversary of the publication of **On The Road**, Jack Kerouac's cult novel. In both cases, the media coverage was considerable and new elements are still regularly surfacing concerning both.

In reaction to these celebrations where the family origin of both men, for all purposes and intent, were ignored, the KFA spared no efforts to quite rightly be recognized as the privileged reference source where family history is concerned. In the case of Brother Marie-Victorin, the results were tangible; under his civil identity of Conrad Kirouac, he is notably unknown. Thanks to the persistent work of Mrs. Marie Lussier Timperley, the KFA has established first-class links with the **Montreal Botanical Garden** and **Université de Montréal**, as well as with **Les Cercles des Jeunes naturalistes** (Young Naturalist Circles). In all three, Brother Marie-Victorin's fundamental contributions are forever indelible.

In Jack Kerouac's case, the 50th anniversary of the publication of **On The Road** prompted a rather surprising world media tsunami on which are

happily surfing a large number of so-called specialists, experts at picking i.e. copying/stealing info, and disoriented explorers of cousin Jack's psychic depth. Among other things, historical information exclusive to the KFA as well as other facts known through the research done by Mrs. Patricia Dagier with Mr. Clément Kirouac, were flagrantly 'picked' and used in a book littered with errors, and no reference nor credit whatsoever given as to the source of information and the book was published by a very large and reputable French publishing house. We were rather amused to read on the Web various digressions including one on the web site of a serious literary magazine in France, saying that, frustrated by the contempt of his Breton compatriots . . . possibly the results of reading *Satori in Paris* under the influence of a slight pot overdose, Jack Kerouac left Brittany for America. In this particular case, a quick paragraph signed by the KFA secretary, put an end to what could have become a rather absurd and stupid debate; though it seems that some take it very seriously and consider the absolute truth about Jack's contemporary Breton origins. Not a word was added since.

The phenomenon had grown so wide and diverse it was obviously outside the KFA mission and way beyond its scope and means; even if the KFA only intended to seriously follow the ripples and eventually be in a position to properly inform and rectify when need arose. Consequently and after further reflection it was decided by the Board members to create two Observatories, one about Brother Marie-Victorin (Conrad Kirouac) and another about Jack Kerouac.

Setting up an Observatory turns out to be pertinent to this kind of mission as the invitation is for anyone, regardless

of family link, who, depending on their personal concern, is interested in contributing either to Brother Marie-Victorin for some, or to Jack Kerouac for others. Another advantage for the Observatory's teams is that no administrative structure is put into place, leaving those involved able to devote all their time and energy to their mission.

Both Observatories already possess a solid baggage. For Jack Kerouac, added to the KFA's archives that can be put into good use, the Association adds the impressive archives inherited from the defunct **Club Jack Kerouac** from Quebec City including, among other things, the archives of the 1987 **Rencontre internationale Jack Kerouac** held in Quebec City, the one and only gathering ever officially held in French.

To take on the presidency of these two observatories, the KFA was privileged to secure the generous volunteer contribution of two capable people whose knowledge and competence are well known: Mrs. Lucie Jasmin for the *Marie-Victorin Observatory* and Mr. Eric Waddell for the *Jack Kerouac Observatory*. Their respective Curriculum Vitae follow this article. The KFA is most grateful to both of them for their invaluable support.

It is our pleasure to welcome all those who wish to support this project and contribute to it.

¹*Observatory*: Organization set up by a group, a corporation, high learning institution, or usually a government to follow, analyze and keep track of the evolution of an economic, social, cultural or any other phenomenon.

MANDATED TO THE KIROUAC FAMILY ASSOCIATION OBSERVATORIES

Jack Kerouac Observatory



Mr. Eric Waddell

Director of the memorable *Rencontre internationale Jack K rouac* that took place in Quebec City in 1987, and one of the founders of the *Club Jack Kerouac* that reigned over the same city for a number of years,  ric Waddell is an associate professor at Laval University, Honorary Professor at the University of Sydney, Australia, and member of the UMR PRODIG, CNRS,

France. Ethno-geographer by vocation, he is interested in peoples' identity stake and in people, as well as peoples, who make identity claims whether in the French Pacific Islands or in French-speaking North America.

His interest for French-speaking America goes back to the beginning of the seventies and, more precisely, to a stay with French-speaking Newfoundlanders in the Port-au-Port Peninsula. He traveled throughout French-speaking North America - Bayou Lafourche, Mamou, New-Orleans, Nashua, Lowell, Lewiston, Kankakee, St-Boniface, St-Laurent, Michilimackinac, Red Lake Falls, Ile- -la-Crosse, Batoche, Maillardville... - and all this within the framework of his research in geography at Laval University Laval.

He is the co-author/responsible and co-responsible for many books about French-speaking North America, including the following:

2008 April - *Franco-Am rique*. Qu bec: Septentrion. (under the direction of D. Louder & E. Waddell)

2007 *Du continent perdu   l'archipel retrouv : le Qu bec et l'Am rique fran aise*. Qu bec: Les Presses de l'Universit  Laval. (under the direction of D. Louder & E. Waddell) (2nd printing of a book first published in 1983)

2001 *Vision et visages de la Franco-Am rique*, Qu bec : Septentrion (under the direction of D. Louder, J. Morisset and E. Waddell)

2000 *Am riques: Deux parcours au d part de la Grande Riv re de Canada*, Montr al:  ditions L'Hexagone. (with J. Morisset)

1999 *Le dialogue avec les cultures minoritaires*, Ste-Foy: Les Presses de l'Universit  Laval. (under the direction of E. Waddell)

1992 *French America: Mobility, Identity and Minority Experience Across the Continent*, Baton Rouge et Londres: Louisiana State University Press. (under the direction of D. Louder and E. Waddell)

1990 *Un Homme Grand: Jack Kerouac at the Crossroads of Many Cultures/Jack K rouac   la confluence des cultures*. Ottawa: Carleton University Press. (under the direction of P. Antil, L. Dupont, R. Ferland and E. Waddell)

Marie-Victorin Observatory

Mrs. Lucie Jasmin



Master in Music, University of Montreal, Faculty of Music, Musicology

RESEARCHER AT RADIO-CANADA for Espace Musique.

LECTURE

MARIE-VICTORIN (Conrad Kirouac) and the *Odyssey of the Laurentian Flora*, offered in French since summer 2007, this lecture accompanied by a Power Point presentation, is given across Quebec.

PUBLICATIONS : MON MIROIR - JOURNAUX INTIMES - 1903-1920 FR RE MARIE-VICTORIN,  ditions FIDES 2004 - 816 pages; Private Diaries of Brother Marie-Victorin, edited and annotated by Brother Gilles Beaudet,  .c. and Lucie Jasmin.

MUSICAL COMPOSITIONS, VOCAL AND INSTRUMENTAL MUSIC

L'HABIT DE NEIGE   1998; (The Snow Suit) Theater play by Emmanuelle Roy; Festival de th  tre des Am riques, Musical Saw and harp, bowls, pipes

BABY BUSINESS   1995; Documentary by Judy Jackson, TV Ontario, National Film Board; Petits Chanteurs du Mont-Royal Boys Choir, Ocarinas, oboe, piano, piano-saw, cello and double-base

EX-ENFANT   1994; Animated film on pin screen by Jacques Drouin, National Film Board; Petits Chanteurs du Mont-Royal, Musical Saw, sampler and double-bases; Special Jury Prize for artistic quality, Hiroshima 1996; <http://www.onf.ca/animation/objanim/fr/films/film.php?id=31656>

TURBO CONCERTO   1986; Animated Film by Martin Barry; Sound work, Film competing at the 1986 Cannes Festival; First Prize at the Children's Film Festival, Espinho, Portugal 1986

MUSICAL COMPOSITIONS, ELECTROACOUSTIC MUSIC

LES PORTES DU MATIN   1992 ; (1992-1998), Themes and tunes for Radio-Canada FM

LES HEURES DU MUS     1993, Special order from the Montreal Contemporary Museum, twelve videos by Louise Mondoux

VICES ET VERTUS   1991; Performance by ten young scenographers at the Old Dominion Textile Plant, Marie-Uguay Cultural Centre, Montreal

TRACES   1991; Video by Yves Racicot, Prize for the Best Artist Life, Paris Art Film Festival, Golden Maple Award Toronto

OTHER ACHIEVEMENTS, MUSIC FOR ANIMATED FILMS   1983, Unpublished work of unheard of music inspired by *Match* by Mauricio Kagel; Watercolour and India Ink, 400 feet X 12 inches. Deposited in the Archives at the Universit  de Montr al - Fonds Lucie Jasmin.



Quebec, receptive or deceptive land?

Lecture given by Jacques Lacoursière at the Founding Families Fair in Quebec City, 22 February 2008

As part of the forum on "Pluralism and Societies", I have been asked to talk about "Genealogy in Quebec particularly how cultural diversities were integrated through Quebec's history." From its inception, how did Quebec manage its cultural diversity? It used to be respect for others and acceptance of differences but now it is an attempt at assimilating as we live with cultural diversity or, some say, as we put up with cultural diversity trying to accommodate, reasonably or unreasonably. So collectively, which path did we follow? On 26 May 2007, at Place d'Youville in Quebec City, the *Rondo Mondo* event took place. It was the first intercultural day where, as a journalist from the daily *Le Soleil* wrote, "hundreds of people celebrated diversity, savouring exotic dishes while enjoying international melodies". In *La Presse* last Sunday, David Home, wrote about a new book published by Éditions du Noroît, *Nostalgie et tristesse*, by Sholen Shtern, translated and introduced by Pierre Anctil, who says that "in the twenties and thirties, the most vanguard literature in Montreal, possibly in the whole of Canada, was written in Yiddish". And Homel adds "While local poets, either French-speaking or English-speaking, were writing about bucolic scenery, Yiddish poets were tackling modern themes: city life, political commitment, bewilderment, language clashes. (...) What were these writers talking about? he asked, then answered: about their immigrant status, their doubts. Today, one would talk about "instability" and "exclusion" but then people did not see the situation in those terms. They were happy to be alive among colleagues, and to have readers though in limited numbers. They did not mind living in the

shadow of the Cross on Mount-Royal because they enjoyed being protected by the country's laws, something they did not have in their homelands, in Poland or in Lithuania", he concluded.

Quebec, receptive or deceptive land?

That is the question we can ask when we are attempting to establish some kind of immigration history in Quebec. Depending on the periods, the type of immigrants, the attitude of Quebecers towards them varied. From almost unrestricted immigration to immigration limited by clearly determined criteria, much water has gone under the bridge.

First of all let us make one point clear: We are all immigrants, including the Amerindians. Only our dates of arrival differ. As far as I know, Eden was not located on Quebec territory, and as it was not here that a primate first decided to lift up its head and become a human being, therefore this country's first inhabitants came from abroad, many thousands of years ago. When the Europeans appeared on the shore of the St. Lawrence, there were already some important Amerindian towns here.

It is only during the 17th century that a few waves of French immigrants landed here. According to the 1627 Charter establishing the *Compagnie de la Nouvelle-France* (*New-France Company*), better known as the *Compagnie des Cent-Associés* (*Hundred-Associates Company*), only Catholics could emigrate to New-France. Jews and Protestants were not allowed to settle permanently in the future Quebec under threat of imprisonment and deportation. The Charter's second article declared that the colony was to be peopled only by "French Catholic Subjects". Though the Huguenots were not allowed to settle permanently in New-France, they were



Historian Jacques Lacoursière at the Founding Families Fair on 22 February 2008

allowed to stay here during the navigation season. Of course this meant that traveling on the same boat, there could be Catholics and Protestants who had to share space for their religious services, because the crossing usually lasted two to five months. Hence, for those aboard, there were many Sundays. Marguerite Bourgeoys wrote that in 1659, while she was on board a ship between New-France and France, "the ship was full of Huguenots and there were only five or six Catholic men, besides Miss Jeanne Mance and myself."

Protestants who wanted to settle in New-France had to renounce their faith and convert to Catholicism, or pretend to! If King Louis the XIVth had permitted Protestants to settle in the colony after the Edict of Nantes was revoked in 1685, Canada's history and particularly Quebec's history would be very different today. In his book *Brève Histoire des protestants en Nouvelle-France et au Québec* (Short history of the Protestants in New-France and Quebec) (16th-19th Century), Robert Larin writes: "Rescinding the Edict of Nantes forced New-France to show itself even more intransigent towards the Protestants. More than ever, Louis the XIVth insisted that they be forced to convert, leave the colony. . . . or hide

Photo : François Kirouac

their faith. Then, from 1715 people would be more tolerant. The rescinding of the Edict of Nantes, after all, had very short lasting effects on the living conditions of the Huguenots in New-France.

The Huguenots' outreach in business increased as the year of the "Conquest" (1750) approached. Bishop Pontbriand complained about it to the French Minister responsible for the colony. On 15 July 1755, the Minister answered the Bishop: The Governor and the Intendant (the colony's top Executive Officer) maintained that no such complaints about the Protestants had reached them, that the latter had always been respectful of the law and the police, that they did not hold meetings, that they were grouped into fourteen houses (i.e. companies) and that they were involved in three-quarters of the commercial deals in the country, and finally that if we were to drive them away, it would do great harm to the colony as there were not enough Canadian merchants and they were not rich enough to supply all that was needed." To conclude, let us say that, for a while, there was intolerance and also a certain tolerance.

As for the Jews, it is quite another story. A Jewish presence was noted only once during that period. But it was not a true attempt at settling down here; it turned out to be an incident more than anything else. At the end of the 1730s, Esther Brandon, a young Jewish woman, arrived in Quebec City disguised as a boy. It was soon discovered that she was not a boy. Repeated efforts made to convert her to Catholicism failed so Intendant Gilles Hocquart sent her packing to France. It is only after the Conquest that the first Jewish immigrants landed here.

Under the French Regime, immigrants came but not only from France. Many were of various ethnic backgrounds. Thus, in 1628, a Greek man was living in the Tadoussac area and worked as an interpreter between the French and the area's Amerindians. No one knows

where he came from and how he got there. There were also many Italians. In the 1680s, it is known that two Crisafy brothers lived here; they were from Sicily and related to the Grimaldis and were first cousins to the Prince of Monaco. Thomas Crisafy, Knight of Malta, is the officer who defended Madeleine de Verchères' mother in 1690. He died six years later in Montreal. His brother the Marquis Antoine de Crisafy, Knight of Saint-Louis, was Governor of Trois-Rivières. He had married a young fifteen-year old French-Canadian girl, Marie-Claire Ruelle d'Auteuil. Another Italian became well known at the time of the Conquest. Francesco Carlo Burlammachi was one of the superior officers in the Marquis de Moncalm's army but he is better known under the name of Bourlamaque.

Some fifty people came from Ireland during the first part of the 18th century as well as Germans, Belgians, Italians, and Swiss also settled in the St. Lawrence Valley. However, even if these people were supposed to enjoy the same rights and privileges as all other subjects, certain trades were forbidden to them. An edict from the King's Counsel, registered in Quebec City on 17 September 1729, stipulated that: "Foreigners established in our Colonies, even when naturalized or qualified to be qualified in the future, cannot become merchants, brokers or commercial business agents, in any way or manner that may be, on pain of fine of three thousand pounds to the accused, and to be forever banished from our said colonies; they are only entitled to work the land, build their home, and only sell food products from their land."

Marcel Fournier, historian and genealogist, tried to find out how important European immigration, other than French, was under the French Regime in New-France. He came to the following conclusion: "According to my study, I can state that between 1620

and 1765, about 1,500 foreign European immigrants came to Canada. Of this number, my research enabled me to identify 1,502 from archives and printed sources. As for the English, it was important to specifically identify those who came from New-England; between 1693 and 1760, I found that 228 people came to New-France. In this research, I only studied English people who were originally from the British Isles, and when there was proof of it."

Let us talk about those Fournier calls "New-England nationals". During the Canadian or Amerindian raids against the English colony's settlements, prisoners were brought back to Canada. A few hundreds asked to become "French". Hence, during 1710 alone, eighty-four of them were granted registration and received their letter of naturalization. Jean Laha ou Lahaye, Jean-Baptiste and Paul Otis, Gabriel Jordan, Germain Aubry dit Larose, Charles Lemaire dit Saint-Germain, Jacques-Charles Stebbens, Jean Ricard, Madeleine Warren, Marie Stevens, among others, became Canadians. When we look at some French-speaking Quebec family names, one is almost convinced that they are part of the "founding families". Take for example, the Phaneuf family. Very few people know that their ancestor was Mathias Farnsworth who was taken prisoner in New-England in 1704 and brought to New-France where his name was "Frenchified".

Let us go back in time and look at the attitude of the French, and later the Canadians, towards the Autochthones. In 1615, a few Récollet priests, a French branch of the Roman Catholic Franciscan order, arrived here and their tasks were to ensure religious services for the French and also convert the Amerindians to Catholicism. Ten years later, the Jesuit fathers landed in Quebec. Once the English occupation was ended, in 1632, only the Jesuits came back. Relationships between the French and the allied Nations were



usually quite cordial. In 1633, Chief Capitaneau went to Quebec City to meet with Samuel de Champlain who had just come back from France, to ask him to establish a trading post in Trois-Rivières. In his speech, Chief Capitaneau declared that the construction of a fort would motivate them to lead a more sedentary life. "You sow wheat" he added "we will do like you; we will no longer look for a livelihood in the forests, we will no longer roam and wander". To this Champlain answered: "When this large house is built, then our boys will marry your girls and we will make one and only people." Note that French men will marry Amerindian women and not Amerindian men marry French women!!! Champlain's remarks made some Algonquians smile. One of them answered: "You always make funny comments to make us laugh. If this were to happen, it would make us happy."

A few years later, Marie de l'Incarnation, the founder and Mother Superior of the Ursulines Monastery in Quebec City, wrote: "It is easier to turn a French man into a Savage than it is to turn a Savage into a French man." The French men and the Canadians who roamed the forest to collect furs often took a "temporary wife" among the Aborigines. Thus there would be more cross-breeding among the Amerindians than among the 'Whites'. In addition, there were very few real conversions to Catholicism, even if, during certain periods, the authorities gave fire arms only to those who had been baptized . . . Finally, various attempts at sedentary life had little success. Governor Frontenac declared that "the Jesuits converted more beavers than Savages". It is true that he had a bone to pick and a crow to pluck with some members of that religious order!

The aftermath of the Conquest war generated many occasions for reasonable accommodations. After Quebec capitulated on 18 September 1759, part of the Ursulines Monastery in

Quebec City was transformed into a hospital to nurse the wounded English soldiers. In addition, soldiers of the 78th Highlanders, the Scottish Regiment, settled in the monastery. The nuns took pity on the kilted soldiers and spent part of the winter months knitting woolen stockings for them. In its *History of the Quebec City Ursulines*, Dom Guy-Marie Oury writes: "Nonetheless, winter 1759-1760 was particularly hard and circumstances forbade the Ursulines Nuns to carry out their mission of education; they were consigned to the third floor of their convent and had no space to work. ... During that winter, the Ursulines Nuns transformed themselves into nurses running a military hospital, and all the work they did was paid with goods, which enabled them to survive."

It is certainly not by chance that, upon the death of their founding superior, the Ursulines chose as her successor, a bilingual nun born in New-England who spoke French and English. "On 15 December 1760, at their first regular elections, they chose Mother de l'Enfant-Jésus as their Superior, who was one of their former English-speaking pupils, a captive they had bought. Esther Whellright was no longer a young nun at 63 years of age; born in 1696 in Wells, she was only seven years old in 1703 when she was captured by the Abenakis (or Abenakis) and kept prisoner for five years. During many months, the monastery's chapel was used for Protestant services. Dom Oury writes: "Murray tolerated a Mass every morning, and on Sunday, as this was about the only religious building almost intact in the whole town, the chapel was used as the Catholic parish before being put at the disposal of His Majesty's military chaplain. ... This arrangement lasted until Christmas 1764! In Quebec City, as well as Montreal and Trois-Rivières, Catholic churches were used for Protestant worship. These are examples of reasonable accommodations!"

During the Military Regime that lasted from the day of surrender, 8 September

1760, until the final transfer of New-France to England through the Treaty of Paris in February 1763, relationships between conquered and conquerors were rather good. Some Parish Priests denounced the fact that some young French-speaking women were living with English soldiers without being married. Mixed marriages, i.e. between Catholic and Protestant were also frowned upon.

Immigration sources were modified following the conquest of New-France and the establishment of an English government. At first, English and Scottish came in small numbers and settled in the St. Lawrence Valley. The first wave mainly included administrators, soldiers and merchants, who looked upon settling in the new colony as a way of quickly enriching themselves. This is the reason why, from that moment on, Jews were allowed to settle in Quebec. In Montreal, as early as 1768, a first gathering of Jewish faithful took place to celebrate religious anniversaries; Joe King described those as complying with "Sephardic rites and customs". Nine years later, the construction of the first Montreal Synagogue began at the corner of Notre-Dame Street and the small St. James Street.

During the 1780s, the American Revolution resulted in some major changes in Quebec with the arrival of 7,000 to 8,000 people of British origin who preferred to immigrate here rather than become American citizens. These 'Loyalists' settled east of Montreal, in what is known as the Eastern Townships and in other areas not ruled under the seigniorial regime. These immigrants arrived here with the aura of martyrdom. They claimed all sorts of legal as well as administrative modifications.

Another consequence of the American Revolution was the arrival in Quebec of some 5,000 German mercenaries, including the famous Hesse-Hanau Regiment. These soldiers came here to fight against the American insurgents but once the war was over, hundreds of them chose to stay in the colony. Some settled in the Seigneurie de Saint-Gilles in

Lotbinière, others in Quebec City and Montreal or in the Seigneurie de Vaudreuil.

Before the end of the Napoleonic wars in 1815, immigrants contributed little to the demographic development of Lower-Canada. The annual flow of new arrivals was very slim indeed. At the very beginning of the 20th century a group of German-speaking Mennonites settled in the present Waterloo area. Soldiers of Scottish origin also chose to settle in Lower-Canada.

Here it is important to note that conditions prevailing at the time in Western Europe after the Vienna Congress strongly favoured massive immigration to North America. In Scotland, the textile industry sinking into a great depression first of all affected the workers. In Ireland, the bad potato crop of 1821 cruelly affected the already poor inhabitants. Dissatisfaction was openly demonstrated and riots multiplied everywhere. In 1832, the Lower-Canada Legislature imposed a five-shilling tax on every new immigrant coming from overseas as ruled by the British Government and doubled the fine if the immigrant had not paid the tax. One reason justifying this tax was to cover part of the costs for providing medical assistance to sick immigrants.

Except for 1824, 1825 and 1838, from 1810 onwards boats brought to Quebec City and Montreal, upwards of 10,000 immigrants every year, and most of them were of Irish origin. The total number of people varies according to sources and authors, but one can confirm that, between 1815 and 1849, about 532,000 British landed in Lower Canada, either to settle, but mostly to reach Upper-Canada (Ontario) or the United States.

What most attracted immigrants to Upper-Canada was, besides ethnic and linguistic homogeneity, the easy access to land whereas in Lower-Canada the 'Seigneuries' were overpopulated and land production was poor. In addition, political problems generated by the Legislative Assembly were likely to cause grave disturbances. Therefore, most immigrants preferred to reach Upper-

Canada. Thus in 1834, of the 29,630 immigrants who landed in the ports of Quebec and Montreal, only 1,131 declared wanting to remain in Lower-Canada; all the others went to Upper-Canada. Among the immigrants 20,320 were Irish, 5,414 English, 3,711 Scottish, 17 from Jersey Island, and 53 from neighbouring Provinces. Finally, in 1834 the new arrivals included 17,136 men and 12,494 women.

After 1815, the prevailing situation in Ireland brought hundreds of thousands of Irish to immigrate to North America. It is estimated that 2,3 million Irish people left their homeland to settle in the United States or in North American English-speaking colonies. Between 1831 and 1860, 436,718 landed in the port of Quebec. Only a very few of them remained in Quebec. The Irish immigrants were blamed for the 1832 cholera epidemic that killed 10,000 people in Lower-Canada.

For a number of French-Canadians, the English authority's decision to send sick immigrants to the colonies was considered a near genocide. Édouard-Étienne Rodier (see: Dictionary of Canadian Biography Online), a member of parliament in Louis-Joseph Papineau's Patriot Party, was outspoken about it declaring: "When I see my homeland in mourning and my native land turned into a vast cemetery, I ask myself: What is causing this disaster? And my father, brother and beloved mother's voices, joined by thousands of my compatriots' voices answer me from their graves: It is immigration's fault! Not satisfied with sending us selfish greedy people, for whom freedom was an idea learned on the street, who wanted to get rich on the back of Canadians to better enslave them, they even got rid of beggars and threw them on our shores; as if that was not enough, they sent us some poor miserable beggars who, after sharing our children's bread, turned to horrific deeds because of hunger and misery. That was not the end. Then they sent

us the plague and death! This is a very sad picture of the state of our nation; however, I like to hope that we can still preserve our nationality and avoid future calamities by barring the flow of immigration with a dike." Rodier's words had no effect whatsoever in stopping the flow of immigration and the cholera epidemic in 1834 and the typhus epidemic in 1847!

Only a minority of Francophones showed some reluctance towards immigration. The majority was more welcoming and their representatives in the Lower-Canada Legislative Assembly showed great understanding towards the Jewish community. As tensions developed between French-speaking Members of Parliament and the colonial authority, the Members of Parliament decided to adopt measures to give the Jews living in Lower-Canada rights that even Jews living in Great-Britain did not have! In his book on the main events about the Jews, Joe King (an author known as the "historian of Montreal Jewry") noted that "in 1828 a group of Montreal Jews petitioned Parliament to obtain permission for the Jewish community to keep an official civil register. Six years later, Parliament passed a law. Louis-Joseph Papineau (...) helped the enactment of that law, although, a few years earlier, he had voted for Ezekiel Hart to be expelled from Lower-Canada's Legislative Assembly." In 1830, a bill was introduced: "Law to grant certain privileges, as described, to persons professing Judaism and obviate certain disadvantages to which other subjects of His Majesty could be otherwise exposed." This law was adopted in 1832. It gave Jews "the same rights and privileges as other citizens of the Province". "This status, adds King, established the fundamental rights of Jews in Canada, many decades before any such rights were granted to British Jews."

The British Isles were not the only ones to send immigrants to Quebec between



1760 and 1867. In the 1871 Census, the first one taken after Confederation, Germans were third in numbers, following the inhabitants of French and British extractions. At the time, there were 7,963 Quebec citizens of German origin representing 0.7% of the total Quebec population. Two decades earlier, in 1850, in Montreal there were only 317 inhabitants of German origin, on a total population of 48,207. In addition, German immigrants at the time were mainly farmers. However, 1861 saw the arrival of 200 German who settled in the Labelle area. But, on 29 June 1864, the small German community was stricken by a terrible blow: a train carrying over a hundred German immigrants fell into the Richelieu River drowning 97 and seriously injuring many more. Records show that funerals were held for 52 Lutherans who were buried in a common grave in Mount-Royal Cemetery. In 1871, following the Germans, 798 Dutch arrived, then 539 Italians and 454 Scandinavians.

In 1871, the Canadian population was 3,500,000 and grew to 14,000,000 by 1951. This important growth was due far more to immigration than birth-rate. As for the Province of Quebec, the population was 1,191,000 in 1871 and 4,056,000 in 1951. This shows that, during that period, the Canadian population grew more than the Quebec population, especially because of the West opening up to colonization. During that same period the percentage of Francophones in Quebec also went from 78% to 82%. Francophone immigration started to slow down after 1875. Hence for the financial year 1881-1882, Quebec welcomed 5,621 immigrants, including 3,326 English, 1,555 Irish, 382 Scottish, 141 Swedish or Norwegian, 123 French, 36 German, 16 Danish, 10 Russian, 8 Italian, 2 Dutch and one Swiss. Of this number, 3,423 settled in Montreal, 1,276 in Sherbrooke, 122 in Brome and 165 in Compton. The others settled in 21 other places.

The 1871 Census shows in Quebec: 454 Scandinavians, e.g. 121 in the Compton electoral district, 79 in the City of Montreal, 48 in Quebec City, and 28 in the Gaspé area. Greeks numbered ... 7; Russians 186; Portuguese and Spanish 142; Swiss 173 and Welsh 283. If during the census, only 74 persons declared to be of Jewish origin, 549 declared to practice the Jewish religion, of those 409 were in Montreal. The Jewish population grew rapidly from the beginning of the 1880s when Russian Jews arrived here by the hundreds. Over 6,000 Russian Jews settled in Montreal between the beginning of the 1880s and 1900.

In 1901, there were only 66 citizens of Greek origin. Five years later, the Greek population was over 1,000; most of them were from the Peloponnesus region, i.e. Macedonia. The population of Italian origin also grew rapidly; from 539 in 1871, it went up to 3,000 thirty years later.

Between 1919 and 1929 there was a great surge in the number of immigrants from Belgium. During those ten years Quebec welcomed 14,905 Belgians as their country was facing a dire economic crisis. The 1929 crash momentarily put a stop to the migrating wave to North America. The 1941 census shows that 69% of the Belgian immigrants had chosen to live in the Montreal area.

Especially for religious reasons, various ethnic groups were keen to have their own schools. The Jews demanded a greater academic autonomy. After the 1926 setback, on 14 January 1929, representatives of the Jewish community and the Montreal Protestant School Board came to an agreement. One of the clauses of this agreement stipulated that "education costs for Jewish children would be covered by taxes paid by the Jews with a complement from the "neutral panel", e.g. taxes paid by neutral parties (those who were neither Catholic nor

Protestant) or businesses according to school laws. After various negotiations and Bills of Laws, Jewish children attended either Protestant schools or private Jewish schools. The number of the latter increased with the years.

We have to admit that during the 1930s in Quebec, anti-Semitism was a reality but not as prevalent as Esther Delisle depicted it in her books. There is no point hiding the fact that the Village of Sainte-Agathe (in the Laurentian, north of Montreal) went through an anti-Semite crisis. A pamphlet was distributed saying: "Jews are not welcomed here. Sainte-Agathe is a French-Canadian village and we want it to remain so." On a poster on a hydro pole it was clearly written in English: *Christians only. Jews not allowed. Danger.*

The Catholic Church, during the Holy Friday ceremony, kept using the phrase: *Perfidis Judeis*. The prayer translated as: "Let us pray for Jewish perjurers, may God our Lord take away the veil covering their hearts and also allow them to know Jesus Christ our Lord." It was particularly in the Montreal area that some anti-Semite movements were active. Local fascists under Adrien Arcand targeted Jews.

In September 1939 when Canada entered the war it had dire effects for many Germans established in Quebec. Even before the Canadian government declared war on Nazi Germany, some Germans living in Montreal were arrested. The German Consul to Montreal strongly protested. Then, in June 1940, when Italy entered the war, hundreds of Italians were arrested in the Montreal area.

At the beginning of the 1950s, nationalist movements in Quebec started to demonstrate some opposition to massive immigration that would diminish the importance of the French-Canadian community. In 1951, The Psychology Institute of Montreal University took a poll showing that 67% of Francophones and 37% of Anglophones in the Montreal area

opposed immigration. Michael Behiels noted that: "Delegates to a national convention on immigration learned that, except for the Federation of Catholic Girl Guides, all Catholic French-speaking organizations and movements denied immigrants the right to adhere."

This rather negative attitude from an acting minority did not stop immigration to become more and more diversified in Quebec. The Western world and Asia were then in the throws of grave problems, political, economic and social. The same was true for the West Indies.

In the 1951 census of the non-British or non-French-speaking groups, the Jews were the most important, followed by Italians, Poles and Ukrainians. Twenty years later, the Italians were ahead of the Jews, and in third place came the Germans and Greeks. In 1957 Quebec welcomed many Hungarian families fleeing their countries in the throws of political unrest. In 1957 Canada took in 32,000 Hungarian immigrants.

In 1968, the (Quebec) *Union Nationale* government enacted a law establishing a Department of Immigration. "The Department's role is to promote immigration to Quebec of people likely to contribute to its development and to help the immigrants adapt to the Quebecois environment. In order to do so, it must: a) Study the available data on manpower needed in each economical Quebec region, available jobs and the possibility for immigrants to settle; b) Study and research ways to attract people to settle in Quebec; c) Inform people who are considering emigrating to Quebec; d) Establish and maintain a service to assist immigrants as soon as they arrive in Quebec, lend them required assistance, keep in touch with them. The Quebec Department of Immigration is allowed to establish immigration offices outside Quebec and to hire civil servants to man them."

Between 1971 and 1975, Quebec admitted 71,880 immigrants. The most important ethnic groups in decreasing order were: Haitians 9,595; Portuguese,

5,875; Americans, 4,930; French, 4,015; Greeks, 3,645; Italians, 3,625; Vietnamese, 3,255; Indians, 2,730 and Moroccans, 2,185. Among groups totaling 1,000 to 2,000 persons: Egypt, Lebanon, China, Jamaica, Chile, Philippines and Trinidad-and-Tobago.

In 1978, the Federal government and the Quebec Provincial government signed an agreement on immigration. It is known as the *Couture-Allen Agreement*; Jacques Couture was then the Immigration Minister in the Quebec *Pequiste* government led by Premier René Lévesque. In view of this agreement, the Quebec government obtained a veto on the choice of immigrants "without respondent" who would want to settle in Quebec; and also the right to establish its own criteria.

Between 1976 and 1980, Quebec admitted 70,665 immigrants and, in the next five years, between 1981 and 1986, the number only increased by 1,595 persons. For the decade, 1980-1989, the birth country of immigrants admitted into Quebec changed as follows: in declining order: Haiti, Vietnam, Lebanon, France, Kampuchea, Poland, United-States, India, Portugal and Morocco.

The Quebecers' attitude to immigration changed through the years. Nevertheless, let us not forget that for the years 1992-1993, without the input of immigrants, Quebec's as well as Ontario's population would have declined. At the time, we witnessed immigration policies going under the microscope, particularly at the Federal level. In a book published then, entitled *Immigration: phénomène souhaitable et inévitable* (Immigration: desirable and inevitable phenomenon), journalist Pierre Vincent concluded: "First Hypothesis: Quebec remains a Canadian province". To maintain its present power within the Confederation, Quebec must maintain a demographic weight similar to its present one.

However, given that immigration henceforth plays such a preponderant role in the Canadian demographic evolution, it means that Quebec must imperatively launch aggressive campaigns to recruit immigrants, Francophones whenever possible or apt to become Francophone, also educated and rich. Therefore it means multiply by three, four and five the present immigration quotas. Hence, a serious integration problem for these newcomers, all the more so as most will be in Montreal. Hypothesis number two: Quebec becomes a sovereign nation. It no longer needs to keep up with its demographic quota because of per equation ratio and sharing of the federal tax base. Its first concern is insuring that newcomers integrate into a French-speaking society, and, above all, that they integrate everywhere in Quebec and not only in the Montreal region. For everything, Quebec's future depends in a large measure on the immigrants. For better or for worse." Fifteen years later, has the situation really changed???

© Jacques Lacoursière



TREASURER'S REPORT

René Kirouac

The 2007 Financial Report presents an excess of revenue over expenses of **\$392.40**. Compared with 2006, revenues were down by **\$1,220.01** and expenses also down by **\$2,149.12**.

Besides the revenues from the **Jacques Kirouac Funds**, over the last years, annual memberships remain the most reliable source of revenues. Number of members for 2007 was 165; it was 163 in 2006 and 171 in 2005. This year, the total revenues are just about right to insure the normal functioning of our Association and, in a way the expectations. These revenues are only \$352.63 above the total given in the budget. It is important to remember that in 2006, gifts and donations were exceptionally important. In fact, an anonymous gift of **\$1,408.20** enabled us to cover all the expenses for the monument at the memory of our ancestor installed at the *Kamouraska Cradle*. As for other revenues, profit from the annual gathering and the sale of promotional objects went up by \$425.12 when compared with the previous year. Finally, a refund of \$91.78 was added to the annual revenue of \$850.00 from the **Jacques Kirouac Funds**. As this refund was cashed last June, it was included in the 2007 revenues even if it was incurred during the period of 1 January to 31 December 2006.

As for the expenses in 2006, there were unusual expenses, for example: buying the monument at the memory of the Ancestor and payment of a 25-year lease at the Kamouraska Cradle; on the other hand, in 2007 expenses were as usual but had been over-estimated by \$239.78 in the budget. Consequently, having more revenues than expected and spending less money than budgeted contributed to creating an interesting amount to work with. Therefore, we were able to write off completely the \$1,000.00 left for the rebuilding of our Web Site (the amount initially budgeted for 2007 was \$500) it was also possible to give \$250 to the anonymous lender as part of the payment for the crest-related objects.

The following table presents the expenses for the four annual issues of our bulletin in 2007. Since the rationalization efforts begun in the summer 2005, this expense item is far more stable.

Issue Number	87	88	89	90	TOTAL
Production Cost	\$649.46	\$664.54	\$597.67	\$600.03	\$2,511.70

Concerning the articles pertaining to the K/crest (booklets, parchments and pins in the care of the KFA) the anonymous lender is still owed \$897.79. In 2007, the sales of these articles brought \$80.00 which is the amount reimbursed on 12 December 2007. Furthermore, the Board decided to pay an

additional amount of \$250.00 in order to reimburse this loan sooner.

Finally, in the budget for 2008, revenues are expected to be \$5,300.00 and the expenses \$4,865.00 bringing in a surplus of \$435.00.

KIROUAC FAMILY ASSOCIATION, INC.

FINANCIAL REPORT 2007

REVENUES

ANNUAL MEMBERSHIPS 2007		
Regular Members (123)	2,704.00	
Benefactors (35)	945.00	
	Sub-total	3,649.00
PREMIUM AND INTERESTS		
Exchange on U.S. currency	7.97	
Interest earned	3.75	
	Sub-total	11.72
GIFTS AND RECOVERED AMOUNTS		
Jacques Kirouac Fund	850.00	
Jacques Kirouac Fund (Return on Investments 2006)	91.78	
Gifts (Administration Expenses)	53.00	
Amount Recovered	14.05	
	Sub-total	1,008.83
ANNUAL GATHERING		
Surplus from annual gathering	494.08	
	Sub-total	494.08
PROMOTIONAL ITEMS		
Genealogies sold (11)	110.00	
Bulletins, albums, laminated plaques, bags and badges	169.00	
Manuscripts		
Book sale - Mon Miroir (2)	60.00	
Book sale - Trip to Brittany Album (1)	15.00	
Book sale - Memory Babe (5)	150.00	
	Sub-total	504.00
TOTAL OF REVENUES		5,667.63

Balance as of 31 December 2006	7,426.56
Credited amounts from 1 January to 31 December 2007	5,375.63
Debits from 1 January to 31 December 2007	4,553.02
Balance as of 31 December 2007	8,249.17

Audited and approved by Roland Kirouac (M.S.C. R.I.A.) and René Kirouac, Treasurer. Original Signed 25 February 2008



EXPENSES

ADMINISTRATION

Canada Customs and Revenue (Annual Return 2007))

32.00

Insurance - General Responsibility - 12 months

156.93

Memberships 2007 (FFSQ: \$1.65/member/year)

248.85

Convention or Seminar Registration

105.00

Bank Fees (Bank book)

56.50

Sub-total

599.28

LE TRÉSOR (Bulletins number 87 to 90)

KFA Secretariat

208.40

Printing

1,291.97

Shipping and Handling

271.38

FFSQ Secretariat

19.99

Canada Postage

394.96

USA Postage

325.00

Sub-total

2,511.70

AFKFA OFFICE EXPENSES

Postage Stamps

183.17

Photocopying

39.32

Stationery, envelopes and cards

40.68

Sub-total

263.17

RESEARCH — THE ANCESTOR

Research in Quebec

Sub-total

0.00

SUNDRY (Publicity and promotion)

Registration to SGEQ (Webpage 2007)

45.00

Salon FFSQ (space location + accessories)

185.00

Memory MSN-Hotmail

34.13

Photos, video, editing material, etc.

201.54

WEB Site rebuilding (outstanding amount \$0.)

1,000.00

Payment to anonymous donor (crest related articles)

250.00

Memory Babe (5 / 25) books bought: 5 left

135.41

Mon miroir (2 / 20) books bought: none left

50.00

Sub-total

1,901.08

TOTAL OF EXPENSES

5,275.23

EXCESS OF REVENUES OVER EXPENSES 2007

392.40



Excerpts from
LAURENTIAN TALES
 Brother Marie-Victorin, E.C.

TO THE VALIANT YOUTH OF THE MAPLE COUNTRY
 I OFFER THESE PAGES WRITTEN WITH LOVE AND SINCERITY

Illustrations : Edmond J. Massicotte

Leaving Quebec City, there is a road running between hawthorn hedges towards Petite-Rivière and L'Ancienne-Lorette flowing through fields that are as old as a French hatchet in North America. From this (French) origin, the countryside keeps an air of rural nobility, large historical farms where wealth is inherited and normal, with, at the crossroads, quiet hamlets bearing old tasteful and stirring French names!

Nearby, the anaemic St. Charles River bordered by choke cherries, elder trees and white asters, flows slowly, frothing on the polished pebbles. Two charming old archaic one-arch wooden bridges span the river, one carries the northbound road and the other the southbound road. Behind the foliage, one guesses more than sees, that there are houses in the distance and antique mills built during the French period. Here is the Hameau des Saules (the Willow Hamlet) at the crossroads where rivers and roads cross, all day long, the heavy loads of hay coming from the "Ormière" go by the blacksmith's shop.

Turn to the left and go towards L'Ancienne-Lorette. The scenery grows wider. On one side, the Church of Sainte-Foy rises on the hillside and, towards the north, on the first Laurentian slopes, like silver jewels on a green jewel case,

the steeples of both Lorettes' churches shine among the countless tall trees.

The road goes straight ahead through old willows and large houses hidden behind lovely front gardens and hawthorn hedges. Stop! There, just a hundred paces to the right is the Hamel's house; this is how it is known around here. It is small and bare; rotten boards, nailed askew, condemn the door and windows. There are no trees around. Wild grass chokes the avenue, hides the rut. Wild sorrel and golden rods have taken over the garden by the front door, and only some very thorny old rose bushes, evidence of previous cultivation, are still flowering near the rotten culvert and tumbling fence. But there, nearby, it catches your eye, it still stands out among the wild vegetation growing around it, a colossal stump; and, like black adders, enormous roots crawl down and snake over the bank, cross the ditch and disappear under the road macadam.

Alas! That is all that remains of the Hamel's Elm¹.

The last inhabitant of this house was the late Siméon Hamel, my great-uncle, whom I knew very well! Death had taken all his children and he and his wife, Marie, lived on the property. She was a wonderful old woman with kindness written in her small wrinkled face. She never grumbled

nor scolded us when we went gleaning her cherries! What a family these Hamels were, my friends! In my grandmother's house² there was this extraordinary photograph that we, the children, used to stare at for long minutes, silent with one finger on our lips. When we were taken to Lorette for supper on Sunday evening, we stared at this picture in its large frame: at the nineteen brothers and sisters, all bearded old gentlemen and old ladies wearing short cape and, the youngest one was my late great-uncle who was already over fifty years old.

And this is where they were all born, in this small grey house that had only one door and two windows on the front and was surrounded by a good earth bank held in place by cedar beams. The earth was gently sloping towards Sainte-Foy, as far as *La Suète*,³ good land, truly, and

¹ In the case of the Hamel's elm, cutting it down required a 'bee' but, as in French the word 'corvée' very often implies, it was more than a thankless job as it turned out to be a deadly chore. Translator's note.

² Julie Hamel was married to Chevalier François Kirouac.

³ La Suète: The name already appears in the 17th century, referring to some low marshy lands on the St. Lawrence's north shore that today corresponds with the depression at Cap-Rouge-Limoilou. French info on the Web at: www.ville.quebec.qc.ca/fr/ma_ville/toponymie/rues/la_suete.shtml.



still quite fertile even after being cultivated for three centuries to feed this formidable family.

The Hamel's property was known far and wide, its reputation reached ten parishes at least because of the gigantic elm planted by the road side. The elm's age was counted in centenaries; it was older than history, as solidly established in the local legend as in the earth. It was already large when the white men arrived on the shore of the St. Laurence River and the Indians said that a powerful Manitou lived in it. During one hundred and fifty years, with the dusty King's Highway at its feet, the elm had seen pass many handsome French soldiers and people used to say that, on many occasions, the Marquis of Montcalm⁴ had left his valiant

grenadiers rest in its shade. Until about thirty years ago, from my great-uncle's balcony, one could still see two other similar trees, one on the heights of Sainte-Foy and the other towards Lorette-des-Indiens⁵, and, strangely enough, when I used to hold the skein for my grandmother, she often told me that these other elms belonged to other Hamels but, though these families and ours shared the same name, we were not related.

Uncle Siméon's elm was thirty-six feet⁶ in circumference at a man's height. Yes, thirty-six feet, accurately measured with a rope! On Sundays when we were visiting grandfather, a few acres away, we would run through the oat fields to surround the giant elm with our little arms linked like gems on a crown. When I think about it today, what a delicious sight

it must have been then, we children like one-day butterflies, for an instant holding hands standing on the old tree's dark roots, our shrieks and laughs surging in the air and reaching the chirping birds on the edge of their countless nests!

Ah! The Hamels' elm! Uncle Siméon could be plowing his field on the other side of the road and still be working in the shade of his elm, and quite often the ploughshare would suddenly get stuck and the horses would stop

⁴ Marquis de Montcalm: Louis-Joseph, military officer born in Candiac, France, on 28 February 1712, wounded at the battle of the Plains of Abraham, died shortly after in Quebec City on 14 September 1759.

⁵ Lorette-des-Indiens: where the Hurons lived near L'Ancienne Lorette

⁶ Thirty-six feet = almost eleven meters



The Hamel family from L'Ancienne-Lorette: from left to right, at the front: Suzanne, Louise, Charlotte, the mother, Angélique Moreau, Angélique, Joseph and Julie, wife of François Kirouac and grandmother of Brother Marie-Victorin; back row, left to right: Charles, Michel, Jean, Joseph, Jacques, Narcisse and Siméon. (Collection AFK)

dead in their tracks: the plough had caught a root! So Siméon turning his eyes towards the superb tree, proudly glanced at it; then putting the reins around his neck and securing his pipe between his teeth, he would pull hard on the plough stilt, ordering the horses to pull and proceeding with the furrow.

The Hamel's elm! I saw it so often and under so many skies. I saw it when young tender spring leaves first appeared in springtime, like supple gauze encircling but not yet hiding the powerful giant muscular shape of its large branches. I saw it in the wee hours of the morn, happy to feel the first caress of the sun at daybreak, murmuring contentedly with the early light breeze. But its most glorious moment was in the evening as we were driving back to Quebec City, it was so beautiful. I could not find the right words to express then, but the images are there, very clear, so clear, in my memory.

The horizontal light would reshape its dominant head and frame with dark golden hues the immense canopy royally rising against the paling sky. Then, as the sun went

down, the greens darkened, black holes grooved the luminous mass and, as the shadow grew behind it, the charm gently died out! At the time when our carriage rolled slowly over the Radeau Bridge, the Hamel's elm was but a souvenir in the darkness of the night.

But, one evening, after supper, when Siméon was sitting on the edge of the earth bank by the house (Renchaussage), silently smoking his pipe, watching the lilac vapor coming out from La Suète, he saw his neighbour, Charles Paradis, open the gate and walk up the alley.

- Evening, Charles!

- Evening, Siméon! How's ploughing?

- Fine. My two large fields are done. Tomorrow, I plough the black earth.

Silence fell between the two men. Charles was in his forties, tall, slightly bent, greying at the temples. Standing with his hands under his leather braces, he was smoking. Finally Charles said:

- Siméon, I have to talk to you. You know that your elm is old and

rotten. During the last storm, again a big branch fell on my shed!

- You want to charge me? asked Siméon, shaking the ashes from his pipe against his foot.

- No, Siméon, it is not a question of money; the branch barely missed one of my sons. One of these days this tree will fall on our heads and kill us.

- It is still strong! And old, so! A tree loses branches just like us, we lose hair. But it does not kill us! Both of us will be under before him!

Charles shook his head.

- Look, Siméon, last Sunday, we were all talking about it after Mass on the church's front steps. In the Petite-Rivière Road everyone agrees with me: you should cut it down before it cuts one of us down.

Taking his pipe out of his mouth, the old man said: - Cut it down. The thought had never crossed his mind and left him agape and eyes wide open

- Yes, added Charles, you will have to decide. I saw a lawyer; we can force you to do it.

- But we are good neighbours, aren't we? So, then? . . .

Frightened by all he had said, Charles Paradis turned around and quickly went back home, while Siméon, shattered, standing in the grass, looked at his tree whose rustling head was slowly darkening.

That night, he did not sleep. Marie, as we can well imagine, had heard everything. The following day, in the old childless home, the atmosphere was heavy, like some death threat hanging over an only son.

The man put on his Sunday suit, harnessed the golden mare on the best cart and trotted to Quebec City.



You want to make me pay? Said Siméon shaking the ashes from his pipe on his foot.



When he came back in early afternoon, given Siméon's expression, Marie knew that the elm's fate was sealed. From the dresser she fetched pen and paper, and the yellowed Antoine⁷ ink bottle. Her trembling hand laboriously wrote a few lines telling the Hamels - the older ones - the sad news and invited them to a bee after seeding would be over.

That morning, the sun rose so bright, its impudence was shocking. The previous day's rain had washed the sky and filled all the furrow-drains emptying into the ditch. The dew shone brightly on the peonies' red petals and a pungent scent from the hawthorn hedges permeated and rejuvenated the air.

Already at seven o'clock, with his axe on his shoulder and followed by his dog, Jean Hamel arrived from L'Ormière. Then a small two-wheel cart shook the wooden bridge's ramp: this was Louis Hamel from Grands-Déserts⁸, with his old wife. As expected, Julie, the widow, came from Quebec City by omnibus⁹. Around nine o'clock, Charles Hamel, sexton/verger for the past thirty years in Les Écureuils (village), alighted from his Curate's cart. And one after the other, all the Hamels, all elderly white-haired men and women, appeared at the gate by the road. As expected Joson came; nevertheless the emotion was palpable in all the elders when the eldest of the family at 97 years, half paralyzed, held by two of his great-grandsons, entered the old house.

At that moment, the Angelus¹⁰ tolled through the countryside, traveling over the fir trees in the small wood and reaching the Hamel's house. During this luminous spring noon, the joyous voice of the Christian bells ran



... with her old trembling hand, she laboriously wrote a few lines, letting the elder Hamels know the sad news ...

across the fields blessing the seeds in the earth, the new fruits on the branches. It penetrated the farmhouses through the open doors and windows blessing the families praying at the table before eating the hot soup. But for all the old Hamels, unfortunately, the bells rang the knell of the elm. They were thinking about the first Angelus that rang up the hill for the poor fugitive Hurons and, now, it would ring the knell of the tree about to lie dead.

Dinner was simple and sad. These old folks' conversation was all about the past, peopled by vanished ghosts, broken hearts and long buried coffins.

Around two o'clock, the men consulted by simply looking at each other, took off their vests and took their axes to grind them. On the road, the neighbours and villagers were talking in small groups; barefooted children ran back and forth, a blade of grass between their lips, brandishing whistling branches

of dogwood.

Finally, Siméon Hamel, holding his axe close to the blade, came out of the shed and walked down the path. His brothers, some also carrying axes, followed him. Among the silent women, Joson stayed by the door, slumped in a small sofa chair,

7 Antoine: blue-black ink made in Paris by the firm Antoine et Fils (Antoine and son).

8 Grands-Déserts, great deserts: In Vieille Lorette (Old Lorette), the Amerindians used to burn large expanses of forests in order to have richer pastures for their cattle in the following years, hence the expression grands déserts. Source: <http://ludovica2.blogspot.com/2007/05/la-vieille-lorette-2.html>

9 Omnibus: before tramways and buses, horse-drawn tram that crisscrossed the town and suburbs.

10 Angelus: Prayer to honour the mystery of incarnation recited three times a day. And church bells would ring to indicate prayer time: 6 a.m., noon, and 6 p.m.

crying in his shaking white beard. There was something strange in this line of old earthly folks with faces furrowed by life, all of the same blood line going to strike the tree that presided over their birth and death of all the Hamels, their ancestors, even those no longer referred to because so long forgotten but whose names are listed on the first page of L'Ancienne-Lorette's record. At this very moment, they thought about all the cradles over which the elm had kept watch during the hottest summer days. The elm that also witnessed the joyful parades of carriages happily rushing out on wedding mornings and the slow procession of the many coffins that, for the last time, slowly, passed under its shade before disappearing into the earth.

It had been decided to make the giant fall over the road because it seemed to lean slightly in that direction and there were no buildings on that side. Siméon crossed himself in a large gesture that was copied by all present and was the first to hit the bark with his axe. Without hesitation, Jean lifted his axe and gave the second blow. His axe fell at a right angle and a large black chip flew. The repeated blows echoed on the old dwelling and the Hamels felt that the home itself was suffering in its soul, the abode was moaning and it seemed that when the tree would fall, the house too would completely collapse! Sweat ran down the two men's wrinkled faces and the sapwood¹¹ was hardly touched. Two other Hamels relayed them and the painful work picked up new momentum. The blond shavings, dripping with sap, were now strewn all over the place, on the road, on the grass, over the peonies in the sad garden. The tree bled at its feet but the heart was still strong, and the head, still enjoying the fresh breeze, was still singing in the



The Hamel's elm in L'Ancienne-Lorette (Collection AFK)

wind, the song of the leaves cradling the nests full of birds. The birds were still flying about, unaware of the very near deadly fate awaiting the small sky-blue eggs!

.....
Two more axes

Around four o'clock, when a gold-lined white cloud passed over the sun, at the top of the elm, the birds suddenly stopped chirping and a loud cracking sound was heard. The surrounding curious crowd quickly widened. At the base, Siméon grabbed the axe and, feverishly gave the last blows. At first, the massive green heap slowly leaned towards the sky, then the fall accelerated and, though over the centuries no hurricane had ever even shaken the giant, it collapsed over the road and in the adjoining field, it plummeted in a stormy roar as all the branches broke, compounded with the rustling of millions of leaves, the screeching and the fluttering of wings.

As always, after the spectacle of broken glory, a minute of stunned

silence followed. Then all hands were on clearing the road. Help from the neighbours was accepted. The Hamels spread themselves through the foliage and the deadly work went ahead, unceasingly. Lopping off the branches continued, the tree taking the look of a hideous cadaver, as the bare amputated branches looked like hundreds of menacing fists raised towards the lavender sky.

At sunset all went in for supper. Marie lit the lamp but as the road had to be cleared before the next morning, market day, the men picked up lanterns and went back to work. The moonless night grew darker grasping everything, the clatter of the axes, the grinding of the two-handed saws¹² attacking the tree trunk, the jerky steps of the horses pulling the enormous chained logs, the sparks running

¹¹ Sapwood: top layers of wood in dicotyledonous trees, between the bark and inner-bark.

¹² 'Godendard' in French: large two-handed saw with short handles enabling two men to more easily cut trees.



through the tree branches, the haste, the relentlessness against something already dead and beaten, made it look criminal!

One month later, the Parish Priest in L'Ancienne-Lorette recommended the soul of Siméon Hamel to the prayers of the villagers; he had passed away at the age of seventy. Soon after, Marie followed him. Both now sleep beside their ancestors next to the parish church, by the steep riverbank. Truly, both man and tree were rooted in the Hamel land!

When humble people living close to the earth and leaving no written memory die, their life is buried with them. All that is left of them is the house they built, the effects they touched, the furrows that provided them with bread, the trees that shaded them. Thus, the souvenir of all Hamels of yesteryears departed when the elm disappeared. However, on market days, when the farmers of St. Augustin¹³ and Bel-Air¹⁴ pass at daybreak, wrapped up in their heavy grey coats, with the tip of their whip they point out what is left of the Hamel's elm to their children.



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13 Saint-Augustin: land first granted in 1647, now a town by the St. Lawrence River and Cap Rouge River.

14 Bel-Air: today called Val Bélair.

Notes prepared by the translator using the *Dictionnaire de la Langue française au Canada* by Louis-Alexandre Béliste, published in 1957, and various Web sites for identifying and locating various places.

ARTICLE PUBLISHED IN LE PEUPLE LOTBINIÈRE
LOTBINIÈRE, QUEBEC
Monday, 31 December 2007

Historical cemetery confirmed in Sainte-Croix

by Alain Couillard

André Kirouac*, a resident of Sainte-Croix in Lotbinière County, found an historical document confirming that the cemetery at the bottom of the Côte-à-Mogène (Mogène's Hill), was the cemetery located next to the first chapel built in 1694.

During the summer of 1940, Eric Couture, the Parish Priest, with Cyrille Thibault and Camilien Lauzé, found human bones at the bottom of the Côte-à-Mogène. Soon after that discovery, three (wooden) boxes were buried in the actual Sainte-Croix Cemetery.

In 1682, Louis Houde, known as the first settler in Sainte-Croix, received a concession measuring seven arpents/acres in width and forty in length. In 1693, he gave a plot of land where, the following year, the first chapel was built.

Last Monday, 19 November 2007, ten people met on the site of the first chapel to discuss the importance of keeping this property intact, in other words to prevent its sale to someone who would want to build something on it. The land now belongs to two brothers, Alain and Claude Daigle.

Camilien Lauzé, a seventy-six-year old Sainte-Croix resident, one of the witnesses who saw the human bones when he was only eight years old, says: "I remember it all so vividly, as if it were yesterday".

The meeting also enabled us to mark the publication of the book about the 300th anniversary of Sainte-Croix in 1983. The souvenir book was written by Joseph Armand Lemay in collaboration with Joseph Adjutor Gagnon, the Parish Priest.

Historical Fact

"We have discovered a document stating that the chapel was located one league from the Seigneurie de Bonsecours", added André Kirouac.

Given that this ancient measure is about four kilometers, mentions Mr. Kirouac, the location of the piece of land concerned matches the information found in the diocesan archives. The historical reference he discovered, confirming the presence of a cemetery by the first chapel, is dated 4 August 1739.

Last Tuesday, the Mayor of Sainte-Croix, Jacques Gauthier, would not make any further comment about this matter but nevertheless confirmed that negotiations with the owners of the property were ongoing.

* André Kirouac was president of our Association from 1992 to 1994 and from 2000 to 2001. (NDLR)

The Federation of Founding Families of Quebec Fair

Place Laurier, Québec, 22, 23 and 24 February 2008

Once more, and as usual, the Kirouac Family Association was present at the 9th Fair of the Founding Families held at Place Laurier, large shopping mall, in Sainte-Foy, Quebec, on 22-24 February 2008. Although few K/ came by the KFA kiosk, the information collected during those three days was God sent. The kiosk was managed by Marie, Céline, Jacques, François and André Kirouac, and Marie Lussier Timperley from Pottton Township, Mercédès Bolduc from Chicoutimi and J. A. Michel Bornais.

Representatives from over seventy founding families manned as many kiosks. For the first time this year the Association of Families of German origin was present. For the first time this year, two new features attracted people: there was an Honorary President who was no other

than our popular and highly reputed historian, Mr. Jacques Lacoursière, who was also the most appreciated guest speaker and emcee. The area cordoned off and reserved for lectures proved very popular as the subjects chosen were as pertinent as the speakers were knowledgeable.

Besides Jacques Lacoursière's lecture on 400 years of continuous immigration in Quebec, the two other guest speakers, in turn, filled the hall. Mrs. Marianna O'Gallagher, an authority on Irish immigration, kept her listeners spellbound; she was followed by Mr. Marcel Fournier from Montreal, for many years the President of the SGCF (Société de Généalogie Canadienne-Française) who created and administers the *Fichier Origine*, one of the best reference and information sources on our ancestors who came from France. Also in that cordoned-off space, there were two



Jacques Lacoursière



Our secretary was the Emcee at the opening ceremony at the Founding Families Fair in Quebec City. Michel Bornais with the historian, Jacques Lacoursière, and Mrs. Céline Dion, President of the FFSQ.

most enriching workshops offered to history and genealogy amateurs enabling all to discover the amazing wealth of new technological tools offered on the Internet to researchers, whether beginners or veterans in the field. Mr. Rénald Lessard from Quebec National Archives & Library, demonstrated all manners of references and search engines offered free via the Internet, then Mrs. Françoise Dorais and her husband, Mr. Paul-André Dubé, from the Quebec City Genealogical Society, presented in detail, from A to Z, how to carry out a genealogical research and gave lots of tricks of the trade to help people easily find the information they need.

It is interesting to note that the new



modus operandi at the 2008 Fair finally attracted some journalists who were particularly keen to underline the fact that the FFSQ is opening its doors to the Founding Families who settled here after the Conquest i.e. after 1759, particularly families of Irish origin. Talking about 400 years of continuous immigration in Quebec, Jacques Lacoursière definitely attracted the interest of the journalists but then Mrs. Marianna O’Gallagher’s talk demonstrated, without any doubt, that most Irish immigrants were successfully integrated into the very closely-knit French-speaking society while keeping their identity.

Let us hope that in 2009, the Fair’s wide-opening horizon, not only onto the history but also the multitude of stories of the Founding Families, will attract even more journalists.

From left to right: Jacques Kirouac, Michel Bornais and Mrs. Réjeanne Boulianne, General Director of the FFSQ, while Mr. Jacques Lacoursière was officially opening the three-day event.



At the Fair, some of the team photographed with the author of the book on Marie-Victorin in Cuba when he visited our kiosk. From left to right: Marie Kirouac, Jacques Kirouac, Céline Kirouac, René Kirouac, Marie Lussier Timperley, Michel Bornais, André Kirouac, François Kirouac and Professor André Bouchard and his wife.



Three of the eight volunteers who manned the KFA kiosk during the three-day weekend of 22, 23 and 24 February. From left to right: Marie Kirouac, Marie Lussier Timperley and Michel Bornais.

Preserving the photographic heritage of the Kirouac Families

Preserving the photographic heritage of the Kirouac Families, as its name clearly implies, is a project first aiming at preventing photographs found in individual families from being destroyed.

This project put forward by the KFA also aims at ensuring that the faces of all these past Kirouacs are saved and not lost forever. During the *Founding Families Fair* at Place Laurier last February, our Secretary, J. A. Michel Bornais expressed it very clearly; "Our mission is also to *conquer oblivion*".

Here are three photos graciously lent to us by their owner in order to scan them and save them for posterity. They are excellent examples of the kind of photographs in which we are particularly interested: couples, families or single persons. The period covers over one hundred years: from the beginning of photography, around 1840, until the nineteen fifties.

You are warmly invited to lend us those wonderful photos from other eras and times in order for us to preserve them as well as enabling us to share them with the members of our Association.

Rest assured that we will take great care of your photographs and that your originals will be safely returned to you.

The Editorial Team



Ferdinand Kirouac and Adèle Ouellet, 23 July 1906, in Rivière-du-Loup, the grandparents of Brother Albert Bélisle C.S.V., who wrote the left column on the next page. They were also the grandparents of Gonzague Kirouac, the strong man from Dégelis. (Collection Albert Belisle)

Collection André Kirouac



Do you recognize the five-year-old boy at the front? It is André Kirouac (AFK 01894) from Sainte-Croix-de-Lotbinière. From left to right: André's mother, Béatrice Demers, his sister, Annette (AFK 01899), Jules Kirouac (AFK 01868), Pamela Kirouac (AFK 01902), another sister of André, Jacqueline (AFK 01892), André, Jeanne Kirouac (AFK 1899), Albert Lamothe and his brother.



Collection Hélène Kirouac

Imelda Kirouac (AFK 01134)



Ferdinand's Homestead

From 1936 to 1946, on Ferdinand and Adèle's farm, there was a great deal of activity.

Everything happened around the house, the barn, the stable and the shed.

There was also another older building where grain was kept, as well as tools and many more useful objects, all supervised by the cats.

Further away, by the road, a well offered fresh water.

In the top part of the well, the butter, cream and other foods were kept cool; this was the natural refrigerator for the Kirouac family.

Trucks owned by Ferdinand, delivered apples all over the area, selling fresh fruits from door to door.

Meat from local animals was delivered to butchers in the surrounding area, especially in Edmundston and Rivière-du-Loup.

There were a few workers living with this large wonderful family: an orphan-teenager, two adults who, later on, married Alma and Aurore Kirouac.

It was normal then, in the Kirouac family, for an employee to be allowed to ask for the hand of one of the daughters. It was a way of showing gratitude. Hence, Wilfrid, the builder, asked Ferdinand for the hand of the eldest, Marie-Antoinette.

The wedding took place in September 1925, and the reception was held in the new building.

Dozens of relatives and friends were invited to take part in the happy and memorable event, planned by the Kirouac family of Saint-Hubert.

Albert Belisle, C.S.V.

FORTY YEARS AT THE SERVICE OF LA PRESSE, MONTREAL'S FRENCH DAILY, AN ARTISAN PASSED AWAY ON 29 JANUARY 2008.

He was not the editor, nor a journalist, but simply a worker, a truck driver who delivered the newspapers and bags of newspapers to the daily's partners. Indeed, François Legault was at the service of the largest Montreal daily, "his paper", as he liked to say.

He was always at the service of other people, of the paper, then as a mover, as the jack-of-all-trades for the community, as a helper for the St. Vincent-de-Paul Society, then for the St. Barthélemy Parish and there to help people in need. An ordinary life, simple, nothing special about it, except perhaps...

He was a father to his children in the best sense of the term, to Michèle, Lucie, Marie-Hélène and Yves. He was present for his grandchildren. He was the uncle who gathered the family of his wife, Claire (Hurtubise), receiving the whole family on New Year's Day which meant a hundred people in his home and it also meant that my sons Ian and Cédric met the real Father Christmas!

He was a man of few words, but known for his many direct actions in his life and in that of his friends. He was there when there was no one else to listen. I know. I worked with him at *La Presse* for sixteen years to pay for my university studies. We rounded off our days and weeks by moving family members or friends or even furniture for the Valiquette Company.

He was my mentor when I was starting life as a young adult, to discuss politics, to encourage me . . . often in silence or with his large smile. Today he would be a rare and precious model. My cousins were there in great numbers to accompany him at the end of his life because we all owed him so much GRATITUDE.

Physically and mentally he was a strong man, he liked to play cards, he was a generous driver, devoted to his employer and his family, he was a great helper at his daughter's farm. This was François Legault.

Yes, I knew him, forever and ever he was, is and will be my uncle.

Germain Lafrenière



LEGAULT, FRANCOIS

1921-2008 At home on 29 January 2008, on his 87th birthday, passed away François Legault, husband of Claire Hurtubise (daughter of Germaine Kirouac (AFK 00842)). He leaves to mourn his four children: Lucie (René), Michèle (Jean), Yves (Doris) and Marie-Hélène (Raynald) as well as his grandchildren: Alexis, Renaud, Laurent, Françoise, Marie-Claire, Gabriel, Aline, Étienne, Catherine, Vincent, Myriam and François. He also leaves his brothers and sisters: Irène, Françoise, André (Fleurette), Pierre, Benoît, Béatrice; his brothers-in-law and sisters-in-law: Gabrielle Hurtubise Lafrenière, Gilles, Bernard, Robert, Monique and Huguette Hurtubise. Funeral was held on 2 February 2008 at St. Barthélemy Church.

HOMAGE TO MAURICE DROLET

Céline, in the name of all yours. Saturday, 15 December 2007

Text read at the funeral

On Thursday, 6 December 2007, a young man of 96 years and six months left us. I think he was sad to leave us so soon because dear Maurice was ready to tackle other projects . . . life itself was his world.

And he loved this life. He cherished every moment of it.

He loved his children, his own and other people's children, and he spent so much time explaining with infinite patience the caterpillar and the butterfly, the bud and the leaf, the nest and the bird, and later on as they grew up, he would tell them about the law of physics, chemistry, electricity. . . . Beware, however, never ask a question to Uncle Maurice if you did not have the time to hear the answer, because he always took seriously all questions and would consider it fully. He was a walking encyclopedia, enduring memory, and cared about details however small!

He loved people, his family, his neighbours, his colleagues at work, his friends; he loved to help others and solve problems. . . small ones

and big ones too. You have a problem? Why not call Maurice to find out what he thinks about it? Or else: bring this to Maurice, he will fix it! Dad, my car makes a funny noise! What kind of noise? I would describe the noise . . . he would call me back the following day telling me: I thought about 'your' noise and I think it has to be either this or that. . . and, of course, three times out of four he had nailed the problem.

He was fascinated by the universe's complexity, the force and beauty of nature, the animals' incredible ability, and he managed to pass on to us his enthusiasm and respect by inviting us to keep a humble attitude in front of the "great clock maker" behind it all.

He did not judge and knew how to appreciate people for their inner qualities.

When he was a teenager, an exceptional being left a great impression on him: his uncle, Conrad Kirouac, Brother Marie-Victorin, who was the brother of his mother, Blanche Kirouac. Free thinker, with an open and creative mind, enterprising, scientific and literary man, Brother Marie-Victorin passed on to Mau-

rice his unquenchable thirst for discovery, his keen observing eye and sense of analytical mind.

Great story teller, Maurice did not hesitate to add something to create an effect, he knew how to capture his audience and, though he did not dupe anyone, you wanted to believe him....

He was a privileged witness of his century, he saw the reign of eight popes, the beginning of electricity, motorcar, aviation, nuclear power, space travel, but he was not only a witness, he also took an active part in many ways. Among many things, he was a founding member of the Quebec Amateur Radio Association; he was keenly involved in photography with the Livernois brothers who opened one of the first photo studios in Quebec City, and for so much more..... Everything fascinated him and at the age of 85, he learned how to use a computer to keep in touch with his daughters living abroad.

However, he had forgotten that time flies. . . Maurice, had chosen to go through life with the mind of an adolescent; he was simply an older boy, curious of everything, who never stopped planning for the future. "We shall see" he used to say "I have much more to do".

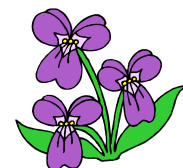
I will always love him because he kept his promise . . . he kept a youthful heart and mind until the very end....

Bon voyage Maurice, from now on we will not find you where you used to be but, wherever we go, we will find memories of you.

Collection Maurice Drolet



Maurice Drolet and his children: Back row: Jacques, Céline and Jean-Claude; Front row: Denise and Maurice. Missing on this photo: Nicole



a few days ago, I received a photograph of my only two nephews. It is there on my work table, between the note pads, the in-12 and the unfortunate letters that, crushed under the paperweight, are still waiting to be answered.

And tonight, instead of working, with my elbows on my desk, I contemplate the picture of those two young boys. Dear Children! What a touching privilege is yours. As we gaze into your faces, where life has not yet written its implacable "*homo homini lupus*"² we forget this sentence and get a rest from mankind!

Jean-Charles³ all dressed in white, is only a baby and quite bald at that. Trapped in a small armchair, he is clutching a large wooden cube painted with large capital letters. His shining dilated pupil and his retracted lower lip indicate how profoundly entranced he is by the photographer's tricks.

Maurice⁴, -who must be three, - is less naive in front of the mysterious camera. He is definitely posing and certainly not for the first time. What will that generation turn out to be? Nothing seems to surprise today's children, not even a three year old!

Maurice obviously knows better than to believe the story about the little bird coming out of the black box; it shows in his impish smile and determined lips. Truly I admire the rich thick soft golden hair elegantly waving over his forehead; and also, like a small flexible pedestal, the large white collar very happily underlines the chubby orb of the determined small face.

Against his checked shirt freely flowing over his first pants, Mau-

Evening note A Child's Portrait by Brother Marie-Victorin¹

rice holds tight a large inflated rubber ball. Of course as one can see, the young man belongs to this century, - le siècle du dévêtu - the dress code is to uncover more and more - bare legs and gaitered feet. And these little feet will not do much walking as the imp already knows the fatal attractions of the motorcars. When, from the doorstep of the Villa Ploërmel, with a knowledgeable eye he looks at the machines vanishing in clouds of dust as they parade on the road, and brings much mirth to the gallery with his enthusiastic comments all for the six-cylinders and his scorn for the old-fashioned Fords.

Tonight, as my eyes glance into these small eyes, I reflect on the prospects of these children, herald of the future; I think about those mysterious pre-foilage buds, the uncertainty of the burgeoning years to come. I think about the chapters of history to be written under their very eyes when mine will be forever closed. I think that, perhaps on an autumn day, having parked his six-cylinder at the gate of a distant cemetery, Maurice will walk up the shaded alley littered with dead leaves and will go and kneel - oh! just for one moment, in front of the simple black cross, planted where was put into the earth, the uncle he knew so little, because he left the family home when his own mother was still a little girl. He left ardently dedicated to show the open arms of Christ to the numerous Maurice who, everywhere are in a hurry to climb down from their cradle



Maurice Drolet about 5 years old in 1918, photographed at his grandfather, Cyrille Kirouac's home in L'Ancienne-Lorette.

(Collection : Cécile Drolet Girouard)

to run, - drunk with the new wine of life, - on the road to the grave.

On that day, Maurice, even if the grass is wet and hard and the wind icy, I beg you not to leave too rapidly.

(1) First published on 12 June 1916 in *Le Devoir* (Montreal intellectual daily) *Billet du Soir*, signed under a pen name - which is a play on word: *M. son Pays*, i.e. *aime son pays*, = *loving my country*; also published in *La Province*, 26 February 1936.

(2) *Man is a wolf to other men*, *Plaute* (about 254-184 B.C.)

(3) Jean-Charles (31 March 1915-11 July 1984) son of Blanche Kirouac and Arthur Drolet, married Rita Blouin on 12 September 1946 in Quebec City.

(4) Maurice (2 June 1913-6 December 2007) son of Blanche Kirouac and Arthur Drolet, married Lucille Poirier in Quebec City on 10 October 1940. See also *Le Trésor des Kirouac*, number 67, March 2002, pages 4 to 19 *Trésor des Kirouac*, numéro 67, mars 2002, pages 4 à 19.

IN MEMORIAM

DAIGLE LAMONTAGNE, JEANNE

At Hôtel-Dieu Hospital in Québec City, on 1st December 2007, aged 84 years and four months, passed away Mrs. Jeanne Daigle, widow of the late Conrad Lamontagne, and wife of the late Maurice Lamontagne. She leaves to mourn her children: Florence (Georges Albert Lacasse), the late Estelle, Aline, Henri (**Lise Kirouac**, daughter of Joseph Kirouac AFK 01874), Robert (Gisèle Desrochers), Noël (Nicole Lemay), the late Marcel (Monique Martineau), Lionel (Louise Martineau), Claudette (Aurèle Demers), Aurèle (Louisette Tremblay), Gaston (**the late Céline Kirouac** AFK 01875), the late Jean-Marc, Léopold (Nicole Roy), Émile (Claudette Michaud), Réjean (Nicole Lapointe), Réal (France Laroche), Marcel (Lise Laroche). The funeral was held on 6 December, 2007 in St. Apollinaire Church followed by burial in the parish cemetery.

DROLET, MAURICE

At the Laval Hospital, Quebec City, on 6 December 2007, aged 94 years and six months, passed away Mr. Maurice Drolet, son of the late Arthur Drolet and the late **Blanche Kirouac** (AFK 00577), he was the husband of the late Lucille Poirier. Funeral was held on 15 December 2007 in St. Dominique Church in Quebec City, followed by burial in St. Charles Cemetery. He leaves to mourn his children: Jean-Claude (Eugenia Pizzuto), Nicole (the late Francis Gervais), Jacques (Odette Métayer), Denise (Tom Heath) and Céline; his grandchildren: Caroline, Catherine, Nathalie, Amélie and Dominique; his brothers and sisters: Monique, Cécile and Lucien (Thérèse Bédard).

KEROACK, Fernand

1922 — 2007

In Montreal, on 23 December 2007, passed away Fernand Keroack (AFK 00128). He leaves to mourn his children: Yves, Sylvie, Marie-Ève et Jacques.

KIROUAC, RITA

1915 — 2007

At the Hôtel-Dieu Hospital in Quebec City, on 4 December 2007, aged 92 years, passed away Mrs. Rita Kirouac, daughter of the late Charles-Édouard Kirouac (AFK 00479) and the late Béatrice Marceau. She leaves to mourn her brother André (Pauline Mercier), her sister Hélène (Paul Vézina) as

well as many nephews, nieces, relatives and friends. Funeral was on 8 December 2007 in Sacred-Heart Church in Quebec City.

LANDRY-LÉVESQUE, ROSA

1922 — 2007

In Victoriaville, on 1st December 2007, aged 85 years, passed away Mrs. Rosa Landry. She leaves to mourn her husband, Jean-Baptiste Lévesque, her children and their spouses, Jeannine (**Paul Kirouac** AFK 00987), Daniel (Ginette Manseau), Lauréanne (Paul Pépin), Marielle (Jean-Guy Boisvert), Madeleine, Marcel (Estelle Lessard), Charles (Raymonde Luneau), Rémy (Martine Boulet), Camil (Olive Robitaille), Rosanne, Hélène (Jean-René Halde), Denis (Diane Labrecque), Alain (Martine Boudreau), François (Danielle Roy) and Claudie Lévesque; numerous grandchildren and great-grandchildren, **Gabriel Kirouac (Michaël, Guillaume, and Samantha), Jean Kirouac (Laurie) et Gilles Kirouac (Véronique, Thomas, and Gilbert)**; Dany Lévesque (Étienne, Raphaël and Mathias), Sandra Lévesque, Isabelle Lévesque (Cléopée) and Philippe Lévesque (Charles- Alexandre, Maude and Anne-Julie); Luc Pépin (Marika and Samie), Mario Pépin (Jérémy and Rosalie), Annie Pépin (Emma) and Pascal Pépin (Maude); Julie Boisvert, David Boisvert (Ariane and Sara-Maude), Philippe Boisvert (Raphaël, William, Cédric and Michaël) and Mathieu Boisvert (Thomas and Nathan); Isaniel Lévesque; Sonia Lévesque, Mylène Lévesque (Raphaël) and Jany Lévesque (Lorraine et Ulrick); Nathalie, Mélanie and Jean-Sébastien Lévesque; Audrey Lévesque (Gabrielle) and Marie-Ève Lévesque (Jimmy); Guillaume, Anne-Marie, Jérôme and Sabrina Lévesque; Rosie, Héloïse and Étienne Guitard; Julie Halde (Alexandre and Émilie), Maire-Renée and Patrick Halde; Éric, Vincent, Hugo, Justin, Maggie and Maxime Lévesque; Michaël, Kevin, Alexandre and Joël Lévesque; and Marion Lévesque-Albert. Funeral was held on 8 December in St. Valère Church.

NOËL-BOISVERT, GISÈLE

At the Ste-Marie Pavilion of the Trois-Rivières Hospital, on 27 January 2008,

passed away aged 75 years and ten months, Mrs. Gisèle Noël, daughter of the late Henri Noël and the late **Gracia Kirouac** (daughter of **Joseph Kirouac** AFK 00281), wife of Jacques Boisvert living in Trois-Rivières (in the Saint-Louis-de-France area). Gracia Kirouac-Noël was originally from Girardville in the Lake-Saint-Jean area and was a descendant of **Marcel Kirouac** (RFK 0278). The funeral was held on 31 January 2008 in the parish church of Louis-ville. Burial will be in St. Michel Cemetery in Trois-Rivières at a later date. She leaves to mourn her husband, Jacques Boisvert, and her children: Jocelyne, André (Suzanne Morin), Lucie, Sylvie (Denis Raymond), Daniel (Lyne Doyon); a son-in-law, Jean-Guy Gendron; her grandchildren: Annie Comeau, Véronique (Dave Langevin), Maude (Marc-André Labbé) and Kevin Gendron and their father Jean-Guy Gendron, Caroline and Martine Boisvert; five great-grandchildren; her sisters: Jacqueline Noël (the late René Deschesnes), Nicole Noël (Alain Fillion); her brother, Bruno Noël (Nicole Milette); her brothers-in-law and sisters-in-law: Roma Pépin (the late Louiselle Noël), Louisette Boisvert (Paul-Émile Marchand); as well as many nephews, nieces, cousins and other relatives and friends.

ROBITAILLE CÔTÉ, JEANNETTE

1925 — 2008

At the St. Sacrement Hospital, on 13 January 2008, passed away Mrs. Jeannette Robitaille Côté, wife of the late Raymond Kirouac (AFK 00540). Funeral was held on 18 January 2008 in the Saint-Jérôme de l'Auvergne in Quebec City. She leaves to mourn, her two daughters, Marie (Dominique Ruest), Linda (Serge Godin), her grandchildren, Victoria, David and their father Fernand Boutin. Her sister, Thérèse (the late Camille Santerre), her brothers, the late Roméo Côté (the late Claire Bernard), the late Jules Côté (Pauline Marineau), her brothers-in-law and sisters-in-law: Roland Kirouac (Murielle Pouliot), Simone Kirouac (Laurent Masson), Gabriel Kirouac (Janine Simard), Jean-Marie Kirouac (Aline Montminy), Henri Kirouac (the late Yvette Lapointe) and Thérèse Kirouac.

OUR DEEPEST CONDOLENCES TO THE BEREAVED FAMILIES



Sarto Fournier (1908-1980)

Mayor of Montreal

by André St-Arnaud

Sarto Fournier was born in East-Broughton in the Asbestos region on 15 February 1908. He was the son of Édouard-Edmond Fournier and Éléonore Talbot. Sarto Fournier was a second cousin of Abbé Arthur Kéroack (AFK 02473), as Arthur's mother, Zoé Fournier, was the sister of Sarto's grandfather, Dominique Fournier.

Sarto Fournier completed his commercial studies at the Collège de Lévis and obtained his BA degree at Collège Ste-Marie in Montréal. He studied law at McGill University and at Université de Montréal.

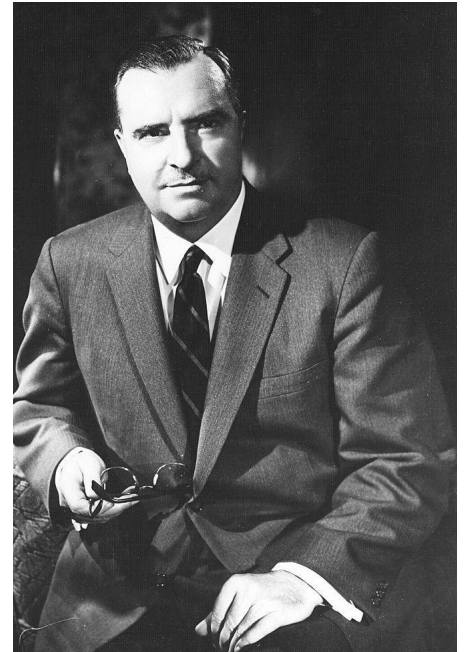
He was only 27 when he became the Liberal MP for Maisonneuve-Rosemont in 1935. He was re-elected at the three following elections, in 1940, 1945, and 1949. He was called to the bar in 1938. In 1944, he was a Lieutenant in the Canadian Army. On 12 June 1953, he entered the senate, called by the then Canadian Prime Minister Louis Saint-Laurent. He was the youngest Canadian senator. He was Senator for the Liberal Party from Lanaudière, Quebec (1953-1980).

He had been interested in municipal politics since 1950. Although he ran for mayor five

times between 1950 and 1962, he won only once, in 1957, against Jean Drapeau. According to data published in *La Presse* the following day, Fournier had 83,229 votes and his adversary had 79,384. This close result was contested by the *Ligue d'action civique*, Jean Drapeau's party, who expressed their concern over the legality of the means employed by the opposition party during the electoral campaign and on election day. As a result of the election, Fournier was heading a new municipal party, the *Ralliement du Grand Montréal*, which gathered all opponents of Jean Drapeau. Fournier took also advantage of the support of then Québec Premier, Maurice Duplessis. However, because of his acquaintance with the Quebec Premier, head of Union Nationale party, he was excluded from the Quebec Liberal Party in 1958.

In 1960, Jean Drapeau won the municipal election with 74,455 votes and Sarto Fournier received only 46,434. In the next election, in 1962, Jean Drapeau won with 130,207 votes against only 13,629 for Sarto Fournier.

During his term as mayor, Fournier confined himself to representative functions and acted more as a spectator, mainly because Jean Drapeau's Civic Party controlled the



Sarto Fournier

Courtesy of the City of Montreal, Archives Department, Documents and Archives Section, photo's original number: VM6, D02638

city council. His slogan was: "Administer without oppression" referring to Jean Drapeau's growing authoritarian reputation.

His administration was especially marked by the opening of the St. Lawrence Seaway, the construction of the Metropolitan Boulevard, the Maisonneuve Sport Centre, as well as the candidacy of Montréal for the 1967 World Fair. After his attempts to run for mayor, Fournier decided to return to the Senate. He was named Queen's Council¹ in 1961.

Sarto Fournier died on 23 July 1980 in Ottawa, at the age of 72. He left two daughters. He was buried on 12 September 1980 in Cimetière de l'Est in Montréal's east-end. He lived at 4330 Adam Street from 1938 to 1954, then on Marcell Street in Montréal. In 1998, in the Hochelaga-Maisonneuve district, a street was named Sarto-Fournier in his honour.



On Election Day in 1957. Courtesy of the City of Montreal, Archives Department, Documents and Archives Section, original number of the photo: Z-697-2.

Sources:

Town of Montreal Archives.

Montréal, its governors, its mayors, 1642-1992, genealogy and history.

Société généalogique canadienne-française, 1992.

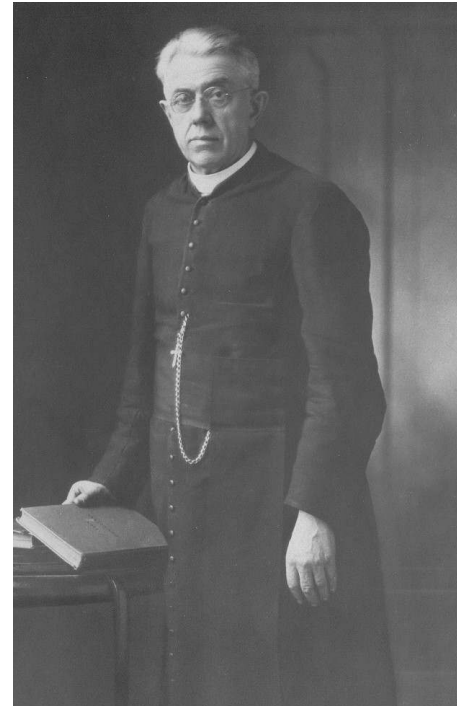
bilan.usherbrooke.ca/bilan/pages/evenements/20145.html

http://www.wikipedia.org/wiki/Sarto_Fournier

Genealogy of Sarto Fournier

1- Guillaume Fournier	20 Nov 1651 Québec	Françoise Hébert (Guillaume + Hélène Desportes)
<hr/>		
2- Jean Fournier	1687 Cap St-Ignace	Marie LeRoy (Nicolas + Catherine Barré)
<hr/>		
3- Nicolas Fournier	31 Jan 1719	Geneviève Langlois (Jean-François + Geneviève Rousseau)
<hr/>		
4- Alexis Fournier	16 Nov 1767 L'Islet	Félicité Bernier (Jean + Claire Fortin)
<hr/>		
5- Jacques Fournier	31 Aug 1795 L'Islet	Marie-Archange Gendreau (Jacques + Marie-Anne Gagné)
<hr/>		
6- Jacques Fournier	08 Aug 1826 Cap St-Ignace	Basilisse Méthot (Jean-Baptiste + Marie-Marthe L'Hébreux)
<hr/>		
7- Dominique Fournier	24 Jul 1860 L'Islet	Julienne Danglade (Ignace-Clément + Josette Couillard)
<hr/>		
8- Édouard-Edmond Fournier	19 Jul 1898 L'Islet	Éléonore Talbot (Arthur + Vitaline Caron)
<hr/>		
9- Sarto Fournier	17 Sep 1938 St-Nicolas d'Ahuntsic (Montréal)	Élisabeth Lamoureux (Alfred + Françoise Gosselin)

Prepared by André St-Arnaud- January 2008



Collection Denise Gaudreault

Abbé François Arthur Kéroack whose godparents were Sarto Fournier's grandparents

¹ *Councils of the Queen (Queen's Counsel or Q.C.) or councils of the English King (: King's Counsel or K.C.), is, in certain Commonwealth Countries, of lawyers (usually of the barristers, but in Scotland, of the advocates), named by His Majesty. They do not constitute a separate professional order, but their statute, conferred by the Letters patent, is recognized at the court. To be allowed council of the queen, it is necessary to have been a lawyer for at least fifteen years. When the monarch is a man, it is called a council of King (King's Counsel or K.C.).*

In Canada, the practice to name councils of the Queen generally fell in disuse. In Quebec and in Ontario, the nominations ceased respectively in 1976 and 1985. At the federal level, the practice ceased in 1993. There is not a substitute in this distinction, often perceived like political favouritism.

In England and to Wales, an Adviser of the Queen can wear a silk d' toga; a special drawing.

Information taken from Wikipedia



GENEALOGY / THE READERS' PAGE

The KFA's computerized genealogical database includes a number of couples where the name of one of the partners is missing.

Answers to the following questions would enable us to complete this data.

You are also invited to consult previous issues of Le Trésor. If you know the answers to any of the questions, please forward them to us and we will publish them in the Readers' Page in future issues.

Thank you very much.

François Kirouac

Hélène Kirouac from Warwick

Reference: Article about Sister Cécile des Anges (Marie Cécile Kirouac) published in Le Trésor des Kirouac, number 86, December 2006

Cécile Kirouac, daughter of Didace Kirouac and Hortense Rhéault, had a sister called Bernadette who married Léonce Caron, son of Adhémar Caron and Amanda Couillard. Léonce Caron was a foreman in charge of unloading ships in the Port of Quebec City. The couple had seven children, including three boys: André, Claude and Jean-Paul, who did the same work as their father. The daughters were: Marcelle, Madeleine, Jacqueline and finally Cécile.

André Kirouac from Sainte-Croix-de-Lotbinière

André Kirouac, from Sainte-Croix-de-Lotbinière, is still searching for the descendants of Napoléon Kirouac (AFK 01904) son of Cléophas Kirouac and Dina Blais. On 24 January 1899, Napoléon married Élodie Fontaine in St. Joseph

Parish in Epping, New Hampshire, USA. Between 1899 and 1916, they had eight children: Raoul (1899), Philippe Guillaume (1901), Jeanne Blanche (1902), Bertha Angéline (1904), Georges Maurice (1906), Cécile Béatrix (1907-1997), Armand Lionel (1910-1911) and Médéric Lionel (1916).

He is also looking for the descendants of his grandparents: Joséphat Kirouac (AFK 01876), son of Pierre Kirouac and Sara Bouchard. On 24 May 1927, Joséphat married Donalda Benoît in Notre-Dame Parish in Central-Falls, RI, USA. Between 1929 and 1933 they had four daughters: Therese Marcella (1929), Marie-Ange Berthe (1930), Irene Marcella (1931) and Claire Kirouac (1933). The first one, Therese Marcella, married Maurice Gérard St-Pierre and the last one, Claire, married Jesse Mello.

If you know any of the descendants of these two couples, please let them know that André would love to get in touch with them and that the KFA can help in doing so.

Question 158

What are the names of the parents of Roma Pépin, husband of Louiselle Noël, daughter of Henri Noël and Gracia Kirouac?

Question 159

What are the names of the parents of Jacques Boisvert, husband of Gisèle Noël, daughter of Henri Noël and Gracia Kirouac?

Question 160

What are the names of the parents of Rosaire Béland, husband of Solange Noël, daughter of Henri Noël and Gracia Kirouac?

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 161

What are the names of the parents of René Paul Deschênes, husband of Jacqueline Noël, daughter of Henri Noël and Gracia Kirouac?

Question 162

What are the names of the parents of Marianne Duguay, wife of Adrien Noël, daughter of Henri Noël and Gracia Kirouac?

Question 163

What are the names of the parents of Bruno Carbonneau, husband of Thérèse Noël, daughter of Henri Noël and Gracia Kirouac?

Question 164

What are the names of the parents of Claude Tanguay, husband of Gilberte Lapointe, daughter of Zéphirin Audet dit Lapointe and Victoria Kirouac?

Question 165

What are the names of the parents of Robert Verreault, husband of Claudette Lapointe, daughter of Zéphirin Audet dit Lapointe and Victoria Kirouac?

Question 166

What are the names of the parents of Claude Smith, husband of Éliette Lapointe, daughter of Zéphirin Audet dit Lapointe and Victoria Kirouac?

Question 167

What are the names of the parents of Élianne Allard, wife of Roger Lapointe, son of Zéphirin Audet dit Lapointe and Victoria Kirouac?

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

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Webmaster: Pierre Kirouac

**Remember to reserve your rooms NOW in Quebec City
for our annual gathering on 2-3 August 2008.**

**As our Family Reunion is being held during Quebec
City's 400th Anniversary celebrations, DO NOT WAIT!**

**All information about the gathering will appear in the June *Trésor*. Until then, you can look
up the programme already published in the winter issue of *Le Trésor*, number 90.**

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