

CONNECTICUT

MAPLE

LEAF



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Tolland, CT

**Journal of the
French-Canadian Genealogical
Society of Connecticut, Inc.**

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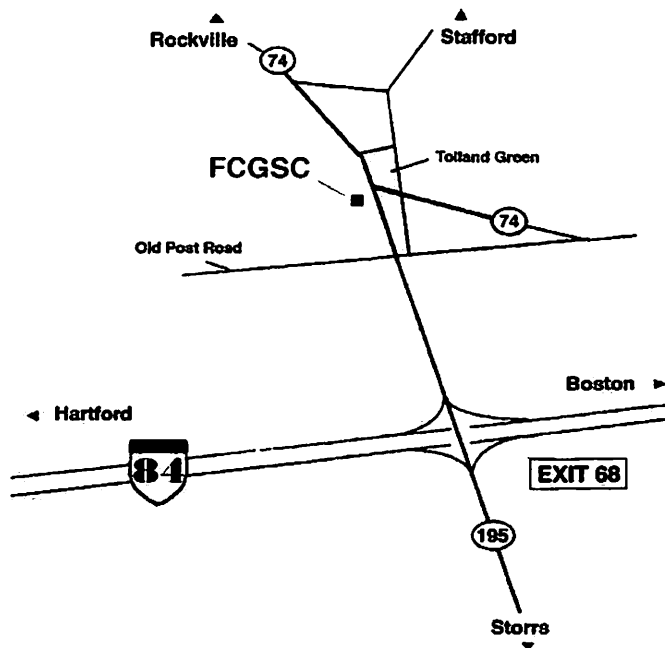
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Quick Facts About the FCGSC Library

- Phone:** 860-872-2597
- Hours:** Sun. 1-4; Mon. & Wed. 1-5; Sat. 9-4
Closed on major holidays
- Web Site:** www.fcgsc.org
- Mail Address:** P.O. Box 928
Tolland, CT 06084-0928
- Location:** 53 Tolland Green, Tolland, CT
- Storm/Emergency Closings:** Message on library phone,
or WTIC Radio (1080 AM),
WFSB-TV 3, WGGB-TV 40,
WVIT-TV 30 & their websites
- Holdings:** About 3,500 books, journals, CDs,
microfiche, including all major
resources for French-Canadian and
Acadian genealogy



CML Copyright and Article Submission Policy

Members are encouraged to contribute articles for publication. By submitting material for publication, authors confirm that:

- The submitted work is original, unless otherwise noted.
- They retain copyright to their original material, granting the French-Canadian Genealogical Society of Connecticut a license to publish that material in the CML.
- They agree not to re-publish the same or substantially the same article for a period of one year after publication in the CML, and to cite the CML as original place of publication if the article is subsequently published elsewhere.
- They assume responsibility for the accuracy of any material submitted for publication.
- They grant the CML staff the right to edit contributions for punctuation, spelling and grammar, and to shorten lengthy articles to fit available space.
- Neither the Society nor the Editors assume responsibility for errors in content.

Submission Guidelines:

- Electronic submissions are preferred. E-mail material to legrow@fcgsc.org as Word, pdf, plain or rich text format documents, using a standard font. Zip files are not accepted.
- Accurate citations for all sources of information must be provided.
- Photographs or scanned images (as .bmp, .gif, or .tif files) are accepted if they compliment the article. The editors reserve the right to decide on use and placement of illustrations.
- Length should be dictated by the topic and its scope. Very long articles may have to be published in two or more parts.

Deadlines:

- Winter issue: November 1
- Summer issue: May 1

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FCGSC Library Hours

January 1, 2013 through December 31, 2013

Monday	1 - 5 P.M.
Wednesday	1 - 5 P.M.
Saturday	9 A.M. - 4 P.M.
Sunday	1 - 4 P.M.

Library Scheduled Closings 2013

March	Saturday, March 30	Easter Observance
	Sunday, March 31	Easter Observance
April	Saturday, April 27	Annual Membership Mtg. <i>closed 1-3 pm</i>
May	Sunday, May 12	Mothers' Day
	Saturday, May 25	Memorial Day Observance
	Sunday, May 26	Memorial Day Observance
	Monday, May 27	Memorial Day Observance
June	Sunday, June 16	Fathers' Day
August	Sunday, August 25	Volunteer Appreciation Day Picnic
	Saturday, August 31	Labor Day Observance
September	Sunday, Sept. 1	Labor Day Observance
	Monday, Sept. 2	Labor Day Observance
October	Saturday, Oct. 19	Annual Membership Mtg. <i>closed 1-3 pm</i>
November	Wednesday, Nov. 27	Thanksgiving Observance
	Saturday, Nov. 30	Thanksgiving Observance
December	Sunday, Dec 1	Thanksgiving Observance
	Wednesday, Dec. 25	Christmas Holiday Observance
	Saturday, Dec. 28	Christmas Holiday Observance
	Sunday, Dec. 29	Christmas Holiday Observance
	Monday, Dec. 30	Christmas Holiday Observance
January 2014	Wednesday, January 1	New Year's Day Observance

Storm/Emergency Closings

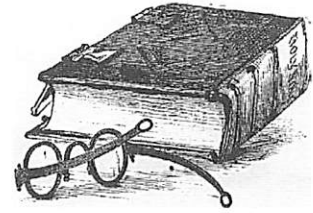
Please check any of the following: Message machine at FCGSC (860) 872-2597; WTIC Radio (1080 AM) WFSB-TV, CBS 3; WGGB-TV, ABC 40; WVIT-TV, NBC 30.
 OR Websites: www.fcgsc.org; www.wtic.com; www.wfsb.com; www.wvit.com

Chimney Problems Force Library to Close Temporarily

Defects were found Thursday, Oct. 25, in the furnace's chimney in the Old County Courthouse, our home. Because of the fear of carbon monoxide leaks, the building's heat was turned off and our library was closed until further notice. The Tolland Historical Commission, which owns the courthouse, has been working with the oil company, a chimney expert, a mason and the town building inspector in trying to overcome the many hurdles encountered in tackling repairs in a 190-year-old historic landmark. As this issue of the CML went to press, the library remained closed, with no indication of when we will be able to reopen. Please check our website at www.fcgsc.org for updates.

Editors' Niche

Editor - Maryanne LeGrow, #696
Associate Editor - Ray Cassidy, #747



Dear Cousins,

Lately I've been thinking a lot about angels and anniversaries. Anniversaries, because 2013 will mark both the 30th anniversary of the *CML* and the beginning of my third decade of volunteering with the Society, and angels because it's the Christmas season. I'm not thinking of the glamorous kind of angel with snow-white wings and flaming swords, just ordinary, everyday angels, the kind you meet on the way to work or at the supermarket or in the post office. They're the kind of angel I often find in front of me on the highway, driving at exactly the speed limit when I am in a rush to get to the office on time. Sometimes it's an effort to remind myself that what I'm mumbling about under my breath is an angel who was put there to slow me down and prevent my impatience from causing an accident.

Everyday angels don't see things the way we do: at times they're given to us to slow us down, to make us take notice of the sky and wind and flowers. At other times they're sent to open our eyes and speed up our perceptions: they help us to see and hear other people as people, not as obstacles between us and our current goals.

For twenty years, I've been privileged to work and associate at the FCSC Library with everyday angels of all forms and descriptions. It has been a healing experience. My family moved to Connecticut in 1991, en route from a six year military overseas assignment and my husband's deployment to Saudi Arabia during Desert Storm. Along with their father's absence, our children had endured bomb threats at school, emergency evacuations, scary rumors and great anxiety. We were all glad to be back Stateside. I'm from western Connecticut and my husband is from the Boston area, so we felt like we'd really come "home." And when our real estate agent drove us past the beautiful Library building on Tolland Green with the FCGSC sign, I said "This is it! This is where I want to be!"

From the first day that I showed up to volunteer, I have felt welcomed, needed and appreciated by Library staff and patrons alike. They've taught me most of what I know about genealogical research. I've been fussed over, advised, fed soup and cookies, and in so many ways mothered and cared for by fellow volunteers. I've cried with them at funerals of dear colleagues and at other times laughed with them until my sides hurt. Time and age have started to slow me down, but my friends at the FCGSC are the ones who have shown me just what wonders there are to see when you're not racing through life at a dead run.

Angelhood spreads a wide net. As the Society's fourth decade gets under way I feel connected to volunteers past and present, many who have passed on but left memories that still warm our hearts. Threads of fellowship connect me to library patrons I have helped, to contributors to the *CML*, to members of the Society with whom I have in one way or another come into contact. The wider net links me even to volunteers and Society members I've never met, and especially to the readers of these pages -- all of us cousins at heart, most of us in actual fact, as Ray Cassidy points out in his *Relationships* article in this issue.

Better still, I'm looking forward to another twenty years of work for the FCGSC. We're going through a bumpy period just now. Troubles with the library building join with a poor economy that has kept our membership from growing as fast we'd like, but I'm confident that our collective angels will see us through. I simply can't do without my everyday angels and my regular genealogy "fix." Most of all, neither I nor the Society can do without you, our members and readers of the *CML*.

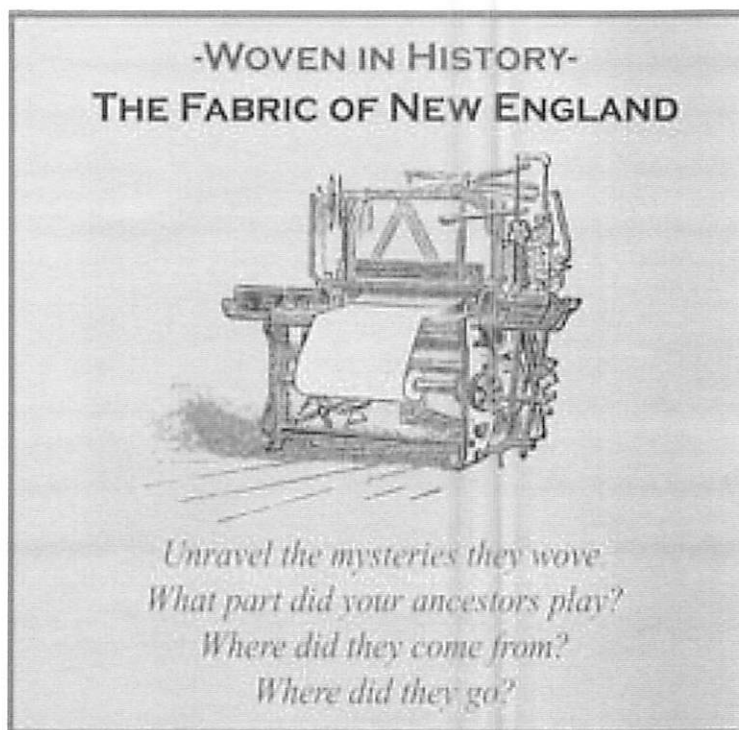
I wish you a bright new year full of angels and anniversaries, with friends and love and laughter to warm your heart always.

Maryanne

There's still time...

to make your plans to attend the New England Regional Genealogical Consortium Conference in April 2013!

The meeting site is the Radisson Hotel and Conference Center in Manchester, New Hampshire. Dates are 17-21 April 2013. This year's theme is "Woven in History: The Fabric of New England." Among many special events to be hosted at the Conference are several with special appeal for our members:



Librarians' and Teachers' Day: Wednesday, April 17, 2013. Attendees will learn how genealogy can enhance curricula, invite new patrons, and highlight collections. All librarians and teachers who work with family history patrons or genealogy-related research materials will benefit from this special event.

Technology Day: Wednesday, April 17. Tech Day will offer information and advice on genealogical technology for both beginners and technologically experienced researchers. The program will include a full-day workshop on new electronic devices and web sites, plus luncheon with a guest speaker.

Society Fair: Thursday, April 18, 5:00 - 7:00 P.M. This is a chance to meet representatives from family, historical and genealogical societies from all parts of New England. A unique feature of the Society Fair is that it will be open to the general public at no cost so that anyone can find out what groups exist, talk with a representative, get information and brochures, and even join a society!

Ancestors Road Show: Friday, April 19th & Saturday April 20th. Professional Genealogists will be available for twenty-minute Road Show consultations free to Conference attendees.

Ray Cassiday, a member of the FCGSC Board of Directors, will represent the Society as a speaker at the Conference, and we'll have a table with information about the Society. If you'd like to volunteer some time or just drop by and say hello, we'd love to see you there.

To volunteer, contact Maryanne LeGrow at mlegrow@fcgsc.org.

The Year in Review: 2012

Ivan Robinson, #326

January — Maryanne LeGrow has copied Volumes 1 to 3 of the Connecticut Maple Leaf on a CD and says she would consider copying the entire collection on CDs for the Society to sell.
• A digital projector is purchased.

February— Raymond Lemaire, president from 2003 to 2007 and always a prominent figure in Society affairs, dies February 1st at the age of 73. He leaves his wife of 48 years, Parise, also a Society member, and two daughters. • Problems arise with the use of PayPal, including a two-week lag between a member's payment and notice to the Society. • The board approves a donation of \$50 to the Visiting Nurse and Health Services of Vernon in memory of Ray Lemaire. • On recommendation of treasurer Robert Lessard, the board votes to drop PayPal.

March — Germaine Hoffman, library director, presents "How to Search French-Canadian Heritage" to 10 people at the East Windsor Senior Center and offers a day trip to show another group around the library. • Jean Fredette, corresponding secretary, sends a thank-you to Maryanne and Ralph LeGrow for the American and Canadian flags they donated in Ray Lemaire's memory. • Raymond Cassidy's presentation, "Parishes of the Isle of Orleans," draws 14 attendees.

April — The spring membership meeting takes place April 28 in Fellowship Hall of the United Congregational Church in Tolland. In the business portion, treasurer Robert Lessard reports operating income of \$8,300.44 and operating expenses of \$14,277.75 for the year ending March 31, with investments earning \$564.58. This represents a loss of \$5,412.72. Assets total \$70,611.87. Membership was 438 (347 individual, 49 family and 42 life). • Discussion follows, initiated by Ivan Robinson, about the continuing decline in operating income and membership. He notes other

French-Canadian genealogical societies, such as those in Manchester, N.H., and Woonsocket, R.I., are better off because they are in the center of large French-Canadian populations. He suggests it may be time to explore moving the Society to Bristol, which has the greatest number of French Canadians in Connecticut. Members discuss the pros and cons of such a move. No action is requested nor recommended for the time being.
• The guest speaker is Joseph Simoneau, Ph.D., of Townsend, Mass. He talks about his family memoir centered on his grandfather, *Chez Francois: Who Planted the Rhubarb on Pa's Grave?* • A seminar, "Genealogy on the Internet," by Ivan Robinson is attended by 15 people.

May —Ernest Laliberte and Ivan Robinson staff a Society booth at Heritage Day in Manchester's Town Hall. About twelve people stop by to chat, take some literature and ask questions during the three-hour stint. • A seminar on "Problem Solving in Genealogy" by Maryanne LeGrow attracts about 20 people.

June — Because of overwhelming response to her May seminar, Maryanne LeGrow repeats her May presentation, drawing 14 attendees, many of whom could not attend the first one because of limited seating. • Albert Marceau reports the number of visitors monthly to our library has ranged from a high of 80 in March to a low of 51 in May. • The Society's website is getting 150 visitors per week, mostly from the U.S. and Canada but also from former French colonies in Africa.

July —Germaine Hoffman suggests the library's Monday, Wednesday, Saturday and Sunday schedule be shortened by one day because of the shortage of volunteer librarians. Her choice is Sunday. The board decides to sound out members at the October annual meeting before taking any

action. • Ernest Laliberte and Patrick Lausier meet with representatives of the Tolland Historical Society to discuss a new five-year lease. The outcome is that the rent will rise to \$6,000 a year (from \$5,000) for the life of the lease and that all other provisions will remain the same. The board approves the agreement.

August — The board votes to have the Boule Funeral Home records published in book and CD formats. • Volunteer Appreciation Day takes place at the home of Maryanne and Ralph LeGrow in Willington.

September — Richard Fredette is working on a new and lighter plastic cover to go over the window air conditioner for the winter.

October — Ten copies of the Boule book and a CD version are now in stock and being offered for sale at \$50 for the book and \$35 for the CD, plus shipping. • Old computers and monitors, long in storage in the basement, are disposed of at an electronics recycling event sponsored by the Boy Scouts at the Tolland Middle School. • Maryanne LeGrow, editor of the Connecticut Maple Leaf, has bought an InDesign program to produce the journal. • Robert Lessard, treasurer for the last five years, officially tenders his resignation. • Edward LaDouceur returns as a volunteer librarian after recuperating from heart surgery. • The Board approves the expenditure of more than \$500 for Germaine Hoffman to buy new computers and monitors. • Ivan Robinson presents a seminar on “Genealogy on the Internet,” attended by 12 people. • Paul Drainville leaves copies of the Society’s introductory brochure at the Big E in West Springfield, Mass., for visitors to the Connecticut exhibit. • Alfred H. Saulniers, Ph.D., of New Bedford, Mass., is the guest speaker at the annual membership meeting, discussing French Canadians in the Civil War and the New Bedford experience. In the business session, members offer no opinions on the closing of the library on Sundays, leaving it to the board to decide. Six officers and four directors are unanimously reelected to two-year terms. Officers

are Ernest Laliberte, president; Ivan Robinson, vice president; Andrea Scannell, recording secretary; Jean Fredette, corresponding secretary, and Germaine Hoffman, library director. Returning directors are Richard Blais, Raymond Cassidy, Patrick Lausier and Shirley Morin. Unfilled positions are those of treasurer and two directors. • The library acquires eight newly published family genealogies covering Arpin, Boucher, Dupuis, Lagu, L’Etoile, Morin, Poitras and Sorel lines. • Discovery of flaws in the furnace chimney Oct. 26 leads the Tolland Historical Society to turn off the heat for fear of carbon monoxide leaks. The library is forced to close until further notice. Repairs are expected to take weeks.

November — President Ernest Laliberte reschedules the board meeting to the second Tuesday because of the presidential election on the first Tuesday and also because he hoped the heat in the library might be back on. It wasn’t. Nevertheless, he and three other board members show up and discuss business informally. Ernie, handling the treasurer’s duties on an emergency basis, reports operating income of \$1,790.90 and operating expenses of \$5,500.45 for the past month. Membership is up. • A seminar scheduled for November 29 by Raymond Cassidy on the “Parishes of the Isle of Orleans” is postponed because of the lack of heat in the library.

December — The board holds its monthly meeting at the Tolland Public Library because of the continuing lack of heat in the Society’s own library in the Old County Courthouse. It is the first time the board has met somewhere else since the Society moved into the courthouse in 1986. It is reported that the Tolland Historical Society, owner of the courthouse, is planning to buy a new high-efficiency boiler that will allow it to use a six-inch flue in the old chimney. A mason must first prepare the base. • Albert Marceau reports on the number of monthly visitors to the library in 2012 through October. Attendance was highest in October (84), June (82) and August (81) and lowest in May (51).

Maine's Old Canada Road

Robert J. Cummiskey #1998

Geography always plays a role in human endeavors. Locations of fast flowing rivers, large mountains, lush forests and deep valleys evoke primal needs in humankind to explore, settle, conquer or migrate. One place that has played a large role in the shaping of Canada, along with the state of Maine in the United States, is the Old Canada Road. This pathway was used as an emigration route for many French Canadians seeking a better life in the United States. Recent excavations show this pathway was used in ancient times as well. This road, with its proximity to the Province of Quebec, enabled land emigration from Quebec City, Montreal, Levis and St. Georges-de-Beauce among other Canadian places. It also fostered early commerce, cultural heritage transfer and food assimilation in both directions and was used to stealthily move an army during the Revolutionary War.

GEOGRAPHICAL INFORMATION

The Old Canada Road follows a trail along the Kennebec River¹ in northwestern Maine, and then follows along the Chaudière River into the heart of Quebec Province in Canada. Taken together the whole length in the US is about 79 miles. This Kennebec-Chaudière² Corridor, as it is named today, follows a pathway that is believed to be at least 7,000 years old. Scientists believe it was used extensively by the Abenaki native tribe to go north or south long before the Europeans came to the New World.

Once in Canada, the early pathway connected to roads that passed by many habitations throughout the Province of Quebec, and these would enable

¹ Kennebec in the Abenaki language means Long, Quiet Waters.

² The Chaudière River, originating at Lac Megantic and terminating into the St. Lawrence River, is wholly a Canadian river.

the traveler to reach out to the first major cities of Canada, Quebec City or Montreal from locations in Maine.

EARLY HISTORY

In the 1600's, the English and French were locked in New World disputes over land boundaries and control. English forts in what became Maine at Waterville and Augusta defined their interests in this area fairly well, while the French took a different approach and sent missionaries all along the route to minister to the few settlements. These efforts on both sides were less than organized and no settlements early on in this area were permanent, but both French and English habitations existed.

The Old Canada Road was first surveyed in 1670, but no improvements were made to its rough pathway. Many subsequent attempts to improve the road failed during the time before 1800, as the dominant transportation method of the early colonial period (Canada to Maine) was to take ship from the St. Lawrence River to travel to the Gulf of Maine.

DEVELOPMENT CONTINUES

After the War of 1812, demand was growing for roads between Maine's towns, giving rise to the Bangor route that was built between towns in a segment fashion. The Old Canada Road, however, was essentially ignored until 1817. Then suddenly there was more interest from American farmers who realized that the markets in Canada were closer than those of New York or Boston. In Canada, the demand and prices for almost everything was high. The US farmers saw a chance for profit and brought their livestock and farm goods to sell, using the old road to the north, into the Province of Quebec. Almost

simultaneously, the Québécois³ saw the demand for their principal export - fish, grow larger to the south, in Maine. A brisk trade ensued in both directions, but primarily during the summer and fall months when travel was easier.

In about 1830 the Old Canada Road was upgraded to a smoother carriage road, bridges were built, runoff ditches to the side were added. Suddenly settlements began to pop up to cater to the increased traffic these improvements made to journeys on the old pathway. Journals and early settler notes of the 1800's mention the moose, beaver, and biting black flies all of which are still common in the area.

EXPANSION OF COMMERCE

From 1820 to 1920 the logging of Canadian and Maine forests exploded, and the Kennebec-Chaudière River Corridor was used extensively for log river driving. Floating logs down river to mills in Waterville, Bingham or Augusta in rafts of 300 cords was the job of driving camps. The camps were usually made up of 12 men and a cook, and many camps were located on the Old Canada Road. Pine logs were added to the giant rafts to ensure buoyancy of the mostly hardwood rafts. Interestingly enough, most of the wood was later sawn and shipped to South America where a big profit could be made for the timber owners.

The pathway traffic, the log driving and the commerce fostered several towns to spring up or to grow, including Jackman, The Forks, Skowhegon, Madison, Augusta, Waterville, Bingham and Moscow, and to a lesser extent Bloomfield, Fairfield, Winslow, and Carmel Maine. All these towns owe their early mercantile existence to the rivers, logging and the Old Canada Road commerce that followed.

Since the Old Canada Road at that time was the only land road into Canada from this area, for

many years it was the route of choice for travel from Canada into Maine, and Maine to Canada. In pre-1920 times, it was an arduous route with river crossings, swamps and bogs, and sections that contained almost no game animals. Therefore, the need to cart all needed supplies for the journey kept the transit usually to the summer months, and then only to determined and hearty travelers.

In the 1860's the railroad came to Maine, connecting the Kennebec-Chaudière River Corridor area with the cities of Lewiston and Augusta. This made easier transportation possible to larger cities of the east, and eventually made all the cities of New England obtainable within a few hours of travelling.

THE WYMAN DAM

The Wyman Lake was formed in the corridor when the dam bearing the same name was built on the Kennebec River. The dam effectively brought the driving of logs era to a close. The dam was begun in 1928 and took over 3 years to construct. The dam building entailed all the usual activities surrounding the creation of a dam, but also required several French and English graveyard moves to accommodate the lake and spillway areas.

The Wyman Lake, along with the Kennebec and Dead Rivers, now comprise the Kennebec-Chaudière River National Scenic Byway. This 79 mile road, river and trail area stretches from Solon, Maine north to the Canadian border, and connects to most points in Canada.

RECENT HISTORY

Today Maine Route 201 joins Quebec Route 173/73 creating a modern road that travels closely on the pathway of the Old Canada Road. Both of the Canadian roads are scheduled to be improved between 2012 and 2014.

Traces of the old pathway and settlements or logging camps remain in many places with rotting cabins, many trails in the nearby woods, and stone foundations and walls. The most amazing flora is

³ Québécois is defined as a native or inhabitant of the Province of Quebec (also stated in slang terms as a Québecer, it may also be seen in written form as "Québecker").

Maine's Old Canada Road

the many stands of white birch trees lining the old pathway and the modern new roads.

The area is now used primarily for recreation activities such as hunting, snowmobiling and hiking, whitewater rafting, camping, canoeing and kayaking. It continues to be a working forest area, logged by lumberjacks with the wood now transported to mills by truck.

APPALACHIAN TRAIL CROSSING

The Appalachian Trail winds through 270 miles of difficult terrain in Maine and it crosses the Kennebec River in the Corridor in a place called Caratunk, Maine. The scenery here is breathtaking and hikers endure the rigors of the full trail, knowing the views at the end of the trail in Maine will be spectacular.

The end of the trail, from the Kennebec crossing to the Mt. Katahdin terminus, is especially rewarding offering long vistas of pristine countryside. The Appalachian Trail near the Corridor takes hikers through waist-deep bogs, up steep embankments, and across the Kennebec River, which can only be crossed here by a local ferry boat trip due to the strong river currents.

UNIQUE CULTURE OF THE CORRIDOR

There is a predominantly French culture in the Corridor area, although almost all European colonizers coming through this area contributed to it. The language used in this vicinity is a strange combination of French, English and Québécois, found nowhere else in North America.

In addition, French, Creole⁴, native Abenaki, Irish, Scottish and English food mix here in unusual and distinctive ways. Likewise, music, cultural activities and festivals in the towns are very special.

⁴ Because so many French departed for points south (or were deported to Louisiana or other areas by the English in the 1700's) and then returned to this area, either permanently or on holiday over the intervening years, there is a significant and very surprising Creole presence in food, speech and culture.

Organized town parties are frequent in this area, giving the area a celebration atmosphere during the summer months.

Several heritage associations in the Corridor exist, and these include:

- Jackman-Moose River Historical Museum, Jackman, Maine
- Maine Historical Preservation Commission, Augusta, Maine
- Old Canada Road Historical Society, Bingham, Maine
- Kennebec-Chaudière Heritage Corridor Commission, Augusta, Maine

GENEALOGICAL IMPACT

The Old Canada Road permitted emigrants from Canada to enter Maine, find work and begin to call the United States home. Some who came to Maine on the Old Canada Road did not stay in this country and migrated back to Quebec or chose to head south to Boston or other locations.

Immigrants who came to Connecticut may have used the Old Canada Road. It would be natural to expect that if they did use it, there would be some record of that event. From my research, the best way to track ancestors in this area is via the census of Maine for 1840, 1850, and 1860. These are the primary documents for tracking the Old Canada Road movements of ancestors who may have passed this way, according to the experts at the heritage societies.

From my personal research, some French Canadians who came to Maine from 1820 to 1860 used the Old Canada Road. In Maine they obtained work in the forests, mills and factories, especially the shoe factories that employed thousands of people. Maine was a destination for many years for Canadian men looking for good paying jobs.

The following is a surname list of those who may have used the old pathway to migrate to Maine, based upon the Maine census data available:

- A Avare
- B Barbeau, Begin, Belanger, Bisson, Bizier,
Boucher, Bolduc, Boulette, Breton, Bureau,
Bussiere
- C Caouette, Caron, Cayouette, Champagne, Clair,
Cloutier
- D Darveau, Derocher, Desrochers, Dosite,
Doyon, Drouin, Dulac, Dumont
- F Ferland
- G Gagne, Gilbert, Giroux, Grondin
- H Huard
- L Labbe, Lacombe, Lachance, Laliberte,
LaTulippe, Lessard
- M Marcoux, Mathieu, Mercier, Morin, Morissette
- P Pare, Pepin, Poire, Poirier, Pomerleau, Poulin
- Q Quirion
- R Rancourt, Reny, Rodrigue, Roy
- T Thibodeau, Toulouse, Turcott
- V Valliere, Veilleaux

The locations of migration from Canada included Kamouraska, Bellechasse, Quebec City, Levis, Lac Megantic, Sherbrooke, Richmond, Montreal, Rimouski and Riviere-du-Loop. Certainly all of our Canadian ancestors who came to America did not use the Old Canada Road, but some probably did, and research of this type could be very interesting to those who enjoy genealogy.

It would seem that if:

1. The surname being researched is in the list above, and
2. The family is known to have come from Maine in the 1800's, and
3. The embarkation point was known to be one of these areas in the Province of Québec,

then there is a good chance the immigrant came to Maine on the Old Canada Road.

THE BATTLE FOR QUEBEC - 1775

The most interesting historical note about the Old Canada Road is its use by Colonial militia to lay siege to Quebec City. It took several months of fall-winter travel via the Kennebec River and the Corridor to reach Quebec, beginning from a beachhead on the lower Kennebec River made after organizing and provisioning in Cambridge, Massachusetts.

This was George Washington's (1732 – 1799) first planned battle and his pick to lead the 1,000-man expedition to Quebec was Benedict Arnold (1741 – 1801). Simultaneously, a siege was to occur in Montreal under the leadership of another general, but when he died suddenly Gen. Richard Montgomery (1738 – 1775) was chosen to complete the attack there.

The hope was that these two spearheads into Canada would be successful and earn the lower (13) colonies a new 14th Colony. This was widely discussed and seemed plausible. It was widely observed that the English aristocratic domination of the French in Quebec was unnatural, due to the longstanding animosities of the two nationalities along with the irreconcilable religious differences.

Before 1774, Norwich, Connecticut-born Benedict Arnold was a successful merchant operating in the Atlantic shipping lanes. He saw first-hand many of the British usurpations of power on the seas which were summed up in Jefferson's masterwork, *The Declaration of Independence*. Arnold had participated and led parts of the rebellion at Ticonderoga and shared Washington's hope that Quebec might become the 14th colony of the United States. He also had traded in Quebec City often and knew that city layout, counting many of the city's leading townspeople friends.

In 1775, the Second Continental Congress agreed to Washington's choice and authorized Arnold, who was thought of as a rising young officer, to lead a group of militia to Quebec City, to seize that British stronghold. This altercation is historically known as the Revolutionary War Battle of Quebec; curiously the same name has

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been used for other battles that occurred there during other conflicts.

Arnold, who then held a commission in the Continental Army as a Colonel, knew the fight would be desperate and finally getting to Quebec, he decided to await the Montreal victors as reinforcements, and eventually formed the command structure he needed with Montgomery as leader of about half the force. The forces Montgomery⁵ delivered to the Quebec fight were meager in number (approximately 300), but they brought to him the most gifted and respected General of the early Revolution, Gen. Richard Montgomery, and badly needed supplies, blankets and clothing.⁶

Unfortunately, Montgomery was mortally wounded in the first assault on December 31, 1775 and brought to the Quebec hospital, the Hotel Dieu, where he passed away the same day.

Montgomery had been a hero on the English side since the Siege of Louisbourg in 1758, the battle that effectively was the beginning of the end for the French colonial era. He came to the rebel cause fully expecting to be hanged as a traitor, but convinced it was the right thing to do. Fate took him away long before the hostilities would end, and the traitor label was never applied to him.

Arnold had begun this campaign with only about 1,100 soldiers in his expeditionary force to lay siege to Quebec City, and he knew he needed to

⁵ Montgomery arrived in the Quebec vicinity on December 1, 1775 fresh from the victory he had in Montreal the month before. He was married to the daughter of Robert Livingston, so he probably knew of another on the expedition, James Livingston, who was a relation.

⁶ Arnold's men were in rags, starving from poor rations during the Old Canada Road-Corridor trek and dying a few each day of disease (primarily smallpox and yellow fever). Some of the clothing that he gave Arnold's men was British uniforms taken from the dead English Redcoats after the battle of Montreal.

get there as quickly as possible, before the bad winter weather set in. He chose to use the Old Canada Road to get through the trackless Maine woods with his men quickly, but the trek was not quick - it took almost 2 months to make the passage. Before he arrived, 400 had deserted and turned back while about 200 died along the way of famine, disease and exposure. He eventually besieged the city of Quebec from December, 1775 until April, 1776 with about 800 men, about 50 of them volunteer Québécois recruits and including about 300 veterans of the Montreal fight.

Arnold's forces were not able to take Quebec and they were soundly defeated, leaving the area with nothing close to victory and only about 200 men. Arnold was wounded in the fighting himself, as were many others. Most of his officers and men were captured and taken prisoner, to be paroled or exchanged later.

The defeat ended the hope of many in the American Colonies that Canada would join in the revolution from Britain and become the most northern state of a combined nation in North America. The battle did, however, engage the British command and took forces away from the fight in the lower 13 colonies, thereby actually facilitating the later successes of Washington and his other generals. Noteworthy also is the fact that this action, along with the successful siege of Montreal, stands as the only time United States forces battled in Canada. The battle also is unique for involving Colonial militia from almost every colony, which was not the case for most battles of the Revolutionary War.

Arnold had several persons of note with him, including the following famous people:

- Nineteen-year-old Aaron Burr (1756 – 1820)⁷ was from New Jersey and was destined to be a future Vice President under President Thomas

⁷ Burr would later be a New York Senator. He was also the grandson, through his mother, of Jonathan Edwards (1703-1758), the well-known Calvinist Pastor.

Jefferson (1743 – 1826). Burr later killed Alexander Hamilton⁸ (ca. 1755 - 1804) in the most widely known duel of the nineteenth century. (In the election of 1800, he was to be a single Electoral College vote short of becoming President of the United States. This was the largest frustration of his life).

- Another notable with the attackers was James Livingston (1747 – 1832), a native of New York⁹, who was a member of the most well-known and well-connected colonial family of the time. Almost all Revolutionary War histories include the Livingston “Hudson River family” notations as they were prominent in politics and business.
- Twenty-four-year-old New Hampshire soldier Henry Dearborn was among the leaders of the corridor expedition to Quebec, scrambling to the battle already underway in Quebec on December 31 because he was not informed by the courier of the start time (the courier was delayed and was tardy with the orders). He was more than a mile away when he heard the battle raging, and the snow in his sector was three feet thick and still coming down. Yet he and his troopers made the march in under an hour and joined the fight. He had fought at Bunker Hill with the Minutemen, then at Ticonderoga and Saratoga.

After Québec, Dearborn served at Valley Forge, the Battle of Monmouth, and

⁸ Hamilton was the first Secretary of the Treasury of the United States and oversaw the establishing of the financial principles upon which our country was founded.

⁹ Livingston’s daughter Elizabeth (1773–1818) later married Peter Gerrit Smith (1768-1807), a business partner of millionaire John Jacob Astor (1763-1848). She became the mother of Civil War-Era abolitionist Gerrit Smith (1797-1894).

Another Livingston daughter, Margaret (1785–1871), married Daniel Cady (1773-1859). They became the parents of Elizabeth Cady Stanton (1815-1902). The Livingston family genealogy (back to 1603) can be found on the web at Wikipedia.

Yorktown. He went on to become a Major in the 3rd New Hampshire militia and after the war he relocated to the Kennebec area. He was the Congressman from Maine, Secretary of War under President Jefferson, Sr. Major General under President Madison, and finally Minister/Ambassador to Portugal. Dearborn County, Indiana, and Dearborn, Michigan are named for him, in his honor.

- Lieutenant Colonel Christopher Greene, 38, also played a significant leadership role in the Battle of Quebec. He and his men held out in a barricade longer than anyone thought possible, awaiting Montgomery and his group. They had to eventually surrender their position when it was found that Montgomery had been killed and his troops retreated from the field. This Rhode Islander, the cousin of famous patriot General Nathaniel Greene, was present at the Battle of Fort Mercer (NJ), and would have been a more famous patriot in his own right but for the fact that he was murdered by Loyalists in 1781.
- In addition, Arnold’s siege included the brilliant Virginia-born Daniel Morgan (1736–1802)¹⁰, another well-known Patriot. Morgan, age 39 at the time of the battle, was captured in the fighting and kept as a prisoner of war by the British until 1777, when he and the other 400 prisoners taken during this battle were exchanged. He was present at the battles of Cowpens, Saratoga, and other notable fights. He later served in Congress. Morgan counties in Alabama, Georgia, Illinois, Indiana, Kentucky, Mississippi, Ohio, Tennessee, and West Virginia honor his memory and Morgantown, West Virginia is named for him as well.

Arnold was recuperated from his battle wounds by April, 1776 and commissioned as a Brigadier

¹⁰ Morgan was later to be a US Rep from Virginia, and was always thought of by his peers as the master tactician of the Revolution. Mel Gibson’s film *The Patriot* used Morgan as the model for one of its main characters.

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General in the Continental Army. Until May 4th he kept a confining perimeter around Quebec and had hopes of taking Quebec, but on that day the British fleet entered the St. Lawrence ensuring that no American force would ever threaten Canada again.¹¹

On the British side, General Guy Carleton (1724-1808) led the defensive 1776 victory in Quebec, followed by the retaking of Montreal later in the summer. He was afterward rewarded with the combined governorship of Acadia (New Brunswick, Nova Scotia, and Prince Edward Island, then called St. John Island). In 1786, he was given the greatest honor in British society by being raised to the English Peerage¹² and made Lord Dorchester.¹³

CONCLUSION

I hope this short essay spurs your interest to research this area and perhaps even find a relative who travelled on the Old Canada Road. Since it lies less than 250 miles away, it could be a scenic destination for a summer vacation or long weekend excursion with a historical and a genealogical backdrop.

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¹¹ In the summer of 1780 Arnold grew disillusioned with the outcome of the rebellion and entered into a bargain with British Major André. He became a traitor that day, even though his contributions to the battles to that time were significant. He is remembered for being The Traitor, not the hero of Ticonderoga, Saratoga, or the dozens of other acts he performed selflessly as a brave military leader of significant ability. Washington himself forgave him, but history has not.

¹² The Peerage is the general name of the body of hereditary nobility who inherit titles or who have nobility bestowed on them by a reigning sovereign.

¹³ Carleton was seated in the British House of Lords in 1792. In Montreal, Dorchester Square is named for him.

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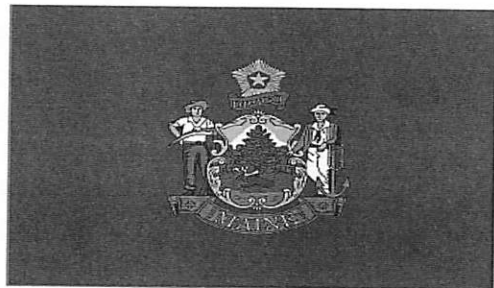
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New England Textiles and the Québécois

Jack Valois #31, and Rev. Raymond Valois, C.S.V.

Editor's Note: Although the French-Canadian Genealogical Society of Connecticut was founded in 1981, the first issue of the *Connecticut Maple Leaf* did not appear until the spring of 1983. In commemoration of the inauguration of the CML and celebration of its 30th birthday in June, 2013, we are reprinting a significant article on the history of French-Canadians in New England, co-authored by one of the Society's founders, Jack Valois. This is an extract from *The Valois: A Family History and Genealogy* by Jack Valois and the Reverend Raymond Valois, C.S.V. The article appeared in Volume 3, Number 3 (Summer 1988) of the *Connecticut Maple Leaf*.

Compelling reasons prompted the southward migration of some 575,000 Québécois in the last half of the 19th century. Only several decades after the British conquest of New France, trappers and fur traders in Lower Canada (the province now called Québec) found themselves increasingly dependent for survival on agriculture, especially when the trade in pelts began declining, as early as the 1830s.

Discrimination on the part of English industrialization pioneers in eastern Canada was another factor restricting the *habitant* to his small farm. Rural Québec was as poor as its played-out and overpopulated farmlands. In sharp contrast to his unproductive plot of terrain, the Québécois fertility rate continues to fascinate modern demographers (those statisticians who study population growth).

From a diminutive base of 10,000 settlers in 1689, French Canadians managed to double their numbers during each succeeding generation in North America. They totaled 80,000 in 1763; just 78 years later, in 1841, Québec counted 650,000 residents of French extraction! The *Québécois* refer to this phenomenon as *Revanche de berceau* (Revenge of the Cradle).

Land scarcity, primitive agricultural methods, a brief growing season due to harsh six-month winters plus substandard country roads that delayed transporting crops to market – all these

factors combined to impoverish an overabundant French-Canadian populace of *ex-voyageurs* fundamentally ill-suited to farming. This turn of events coincided, toward the middle of the 19th century, with a rapidly expanding textile industry in New England, where busy woolen and cotton mills created a tremendous demand for more workers.

Yankee mill owners were quick to exploit the vast northern market for its unskilled labor. Prior to 1840, French surnames were rarely found in New England, aside from small numbers of Huguenot *émigrés* and exiled Acadians. Woonsocket, RI vital records during the period of the American Revolution list a Frenchman named Proulx as early as 1814 while Burlington, VT was home for 100 *Canadiens* in 1815. Worcester, MA saw its first French Canadian in 1820 and an individual called Marois is known to have settled in Southbridge, MA, in 1832.¹

¹ Editor's Note: There were both European French and Canadian French residing in Connecticut as well. For example, French-born Jean Ariail owned property and farmed in Farmington's Blue Hills section during the Revolutionary period. He married Marie Louise Allard in Charlesbourg, Québec in 1761, and married Hannah Rich or Root, probably in Windsor, CT, in 1774. This second marriage took place five years before the death of Marie Louise Allard in Canada, in 1779.

The first known [Valois] family member from Québec to show up in New England was 19-year-old Marie-Anne (Valois) Godard. *Débuts de la Colonie Franco-Américaine de Woonsocket, R.I. (Beginnings of the Franco-American Colony in Woonsocket, R.I.)*, written by Marie Bonier and published at Attleboro, MA in 1920, notes that Marie's husband was recruited at St. Aime, Québec, by Woonsocket mill agents in 1855.

On visits home, the pair's glowing reports on town life and its economic advantages convinced Marie's father, newly widowed Julien Valois [V.2] (1817-1897), to move in 1857 with his remaining five children from the village of Yamaska, near Champlain, to Woonsocket. The 40-year-old ex-farmer found work there as a laborer in the mills. Julien descended from Jacques Levallois' last child and youngest son, Antoine-Regis; Julien was also the author's great-grandfather.

A clue to the early volume of the trek south to the United States is provided by the dates that small groups of new Franco-Americans banded together to start their first Catholic parishes: Maine, 1826; New Hampshire, 1846; Vermont, 1850; Connecticut, 1863; Rhode Island, 1866; and Massachusetts, 1868.

This trickle of opportunity-seeking farmers-turned-mill workers became a deluge after 1840. Franco-American recruiters hired by textile mills began canvassing Lower Canada farm communities and had no difficulty signing up volunteer families. The prospect of higher wages than they had ever known was preferable to an exhausting 12- to 14-hour work ritual seven days a week on marginally productive farms. For most, the change in tempo from quiet, isolated village life to a large ethnically mixed, and clamorous industrial town was mind-boggling. Adjustment was also necessary to a bustling plant environment where speed and adherence to rigid time schedules were all-important.

Management came to appreciate their compliant, industrious, and reliable labor source from Canada. While performing a majority of skilled

and semi-skilled jobs, new immigrants had little chance of becoming overseers (department managers) or second-hands (shift foremen) since supervisory positions were reserved for native-born Americans, English, Scots, second-generation Irish and an occasional German or Swede.

Language was a barrier made formidable by the fact that many *Canadiens* were illiterate. For them, learning English was a difficult and lengthy process of memorization. Consequently, inside and outside the plant, little fraternization took place with non-French-speaking workers. This was a main reason why Québec *patois* survives to this day – despite generations of exposure to compulsory English in schools – within Franco-American enclaves of New England.

In the absence of child labor laws, even 12-year-olds could start earning greenbacks immediately. So employment in textile mills turned into a family affair. Depending on skills and aptitudes, a newly arrived father in that early period could earn from \$4.00 to \$6.00 for a six-day work week of ten-hour days, or 6.6¢ to 10¢ an hour on a straight-time basis (since overtime pay was unheard-of). His wife might expect to be paid \$2.00 for her 60-hour shift at 3.3¢ an hour. Their work-age children qualified for a weekly wage of 50¢ to \$1.00 and were required to put in 60 hours, too.

The workday began at 6:00 A.M. and lasted until 6:00 P.M., interrupted by a one-hour lunch and infrequent breaks for coffee, cake, or candy snacks. For workers who needed eight hours of sleep at night, scant time remained for recreation, reading, or education.

An unending supply of French Canadians ensured that New England cotton and woolen mills remained the region's lowest-paying employers. Holyoke, Massachusetts cotton mills in 1880 were still paying salaries ranging from \$4.62 to \$6.54 for a 60-hour week. Highly skilled weavers, mule spinners, and foremen received \$8.00 to \$10.00 for 60 hours.

In contrast to an average yearly wage of \$284 for Holyoke textile employees that year, workers in the city foundries and machine shops averaged 145 percent more pay, or \$412 annually. During World War I, in 1917, the mandatory work week was reduced from 56 to 48 hours, where it stayed until the Federal Wages and Hours Act of 1938 at last brought the modern 40-hour schedule.

During intermittent recession periods of few jobs and excess workers, management preference dictated hiring lowly paid women and children for available positions. No wonder the mill owners, a tightfisted crew of Boston-based Yankees, were able to afford gracious mansions, replete with the latest household conveniences and servants, in posh urban suburbs along with sprawling summer residences in fashionably expensive Newport and Bar Harbor.

Conditions in textile plants were usually grim. The very nature of the work was monotonous and fatiguing. Looms required almost constant attention and employees spent a good part of the shift on their feet. Many jobs were performed either by men or women: weaving, doffing, spinning, carding, tying-over.

Heavier mechanical labor plus maintenance (mill-wrights) and machine repair were exclusively for men; so were cloth bleaching and dying, done under extremely hot conditions. Loom-fixing, the highest-skilled job in the plant, also was restricted to males.

Lack of sufficient ventilation in mills was a major problem, especially in summer. Holyoke newspapers reported in 1874 that summer temperatures in textile mills often exceeded 95 degrees. Those same newspapers matter-of-factly chronicled the frequent incidents of serious, sometimes fatal, accidents. Fingers severed by circular saws and hands or arms snared within machinery gears or its miles of unguarded leather belting represented occupational hazards daily faced by textile workers.

All mills were dusty, drafty, and continually noisy with the air always full of lint. Few owners installed exhaust fans and no one knows how many cases of tuberculosis, a common 19th century killer disease of the lungs, stemmed from polluted air within factory walls.

Most mills constructed tenement houses for employees, two- and three-story row structures of brick or wood consisting of three to four rooms per tenement. Duplex arrangements could feature as many as three rooms downstairs, including a kitchen, plus three upstairs bedrooms.

The first-floor parlor and living were converted to bedrooms by larger families or rented to boarders for welcome extra income. Tenants occupying Holyoke mill houses in 1880 paid \$4.00 rent each month (rule of thumb was \$1.00 per room per month) deducted from salary with the provision that fired or laid-off workers were subject to immediate eviction.

Newcomers from Canada often lived temporarily with relatives or friends while searching for a tenement of their own.

Indoor plumbing was still a long way off and the only running water in these 19th-century flats came from a handle-operated sink pump in the kitchen fed from an outside well or nearby river. Hot water was heated by pail or metal washtub atop a wood- or coal-burning iron stove with its integral baking and smaller food-warming ovens.

A brick chimney bisected the house middle, or twin chimneys might stand tall at either end, to furnish abutting bedrooms on each floor with a measure of warmth via fireplaces.

Coal-carrying metal bed warmers, rubber hot water bags, or heated flatirons (wrapped in towels) supplied extra heat to offset the shock of climbing under ice-cold bedclothes on wintry New England nights. In addition, metal ceiling grilles allowed some warmth from the kitchen stove to reach second-floor bedrooms.

Interior lighting in those pre-electric evenings was furnished by the sparse illumination of smelly, wick-equipped kerosene lamps. Communal toilets were situated in the backyard. These raised-seat stalls, with circular openings covered by hinged lids, were housed within wooden enclosures made forever famous by cartoonists over the years for the quarter-moon ventilators carved in their front doors.

French-Canadian goals were simple enough albeit difficult to achieve in those times: hold down a steady job in an era of job insecurity, save enough money to buy a home, and raise children to seek better-paying jobs offering more prestige. This last desire was normally postponed at least three generations because most families relied on working children's salaries to stay above the poverty level.

As for the Valoises, their names are found by the scores in 19th and 20th century town or city directories of New England textile communities. Unless the person was a weaver or supervisor, textile employment is usually confirmed by the nondescript term "operative" next to their name. The greatest number of Québec Valoises settled in Rhode Island, drawn like magnets to every city, town, or village containing a woolen or cotton mill.

Two family members who successfully climbed to the upper echelons of textile corporate executives (though it took four generations to accomplish) were the brother/sister team of Arsene "Sam" and Berthe Valois [IX.2]. These Woonsocket, RI, residents were great-great-grandchildren of Julien Valois' older brother Pierre (1807-1894).

Their great-grandfather Felix [VI.2] (1832-1915), emigrated from St-Robert, Québec, circa 1871,

for his name appears that year in the Woonsocket town directory where he's listed as a textile weaver. Directories identify his son Olivier (1860-1938) as a textile weaver for many years and his grandson Euclide (1881-1935), father of Sam and Berthe, as a salesman, later as a carpenter.

Sam (1911-) began work at Woonsocket's Masurel Worsted Mill in 1930 as a 19-year-old clerk. He spent four years as a textile salesman with the same firm (1931-35) before being promoted to analyst in 1936. Eleven years later, in 1947, at the comparatively young age of 36, Sam became plant superintendent. He left Masurel in 1957 to accept a position as vice president and general manager of Rose Mills in Philadelphia, PA, where he and his family were still living in 1979.

Berthe (1905-) worked as a stenographer in Woonsocket from 1923 to 1925, then was hired as a bookkeeper, aged 19, by her brother's firm. Promoted to head bookkeeper in 1937, she held that responsible job for 13 years until offered in 1950 the post of treasurer for Verlaine, Inc., yarn manufacturers, at their Boston, Massachusetts, corporate headquarters. As of 1959, she was retired and living in Hollywood, Florida.

New England labor strikes of the 1920s and 1930s, plus the Great Depression, aggravated by competition from newer and better-automated plants in southern states, helped put regional cotton and woolen mills out of business.

By the time that remaining textile firms closed down or began moving their operations south before and after World War II, searching for cheaper non-union labor, most Valois family members had long since left the mills behind in their quest for self-betterment.



Pardon My #&!! French A Look at Profanity, Québec Style

Ivan Robinson, #326

My French-speaking father, a gentle man, was given to swearing once in a while. Especially when busy in his basement workshop, he let choice words fly if a small irreplaceable part fell to the floor out of sight or if a chair still wobbled after he trimmed a leg. “*Baptême!*” he would exclaim. Or, when the misfortune was more serious, “*Enfant de cœur!*”

For a long time, I thought he was using euphemisms, substituting innocent words for touchy ones — “baptism” for bastard and “altar boy” for son of a bitch, the way English speakers say darn for damn and jeez for Jesus.

But now, as I’ve learned through poking around the cultural byways where genealogy often leads us, I’ve found that he was indeed swearing. He was turning the air *bleu* with the language he spoke growing up in Beloeil on the Richelieu River, 20 miles east of Montreal.

For English speakers, profanity is based mostly on sexual and bodily functions. In Québec, it consists mostly of religious terms — terms that seem inoffensive translated into English but are as unacceptable in polite company in Québec as disgusting English swear words are to Americans.

Call me naïve but I never knew this. My family moved to the States when I was five years old and although I grew up speaking French at home I missed the kind of upbringing my father had — that is, going to school in Québec and hobnobbing with other French-speaking young men during his formative years. For better or for worse, I missed out on an ignoble tradition.

So, in the interests of cultural history and a better understanding of our immediate ancestors and our

contemporaries up north, I delved deeper into the art of swearing among the Québécois.

I struck a mother lode. A University of Québec study¹ found 890 distinct *sacres*, or swear words, being used in Québec. Examples, besides the two I attributed to my father, include *calvaire* (Calvary), *hostie* (the host, or communion wafer), *ciboire* (the container that holds the wafer), *tabarnak* (the place where the *ciboire* is stored) and *câlîce* (the chalice in which the wine is consecrated).

In his 2000 book, *Sacré Blues: An Unsentimental Journey Through Québec*, Taras Grescoe sees the use of liturgical terms as “a direct inheritance of having survived a virtual theocracy.” Noting that the ties between France and New France were cut in the late 1700s after the British Conquest, he says: “The educated nobility and the officers went back home, leaving the *Canadien* peasants in the hands of black-robed priests for the next 200 years. By the beginning [of the 1900s], the surest way to shock polite society in such a devout environment was to appropriate the church’s most sacred words, using them in anger or in scorn” (p. 75).

The more *sacres* you string together the worse the curse. A torrent is worst of all. Grescoe imagines a Montreal driver caught in a mid-summer traffic jam shouting: “*Tabarnac! Bouge ton maudit char, calice! Hostie de chauffard de merde! Ciboire!*” Translated very freely: “Godammit! Move your damn car, for Pete’s sake. Dirty roadhog! Damn!” (p. 72). (Translating swear words is not easy, as I will discuss later.)

The *National Post*, an English-language newspaper based in Toronto, has also become intrigued

¹ Unsourced citation in Cody, p. 55.

with the Québécois way of swearing. How long, it asked in a 2011 article², can the distinctly Québécois swear words survive in an increasingly secular age marked by the desertion of church pews, obsolete religious buildings, a civic rather than a religious education system, and communion wafers sold in supermarkets and eaten as snacks?

The Post reported that an exhibit, "Tabarnak! A Look at Swearing in Québec," had been mounted at the Museum of World Religions in Nicolet. Its director, Jean-Francois Royal, said the intent was to show children the objects invoked by the swear words.

Royal said he saw kids crack up when a guide told them. "This is a *câlce*, this is a *ciboire*." "Ha," they said, laughing "you're swearing." It shows how much families have become disconnected from the old religion. "We have a generation of students," Royal said, "who ask 'Who is the guy on the cross?'" Royal echoes Grescoe about the *sacres* being a form of rebellion against a powerful clergy.

"One theory is that religion held such a stranglehold over people that swearing was a colorful way for them to free themselves from religion," he said.

He noted that the first use of *hostie* as a curse was documented in the early 1900s following a decree requiring communion once a week rather than once a year. The extra demands annoyed the parishioners and they showed it by starting to use *hostie* as a swear word.

The Post article reports that in 1982, the Québec Office of the French Language found that *ostie* was the favorite swear word of young women and all ages of men. Older people preferred *calice*. In that year, 20 years after the start of the Quiet Revolution that took many powers away from the Church, 94% of teenagers still considered *ostie* a swear word.

Its future seemed secure. But Olivier Bauer, a University of Montreal professor of theology and religions, is not so sure. He is quoted in the National Post: "It has been used so much that it has lost a bit of its shock effect. Yes, I think it could disappear [as a swear word]. I think more young people are using more English swear words."

The catalog that went with Royal's museum exhibit noted that swear words are not eliminated by censorship but by the erosion of their ability to offend. It adds: "A process of elimination has already begun. For example, *esprit* (spirit), *sacrament* and *baptême* are rarely spoken by young people. It seems that only *ostie*, *calvaire*, *câlce* and *tabarnak* endure because they are often repeated in the media. But how much longer can they maintain their impact?"

To illustrate, Royal told about an episode at the museum. A high school student, pointing to a chalice, asked the guide, "Sir, when I say *câlce*, is that what I'm talking about?" Told it was, he said, "Okay, that's just taken away the strength of the word. I'll have to find another."

Which brings me to my tongue-in-cheek attempt at translating the profanities of Grescoe's driver in Montreal. I can't do a true attempt. And I'll tell you why.

First, the swear words in French, taken literally, simply mean the things they refer to, the trappings of the Mass, for instance. Translated into English, they carry no shock value. *Bâpteme* is baptism. So what?

Second, the only way to convey the power behind French curse words is to substitute English words that have equal power. This, of course, would lead to a serious discussion with my editor.³ The upshot is those English profanities will not see the light of day here.

² Hamilton, G. *National Post*, September 9, 2011.

³ Editor's note: D'accord!

Pardon My French

This whole problem was explored at length in 2011 by a master's degree candidate at Concordia University in Montreal named Jo-Anne Hadley, whose thesis explored the problem of writing subtitles for movies.

Specifically, she focused on the first bilingual film ever produced in Québec, "Bon Cop Bad Cop," which came out in 2006 and has won numerous awards. (It is available from Netflix.)

The story involves two detectives, uptight "good cop" Martin Ward from Toronto and loose cannon "bad cop" David Bouchard from Montreal. They are thrown together on a case when a body is found lying half in Québec and half in Ontario, forcing cooperation between the two jurisdictions.

It is a stereotypical portrayal as well as a metaphor of Canada's "two solitudes," Anglos and French somehow trying to work together despite their differences. The dialogue bounces between the two languages. Subtitles are in English or French, depending on the version being screened.

Profanity abounds. So much so that Hadley counted 28 instances where the French ones are not translated at all. One example was an angry tirade by the police captain over a foulup by the two cops: "Câlice d'hostie de sacrament de ciboire de criss d'hostie de vierge de tabarnak!" No subtitle at all. Maybe how it was shouted was thought to be meaning enough. But notice how only one word is repeated. A true masterpiece of invective.

Many times, the *sacres* are toned down. At other times, the subtitler takes full advantage of the looser standards of modern filmmaking to use the worst English expletives imaginable.

When the film was shown in Montreal, with its high rate of bilingualism, the subtitles became an unexpected star of the show. Viewers found it hilarious to read the off-the-mark English paired with what was actually being said in French. For this audience, Hadley said, the subtitles produced

a "supertext" that gave the movie another layer and added to its enjoyment.

Hadley faults the translator, Kevin Tierney, who was the film's producer and is fluent in both languages. "This just goes to show there's more to being a translator or a subtitler than being able to speak both languages," she said.

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Relationships

By Raymond Cassidy, #747

When I first started to write this article I was under the assumption that French-Canadian genealogists all knew that we were all related, where're all cousins. Then someone pointed out that this was not correct. It wasn't common knowledge even among our members and other genealogist. So let me explain how we are all related.

First of all, when doing research at the library and talking with others I always find that we have common ancestors. I haven't found anyone who has done most of their research that I am not related to.

Second and a much stronger argument is this: From the 1681 census of Québec there are 1,568 marriages comprising of 2,936 people¹. If you go back to this same time period, 9 to 10 generations, you will have between 500 and 1000 ancestors. Let's split it down the middle with 750 ancestors. With a total married population of 2,936, two people would have to have 750 ancestors each that don't match. The total married population is not that high so it seems very likely that at least 1 or more of the 750 possible matches would occur.

Now I think that most of you will agree that we are all cousins. I would like to show what extent French-Canadians are related using four people from my database. I use a program for my genealogy called GeneWeb² which has the ability to figure out and display the relationships between³ any two people who have been entered into the database.

¹ This lower number must account for the death of one of the spouses.

² GeneWeb is a Freeware open source web enabled program from France.

Let's first define what a relationship link is. A relationship link exists when two people share a common ancestor. For example, a brother and sister will have two relationship links if they have the same parents. One link through the father and one for the mother would count as two common ancestors.

The four people we will look at are my grandparents who all come from different areas of Québec Province. They are Ernest Cassidy (he is only ½ French-Canadian), Marie-Anne Marquis, Joseph-Honoré-Philippe Nadeau and Josephine Méthot. The chart below shows the number of relationship links or common ancestors which exists between any two of the four people.

	Cassidy	Marquis	Nadeau	Méthot
Cassidy	-	45	35	43
Marquis	45	-	92	68
Nadeau	35	92	-	82
Méthot	43	68	82	-

As expected, the Cassidy comparisons are the lowest. What's really surprising is the total of 92 common ancestors between Nadeau and Marquis. Remember it only takes one common ancestor for two people to be cousins. The numbers are actually higher because I didn't count common ancestor relationships which existed before New France was settled, only French-Canadian relationships. The closest relationship is with Nadeau and Méthot who are 4th cousins with two common ancestors.

As can be seen from these results, all French-Canadians are truly cousins. It would be interesting to examine the results from anyone else who can produce a similar study. If you would like to examine these results or play with relationships you can go to my web site www.raysplace.org and from the menu select database. The program is very easy to use.

Misreadings, Translation Errors, Transcription Inaccuracies, Dual Versions and Plain Old Mistakes

Maryanne LeGrow, # 696

People who are lucky enough to have grown up with a Grandmother-in-Residence usually reach adulthood equipped with an extensive supply of axioms, truisms, proverbs, and aphorisms to fit all occasions. Some of the ones I learned are funny (“It was impossible, but the dang fool didn’t know it so he went ahead and did it anyway”); some are a bit odd (“You can get used to anything, even hanging if you hang long enough, but is it really worth the effort?”). But most reflect the folk wisdom of ordinary people who have lived many years and learned a good deal from their experiences.

One of my Grandmother Mary Conway’s favorite sayings was “Don’t believe anything you hear and only half of what you see.” This is a treasured bit of grandmotherly wisdom that I find especially applicable to genealogical research in the age of the internet. Twenty years ago, internet research was pretty much limited to posting inquiries on Prodigy; ten years ago it was possible to find and search actual transcribed lists of many types; today the amount of transcribed and microfilmed material available free and through subscription services is mind-boggling and it’s growing daily. Increased availability of information on line has fed a huge demand for even more information and is the reason why a multitude of organizations, profit and non-profit alike, are scrambling to provide accessibility to records of all kinds.

While I’m as grateful as the next person for the convenience and variety of online genealogical materials, I am also concerned that the rapid creation and use of such information can lead to mistakes and sloppy work on the part of both creators and users. Even worse, it can lead to proliferation of errors that are nearly impossible to correct in unsourced genealogies available on line.

Published books of data transcribed from original

sources such as vital records, census indexes, land records and historical documents have been around for a long time. We’ve all used them and found them indispensable, and we’re all aware of the possibility – the inevitability, really – of mistakes that creep into even the most carefully edited works. Certainly the very act of copying the contents of one document to create another opens a path for human error to creep in.

Mistakes can happen in a good many ways and at several points in the creation of records and databases. Errors even in creation of the actual original records do occur, though fortunately not as often. They can easily happen when the original records were made some time after the event they record.

For instance, my father and his siblings were born in early 20th-century Connecticut at a time when childbirth normally took place at home. The physician in attendance simply made a note of the birth and filed a report some days or even weeks later. Because of the local doctor’s memory slip, the birth of one of my aunts was noted in town records as “male child,” with the date and names of the parents but not the name of the child. Her troubles in later life when she attempted to register for a Social Security card are legendary.

Another example: a death certificate is considered an original record but its accuracy depends on both the person providing the information and the person who transcribes that information to create the record. When my mother died, I filled out the funeral home’s form that was forwarded to the state to create a death record. Since I retained a copy of the form, I know that the data I supplied were correct. But when I received a copy of the death certificate, I found errors in dates, locations, etc. Contacting the State of Pennsylvania to correct the errors was of little use: I was told it

would take a court order to change anything. In similar fashion, the book of funeral home records from Fall River, MA that was recently published by the FCGSC contains a number of instances where the person who created a record wrote the decedent's correct day and month of birth but inadvertently gave the current year instead of the correct year of birth. So you'll find a person who died at 86 years, 6 months and 5 days of age listed as having been born during the same year that he or she died.

Other errors in creating an original record can creep in for many different reasons. For instance, they can happen when the person making the record is a poor speller, or when the individual providing the information has an accent that is misunderstood by the record-maker. For years my husband's family was unable to locate the Civil War service records of an ancestor named Michael Shugrue, an unlettered Gaelic-speaking Irish boy from County Kerry who must have had a pretty thick brogue. The problem was that his name had been recorded in Massachusetts enlistment records as Michael Schecuruga – not a spelling likely to turn up in any Soundex search.

It's even possible, though mercifully not as common, for sources to contain erroneous information that was deliberately introduced. Marriage dates in family Bibles have been known to be pushed back a bit to accommodate a child's birth date. Québec parish registers often contain baptismal records of children with the notation "born this day of unknown parents," when at least the mother of the child could certainly have been identified. Inaccurate immigration dates were sometimes deliberately provided and Native American origins were routinely denied in U.S. Census information given during the mid-19th to mid-20th centuries. Sometimes years have been added to a person's recorded age to make him eligible to enlist for military service or old enough to marry without parental consent.

Most errors in print or electronic databases come about, however, when information in the original record is transcribed incorrectly. It's easy to misread an F for an E or to misspell an unfamiliar

name, omit or transpose the numbers in a date, skip a line from the church registry, and so on when copying old records. Psychological research tells us that the human eye tends to "see" what it expects to see, so it's not uncommon for Thersile to become Therese or Emile to become Emily.

But with the advent of online research using databases supplied by commercial vendors, I have found that errors in interpretation and transcription seem to be becoming not only more common but more widely accepted and also more serious in terms of the spread of errors on the internet.

Databases contain the transcriber's interpretation of what the original record says, and from the numbers of transcription errors that appear in such records, I suspect that in their haste to produce searchable electronic materials, organizations may sometimes use transcribers who are not entirely familiar with the language, record-keeping customs, or old handwriting of sources they transcribe.

The 1940 Census is an example of a hastily constructed index: within mere weeks after its release, armies of volunteers had produced searchable versions that are accessible on the Ancestry and the LDS FamilySearch sites. The wonder is not that there are mistakes but that, given the immensity of the task, the brief period of time, and the multitude of individual transcribers and editors, the index actually contains as few errors as it does.

Unfortunately, more errors per electronic database or printed work mean more errors accepted by researchers. Even more troubling is the fact that many databases are offered on line without linked access to the original documents from which they are drawn. Often the only way to get into the data is to enter search terms into the space provided. This means that many inexperienced researchers are relying heavily on transcribed materials and using sometimes unreliable search engines to do their work. With the genealogical world now depending more on secondary sources than ever before, many family historians are failing to develop the critical thinking and research skills

Misreadings

needed to construct trustworthy family histories. Instead of accessing original sources or microfilm copies, people tend to take the easier way by using the search function of an electronic database. Failing to find what they want can lead them to conclude that the database doesn't contain the desired information, when the problem may be that they haven't entered the exact search terms required, not that the information isn't there. For example, Michael Shugrue's 1862 marriage in Norwich, CT does not turn up in an electronic search of the Connecticut marriage record index on Ancestry using any of the common variants of the surname. That is because Michael's name is spelled as "Shugrue" in the handwritten record but is transcribed as "Shugrns" in the Ancestry database, which apparently doesn't conduct a wide Soundex search.

Where it's not possible to gain access to original sources, then databases transcribed from those sources are better than nothing. But too often a transcription error is accepted as fact without further investigation: too many times a particular record group or database is abandoned because information doesn't turn up using an automated search. Too frequently, many of today's researchers accept erroneously transcribed records rather than going to the trouble of accessing film or photocopies of the originals, even when such copies of originals might be readily available.

Grandmom was right, it's always safest to mistrust most of what you hear and at least half of what you see unless it's corroborated by other sources. Once you've found what you are looking for in a database, the best thing to do is to locate that information in the original or in a photographic copy of the original and double-check the content. But what can you do if all you have to work with is the transcribed version of the data, without access to the original document?

To estimate the accuracy of information derived from a print or electronic database, you can ask yourself the following kinds of questions:

- What do you know about the source of the database? Was it produced by a reliable

organization with a reputation for accuracy?

- If you Google the database name or web site, do you see postings with complaints about errors?
- Have you identified errors in any other information you've extracted from this database?
- Does information in the database seem reasonable? Obviously misinterpreted names (e.g., "Reizezf or Jacodr as a first name), dates that are out of place (a 20th-century date appearing in a Civil War casualty list), or place names that can't be located in a gazetteer of the period are an indication that transcription errors may have occurred or that old script may have been consistently misread by a transcriber.
- Compare some information you already have to information from this database: are dates, names, locations the same or are there subtle differences in spelling or interpretation that might indicate mistakes in this transcription?
- Do data that you've found for this individual fit with what you've already found from other sources? Does the new information corroborate or contradict what you already know?
- If this is a searchable electronic database, do you know how to use the search engine? Does it use a Soundex search or will it search only on the exact terms you input? Can you use wild cards? Search using only a first name?
- Finally, are you sure that what you're looking at is the original original?

That last question requires some explanation. Photocopies or microfilms of original documents are the best sources of information when you can't access the originals themselves, but even here Grandmom's Rule applies, and a bit of healthy skepticism can be beneficial. The fact that you're looking at a handwritten copy of a document does not always mean that you are seeing the original record.

I learned the hard way that not all handwritten

records in old books are originals. In 1989, after searching unsuccessfully for hours through the baptismal record books of Leckpatrick church in Strabane, Northern Ireland, I finally concluded that my grandmother's baptism had not been recorded, though I had found the records of dozens of other Conway relatives in it, including those of all of her siblings born in Ireland.

As I prepared to leave the rectory, I commented on the lovely penmanship and the excellent state of preservation of the volumes I'd been researching. The pastor beamed with pride as he told me that every five years they sent the books to be recopied by the retired nuns of a nearby convent and then discarded the old copy. Grandmother Mary Conway was born in 1889, which meant that there'd been 100 years of periodic recopying of records – ample time for goodness knows how many mistakes and omissions to have crept into those beautifully kept “old” books.

To cite just two common examples, microfilm copies of handwritten U.S. Census records and Québec parish registers are not necessarily photocopies of the original records. In the U.S., until recently, census records were created by individuals who walked door to door asking questions and writing down people's responses. Those records were gathered together at the state capitol and a copy was made – by hand until almost the middle of the 20th century. One copy was sent to Washington, D.C., and one remained in the state capitol.

The question is which one went to Washington and which one stayed in the state archives? And which copy was microfilmed? It's possible that the microfilmed copy that you're using might not be the original record but a duplicate created from that record – with all of the possibilities for error and omissions of any other transcribed copy!

Likewise, in Québec the parish priest kept a ledger in which baptisms, marriages, burials and confirmations were recorded chronologically. Periodically these ledgers were copied, and the

copies sent to the diocesan headquarters to be stored. In the early days of New France, that meant the copies were sent to the Bishop of New France, in Paris. Later, copies were deposited in the diocesan archives in Québec. Not every set of records survived, so the microfilm that you access may have been made either from the original record or from the copy of that record that was made and sent to be archived at the diocesan headquarters. Photocopies of “original” records available on the internet such as those provided by the LDS FamilySearch and Ancestry web sites may not always be copies of the primary source created at the time of the actual event, and it's sometimes difficult to tell which copy you are looking at.

Records made by the parish priest at the time of the events they record would contain signatures of the married couple and their witnesses if they were able to sign, or signatures of witnesses to a baptism or burial. The second copy that was hand transcribed later for the diocesan archives would indicate who had signed the register but usually would not reproduce the witnesses' signatures. Usually. But occasionally “signatures” were copied into the duplicate set of records. Because at times it isn't possible to determine which set of records is the original and which is the copy, checking both sets, when possible, is always a good idea.

LDS and Ancestry microfilms can be of either type or a mix of the two types of “original” records, depending on which copies of the records have survived. If you are lucky enough to have access to both sources, it's wise to take the time to look at both. They can be compared to help with smudged or difficult to read handwriting, or to find a word or line that may have been omitted from one copy to the other. The second copies appear to have been made with great care and attention paid to accuracy, but like any product of human hands they can and do contain the occasional mistake.

On the following page are two sets of records from two “original” copies of the records of St-Luc, St-Jean County, Québec, and a set of records

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from the registers of St-Hughes, Bagot County, Québec.

Record Set #1 is of the baptism of Sophie Dussault, daughter of Antoine Dussault and Marguerite Boivin, on September 30, 1818. Record 1-A was accessed on the FamilySearch site and 1-B on Ancestry.

Record Set #2 is of the baptism of Genevieve Holmes, daughter of Guillaume (William) Holmes and Marguerite Whait, on October 6, 1818. Record 2-A was accessed on FamilySearch, and both Records 2-A and 2-B were accessed on the Ancestry site.

Record Set #3 is of the baptism of Sophie Fontaine, daughter of Jean-Baptiste Fontaine and Sophie Simoneau, on the 15th of September, 1845. Record 3-A was accessed on the FamilySearch site and 3-B on Ancestry.

Let's look first at Record set #1, the baptism of Sophie Dussault. Note the use of the archaic long "s" form that looks like our modern "f". This was still in use during the first half of the 19th century to replace the first "s" in a double-s combination such as in Dussault. It may explain why Sophie's baptism does not show up on the search engine on the FamilySearech site using any of the possible

spellings of her surname: the transcriber may not have been familiar with the old letter form.

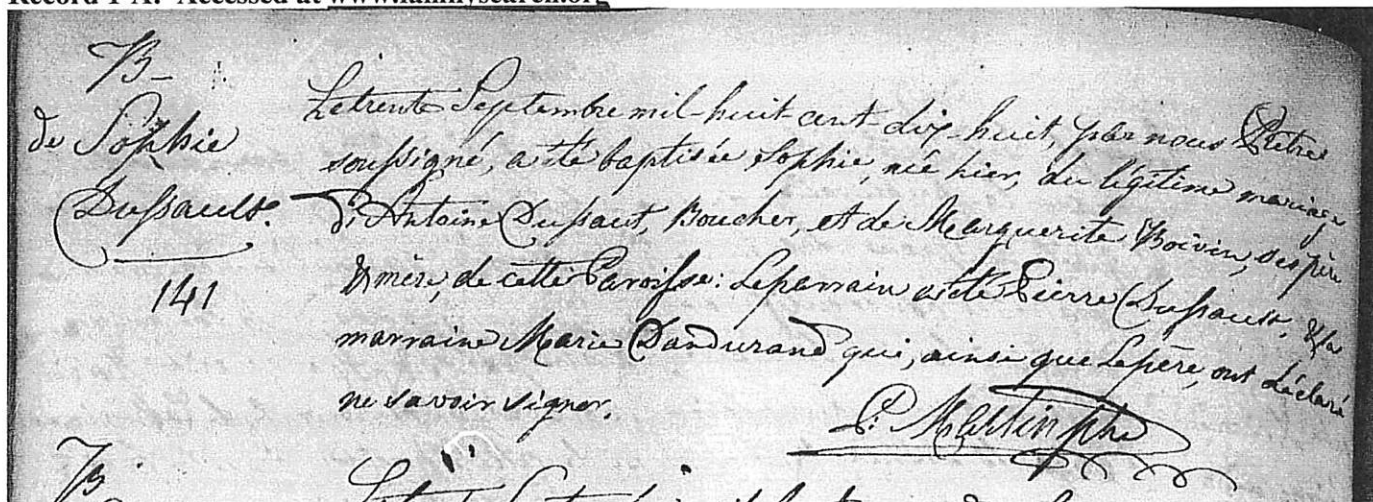
Since I knew the parish and approximate date of her birth, I was able to bypass the search screen and go directly to search the St-Luc records. This takes a lot more time and effort, but I was able to find the correct entry in the registers, which I would not have been able to do using only the search screen.

A comparison of the two records shows little difference: both records appear to be in the same handwriting, and both contain the same information. Yet in the full page copy (Records 1-C), the placement of each entry in the book and the spacing and content of separate lines in the entries clearly show that they came from two different copies of the parish records.

In this case, both records are alike in wording, both are clear copies that present no reading difficulties, and since neither of the godparents were able to sign their names, there are no original signatures in either record, other than that of the parish priest, that might prove useful in later searches. Consequently, it wouldn't matter very much which record you copied to your files.

RECORD SET #1: BAPTISM OF SOPHIE DUSSAULT, 30 SEPTEMBER 1818, PARISH OF ST. LUC, ST. JEAN COUNTY, QUÉBEC

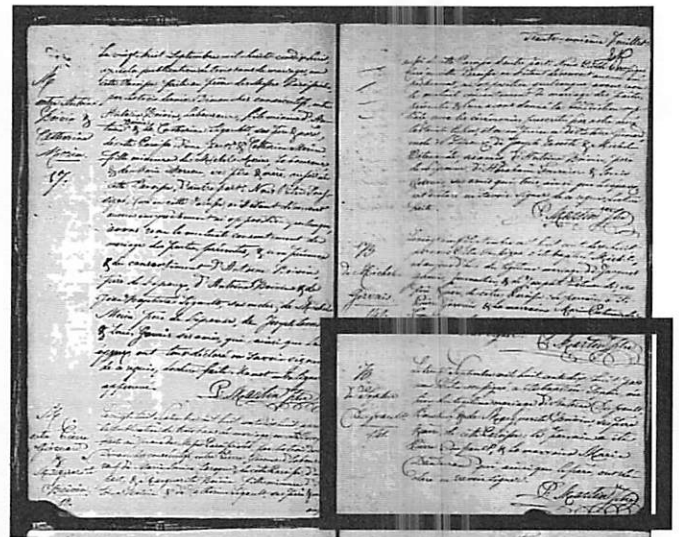
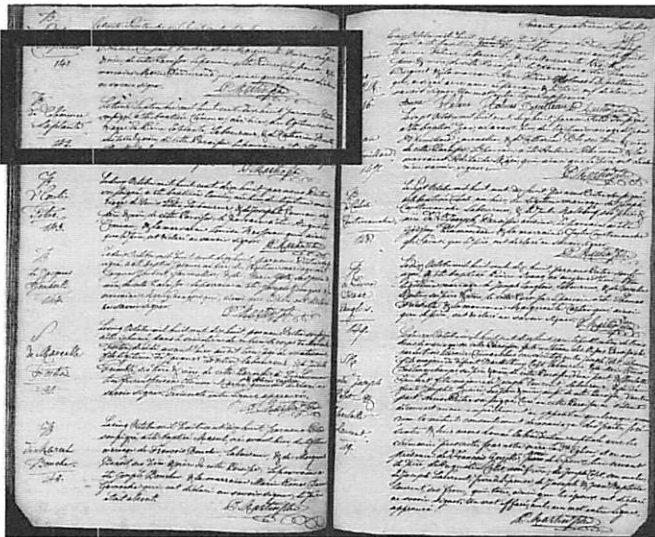
Record 1-A: Accessed at www.familysearch.org



Record 1-B: Accessed at www.ancestry.com

Le trente et septembre mil huit cent dix huit par
 nous Prêtre soussigné, a été baptisé Joseph, vic-
 tier du légitime mariage de Antoine Dupault,
 Kouchon, & de Marie-Juvite Savin, ses père
 & mère, de cette paroisse: les parrains ont été
 Pierre Dupault, & le marraine Marie
 Dandurand qui, ainsi que le père, ont dé-
 claré ne savoir signer.
 P. Martin Prêtre

Comparison of Records 1-C: Accessed at www.familysearch.org and www.ancestry.com



In Record set #2 (below), which is the baptism record of Genevieve Holms a few days later in the same parish of St-Luc, there are subtle differences between the two record copies. As noted above, Record 2-A was accessed on FamilySearch, and both Records 2-A and 2-B were accessed on the Ancestry site. Neither the general search engine

on the FamilySearch site nor the search engine linked specifically to the database of Québec Catholic Parish Registers, 1621-1979 turned up a record of Genevieve Holms' baptism. On the other hand, by a quirk of indexing, both Record 2-A and Record 2-B were accessed using the search function on the Ancestry site. On that site, one

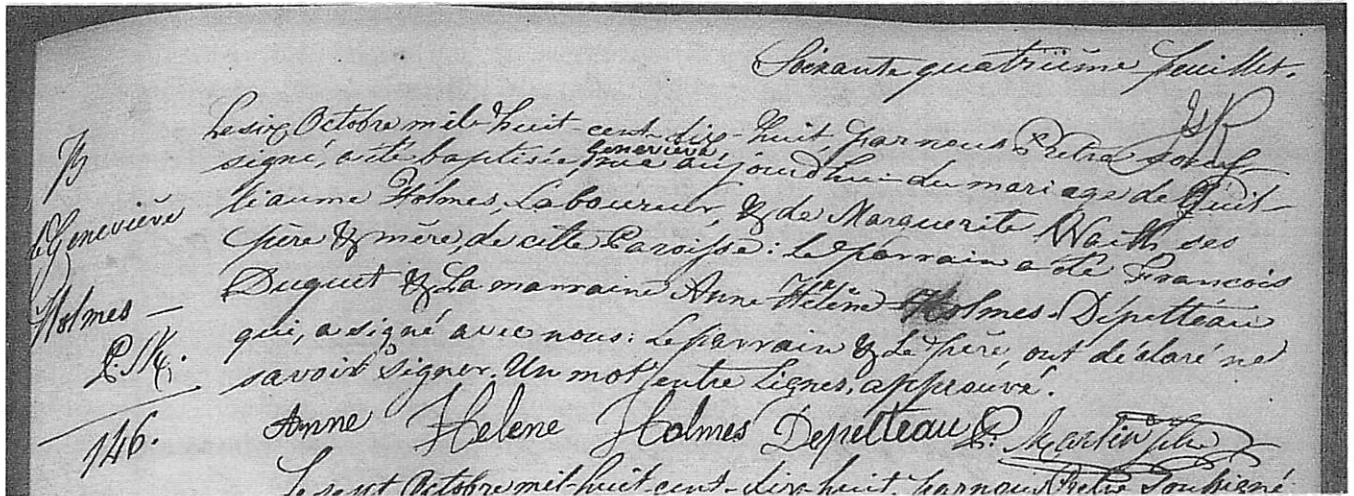
Misreadings

record is listed as the baptism of Sophie Dussault in 1818 (record 2-A), and one as the baptism of Sophie Dussault in 1817 (Record 2-B). Because of the 1817 date – which is definitely a mistake in transcription because the record clearly says “mil-

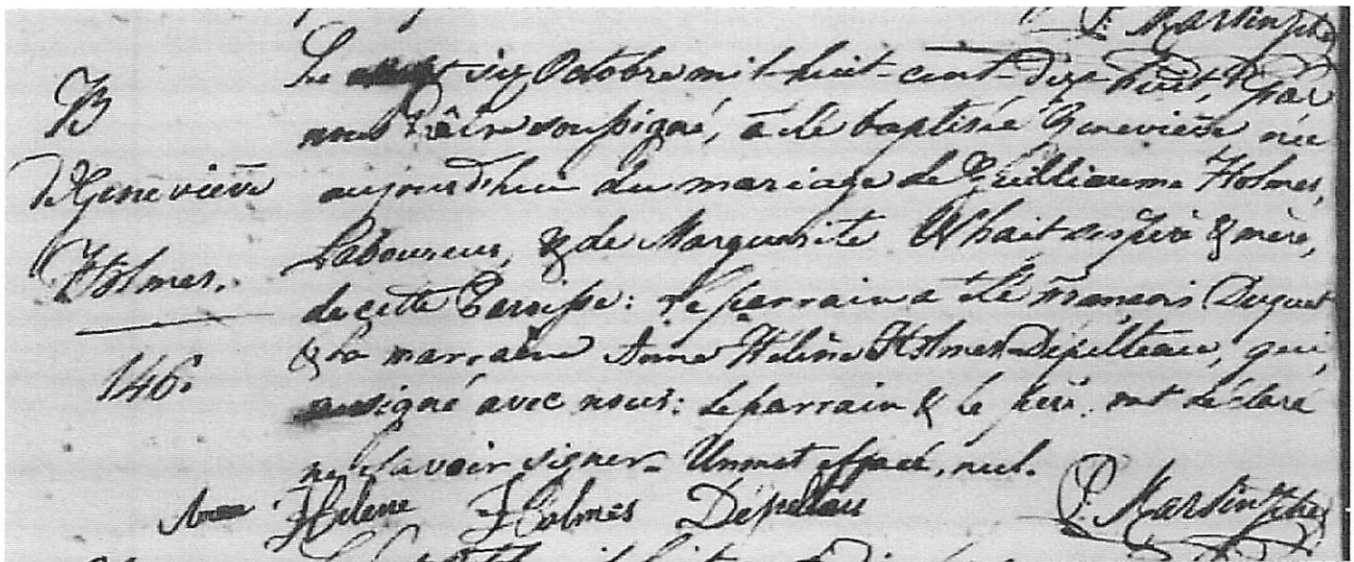
huit-cent-dix-huit” – the two records were not seen as duplicates and the search engine pulled up both. Without that indexing mistake, the entries from the two different copies of the St-Luc records might not have been located.

RECORD SET #2: BAPTISM OF GENEVIEVE HOLMS, 06 OCTOBER 1818, PARISH OF ST. LUC, ST. JEAN COUNTY, QUÉBEC

Record 2-A: Baptism of Genevieve Holms, October 6, 1818, St-Luc Parish, St-Jean County, Québec



Record 2-B: Baptism of Genevieve Holms, October 6, 1818, St-Luc Parish, St-Jean County, Québec



These records undoubtedly come from different copies of one parish register: in this case it is possible to guess from internal evidence that Record 2-B might be the original record. The smudged second word in the entry is accounted for by the notation “Un mot effacé, nul” (“A word erased, nothing”) at the end of the paragraph in Record 2-B. In Record 2-A, the smudged word is not repeated, possibly a hint that this may be a clean copy of the original record. However, in Record 2-A, the notation at the end of the paragraph is changed to read “Un mot entre lignes [apposerai?]” (A word between the lines [has been inserted]?) – to authenticate the insertion of the child’s name, which was omitted from the first line. Did one mistake occur in the original and the other in the copy? Apparently so.

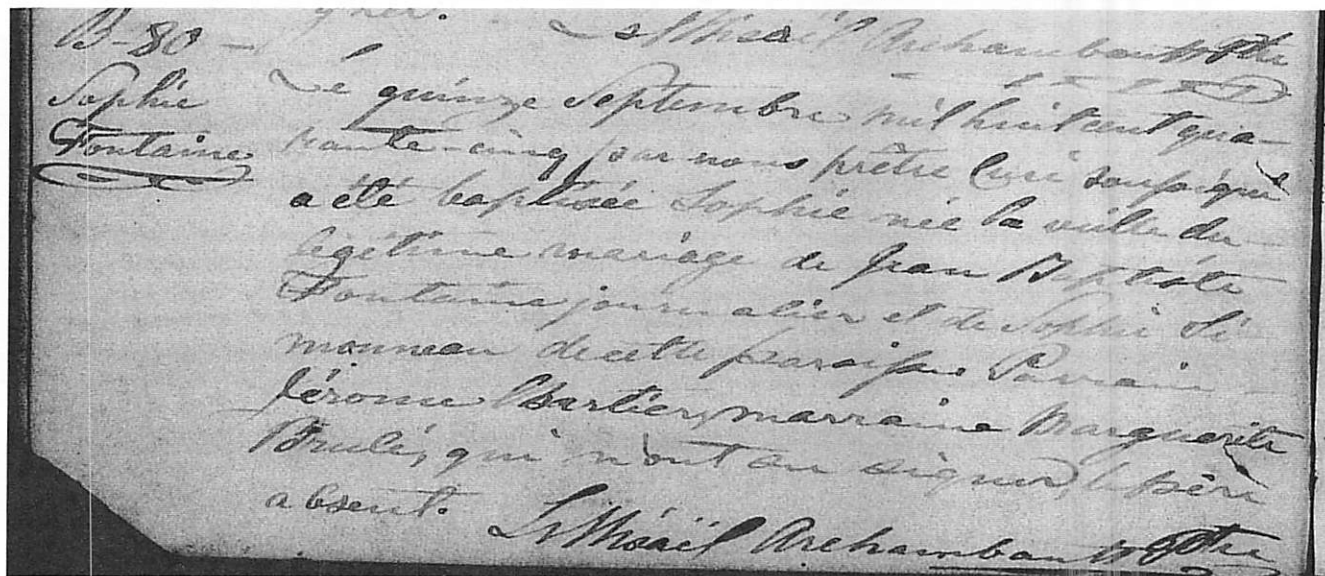
What makes this particular entry interesting is that both copies of the register appear to have been written by the same person, and in them the signature of the godmother, Anne Hélène Holmes Dépelteau, is reproduced almost identically. If both copies of the record were made by the same hand, presumably that of the parish priest, Father Martin, then who wrote Ann Holmes Dépelteau’s

name in them? The capital H in each copy of what appears to be her signature is the same shape, with the same idiosyncratic swirls and up/down strokes in each. It’s unlikely that she actually signed both records, but it seems equally improbable that the priest would have written her name for her in the original, which only says that the father and godfather have declared that they are unable to sign.

A closer inspection of both entries, however, shows that there is a difference in the spelling of the godmother’s marriage name, which appears as Dépelteau everywhere except for the actual signature in Record 2-B, where it is spelled Dépeltau. This is an indication that Record 2-B may be the original copy of the journal, with the priest’s spelling of the name appearing everywhere except in the godmother’s actual signature. But how to explain the appearance and similarity of Anne Holmes Depelteau’s signatures in both records is a mystery. Did perhaps the reverend Father Martin miss his true calling as a successful forger? (My grandmother would say that we shouldn’t believe either copy without a third signature to compare with them.)

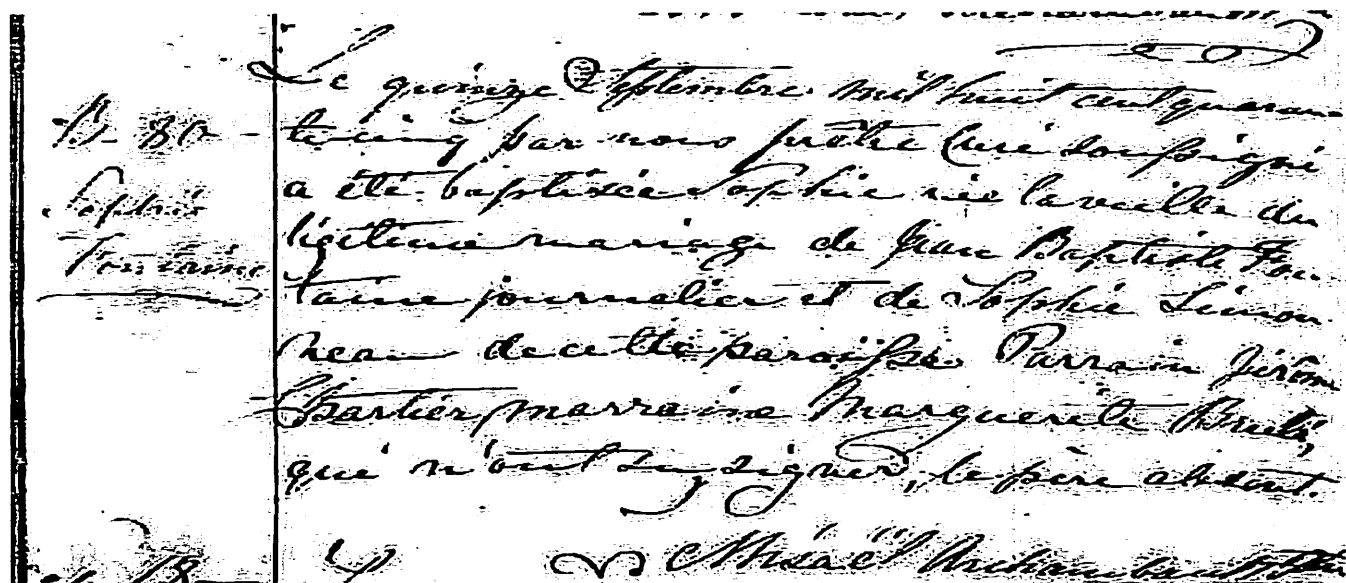
RECORD SET #3: BAPTISM OF SOPHIE FONTAINE, 15 SEPTEMBER 1845, PARISH OF ST. HUGUES, BAGOT COUNTY, QUÉBEC

Record 3-A: Baptism of Sophie Fontaine, September 15, 1845, St-Hugues Parish, Bagot, Québec



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Record 3-B: Baptism of Sophie Fontaine, September 15, 1845, St-Hugues Parish, Bagot, Québec



The final set of baptismal entries (above) records the baptism of Sophie Fontaine, daughter of Jean-Baptiste Fontaine and Sophie Simoneau, on the 15th of September, 1845. Record 3-A was accessed on the FamilySearch site and 3-B on Ancestry.

The pages are different enough in appearance that it's possible these two copies of the record may have been created by different persons. Note the difference in the shape of the capital letter S in "Septembre," as well as the differences between the "B" (for Baptieme) in the left margin of each entry. Note also the way that the name of the child's mother, Sophie Simoneau, is written. In Record 3-A, her surname is divided "Si/monneau." The handwriting and fading of the ink could lead a reader to conclude that the name might actually be "De Moneau" or "Lemoneau," while the entry in Record 3-B could easily be read as "Sophie Simon" (and possibly lead to an incorrect entry in an online index).

Used in conjunction with one another, these two copies of the record can become a valuable means to clarify illegible words (such as the godfather's

surname in Record 3-A) and to confirm and ensure a correct reading of difficult passages.

From all of the foregoing, we can derive some practical rules to guide our use of online resources.

1. Learn how the search function of an online record works, and use it correctly: for example, does it use Soundex, or do you need to guess the exact spelling of a name in order to get results?
2. When two versions of a source may exist, try to access both versions. Use Ancestry to double-check FamilySearch, for example.
3. Cross-check print or electronic database findings against original records when possible.
4. Mistrust new information that doesn't fit well with what has already been proven.
5. Always be aware that mistakes can be made. Cultivate a healthy suspicion of all records; and remember Grandmother Conway's advice: believe nothing you hear and only half of what you see!

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The Order of St-Louis Military Medal

Paul Lajoie, # 1402

The members of our society who know me know that my second or competing passion/hobby is collecting medals, and more specifically medals relating to the Statue of Liberty. This hobby is known as *exonumia*, a term conceived a few decades ago meaning “other than coins” taken from the word “numismatics”, for coin collecting. So, as a numismatist/exonumist my interest in military awards is obvious.

It would be a rare person indeed who would trace his French-Canadian ancestry back to the continent and not encounter a military officer of some repute in that background, or at least a soldier who served with that officer. Even more rare, then, is finding some military officer who had been singled out by the King himself for an award for valor.

In the following essay I am taking virtually full license to repeat what is written in French and represents my English interpretation of the facts of the award. For the original version in French, the reader is directed to the website of the *Société d'histoire de la Seigneurie de Chambly* which can be accessed at www.sociétéhistoirechambly.org.

In New France, thousands of miles from the French Court, because of its rarity, the *Order of St-Louis* was sought by all officers. In addition to the honor bestowed upon the recipient, it came with a pension for life. Three levels of chivalry were part of the order:

I. Grand Cross, limited to eight members with a pension of 6,000 Livres¹.

¹ Editor's note: For comparison, according to one source (Lalonde), a skilled Québec laborer in 1750 earned about 1800 livres a year (which translates about \$56,000US in 2012 dollars [Freeman]); a government official, depending on rank, would have earned between 1200 and 3600 livres per year (between \$42,000 and \$111,000US);

II. Commander, limited to eight members with a pension of 4,000 Livres, and sixteen members with a pension of 3,000 Livres.

III. Chevalier, unlimited in number, with a pension between 800 to 2,000 Livres.

The first two levels were reserved to high ranking officers, Marshals and Admirals. It was given to the person honored and could not be handed down to heirs. Upon death the medal had to be returned to the King.

In 1693, King Louis XIV created the *Ordre Royal et Militaire de Saint-Louis*, (honoring Saint Louis - King Louis IX), a military decoration reserved for active duty Army and Naval Officers, with a long (10 years) period of active duty service to the King. Many commandants of Fort Chambly obtained this distinction. The decoration was awarded by the King himself, who was the Grand Master of the order. Officers had to be Catholic, of good moral character, meriting the honor for their courage and valor, and recommended by a superior officer, who was himself a recipient of the order.



Figure 1: Cross of the Order of St-Louis

and the governor drew the princely salary of 12,000 livres (\$278,000US in 2012 dollars).

The decoration consisted of a red ribbon and gold maltese shaped cross with eight points. At center St-Louis, in a Royal Mantle, was pictured holding a laurel in his right hand and in his left a crown of thorns with the nails of the passion of Christ. The inscription read: LUDIVCUS MAGNUS (Louis the Great) INST.(ITUTED) 1693. The reverse read: BELL(ICA)E VIRTUTIS (Reward of wartime valor).

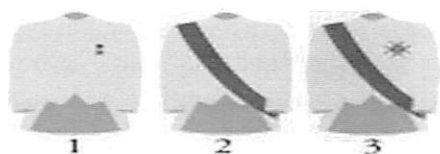


Figure 2: Placement of the Decoration

As shown above, the Knights or Chevaliers wore the badge suspended from a ribbon on the breast. The Commanders and Senior Officers wore a ribbon over the right shoulder, with the Senior Officers adding the medal to the left breast.

The Order's general assembly was held annually on August 25th, the feast day of Saint Louis. During the French Revolution the name of the

order was secularized to *Décoration Militaire* ("military decoration") and in 1792 the honor was discontinued altogether. In 1815, the Order was reinstated by Louis XVIII, only to be abolished fifteen years later on the accession of Louis Philippe in 1830. It has remained in abeyance since that time.

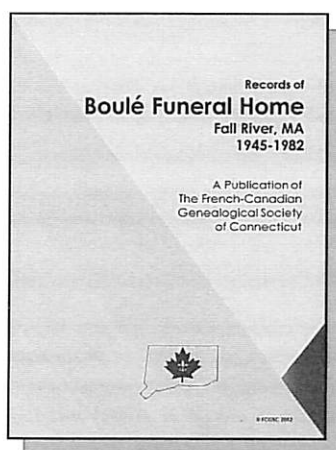
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Boulé Funeral Home Records Fall River, Massachusetts, 1945-1982

Records of the Boulé Funeral Home in Fall River, MA, cover the important post-World War II era. Records provide the name of the decedent, as well as the decedent's birth place, age, and date of birth; their occupation; death date and place; name of their spouse, and the names and places of birth of the person's parents, including the maiden name of the person's mother – approximately 15,000 Individual names. Paper cover, comb binding for lie-flat convenience, 334 pages, 8.5" x 11".

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Lists of Connecticut Residents

Published 1983-2012 in Volumes 1-15 of *The Connecticut Maple Leaf*

These records of Connecticut residents of French-Canadian extraction cover various time periods and locations throughout the state. They provide information on births, marriages, and deaths taken from town records and newspaper obituaries; family groups taken from census records; places of residence and occupations taken from city directories; records of military service; cemetery records; and membership lists from various social organizations. Many of the extracts of vital records from town archives and city directories cover the last two or three decades of the 19th century, a period for which existing information is often sparse and difficult to find.

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- Brooklyn, CT: French-Canadian Marriages 1890-1894; Vol. 15, No. 2, pp. 83-84
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- Connecticut: 1900 Federal Census of CT – Part IV; Vol. 1, No. 4, pp. 242-262
- Connecticut: 1900 Federal Census of CT – Part V; Vol. 2, No. 1, pp. 176-191
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- Connecticut: 1900 Federal Census of CT – Part IX; Vol. 4, No. 1, pp. 6-15
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- New London, CT: 19th Century Franco deaths from Norwich and New London City Directories; Vol. 2, No. 1, p. 86
- North Grosvenordale, CT: Memorial to Veterans of Three Wars, N. Grosvenordale, CT; Vol. 2, No. 1, pp. 207-208
- Norwalk, CT: French-Canadians in Norwalk, CT, 1833 City Directory; Vol. 10, No. 2, pp. 59-62
- Norwich, CT: 19th Century Franco deaths from Norwich and New London City Directories; Vol. 2, No. 1, p. 86
- Norwich, CT: Extracts from City Directory of Norwich, CT; Vol. 5, No. 1, pp. 20-21
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- Woodstock, CT: Records of Deaths 1868-1900 for Woodstock, CT; Vol. 6, No. 1, p. 47

A Melange of Current Periodical Selections

Germaine Allard Hoffman, #333

While perusing the many publications that we receive each month, I find many items that may be of interest to our members. What follows is a list of some of these articles. Please be sure to check out the large collection of periodical materials in the French-Canadian Genealogical Society's library where you'll find lots of great stories of ancestors long ago. The librarian will direct you to this valuable collection.

L'Estuaire Genealogique (Société généalogique de l'est du Québec) – Number 123, Automne 2012. "Famille de Gabriel-Romain Moreau et Marie-Judith Beaulieu," page 63.

L'Entraide Genealogique (Journal of the Société généalogique des Cantons de l'Est) – Volume 35, Number 3, Été (Summer) 2012, page 15.

"Les Pruneau d'Amerique:

- Lignee directe de Pierre Pruneau á Thomas Pruneau
- Lignee directe de Pierre Pruneau á Willy Guillaume Pruneau
- Lignee directe de Pierre Pruneau á Willie Pruneau
- Lignee directe de Pierre Pruneau á Julien Pruneau

Le Manousien (Bulletin of the Association des descendants de Louis-Houde et de Madeleine Boucher) – Volume 20, Number 3, Spring 2012, page 14.

- Louis-Eleusippe Desrochers, numerous descendants.
- Story of Francois-Xavier Desruisseaux

Michigan's Habitant Heritage (Journal of the French-Canadian Heritage Society of Michigan) – Volume 33, Number 3, July 2012.

- Time line of Joseph Drouin and Charlotte Campeau (page 153)
- Generation 1, Pierre Chesne *dit* Saint-Onge and Louise Jeanne Bailly (page 161)

Nos Sources (Bulletin of the Société de généalogie de Lanaudière) – Volume 32, Number 3, September 2012. "Famille Hector Champagne et Amanda Heroux" page 94.

Sent By The King (Newsletter of La Société des filles du roi et soldats du Carignan, Inc.) - Volume XV, Issue I, Spring 2012. "Searching for ACHIM (ACHIN) – The final Chapter: Gateways to the Past. Pierre Dominateau Achim, aka Peter Archey, and his Family," page 7.

(Subject: French Canadian surnames: It appears that ACHIM is the preferred surname with spelling variations of Achain, Achen, Achim, Achin, Haschin and dit names of Andre, Baron, Boutellier, Saint Andre.)

Favorite Web Site Gone Missing?

If the site you want isn't available any more, try the Wayback Machine at Internet Archive. This is a digital time capsule site that has recorded over 150 billion web pages from 1996 to the present. Go to <http://archive.org/web/web.php>, type the address you are trying to find into the search bar at the top of the page, and choose the archived date nearest to the date that you want. It works, and it's free!

Keroack/Kerouack in Connecticut: Some Descendants of Quebec Immigrant Urbain-Francois [or Alexandre] Lebihan de Kervoac

Paul R. Keroack #157

The emigration from France ca. 1721 of the progenitor of the Kirouac families in North America is described in detail in a Quebec genealogical journal article. Since I did not research or write the article²², I will only summarize it here.

It was an unusual situation in that a son of a well-to-do Breton notary exiled himself to New France over a question of family honor and made a new life for himself there under an assumed name. As Louis Maurice Lebrice de Karouac he was married at Cap St-Ignace, 22 October 1732 to Louise Bernier, daughter of a founding settler of the region. His early death left only two sons to carry on the surname. After several generations only the Kerouac portion (in various spellings) was used. The only accurate element in his various aliases, its retention enabled his descendants to uncover his true origins in Brittany some 267 years later.

After his sudden death at age thirty, the family was left with suggestions that his origins were Breton upper class but with no traceable connection to a known family there. The eventual link was made through a concerted effort by members of the family association researching Quebec archives for documents with the ancestor's signature, while at the same time engaging a researcher to examine thousands of vital records in France before finding one in which a signature matched one found in Québec.²³

²² Kirouac, Clement, "L'Enigma de l'ancetre Kerouac enfin resolu: une cooperation Bretagne-Quebec," in *Memoires de la Societe genealogique canadienne francaise*, v. 52, cahir 238, Summer 2001, hereafter *Memoires*. The text of the article, in French and in English translation, is available on the family association website, www.genealogie.org/famille/kirouac/

²³ Dagier, Patricia, Kirouac, Clement et Kirouac, Francois, "Les signature laisses par l'ancstre," in *Le Tresor des Kirouac*, Mars 2000, no. 59, p. 25-26.

I have followed descent in only a few lines, either to highlight the emigration to the U.S. or to solve problems of proof of descent, as noted.

Genealogical Summary:

1. ALEXANDRE LOUIS MAURICE Lebrice de Kerouac [Urbain-Francois Lebihan de Kervoac?], born ca. 1706 [1702?], Bretagne, France. He died Kamouraska, Quebec 5 March 1736, buried 6 March as "Alexandre Kelouaque." Married Cap St-Ignace, Quebec 22 October 1732, Marie-Louise Bernier, daughter of Jean-Baptiste Bernier & Genevieve Caron.²⁴

Children of Alexandre [&c.] & Marie-Louise:

- i. Simon Alexandre [alias for Alexandre],
 - b. Cap St-Ignace, Quebec 25 Feb 1732, d. l'Islet, Quebec 24 Feb 1812, m. Cap St-Ignace, Quebec 15 June 1758, Elisabeth

However, another view was expressed by Rene Jette to this and to the Memoires article cited in note 1. In his response in *Memoires*, v. 53, cahir 232, Spring 2002, Jette disagreed that the signatures presented were definitive proof to match the Canadian immigrant to the Breton exile. He would accept that the individual, presumably named Alexandre, was likely a member of the same family, with the suggested identification: "LE BIHAN de KERVOAC, Alexandre, ne vers 1706 a Berrien, commune aujourd'hui annexee a Huelgoat (Finistere : 29081), parents uncertaine."

²⁴ *Repertoires des actes de baptemes, mariages et sepultures du Quebec ancien*, PRDH (Programme de recherches en demographie historique), hereafter RAB du PRDH, individual #81797. Certificates of immigrants include presumed birth data. PRDH has standardized the surname as LABRISE KEROUAC. An earlier print version of PRDH transcribed his name from the marriage record as Maurice Louis LEBRICE de KAROUAC. See also "Quebec Catholic Parish Registers, 1621-1979," Cap St-Ignace, St-Ignace de Loyola, image 207/1234, at <www.familysearch.org> The form of his name at burial is from St-Louis de Kamouraska, sepulture 6 mars 1736.

Chalifour, dau of Francois Chalifour & Elisabeth Gamache.²⁵

ii. **Alexandre** [alias for Louis]

2. ALEXANDRE [i.e. LOUIS], b. Cap St-Ignace, Quebec 24 May 1735; d. 21 Aug 1779, bur. 23 Aug as "Louis Kerrouack Breton," m. Cap St-Ignace, Quebec, 11 Jan 1757, Marie-Catherine Methot, dau of Joseph Methot & Marie-Helene Normande.²⁶

Selected children of Louis & Marie-Catherine:²⁷

- i. Marie Catherine, b. Cap St-Ignace, Quebec 15 Sep 1757.
- ii. Louis, b. Cap St-Ignace, Quebec, 27 Oct 5 1762.
- iii. **Jacques**
- iv. Marie Victoire, b. Cap St-Ignace, Quebec 28 Oct 1766.
- v. Charles, b. Cap St-Ignace, Quebec 13 April 1769.
- vi. Marie Louise, b. Cap St-Ignace, Quebec 4 March 1772.
- vii. Joseph, b. Cap St-Ignace, Quebec 10 April 1775.
- viii. Pierre, b. Cap St-Ignace, Quebec 9 Sep 1777.
3. JACQUES, b. l'Islet, Quebec 10 October 1764, d. Hôpital General de Quebec, Quebec 22 Nov 1823, bur. 24 Nov as "Jacques Kirouack," m. 1st, Cap St-Ignace, Quebec Marie-Claire Fortin 15 Jan 1788, dau of Jacques-Timothee Fortin & Marie
4. Louise Bernier.²⁸ The couple had only five children survive to adulthood.

²⁵ *RAB de PRDH*, family #34913. Kirouac, Francois & Kirouac, Clement, "Les trois fils Le Bris de Kervoach," in *Le Tresor des Kirouac*, Decembre 1999, no. 58, p. 14-15, analyzed baptismal records written by Rev. Simon Foucault and marriage contracts written by Notary Noel Dupont to reveal the correct forenames and birth order of the two sons of the emigrant.

²⁶ *RAB du PRDH*, family #33259, marriage.

²⁷ *Ibid.* I selected for inclusion in this and later generations only those descendants who survived to adulthood. Most of these also married and had issue, though not noted here.

Selected children of Jacques & Marie-Claire:²⁹

- i. Marie-Claire, b. Cap St-Ignace, Quebec 15 Oct 1788.
- ii. Jacques, b. St-Francois-de-la-Riviere-du-Sud (hereafter St-Francois), Quebec 19 May 1790, d. St-Pierre-de-la-Riviere-du-Sud (hereafter St-Pierre), Quebec 30 May 1873.³⁰
- iii. Jacques [i.e. Germain], b. St-Francois, Quebec 11 Sep 1791, d. St-Laurent, Ile d'Orleans, Quebec 1 April 1863, m. Notre-Dame de Quebec 30 Jan 1821, Marie-Anne Paquet. He was a school teacher.³¹
- iv. **Louis Marie**
- v. Francois Marcel, b. St-Pierre, Quebec 10 July 1794, d. St-Thomas Montmagny, Quebec 9 Feb 1838, m. St-Pierre, Quebec 18 May 1818, Françoise Lacombe. He was a notary.³²

²⁸ *RAB du PRDH*, individual #208796, birth, & 1st marriage. Quebec Vital & Church Records (Drouin Collection, 1621-1967), Hopital General de Quebec, 1823, S18, image 7/12, <www.ancestry.com>, hereafter Drouin Collection, death. He m. 2nd, St-Michel Bellechasse, Quebec 12 Feb 1814, Marie-Helene Roy, Drouin Collection, St-Michel, 1814, image 4/17; m. 3rd, Notre Dame de Quebec, 23 June 1818 Marie-Anne Gagne, Drouin Collection, Notre-Dame, 1818, M54, image 92/231. In these latter two marriages, Jacques' surname was spelled "Quirouac."

²⁹ *RAB du PRDH*, family #65380, births.

³⁰ Drouin Collection, St-Pierre, 1873, S6, image 9/21, death (age 83). His death is included to help distinguish him from his brother Jacques [i.e. Germain.] - see next note.

³¹ Identifying Germain as the later name of Jacques born on this date relies on circumstantial evidence. Death (age 72) places his birth in 1791. He was identified at burial (surname spelled Quirouac) as widower of M. Anne Paquet. Drouin Collection, St-Croix, Lotbiniere, 1863, image 5-6/18. Drouin Collection, Notre-Dame de Quebec, 1821, M13, image 11/220, marriage. His marriage record identifies him as son of Jacques & M. Claire.

³² Drouin Collection, Montmagny, 1838, S15, image 7/41, death. Drouin Collection, St-Pierre, 1818, image 5/12, marriage, surname spelled "Kerouac dit Breton." *Greffes des notaires du Quebec, 1637 a 1979*, p. 62.

Keroack Family

5. LOUIS MARIE, b. St-Pierre, Quebec 27 Jan 1793, d. St-Saveur, Quebec 13 Feb 1870, bur 15 Feb as "Louis Kirouac," m. St-Michel de Bellechasse, Quebec 1 Aug 1815, Angele Gendron, dau of Jacques Gendron & Therese Asselin.³³ Louis was a farmer in St-Pierre. The couple had 12 children, most of them born in that parish. They relocated to Henryville where many of their children settled, Louis, after being widowed (Angele d. Henryville, Quebec 1 May 1858) lived with a daughter in Henryville, later moving to Quebec City where two other married daughters lived.³⁴
- x. Marie Adele, b. St-Pierre, Quebec 28 Dec 1834.⁴¹
- xi. Marie Philomene, b. St-Thomas, Montmagny 25 June 1838.⁴²
6. LOUIS-HENRI, b. St-Pierre, Quebec 20 October 1817, d. New Bedford MA 4 April 1907, m. Henryville, Quebec 19 July 1841, Marie-Adeline Blais, dau of Louis Blais & Marie-Angele Kerouac. After farming in Henryville and later Stanbridge, the couple retired to live with several of their children in New Bedford. Adeline d. New Bedford 25 Dec 1893.⁴³

Selected children of Louis & Angele:

- i. Marie-Angele, b. St-Pierre, Quebec 13 July 1816, m. Henryville, Quebec 27 Jan 1846 Louis Ponton. The couple emigrated to Kankakee IL about 1848.³⁵
- ii. **Louis-Henri**
- iii. Marie-Genevieve, b. St-Francois, Quebec 17 March 1819.³⁶
- iv. Antoine, b. St-Pierre, Quebec 31 March 1820.³⁷
- v. Amalie Henriette, b. St-Pierre, Quebec 20 March 1823.³⁸
- vi. Marcelline, b. ca. 1825
- vii. Sophie, b. ca. 1828
- viii. Marie [Clementine?], b. St-Pierre, Quebec 17 Dec 1830³⁹
- ix. Marie Rosalie, b. St-Pierre, Quebec 15 Aug 1832.⁴⁰

Selected children of Louis & Marie-Adeline:⁴⁴

- i. **Maximilien [Aime]**
- ii. Louis Stanislaus, b. Henryville, Québec 2 Oct 1843.⁴⁵
- iii. Antoine, b. Henryville, Quebec 20 March 1846, d. Clinton Co. NY 1924, m. 1st, Keeseville NY 30 Sept 1866, Emilie Poirier.⁴⁶
- iv. Rose de Lima, b. Henryville, Quebec 2 Jan 1855, d. New Bedford MA 26 March 1933, m. Bedford, Quebec 6 Feb 1877, Hubert Rocheleau.⁴⁷

³³ Drouin Collection, St-Pierre, 1793, image 129/162, birth. Drouin Collection, St-Michel, 1815, image 11/19, marriage. Drouin Collection, Saint-Sauveur (Quebec Cite), 1870, S29, image 12/95, death.

³⁴ Drouin Collection, Henryville, 1858, S35, image 16/47, death;

³⁵ Drouin Collection, St-Pierre, 1816, image 5/11, birth. Drouin Collection, Henryville, 1846, M5, image 4/31, marriage. 1860 Census, Manteno, Kankakee Co. IL, roll 192, p. 328.

³⁶ Drouin Collection, St-Francois, 1819, image 6/13.

³⁷ Drouin Collection, St-Pierre, 1820, image 6/13.

³⁸ Drouin Collection, St-Pierre, 1823, image 3/12.

³⁹ Drouin Collection, St-Pierre, 1830, image 14/15

⁴⁰ Drouin Collection, St-Pierre, 1832, image 11/26.

⁴¹ Drouin Collection, St-Pierre, 1834, image 19/21.

⁴² Drouin Collection, 1838, Montmagny, B79, image 19/41.

⁴³ Drouin Collection, St-Pierre 1817, image 6/9, birth; MA vital records, 1907, v. 73, p. 213, (FHL 2217234), death; Drouin Collection, Henryville, 1841, M13, image 18/43, marriage; Massachusetts vital records, 1893, v. 436, p. 309, (FHL 961509), death.

⁴⁴ Most members of this generation and their descendants, except for those of Maximilien Aime (see note 32) spell their surname Keroack.

⁴⁵ Drouin Collection, Henryville, 1843, B156, image 34/52.

⁴⁶ Drouin Collection, Henryville, 1846, B14, image 9/31, birth; *Headstone inscriptions, Clinton Co. NY, St. John Cemetery, Keeseville*, v. 2, p. 212: buried as "Anthony N. Keroack, 1845-1924"; *Mariages (1830-1880), comte de Clinton, New York*, comp. by Benoit Pontbriand, Sillery, QC, 1984, p. 228.

⁴⁷ Drouin Collection, Henryville, 1855, B10, image 4/50, birth; Massachusetts vital records, 1933, v. 62, p. 377; Drouin Collection, St-Damien de Bedford, hereafter Bedford, 1877, image 6/39, marriage.

- v. Joseph, b. Henryville, Quebec 8 Feb 1857, d. New Bedford MA 22 Sep 1924, m. Plainfield CT 28 Nov 1885, Alexandrina [Delia] Bessette.⁴⁸
- vi. Philomene, b. Henryville, Quebec 23 May 1859, d. New Bedford MA 3 June 1919, m. Bedford, Quebec 24 April 1877, Zephiron Bessette.⁴⁹
- vii. **Severe Napoleon**
- viii. Paul, b. Henryville, Quebec 6 March 1863, d. Windham Co. CT 27 April 1881.⁵⁰
- ix. Alphonse, b. Stanbridge, Quebec 31 Dec 1865, d. Howard RI 6 Nov 1930, m. Plainfield CT 10 Aug 1884, Delia Bessette.⁵¹

6.a. MAXIMILIEN AIME [i.e. AIME], b. Henryville, Quebec 6 Dec 1841, d. Norwich CT 14 Oct 1906, m. St-Alexandre, Quebec 5 Feb 1861, Josephine Goyette, dau Jacques Goyette & Sophie Laplante. He emigrated to Clinton Co. NY ca. 1864. The family relocated to Wauregan CT after 1880. Josephine d. Norwich CT 2 Dec 1926. Her obituary noted that she left 23 grand-children, 32 great-grandchildren and one great-great-grandchild.⁵²

⁴⁸ Drouin Collection, Henryville, 1857, B14, image 5/42, birth; New Bedford City Directory, 1925, p. 453, death; Plainfield vital records v. 1879-91, p. 154, marriage.

⁴⁹ Drouin Collection, Henryville, 1859, B100, image 18/41, birth; *New Bedford Sacred Heart Cemetery #1 Records*, by A. Ledoux, p. 75, death; Drouin Collection, Bedford, 1877, image 14/39, marriage.

⁵⁰ Drouin Collection, Henryville, 1863, B42, image 11/41, birth; death record not found in Plainfield; "Hale Collection of Connecticut Headstones," hereafter Hale Collection, Brooklyn 502-7, p. 136, burial.

⁵¹ Drouin Collection, Notre-Dame de Stanbridge, 1866, B1, image 1/32 (born 31/12/1865); Rhode Island deaths and burials, 1802-1950, index, <www.family search.org>; Plainfield vital records, v. 1879-91, p. 152, marriage.

⁵² Drouin Collection, Henryville, 1841, B191, image 34/43, birth; Norwich vital records, v. 20, p. 21, death, and Hale Collection, Brooklyn 502-7, p. 122, burial, as

Selected children of Aime & Josephine:⁵³

- i. Louis Aime [i.e. Louis-Lionel], b. Henryville, Quebec 12 Jan 1862, d. Plainfield CT 6 April 1924, m., probably NY, Felicite Plantier.⁵⁴
- ii. Lucien [Lucius], b. Henryville, Quebec 26 Sept. 1863, d. Willimantic CT 22 Jan 1947, m. Plainfield CT 1 Jan 1888, Rosalie Besssette.⁵⁵
- iii. Antoine, b. Lewis Center, Essex Co. NY 7 June 1865, d. Danielson CT 9 March 1948, m. Plainfield CT 15 Jan 1888, Palmier Messier.⁵⁶
- iv. Josephine, b. St-Alexandre, Quebec 28 Feb 1867, d. Norwich CT 9 May 1951, m. Plainfield CT 15 Nov 1885, Louis B. Davignon.⁵⁷
- v. Edward Alfred, b. Clinton Co. NY 11 Feb 1869, d. Plainfield CT 1 Sept 1945.⁵⁸
- vi. Denise [Hélène], b. Clinton Co. NY 15 Jan 1871, d. 13 Oct 1954, m. Joseph Fournier.⁵⁹

"Amos;" Drouin Collection, St-Alexandre, 1861, M3, image 5/33, marriage; obituary *Norwich Bulletin*, 3 Dec 1926, p. 5, Josephine's death.

⁵³ Members of this line and their descendants spell their surname Kerouack.

⁵⁴ Drouin Collection, Henryville, 1862, B7, image 2/81, birth; Plainfield vital records, 1924-28, p. 14, death and, <www.findagrave.com>, memorial #83932338.

⁵⁵ Drouin Collection, Henryville, 1863, B150, image 29/41; obituary *Norwich Bulletin*, 23 Jan 1947, p. 8; Plainfield vital records, v. 1879-91, p. 160, marriage.

⁵⁶ *Baptisms and burials, St. John the Baptist, Keeseville, NY, 1853-1880*, p. 109.; obituary *Norwich Bulletin*, 13 March 1948, p. 2; Plainfield vital records, v. 1879-91, p. 160, marriage, as "Anthony Karock."

⁵⁷ Drouin Collection, St-Alexandre, 1867, B22, image 1/22; obituary *Norwich Bulletin*, 10 May 1951; Plainfield vital records, v. 1879-91, p. 154, marriage.

⁵⁸ *Baptisms and burials, St. John the Baptist, Keeseville, NY, 1853-1880*, p. 110.; funeral report *Norwich Bulletin*, 4 Sep 1945, p. 2, and <www.findagrave.com>, memorial #83932333.

⁵⁹ *Baptisms and burials, St. John the Baptist, Keeseville, NY., 1853-1880*, p. 109; date of death in letter 1 June 1984 from daughter Gertrude O'Connell to this author.

Keroack Family

- vii. Eleanore, b. Clinton Co. NY 8 Nov 1875, d. Torrington CT 25 Jan 1975, m. Edmond Jolicour.⁶⁰
 - viii. Joseph Herve [Harvey], b. Clinton Co. NY 26 Oct 1877, d. after 1930, m. New Bedford MA 28 Sep 1895, Mary Leonard.⁶¹
 - ix. Henry Arthur, b. Plainfield CT 29 Oct 1883, d. Sprague CT 7 Oct 1954, m. 1st, Norwich CT 14 Oct 1903, Mary F. O'Neil; m. 2nd, Sprague CT 22 Nov 1927, Caroline Buteau.⁶²
 - x. Malvina, b. Plainfield CT 8 May 1886, d. Norwich CT 22 Nov 1964, m. Plainfield CT 8 July 1913, John P. Casey.⁶³
7. SEVERE NAPOLEON [i.e. NAPOLEON], b. Henryville, Quebec 17 Feb 1861, d. Norwich CT 7 June 1938, m. Plainfield CT 21 Dec 1882, Victorine [Victoria] Aubertin, dau of Paschal Aubertin & Henriette Tetreault. He emigrated along with several siblings to Wauregan, in Plainfield CT by 1880. The couple relocated to Norwich about 1885 where he was employed in cotton finishing mills. He was naturalized Norwich CT 28 Oct 1892. Victoria d. Norwich CT 9 June 1938.⁶⁴

⁶⁰ *Baptisms and burials, St. John the Baptist, Keeseville, NY., 1853-1880*, p. 110; CT death index, #01906.

⁶¹ *Baptisms and burials, &c.*, *ibid*; 1930 Census, New London, New London Co. CT, roll 282, p. 3B; New Bedford vital records, v. 8, p. 126. They separated before 1900, he returning to live with his parents.

⁶² Plainfield vital records, v. 1879-91, p. 50, birth; CT death index, #16024 and <www.findagrave.com>, memorial #13977798. Norwich vital records, v. 19, p. 47, 1st marriage; Sprague vital records, 2nd marriage.

⁶³ Plainfield vital records, v. 1879-91, p. 72, birth; CT death index, #21900; Plainfield vital records, v. 11, p. 3, marriage.

⁶⁴ Drouin Collection, Henryville, 1861, B29, image 12/55; obituary *Norwich Bulletin* 8 June 1938, p. 5; Plainfield vital records, 1879-91, p. 148, marriage; 1880 census, Plainfield, Windham Co., CT, roll 110, p. 438: "Kirowack, Joseph, [and brothers] &c;" original naturalization certificate in author's possession.

Children of Napoleon & Victoria:

- i. Lucien [Louis], b. Bedford, Quebec 29 1885, d. Bridgeport CT 18 Sept 1943, m. 1st, Bridgeport CT, 25 Nov 1908, Lucy J. Crosher; m. 2nd, Bridgeport CT 20 Aug 1927, Nora Stepan. He relocated from Norwich to Bridgeport ca.1906 where he was a blacksmith, then a city fireman.⁶⁵

Child of Lucien & Nora:

- a. Valerie Victoria, b. 31 May 1928, d. Trumbull CT 17 July 1998, m. Vincent Dion.⁶⁶

ii. Adonai Valerian [i.e. Dennis Valerian]

- iii. Napoleon Alphonse, b. Norwich CT 31 Mar 1889, d. Putnam CT 21 May 1961, m. Putnam CT 15 April 1929, Marie-Anna Antoinette Caron. He clerked and managed in several groceries in Bridgeport, Milford & Norwich, relocating to Putnam in 1927 where he, with his future wife, purchased an insurance agency, later also engaging in real estate.⁶⁷

Child of Napoleon and Marie Antoinette:

- a. Lucille Therese, b. Putnam CT 28 Aug 1931, married Putnam CT 13 Aug 1955, Arthur P. Duhamel.⁶⁸

8. ADONAI VALERIAN [i.e. DENNIS VALERIAN], b. Norwich CT 1 May 1887, d. Norwich CT 16

⁶⁵ Drouin Collection, Bedford, Quebec, B72, image 22/29, as Joseph Lucien Napoleon, b. 29 last, [i.e., Sept.], baptized 20 Oct; birth also recorded Norwich vital records, v. 17, p. 290, under "recordings of births out of the U.S." In city directories and other documents he often was listed as Louis until mid-1920s and as Lucien after that. Bridgeport vital records, v. 21, p. 244, death. Obituary *Bridgeport Post*, 19 Sept 1943, p. 12, used his preferred surname spelling, Kerwack. Bridgeport vital records, 1906-09, p. 155, 1st marriage; v. 13, p. 314, death. of 1st wife; Bridgeport vital records, v. 14, p. 103, 2nd marriage.

⁶⁶ Bridgeport vital records, May 1928, p.244; CT death index #16574; obituary *Connecticut Post*, 19 July 1998, p.B6.

⁶⁷ Norwich vital records, v. 14, p. 578, birth; CT death index #09553; *Norwich Bulletin*, 16 April 1929, p. 3, marriage.

⁶⁸ Living; the information shown here has been published in: *Repertoire, 1866-2003, St. Mary Church, Putnam CT and New York Times*, 14 Aug 1955, p. 78.

Nov 1966, m. Norwich CT 3 Sept 1917, Alida Marie Trudeau, dau of Louis Trudeau & Josephine Demuth. He was successively a clerk, assistant manager and manager of a neighborhood grocery. During the Depression, he began working for the city public works department, retiring as a laborer. Alida d. Norwich CT 25 May 1968.⁶⁹

Children of Dennis & Alida:⁷⁰

i. Henry Napoleon

ii. Francis William

9. HENRY NAPOLEON, b. Norwich CT 5 June 1918, d. 4 Jan 2012, m. Norwich CT 21 Feb 1944, Dorothea T. Downes, dau of Cornelius J. Downes & Nellie T. O'Neil. He was a bookkeeper at several Norwich area manufacturing firms, an official for a municipal department and accountant for the former Alexander Schnip & Sons construction and development corporation, retiring as assistant treasurer. Dorothea d. Norwich CT 20 July 2004.⁷¹

Children of the 8th generation of the Keroack family cited above are all living at this writing so they and members of the 9th generation are not included in this study.

Many descendants of Maximilien Aime Kerouack (6.a) live in Connecticut's Quinebaug River Valley and elsewhere. Some, hopefully, will choose to publish their stories. I hope this present genealogical framework will be a suitable foundation for that effort.

⁶⁹ Norwich vital records, v. 14, p. 518, birth, as "Adonai", also Sacred Heart (Taftville), Norwich, baptism 3 May 1887, as "Valerian Adonai"; CT death index #22942 and obituary *Norwich Bulletin*, 17 Nov 1966, p. 2; Norwich vital records, v. 27, p. 31, marriage. Norwich death certificate (copy) and CT death index #10506 both cite Alida as Leda.

⁷⁰ Francis W. Keroack is living; no information published.

⁷¹ Norwich vital records, v. 25, p. 185, birth. Obituary *New London Day*, 8 Jan 2012; Norwich vital records, 1944, p. 573, marriage; obituary *Norwich Bulletin*, 24 July 2004, Dorothea's death.

New Members

Shirley Giguere Morin, # 2075

2297. Pelkey, Patricia - 27 Magnolia Street
New Britain, CT 06053
2298. Poole, Carol - 38101 38th Ave S, Auburn,
WA 98001-8759
2299. Bowley, Jennifer - 139 Friendship Street,
Willimantic, CT 06226-1413
2300. Blain, Gerald - 7 Sylvan Circle,
Belchertown, MA 01007
2301. Lindquist, Monna & William - 12 Joelle
Dr., Portland, CT 06480
2302. Girard, Ronald L. & Bonnie M. - 7
Longre Lane, Southwick, MA 01077-9200
2303. Pittman, Frances - 642 Bonneau Lane, Mt.
Pleasant, SC 29464-3532
2304. Kirby, Robert - 66 Galaxy Dr,
Manchester, CT 06040-6305
2305. Bassham, Virginia - 86 Cambridge St,
Manchester, CT 06042
2306. Rafford, Robert - 57 Clear View Knoll,
Middlebury, CT 06762
2307. Peterson, Janet - 1119 Buckley Hwy,
Union, CT 06076
2308. Jodoin, Gerard - P.O.Box 422,
Canterbury, CT 06331
2309. Le Francois, Gary - 5415 Hedgerow
Court, Centerville, VA 20120
2310. Goodrich, Brendan - 427 Madison Rd,
Durham, CT 06422
2311. Torres, Virginia & Stephanie Gusney -
2975 McClintock Ct, Valley Springs, CA
95252-9635
2312. Hendry, Paula - 2509 Mardell Way,
Mtn. View, CA 94043
2313. Guillemette, Michael - 8500 N. Grand
Turn Rd, Marshall, IL 62441
2314. Gonci, Mary-Ellen - 422 Burrows Hill Rd,
Amston, CT 06231
2315. Jacobs, Lorraine - 235 East River Dr.
906, East Hartford, CT 06108
2316. Reeve, Rebecca - 9 Bittersweet Lane,
Hamden, CT 06578
2317. Holl, Andre - 10 Rookmoor Road,
Tolland, CT 06084
2318. Martin, Bill - 3 Rolling Meadow, Tolland,
CT 06084

Surnames of Interest

Compiled by Shirley Giguere Morin # 2075

Members who share similiar resesarch interests are listed below. Only those members who do not have an email address or who chose not to have it published are listed. For a comprehensive list of all the surnames, visit our web site at www.fcgsc.org .

Alexandre

1840 Frances Swietlicki, 2 Copper Ridge
Circle Guilford, CT 06437

Allaire

1752 Joel Cohan, 7 Volpi Rd
Bolton, CT 060437563

1636 Louis Fox, 10 Camden St.
South Hadley, MA 010752319

Alphonse

1481 Rita Roy, 61 Churchill Dr.
Norwood, MA 020621644

Alphonsine

1481 Rita Roy, 61 Churchill Dr.
Norwood, MA 020621644

Archambault

1426 Estelle Gothberg
80 Cedar Swamp Rd, Tolland, CT 06084

Arsenault

1184 Frank Melanson, 4 Edgewood Ave.
Milford, CT 064604803

Auger

920 Jeannette Auger, 96 Katherine Ave.
Danielson, CT 062392713

Auguste & Simone Jean

2286 Michelle Kulvinskis, 51 Gooseberry
Hill Wethersfield, CT `06109

Ballard

634 Lawrence Marion, 63 Burnt Hill Rd.
Farmington, CT 060322039

Baril/Barrie

1873 Corrine Wiggins, 9780 Simpson Canyon
Rd, Klamath Falls, OR 976019364

Baulanger

1352 Marie Richard, PO Box 1260,
Willimantic, CT 06226

Beauchemin

920 Jeannette Auger, 96 Katherine Ave.
Danielson, CT 062392713

Beauchene

1574 Pauline Wilson, 73 Arcellia Drive
Manchester, CT 060423429

Beauchesne

1898 Lynn Carbonneau, 26 Patten Rd.
Stafford, CT 060764309

Beaudry

729 Romeo Potvin, 15 Clearview Terrace
Manchester, CT 060401918

Belhumeur

1952 Christopher Child, 101 Newbury Street
Boston, MA 02116

Benoit

1984 Charles King, 133 Jenkins Rd.
Burnt Hills, NY 12027

Berard

1812 Gary Potter, 370 Lake Ave.
Bristol, CT 060107328

Bergevin

1556 Honora Futtner, 1629 Main Street,
South Windsor, CT 060741008

Bernier

1969 Loretta Przyborowski, 4780 Verdet St.,
Las Vegas, NV 891478401

762 Helen Bernier, 52 Robbie Rd.
Tolland, CT 060842210

1711 Wendy Lemieux, 501 Dunn Rd.
Coventry, CT 062381164

18 Rene Bernier, 8 Honeysuckle Lane,
Niantic, CT 063571933

Berube

18 Rene Bernier, 8 Honeysuckle Lane,
Niantic, CT 063571933

Besaw

444 Edna Franz, 41 Garwood Rd.
Fair Lawn, NJ 074104511

Bilanger

2285 Lucille Mulligan, 211 Merline Road
Vernon, CT 06066

Binet

2197 Richard O'Malley, 95 Woods End
Basking Ridge, NJ 079201929

Bissen

444 Edna Franz, 41 Garwood Rd.
Fair Lawn, NJ 074104511

Bissonette

1481 Rita Roy, 61 Churchill Dr.
Norwood, MA 020621644

Blain

2300 Gerald Blain, 7 Sylvan Circle
Belchertown, MA 01007

Blais

1898 Lynn Carbonneau, 26 Patten Rd.
Stafford, CT 060764309

Blanchette

762 Helen Bernier, 52 Robbie Rd.
Tolland, CT 060842210

2016 Joseph Duval, 125 Sawmill Brook Ln.
Mansfield Center, CT 062501685

Boisuert

2300 Gerald Blain, 7 Sylvan Circle
Belchertown, MA 01007

Bombardier

920 Jeannette Auger, 96 Katherine Ave.
Danielson, CT 062392713

1812 Gary Potter, 370 Lake Ave.
Bristol, CT 060107328

Bordeau

319 Mildred Roberts, 71603 180th St.
Albert Lea, MN 560075461

Bordeaux

319 Mildred Roberts, 71603 180th St.
Albert Lea, MN 560075461

Boughton

1940 David Pease, 889 Inman Rd.
Niskayuna, NY 123032807

Bourgeois

1862 Janice Livermore, PO Box 222652,
Chantilly, VA 201532652

Boutot

2173 Brenda Chavez, 516 Hartford Ave,
Wethersfield, CT 061091254

Boye

1556 Honora Futtner, 1629 Main Street
South Windsor, CT 060741008

Boyer

1556 Honora Futtner, 1629 Main Street
South Windsor, CT 060741008

Boyet

1556 Honora Futtner, 1629 Main Street
South Windsor, CT 060741008

Bolduc

444 Edna Franz, 41 Garwood Rd.
Fair Lawn, NJ 074104511

Braillard

1984 Charles King, 133 Jenkins Rd.
Burnt Hills, NY 12027

Bran

444 Edna Franz, 41 Garwood Rd.
Fair Lawn, NJ 074104511

Breault

1820 Germaine Goudreau, 629 Riverside Dr.
PO Box 160, Grosvenordale, CT 06246

Breton

1898 Lynn Carbonneau, 26 Patten Rd.
Stafford, CT 060764309

Briere

1820 Germaine Goudreau, 629 Riverside Dr.
PO Box 160, Grosvenordale, CT 06246

Brisette

64 Donald Roy, 112 E Elm St.
Torrington, CT 067905016

Brosseau

1921 Elaine Fazzino, 126 High St.
Portland, CT 06480

Broulliard

1984 Charles King, 133 Jenkins Rd.
Burnt Hills, NY 12027

Caouette

2173 Brenda Chavez, 516 Hartford Ave.
Wethersfield, CT 061091254

Carbonneau

1898 Lynn Carbonneau, 26 Patten Rd.
Stafford, CT 060764309

Caron

1556 Honora Futtner, 1629 Main Street
South Windsor, CT 060741008

Surnames of Interest

Caron

435 Therese Grego, 7610 E 21St. Pl.
Tulsa, OK 741292428

1984 Charles King, 133 Jenkins Rd.
Burnt Hills, NY 12027

Carter

931 Ann Marie McKee, 505 Scotland Rd.
Norwich, CT 063609405

Chabot

1711 Wendy Lemieux, 501 Dunn Rd.
Coventry, CT 062381164

Champoux

2300 Gerald Blain, 7 Sylvan Circle,
Belchertown, MA 01007

Chaput

762 Helen Bernier, 52 Robbie Rd.
Tolland, CT 060842210

Choiniere

1840 Frances Swietlicki, 2 Copper Ridge
Circle Guilford, CT 06437

1840 Frances Swietlicki, 2 Copper Ridge
Circle Guilford, CT 06437

Comeau

2300 Gerald Blain, 7 Sylvan Circle,
Belchertown, MA 01007

Cormier

1184 Frank Melanson, 4 Edgewood Ave,
Milford, CT 064604803

Corriveau

760 Marie Langan, 3813 West Rose Lane,
Phoenix, AZ 85019-1729

Cote

1984 Charles King, 133 Jenkins Rd.
Burnt Hills, NY 12027

Coulombe

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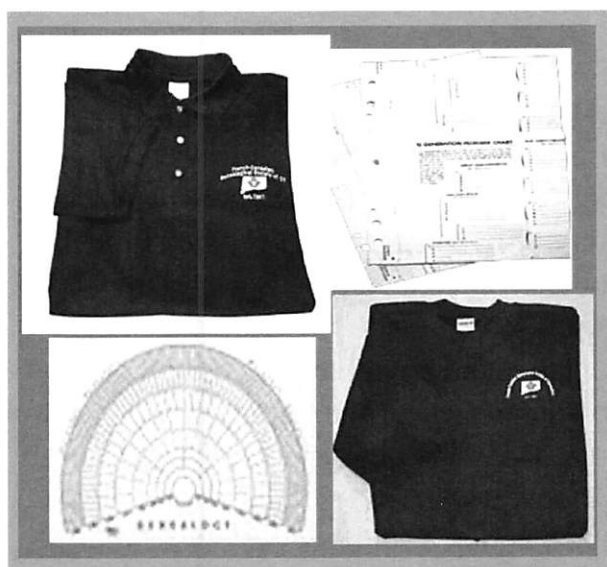
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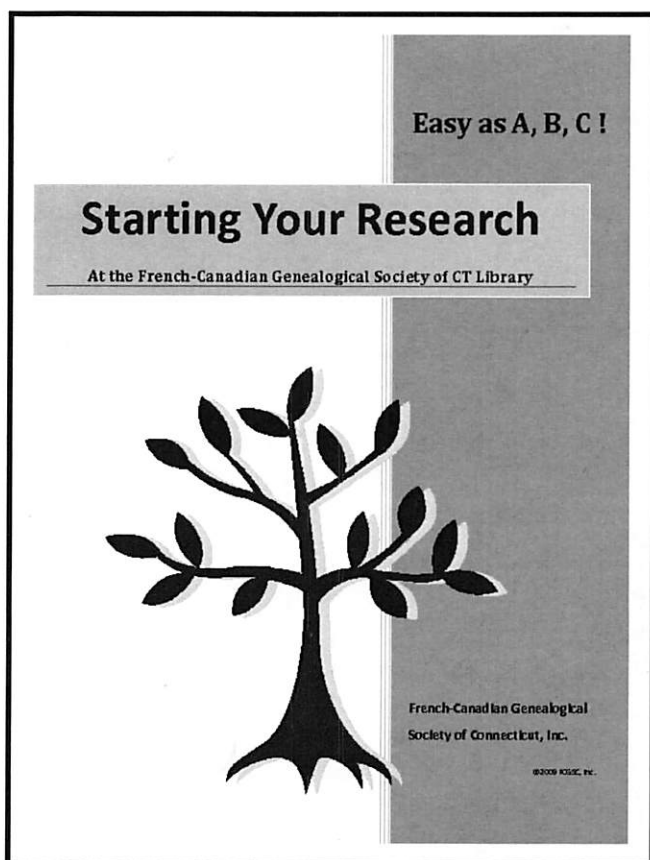
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