Volume 16, Number 2 • Winter 2013-2014

Connecticut Maple Leaf

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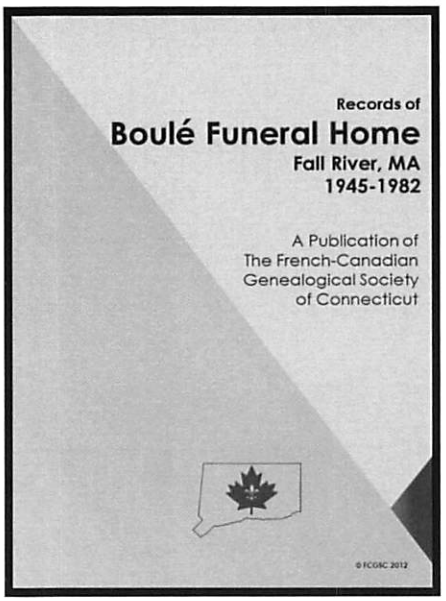

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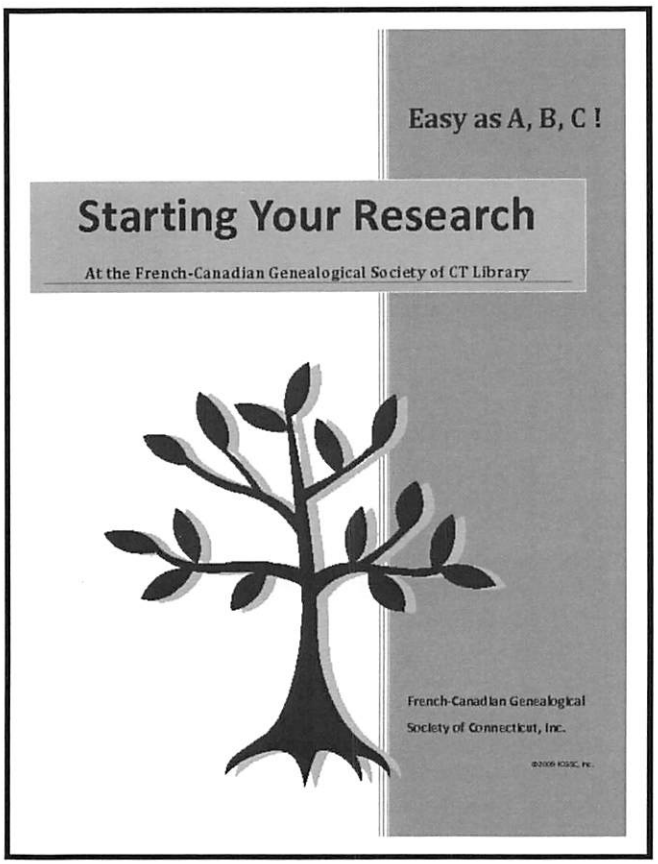

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Guide to the FCGSC Library now available: "Starting Your Research at the French-Canadian Genealogical Society of CT Library." A brief guide to beginning French-Canadian research as well as an introduction to resources available at the FCGSC Library. Contains advice on getting started, documenting your research, how to read and use the standard reference works and source materials, and more. Printable pedigree charts and family group sheet, list of common abbreviations found in French language documents and books; standard format of Québec parish vital records with translation. A great gift for both the beginner and the more advanced researcher. Paperback, comb binding for lie-flat convenience, 8½ x 11 in., 47 pages.

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Published twice yearly by the
French-Canadian Genealogical Society of
Connecticut, Inc.
P.O. Box 928
Tolland, CT 06084-0928

Editor: Maryanne LeGrow
Associate Editor: Raymond Cassidy

ISSN 1081-6275

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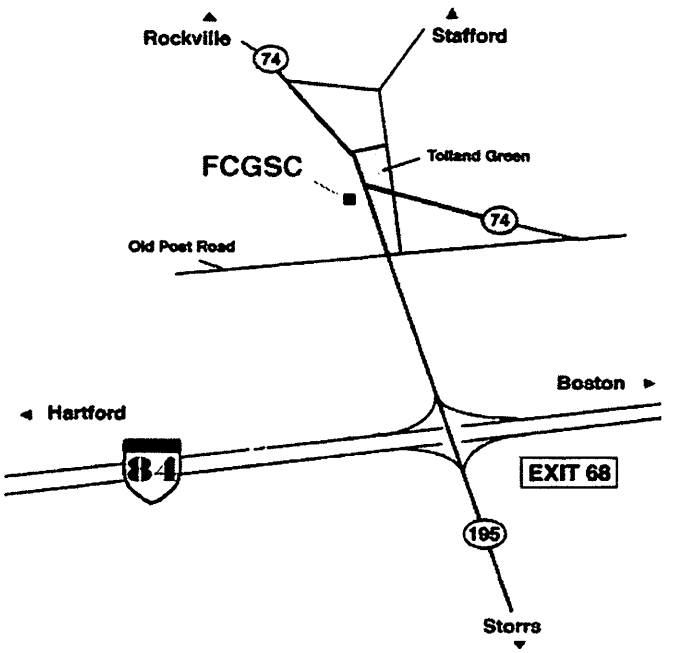
Library Scheduled Closings 2014

Jan.	**1**	New Year's Day
Apr.	**19-20**	Easter Observance
	26	Membership Meeting (closed 1-3)
May	**11**	Mother's Day
	24-26	Memorial day Observance
June	**15**	Father's Day
July	**5-6**	Fourth of July Observance
Aug	**24**	Volunteer Appreciation Day Picnic
	30-31	Labor Day Observance
Sep.	**1**	"
Oct.	**18**	Membership Meeting (closed 1-3)
Nov.	**26-30**	Thanksgiving Observance
Dec.	**24-29**	Christmas Observance
	31	New Years Eve



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:

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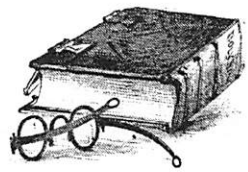
- Photographs or scanned images (as *.bmp, .gif,* or *.tif* files) are accepted if they compliment the article. The editors reserve the right to decide on use and placement of illustrations.
- Length should be dictated by the topic and its scope. Very long articles may have to be published in two or more parts.

Deadlines:

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

Editors' Niche

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



It's always difficult to say goodbye to an old friend. I've used my PAF (Personal Ancestral File) genealogy program since 1986, and even though I've received several other more expensive and fancier programs as gifts, I always seemed to end up back with my PAF. But now I have to change to another program, and I admit I've been dragging my feet about it.

The PAF was discontinued in July, 2013, and is no longer supported. Instead, three substitute programs are recommended on the FamilySearch site, all offering free as well as low-priced enhanced versions. The PAF withdrawal is explained, with links to the free programs at https://familysearch.org/PAF and comparisons of the free and the paid versions are at www.rootsmagic.com/RootsMagic/Features.aspx; www.ancquest.com/CompareAQVersions.htm; and http://legacyfamilytree.com/DownloadLegacy.asp. I have tried all three, and find that all of them are actually pretty easy to work with.

It's very important to update software every few years so that data files will remain accessible and not become obsolete. An older program may be fine for your own needs, but if no one else can access the data, all of your information could be lost to posterity. I've been working with some outdated files that the FCGSC Library holds but cannot access. Most problems are with files that were created in program versions that are no longer supported or won't install on newer computers. For instance, we have a 32-floppy file of about 70,000 names in WordStar, which we are struggling to find a way to access. These are very real issues, and "having everything on disc" isn't going to keep people's data from being lost as technologies evolve. That's why it's important to keep up with the current state of the art. My New Year's resolution is to choose a program, transfer my data, and start being serious about periodic updates of my software. I encourage you all to do the same. Happy New Year, everyone!

Maryanne

This winter we have one of the best CML issues ever. Three of the articles are by non-members who are very accomplished authors. The first is "Father Ferdinand Farmer's French-Canadian Connection" by Robert A. Selig, Ph.D. The next one is "They Came to our Valley: Franco-Americans and the Textile Industry of the Connecticut River Valley, 1870 to 1900" by Charles John Emond, BA, MA, MAT. The last is "The French-Canadian Peasantry: Language, Customs, Mode of Life, Food, Dress" by Prosper Bender, M.D. Richard Fortin finishes his two part article "Connecticut Fortin Family Lines, Part II" and Maryanne LeGrow writes a book review about the book ***Hélène's World*** by Susan McNelley. Jerry Lesperance writes "A Few Prolific Québec Pioneers". Ivan Robinson recaps last year in "2013 in Review" and last my filler article "Louis Hébert and Family".

While putting this issue together I found that we were short 1½ pages so I wrote the short article "Louis Hébert and Family" to fill the empty space. Because I wanted to get the pictures in, I wasn't left with much space for text, sources and photo credits. The source for the dates was *Dictionnaire Genealogique des Familles du Québec des origins a 1730.*, René Jette, and I took all the photos.

Have a pleasant winter and spring and we will see you next summer. So until then, if the mood strikes - WRITE an article.

Ray

Queries, articles or letters to the editor can be sent by e-mail to:
mlegrow@fcgsc.org or to:
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Books and Equipment Contributed to the Society
June 2013 - November 2013

Jean Fredette, #1537, Corresponding Secretary

Connecticut Society of Genealogists, Inc.

Gionet, Alexandre Jean. *Les Descendants de François Gionet*. Wells, ME, 1985.

Maxwell, Lillian M. B. *The History of Central New Brunswick. Sackville, New Brunswick*: Tribune Press, 1937.

Gorke, Denise

22 Volumes, *Je Me Souviens*. Publication of the American-French Genealogical Society, Woonsocket, RI.

Maxson, Helen Morin

Maxson, Helen M. *The Granny Sagas of a Morin Family of Connecticut, (Vol. 2: Emelie Robert Boucher, Marie Agnes Godin Boucher, Dinna Boucher Morin)*. Charlotte, NC, 2012.

McNelley, Susan

McNelley, Susan. *Hélène's World*. Etta Heritage Press, 2013.

Paradis, Barbara

Richer, Louis. *Repertoire des baptemes, mariages et sepultures de la Paroisse Saint-Medard Couteau-Station, Soulanges 1895-2009*. Québec: Société de généalogie de Québec, 2009.

St. Pierre, Gemma F.

Saint-Pierre, Rosaire. *Les Saint-Pierre-Dessaint Genealogie 1679-1999*. Beaumont, Qc, 1999.

Guillet, Michael & Louise

1) Repertoires [marriages unless otherwise noted]

Acadia:
- Acadian Descendants Volume V
- Corrections & Additions to Arsenault's Histoire et Genealogy des Acadiens

Québec City:
- St. Antoine-sur-Richelieu, 1741-1965

Bagot:
- St. Hughes 1827-1968
- St. Theodore 1842-1968
- Ste. Helene 1854-1968
- Upton 1856-1966
- Acton Vale 1859-1968
- Ste. Christine 1886-1968
- St. Nazaire 1890-1968

Berthier:
- St. Joseph de Lanoraie (M) 1732-1984

Bellechasse:
- Mariages Americains - personnes nees dans Bellechasse,1845-1955

Chambly/Vercheres:
- St. Bruno 1843-1967
- St. Basile 1870-1967
- Ste. Julie 1852-1967
- St. Amable 1913-1967

Chambly:
- Boucherville, 1668-1900
- St. Joseph de Chambly (M) 1706-1964 and 1945-1964
- Saint Famille de Boucherville 1901-1970

Dorchester:
- Rememorations Ste. Marguerite, 1840-1983

Drummond:
- L'Avenir 1850 (M)
- St. Germain 1859 (M)
- Durham-Sud 1864 (M)
- Wickham 1865 (M)
- St. Eugene 1879 (M)
- St. Nicephore 1917 (M)
- Ste. Jeanne d'Arc 1922 (M)

Iberville:
- Mont St. Gregoire, Iberville 1840-1979

Montmagny:
- St. Francois de Sales de Riviere du Sud (B) 1740-

Continued on page 66

Father Ferdinand Farmer's French-Canadian Connection

Robert A. Selig, Ph.D.

(Editor's Note: Old St. Joseph's Church, founded in Philadelphia in 1733, was the first Roman Catholic church in the city. The tolerant policies of William Penn's Charter of Privileges gave Catholics in Pennsylvania the freedom to publicly practice their religion, and at that time St. Joseph's was the only place in the English-speaking countries where celebration of Mass was allowed by law. The original church was built in 1733, enlarged and renovated in 1821, rebuilt in 1838, and survived the anti-Catholic riots of 1844. The current church is the third church on the site and is still an active Catholic parish church. Our sincere thanks go to the kind folks at Old St. Joseph, particularly to OSJ Parish Archivist Ms. Maryjane Green, who helped us to get in touch with Dr. Selig for permission to publish this article, and to Dr. Selig for graciously allowing us to be the first to put this research into print. Information about visiting Old St. Joseph Church Historic Shrine in Philadelphia can be found on their web site at http://oldstjoseph.org/index.php.)

On 20 February 1783, George Washington informed Colonel Lewis Nicola,[1] from his head-quarters in the Hasbrouck House in Newburgh, New York, that

> *Five officers Viz Major Martlett, Captains [Antoine] Paulint, Marna and Caulesage and Lt. Victor, with fourteen Men and nineteen Women, and forty six Children are returned Monthly as Canadian Refugees in fish Kill and its Vicinity and draw Provision from the Public.*
>
> *The Secretary at War has desired that an Officer might be appointed to examine into the State of these people and as you are on the Spot I am to desire you to undertake this business.*
>
> *You will therefore be pleased to examine and to report to me the number and condition of these people, with their respective Claims to public assistance, so that a judgment may be formed whether all, or which of them, are entitled to the allowance above mentioned.*[2]

As it is so often the case, Washington's letter only identifies the officers by name, and as is virtually always the case, the identity of the women and the children was considered irrelevant by the correspondents. Thanks to the diligence of Father Ferdinand Farmer of Old St. Joseph Catholic Church, however, and to the journal of Sergeant-Major John Hawkins of the Canadian (Congress' Own) Regiment we know who these women and children were.[3] But what does Father Farmer, priest of Philadelphia's Old St. Joseph's Church, have to do with Washington and Canadian refugees in Fishkill, New York?

The refugees of Washington's letter -- mostly Catholic men, women and children -- have their origins in the First Canadian Regiment of the Continental Army. Authorized

1 Colonel Lewis Nicola (1717 - c. 1807), born in Dublin, Ireland, had served in the British army where rose to the rank of major. In ca. 1766 he immigrated to Philadelphia and later served in the Continental Army, where he was brevetted brigadier general in 1783. In 22 May 1782, he wrote the famous Newburgh letter suggesting to Washington that he become the "King of the United States". In 1766, he published A Treatise of Military Exercise Calculated for the Use of Americans. Nicola is also the artist of well-known maps of the ring of ten forts built by British forces around Philadelphia in 1777 and 1778, which he drew during the British occupation and which are today in the collections of the Historical Society of Pennsylvania.

As a Catholic Irishman Nicola most likely would have attended St. Joseph's and would have known Rev. Farmer

2 All quotes are from the on-line edition of the George Washington Papers in the Library of Congress at: http://lcweb2.loc.gov/ammem/gwhtml/gwhome.html. They can be searched by date, name or topic.

3 Journal of Sergeant-Major John H. Hawkins, 1779-1781. Manuscript Guide 273, Historical Society of PA, Philadelphia.

by Congress on 19 November 1775, and raised by Colonel James Livingston for service on the side of the American rebels, approximately 300 Canadians and 50 Americans of the First Canadian Regiment fought at St. John's and were instrumental in the fall of Fort Chambly. In 1776, the unit went on to fight at Fort Stanwix, at Stony Point, Verplanck's Point, New York, as well as in both battles of Saratoga, where the unit was stationed from July to September 1776. From the very beginning the men were accompanied by a large number of wives and children who, with their husbands, had fled their homes when the American invasion of Canada ended in failure. These refugees make their first appearance in a Resolution of Congress of 10 August 1776, when the "committee on sundry Canadian petitioners" requested

> *To help them meet their initial needs, Colonel James Livingston received $300 from Congress to be spent subject "to the inspection and determination of General Schuyler.*[4]

The men, women and children spent the next few years mostly in New York State, but by the fall of 1780, the regiment was so depleted that on 01 January 1781, it was merged with the 2nd Canadian Regiment under Brigadier Moses Hazen into a single "Canadian Regiment", also known as "Congress' Own". During the spring and early summer 1781, the regiment, some 17 officers, 38 non-commissioned officers and 208 men strong, was stationed in the Hudson Highlands.[5] On 6 July, the Continental Army and French forces coming from Newport, Rhode Island, united at White Plains/Philippsburg in Westchester County for an attack on New York City. The attack never happened, since on 14 August, General Washington and the Comte de Rochambeau, commanding officer of French forces in America, decided to break camp and march to Virginia for a joint attack on Lord Cornwallis at Yorktown. During the night of 18/19 August 1781, Hazen's Canadian Regiment was among the units that ferried from Dobbs Ferry to Sneeden's Landing and took up positions near Springfield. While four or five women and an unknown number of children accompanied the men on the march that would take them to Yorktown, the vast majority remained behind in the Highlands near Fishkill.[6] It was here that Father Farmer encountered them in early October 1781 -- their husbands and fathers were encamped outside Yorktown -- when his preaching circuit took him to the American encampment. His visit and the accompanying pastoral care were long overdue.

Fr. Ferdinand Farmer, the priest who had finally found these lost sheep, was born in Swabia, the area around Stuttgart in southwestern Germany, on 13 October 1720, as Ferdinand Steinmeyer. Neither the exact place of birth nor the names of his parents are known, but following three years of medical studies, probably at the Jesuit College (founded in 1576) at Landsberg on the Lech River in southern Bavaria (just west of Munich), he joined the Jesuit Order there in September 1743.

Upon arrival in Lancaster [PA] as a missionary to German Catholic settlers in 1752, he, for unknown reasons, changed his name to Farmer, which would translate into German as Bauer or Landwirt. In 1758, he transferred to the German-speaking parish of St. Joseph in Philadelphia, which at that time expanded all the way to New York City and included most of New Jersey. His baptismal and marital records show that Rev. Farmer took his obligations to his widely distributed flock seriously, and he was thoroughly familiar with his parish by the time the American War of Independence broke out in 1776.[7] It was during one of his visits into New York State

His political conviction, however, did not stand in the way of

4 *Journals of the Continental Congress*, Vol. 5, pp. 644-647, in the on-line edition of the Library of Congress: http://memory.loc.gov/ammem/amlaw/lwjc.html

5 Charles H. Lesser, *The Sinews of Independence.* Monthly Strength Reports of the Continental Army (Chicago, 1975). The monthly strength report is for July 1781; reports for August 1781 are not available.

6 Detailed analysis is provided in John U. Rees, *'The Multitude of Women': An Examination of the Numbers of female Camp Followers with the Continental Army.* The Brigade Dispatch Vol. 23 No. 4, (Autumn 1992), pp. 5-17; vol. 24 No. 1, (Winter 1993), pp. 6-16; and No. 2 (Spring 1993), pp. 2-6; *The Number of Rations issued to Women in Camp: New Material Concerning Female Followers With Continental Regiments*, ibid., vol. 28 No. 1, (Spring 1998), pp. 2-8 and No. 2, (Summer 1998), pp. 2-12, 13, as well as his *'The Proportion of Women which ought to be allowed': Female Camp Followers With the Continental Army.* The Continental Soldier, Journal of the Continental Line vol. 8 No. 3, (Spring 1995), pp. 51-58.

7 On Father Farmer see "Priest on Horseback" Notes from the Alley. Old St. Joseph's Historic Preservation Corporation Newsletter Spring 2007, pp. 1, 2 and 5. More detailed is John M. Daley, S.J., *Ferdinand Farmer, S.J. Pioneer Missionary 1720-1786* (MA Thesis, Georgetown, 1944). It is available in the library of Old St. Joseph. During the British occupation of Philadelphia in 1777/78, Farmer not only declined the offer of becoming chaplain to the "Roman Catholic Volunteers", a loyalist unit raised by General Howe but was the first to sign a 1783 address to Washington by the clergy, attorneys and physicians of Philadelphia.

that Rev. Farmer encountered the women and children of the Canadian Regiment encamped at Fishkill, many of whom had had no pastoral care in years, and Father Farmer went to work immediately. From 5 to 7 October, he baptized 14 "parvulos sive infants," adolescents and infants, in Fishkill, and recorded their names, ages, and the identity of their parents in the Baptismal Register. To judge from Washington's Letter of February 1783, these youngsters may have formed but a small portion of the children encamped, yet Fr. Farmer's baptismal records allow a rare view into the non-military aspects of life in the Continental Army. Their names show them all to be of French-Canadian ethnicity and can be matched with the names of soldiers recorded in Hawkin's diary, while their ages at the time of baptism show how long it had been since a priest had visited the regiment.

Having departed Philadelphia some time after 16 September, Fr. Farmer's baptismal record shows him traveling north via Greenwich (25 September) and Mt. Hope (28) into New Jersey, where he was active in Longpond (1 October) and Ringwood (2 October).

Three days later he arrived in Fishkill on the Hudson River and immediately began to minister to the Catholic soldiers and their families quartered there. On 5 October 1781, Fr. Farmer baptized Johannes and Ludovica (ages unknown), children of Private François Monty and Josepha Berjevin. That same day he also baptized Adrianus, born 31 August 1778, and Maria Magdalena, born 23 April 1780, children of Elizabeth McKenly and her husband Harduin Merlet, a private in the Canadian Regiment.

The following day he baptized Catharina, born 5 February 1779, daughter of Alexandre Ferriole and Maria Mayotte, Amatus, born on Christmas Eve 1776 to Louis Bouvet and Josepha Gallernon, Maria, born 5 (no month given) 1780 to Joseph La Fleur and Marie Diligau, as well as Petrus, born 15 March 1778, and Maria-Angelica, born 26 December 1780, the children of Antoine Pelin and Theodista Goddard, as well as Charlotta, born 3 February 1779, and Genovefa, born 8 August 1781, Constantine, daughter of Nicholas and Charlotte, née Chartier. That left Louis Philippe Ferriole, born on 9 November 1780, to Alexandre and Marie, whose daughter Catherina he had baptized the previous day; Catherine Varley, daughter of Michel and Josepha née Raymond, born 5 November 1780, and Marie Francisca, born 15 April 1779, to Francisco Guilmet and Maria Francisca née Chaneron.

By 10 October, Farmer was back in Ringwood; barely a week later, Congress decided to take up the question of what to do with these children and their mothers. On 18 October -- the fathers of the children baptized by Fr. Farmer were still risking their lives in the siege of Lord Cornwallis at Yorktown – Congress, in a singular act of ingratitude,

> *Resolved, That the resolution of the 10th of August, 1776, empowering General Schuyler to enquire into the service and character of Canadian volunteers, and to grant them ~~such~~ rewards and wages ~~as shall appear to have been merited,~~ be and hereby is repealed; and that all persons, of what character soever, who now draw pay or rations in consequence of said resolution, be not entitled to draw pay or rations after the 1st day of December next.*[8]

The next day, Lord Cornwallis surrendered and American independence was won.

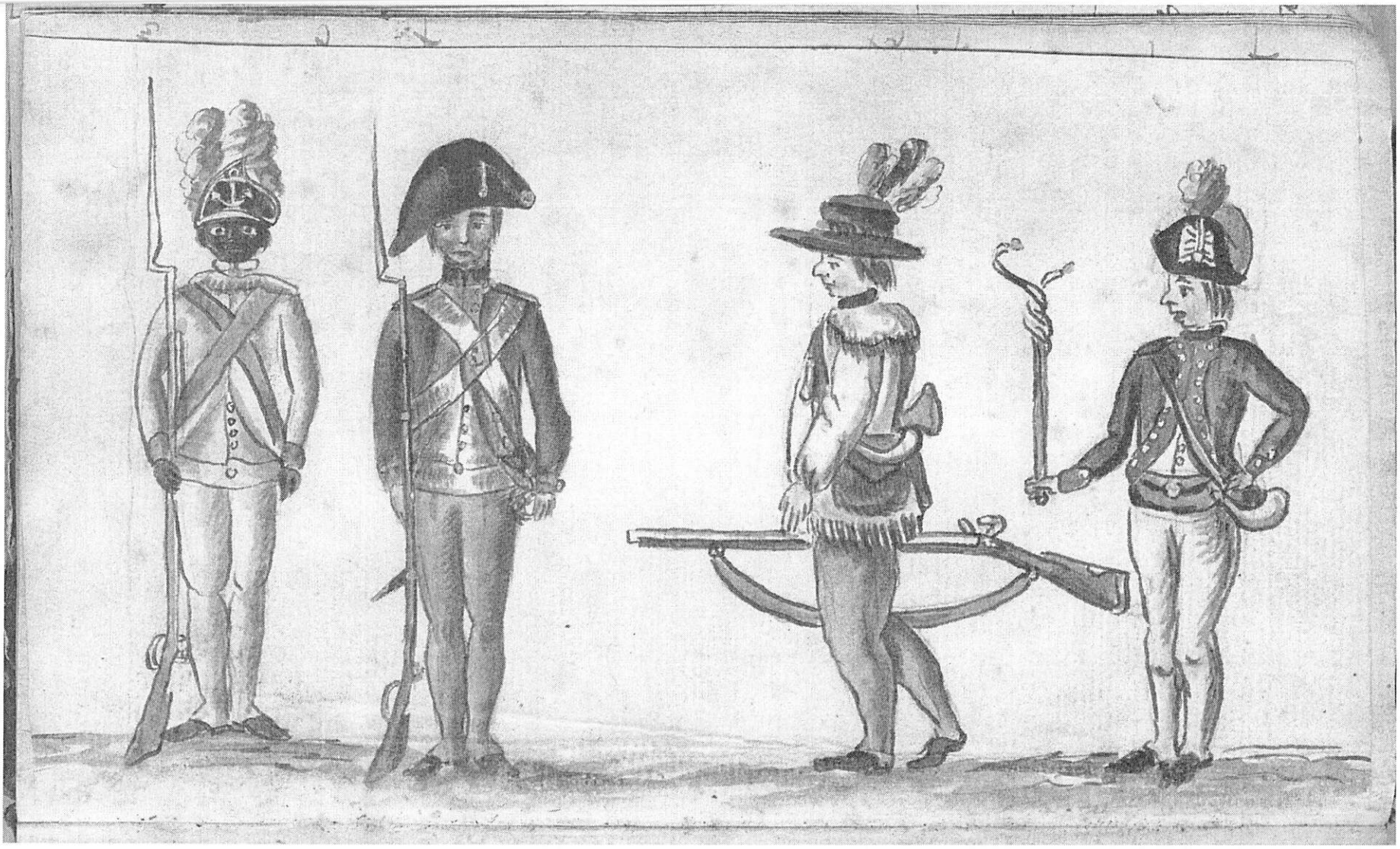
Fortunately bureaucracies moved slowly in those days as well, and it was not until July 1782 -- the regiment had been stationed in York and Lancaster guarding prisoners captured at Yorktown since December 1781 -- when the contractors charged with supplying the post around Albany, including the "Canadian Volunteers" and "Refugees . . . living in the Vicinity of the Posts" received a copy of the Congressional resolution passed ten months earlier.[9] When they stopped deliveries, Colonel George

his clerical duties: on 20 February 1778, he married Michael Ruppert of Aschaffenburg (just outside Frankfurt in northern Bavaria) of the Hessian Jäger to Catharina Kellermann, widow of Michael Kellermann. Also, on 5 May 1778, he married Ignatius Schneider from Vienna in Austria of the 17th Regiment to Catharina Viel. Both belonged to the Crown forces occupying the city.

An astronomer and mathematician, he was a member of the American Philosophical Society and an ex officio trustee of the University of the State of Pennsylvania (now the University of Pennsylvania) from 1779 until his death in 17 August 1786.

8 There can be no doubt that this order concerns the wives of the soldiers in the Canadian regiment: in Hawkins' diary they are all identified as "volunteers". Quoted from the Journals of the Continental Congress vol. 21, p. 1062, in the on-line edition at http://memory.loc.gov/ammem/amlaw/lwjc.html

9 All quotations are from the on-line edition of the George Washington Papers in the Library of Congress at



(Watercolor on paper, circa 1781, Jean Baptiste Antoine de Verger Reprinted courtesy of Anne S.K. Brown Military Collection, Brown University Library.)

Jean-Baptiste Antoine de Verger (1762-1851) was a French artist who served in the American Revolutionary War in the command of General Rochambeau and fought with his regiment along with the Continental troops at the Battle of Yorktown. He kept an illustrated journal of his war experiences, from which this drawing is taken. It shows costumes of various groups of Patriot soldiers: from left to right, a black soldier of the 1st Rhode Island Regiment, a New England militiaman, a frontier rifleman, and a French officer.

Reid,[10] who was in command at Albany, at once contacted General Washington inquiring what to do. Washington indicated in his response of 6 August 1782, that

> *Comparing the Resolution of Congress of the 18th. of Octo. 1781. with that of the 10th. of Augst. 1776. to which it refers, it would seem that the Canadian Refugees as well as Volunteers, are included in that Resolution Under which the Commissaries have stopped issuing Rations to them. Genl. Schuyler however is best able to give you information in this point, as the provision for those people has been committed to his Direction. Hard as it may appear, that those poor Refugees, who have been driven from their Country for their Adherence to our Cause, should be denied the pittance of provisions for their Subsistence, yet it is not in my power to contravene direct Resolutions of Congress.*[11]

Washington saw the unjustness of this Congressional resolution, and fortunately for the refugees someone, somewhere along the lines of command, did what Washington would not, or could not, do and decided that it was in his "power to contravene" the resolution of Congress, for as indicated in Washington's 20 February 1783 letter to Colonel Nicola, the Canadian refugees and their families were still receiving provisions.

But not for much longer. On 19 April 1783, the Saturday before Easter and the eighth anniversary of the Battle of Lexington and Concord, Washington announced the cessation of hostilities at the Continental Army encampment at New Windsor, and on 9 June 1783, furloughing began at the regiment which had been in winter quarters in Pompton in New Jersey since November 1782.

We don't know whether the wives and children of the "volunteers" and their dependent refugee family members still received rations or not, but since they had not been paid either - viz. the resolution of 18 October 1781 - even though they had served for the past 21 months, the men refused to depart either on furlough or discharge, and the regiment was thus ordered to march to the central Continental Army cantonment near New Windsor where it was reduced to two companies. Together with the rest of the Continental Army the regiment was finally disbanded at West Point on 15 November, almost eight years to the day it had been authorized by Congress in 1775.

With that the men, women and children who formed the Catholic core of the Canadian Regiment disappear into history. But thanks to the untiring work of Fr. Farmer and his itinerant ministry their names live on in the records of Old St. Joseph Catholic Church.

About the Author

Dr. Robert A. Selig, internationally known historian, lecturer, and writer, specializes in the history of the American War of Independence, particularly the roles of German-speaking soldiers on both sides and the French troops under the *Comte de* Rochambeau. He was historical consultant and project historian to the National Park Service for the Washington-Rochambeau Revolutionary Route National Historic Trail (W3R-NHT) project. Dr. Selig researched and wrote historical and architectural site surveys and resource inventories on the W3R for the States of Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware and Virginia and is currently conducting similar surveys in Maryland and Massachusetts. He serves as Contributing Editor for ***German Life*** magazine and writes on Revolutionary War topics for the ***Journal of Colonial Williamsburg*** and other publications. For his scholarly contributions on the role of France in the War of Independence, He has been honored by the French government with the title of ***Chevalier de l'ordre des palmes académiques.***

Dr. Selig is also a recipient of the National Society, Sons of the American Revolution's **"Distinguished Patriot Award,"** joining previous recipients Bob Hope and Presidents Ronald Reagan and George W. Bush. His most recent scholarly publications are an essay on "Washington, Rochambeau, and the Yorktown Campaign of 1781," in Edward G. Lengel (Ed.), *A Companion to George Washington* (Blackwell, 2012), pp. 266-287; and an article on African-Americans in the War of Independence for the American Revolution Center, which is available at http://www.americanrevolutioncenter.org/author/robert-selig.

http://lcweb2.loc.gov/ammem/gwhtml/gwhome.html

10 George Reid (1733-1815) was born in New Hampshire and rose to the rank of Colonel and commanding officer of the 2nd New Hampshire Regiment and then the combined New Hampshire Regiment in 1783.

11 Quoted from the on-line edition of the George Washington Papers in the Library of Congress at http://lcweb2.loc.gov/ammem/gwhtml/gwhome.html

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They Came to Our Valley: Franco-Americans and the Textile Industry of the Connecticut River Valley, 1870 to 1900

Charles John Emond, BA, MA, MAT

Prologue

They came from a land of harsh winters and from a rural isolation that had served to intensify their fierce devotion to family, faith and tradition. They came with a legacy of oppression by colonial masters. They came during a period of crisis in Québec, when agricultural production and land availability had decreased while demand for arable land was increasing. After generations of struggling to wrest a living from Canadian soil, the French-Canadians came to New England.

These stubborn, hard-working people started the move south during the 1860's and what began as a mere trickle, became a tidal wave of people by 1900.[1] During this period of time, fully one-third of the population of Québec left to work in the textile mills of New England.[2] This mass exodus, called "...one of the most significant, if unheralded, events of 19th century New England,"[3] provided a rapidly growing textile industry with the industrious, docile and stable labor force it needed.[4] It changed the face of New England and it included my ancestors.

Franco-Americans have been called "the Chinese of the Eastern States,"[5] "the only real North American peasants,"[6] and, in their high regard for tradition and disapproval of marriage to outsiders, have been compared to the Jews.[7] Their unique story is one which deserves greater attention from historians and students of United States history.

This paper examines the mass migration of French-Canadians into the mill towns of New England during the last quarter of the 19th century: it begins by setting the scene in New England and the Upper Valley. It outlines the sources of power, the economic framework and the development of transportation systems. It continues with a look at the establishment and expansion of the textile industry. It concludes with a brief analysis of the situation in Canada that encouraged the habitants to leave their homeland to work in the mills. I have focused upon the smaller mill towns of the Connecticut River Valley because so little has been written about them. The larger mills and big cities such as Manchester, New Hampshire and Lowell, Massachusetts seem to have gotten much of the attention of historians and writers. I have also focused upon this area because it is where my French ancestors settled to live and work. It is the vast brick buildings that they built which framed my world as a child, and their parish, school and community in which I was raised.

Contemporary Quotations

"I came here from Québec in 1882, when I was twelve years old. There were twenty-five of us in the family. We had to sell our farm to get here... They used to go up and get them in those days. They didn't have people enough here to run the cotton mills and the factories. They used to go up there and offer people good jobs at good wages and their fare paid to any place they wanted to go.... I worked in Salem in a cotton mill for a while... The boss used to use me once in a while as an interpreter.... There were about one thousand people working in that mill where I learned to weave, and they were nearly all French."

David Morin [8]

"[The French-Canadian] is quick to learn, active and deft in his movements....Docility is one of his most marked traits. He is not over-energetic or ambitious. His main concern is to make a living for himself and his family, and, if that seems to have been attained, he is little troubled by restless eagerness to be doing something higher than that at which he is presently engaged. Above all, he is reluctant; as compared to the Irish, to join labor unions and is loath to strike.

Contemporary report: 1898[9]

"French-Canadians go to the States not as individuals but

1 Doty, p. 152.
2 Dunwell, p. 113.
3 Hendrickson, p.1.
4 Hareven, p.20.
5 Guignard, p.90.
6 Miner, p. xiv.
7 Guignard, p.2.
8 Doty, p. 69.
9 Quoted in Dunwell, p.113.

as colonies, carrying with them like the pilgrims, their principles and their priests and keeping to themselves as separate and distinct from their neighbors as Jews or Chinese. . . They have planted colonies . . . distinct in language, customs and religion in the very heart of Protestantism which in the next twenty years, if they obey their pastors, are destined to replace the exhausted and impoverished Puritan race . . . . The balance of power in a state which hitherto regarded itself as the keeper of our national conscience is in the hands of the Philistines."

Rev. Calvin Amaron: 1891[10]

"If anyone ever represented the work ethic, it's the French-Canadians . . . They work until the day they die. The French-Canadians worked together, they pulled together to uplift the family unit . . . They came here for a better living, and they worked like hell for it."

Julien Cloutier[11]

From Rivers to Railroads

On its way south from the region of the Canadian border, the Connecticut River first passes through a valley formed by gentle hills rising up on either side before flowing through Massachusetts and Connecticut to the sea. This Upper Valley, where the Connecticut is joined by tributaries from both New Hampshire and Vermont, forms a cohesive geographical region.[12] The communities located upon the banks of this river or upon the banks of its tributaries, share a common history and culture. The borders of the Upper Valley are imprecise, but for the purposes of this outline they will follow the tradition of including all those towns and villages along the Connecticut River from Brattleboro near the Massachusetts border to St. Johnsbury in northern Vermont. Also included are those towns and villages located upon the banks of the smaller rivers which flow into the Connecticut. This chapter on the growth of the textile industry of the Upper Valley prior to 1900 shows how closely linked this development was to the immigration of Franco-Americans.

To trace the development of this industry, it is necessary to examine those two critical aspects of the infrastructure without which the building of textile mills cannot even be considered: transportation and power. It is only when these two pieces are in place that capital can be raised to form the company, build the mill and hire the workers to begin production.

From the very beginning, finding adequate power in this region was not a problem. Many small rivers flowing into the Connecticut and the Connecticut River itself in places proved to be relatively easy to dam for power.[13] This steady source of energy attracted a variety of industries to the area throughout the l9th century. However, this advantage was also a disadvantage when it came to transportation as the waterways turned out to be impossible to navigate with any degree of commercial success or reliability as far north as the Upper Valley.[14]

Early attempts to improve land transportation came with the turnpike building corporations which were chartered at the beginning of the 19th century.[15] The Upper Valley was connected to Boston in 1801, 1803 and 1804 by the Second, Third and Forth New Hampshire turnpikes. These ran from Amherst to Claremont, from New Ipswich to Walpole, and from Concord to Hanover. [16]A few years later, the Grafton Turnpike was opened and this was followed by the Croyden Turnpike. These improved roads made travel to Boston easier than it had been, but it was by no means fast or comfortable. Around 1810, the stagecoach from Keene to Boston took 16 hours to make the journey.[17]

Business interests were quick to take advantage of even so tenuous a connection to the sources of raw materials and the markets for finished goods available through the port of Boston. Many of the textile mills of the Upper Valley were founded during this period between 1810 and 1845 when the only means of transport was by wagon over these primitive roads.[18] The first textile mill in New Hampshire was built in 1804 at New Ipswich. In the Upper Valley, the Faulkner and Colony Mill in Keene, NH began in 1830, there were mills in Claremont and Newport, NH by 1822, and the Dewey Mills in Quechee, VT began in 1836, to name but a few.[19]

It was during this period that the attempts were also made to make the Connecticut River itself navigable by building canals around the waterfalls. In 1802, a canal with eight locks was opened near Bellows Falls, VT and in 1810 locks were opened near Hartland and Wilder, VT.[20] This made it possible for the 60 foot Durham boats to be poled up

10 Amaron , quoted in Guignard, p.8.
11 Dunwell, p. 256
12 Wikoff, pp 13-14.
13 Delaney, p. 130.
14 Wilson, p. 34.
15 Squires, p. 253.
16 Wikoff, p. 71.
17 Fox, p. 46.
18 Squires, p. 291.
19 Squires, p.294
20 Wikoff, p. 71.

as far as the Lebanon, NH area and floated back down. However, there were still sandbars and rapids to contend with as well the fact that the river was frozen over with thick ice during the winter.

In the mid-1820's, attempts were made to introduce steamboats in an effort to develop river travel. The Barnet was built in 1826 especially for the trip to the Upper Valley and in fact was named for the town that the promoters hoped to reach, Barnet (near St. Johnsbury, Vermont).[21] On its first voyage up the Connecticut, the Barnet had to be poled through rapids and, though it finally reached Bellows Falls, it could go no further because the locks were too narrow.[22] Even though the same company built smaller steamboats in the hope of making the venture viable, it became clear that without increasing the size of the locks and the boats they could not make a profit.[23] Interest in the river as a means of transportation died out in the late 1830s, although rafts and flatboats continued to be used from time to time.[24]

In the 1840's, another method of transportation took New England by storm and wiped out these efforts to use the Connecticut River for commercial transportation into the Upper Valley. It also made the improved network of roads obsolete as the main thoroughfare for raw materials and finished goods. The advent of the railroad served as the key to unlocking the Upper Valley and the rest of the interior of New England to the world of trade and commerce.

Following the experimental railroads of the 1830's, the first charters to build viable rail lines were granted to companies eager to connect Boston to other growing cities like Lowell, Worcester and Providence.[25] The continuation of one of these rail lines, the Boston and Lowell, brought the railroad to New Hampshire, and trains were running to Nashua by 1844.[26] It was not long afterwards that the railroad, so necessary to the economic development of this area, was welcomed to the Upper Connecticut River Valley.

"On Monday, January 1, much to the astonishment of some, and gratification of all, the first train of cars ever seen in this vicinity passed over the Cheshire road and Sullivan [road] to Charlestown, New Hampshire. The day was fine and a great assembly of people had collected here to observe the grand entree of the Iron Horse. . . This day, Thursday, the Sullivan road is to be opened, with the usual ceremonies, to Charles-town, and then the arrival of the cars will be a common, everyday business affair."

Bellows Falls Gazette, 1849[27]

The process of granting railroad building rights was legislative and companies were chartered to carry out the actual building of roads through likely towns and into likely areas. Lower down on the Connecticut River, where steamboats had proved to be successful, there was considerable tension between those involved in river transportation and those who wanted to build the railroads.[28] In the Upper Valley, however, where roads were about as good as they would get and where river transportation had proven not to be the wave of the future, the railroad was eagerly awaited, as was the economic development that it would make possible. This, together with the rapid technical advancements in a variety of industries including the textile industry, transformed the area from a remote backwater of largely agricultural pursuits to one where manufacturing played a major role. These two decades, 1840 to 1860, were times of remarkable change and major social and economic upheaval.

The toll roads or turnpikes which flourished prior to these decades, one can be sure to the annoyance of the general public and of the early entrepreneurs trying to get their goods to market, folded and became free prior to or during this period.[29]

The first charter to build a railroad into the Upper Valley was granted to the Northern Railroad Company in 1844.[30] It was planned to extend from Concord, NH, previously connected to Nashua by the Concord Railway Corporation in 1842, to White River Junction in Hartford, Vermont.[31] The road was opened as far as Lebanon, NH, on November 17, 1847 and, via a newly constructed bridge over the Connecticut River, to White River Junction the following year.[32] Instead of a full day to get from the Upper

21 Delaney, p. 111.
22 Wikoff, p. 59.
23 Wilson, p. 33-34. One of these boats, the John Ledyard, made it as far north as Wells River, Vermont, where it got stuck on a sandbar
24 Wilson, p. 34
25 Squires, p. 270.
26 Hobart, p. 452.
27 Wikoff p. 115. From *Bellows Falls Gazette*, 1849.
28 Wikoff, p. 116.
29 The 3rd New Hampshire turnpike was declared free in 1824, the 2nd in 1837 and the 4th in 1840. The Grafton turnpike was made free in 1827 and the Cheshire turnpike in 1841. Pillsbury, pp. 425-426.
30 Stackpole, p.167.
31 Stackpole, p.167.
32 Hobart, p. 475.

Valley to Concord, it now took only a few hours. At an average speed of 23 miles per hour, two trains a day left West Lebanon and Concord. It was possible, for only $3.25, to get from Lebanon to Boston in less than a day.[33]

In 1844, a charter was also granted to the Cheshire Railroad Company to run to Boston through Fitchburg, Massachusetts. This line extended to Keene in 1848 and to Bellows Falls in 1849.[34] In that same year, the Sullivan Railroad made the link between Bellows Falls and Claremont, running through Charlestown. With the construction of a rail bridge over the Connecticut River into Windsor, the line eventually joined the Northern Railroad at White River Junction making that town an important hub of the transportation network.

Two major lines continued north from White River junction. The Passumsic Railroad reached Wells River in 1848 and St. Johnsbury in 1851. It cost $518,263 to build this road and the inventory included three freight engines, two passenger engines, six passenger cars (painted bright yellow), fifty-one box cars and twenty-one flat cars.[35] The Vermont Central connected with Montpelier and continued north into Canada to Montreal. It was built in direct competition with a route from Bellows Falls through Rutland to Burlington and then to Montreal built by the Rutland and Burlington Railroad.[36]

This rail network was completed by the connection of Bellows Falls southward with Brattleboro and Greenfield, Massachusetts. By 1852, the rail infrastructure of the Upper Valley was largely in place and the isolation of the area at an end.[37] Overnight, the stagecoach routes were abandoned and efforts at providing river transportation halted. In the years of development that followed, these first rail lines were merged, consolidated, sold, leased and added to by the building of numerous feeder lines, but the geographical picture of the main lines into and out of the valley remained the same up into this century.[38]

From Hearth to Factory

The textile industry in the earliest decades of the 19th century was small, localized and domestic in nature. It was related to the local economy in much the same way as the common mills to grind grain which sprang up on nearly every small stream capable of providing adequate power. Prior to the 19th century, every housewife had her spinning wheel at which she spent considerable time and effort turning the raw materials into cloth. Along with spinning and weaving, carding, dyeing and such finishing processes as fulling were done in the home.[39] In the year 1810, for example, the women of St. Johnsbury produced 16,505 yards of linen, 9,431 yards of wool and 1,797 yards of cotton in their homes.[40]

In the same way that the transportation industry underwent radical changes, rapid expansion and technical improvement, so did the production of textiles. The first mills took over some of the more onerous and labor-intensive tasks from the housewives. They began spinning the yarn which was then woven into cloth in the home on domestic looms.[41] As time went on, fulling mills, which worked on woolen cloth to shrink and to thicken it, became more common as did dye works. Eventually the integrated mill concept took hold and a single mill began with the raw materials and turned out finished cloth.[42] It was at this point that the need for transportation became acute. The expansion of the railroads, in that symbiosis so often observed during the industrial revolution, immediately met that need and they both prospered together.

The production of the raw materials for cloth is an interesting story in and of itself. The sheep raising industry had an especially great effect upon the Upper Valley and was responsible for many a fortune being made.[43] The increased use of cotton cloth meant excellent profits for those mills equipped to turn it out in large quantities. The problem was the supply of raw materials from the cotton plantations in the south. This placed increased reliance on the railroads. When the flow of raw cotton stopped during the Civil War years, many mills coped with the lack by converting to wool, but some were unable to make this switch and were forced to close down.[44]

The Upper Valley at mid-century presented a vibrant picture of rivers providing abundant power, huge mills being built upon their banks, and ever-expanding railroads connecting towns with world sources and markets. It showed local businessmen, farmers and bankers, encouraged by previously successful small textile

33 Wikoff, p. 110.
34 Squires, p. 272.
35 Wells, p. 237.
36 Wilson, p.40.
37 Wilson, p.40.
38 Wikoff, p. 111.
39 Fairbanks, p 13.
40 Fairbanks, p 13.
41 Dunwell, p.15.
42 Brault, p. 54.
43 Wikoff, p. 108.
44 Wikoff, p. 108.

operations, beginning to broaden their scope and invest in larger textile mills. The only element lacking in this increasingly bright economic picture was the availability of labor. Where were the thousands of workers to operate the new looms and work in the new factories?

The answer lay to the north, not far from the Upper Valley, in the over-populated and impoverished agricultural regions of Québec. This situation led to one of the more amazing and coincidental marriages of labor and industry to occur in 19th century America. Although there had been a trickle of immigrants across the border before the completion of the major railroads, the passenger lines that opened up between Boston and Montreal turned it into a flood. It had become possible to travel from Québec to any city in New England within a day or two for under $10.[45] Many small colonies of French-Canadians took root in the Upper Valley during the 1860's and 1870's and flourished during the 1880's and 1890's.

The opportunity to work in the textile mills brought the majority of these people south into the United States.[46] Recruitment by mill owners was common in rural Québec and, despite at hiatus during the civil War, the textile industry of the Upper Valley drew thousands upon thousands of French-Canadians into its cities and towns to live, to work, to build churches and schools and to put down new roots.

Les Habitants

To an isolated territory, bounded by the Laurentian Highlands to the north and by impenetrable wilderness on the other three sides, and through which runs the mighty St. Lawrence River, came a race of sturdy French people eventually called *habitants*. They followed the lead of Jaques Cartier, discoverer of the St. Lawrence, and Paul de Maisonneuve, founder of Montreal in 1642, and settled in to the rigors of frontier life as *coureurs de bois*, hunters, trappers and fishermen.[47] When Louis XIV ascended the throne of France in 1661, he took an interest in the colonization of New France. He distributed land grants to people from Normandy, Picardy and Brittany, he discharged a regiment there to encourage the soldiers to stay and settle down, and he even sent them girls suitable for wives.[48] His policy of rewarding early marriages and large families had far-reaching effects.

These pioneers brought with them their Catholic faith and their French culture. Though troubled by the Iroquois from time to time, they lived in relative peace for a century as they painstakingly cleared the land and established their small farms. The land yielded a rich harvest, the rivers and forests provided plentiful fish and game, the families of the *habitants* grew larger and larger and the settlements grew up around their churches. All the traditional ways and customs brought over from the old country flourished in the new.

On September 13, 1759 things changed. In just twenty minutes, on the Plains of Abraham outside Québec City, France lost her thriving colony to the English.[49] When this defeat was confirmed by the Treaty of Paris in 1763, the *habitants* became a subject people. Maintaining that they never surrendered, they stubbornly resisted the English at every turn. Their differences from the English in faith, culture and language, assisted by British colonial policies and combined with the geographical isolation, made a virtual island of the province of Québec around which the events of the following century flowed. But for an ill-fated attempt at resistance to British rule in 1837-1838, called the Papineau Rebellion,[50] French-Canadians resigned themselves to their minority status, fiercely resisted assimilation and zealously guarded their heritage.

At mid-century, the *habitants* found themselves plagued by problems caused, in part, by this isolation. As a people to whom subsistence farming had brought simple comfort, if not wealth or luxury, they faced poverty. They had followed the farming traditions of their ancestors and plowed the same fields each year for the same crops.[51] Crop rotation and the use of fertilizers were unknown and seed was poor. Even the livestock was of poor quality. French-Canadians were certainly not successful at farming and, although they worked hard at it, they were unable to make the transition from a subsistence to a market economy.[52]

Added to this was the burden of over-population. The policy of encouraging large families had succeeded only too well, the land proved insufficient for subdivision into farms for each generation. By the mid-19th century, the land of the *habitants* had become a rural backwater of

45 Vicero, p. 112. It is interesting to note that in 1870, fully half of the passenger revenues of the Worcester & Nashua Railroad were from French-Canadians. (p. 205)
46 Vicero, p. 164.
47 Guignard, p. 1.
48 Horace Miner, p.4.
49 Gerard Brault, p.6.
50 Hendrickson, p 20.
51 Hendrickson, p.18. They planted chiefly wheat.
52 Brault, p.8.

grinding poverty, poor roads and transportation and little education[53] where it was evident to all that something had to be done.

The Canadian government encouraged migration to the west, but this took ready money which the typical *habitant* didn't have. The same government also discouraged the young people from this area from working in the new factories of Montreal and Québec City.[54] This was a society frustrated both by the English government and by its own attempts to survive by farming the stubborn earth. Despite these frustrations, the French people of the province of Québec continued to affirm with pride: *Nous sommes venus il y a trois cents ans, et nous sommes restes.*[55]

Life on the Farm

Life for the majority of French-Canadians in the 1850's was based upon the acceptance of the ancient traditions of family, faith and farm. The same isolation which made the new developments in farm technology slow to arrive and slow to be accepted, increased the importance of and reliance upon the common language of the habitants as well as on the other aspects of their culture.

The Catholic faith provided an orderly way of life in the small villages of rural Québec. The cure of the local church was the unofficial community leader in temporal as well as in spiritual matters.[56] Indeed, the parish and the village were, for the most part, synonymous. The aspects of the sacramental life of the church - the rituals, the holy days, the dietary laws and the celebrations - were the heart and soul of the French-Canadian experience, the home, where the typical habitant family gathered every evening to pray the rosary together. Often, the only decorations in their simple farmhouses were holy pictures of Christ and the saints.[57]

Within the parish, the family was the main social unit[58] and the roles played by the father and mother were very well defined. The man was responsible for the outside work of the farm and the woman ran the home. The children were expected to be obedient and had the primary responsibility to help the family survive by working on the farm or in the home as needed.[59] Formal education was not a priority, but along with learning how to farm or how to keep house, most learned to read and write in the one-room parish school.[60]

The typical farm consisted of about fifty acres, planted in wheat, or sometimes potatoes or peas, as a cash crop.[61] Each farm also had cattle, oxen for plowing, pigs and chickens, and a variety of fruits and vegetables grown for family consumption. When a farmer was ready to retire, he left the family farm to one of his middle sons and lived out his years with him. The oldest son might have been given a farm of his own if there had been enough land left for subdivision, but the remaining sons had few choices. They could become artisans, journaliers (hired hands) or perhaps enter the priesthood. The daughters were expected to marry farmers or to enter the religious life.[62]

When the emigration to the mills began, those left on the farm were often the very young and the very old. Those in their middle years, whether unmarried sons or whole families, set out to make their fortunes. Though the Canadian government, for a time, encouraged them to move out west, few considered this a viable option since family ties would then have been more difficult if not impossible to maintain. New England, on the other hand, was geographically close and there were excellent rail connections for visits home whenever they could be arranged.[63]

During these few decades at mid-century, the habitants scratching out a living from their ancestral lands in Québec experienced an increasing level of poverty. They saw a steady rise in population and an increase in the sheer hard work needed to survive. This produced a restlessness in the younger hearts, a willingness to consider change in the older folk and a general feeling that something needed to happen. It is indicative of the difficulty of their existence that the first workers to accept the drudgery and boredom of work in a textile mill spoke of it as a significant improvement in their lives.[64]

53 Hendrickson. Children were often needed to work in the fields.
54 Hendrickson, p.17.
55 Brault, p.8. "We came three hundred years ago and we stayed."
56 Brault, p. 9.
57 Brault, p. 11.
58 Miner, p.63.
59 Brault, p.11.
60 Doty, p. 993.
61 Hendrickson, p. 18.
62 Brault, pp. 13-14.
63 Guignard, p. 43.
64 Doty, p. 144

The Textile Industry from Birth to Maturity

In England, towards the end of the 18th century, there were developments in the automation of spinning and weaving that would eventually bring great changes to the small farm landscape of rural New England. The inventions of Richard Ark-wright and Samuel Crompton, which made hand-spinning obsolete, were brought to Pawtucket, Rhode Island by Samuel Slater who built the first textile mill there in 1790.[65] This mill made yarn which was then distributed to homes for hand weaving into cloth.[66]

There were handsome profits to be made in such ventures, and many was the town or village where the local professionals, businessmen and farmers pooled their capital to build a small mill. A real boost was given to the young industry by the restrictions placed on English cloth during the War of 1812.[67] In the port cities like Boston, Providence, New London and Portland, enriched by their merchant fleets, there was also capital waiting to be invested by bold entrepreneurs. One of them was Francis Cabot Lowell.

Lowell traveled to England in 1811 and carefully observed the new English power looms in operation there. Upon his return to Boston, he formed a company to build such a mill in Waltham, MA.[68] So successful was this first venture of the Boston Manufacturing Company that by 1829 the idea was ready for expansion. Some property was purchased on the Merrimack River and the Lowell Complex, built by the newly formed Merrimack Manufacturing Company, took shape. By 1840, Lowell had grown to have the second largest population of any city in New England.[69]

Besides the availability of investment capital, two other considerations affected the building of a textile mill; the source of water power and the method of transporting raw materials from the ports to the factories and the finished goods back to the ports. Prior to the advent of the railroads in the 1830's, poor roads made expansion into the interior of New England difficult despite abundant sources of water power. By mid-century, however, New England featured hundreds of towns in which textile manufacturing had become an important part of the economy, thanks to the railroads. The rural face of the region changed and the population shifted from the scattered farms to the booming mill towns and cities.[70] Some of them, like Lawrence, Lowell, Holyoke, Massachusetts, and Manchester, New Hampshire, were built by the textile industry on the Slatersville model. Slatersville was the prototypical mill town, built by Samuel Slater in the 1790's near Pawtucket, Rhode Island. It had the long narrow mill building with its bell tower, the company housing and company store, and even the paternalistic attitude towards the workers which would characterize the world of the textile mill well into the 20th century.[71]

The textile industry went through several stages with regard to that last essential ingredient in its development; a labor force. Following the English pattern, the earliest mill workers were young children.[72] They were followed, in the 1820's, by young women who seemed to be ideal for the work of tending the looms and spindles. Recruited from the farms of rural New England, they lived carefully supervised and regulated lives. Attendance at church was compulsory. They were not allowed to drink alcoholic beverages, and they lived in boarding houses under strict curfew.

This so-called "utopian" period came to an end just before the Civil War when the mill girls were replaced by Irish immigrant families who were willing to work for less.[73] Smaller numbers of Swedish, German and Scottish immigrants also found work in the mills during this period, as did the first French-Canadians.[74] These early arrivals were often young men with a sense of adventure who returned to Québec during the war.[75]

By the time the war broke out, the mills that had had the foresight to stockpile raw cotton, realizing that their supply lines would be disrupted, were able to continue operations. Some mills shifted production to other goods and materials for the war effort, while still others had to close down. At the end of the war, the large number of mills that had survived were poised for resumption of production on a big scale. The problem was that they faced a critical labor shortage. The mill girls had gone home, the war had taken its toll on the male population,[76] and the Western frontier had lured away many a Yankee farmer

65 Dunwell, p. 14.
66 Dunwell, p. 15.
67 Leblanc, p. 45.
68 Dunwell, pp. 30-31.
69 Leblanc, p. 50.
70 Leblanc, p. 85.
71 Dunwell, pp. 19-21.
72 Leblanc. Around 1800, more than 100 children were working in Slater's Mill.
73 Dunwell, p. 97.
74 Dunwell, p. 112.
75 Hendrickson, p. 32.
76 Hendrickson, p. 36.

and European immigrant. It was into this labor vacuum that the French-Canadian workers came and found a warm welcome. When they returned to impoverished Québec, they told others of the rewards of mill work just across the border. Soon the trains south from Québec were filled with habitant families destined for the mill towns of New England.

The *Habitants* Move South

"I was born in St. Ephrern d'Upton, P.Q., not far from St. Hyacynthe and Montreal, June 29, l856. I was the fourth in a family of fourteen children, five of whom are still living. It took us four days and as many nights to go from our hometown, St. Ephrem d'Upton, to Lowell in l864. Train engines weren't big and powerful in those days. Besides, they were wood-burners, and you couldn't put enough wood in the tender to make long trips. So trains didn't run far and never during the night. We started from St. Ephrem in the afternoon and went as far as Sherbrooke and slept there. The next day, we reached Island Pond, Vermont, and spent the night in that customs town. It was a very small place too. The following morning, the old Grand Trunk took us to Portland, Maine, and again we passed the night there, because the train went no further. After another night's rest, on a different railroad, we were on our way to Boston where we had to find lodgings once more. At last, the fifth day, we landed in Lowell where we were to live for eight years . . .

When we landed in Lowell in 1864, there were very few French-Canadians, only five families at one end of the city, fifteen at the other. Many more came after the Civil War was over. I was only eight years old, but that didn't stop me from going to work. My first job as a textile worker was in the Lawrence mill, no. 5, where I worked as a bag boy and a doffer[77] for about three years."[78] This journey so well described by Philippe Lemay often started out by horse cart over primitive rural roads.[79] The habitants who were thinking about life in a mill town discussed it with those who had returned for a visit. Perhaps they were encouraged by one of the mill agents combing the area for recruits.[80] When the decision had been made, they said goodbye to family and friends and to the land of their ancestors. Many left with the idea of returning in time and some actually did, but all carried with them a deep love for their homeland and a fond memory of life on the farm.

Their destination was usually a town or village in New England where others in their family or ancestral village had established a beachhead. They often lived in the cramped apartments of relatives until they were able to live on their own. These new arrivals relied upon family members to introduce them to the foreman at the factory and to help them adjust to the work in the mill. [81] This remarkable cohesiveness and willingness to help one another, in addition to the strong attachment to the French language and culture, characterized life in the Petit Canada districts. It might be partly explained by the fact that French-Canadians had been a subject people since 1763 and had learned how to cope and how to survive in a strange and hostile world.

Upon their arrival, they faced the same difficulties that most immigrants faced. The town, streets and buildings were different to them, the culture was so unlike their own and they could not speak or understand the language. They faced challenges and frustrations living and working in this new land. They also faced the often bitter resentment of the Irish immigrants who had preceded them and who felt threatened by this massive influx of people.[82] Even though both groups were Catholic, it was not enough to provide grounds for tolerance or peace between them.

The first project undertaken in a Petit Canada (Little Canada) was the construction of a church. Although the cures in Canada had at first resisted this movement of their people to another land, they eventually followed and helped to make life in the Franco-American communities as close to the old habitant way of life as it could be, given the demands of the factory and the location in a foreign land.[83]

One of the most significant differences between the Franco-Americans and the Irish was their regard for trade unionism. 'The Irish felt strongly about joining unions and striking for better wages or conditions while the French were loath to join and rarely went on strike. This was one of the traits that endeared them to the mill owners.[84] Because of their own well-developed fraternal organizations, their tradition of helping each other and their ability to agree among themselves on how the work

77 A bag boy is a type of unskilled laborer, and a doffer removes (doffs) the finished product from a machine. Hareven, p. 396.
78 Doty, pp.16-17. From the life history narrative of Philippe Lemay, written in 1939.
79 Hendrickson,p. 8.
80 Hareven, p. 19.
81 Doty, p.153.
82 Guignard, p. 101.
83 Dunwell, p. 116.
84 Hendrickson, p. 37.

ought to be done, they did not see the union or a strike as useful in most cases.

The habitants, including the women and children, took readily to even the most menial jobs in the mill. They took the long hours, the incredible noise and the difficult work and they won the reputation for being hardworking, dependable and stable.

With the "star rays of progress on their brows,"[85] early entrepreneurs like Francis Lowell saw the opportunity to make huge profits, to produce goods for growing markets, to utilize the rapidly expanding technology, to harness the available water and steam power and to take advantage of the developing railroads. They were able to sustain the rapid buildup and the steady expansion of their immense empire throughout New England thanks to the ready availability of a dedicated and willing labor force. The habitants, "pioneers of industrial America,"[86] saw the opportunity to rescue themselves from lives of degrading poverty and to provide for their children and grandchildren the benefits of life in a new and thriving land. This remarkable historical coincidence; this singular and significant marriage of labor and capital featured within it both the best and the worst of such relationships.

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About the Author

Charles John Emond is a lecturer in English and History currently teaching at Webster University in Hua Hin, Thailand. He was born into the Franco-American community of Claremont, NH within the sound of the bells of St. Mary's where he was educated through high school. He started his post-secondary education at Emerson College, Boston, later transferring to Queens College, Flushing, NY, where he received his Bachelor of Arts Degree in English & Art History.

After spending fifteen years teaching high school in Belize, Central America, he moved to Vermont and earned a Master's Degree from Dartmouth College in 1975 and a Master's Degree for Teachers from Keene State College in 1991, focused on teaching history and Spanish. For the past twenty years he has taught history courses online for the Vermont State Colleges. He has been teaching in Thailand for ten years.

85 Translation from a poem by William Chapman.

86 Hendrickson, p. 2.

Books and Equipment Contributed to the Society
Continued From Page 66

- St. Marc sur Richelieu (M) 1794-1968
- Vercheres (M) 1724-1966

Yamaska:

- La Baie du Febvre (M) 1715-1966
- La Baie du Febvre (M) 1715-1966
- St. Francois du Lac (M) 1687-1965
- St. Francois du Lac (M) 1687-1965

Connecticut:

- Paroisse St. Anne of Waterbury, CT, 1886-1982

Massachusetts:

- Precious Blood (M) 1869-1889
- Notre Dame des Canadiens, Worcester, MA (M) 1870-1930

New York:

- Clinton County (M) 1830-1880
- Plattsburg 1830
- Cooperville 1843
- Ausable Forks 1849
- Keesville 1849
- Redford 1853
- Rouses Point 1856
- Champlain 1860
- Dannemora 1860
- Mooers Forks 1861
- Cadyville 1861
- Ellenburg 1869
- Churubusco 1872
- Addenda: Clinton County (M) 1830-1880: for all of above

Vermont:

- St. Joseph de Burlington, VT 1834-1930

2) Books:

- *Family Names: How our Surnames Came to America.*, J. N. Hook, Ph.D.
- *Beatification de Mere.*, Marguerite D'Youville
- *La Population des Forts Francais d'Amerique.*, Marthe Fairbault-Beauregard. Vols. I & II
- *Our French Canadian Forefathers.*, Lucille Fournier Rock (2 copies)
- *Cahier genealogique POULIOT. No. 2 - 8th generation, & No. 3 - 7th generation.*
- *Les Miens et Les Votres: Recueil de Titres D'Ascendance.*
- *Inventaire Des Greffes Des notaries du Regime Français..* Vols. 22, 23, &27
- *Le Grand Arrangement des Acadiens au Québec.*, Vols. 1- 8.
- *Les 300 Ans de L'Ange-Gardien (1664-1964).*
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- *Index to "The Genealogist" 1975-1984.*
- *L'Acadie de Mes Ancetres.*, Yvon Leger (signed copy)
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- *Histoire de l'Acadie du Haut-Richelieu.*, Pierre Brault (signed copy)
- *Ferdinand Gagnon.*, Mrs. Malvina E. Martineau
- *Tourouve et Les Juchereau.*, Madame Pierre Montagne
- *Histoire des Franco-Americains.*, Robert Rumilly
- *La Grande Recrue de 1653.*, Roland J. Auger
- *La Tremblay millenaire, Paul Mederic.* Vols 1 & 2
- *Les terres de L'Ang-Gardien (Cote de Beaupre).*, Raymond Gariepy
- *A Trahan History and Genealogy.*, Conrad W. Trahan, M.S.E.
- *L'Oeuvre Veridique de Louis Riel.*, P.deM.
- *Histoire du Canada – Cours Elementaire.*, L.F.E.C.
- *La Societe Saint Jean-Baptiste de Sumersworth, New Hampshire 1883-1933.*
- *History of the Church 1793-1968, Eastford Baptist Church, Eastford, CT.*
- *The French in Rhode Island, a History.*, Albert K. Aubin
- *Un Visage de l'Ile d'Orleans, Saint Jean.*, Raymond Letourneau
- *Les Ancestres Beauportois, (1634-1760).*, Michel Langlois
- *Les Seigneuries de Beaupre et de L'Ile d'Orleans dans leurs debuts.*, Raymond Gariepy
- *Les Filles du Roi en Nouvelle-France.*, Silvo Dumas
- *Le Grand Chipagan, Histoire de Shippagan.*, Donet Robichaud
- *L'Ile d'Orleans, Glanuers historiques et familiales.*, J. Camille Pouliot
- *Québec et l'Ille d'Orleans, Evocations historiques.*, J. Camille Pouliot

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Fortin Family Lines, Part II

Richard L. Fortin, #57

EDITOR'S NOTE: The following pages continue from the previous issue the lines of descent in Fortin and allied families submitted by Richard L. Fortin.

Descendants of Eugene Edward Fortin

Generation No. 1

1. EUGENE EDWARD[12] FORTIN (*JOSEPH L.*[11], *PIERRE*[10], *PIERRE-CHRYSOLOGUE*[9], *EUSTACHE*[8], *LOUIS*[7], *JOSEPH*[6], *JULIEN*[5], *JULIEN*[4], *SIMON*[3], *SIMON*[2], *SIMON*[1]) was born 25 May 1890 in Laurierville (St-Julie), Megantic, Québec, and died 02 Jul 1968 in Kensington, CT. He married (1) EVA K. SCHWARTZMAN 26 Nov 1912 in New Britain, CT, daughter of CORNELIUS SCHWARTZMAN and CLARA WALTER. She was born 27 Jul 1891 in Burlington, CT, and died 30 Jan 1920 in New Britain, CT. He married (2) ESTHER M. IVERSON 09 Nov 1923 in New Britain, CT, daughter of SAMUEL IVERSON and MARY HARLOW. She was born 24 Jan 1904 in Wallingford, CT, and died 13 Jan 1995 in Kensington, CT.

Notes for EUGENE EDWARD FORTIN:
OBITUARY: Berlin--Eugene E. Fortin, 78 of 148 Sterling Dr., died at New Britain General Hospital yesterday after a long illness. A native of Canada, he lived in this country for 71 years and was a retired steam fitter. He lived in New Britain before moving to Kensington 21 years ago and formerly played semi-professional football with the New Britain Mohawks. A member of St. Paul Church he was a forty year member of Local 256, Steamfitters Union. He leaves his wife Mrs. Esther Iverson Fortin; a son Eugene B. Fortin of Kensington, three daughters, Mrs. Theodore J. Laskowski of Kensington, Mrs. Eileen Zeboski of New Britain and Mrs Audrey Tremblay of Manchester, NH. A brother Henry Fortin of Manchester, NH, six grand children and four great grand children. Funeral services will be held Friday at 8 am at the Farrell Funeral Home, New Britain and at 9 at St. Paul's Church. Burial will be in St. Mary Cemetery, New Britain. Friends may call at the funeral home tomorrow from 2 to 4 and 7 to 9.

More About EUGENE EDWARD FORTIN:
Burial: 04 Jul 1968, St. Mary's Cemetery, New Britain, CT

Notes for EVA K. SCHWARTZMAN:
OBITUARY: Mrs. Eva Fortin, wife of Eugene Fortin of 27 Roberts Street, died at 6 o'clock this morning at her home of pneumonia. She was 27 years old and besides her husband, leaves three children. The funeral will be held Monday morning with services in St. Peter's Church at 9 o'clock. Burial will be in St. Mary's Cemetery.

More About EVA K. SCHWARTZMAN:
Burial: 01 Feb 1920, St. Mary's Cemetery, New Britain, CT

More About EUGENE FORTIN and EVA SCHWARTZMAN:
Marriage: 26 Nov 1912, New Britain, CT

Notes for ESTHER M. IVERSON:
OBITUARY: Kensington--Mrs. Esther M. (Iverson) Fortin, 91 of 148 Sterling Dr., Kensington died Friday night at an area convalescent home. Born in Wallingford, she lived 45 years in New Britain and the last 45 years in Kensington. She was the widow of Eugene E. Fortin who died July 2 1968 and the daughter of the late Samuel and

Mary (Harlow) Iverson. Mrs. Fortin is survived by her daughter and son-in-law Dorothy and Theodore Laskowski of Kensington; grand son and his wife Gary and Deborah Laskowski of Middlefield; a step daughter Eileen Zeboski of New Britain; two brothers, Louis Iverson of Miami, FL. and Raymond Iverson of Michigan; several nieces and nephews. She was predeceased by a stepson Eugene B. Fortin and a step daughter Audrey Tremblay. Funeral services will be Tuesday morning with a Mass at 10:00am at St. Paul's Church in Kensington. Burial will be in St Mary's Cemetery, New Britain. Visitation will be Tuesday morning 8:30 am until the time of the Mass at the Farrell Funeral Home, 110 Franklin Sq. New Britain. In lieu of flowers donations may be made to St. Paul's Church memorial fund 485 Ailing St., Kensington, CT., 06037.

More About ESTHER M. IVERSON:
Burial: 15 Jan 1995, St. Mary's Cemetery, New Britain, CT

More About EUGENE FORTIN and ESTHER IVERSON:
Marriage: 09 Nov 1923, New Britain, CT

Children of EUGENE FORTIN and EVA SCHWARTZMAN are:

i. EILEEN M.[13] FORTIN, b. 20 Oct 1913, New Britain, CT; d. 18 Mar 2010, Cromwell, CT; m. PAUL A. ZEBOSKI, 18 Oct 1961, New Britain, CT; b. 18 Apr 1901, New Britain, CT; d. 14 Apr 1964, New Britain, CT.

Notes for EILEEN M. FORTIN:
OBIT--Eileen M. (Fortin) Zeboski, 96 of New Britain, died Friday morning at an area convalescent home. Born in New Britain, the daughter of the late Eugene and Eva (Schwartzman) Fortin, she was a lifelong resident. She was the widow of Paul Zeboski. A graduate of St. Joseph's School, she was employed for many years at the Fafnir Bearing Co. was a member of St. John the evangelist Church and the Ladies Guild of the church. Mrs. Zeboski is survived by her dister Dorothy Laskowski of Kensington; and several nieces and nephews, including Gary Laskowski of East Haddam. She was predeceased by a brother Eugene B. Fortin and a sister Audrey Tremblay. Friends and family are invited to a Mass of Christian Burial Thursday at 10 a.m. at St. John the Evangelist Church (corner of EastStreet and Newington Avenue) Burial will follow in St. Mary Cemetery, New Britain, in lieu of flowers, donations may be made to the George Bray Cancer Center, % the Hospital of Central CT., 100 Grand St.., New Britain, CT., 06050.

More About EILEEN M. FORTIN:
Burial: 27 Mar 2010, St. Mary's Cemetery, New Britain, CT

Notes for PAUL A. ZEBOSKI:
OBIT: Paul A. Zeboski, 62 of 71 Cottage Pl. died unexpectedly of natural causes this morning at his home. Born in New Britain, he was a truck driver for the Standard Oil Co. of Hartford for 38 years and was a member of St. John the Evangelist Church. He is survived by his wife Mrs. Eileen (Fortin) Zeboski, and a brother, Thomas Zeboski of New Britain. Funeral services will be held Friday at 8:15 a. m. from the Farrell Funeral Home and at 9 at St. John the Evangelist Church. Burial in St. Mary's Cemetery. Calling hours at the funeral home tonight from 7 to 9 o'clock and tomorrow 2 to 5 and 7 to 9 p.m.

More About PAUL A. ZEBOSKI:
Burial: 16 Apr 1964, St. Mary's Cemetery, New Britain, CT

More About PAUL ZEBOSKI and EILEEN FORTIN:
Marriage: 18 Oct 1961, New Britain, CT

2. ii. EUGENE-BERNARD FORTIN, b. 26 Oct 1915, New Britain, CT; d. 24 Dec 1991, Kensington, CT.
3. iii. AUDREY FORTIN, b. 05 Mar 1918, New Britain, CT; d. 20 Jul 1973, Allenstown, NH.

Child of EUGENE FORTIN and ESTHER IVERSON is:

4. iv. DOROTHY-GERTRUDE[13] FORTIN, b. 18 Oct 1924, New Britain, CT.

2. EUGENE-BERNARD[13] FORTIN (*EUGENE EDWARD[12], JOSEPH L.[11], PIERRE[10], PIERRE-CHRYSOLOGUE[9], EUSTACHE[8], LOUIS[7], JOSEPH[6], JULIEN[5], JULIEN[4], SIMON[3], SIMON[2], SIMON[1]*) was born 26 Oct 1915 in New Britain, CT, and died 24 Dec 1991 in Kensington, CT. He married MARION J. CARLSON 11 Jul 1947 in Sharon, CT, daughter of CARL CARLSON and STELLA DENNISON. She was born 19 Mar 1920 in New Britain, CT, and died 21 Sep 2002 in Hartford, CT.

Notes for EUGENE-BERNARD FORTIN:
OBITUARY: Kensington--Eugene "Bud" B. Fortin, 76 of 11 Woodruf Lane, Kensington, died, Tuesday, December 24, at New Britain General Hospital. He was the husband of Marion (Carlson) Fortin. Born in New Britain, he was the son of the late Eugene E. and Eva (Schwartzman) Fortin. He was a Kensington resident since 1951. He was formerly employed at New Britain Machine for 40 years, retiring in 1978. He was a member of the Civilian Conservation Corps and served as a former trustee of the New Britain Machine Union. In addition to his wife, he is survived by a daughter, Jane McGilvery of Berlin; two sisters, Eileen Zeboski of New Britain and Dorothy Laskowski of Kensington; his step mother, Esther Fortin of Kensington; two grand children, Jeffrey McGilvery and Jennifer McGilvery; several nieces and nephews. He was predeceased by a sister, Audrey Tremblay. A memorial service will be held Saturday at 2 PM at the Kensington Congregational Church, 312 Percival Ave. Burial will be in West Lane Cemetery at the convenience of the family. Calling hours are Friday from 7 to 9 PM at Erickson-Hansen & Sons Funeral Home, 5 Hart St. New Britain. In lieu of flowers, memorial donations may be made to the Kensington Congregational Church.

Notes for MARION J. CARLSON:
OBIT: Hartford Connecticut, Marion (Carlson) Fortin, 82, of Kensington, died, Saturday (Sept. 21, 2002 at Ledgecrest Healthcare Center. She was the widow of Eugene "Bud" Fortin who died in 1991. Born in New Britain, she was the daughter of the late Carl E. and Stella (Denison) Carlson and was a resident of Kensington since 1950. Marion was formerly employed at Landers, Frary & Clark, Prentice Manufacturing and later at Guida Seibert Dairy for 23 years, retiring in 1991. She was a member of the Kensington Congregational Church, the Women's Service League, Tuesday Circle, and formerly served as a Girl Scout Leader at church for 10 years. Surviving are a daughter, Jane Hayden of Belhaven NC: two grandchildren, Jeffrey and Jennifer McGilvery; a great grandson, Riley David McGilvery; and a brother, Robert Carlson of Rhinecliff, N.Y.. Funeral services will be held Wednesday at 11 a.m. at Kensington Congregational Church. Burial will be in the West Lane Cemetery. Calling hours are Tuesday from 2-4 and 7-9 p.m. at Erickson-Hansen Funeral Home, 411 S. Main Street, New Britain. In lieu of flowers, memorial donations may be made to the Kensington Congregational Church, 312 Percival Ave., Kensington, CT 06037.

More About EUGENE-BERNARD FORTIN and MARION CARLSON:
Marriage: 11 Jul 1947, Sharon, CT

Child of EUGENE-BERNARD FORTIN and MARION CARLSON is:
5. i. JANE-ELIZABETH[14] FORTIN, b. 16 Feb 1955, New Britain, CT.

3. AUDREY[13] FORTIN (*EUGENE EDWARD[12], JOSEPH L.[11], PIERRE[10], PIERRE-CHRYSOLOGUE[9], EUSTACHE[8], LOUIS[7], JOSEPH[6], JULIEN[5], JULIEN[4], SIMON[3], SIMON[2], SIMON[1]*) was born 05 Mar 1918 in New Britain, CT, and died 20 Jul 1973 in Allenstown, NH. She married ALBERT V. TREMBLAY 01 Jul 1940 in Manchester, NH, son of EDOUARD TREMBLAY and EMMA LAVOIE. He was born 16 May 1916 in Manchester, NH, and died 01 Dec 1990 in Manchester, NH.

Notes for AUDREY FORTIN:
OBITUARY: Manchester- Mrs. Audrian Tremblay, 55 of 4 Dinan Dr., Allenstown, died in a Manchester hospital Wednesday morning after a brief illness. She was born in New Britain, CT the daughter of Eugene and Eva (Schwartzman) Fortin and was a former resident of Manchester and Nashua and for the past two years a resident of Allenstown. Members of the family are her husband, Albert Tremblay of Allenstown; two sons Paul Tremblay of

Nashua and Dennis Tremblay of Anchorage, Alaska, two daughters, Mrs. Richard (Louise) Lavoie and Mrs. Richard (Vivian) Ricard both of Nashua: six grand children; her father of Wilmington, conn; a brother Eugene Fortin Jr. and a sister, Mrs. Eileen Zeboski both of New Britain, Conn., a step sister, Mrs. Dorothy Laskowski of Kensington, Conn. and several nephews and nieces. She was a communicant of St. John the Baptist Church, Allenstown, where a Mass of Christian Burial will be celebrated Friday morning at 10. Burial will be in MT. Calvary Cemetery, Manchester. Relatives and friends may call at the Phaneuf & Letendre Funeral Home, 250 Coolidge Ave, tonight from 7 to 9 and Thursday from 2 to 4 and 7 to 9 PM.

Notes for ALBERT V. TREMBLAY:
OBITUARY: Allenstown--Albert J.V. Tremblay, 74 of Allenstown died Dec 1, 1990. A mass of Christian burial will be celebrated 10 a.m. today in St. Jean Baptiste church, Suncook. Burial will be in Mount Calvary cemetery, Manchester. In lieu of flowers, memorial donations may be made to the American Heart Association, N.H. Affiliate, 309 Pine St, Manchester, 03103. The Lambert Funeral Home, 1799 Elm St, corner of North Street Manchester, is in charge of arrangements.

More About ALBERT TREMBLAY and AUDREY FORTIN:
Marriage: 01 Jul 1940, Manchester, NH

Children of AUDREY FORTIN and ALBERT TREMBLAY are:
6. i. PAUL L.[14] TREMBLAY, b. 01 Feb 1942, Manchester, NH; d. 02 Dec 2007, Nashua, NH.
7. ii. LOUISE G. TREMBLAY, b. 08 Feb 1943, Manchester, NH.
8. iii. VIVIAN J. TREMBLAY, b. 15 Aug 1944, Manchester, NH.
9. iv. DENNIS W. TREMBLAY, b. 29 Jun 1950, Manchester, NH.

4. DOROTHY-GERTRUDE[13] FORTIN (*EUGENE EDWARD[12], JOSEPH L.[11], PIERRE[10], PIERRE-CHRYSOLOGUE[9], EUSTACHE[8], LOUIS[7], JOSEPH[6], JULIEN[5], JULIEN[4], SIMON[3], SIMON[2], SIMON[1]*) was born 18 Oct 1924 in New Britain, CT. She married THEODORE J. LASKOWSKI 29 Jun 1946 in New Britain, CT, son of ALEXANDER LASKOWSKI and EMILY ABRAMOWICZ. He was born 09 Jul 1925 in New Britain, CT.

More About THEODORE LASKOWSKI and DOROTHY-GERTRUDE FORTIN:
Marriage: 29 Jun 1946, New Britain, CT

Child of DOROTHY-GERTRUDE FORTIN and THEODORE LASKOWSKI is:
10. i. GARY-MICHAEL[14] LASKOWSKI, b. 30 Apr 1953, New Britain, CT.

Generation No. 3

5. JANE-ELIZABETH[14] FORTIN (*EUGENE-BERNARD[13], EUGENE EDWARD[12], JOSEPH L.[11], PIERRE[10], PIERRE-CHRYSOLOGUE[9], EUSTACHE[8], LOUIS[7], JOSEPH[6], JULIEN[5], JULIEN[4], SIMON[3], SIMON[2], SIMON[1]*) was born 16 Feb 1955 in New Britain, CT. She married (1) DAVID A. MCGILVERY 12 Oct 1974 in Kensington, CT. She married (2) MATHEW MCDONALD 26 Sep 1992. She married (3) GEORGE HAYDEN 1994. He was born 07 Dec 1950 in Columbus, OH.

More About DAVID MCGILVERY and JANE-ELIZABETH FORTIN:
Marriage: 12 Oct 1974, Kensington, CT

More About MATHEW MCDONALD and JANE-ELIZABETH FORTIN:
Marriage: 26 Sep 1992

More About GEORGE HAYDEN and JANE-ELIZABETH FORTIN:

Marriage: 1994

Children of JANE-ELIZABETH FORTIN and DAVID MCGILVERY are:
11. i. JEFFREY-DAVID[15] MCGILVERY, b. 26 Jan 1980, New Britain, CT.
12. ii. JENNIFER-JANE MCGILVERY, b. 18 Nov 1981, New Britain, CT.

6. PAUL L.[14] TREMBLAY (*AUDREY[13] FORTIN, EUGENE EDWARD[12], JOSEPH L.[11], PIERRE[10], PIERRE-CHRYSOLOGUE[9], EUSTACHE[8], LOUIS[7], JOSEPH[6], JULIEN[5], JULIEN[4], SIMON[3], SIMON[2], SIMON[1]*) was born 01 Feb 1942 in Manchester, NH, and died 02 Dec 2007 in Nashua, NH. He married (1) CONSTANCE J. SCOFIELD 29 Apr 1971 in Nashua, NH, daughter of WALLACE SCHOFIELD and HELEN KOPKA. She was born 14 Feb 1935 in Nashua, NH, and died 30 May 1973 in Nashua, NH. He married (2) JOANNE B. LEVESQUE 15 Nov 1974 in Nashua, New Hampshire, daughter of NORMAND LEVESQUE and LUCILLE BOIS. She was born 23 Mar 1949 in Nashua, NH, and died 1984 in Nashua, NH. He married (3) CHRISTINE M. MURAUCKAS 12 Oct 1996 in Nashua, NH, daughter of PETER-JOSEPH MURAUCKAS and RUTH-ESTHER DUGAN. She was born 20 Jul 1951 in Nashua, NH.

Notes for PAUL L. TREMBLAY:
OBIT: Paul L. Tremblay, 65, of Nashua died peacefully at his home surrounded by his family on Sunday morning, December 2, 2007. He was born in Manchester on February 1, 1942, a son of the late Albert and Audrienne (Fortin) Tremblay. He has been a resident of Nashua since 1959 prior to which he had lived in Manchester. He was the beloved husband of Christine (Murauckas) (Brown) Tremblay. He was also the widower of Constance J. (Schofield) Tremblay who passed away in 1973 and Joanne B. (Levesque) Tremblay who passed away in 1984. He was a dedicated employee having worked for Nashua Corporation for over 30 years. Following his retirement he had worked for Hannaford's Supermarket. Mr. Tremblay had several interests including movies, eating out and travelling. He is remembered for one of his favorite dishes. spaghetti and meatballs. He at one time held membership in the Loyal Order of the Moose. In addition to his wife of 11 years, he is survived by a daughter, Amy Tremblay and her significant other, George Garcia of Nashua, two grandchildren Mariano Perez and his father Alberto Perez and Jovan Garcia all of Nashua; a stepson, Peter W. Brown of Nashua. a brother and sister-in-law, Dennis and Anna Tremblay of Merrimack two sisters and brothers-in-law; Louise and Richard Lavoie of Merrimack and Vivian and Richard Ricard of Nashua, a sister-in-law and brother-in-law Leslie and Michael Murauckas; his god child Carolyn Lambert and nieces and nephews, Linda Lavoie, Christine Lavoie, Steven Lavoie. Steven Ricard, Ronald Ricard, Carolyn (Richard) Lambert and Nikko Ann Tremblay and several cousins. Visiting hours will be held at Davis Funeral Home, One Lock St., Nashua, Thursday from 6-8 p.m. A Mass of Christian Burial will be celebrated at St. Patrick Church, 29 Spring St. Nashua, Friday at 10 a.m. Friends are invited to attend and are asked to meet at the church. Interment prayers and burial will follow immediately in St. Patrick Cemetery, Hudson. Those planning an expression of sympathy are asked to consider Lahey Clinic, 41 Mall Rd., Burlington, MA. 01803. Arrangements are in the care of Davis Funeral Home, One Lock St., Nashua, (603)-883-3401.

Notes for CONSTANCE J. SCOFIELD:
OBIT: Mrs. Constance J. Tremblay, 38, of 6 Crown St., died at a local hospital this morning after a brief illness. She was born in Nashua, Feb. 14 1935, the daughter of Wallace Schofield and the late Helena (Kopka) Schofield. A lifelong resident of Nashua. Mrs. Tremblay attend local schools and was a former employee of Horton and Hubbard Co. She was a communicant of the St. Patrick's Church. Survivors include her husband, Paul Tremblay; her father, Wallace Schofield and step-mother, Mrs. Eva Schofield all of Nashua; two brothers, Dennis Schofield of Merrimack and Dale Schofield of Nashua; her paternal grandmother, Mrs. Lillie (Leard) Schofield of Nashua; several uncles, aunts, nieces, nephews and cousins. The Zis-Sweeney Funeral Home is in charge of arrangements.
More About PAUL TREMBLAY and CONSTANCE SCOFIELD:
Marriage: 29 Apr 1971, Nashua, NH

More About PAUL TREMBLAY and JOANNE LEVESQUE:
Marriage: 15 Nov 1974, Nashua, New Hampshire

More About PAUL TREMBLAY and CHRISTINE MURAUCKAS:

Marriage: 12 Oct 1996, Nashua, NH

Child of PAUL TREMBLAY and JOANNE LEVESQUE is:
13. i. AMY-AUDREY[15] TREMBLAY, b. 26 Dec 1975, Nashua, NH.

7. LOUISE G.[14] TREMBLAY (*AUDREY[13] FORTIN, EUGENE EDWARD[12], JOSEPH L.[11], PIERRE[10], PIERRE-CHRYSOLOGUE[9], EUSTACHE[8], LOUIS[7], JOSEPH[6], JULIEN[5], JULIEN[4], SIMON[3], SIMON[2], SIMON[1]*) was born 08 Feb 1943 in Manchester, NH. She married RICHARD ALBERT LAVOIE 08 Feb 1964 in Nashua, NH, son of AUGUSTE LAVOIE and MARY-JEAN PLOURDE. He was born 14 Oct 1939 in Nashua, NH.

More About RICHARD LAVOIE and LOUISE TREMBLAY:
Marriage: 08 Feb 1964, Nashua, NH

Children of LOUISE TREMBLAY and RICHARD LAVOIE are:
i. LINDA-LOUISE[15] LAVOIE, b. 24 Nov 1964, Nashua, NH.
ii. CHRISTINE-MARIE LAVOIE, b. 08 Mar 1968, Nashua, NH.
ii. STEVEN-RICHARD LAVOIE, b. 12 Sep 1970, Nashua, NH; m. GAYLE-MARIE PASCUCCI, Immanuel Church, Chelmsford, MA; b. 09 Jul 1976, Melrose, MA.

More About STEVEN-RICHARD LAVOIE and GAYLE-MARIE PASCUCCI:
Marriage: Immanuel Church, Chelmsford, MA

8. VIVIAN J.[14] TREMBLAY (*AUDREY[13] FORTIN, EUGENE EDWARD[12], JOSEPH L.[11], PIERRE[10], PIERRE-CHRYSOLOGUE[9], EUSTACHE[8], LOUIS[7], JOSEPH[6], JULIEN[5], JULIEN[4], SIMON[3], SIMON[2], SIMON[1]*) was born 15 Aug 1944 in Manchester, NH. She married RICHARD E. RICARD 22 Jun 1963 in Nashua, NH, son of ROLAND RICARD and YOLANDE PAQUETTE. He was born 14 Feb 1942 in Nashua, NH.

More About RICHARD RICARD and VIVIAN TREMBLAY:
Marriage: 22 Jun 1963, Nashua, NH

Children of VIVIAN TREMBLAY and RICHARD RICARD are:
14. i. STEVEN-RICHARD[15] RICARD, b. 23 Aug 1965, Nashua, NH.
ii. RONALD-ERNEST RICARD, b. 25 Dec 1967, Nashua, NH; m. PAULA-LEANNE LASSITER, 19 Nov 1999, British Virgin Islands; b. 20 Apr 1968, Four Oaks, NC.

More About RONALD-ERNEST RICARD and PAULA-LEANNE LASSITER:
Marriage: 19 Nov 1999, British Virgin Islands

15. iii. CAROLYN-JUDITH RICARD, b. 20 May 1975, Nashua, NH.

9. DENNIS W.[14] TREMBLAY (*AUDREY[13] FORTIN, EUGENE EDWARD[12], JOSEPH L.[11], PIERRE[10], PIERRE-CHRYSOLOGUE[9], EUSTACHE[8], LOUIS[7], JOSEPH[6], JULIEN[5], JULIEN[4], SIMON[3], SIMON[2], SIMON[1]*) was born 29 Jun 1950 in Manchester, NH. He married ANNA GARCES-CAPILI 11 Mar 1984 in Pasay City, Phillipines, daughter of JUSTINO CAPILI and JUANITA GARCES. She was born 26 Jul 1958 in St. Bernard, So. Leyte, Phillipines.

More About DENNIS TREMBLAY and ANNA GARCES-CAPILI:
Marriage: 11 Mar 1984, Pasay City, Phillipines

Child of DENNIS TREMBLAY and ANNA GARCES-CAPILI is:
i. NIKKO-ANN[15] TREMBLAY, b. 09 Aug 1990, Nashua, NH.

10. GARY-MICHAEL[14] LASKOWSKI (*DOROTHY-GERTRUDE[13] FORTIN, EUGENE EDWARD[12], JOSEPH L.[11],*

PIERRE[10], *PIERRE-CHRYSOLOGUE*[9], *EUSTACHE*[8], *LOUIS*[7], *JOSEPH*[6], *JULIEN*[5], *JULIEN*[4], *SIMON*[3], *SIMON*[2], *SIMON*[1]) was born 30 Apr 1953 in New Britain, CT. He married DEBORAH A. SCHAEFER 30 Apr 1994 in Norfolk, Litchfield, CT, daughter of JAMES SKINNER and CHRYSTELLE MASCAGNI. She was born 21 Dec 1955 in Meriden, CT.

More About GARY-MICHAEL LASKOWSKI and DEBORAH SCHAEFER:
Marriage: 30 Apr 1994, Norfolk, Litchfield, CT

Child of GARY-MICHAEL LASKOWSKI and DEBORAH SCHAEFER is:
i. GAGE-ALEXANDER[15] LASKOWSKI, b. 26 Jul 1996, New Britain, CT.

Generation No. 4

11. JEFFREY-DAVID[15] MCGILVERY (*JANE-ELIZABETH*[14] *FORTIN, EUGENE-BERNARD*[13], *EUGENE EDWARD*[12], *JOSEPH L.*[11], *PIERRE*[10], *PIERRE-CHRYSOLOGUE*[9], *EUSTACHE*[8], *LOUIS*[7], *JOSEPH*[6], *JULIEN*[5], *JULIEN*[4], *SIMON*[3], *SIMON*[2], *SIMON*[1]) was born 26 Jan 1980 in New Britain, CT. He married APRIL LYNN RUSSELL in ?. She was born 19 Aug 1976 in Jacksonville, NC.

Child of JEFFREY-DAVID MCGILVERY and APRIL RUSSELL is:
i. RILEY DAVID[16] MCGILVERY, b. 21 Aug 2000, Morehead City NC.

12. JENNIFER-JANE[15] MCGILVERY (*JANE-ELIZABETH*[14] *FORTIN, EUGENE-BERNARD*[13], *EUGENE EDWARD*[12], *JOSEPH L.*[11], *PIERRE*[10], *PIERRE-CHRYSOLOGUE*[9], *EUSTACHE*[8], *LOUIS*[7], *JOSEPH*[6], *JULIEN*[5], *JULIEN*[4], *SIMON*[3], *SIMON*[2], *SIMON*[1]) born 18 Nov 1981 in New Britain, CT. She married STUART GRAEME ANDREWS in ?. He was born 25 Sep 1984 in Henderson, NC.

Child of JENNIFER-JANE MCGILVERY and STUART ANDREWS is:
i. KAYDENCE JAYNE[16] ANDREWS, b. 12 Apr 2004, ?.

13. AMY-AUDREY[15] TREMBLAY (*PAUL L.*[14], *AUDREY*[13] *FORTIN, EUGENE EDWARD*[12], *JOSEPH L.*[11], *PIERRE*[10], *PIERRE-CHRYSOLOGUE*[9], *EUSTACHE*[8], *LOUIS*[7], *JOSEPH*[6], *JULIEN*[5], *JULIEN*[4], *SIMON*[3], *SIMON*[2], *SIMON*[1]) was born 26 Dec 1975 in Nashua, NH. She married (1) ALBERTO PEREZ 16 Oct 1994 in Nashua, NH. She met (2) GEORGE GARCIA 2000 in Nashua, NH.

More About AMY-AUDREY TREMBLAY:
Divorced: 01 Jun 1999, Nashua, NH

More About ALBERTO PEREZ and AMY-AUDREY TREMBLAY:
Marriage: 16 Oct 1994, Nashua, NH

More About GEORGE GARCIA and AMY-AUDREY TREMBLAY:
Unknown-Begin: 2000, Nashua, NH

Child of AMY-AUDREY TREMBLAY and ALBERTO PEREZ is:
i. MARIANO-TREMBLAY[16] PEREZ, b. 21 Jun 1994, Nashua, NH.

Child of AMY-AUDREY TREMBLAY and GEORGE GARCIA is:
ii. JOVAN-LEWIS[16] GARCIA, b. 26 Jan 2000, Nashua, NH.

14. STEVEN-RICHARD15 RICARD (*VIVIAN J.*[14] *TREMBLAY, AUDREY*[13] *FORTIN, EUGENE EDWARD*[12], *JOSEPH L.*[11], *PIERRE*[10], *PIERRE-CHRYSOLOGUE*[9], *EUSTACHE*[8], *LOUIS*[7], *JOSEPH*[6], *JULIEN*[5], *JULIEN*[4], *SIMON*[3], *SIMON*[2],

SIMON[1]) was born 23 Aug 1965 in Nashua, NH. He married (1) KELLI FOWLER 1984 in Nashua, NH, daughter of KENNETH FOWLER and KANDICE FOWLER. He married (2) DONNA-JUNE GAUDETTE 1997 in Derry, NH, daughter of FRANCIS GAUDETTE and ALICE GOLDEN. She was born 25 Jun 1964 in Lawrence, MA.

More About STEVEN-RICHARD RICARD and KELLI FOWLER:
Marriage: 1984, Nashua, NH

More About STEVEN-RICHARD RICARD and DONNA-JUNE GAUDETTE:
Marriage: 1997, Derry, NH

Children of STEVEN-RICHARD RICARD and KELLI FOWLER are:
i. JUSTIN-WILLIAM[16] RICARD, b. 15 Apr 1989, Nashua, NH.
ii. BRANDON-MICHAEL RICARD, b. 28 Apr 1994, Nashua, NH.

Children of STEVEN-RICHARD RICARD and DONNA-JUNE GAUDETTE are:
iii. ZACCARI-THOMAS[16] GAUDETTE, b. 21 Jun 1998, Derry, NH.
iv. ETHAN-FRANCIS GAUDETTE, b. 12 Aug 2002, Derry, NH.

15. CAROLYN-JUDITH[15] RICARD (*VIVIAN J.*[14] *TREMBLAY, AUDREY*[13] *FORTIN, EUGENE EDWARD*[12], *JOSEPH L.*[11], *PIERRE*[10], *PIERRE-CHRYSOLOGUE*[9], *EUSTACHE*[8], *LOUIS*[7], *JOSEPH*[6], *JULIEN*[5], *JULIEN*[4], *SIMON*[3], *SIMON*[2], *SIMON*[1]) was born 20 May 1975 in Nashua, NH. She married JOHN-CHRISTIAN LAMBERT 27 Jul 2001 in Nashua, NH, son of GERARD-RICHARD LAMBERT and JEANNE-MARIE LALUMIERE. He was born 23 May 1975 in Nashua, NH.

More About JOHN-CHRISTIAN LAMBERT and CAROLYN-JUDITH RICARD:
Marriage: 27 Jul 2001, Nashua, NH

Child of CAROLYN-JUDITH RICARD and JOHN-CHRISTIAN LAMBERT is:
i. STACIA-NOEL[16] LAMBERT, b. 22 Mar 2003, Nashua, NH.

New Members

Submitted by Shirley Giguere Morin, # 2075

2330. Landerman, Lawrence - 632 Hartford Lane, The Villages, FL 32162
2331. Massey, Geneen - 4101 Oglethorpe Street, Hyattsville, MD 20782
2332. Richard, Erica - 438 Kemp Road., Hampton, CT 06247
2333. Lenard, Linda - 1087 Chektanham Ct., Longwood, FL 327502852
2334. LaFramboise, John - 150 Cook Hill Road, Apt. 2303, Cheshire, CT 06410
2335. Marshall, Diana &Sylvia Rossignol - 68 Church St., Ware, MA 01082
2336. Jacobs, Lisa - P. O. Box 213, East Berlin, CT 06023
2337. Culjak, Evelyn - 325 Kelly Rs. TR-T-8, Vernon, CT 06066
2338. LaPlante, Donna - 77 Stedman Road, New Hartford, CT 06057
2339. Raposo, Paula - 14 Suffolk Avenue, Dartmouth, MA 02747
2340. Peron, Roberta - 189 Delay Rd, Harwinton, CT 06791
2343. Giuliano, Janet - 65 Peeterson Drive, Middletown, CT 06457
2344. Roulier, John - 19 Fellen Road, Storrs, CT 06268

Book Review

Maryanne LeGrow, #696

Hélène's World. Susan McNelley. Etta Heritage Press, 2013. Illustrated, 328 p., $19.95. ISBN-10:0615738591; ISBN-13:978-0615738598.

This is a book about Hélène Desportes, said to have been the first French child born in the new world who survived the dangers of infancy. Almost everything that is known for certain about Hélène could be put into a single paragraph, and not a very long one, either. So how do you write a biography of someone about whom you have very little information? Author Susan McNelley has done just that, and has done it well, by weaving the threads of what is known about Hélène's life together with historical facts about the people, events, and conditions of the times to create a fascinating tapestry of life in early French Canada. Against a backdrop of the history of the period, customs of the times, contemporary descriptions, and the lives of her fellow pioneers, Hélène's conjectured life takes on form and color.

This is, therefore, neither a typical biography nor strictly a work of history, nor is it a genealogy. It is a hybrid form that will appeal as much to anyone with a general interest in the founding colonists of Québec as it will to descendants of Hélène Desportes in particular.

The known facts about Hélène's life are sparse. That she was born in Québec during the second half of the year 1620 is an assumption based on the date of arrival in the colony of her godmother, the wife of Samuel Champlain, and is roughly corroborated by early censuses. Although Hélène is mentioned in over a hundred public records, her signature appears in only three documents – the most tangible evidence of her existence that we have. She was married twice, became the mother of a total of 15 children, and was a respected *sage-femme*, a midwife, in her native town of Québec.

Even the date of her death on June 24, 1675 is not recorded in the parish records but is preserved only as a marginal notation in the journal of a society to which she belonged.

This book is aptly called *Hélène's World.* Its title reflects the author's premise that Hélène's character was formed by the conditions and times in which she lived. We come to know her through the events that shaped her life, and through the attitudes, thoughts, and actions of the people around her.

By her skillful use of historic events, public records, and contemporary accounts, the author sketches the outlines of Hélène's life, draws inferences about her relationships with family and neighbors, and speculates on her possible reaction to various experiences. Of Hélène's first marriage, for example, McNelley wonders "Had Hélène been promised to Guillaume [Hébert] by her parents? . . . Did Hélène have any choice in the matter? These are questions for which there are no answers. However in that era the marriages of young girls were often arranged by their parents or guardians. It might well have been a day of very mixed emotions for the fourteen-year-old" (p. 77).

Readers seeking a full-length ancestral portrait of Hélène Desportes herself will be disappointed. We catch only fleeting glimpses of a child born into an impoverished and harsh environment. She flits briefly through our field of vision, the godchild of a wealthy Parisian lady who remained only a few years in the new colony; we see her expelled with other colonists and returned to France at age nine; orphaned at 12; back in Québec and a wife at barely 14; a mother a year later. In place of the missing details of Hélène's life, we are provided a carefully researched and comprehensive portrayal of the fledgling colony, its people, history, and the ordinary events of daily existence. Although Hélène does not appear at center stage for much of the book, McNelley's careful, thorough scholarship and imaginative interpretations ensure that we are constantly aware of Hélène's presence and conjectured reactions to her environment. "In the early years of the colony, food was never far from the minds of the French settlers. . . .The colonists lived precariously from year to year . . . . For Hélène, as well as for everyone else, it could be feast or famine: the availability of food was never certain" (p.41).

McNelley is careful to distinguish fact from hypothesis, but even her speculation rings true: "In her practice of midwifery, it is not hard to imagine that Hélène benefited

from the expertise of her former in-laws, the apothecary Louis Hébert, and his wife Marie Rollet. Louis had died . . . when Hélène was a child of seven [but] Hélène's mother-in-law had lived more than thirty years in Québec. Surely she would have passed on some of the wisdom she had gained in the use of herbs and medicines in childbirth and in the treatment of the sick" (pp. 183-84).

To sketch Hélène within the context of her place and time, McNelley chronicles events in the little colony along the St. Lawrence River. Beginning with the background of its founding, she deftly portrays the historic development of the young settlement, from the heroic efforts of Champlain to establish a viable colony, to the capture of Québec by the English and exile of its settlers to France in 1629, their return in 1634, the arrival of Ursuline and Augustinian nuns, the founding of Montréal, and the momentous earthquake and arrival of the *filles du roi* in 1663. Succeeding chapters chronologically develop a picture of the fledgling city's growth, ending with Hélène's death in 1675, and a final chapter summarizing the lives of her children. Included within the book's historical narrative are topics as far-ranging as the colonists' relations with indigenous tribes, French diet in the seventeenth century, the marriage of girls in Québec at an earlier age than in France, and typical children's household chores of the period.

Within individual chapters, events are not always presented in strict chronological order. For instance, after relating the details of Champlain's death the author goes on to describe his character, illustrating the great man's magnetism and personal integrity by citing incidents from his youth, his 1632 treatise on Seamanship, his commission from the Company of One Hundred Associates in 1629, and his alliances with Huron and Algonquian tribes in 1609. Occasionally, this rapid movement backward and forward in time can be slightly disorienting. However, despite a few proofreading problems, the narrative on the whole is coherent and smooth-flowing.

McNelley draws upon a broad range of scholarly and primary sources to describe subject matter such as marriage and courtship among Native Americans, the mission work of the Récollet and Jesuit priests, and seventeenth century medical and educational practices. Facts, incidents, and quotations drawn from sources such as the *Jesuit Relations*, the will of Samuel de Champlain and notarial records of the period are fully referenced. Those who wish to pursue further reading will find that the works cited in McNelley's end notes, along with the comprehensive bibliography she provides, serve as an excellent guide to more extensive reading on topics of interest.

What was life really like for this young woman who was born, grew up, and raised a family on the shores of the St. Lawrence in the seventeenth century? What did she experience in her lifetime? (p.xiii). These are the questions that Susan McNelley set out to answer in her book. The result is an appealing, historically accurate and very readable description of Hélène and her times. More than that, it is a remarkable window into the lives of all those who braved hardship and danger to plant a French city on the rock of Québec.

A woman of strength in the face of adversity, character shaped by the times, courage learned from the example of the people with whom she was surrounded: this is the picture of Hélène Desportes that we take away from *Hélène's World*.

Financial Contributions to the Society

We appreciate and rely upon your ongoing financial support. Please consider making a charitable donation to the benefit of the French-Canadian Genealogical Society of Connecticut.

All contributions to the society are tax deductible to the extent permitted by law, and may be eligible for your company's matching gift program.

A FEW PROLIFIC QUÉBEC PIONEERS

Gerald O. "Jerry" Lesperance

We all know that our early ancestors in New France generally had large families. But few of us know which ones were the most prolific. What follows is a list of the top twenty male and female settlers of early Québec whose lines produced the greatest numbers of descendants during the first century of New France.

This information is taken from the book *Naissance D'une Population: Les Français etablis Au Canada Au XVIIe Siecle*, by Charbonneau, Guillemette, Légaré, Desjardins, and others, which provides demographic data about the early settlers of New France to 1730.

Listed below, in numerical order, are the top twenty male and top twenty female pioneers with the number of descendants each had through the year 1730.

Male Ancestors

1. Jean **GUYON**, married 1615 in France, had 2,150 descendants. His only wife was Mathurine ROBIN.

2. Zacharie **CLOUTIER**, married 1616 in France, had 2,090 descendants . His only wife was Sainte (or Xainte) DUPONT.

3. Jacques **ARCHAMBAULT**, married 1629 in France, had 1,825 descendants. His only wife was Françoise TOURAULT.

4. Marin **BOUCHER**, first married 1611 in France, had 1,454 descendants. His first wife Julienne BARIL wasn't ranked because she did not emigrate to New France. His second wife was Perrine MALLET who had 1,153 descendants.

5. Noël **LANGLOIS**, married 1634 at Québec, had 1,388 descendants. His only wife was Françoise GRENIER.

6. Abraham **MARTIN**, the Scot, married about 1620 in France had 1,363 descendants. His only wife was Marguerite LANGLOIS. Martin and Marguerite had 3 sons. One died early and two entered the religious life, thus Abraham and Marguerite had no grandchildren with the MARTIN surname.

7. Pierre **MIVILLE**, the Swiss, married about 1631 in France, had 1,331 descendants. His only wife was Charlotte MAUGIS.

8. Pierre **DESPORTES**, married about 1620 in France, had 1,117 descendants. His only wife was Françoise LANGLOIS. Françoise was the sister of Marguerite who married Abraham MARTIN. The sisters had a total of 2,480 descendants. Neither is related to Noel.

9. Louis **HEBERT**, married 1602 in France, had 1,053 descendants. His only wife Marie ROLET, who later married Guillaume HUBOU, had a total 1,250 descendants.

10. Nicolas **PELLETIER**, married about 1632 in France, had 939 descendants. His only wife was Jeanne de VOUZY.

11. Pierre **GAREMAN**, married about 1628 in France, had 891 descendants. His only wife was Madeleine CHARLOT.

12. Gaspard **BOUCHER**, married 1619 in France, had 874 descendants. His only wife was Nicole LEMAITRE.

13. Jean **ROUSSIN**, first married 1622 in France, had 858 descendants. His first wife, Madeleine GIGUERE wasn't ranked because she did not emigrate to New France. It is likely that the 858 descendants of Jean Roussin in New France are also Madeleine's, because Jean had no children with his second wife, Marie LETARD.

14. Louis **SEDILOT**, first married about 1626 in France, had 805 descendants. His first wife, Marie CHALLE or CHARIER, isn't ranked because she did not emigrate to New France. His second wife, Marie

GRIMAULT, had 554 descendants.

15. Robert **DROUIN**, first married 1637 at Québec, had 790 descendants. His first wife, Anne CLOUTIER (daughter of Zacharie & Sainte DUPONT), had 479 descendants. His second wife, Marie CHAPELIER, had 311 descendants.

16. Nöel **MORIN**, married 1640 at Québec, had 756 descendants. His only wife, Helene DESPORTES (daughter of Pierre & Françoise LANGLOIS), was omitted in my reference. Helene was the widow, and only wife of Guillaume HEBERT who had 360 descendants.

17. Jean **CAUCHON**, first married about 1619 in France, had 731 descendants. His first wife, Marguerite COINTEREL wasn't ranked because she died in France before Jean emigrated to New France. His second wife, Jeanne ABRAHAM, also died in France before Jean emigrated but is shown with 81 descendants in New France.

18. François **BELANGER**, married 1637 at Québec, had 706 descendants. His only wife was Marie GUYON (daughter of Jean GUYON & Mathurine ROBIN).

19. Jacques **BADEAU**, married about 1631 in France, had 690 descendants. His only wife was Anne ARDOUIN.

20. Guillaume **COUILLARD**, married in 1621 at Québec, had 689 descendants. His only wife was Guillemette HÉBERT (daughter of Louis HÉBERT & Marie ROLET).

Female Ancestors

1. Mathurine **ROBIN**, married 1615 in France, had 2,150 descendants. Her only husband was Jean GUYON.

2. Sainte **DUPONT**, married 1616 in France had 2,090 descendants. Her only husband was Zacharie CLOUTIER.

3. Françoise **TOURAULT**, married 1629 in France, had 1,825 descendants. Her only husband was Jacques ARCHAMBAULT.

4. Françoise **GRENIER**, married in 1624 at Québec, had 1,388 descendants. Her only husband was Noel LANGLOIS.

5. Marguerite **LANGLOIS**, married in 1620 in France, had 1,363 descendants. Her only husband was Abraham MARTIN.

6. Charlotte **MAUGIS**, married about 1631 in France, had 1,331 descendants. Her only husband was Pierre MILVILLE.

7. Renée **ROGER**, married about 1597 in France, had 1,250 descendants. Her only husband, Pierre GAGNON, is not ranked because he did not emigrate to New France.

8. Perrine **MALLET**, married about 1628 in France, had 1,153 descendants Her only husband was Marin BOUCHER who had a previous marriage in France.

9. Françoise **LANGLOIS**, married about 1620 in France, had 1,117 descendants. Her only husband was Pierre DESPORTES. Françoise and her sister Marguerite, who married Abraham MARTIN, had a total of 2,480 descendants.

10. Hélène **DESPORTES** (the only child of Pierre & Françoise LANGLOIS), first married in 1634 at Québec, had 1,116 descendants. Helene was inadvertently not listed in my major reference. She had 360 descendants with her first husband, Guillaume HEBERT; and 756 descendants with her second, Noel MORIN, a total of 1116 descendants. Helene is believed to be the first white female born in North America who has descendants living today. She was born in New France before the Mayflower arrived.

11. Marie **ROLET**, first married about 1602 in France, had 1,250 descendants. Her husbands were Louis HEBERT with 1,053 descendants and Guillaume HUBOU with 197 descendants.

12. Jeanne **de VOUZY**, married about 1628 in France, had 939 descendants. Her only husband was Nicolas PELLETIER.

13. Madeleine **CHARLETON**, married in 1628 in France, had 891 descendants. Her only husband was Pierre GAREMAN.

14. Nicole **LEMAITRE**, married in 1619 in France, had

871 descendants. Her only husband was Gaspard BOUCHER (son of Marin).

15. Marie **PICHON**, first married about 1615 in France, had 721 descendants. Her first husband was Philippe GAUTHIER who was not ranked because he did not emigrate to New France. Her second husband, Charles SEVESTRE, had 409 descendants.

16. Marie **GUYON**, married in 1637 at Québec, had 706 descendants. Her only husband was Francois BELANGER.

17. Marie-Madeleine **COUTEAU**, first married about 1626 in France, had 705 descendants, all from her first marriage to Etienne SAINT- PERE who was not ranked because he did not emigrate to New France. Her second and third husbands were Emery CALTEAU and Claude HOUSSARD, neither of whom had descendants.

18. Anne **ARDOUIN**, married about 1631 in France, had 690 descendants. Her only husband was Jacques BADEAU.

19. Guillemette **HEBERT** (daughter of Louis), married in 1621 at Québec, had 689 descendants. Her only husband was Guillaume COUILLARD.

20. Jeanne **MARCHAND**, married about 1600 in France, had 683 descendants. Her only husband, Mathieu LENEUF, was not ranked because he did not emigrate to New France.

The small Perche Region in France must have been a particularly fertile place. It boasts the following exceptionally prolific couples: Jean GUYON & Mathurine ROBIN; Zacharie CLOUTIER & Sainte (Xainte) DUPONT; Marin BOUCHER and wives Julienne BARIL & Perrine MALLET; Gaspard BOUCHER & Nicole LEMAITRE; Jean ROUSSIN & Madeleine GIGUERE; and Robert DROUIN & Anne CLOUTIER, from whom a combined total of 8,216 persons had descended by 1730, only 113 years after the first French family arrived in Québec.

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This is a very interesting and useful book that provides considerable demographic data about the pioneers of New France.

Books and Equipment Contributed to the Society
Continued From Page 76

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- *Fatima Le Signe du Ciel.*, Abbe R. Payriere
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- *Notre Dame du Bon Conseil.*
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3) Periodicals:

- French-Canadian & Acadian Genealogical Review - Vols. 1-9
- The New England Historical Genealogical Register:
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  - Vol. CXXXVIII: July 1984 (1 issue)
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  - Vol. CXL: January 1986-October 1986 (4 issues)
  - Vol. CXLI: January 1987-October 1987 (4 issues)
  - Vol. CXLII: April-October 1988 (2 issues)
  - Vol. CXLIII: January-July-October 1989 (3 issues)
  - Vol. CXLIV: April-July-October 1990 (3 issues)
  - Vol. CXLV: January 1991-October 1991 (4 issues)
  - Vol. CXLVI: January 1992-October 1992 (4 issues)
  - Vol. CXLVII: January 1993-October 1993 (4 issues)

4) Microfiche:

Loiselle Marriage Microfiche - Male and Female Indexes

5) Equipment:

Bell & Howell SR VIII Microfiche Reader

The French-Canadian Peasantry: Language, Customs, Mode of Life, Food, Dress

Prosper Bender, M.D.

(*Editor's Note*: The following article appeared in the August 1890 issue of the *Magazine of American History*, Vol. XXIV, No. 2, pp.125-135. It is republished here as a companion piece to Charles Emond's article *They Came to Our Valley* [this issue], to provide further insight into the life of the ordinary French Canadian of the late 19th century. The author, Louis Prosper Bender (1844-1917), was a prominent Québec physician and prolific writer. Although of French-Canadian descent himself and apparently quite familiar with the people and scenes he described, he clearly viewed his subjects in terms of "them" rather than "us," across a wide Victorian gulf of wealth, education, and opportunity. To his credit, his writing reflects an attempt to deal honestly and fairly with his subject, and it demonstrates a tacit fondness for the people of whom he writes.

Different times breed different attitudes. It is no longer fashionable to speak in terms of "races" and "classes" – certainly not with so narrow a definition of race as Bender employs. To people of the 21st century, the idea of the French-Canadian peasant as a race seems a quaint if not a ridiculous concept: to our modern ears a generalized discussion of the characteristic traits of such a group has the taint of prejudice and bigotry. Merely speaking of the *habitant* as a peasant constitutes almost insufferable arrogance today, but this article and its author are products of their times, not ours, and should be considered in that light. Nevertheless, it does seem possible that French-Canadian émigrés might have been as hopeful of escaping the rigid British class system of the nineteenth century as they were of exchanging the hardships of crowding, poverty, and endless toil on unproductive farms for paying jobs and wider opportunities in the mill towns of New England.)

While the forces of change and progress are rapidly obliterating the ways of out ancestors, and civilization with giant footsteps is trampling out of sight even the ancient landmarks, the French-Canadian peasant still preserves the same old customs and habits which his progenitors from Brittany and Normandy transplanted to Canadian soil. The traveler through the province of Québec may, amid many of its surviving cherished memorials, easily fancy himself among the romantic scenes and striking events of French colonial life of more than a century ago. Not only are the old fortifications which protected the city of Champlain from the assaults of Wolfe, Levy, Montgomery, and Arnold still extant to challenge the admiration of the sight-seer, but the children of their defenders, the same race with the same characteristics, mental and physical, and speaking the same language, may be seen walking the streets of the old rock-built city.

Intelligent observers familiar with the provinces of France, whence the ancestors of this people came, have frequently noted and commented upon the fact. The descendants of the Bretons, for instance, can easily be distinguished by their features, loyal disposition, and strength of will even to obstinacy. Their marked bodily vigor and fervent piety are other traits. The Normans are equally conspicuous for somewhat different physical and mental qualities. They are shrewder in business, gayer, and of more sociable disposition. They also are loyal and pious, but less excitable than their fellow countrymen of Breton extraction.

The French-Canadian peasant, *habitant*, is generally of small or medium size, of compact well-knit frame; his powers of endurance against fatigue and cold are simply astonishing. He is usually of dark complexion, with sparkling brown eyes. His quiet, thoughtful face, often dull, wears a contented expression, but he brightens quickly in merry response to a joke or a lively remark, chatting easily and with animation. If at all educated or a politician, he puts his powers to effective use and makes for his side or party a strong case. His head, in size and contents, is a good one. Along the north shore of the St. Lawrence one meets with varied types, for the original settlers intermarried with Indians, English, and Irish, with such physical results as might be expected. Thus you will often see peasants with features and complexion corresponding to those of the foreign strain, of Saxon fairness, or freckled, with massive red beard, answering to English, Scotch, and Irish names, and yet unable to speak

a word of English.

Some of the farmers boast of descent from families of the old nobility of France, who, without means to leave Canada after the cession, were forced to settle down on farms among their former servants and dependents. Those nobly descended are easily distinguished by their courtly bearing and dignity of manners, apart from their aristocratic names.

The women (*creatures* as the men call them), while not generally pretty, are mostly pleasant-faced brunettes, whose dark hair and dark brown eyes form a considerable part of a beauty's endowment. They are usually strong, quiet in movement, inclining to be stout as they advance in years. Many of them attract by their agreeable, kindly expression, though of course some of them are impulsive enough. They are simple-minded, virtuous, and pious, with frankness of manner. They lead a primitive life, with sturdy labors through the day and early evening. When not engaged in the common home-duties of caring for the children, cooking, or attending to the cattle, or helping the men in the fields during harvest-time, they sew, spin, weave, and knit.

Many of them clothe the whole family by their industry, requiring but little from the stores and cities. In their habits, cleanliness rules conspicuously, the fact impressing any stranger who may visit their houses. They are orderly as well. They crave but little mental stimulus; they read almost nothing but their Prayer-Books, which explains their similarity of ideas, as well as of sympathies, social, religious, and national. But the dwellers near the cities show a difference in those habits and feelings of late years, the interchange of opinion being here wider, more varied, and modern, strangers and travelers touching their long dormant thought with notable influence.

It has been stated somewhere, that "One of the best means of knowing the character of a people is a knowledge of their language." With this truism in mind I desire to correct certain erroneous impressions which exist concerning the language of the French Canadians. Among the British portion of the population in Canada and the people of the United States, the belief is wide- spread that they speak a mongrel dialect – a *patois*. It is true that the uneducated speak ungrammatically and inelegantly, use old words belonging to the dialects of Normandy, Picardy, and Brittany, and often employ words in their old relation instead of the new; but this does not constitute a *patois*, such as we hear in many of the provinces of France, where people of one district cannot understand the language of those living in an adjoining one.

The following is a specimen of *patois*, submitted with the view of emphasizing this fact: The Breton peasant exclaims: *Koi ché done d'ol bête vient abimi mes lentils?* Which, rendered in English, means: what is this beast which comes to destroy my lentils?" Any one familiar with the French language will see the vast difference between the two cases.

A Parisian would have no more difficulty in understanding a French-Canadian *habitant*, than an educated American the peculiarities of expression of the illiterate of cities or country districts in the United States, who say: "I don't s'pose there ain't nobody seen nothing or no old felt hat nowhere," or "I feel powerful weak," etc. The Frenchman may, however, be more mystified if he listen to the speech of the working classes of the cities, who use English words pertaining to matters technical and connected with trade. He would find it difficult to know what they mean by *J'ai une job (ouvrage)* – "I have a job." *Ou est le Boss? (maître)* – "Where is the master?" *Je m'en vais à la shop (magasin)* -- I am going to the shop." The exigencies of life in a new world have also, as in the United States, caused the people to coin words which are not found in *Le Dictionnaire de l'cadémie Française*. The following are a few samples: *poudrerias, balture, bordée de neige*, etc.

The peasant speaks without English admixture, but he will say, *Il mouille* ("It wets") when he should say *Il pleut* ("It rains"); and he will speak of his *butin* ("plunder"), when he means *effets* ("goods"). These are instances of misuse of words. A few more: if he wish to describe a child who wears out his clothes quickly, he will say, *C'est un vrai petit usurier* ("He is a real little usurer"); and he will also say, *Il me tanne*, instead of *Il m'impatiente* ("He wearies me"). Instances of corruption of words are numerous. One frequently hears, *Ah! que c'est d'valeur*, when a great misfortune is implied, and he should say *Ah! quel Malheur* ("Ah! what a calamity"). Many nautical terms are applied to land matters: *Embarques à cheval* ("embark on a horse"), instead of *montez à cheval* ("mount a horse"); *Ben grec* ("well rigged") for *Bien fournit* ("well supplied"); *amarru*, in lieu of *attaches*; *Cordeaux*, in place of *guides*, etc.

The professional and educated classes speak good French, but they have not the same aptitude for ornate phraseology, nor can they turn a compliment as neatly, as their compatriots on the other side of the Atlantic. They are not as fluent speakers either.[1] It may be well here to

1 *Editor's Note:* This may be the only recorded instance in all of literature where someone is known to complain that natives of French Canada are not fluent speakers!

remind some of my readers that most Parisians do not speak pure French, but a corrupt French, bristling with a constantly varying slang (*argot*), which the cultured class, the academicians especially, regret exceedingly. The intonation and accent of the French Canadian are often provincial, recalling the old Normal, Provençal, and Breton. They also frequently use Anglicisms; but, in spite of the latter drawbacks, they have written well enough to carry off prizes from the natives of the mother country, in competition with some of their best writers. Both Louis Honoré Frechette, the national poet, and L'Abbé R. H. Casgrain, have had that distinction. The English in Canada will seldom speak French, fearing to make blunders, while the French Canadian does not hesitate to use the Anglo-Saxon language, even if he speak it imperfectly.

Philip Gilbert Hamerton, in *The Intellectual Life*, states: "When a foreign language has been acquired (there are instances of this) in quite absolute perfection, there is almost always some loss in the native tongue. Either the native tongue is not spoken correctly, or it is not spoken with perfect ease. . . . Rare indeed are the men and women who know both languages – French and English – thoroughly."[2] There are many French Canadians who speak their mother tongue fluently, and with absolute accuracy as to grammar and choice of expression, and yet have a fair command of the English language. Some of their political leaders, notably Hon. Wilfrid Laurier, speak alternately in French and English in the house of commons at Ottawa, and it would take a well-trained ear to tell which is his mother tongue. But one does now and then see in the French-Canadian press such Anglicisms as, *Rencontrer ses paiements* ("To meet his payments") instead of *Faire honneur à ses engagements*, and *Faire une application au parlement* ("To apply to parliament") in lieu of *Presenter une petition*, or *un demande*, etc. For many years pas the "purists" or sticklers for unalloyed French, have been making determined efforts to extirpate Anglicisms, stimulated by the active intervention of the Royal Society of Canada, and the co-operation of the press and critics generally. The effect is already perceptible in the greater purity of language and amendments of style in the writings of the *literati* and diction of the public speakers.

The poorer *habitants* live in cabins resembling the ancestral domicile on the other side of the Atlantic, the only changes being designed to meet the conditions and necessities of the more rigorous Canadian climate. They are built of logs and clay, high-roofed, covered with shingles or thatched (*en chaume*). They are usually about twenty feet square, whitewashed and of neat appearance, one apartment on the ground floor, with the attic generally used to store grain, etc., and lighted by one pane of glass at each end. Quite close to the cabin may be seen a small baking oven (*four*) with a pent-roof of boards, the stable and barn a little farther off, and a modest vegetable garden in front or at one side. There is ordinarily a porch, or *tambour*, with a double door for defense against the heavy snowstorms and bitter winds, one window on each side, with two more in the back part of the house.

On entering the visitor finds himself in a square room used as bedchamber, kitchen, and parlor. In the dormitory portion of the apartment is a high wooden bedstead of simplest make, and another arranged in tiers, bunk-fashion, for the accommodation of the large families for which the race is noted. Some of the younger children sleep in cribs or trundle-beds, kept in the daytime under the large parental bed and drawn out at night near the cooking-stove, which is of the long, two-storied style, standing in the centre of the room, surrounded by a pile of logs or small firewood. In summer the children sleep in the attic, and at that season the firewood is kept on a large hearth at one end of the house.

In one corner, reaching from a few feet above the floor to a point near the ceiling, are wooden shelves painted green or blue, and upon them are massed some of the household treasures, such as pewter plates, mugs, delft and earthenware vessels. Hanging from one of the cross-beams is the old flint-gun, known as *le vieux fusil français*, with the powder-horn and bullet-mold, which rendered good service in many a contest with the Indians and English, as well as in innumerable hunting exploits. This weapon is an heirloom prized and guarded with zealous care. They often possess a more modern gun of the long-barreled sort, such as is used for duck-shooting.

In another corner may be seen the snow-shoes (*raquettes*) with which the *habitant* in winter travels over his fields, and the beef moccasins (*bottes sauvages*) for summer use. A few plain three-legged stools, some wooden chairs with wicker bottoms, one or two rocking-chairs (*berceuses*) of rustic make, one heavy, spacious wooden trunk serving as both wardrobe and seat of honor, a settle-bed, and of course the kneading trough, generally sum up the furniture. The floor is sometimes covered with a rag carpet (*catalogue*), and the walls are covered with old newspapers.

Above the bed is a wooden cross painted black, below which is the sprig of blessed palm in a small bottle or vase (*benitier*) containing holy water, and close by the religious calendar of the diocese. This twig of palm plays an important part in the religious ceremonies of the household, around it clustering beliefs of impressive

character. It is credited with the power of exorcising the evil one and preventing a stroke of lightning to the house. It is renewed each Palm Sunday, the old twig being carefully burned.

Some houses will have a miniature chapel with altar, cheap vases, and plastic figures of saints. On feast days these are illuminated with tiny candles, and before them the inmates will prostrate themselves in prayer. In many households a fiddle and bow occupy a conspicuous place on the wall. Religious prints, highly colored pictures of the Saviour, the Virgin Mary, St. Joseph, and other saints, in touching attitudes of suffering or devotion, adorn the walls. Those of the blessed Mother of God or the Pope hold the place of honor in some districts, while in others St. Vincent de Paul or St. Jean Baptiste are the favorites.

I am reminded of a surprise I experienced one day in seeing the walls of the house occupied by a young Protestant Briton covered with pictures of the "noble army of martyrs." As discreetly as possible I expressed astonishment at his partiality for such prints, when he explained that to them he considered he owed his wife. Shortly after his arrival in Canada he happened to visit a farm-house where he saw similar pictures, with which he was unfamiliar. The daughter of his host, a pleasant, bright-eyed girl, seeing his ignorance of martyrology, eagerly sought to persuade him of the merits and distinctions of some of the saints, and their labors and sacrifices. These recitals, together with the charms of the fair talker, left deep impress upon his heart. From that moment he found himself more interested in all pertaining to the saints, calling frequently for more enlightenment, with the result that before he could become thoroughly informed in saintly records, he was completely in love with the farmer's daughter. He has since held all the saints of the calendar in high regard, gratefully recognizing that to them he owed his charming wife, and secured for him the sweetest companionship for life.

But to return to the abodes of the peasants. The houses near the cities or of the well-to-do are larger, have more rooms and conveniences than those just described, and are usually built of stone. Most of them have the same high-pitched roof covered with shingles, and occasionally one will be seen with the second story projecting beyond the first. The ceilings are low, with supporting beams visible. These houses are better furnished, but in other respects they resemble the poorer; the general manners and customs of the inmates being almost identical. There is often a large baking-oven connected with the house itself, and a well at a little distance from it. There are well-kept gardens and orchards in close proximity, the sole care of the women, and from which they derive quite a benefit by the sale of vegetables and fruits.

The owners of the better class of houses leave them in summer to be occupied by strangers, living themselves in adjoining out-houses. They make an honest penny not only in this way, but by selling provisions and waiting on their tenants or driving them about the country. Life in these out-buildings wears a picnic aspect, jollity and social ease prevailing.

All houses occupied by the people are blessed by the *cure* shortly before or after their completion. It is a ceremony many think indispensable to avert misfortune and disease. Their religion teaches them that all in this world comes from and will return to God, and that it is through his gracious goodness we are enabled to enjoy all we possess. These facts command their continual gratitude. They will thus stop at the sound of the Angelus[3] to say a short prayer three times a day, and cross themselves before beginning or completing every act of their lives. Everything they own they offer up to God, thanking him that they are permitted to enjoy these blessings. As soon as the house or out-building has its walls raised, they attach to the chimney or to one gable a few branches of palm (*le bouquet*, they call it) and discharge some fire-arm by way of salute. For what purpose they affix this *bouquet* is difficult to ascertain, except that it is a custom of their ancestors, as they will tell you. But doubtless there lingers in the mind some pleasant association, even with the unlettered, of the branch that is always connected with triumph and victory, and that was waved before our Lord on his entry into the chosen city. In France the workmen still follow this custom, and there it is done to remind the owner that he is expected to celebrate the event in some social way.

An interesting feature of the domestic picture is the large group of healthy, merry children, whose boisterous mirth keeps the house in an uproar. If the people have with much reason been credited with habits and disposition of patriarchal simplicity, they no less resemble the ancient race in the strength of their domestic affection and love of offspring. The race is vigorous, the country large, and modern views and Malthusian theories, which check the population of lands more thickly sett led, are as yet unknown in the old St. Lawrence region. How else could some sixty-five thousand of them, defeated, dejected, and abandoned colonists at the time of the cession in 1759, have swollen into the mighty flood of population, some one million seven hundred thousand at the present day,

3 Editor's Note: The Angelus is a prayer customarily offered at 6 A.M., noon, and 6 P.M., and church bells were usually rung at those times.

engaged in the cultivation and development of British North America's illimitable resources?

Before the cession a royal bounty was granted to all young men marrying before the age of twenty, and to young girls wedding before sixteen. Parents who had more than ten children were also in receipt of a royal gratuity. In most households there are from a dozen to sixteen children, and even as many as twenty-eight. Two prominent officials of the province of Québec are twenty-sixth children, and fine specimens of physical development and mental culture they are, too. Recently the parliament of Québec passed a law granting a lot of land of one hundred acres to all parents who have twelve or more living children, and already over one thousand applications have been made for the provincial bounty.

Formerly children were made to take their meals at a small table at one end of the room, generally sitting on one of the logs kept near the stove, until they had made their first communion. It appears that the logs were used for mincing meat as well, with the other end turned up. In their little quarrels the older children used to taunt the younger, saying: "Oh, you still eat off the block!" and much humiliation was felt.[4] *Àpropos* of large families, there is a story which deserves mention. A peasant, whose means were not in proportion to his wit, perpetrated a joke on his priest, the outcome of which must have been gratifying to one in his straitened circumstances. He called one day upon his pastor, bringing with him his twenty-sixth child, born to him that morning. "*Monsieur le cure,*" he said, "by the laws of my country and church it is my bounden duty to hand over to you the twenty-sixth portion of all the natural products which God in his goodness may send me. I consider children are included in that category, and I therefore leave you this afternoon my twenty-sixth child, just presented to me by my good wife." The *cure* appreciated the pleasantry, although poor himself, for the parish was in the back concessions of land, newly cleared, and the tithes – formerly the tenth portion, now the twenty-sixth – were consequently small; but he smilingly replied: "I accept my share of what Providence has bestowed upon you in its wise dispensation. But do not keep the child from his mother. Take him home and board him at my expense, and later on I shall pay for his schooling."

The garb of the peasantry exhibits the extreme of plainness. The coarsest homespun, worked up without dye or polish, the materials as dull in color as they are rough in texture, forms the staple of the suit, the monotonous brown or gray of which sadly needs the contrast afforded by the colored sash (*ceinture flichée*) about the waist, and the blue or scarlet of the nodding *toque.* They wear beef moccasins stretching near to the knee in summer, and cloth shoes and leggings (*mitasses*) in winter. The moccasins are all made round about the toes, and for this reason old country people sometimes call the French Canadians round toes. The wife's (*la bonne femme*) dress is of the simplest description, composed of a warm woolen shawl, a blue skirt or dress of homespun, and a neat linen cap, frilled and tied under the chin. For church-going and holiday occasions, many of them can produce a cheap East Indian shawl, which is carefully laid away at other times. The children are dressed somewhat like the parents.

This remarkable conservatism in dress was originally due to the influence of the popular leaders, spiritual and temporal. Aware that the peasant's taste naturally ran toward display, regardless of expense, they felt it was wisest to recommend the use of articles solid and useful. This economical disposition has done a great deal to promote the success of the people as colonists. They were strongly urged to raise from the soil all required for their sustenance, to make their own clothing and tools as well, that they might become independent of outsiders, especially of the English, their old-time natural enemy. They were also stimulated to spread, multiply, and take possession of the land – *Emparones-nous du sol*[5] was the watch-word – in order to become a power in North America. Well-meant and sensible as was such counsel, it might not have been so generally followed had the peasant had opportunities of seeing the outside world and noting the different styles prevailing in domestic and other matters. But communication with cities and towns was difficult and expensive till a few years ago. Since, however, they have had this want supplied, and been enabled to see so many pictures of the large stirring cities, their humors, fashions, and prevalent spirit, that it is impossible to confine them within the old grooves of habit or oblige them to follow with anything like fidelity the former ideals set up for their guidance. Some of them now discard homespun for garments of modern make, build themselves better houses, which they furnish with some luxury, keep servants and carriages, and have more abundant *cuisine.* In fact, of late many show much weakness for personal display and extravagance. The clergy essay, but in vain, to correct this disposition. It is said that they spend ten times more on dress, carriages, and fast horses than the same class in France. Formerly self-denial was their rule of action, backed by self-reliance. The farm and the household work was divided impartially among the different members of the family, no outside aid being necessary. Many a farmer has had to mortgage heavily his homestead, as the result of his foolish disregard

4 de Gaspé, Philippe Aubert. *Mémoires*, Ottawa, 1866.

5 Literally, "seize the soil."

of the wise counsel of his chieftains.

They generally enjoy good health, vigor, and animal spirits. Many an old man and woman can be found who have never spent a dollar for medicine since their birth. Nearly all enjoy the social weed in the form of smoking; chewing is rare. And their smoking seems seldom hurtful with their steady nerves and simple habits. The race is, generally speaking, temperate; of course, with many, an occasional drink of whisky or beer comes not amiss.

Their diet is exceedingly plain. The farmer is an early riser, leaving bed by four in summer and five in winter. Just before the morning meal he takes his dram, *petit coup d'appetit*[6], the beverage being usually whisky in which he has infused some absinthe leaves. He is careful not to allow the younger children to see him; he will take it *à la cachette*[7]. The first meal of the day consists of a platter of skimmed and sour milk, in equal proportions, with buckwheat bread broken and soaked in the milk. Dinner is served shortly before mid-day, the bill of fare comprising pea soup in which pork has been boiled with green herbs. The pork is generally eaten with molasses. The dessert is a bowl of new and sour milk, mixed with the bread, as for the morning meal, but they add maple sugar at this repast. After dinner all take a nap, servants and family alike. Supper comes when the work of the day is ended, and consists again of new and sour milk, with cold potatoes and whatever pork may have been left over from dinner. Occasionally an infusion of hot water and toast, under the name of coffee, is taken. Near the rivers, lakes, and coasts fish is freely eaten. During harvest time, *la moisson*, each worker is given a hunch of bread and a piece of cold boiled port to carry to the fields for the noon-day meal, which he eats with a clasp-knife carried in the pocket for that purpose. They have an odd way of cutting the bread and pork; they hold the sandwich in the palm of the left hand, and while pressing one corner of it against the thumb, they cut a piece off with a circular motion. They next stick the end of the knife into this piece and carry it to the mouth. The process is a peculiar and striking one. With a draught of water the meal is complete.

Of a Sunday they enlarge their dietary, treating themselves at breakfast to thick pancakes, *crêpes*, made of wheaten flour and milk, cooked with butter, and eaten with maple sugar or molasses. Another article of indulgence is roast pork, *pore frais*, the drippings of which, *graisse de rot*, are much appreciated by them, and also a stew, *ragoût*, of pig's feet. In summer they seldom eat meat, but they use it in winter when game is abundant. When they kill cattle and pigs for market, they often keep certain portions for family use, which they bury in the snow and dig up as wanted. The ruling idea is to live on the humblest fare, made up of such things as are not convertible into money. All their meals are eaten with a relish begotten of pure country air, abundant exercise at the healthiest and most invigorating of occupations.

The diet of the better class of farmers is more liberal, resembling that of the corresponding class in cities, but they do not, as a whole, eat meat as freely as their British neighbors. On festive occasions, like New Year and Easter, they treat their guests with liberality, giving them cold meat pies, *tourtières*, and a cake, *crequignoles*, not unlike the doughnuts of New England, and such other dainties as they can afford, not omitting spirits.

On Fridays no meats are eaten; fish, eggs and pancakes being most in use, and bean soup also. Lenten season and the fasts of the church they faithfully and rigorously observe, using meats only during certain days of he week and only once then. When they sit down to table they all make the sign of the cross and invoke God's blessing, *Benedicité*; after meals they offer thanks, *Deo gratias*, and again cross themselves. At table general hilarity prevails, and if one be noticed to eat less than usual he is at once rallied to indulge more freely.

All their soups, meats, and stews are served in one large dish, *à la gamelle*, which is placed in the centre of the table. They break their pieces of bread, drop them in the main dish, and then scoop them out with spoon or fork till the appetite is satisfied. This custom is called *saucez*, and the parent is heard now and then saying to a child whose appetite is flagging, *Sauce donc, mon cher* – "Dip in, my dear."

As a boy I remember, while out fishing at a place some forty miles below Québec, near the village of Montmagny, calling at a farmer's house at dinner-time, and being invited to join the family circle. I hesitated for a moment when asked to help myself from the main dish in the family fashion, but a long walk had so sharpened my appetite, that when I was urged a second time I threw *mauvaise honte*[8] to the dogs and acted upon the principle, "In Rome do as the Romans do," and I live to tell the tale.

Prosper Bender

Boston, July, 1890

6 "Small nudge to the appetite"

7 "On the sly"

8 "False modesty" or "shyness "

2013 in Review

Ivan Robinson, #326

January — The Board of Directors meets in the Tolland Public Library because the Society's own library in Tolland's Old County Courthouse remains closed due to lack of heat, a problem that has plagued the 1822 building since Oct. 27. The cause is a defective chimney behind a massive stack of boulders. Efforts to find a solution continue. • Albert Marceau, responsible for mailings, reports sending out 408 Leaflets to members (three to Canada) and 437 Connecticut Maple Leafs to members and as exchange issues (16 to Canada) in December.

February — The board meets again at the Tolland Public Library. • Ernest Perreault of Windsor volunteers to be treasurer and is appointed to that position.

March — The Society's library reopens March 13 after more than four months of inactivity. The building's owner, the Tolland Historical Society, gave up trying to drill through the boulders, abandoned the old chimney and the oil-fired furnace altogether and switched to a propane burner vented to the outside much like a clothes dryer. Hot water in the bathroom will be provided by an electric on-demand system. • Ivan Robinson gives a talk on French-Canadian genealogy at the public library in Chicopee, MA. • The board votes to have 300 extra copies of the next Leaflet printed for distribution at the annual Sugar House Party in Bristol, the Chicopee library talk and the New England Regional Genealogical Conference (NERGC) in April in Manchester, NH. • Ernest Perreault changes his mind about being treasurer.

April — The guest speaker at the Spring Membership Meeting is Professor Leslie Choquette of Assumption College in Worcester, Mass. Her topic is "French-Canadian Immigration to New England." Our ancestors, she said, not only faced the daunting challenge of leaving their homes in Québec and moving to an unfamiliar land but also the scorn of Protestant Yankees for their culture and religion and of church and lay leaders in Québec for assimilating into American life. Albert Marceau and Barbara Paradis staff a table at the Sugar House Party in Bristol, handing out Society literature and offering sale items. • Raymond Cassidy gives a presentation at the NERGC, on "Using Books. Google.com to Research Your Ancestors." • William Martel of Tolland is appointed treasurer, ending a long search that began after Robert Lessard resigned in October, 2012. • President Ernest Laliberte had been doing double duty as treasurer.

May — President Laliberte, on behalf of the Society, sends a letter to state legislators, protesting bills affecting genealogical research. These bills, arising from the horrific killing on Dec. 14, 2012, of 20 children and six adults in the Sandy Hook School in Newtown, would make such records as death certificates no longer public information. • Membership stands at 412.

June — Another problem lingers from the long closing of the library and that is what to do with the fuel oil still standing in two tanks in the basement and no longer needed. The Society, which bought the oil according to the terms of its lease, received 323 gallons last Sept. 10 just before the heating season began and paid nearly $1,200. Various efforts to find a buyer and recoup at least some of the investment have failed. • Raymond Cassidy gives a seminar in the Society library on "The Parishes of the Isle of Orleans."

July — The board discusses whether the general and building funds should be combined since it is unlikely the Society will ever be able to acquire its own building. No agreement is reached. • Attempts to set up a seminar in Bristol continue. There have been difficulties in getting responses from people there.

August — Library Director Germaine Hoffman attends a meeting at the French Social Club in East Hartford of a committee planning the state's first French-Canadian Day celebration, set for June 24, 2014. Preliminary ideas include flying the Québec flag over the State Capitol, a Mass in French at St. Joseph Cathedral in

Hartford, entertainment, and food vendors and craft booths on the Capitol lawn. • Albert Marceau reports mailing 393 Connecticut Maple Leafs to U.S. members and 16 to Canada and hand-delivering 12 to members present in the library, for a total of 421. • Maryanne LeGrow, editor, has completed a draft of "An Index to the Connecticut Maple Leaf, Volumes I to XV, 1983-2013" with the idea of selling it. • The annual Volunteer Appreciation Day picnic takes place at the home of Maryanne and Ralph LeGrow in Willington.

September — Germaine Hoffman reports that seven cartons of repertoires and other publications have been donated by member Michael Guillet and his wife, Louise, of Dudley, MA. • Plans move forward to set up a procedure for having student interns work in the library. • Ivan Robinson presents a seminar, "Genealogy on the Internet." • The library receives a donation of a multi-volume compendium of Massachusetts men in the Revolutionary War.

October — Maryanne LeGrow has drafted a five-year plan for the library's use of computers. She has also prepared an application form for student membership grants to support the proposed internship program. • Raymond Cassidy presents a seminar, "Using Books. Google.com to Research Your Ancestors." • William Martel and Paul Meunier will be working to analyze computer needs and to make recommendations for upgrades. • Patrice Demers Kaneda of Lebanon is the guest speaker at the Annual Membership Meeting. She is the author of the novel/memoir, "A Tale of Two Migrations: A French-Canadian Odyssey," about her ancestors migration from France to Canada and later to Southbridge, Mass. She offers many insights into the role of *Les Filles du Roi* (King's Daughters) in the settling of New France. • In the business session, all incumbents are re-elected to two-year terms. They are Glen Chenette, Paul Drainville and Albert Marceau. One seat remains unfilled. • Maryanne LeGrow presents an introduction to French-Canadian Genealogy at the Southington Genealogical Society monthly meeting.

November — Maryanne LeGrow presents a seminar, "Introduction to French-Canadian Research" at the library in Tolland and also at the Elim Park genealogical group's meeting in Cheshire.

December — The Society receives a substantial gift in the form of a bequest from the estate of James W. Dutton of Titusville, Fla. A search of our records fails to show that he or his wife, Marie France Dutton, were members. His connection remains a mystery. We hope to find out more. • Ivan Robinson, citing pent-up personal interests, announces he will resign as vice president May 1, 2014, and give up all his other responsibilities, including putting out the Maple Leaflet.

FCGSC Acknowledges Financial Contributions to the Society

June 2013 - November 2013

William Martel #2318, Treasurer

Aubin, Gerald	#1849	Melanson, Frank	#1184
Cohan, Joel	#1752	Miller, Lucille	#341
Dutton, James W. - Estate of		Perusse, Gerard & Margaret	#1693
Gagnon, William	#1573	Roy, Leo & Stella	#1609
Goyette, Donald & Kay	#1989	Spooner, F. Allen	#1516
Jeanne Miller	#885	Swietlicki, Frances	#1840
Lacroix, Robert	#2039	Tripp, Mary	
Lajoie, Paul	#1402		

Surnames of Interest to Our Members

Compiled by Shirley Giguere Morin, #2075

PLEASE NOTE: Members who share similar research 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 06437-1863

Allaire

1752 Joel Cohan, 7 Volpi Rd., Bolton, CT 06043-7563

1636 Louis Fox, 10 Camden St., South Hadley, MA 01075-2319

Archambault

1426 Estelle Gothberg, 83 Cedar Swamp Rd., Tolland, CT 06084-3608

Arsenault

1184 Frank Melanson, 4 Edgewood Ave., Milford, CT 06460-4803

2261 Mary Martin, 567 Skokorar Rd., Beacon Falls, CT 06403-1457

Auger

920 Jeannette Auger, 96 Katherine Ave., Danielson, CT 06239-2713

Auguste

2286 Michelle Kulvinskas, 51 Gooseberry Hill, Wethersfield, CT 06109

Babineau

2261 Mary Martin, 567 Skokorar Rd., Beacon Falls, CT 06403-1457

Ballard

634 Lawrence Marion, 63 Burnt Hill Rd., Farmington, CT 06032-2039

Baulanger

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

Beauchemin

920 Jeannette Auger, 96 Katherine Ave., Danielson, CT 06239-2713

Beauchene

1574 Pauline Wilson, 8 Pine Dr., Broadbrook, CT 06016-9732

Beauchesne

1898 Lynn Carbonneau, 26 Patten Rd., Stafford, CT 06076-4309

Beaudry

729 Romeo Potvin, 15 Clearview Terrace, Manchester, CT 06040-1918

Beauregard

2335 Diana & Sylvia Rossignol Marshall, 68 Church St, Ware, MA 01082

Benoit

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

Berard

1812 Gary Potter, 370 Lake Ave., Bristol, CT 06010-7328

Bergevin

1556 Honora Futtner, 1629 Main Street, South Windsor, CT 06074-1008

Bernier

1969 Lauretta Przyborowski, 600Lee Ann Dr. SW, Smyrna, GA 30082-3529

1711 Wendy Lemieux, 501 Dunn Rd., Coventry, CT 06238-1164

762 Helen Bernier, 52 Robbie Rd., Tolland, CT 06084-2210

Besaw

444 Edna Franz, 41 Garwood Rd., Fair Lawn, NJ 07410-4511

Binet

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

NJ 07920-1929

696 Maryanne Roy LeGrow, 31 Timber Lane, Willington, CT 06279

Bissen

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1556 Honora Futtner, 1629 Main Street, South Windsor, CT 06074-1008

Boyet

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Breard

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Breault

1820 Germaine Goudreau, 111 Maple CT, Danielson, CT 06239-1443

Breton

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Briere

1820 Germaine Goudreau, 111 Maple CT, Danielson, CT 06239-1443

Brisette

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Brosseau

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Broulliard

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Chenard

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Choiniere

1840 Frances Swietlicki, 2 Copper Ridge Circle, Guilford, CT 06437-1863

Cormier

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Cote

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Coulombe

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1666 Phyllis Nedorostek, 5 River Rd., Unionville, CT 06085-1010

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Daoust

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D'Aoust

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Dubois

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Guilmitte

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Klunz

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L'Archeveque

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LeClaire

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Legare

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Leger (e)

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Lemieux

1711 Wendy Lemieux, 501 Dunn Rd., Coventry, CT 06238-1164

Lemiex

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LePire

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L'Esperance

2139 Louise & Richard Baker, 17 Hyvue Dr., Newtown, CT 06470-1706

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Loubier

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Maille

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Marion

634 Lawrence Marion, 63 Burnt Hill Rd., Farmington, CT 06032-2039

Masse

2335 Diana &Sylvia Rossignol Marshall, 68 Church St, Ware, MA 01082

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Massicotte

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1574 Pauline Wilson, 8 Pine Dr., Broadbrook, CT 06016-9732

Meurs

1711 Wendy Lemieux, 501 Dunn Rd., Coventry, CT 06238-1164

Monty

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Nadeau

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Neron

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Nichollet

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Noel

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Nosek

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Oliver/Olivier

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Pepin

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Perron

1898 Lynn Carbonneau, 26 Patten Rd., Stafford, CT 06076-4309

Petit

1812 Gary Potter, 370 Lake Ave., Bristol, CT 06010-7328

Piette

435 Therese Grego, 7610 E 21St. Pl., Tulsa, OK 74129-2428

Pitre

1556 Honora Futtner, 1629 Main Street, South Windsor, CT 06074-1008

Popeilarczyk

762 Helen Bernier, 52 Robbie Rd., Tolland, CT 06084-2210

Potuin

729 Romeo Potvin, 15 Clearview Terrace, Manchester, CT 06040-1918

Potvin

1752 Joel Cohan, 7 Volpi Rd., Bolton, CT 06043-7563

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1312 G. Clark Parkhurst Jr, 165 Union City Rd., Prospect, CT 06712-1032

872 Saul & Sandra Ahola, 88 Butts Rd., Woodstock, CT 06281-3402

Reymond

1898 Lynn Carbonneau, 26 Patten Rd., Stafford, CT 06076-4309

Richard

2261 Mary Martin, 567 Skokorar Rd., Beacon Falls, CT 06403-1457

Roberts

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Robidou

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Robillard

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Root

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Rosberry

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Rossignol

1626 Shirleen Moynihan, 37 King Road, West Hartford, CT 06107-3311

Roy

1812 Gary Potter, 370 Lake Ave., Bristol, CT 06010-7328

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

64 Donald Roy, 112 E Elm St, Torrington, CT 06790-5016

1626 Shirleen Moynihan, 37 King Road, West Hartford, CT 06107-3311

696 Maryanne LeGrow, 31 Timber Ln., Willington, CT 06279

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1426 Estelle Gothberg, 83 Cedar Swamp Rd., Tolland, CT 06084-3608

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St. Pierre

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St. Amand

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Theriault/Terriot

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Therrien

1083 Martin Mensinger, 42 Wheeler Dr., Enfield, CT 06082-2229

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576 Bernard Doray, 734 Pratt, Outremont, PQ H2V 2T6

Tremblay

247 Deborah Pirie, 156 Gager Rd., Bozrah, CT 06334-1316

Turcotte

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Valley

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Warrillow

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Louis Hébert and Family

Raymond Cassidy, #747

Louis Hébert
(Montmorency Park, Old Québec City)

In early August of 2011 my wife Carol and I were visiting Québec city. We were leaving the lower part of town and walking up *Côte de la Montagne* to get to the upper part of town. Having just passed through *Porte Prescott* near the top I noticed a park on the right (*Parc Montmorency*) and though it would be a good place to rest after the steep climb we had just taken.

On a previous visit the year before I was looking for "Founders Monument" without any success. So as we walked into the park there it was right in front of me. What a surprise. Without looking for it I had found the monument. On the back is a plaque with the names of the first settlers of Québec. On top is a statue of Louis Hébert. On the right is a statue of Marie Rollet, the wife of Louis, and their three Children, Guillemette, Guillaume, and Anne. On the left side of the monument is a statue of Guillaume Couillard, the husband of Guillemette. Looking east along *Rue des Remparts* is a row of cannons overlooking the St-Lawrence river.

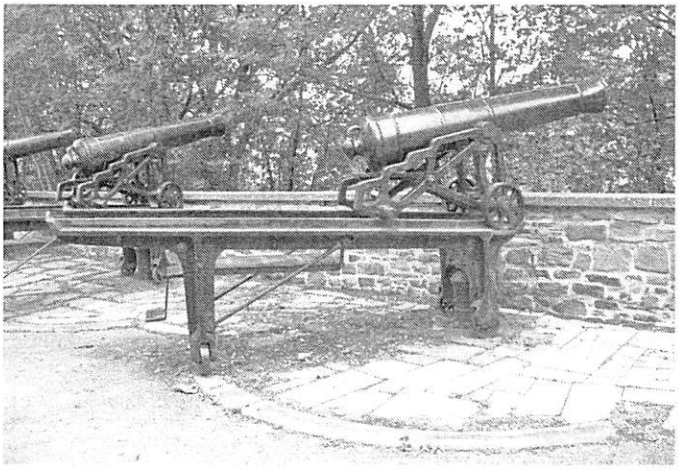
Many French-Canadians can date their ancestry to the Hébert family. I have both Guillemette & Guillaume Couillard and Guillaume & Hélène Desportes in my genealogy.

Marie Rollet and Her Children
(Montmorency Park, Old Québec City)

Guillaume Couillard
(Montmorency Park, Old Québec City)

A Little History:
In the spring of 1617 Louis Hébert, Parisian apothecary, (son of Nicolas, who had the distinction in being the apothecary to the queen of France, Catherine de Medici, and Jacqueline Pajot) came to Québec with his wife, Marie Rollet, and his three children. Although many promises had been made to the Héberts by a French trading company in order to induce them to come to New France, these promises were never kept. In fact the Hébert family was treated more like slaves and it was only because of their untiring work that they managed to raise enough food to keep themselves alive. But they survived and in 1629 it was the produce from the Hébert's farm which helped to save the garrison of Québec from starvation.

Louis Hébert was born about 1575 in Paris and died on 23 January 1627 in Québec from the effects of a fall crossing a frozen stream. Louis married Marie Rollet a little before July 1602 in Paris. Marie was buried on 27 May 1649 in Québec. Anne the eldest daughter married Étienne Jonquest in 1618, the first marriage performed in Québec. Anne died about 1620 giving birth. Guillemette married Guillaume Couillard on 26 August 1621 in Québec and died on 20 October 1684 in the *Hôtel-Dieu*, Québec. Guillaume, the youngest child, married Hélène Desportes on 1 October 1634 in Québec. He died on 23 September 1639 in Québec.



Cannons Overlooking the St-Lawrence River
(Montmorency Park, Old Québec City)

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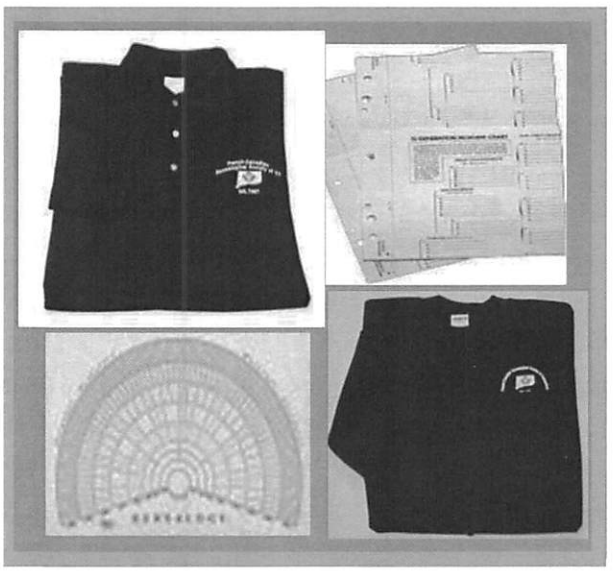

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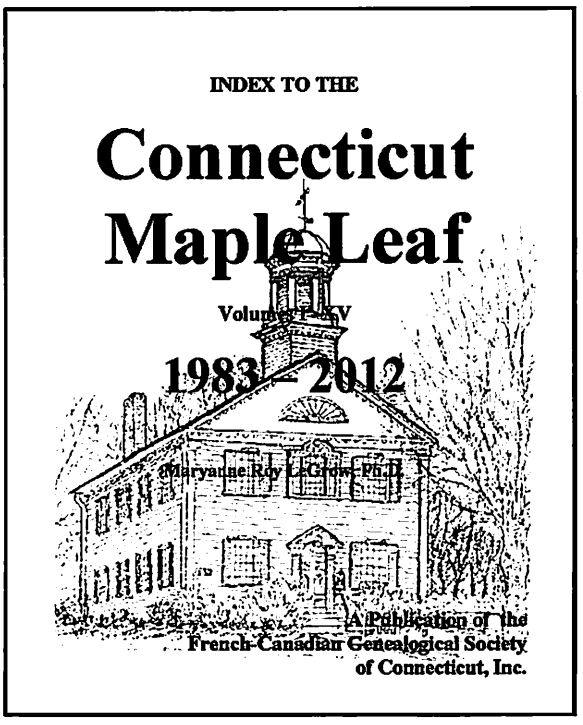

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