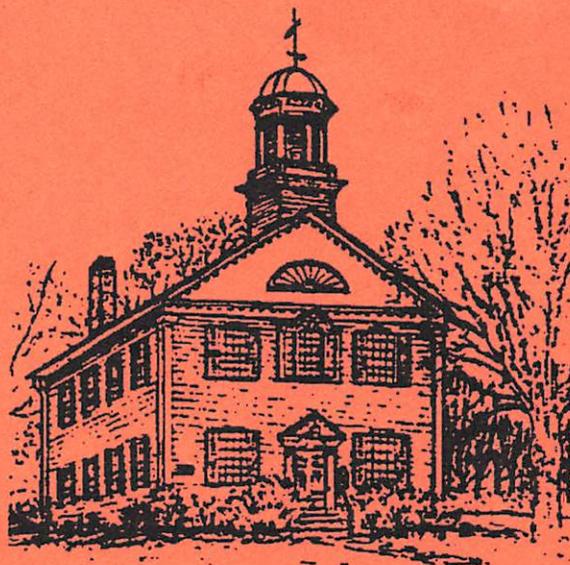
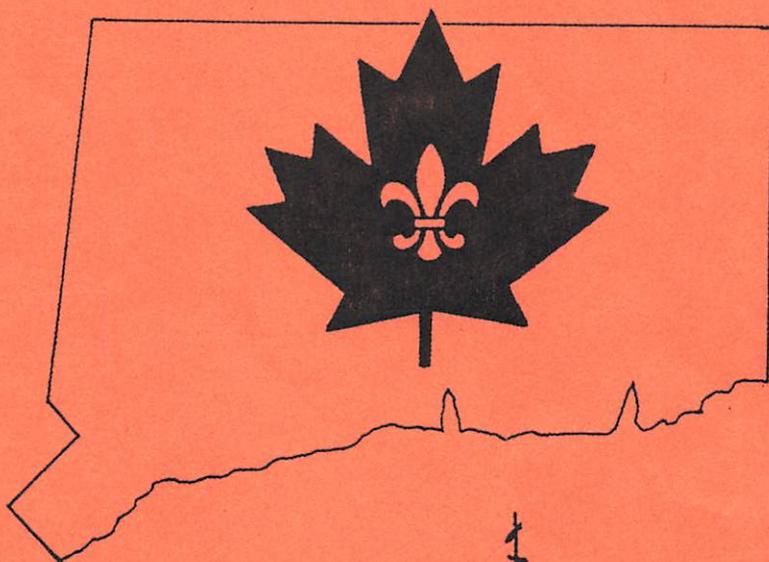


Volume 8, Number 3, Summer 1998

Connecticut

Maple

Leaf



Old Tolland County Courthouse

Published by the
French-Canadian Genealogical Society of Connecticut, Inc
Established in 1981

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The *Connecticut Maple Leaf* is published semiannually by the French-Canadian Genealogical Society of Connecticut, Inc. Our society publication serves as an information source for members engaged in tracing their genealogical roots from Connecticut to Canada, Acadia, and France. The *Connecticut Maple Leaf* is, consequently, an important clearinghouse for historical research and vital statistics of special interest to Franco-Americans. Members are encouraged to contribute articles and other information, including extracts from their own family studies.

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The above list of volunteers is accurate as of the board meeting on Tuesday, July 7, 1998.

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Editor's Niche

By

Albert J. Marceau, #766

On June 6, 1998, Marcel Roy and I attended the thirteen conference sponsored by the French Institute on the campus of Assumption College in Worcester, Massachusetts. Among the speakers was Sister Eugena Poulin, R.S.M., who gave a talk on “Liaisons Between New England’s Franco-Americans and French Canada, Past and Present.” Towards the end of her talk, she spoke about her genealogy, and concluded with the image of a potato. She warned her audience that one should not take too much pride in one’s ancestry, for, like a potato, it’s all under ground. I am amused by such a witty image, but I never really think of my ancestors as really being dead, for all of our

ancestors live on in each of us. Rhea Cote Robbins of the Franco-American Women's Institute spoke on "Reflections on the Contributions of Franco-American Women." In her studies, she discovered that doilies made by the Acadian women today have been passed down from mother to daughter, and the patterns of the doilies remain within family lines. Thus, one can trace the family doily patterns back to different regions in France. I immediately thought of an article, "An Unwritten Tragedy," reprinted in the *Connecticut Maple Leaf*, (Vol. 7, No. 4, p. 318.), which is about a family of Acadians who lived in Guilford because of the Deportation. In the article, first published in February 1899 in the *Connecticut Magazine*, Frederick E. Norton writes, "... the woman of the French household made lace, and a dozen years ago [circa 1877], a remnant of lace woven in a peculiar fashion was exhibited as the work of the Acadian woman." Unfortunately, the lace is now lost, according to the Historical Room Librarian Nona Bloomer at the Guilford Free Library. Had the lace remained at the Guilford Free Library, it would have been interesting for Mrs. Robbins to examine it, and to know from which region in France it came from. Of the two images by Sr. Poulin and Mrs. Robbins, I prefer Mrs. Robbins' image, for I think of genealogy as the biography of our ancestors, the history of our families.

The role of the *Connecticut Maple Leaf* is to help you discover information about your ancestors. One of the forgotten documents at the Connecticut State Library, the Post World War One Questionnaire, may be one of the most important documents for genealogists which is unique to Connecticut. (I would like to thank Dianne Lenti, #533, who knew of the document, and asked me to write the article.) Paul Keroack's 1910 City Directory Extractions from various cities in Connecticut is to help researchers use the 1910 United States Census, which is arranged by street address within a city, as opposed to surname within a city, as used in the 1900 and 1920 Censuses. The reprint of Albert Belanger's list of Franco-American World War One Veterans is the first major reprinting of his work, and a critique as well, since some of his totals are inaccurate. The serialized reprints of the Ethnic Groups Survey in Connecticut under the Federal Writers' Project is a forgotten treasure which gives numerous clues to the history of the Franco-Americans in Willimantic in 1937, and gives us an insight of what has changed, and what has remained the same among Franco-Americans.

Since all of the members eagerly await the *Connecticut Maple Leaf*, which I figured in the last editorial would be published in mid-July, I feel that I owe you an apology. I also apologize to the Board that I have exceeded the 100 page limit, which makes the printing and the mailing more expensive. It is not until I print out all of the pages at one sitting that I really know how many pages are in a given issue. Every article that passes through my hands is examined, and my all of my effort is thrown into each article, whether I write it or not. My one assurance is that it is of the best quality that can be produced, which will reflect favorably on the Society both today and tomorrow.

I am thankful that the Publication Committee has been formed, which has helped in the writing and typing of this issue. Also, I thank all of you who have submitted articles for this issue, and for those who have submitted articles yet to be published, I will contact you for the Winter 1998 issue. My hope is that all of the members find the Society's journal to be helpful, informative, and original.

As a member of the Society, you hold a membership card that allows you to research the vital records in the town hall and unlimited visits to our genealogical library

during normal hours. Also, you are entitled to two copies of the society's journal, *The Connecticut Maple Leaf*, which is published twice a year, and four copies of the society's newsletter, *The Connecticut Maple Leaflet*, published four times a year. Also, you can borrow books from the Society's lending library, the rules are given on page 225. Lastly, in agreement with the Killingly Historical and Genealogical Society, whose Executive Director Edwin R. Ledogar, is one of the FCGSC's past-presidents, members of FCGSC can visit their library, and FCGSC's approximately 230 duplicate books, at no charge. All of these benefits for a one year, individual membership of \$20, that averages for less than 50 cents a week.

In the Society's History.

The sole honorary member of the French-Canadian Genealogical Society of Connecticut, Prescott Libbey Brown, #775, died on Saturday, June 20, 1998 in Rockville, Connecticut. He was the founder of the Tolland Genealogical Library, which occupied the current office of FCGSC in the first floor of the Old Tolland County Courthouse. He donated 500 books to FCGSC, and Paul Keroack, the former editor, told me how Prescott Brown, who was born in Compton, Quebec of mostly Canadian-English ancestry, and Henri Carrier, the founder of FCGSC, would tease each other about the other's ancestry. Although many may think he is the reason our society library is in Tolland, in reality it is because of Richard Poitras, #115, a resident of Tolland, who notified Henri Carrier of the open library space in the Courthouse. (See "A Society Is Born" by Henri E. Carrier, #1, in the *Connecticut Maple Leaf: Special Anniversary Issue, 1981-1991*.) Prescott Brown's obituary can be found in the *Hartford Courant*, Thursday, June 25, 1998, page B8, column 1.

Events at FCGSC in October 1998

The speakers on the **Open House Thursdays at 7 PM** may be re-arranged, and the speaker after the **Fall General Membership Meeting at 1 PM** is not yet definite, so call the library at (860)-872-2597, watch your local newspaper, or check the Society's website at <http://ourworld.compuserve.com/homepages/rlcarpenter/frenchca.htm>.

Thursday, October 1 – Open House with speaker Dianne Bordeaux Lenti at 7PM in FCGSC's library. The topic will be the St. Albans Border Crossings, which is the record of all persons crossing the U.S./Canadian border from 1895 to 1954.

Thursday, October 8 – Open House Maryanne LeGrow to speak on "Beginning Your Genealogy."

Saturday, October 10 – Fall Annual Meeting for the General Membership at 1 PM on the second floor of the Old Tolland County Courthouse. After the meeting, there will be a talk, and the tentative speaker will be Richard Mozdziesz, a Civil War re-enactor, will speak on the Canadians in the Union Army during the Civil War.

Thursday, October 15 – Open House Ivan Robinson to speak on "How To Do Your Genealogy on the Internet."

Thursday, October 22 – Open House speaker to be announced.

Just As A Reminder

Friday-Sunday, October 23-25 – Fifth New England Regional Genealogical Conference at the Holiday Inn in Portland, Maine. Call (207)-775-2311 for reservations. Dianne Bordeaux Lenti will speak on the St. Albans Border Crossings.

The Library Schedule for the French-Canadian Genealogical Society of Connecticut September 1998 - August 1999

September 98						
S	M	T	W	T	F	S
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October 98						
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November 98						
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February 99						
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20	21	22	23	24	25	26
27	28	29				

September

5 Sep 5 - Sep 7 Labor Day Weekend
LIBRARY CLOSED

October

10 General Membership Meeting:
Library Closed at 1PM

November

28 Nov 28 - Nov 29 Thanksgiving
Holiday LIBRARY
CLOSED

December

26 Dec 26 - Dec 27 Christmas Holiday
LIBRARY CLOSED

January

2 Jan 2 - Jan 3 New Year's Holiday
CLOSED

April

3 Apr 3 - Apr 4 Easter Holiday
LIBRARY CLOSED

May

8 General Membership Meeting:
Library Closes at 1PM

9 Mother's Day LIBRARY CLOSED

29 May 29 - May 31 Memorial Day
Holiday LIBRARY
CLOSED

June

20 Father's Day LIBRARY CLOSED

July

3 Jul 3 - Jul 4 July 4th Holiday
LIBRARY CLOSED

March 99						
S	M	T	W	T	F	S
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April 99						
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May 99						
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June 99						
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July 99						
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August 99						
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27	28	29	30	31		

When the weather is bad, the library may be closed. Library closings are recorded on the answering machine at (860)-872-2597, as well as broadcast on radio station WTIC 1080 AM, and on television station WFSB Channel 3 - Hartford, which is channel 2 on most cable stations.

If you arrive at the library and it happens to be closed on a day normally open, call the President of the Society, Ivan Robinson, at (860)-875-8097.

The library is normally open four days a week - Sundays 1-4 PM, Mondays 1-8 PM, Wednesdays 4-8 PM, and Saturdays 9 AM - 4 PM. The library telephone number is (860)-872-2597. Any changes in the schedule will be announced in the Society's newsletter, the *Connecticut Maple Leaflet*.

**Franco-American Surnames Extracted from the
1910 Waterbury City Directory, Part Four**
Edited by Paul R. Keroack, #157

Abbreviations

ab - above	dept - department	pres - president
adv - advertisement	do - ditto	prin - principal
agt - agent	E - East	prop - proprietor
assn - association	elect - electrician	r - rear
asst - assistant	emp - employed	rd - road
av - avenue	far - farmer	rem - removed
bartdr - bartender	h - house	res - residence
bdg - building	housekpr - housekeeper	rms - rooms
bds - boards	ins agt - insurance agent	S - South
bel - below	lab - laborer	sec - secretary
bey - beyond	mach - machinist	sq - square
bkkpr - bookkeeper	mech - mechanic	steno - stenographer
blk - block	mfg - manufacturing	supt - superintendent
blksmith - blacksmith	mfr - manufacturer	tchr - teacher
c - corner	mgr - manager	tel opr - telegraph operator
carp - carpenter	mkr - maker	ter - terrace
clk - clerk	n - near	treas - treasurer
com trav - commercial	N - North	v pres - vice president
traveler	opp - opposite	W S hill - West Side hill
condr - conductor	P O - Post Office	W - West
corp - corporation	p - page	wid - widow
ct - court	pl - place	

Abbreviations - Businesses

A H Co - Apothecaries' Hall Co	N E Eng Co - New England Engineering Co
Am Mills Co - American Mills Co	N E W Co - New England Watch Co
Am P Co - American Pin Co	N Mfg Co - Novelty Mfg Co
Am R Co - American Ring Co	O Co - Oakville Co
B Watch Co - Bannatyne Watch Co	P & A Mfg Co - Plume & Atwood Mfg Co
B & B Mfg Co - Benedict & Burnham Mfg Co	R & Bro - Rogers & Brother
B & J Co - Blake & Johnson Co.	R & H Co - Rogers & Hamilton Co
B & R Mfg Co - Berbecker & Rowland Mfg Co	R O Co - Rowbottom Machine Co
C Coal Co - The Citizens' Coal Co	R-C Co - The Randolph-Clowes Co
C L & C Co - The City Lumber and Coal Co	S & G Mfg Co - The Smith & Griggs Mfg Co
C R M Co - Chase Rolling Mill Co Corporation	S & J Mfg Co - Steele & Johnson Mfg Co
Ct Co - The Connecticut Co	S E T Co - Standard Electric Time Co
D B Corp - Diamond Bottling Corp	S Mfg Co - Scovill Mfg Co
E A Mfg Co - Electrical Appliance Mfg Co	S S & Son - Seymour Smith & Son
E B Co - The Eagle Brewing Co Inc	U G I Co - United Gas Improvement Co
E J M Mach Co - The E J Manville Machine Co	W B G Corp - The Waterbury Brass Goods Corporation
F H K Co - Franklin H Kalbfleisch Co	W Brass Co - The Waterbury Brass Co
H B Co - Hellmann Brewing Co	W Buckle Co - Waterbury Buckle Co
H L W Hosiery Co - H L Welch Hosiery Co	W Button Co - Waterbury Button Co
H P Co - Housatonic, Power Co	W C Co - Waterbury Clock Co
L C W Co - L C White Co	W Cutlery Co - Waterville Cutlery Co
M J D & Sons - M J Daly & Sons	
M & W Mfg Co - Matthews & Willard Mfg Co	

W F F & M Co - The Waterbury Farrel Foundry
and Machine Co
W L & C Co - Waterbury Lumber and Coal Co

W Mach Co - Waterbury Machine Co
W Mfg Co - Waterbury Mfg Co
W R M Co - Waterbury Rolling Mills Co

Franco-American Surnames – Waterbury City Directory 1910

Deschene, Silvio, carp bds 328 Mill
Descorteau, Louis, emp Am R Co h 382 S Leonard
“ , Louis M, emp Am R Co h 154 Charles
Desgardin, Napoleon, carp h 456 Mill
Deshon, William, rem to New York City
DesMaison, Charles J, emp W Printing Co rms 58 Center
Despins, Arthur, blksmith bds 596 S Main
“ , Eugene, clk h 596 S Main
“ , Wilfred, emp W Button Co h 957 S Main
Desroches, Joseph, emp WFF & M Co h 20 Jewelry
“ , Peter H. emp Am R Co h 55 Johnson
Desrochers, Eli J, bds 178 S Main
“ , Joseph, emp B & B Mfg Co h 180 S Elm
Desrosiers, Medric, lab bds 34 E Clay
Desreanu, Narcisse, emp Tracy Bros Co h Plank rd n Harpers Ferry rd
“ , Telesphore, emp WFF & M Co h 261 River
Dessureau, Frederick Rev, asst pastor St Ann’s RC Church h 515 S Main
“ , Joseph A, mach h 36 S View
Deur, Annie, wid Joseph, h 52 W Porter
“ , John F, cigarmaker bds 52 W Porter
Deveille, Emile, emp Ct Co bds 93 Watertown rd
Devereaux, James, emp B & B Mfg Co h 42 Washington
“ , J H & Co (Joseph H Devereaux) booksellers & Newspapers 25 E Main
“ , John, emp WFF & M Co bds 46 W Liberty
“ , John J, emp WFF & M Co bds 46 W Liberty
“ , John L, veterinary surgeon and boarding stables Kenrick av h 59 Gaffney pl
“ , Joseph H, with Waterbury American also (J H Devereaux & Co) 25 E Main
h 136 Central av
Devoux, Alderic, carp h 17 W Liberty
Didier, Cicerine, emp O Co bds Oakville
Dion, Alma wid Arthur, dressmaker 19 Laurel bds do
“ , Glada, music teacher 11 Woodlawn ter h do
“ , Hector J, bkkpr Colonial Trust Co bds 19 Laurel
“ , Octave, carp h 11 Woodlawn ter
“ , Rose, rem to New Hampshire
Domingue, Arthur, emp WC Co bds 900 N Main
“ , Elzear, J, rem to Westfield Mass
“ , Nazaire, emp S Mfg Co h 900 N Main
Donais, Ernest A, emp WC Co h 254 Cherry
Dorval, Joseph, emp S Mfg Co h 214 Hamilton av
Dostilaire, Romulus, emp Platt Bros & Co h 293 River
Doucette, Ezeard, emp P & W Mfg Co h 436 S Main

Doucette, Ernest, lab bds 436 S Main
 " , Eugenie L, music teacher and sec F H Lewis Co (2) 26 E Main bds 436 S Main
 " , Joseph, emp S Mfg Co h 8 Granite
 " , Laura, dressmaker 436 S Main bds do
 " , Samuel E, lab bds 436 S Main
 " , William G, bartdr h 440 S Main
 Dounais, Arthur, emp W Mfg Co h 12 Pearl
 Douville, Addie, wid Prosper, bds 224 Hillside av
 Drouin, Edward, foreman WC Co h 68 Wolcott
 Dube, John, lab h 32 Third
 DuBois, Constance G, h 23 Hillside av
 " , John M, emp CRM Co h 18 Sparks
 " , Lionel P, blksmiith h 62 Laurel
 " , Lizzie C, wid Henry H, bds Oakville
 " , Louis, emp Baird Machine Co h Oakville
 " , Thomas E, janitor h 21 Manhan
 Dubreuil, Gustav F, emp S Mfg Co h 13 High
 Dubuc, Edmond J, rem to Bridgeport
 " , Hector A, " " "
 " , John A, elect engineer rms (7) 93 Bank
 Dubuque, Charles, teamster h 130 E Liberty
 Duchesne, Emil, emp WFF & M Co h 1235 Bank
 " , Henry L, motorman h 179 Walnut
 " , Louis H, emp EJM Mach Co h 179 Walnut
 Duchette, Frank R, clk 540 N Main h 14 Elizabeth
 " , Joseph N, clk W Mfg Co and grocer 549 N Main h 553 do
 " , Robert, rem to Providence RI
 Duchon, Victor A, emp The Kingsbury h 58 Center
 Ducomun, Herman, emp S Mfg Co h r 1208 E Main
 DuCotey, Joseph, salesman bds 29 Waterville
 Ducotey, Louis, emp RC Co h 52 Lafayette
 Dueframe, Edward, rms 328 N Main
 Dufresne, Amos, bridgewkr h Pomhan
 " , George, emp O Co bds Pomhan
 " , Henry A, emp WC Co h 70 Ward
 " , Joseph, emp W Brass Co h 9 Hospital av
 " , Joseph R, emp WC Co h 428 S Leonard
 Duguay, Henry E, peddler h 605 S Main
 " , Hylas, bricklayer h 26 Easton av
 " , Olive Mrs, boarding house 605 S Main
 " , Wilfred, emp AM P Co h 49 W Liberty
 Duhaime, Alfred, teamster bds 65 E Farm
 " , Alfred E, emp WC Co h 65 E Farm
 " , Alfred Edouard, emp NEW Co h 45 Round Hill
 " , Alphonse, emp Baird Machine Co bds Oakville
 " , Angeline, emp O Co bds 850 Baldwin

Duhaime, Donat, emp N Mfg Co h 75 E Dover
 " , John B Jr, architect 125 E Farm h do
 " , Josephine, emp O Co bds Oakville
 Duhamel, Joseph, lab bds 73 E Dover
 " , Napoleon, painter h 185 Benedict
 " , Theophile, emp WBG Corp h Laval
 Dulac, Charles A, carp bds 189 Tracy av
 " , Edward G, carp " " " "
 " , Eva M, clk 165 Bank bds 189 Tracy av
 " , Margaret, dressmaker " " " "
 " , Maxime A, carp and stair builder 189 Tracy av h do
 Dumas, Toussaint J, baker h 299 Oak
 Dumond, Emma R, bds 272 Boyden Waterville
 " , Thelude, lab bds 43 Putnam
 Dumouchel, Romeo, bkkpr Hotchkiss Paper Co bds 487 Meadow
 Duphiney, Philip, lather h 278 N Main
 " , Robert, rem to Rhode Island
 Dupre, Delphis J, emp S Mfg Co h 302 Washington av
 " , Wilfred, emp S & J Mfg Co bds 302 Washington av
 Duprey, Paul N, engineer The Elton h 86 Bunker Hill rd
 Dupuis, Casimir, carp h 47 Washington
 " , Leandre, plumber bds 25 State
 " , Michael, emp WC Co h 25 State
 " , Paul A, barber bds 32 Easton av
 Dupuy, B Hunter, pressman h 40 Cooke
 Duquette, Thomas h Highland av n Hawthorne av
 Durocher, Josep, emp AM P Co bds 983 N Main
 " , Louis, emp CRM Co h 141 River
 " , Romeo, emp W Mfg Co bds 983 N Main
 " , Severene wid Louis N, h 983 N Main
 Dussault, Achille, bkkpr bds 46 E Liberty
 Dutil, Charles, emp W Brass Co h Park rd
 Duval, Alexander J, emp S & G Mfg Co h 5 Rye
 " , Annie, emp S Mfg Co h 632 E Main
 " , Joseph, " " " " h 18 Welton
 " , Philip J, barber 230 S Main rms 55 State
 Euvard, Alfred, carp h 18 Burr
 " , George, mach h 239 River
 Evon, Arthur, teamster bds off Pearl Lake rd
 " , Jennie wid Theophile h 295 Baldwin
 " , Napoleon, emp W Mfg Co h 149 Orange
 Faix, John, emp WC Co bds 99 Brown
 " , Susan wid Joseph, h 99 Brown
 Fecteau, Melina, bkkpr 330 Mill bds 328 do
 " , Remi, clk 56 S Wilso bds do
 Fesselet, Vital, emp WC Co h 384 N Main

Fesselet, Vital Mrs, h 384 N Main
 Fontaine, Philibert, emp S Mfg Co h Slocum n Fuller
 Forcier, Joseph J, clk 149 Bank h 352 S Main
 Forgue, Herbert, emp WC Co h 33 Meadow
 " , Moses, emp WC Co h 33 Meadow
 Fortier, Henry J, foreman WCC h 354 E Main
 Fortin, Arthur, emp S Mfg Co h 40 E Liberty
 " , Ernest, rem to Middlebury
 " , Henry, emp W Mfg Co h 48 Elizabeth
 " , Joseph E, hoseman rms 44 Scovill
 Founier, Annie wid Francis, h 134 Griggs
 " , Paul, emp WFF & M Co h 217 Hamilton av
 Fourer, Constant, emp S Mfg Co h Madison
 Fournier, Charles A, emp Mfrs Foundry Co h 22 S View
 Frageau, Arthur, emp S Mfg Co h 423 S Leonard
 Francois, Joseph P, emp WC Co h 3 Cossett
 Frenette, Arthur, lab bds 56 Jewelry
 " , Joseph, carp h 32 Easton av
 " , Kate wid Joseph, h 35 Easton av
 " , Samuel, emp B & B Mfg Co h 28 W Dover
 " , Teodoro, carp h 56 Jewelry
 Frigon, George, emp S & J Mfg Co bds 904 Baldwin

Obituaries of Franco-Americans from Bristol, Connecticut,

Part Five

Extracted by

Paul R. Keroack #157

The Bristol Public Library has a card file of obituaries copied from local newspapers, of various but not consecutive years. The following pages contain extracts with French surnames within each listing in alphabetical sequence.

To finish the alphabet in the series will take a long time. If a reader desires to help continue these extractions for the *Connecticut Maple Leaf*, please contact the editor. To consult the files in the library, ask the librarian to retrieve the card file drawers from the stacks. This is installment number five of the series which began in Volume 7, Number 3, Summer 1996.

Abbreviations

B – born	Mo – months	MA – Massachusetts
Bur – buried	Son – son of	ME – Maine
Ca - circa	Wid – widow of	NB – New Brunswick
Can – Canada	Wife – wife of	NY – New York
Cem - cemetary		PQ – Quebec Province
D – died	<i>Postal</i>	RI – Rhode Island
Dau – daughter of	CT – Connecticut	TX - Texas
Hus – husband of	FL - Florida	VT – Vermont

Bourret, Henry P., 73, of 26 Sherman St., hus Marie (Taillon) Bourret, d Nov. 20, 1987; b Sept. 11, 1914 St. Guillaume, PQ; son Elphege & Alphonsine (Bourret) Bourret; World War II veteran; Nov. 20, 1987, p4c1

Bourret, Richard, 78, of Schuylerville, NY, formerly Bristol; hus Cecile (Rajotte) Bourret, d July 30, 1987; b June 18, 1909 St. Guillaume, PQ; son Alphege & Alphonsine (Bourret) Bourret; July 31, 1987, p4c1

Bousquet, Eugene C., 81, of 24 Climbing St, wid Blanche (Viens) Bousquet, d Apr 18, 1989 Hartford, CT; b Sept 7, 1907 Winooski, VT; son Charles & Ida (Billon) Bousquet; bur St. Joseph Cem; Apr 18, 1989, p4c1

Bosquet, Raymond, 56, of 13 Dwight St., d 4 Oct 1995, bur Holyoke, MA; b May 31, 1939 Greenfield, MA; 6 Oct 1995, pA2:1

Boutet, George F., 8 mo. son Mr. & Mrs. George Boutet of Jacob St, d Apr 10, 1920; June 12, 1920, p4c3

Boutieller, George, 88, wid Ethel (Hart) Boutieller, d Oct. 6, 1984; b Oct 12, 1895 Ansonia, CT, son Emil & Lulu (Galpin) Bouthieller; Oct 8, 1984 p2c2

Boutin, Michael D., 31, of 503 Emmett St., Forestville, hus Sherry (Depret) Boutin, d Feb 15, 1990; b Dec 14, 1958 Quebec, son Frances (Fradette) Boutin & the late Zachee Boutin; bur St. Joseph Cem; Feb 15, 1990, p4c1 (Also 2/16)

Boutin, Zachee, 55, hus Frances (Fredette) Boutin, of 482 Broad St, d Apr 14, 1984; b Mar 15, 1929 Canada, son Alphonse & Rosanna (Belanger) Boutin; Apr 16, 1984, p2c2

Boutot, Alex, 13, of Bristol, d Jan 9, 1885, son Alex Boutot; Drowned in Birge Pond; bur New Hartford, CT; Jan 15, 1885, p 4c1

Boutot, Alex, 82, of Winsted, CT, formerly Bristol, d June 22, 1928; bur New Hartford, CT; June 22, 1928, p5c3

Boutot, Charles, 11, of Bristol, d Jan 9, 1885, son Alex Boutot; drowned in Birge Pond; bur New Hartford, CT; Jan 15, 1885, p4c1

Boutot, George, 23, husband of Ida (Lapierre) Boutot of 13 Jacobs St., d Apr 19, 1919; b Oct 14, 1875 New Hartford, CT; son Mr. & Mrs. Alexander Boutot; Apr 19, 1919, p 2c4

Boutot, Philomena, 22, dau Alexander Boutot, of 35 North St. found in woods in Derby CT, d shortly of consumption; bur New Hartford, CT; May 25, 1899, p4c3

Bousquet, Blanche Mrs., 79, wife Eugene C. Bousquet of 52 Mark St., d Oct 24, 1984; b Jan 7, 1905 in VT, dau Napoleon & Anne (Seymour) Viens; Oct 25, 1984, p2c1

Bousquet, Douglas E., infant, 20 Winston, Ct., d Dec 11, 1987; b same day in Farmington, CT; Dec 16, 1987, p4c1

Bouyea, Marc D., 13 days, son Peter & Nancy (Michalak) Bouyea of 61 Lakeside Dr.; b July 16, 1983, p2c3

Bouyea, Tyler C., 79, of 205 Divinity St., hus Christine (Doiron) Bouyea, d June 27, 1987; b Dec 23, 1907 Morrisonville, NY; son Lee & Fannie (Washburn) Bouyea; June 29, 1987, p4c1

Bove, Remy P., 76, of Hawkins TX, formerly Lake Plymouth Blvd, Plymouth, CT, wid Dorothy Heller, d 5 Nov 1995 in Tyler TX, b 24 Sept 1919 in Bristol; 7 Nov 1995, A2:1

Bouvier, Bertha A., 89, of 169 High St., wid Stanley Bouvier, d Nov 12, 1989; b Oct 13, 1900 Manville, RI; dau Dieudonne & Marie (Proulx) Toupin; bur St. Joseph Cem; Nov 13, 1989, p4c1

Bradley, Pamela, 95, of 60 Academy St., Forestville, wid Lauren M. Bradley, d Apr 27, 1989; b July 30, 1893 St. Raphael, Can; dau George & Rosanna (Roy) Gagnon; bur St. Thomas Cem; Apr 29, 1989, p4c1

Brand, Cecile, 69, of 34 Fairlawn St., Farmington, CT; b Mar 12, 1923 New Bedford, MA; dau Wilfred & Stella (Bessette) Fisette; bur St. Joseph Cem; June 16, 1992, p4c2

Branwich, Anna, 96, formerly of 118 Hoover Ave, wid Thomas L. Branwich, d 17 Jan, 1996 in Windham, CT; b 6 Nov 1899 in Sackville, NB; bur St. Joseph Cem; 18 Jan, 1996, pA2:1

Brault, Donald Francis, Sr., 51, hus Carolyn (Przygocki) Brault, of Fairport, NY, formerly Bristol, d Aug 2, 1983; b Apr 1, 1932 Bristol, son Mary (Crowley) Brault & the late Edward L. Brault, Sr.; Aug 5, 1983, p2c1

Brault, Edward A., 67, of 142 Crown St., hus Lena R. (St. Onge) Brault, d Oct 12, 1990 Bristol; b Feb 23, 1923 Bristol; son Arthur & Corrine (Mailloux) Brault; bur St. Joseph Cem; Oct 13, 1990, p4c1

Brault, Homer, infant, son Mr. & Mrs. Napoleon Brault, d July 15, 1890, age 6 mo; July 17, 1890, p4c4 (See also July 17, p1c5)

Brault, Irene Mary, 4 days, of 87 Gridley St., d Feb 12, 1922; b Feb 8, 1922 Bristol, dau Mr. & Mrs. Edward L. Brault; Feb 13, 1922, p5c4

Brault, Janet H., 50, wife Robert Brault of 52 Iroquois Rd., d Feb 26, 1986; b Nov 29, 1935 Ansonia CT; dau Joseph & Verna (Potter) Hyde; Feb 27, 1986, p2c3

Brault, Malvina D., 32, d July 8, 1896 in Bristol; July 9, 1896; p5c3

Brault, Mary (Crowley), 94, formerly of 815 Stafford Ave., wid Edward L. Brault, d 11 Oct 1994 Bristol; b 26 Oct 1899 Kensington, CT; 12 Oct 1994, pA2:1

Brault, Paul R., 68, of 9825 Creekwood S.E., Fort Myers, FL, formerly Terryville, CT, hus Laura Brault, d Feb 15, 1991; b Aug 1, 1922 Bristol; son Rene & Rebecca Brault; World War II veteran; bur Lee Memorial Park, Ft. Myers, FL; Feb 20, 1991, p4c1

Brault, Roland E., 71, of 22 Puritan Rd., hus Blanche (Page) Brault, d July 18, 1989; b Jan 25, 1918 Plainville, CT; son Rene & Rebecca (Morin) Brault; major, U.S. Army, World War II; bur St. Joseph Cem; July, 19, 1989, p4c1

Brazeau, Roland E. "Red", 79, of 54 Chestnut St., hus Olive (Page) Brazeau, d Nov 19, 1991; b Nov 7, 1912, Farnham, PQ; son Alfred & Rosanna (Daigneault) Brazeau; bur St. Joseph Cem; Nov 20, 1991, p4c2

Breau, Eva, 87, wid David J. Breau of 11 Birchwood Dr., d Jan 7, 1984; b Sept 5, 1896, Anson, ME; dau James & Ola (Micue) Mahaffy; Jan 9, 1984, p2c2

Breau, Nora A., 91, of 46A Birchwood Dr., wid Anthony Breau, d Mar 11, 1990; b Jan 7, 1899 Anson, ME; dau James & Ola (Micue) Mahaffy; bur West Cem; Mar 12, 1990, p4c1

Breault, Albert P., 28, of 22 Glendale Rd., d Oct 11, 1986; b May 11, 1958 Bristol; son Albert & Pauline (Valentino) Breault; killed in truck accident; Oct 13, 1986, p4c6

Breault, Blanche, 53, of 63 Gridley St., wife Aldie Breault, d June 9, 1929; b Nov 1875 Chambly, PQ; dau Leopold & Louise M. LeBlanc; bur St. Joseph Cem; June 10, 1929, p5c3

Breault, David, 73, of Witches Rock Rd.; d July 10, 1922; b in Quebec, Can; July 10, 1922, p5c3

Breault, Dorothy May, 8 mo. dau Mr. & Mrs. Henry Breault of Lawndale Ave., d May 3, 1916; May 4, 1916, p1c4

Breault, Dosithe, Mrs., 32, of the Northside, d July 8, 1896 Bristol; July 9, 1896, p2c1

Breault, Joseph "Jerry", 58, of 300 Perkins St., hus Joyce (Burr) Breault, d July 11, 1991; b Jan 3, 1933, Alburgh, VT; son Omer & Graziella (Leduc) Breault; Korean War vet; bur St. Joseph Cem; July 11, 1991, p4c1

Francois Romain Raymond & Genevieve Cordeau
Of St. Louis de Kamouraska,
Chapter Five of the Raymond Family History
By
Carlton Vincent Raymond, #449

Their Pedigree

Francois Romain Raymond, son of **Romain Raymond de Fogas** and **Therese St-Pierre**, was born and baptized around 1719 in the parish of Saint Louis. His father died on January 6, 1762 and his mother died on August 20, 1763.

Genevieve Cordeau, the daughter of **Jacques** and **Marguerite Toupin**, was born and baptized around 1712 in the parish of Saint Louis. Her mother died before 1727 when her father got married to **Madelaine Taure dit Mirande**, the daughter of **Emmanuel** and **Marguerite Bourgeois** and the widow of **Jean Mignault**. Her father died before June 12, 1771.

The following is my English translation of a French-Canadian document as it appeared on a micro-filmed record of a church register of baptisms, marriages, and burials in the parish of Saint Louis.

“3. Marriage of francois Romain focase and genevieve cordeau:

In the year one thousand seven hundred and forty one on the sixth of the month of November after having published three banns of marriage in this parish the 1st the Sunday of the twenty-ninth of October, the 2nd on All Saints Day, the 3rd the Sunday of the fifth of November between francois Romain focase age of twenty-two years, son of Romain focase and therese st pierre, the father and mother of this parish of one part and genevieve cordeau, daughter of Jacques cordeau say delorier and the

deceased Marguerite Toupin the father and mother also of this parish of the other part. Having found no objection to this marriage I the undersigned priest and pastor of the parish of St. Louis of Kamouraska and having their mutual consent to marry I have given them the nuptial benediction with all the ceremonies accorded by our mother the Holy church in the presence of Romain focase father of the husband and jean and gabriel focase brothers of the husband and Jacques paradis and Jacques Cordeau father of the wife and francois cordeau brother of the wife who all declared they could not write or sign except for the said paradis who signed in accordance with the ordinance.

Jacques paradis Auclair prte cure”

Francois Romain and **Genevieve** were married November 6, 1741 in the parish of Saint Louis. They had seven children all born in the parish.

Francois Raymond, the first child, was born September 1 and baptized September 2, 1742. He married Marie Catherine Soucy, the daughter of Pierre and Jeanne Michaud, on April 23, 1770 in the parish of Saint Louis. They had at least eleven children (Marie Catherine, Marie Genevieve, Francois, Marie Madeleine, Marie Reine, Pierre, Joseph Marie, Michel, Marie Thecle, Marie Luce, and Marie Salomee), all born in this parish. Marie Catherine died January 6, at the age of about 67, and was buried on January 8, 1810 in the parish cemetery. Francois died March 2,

at the age of 72, and was buried March 4, 1815 in the parish cemetery.

Etienne Raymond, the second child, was born and baptized December 26, 1743. He married **Genevieve Michaud**, the daughter of **Jacques** and **Josette Ouellet**, on February 10, 1766 in the parish of Saint Louis. They had at least fourteen children, (Marie Genevieve, anonymous male, Jean Francois, Joseph Marie, Marie Josephe, Thecle, Marie Louise, Marie Rosalie, Clement, **Firmin**, Antoine, Andre Magloire, Charlotte, and Louis), all born in this parish. **Etienne** died and was buried on March 10, 1807, at the age of 63, in the parish cemetery. **Genevieve** died December 25, at the age of 64, and was buried on December 27, 1810 in the parish cemetery.

Michel Raymond, the third child, was born on January 30, and baptized on January 31, 1746. He married Marie Louise Michaud, the daughter of **Jacques** and **Josette Ouellette**, on February 11, 1771 in the parish of Saint Louis. They had only one unnamed male child who died and was buried on the day he was born. Marie Louise died on February 23, at the age of 19, and was buried on February 24, 1772 in the parish cemetery. Michel married Madeleine Morin, the daughter of Pierre and Marie Michaud, on July 24, 1775 in the parish of Sainte Anne de la Pocataire. They had at least thirteen children (Marie Madelaine, Marie Theotiste, Michel Amable, Marie Victoire, Henri, Jean Baptiste, Marie Rose, anonymous female, Henri, Marie Anastasie, Marie Judith, and Germain), all born in the parish of Saint Louis. Michel died in June, at the age of 49, and was buried on June 6, 1795 in the parish of Saint Louis.

Genevieve Raymond, the fourth child, was born July 18, 1748 in the parish of Saint Louis.

Therese Raymond, the fifth child, was born on February 9, 1750 in the parish of Saint Louis.

Jacques Raymond, the sixth child, was born on July 18, 1752 in the parish of Saint Louis.

Romain Raymond, the seventh child, was born on April 16, 1754 in the parish of Saint Louis.

In chapter 18, entitled "Romain Phocas dit Raymond," of his book, *Our French-Canadian Ancestors, Volume XVI*, Thomas J. Laforest states:

"According to Msgr. Cyprien Tanguay, the third numbered 48, an average of eight children per family. The census of 1762, preserved at the Seminary of Quebec, gives us in a revealing condensed form the material property of the Raymonds. They owned 20 arpents of land under cultivation, 104 minots of seed grain, 14 cows, 4 oxen, 12 horses, 23 pigs, 25 sheep, and 7 bull calves. By far the most prosperous homestead was that of Francois Romain."

The following is my English translation of a French-Canadian document as it appeared on a micro-filmed record of a church register of baptisms, marriages, and burials in the parish of Saint Louis de Kamouraska.

"9. burial of francois Raymond

In the year one thousand seven hundred and sixty seven on the fifteenth of the month of april by me the undersigned priest was buried in the cemetery of this parish the body of francois remond age of about fifty years dead of the 'piccotte' having received

the sacraments of the church the said burial was done with all the customary ceremonies in the presence of fr. hyppolite la force fr. germain cureux and many others who declared they could not write according to the ordinance.

F G Cureux h. laforce Trutault pte.”

Francois Romain died and was buried on April 15, 1767, at the age of 48, in the parish of Saint Louis.

The following is my English translation of a French-Canadian document as it appeared on a micro-filmed record of a church register of baptisms, marriages, and burials in the parish of Saint Louis de Kamouraska.

“25. burial of marie genevieve delorier widow of francois Remond

In the year one thousand seven hundred and ninety three on the eighth

of the month of september by me the undersigned priest was buried in the cemetery of this parish the body of marie genevieve delorier widow of the deceased francois remond age of about eighty eight years having received the sacraments of the sick the said burial was done with all the customary ceremonies in the presence of francois michel parent clergyman joseph chamard and many others who declared they could not write or sign according to the ordinance.

fr. Mich. parent min Trutault pte.”

Genevieve died in September 1793 and was buried on September 8, 1793, at the age of 81, in the parish of Saint Louis.

The end of Chapter Five.

The Society's Circulating Library

By Ivan Robinson, # 326

Of the many benefits of belonging to the Society, one that should not be overlooked is the use of the free circulating library, from which members can borrow books.

The library, located in the office across the hall from the main research library, consists of more than 300 books covering topics of interest to genealogists, especially those interested in learning more about earlier times, people and customs. The following are some samples:

How-To. *Canadian Genealogical Handbook* and *How to Find Family Roots*. For finding records in the United States, check out *The Source, a Guidebook of American Genealogy*. There is even a book that will you how to read a coat of arms.

History. Logically, history dominates the shelves. You will find books about the Age of Voltaire (1715-1756), the Huguenots, the Vikings, the Hundred Years War (1337-1453) in Europe, the French and Indian Wars of the 1700s in North America, the United Empire Loyalists who settled Ontario. For early Canadian history, try *The White and the Gold* by Thomas B. Costain or any of the books by Francis Parkman, like *The Old Regime in Canada*, which is strong on Acadian morals and manners. The library, incidentally, has eight books on Acadia alone.

If you're looking for history with a U.S. connection, try *America's French Heritage*, well illustrated with old drawings and contemporary photos. You might also like books about mill-workers' lives – *Amoskeag*, about the huge mill in Manchester, New Hampshire, or *Mill Village*, a novel about a mill town in Connecticut with the fictitious name of Pontiac.

Biography. You can borrow out biographies, too. There's one about Louis XIV (1638-1715), the king most closely associated with the early settlement of Canada. There is another on Lafayette. Or you may be interested in Madame de Pompadour or Marie Antoinette.

Indians. The circulating library has ten books about the early peoples who lived both north and south of the border.

Illustrations. For sheer visual pleasure, see the *Picture Gallery of Canada* by C.W. Jefferys. It's a three volume set of drawings showing how things looked, ranging from early native life, sailing ships, and house construction to more modern Canadian commercial buildings.

If you haven't yet taken advantage of borrowing from the circulating library, make it a point next time you visit.

Rules Governing the Lending Library
Adopted by the Board on July 7, 1998
By Albert J. Marceau, #766

Before the board meeting on July 7, 1998, the lending library had no set rules, and was governed as informally as next door neighbors borrow tools. Since the French-Canadian Genealogical Society of Connecticut is growing, and new members continually join, and Ivan noticed that some books have been checked-out since 1993, it has become necessary to set a lending policy. In response to Ivan's comment at a publication committee meeting in June, I formed an informal circulating library committee of Diane DeJoannis (#439) who sent letters on June 13 to all living borrowers who took out books before January 1, 1998. Since all members are informed of the new rules as printed in the *Maple Leaflet* of August 1998, the following rules are in effect as of August 1, 1998.

1. Borrowers will be limited to one book at a time.
2. The borrowing period will be one month.
3. A written notice will be sent if a book is overdue.
4. There will be a fine imposed for overdue books of \$0.25 cents a week, or any part of a week.

For members who borrowed books before June 1, 1998, I ask that you please return them, and if you are not able to come to the Society in person, it is acceptable to send the books to the Society through the mail at book-rate, if this is more convenient for you. The general philosophy behind the new rules for the lending library is one of fairness for all members to have access to this benefit, and any additional rules may be made in the future in regards to fairness to members and control of the books.

Grace DeRepentigny Metalious: Franco-America's Most Scandalous Novelist

By

Albert J. Marceau, #766

Grace DeRepentigny Metalious is famous for her novel, *Peyton Place*, the title of a book that is synonymous with sin and scandal, a small-town New England version of the Biblical Sodom and Gomorra. Her life story reads like one of her novels, raised in a broken home, married three times, had a couple extra-martial affairs, wrote a novel that was made into a movie, and died an alcoholic. However, there is more to her life and her novels than scandal. She is a Franco-American, an ethnic group ignored by main-stream America, who was born in Manchester, New Hampshire, one of the Little Canadas of New England, and wrote an important Franco-American novel, *No Adam in Eden*.

Grace DeRepentigny was born in Notre Dame Hospital in Manchester, New Hampshire on September 8, 1924 to her parents Alfred Albert DeRepentigny and Lorette Marie Royer¹, who were married less than four months before on May 12 by Fr. J.E. Vaccarest at St. George's Church in Manchester.² Two years later, Grace's sister Doris May, always known by her nickname of "Bunny," was born.³ After Grace and Bunny came into this world, Alfred and Lorette had a stillborn son.⁴

Grace's ancestry is a matter of speculation among her biographers, notably, George Metalious and Emily Toth, which only add to the family myth. George Metalious writes that Grace's mother, Laurette, would tell Grace such things as "Can you imagine me, Grace, married to a French peasant, when my father was a French count?⁵" On the paternal side of her ancestry, Toth writes that "Jean DeRepentigny's father or grandfather – the story is not clear – had been a Parisian, and had spoken a pure Parisian French, not the Canadian Patois.⁶" Also, the DeRepentigny family took William Kirby's book, *Le Chien d'Or*, a Canadian legend which does have a DeRepentigny as a important character, to be factual.⁷ (A short story version of the *Le Chien d'Or* legend is reprinted in this issue of the *Connecticut Maple Leaf*.)⁸ Both biographers use *No Adam in Eden*, a work of fiction in which Grace used some disguised autobiographical facts, to glean more information about her life than possible. For example, the main character of the novel, Angelique (Bergeron) de Montigny, is based upon Grace's mother, Laurette.⁹ Georges de Montigny, the father-in-law to Angelique, is a Parisian who left France because he impregnated the wrong girl.¹⁰ Obviously, there is a parallel with Georges de Montigny and Grace's paternal grandfather, Jean-Baptiste DeRepentigny in accordance to the family legend. As genealogists, we all know that family legends do hold some truth, but not all truth about one's ancestry. As shown in the five-generation chart, Jean-Baptiste DeRepentigny did come from Montreal, but he was certainly no Parisian, since his ancestry can be traced back an additional nine generations in French Canada, as shown in the direct line ancestry. As for Grace's maternal ancestry, the five-generation chart stops at her grandparents since the names of the great-grandmothers are not given in Real and Robert Boivin's *Repertoire des Mariages, St-Georges de Manchester, N.H., 1890-1975*. Because of the highly restrictive laws concerning vital records in the City of Manchester, New Hampshire, I was not able to research the names of the great-grandmothers.¹¹ It is possible that the entry in the repertoire for Marie Peloquin, whose father is also a Pierre, could be a sister to Aglaee Peloquin,¹² but further examination in the *Mariages de St-Pierre-de-Sorel (1866-1966)* proved fruitless.¹³ I had hoped that *St-Pierre-de-Sorel*

would have an entry of Peloquin family members in New Hampshire. Lastly, whether or not that Laurette Royer's belief that she is descended of a French count is true, there is some truth to the DeRepentigny claims to aristocracy, for Rene Jette writes that Pierre Legardeur dit DeRepentigny was "director of the Society of Dwellers (1645), admiral of the fleet and director of shipping in New France (1645-47), and granted the Manor of Repentigny (1647).¹⁴"

Grace's early years were spent in a French-speaking household, which included Grandmother Royer, Lorette's mother.¹⁵ Alfred's mother, Grandmother DeRepentigny, as well as his sister, Georgianna, lived in the neighborhood.¹⁶ Despite the apparent family closeness, Grace never really knew her father, who worked as a printer at three newspapers¹⁷, among them *L'Avenir National* of Manchester.¹⁸ On the eleventh anniversary of her parent's wedding, May 12, 1935, Grace received the Sacrament of Confirmation at her parish of St. George's Church in Manchester. On her twelfth birthday, September 8, 1936, Grace's mother filed for divorce against Alfred for the "willing absence for two years together without making suitable provision for support and maintenance."¹⁹ The divorce was finalized on December 1, 1936, and the court ordered Alfred to pay child support of ten dollars a week. In 1937, Alfred left for the Merchant Marine.²⁰

Grace met her husband, George Metalious, first in fourth grade and then as a senior in high school at the Puritan Restaurant in Manchester,²¹ which is one of the places fictionalized in *No Adam in Eden*.²² They were married on February 27, 1943 at St. George's Church in Manchester by Fr. T.J.E. Devoy. At the time of their marriage, both were underage, Grace eighteen and one-half years, and George two-months shy of his eighteenth birthday.²³ Their marriage was of mixed religion, for George was Greek Orthodox, and refused to convert to Roman Catholicism.²⁴ Their first child, Marsha Joan, was born not quite eight months later, on October 22, 1943.²⁵ Their second child, Christopher George, nicknamed "Mike," was born on February 21, 1947,²⁶ and their third child, Cynthia Jean, was born on July 11, 1950.²⁷ Grace nearly died during the birth of Cynthia Jean, and was sterilized on her doctor's orders in Spring 1951.²⁸

Grace divorced her husband George on February 25, 1958 in Phenix City, Alabama where there were no residency laws prohibiting divorce. Three days later, she married T.J. Martin in Elkton, Maryland where marriage was legal without residency.²⁹ Her second marriage to "T.J. the D.J." Martin, a locally famous radio announcer in Laconia, New Hampshire, lasted until March 1, 1960 when the divorce papers were filed, and was granted on October 6 of the same year.³⁰ After the divorce, T.J. Martin worked at WAVZ in New Haven, Connecticut,³¹ and then in other parts of the country.³² (Martin recently died at the Connecticut Hospice in Branford on March 8, 1998, and is buried in All Saints Cemetery in North Haven.³³) On October 8, 1960, only two days after her divorce from T.J. Martin, she remarried her first husband, George Metalious, in the same place where her second marriage took place, Elkton, Maryland.³⁴

The third man who was involved in Grace's life is John Rees, who was her manager in her last months.³⁵ On Sunday, February 23, 1964, she entered Beth Israel Hospital in Boston under the name of "Grace Rees." The next day, she changed her will so that John Rees would have her estate in the belief that her three children would be provided for by him. Among the changes in the will, Grace asked that there would be no funeral services for her, and that her body to be donated to Dartmouth College Medical

School. On Tuesday, February 25, Grace died at the hospital of liver failure³⁶, and the next day her three children contested the will.³⁷ On Thursday, February 27, the New Hampshire Supreme Court ruled in favor of the family to have the funeral. The court established the legal precedent known as *Holland versus Metalious*, the family of the deceased has the rights over the body.³⁸ Grace was first placed in the vault at Union Cemetery, and was later buried in the Smith Meeting House Cemetery in Gilmanton.³⁹ On March 1, 1964, John Rees renounced all claims to Grace's estate.⁴⁰

The estate was valued at \$127,372 in Grace's will, but the liabilities she owed were of \$211,153.⁴¹ Despite the immense wealth that passed through her hands because of the success of *Peyton Place*, the manuscript of *Peyton Place* sold for only \$220 at the estate auction. Grace's home, and the Peyton Place Motel in Laconia, New Hampshire sold for \$140,000.⁴² (The Peyton Place Motel was no a success because of the name⁴³, and is now called the Bay Top Motel.⁴⁴) To quote her son about Grace's ability to handle money, Christopher Metalious said in an interview, "My mother did not use her money well."⁴⁵

Career

Grace's most famous book, *Peyton Place*, is the definition of her career. It was first published in 1956, and in less than a year, it sold over seven million copies, earning for Grace over \$300,000.⁴⁶ Because of the demand, she wrote a sequel, *Return to Peyton Place*, both books later became Hollywood movies. Two soap operas were made based upon the two books, an evening series, "Peyton Place," which ran from September 15, 1964 to June 2, 1969, and a day-time series, "Return to Peyton Place," which ran in 1972. Two made for television sequels were made, "Murder in Peyton Place," which was broadcast on October 3, 1977, and "Peyton Place: The Next Generation," which was broadcast on May 13, 1985.⁴⁷ Nine spin-off novels with the name of Peyton Place in the title were written by Roger Fuller, the pen name of the historical novelist, Don Tracy.⁴⁸

In its day, *Peyton Place* was a scandalous novel, since it had "two rapes, four seductions, two abortions, and the murder of the rapist by his victim."⁴⁹ Today, excluding seductions and abortions, rapes and murders are no more shocking than one's local evening news. In contrast to the numerous places *Peyton Place* was banned after it was published, Ellen DeGeneres' television show "Ellen" made a faint controversy when her television character openly admitted to being a lesbian, an episode praised by Vice-President Al Gore.⁵⁰ The differences between the morals of today and forty years ago can be seen on cable television, for the film *Peyton Place* is not shown on the Playboy Channel, but on the American Movie Classics Channel. (I consider the film to be a model of behavior, since most of the conflicts arise between the parents and the children, and are realistically worked out by the close of the film.)

The town that could be called ground zero for the scandals in the book *Peyton Place* is Gilmanton, New Hampshire.⁵¹ Everyone in Gilmanton assumed Grace wrote about her neighbors, since she lived in Gilmanton when she wrote the manuscript. Tomas Makris, the principal at Gilmanton Public School, sued Grace for \$250,000 on the charge of defamation because of the name of the principal in *Peyton Place*, Thomas Makris. Grace knew Tomas and Geraldine Makris through her husband George because he was a teacher as well, and the lawsuit began while she was in Hollywood negotiating on the film rights. The case was settled out of court and \$60,000 was paid to the Makrises. The character's name was changed to Michael Rossi for the movie and later

editions of the book.⁵² Grace's defense was that she took the name from "Makris Diner on U.S. Route 5 outside Hartford, Connecticut."⁵³ Of the two newspapers in Hartford, only the *Hartford Times* ran an article on the settlement, but used the Associated Press report that did not give the origin of the name.⁵⁴ It would have been interesting to read an interview with Elia K. Makris, the owner of the diner.⁵⁵ Today, Makis Diner is still on U.S. Route 5, the Berlin Turnpike in Wethersfield, Connecticut, and is run by Mr. and Mrs. Rejean Viel, as a French-Canadian diner.⁵⁶

In general, Grace simply loved writing, for she claimed to have written about 300 stories from 1938 to 1956, from the first year her father left home for the Merchant Marine, to the year *Peyton Place* was published.⁵⁷ Her Aunt Georgie, Georgianna DeRepentigny McConnell, fondly remembered Grace as a teenager, taking long baths in her apartment bathroom, and writing stories.⁵⁸ It is obvious that her writing fulfilled a need, first with the absence of her father, which is a theme in her novels, and secondly with her necessary sterilization in 1951 after the birth of her third child.⁵⁹ Aside from *Peyton Place* and *Return to Peyton Place*, she wrote two other novels, *The Tight White Collar*, and *No Adam in Eden*. In the latter two novels, she wrote about "sex, [social] class, and ...French-Canadian ethnicity."⁶⁰ Of the Franco-American novels, *No Adam in Eden* has the larger time frame, dealing with "several generations of French-Canadians, beginning in southern Quebec and ending in ...New Hampshire...."⁶¹

No Adam in Eden: Summary and Interpretation

When *No Adam in Eden* was published in 1963, it did not get one good review. *Newsweek*, on September 30, wrote the review as if it were a commercial with the heading of "Fire Sale," inviting the reader to "[read] every cliché in the English language...."⁶² *Time* on October 4, trivialized the novel by dealing only with the sexual lives of the characters, and asserted that it was written about nobodies from Quebec with the intention of revenge on Canada's ban on *Peyton Place*.⁶³ *The New Yorker*, on October 5, gave a 65-word review, which is contradictory. On one hand, it assumes the main character, Angelique Bergeron, stands for a "theor[y] of group behavior," and that all the other characters are simply names.⁶⁴ Martin Levin, in his article entitled, "A Reader's Report," in the *New York Times Book Review* for Sunday, October 6, 1963, gives a review based upon the male characters of the novel, which is puzzling, since women dominate the book. Like the other reviews, Levin asserts that Grace had a lack of talent, but he acknowledged that it was about French-Canadian immigrants to the United States, and that it has a framework, beginning and ending in a bedroom.⁶⁵

Despite the reviews, *No Adam in Eden* is more complex than a series of bed scenes. It is Grace's most Franco-American novel, which may be one reason the reviewers who were not of the ethnic group would not understand the cultural clues in the novel. Chronologically, the story begins in the Province of Quebec, and ends in Livingston, New Hampshire, a fictional city based upon Manchester, New Hampshire. The ethnic distinctions of Franco-Americans, Anglo-Americans (Yankees), Irish-Americans and Italian-Americans are clearly made throughout the novel, in the names of the characters, the size of their families, the jobs they work, and the religions they profess. Of course, the Franco-American and the Anglo-American cultures are the primary ethnic groups in most of the novel. Sexuality is definitely part of the novel, most of the central female characters use it as a weapon to climb the social ladder, but the male

characters use it for their own ends as well. Although she has never been thought of as a writer of philosophical or religious values, it is curious that her one novel clearly named with a Biblical reference, is also her most Franco-American.

The title of the book, *No Adam in Eden*, is an unusual reference to the Garden of Eden in the Book of Genesis 2:4-25 to 3:1-24. In the Biblical account, God created Adam, then the Garden with plants and animals, and then Eve as a suitable companion. Then the trouble begins, for Eve is then tempted to eat of the Forbidden Fruit, which leads to Adam eating the Fruit, and both expelled from the Garden. The title of Grace's book is a reversal of the order of God's Creation in which Eve alone is in the Garden. Angelique (Bergeron) de Montigny defines the meaning of the title at the end of the book, "Paradise...[is] having what you want all the time. I don't need any man for that. [...] The Garden of Eden is one place you don't need a man.⁶⁶" This sentiment and imagery is echoed by Angelique's daughter, Alana de Montigny, who says to her sister, Lesley de Montigny, "So who needs an Adam in Eden? We can have an Eden without it...⁶⁷" In contrast to the imagery of an earthly paradise that contains an element of temptation, that is the Garden of Eden and the Forbidden Fruit, the idea of "Heaven" implies a paradise without an element of temptation. The character who uses the word, "Heaven," is Lesley de Montigny when she is speaking in the bedroom to her husband, Gino Donati – "Do you know this too? That all the heaven I need is right here?⁶⁸" Lesley is the only woman in the novel who does not try to reinvent God's Creation on her terms, but fulfills the traditional role of the wife and mother, and there finds heaven.

The frame of the novel, the beginning and the ending, is the bedroom. The opening scene is the deathbed of Armand Bergeron, and the last scene is the marriage bed, the life bed if you will, of Lesley de Montigny and Gino Donati. The structure of the novel consists of four books, the first of ten chapters, the second of four chapters, the third of three chapters, and the fourth of six chapters. Book One ends with the death of Armand Bergeron, and Book Three ends with the departure of Etienne de Montigny for the Navy, with a reference to his infant son's death. Book Two ends in the bedroom of the honeymoon suite on the wedding night of Angelique Bergeron and Etienne de Montigny, and Book Four ends in the regular bedroom of Lesley de Montigny and Gino Donati. The other structure to the novel is that Books Three and Four are an improvement over Books One and Two. Etienne de Montigny does not die as Armand Bergeron, but leaves for the Navy, and Lesley de Montigny has an emotionally and physically warm marriage, unlike her mother, Angelique Bergeron, who had a cold marriage.

The main characters are Franco-American women, each trying to found an Eden without having an Adam, or to have what they want all the time with as few commitments as possible to a husband and children.

Chronologically, the first woman to do this is Henriette Montambault, Monique Montambault's grandmother, who teaches her from experience how to hook a husband, escape the factory, and have an easy life. Monique, who had been working in the factory at Livingston, New Hampshire while the post World War One epidemics were occurring, is sent for by her grandmother in Montreal who claims to Monique's father, Toussaint, that she is very ill. When Monique arrives at her grandmother's house, she discovers that her grandmother is not ill, and is quickly taught Henriette's plan of living. Monique takes quickly to it since she did not want to be married, and dreamed of an easy life as a

nun in a convent. Henriette arranges a party for Monique, where she meets Armand Bergeron, and they soon marry. After they are married, they move to Amity, New Hampshire, as planned by Henriette. Unfortunate for the grandmother, she died before she could move in with her granddaughter. As taught by Henriette so as fulfill the minimum of society's obligation to a husband, Monique only had one child, Angelique Bergeron. (The Henriette plan is covered in chapter seven of Book One.)

Monique then creates her own Eden by taking her grandmother's advice one step further by slowly poisoning her alcoholic husband with bad moonshine, a process which frames Book One. Before he becomes a serious alcoholic, the only joy in the life of Armand Bergeron is Angelique, whom he spoils terribly, but as readers, we are sympathetic to Armand's dotage. After he dies, Monique returns to Livingston, New Hampshire, and meets her parents for the first time in years. For Angelique, Armand becomes a symbol of sheer acceptance to her self-image. As time passes, Angelique discovers how her father died, and uses the knowledge to use against her mother to get what she wants. The first thing she demands is that she does not have to attend the local parochial high school where the Franco-Americans go, but to go to the public high school.

Angelique continues the search for Eden, first in the high school jock, Bill Endicott, and then in Etienne de Montigny, whom she marries. Etienne quickly discovers Angelique's extra-marital affairs, and rapes her to insure a pregnancy, the reason is that men on the prowl are not interested in mothers-to-be. Two daughters were born in this relationship, Lesley and Alana, and a son who bled to death in the hospital. Upon seeing no hope in the relationship, Etienne joins the Navy the day after the attack on Pearl Harbor.

Alana continues the tradition of using men, and runs through three marriages, while Lesley marries Gino Donati and has a good marriage.

The summary clearly shows that four generations of Franco-American women are the connection between all of the characters in the novel. Yes, there are important male characters throughout the novel, but it is a view from women.

The novel abounds with the distinctions of ethnicity and social class. Among the best passages which undermines the American myth of the industrial giant caring for its immigrant workers is in Book One, chapter six. In this passage, Lawrence Archibald, the owner of one of the mills in Livingston before the World War, gave the same speech each year on Christmas Eve, extolling the progress of taming the power of the city's rivers, and the virtues of hard work.

As soon as Lawrence Archibald finished speaking, the mill hands looked at one another for a moment and then broke out into a roar of enthusiastic cheering, whistling and hand clapping. In all the years that Lawrence gave his little speech it never once occurred to him that he was speaking to a crowd made up almost entirely of French-Canadians, Greeks and Poles who had not understood one single word he uttered.

"You did beautifully, dear," Louise Archibald said to her husband each year.

"Thank you, my dear," Lawrence would reply. "It gives them something to ponder over, I think. A lot of poetry there, and a little geography.⁶⁹"

The attitude of the captain of industry, Lawrence Archibald, towards his workers is callous, which becomes very apparent when he refuses to close the mill during the influenza epidemic after the World War.

The romance of Angelique Bergeron and Bill Endicott, which is in Book Two, chapter two, is a study of a romance in conflict with the social class of two different ethnic groups, as well as a study in each ethnic group's form of dating. Throughout the novel, it is acceptable among the French-Canadians to have a couple dates and get married, while among the Yankees, a couple is partnered almost from childhood, with the dating lines strictly adhered to during high school. Angelique breaks-up the relationship of Bill Endicott and Jill Robbins to date the high school's football star. Once the relationship of Angelique and Bill has run the course of sexual novelty, the relationship cannot sustain itself socially because their friends have rejected them. Bill's father gives him the advice to end the relationship, not based on that it is morally wrong to have premarital sex, but that she is of the wrong social group. Much of the advice uses the crudest of terms to describe Angelique, and concludes with "The Endicott men don't marry Canucks.⁷⁰" After Bill breaks the relationship, Angelique visits her friends from school, Linda, Martha, and Jane, who collectively reject her, calling her a "Canuck," among other names. The most interesting aspect of this chapter is that it is a reversal of the stereotype of the clannish French-Canadians, and the individualistic Yankees. Although Angelique may not have the best motives, she is individualistic for she acts on her own, while Bill Endicott is subject to his father's will, and Linda, Martha, and Jane are dependent upon each others' approval.

The novel has several excellent descriptions of the people of Quebec, and among them in the beginning of the book is a description of Armand Bergeron's family which is quoted below.

Armand was the seventh-born child in a family of six boys and five girls and they were a big, brawling, loud-mouthed group. There was a saying in the village that everything about the Bergerons was big. Not that there was anything unusual in a French-Canadian family producing eleven children. There were the Paquettes, on the next farm down the river from the Bergerons, who had fourteen children and in Sainte Therese there were the Turcottes. Marie Rose Turcotte had borne seventeen children before Armand Bergeron was born and before she reached the menopause at the age of fifty-one she had achieved a grand total of twenty-two little Turcottes.⁷¹

I can relate to this description of the Bergeron family, for my father was one child among seven, and his father was one among twelve, plus two adopted Italian boys.

It is obvious that Grace must have visited Quebec at least once in her life, for she wrote an excellent description of the villages of Quebec, "The village had one store, one saloon and one Catholic church....⁷²" I have always thought of Quebec as the family, the farm, and the church, but Grace's description is a little more accurate in my experience, for my Aunt Marie Lemelin of Armagh, Bellechasse, whom I would visit once a year, lived in the village, next door to her first cousin, Paul-Eugene Langlois, who ran the

village's only general store, and diagonally across the street from the village's only bar. Up the street, on the highest point in Armagh, is the Catholic church named after St-Cajetan.

No Adam in Eden is an excellent book and a major work of Franco-American literature. Unlike Louis Hemon's *Maria Chapdelaine*, which has a strong romantic feel with its use of the Voice of Quebec talking to Maria, *No Adam in Eden* is a novel of gritty realism, which is not as appealing as Hemon's novel. Many of the subjects in Grace's novel may have been taboo thirty-five years ago, but the changes in contemporary society may make the novel more rightly judged since the shock value is now lessened. The greatest scandal of *No Adam in Eden* is that it is now out of print, and little appreciated, even in the Franco-American community.

Suggested Reading

The only book by Grace that has remained in print is *Peyton Place*, and my only suggestion to find her other three novels is to go to a used bookstore. (Before reading the entire canon, *Return to Peyton Place* was written under pressure from the publisher, and Grace considered *The Tight White Collar* to be her best novel.) The same is true of Emily Toth's biography, *Inside Peyton Place: The Life of Grace Metalious*, which is also out of print, but it is possible to find it at a library. George Metalious and June O'Shea's biography of Grace, *The Girl from "Peyton Place,"* could have been better written, but is used by Toth as a primary source, so I would recommend it someone who must have everything on Grace.

As for the essays, I recommend Toth's "Fatherless and Dispossessed: Grace Metalious as a French-Canadian Author" in the *Journal of Popular Culture*, Winter 1981. I also recommend the two essays in the Fall 1980 issue of *Historical New Hampshire*, "A Novelist and Her Ethnicity: Grace Metalious as a Franco-American" by Richard Sorrell, and "In the Eyes of Her Father: A Portrait of Grace Metalious" by Robert Perreault. Both of the essays in *Historical New Hampshire* have photographs of Grace which are not available elsewhere. Among the newspaper articles, I recommend Pat Hammond's "Metalious Told World of NH's Secret Passion" in the *New Hampshire Sunday News*, Sunday, March 4, 1990. Hammond's article has an interview with Grace's son Christopher Metalious, who is a captain in the New Hampshire State Prison, and Allan Hugelmann, who now owns Grace's house, and claims she visits him periodically as a ghost.

In the future, there should be another biography on Grace DeRepentigny Metalious by Rhea Cote Robbins and Emily Toth. This biography will have an emphasis on Grace as a Franco-American woman, as Rhea Cote Robbins announced at the French Institute's thirteenth conference on June 6, 1998. (Rhea Cote Robbins was the editor in chief of *Le Forum* for five years, and a founder of the Franco-American Women's Institute.) Also, the talk on Grace's life in Manchester, New Hampshire that Robert Perreault⁷³ gave at the French Institute on June 17, 1994, may be included in the French Institute's future publication of its eleventh conference on June 17-18, 1994. In the case of the two books I learned about at the French Institute, which are yet to be published, a review will be given of them in a future edition of the *Connecticut Maple Leaf*.

The next installment of the Franco-American Authors Series will feature the poet Rosaire Dion-Levesque in the Summer 1999 issue of the *Connecticut Maple Leaf*.

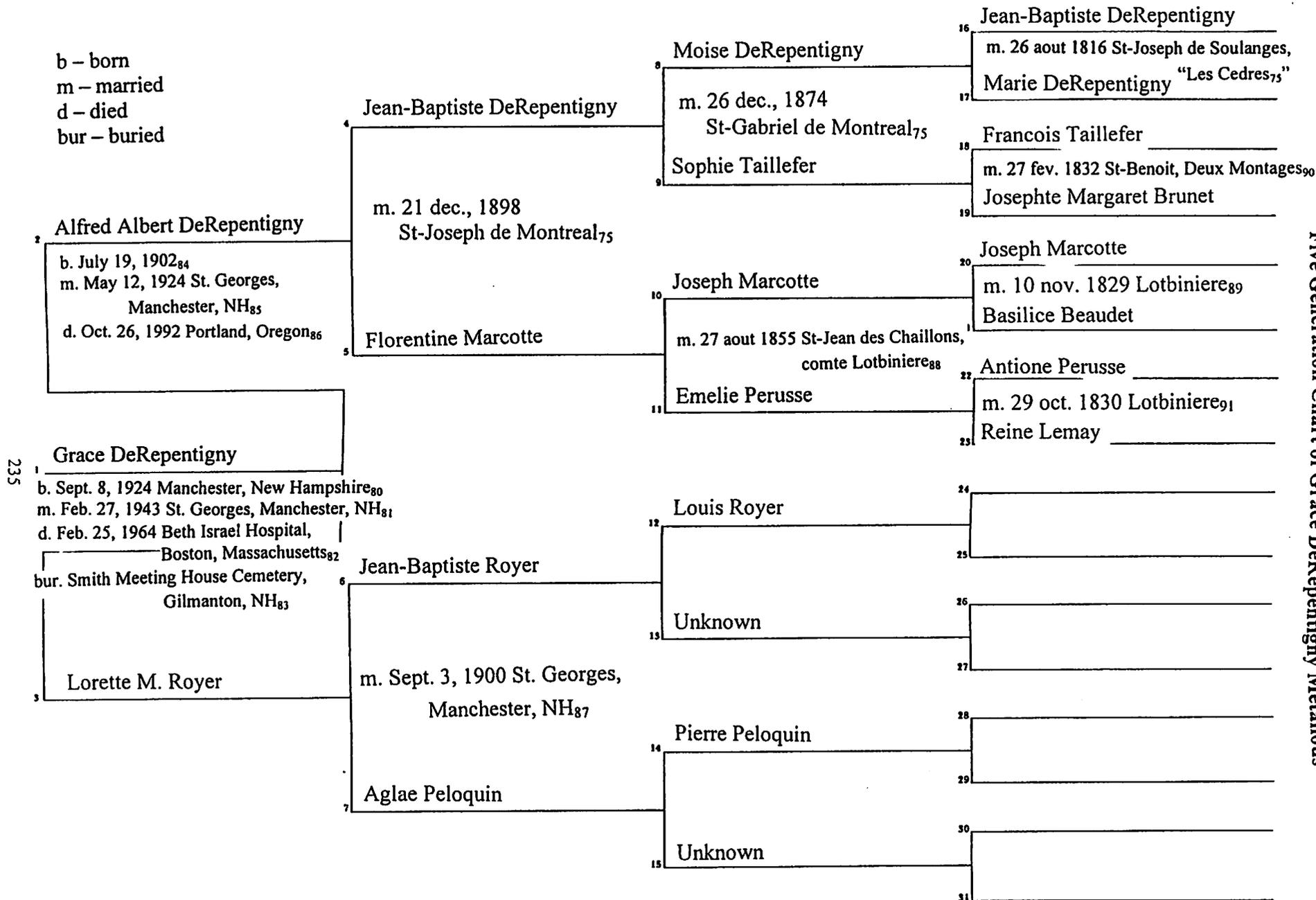
Paternal Direct Line Ancestry of Grace DeRepentigny Metalious

By

Benoit Simoneau, #838 and Albert J. Marceau, #766

1. Grace DeRepentigny
2. Alfred Albert DeRepentigny married Lorette M. Royer, (daughter of Jean-Baptiste Royer and Aglae Peloquin) at St-Georges, Manchester, New Hampshire on 12 May 1924.⁷⁴
3. Jean-Baptiste DeRepentigny married Florentine Marcotte, (daughter of Joseph Marcotte and Emelie Perusse) at St-Joseph-de-Montreal on 21 December 1898.⁷⁵
4. Moise DeRepentigny married Sophie Taillefer (daughter of Francois Taillefer and Joseph Margaret Brunet) at St-Gabriel-de-Montreal on 26 December 1874.⁷⁵
5. Jean-Baptiste DeRepentigny married Marie DeRepentigny, (daughter of Joachim Darpentigny and Angelique Bourbonnais) at St-Joseph-de-Soulanges "Les Cedres" on 26 August 1816.⁷⁵
6. Jean-Baptiste (Joseph) Darpentigny married Agathe Leduc, (daughter of Thomas Leduc and Charlotte St. Marseille) in the parish of Ste-Jeanne de Chantal, in Ile Perrot, county of Vandreuil on 11 January 1790.⁷⁶
7. Jean-Baptiste Le Gardeur dit Darpentigny married Marie-Anne Lefebvre (daughter of Noel Lefebvre and Marie Anne Gervais) at Bout-de-l'Ile, Montreal on 30 January 1758.⁷⁷
8. Jean-Baptiste Le Gardeur dit Lecardeur married Marie-Anne Lalande (daughter of Leonard Lalande and Gabrielle Beaune) at Pointe-Claire, county of Montreal on 2 May 1732.⁷⁷
9. Jean-Baptiste Le Gardeur married Marguerite Cadieux (daughter of Jean Cadieux and Marie Valade) - no marriage date, and no marriage place.⁷⁷
10. Jean-Baptiste Legardeur, sieur de Repentigny, married Marguerite Nicolet, (daughter of Jean Nicolet and Marguerite Couillard) at Quebec on 11 July 1656.^{77, 78}
11. Pierre Legardeur, sieur de Repentigny, married Marie Favery (daughter of Marin Favery and Renee LeRouge) in France, 1625.^{77, 79}
12. Rene Legardeur, sieur de Tilly, married Catherine de Corday (daughter of Pierre de Corday and unknown) by notary contract at Falaise on 27 June 1599.^{77, 79}

b – born
 m – married
 d – died
 bur – buried



Five Generation Chart of Grace DeRepentigny Metalious

Notes

1. Emily Toth, *Inside Peyton Place: The Life of Grace Metalious* (New York: Doubleday and Co., 1981), p. 8.
2. "Les Hymens de ce Matin dans Nos Paroisses...Derepentigny - Royer," *L'Avenir Nationale*, Manchester, New Hampshire, 12 mai 1924, p. 3, col. 5.
 - The full text of the report is as follows: "M. Alfred Derepentigny, 42 rue Walnut, a espouse ce matin, a six heures et demi en l'eglise Saint-Georges, Mlle Laurette Royer, 194 rue Bridge. M. l'abbe J.E. Vaccarest a beni l'union et a celebre la messe pendant laquelle, le quator de la paroisse a fait le chant. Les temoins ont ete M. Wilfred Derepentigny et Mlle Alice Peloquin."
 - It should be noted that the report in *L'Avenir Nationale* as to which priest said the wedding mass contradicts Toth on page 38 where she writes that Fr. T.J.E. Devoy, who said the wedding mass for Grace, is the same priest her parents had for the wedding. Since *L'Avenir Nationale* is the earlier source, I believe it to be true.
 - Possibly the most surprising fact in the report is that the wedding was held at 6:30 in the morning, unless the original is a typographical error, in which case it should read "dix heures et demi," or 10:30 in the morning.
 - For those of you who wish to examine the original at the Manchester Public Library, the collection of *L'Avenir Nationale* is on microfilm from 1895 to 1898, and in the original from 1910 to 1941. The telephone number for the library is (603)-624-6550.
3. Toth, p. 13.
4. Toth, p. 14.
5. George Metalious and June O'Shea, *The Girl from "Peyton Place"* (New York: Dell Publishing Co., 1965), p. 13.
6. Toth, p. 13.
7. Toth, p. 13.
8. E.W. Thompson, "Le Chien d'Or: A Legend of Injury and Revenge," *Hartford Daily Times*, 24 September 1885, p. 6, cols. 1-2. Rpt. *Connecticut Maple Leaf*, Vol. 8, No. 3, Summer 1998, pp. 243-6.
9. Emily Toth, "Fatherless and Dispossessed: Grace Metalious as a French-Canadian Writer," *Journal of Popular Culture*, 15 (Winter 1981), 33.
10. Toth, "Fatherless..." p. 35, and Grace Metalious, *No Adam in Eden* (New York: Pocket Books, Inc., 1964), p. 113.
11. On Monday morning, July 27, 1998, I called the City Clerk's Office in Manchester, New Hampshire, and the clerk I spoke to simply told me that marriage certificates cost ten dollars to obtain. She also said that the clerks give no information on the telephone. After driving two hours to get to Manchester, I discovered that it is against the law for anyone but the immediate family to obtain any vital records. Instead of arguing with me, the city clerk gave me the following law for Manchester, New Hampshire: "In accordance with RSA 126:1A in order to have access to a record an applicant shall have 'direct and tangible interest' in the requested record. 'Immediate family' having direct and tangible interest shall include mother, father, son, daughter, brother, sister, husband, wife, grandfather, grandmother, grandson, granddaughter, great-grandmother, great-grandfather, great-grandchildren, guardian, step-parents, step-children, aunt, uncle, nephew, and niece of the registrants or any

spouse of a divorced or legally separated person or person whose former marriage has been annulled, in the case of divorce, legal separation or annulment records. It shall not include cousins. A person covered by any one of the above categories qualifies for access to the vital records.”

12. Real Boivin et Robert Boivin, compilateurs, *Repertoire des Mariages, St-Georges de Manchester, N.H., 1890-1975*. (Manchester, New Hampshire: Real et Robert Boivin, 1977), p. 144.
13. Antonio Mongeau, F.C., compilateur, et B. Pontbriand, editeur, *Mariages de St-Pierre-de-Sorel (1866-1966)* (Quebec: B. Pontbriand, 1967), p. 346. I actually used volume 48 of Claude Drouin's *Repertoire Alphabetique des Mariages des Canadiens-Francais de 1760 a 1935* as a guide for the marriage of the Pierre Peloquin and Catherine Ladebauche, which has the date of July 1, 1872 in Sorel. However, I could not determine which Pierre Peloquin marriage, based upon the twenty to thirty year guide previous to the known marriage, for there are several Pierre Peloquin marriages in *Mariages de St-Pierre-de-Sorel (1866-1966)*. I am sure that Laurette Royer has her ancestry in the Sorel region, and not Paris, but until a record in New Hampshire that shows the necessary information is released, Grace's maternal ancestry is shrouded in speculation.
14. Rene Jette, *Dictionnaire genealogique des familles du Quebec* (Montreal: Universite de Montreal, 1983), p. 695, col. 2. Translation of the French text by Albert J. Marceau.
15. Toth, p. 12.
16. Toth, p. 13.
17. Toth, p. 14.
18. Robert B. Perreault, "In the Eyes of Her Father: A Portrait of Grace Metalious." *Historical New Hampshire*, 35 (1980), p. 323.
19. Toth, p. 15.
20. Toth, p. 15.
21. George Metalious, p. 29.
22. Perreault, p. 319, and *No Adam in Eden*, p. 143.
23. Toth, p. 38.
24. Richard S. Sorrel, "A Novelist and Her Ethnicity: Grace Metalious as a Franco-American." *Historical New Hampshire*, 35 (1980), p. 295.
25. Toth, p. 41.
26. Toth, p. 53.
27. Toth, p. 61.
28. Toth, p. 62.
29. Toth, p. 199.
30. Toth, p. 239.
31. John Quinn, "Requiescat in pace. The voice of disc jockey T.J. Martin...." *New Haven Register*. 22 March 1998, p. E2, col. 1.
32. New Haven Funeral Service, "Thomas J. Martin, 73, local radio broadcaster," Obituary, *New Haven Register*, 9 March 1998, p. B5, col. 3.
33. "Martin, Thomas James (TJ)," Death Notice, *New Haven Register*, 9 March 1998, p. B5, col. 5.
34. Toth, p. 245.

35. Toth, p. 316.
36. Margo Miller, "Author Leaves Curious Will," *Boston Globe*, Morning Edition, 26 February 1964, p. 1, col. 8.
37. Toth, p. 327.
38. Toth, p. 328.
39. Toth, p. 329.
40. Toth, p. 331, and *New York Times*, "Briton Renounces Metalious Estate," 2 March 1964, p. 29, col. 6.
41. Associated Press, "Estate of Grace Metalious Is Insolvent, Judge Rules," *New York Times*, 25 November 1964, p. 49, col. 6.
42. Associated Press, "'Peyton Place' MS. Earns \$220 at Metalious Auction." *New York Times*, 9 May 1965, p. 60, col. 6.
43. Toth, p. 288.
44. I found this information on the web at <http://www.nettx.com/baytop/index.html>. The telephone number is (603)-366-2225.
45. Pat Hammond, "Metalious Told World of NH's Secret Passion," *New Hampshire Sunday News*, 4 March 1990, p. 3A, col.2.
46. T.F. James, "The Millionaire Class of Young Writers," *Cosmopolitan*, August 1958, p. 41.
47. Alex McNeil, "Peyton Place," *Total Television: A Comprehensive Guide to Programming from 1948 to the Present* (New York: Penguin Books, 1991), p. 600.
48. Toth, pp. 361-2.
49. T.F. James, p. 41.
50. *New York Post*, Metro Edition, "Ellen is Tickled Pink: 'Thrilled' over Gore's praise of her gay TV role," 18 October 1997, p.1.
51. Pat Hammond, p. 1A.
52. Toth, p. 106.
53. Toth, p. 175.
54. Associated Press, "'Peyton Place' Suits Settled," *Hartford Times*, 29 November 1958, p. 28, col. 3. Nor did United Press International mention the origin of Thomas Makris as seen in "Libel Suit Is Settled: Teacher and Wife Had Sued Author of 'Peyton Place.'" *New York Times*. 27 November 1958, p.41, col. 1.
55. Price & Lee Co, *The Hartford Suburban Directory 1958* (Hartford, Connecticut: Price & Lee Co., 1958), p. 875, col. 2.
56. Mrs. Viel first told me about the Grace Metalious connection to her diner a couple years ago. If you wish to visit it, and hear the French from Canada, go there on any given night. The address is Makris Diner Restaurant, 1797 Berlin Tpke, Wetherfield, CT 06109, (860)-257-7006. Among the items on the menu which are truly French-Canadian are poutine, and sugar pie. To add to your information on the French-Canadian subculture of the Greater Hartford area, the CD's and tapes of the French-Canadian singer from New Brunswick, O'Neil Devost, were sold at one time at Makris Diner. One of the odd aspects of the name of the diner, is that it sounds remotely like the blasphemy in French, "Mon Christ," which sounds like tame language in English. Obviously, "My Christ" could be a blasphemy if said in a derogatory manner, but I get a kick out of the other fighting words in Quebec that translate as "chalice," "tabernacle," or the real bad one, "host." Although it does

bother me to hear them in French since I know the context, they sound ridiculous in English. I have met some Franco-Americans who will not patronize the diner because the name sounds like the blasphemy in French. Friends of mine who are not Franco-American have visited the diner over the years, thought that the language that they heard was Greek, because Makris is a Greek surname. They were surprised when I told them it was French that they were hearing. Oh, the curiosities of living in a multi-ethnic society.

57. Toth, p. 62.
58. Toth, pp. 7-8.
59. Toth, p. 62.
60. Toth, "Fatherless...", p. 32.
61. Toth, "Fatherless...", p. 34.
62. "Fire Sale: No Adam in Eden," *Newsweek*, 30 September 1963, pp. 87-8.
63. "Body Love: No Adam in Eden," *Time*, 4 October 1963, p. 126.
64. "Briefly Noted...No Adam in Eden," *New Yorker*, 5 October 1963, p. 189.
65. "A Reader's Report...No Adam in Eden," *New York Times Book Review*, 6 October 1963, sec. 7, p. 40.
66. *No Adam in Eden*, p. 273.
67. *No Adam in Eden*, p. 275.
68. *No Adam in Eden*, p. 280.
69. *No Adam in Eden*, p. 48.
70. *No Adam in Eden*, p. 160.
71. *No Adam in Eden*, pp. 5-6.
72. *No Adam in Eden*, p. 115.
73. Robert Perreault also gives tours of Manchester, New Hampshire, with an emphasis on important but forgotten people, like Grace. If you would like to book a tour, write to him at, Robert B. Perreault, 187 Warner St., Manchester, NH, 03102-4163.
74. Boivin, p. 50.
75. Claude Drouin, editeur, *Repertoire Alphabetique des Mariages des Canadiens-Francais de 1760 a 1935*, (Ottawa: Les Services Genealogiques Claude Drouin, 1989), tome 13. (DeRepentigny)
76. Maurice Legault, compilateur, *Repertoire de Mariages de l'Ile Perrot, Comprenant Ste-Jeanne de Chantal (1786-1970), Ste-Rose-de-Lima, Brussy (1948-1970), Notre Dame de Lorette, Pincourt (1948-1970), et Notre Dame de la Protection (1954-1970)*, (Montreal: Roger et Jean Bergeron, 1973), p. 21.
77. Gabriel Drouin, editeur, *Dictionnaire National des Canadiens Francais, 1608-1760*, (Ottawa: Institut Genealogique Drouin, edition revisee, 1977), tome 2, p. 815.
78. Jette, p. 696, col. 1.
79. Jette, p. 695, col. 2.
80. Toth, p. 8.
81. Boivin, p. 53, sec. 2.
82. Miller, "Author Leaves Curious Will," *Boston Globe*, Morning Edition, 26 February 1964, p. 1, col. 8.
83. Toth, p. 329.
84. Church of Jesus Christ of Latter-day Saints, *U.S. Social Security Death Index*, (CDRM 1503780 5/97), CD-ROM disc #2.

85. Boivin, p. 50, sec. 1.
 86. Perreault, p. 327, where Alfred De Repentigny mentions that he lives in Portland, Oregon, and *U.S. Social Security Death Index*, disc 2.
 87. Boivin, p. 161, sec. 1.
 88. Claude Drouin, vol. 33, sec. 1, p. 60, (Marcotte) and B. Pontbriand, editeur, *Mariages de Deschaillons (1744), Fortierville (1882), Parisville (1900), Comte de Lotbiniere, 1744-1950*, (Sillery, PQ: B. Pontbriand, 1976), p. 91.
 89. Claude Drouin, vol. 33, sec. 1, 57, (Marcotte).
 90. Claude Drouin, vol. 46, (Taillefer).
 91. Claude Drouin, vol. 39, (Perusse).

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**The *L'Avenir Nationale* at the Manchester Public Library,
Manchester, New Hampshire**
By Albert J. Marceau, #766

The Manchester Public Library in Manchester, New Hampshire has a collection of *L'Avenir Nationale*, the Franco-American newspaper of one of the major Little Canadas of New England. The library's collection is on microfilm from 1895-1898 and in the original from 1910 to 1941. The twelve-year gap in the collection is unexplained. The importance of this newspaper is that it reported news that the English newspapers, which are now the *Union-Leader*, would not care to report, like marriages at the Franco-American parish in the city, St. George's. To use the collection, one must request it at the main reference desk.

Directions to the library are as follows from Hartford, Connecticut – 84 East to 90 East (the Mass. Pike), to 495 North, to Rte. 3 North (Everett Turnpike), to 293 North. Then take Exit 5, the Granite Street Exit. Turn right at the end of the ramp. Follow the street until you must turn left, which is Pine Street, and the library is four blocks after the turn. The library is on 405 Pine Street. Metered parking is on Pine and the perpendicular streets to Pine.

The main library hours are Monday, Tuesday, and Thursday, 8:30 to 8:30, and Wednesday and Friday 8:30 to 5:30, all year round, with the addition to Saturday 8:30 to 5:30 after Labor Day. The telephone number is (603)-624-6550, and the website is www.manchester.lib.nh.us.

The Hartford Daily Times
Hartford, Connecticut
Thursday Evening, September 24, 1885
Page 6, columns 1-2

LE CHIEN D'OR, OF QUEBEC

A LEGEND OF INJURY AND REVENGE

**Written for the Hartford Times, by E.W. Thompson,
Author of "Not by Accident," "Petherick's Peril," Etc.**

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The famous Chien d'Or, or Golden Dog, of Quebec, is a rude stone carving, gilded, and now built into the wall above the entrance to the new city post office. Beneath the crouching dog's figure is this inscription in old French:

"JE SVIS VN CHIEN RONGE L'OR.
En le rongeant je prends mon Repos,
Vn temps viendra qvi n'est pas venv,
Qve je morderay qvi mavra mordv."

Signifying, "I bide my time," or, more literally,

"I am a dog gnawing a bone,
While gnawing it I take my rest,
A time will come, which has not yet,
When I will bite who has bitten me."

In the opinion of some of the best Canadian antiquaries the sculpture was originally and should be now called *Le Chien qui dort* (the dog who sleeps) and perhaps the carving was designed from the recollection of the proverb concerning the danger of waking sleeping dogs. The stone has obtained the name of *le Chien d'Or* because [it has been] gilded over since it began to be talked about.

The legend of injury, resentment, treachery and revenge connected with it states that M. Nicolas Jaquin Philibert, a wealthy merchant of Quebec, placed the carving and inscription over the door of his own house (which, before its destruction became a Freemason's hall, and still later was used as the city post office) – to signify his hatred for M. Francois Bigot, of evil memory, the thirteenth and last Intendant of New France. What Bigot had done to rouse Philibert's enmity is not stated, but conjecture may easily find a motive in the Intendant's record. Fond of display, an inveterate gambler, graceful, a bachelor, and a terrible fellow among the ladies, Bigot found the emoluments pertaining to his great office a mere bagatelle in comparison with his expenditure. Clothed with official rank second only to that of the governor, and with power greater in many respects; controlling the finances, the administration of justice, and the trade of the

colony; possessing the favor of Madame de Pompadour, then regnant over Louis XV.; practised as Intendant of Louisiana and of Louisbourg (where his tyrannies contributed materially to the capture of the place by the British), in all the bad uses of power; Bigot, on landing at Quebec in 1748, straightway proceeded to organize a ring, the history of which might have given Boss Tweed valuable hints in the art of speculation. With the aid of shrewd rascals, recommended to Bigot, so the old record remarks, "by ignorance and low birth," he accomplished the plundering of the home government, the inhabitants and the merchants of the colony so satisfactorily that he was able to defray the expenses of a miniature French court at Quebec, with its accompaniment of a considerable harem. His Pompadour was Madame Hugues Pean, nee Angelique de Meloises, the young, pretty, witty, wife of Town-Mayor Pean, otherwise useful to Bigot as right-hand man in his oppressions and knaveries.

Colonel de Bongainville, returning from Paris, with dispatches announcing the coming invasion of Wolfe, found the wicked Intendant quartered with Madame Pean. He seemed indeed to have a knack of discovering valuable creatures in men with handsome wives. Cadet, whose contract for supplying the army with meat was a fat son, possessed a wife known as La Belle Amazone Aventuriere, and if Duchesneau, the cobbler's son owned no such recommendation to Bigot's good graces, he had the merit of such unscrupulousness as to have publicly boasted that "to get rich he would cheerfully rob a church."

Whether Philibert had been fleeced by Bigot, or offended by the libertine's advances toward a female relation, or merely scandalized by the great man's outrageous tyrannies, the legend makes no mention. Some serious affront the merchant must be supposed to have suffered from the Intendant, else Bigot could not have seen in the Chien d'Or a declaration of undying hatred against himself. He took umbrage, however, the story says, and by way of giving Philibert new reasons for animosity, quartered troops on him. The officer in command was one of Bigot's boom companions, Monsieur de Repentigny, of noble family. By one account Philibert resisted entrance to his house, and in the struggle was run through by de Repentigny's sword. Another narrative makes the officer murder the merchant foully while descending the lower town hall. Both agree that Philibert was killed; that de Repentigny fled, either to France to Acadie; that he received pardon from the king through Bigot's influence with the Pompadour; that he returned to Quebec and either offered or complied with an order to give pecuniary compensation to the widow for loss of her husband. Afterward he was promoted and sent on service to the East Indies, where Dupleix, as governor of Pondicherry, was then attempting to develop those magnificent plans for the advancement of the French power, which were rendered mere dreams by the genius of Clive.

It does not appear that Bigot was called to account in anyway for the murder which the legend supposes him to have instigated. In the midst of an overridden, starving population, he continued to live a merry, wicked, gainful life, of which we got an interesting glimpse on the memoir of Monsieur Frauquet, inspector of fortifications, who describes himself as right royally treated during his visit to Quebec, by the Intendant. Among other pleasures Bigot treated him to a voyage to Montreal on the government batteau, Condoln, a long, flat, comfortable craft of eighty tons burthen, propelled by sails and fourteen rowers. Provisioned with all manner of delicate viands and choice wines,

extremely festive days and night were enjoyed under a canopied space in the middle, enclosed by curtains and cushioned with blue silk.

Also Monsieur Frauquet dwells fondly on the lively times he had with the jolly and pretty ladies of Monsieur Bigot's court, at Quebec and Trois Rivieres.

But Philibert's death was to be avenged. The usual and most dramatic version of the legend is that his son, a boy of 11 years when the murder was committed, of austere disposition, brooded over purposes of revenge till he had arrived at manhood. It does not appear that he designed to include Bigot in his vengeance. Suddenly quitting Quebec all trace of him was lost for many months. Then his mother received a letter. "My dearest mother, we are avenged. My father's murderer is no more." Pursuing de Repentigny to the east, the young man had met him in the street of Pondicherry and killed him in the combat that instantly ensued.

Another story, heard by Hawkins in Quebec fifty years ago, differs widely from this. It states that the murdered merchant's brother coming out from France to settle his estate, became so bent on revenge that he pursued de Repentigny to Pondicherry and duly slew him.

Sceptical antiquaries, again, believe the main features of the legend to be pure fiction, obtaining form through the popular effort to account for the remarkable Chien d'Or and curious inscription. That the house from which the stone was removed to its present position belonged to a Philibert or Philiber, is, however, certain. When pulled down in 1871, the workmen found the following record on the corner-stone:

NICOLAS JAQVIN
dit Philibert
m'a pose 20 Aost
1735

I have found no morsel of proof that la Chien d'Or was not built into the house when completed in 1736. Rude sculptures akin to heraldic devices were not uncommonly placed over the doors of the bourgeoisie in the old time before us. If the Jaquin family were proud of a record signifying them to be good haters, the dog and inscription might easily be accounted for, and the assumption that the carving dates from 1736 would be very strong. In that case the tale of Bigot's annoyance thereby would fail, as he did not land in Quebec till 1748.

Without reference to the wicked Intendant's fate the story would be incomplete. Held responsible on his return to France for the disorganization and disaffection which had assisted the British conquest of Canada, Bigot was placed in the Bastille to await trial. Afterward, with a host of accomplices, he was charged with innumerable offenses, summed up again and again in the court record as monopoles, abus, vexations et prevarications – found guilty, stripped of all his stealings and sentenced to perpetual banishment from the kingdom.

One interesting incident of his travel was a petition of the mother and widow of the Marquis de Montcalm that Bigot should be punished for having libelled the dead hero in a justificatory memoir published by him on his return to France. The ladies demanded the memoir's suppression and Bigot's condemnation to pay a fine of 10,000 livres for the benefit of the poor of the Hotel Dieu. As he had already been beggared for the benefit of

the crown, the poor got nothing, but the court ordered the suppression of the injurious terms applied to Montcalm, in particular that of de Lateur (informer), and granted the ladies permission to publish the judgement, apparently at their own expense.

**Introduction to the
Second Report on Societe St-Jean-Baptiste de Willimantic
By Morris Krug and William J. Flynn
By Albert J. Marceau, #766**

In the last issue of the *Connecticut Maple Leaf*, the first or the January 1937 version of the report on Societe St-Jean-Baptiste is reprinted, and is on pages 140-6, running five and a half pages. In the original, it has eleven pages, double-spaced typed. In the current issue of the *Connecticut Maple Leaf*, the second or the February 1937 version of the report is reprinted, running seven pages. In the original, it is fifteen pages, double-spaced typed. The January report is incomplete for William J. Flynn wrote the following in the bibliography, "Note: Mr. Krug attended a meeting and consulted several members whose names I do not know. Since Mr. Krug has been ill, I have been unable to consult him in this matter." Also, the February report is incomplete, for the page of endnotes/bibliography is missing. I have searched the archival box at the Connecticut State Library three times, and I did not find the missing page of endnotes. The numbers in parenthesis are hand-written in the margins of the original manuscript, and I have attempted to postulate who or what is the source of the information, based upon cross-examination with the January 1937 version. Further explanation is given in my hypothetical endnotes.

On April 14, 1998, I spoke by telephone to the last recording secretary of Societe St-Jean-Baptiste de Willimantic, Alfred R. Cote of Willimantic. In an effort to combine a history of the society with genealogy, I asked him if the society had a list of all the members who died, for it was a mutual benefit organization to provide money for burial. I also hoped that the meeting minutes of the society still existed. He told me that Societe St-Jean-Baptiste had an archive room at St. Mary's Parochial School, but all flags, uniforms, and papers were destroyed in a fire when the school burnt down in 1953. (It saddens me to even write this fact.) Also in our conversation, I remarked on the age of the society, for it preceded St. Mary's Parish by 23 years. In response, he told me that Societe St-Jean-Baptiste donated five stained glass windows in the sanctuary of St. Mary's Church in Willimantic. While he noticed the day of the month, April 14, Mr. Cote remarked that it was the 40th anniversary of the death of Fr. Hormisdas Belec, who was an assistant pastor of St. Mary's in Willimantic. (Fr. Belec is mentioned in the January 1937 report on page 145, and his obituary is on pages 153-4 of the last issue of the *CML*.) He also told me that Fr. Belec has a bridge named after him in Occum, Connecticut. I asked him about the *Programme-Souvenir du Cinquantenaire de la Societe de Bienfaisance Ste. Jean-Baptiste de Willimantic, Inc. 1880-1930: Les 16, 17, et 18, Juin, 1930*, since it is mentioned in the bibliography of the January 1937 report, and he told me that he would send a photocopy of his booklet to me. A couple days later, I received the photocopy, and I was glad Mr. Cote sent to me, because I feared that I would never see a copy of the *Programme-Souvenir*. Before I spoke to Mr. Cote, I looked for

the booklet at the Windham Historical and Textile Museum in Willimantic, and the Willimantic Public Library to no gain. The history of the French-Canadians in Connecticut is not found in libraries or museums, but in the attics and closets in the houses of our relatives and friends.

On Saturday, August 1, 1998, I visited the St. Mary's Church in Willimantic, and saw the windows that Mr. Cote spoke about. The Catholic scenes they portray are, from left to right when facing the sanctuary, the Nativity, St. Ann, the Crucifixion, St. John the Baptist, and the Finding in the Temple. The only caption on each of the windows is "Don de la Societe de St-Jean-Baptiste." It was necessary for me to ask Fr. Lamoureux, an Oblat Father from Lowell, Massachusetts, who is depicted in the second window, a woman alone, standing in a Middle Eastern setting. He postulated that it is St. Ann, although St. Ann is usually depicted as holding the infant Virgin Mary, or standing next to the child Virgin Mary. Fr. Lamoureux's interpretation makes sense, for three of the windows depict scenes from the life of Christ, and two windows depict persons who prefigure the Virgin Mary, St. Ann, and Christ's mission and death, St. John the Baptist. Fr. Lamoureux also said that the style of the windows, which look like Tiffany glass, are common for stained-glass windows for the early Twentieth century. It is amazing to see the windows, and to think of how powerful Societe St-Jean-Baptiste de Willimantic once was over 70 years ago, and that it lasted until eight or nine years ago, according to Mr. Cote, in our conversation of February 2, 1998.

One of the most amazing aspects of Societe St-Jean-Baptiste is its connection to the local politics of Willimantic, which is emphasized a bit in the February version of the report. One of the founders of the society mentioned in an endnote in the last installment, on pages 147-8, is Hormisdas Dion, who was Mayor of Willimantic from 1924 to 1925. Two other members of the society who became Mayor of Willimantic are Pierre J. Laramee, from 1936 to 1942, and Florimond J. Bergeron, from 1950 to 1962. It is ironic that one would expect the influence the society to be strengthened in the 1950's when Florimond Bergeron was both Mayor of Willimantic and President of Societe St-Jean-Baptiste at its 75th anniversary in 1955, but the only celebration they had was a mass and a banquet. (See the reprint on page 172 of the last issue of the *CML* of the article, "St. Jean Baptiste Society Observes 75th Anniversary," *Willimantic Chronicle*, June 27, 1955.) One explanation for this phenomenon is found in the February report, for Krug and Flynn write, "Present day members differ from those of the past in age; they are all much older than formerly. The median ages today [1937] is over 50, and there are approximately 40 members who are over 70 years of age." Jump to 1955, assume that no members are gained, and no members are lost to death, and the median age is 68, and the 40 oldest members are at least 98. Of course this is a dramatic image, but the point is that because of the aging members and lack of enrollment of the young men, it is no wonder that by the 75th anniversary, the society could only have a mass and a banquet.

In the January 1937 report, there are several references to the 50th anniversary of the society, hence the reason for the reprints of the *Willimantic Daily Chronicle's* reports on the 25th, 50th, and 75th anniversaries of the society. In this issue, the reports on the celebration of St. John the Baptist Day 1913 is reprinted because of the reference to "Old Home [and School] Week" in 1915. (See paragraph 27 on page 252.) For the years 1913 to 1925, I examined each role of microfilm of the *Willimantic Daily Chronicle* for the festivities of June 24, and only 1913 has the celebration of St. John the Baptist Day. Part

of me is convinced that Old Home and School Week was organized as a response to the Franco-American St-Jean-Baptiste Day, especially because the American Thread Company closed its mills for the day. The host culture would not want a sizable ethnic minority to gain cultural prominence in its city.

The prejudices of Morris Krug and William J. Flynn are more pronounced in the February report than the January report, and it is obvious that Krug and Flynn are not Catholic. Beginning in the fortieth paragraph of the February report on page 254, the authors describe the role of the priests in the society, and the French-Canadian community in general. I doubt that the members of Societe St-Jean-Baptiste saw their priests as having a "supremely autocratic position," and that they would describe their relationship with their priests as one of "superstitious awe." Three facts alone confirm my theory, the priests did not organize the society in 1880, no priests are mentioned in the incorporation document in 1897 (found in the Connecticut General Assembly's *Special Laws of Connecticut, Vol. 12, 1895-1897*), and it preceded the Franco-American parish, St. Mary's, by 23 years. In a sense, Krug and Flynn wrote from the English speaking, and Protestant culture, which they saw as democratic, viewing the French speaking, Catholic culture, which they saw as semi-feudal.

Notation

As practiced in the last issue, the centered, bold face text beginning with "Connecticut State Archives," is the designation for where to find the original copy of the report. Dr. Samuel Koenig, a sociologist from Yale University, led the Ethnic Groups Survey of the Federal Writers' Project in Connecticut, which was under the aegis of the Works Progress Administration. Hence the designation of "WPA - Ethnic Group Survey," for numerous ethnic groups were studied under this program in Connecticut. The last line, "Record Group 33, Box 87," is simply the State Library's cataloging system of the material. The next six lines, left justified in plain face, relate to the individual report. In the upper left hand corner of the original report, it simply has "French Canadians of Willimantic [return] Fraternal Benefit Organization [.]". All the other lines are self-explanatory, although "Dated," and "Stamped" need explanation. "Dated" refers to the date the authors wrote or typed on the report, and "Stamped" refers to the date the Federal Writers' Project Office clerk stamped on the report. Sometimes only one or the other is found on the report, but when they are both on the report, there is a lag-time from when the report was written, and when the office received it. Unlike the January report, the February report does not have an essay number. The next line of centered, bold face type is the title of the report, which is in all caps and underlined in the original. Also, the last word in the title in the original is abbreviated as "Incorp." but should be written either as "Incorporated" or abbreviated as "Inc." Thus, words, portions of words, or even sentences that appear in brackets, [brackets], mean that I have made an emendation to the original, as shown most notably in the hypothetical endnotes section. The original numbers for the now non-existent endnotes are in parenthesis, but are handwritten in the margins on the pages, so it is my judgement as to which sentence they belong. My notes are numbered consecutively and are in sub-case. The division of the report by the subheadings, "Development of the Society," and "Social Gatherings," are in upper-case and underlined in the original, have been retained in this reprint.

**Connecticut State Archives
WPA – Ethnic Group Survey
Record Group 33, Box 87**

French Canadians of Willimantic
Fraternal Benefit Organization
Authors – Morris Krug and William J. Flynn
Dated – February 1, 1937
Stamped – Feb 18 1937 Writers' Project
Handwritten in the upper left-hand corner - Revised Copy

St. Jean Baptiste Society, Incorp[orated].

The initiative to organize St. Jean Baptiste society cannot be traced to one man. Instead it was organized by a group of fifteen men, on May 30, 1880. The majority of the founders were mill workers, but among them were several merchants and tradesmen. The charter members, twenty-eight in number, was also composed, for the most part, of mill workers.¹ Part of Willimantic's French immigrant group, which then numbered about 1,300, these men opened the society to any French Canadian male between the ages of 16 and 45.² (1, 14)

Following are the aims and objectives as expressed in the constitution:

"The friends of the French Canadian nationality of Willimantic, keenly impressed with the advantages of association in general, and wishing to give to their countrymen far from the country of their birth, the chance to conserve a lasting memory in order to conform to the motto of the Province of Quebec, "I remember," have founded a Society of Beneficence destined to reunite them under the same fraternal laws.

"This act of acknowledgement will not stop them from recognizing and defending with loyalty the flag of the Great Republic, which is now their protector, and from striving to make their members, as many as possible, citizens of the United States.

"The Constitution and the Rules of the Society dedicate themselves in a firm and solid manner, through the means of an entrance fee and certainly monthly dues, to the principles of philanthropy and nationality contained in the preamble.³"

The members, believing their association would help establish them in the United States and would keep alive memories of their homeland, they adopted the motto: "S'aider les uns les autres⁴". (14, 17)

In Canada there was, and is, a similar organization, also called St. Jean Baptiste, which was founded by Ludger Duvernay and Sir George Etienne Cartier, in 1850, in the city of Montreal.⁵ This society was intended for the advancement of French Canadians on all foreign soils⁶, and its purpose was achieved through recognition of rights, and conservation of language, religion, and traditions. (14)

Although the local St. Jean Baptiste is similar to the Canadian organization in many respects, it cannot be considered a branch of the latter because it was formed independently by the French of Willimantic. Several of the local founders had been members of the original in Montreal, and patterned their society after it; they dedicated it to the conservation of language, religion, and traditions, and recognition of rights. But the Willimantic organization had one feature that was lacking in the Montreal society: it

was primarily devoted to encouraging and aiding its members to become citizens of the United States. (1)

Immediately prior to the organizing on May 30, 1880, an editorial appeared in an eastern Connecticut newspaper, denouncing the French-Canadians as the "Chinese of the East" because of their willingness to work long hours for low wages and because they roamed from town to town taking jobs wherever offered. It stated that the French standard of living was low and their living conditions deplorable. Resenting the comparison, yet realizing it held a certain measure of truth, an angry group of fifteen French Canadians assembled and proving to the community the true worth of the French.⁷ (1)

Therefore, they founded the organization, laying stress on citizenship in order to bring about the desired result. The founders, however, were prompted by another motive as well. The French were strangers in Willimantic, and thus were unfamiliar with local means of economic security, such as insurance. Hence, the organizers made their society a benefit association, as well as fraternal, and made arrangements to provide sick and death benefit funds for the members. (4)

According to Joseph Lefebvre, secretary and old member, St. Jean Baptiste did not imitate any local organization, nor did it adopt any features of the local societies. He attributes this to unfamiliarity with local societies, and to the fact that the original organization in Canada provided sufficient inspiration and example for all needs.

At first the new society held its meetings in the basement of St. Joseph's Catholic Church, which the French attended at that time. This church belonged to the other Catholics of the town, but was attended also by the French who had no parish of their own, and were not destined to have one until twenty years later.⁸ (3, 7)

DEVELOPMENT OF THE SOCIETY

For fifty-seven years St. Jean Baptiste has been in continual existence; it has never been disrupted, even for a short period.

Present heads of the organization differ from those of the past in that they are older men.⁹ (1) This is due to the fact that the average age of members is much higher than in early days. Officers are elected because of their interest and general capability, which they demonstrate by serving successfully on committees. Usually a member, who wishes to display his interest and ability, is placed on a committee. If his service is satisfactory, he will be selected for several other small units and thus given opportunity to prove himself. Eventually he can bring himself to the attention of other members and attain office. Then, too, officers, of late years, differ from those of the past in that they are outstanding in local civic affairs. There has been evidenced recently a tendency to elect to the executive post [,] men who have experience in city affairs and who are noted for their leadership socially. (3)

Present day members differ from those of the past in age; they are all much older than formerly. The median ages today is over 50, and there are approximately 40 members who are over 70 years of age. Younger men do not join the society because there is no provision made for a readjustment of dues according to age; all pay the same amount. French youths feel that it is unfair for them to pay the same amount as the older members, who have a much shorter time to live, and who will receive insurance when they die. The matter has been voted upon many times, but the members remain adamant; they will not lower the rate. (1,2)

Older members have not changed the dues or made any particular effort to gather young members because they feel that the latter, being different from oldsters, will form an opposing faction in order to effect changes within the society. These changes, of course, are not desired by the old members who feel that the youngsters are inclined to be too boisterous and destructive. The experiences of other organizations have proved that. According to the precedent of other societies, young and old members, when there is a wide difference in their ages, fail to agree in harmony. (2, 3)

The original constitution has been amended, especially as far as dues are concerned. Originally each member paid monthly dues of fifty cents. In 1897, however, when the first articles of incorporation were granted, the dues were raised to seventy-five cents per month. Later, in June 1913, the amount of incorporation was increased to \$20,000. In October 1919 the society realized that it would have to amend its constitution if it wished to keep pace with modern organizations. They had been, up to this date, charging monthly dues of seventy-five cents per month, and turning the proceeds over to a general fund. Now, however, they divided the funds into three classes: mortuary, beneficiary and administrative, with a new monthly contribution from each member of eighty-five cents. Of this amount thirty-five cents was given to each of the first two classes, mortuary and beneficiary, and fifteen cents to the administrative class. Under these regulations the society has done well, paying three hundred dollars upon the death of a member and sums of equal amount of sick benefits.¹⁰ (14, 17)

The only apparent discrepancies between the aims of the constitution and actual practice is the lessened emphasis on the making of citizens. This is probably due to the fact that most of the members are citizens already. There has also been evidence, in the last fifteen years, a tendency to lay less stress on religion that was formerly the case. Previous to the war the society was strictly in accord with the church which frowned upon such pleasures as dancing. But since the war the latter pastime has not only come into being but has attained a high measure of popularity at the society's gatherings. (11, 13)

Another change has occurred in their attitude toward the funerals of their members. In the early days when a member died it was customary for the entire society to attend the funeral and walk to the cemetery, even though it meant losing a day's work. In recent years, however, members have ceased attending the funerals of members en masse. Instead, a delegation of six is appointed to represent the society, by attending the wake and the funeral. This change in funeral attendance has been more marked from 1929 to the present, indicating that the reason is one of economic necessity; members fear that the loss of a day's work may cause them to lose their job. Besides, they are none to[o] anxious to sacrifice a day's pay. This would indicate, at least, a lessening of fraternal feeling for in the past members sacrificed work time for society activities regardless of the consequences. (2, 6)

Still another change has occurred in the celebration of St. Jean's day on June 24, birth date of the society's patron and a great national holiday in Canada, where shops and stores are closed on this occasion and the day given over to celebrating. Originally consisting of a gala parade and banquet on June 24, this once enthusiastic celebration, about twenty years ago, degenerated into a lesser series of July 4th ceremonies, when the society combined with the city of Willimantic in the observance of Independence Day. The reason for this is economic; the organization felt that an individual celebration on

June 24 of each year entailed too much expense. More recently, within the past six years, this custom of St. Jean's Day has disappeared except for a mass and sermon on St. Jean on the Sunday nearest [to] June 24th of each year. (1, 10)

St. Jean Baptiste society has not been forced to form separate branches for the youth, and neither has it any branch organization in the strictest sense of the word. In 1900, however, several of its members, desiring a more modern and progressive society, recruited a number totaling sixteen and formed a local branch, Conseil Florimond #74, of the national French organization, L'Union St. Jean Baptiste.¹¹ The fact that the national society was wider in scope and that it had provisions for child members who could obtain money for their education influenced St. Jean Baptiste members in seeking its formation. (5, 9)

St. Jean Baptiste is not national and neither is it bound to a mother organization. Instead, it is merely patterned in principle, tradition, and constitution after the original St. Jean Baptiste society in Quebec; no payment of dues or any such material tie binds the two. And the same holds true for the St. Jean Baptiste societies found in various American communities. Occasionally each sends delegates to a joint meeting or celebration, but not one of them considers itself a branch of a huge national organization. Each is separate and distinct, similar to the others only in purpose and ideals. (2)

In 1880 the French were members of St. Joseph's Catholic parish in Willimantic, so when the society was formed it held its meetings in the church auditorium. This place continued to house the society until 1903 when St. Mary's French Catholic parish was organized and a church and hall built. Since then, meetings have been held in St. Mary's hall, a structure better suited to accommodate the society. (1, 16)

As far as can be determined society members observe all American holidays with as much visible enthusiasm as the native residents. (8) Attired in flamboyant society uniforms, they have for years joined all holiday parades and marched with other organizations and military bodies. Apparently such turnouts are an indication of devotion to their adopted country. But it is very possible that the society was really actuated by other motives; they may have taken such occasions as opportunities to display their society strength; they may have been jealous of their racial pride and desirous of showing the other nationalities in town what the French could do toward matching the enthusiasm of the former. This, however, is a matter of conjecture, since all queries on the subject have met with indignant avowals of patriotism and interest in the United States. (12)

Joining the other nationalities in city celebrations, the members of this society have added a strong French flavor to local holiday festivities. Not only did they march in parades but they imported French speakers, priests, teachers, lawyers and journalists, to make addresses, along with other speakers, on subjects tending to show the relation of the French to the community, community, value of education, American citizenship, etc. (1, 3, 4)

Society members have always paraded and celebrated on Armistice Day, but the town has discontinued such local celebrations since 1930. (1, 8)

From 1915 to 1925 the city celebrated an annual Old Home Week, a reunion for all residents and former residents of Willimantic.¹² St. Jean Baptiste society joined wholeheartedly in this celebration, marched in the parade and imported speakers.¹³ (16)

Society members have observed these and other holidays in much the same manner of the natives, except that they brought of their own nationality. Then, too, they

usually held a banquet in the evening, which was more of a French ceremony, although attended by the local city officials and other guests on note who were not French. (15)

From 1880 to about 1900 their observance of holidays, as far as can be learned, was of an indifferent nature, but with a slightly growing interest as the years passed. Gradually, about the turn of the century, they came to take part in local celebrations and their enthusiasm increased with time. Since 1930, however, they have not made any outward demonstrations on holidays because the native Americans¹⁴ have neglected these celebrations, except perhaps for a very small parade on Decoration Day. (1)

Society members celebrate Thanksgiving and regard it in much the same manner as do the Americans.

Members of St. Jean Baptiste have evinced an increasing interest in local and state affairs as the years passed. Many have been elected aldermen. Joseph Lefebvre, current secretary, has been state representative from Windham for the past six years. Pierre Laramee, another member, is mayor of Willimantic and state senator from this district. (16)

Of interest is the fact that Pierre Laramee¹⁵, a member of this society, was the first French Canadian from Willimantic to be elected to the state legislature, 1918-1920. After him the following members of this society have been elected to the state legislative body: Joseph Lefebvre¹⁶, 1929 to present; Alphonse Chagnon¹⁷, 1923-25; Cyril Lamoureux¹⁸, 1931-33. Alexis Caisse¹⁹, a member and former president for twenty years, was one of the first French Canadian aldermen elected in the city. (15)

Seventy-five percent of the present members are Canadian born, and naturally they retain memories of their homeland; (1) now, however, their remembering are not as keen as those of the members of earlier days. Evidence of their attempts to stimulate and encourage Canadian ideals and aspirations can be found at their various celebrations when they have speakers who discuss the history of Canada, and the lives of such Canadian heroes as Cartier, Champlain, and Desormeau. These speakers are French Canadians, who speak in French, and who are men of note in their respective fields. Professor Arsene Croteau²⁰ of Conn. State College is a frequent speaker on Canadian history, and Canadian folklore and customs. Editors of the various French newspapers, teachers from Assumption College in Worcester, Mass., and various Frenchmen notable in public life among the other speakers who come here. No day is set aside for honoring the above-mentioned Canadian heroes, but they are known to all the members and regarded as outstanding men in their homeland's history. (ibid)

Of the Canadian holidays, the society is required by its constitution to celebrate St. Jean Baptiste day, which is a well known one in Canada. Coming on the 24th of June, this day, in the early years of the society, was the sign for a large celebration. Starting with a mass in the morning, the society followed with a parade, in uniform, and then adjourned to one of the local halls where they enjoyed a program of singing, music, and speeches. In the evening there was usually a large banquet. (15, 17)

After a number of years had elapsed, however, the society decided to celebrate this day on the 4th of July, which was for some years largely observed by the city of Willimantic. They joined with the native Americans in their celebration and thus observed both national holidays at the same time. This custom was continued until 1930, after which the city ceased to hold 4th of July celebrations. Then the society changed the date of celebration to the Sunday nearest [to] June 24th of each year, and the observance

came to be nothing more than a high mass in church and a sermon on St. Jean Baptiste. The reason for this falling off in interest in this celebration is said to be economic, for the society felt that the expenses were too great. This would seem to indicate a weakening in their national feeling for their homeland, since at one time that was considered more important than any expense entailed in the celebration. (1)

Another great Canadian celebration still observed is New Year's Day, which is regarded by the French as an even more important holiday than Christmas.²¹ St. Jean Baptiste society uses this occasion for an all day celebration in which they hold their initiations. After attending mass in the morning they adjourn to St. Mary's Hall and first hold a long business meeting, at which new officers are elected. Then each member has the privilege of bringing a friend, usually his wife, and the entire assemblage sings, listens to music, and watches plays, usually to noon, when a large dinner is had. Later, initiations commence and are viewed by all. The ceremonies are directed by two masked members who plague the neophytes with the usual ridiculous society initiation tricks, making them ride a goat, perform various acrobatics, etc. Dancing is now held in the evening; in former times, however, dancing was not allowed. This is about the only time in the year that dances are held by the society. The dances are typically American, with even the old Yankee square dance included. (2, 10)

After the society was formed in 1880, (8) uniforms were obtained for parade purpose, and members assembled for parade drill every Sunday after church. Parades, which merely consisted of marching in uniform, were held on St. Jean's day, and on American national holidays when the city held parades. With the passing years, however, this practice has died out, largely because of the infrequency of city parades. Marching is now done on large anniversary occasions, which are held every five years or so. (8, 3)

The society has been influential in perpetuating the French language, even among its American born members. For one thing their constitution requires the French language to be spoken exclusively at meetings; and in their plays and speeches the French language is also used. At the smokers, held once every three months, there is much informal singing of French songs, such as "Frere Jacques," "Les Hirondelle," and "Allouette." The society helps further to perpetuate the language by making a certain yearly donation to the French parochial school where the French language is taught. The result is that many of the present day children speak and write French better than their elders, who were uneducated and could neither write nor read, for the most part. (15)

Mr. Lefebvre, secretary of the society, states that no drives for funds have ever been made for any Canadian national cause. (1)

A notable difference from that of early days is the position of the priest, who although regarded as a good adviser, does not occupy the supremely autocratic position that once was his. He is merely chaplain of the society and not regarded with the superstitious awe of other days. He is treated more as an equal, not looked up to quite as much, and when he gives advice or makes suggestions he must advance good reasons as well; in former times his word was sufficient. This condition appears to have been brought about partially by the priests themselves. For one thing, younger priests have a more tolerant and broad-minded attitude toward religion and the society's activities. They no longer lay down rigorous laws and expect to have them obeyed; they are not as strict and as religious in every detail as were their predecessors. They mix more informally with the members, play games with them, and mingle socially. He is,

however, still regarded with a high measure of respect, and is looked upon as a man of education and intellect; as such his opinion is requested on many matters, but not his unqualified orders. (1, 3)

A member of the society stated rather bluntly that the priest "minds his own business now," and aside from his duties as chaplain is looked upon as another member.

Still another member, an older one and less educated than the former, admitted reluctantly that the priest's position is not what it once was, but assured us that he considered him in the light of an all wise adviser.

Another declared that he favored having the priest confine himself to his religious affairs, which was his job, and not bother with the society's doings.

SOCIAL GATHERINGS

At present there is only one big social gathering a year and that is on New Year's Day. Aside from this a smoker is held every three months. An occasional large celebration is held once every five or ten years, such as on the occasion of the fiftieth anniversary which was observed in 1930. (1)

The smokers are merely informal affairs, during which the members simply gather, smoke, and drink beer. The members prefer this type of get together since they are for the most part rather old. They spend their time between drinks telling jokes and swapping stories in American fashion. These smokers differ from the past in that the participants speak English except, perhaps, for several of the real old ones who cling to their native French. (ibid)

On New Year's Day the society has its largest yearly celebration. At this celebration, described above, they have speakers who speak on such topics as: Canada, Schools, Societies, the United States, Naturalization, the French Language, the necessity of Conventions, the Young French Americans, and the French American Press. (15)

After supper dancing is held. This dancing is entirely American with American jazz, and American dance steps. This differs from that of the past, in that originally no dancing was allowed. The priest who kept an eye on such social affairs simply would not permit it, for the French religion at that time frowned upon dancing. After the war, however, dancing finally came into vogue, but a measure of strictness pervaded all such affairs. The priests, though allowing dancing, maintained a stern censorship over it, noting especially the way partners held each other. From that time until the present the change has been gradual until for the past seven or eight years, one can detect no differences in their dances from the American. The old American square dance with prompter is also very popular at society affairs. (1, 11, 13)

[Hypothetical Endnotes]

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certaines contributions mensuelles, les principes de philanthropie et de nationalité contenus dans le préambule.”

- Notice that the two paragraphs in the English quotation marks, which is the way they appear in the original, are translated into three paragraphs in the report by Krug and Flynn. Also, notice that the report’s version is not a direct translation, for the first sentence of the second quoted paragraph translates as “This act of acknowledgement will not stop them from recognizing and defending with ferocity the flag of the Great Republic which is now their protection, and striving to make all of their members good citizens, loyal to the Constitution of the United States.” It would be interesting to know the reason the reference to the U.S. Constitution was dropped in the translation.
- In comparison to the January report, the same three paragraphs appear on page 141 of the last issue of the *CML*. The source that is given in the January report is the *Programme-Souvenir*, which would lead one to think that source 14 in the February report is the *Programme-Souvenir*, but Krug and Flynn must have taken the text from a translation, which appears in the “Constitution and Rules of the Society of Beneficence, St. Jean Baptiste, Inc.”
- 4. The motto of Societe St-Jean Baptiste is found on the title page of the booklet, *Programme-Souvenir du Cinquantenaire de la Societe de Bienfaisance Ste. Jean-Baptiste de Willimantic, Inc. 1880-1930. Les 16, 17, et 18, Juin, 1930*. In comparison with the January report, the phrase, “they adopted the motto: “S’aider les uns les autres”., (note the reversal of the quotation marks and period which appear in the original), appears on page 141 of the last issue of the *CML* in the third paragraph from the top.
- 5. The date Krug and Flynn give for the foundation of the first Societe St-Jean-Baptiste is wrong, for it is 1834 in Montreal by Ludger Duvernay. Source: Gerard J. Brault, *The French-Canadian Heritage in New England*, (Hanover, NH: University Press of New England, 1986), p. 76.
- 6. The phrase, “This society was intended for the advancement of French Canadians on all foreign soils...” appears on page 141 of the last issue of the *CML* in the bottom paragraph, in the fourth line.
- 7. The notorious image of the French-Canadians as the Chinese of the East comes from the *Twelfth Annual Report* of the Massachusetts Bureau of Statistics of Labor written by Commissioner Carroll D. Wright, and published in 1881. To quote from the report, “the Canadian French are the Chinese of the Eastern States. They care nothing for our institutions, civil, political, or educational. They do not care to make a home among us, to dwell with us as citizens.... [...] They will not send their children to school if they can help it, but endeavor to crowd them into the mills at the earliest possible age.¹” Obviously Joseph Lefebvre, whom I believe is signified as endnote number one, is correct in the ideology of Societe St. Jean Baptiste to answer the prejudice against the French-Canadians, but his timing is wrong, for the Wright report was published after Societe St-Jean Baptiste was formed. It is possible that the phrase, “Chinese of the East,” was used in the newspapers before Wright’s report, but it is difficult to find the original source because Krug and Flynn write “an eastern Connecticut newspaper,” and not a specific name of a newspaper.
- Source: Brault, pp. 67-8.

however, still regarded with a high measure of respect, and is looked upon as a man of education and intellect; as such his opinion is requested on many matters, but not his unqualified orders. (1, 3)

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Endnote Paragraph

1. Source number 1 is found in paragraphs 1, 8, 9, 14, 15, 20, 23, 25, 29, 33, 35, 39, 40, 44, 45, and 47. I believe the identity of the source is Joseph Lefebvre since Krug and Flynn write in paragraph 39, "Mr. Lefebvre, secretary of the society, states that no drives for funds have ever been made for any Canadian national cause. (1)"
2. Paragraphs 15, 16, 19, 22, and 36.
3. Paragraphs 12, 14, 16, 25, 37, and 40.
4. Paragraphs 10, and 25.
5. Paragraph 21.
6. Paragraph 19.
7. Paragraph 12.
8. Paragraphs 24, and 37.
9. Paragraph 21.
10. Paragraphs 20, and 36.
11. Paragraphs 18, and 47. Sources 11 and 13 have identical paragraphs, numbers 18 and 47. Both paragraphs are about social events sponsored by the society, and the clergy's attitude towards dancing. The same topics are covered in the January version of the report, paragraphs 18 and 23 on pages 143 and 145 of the last issue of the *CML*, and J.D. LaBelle is given as the source. So, it is likely that J.D. LaBelle is the source for either endnote 11 or 13 in the February version of the report.
12. Paragraph 12.
13. Paragraphs 18, and 47.
14. Paragraphs 1, 6, 7, and 17. Sources 14 and 17 share two common paragraphs, 6 and 17, both of which appear in the January 16, 1937 version of the report, although slightly altered. (See pages 141 and 143 of the last issue of the *Connecticut Maple Leaf*.) I believe that source 14 is the by-laws of Societe St-Jean-Baptiste, for the preamble of the WPA Ethnic Groups Survey Report entitled, "Constitution and Rules of the Society of Beneficence, St. Jean Baptiste, Inc." has the same text as paragraphs 3, 4, and 5 of the "St. Jean Baptiste Society, Incorp[orated]" report.
15. Paragraphs 28, 32, 33, 34, 38, and 46. I believe the identity of source 15 is Arsene Croteau, who is mentioned by name in paragraph 33. Since he was a French teacher, my hypothesis is supported by paragraph 38 where the topic of education is mentioned, and number 15 is given as the source. Further evidence is that number 15 is the source in paragraph 46, where Krug and Flynn write, "speakers ... on such topics as... the French American Press." In the report on Union des Franco-Americains du Connecticut by Flynn and Krug, entitled "32nd Convention of the Union of Franco-American Societies of Connecticut," Arsene Croteau is listed as a speaker on "The Press." See "32nd Convention of the Union of Franco-American Societies of Connecticut" reprinted in the *Connecticut Maple Leaf*, Volume 8, Number 1, pp: 85-6.
16. Paragraphs 23, 27, and 31.
17. Paragraphs 6, 17, and 34. I believe that source 17 is the *Programme-Souvenir du Cinquantenaire de la Societe de Bienfaisance Ste. Jean-Baptiste. Willimantic, Inc. 1880-1930. Les 16, 17, et 18, Juin, 1930*. In paragraph 6, the society motto is given, "S'aider les uns les autres," is found on the title page of the booklet. Paragraph 17 is a rewrite from paragraph 13 of the January version of the report, (See page 143 of the

last issue of the *CML.*), and the January version has an endnote where the booklet is given as the source. Paragraph 34 is about the society's celebrations, and the last major last celebration for the society was its fiftieth anniversary, which is the reason the booklet came into existence.

**Notes to the report dated February 1, 1937,
"St. Jean Baptiste Society, Incorp."**

By Albert J. Marceau, #766

1. Societe St-Jean Baptiste de Willimantic was organized in two phases. The first phase was the initial formation on May 30, 1880, and the second phase was on May 5, 1987 when it was formally incorporated in the State of Connecticut.
2. In the fourth paragraph of the January 16, 1937 version, which appears on page 141 of the last issue of the *Connecticut Maple Leaf*, the text reads, "Membership was limited to French Canadian men above twenty-one years of age. At that time, the immigrant group of French-Canadians number[ed] about 1,400." Obviously, there are two contradictions. For the first contradiction, Article III, Section 3 of the "Constitution and Rules of the Society of Beneficence, St. Jean Baptiste, Inc.,¹" states that the new member "... shall have attained the age of fifteen years and shall not have exceeded that of 45 inclusively." Thus, the February 1, 1937 version appears to be correct. As for the French-Canadian population in Willimantic in 1880, the numbers given in the two reports appear to be an estimate. Source: "¹Constitution and Rules of the Society of Beneficence, St. Jean Baptiste, Inc." (Stamped Mar 2 1937 Writers' Project.) Connecticut State Archives, WPA Ethnic Groups Survey, Record Group 33, Box 87.
3. Morris Krug and William J. Flynn wrote their history of the organization based upon the work done by other men, that is, members of Societe St-Jean-Baptiste de Willimantic. Alphonse Chagnon wrote a history of the organization entitled, « Esquisse Historique de la Societe St. Jean Baptiste de Willimantic, » in the unnumbered booklet, *Programme-Souvenir du Cinquantenaire de la Societe de Bienfaisance Ste. Jean-Baptiste de Willimantic, Inc. 1880-1930: Les 16, 17, et 18, Juin, 1930*. On the second page of the history, Alphonse Chagnon wrote,
 - Si nous ouvrons le premier livre de Constitution, nous y trouvons ceci dans le préambule qui a été un peu allongé dans une révision subséquente, mais avec la meme substance :
 - "Les amis de la nationalité canadienne-francaise de Willimantic, vivement pénétrés des avantages de l'association en général, et voulant donner a leurs compatriotes loin du pays de leur nuissance, l'occasion d'en conserver un souvenir durable, pour se conformer au motto de la Province de Québec, "Je me Souviens", ont fondé une Société de Bienfaisance destinée a les reunir sous les meme lois fraternelles.
 - Cet acte de reconnaissance ne les empechera pas de reconnaitre et défendre avec fierté le drapeau de la Grande République qui est maintenant leur protection, et de s'efforcer de faire de tous leurs membres autant de citoyens intègres et loyaux a la Constitution des Etats-Unis. La Constitution et les Reglements de la Societé consacrent d'une maniere solide et permanente, au moyen d'un prix d'entrée et de

certaines contributions mensuelles, les principes de philanthropie et de nationalité contenus dans le préambule.”

- Notice that the two paragraphs in the English quotation marks, which is the way they appear in the original, are translated into three paragraphs in the report by Krug and Flynn. Also, notice that the report's version is not a direct translation, for the first sentence of the second quoted paragraph translates as “This act of acknowledgement will not stop them from recognizing and defending with ferocity the flag of the Great Republic which is now their protection, and striving to make all of their members good citizens, loyal to the Constitution of the United States.” It would be interesting to know the reason the reference to the U.S. Constitution was dropped in the translation.
- In comparison to the January report, the same three paragraphs appear on page 141 of the last issue of the *CML*. The source that is given in the January report is the *Programme-Souvenir*, which would lead one to think that source 14 in the February report is the *Programme-Souvenir*, but Krug and Flynn must have taken the text from a translation, which appears in the “Constitution and Rules of the Society of Beneficence, St. Jean Baptiste, Inc.”
- 4. The motto of Societe St-Jean Baptiste is found on the title page of the booklet, *Programme-Souvenir du Cinquantenaire de la Societe de Bienfaisance Ste. Jean-Baptiste de Willimantic, Inc. 1880-1930. Les 16, 17, et 18, Juin, 1930*. In comparison with the January report, the phrase, “they adopted the motto: “S’aider les uns les autres”., (note the reversal of the quotation marks and period which appear in the original), appears on page 141 of the last issue of the *CML* in the third paragraph from the top.
- 5. The date Krug and Flynn give for the foundation of the first Societe St-Jean-Baptiste is wrong, for it is 1834 in Montreal by Ludger Duvernay. Source: Gerard J. Brault, *The French-Canadian Heritage in New England*, (Hanover, NH: University Press of New England, 1986), p. 76.
- 6. The phrase, “This society was intended for the advancement of French Canadians on all foreign soils...” appears on page 141 of the last issue of the *CML* in the bottom paragraph, in the fourth line.
- 7. The notorious image of the French-Canadians as the Chinese of the East comes from the *Twelfth Annual Report* of the Massachusetts Bureau of Statistics of Labor written by Commissioner Carroll D. Wright, and published in 1881. To quote from the report, “the Canadian French are the Chinese of the Eastern States. They care nothing for our institutions, civil, political, or educational. They do not care to make a home among us, to dwell with us as citizens.... [...] They will not send their children to school if they can help it, but endeavor to crowd them into the mills at the earliest possible age.¹” Obviously Joseph Lefebvre, whom I believe is signified as endnote number one, is correct in the ideology of Societe St. Jean Baptiste to answer the prejudice against the French-Canadians, but his timing is wrong, for the Wright report was published after Societe St-Jean Baptiste was formed. It is possible that the phrase, “Chinese of the East,” was used in the newspapers before Wright’s report, but it is difficult to find the original source because Krug and Flynn write “an eastern Connecticut newspaper,” and not a specific name of a newspaper.
- Source: Brault, pp. 67-8.

8. To be exact, 23 years later, in 1903 when St. Mary's Parish was formed.
9. The phrase, "Present heads of the organization differ from those of the past in that they are..." appears in the January report on page 142 of the last issue of the *CML* in the opening of the second paragraph after the subheading, "Development."
10. The text, "into three classes...sick benefits." is the same text found in the January 1937 report in paragraph 13 of page 143 of the last issue of the *CML*.
11. Krug and Flynn make a couple errors in the dating of the organizations. Societe St-Jean-Baptiste de Willimantic formed on May 30, 1880. Union St-Jean-Baptiste d'Amerique formed on May 7, 1900, and began as a collection of Societe St-Jean-Baptiste organizations across the United States. The local men's counsel in Willimantic of Union St-Jean-Baptiste d'Amerique, named Conseil Florimond No. 74, began on December 31, 1903, and the women's counsel, Conseil Ste-Cecile No. 113, began on September 14, 1904. Conseil Florimond was dissolved and its members were transferred to Conseil Ste-Cecile on June 1, 1969, and Conseil Ste-Cecile merged with Conseil Cremazie No. 196 of Moosup on June 6, 1994. Source: List of Counsels of Union St-Jean Baptiste, Woonsocket, Rhode Island, circa 1996. To call the main office in Woonsocket, dial 1-800-225-8752.
12. Morris Krug and William J. Flynn make two errors in the sentence. The correct name of the celebration is "Old Home and School Week₁," and it lasted from June 21 to 26, 1915. It was not an annual celebration, but grew out of the "Old Natchuagers" celebration in 1905₂, and a celebration was planned to happen in 1925₃, but the 1925 Strike in Willimantic against the American Thread Company killed that idea. An estimate of 15,000 people saw the Old Home and School Week Parade, and former President Taft gave a speech at the event.₄
 - Sources: ¹"Thursday Was A Big Day for Willimantic," *Willimantic Daily Chronicle*, 25 June 1915, p. 1, col. 6. ²Allen B. Lincoln, ed., "Windham County's Biggest Celebration," *A Modern History of Windham County Connecticut* (Chicago: S.J. Clarke Publishing Co., 1920), p. 945. ³Lincoln, pp.952-3. ⁴"Thursday... Willimantic," p. 1, col. 6.
13. Krug and Flynn are correct that the "St. Jean Baptiste society joined wholeheartedly in this celebration..." The following are extracts from the report, "Thousands of People Saw Big Parade," *Willimantic Daily Chronicle*, Thursday, June 24, 1915, p. 1, cols. 6-7, p.8, col. 3. Reprinted courtesy of the *Willimantic Chronicle*.
 - From page one, column six: "This is also St. John's Day, and this with the celebration of the big day of Old School and Home Week was combined and in both the French people of the city made a record for themselves."
 - From page one, column seven: "The French division, that of the federated societies of the parish together with the pupils of St. Mary's school over a thousand in number formed in the yard of St. Mary's school. In addition there were four floats in line those of Counsil [Conseil] Florimond, Choral Society, St. Jean Baptiste and St. Mary's Alumni. In addition there was two independent floats in this division, one representing a blacksmith shop by Theodore Loiselle and one by William Mathieu of Columbia, a farm wagon."
 - From page eight, column three: "The French division formed at St. Mary's School and marched up Valley to Walnut street. This was as follows: Marshal A.J. Martineau and aides, New London Band, Garde Florimond and float, School children,

St. Mary's School float, School children and graduates, Les Artisans, Foresters, Court St. Mary, Choral Society, float, Tubb's Band, A.C.T.F.A. Garde, St. Jean Baptiste Society and float, delegation St. Mary's parish, Naturalization Club, Invited guests in hacks, Clergy in hacks.

- ◆ A second report on the Franco-American participation in the Old Home and School Week is found in the next day's paper, "Thursday Was A Big Day for Willimantic," *Willimantic Daily Chronicle*, Friday, June 25, 1915, p. 1, col. 7. The following extraction is reprinted courtesy of the *Willimantic Chronicle*.
- ◆ "The fourth division was in numbers and length the largest in the parade and was made up of the Federation of French societies with school children of St. Mary's Roman Catholic parish. There was close to a thousand parading in this division. The marshal of the division was Aime J. Martineau and it was well equipped with music, having two bands. The Konomuc band of New London led the division followed by Garde Florimond, Captian Theodore Morrisette. The Garde passed the reviewing stand marching in the shape of a cross and were given much applause. Conseil Florimond was represented with a handsome float in which were a number of young ladies dressed in white. Then came the first division of school children two hundred strong, after which came the float of the Alumni of the school in which was a portion of the last graduating class of the school. Then came the second division of school children, 350 in number. Les Artesans [Artisans], another society, were represented in large numbers. Then came St. Mary's Court of Foresters. The float of the Choral society of the parish came next and was one of the prettiest in the parade. The St. Jean de Baptiste societies came next about two hundred in number. The first was that of the A.C.J.F.A. association after which came the senior society, the old Ste. Jean de Baptiste society and float. This float had a number of people in it including little Leonard Caisse who represented St. John as a boy with a little lamb, depicting the early life of the patron saint of the parish.
- ◆ Delegations then came in hacks from St. Mary's parish and the French Naturalization club. Rev. J.J. Papillon, Rev. Charles J. Lemieux and Father Rioux rode in another hack.
- ◆ The floats came next, one being that of William Mathieu of Columbia, representing a farm yard with a sign attached which read "Long live America." Mr. Mathieu's family were in the float including six children, two of which were twin babies which Mrs. Mathieu held in her lap. This float was given an ovation all along the line. A float representing a blacksmith shop in operation was engineered by the Theodore Gallipeau, the Center street blacksmith."
- A third report on the Franco-Americans at the Old Home and School Week is found in the *Willimantic Daily Chronicle*, Friday, June 25, 1915, p.3, col. 4. Reprinted courtesy of the *Willimantic Chronicle*.
- **French Societies Held A Banquet. Splendid Program Enjoyed at Center Street Armory Thursday.**
- The banquet of the Federated societies connected with St. Mary's parish, held at the Center street armory Thursday, was attended by about 500 of the parishioners. A fine program was carried out followed by the banquet.
- The address of welcome was delivered by the president of the Federated societies, Hormisdas Dion. The Choral society then sang a selection, "The Land." Charles

Belair of Taftville favored with a fine tenor solo, "The Song of the Harp." Miss Florina Bacon of Arctic, R.I., gave a declamation. A potpourri of Canadian airs arranged by Joseph F. Gaudreau, director of the Choral society, was then sung by the latter. A well rendered piano solo by Miss A. Frejeau of Taftville came next. Joseph F. Gaudreau followed with a vocal solo, "The Charity." The Choral society then favored with a selection, "Glory to the Supreme Power."

- The banquet was then served which was prepared by the ladies connected with the societies of the parish, which was excellent. At the close of the banquet remarks were made by the pastor, Rev. J.J. Papillon and Rev. M. Rioux of Meriden. The closing number of the program was an able address on "Fidelity" by Attorney Eugene L. Jailbert [Jalbert] of Woonsocket[, R.I.] Mr. Jalbert told his hearers to always respect the day and to be ever faithful to the teachings of the church and the laws of the country and to become good citizens.
 - Miss Bacon's recitations were excellent and deserving of much praise. The young lady responded to several encores. The affair was handled by two members from each of the organizations of the Federated societies.
14. Notice the use of the term "native Americans" here refers to the people we now call WASPs, White, Anglo-Saxon, Protestants, the dominant ethnic group of the United States. Of course, the contemporary use of "Native Americans" refers to the people who were then called "Indians," which recalls the confusion of early European explorers who thought that they were somewhere in India. To further complicate the issue of ethnic labels and political correctness, the contemporary immigrants from India to the United States do not call themselves "Indian-Americans" but "Asian-Americans" which is extremely vague, since Asia is the largest continent on the planet, and the term includes Chinese-Americans, Mongolian-Americans, et cetera. Notice also that the term appears six paragraphs later.
15. Since the obituary of Pierre Laramée is found in the last issue of the *CML* on page 152, the following excerpt is from the *Willimantic Daily Chronicle*, Tuesday, January 3, 1939, p. 1, col. 1. Reprinted courtesy of the *Willimantic Chronicle*.
- **Laramée Is Slated for High Position**
 - "Hartford, Jan. 3 – (U.P.) – Connecticut's General Assembly opens its 1939 session tomorrow, prepared to consider, for the first time in eight years, the recommendations of a Republican governor.
 - Governor-Elect Raymond E. Baldwin, 45, little more than half the age of Democratic Governor Wilbur L. Cross, whom he succeeds, was expected today to make several major proposals in the inauguration message he will deliver to a joint session of the legislature tomorrow afternoon.
 - Republicans, as usual, controlled the House about four to one. They were expected also to organize the Senate in the morning session, preceding the inaugural parade. Thus, for the first time since 1930, Republicans have practically all the major political offices and controlled the Assembly.
 - [...] Scheduled for leadership were: [...] In the Senate: ...Democratic president pro tempore: Senator Pierre J. Laramée, Willimantic."
16. The following report is from the *Willimantic Daily Chronicle*, Monday, May 22, 1939, page 1, columns 7-8. Reprinted without photograph of Joseph A. Lefebvre. Reprinted courtesy of the *Willimantic Chronicle*.

- **Joseph A. Lefebvre Removed by Death – One of the Most Prominent French-Canadian Residents of State, Serving Fifth Term as Representative in General Assembly. – Chairman of Town Board of Assessors.**
- Joseph A. Lefebvre, 69, one of the most prominent French-Canadian residents of the state, died early this morning at his home, 13 Spring street, after an extended illness. He was a representative from this town to the General Assembly and had served four previous terms in the legislature. He was elected to the town board of assessors for three terms and at the time of his death was chairman of the board. He was a Democrat in political affiliation. Mr. Lefebvre was born in St. Hugues, Canada, July 6, 1869, a son of Pierre and Julie (Fafard) Lefebvre, and leaves his wife, Mrs. Antionette Lefebvre; three daughters, Mrs. Eugene J. Dion and Mrs. James J. Lee of this city and Mrs. George Rocheleau of Jewett City; two brothers, Alphonse and Xavier Lefebvre of Montreal, Canada; three sisters, Mrs. Cyphrien Farfard and Miss Thais Lefebvre of Montreal and Mrs. Anna Pigeon of St. Madelaine, Canada; and twelve grandchildren.
- He was a devoted member of St. Mary's church and had resided in this city for the past 32 years. He was a former state president of the Federation of French Societies and held membership in the League of the Sacred Heart, Conseil Florimond No. 74, l'Union St. Jean Baptiste d'Amerique, the St. Jean Baptiste Society, Les Artisans, and the French Civic and Social Club. Of the last mentioned organization, he was the first president. In fact, he at one time was presiding officer of all the local organizations to which he belonged.
- ◆ The following obituary of Joseph A. Lefebvre is from the *Willimantic Daily Chronicle*, Wednesday, May 24, 1939, page 4, column 3. Reprinted courtesy of the *Willimantic Chronicle*. For the sake of consistency from the last article, the spelling of "Lefebvre" is continued in this reprinting of the obituary, although the name is spelled "Lefevbre" only in the obituary.
- ◆ **Obituary – Joseph A. Lefebvre**
- ◆ State Representative Joseph A. Lefebvre went to his last resting place today. The funeral cortege formed at his late home, 13 Spring street, and there was a solemn high mass of requiem in St. Mary's church at ten o'clock. Among those in attendance at the funeral were J. Walter Darley, secretary of the Democratic state central committee, State Senator Asa R. Scranton of Woodstock, Representatives Mrs. Margaret C. Hurley of this city, T. Emmett Clarie and James McMerriman, both of Killingly. State Senator Pierre J. Laramée was prevented from serving as a bearer by illness. The state legislature adjourned yesterday out of respect to the memory of Mr. Lefebvre. Right Rev. Monsignor J.J. Papillon was celebrant of the funeral mass, during which there was a special musical program with Mrs. Joseph F. Gaudreau at the organ. Rev. Leo J. Picher was deacon of the mass and Rev. Roland Guilmette sub-deacon. As an entering hymn, Edward T. Rocheville rendered "Miserere." At the offertory, Mrs. Alfred Denault was heard in "Pie Jesu" and as a waiting hymn Joseph F. Gaudreau sang "Adieu." Other soloists during the services were Arthur Bernier of New Brit- Arthur Boucher. [Error in the original.] The bearers were Arthur Bernier of New Britain, state president of the Franco-Americans, Town Clerk J. Francis Moriarty representing the city and town officials, Julien Vertefeuille from the French Civic and Social Club, J.D. Labelle from Conseil Florimond No. 74,

l'Union St. Jean Baptiste d'Amerique, Joseph Marrotte from Les Artisans and Omer Lafontaine from the League of the Sacred Heart and the St. Jean Baptiste Society. All the local organizations with which the deceased was affiliated were represented at the funeral and there were delegations from the home offices of l'Union St. Jean Baptiste d'Amerique and the Franco-Americans of Connecticut. Gold State Auxiliary was also represented at the funeral. Burial followed in the family plot of St. Joseph's cemetery where the three priests who sang the mass officiated at a committal service. The funeral cortege was led by marching delegations made up of city and town officials and the various local organizations to which Mr. Lefebvre belonged.

17. The following report is from the *Willimantic Daily Chronicle*, Thursday, March 10, 1932, page 1, column 8. Reprinted courtesy of the *Willimantic Chronicle*.

- **Alphonse L. Chagnon – Prominent French-American Resident Ill but Weak**
- Alphonse L. Chagnon, 69, retired and well-known French-American resident, died yesterday afternoon at 4:35 o'clock at his home, 80 Turner street, after an illness of a week starting from the grippe. The deceased had formerly been engaged in the grocery business here for 20 years, once under the partnership name of Chagnon & Bacon, and retired in 1916.
- He was born in Vercheres, Canada, November 1, 1862, a son of Alphonse and Julie (Guertin) Chagnon; and leaves his wife, Mrs. Sophrenie (Lessard) Chagnon; one son Antonio A. Chagnon of this city; a brother George Chagnon of Montreal, Canada; and four sisters, Mrs. Charles H. Girard of this city, Mrs. Albina Cadotte of St. Hyacinthe, Canada, Mrs. J.R. Roy of Contre-Coeur, Canada, and Mrs. William Monastesse of Montreal.
- Mr. Chagnon came to this city in 1892, prior to which he received his bachelor of arts degree after an eight-year classical course at St. Hyacinthe College. He also received his bachelor of laws degree following a four-year legal course at Laval University in Montreal.
- The deceased was a devout member of St. Mary's parish, which he served as trustee. He held various offices in the St. Jean Baptiste Society and Conseil Florimond, l'Union St. Jean Baptiste Society. He was also president of the Sacred Heart League of the parish and treasurer of the Federation of French societies. Mr. Chagnon was a member of the city board of assessors for four years and represented the town of Windham in the state legislature for two terms.
- Note from the editor: On page 18 of *Guide Franco-Americain 1922*, the following sentence appears at the end of the entry for Alphonse Chagnon, "Son fils adoptif Antonio fut marin et soldat durant la grande guerre." This translates as "His adopted son Antonio was a sailor and a soldier during the Great War." Source: Albert A. Belanger, *Guide Franco-American 1922*, (Fall River, MA: Albert A. Belanger, 1922), p. 18.
- ◆ The following notice to the members of Societe St-Jean-Baptiste de Willimantic is from the *Willimantic Daily Chronicle*, Friday, March 11, 1932, page 4, column 1.
- ◆ Members of St. Jean Baptiste Society, Inc. are requested to meet tonight at 8 o'clock at their rooms to go to the home of late Brother Alphonse Chagnon. – Adv.
- The following obituary of Alphonse Chagnon is from the *Willimantic Daily Chronicle*, Saturday, March 12, 1932, page 4, column 3. Reprinted courtesy of the *Willimantic Chronicle*.

- **Obituary - Alphonse L. Chagnon**
- The funeral of Alphonse L. Chagnon was held this morning with services at his late home, 30 Turner Street, followed by a solemn high mass of requiem in St. Mary's church at 9 o'clock. Rev. J.J. Papillon was the celebrant of the mass; Rev. U. Bellerose of Putnam, deacon; and Rev. G.E.V. Belanger of Hartford, sub-deacon. Seated in the sanctuary during the services were Rev. Donat Cote of Hartford, Rev. E.A. Mathieu and Rev. Ubald Laurion. There was special singing by the church choir with Mrs. Joseph F. Gaudreau at the organ. Delegations from the Bureau General of l'Union St. Jean Baptiste d'Amerique from Woonsocket, R.I. attended the funeral as well as delegations from the Federation of Franco-American Societies of New England, Union of the Franco-Americain of Connecticut, League of the Sacred Heart, St. Jean Baptiste Society and Conseil Florimond No. 74, l'Union St. Jean Baptiste d'Amerique. Burial took place in the family plot of St. Joseph's cemetery. A committal service was conducted at the grave by Father Papillon, assisted by Rev. Fathers Bellerose, Mathieu and Laurion. The pall bearers were Alexis Caisse, Sr., Napoleon Bacon, Napoleon Gingras, Adolphe Vaillant, Joseph Lefebvre and Alphonse D'Auteuil.
- 18. The following report is from the *Willimantic Daily Chronicle*, Tuesday September 2, 1947, page 1, column 3, and page 4, column 8. Reprinted courtesy of the *Willimantic Chronicle*.
- **Cyril A. Lamoureux Dies At Hospital – Former Clothing Merchant Held Several Public Offices**
- Cyril A. Lamoureux, 65, of 18 Willowbrook street, widely known local resident, died late yesterday afternoon at the Windham Community Memorial Hospital. He was born in Coaticook, Canada, July 13, 1882, a son of Felix and Celina (Parent) Lamoureux, and leaves his wife, Mrs. Delima (Caillouette) Lamoureux; one daughter, Mrs. Alexis Archambault; two grandchildren, Pierre and Philip Archambault, all of this city; a brother, Henry Lamoureux of Southbridge, Mass.; a sister, Mrs. A.F. Crandall of Oklahoma City, Okla.; and several nieces and nephews.
- The deceased had resided in this city 45 years and was at one time engaged in the clothing business. Prior to his death, he was employed by Emile Cote, who operates a package store on Jackson St.
- Mr. Lamoureux was a prominent Republican and served as tax collector, assessor and alderman here and was at one-time county sealer of weights and measures.
- He was a devout communicant of St. Mary's church and also affiliated with Les Artisans, Conseil Florimond No. 74, l'Union St. Jean Baptiste d'Amerique, St. Jean Baptiste Society, Willimantic Lodge No. 1311, B.P.O. Elks, and the Franco-American Civic and Social Club.
- ♦ The following obituary is from the *Willimantic Daily Chronicle*, Thursday, September 4, 1947, page 4, column 1. Reprinted courtesy of the *Willimantic Chronicle*.
- ♦ **Obituary – Cyril A. Lamoureux**
- ♦ The funeral of Cyril A. Lamoureux was held this morning at 68 Valley street, followed by a solemn high mass of requiem in St. Mary's church at nine o'clock. Rev. Henry L. Chabot was celebrant of the mass, during which there was a special musical program by the choir with Mrs. Joseph F. Gaudreau at the organ. Rev.

Lucian I. Siedzick served as deacon and Right Rev. Monsignor J.J. Papillon sub-deacon. Burial followed in the family plot of St. Joseph's cemetery where there was a committal service by Father Chabot. City and town officials attended the funeral as well as delegations of the various organizations with which the deceased was affiliated. Pall bearers were Attorney Harry S. Gaucher, Alderman F.J. Bergeron, former Mayor Pierre J. Laramee, Wilfred Lariviere, Benoit Archambault and Roderick Gaudreau.

19. The obituary of Alexis Caisse is reprinted in the last issue of the *CML* on pages 159-160.
20. A biography of Arsene Croteau appears in the last issue of the *CML* on page 92, and the following information is not a repeat. Arsene Croteau earned a Masters Degree from the Boston University Graduate School with his 1928 thesis, "*L'Habitant' canadien-francais d'apres certains ecrivains.*" He wrote three books with Arthur M. Selvi – *Belles lectures francaises* (1949), *Premieres lectures culturelles* (1952), and *Scenes de la vie francaise* (1964). He wrote one book with Luis M. Martinez, *Le Saint-Esprit* (1962). He wrote three books solo – *Lectures litteraires graduees* (1952), *Sainte Marie de Gaudaloupe: trente et un chapitres pour le mois de Marie* (1956), and *Premieres lectures culturelles* (1960).¹ He taught at the University of Connecticut and at Fairfield University, and died at the Lord Chamberlain Hospital in Stratford, Connecticut on September 2, 1990.² Sources: ¹OCLC Online Computer Library Catalog, Inc. (<http://bart.prod.oclc.org:3059>). ²"Arsene Croteau," *Waterbury Republican-American*, 11 September 1990, p. 4B, col. 1. For reference to find Mr. Croteau's date of death, I used Robert Bisailon's *Franco-American Biographies of the Greater Waterbury Area* (Waterbury, Conn.: Waterbury Publishing Co., 1993), pp. 81-2.
21. Krug and Flynn are correct about the importance of New Year's Day to the French-Canadians, but they do not mention its significance in the Catholic Church. In 1937, the Roman Catholic Church used the Tridentine calendar, and New Year's Day was the Circumcision of Our Lord and the Octave Day of Christmas, which followed the Jewish custom of circumcising the new born son eight days after his birth. Gerard Brault writes, "January 1 was one of the most important feasts of the year. The family gathered early at the grandparent's or parents' home, and the eldest son asked for the blessing."¹ Brault then describes the ceremony, which paralleled the closing of the Catholic mass. The grandfather or the father, like the priest at the end of mass, made the sign of the cross and said, "May God bless you in the name of the Father, the Son, and the Holy Spirit." The family, like the congregation at mass says, "And also with you," would respond, "May you have a good and happy year, good health, and paradise at the end of your days." Afterwards, the family would go to church, fulfilling the Holy Day of Obligation, and have a large meal together. Brault then comments the described custom was more common to the Quebecois than the Acadians. Source: ¹Brault, p. 18.
22. Many of the topics that were given at the New Year's Day celebration by the society are very similar to the topics found in Krug and Flynn's June 4, 1937 report on the Union of Franco-American Societies of Connecticut found on pages 85-6 of the Summer 1997 issue of the *CML*, which is curious. I am surprised that the society

would have talks at a social event, which is unusual in the Franco-American community today.

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W.C. "Alphonse L. Chagnon Removed by Death" 10 March 1932 p: 1, col. 8

W.C. "Members of St. Jean Baptiste Society...." 11 March 1932 p: 4, col. 1

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Index of the *New Haven Register* at the New Haven Public Library

By Albert J. Marceau, #766

The New Haven Public Library has an index of the *New Haven Register* from 1965 to 1990. The library has the *Register* on microfilm from 1871-1878, and 1916 to the current year. The U.S. Federal Census can be ordered for use at the library at a small fee by residents of New Haven.

The address is New Haven Public Library, 133 Elm St., New Haven, CT 06510. The telephone number is (203)-946-8130. The library is open 9 AM to 9 PM, Monday to Thursday, 9 AM to 5 PM Friday and Saturday, September to June. During July and August, there are no Saturday hours. The local history room is open 9 AM to 5:30 PM from Monday to Thursday, and 9 AM to 5 PM on Friday.

Directions from Hartford: I-91 South to Exit 3, the Trumbull St. Exit. Go straight off the exit onto Trumbull St., and turn left onto Temple St. where there is metered parking. If no parking is found, drive to the light, and turn left onto Elm St. where you will pass the library. Take the next left onto Church St. where there is metered parking, and a parking garage.

Officers of Societe St-Jean-Baptiste de Willimantic from 1888 to 1980

By Albert J. Marceau, #766

The following list of officers of Societe St-Jean-Baptiste de Willimantic is from the associations section of the Willimantic city directories from 1888 to 1980, and no entries were found outside these years. Each entry is listed by year of the directory, which has not been changed from the original, but years that have the same officers are combined.

	<i>1888</i>	<i>1890</i>	
President	A.D. David	Godfrey LaPalme	
Secretary	Tancrede DeVillers	Tancrede DeVillers	
Treasurer	Theodore Potvin	Theodore Potvin	
	<i>1891</i>	<i>1892</i>	<i>1893</i>
President	J. Godfoi Lapalme	A.P. Favreau	Dr. A.D. David
Vice-President	Moise Belaire	J.G. Lapalme	J.G. Lapaline
Recording Secretary	A.P. Favreau	L.C. Richard	L.C. Richard
Financial Secretary	Honore Paulhus	Simon Sevigny	J.B. Paulhus
Asst. Financial Sec.	No listing	No listing	Arthur Girard
Corresponding Sec.	Joseph E. Monast	Napoleon Lozeau	Napoleon Gervais
Treasurer	Theodore Potvin	Theodore Potvin	Theodore Potvin
Directors	Joseph Dumas	Joseph Dumas	Joseph Dumas
	Napoleon Bacon	Napoleon Bacon	Napoleon Bacon
	D. Lambert	Napoleon Gingras	Paul Riquier
Marshal(s)	Alexis Caisse	Joseph E. Monast	Louis Paulhus
			Treffle Vegiard
			F.X. Caisse
	<i>1895</i>	<i>1896</i>	<i>1897</i>
President	Dr. A.D. David	L.C. Richard	A.Chagnon
Vice-President	J.G. Lapaline	J.G. Lapaline	No listing
Recording Secretary	L.C. Richard	A. Chagnon	A.J. Balcourt
Financial Secretary	A. Chagnon	Ephraim Monast	Ephraim Monast
Asst. Finan. Sec.	Arthur Girard	Joseph Boudreau	No listing
Corresponding Sec.	Napoleon Gervais	D.P. Comtois	Arthur Girard
Treasurer	Theodore Potvin	Theodore Potvin	Theodore Potvin
	<i>1898</i>	<i>1899</i>	<i>1900</i>
President	Theodore Potvin	Alphonse Chagnon	Louis Paulhus
Recording Secretary	A.J. Belcourt	E. Monast	A.G. Chagnon
Financial Secretary	Ephraim Monast	William Pageau	E. Monast
Corresponding Sec.	Alphonse Chagnon	Gustave Cartier	Nap. Bacon
Treasurer	Louis Paulhus	Louis Paulhus	Theodore Potvin
	<i>1902</i>	<i>1903</i>	<i>1904</i>
President	G. Lapalme	G. Lapalme	Alexis Caisse
Vice-President	Joseph Dumas	No listing	No listing
Recording Secretary	L.C. Richard	L.C. Richard	A. Chagnon
Financial Secretary	E. Monast	E. Monast	E. Monast
Corresponding Sec.	A. Chagnon	A. Chagnon	A. Vaillant Jr.
Treasurer	Theodore Potvin	Theodore Potvin	Theodore Potvin

	<i>1905</i>	<i>1906</i>	<i>1907</i>
President	Alexis Caisse	Alexis Caisse	Alexis Caisse
Recording Secretary	A. Chagnon	A. Chagnon	A. Chagnon
Financial Secretary	E. Monast	E. Monast	E. Monast
Corresponding Sec.	Albert J. Fournier	L.I. Mat	L.I. Matts
Treasurer	Godfroid Lapalme	Godfroid Lapalme	Godfrey Lapalme
	<i>1908</i>	<i>1909</i>	<i>1910</i>
President	Agenard J. Belcourt	Agenard J. Belcourt	A. Chagnon
Recording Secretary	A. Chagnon	A. Chagnon	Agenard J. Belcourt
Financial Secretary	E. Monast	E. Monast	L.J. Matte
Corresponding Sec.	L.J. Matte	L.J. Matte	Alexis Caisse
Treasurer	Godfrey Lapalme	Godfroy Lapalme	Godfrey Lapalme
	<i>1911</i>	<i>1912</i>	<i>1913 and 1914</i>
President	A. Chagnon	A. Chagnon	Alexis Caisse
Recording Secretary	Agenard J. Belcourt	Agenard J. Belcourt	Alphonso Chagnon
Financial Secretary	L.J. Matte	L.J. Matte	L.J. Matte
Corresponding Sec.	William H. Dubey	William H. Dubey	William H. Dubey
Treasurer	Godfrey Lapalme	Wilfred St. Martin	Agenard J. Belcourt
	<i>1915 and 1916</i>	<i>1917</i>	<i>1918 and 1920</i>
President	Alexis Caisse	Alexis Caisse	Alexis Caisse
Recording Secretary	Alphonso Chagnon	Alphonso Chagnon	Alphonso Chagnon
Financial Secretary	L.J. Matte	L.J. Matte	Alexander DeBlois
Corresponding Sec.	William H. Dube	Arthur Caisse	Arthur J. Caisse
Treasurer	Agenard J. Belcourt	Agenard J. Belcourt	Agenard J. Belcourt

Hereafter, the listing for Societe St-Jean-Baptiste de Willimantic in the city directories is changed to list only the Recording Secretary.

<i>Secretary</i>	<i>Years of the city directories</i>
Alphonse Chagnon	1921, 1923
Joseph F. Paulhus	1926
Hector N. Lussier	1927, 1928, 1930, 1932, 1934, 1936, 1938
Arthur J. Samson	1940, 1942, 1944, 1946, 1948, 1950, 1952, 1954, 1956, 1958, 1959-60, 1962, 1964, 1966
Alfred R. Cote	1968, 1970, 1974, 1977, 1980

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1890 – Hanks and Company, Meriden, Conn.

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FRENCH PEOPLE ARE PLANNING FOR BIG PARADE JUNE 24.

**After the Parade the People Will Gather at the Fair Grounds
Where There Will be a Picnic.**

MASS AT ST. MARY'S CHURCH AT 9 O'CLOCK.

**Committees Have Been Appointed to Make Arrangements for the Affair.
- American Thread Company Will Close its Mills on That Date.**

St. John Baptist day on Tuesday, June 24 will be observed in this city this year with a parade and exercises. Over one third of the population of the city is composed of French Canadians and French Americans. To these people St. John Baptist Day means much, for St. John Baptist is the patron saint of the French people. In years past the French-Canadians of Willimantic made much of this day and there was always a large parade and a picnic of some sort afterwards in which most all the French people of the community took part.

But of late years for one reason or another this practice died out to a certain extent. The members of "La Societe St. Jean Baptiste de Willimantic" have been in the habit of attending services at the church in a body and then having a social evening for the members and their friends. The celebration has been limited in the past to the members of "La Societe St. Jean Baptiste de Willimantic."

But this year the idea of celebrating the feast of the patron saint of the French people was taken up by the Federation of French Catholic Societies of the city. It was felt that by combining all the French societies of the city into one body considerable of an affair could be arranged which would celebrate the day in a fitting manner. Consequently the delegates from the various societies who make up the Federation of French Catholic Societies reported to their respective societies the idea that had seen light at the meetings of the Federation.

The idea met with general favor at once and when the Federation met yesterday morning all of the delegates reported that their respective societies were enthusiastic over the matter and would be glad to join in the movement. This gave impetus to the movement immediately and the Federation buckled down to business right away.

Just what sort of a celebration would be held was discussed and a general plan was mapped out which will be followed out as closely as possible. Of course the details have not been decided upon but this will be but a matter of a short time. It was decided that in the morning at 9 o'clock there will be a high mass at St. Mary's church sung by three priests, Rev. J.J. Papillon, pastor of the church, to officiate and to be assisted by such priests as he may select.

There will be a special sermon by a noted French priest to be selected soon. After the services it is intended to have a parade that will cover the principal streets of the city. All of the French societies in the city will meet in the morning in St. Mary's school yard and from there march to St. Mary's church to attend the services in a body.

There are a lot of French societies in the city and there will be many people in the line of the march. It will be the biggest parade that has taken place on St. John Baptist Day in this city in many years. The several committees who have been named will get to work right away and make all necessary preparations.

After the parade at noon the people will gather at the fair grounds where there will be a picnic for the balance of the day. Dinner will be served there and in the afternoon there will be all sorts of sports and amusements. It is also intended to have speeches by some well known Frenchmen who live in New England and who will be invited to come here and assist in making the affair a complete success.

General Eugene S. Boss of the American Thread company when seen by a committee from the Federation relative to the celebration agreed to shut down for that day so that all the French people employed at the plant might be free to take part in the day's celebration. Furthermore General Boss very kindly allowed the Federation the use of the fair grounds for that day so that the people might have a good place in which to hold their general picnic. It is expected that other mills and shops will be visited and arrangements made so that French people employed in those places may be given full opportunity to be free from work that day and take part in the celebration.

As the affair is to be given under the auspices of the Federation of French Catholic societies of the city the general chairman will be Hormisdas Dion, president of the Federation and the general secretary will be Alphonse Chagnon, the secretary of the Federation. A.J. Martineau was selected as grand marshal of the parade and he will appoint his aides soon.

The following committees have been appointed to make arrangements for the affair:

Music, Wilfred St. Martin, sr., A.J. Martineau.

Parade, Hormisdas Dion, Alexis Caisse, Wilfred St. Martin, Joseph Lefebvre, Alphonse Chagnon.

Amusements, Pierre Laramee, A.J. Martineau, Theodore Morrisette, Frank X. Caisse, Rev. C.J. Lemieux, Olivier Roy, jr., Charles Lafleur.

Dinner, Wilfred St. Martin sr., A.J. Martineau, Mrs. Alphonse Chagnon, Mrs. Joseph Lariviere, Mrs. August Roy.

Reception and Invitations, Joseph A. Martin, Hormisdas Dion.

Ways and Means, Pierre Laramee, Adolph Duval.

Grounds, Napoleon Gingras, Moise Morrisette, Stanislaus Bourdon, Martin DeBlois, Eugene Cote, Charles Lafleur, Frank X. Caisse.

Press, Alban M. Potvin, D.P. Comtois, Alphonse Chagnon.

FRENCH SPEAKING PEOPLE PLAN FOR A BIG DAY TUESDAY.

Arrangements for the Affair Have Been Completed.

ALL FRENCH SOCIETIES WILL PARTICIPATE.

**Many Stores Will be Closed and the Plant of the American Thread Company
Will Not Open. – Addresses and Athletic Events at the Fair Ground.**

The French speaking people of Willimantic are awaiting with no little degree of anticipation the celebration of St. John's day tomorrow. The committees to whom was delegated the work of making all arrangements for the affair have been hard at work and everything is now completed, every detail having been given due attention.

All of the French societies of the city will participate and most all the stores and other places of business conducted by French people will close for the entire day. The American Thread Company will be shut down and all stores employing French speaking clerks will give them a holiday so that they may join in and enjoy the festivities of the day. This is the first time in many years that the French speaking people of Willimantic have observed the day in such an extensive manner. Each society is requested to meet at 8 o'clock in the morning at its respective meeting place to attend mass in a body.

At 9 o'clock tomorrow morning there will be a solemn high mass sung by Rev. J.J. Papillon, pastor of St. Mary's church, in which church the services will be held. Rev. Ulric O. Bellerose, pastor of the Baltic Roman Catholic church will be deacon and the sub-deacon will be Rev. C.J. Lemieux, curate of St. Mary's. The sermon will be preached by Rev. J.C. Tremblay, curate of the church of Our Lady of Lourdes, Fall River, Mass.

After mass the parade will form on Valley street. A.J. Martineau is to be grand marshal and as aides he will have the wardens of the various societies in the line of march and in addition to them he has appointed Napoleon Gingras and Roderic Dion on his staff. There will be two bands, Wheeler's American Band of this city and the Baltic Band. Aside from the societies there will be in the line of march men of the parish who are not affiliated with any of the societies, also the school children.

The clergy of St. Joseph's church and of churches in neighboring places have been invited to ride in automobiles. The city and town officials will also ride in automobiles. They will meet at the store of Mayor Daniel P. Dunn at 10:30 where automobiles will be waiting for them. In addition to this many of the French speaking people who own automobiles will have them in the parade.

The parade will go up Valley street to Windham, down Windham to Main, down Main to Union, down Union to Jackson, down Jackson to Main, down Main to Willowbrook, up Willowbrook to Natchuag, down Natchuag to Ash, down Ash to Main

and up Main to Factory street and then into the fair grounds. At the lower end of the village the city and town officials will review the parade.

At the fair grounds on arriving there Mayor Daniel P. Dunn will briefly address the people. Then there will be a short dinner after which an address will be delivered by Eli Vezina, of Woonsocket, R.I., general secretary of L'Union St. Jean Baptiste d'Amerique. The balance of the afternoon will be devoted to all kinds of sports including a baseball game between two teams organized from the mill leagues players. One of the teams will be composed entirely French speaking boys playing under the name of "The French Rooters." The other team will be made up of boys of other nationalities and will be known as "Willimantic's All Stars."

The "French Rooters" will be Robarge, Hamel, Delude, Cote, Arbour, Hamel, Lariviere, Ducette, Martin, Brousseau. These boys are among the star players of the mill league. The other team is also made up of fast mill league players consisting of Mallon, Casey, Ryan, Killourey, Jones, Shepaum, Johnson, Burns, Cohen, Keirans, Higgans. It is expected that this game will furnish a lot of sport and incidently some good playing.

One feature that the committee of arrangements is desirous of having known is the fact that no admission will be charged to the grounds and every one irrespective of nationality or creed, is cordially invited to come to the grounds and enjoy the ball game and other sports. While the French speaking people are giv[i]ng the affair they will be delighted to have every one attend. As the thread plant will be closed no doubt many of the employees will avail themselves of the opportunity to attend the ball game and other sports. The intention is to make the affair a general picnic and good time for the French speaking people and all their friends which means every one in the city.

Those in charge of the affair would likewise deeply appreciate it if people along the line of march would display the National colors and such other decorations as they may see fit. Attention to this would be much appreciated by the French speaking people.

Willimantic Daily Chronicle

Tuesday, June 24, 1913

Page 1, columns 1-4

Reprinted courtesy of *The Willimantic Chronicle*.

Big Celebration in Willimantic Today

French Speaking People Had Ideal Weather for Their Observance of St. John's Day. – Services Held at St. Mary's Church at 9 o'clock. – Parade Started About 10:30 o'clock. – Addresses and Athletic Events at the Fair Grounds.

The French speaking people of the city could not have had better weather conditions than they had today for their observance of St. John's Day. The conditions were ideal which was an element of great pleasure to them. The men in charge of the affair had worked hard to make the celebration one that would prove a credit to the people and at the same time afford them a holiday that would prove enjoyable in every respect.

Today's celebration was the biggest of its kind held in Willimantic in many years. The American Thread Company and the Holland Silk Company were shut down for the

crowded on the track in front of the grandstand. Hormisdas Dion, president of the Federation of Catholic Societies of St. Mary's parish under whose auspices the celebration was held, addressed the people, saying that when there was a family reunion it was always to have the head of the family present and on this occasion he had the great pleasure of introducing to the people, His Honor, Mayor Daniel P. Dunn, who might well be called the father of the city.

Mayor Dunn said that St. John's day might be called the national holiday of the French speaking people. Today all over the United States and the Dominion of Canada organizations of French speaking people were celebrating with similar exercises the feast of their patron saint. All over the United States and the Dominion of Canada today men and women of French ancestry were wearing the maple leaf, the national emblem of Canada.

Mayor Dunn congratulated the people on the fine appearance the several organizations had made on the streets of the city today. He said that the people of the city felt proud of them and not only were they a credit to their church, and nation, but also to their city.

He was proud to see this representative body of French people stand and live by their faith. This morning they attended mass showing that they were true to their church. In this country a man had a perfect legal right to worship as he desired. A man, no matter what creed he is if he stood by his religion and faith, was a good citizen.

In behalf of the common council and the city officials Mayor Dunn extended sincere thanks to the French people for their courtesies. He hoped that all would have a fine time and return to their homes tonight highly pleased and satisfied with the manner in which they had observed the day.

Alderman Joseph A. Martin made the response to Mayor Dunn saying that it was not for him to make any lengthy remarks but he would instead call for three cheers for Mayor Dunn, for having been so kind as to come and take part in the celebration of the day. Three loud cheers were extended to the mayor.

President Hormisdas Dion announced that at 2 o'clock this afternoon Attorney Eli Vizina, of Woonsocket, R.I., general secretary of L'Union St. Jean Baptiste d'Amerique, would deliver an address in the grand stand. Adjournment was then taken for dinner. President Dion and Alderman Joseph A. Martin, who were the reception committee, escorted the guests to the exhibition hall where dinner was served.

A special place was reserved for the city and town officials and the clergy. They sat on one side of the table while members of the Willimantic Police Department sat on the other side, the whole making a very merry and jovial crowd. Every one was in the best of humor and all did full justice to the many good things served. The members of the Willimantic Police Department after their long walk to the grounds had a good appetite and it was most pleasing to the ladies serving the dinner to see that group of able bodied men dispose of the many things served to them.

While the guests were at dinner the crowd began to enter the building and soon there were several hundred people at the tables eating. There was chowder, cold meats, salads, and a lot of good things which were eaten with much relish because they were all good and everybody was hungry. The ladies serving the dinner gave very good service and everybody was satisfied.

and up Main to Factory street and then into the fair grounds. At the lower end of the village the city and town officials will review the parade.

At the fair grounds on arriving there Mayor Daniel P. Dunn will briefly address the people. Then there will be a short dinner after which an address will be delivered by Eli Vezina, of Woonsocket, R.I., general secretary of L'Union St. Jean Baptiste d'Amerique. The balance of the afternoon will be devoted to all kinds of sports including a baseball game between two teams organized from the mill leagues players. One of the teams will be composed entirely French speaking boys playing under the name of "The French Rooters." The other team will be made up of boys of other nationalities and will be known as "Willimantic's All Stars."

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Those in charge of the affair would likewise deeply appreciate it if people along the line of march would display the National colors and such other decorations as they may see fit. Attention to this would be much appreciated by the French speaking people.

Willimantic Daily Chronicle

Tuesday, June 24, 1913

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Today's celebration was the biggest of its kind held in Willimantic in many years. The American Thread Company and the Holland Silk Company were shut down for the

day. Stores conducted by French speaking people were closed and other stores employing French speaking clerks a holiday so that they might join in the festivities.

Although some of the stores were open the day had every appearance of a holiday as there was little business done. Early this morning business men displayed the National and French colors. Private residences were also decorated in a similar manner showing that the people of the community held in high respect over one-third of its population, the French speaking people.

At 8 o'clock the members of the various French societies of the city met in their respective halls and at 9 o'clock marched in a body to St. Mary's church where a solemn high mass was sung. Rev. J.J. Papillon, pastor of the church, was celebrant. Rev. L. Paradis of Moosup was deacon and Rev. C.J. Lemieux of this city was sub-deacon. Two of the members of Garde Florimond acted as acolytes. There was special music by the choir under the direction of Choir Director David P. Comtois, with patriotic selections.

After the gospel there was an excellent sermon delivered by Rev. Father Tremblay of the church of [O]ur Lady of Lourdes, Fall River, Mass. Father Tremblay said that the people of a race never rallied around its standard but what they gained much by it. Their traditions of the past and their hopes for the future filled them with happiness and ambition to carry out and live according to those noble traditions of a glorious past.

What raised a nation to its highest pinnacle of fame and success was its belief in God, a clean conscience, patriotism and loyalty to its government and those placed in charge of the affairs of the nation. In looking into the past the French people found many reasons for the glorious part they were to play in the future. In Sacred History we were told that all nations belong to God but also we found in history that some nations were more favored by God because of love and devotion to that God.

Father Tremblay then spoke of the grand [an]d noble work of such men as Jacques Cartier, Champlain, Brebeuf and many other great men who came to Canadian shores in the early days and did so much for the country and the people who followed them in developing it to its present high standing among the nations of the world. These men while they came to explore the country also came fil[l]ed with a love for their God, and bent on preaching His gospel to the people living in the wild and undeveloped country. They came to hold up the traditions of Christian France. It was the zeal, faith and loyalty of these people that made the French Canadians the good men and women that they are today.

In their civic lives these men were patriotic, brave and loyal. These civic virtues were the admiration of the forefathers of this, the land of adoption of many Canadians. In the colonization of Canada by the French and the high civic lives led by these Frenchmen God wanted to show the efficacy of religion in making good clean citizens.

Father Tremblay told the people that God had given them a mission in this country. When he saw the great prosperity of the United States which was so complete in every degree of civilization, he felt that this country should be the base of an empire, without equal. While not forgetting the traditions of the past the French people should in unison with other Catholic nations in this country by their example in religious and civic life show the other nationalities the good that religion accomplishes for a country.

In retaining the characteristics which made them the people they were Father Tremblay said that they should, as men of faith, Christians of conviction, instructed in their religion, go forth and fight against error. As their forefathers had drawn their

principles of life from their religion, likewise should the French people today draw their principles of life from their religion and preserve the sanctuary of their home, and their country of adoption by fighting all forces which tend to injure it.

After mass the several societies which had attended the services formed in line on Valley street and shortly after 10:30 o'clock the parade started. At the head was a platoon of police which was followed by the standards of the societies and then Marshal A.J. Martineau and his staff consisting of twenty-five mounted men. Wheeler's American Band was next in line and was followed by Garde Florimond under the command Captain Theodore Morrisette. The Garde was followed by Council Florimond, Union St. Jean Baptiste d'Amerique, which turned out in large numbers. Then came the A.C.J.F. association consisting of a lot of young men who have been organized into this association by Rev. C.J. Lemieux, curate of St. Mary's church. Filled with enthusiasm and carrying American and French flags a lot of the school boys of St. Mary's parochial school followed and they were cheered all along the line. Back of them came the float, customary for such a parade, representing St. Jean Baptiste with his lamb.

This float was very prettily arranged and the little boy taking the part of little St. Jean Baptiste was very clever and received applause all along the line. With him on the float were four young girls appropriately dressed for the occasion. The Baltic Band led La Societe St. Jean Baptiste de Bienfaisance, the oldest French society in the city. The members turned out in large numbers and with their regalia made a fine appearance and added much to the attractiveness of the parade. After them came Les Artisans and the Foresters, Court Fabre and Court St. Mary. The Foresters made a fine showing.

There was a second division to the parade consisting of automobiles with the city and town officials, clergy, and many private families. This division did not start until some time after the first division because the machines could not run as slowly as the first division was marching. The first car of the automobile division contained Rev. J.J. Papillon, pastor of St. Mary's church, Mayor Daniel P. Dunn and Hormisdas Dion. The second automobile contained Corporation Counsel Thomas J. Kelley, Alderman Daniel B. O'Conner, Alderman William E. Clark and Alban M. Potvin of the The Chronicle. In the third automobile were Alderman Frank R. Jackson, Alderman William E. Webber, Selectman Robert E. Mitchell and George H. Backus. In the fourth automobile were City Clerk A.C. Scripture, Alderman Joseph A. Martin and Selectman A.L. Gelinas. In the next automobile were Rev. C.J. Lemieux, of this city, Rev. L. Paradis of Moosup, Rev. Jean Mathieu of Moosup and Rev. Father Tremblay of Fall River, Mass.

Then followed about twenty-five other automobiles owned by French speaking people of Willimantic and containing their families. All of these cars were decorated with flags and national colors adding much to the attractiveness of this division.

The automobile division joined the first division on Main street in front of No. 2 mill. The men in line of march opened ranks and the automobiles went by. The automobiles then went down Main street to Willowbrook, up Willowbrook to Natchaug, down Natchaug to Ash and down Ash street to the junction of Main and Ash streets. Here the automobiles stopped while the marching division went over the ground covered by the automobiles. As the parade passed the cars on Ash street[,] Mayor Daniel P. Dunn and other guests reviewed the parade. Then the men marched into the fair grounds.

Mayor Daniel P. Dunn and guests were escorted to the grand stand while people crowded into the stand to hear the address of the mayor. Those who had marched

crowded on the track in front of the grandstand. Hormisdas Dion, president of the Federation of Catholic Societies of St. Mary's parish under whose auspices the celebration was held, addressed the people, saying that when there was a family reunion it was always to have the head of the family present and on this occasion he had the great pleasure of introducing to the people, His Honor, Mayor Daniel P. Dunn, who might well be called the father of the city.

Mayor Dunn said that St. John's day might be called the national holiday of the French speaking people. Today all over the United States and the Dominion of Canada organizations of French speaking people were celebrating with similar exercises the feast of their patron saint. All over the United States and the Dominion of Canada today men and women of French ancestry were wearing the maple leaf, the national emblem of Canada.

Mayor Dunn congratulated the people on the fine appearance the several organizations had made on the streets of the city today. He said that the people of the city felt proud of them and not only were they a credit to their church, and nation, but also to their city.

He was proud to see this representative body of French people stand and live by their faith. This morning they attended mass showing that they were true to their church. In this country a man had a perfect legal right to worship as he desired. A man, no matter what creed he is if he stood by his religion and faith, was a good citizen.

In behalf of the common council and the city officials Mayor Dunn extended sincere thanks to the French people for their courtesies. He hoped that all would have a fine time and return to their homes tonight highly pleased and satisfied with the manner in which they had observed the day.

Alderman Joseph A. Martin made the response to Mayor Dunn saying that it was not for him to make any lengthy remarks but he would instead call for three cheers for Mayor Dunn, for having been so kind as to come and take part in the celebration of the day. Three loud cheers were extended to the mayor.

President Hormisdas Dion announced that at 2 o'clock this afternoon Attorney Eli Vizina, of Woonsocket, R.I., general secretary of L'Union St. Jean Baptiste d'Amerique, would deliver an address in the grand stand. Adjournment was then taken for dinner. President Dion and Alderman Joseph A. Martin, who were the reception committee, escorted the guests to the exhibition hall where dinner was served.

A special place was reserved for the city and town officials and the clergy. They sat on one side of the table while members of the Willimantic Police Department sat on the other side, the whole making a very merry and jovial crowd. Every one was in the best of humor and all did full justice to the many good things served. The members of the Willimantic Police Department after their long walk to the grounds had a good appetite and it was most pleasing to the ladies serving the dinner to see that group of able bodied men dispose of the many things served to them.

While the guests were at dinner the crowd began to enter the building and soon there were several hundred people at the tables eating. There was chowder, cold meats, salads, and a lot of good things which were eaten with much relish because they were all good and everybody was hungry. The ladies serving the dinner gave very good service and everybody was satisfied.

After dinner the men, women, and children enjoyed themselves about the grounds where refreshments were served. Then Attorney Vizina delivered a fine address, patriotic and of a nature that touched the hearts of the people present. It was an able address and one which was very much appreciated by everyone. Attorney Vizina was loudly applauded many times during the speech.

The balance of the afternoon was spent in sports of various kinds including a ball game between the "French Rooters," a team composed solely of French speaking boys and "The Willimantic All Stars" composed of boys of other nationalities. Both teams were made up of the best players in the mill league.

One of the pleasing features of the affair today was the way in which people along the line of march displayed the National and French colors. When the men in the line of march passed all these nicely decorated homes and places of business they had reason to feel pleased because it showed that the people felt exceedingly well disposed towards them and what they represented.

The committees in charge of the affair consisted of:

Music - Wilfred St. Martin, sr., A.J. Martineau.

Parade - Hormisdas Dion, Alexis Caisse, Wilfred St. Martin, sr., Joseph Lefebvre, Alphonse Chagnon.

Amusements - Pierre Laramee, A.J. Martineau, Theodore Morrisette, Frank X. Caisse, Rev. C.J. Lemieux, Oliver Roy, jr., Charles Lafleur.

Dinner - Wilfred St. Martin, sr., A.J. Martineau, Alphonse Chagnon, Joseph Lariviere, August Roy.

Reception and Invitations - Joseph A. Martin, Hormisdas Dion.

Ways and Means - Pierre Laramee, Adolphe Duval.

Grounds - Napoleon Gingras, Moise Morrisette, Stanislaus Bourdon, Martin Deblois, Eugene Cote, Charles Lafleur, Frank X. Caisse.

Press - Alban M. Potvin, David P. Comtois, Alphonse Chagnon.

Willimantic Daily Chronicle

Wednesday, June 25, 1913

Page 6, columns 5-6

Reprinted courtesy of *The Willimantic Chronicle*

French Rooters Beat the All Stars

Exciting Game at the Fair Grounds Tuesday. - Other Notes of Sport.

That there is excellent talent in the local Thread Mill League was manifested by the gilt edged article of baseball that was put up Tuesday afternoon by two picked teams from the league at Horseshoe Park, one of the attractions of St. John's Day.

The teams were known as the All Stars and French Rooters. The former aggregation had seven of the Emeralds in the line-up. The Rooters were of French-Canadian descent and had three of the Emeralds in the line-up.

Aided and abetted by the star work of the Hamel brothers the French Rooters won the game in the thirteenth inning by the close score of 6 to 5. The battery work of both teams was a big factor in the game.

Killourey pitched fine ball and was invincible for six innings but in the seventh and ninth innings wavered. Hamel for the Rooters improved and the All Stars could not get to him for hits after the seventh when runs were needed. The fielding of Casey, Jones, Higgins, and Cote was fast. The real "simon pure" stunts in that line were three brilliant stops and throws by J. Hamel at third that choked off what looked to be All Star runs. The hitting of Delude, the Hamel brothers and Cote figured in the run getting of the French Rooters.

The All Stars scored first in the opening inning when Keirans walked and came around on loose fielding. The Rooters got their first tally in the sixth. A. Hamel leading off with a two bagger taking third on Cote's Texas leaguer and home on Keirans poor throw. The All Stars increased their lead in the seventh to 5 to 1.

Jones singled. Arbour fumbled Ryan's grounder. Casey singled and a wild pitch advanced both men. A. Hamel threw Killourey's roller wild to first, Jones scoring, Killourey taking second, Cochran's single scored both runners.

The Rooters added two in their half of the seventh. Arbour drew a pass, Delude singled, both scoring on A. Hamel's two base drive.

The Rooters tied up the score in the ninth. Delude singled, J. Hamel hit for two bases scoring Delude. Martin struck out, A. Hamel singled but fast fielding kept J. Hamel on third. The latter led off the bag drawing a throw from Casey that was high and the tying run came in.

In the thirteenth Arbour flew out to Cochran, Delude got first on error. J. Hamel singled, A. Hamel's sharp single scored Delude, the winning run.

The line-up and score:

	French Rooters.					
	ab	r	h	po	a	e
Arbour, ss	6	2	0	1	3	3
Delude, 1b	6	2	3	20	1	1
J. Hamel, 3b	5	1	2	3	2	0
Martin, rf	6	0	0	1	0	0
A. Hamel, p	6	1	3	0	2	1
Robarge, c	6	0	0	7	1	1
Cote, 2b	6	0	2	4	8	0
Rivers, 1f	5	0	1	1	0	0
Ducette, cf	6	0	0	1	0	0
	52	6	11x	38	17	6

	All Stars.					
	ab	r	h	po	a	e
Cochran, ss	6	0	2	2	2	1
Keirans, 1f	5	1	0	0	0	0
Higgans, 2b	6	0	1	6	2	1
Shepaum, 1f	5	0	1	1	0	1
Burns, 3b	3	0	0	2	1	2
Jones, 1b	5	1	0	11	0	0
Ryan, cf	5	0	0	3	0	0
Casey, c	5	1	2	12	2	1
Killourey, p	5	2	0	0	2	0
Cone, 1f	1	0	0	1	0	0
	<hr style="width: 100%; border: 0.5px solid black;"/>					
	46	5	6z	38	9	6

x Cochran out, hit by batted ball.

z Winning run made by two men out.

Score by innings:

French Rooters: --

0 0 0 0 0 1 2 0 2 0 0 0 1 - 6

All Stars: --

1 0 0 0 1 0 3 0 0 0 0 0 0 - 5

Two base hits, J. Hamel 2, A. Hamel 2, Delude; stolen bases, J. Hamel, Rivers, Shepaum, Burns, Killourey; hit by pitched ball, Delude, J. Hamel 2, Rivers, Shepaum; double play, Arbour to Delude to J. Hamel; sacrifice hits, Burns 2, Ryan, A. Hamel; struck out by Killourey 10, by A. Hamel 8; base on balls, by Killourney 3, by Hamel 2; wild pitch, Hamel. Time of game, 2 hours, 40 minutes. Umpire T.F. Berth.

**The French Rooters, the American Thread Mill League, the All Stars,
the Emerald Athletic Club, and St. Jean-Baptiste Day, June 24, 1913
by Art Corbeil, # 67**

In the early nineteen hundreds, every big public celebration in the summertime included a baseball game, usually consisting of local talent. The French Rooters and the All Stars consisted of members of the six Mill League Teams and the Emerald Athletic Club to provide the sporting entertainment for the celebration of St. Jean-Baptiste Day, 1913 in Willimantic.¹

The French Rooters, all of French-Canadian ancestry, consisted of players of the American Thread Mill League, which comprised of workers in six departments of the Mill. The list of players², as well as their managers³, of each department is listed below with an asterisk signifying the members of the French Rooters.

Mill 3

*Arbour
*Cote
Frederick
Gorman
Gosseau
Greene
*Hamel J.
Howlett
Killourey
Lamphrey
*Martin
Moore J.
Regan
Ryan
Manager:
Ellison Smith

Mill 5

Adams
Babcock
Brousseau, R
Brunelle
Buckingham
Devine
Lewis
Litterick
McIntosh
McMahan
Nichols
Tew

Manager:
Bert More

Mill 6

Bernet
Casey
*Doucette
Hammond
Higgins
McMillian
Melody
Moriarity
*Robarge
Smith, F.
Smith, H.

Manager:
George Follet

Dye House

Brousseau
Delude, D.
*Hamel, A.
Houle
Johnson
Jones
Mallon
*Rivers
McGillicuddy, T.
White, H.
White, J.

Office and Mechanical

Backus
Beck
Cochrane
*Cone
Cyr
Edwards
Kierans
Larne
L'Heureux
Mason
Moran, A.
Moran, E
Moran, H
Taylor

Manager:
George W. Hickey

Manufacturing

Blair
Couchon
Delude, F.
*Delude, J.
Delude, P.
F. McGillicuddy
Kilbourn
Lissey
Sheffield
Swatte
Wiley

Manager:
F. McGillicuddy

Manager:
S. Congdon

The American Thread Company sponsored and encouraged this league, which lasted for about five weeks, mid-May to mid-June, with games played on Saturday afternoons. General E.A. Kaley, executive board member of the American Thread Company, spoke on May 17, 1913, the opening day of the league - "Baseball is the greatest sport in the world. I'm pleased that the boys of the local Thread plant have a baseball league. It creates and cements a strong unity. Everybody here seems to be happy and as for myself I am pleased with my visit today."⁴

Weather permitting, three games were scheduled at the Fair Grounds every Saturday; two games at 1:30 and 3:45 on the old diamond located north of the judges stand, and the third game at 3 on the recently completed baseball diamond inside the track.⁵ Large crowds witnessed these games on any given Saturday.

The All Stars, a “picked nine” of local ballplayers of note, provided the opposition for the French Rooters on the St. Jean-Baptiste Day celebration in 1913. They consisted of players from the American Thread Mill team as well as members from the Emerald Athletic Club.

The Emeralds were an active sporting and social organization that played an important role in Willimantic’s sporting life in 1913. They not only played baseball, vying for the Championship of eastern Connecticut with Taftville, but also had an active basketball team, which defeated the Connecticut Agricultural College 19-18 on February 7, 1913 at the Valley Street Hall in Willimantic.⁶ (Of course this College is now known as UConn.) Many of the basketball players were also active on the baseball team including, W. and J. Kiernans, Eugene Lewis and “Scotty” Higgins. The Emeralds baseball team also included several players who were in the American Thread League. The list below shows the French Rooters and All Stars and the regular teams they played on.

<i>French Rooters</i>	<i>Regular Team</i>	<i>All Stars</i>	<i>Regular Team</i>
Arbour, Ss	No. 3 Mill	Cochran, Ss	Office/Mech./Emeralds
Delude, 1st	Manufacturing	Kiernans, Rf	Office/Mech./Emeralds
J. Hamel 3rd	No. 3 Mill/Emeralds	Higgins, 2nd	Mill 6/Emeralds
Martin Rf	No. 3 Mill/Emeralds	Shepaum, Lf	Emeralds
A. Hamel P	Dye House/Emeralds	Burns, 3rd	Emeralds
Robarge C	No 6 Mill	Jones, 1st	Dye House
Cote, 2 nd	No. 3 Mill	Ryan, Cf	No. 3 Mill
Rivers, Lf	Dye House	Casey, C	Mill 6/Emeralds
Ducette, Cf	No.6 Mill	Killourey, P	Mill 3/Emeralds
		Cone, Lf	Office and Mech.

Notice the change in the box score for 1913 where both the player’s offensive and defensive performance was documented. The abbreviations for the offensive are - at bat (ab), runs scored (r), hits, (h) - and the defensive - put outs (po), assists, (a), and errors, (e). Today’s box score also has six categories, but documents only the offensive statistics, which are the three offensive abbreviations above, plus - runs batted in (bi), base on balls (bb), and strikeouts (so) - for each player in the game.

It is remarkable the French Rooters – All Stars game took only two hours and forty minutes to complete, considering it lasted thirteen innings, of 11 runs, 17 hits, 18 strikeouts, five base on balls, and five hit batter. Both pitchers hurled the entire game, which was presided over by only one umpire. Today with the same statistics, one could count on a four-hour game. The French Rooters prevailed over the All Stars by a score of 6-5.

Notes

1. “French Rooters Beat the All Stars.” *Willimantic Daily Chronicle*. 25 June 1913, p. 6, cols. 5-6.
2. “Opening Games of Thread Mill League: Fine Contests at the Fair Grounds – Other Notes of Sport.” *Willimantic Daily Chronicle*. Mon. May 19, 1913, p. 6, cols. 4-7.

3. "Thread Mill League Opens the Season: General F.E. Kaley of the Executive Board Threw the First Ball. – Street Parade." *Willimantic Daily Chronicle*. Sat. May 17, 1913, p. 1, col. 6.
4. "Opening Games...."
5. "Schedule of the Thread Mill League: A New Diamond is Being Laid Out Inside the Track." *Willimantic Daily Chronicle*. Tue., May 6, 1913, p. 6, col. 7.
6. "Emeralds Won: Most Exciting Game of the Season at Valley Street Hall." *Willimantic Daily Chronicle*. February 8, 1913, p. 6, col. 5.

Bibliography

Willimantic Daily Chronicle. "Emeralds Won: Most Exciting Game of the Season at Valley Street Hall." 8 February 1913, p. 6, col. 5. Editor's note: This issue of the *Willimantic Daily Chronicle* has the masthead of Saturday, February 8, 1913 on the front page, but the seven other pages have Friday, February 7, 1913 as the date.

W.D.C. "Schedule of the Thread Mill League: A New Diamond is Being Laid Out Inside the Track." 6 May 1913, p. 6, col. 7.

W.D.C. "Thread Mill League Opens the Season: General F.E. Kaley of the Executive Board Threw the First Ball. – Street Parade." 17 May 1913, p. 1, col. 6.

W.D.C. "Opening Games of Thread Mill League: Fine Contests at the Fair Grounds – Other Notes of Sport." 19 May 1913, p. 6, cols. 4-7.

W.D.C. "French Rooters Beat the All Stars." 25 June 1913, p. 6, cols. 5-6.

Resources at the Boston Public Library for Franco-American Genealogists and Historians By Albert J. Marceau, #766

The Boston Public Library, Central Branch, has a phenomenal collection of resources for either genealogists or historians of Franco-Americans. For genealogists, it has the U.S. Federal Census on microfilm for all six of the New England states, and for all of the censuses from 1790 to 1920, with the exception of the 1890 Census, which was almost entirely destroyed in a fire at the Department of Commerce in January 1921. For historians, it has a total of 75 Franco-American newspapers on microfilm, most likely the largest collection available in the United States.

The address of the library is Boston Public Library, Central Branch, 700 Boylston St., Boston, MA 02117. The general information telephone number is (617)-536-5400. To contact the Micro-Text Department, where the microfilm for the newspapers and the census is kept, call the main number, plus extension 208. To contact the Government Documents Department, call the main number plus extension 226. The hours of the library are Monday to Thursday, 9 AM to 9 PM, Friday and Saturday 9 AM to 5 PM, and, from October to May, Sunday, 1 to 5 PM. The website is <http://www.bpl.org>.

Directions to the library from Hartford, Connecticut are, 84 East to 90 East to Boston. Bear right for the Copley Square Exit, at the end of the exit, you will be on Stuart St. Move to the furthest left lane, to turn left onto Dartmouth St. The library is on the left of Dartmouth St.

The Post World War One Military Questionnaire Unique to Connecticut

By Albert J. Marceau, #766

The document that is bureaucratically entitled "State of Connecticut Military Service Record: Connecticut Participation in the World War" is a surprising find for genealogists. The questionnaire was sent to approximately 40,000 servicemen in Connecticut, of which about 14,000 were returned to the Connecticut War Records Department, according to State Archivist Mark Jones. Of the 14,000, about one-quarter, or 3,500, have photos of the veterans. Letters from the veterans or their family members that accompany the questionnaire were not counted. The bulk of the questionnaires were sent in 1919, however I have seen dates as late as 1924 next to the veteran's signature on the fourth page. It is a four-page questionnaire, asking the veteran to give his parentage and married life, his military record during the war, and his life after the war. Thus, the first section is of the most use to genealogists, since it asks the veteran to give the maiden name of his mother, as well as the maiden name of his wife, if he has one. The last section, the veteran's life after the war, is surprising since it asks the veteran to give subjective answers to his experiences in the war.

To examine the questionnaire, you must use the three-ring notebook finding aid for Record Group 12 held at the reference desk in the History and Genealogy Unit of the Connecticut State Library. The questionnaire is listed as "Military Service Records, 1913-20" and held in boxes 168-184. This reference is found on page 11 of the first section of the finding aid. The next step in filling-out the request slip is to look at the town code listings in the section of the finding aid entitled "Annex 7." You will see that the 169 cities and towns of the state are divided into eight county groups, with each town or city having its own code number. The questionnaires are arranged alphabetically by surname within the town number file. Under the said catalogue system, it is necessary to know which town or city the veteran resided in when the questionnaire was sent out. Mark Jones, the state archivist, is currently heading a project to have an alphabetical list by surname of the questionnaire, which should be in printed form and available in the reference collection of the History and Genealogy Unit by the end of 1998. Until the alphabetical list is available, the town residence system is used.

As for the printed sample, the request slip that I filled-out read, "Military Service Records, 1913-20, RG 12, Boxes 168-184, town code 514-Windham." When I opened the file, on top of pile was the questionnaire for "Aubin Joseph Omer." Since the finding aid does not list the names of the veterans, I had no clue as to whose questionnaire I would find. My only guide was the town of Windham, which includes the city of Willimantic, where I knew I would find a Franco-American surname. I chose this example because Joseph Aubin is of French-Canadian ancestry, and to demonstrate that Albert Belanger's list of Franco-Americans in World War One from Connecticut is incomplete. There is no Joseph Aubin on page 193 of the Willimantic section in the last issue of the *Connecticut Maple Leaf*, although he should be in this list since he resided in Willimantic when he was drafted. Nor is Joseph Aubin, who was born in Lowell, Massachusetts, listed on pages 247-50 of the *Guide Franco-Americain 1921: Les Franco-Américains et la Guerre Mondiale* in the "Lowell - Paroisse Saint-Joseph" section. (The Parish of St. Joseph in Lowell had two separate churches, the Shrine of St. Joseph, and the now closed St. Jean-Baptiste. Belanger's list of Franco-American World War One

Veterans from Lowell will be reprinted in a future edition of the *Connecticut Maple Leaf*.)

Although it is not written on the document, the mother of Joseph Omer Aubin wrote the answers to the questionnaire, for accompanying the document is a letter that she wrote to the State Library. One thing that confused me at first was that on the first page, where "Citizen: No" is answered, there is an obvious contradiction, since the U.S. military cannot legally draft non-citizens, and that Joseph Omer Aubin was born in Lowell, Massachusetts. Obviously, Mrs. Aubin made the error of answering the question for herself, which could be a clue for the search for her citizenship papers. It is evident the level of French she used in the answer to "Church - Roman Catholique." Her son worked at the standard company the Franco-Americans of Willimantic worked in, the American Thread Company. It is curious that he embarked to Europe with his company from Montreal on the S.S. Canada, as stated on the second page.

Possibly the greatest material in the questionnaire files are the photographs and the letters that accompany them. Not all questionnaires have photos, only one-quarter of the total amount, and fewer have letters. In the example that I have chosen, there are both, which appear in this article. As for the letters, the first is written by Mrs. Aubin to the State Librarian, and the second is the letter of response.

The letter Mrs. Aubin wrote is handwritten, and is retyped below with an attempt to recreate the spacing she used, such as the indented first paragraph, and the non-indented second paragraph.

Willimantic, Conn

Aug 30/23

[stamped] AUG 31 1923

Mr. Geo. S. Gadard
State Librarian
Hartford

Dear Sir,

[P]ardon me if I delay[ed] to return your questionnaire sent to me last June[,] the sickness [h]as been the cause, and [it has] been overlook[ed] sins [since]. I answer[ed] all that I have in here but in regard [to] the oversea[s war record] as you know[,] it was impossible to know where our soldier was.

I enclose 2 pictures of my son how [who] die[d] in France, as per your request, but as it is the only picture of him that I have, I'll be glad that you return it to me as soon [as] you get true [through] with it and will oblige.

Your Resp.

Mrs. Adrienne Aubin
#28 Carey St.
Willimantic, Conn.

The response letter by the State Librarian George S. Godard, wrote the following, which is typewritten in double-space, and is unsigned, making it a second copy of the original.

October 4, 1923

Mrs. Adrienne Aubin
28 Cary St.,
Willimantic, Conn.

My dear Mrs. Aubin,

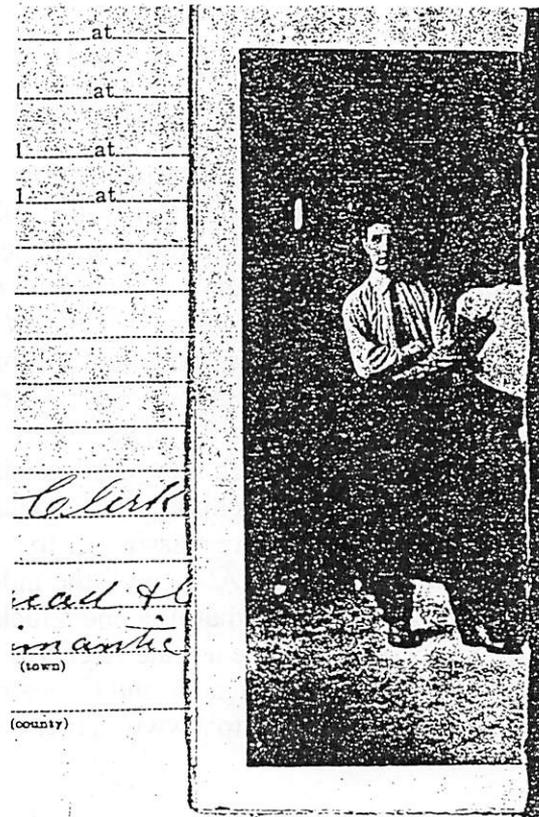
The questionnaire and pictures of your son received for which please accept my thanks. I have had the pictures copied and am returning them to you enclosed herewith.

A certificate of service will be engrossed and forwarded to you in a few weeks.

Extending my sincere sympathy for the loss of your son, I am
Very respectfully,

State Librarian
and Director.

The two photographs below are in Photostat form in the original, copied on a sheet with the first page of the questionnaire as a background. The photo on the left is from Joseph Aubin's Army days, and the other, which appears to be torn from a larger photo, must have been taken with his friends.



The following letter to the *Willimantic Chronicle* from Omer J. Aubin is not in the questionnaire file at the Connecticut State Library, but is reprinted here to accompany the example questionnaire because they must be about the same man. Both Omer J. Aubin of the letter below and Joseph Omer Aubin of the example questionnaire are from company K of the 102nd U.S. Infantry. (I found the letter below early in 1998 by chance while doing research on Societe St-Jean-Baptiste, and I figured that an Aubin Family researcher could use the information more than it being forgot in my files.)

Willimantic Daily Chronicle
Monday, June 24, 1918
Page 7, column 5
Reprinted courtesy of *The Willimantic Chronicle*.

Omer J. Aubin Tells of Receiving Tobacco.

Omer J. Aubin has written the following letter to the Willimantic Home Guard and the people of this city:

Somewhere in France,
April 27, 1918.

To the Willimantic Home Guard and also to the people of the city:

Dear Friends: I met James Lee and he told me to hold out my hat and he would give me something. He filled my hat full of tobacco and I met one boy from Willimantic and he stopped me and said: "Where did you get that hat full." I told him to see James Lee and he would give him as much.

So please accept many thanks for the tobacco sent us through James Lee as all of us received our share. Best regards to all.

Your friend,
Pri. OMER J. AUBIN,
Co. K, 102nd U.S. Inf.
A.E.F.

The James Lee who is mentioned in Omer Aubin's letter was a Second Lieutenant from Willimantic and served in the 102nd, Co. K from August 28, 1917 to October 10, 1918. I found the information on James Lee from his record on page 2985 of the three volume set entitled *Service Records Connecticut: Men and Women in the Armed Forces of the United States during [the] World War 1917-1920*.

To conclude, Connecticut's World War One Questionnaire is an excellent source of personal information not given in the three volume *Service Records Connecticut...World War 1917-1920* which is available in most major libraries in Connecticut. Although the Questionnaire is not nearly as comprehensive as the said three volume set, State Archivist Mark Jones has noticed that there are some veterans in the Questionnaire who are missing in the three volume set, the number being less than ten African-Americans. Also, until the index of veterans for the questionnaire is completed, the reader is warned that it is one's luck to find an ancestor in the Questionnaire. Lastly, it is necessary to have a State Archives Pass to see the Questionnaire, which is free to the public. To call the History and Genealogy Unit, the telephone number is (860)-566-3692 and the web-site is <http://www.cslnet.ctstateu.edu/>.

**Sample of the Post World War One Questionnaire Unique to Connecticut
Connecticut State Library, Record Group 12**

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Note. This Questionnaire should be completed so far as possible with such information as can be furnished at once, and returned with photographs and additional notes or letters, if available, to Department of War Records, State Library, Hartford, Conn. Your completed Questionnaire will convey to your children and to their children, your story in your own words, of the part you took in the great conflict. The "Roll of Honor" and the accompanying list of names certified by a town official, will form the Title-Page and Table of Contents to the volumes of War Records relating to those in service from your Town.



Connecticut Participation in the World War

State of Connecticut

12433

MILITARY SERVICE RECORD

D. H. R.—Form 1. Ed. 3
State Library

Compiled by the Department of War Records, Connecticut State Library, Hartford, where it will be filed, as a permanent memorial of the deeds of Connecticut soldiers, sailors and marines in the service of the federal, state and allied governments during American participation in the World War.

Name in full Austin Joseph Omer
(family name) (first name) (middle name)

Date of birth September 11 1898
(month) (day) (year)

Place of birth Jewell Middlesex Mass. U. S. A.
(town) (county) (state) (country)

Name of father Stanislas Austin Birthplace St. Valentin P. Q.
(country)

Maiden name of mother Adrienne Kearney Birthplace St. John Christopher P. Q.
(country)

Are you White, Colored, Indian or Mongolian? White

Citizen no Voter — Church Roman Catholic
(yes or no) (yes or no) (denomination)

Married yes at _____

To _____ (maiden name) Born _____ at _____

Children _____ Born _____ at _____
 _____ Born _____ at _____
 _____ Born _____ at _____

Fraternal Orders _____

Previous military service or training _____

Occupation before entry into the service Shipping Clerk

_____; employer American Thread & Lco

Residence before entry into the service 28 Carey Williamantic Windham
(street number) (town) (county)

Present home address _____
(street number) (town) (county) (state)

WAR RECORD

Inducted into service or enlisted on May 23, 1917 at Hartford - Conn
(date) (place)
 as a Private
(rank)
 in the Company K section of
(infantry, artillery, aviation, etc.)
 the _____
(Regular Army, National Guard, Home Guard, National Army, Navy, Naval Reserve, or Marine Corps)

Identification number _____
 Assigned originally to K
(company) (regiment) (division)
 (or) _____ at _____
(ship) (place)

Trained or stationed before going to Europe:—
 School, camp, station, ship: _____ From (date) May 23, 1917 to (date) Aug 5/1917
Camp Station at New Haven, Conn.

Transferred to:—

Company	Regiment	Division	Ship	Date	New Location
<u>Co. K</u>	<u>102</u>	<u>Infantry</u>	<u>A. C. F.</u>	<u>26 Div.</u>	<u>it became attached to the 3rd. Battalion, 102 Inf.</u>

Promoted:—
 From (rank) _____ to (rank) _____ Date _____

Embarked from Montreal, P. Q. on S. S. Canada
(port) (ship)
Oct 2 - 1917 and arrived at _____
(date) (foreign port) (date)

Proceeded from _____ to _____
(date) (date)
 From _____ to _____
(date) (date)
 From _____ to _____
(date) (date)

Trained or stationed abroad:—

Country	Place	From (date)	to (date)
<u>France</u>	<u>Bertaux</u>	<u>Dec. 1917</u>	<u>May 1918</u>
	<u>Fodges</u>		

NOTE:— Should form or space in any case prove inadequate for recording the desired information, please state facts on separate sheet of paper and enclose with this record.

WAR RECORD

First went into action July 20 - 1918 (date) (place)

Participated in the following engagements Chateau Thierry

Cited, decorated, or otherwise honored for distinguished services. (Give circumstantial accounts of exploits, including dates and places where performed, also by whom and in what manner the honors were bestowed):—

has served most of the time as a runner and was chosen for that work because of his courage, good judgement and faithfulness.

Killed in action, killed by accident, died of wounds, died of disease, wounded, gassed, shell-shocked, taken prisoner:

Nature of casualty	Place	Date
<i>Died of wounds</i>		<i>July 20/1918</i>

Under medical care:—

Name of hospital	Location	From (date)	to (date)
<i>103 Field Hospital</i>			

Permanently disabled (through loss of limb, eyesight, etc.) (specify disability)

Arrived at (American port) ON (ship) (date) (from)

Discharged from service at (place) (date)

as a (rank)

RETURN TO CIVIL LIFE

Occupation after the war

If a change of occupation was occasioned by reason of disability acquired in the service, describe the process of re-education and readjustment, and indicate the agencies or individuals chiefly instrumental in furnishing the new occupations:

NOTE:—Should form or space in any case prove inadequate for recording the desired information, please state facts on separate sheet of paper and enclose with this record.

ADDITIONAL INFORMATION

What was your attitude toward military service in general and toward your call in particular?.....

.....
.....

What were the effects of camp experiences in the United States upon yourself — mental and physical?

.....
.....

What were the effects upon yourself of your overseas experience, either in the army or navy or in camp in France, England or elsewhere?

.....
.....

If you took part in the fighting, what impressions were made upon you by this experience?

.....
.....

What has been the effect of all these experiences as contrasted with your state of mind before the war?

.....
.....

Photographs — If possible enclose one taken before entering the service and one taken afterwards in uniform, both signed and dated.

.....
.....

Additional data.....

.....
.....

Signed at..... on..... 1.....

(place)

(date)

.....

(full name)

(rank)

(branch of service)

The information contained in this record, unless otherwise indicated, was obtained from the following persons or sources:

.....
.....

Introduction to Part Two of the Series
« Noms des Soldats et Marins Franco-Américains,
Qui ont pris part à la Grande Guerre 1914-1918 »

By
Albert J. Marceau, #766

In part two of the series, which I estimate to last for the next ten issues, we have the list of the Franco-American World War One Veterans from the towns of Chelsea, Chicopee, Easthampton, Fall River, and Gardner, Massachusetts. The list is from the book, *Guide Franco-Américain 1921: Les Franco-Américains et la Guerre Mondiale* published by Albert A. Belanger in Fall River, Massachusetts. The origin of Mr. Belanger's list is from the pastors of the Franco-American parishes, the town clerks' offices, and from newspapers, as stated on page 301 of his book.

The extended quotation from pages 299-300 of Robert Rumilly's *Histoire des Franco-Américains*. In chapter 36, entitled "Les Etats-Unis en Guerre" in the book, by, we read the following. Translation by Albert J. Marceau, #766.

The delegates of the federative societies reunited themselves again the 18th of February, 1917, in the offices of the Ordre des Forestiers Franco-Américains, in Woonsocket [Rhode Island]. They consolidated their foundation. The Federation Catholique Franco-Américaine would be composed of French and Catholic federative societies conducting business in the United States. These societies drafted, one by one, each of their resident members in the United States. Each society would send at the annual congress of the Federation, three delegates for its first thousand members, and one additional delegate for each supplementary group of three thousand members (or fraction of this number).

At this time, President Wilson broke diplomatic relations with Germany. The Federation Catholique Franco-Américains sent him congratulations and asserted itself to give "support to the President of the United States within all necessary measures to safeguard the liberty, the honor, and the dignity of the American principals."

The United States definitely entered the war in the month of April. The entire population pushed headlong with an enthusiasm of a young colossus, happy to prove its strength.

The reasons that restrained the French-Canadians, in Canada, did not exist in the same measure in the United States. The Brigade des Volontaires Franco-Américains did not wait for the declaration of war to put themselves, by telegram, at the disposition of President Wilson. Other Franco-American societies imitated them. War declared, Union St-Jean-Baptiste d'Amérique telegraphed the President, "the promise of assistance, assurance of unwavering fidelity." The Societe wished a voluntary enrollment of its members from 19 to 25 years, "for the defense of the

flag, of the territory, of the civilizing principals that serve to support American democracy.”

The wish had been fulfilled beforehand. The enlistment was enough to disorganize the Brigade de Volontaires, and William Wellen consigned himself henceforth with Union St-Jean-Baptiste d’Amerique. Some priests enlisted themselves as army chaplains. Dr. Charles Charest of Derry [New Hampshire], proposed to raise a Franco-American regiment of 1,000 men within New Hampshire. Dr. J.D. Milot of Fall River [Massachusetts], suggested to Union St-Jean-Baptiste d’Amerique to create the foundation of a Franco-American hospital in France where the Canadian French already maintained some military hospitals. Doctors and nurses willingly enrolled themselves, and the hospital would be magnificent propaganda for the Franco-Americans....

This explosion of American patriotism is compatible with infatuation for Henri Bourassa, the champion of the resistance against English imperialism. The psychology of a people, more than a single person, is complex.

There is at the same time, another reason. The American bishops had foreseen and feared a surveillance, a sifting of the respective effort of each minority. The American clergy was accused of Germanophilia. The archbishops were sending to the President a declaration of loyalty. Then the archbishops and the bishops formed an association, the National Catholic War Council to employ itself with the war effort and to stimulate Catholic participation. They wished and obtained a voluntary enrollment of students and former students of Catholic schools “outside of all proportion with the strict requirements of loyalty.”

The only known source of the Brigade des Volontaires Franco-Américains is the quoted passage in Rumilly’s history, which is also cited in Brault’s *The French-Canadian Heritage in New England*. If there is a history on the brigade, it will be mentioned in a future installment of the series in the *Connecticut Maple Leaf*. It is very interesting that Rumilly portrays the Catholic Church in the United States as the binding force for patriotism among Catholic immigrants from such countries as Germany, Italy, and Poland, a fact ignored today.

The next installment in the series from Albert A. Belanger’s list will reprint the Franco-American World War One Veterans from the following four towns in Massachusetts.

Fitchburg, Paroisse St-Joseph – 278 soldats et marins
Fitchburg, Paroisse de l’Immaculee Conception – 108 soldats et marins
Fitchburg, Paroisse St-Francois-d’Assise – 82 soldats et marins
Haverhill, Paroisse St-Joseph – 523 soldats et marins
Holyoke – 767 soldats et marins
Indian Orchard, Paroisse St-Louis-de-Gonzague – 102 soldats et marins

**Noms des Soldats et Marins Franco-Américains,
Qui ont pris part à la Grande Guerre
1914 – 1918**

Complé et publié par
Albert A. Belanger, Fall-River, Mass.

Dans

Guide Franco-Américain 1921: Les Franco-Américains et La Guerre Mondiale

Etat du Massachusetts

CHELSEA, MASS. - 77 soldats et marins, dont 1 est mort.

Allain, John-J.	Deslauriers, Elmer	Mailloux, William-E.
Allain, Philippe	Deslauriers, Joseph	Martin, Joseph-E.
Arsenault, Cyrus	Doucette, Jérôme	Mazerolles, Aldéric
Arsenault, Cyrus	Duguay, Gabriel	Mazerolles, Joseph-C.
Arsenault, Edmond-A.	Dupont, Charles	Muse, Georges
Arsenault, Edouard	Gallant, Allyre-L.	Pineau, Maxime
Arsenault, Emmanuel	Gallant, Archie	Poirier, Ernest
Arsenault, Emmanuel-J.	Gallant, Arthur	Poirier, François
Arsenault, Georges	Gallant, Gilbert	Poirier, John-S.
Arsenault, Gilbert	Gallant, Gilbert	Poirier, William
Arsenault, John-F.	Gallant, Jean-S.	Purvis, Albert-R.
Arsenault, Joseph	Gallant, Joseph-Alfred	Richard, Arthur-H.
Arsenaut, Emmanuel	Gallant, Louis	Richard, Frank-J.
Bernard, Arthur-J.	Gallant, Wilfrid	Richard, Joseph-F.
Bernard, Henry-J.	Gaumont, François	Robichaud, Charles-A.
Bernard, Joseph-H.	Girouard, Edmond-J.	Roy, Edouard-J.
Blanchard, Alexandre	Girouard, Thomas	Roy, Léon-A.
Boucher, Arthur-R.	Goguen, Arthur	Ruault, Pierre
Bourque, Anthony-J.	Gotreau, Edouard-D.	Thibodeau, Alphée
Brooks, Henry	Gould, James	Thibodeau, Vital
Caissie, Georges	Landry, Camille	Thompson, Arthur-J.
Cassie, Edgar	Landry, Joseph-P.	Webb, Peter-F.
Collette, John-B.	Leblanc, Paul-E.	Welcome, Arthur-J.
Collette, Magloire-J.	Leblanc, Walter-J.	
Comeau, Melburn	Leloup, André	
Commeau, Eddie	Maillet, Georges	
Cormier, Arthur	Maillet, Patrick-J.	

MORT

Arsenault, E.

CHICOPEE, MASS.

PAROISSE DE L'ASSOMPTION. – 119 soldats et marins, dont 4 sont morts.

Aggerup, Claus-Joseph	Beaulieu, Albert	Bishop (Lévesque), Wilfred
Alexandre, Euclide-A.	Beaupré, Hector-J.	Blair, Daniel-M.
Alexandre, Gustave- Joseph	Bernèche, Alfred	Blanchard, Léopold
Babineau, Donat-Joseph	Bernèche, Oscar-Joseph	Boisvert, Frank
Bassette, Raymond	Bilodeau, Valère	Boisvert, Henri
Beaudoin, James	Bishop (Lévesque), Arthur	Boisvert, Léon

Boisvert, William
 Boucher, Edmond
 Brassard, Georges
 Brassard, Normand-A.
 Brassard, Olivier-A.
 Brassard, Roger-L.
 Buccos, Jean
 Caron, Arthur-A.
 Caron, Joseph-Deus
 Caron, Joseph-Edgar
 Caron, Walter
 Champagne, Alfred-G.
 Charpentier, Raoul
 Commette, Henri
 Courtemanche, Albert
 Daniels (Daneau),
 Nelson-J.
 Demers, Ernest
 Demers, Georges
 Deroin, Frank-A.
 Desrosiers, Willie
 Downey, (Danis) Joseph
 Dupont, Herbert-P.
 Dupont, Louis-Philippe
 Dupuis, Philippe
 Dupuis, William
 Durand, Philibert-U.
 Fournier, William
 Fredette, Alexandre
 Fredette, John
 Fredette, Joseph
 Frégeau, Ernest
 Gagnon, Emery
 Gauthier, Falida-C.
 Gauthier, Wilfrid
 Gélinas, Charles
 Gélinas, Joseph-Philippe
 Gélinau, Wilfrid

Geoffroy, Joseph-
 Wilfrid
 Giguère, Henri-J.
 Godaire, Edouard
 Godaire, Wilfrid
 Isabelle, Walter
 Jetté, Albéric-Pierre
 Jetté, Albert-E.
 Jetté, Emile-A.
 Jetté, Lester-Raymond
 Lacas, Ephrem-Joseph-T.
 Lacas, Ovila
 Lacasse, Joseph
 Lacroix, Frank
 Lacroix, Frédéric
 Laflèche, Bernard
 Laflèche, Georges-H.
 Lafleur, Lorenzo
 Lafleur, Raymond-
 Joseph
 Lamarche, Philippe-R.
 Lamy, Allide
 Lamy, Arthur
 Laporte, Charles
 Lauzière, Walter
 Le Clair, Nelson-Francis
 Lebeau, Ovila-Joseph
 Lecuyer, Herbert
 Ledoux, Moise
 Lemieux, Lucien
 Lemoine, David-J.
 Lord, Benjamin
 Lussier, Joseph-H.
 Lussier, Oliva
 Marcil, Joseph-Arthur
 Mathieu, Joseph-Aimé
 Mathieu, Philias-P.
 Milette, Alfred-Joseph

Milette, Louis-Georges
 Miller, Walter-E.
 Minie, Albert
 Minie, Fred.
 Minie, Georges-A.
 Mitchell, Arthur
 Moreau, Léo-Joseph
 Moreau, William
 Morin, Albert
 Morin, Henri
 Papineau, Alexandre
 Pétrin, Exéas
 Racine, Ephrem
 Riberdy, Joseph-Viateur
 Riberdy, Wilfrid-P.
 Ricard, Louis-Samuel
 Ritchot, Albert
 Robitaille, Vitalis
 Roy, Georges
 Sabourin, Henri
 Samson, Léopold-
 Joseph
 Thérout, Hermile
 Trahan, Adéard
 Trahan, Arsène
 Vincelette, Alfred-Léo
 Woods (Dubois), Fréd.-J.
 Woods (Dubois),
 William-Henri
 Yergeau, Louis-Joseph-I.

MORTS

Champagne, Alf.
 Danis, Joseph
 Lacasse, O.
 Lévesque, W.

EASTHAMPTON, MASS. – 139 [136] soldats et marins, dont 5 sont morts.

Amel, J.-F.
 Avellette, I.
 Auger, Jos.
 Baccomb, G.
 Baron, J.-H.
 Bastier, A.
 Bertrand, H.

Bilodeau, R.
 Blanchard, E.
 Bouchard, E.
 Boucher, C.
 Breton, Alex.
 Brosseau, W.
 Brouillette, J.

Brousseau, G.
 Cauchon, A.
 Chabotte, A.
 Chaput, E.
 Chaput, J.
 Charpentier, A.
 Cinqmars, I.

Comtois, Jos.
Côté, L.
Cournoyer, D.-C.
Courtemanche, E.
David, F.
David, G.
Desmarais, A.
Dubee, A.
Dubee, L.
Ducharme, J.
Dupré, L.
Durand, D.
Durand, E.-J.
Ethier, W.
Florand, A.
Florand, Alf.
Fortier, A.
Francoeur, Ed.
Francoeur, J.-B.
Frenière, G.-A.
[Fr]jenière, P.
Frevier, E.
Fugère, E.-E.
Gagnon, E.
Gaucher, P.
Gélineau, Dr, Homer
Graveline, A.
Graveline, Jos.
Graveline, P.
Grenier, J.
Grimard, Jos.
Guimond, M.
Hamel, D.
Hénault, C.-L.
Hénault, E.
Huard, O.
Hulleran, T.
Lachance, A.
Ladouceur, Jos.
Laflamme, A.
Laflamme, Henri
Lafleur, L.

Lafond, A.
Lafontaine, N.
Laganne, A.
Laliberté, A.
Lamontagne, A.
Lamontagne, G.
Lapage, E.
Laplante, E.
Laplante, U.
Laprade, Ferdinand
Laprade, O.
Laprade, O.
Larivée, N.
Larivée, V.
Lebeau, A.
Ledou, P.
Lemieux, Jos.
Lenois, H.-J.
Lépine, F.-X.
Lévesque, A.
Lussier, E.
Lussier, G.
Martin, N.
Martin, N.
Martin, U.
Massicotte, O.
Mathieu, A.
Messier, H.
Mongeon, E.
Moreau, G.
Morin, P.-P.
Morneau, M.
Nadeau, A.
Pagé, A.
Pagé, Alf.
Pagé, H[en]ri
Patenaude, A.
Patenaude, L.
Patenaude, W.
Payette, E.
Pelletier, J.-B.
Penagrance, W.

Pepin, A.
Pepin, L.
Perrault, H.
Piché, F.
Piché, L.
Pinard, P.
Piquette, N.-S.
Piquette, R.
Pitre, E.
Poirier, U.
Poudrier, C.
Poulin, A.-R.
Prenagrance, A.
Raymond, D.
Raymond, H.
Raymond, Z.
Renault, A.
Rousselle, H.-H.
Rousseau, F.
Routhier, E.
Routhier, S.
Ruel, A.
Sorel, A.
Therrien, Albert
Thibodeau, H.
Tourville, P.
Turcotte, F.
Villandre, L.
Vincelelet, L.-F.
Vincelette, A.
Vincelette, O.

MORTS

Courtemanche, Léo
Cummings (Vieux),
William
Lachance, André
Poirier, William
Turcotte, Florian

FALL RIVER, MASS. - 1668 [1227] soldats et marins, dont 42 sont morts.

Rév. Jos.-P.-A. Gagnon, Chapelain.

Alix, Léo	Beauchemin, A.	Bernard, P.-H.
Amiot, Arthur	Beauchemin, A.-A.	Bernard, William-J.
Anctil, O.	Beauchemin, Clément	Bernier, Aldéric
Anctil, W.-J.	Beauchemin, Georges	Bernier, Alfred
Antaya, E.-J.	Beauchemin, Henri	Bernier, Aug.
Antaya, Wilf.	Beaulieu, Alfred	Bernier, Emile
Arcand, Albert-J.	Beaulieu, H.	Bernier, Eugène
Archambault, Albert	Beaulieu, Jos.	Bernier, Hormisdas
Archambault, Arthur-I.	Beaulieu, T.	Bernier, J.-B.
Archambault, Elie	Beaulieu, Théophile	Bernier, Joseph-A.
Archer, August	Beauregard, E.-A.	Bernier, Louis
Archer, R.-D., Jr	Beauregard, Edward	Bernier, Nathaniel
Arsenault, C.	Beauregard, Louis	Bernier, Ovila
Arsenault, J.-B.	Bédard, Alfred	Bernier, Philip
Arsenault, Joseph	Bédard, Edwin	Bernier, W.-T.
Arsenault, Joseph-H.	Béland, A.	Bernier, Willaim
Arsenault, Joseph-P.	Bélanger, Alfred	Bérubé, A.-L.-H.
Arsenault, Napoléon	Bélanger, E.	Bérubé, Alfred-J.
Arsenault, P.-G.	Bélanger, John	Bérubé, Gustavus
Aubin, F.	Bélanger, Joseph-F.	Bérubé, Joseph
Auclair, L.-R.	Bélanger, M.	Bérubé, Joseph
Audet, Eugène	Bélanger, Napoléon	Bérubé, Napoléon
Audet, H.	Bélanger, W.	Bérubé, P.-L.
Audet, L.	Bélanger, Wilfred	Bérubé, Wilfrid
Augustine, A.-J.	Bélisle, H.	Bérudé, A.-A.
Augustine, S.-B.	Bélisle, Wilfred	Bettencourt, F.
Babineau, Jos.-A.	Bélisle, Wilfrid	Bibeau, Aimé
Baillargeon, A., Jr	Beliveau, J.	Bibeau, Armand
Banville, Alfred	Beliveau, R.	Bibeau, D.
Banville, C.-C.	Bellemare, G.	Bibeau, Louis-A.-A.
Banville, Joseph-T.	Bellerive, H.	Bibeau, Wilfrid
Banville, Lucien-J.	Belleville, H.-J.	Bilodeau, F.
Baraby, A.-R.	Belmore, H.	Bisson, R.
Barbofa, F.-P.	Belmore, Joseph-E.	Bisson, Roméo
Barcelou, F.	Benoit, Dr, H.-C.	Bissonnette, Arthur-E.
Barnabé, J.-B.	Benoit, W.	Blais, A.
Barnabé, Jos.	Bérard, A.-J.	Blais, A.-N.
Barré, Alban-H.	Bérard, Ernest	Blais, G.
Bartolot, Jos.	Berger, Alfred-J.	Blais, L.-J.
Bartolot, N.	Berger, Wilfred	Blanchette, Dr, W.-H.
Bartolot, P.	Bergeron, C.-A.	Blanchette, J.-B.
Batsille, H.	Bergeron, D.-L.	Blois, Alphonse
Bazinet, A.	Bergeron, E.-F.	Blondin, Alphonse
Bazinet, E.	Bergeron, I.-J.	Blondin, Emile
Bazinet, W.	Bernard, M.	Blondin, P.-J.

Blouin, Arthur
Boisclair, Arthur
Boisse, Arthur
Boissonneault, G.
Boivin, Arthur
Boivin, Ernest
Boivin, Noé
Bonin, L.
Bonnoyer, E.
Bosquette, L.-A.
Bossé, Jos.
Bouchard, Alfred
Bouchard, Arthur
Bouchard, Edmund
Bouchard, Eugène
Bouchard, F.-X.
Bouchard, Joseph
Bouchard, Joseph
Boucher, Aristide
Boucher, E.-T.
Boucher, Edouard
Boucher, Ernest
Boucher, J.-A.
Boucher, Napoléon
Boucher, Wilfred-A.
Bouffard, Napoléon
Boulangier, Joseph-T.
Boulangier, Léon-J.
Boulay, F.
Boulay, Homer
Boulay, Joseph-M.-A.
Boulay, Joseph-O.
Bouley, Ernest
Bouley, Jos.-T.
Bourassa, Arthur
Bourdon, F.-I.
Bourdon, M.
Bourdon, V.-F.
Bourre, Arthur
Bousquet, W.
Bouthillier, I.
Boutin, Oswald-A.
Bouvier, P.
Boyer, Arthur
Boyer, H.-W.
Brière, Conrad
Brière, H.-C.

Brière, R.-V.
Brière, Roland
Brillant, J.
Brisson, A.
Brisson, Georges
Brisson, Jos.-A.
Brosseau, L.-H.
Buron, R.-H.
Bussière, Fred.
Cadoret, A.-O.
Cadoret, Georges
Caisse, A.
Caisse, Jos.-A.
Cantin, C.
Canuel, A.
Canuel, Albert
Canuel, Ernest
Canuel, Philip
Caouette, P.
Cardin, Alphonse
Cardin, Elph.
Cardin, Joseph
Cardin, Joseph-H.
Cardin, Louis-M.
Cardin, William
Cardinal, A.-J.
Cardinal, Joseph
Carignan, J.-P.
Caron, Alfred
Caron, Alfred
Caron, Alphonse
Caron, Arthur
Caron, Daniel
Caron, Deus
Caron, Donat-G.
Caron, Emile
Caron, Emmanuel-V.
Caron, Fabien
Caron, Georges-W.
Caron, Jérôme
Caron, Joseph
Caron, Joseph-A.
Caron, Joseph-D.
Caron, Louis
Caron, Octave
Caron, Oscar
Caron, Raoul-N.

Caron, Richard
Caron, William
Carrier, E.
Carrier, J.-L.
Carrier, Jos.
Carrier, Joseph
Cartier, R.
Castonguay, P.
Cavanaugh, C.-L.
Caya, Albert
Caya, Alfred
Caya, Georges
Caya, Oscar
Cayer, W.-A.
Cetala, A.
Chabot, Georges
Chagnon, L.-A.
Champagne, A.
Champagne, Arthur-C.
Champlain, H.-P.
Champoux, A.-L.
Chapdelaine, Arthur
Chaput, Alain
Charest, P.
Charette, P.
Charette, J.-B.
Charette, T.
Charron, A.-J.
Charron, Napoléon
Chartier, V.
Chassé, O.
Cherette, H.
Cherrier, A.
Chevalier, H.
Chouinard, Alfred-J.
Chouinard, Joseph
Chouinard, Louis-J.
Chouinard, Ludger-J.
Clairmont, A.
Clarke, L.-C.
Clément, G.-F.
Clermont, A.
Clermont, Alphonse
Clermont, H.
Clermont, Henri
Cloutier, A.
Cloutier, S.

Collard, O.	Dansereau, W.-H.	Desrosiers, Alphonse
Cormier, A.	Daphinais, E.	Desrosiers, Alphonse
Cormier, F.	Dassylva, A.	Desrosiers, E.
Corneau, Jos.	Daudelin, J.-H.	Desrosiers, Eugène
Corriveau, Albert	Daudelin, Omer	Desrosiers, Georges
Corriveau, Arthur	Dauphinais, Origène	Desrosiers, Joseph-A.
Corriveau, Cléo	David, S.	Desrosiers, Joseph-A.
Corriveau, Ernest	De Forge, Arthur	Desrosiers, Léo-E.
Corriveau, Omer	De Forge, F.	Desrosiers, Ludger
Corriveau, Théodore	De Forge, Nap-J.	Desrosiers, O.-A.
Côté, Adélard	De Poutbriand, H.	Desrosiers, Philippe
Côté, Alfred	De Poutbriand, Orille	Dion, A.-L.
Côté, Arthur-E.	Dechesne, P.	Dion, Emile
Côté, E.-J.	Delisle, Alfred	Dion, Henri
Côté, Eugène	Demarais, Joseph	Dion, Walter
Côté, F.-N., Jr.	Demers, C.-A.	Dionne, E.
Côté, François	Demers, W.-G.	Dionne, I.
Côté, Joseph	Denault, Adélard	Dionne, Joseph
Côté, Joseph-Aimé	Denault, Philodor	Dionne, Philippe-J.
Côté, Joseph-E.	Denault, Raoul	Domingue, C.-H.
Côté, Joseph-H.	Denicourt, Frank	Dorais, Arthur
Côté, Joseph-J.	Denicourt, Fred.	Doucette, Joseph
Côté, L.-A.	Denis, A.-R.	Doucette, L.-J.
Côté, Wilfrid	Desautels, Wilfrid	Drapeau, A.
Coulombe, A.-A.	Deschène, Alphonse	Drapeau, Alex.
Coulombe, Aimé	Deschène, Carl	Drapeau, Antoine
Coulombe, Albert	Deschenes, F.-M.	Du Paul, Léo
Coupé, H.	Deschènes, Georges	Dubé, A.
Cournoyer, Alphonse	Deschènes, Jean	Dubé, August-U.
Cournoyer, R.	Deschènes, Joseph	Dubé, C.-R.
Cournoyer, Raoul	Deschènes, Joseph-P.	Dubé, E.-N.
Courtemanche, Louis-O.	Deschènes, Philippe	Dubé, Ernest
Cousineau, R.-C.	Deschénes, Philippe-J.	Dubé, Georges-E.
Coute, A.-J.	Desforges, F.	Dubé, Max.
Couturier, G., Jr.	Desforges, F.	Dubé, Nap.
Couturier, Ovila	Desforges, N.	Dubé, William
Couzantino, N.-D.	Desjardins, L.-O.	Ducas, Philip
Croteau, A.-L.	Desjardins, Philippe-L.	Duclos, A.-N.
Cyr, J.-X.	Deslaurier, A.	Dufeault, P.-H.
Cyr, Jos.	Deslauriers, A.	Dufour, L.
Cyr, Jos.	Deslauriers, Hector	Dufresne, F.
Daigle, Albert	Desmarais, J.-W.	Dufresne, Jos.-H.
Daigle, Mathias	Desmarais, Philippe	Dugal, C.-O.
Daigle, T.-J.	Desnoyers, A.-W.	Duhaime, R.-L.
Daignault, Idace	Desnoyers, V.-C.	Dumaine, Roméo
Daignault, Joseph	Desrosiers, A.	Dumaine, W., Jr.
Daignault, Pierre	Desrosiers, Aimé	Dumais, Léo

Dumas, N.
Dumond, Joseph-Léo
Dumont, Luc
Dumont, William
Dunal, Albert
Dupéré, Alfred
Dupéré, Armand
Dupéré, Arthur
Dupéré, Edward-A.
Dupéré, Ernest-J.
Dupéré, Joseph, Jr.
Dupéré, Léo
Duperre, Georges
Duperry, Francis
Dupont, A.-L.
Dupont, Adélar
Dupont, Adrien
Dupont, Albéric
Dupont, Albini
Dupont, Alfred
Dupont, Edmond
Dupont, Théophile
Dupont, Wilfrid
Dupré, E.
Dupré, R.
Dupré, Wilfred
Dupuis, A.-E.
Dupuis, Wilfred
Duquette, Arthur
Durette, August
Durette, Joa P.
Durette, P.-P.
Durette, Philippe
Dussault, A.-F.
Dussault, R.-W.
Edmond, W.-J.
Emond, A.
Emond, A.-J.
Emond, Jean
Emond, O.-J.
Emond, Oscar
Fecteau, A.
Ferland, Alfred
Fillion, D.
Fiola, A.
Fiola, D.
Fontaine, A.-W.

Fontaine, Armand
Fontaine, Ernest
Forand, Alfred
Forand, Joseph
Forcier, A.-A.
Forcier, Edmund
Forcier, Isidore
Forcier, R.-J.
Forest, H.-J.
Forest, Joseph-N.
Forest, Urgèl
Forest, Wilfrid
Forjette, A.-J.
Forrest, Georges-J.-G.
Forrest, James-F.
Fortin, M.
Fortin, O.
Fournier, A.-E.
Fournier, Albert
Fournier, Alfred
Fournier, Alphonse-J.
Fournier, Armand
Fournier, Bertrand
Fournier, Edward
Fournier, Ernest-N.
Fournier, Ethelbert
Fournier, Georges-A.
Fournier, H.-J.
Fournier, Joseph-A.
Fournier, Joseph-A.
Fournier, L.-E.
Fournier, P.-C.
Fournier, Théodore
Francoeur, F.
Francoeur, François
Francoeur, Joseph
Francoeur, Joseph-E.
Francoeur, L.-P.
Francoeur, Napoléon
Francoeur, P.
Frenette, A.
Froment, J.-B.
Gagné, Achille
Gagné, Albert
Gagné, Alexandre
Gagné, Alexis
Gagné, L.

Gagné, Léo-W.
Gagné, Philéas
Gagné, Philéas
Gagnon, Alban
Gagnon, Alfred
Gagnon, Alphonse
Gagnon, Alphonse
Gagnon, Arthur
Gagnon, Arthur-Joseph
Gagnon, E.
Gagnon, E.-F.
Gagnon, E.-J.
Gagnon, E.-L.
Gagnon, E.-T.
Gagnon, Edgar-J.
Gagnon, Emile
Gagnon, Eugène-A.
Gagnon, G.-A.
Gagnon, Harvey
Gagnon, Is.-D.
Gagnon, Jean-Baptiste
Gagnon, John-B.
Gagnon, Joseph-A.
Gagnon, Joseph-E.
Gagnon, Joseph-G.
Gagnon, Joseph-H.
Gagnon, Joseph-Raoul
Gagnon, Louis-P.
Gagnon, Louis-R.
Gagnon, Napoléon
Gagnon, R.-T.
Gamache, Alfred
Gamache, Henri
Gamache, Louis-P.
Gamache, R.-R.
Gamage, J.
Gamage, Joseph-A.
Garant, Elie
Garant, Omer
Garant, Wilfred
Garant, Wilfrid
Garceau, H.-W.
Gardner, B.-P.
Gariépy, O.
Gaucher, Joseph
Gaudreau, A.
Gaudreau, Charles

Gauthier, A.-L.
 Gauthier, Arthur
 Gauthier, Charles
 Gauthier, E.-D.
 Gauthier, Georges-L.
 Gauthier, Joseph-N.
 Gauthier, Joseph-R.
 Gauthier, Oscar
 Gauthier, William
 Gauvin, J.-B.
 Gauvin, O.-O.
 Gendreau, Albert
 Gendreau, E.
 Gendreau, J.-B.
 Gendreau, Joseph
 Genest, D.
 Gervais, Léo
 Giasson, Nap.
 Gignac, Aimé
 Giguère, Albert
 Gillet, H.-S., Jr.
 Gillette, E.-F.
 Gillibau, F.-J.
 Gingras, A.-E.
 Girard, F.-J.
 Girard, Henri-R.
 Girard, Joseph-A.
 Giroux, H.
 Gladu, J.
 Godbout, E.
 Gosselin, A.-J.
 Gosselin, O.
 Goulet, Aimé
 Goulet, Alcide
 Goulet, Alphonse
 Goulet, Antoine
 Gourse, H.-A.
 Goyette, D.
 Goyette, M.-A.
 Goyette, P.
 Grégoire, W.
 Grenier, A.-P.
 Guay, Albert
 Guay, Arthur-J.
 Guay, Delphis
 Guay, Napoléon-J.
 Guay, William

Guérette, C.
 Guérette, Georges
 Guimond, Alphonse-J.
 Guimond, O.-J.
 Guimont, J.-A.
 Hamel, C.
 Hamel, Ferdinand
 Hamel, L.-R.
 Hamel, Léonidas
 Hamel, Wilfrid-A.
 Hébert, A.
 Hébert, A.-H., Dr.
 Hébert, Alphonse-J.
 Hébert, Aristide
 Hébert, Arthur-J.
 Hébert, Hypolite
 Hébert, Louis
 Hébert, Louis
 Hébert, Victor-A.
 Héon, A.
 Hétu, Jos.-W.
 Heureux, H.-L.
 Hochu, A.-P.
 Hochu, R.-L.
 Houde, J.-P.
 Huard, Léo
 Huard, Nap.
 Huard, Paul
 Hubert, J.-J.
 Hubert, N.-O.
 Janson, W.-D.
 Jasper, G.-F.
 Jean, Albert
 Jean, Joseph-A.
 Jean, Joseph-H.
 Jean, Joseph-J.
 Jean, Napoléon
 Jean, O.-J.
 Jean, Roland
 Jean, Théodore
 Jean, Thomas-W.
 Jean, Wilfrid
 Jobin, E.-H.
 Jolivet, Alfred
 Jolivet, H.
 Jolivet, Hormisdas
 Jolivet, Loridas

Jolivet, Thomas
 Joly, Alexander
 Joncas, Alexander
 Joncas, Léo
 Joncas, Oscar-A.
 Joncas, P.-L.
 Joubert, E.
 Jutras, O.
 La Ducu, D.
 La Rivière, E.-L.
 La Rivière, Edward-J.
 La Rue, D.
 La Rue, Rodney
 Labaulière, Joseph
 Labbé, Léon
 Labonté, Achille
 Labonté, Joseph
 Labonté, Louis-W.
 Labossière, A.-J.
 Labrecque, Omer
 Labrecque, W.-J.
 Labrick, W.
 Lachance, Arthur-J.
 Lachance, P.-J.
 Lacombe, Alfred
 Lacombe, Delphis
 Lacourse, D.
 Lacroix, Delphis
 Lacroix, E.
 Lacroix, Joseph-E.
 Lacroix, Louis
 Laferrière, E.
 Laferrière, Ernest
 Lafleur, A.
 Lafleur, Arthur-J.
 Lafleur, Henry-P.
 Lafleur, Joseph
 Lafond, R.-J.
 Laforce, C.
 Laforce, E.-L.
 Laforest, Eugène
 Lafrance, A.
 Lafrance, Arthur
 Lafrance, Arthur
 Lafrance, Emile-V.
 Lafrance, Georges
 Lafrance, Napoléon

Lafrance, Wilfrid
 Lagacé, Antonio
 Lagacé, Damien
 Lagacé, Henry
 Lagacé, Joseph-A.
 Lagacé, R.-J.
 Lagassé, Pierre
 Laguerre, G.
 Laguerre, Wilfrid
 Lajoie, F.
 Lajoie, Joseph-E.
 Lajoie, O.-A.
 Lajoie, P.-A.
 Lajoie, W.
 Laliberté, Dr, E.-J.
 Laliberté, Joseph
 Laliberty, A.-A.
 Lalumière, Arthur-J.
 Lambert, A.-R.
 Lambert, Arthur-D.
 Lambert, Edward
 Lambert, Henry-J.
 Lambert, Joseph-W.
 Lamond, M.-F.
 Lamothe, Adrien
 Lamotre, Joseph
 Lamoureux, W.-A.
 Landry, Alcide
 Landry, Elzéar
 Landry, Gaston-H.
 Landry, Joseph
 Landry, Roméo
 Landurand, Joseph
 Laneville, W.-A.
 Langevin, Joseph-B.
 Langlois, A.
 Langlois, Théophile
 Lanoue, Arthur
 Lanoue, H.-A.
 Laplante, Albert
 Laplante, Frank
 Laplante, Louis
 Lapointe, D.-J.
 Lapointe, Georges
 Lapuise, Joseph
 L'Archevêque, Alphonse
 L'Archevêque, Edward
 Laroche, A.
 Laroche, H.-E.
 Laroche, Wilfrid
 Larocque, David
 Larocque, E.-P.
 Larocque, H.-A.
 Larocque, Henri
 Larocque, Léo-P.
 Larocque, Oscar
 Larocque, Wilfrid
 Larrivée, A.-E.
 Larrivée, Arthur
 Lasonde, Pierre
 Latessa, E.
 Latessa, J.
 Latessa, L.-S.
 Lattenville, Georges
 Lauzon, Ad.
 Lavallée, Joseph
 Lavault, H.
 Lavigne, Armand
 Lavigne, Georges-F.
 Lavigne, John-E.
 Lavigne, Joseph-E.
 Lavigne, L.-A.
 Lavigne, Léo
 Lavigne, W.-R.
 Lavigne, William
 Laviolette, Léo
 Lavoie, Em.-A.
 Lavoie, Georges
 Lavoie, Joseph-A.
 Lavoie, Joseph-E.
 Lavoie, Joseph-J.
 Lavoie, Joseph-M.
 Lavoie, Léonce
 Lavoie, Louis
 Lavoie, Napoléon
 Le Beau, H.
 Le Bel, D.-A.
 Le Bel, Em.-A.
 Le Blanc, A.-J.
 Le Blanc, Alphonse-L.
 Le Blanc, Frank
 Le Blanc, Homer-W.
 Le Blanc, Louis-W.
 Le Blanc, Urbain
 Le Boeuf, Dr. Joseph-S.
 Le Boeuf, End.-J.
 Le Boeuf, Wilfrid-F.
 Le Clair, A.-P.
 Le Clair, Alexander, Jr
 Le Clair, Arthur-G.
 Le Clair, C.-C.
 Le Clair, Edgar
 Le Clair, Joseph-E.
 Le Duc, Théophile
 Le Page, Arthur
 Le Page, Ernest
 Le Page, O.
 Le Page, Olroy
 Le Tellier, Alfred
 Leclerc, Cyrille
 Leclerc, Edward
 Lefebvre, Albert
 Lemaire, Joseph
 Lemieux, A.-L.
 Lemieux, Albert
 Lemieux, Alcide-J.
 Lemieux, Auguste
 Lemieux, Omer-A.
 Lemieux, Pierre
 Lemieux, William
 Lenure, H.
 Lenure, Joseph-J.
 Lepage, Albert
 Lepage, Jean
 Lepage, Joseph-N.
 Leroux, C.-A.
 Lescault, A.-A.
 Letendre, Edouard
 Letendre, Edward-E.
 Letendre, Olivier
 Létourneau, E.-W.
 Lévesque, Albert
 Lévesque, Albert-J.
 Lévesque, Alfred-F.
 Lévesque, Andrew-T.
 Lévesque, Antoine
 Lévesque, Arthur
 Lévesque, Arthur-J.
 Lévesque, Auguste
 Lévesque, Edward-J.
 Lévesque, Emile

Lévesque, Ernest
Lévesque, Ernest-J.
Lévesque, Georges
Lévesque, Gonzague
Lévesque, J.-R.
Lévesque, J.-W.
Lévesque, Jean-H.
Lévesque, John-J.
Lévesque, Joseph-H.
Lévesque, Joseph-S.
Lévesque, Louis
Lévesque, Ludger
Lévesque, Maj., Jr
Lévesque, Mitchell
Lévesque, Napoléon
Lévesque, Ovila
Lévesque, Pierre
Lévesque, Ralph
Lévesque, René-J.
Lévesque, Roméo
L'Heureux, A.-N.
L'Heureux, Damase
L'Homme, Albert
Liberty, Joseph-A., Jr
Lizotte, Eugène
Lizotte, Octave
Lizotte, Onésime
Loiselle, Alf.
Longchamps, Charles
Longchamps, Ernest-J.
Loranger, C.-JC.
Lottinville, A.
Lottinville, Georges
Lucas, J.-J.
Lucas, R.
Lusignan, D.
Madore, A.-J.
Madore, Jos.
Mailloux, Arthur
Maltais, H.
Marchand, Anatole
Marchand, Donat
Marchand, Emile
Marchand, Réginald
Marchand, W.-H.
Marchand, W.-J.
Marlet, A.

Marode, C.
Marode, P.-R.
Marquis, Wilfred
Marrois, Armand
Marrois, Arthur-C.-H.
Marrois, Jean-B.
Martel, A.-J.
Martel, Arthur
Masse, Albert
Masse, Eustache
Masse, I.-J.
Masse, O.
Matte, J.
Maynard, Albert
Maynard, E.
Maynard, Eustache-N.
Maynard, Hector
Maynard, Joseph-E.
Maynard, Napoléon
Maynard, Wilfred-T.
Melançon, Armand
Melançon, Léon
Melanson, Albert
Melanson, F.
Melanson, Joseph-H.
Ménard, E.-J.
Ménard, Georges-A.
Ménard, Joseph-H.
Menchion, Thomas-D.
Mercier, Alfred
Mercier, C.-J.
Mercier, F.-F.
Mercier, Francis
Mercier, Oscar
Mercier, Reg.
Mercier, William-H.
Messier, E.
Messier, Georges
Messier, Homer
Messier, W.-L.
Métayer, A.-J.
Métivier, Elisé
Meunier, H.-O.
Michaud, A.-J.
Michaud, Armand-L.
Michaud, Arthur
Michaud, Georges-R.

Michaud, Joseph-A.-O.
Michaud, Raoul
Michaud, Roland-E.
Michaud, Wilfrid
Michaud, William-P.
Michaud, Zénon
Miller, E.-C.
Milot, J.-D., Dr.
Milot, Théo.
Miranda, Jos.
Miranda, Jos.-V.
Montour, Antoine
Montour, Arthur
Moquin, Jos.
Moreau, Ernest
Moreau, Jos.
Morel, F.-T.
Morin, Albert
Morin, Albert-Joseph
Morin, C.-M.
Morin, Charles
Morin, Edéas
Morin, Ephraim
Morin, Henry
Morin, J.-C.
Morin, J.-D.
Morin, Joseph-O.
Morin, Joseph-P.
Morin, Léo-A.
Morin, N.-L., Dr
Morin, Raoul
Morotte, A.
Morrissette, E.-J.
Morrissette, Edward-J.
Morrissette, Eugène
Morrissette, Isidore-J.
Morrissette, Joseph
Morrissette, Joseph-O.
Morrissette, Napoléon
Morrissette, Roland
Nadeau, Albert
Nadeau, Albert-A.
Nadeau, Cléo
Nadeau, Ephrem
Nadeau, Etienne
Nadeau, Joseph
Nadeau, Joseph-Exéas

Nadeau, R.-S.
 Nadeau, William-A.
 Nerbonne, A.-J.
 Nobert, J.-H.
 Noiseux, F.-L.
 Normand, P.
 Ouellette, Ad.
 Ouellette, Albert
 Ouellette, Alexander
 Ouellette, Alfred
 Ouellette, Arthur-J.
 Ouellette, Aug.-J.
 Ouellette, Eud.-J.
 Ouellette, Eugène
 Ouellette, Fabien
 Ouellette, Joseph
 Ouellette, Joseph-A.
 Ouellette, Léodore
 Ouellette, Ludger
 Ouellette, Michael-A.
 Ouellette, Napoléon
 Ouellette, Oscar
 Ouellette, Théodore
 Ouellette, Wilfrid-J.
 Pain, S.
 Paquette, Am.
 Paquette, R.
 Parent, J.-A.
 Pariseau, D.
 Patenaude, G.
 Patenaude, H.
 Patenaude, Théo.
 Paul, Albert
 Paul, Charles
 Paulhus, Arthur-J.
 Paulhus, Valmore
 Paulison, P.
 Pazé, Philippe
 Pelland, Arthur
 Pelletier, Aimé
 Pelletier, Albert
 Pelletier, Arthur
 Pelletier, Aubin
 Pelletier, Horace
 Pelletier, Joseph-A.
 Pelletier, Joseph-C.
 Pelletier, Napoléon
 Pelletier, Omer
 Pelletier, R.-J.
 Pelletier, Zénon
 Péloquin, Armand
 Péloquin, C.-J.
 Péloquin, Léo-A.
 Péloquin, Paul
 Péloquin, R.-E.
 Peltier, Arthur
 Peltier, Omer
 Perrault, Eug.
 Perrault, S.
 Perrault, V.
 Perron, Frank-X.
 Perron, H.
 Petit, Albert
 Phenix, Albert
 Phenix, Hector-J.
 Phenix, Horace
 Phoenix, H.-A.
 Picard, Georges
 Picard, Rosario
 Picard, Thomas-J.
 Piché, A.-W.
 Piché, Arthur-J., Jr
 Piché, Hon.-R.
 Piché, Richard
 Pichette, Oliva
 Pigeon, C.
 Pimental, M.-A.
 Pinaud, Emile
 Pinaud, Omer
 Pinaud, Pierre
 Pineau, A.
 Pineau, Adélard
 Pineau, Albert
 Pineau, Emile
 Pineau, L.-P.
 Plante, Alphonse
 Plante, E.-D.
 Plante, Ernest
 Plante, Harris
 Plante, Wilfrid
 Poirer, A.-W.
 Poirer, Edouard
 Poirer, Joseph-A.
 Poissant, Aldéric
 Poisson, W.-E.
 Poitras, Joseph
 Pontbriant, H.-T.
 Potvin, Alph.
 Potvin, Jos.-W.
 Poulin, E.
 Pouliot, O.
 Poutré, D.
 Proulx, A.
 Proulx, Henri
 Proulx, Joseph
 Provençal, H.-J.
 Provençal, Léo-E.
 Provençal, Orem.
 Puisseuneault,
 Georges-J.
 Racicot, Eug.
 Ranger, A.-H
 Ratté, A.
 Ratté, N.
 Raymond, D., Jr
 Raymond, J.-E.
 Raymond, J.-E.
 Raymond, Philippe
 Remy, Joseph-A.
 Renaud, A.
 Renaud, Alfred
 Renaud, Pierre
 Renaud, Roland-A.
 Richard, A.-A.
 Richard, Arthur
 Richard, David
 Richard, Georges
 Richard, Henri
 Richard, Joseph
 Riendeau, M.
 Rioux, C.
 Rioux, Delphis
 Rioux, Désiré
 Rioux, Emile
 Rioux, Hilaire
 Rioux, Joseph-L.
 Rioux, Théophile
 Ritchie, B.-A.
 Rivard, Aug.
 Rivard, Joseph
 Robert, Alfred

Robert, Arthur
 Robert, Henri
 Robert, Samuel
 Robida, Arthur-J.
 Robidoust, Arthur-L.
 Robidoust, Ernest
 Robidoux, Alfred
 Robillard, Albert
 Robillard, Aug.
 Robillard, Blanche
 Robillard, Georges-L.
 Robillard, H.
 Robillard, Madeleine
 Robillard, Olivier
 Robitaille, I.-F.
 Rochefort, J.-B.
 Rochefort, W.-J.
 Rousseau, P.-A.
 Routhier, H.
 Roux, Nap.
 Roy, Adélar
 Roy, Albert
 Roy, Armand-J.
 Roy, Damasse
 Roy, Raoul
 Roy, Roméo-S.
 Ruelle, Alf.
 Ruest, Jos.
 Samson, A.-R.
 Samson, Louis
 Saucier, Ade
 Savard, Alphonse
 Savard, Gustave
 Savard, Joseph-R.
 Savard, Lorenzo-E.
 Savoie, Alphonse
 Savoie, Alphonse-G.
 Savoie, Clarence
 Savoie, Hector-J.
 Savoie, Jean
 Sawyer, A.-H.
 Senay, A.-G.
 Senay, John
 Senay, Joseph
 Senay, Louis
 Séon, L.
 Servant, L.-F.

Seveney, H.-H.
 Sevigny, Joseph-A.
 Simard, Antoine
 Simard, Georges-A.
 Simard, R.-A.
 Simoneau, H.
 St-Denis, Adélar
 St-Denis, J.-O., Dr
 St-Denis, Roméo
 Talbot, A.-J.
 Tétrault, S.-J.
 Tremblay, A.
 Tremblay, A.-A.
 Tremblay, Henri
 Tremblay, Joseph
 Tremblay, Joseph-D.
 Tremblay, Ludger-E.
 Tremblay, Paul
 Trottier, Albert-O.
 Trudeau, R.
 Truesdale, P.-E.
 Turcotte, Georges
 Turcotte, Joseph-Misaël
 Turcotte, L.
 Turcotte, William
 Turgeon, D.-G.
 Turgeon, Joseph-T.
 Vachon, Napoléon
 Vadeboncoeur, E.
 Vadeboncoeur, Joseph
 Vaile, R.-C.
 Vaillancourt, Léo-E.
 Vaillancourt, Napoléon
 Valcourt, A.-C.
 Valcourt, Alfred-J.
 Valcourt, Napoléon-J.
 Valentine, A.
 Valentine, Mar.
 Vallée, Wilfrid
 Vallière, W.
 Valois, A.-M.
 Valois, Max.
 Vandal, Henri-L.
 Vandal, Jos.
 Vandal, Joseph-D.
 Vanier, L.
 Vermette, A.

Véronneault, G.
 Vézina, A.
 Vézina, A.-J.
 Vézina, G.-E., Jr
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 Viens, P.
 Viens, W.-C.
 Vigeant, R.-O.
 Vincent, F.-C.
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 Bernier, Ovila
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 Cournoyer, Alph.
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 Daudelin, Omer
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 Gagnon, Alex.-G.
 Gagnon, Joseph-F.
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 Mailloux, Siméon
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Renaud, Pierre-P.
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Allain, C.	Caouette, H.	Ducharme, Léo-H.
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Antaza, F.	Chagnon, L.-E.-A.	Dumouchel, L.-J.
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Laroche, Jos.
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Leblanc, A.-S.
Leblanc, B.
Leblanc, C.
Leblanc, F.-A.
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Léger, Alph.
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Léger, Hector
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Letendre, Alex.
Letendre, Gélard
Lévesque, J.
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Perrault, Edm.
Perrault, Em.
Perrault, H.-E.
Perrault, J.-Bte
Perrault, Jos.-H.
Perrault, L.-N.
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Poirier, N.-S.
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Richard, Jos.
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Tremblay, J.-B.
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MORTS

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Gagné, Jos.-D.
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Book Reviews

Miller's Manual: A Research Guide to the Major French-Canadian Genealogical Resources by Douglas J. Miller

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Published by Quintin Publications, Pawtucket, RI, 1997

Spiral-bound, soft-cover, 111 pages with illustrations

ISBN 1-886560-47-1

\$19.95

Review by Ivan Robinson, #326

Available from Quintin Publications, Inc., 28 Felsmere Ave., Pawtucket, RI 02861-2903
(401)-723-6797, credit card orders 1-800-747-6687, web - www.quintinpublications.com

If you are just starting out in French-Canadian genealogy and don't know your Drouin from your Tanquay, this book is worth leafing through. It's a highly readable guide to using those and the other major resources – Jette, the PRDH, the Loisel Index, and the repertoires.

Miller knows his stuff. A resident of Santa Clarita, California, he has been the French-Canadian interest group coordinator for the Southern California Genealogical Society for about 20 years. He produced the handbook to address the questions he has most encountered, especially from people who don't know French.

The book also contains translations of common terms and abbreviations and a "French-Canadian Research Timeline," a one-page chart that provides a quick roundup of the various genealogical resources and the years they cover.

For experienced researchers, the most useful section may be the one in which Miller lists the contents of the PRDH by source code and by the name of the parish or other sources, as well as by volumes. That means that you can find Kamouraska, for example, under its own name or its source number (253) and quickly determine which volumes it's in (11, 21, 34 and 46). This will prove a big time-saver for those used to running a finger back and forth over the maps and lists on the inside covers of the PRDH volumes.

The Beginnings of the Franco-American Colony in Woonsocket, Rhode Island by Marie Louise Bonier. Translated and Edited by Claire Quintal.

Copyright 1997 Editions de l'Institut francais, Worcester, MA

Soft-cover, 560 pages

ISBN 1-880261-04-9

\$26.95

Review by Albert J. Marceau, #766

Available from your local bookstore, or directly from the French Institute – Assumption College, 500 Salisbury St., PO Box 15005, Worcester, MA 01615-0005. If ordering direct, make checks payable to the French Institute in U.S. funds, and add \$2.00 for postage and handling in the U.S., \$3.00 for Canada.

Dr. Claire Quintal of the French Institute has translated and edited a major Franco-American work of the one of the most important "Little Canadas" in New England – Marie-Louise Bonier's *Debut de la Colonie Franco-Americaine de Woonsocket, Rhode Island* – which was first published in 1920. The Bonier Book, as it is sometimes called, is an amazing history since it was written by a woman, in French, and covers the local history of Woonsocket, Rhode Island from the time of the American Indians, the European settlement by the English, later to become the Yankees, and lastly by the Franco-American immigrants. Bonier traces the earliest trickle of the French-Canadian immigration to the 1840's, thirty years before the standard trust of the immigration of the Post Civil War Era. Dr. Claire Quintal's goal of the translation is to open the Bonier Book to those who are either unwilling or unable to read it in the original French, as she states in her dedication page, "...the pages of Marie Louise Bonier's book would have remained forever closed to new generations of Franco-Americans." Whether or not one agrees with the act of translation by the French Institute, in 1981 the 45th Parallel North Press reprinted the Bonier Book directly from the original with a similar intention, of making the book available to Franco-Americans. The review will compare the 1981 and 1997 editions of the Bonier Book.

Both the 1981 and 1997 editions are trade paperbacks, meaning that the page size is six by nine inches. The 1981 edition has 342 pages, and the 1997 edition has 560 pages. The section that is coveted by genealogists is part two, since it is a genealogy of the first 117 French-Canadian families to settle Woonsocket, and the 1997 edition has 365 pages, while the 1981 edition has 213 pages. The gain of 152 pages in the genealogy section of the 1997 edition is from the work of Robert Pelland, who has spent twenty years on "The Pelland File," a genealogy based upon the material found in the Bonier Book. Sylvia and Roger Bartholomy edited the Pelland File to be a translation of the original genealogical section. Another factor to the gain in pages in the 1997 edition is that nearly every page has one to three footnotes, which clarify the local society, politics, and geography. Also, the 1997 edition has an additional 31-page chapter entitled "Conclusion" by Claire Quintal, which is a history of the Franco-Americans in Woonsocket from 1920 to 1996. Of all of the sections of the 1997 edition, I read Dr. Quintal's section first, since I find the time from the Sentinellists in the 1920's to the Franco-Americans of today to be the most fascinating.

The one factor that 1981 edition has over the 1997 edition is that it has a reprinting of all the original photographs from the 1920 edition. (The photographs are sharper in the 1920 edition than the 1981 edition.) The photograph of Raphael Pierre Daignault that appears on page 288C of the 1981 edition is smaller and reversed in the 1997 edition, which appears on page 466B. The photos of Rev. Giroux and Rev. Villiard, which appear on page 288F of the 1981 edition, are cropped in the 1997 edition on page 478B. Four photographs do not appear in the 1997 edition. The 1981 edition has two photographs entitled "Woonsocket en 1850," one is the Junction of Main and Clinton streets, on page 6D, and the other is of Depot Square, on page 6F. The 1997 edition has only one reprint of "Woonsocket in 1850," that of the Junction of Main and Clinton streets, on page 44A. The other three photographs that do not appear in the 1997 edition, are "Eglise Ste.-Anne," "Interieur de l'eglise du Precieux-Sang," and "Eglise de la Sainte-Famille," are found in pages 288F-288H in the 1981 edition.

One of the curious aspects of the 1997 edition is that its production has a Franco-American ideology to it. Dr. Claire Quintal translated the Bonier Book and published it through the French Institute in Worcester, Massachusetts. Some of the funding for the book came from Union St-Jean-Baptiste in Woonsocket, Rhode Island. The middle section of genealogy was extensively revised by the American French Genealogical Society, also of Woonsocket. The logo on the cover is from the Franco-American flag that was designed by Robert Couturier of the Association Canado-American in Manchester, New Hampshire. So, in one product, the two major fraternal mutual benefit organizations of Franco-America are united, as well as the two major research institutions (one in genealogy, the other in history and literature), all from three Little Canadas.

As a historian, Bonier has the point of view of a Franco-American immigrant. As a historian of immigrants, she writes of their plight, and how the labor laws of the Northern States were not much better than the slavery of the Southern States. For example, she writes on page 54.

It was then that the newspapers of the South, a region of the country bitterly condemned for enslaving the black population, seized upon these opportunities to denounce the North in a violent manner.

Here is the gist of what they wrote: "The memory of the founders of the cotton mills should be despised by the current generation and abhorred as representative of an age at the furthest remove from true prosperity and humanity.

[...]

"Since the introduction to this country of machines imported from England to manufacture cotton, a very large portion of the white population is held in what is neither more nor less than slavery."

Unfortunately, all of these violent diatribes in the newspapers contained a great deal of truth.

Most of the mill owners had lost sight of humanity. Totally preoccupied with supervising the functioning of their machinery, they worried little about the morality or knowing how their subordinates treated their workers.

It has been said that a brute whipped the children in his employ for the slightest cause.

Concerning French-Canadians as immigrants, Bonier blames the Quebec government for not helping its citizens, as she writes on page 91.

The Province of Quebec, influenced by party politics, was doing nothing to improve the lot of its citizens. Agriculture and colonization were not receiving the encouragement they needed from the government. The Eastern Townships, for example, remained needlessly and arbitrarily closed to settlement. [...] History will judge them harshly for not having known how to prevent emigration.

Obviously, Bonier has a very interesting perspective, since she wrote a chapter of American history that the Yankee historians do not want to deal with, that of the exploitation of immigrant labor. Also, I am sure the Parti Quebecois would not want to hear her explanation of the emigration problem, although they could blame the English Canadian government.

As a genealogist, Bonier did an excellent job of listing translations of surnames, lists of Civil War veterans, and a statistical list of the origins of the 117 Franco-American families in Woonsocket. Like the 1981 edition, the 1997 edition has kept all this valuable material, but the 1997 edition has a major revision of the genealogical charts. As Sylvia and Roger Bartholomy write on page 126.

When descendents from the first two families married, Miss Bonier listed their children with either parent and sometimes with both parents. We have reorganized her work to list children with their father's family while providing a cross-reference to their mother's family.

The cross-reference index runs for 36 pages (pages 416 to 452), and has 761 surnames, a significant addition to the Bonier Book. Also, Sylvia and Roger Bartholomy invite "[a]nyone who has additional information about any of these families ... to contact the AFGS, so that the material can be incorporated into the proposed publication" of *The Pelland File of Early French-Canadian Families in Woonsocket*.

When the *Pelland File* is published, with the additional material from other genealogical societies and genealogists, I hope it will have the short biographies that appear in the Bonier Book. In the 1997 edition, these are simply translated into English. Among the more interesting is the "Descendants of Joseph L'Esperance" on page 300.

L'Esperance became Hope. Joseph L'Esperance settled in Woonsocket in 1860. He was the son of Major L'Esperance who came to the United States with the Marquis de Lafayette in 1779 to serve the cause of American independence. After the war, the major remained in this county for a few years, then settle in Compton, QC, near Newport, VT. That is where his five children were born. Later, one of them, Joseph, came to settle in Woonsocket where he lived for more than thirty years as an employee of the Bailey Manufacturing Company. He died on November 22, 1891 at the age of seventy-five.

To conclude, the French Institute's publication of the Bonier Book has many advantages, such as Dr. Quintal's preface, conclusion and notes, as well as her English translation. For genealogists, the American French Genealogical Society made a significant addition to the original genealogy. For these reasons alone, it is a good buy. On the other hand, if you must have the original set of photographs, and wish to read it in the original French, the 1981 edition made by Editions du 45e Parallele Nord Inc., is available for \$24.00 plus \$3.00 for shipping and handling, from La Libraire Populaire, 18 rue Orange, Manchester, NH 03104-6060. (603)-669-3788 10AM-5PM, Monday - Saturday.

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Note from the Editor: Joseph F.A. Bastarache, #1410, died on Sunday, June 7, 1998 at Windham Hospital in Windham, Connecticut, as reported in his obituary in the *Hartford Courant*, Tuesday, June 9, 1998, page B6. Condolences from the staff of FCGSC to his family and friends.

Correction/change of names and/or addresses

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Compiled by Patrick A. Lussier, #4

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THE FRENCH-CANADIAN GENEALOGICAL SOCIETY OF CONNECTICUT INC.

BYLAWS

(As Amended, Effective May 9, 1998)

ARTICLE I

Name

The name of this Society shall be The French-Canadian Genealogical Society of Connecticut Inc.

ARTICLE II

Purpose

The purpose of this Society shall be to maintain and operate a genealogical research library for use of those interested in the subject and to promote and encourage interest in genealogy. More particularly, the Society's purposes shall be:

- (1) To encourage, aid and engage in education through lectures and seminars on genealogy;
- (2) To foster the study of ancestral origins, to encourage research into the history of families and to provide information about French-Canadian and Acadian family history;
- (3) To disseminate information, knowledge and special studies of value to members and to promote contributions of genealogical information to publications and other media;
- (4) To cooperate with and provide aid to researchers;
- (5) To publish bulletins periodically in order to provide members with pertinent information concerning the activities of the Society and the decisions of the Board of Directors.

ARTICLE III

Membership

Membership is open to any person having an interest in genealogy or family history, upon submission of an application and payment of membership dues.

SECTION 1. There shall be four classes of membership: individual, family, student and life. Each will be based on dues applicable to its class.

An individual membership shall apply to one person.

Family membership shall consist of one member assessed at full individual dues and each additional family member assessed at the rate established in accordance with Article IV of the bylaws.

A student member shall be defined as one who shows proof of attending school full-time.

A life member shall be one who has made a one-time payment of a multiple of the annual dues. The multiple shall be established in accordance with Article IV of the bylaws.

Each member, including each participant in a family membership, shall have the right to vote on all issues brought before the general membership.

SECTION 2. Membership, except life membership, shall be for one year coinciding with the fiscal year beginning September 1 and continuing through August 31 of the following calendar year. Memberships purchased on or after July 1 shall be valid through August 31 of the following calendar year; from July 1 to August 31 of the closing fiscal year, they will be considered provisional memberships and will be limited to the free use of the library only.

SECTION 3. All members in good standing shall be entitled to full privileges as provided by the Society, except for provisional members as noted above in Section 2.

ARTICLE IV

Dues

The Board of Directors, subject to the approval of the general membership at the Spring Meeting, shall establish dues commensurate with the financial obligations and scope of services of the Society.

SECTION 1. The approved amount shall go into effect on July 1 of that same calendar year, following acceptance by the general membership.

SECTION 2. Dues shall be paid in advance and shall be non-refundable.

ARTICLE V

Officers

SECTION 1. The elected officers of this Society shall be known generally as officers and will include six executive officers -- namely, a president, a vice president, a recording secretary, a treasurer, a corresponding secretary and a library director -- and eight or more directors. All will be elected to two-year terms beginning upon installation in accordance with Article X. Together, they shall constitute the Society's Board of Directors.

SECTION 2. The responsibilities of the Board of Directors shall include but not be limited to: Providing overall supervision of the affairs of the Society, establishing policies, preparing an annual budget, setting dues, and preparing recommendations for consideration by the general membership. The Board shall be subject to the orders of the membership and none of its acts shall conflict with any action taken by the membership.

SECTION 3. The president, vice president, recording secretary, treasurer, corresponding secretary and library director shall constitute the Executive Council and may meet as such to carry out the business of the Society.

SECTION 4. Meetings of the Board of Directors shall be at the call of the president or upon written request of at least three board members or at regular intervals as determined by the Board.

SECTION 5. One more than half of the total number of the Board of Directors shall constitute a quorum for meetings of the Board. An affirmative vote of a majority of those present shall be required to pass any resolution or to authorize any action.

SECTION 6. Notice of meetings of the Board of Directors, special or regular, shall be given to all members of the board by the recording secretary.

SECTION 7. No member of the Board of Directors shall be entitled to any salary or remuneration of any kind for services performed while holding office in the Society. A member of the Board may be reimbursed for specific expenses incurred on behalf of the Society as authorized by the Board of Directors. Travel expenses to and from meetings are not subject to reimbursement.

ARTICLE VI **Duties of Officers**

SECTION 1. The president shall be the chief executive officer of the Society.

The president may call special meetings of the Board of Directors and shall have general charge of the business of the Society.

The president shall preside over all regular and special meetings of the Society and the Board of Directors.

The president shall have the authority to fill any vacancy involving an executive officer or director, subject to the approval of the Board of Directors, and such appointee shall serve out the term of the person replaced.

The president shall carry out such other duties as may be prescribed by the Board of Directors.

SECTION 2. The vice president shall, in the absence of the president, perform the duties of president and shall perform such other duties as shall be prescribed by the Board of Directors.

SECTION 3. The recording secretary shall keep the record of the proceedings of the Board of Directors and the general meetings of the membership.

The recording secretary shall notify all members of the Board of Directors of any board meetings at least one week in advance of such meetings or as early as practicable in the event of urgently needed meetings as defined by the president.

The recording secretary shall perform such other duties as prescribed by the Board of Directors.

SECTION 4. The treasurer shall receive all funds for the society and shall pay all normally occurring bills. Any expenditures above \$500 must be approved by the Board of Directors.

The treasurer shall keep all necessary records pertaining to the financial transactions of the Society and shall render a detailed financial report at the annual Fall Meeting of the general membership.

SECTION 5. The corresponding secretary shall handle all matters pertaining to correspondence on behalf of the Society.

The corresponding secretary shall handle all letters not specifically directed to another office or as requested by the Board of Directors or the president.

SECTION 6. The library director shall be responsible for the operation of the library, as prescribed by the Board of Directors.

SECTION 7. The Board of Directors may redefine the duties of the executive officers and directors as necessary, with approval of the membership.

SECTION 8. A member of the Board of Directors who is absent from three meetings during the year without a valid reason may be dismissed from office.

ARTICLE VII **Committees**

The President shall have the authority to appoint standing and special committees, subject to the approval of the Board of Directors. Standing committees may include, but not be limited to, the following: Library, membership, program, periodicals (journal exchange), publications (Connecticut Maple Leaf and the Maple Leaflet), and mailing.

The membership, at a general meeting, may appoint special committees to investigate or carry out matters brought up at the meeting.

Committees of the Board shall make their reports to the Board. Committees of the general membership shall make their reports to the next general meeting.

The president shall be an ex-officio member of all committees with the exception of the nominating committee.

A quorum in any committee is a majority of members of that committee.

ARTICLE VIII
Society Membership Meetings

SECTION 1. There shall be two principal general membership meetings of the Society every calendar year. One meeting shall be held in the fall, shall be called the Annual Meeting and shall include the election and installation of executive officers and/or directors. The other meeting shall be held in the spring. Other general meetings may be called as the Board of Directors deems necessary.

The time, date and place of all membership meetings shall be set by the Board of Directors. A meeting date may be changed at the discretion of the Board of Directors provided a minimum of three weeks advance notice is given to all members.

SECTION 2. Notices for all membership meetings shall be mailed to each member by means of the Society's newsletter at least three weeks prior to the meeting date.

SECTION 3. The quorum for general membership meetings shall consist of those in attendance. A majority vote of those present shall be necessary for the passage of any motion unless provisions have been made for balloting by mail. In that case, a majority of all votes cast by mail shall be necessary for the passage of any motion.

SECTION 4. The Board of Directors shall have the authority to call for balloting by mail and to arrange for it to take place in a fair and accurate manner. Balloting by mail will not be allowed in the election of officers or in any other matter in which choices are necessarily developed at the meeting itself, as through nominations from the floor.

ARTICLE IX
Nominations

SECTION 1. A nominating committee shall be chosen by the general membership during the Spring Meeting from persons volunteering or nominated from the floor. The committee shall consist of three to five members.

SECTION 2. The chair of the nominating committee shall be chosen by the members of the committee.

SECTION 3. Anyone desiring to serve as an executive officer or director may present his or her name to the nominating committee. The nominating committee shall present a slate for consideration and election by the general membership at the Fall Meeting. Nominations from the floor shall be accepted during the meeting.

ARTICLE X

Elections

SECTION 1. Election of executive officers and/or directors shall be held during the Fall Meeting, followed immediately after at the same meeting by their installation.

SECTION 2. The slate of executive officers and/or directors, as presented by the nominating committee, shall be read to the general membership by the chair of the nominating committee and the moderator shall ask for any nominations from the floor.

SECTION 3. The vote shall be by voice, show of hands, or paper ballot.

SECTION 4. Executive officers shall hold office for a term of two years beginning in each odd-numbered year, and shall take office upon installation.

SECTION 5. One half of the directors shall be elected each year at the Fall Meeting and shall take office upon installation.

SECTION 6. There shall be no restrictions as to the number of terms held in any elected office with the exception of the office of president, which shall be restricted to two consecutive terms of two years each. After two years out of office, a past president so desiring may run as a candidate for president again.

ARTICLE XI

Property

The property of the Society is defined as genealogical and historical materials and any equipment and property, real or personal, donated or acquired.

ARTICLE XII

Donations, Bequests and Income

All monies received by the Society as donations or bequests (unless otherwise prescribed by the donors or testators) and all annual dues may be applied either to the current expenses of the Society or added to the general or special funds of the Society at the discretion of the Board of Directors.

ARTICLE XIII

Dissolution

In the event of dissolution, the Board of Directors shall have the authority to carry out the process, including the payment of liabilities and the sale of property, if necessary, to raise money to pay liabilities. All remaining property shall be conveyed to a nonprofit organization exempt from federal tax. All monies and other property in the possession of the Society at the time of dissolution shall be conveyed to the same non-profit organization.

ARTICLE XIV
Parliamentary Authority

The rules contained in the current edition of *Robert's Rules of Order* shall govern the conduct of meetings of the Society in all cases in which they are applicable and in which they are not inconsistent with these bylaws and any special rules of order the Society may adopt.

ARTICLE XV
Amendments

The bylaws of this Society, or any portion, may be amended by a two-thirds majority of the votes cast at any general membership meeting.

Any member desiring to propose an amendment to the bylaws must inform, in writing, the recording secretary of any changes proposed. This notice of a proposed change must be made in advance of a regular or special membership meeting to allow notice of the change to be mailed to the membership at least three weeks prior to the meeting date.



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



Location:
53 Tolland Green
Tolland, CT

Telephone: (860) 872-2597

Mail Address:
PO Box 928
Tolland CT 06084-0928

CODE OF ETHICS

In consideration of being accepted as a member(s) of the above society, and to support better professional genealogical standards, I hereby offer the following information and pledge:

- (1) That while a member of said society, I will not copy, publish, or repeat the contents of any information which may come to my attention regarding illegitimate birth records within the past 75 years, as revealed from any town, city, county, or state agency.
- (2) That I will carefully refrain from mutilating, marking or otherwise defacing or destroying any part of public vital records, library books, and any other material which may be made available for my use.
- (3) That my research of vital records be made only for genealogical or historical purposes.
- (4) That I will hold myself subject to the rules and regulations of the society.

Date _____ Signature _____

Date _____ Signature _____

(Additional Family Member, if applicable)

Date _____ Signature _____

MEMBERSHIP FORM

Please mail your check to FCGSC, P.O. Box 928, TOLLAND, CT 06084-0928

PLEASE PRINT ALL DATA

Attention: HENRY P. LANOUILLE, Treasurer

Full Name of Applicant _____

Full Name of Additional Member(s) _____

(if applicable)

Street Address _____

City/Town _____ State _____ Zip + 4 _____ - _____

New

Renewal

Membership No. _____

Please check type of membership desired:

Individual, \$ 20.00 per year

Family, \$20.00 + \$ 10.00 for each additional family member per year

Student, \$10.00 per year

Life, Sixteen times the Individual rate (\$320.00)

The society membership is from 1 September through 31 August of the following year.

I / We would be willing to help the society in various society projects or to serve on the Board of Directors or other committees.

Yes, I would like to help. No, I do not wish to help at this time.

I / We are interested in researching the following family names:

FCGSC Form 001 (Rev April 1997)

Connecticut Maple Leaf, volume 8, number 3 – Photocopy of this form acceptable.

French-Canadian Genealogical Society of Connecticut
Henri Carrier Memorial Library
P.O. Box 928, 53 Tolland Green
Tolland, CT 06084-0928

Phone: (860)-872-2597

Website: <http://ourworld.compuserve.com/homepages/rlcarpenter/frenchca.htm>

By-laws: The by-laws currently in effect were approved by the general membership on May 9, 1998 and are found on pages 315-321 of the *Connecticut Maple Leaf*, Volume 8, Number 3, Summer 1998.

Hours: Sunday 1-4PM, Monday 1-8 PM, Wednesday 4-8PM, and Saturday 9AM - 4PM
Closed all major holidays. Snow closings are announced on the answering machine at the library, as well as on WTIC Radio 1080AM, and repeated on television station WFSB-TV Channel 3, which is Channel 2 on most cable stations in Connecticut.

Holdings: Approximately 3,000 books.

Directions from the Greater Hartford area: I-84 East to Exit 68 (UCONN Exit). Left at the end of the exit onto Rt. 195 North. At the first stop sign, turn left onto the driveway of the Old Tolland County Courthouse, home of FCGSC. (For those who come from Windsor or points north, take I-91 South, then take the spur I-291 East into I-84 East, and follow the directions above.)

Directions from Norwich and Willimantic: From Norwich - Rte. 2 West/ 32 North to Exit 25. Follow Rte. 32 North into Willimantic, where you will now follow Rte. 66 West/ 32 North for about 1/2 mile, then continue on Rte. 32 North. Follow for approximately 10 miles, until the junction of Rte. 195 North. Follow for about 4 1/2 miles, then you will see the Old Tolland County Courthouse, home of FCGSC.

Directions from Providence, RI: U.S. Route 6 West into Rte. 101 West into U.S. Rte. 44 West into Rte. 74 West into I-84 West. Take the next exit, Exit 68, and turn right onto Rte. 195 North. At the first stop sign, turn left onto the driveway of the Old Tolland County Courthouse, home of FCGSC.

French-Canadian Genealogical Society of Connecticut Annex
Killingly Historical and Genealogical Society
P.O. Box 6000, 196 Main St.
Danielson, CT 06239-6000

Benefit: Members of the French-Canadian Genealogical Society of Connecticut are able to use the library of the Killingly Historical and Genealogical Society for free.

Phone: (860)-779-7250

Website: <http://ourworld.compuserve.com/homepages/rlcarpenter/killingl.htm>

Hours: Monday and Friday 9AM - 12NN, Wednesday and Saturday 10AM - 4PM

Holdings: Approximately 230 books owned by FCGSC.

Directions from the Putnam/Thompson areas: I-395 South to Exit 92. Right at the end of the exit onto Westcott Rd. At the end of Westcott Rd., left onto Rte. 12 South, Main St. The Killingly Historical and Genealogical Society is on the left in the former public library, next to the Congregational Church.

French-Canadian Genealogical Society
of Connecticut, Inc.
P.O. Box 928
Tolland, CT 06084-0928

Address Service Requested

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