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JE ME SOUVIENS

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AMERICAN FRENCH-GENEALOGICAL SOCIETY

P.O. Box 2113
Pawtucket, Rhode Island 02861-0113

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PRESIDENT'S MESSAGE
Message de la presidente

Dear Member,

I visited the Shelburne Museum in Vermont last August. I came away very impressed by its display of quilts.

Our Society is like a quilt. In a quilt, each piece though unique is a definite part of the whole. Each of our members is unique yet each contributes in his own way to the overall success of our Society.

A quilt is held together by many stitches which give it strength. Our Society is unified by our heritage and interests which make it strong.

A quilt creates warmth. Imagine wrapping one around yourself on a cold winter night. Our Society conveys warmth, the warmth of friendship, as our members help one another or work together for the Society.

Quilt owners know all about them: why and how they were made. Although quilts are in daily use, they are usually well cared for and passed from one generation to the next. Our members readily relate why and how our Society began. We use our Society's resources and we care for them because they will be passed on to those who will follow us. Yes. Our Society is like a quilt.

Janice Burkhart,
President

SURVIVANCE: A FRANCO-AMERICAN OBSESSION
by Larry Poitras

The Franco-Americans took their strongest stand against Irish-inspired institutional assimilation in the Mouvement Sentinelliste of the 1920's. Institutional assimilation, aenerally understood to mean religious conformity, called for Franco-American acceptance of the Irish-dominated Roman Catholic Church's policies. As a result of the Franco-American resistance, the Roman Catholic Church excommunicated approximately sixty Franco-Americans from a dozen French national parishes of the Blackstone Valley area of Rhode Island. (1)

The Franco-American press described the Mouvement Sentinelliste as one "...born under the breath of spite, jealousy and vengeance." (2) Perhaps the best known critic of the Sentinellistes and their movement, J. Albert Foisy, called it "...the saddest affair this country has ever seen...much more disastrous for souls than any number of attacks against the Church..." Foisy attacked the movement and viewed it as "...an agitation that was without a shadow of justification or reason. A movement created in an un-American and un-Christian spirit..." Foisy denounced the Sentinellistes' support of "...the worst exhibition of shameless speculation the history of the French race in America will ever relate..." (3)

The Sentinellistes maintained that the future of their language was at stake and that the Irish-American bishops of New Eng-

land were bent on destroying the French language. Supporters of the movement described it as "...a mission to save the French people threatened by a violent attempt to assimilate." (4) Sociologist B. Bessie Wessel, in An Ethnic Survey of Woonsocket, Rhode Island, concluded that the real issue behind "the heat of the war" generated by the Mouvement Sentinelliste involved the "cultural rights of an ethnic minority within a mother church..." (5) Reverend Joseph Binette of Bellingham, Massachusetts, insisted that the Franco-American excommunicants were punished for "...loving their brothers too much." (6)

Ulysse Forget, in his historical review of Saint Jean-Baptiste Parish in Warren, Rhode Island, mantained that the Sentinellistes acted according to the dictates of their consciences because it seemed the proper thing to do." (7) Recently, Franco-American students of the Sentinelle concluded that the crisis erupted as a result of a struggle for the control of church finances. (8)

These authors failed to arrive at a concensus because they did not give consideration to the traditional Franco-American resistance to Irish-American Catholic policies. This resistance may be traced to the Franco-American community's economic, institutional, and social isolation. Such a removal from the mainstream of American society created social and institutional tension leading to inter-ethnic conflict and harassment. As a consequence, this harassment triggered open hostility between Irish-American and Franco-Amerian Catholics beginning in the 1880's.

Survivance (survival) became a French-Canadian obsession long before their first migration to New England. As early as 1760, they struggled to preserve their religion, language and customs in order to maintain their identity under British rule in Canada. (9) In New France, they isolated themselves to preserve their world as it had been before the English domination. (10)

In the great French-Canadian migration to New England during the American Civil War, they isolated themselves in neighborhoods surrounding the mill districts, and settled in "Little Canadas." Franco-American controlled institutions and organizations similar to those earlier established in New France emerged as their population multiplied. Isolated in the mill districts and relying on the services of their institutions and organizations, most of them spoke French exclusively. First generation Franco-Americans saw no need to learn English. Their isolation minimized interaction with non Franco-American citizens of the communities. Their retention of the French language barred the development of any intimacy or companionship that might have developed between Franco-Americans and the so-called "native Americans." (11)

French-Canadians faced hostile surroundings upon arriving in the United States. So-called natives often mocked them because of their accents and their poor grammar. (12) They accused the Franco-Americans of being interested only in reaping profits from the American mills. (13) "Native Americans" charged the Franco-Americans with being "part time Americans." In time, the so-called

natives" became suspicious of the Franco-Americans and criticized their religion, customs and language. (14) These suspicions and accusations accelerated the misunderstandings that prevailed between the Franco-Americans and the "native Americans."

The Franco-Americans and the Irish-Americans learned to dislike each other before they learned to know each other. (15) Generally, the Irish-Americans looked at the Franco-Americans as inferior people. (16) At times, the Franco-Americans received harsh treatment even beatings by the Irish Americans. (17) Conflicts of interest occured as a result of the Franco-Americans and the Irish-Americans sharing different ideals, aspirations, languages and cultures. (18)

Conflicting interests in economic matters created racial antipathies between the Franco-Americans and the Irish-Americans as economic competition between the two groups intensified. (19) The arrival of the French Canadians in New England ended the "Irish monopoly of the pick and shovel." French-Canadian immigrants sought employment in the brick yards, rail yards, log camps and construction sites in New England. The Franco-Americans gradually displaced Yankee and Irish-American laborers in the more skilled activities of the textile industry as their population swelled between 1837 and 1849.

Employment opportunities encouraged French-Canadian migration. By 1870, New England cotton mills employed 7,000 Franco-Americans. (21) By 1873, over 200,000 Franco-Americans resided in New England.(22)

The census of 1880 compared the number of Irish-Americans, French-Canadians, and "native-Americans" employed in the textile mills of Massachusetts and Rhode Island: (23)

Rhode Island:	Irish-Americans	15.0%
	Canadians	21.7%
	"Native-Americans"	46.3%
Massachusetts:	Irish-Americans	19.3%
	Canadians	20.4%
	"Native-Americans"	44.2%

As the Franco-American population expanded, Franco-Americans gradually replaced native stock cotton hands. By 1900, over a half-million Franco-Americans made New England their home and 60,000 of these worked in cotton mills. (24) Franco-Americans made up 40% of the cotton mill hands in Rhode Island in 1900 compared to the Irish-American share of 20%. (25) By 1909, the majority of Franco-Americans in New England worked in the cotton and woolen mills. (26)

Franco-Americans suffered real opposition from the Irish-American mill workers in the textile centers of New England as the French-Canadian immigration intensified and Franco-Americans competed with Irish-Americans for jobs. (27) Irish-Americans detested Franco-Americans for their willingness to work harder and longer for lower wages. (28) Franco-Americans did not concern themselves with labor conditions and they quickly submitted to the orders of their mill bosses much to the disgust of the Irish-American laborers. (29) Irish-Americans protested that Franco-Americans sent their

entire families of young children into the mills, taking jobs from Irish-American mill workers. (30) Franco-Americans antagonized the Irish-Americans through their willingness to be used as a source of "scabs," strike breakers. (31)

Evidence presented at the hearing of the Massachusetts Bureau of Labor Statistics in 1880 accused Franco-Americans of flagrant violations of labor laws. Carol D. Wright, the Massachusetts Superintendent of Labor Statistics, lashed out at Franco-American workers: (32)

"...they have no considerations for our civic, political and educational institutions. They do not come here to establish themselves among us, to become our fellow citizens. Their goal is to return to Canada once they have made enough money here and invest their profit. They rarely become naturalized citizens. They do not send their children to school if they can get away with it. They pile them into the factories at an early age. They lie about their children's ages..."

Wright classified the Franco-Americans as the "Chinese of the Eastern States," and insinuated that their only good trait was the fact that Franco-Americans made good workers. (33)

As victims of harassment and hostility because of economic differences, the Franco-Americans sought to retain their maternal tongue and Catholic faith. Few Franco-Americans intended to give up what tradition considered sacred. They arrived in New

England at a time when Irish-Americans dominated the American Catholic Church and monopolized its leadership from the diocesan to parish levels. (34) The lack of Franco-American priests forced them to depend on the Irish-American clergy for guidance and spiritual leadership. Although they could not understand the English sermons and songs, they crowded into churches built earlier with Irish-American monies. Franco-Americans found it difficult to support the Irish-American churches with earnings that often amounted to a mere $4 a week for six days of "dawn to dusk labor." This resulted in the Franco-Americans becoming unpopular with the Irish-American clergy who so often became insensitive to Franco-American susceptibilities. (35)

Franco-American Catholics assumed Irish American priests wanted nothing more than their hard-earned dollars. Irish-American priests, on the other hand, categorized the Franco-American Catholics as "poor Catholics" because they were eager enough to get dollars but most reluctant to give them in support of the church. (36) As the relation between Irish-American and Franco-American Catholics weakened, Franco-Americans became victims of the Irish-American harassment. (37)

Insisting that the preservation of the maternal tongue was a powerful guardian of their faith, Franco-Americans demanded separate parishes as soon as they were able to support them. (38) They maintained that their native tongue bolstered their faith and made them better Catholics. (39)

Firmly convinced that national parishes would help them preserve the cherished traditions of their ancestors, Franco-Americans organized their first national parish in New England in Rutland, Vermont, in 1850. (40) Later, Franco-Americans founded their own parishes in Rhode Island but not without interference from the Irish-American bishop. When Franco-Americans in Central Falls, Rhode Island, sought permission to establish their own parish in 1872, Bishop Thomas F. Hendriken delayed their request for over a year. He insisted that the Franco-Americans could not support a priest. The Franco-Americans proved the bishop wrong. The parish of Notre-Dame du Sacré Coeur (Our Lady of the Sacred Heart) developed into a well organized and prosperous parish by 1875. (41) Bishop Hendriken answered further Franco-American requests by insisting that there was no need for more Franco-American parishes. The Irish-American bishop predicted that not a word of French would be spoken in the United States among the descendants of the first French-Canadian immigrants. The Franco-Americans took Bishop Hendriken's remarks as a threat to the preservation of their culture. (42)

Responding to the ever-increasing threat of Americanization, Edmond deNevers, in his book, L'Ame Américaine (The American Soul), classified the Irish-American clergy as "... the worst enemy of the French Catholics." (43) As the inter-ethnic tension heightened, one Franco-American priest wondered whether God was going to separate the Irish-Americans from the Franco-Americans in heaven. (44) A Franco-American joke of the 1890's related the story of a Franco-American

who confessed to a Franco-American priest that he had just killed an Irishman. The priest reacted by asking the penitent to begin his confession with his mortal sins. (45)

Franco-Americans insisted that the teaching of French in the schools along with speaking French in the home and church insured the preservation of the French language in New England where English prevailed. (46) They accepted that the Catholic Church forbade them to send their children to Protestant or public schools if there was a Catholic school available. Reverend Charles Dauray, pastor of Précieux Sang Parish, in Woonsocket, Rhode Island, maintained that Franco-American parish schools kept the young true to the best traditions of their race. (47) Dauray founded one of the first Franco-American schools in New England in Woonsocket in 1884, calling upon the assistance of six nuns from Quebec. A temporary school in the basement of the church opened its doors to 236 youngster in 1885. (48)

By 1908, 3,322 students attended Franco-American schools in Fall River, Massachusetts, compared to only 1,694 attending public schools. (49) In the same year, 923 students were enrolled in Franco-American parish schools in Manchester, New Hampshire, while only 589 Franco-American students attended public schools there. (50) And Haverhill, Massachusetts, boasted 696 Franco-Americans attending parish schools as opposed to 245 Franco-Americans enrolled in public schools. (51) Of the 22 Franco-American parishes in Rhode Island, only two

had no parish school in 1923. (52) Without the establishment of Franco-American parish churches and schools, the Franco-Americans would have lost both their language and religion to the forces of Americanization. (53)

With their parish churches and schools well organized, Franco-Americans concentrated on establishing strong parish organizations. They insisted that the establishment of these parish groups further insured the maintenance of Franco-American ethnicity. (54) Franco-Americans in Worcester, Massachusetts, established societies and parish organizations to care for their needs by 1872. (55)

Franco-Americans in Woonsocket founded La Société Saint Jean-Baptiste (Saint John the Baptist Society) in 1886 to insure the preservation of their French language and traditions. Organized by the men of Précieux Sang (Precious Blood) Parish, La Société Saint Jean-Baptiste became the first Franco-American society to serve the 3,400 Franco-Americans in Woonsocket. (57) By 1887, 162 Franco-American societies with a membership of 24,506 operated in New England. The number of societies increased to 252 with 38,119 members in 1891. (58)

The Union Saint Jean-Baptiste opened its doors in 1900. It provided sick benefits and insurance protection for the Franco-American population of Woonsocket which, at that time, totaled half of the city's population. It also cared for the aged and provided scholarships for Franco-American students. (59)

The Ordre des Forestiers franco-américains (Order of Franco-American Foresters) was organized in 1905 when 25,000 Franco Americans withdrew from the American Association of Foresters following the announcement that English would be used at all Forester meetings. (60) Franco-American women united and organized societies by the turn of the century. In Woonsocket, the Conseil Marie (Mary Council) sponsored events for the young in the community. (61) Committed to the preservation of Franco-American institutions, a group founded the Ordre des Croisés (Order of Crusaders) in 1920. Often called the Franco-American "Knights of Columbus," this organization stood united against diocesan control over Franco-American parish schools. (62)

The Franco-American press, dedicated to the preservation of the French language, consisted of four dailies in New England by 1898, the oldest being a Lowell, Massachusetts, daily founded in 1886. By 1911, the number of Franco-American dailies in New England had risen to 7. Franco-American editors firmly believed in the establishment of Franco-American societies and organizations. In addition, they strongly defended the teaching and use of French in Franco-American parish schools. (63)

Conflicts erupted between Franco-American and Irish-American Catholics as soon as diocesan officials granted permission to establish Franco-American national parishes. The Irish-American hierarchy of the American Catholic Church sought assimilation while the Franco-Americans de-

manded conservation of their heritage in national parishes under the direction of priests of their ethnic background. Conflicts flared over the national parish question in Fall River in 1884-85; in Danielson, Connecticut, 1892-96, and in Brookfield, Massachusetts, in 1899. (64)

In addition, Franco-Americans resisted the American system of church support, a system different from the French-Canadian system which guaranteed the pastors and parishes regular income based on the value of the property owned by the parishioners. Franco-Americans supported the American idea of pew rent but considered the Irish clergy to be beggars because of their never ending collections and drives. (65)

Tensions heightened in Fall River as Reverend Pierre Jean-Baptiste Bédard, pastor of Notre Dame de Lourdes (Our Lady of Lourdes) Parish, refused to accept an Irish-American assistant to care for the needs of the Irish-American children attending his Franco-American parish schoool. His refusal did not go well with his religious supervisor and superior, Bishop Thomas F. Hendriken of Providence. (66) The bishop's sympathy for the Franco-Americans eroded. Following the death of Reverend Bédard in 1884, Bishop Hendriken rejected a request by parishioners calling for a French pastor. The bishop maintained that the Franco-Americans had no justification in demanding a French priest since everyone in the Franco American parish would be speaking English within ten years. The bishop's appointment of an Irish-American pastor to Our Lady of

Lourdes left the two Franco-American parishes and their 14,000 parishioners without a French pastor. The Franco-Americans retaliated by staying away from their church. The bishop placed the church under interdict and ordered the Blessed Sacrament removed. The conflict dragged on for three years during which time three Irish-Americans served as pastors. Peace finally returned with the assignment of a Franco-American pastor in 1886 (67)

The Société Franco-Américaine du Denier de Saint Pierre (Franco-American Society of Peter's Pence), at its convention in Woonsocket in July of 1906, called for the securing of French priests and bishops in the Catholic dioceses of New England. One prominent member argued that, although the Franco-Americans constituted a majority of parishioners in many parishes and in some dioceses of New England, few French priests could be found in the six-state region.(68)

Over 30,000 Franco-Americans from several states swarmed to Woonsocket on September 25, 1906, to attend a convention of the Union Saint Jean-Baptiste (Union of Saint John the Baptist). (69) Members of the Association des Journalistes Franco-Américains de la Nouvelle Angleterre (Association of Franco-American Journalists of New England), who attended the convention, voted to adopt a new set of resolutions. The Franco-American journalists rallied behind the call for preserving the mother tongue and maintaining Franco-American schools in which French and English were taught on an equal basis. In addition, the resolu-

tions demanded that the Holy See appoint French-speaking bishops in areas where Franco-Americans predominated and that French-speaking priests be appointed to all Franco-American parishes. The journalists urged the Franco-Americans to ally themselves with their societies which advocated the preservation of the mother tongue and religion. In addition, the delegates sought the support of the Franco-American press. (70)

J.L.K. Laflamme of Woonsocket, president of the Association of Franco-American Journalists, declared, "...the knowledge of two languages is a mark of superiority rather than one of hostility towards a republic." (71) Convention leaders informed the Franco-Americans attending the convention that the resolutions adopted by the Association would be forwarded to the Pope. This announcement resulted in a tumultuous applause by the huge delegation of Franco Americans in the audience. (72)

Providence Bishop Matthew Harkins, an Irish-American, who was scheduled to officiate at the convention's mass, demanded a copy of the editors' resolutions upon arriving in Woonsocket. Insisting that no mention had been made prior to his arrival that the "national question" would be discussed by the delegates, the bishop demanded an explanation from Fr. Chagnon, chaplain of L'Union. Father Chagnon explained, "... These resolutions are an expression of the intimate sentiments of all Franco-American clergy and laity in the United States." Following the delivery of a "scathing lec-

ture" to the Franco-American priests in attendance, Bishop Harkins removed his sacred vestments and boarded the next train to Providence. (73)

The incident in Woonsocket raised "a storm of indignation" and anger swept Franco American Catholics and religious authorities. Franco-American journalists responded to Bishop Harkins by insisting that they only wanted to defend themselves against their adversaries. The Franco-Americans claimed that these adversaries advocated the disappearance of the Franco-American race and that the assimilators had set out to achieve this goal with a concerted plan. (74)

J.L.K. Laflamme, the editor of La Tribune, Woonsocket's Franco-American newspaper, reported

> "...We have begun an agitation in the cause of our natural existence, for the preservation of our rights, of our language and of our religion. Too long have we remained supinely silent in the presence of the assaults of those who would like to Saxonize us...too long have we remained inactive when our privileges, won and conserved at the price of many sacrifices, have been attacked and curtailed." (75)

Laflamme argued that Franco-Americans constituted a majority of Catholics in New England, yet the Church hierarchy insisted on filling the seat of the archbishop of Boston with an Irish priest, imported from outside

the diocese. He criticized the appointment of an Irish-American bishop in Maine, an area with a substantial Franco-American population. Laflamme insisted that Franco Americans be permitted to "practice their religion in the diocese of New England, in the churches Franco-American money built, in the language of their fathers." (76)

Tensions between Franco-American Catholics and Irish-American Catholics tended to simmer following the inter-ethnic clash in Woonsocket in 1906; but, some unrest and desention surfaced occasionally. In 1908, the Franco-American sisters of Précieux Sang (Precious Blood) Parish applied to Bishop Harkins for permission to operate a boarding school for Franco-American girls. More than a year elapsed before the bishop approved the plan and parishioners became upset with the delay in the sisters' plan. (77)

Dr. Albert Maynard of Lewiston, Maine, who earlier had been placed under interdiction by his bishop, caused a commotion at the Union Saint Jean Baptiste (Saint John the Baptist Union) convention in Providence, Rhode Island, in 1911. Maynard distributed copies of the controversial pamphlet, La Bêche (The Spade), among the delegates. The pamphlet attacked the Irish American bishops of New England and ridiculed and lampooned the Irish-American clergy. (78)

Franco-American tempers flared at Sainte Anne (Saint Ann) Parish in Woonsocket in March of 1914. Pastor Napoléon Leclerc served 1,300 Franco-American families of the

since its founding in 1890 until his death in 1914. All curates assigned to Sainte Anne (Saint Ann) Parish, the second largest Franco-American parish in Woonsocket, had been of Franco-American ancestry. (79)

Having heard remors that Irish American Bishop Harkins had assigned five Belgian French Marist priests to Sainte Anne (Saint Ann) Parish, the trustees of the parish submitted a petition to the bishop. The petitioners pleaded with Bishop Harkins to reconsider and not send the Marists to Sainte Anne (Saint Ann) Parish. (80) The trustees demanded Franco-American priests be assigned because almost the entire parish consisted of Franco-Americans. The petitioners insisted that the parishioners needed the guidance of a Franco-American priest, just as their ancestors had. The Franco-American trustees argued that a Franco-American priest knew Franco-American culture and shared a "special love" with the parishioners through his Franco-American blood relationship. The petition included the names of 23 prominent Franco-American parishioners and trustees including: Alphonse Gaulin, a member of the family who donated land used to construct the church; three Franco-American doctors; Philippe Boucher, editor of La Tribune, and Judge Elphege Daignault. (81)

The Franco-American press rallied to the assistance of the trustees as did some patriotic Franco-American priests. It was these priests who suggested that Elphege Daignault, a parish trustee, place a guard at the rectory to prevent a take over by

the Marists. (82) A large number of parishioners, some of them armed with pistols, answered Daignault's call for a guard and surrounded the rectory for nearly three weeks. (83)

Over 700 Franco-American men and boys stood guard at the rectory to prevent the Marists from entering it. The whole Franco American Social District stirred with restlessness, and crowds of up to 1,000 Franco Americans crowded Cumberland Street to watch events. (84) The Franco-American parishioners of Sainte Anne (Saint Ann) vowed to keep the Marists from assuming control of their prosperous Franco-American parish. The parishioners claimed Franco-Americans were the sole contributors to the parish since its founding and their wishes for a Franco American pastor should be recognized by Bishop Harkins. (85)

Realizing the seriousness of the crisis, Bishop Harkins summoned the assistance and guidance of a close friend, Pastor Charles Dauray, of Woonsocket's Précieux Sang (Precious Bloood) Parish. Father Dauray warned the bishop that a sense of revolt prevailed in the hearts of the Franco-Americans in Woonsocket. Father Dauray further feared that acts of violence could flare up at any time. (86) Later, Father Dumont, an assistant at Sainte Anne (Saint Ann), met with the bishop and confirmed that Franco-American parishioners surrounded the rectory. Father Giroux, rectory of Notre Dame des Victoires (Our Lady of Victories), in Woonsocket, described the situation as "...alarming in every respect." (87) In confering with Bishop Harkins, Rhode Island Governor Aram J. Pothier,

a Franco-American from Woonsocket, acknowledged that the restoration of peace hinged upon the withdrawal of the Marists from Sainte Anne (Saint Ann). (88)

Following more than three weeks of unrest and threats of violence, Bishop Harkins conceded to the Franco-Americans and appointed Father Camille Villiard, a Franco American, as pastor of Sainte Anne (Saint Ann). (89) According to J. Albert Foisy, in his Sentinellist Agitation, Bishop Harkin's submission to the Franco-American demands proved to the Franco-Americans that the Irish-American bishop would yield to their demands as soon as the bishop was confronted with a stout opposition. (90)

The harassment of Franco-Americans continued and conflicts between Franco-American and Irish-American Catholics followed the Sainte Anne (Saint Ann) crisis. In November of 1922 when the Irish pastor of a church in Greenfield, Massachusetts, learned that Franco-American members of his parish sought to establish their own Franco-American parish church, he blasted the Franco-Americans in his Sunday sermon, "...We do not see any need of any other church but the English speaking churches...There is a train going north (to Canada) twice a day and if you don't like it here, get on!" At the children's mass, the pastor chided them and their parents for insisting that catechism classes be conducted in French The Irish American pastor reminded the children that they were Americans and nothing else. (91)

"Americanization forces" in Rhode Island secured the passage of the contro-

versial Peck Law in 1922 in an attempt to make Rhode Island "literate in English."(92) The Peck Law designated English as the basic language in all Rhode Island schools. In addition, the state assumed the supervisory and certifying power of private schools, powers under local jurisdiction in the past. Franco-Americans considered the Peck Law a threat to their use of French in their parish schools. Franco-Americans in Woonsocket agreed that the Peck Law violated the principle of "home rule" and of local self government. (94) Woonsocket's Franco Americans resisted this attempt to Americanize their parish schools as they offered strong opposition to Irish-American domination in church matters. (95)

The Croisés (Crusaders), a Franco-American "secret society" dedicated to the preservation of the French language, organized in Woonsocket in 1920. Members included Franco-American laity and clergy in the Diocese of Providence. The Croisés (Crusaders) went on record as disapproving the centralization of school systems as practiced by state and diocesan officials. As an alternative, the Croisés (Crusaders) favored parish school projects under the supervision of local parish groups. (96)

Irish-American Bishop William A. Hickey, shortly after his appointment as Bishop of Providence in 1921, announced a $3,000,000 drive which included $1,000,000 for the construction of diocesan high schools. The Croisés (Crusaders) rejected the bishop's idea of diocesan-controlled high schools and, the inclusion of Mount Saint Charles in Woonsocket in such a "scheme" increased the

their opposition to the bishop's drive. (97) To further aggravate the situation, the bishop placed quotas on each parish in the diocese. Bishop Hickey insisted that the parishes meet these quotas or use parish monies to supplement any unmet quotas. The Franco-Americans charged the bishop with setting a "dangerous precedent." They insisted that the bishop's demands would lead to the weakening and eventual destruction of Franco-American parishes. (98)

As the bishop's drive unfolded, the Franco-American societies, the Croisés and Canados, stepped up their criticism of the high school drive. They contended that, with the inclusion of Mount Saint Charles Academy in the diocesan building plan, it would become "a hot bed of sinister assimilation tricks." The Croisés and Canados feared that diocesan officials planned to use Franco-American money to assimilate young Franco-American students attending Mount Saint Charles Academy. Furthermore, the resistors claimed that Bishop Hickey's fund-raising methods violated ecclesiastical and civil laws. (99)

The Croisés, led by Elphege Daignault and Dr. Gaspard Boucher, envisioned Mount Saint Charles Academy as an "Irish institution" controlled by Irish-American Bishop Hickey. (100) The Croisés attacked Brother Josephus, the director of Mount Saint Charles Academy, and branded him an Irish assimilator because his family name was McGarry. (101) Franco-Americans condemned Bishop Hickey for closing Father Beland's Franco-American high school in Central Falls,

Rhode Island, in favor of consolidating operations at diocesan-controlled Mount Saint Charles Academy in Woonsocket. The Croisés charged the bishop with prosecuting Father Beland and closing his school because he stood out against all "assimilatory designs."(102)

In addition to seeking support for the high school drive, Bishop Hickey demanded funds to support the National Catholic Welfare Conference. In 1922, this Conference adopted a platform which established English as the language to be used in every Catholic school in the United States, in the teaching of every subject except religion. The Conference supported school systems under the direct supervision of bishops. Members of the Conference noted that the number of "foreign language Catholic schools schools" had decreased and that these would easily be transformed into English language schools in a short time. (103) Franco Americans reacted by categorizing the N.C.W.C. a "dangerous agency" employed by Irish-Americans to achieve their long desired assimilation of the Franco-Americans by Americanizing Franco-American parish schools. They feared the elimination of the French language in their parochial schools would lead to the Americanization of young Franco-Americans. (105)

The Croisés published their first copy of La Sentinelle on April 4, 1924, in direct competition with La Tribune, the newspaper of L'Union n Woonsocket, which supported Bishop Hickey in the high school drive controversy. (106) In its first edition, the Sentinellists noted that La Senti-

nelle would watch over the interests of the Franco-Americans and work for the survival of the Franco-American race. (107) The Sentinellists, through the use of La Sentinelle, concentrated their attack on Bishop Hickey in the explosive Mount Saint Charles Academy project controversy. (108)

As a result of Bishop Hickey's insistence that Franco-American parishes meet unkept quotas in the diocesan drives of 1925-1927, the Sentinellists decided to take legal action. In the spring of 1927, sixty Franco-Americans representing ten Franco American parishes in the Diocese of Providence, appealed to the Rhode Island Superior Court to enjoin the parishes of that diocese to refrain from obeying the "illicit orders of the bishop." The Sentinellists lost their appeal in the state court and appealed to Rome. (109) Bishop Hickey added fuel to the fire of the crisis when he suspended Father Prince, pastor of Woonsocket's Saint Louis (Saint Louis) Parish, and Father J. A. Beland of Central Falls for their support of those who brought suit against him. He justified the suspension of the two pastors by noting that their parishes made a poor showing in his last campaign for Catholic Charities in the diocese. With the suspension, Fathers Prince and Beland became martyrs of the Sentinellist Movement to the Franco-American resistors. (110)

Elphege Daignault, the leader of the Sentinellists, at a rally in Woonsocket on July 25, 1927, told a large group of Franco Americans that, "...a radical change is needed in the diocese, and this can only come with the removal of Bishop Hickey."

In addition, the Sentinellists called for the preservation of national parishes, Franco-American priests in Franco-American parishes and parochial schools where French could be taught. (111)

Two days later, Daignault's group proclaimed a Franco-American Manifesto. It called for a general strike of Franco American financial support to parishes until Bishop Hickey recognized the right of Franco Americans to have parochial schools with French in the classrooms. The Sentinellists demanded an end to the bishop's "pillaging of parish funds" for works of "...mere secondary interest to the Franco-American." (112) The strike by the Sentinellists succeeded, resulting in some priests becoming embittered as money stopped flowing into Franco-American parish coffers. Some Franco American priests refused Communion to strikers at Sunday masses. An anti-clerical feeling developed among Franco-American Sentinellists as they believed the main interest of the priests was money. (113)

On Easter Sunday, 1928, the Roman Catholic Church excommunicated Daignault and the Franco-American plaintiffs who sued the parish corporations in the civil courts. (114) Church officials gave the excommunicants a limit of one year to seek rehabilitation and submit to diocesan authorities, or be considered "heretics" by the Catholic Church. (115) Each of the sixty Franco American excommunicants submitted to their parish pastors before the deadline established by Church authorities. With the reading of the "Acts of Submission" in the

churches, with the Franco-American excommunicants present, the Sentinellists returned to their community and to their Church on Easter Sunday, 1929.

FOOTNOTES

1. Ambrose Kennedy, Quebec to New England: The Life of Monsignor Charles Dauray (Boston, 1948), 123.
2. La Tribune, July 25, 1925.
3. J. Albert Foisy, The Sentinellist Agitation in New England, (Providence, 1930), v, 73 and 98.
4. Foisy, The Sentinellist Agitation in New England, 65 and 222, Foisy presenting arguments made by the Sentinellists.
5. Bessie Wessel, An Athnic Survey of Woonsocket, Rhode Island (Chicago, 1931), 222-223.
6. Robert Rumilly, Histoire des Franco-Américains (History of the Franco Americans) (Montreal, 1958), 436., Rumilly quoting Father Binette of L'Assumption Church in South Bellingham, Massachusetts, June 13, 1928.
7. Ulysse Forget, La Paroisse Saint Jean Baptiste de Warren, Rhode Island (The Parish of Saint John the Baptist of Warren Rhode Island) (Montreal, 1952), 181-182.
8. Sister Florence Marie Chevalier SSA The Franco-Americans of New England (Washington, DC., 1972), 207; Hélène Forget, L'Agitation Sentinelliste (University of Montreal, 1953), 43.
9. Mason, Wade, The French-Canadian Outlook (New York, 1946), 13.
10. Wade, The French-Canadian Outlook, 23-35, 40-43; Anthony Coelho, The Senti-Controversy (Brown University, 1972), i.

As a consequence, the French-Canadians became inordinately sensitive to any threat to their cherished faith, language, laws and customs. In addition, the needs of the French-Canadians in Canada were met by the Roman Catholic Church. The Church cared for the sick and needy and met the educational needs of the French-Canadians by providing parochial schools..IBID.

11. Foisy, The Sentinellist Agitation, 4; Kennedy, Quebec to New England, 120.

12. Helene Forget, L'Agitation Sentinelliste, 1.

13. Kennedy, Quebec to New England, 117.

14. Iris Saunders Podea, "Quebec to Little Canada," The New England Quarterly, 1950, vol. 23, p. 380.

15. Foisy, The Sentinellist Agitation in New England, 2.

16. To add to the confusion and misunderstanding between Franco-Americans and Irish-Americans, many French-Canadians lost their names in migrating to New England. Because of their inability to write French or to speak English, names such as "Caisy" became Casey; "Arsenault" changed to Snow. The arrival of French-speaking priests and the establishment of bilingual schools in New England blotted out this "corruption of names" in the 1860's. Kennedy, Quebec to New England, 109-110; Marie Louise Bonier, Débuts de la Colonie Franco-Américaine de Woonsocket, Rhode Island (The Beginnings of the Franco-American Colony of Woonsocket, Rhode Island, 79-80.

17. Bonier, Debuts de la Colonie Franco Americaine de Woonsocket, Rhode Island, 87 - 91.

18. Foisy, The Sentinellist Agitation in New England, 5.

19. IBID, 5.

20. Until 1840, cotton mill operatives in New England came almost exclusively from the "native country population" available to the manufacturing centers. Of the 6,000 "hands" employed in the cotton mills of Lowell, Massachusetts, in 1834, 5,000 were young daughters of New England farmers. In the 1840's, cotton manufacturing expanded and mill owners found it necessary to draw from Irish and French-Canadian immigrants. Marcus Lee Hansen and John Bartlet Brebner, The Mingling of the Canadian and American Peoples (New Haven, 1940), 163; Emigration Report, Vol. X, 29-30.

21. Podea, "Quebec to Little Canada," 369.

22. Worcester, Massachusetts, developed into the Franco-American center of the United States by 1873, with great numbers of Franco-Americans working in Worcester's mills and those of the surrounding communities. The Census of 1875 described Fall River, Massachusetts, as a flourishing Franco-American community with 5,000 Franco American inhabitants. Immigration Report, Vol. X, 38-39; Hansen and Brebner, The Mingling of the Canadian and American Peoples, 163,

23. Immigration Report, Vol. X, 31-33; In addition, the Census of 1880 provided a breakdown of the number of textile workers for two "Little Canadas" in Massachusetts:

Fall River:	Irish-Americans	2377
	Canadians	3271
	"Native Americans"	4035
Lowell:	Irish-Americans	3471
	Canadians	3229
	"Native Americans"	6491

Immigration Report, Vol X, 38-39. By 1884, over 326,000 Franco-Americans lived in New England and the "Little Canadas" of New Bedford, Fall River and Lowell, Massachusetts, swelled with the influx of Franco-Americans. Immigration Report, Vo. V, 63.

24. Podea, "Quebec to Little Canada," 369.

25. Immigration Report, Vol X 35-39; In Massachusetts, Franco-American cotton hands accounted for nearly 37% of the cotton's industry's work force compared to the Irish-Americans' share of 20%. In Fall River by 1900, there were 36,000 Franco Americans compared to 20,000 Irish-Americans. In addition, less than 4% of the cotton mill hands were "native stock." IBID.

26. Immigration Report, Vol. XX, 57.

27. Bonier, Débuts de la Colonie Franco Américaine de Woonsocket, Rhode Island, 93; Foisy, The Sentinellist Agitation in New England, 220.

By 1909, New Bedford, Massachusetts, listed a Franco-American population of over 25,000 compared to 8,000 Irish-Americans. Immigration Report, Vol X, 40-41.

Census figures estimated 73,214 Franco Americans inhabited Rhode Island along with 88,203 Irish-Americans in 1910. Anthony Coelho, The Sentinellist Controversy, Coelho quotes the Census of 1910.

28. New Catholic Encyclopedia, Vol VI, 147.

29. Foisy, The Sentinellist Agitation in New England, 23.

30. IBID.

31. Podea, "Quebec to Little Canada," 373. This antagonism erupted into bloodshed in West Rutland, Vermont, as a result of Franco-Americans being used as strike breakers during the Irish quarrymen strike of 1868. In addition, Fall River mill owners built special houses in their mill yards for Franco-American strike breakers for fear that the strikers would persuade the Franco-Americans to leave town in the strike of 1879. IBID.

32. Robert Rumilly, Histoire des Franco-Américains (History of the Franco Americans) (Montreal, 1958), 96.

33. Chevalier, The Franco-Americans of New England, 92-93; Podea, "Quebec to Little Canada," 371-373.

Irving B. Richman, in his book, Rhode Island, declared that the Franco-Americans, by their presence, gave rise to a problem. Richman accused Franco-Americans of not amalgamating with other Americans and branded them as "highly illiterate." He insinuated that they contributed to the degeneracy of the political system in their respective communities with the exception of Woonsocket. He implied that education, combined with an environment of wholesome politics, would beyond any reasonable doubt bring them effectually under the great Anglo-Saxon tradition. Irving B. Richman, Rhode Island (Cambridge, Massachusetts, 1905), 323-333.

34. Chevalier, The Franco-Americans of New England, 6.

35. New Catholic Encyclopedia, Vol VI, 147; Kennedy, From Quebec to New England, 45; Chevalier, The Franco-Americans of New England, 6.

36. Foisy, The Sentinellist Agitation of New England, 5.

37. It became customary for Irish Americans sitting in the balcony area of their churches to spit on the Franco Americans as they left Sunday masses. Also, there were cases of Franco-Americans being refused Communion by Irish-American priests solely because they were Franco-Americans. Undocumented interview November 26, 1974.

38. New Catholic Encyclopedia, Vol VI, 14; Ulysse Forget, La Paroisse Saint-Jean Baptiste de Warren, Rhode Island, 188-189.

39. Chevalier, The Franco-Americans of New England, 74.

40. New Catholic Encyclopedia, Vol II, 921. Woonsocket, Rhode Island, Franco Americans waited until 1866 for their first French-speaking priest. Bishop McFarland appointed French-speaking Father Lawrence Walsh to assist the pastor of Woonsocket's Irish-American Catholic Church (St. Charles) in administering the needs of the Franco American parishioners. Shortly after his appointment, Father Walsh scheduled separate worships in French for the Franco Americans of Woonsocket. The Evening Reporter, July 18, 1881; James W. Smyth, History of the Catholic Church in Woonsocket and Vicinity (Woonsocket, 1902) 118 - 120.

41. Kennedy, Quebec to New England, 55.

42. Foisy, The Sentinellist Agitation in New England, 5-9.

43. Edmond de Nevers quoted in Rumilly, Histoire des Franco-Américains, 175.

44. New Catholic Encyclopedia, Vol VI, 147.

45. Chevalier, The Franco-Americans of New England, 99.

46. Kennedy, Quebec to New England, 97.
47. IBID, 76.
48. IBID, 95.

Franco-Americans in Central Falls, Rhode Island, established the Notre Dame Parish School in 1899. Classes were first conducted in the basement of the parish gym and a new brick facility opened in 1910 housing 1,200 young Franco-American students. Chevalier, The Franco-Americans of New England, 209.

49. Immigration Report, Vol XXI, 206 - 209.
50. Immigration Report, Vol X, 182.
51. Immigration Report, Vol XXXI, 306.
52. Elphege J. Daignault, Le Vrai Mouvement Sentinellist (The True Sentinellist Movement) (Montreal, 1935), 114.

As Franco-American school enrollment mushroomed throughout the "little Canadas" of New England, nearly one-half of the Franco Americans students in Rhode Island attended Franco-American parish schools. Workers of the Federal Writers' Project, Rhode Island, (Boston, 1937), 314.

53. Chevalier, The Franco-Americans of New England, 72.
54. IBID., 108.
55. IBID., 64-66. Franco-Americans in Biddeford, Maine, organized L'Union Canadienne (The Canadian Union) in 1833 to look after the sick benefit and insurance of its Franco-American population. IBID., 117.
56. Kennedy, Quebec to New England, 141-142.
57. Wessel, An Ethnic Survey of Woonsocket, Rhode Island, 223.

58. A. Bourbonniere, Le Guide Francais des Etats-Unis (The French Guide of the United States) (Lowell, Massachusetts, 1891)

Franco-Americans in Lowell, Massachusetts, organized L'Union Franco-Américaine (The Franco-American Union) in 1895. Immigration Report, Vol X, 341.

La Société Canado-Americaine (The Canadian American Society) founded in Manchester, New Hampshire, in 1896, guaranteed the preservation of traditional Canadian culture. Members of this group stood ready to battle any and all encroachments of Franco-American religion, maternal tongue and culture. In addition, the Society provided insurance privileges for its members along with scholarships and loans for young Franco-American students. Chevalier, The Franco-Americans in New England, 131.

59. L'Union, in an attempt to preserve Franco-American artifacts, established the largest Franco-American repository in New England at Woonsocket, Rhode Island. Woonsocket is the national headquarters for L'Union, which serves the insurance needs of 36,000 Franco-American members. L'Union's library contains 45,000 volumes on matters pertaining to Franco-American interests and culture. Greater Woonsocket Chamber of Commerce Publication, 1974.

60. Chevalier, The Franco-Americans in New England, 113.

61. The Evening Call (Woonsocket, Rhode Island, July 13, 1906.

62. Rumilly, Histoire des Franco Américains, 321-332.

63. Chevalier, The Franco-Americans of New England, 185-191; Immigration Report, Vol X, 341

In 1937, The Franco-Americans in New England published 3 dailies, 28 weeklies and 6 monthlies. Immigration Report, Vol X, 341.

64. New Catholic Encyclopedia, Vol Vi, 143.

65. Rumilly, Histoire des Franco Americains, 50; Foisy, The Sentinellist Agitation, 5 and 45.

66. At this time, Fall River, Massachusetts, was included in the Diocese of Providence, Rhode Island.

67. Rumilly, Histoire des Franco Américains 102-106; Chevalier, The Franco Americans of New England, 98-106.

68. The Evening Call, July 10, 1906.

69. Worcester Telegram (Worcester, Massachusetts), September 30, 1906.

All schools, mills and business establishments closed for the most elaborate affair of its kind ever held in Woonsocket, Rhode Island. Highlights of the convention included an open-air mass, a parade of 4,000 Franco-American marchers and a concert at the Woonsocket Opera House. Evening Call, September 24 and 26, 1906.

70. New Catholic Encyclopedia, Vol. VI, 276; Evening Call, September 27, 1906.

71. Providence Journal, September 27, 1906.

72. Rumilly, Histoire des Franco Américains, 211; Evening Call, September 27, 1906.

73. Bishop Harkin's diary, September 27, 1906; Rumilly, Histoire des Franco Américains, 211-214; Evening Call, September 28, 1906; Providence Journal, March 8, 1909.

74. Rumilly, Histoire des Franco Américains, 211-214.

75. Worcester Telegram, September 30, 1906.

76. IBID.

77. Kennedy, Quebec to New England, 101.

In Maine, Franco-Americans fought a four year battle to restore the trustee system in their parishes. Franco-Americans advocated national parishes totally independent from diocesan control. The battle over the parish trustee system entered state courts as well as courts in Rome and dragged on from 1909 to 1913. In the end, the courts ruled in favor of the Church hierarchy, stating that the restoration of the parish trustee system was "un-American." In order to ease tension, both courts ruled in compromising decisions calling for the establishment of the parish corporation system, which allowed limited parish control. Chevalier, The Franco-Americans in New England, 31.

78. Providence Journal, December 13, 1913.

79. The Evening Reporter, March 9 and 23, 1914.

It is important to note that the other four Franco-American parishes in Woonsocket all had Franco-American pastors and curates in 1914. Evening Call, March 7, 1914.

80. Helene Forget, L'Agitation Sentinelliste, 2.

81. Petition received by Bishop Matthew Harkins on file in the Diocesan Archives in Providence, Rhode Island.

82. Rumilly, Histoire des Franco Américains, 235-286.

83. Helene Forget, L'Agitation Sentinelliste, 2.

84. Evening Reporter, March 9, 1914

85. Woonsocket Call, March 5, 1914. Parishioners emphasized that Franco Americans contributed over $500,000 to date to Sainte Anne (Saint Ann) Parish. IBID.

86. Bishop Harkins' diary, March 3 and 7, 1914.

87. IBID, March 11, 1914.

88. IBID., March 10 and 11, 1914.

89. IBID., March 19, 1914.

Twenty-one of the original petitioners sent a "thank-you" note to Bishop Harkins thanking him for appointing a Franco-American pastor to Saint Ann's. Thank you note on file in Diocesan Archives in Providence, Rhode Island.

90. Foisy, The Sentinellist Agitation, 15-16.

91. Chevalier, The Franco-Americans in New England, 77-81. Copies of this sermon are on file in L'Union Saint Jean-Baptiste Archives in Woonsocket, Rhode Island.

In Lewiston, Maine, a controversy over the naming of a Franco-American church erupted in 1923. Franco-American parishioners insisted that the parish be named Sainte Croix (Holy Cross), while the French speaking Irish-American pastor insisted the church be named Holy Cross. The feud

ended in 1926 with the naming of the parish Sainte Croix. Rumilly, Histoire des Franco Americains, 388; Chevalier, The Franco Americans of New England, 273-274.

92. Wessel, An Ethnic Survey of Woonsocket, Rhode Island, 223.

93. IBID.

94. Chevalier, The Franco-Americans of New England, 44-45; Coelho, The Sentinellist Controversy, 3.

95. Chevalier, The Franco-Americans of New England, 44-45.

96. Rumilly, Histoire des Franco Americains, 325-326; Chevalier, The Franco Americans of New England, 212-213. In addition, the Croisés received strong support from Cardinal Begin, Archbishop of Quebec. IBID.

97. Chevalier, The Franco-Americans of New England, 214.

98. IBID.: Ulysse Forget, La Paroisse Saint Jean-Baptiste de Warren, Rhode Island, 180; Daignault, Le Vrai Mouvement Sentinelliste, 63-64.

99. Foisy, The Sentinellist Movement, 30-31; Chevalier, The Franco-Americans of New England, 214.

100. Foisy, The Sentinellist Agitation, 41; Chevalier, The Franco-Americans of New England, 214; Helene Forget, L'Agitation Sentinelliste, 5.

101. Foisy, The Sentinellist Agitation, 42-44.

102. IBID.

103. Rumilly, Histoire des Franco Americains, 327; Chevalier, The Franco Americans of New England, 198-200.

104. Foisy, The Sentinellist Agitation, 32.

105. Chevalier, The Franco-Americans of New England, 200 and 203; Rumilly, Histoire des Franco-Americains, 318; Daignault, Le Vrai Mouvement Sentinelliste, 55-70.

106. Chevalier, The Franco-Americans of New England, 218.

107. La Sentinelle (Woonsocket, Rhode Island), April 24, 1924.

108. Foisy, The Sentinellist Agitation, 21.

The Sentinellists in Woonsocket did not stand alone in their resistance to Americanization. Sentinellist supporters in Worcester, Massachusetts, organized a protest meeting on April 3, 1927. Those attending included members of L'Union and the Franco American Foresters. The Franco-American protesters supported the construction of parochial schools, the erection of national parishes and the inviolability of parish funds. The Franco-Americans in Worcester went on record opposing Americanization as envisioned by the National Catholic Welfare Conference. Rumilly, Histoire des Franco Americains, 409-411; Chevalier, The Franco Americans of New England, 225.

109. Chevalier, The Franco-Americans of New England, 224-226; Rumilly, Histoire des Franco-Americains, 410-414; Foisy, The Sentinellist Agitation, 24-25.

110. Woonsocket Call, June 17, 1927. Coelho, The Sentinellist Controvery, 19-20.

111. Woonsocket Call, July 25, 1927.

112. Chevalier, The Franco-Americans of New England, 228.

113. IBID., 228-229.

114. IBID., 220. Forget, La Paroisse Saint Jean-Baptiste de Warren, Rhode Island, 181.

115. Foisy, The Sentinellist Agitation, 156-187; Chevalier, The Franco-Americans of New England, 232-235.

116. Chevalier, The Franco-Ameircans of New England, 238-240; Foisy, The Sentinellist Agitation, 217-219.

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Petition, dated March 3, 1914. Petition sent by the trustees of St. Ann's Parish, Woonsocket, Rhode Island, to Providence Bishop Matthew Harkins. (On file in the Diocesan Archives, Providence, RI)

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GENEALOGY
by Claude Drouin

Towards the end of the last century, a French lecturer, Paul Bourget, reprimanded Americans for not knowing the identity of their great-grandfathers. An American humorist, Mark Twain, promptly replied that most Frenchmen didn't even know who their fathers were.

Mark Twain's caustic comment doesn't hold water as far as Americans and Canadians of French descent are concerned because tracing their lineage back some fourteen generations is "bien simple." They owe the ability to easily trace their ancestry to the kings of France in the fourteenth century who required parish priests to record all births, marriages and deaths. The clergy who accompanied the early settlers to Canada meticulously recorded those facts.

Most French-Canadians emigrated from Perche, a province to the southeast of Normandy. Such families as Beauvais, Boucher, Boulay, Brenet, Cloutier, Côté, Forget, Gagnon, LaPorte, Mercier, Paradis, Pelletier, Prevost, Provost, Rouleau, Tremblay and Turgeon come from there.

Allard, Archambault, Beaudoin, Benoit, Bouchard, Boyer, Caron, Charbonneau, Laplante, Petit, Richard, Trudeau, Veniza and Villeneuve originated in Aunis on the Bay of Biscay.

Bertrand, Bourdon, Brassard, Briere, Delisle, Duchesne, Duhamel, Gauthier, Leclerc, Normand, Racine, Roy and Talbot hail from Normandy.

In the 151 years from the founding of Quebec to the British occupation, 7,231 French colonists settled in Canada. About 2,000 marriages took place among them. Ninety-five per cent of the Americans and Canadians of French descent living today can trace their ancestry to this relatively small group. In short, most of them are related, however distantly, to one another: one big family of fourteen million!

To show how these 2,000 couples became such a large family, consider the case of Pierre Tremblay who came to the new French colony around 1655. He married another immigrant named Ozanne Achon in the town of Quebec. They had 12 children, 10 of whom subsequently married, 3 of them twice. Then the grandchildren married as did, in turn, their children and the Tremblays were on their way. Little did they realize on their wedding day some 340 years ago that they had started a family which now includes more than 50,000 persons bearing the Tremblay name.

As a result, there should be little concern that the potential clientele for genealogy will soon be exhausted. On the contrary, it is growing very rapidly.

REVIVING EXTINCT NOBLE TITLES
by Wayne B. Yeager, Baron of Montfort

Americans rarely have noble titles. Yet, it's not uncommon for Americans researching their French ancestry to come across such titles as baron, compte, viscompte, marquis, duc and so on. If you have an ancestor who held such a title, and if it emanated from the Holy Roman Empire, and if it is presently unclaimed, it may be yours for the taking.

Ideally, titles are passed on from father to son, but there are times when, for on one reason or another (like, oh...a revolution), when the son decides not to claim it, or even forgets about it. When this happens, the title becomes abeyant or dormant, and remains so until a worthy relative comes along and claims it. After a title is dormant for a long period of time, the family usually forgets all about it, so it is possible to claim titles which have been gathering dust for centuries.

One of my ancestors held the title of Baron of Montfort a few centuries ago, and I decided to see if I could claim it because I was a direct descendant. This title, like most in France and Europe, originated in the Holy Roman Empire where nearly 100,000 patents of nobility were given out over the years. There are thousands of these titles yet unclaimed and there is now, after much pressure to do so, a legal mechanism in place to rehabilitate such titles.

Once I discovered that the title was unclaimed, I had to learn the exact procedure and the necessary documentation for

reviving the title. But let's back up. In order to determine whether or not your title is unclaimed, look in back issues of Burke's Peerage or Debrett's Peerage for British titles, Livre d'Or de la Noblesse for French and Italian titles or an old Almanach de Gotha for the rest of Europe. There are rumors that a new Almanach de Gotha is about to be published, which should certainly facilitate this process, but it probably won't be available for another 5 years. If you don't have access to these books, the most efficient way to find if a title is unclaimed is to ask the Patriarchate of Antioch, the authority which will rehabilitate the title. They maintain a council of researchers, genealogists, and heraldry experts. Once you write to them, they take care of the rest.

The procedure for rehabilitating titles varies from country to country. Some countries are quite strict. For instance, England requires every birth and marriage certificate from the last title-holder to you as well as proof that you are the most worthy heir. Policies on the continent are usually more lax. They often only require that you demonstrate "reasonable descent" from your titled ancestor.

You may wonder what the Antiochian Patriarchate is. Most European titles originate from the Holy Roman Empire but, after the fall of the House of Hapsburg, the Holy See showed no interest in adjucating titles. It passed the task to the Holy See of Antioch which set up the Council of Westphalia to handle all title claims. It has offices all over the

world. In North America, the address is Holy See of Antioch, 545 Eighth Avenue, Suite 401, New York, NY, 10018. Be sure to put "Attention: Westphalian Council" on the envelope.

If you remember your high school civics or American Government class, you may believe that Americans are not allowed to have noble titles. Well, while there is a provision in the constitution which prevents the president from conferring them, there is absolutely nothing that precludes Americans from owning them. The state department probably won't put your new title on your passport, but you can certainly style yourself as the Count of This and Duke of That everywhere you go. In fact, I know many Americans who do just that.

We come to the most important question: Are noble titles worth it? After all, some countries exact taxes, legal fees, research expenses and so on which have been known to add up to $100,000. On the other hand, the Holy See of Antioch can usually complete the whole project for about $2,000. After all that time and expense, what good are titles of nobility? Besides the pride of ownership and the fact that your ancestors will inherit the titles, they're not worth much. If you do have a legitimate claim to a British title and if you are willing to move to the United Kingdom, you are eligible for a seat in the House of Lords, the upper house of the British Parliament. Also, hotels, restaurants, boutiques, and other upscale businesses welcome and encourage noble patronage and usually roll out the red carpet. Having a title also facilitates entree into better social circles and often gets

you better invitations. And if none of these perks appeal to you, it is just plain fun being introduced as the Duke of So and So everywhere you go.

From a purely pragmatic standpoint, reviving old family titles is not what one would call cost-effective or even remotely practical but it is, I assure you, a rewarding and exciting way to perpetuate your family's noble heritage. And isn't that why you got into genealogy?

GOLDEN OPPORTUNITIES
by Loretta A. Blouin and son Philip

For several years in the Thirties, my grandparents, Damase Heve and Angelique (Gaumond) Hevé lived with my parents. Every evening, my brother and I would hastily eat our dinner and then rush to their rooms to listen to their tales of le bon vieux temps (the good old days). Je me souviens (I remember) all the contes (stories) which they told. My favorite was about my maternal great grandparents, Louis and Marguerite (Archambault) Gaumond. (Their genealogies appear at the end of this article.)

Louis Gaumond was born in La Présenta--tion, QC, in 1823. He was the son of Jean Baptiste and Françoise (Dion) Gaumond. Like his father, he was a blacksmith. Marguerite Archambault was born in St. Denis, QC, in 1829. She was the daughter of Jean-Baptiste and Angelique (Grenier) Archambault. She was a teacher. They were married in Saint Hyacinthe on September 15th, 1846. Shortly after their marriage, they bought a farm there where nine of their ten children were born: Ludowic (1847), Aglae (1849), Jean Baptiste (1852), Angelique (1853) who, incidentally, is my grandmother, Nicolas (1855), Moise (1856), Pierre (1859), Delia (1861) and Simon (1863). All of them survived except Nicolas who died at age 3 in a fall from a hayloft. Louis worked with his father shoeing horses and, with his 3 older children, maintained the farm.

Louis had a cousin, Pierre Gaumond, who worked as a weaver in a woolen mill in

Harrisville, Rhode Island. They corresponded. Pierre mentioned in one of his letters that the mill in which he worked needed laborers. It also needed a blacksmith. Louis saw this as a golden opportunity. He moved his family to Harrisville in 1865. He became the mill's blacksmith and his three older children became weavers. A few months later, their 10th child, Louise, was born.

The mill owned as many as forty horses which Louis cared for. It also owned ten wagons which he maintained. They were used to bring raw wool and ship the finished product. He worked at this job for almost a dozen years. He was forced to quit it when an accident involving a horse's hoof left him with only one eye.

A second golden opportunity soon presented itself. Louis and Marguerite had heard about the Homestead Act which Congress had passed in 1862. It enabled the head of a household to obtain free land in an unsettled part of the country. They applied for a grant in 1876 which they received within a few months. Their land was in Conway, Arkansas.

By now, four of their children --- Ludovic, Aglae, Jean-Baptiste and Angelique --- had married: Aglae had been the first. She had wed Ignace Bourget at St. Charles Church in Woonsocket, RI, on February 24th, 1868. Angelique had followed her sister to the altar on April 25th, 1869 when she had married Damase Heve at St. Patrick Church in Harrisville. Ludovic had followed suit the same year when he had married Eleonore Lussier in St. Charles Church of Woonsocket on October

23rd. And Jean-Baptiste had married Malvina Lapris at St. Patrick Church in Harrisville on February 11th, 1871.

Although Louis and Marguerite planned to take all their children with them, two of them --- Delia and Moise --- decided not to go. Delia was to marry Jean Leblanc in St. Patrick Church of Harrisville on February 17th, 1877. Moise chose to stay with his older sister, Aglae, and her husband who were living in Woonsocket. He was to marry Aurelie Poirier in Notre-Dame Church of Central Falls, RI, on March 2nd, 1878.

In the spring of 1877, Louis, Marguerite and three of their children --- Pierre, Simon and Louise, whose ages were 18, 14 and 12 respectively --- left on the long and tedious journey to Arkansas. They traveled by train which was very slow. Stops for wood had to be made every 15 to 30 miles. Crews put the wood on platforms near the tracks. Passengers were expected to take the wood and pile it on the tender. Louis and his family traveled on the St. Louis, Iron Mountain and Southern Railroad as far as the Arkansas border where they boarded a stagecoach which would take them to Conway.

When the Gaumonds arrived at their newly acquired land, they found a weathered cabin left by the previous owner. It was to be their home until they could build an addition a few years later. There was also a good-sized barn. Louis used it to house his four mules and to store his farming implements.

A mule was the prefered beast of bur-

den because it inherits its strength from its mother, a horse, and its endurance as well as its surefootedness from its father, a jackass. A mule is more resistant to heat and disease than a horse. It will pull an oversized load to its maximum but quit before over-exerting itself whereas a horse will push itself to exhaustion. Also, if a mule gets loose in a barn and gets into the feed, it will eat only what it needs whereas a horse will eat until it's sick. And a mule will drink muddy water which a self-respecting horse would snort at.

In order to make a profit, huge crops of cotton, corn and soybeans were needed. The back-breaking work proved to be too much for Louis who was now fifty-three years old and his sons so they resorted to sharecropping. Sharecropping was a system widely used in the south after the Civil War. In this system, a land-owner provided land, equipment, animals, feed and living accomodations for a sharecropper and his family. In return, the sharecropper provided labor and received a share of the profit. When Louis advertised for a sharecropper, a black family answered. Both families worked together and, within weeks, had built a sturdy cabin for the sharecropper and his family. The families got along very well. I remember, for instance, my grandmother telling me how her mother took care of the sharecropper's children when their mother was sick and how she taught them to speak French.

In 1900, Louis and Marguerite came back with Pierre and Louise to live in Harrisville with their daughter, Delia, and her

husband, Jean Leblanc. Simon stayed in Arkansas because he had married Mary Reed, the daughter of Reuben Reed of Faulkner County in 1889.

Louis passed away on March 10th, 1905 and Marguerite died on November 22nd, 1915. They are buried side by side in St. Patrick Cemetery in Harrisville.

Here's Louis' genealogy:

Rene Gaumond and Jeanne d'Allaisne
of St. Nicolas-des-Champs, Paris, France

Robert Gaumond married Louise Robin
on 26/10/1671 at Chateau-Richer, Quebec

Germain Gaumond married Marie Balard
on 16/11/1700 at St. Thomas, Quebec

Amand Gaumond married Genevieve Dufresne
on 14/11/1735 at St. Laurent, Ile d'Orleans

Amand Gaumond married Marie-Joseph Boule
on 18/1/1762 at St. Thomas, Quebec

Amand Gaumond married Josephte Archambault
on 17/9/1792 at St. Antoine de Vercheres

Jean-Baptiste Gaumond m. Francoise Dion
on 5/3/1821 at La Presentation, Quebec

Louis Gaumond m. Marguerite Archambault
on 15/9/1846 at St. Hyacinthe, Quebec

And here's Marguerite's genealogy:

Jacques Archambault m. Francoise Toureau
in 1620 at Montreal, Quebec

Laurent Archambault m. Catherine Marchand
on 7/1/1660 at Montreal, Quebec

Pierre Archambault m. Marie Lacombe
on 21/11/1701 at Pte.-aux-Trembles, Montreal

Pierre Archambault m. Marg-Angelique Hogue
on 17/11/1727 at Rive des Prairies, Montreal

Jos Archambault m. Marie Desanges de Meunier
on 18/10/1762 at St. Charles, Montreal

Joseph Archambault married Louise Lussier
on 5/8/1784 at St. Denis, Montreal, Quebec

J.-B. Archambault m. Angelique Grenier
on 7/10/1828 at St. Denis, Montreal, Quebec

Marguerite Archambault m. Louis Gaumond
on 15/9/1846 at St. Hyacinthe, Quebec

CYRIAC AND WILFRED GENDREAU
by Sarah Fitzgerald

Most genealogists have a bare bone approach. They simpy gather 'hatch, match and dispatch' facts, that is they content themselves with their ancestors' dates and places of birth, marriage and death. We who have French-Canadian ancestry are particularly guilty of this. We often limit ourselves to the information in a repertoire: the date and place of marriage of each ancestor and the spouse's name. I try to put flesh on those bare bones. I try to make an ancestor more than just a name. I try to make him a real person. Here's what I've been able to learn about my husband's great grandfather just by using various certificates, directories, and censuses as well as talking to elders.

Cyriac Gendreau was probably born in Saint Nicolas, QC, around 1833. His parents were Cyriac Gendreau and Sophia La-France.

Cyriac married Marie Guimond in Wotton, QC, on February 13th, 1861. According to the censuses of 1861 and 1871, he was a farmer. The former census tells us that he was still living with his parents. The latter tells us that he had taken over the family farm because his father had retired and his mother had died. It also tells us that his father had remarried. That census lists 5 children: Napoleon, 8; Frederic, 8; Moise, 5; Wilfred, 3, and Edward, 1.

Cyriac apparently brought his family

to Lowell, Massachusetts, in 1876 but little is known of him there. Evidently, his son, Wilfred, never spoke of him. From various city directories, we learn that he was an operative, that he lived at 149 Market Street from 1878 to 1883. In 1885, he was living at 2 Hill's Block on Dodge Street. His name then disappears from the directory but his wife's name appears in 1888. She's listed as a widow. His date and place of death are unknown. No death certificate has ever been located in Massachusetts. Some of his children returned to Canada. It's possible that he died there while visiting them.

Cyriac's children --- Napoleon, Frederic, and Edward --- were unknown to his granddaughter, Lillian, who's my husband's mother. They may have died young or returned to Canada. The known children were

Laura and Moses who returned to Canada,

Mary who married George Mongeau with whom she had two children: Leo and Florence,

Alexina who married Amedee Lebrun with whom she had five children: Monique, Isabelle, Gertrude, Charles and Beatrice,

Arthur who never married,

And Wilfred who married Evelina L'Heureux with whom he had six children: Irene, Claire, Lucien, Victor, Lucille and Lillian, my husband's mother.

And here's what else I've been able to learn about this last child, Wilfred, my husband's grandfather, again using just the

sources which I've previously mentioned.

Wilfred's place of birth is unknown. It's probably Wotton, QC, where his parents were married. His date of birth is April 14th, 1868. As noted earlier, he came to Lowell with his parents in 1876. A dozen years later, the city directory lists him as a tanner boarding at 35 Davidson Street. A few years after that, he's listed as a shoemaker living at 250 Merrimack Street, the home of his brother-in-law, George Mongeau.

The 1900 Census lists Wilfred and his wife as having two children: Blanche, 7, and Clare, 6. The family was living in Dracuttown, which is not far from Lowell.

In 1910, the family had moved back to Lowell and, according to the city directory, he was working at 462 Merrimack Street. The city map of 1906 lists the owner of this property as J. H. Kimball. Wilfred's occupation is listed as shoemaker living at 244 Ludlam Street. That year's census notes that 6 children had been born but only 5 were living: Irene, 17; Claire, 16; Victor, 8; Lucille, 5; Lillian, 8 months. The third child had been named Lucien and he had died young of meningitis, according to the family. A second child, Lucille, would die during the flu epidemic of 1918. She would have been 12 or 13 years old.

Wilfred's daughter, Lillian, remembers that, when she was a girl, the family would leave Lowell in April and go to Salisbury Beach to ready the family's rental cabins for the summer tourist season. The family

would go back to Lowell in October.

In June of 1942, Wilfred and Evelina celebrated their 50th wedding anniversary. They lived to celebrate their 55th.

Wilfred died the following year. Here is a translation of his obituary as it appeared in L'Etoile, a French newspaper in Lowell:

"Friday, June 18, 1948. Mr. Wilfred Charles Gendreau, one of the oldest citizens of Lowell, originally from Canada, died at the home of his daughter, Mrs. Edgar Gadbois, 96 Akin Avenue, last night at the age of 80. He was one of the founders of the Society of the Holy Name of Jesus. He leaves his wife, Mrs. Eveline L'Heureux Gendreau, one son, Victor, and three daughters, Mrs. Edgar Gadbois, Mrs Hermidas Ducharme, and Mrs. John C. Fitzgerald of Michigan, two brothers, Moses Gendreau of Canada and Arthur Gendreau of Lowell, 15 grandchildren and 9 great grandchildren. The remains repose at the Archambeault Funeral Home at 311 Pawtucket Street where relatives and friends may render their respects. The funeral will be Monday morning with a Requiem Mass at Saint Louis de France Church at 10 o'clock. Burial will be in Saint Joseph Cemetery."

According to the death certificate, Wilfred died of coronary thrombosis. He was listed as a clerk in a shoe store so he apparently never stopped working. He had lived in Lowell for 70 years and contributed much to the life of the French community there.

HOLIDAYS PAST
by Elaine Bessette Smith

The celebration of Christmas and New Year's Day has changed for my husband Paul and me. We now live in Florida where a white Christmas is unheard of. Being health conscious, we substitute cut-up vegetables and dip for the heavy foods we once ate at this time of the year. We use Asti-Spumonti for our toast instead of pepère's special brew. Midnight Mass has been dislodged by a late morning one and the réveillon has given way to a mid-afternoon dinner. Because we don't travel to New England any more, notes in Christmas cards have replaced visits to relatives and friends. New Year's Day is more of the same.

Only one thing hasn't changed: the fond memories of holidays past. One, in particular, stands out: the Christmas season of 1928! It was a typical New England winter. The cold and snow had added their special touch. The week before Christmas was filled with last minute shopping and baking. Santa Claus was on a street corner ringing his bell for coins for the needy. The chestnut man was also there harking his hot roasted chestnuts for 15 cents a bag.

The day before Christmas was especially busy with cooking for the celebration that night. Each year, it was held at a different relative's house. It was my parents' turn that year. It started with Midnight Mass. My grandparents, aunts, uncles, cousins, and my immediate family met at the little French

church of Saint Thomas Aquinas which was just a block from our home in Springfield, Massachusetts.

Returning home after mass, the youngest child was given the priviledge of placing the Christ Cild in the manger. Then, there was a short blessing followed by the traditional toast, "Joyeux Noël." Pepère Gouger had made the liquor from a recipe brought over by an ancestor of his from France in 1750. It was called Chartreuse because that was its color.

The food included the traditional tourtières (meat pies) as well as pâtés and fish dishes. Memère made a delicious chocolate cake.

After everyone left, I went willingly to bed bringing my presents --- a blouse costing 59¢ and a doll --- with me.

We slept late that Christmas Day. Breakfast was pain doré, that is French toast. I wondered why we didn't have indigestion from the night before. I was also amazed at the hearty breakfast I was having.

I remember mama telling me about her family's tree especially how dangerous it was all lit up with real candles. She told me how lucky I was because her gifts were usually just an orange with a few nuts and maybe a small toy. Of course, I didn't appreciate my gifts.

The week following Christmas was also a busy one. Memère Bessette washed and

ironed her big, white linen tablecloth. She used two irons which she heated on the old, black stove. She used the first iron and, when it cooled, she used the second while she re-heated the first

After church on New Year's Day, we visited family and friends, wishing them a "Bonne et heureuse année." Our first stop was at the oldest relatives on my father's side: great, great Tante Josephine and Oncle Edouard Paro as well as Grandmère Rosalie Jasmin Bessette. Because they spoke no English, I never really got to know them, which I now regret.

After making the rounds of relatives and friends, we headed for the home of Pepère and Memère Bessette in North Agawam to join the rest of my father's family for a turkey dinner with all the trimmings. When the ladies cleared the dishes from the table, the adults played cards and the children played games.

Then, it was dessert time. There was apple pie, squash pie, and cranberry pie, all served with lots of whipped cream.

When it was time to leave, we knelt to thank God for what He had given us. We then headed home with a pie and many hugs.

I'll never forget that Christmas and the many others like it I enjoyed when I was young. How I wish that I could relive just one of them...

FROM THE OLD MARQUETTE, MI, CEMETERY
by Helen V. Bertrand

The Old Marquette, Minnesota, Cemetery was established in the 1840's or earlier. Most of the graves have been moved to a new cemetery: Holy Cross. For one reason or another, some graves remain. Their tombstones are caked with dirt and, in some cases broken or even crumbling. Here's a list of the few remaining tombstones which are readable:

Amable JOLIBOIS b. 1868 d. 1897

Tom[s] GLEASON b. Sept. 17, 1864
d. March 29, 1897

Frank CARRIER d. Sept. 16, 1897
age 59 years

Louise SHARLAND d. Feb. 10, 1885
age 42 years

Thomas DEFORS b. Feb. 20, 1862
d. Feb. 20, 1864

William HALPIN son of J. and M. B.
d. March 28, 1873

Michel HUGHES b. St. John, New Brunswick
d. Marquette, Minnesota
June 14, 1895
age 49 years

Constance BAUDIN b. 1831
d. December 3, 1898

MEMBERS' CORNER
Le coin des membres

The purpose of this column is to help our members get in touch with each other for mutual benefit. All items for this column should be sent to the editor,

Henri Leblond,
88 John Street,
Pawtucket, RI,
02861-1010,

before May 1st if they are to appear in the next issue. Because space is limited, they will be included on a first come first served basis. Items will not be repeated in successive issues.

IN OUR MAIL
Dans notre courrier

We've received many letters since our last issue. For instance, Mrs. Pauline Clermont from Notre-Dame de Stanbridge, Quebec, said how much she appreciated the French subtitles. Mrs. Jacqueline LaBrosse Miller of Standish, Michigan, gave us an idea for an article. Mrs. Dorothy Michaud Stefanik of Fall River, Massachusetts, told us how surprised she was to find information in our pages which she had been trying to find for 6 years. Mrs. Rose Fitgerald of Lafayette, Louisiana, Mr. John P. Hall of Cary, North Carolina, Mr. George Lewis of Ventura, California, and Mrs. Lorraine Lorange of Southbridge, Massachusetts, had words of praise.

We'd like to hear from you too. Do

you have a question about something which you read in these pages? Do you have additional information on a topic which was treated here? Do you want to correct a mistake which you've spotted? Do you have a comment on an article which you'd like to make? Do you have a suggestion which may be of interest? If so, write to the editor! Every letter will be given his full attention and, if it has general appeal, it will be printed in whole or in part subject to the limitation of space.

WORK IN PROGRESS
Travaux de nos membres

What family are you researching? Would you like to hear from others who are working on the same family? We will list here free of charge the name of the family which interests you along with your name, address, and phone number. If you are working on more than one family, we will list each of them as space permits.

BOND:
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Box 128
Hannawa Falls, NY
13647

COUTU:
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SAVOIE:
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1276 Elm Av.
Beaumont, CA
92223

BOOKS WANTED
Livres demandés

Are you in need of a book to facilitate your research? A co-member may have the book which interests you and may be willing to sell it to you. We'll list your request at no charge. Send the name of the book which you'd like along with your name, address and phone number to the editor. If you have more than one request, we'll list them if there's room.

*David Coutu, P.O. Box 63, Taunton, MA, 02780, is interested in buying a full set of Tanguay's.

*Edgar A. Dupuis, 76 Mowry Av., Cumberland, RI, 02864, is interested in buying volumes 1 and 2 of Leboeuf's compliment to Tanguay's. He can also be reached by phone at 401-726-0031.

BOOKS FOR SALE
Livres a vendre

Do you have a genealogical or historical book which you no longer use but which may be helpful to others? Are you interested in selling it? We will list your book here at no cost. Send the name of the book and your asking price along with your name, address and phone number to the editor. Do you have more than one book to sell? We'll include them if we can.

LIBRARIAN'S REPORT
Rapport du bibliothecaire

Your Library Committee - Jan, Armand, Mary, Joe and Henry - send greetings from Woonsocket, RI. We hope that your holidays were happy and peaceful. And we wish for the very best of everything for you and yours in the year ahead.

Our Fall Conference was a resounding success. Members came from Virginia, California, Wisconsin, Michigan, Vermont, New Hampshire, Massachusetts, Maine, Connecticut, Rhode Island and even Quebec! It was wonderful to meet so many of our members. We hope that this conference will become an annual event. We provided each person who attended with an evaluation form so that suggestions could be used for future planning. The responses praised the speakers and the entertainment. We'll keep this in mind for next year. Paul Delisle and Bill Roberge, who co-chaired this event, really deserve a lot of praise for their efforts on behalf of the AFGS as do all the board members who gave so freely of their time in planning this great conference.

Mr. Claude Drouin attended our Fall Conference and donated a three volume set of original Drouin books to our Society. We are very grateful to him for this fine addition to our library. We're also grateful to him for writing an article for Je me souviens which you'll find on pages 46 and 47.

We also wish to thank Paul Landry for

the donation of his Landry Dictionary and Charles Seney who donated his genealogy to our Society. Al Gaboury has donated an entire collection of L'Ancetre and made it possible for us to receive two free filing cabinets. Our Society just keeps on growing, thanks to the support of so many of our members.

We now have two microfilm and two microfiche readers at the library. We've moved the Loiselle File, Rivest File and Fabian File to the library for the use of our members. We're eager to build up our microfilm and microfiche holdings. We'd like to hear from members with suggestions of film or fiche which might be helpful to us and which we could buy.

As I mentioned in our last issue, our book fund campaign was an outstanding success. We've raised all the money we needed to pay of the new Drouin books: $8,500. This purchase has proven to be a major addition to our library. These books are used extensively. Thank you so much for supporting this major fund-raising effort. Together we do accomplish great things.

In June, we held our second annual Recognition Night at which we publicly thanked those members who have worked so hard for our Society over the past year. We also dedicated a plaque to our past presidents: Henri Leblond, Robert Quintin, Lucille Rock, and Rev. Dennis Boudreau. Father Boudreau was also awarded a gavel because he's our immediate past president. Recognition Night was an outstanding success.

We're grateful to all those who continue to contribute to our Library Fund. Books are so expensive that it would be difficult to maintain our superb library without your generosity. Donations of money are applied to books on order thus defraying expenses which the board has already approved. Many members also donate books, magazines, and original works which also defray expenses.

The Library Committee continues to collect obituaries. We have just completed our 12th book of them. This project is growing rapidly, thanks to all of you who participate in it. We would welcome anyone who would like to join us in this interesting project. We also collect wedding announcements. How about clipping some obituaries, wedding announcements, anniversary notices, etc. for us? It's not time-consuming but it's very helpful to researchers. We have a very loyal group of people who continue to support this project. Come and join us.

We continue to gather vital records and computerize them. New projects include funeral records from Burlington, VT, which were copied by Paul Landry and Bernard O'Day. Permission to copy records from Menard's Funeral Homes in Manville and Woonsocket, RI, was obtained by Mrs. McDonald. David Coutu arranged for us to copy the funeral records of the Lamoureux Funeral Home in New Bedford, MA. We're also grateful to John Cote for arranging permission for us to copy funeral records from Connecticut. These records are being copied by Charles Seney and Larry Choinard.

Many of our records are unique and the envy of other societies. We aim to continue to gather records from churches, town halls,

funeral homes, town reports, etc. Would you be able to gather such information from your area? If so, let us know. We'd be glad to provide the correct forms for you to use. If you have access to a copy machine, you can just send us copies of the originals which we would organize here.

Your Library Committee needs your help. After all, we're only five members. Won't you write to us and let us know what you're willing to do or how we can serve you better.

Jan Burkhart
Librarian

DROUIN BOOKS FUND DONORS

We are very pleased to announce that, because of the outstanding support of the membership, we have met our goal to buy a set of the Drouin Books. Thank you for supporting this important project.

$3000 A friend

$200 Thomas Laforest

$100 Neil J. & Mary Helen Bouchard, Jr., and Joseph A. Vincelette

$50 Rene Bernier, Rev. Dennis Boudreau, David R. Coutu and Henri A. Paradis

$30 Jerome Mandeville

$25 Yvonne Morrissette Blair, Albina Bourret Bailey, Lorraine Brenton, Richard Jean Guy Giguere, Marguerite Fleury Kernaghan, Jerome Mandeville, Ernest James Pain, Gilbert L. Rebideau, and Jeanne F. Theberge

$20 Brother Rene Gaudreau, C.S.C., and Adrienne P. Lessard

$15 James D. Gaboury, Juliette Gagnon, Albert P Galipeau, Mary Ann Little, Robert Plante, and Fayne Seney.

$5 Helen V. Bertrand

$2 Sister Alice Ouimette

RESEARCH POLICY

Please follow these steps if you wish to use our research service:

STEP ONE: WHAT YOU SEND

-Your request, and a self-addressed stamped envelope
-PLEASE DO NOT SEND US A CHECK IN ADVANCE
-Your choice of the type of research to be done according to the following descriptions:

A. SINGLE MARRIAGE (Only ONE marriage to seek)
-Marriages of parents will also be counted as additional single marriages and billed as such.

B. DIRECT LINEAGE (A straight line of either a husband or wife back to the immigrant ancestor).
-This will include each couple, their date and place of marriage, and their parents' names and location of imgrants in France.
-Price for direct lineages will be determined by the number of generations found times the rates for research, as applicable.

C. FIVE-GENERATION ANCESTRAL CHART (Standard 5 generation ancestor chart of 31 ancestors, with 8 marriages found. The last column of names will give parents' names only, no marriages, as they will start a new five generation chart.
-Price: $16 (AFGS members) $25 non-

members)

A.F.G.S. RESEARCH RATES (Standard)

$2 per marriage (AGFS members)
$4 per marriage (Non-members)
$16 for 5 generation chart (AFGS members)
$25 for 5 generation chart (Non-members)

STEP TWO: OUR JOB

After receiving your request, return envelope and choice of research to be performed, we will start immediately upon your research. We will then notify you by mail as to our findings, and will bill you in advance for the research performed using the rates applicable above.

STEP THREE: YOUR APPROVAL

After receiving our report and billing statement, return the top portion with a check payable to A.F.G.S., and upon receipt, we will then forward your requested research.

We believe that by following these three steps, we can offer our members a much more professional and orderly way of answering requests for research. Again, please do not send money in advance.

The A.F.G.S. Research Committee

P.S.: All requests not found by the Research Committee will be placed in the question and answer section of Je me souviens. See following pages.

QUESTIONS AND ANSWERS
Questions et reponses

In keeping with our present research policy the following marriages could not be found by our staff. We are publishing them here, hoping that others who may see them and have the answers will contact us so that we may forward this information to the appropriate researchers. All answers may be addressed to the A.F.G.S. at P.O. Box 2113, Pawtucket, RI, 02861. When answering a question, please use the call number, e.g. 14/1, 14/2, etc.

P = Parents
M = Marriage date and place
D = Descendants

s/o = son of
d/o = daughter of
vf./vve = widow / widower of

14/1 Seeking M and P of George STEVENSON to Vitaline LAFLEUR. Their daughter Marie married Stanislas Chretien on 2 July 1872 in Matane, PQ. (Claudette Jordan)

14/2 Seeking M and P of Joseph DUGUAY to Appoline GOUPIL. Their son Prudent Olivier married Exoree Levesque on on 22 September 1863 at Baie des Sables, PQ (Claudette Jordan)

14/3 Seeking P and M of Alexis RICHER to Jeanne LEBLANC. Their son Jean-Baptiste married Marie Charron on July 24, 1810 in St-Pierre (?) PQ. (Myrtle Pletos)

14/4 Seeking P and M of Jean-Henri ESINHART to Catherine STANGNAL or STAN-

GUAL. Their son Berthelemy married Marie Jette on 3 January 1813 in Marieville, PQ. (Françoise Morimoto)

14/5 Seeking P and M of Ludger PROVOST to Victorine CHICOINE. Their son Ludger married Rosina Archambault on August 12, 1901 at Eugene-de-Grantham. Other children married in Southbridge, MA. (Adrien Provost)

14/6 Seeking P and M of Louis DESFORGES to Marie LAMOUREUX. Their daughter Louise married Narcisse Martel on 5 November 1855 at Notre-Dame-de-St. Hyacinthe, PQ. (Note from Research Committee: LAMOUREUX may be an error in register recording. Any help on this?) (Pauline Clermont)

14/7 Seeking M's of Fortunat DESFORGES (s/o Isaac and M-Louise Pepin and vf. Mathilde Roger (married 1 November 1887 in Milton, PQ)) to 2-Marie ADAMS(S); and of his brother Amedee DESFORGES to Delima LACOSTE in the Holyoke/Springfield, MA, area. (Pauline Clermont)

14/8 Seeking P and M of Charles ROBIDOUX to Mary BOYER in New York or west/midwest. He returned to St-Remi (Napierville) to remarry Christine Roy. (Gilbert Rebideaux)

14/9 Seeking P and M of Jacob BARCOMBE / BERTHIAUME to Sophie ? circa 1880's in Montreal area. (Marie R. Marchand)

14/10 Seeking P and M of Fabien COUTURE to

Christine COLLINS circa 1865-85 in Perce, PQ, area. Their daughter Catherine married on 26 November 1912 at Cap d'Espoir (Gaspe), PQ. (Phyllis Glazier)

14/11 Seeking P and M of Andre Esinhart to Charlotte BARBEAU circa 1840. Children in Holyoke, MA. (Francoice Morimoto)

14/12 Seeking P and M of Philias PAIN to Marie PAQUETTE. Son Sylvia married 13 June 1921 in Fall River, MA, (St. Jean-Pte) to M-Ernestine Fournier. (Ernest J. Pain)

14/13 Seeking P and M of Gardien/Gedeon LAFRENAIS to Domithilde COULET. Alphonse Lafrenais married at Providence, RI, in February of 1982 to M. Hermine Lafrenais. (Barbara Cunningham)

14/14 Seeking P and M of Joseph COTE to M-Anne LAMOTHE. Their daughter Marie married Hilaire Cadorett on 25 October 1871 in Sutton, PQ. (Claire Mailloux)

14/15 Seeking P and M of Patrick Lesperance to Elisabeth LAZOUR/LAZURE. Their daughter Lillian married William Labadie. (John Hall)

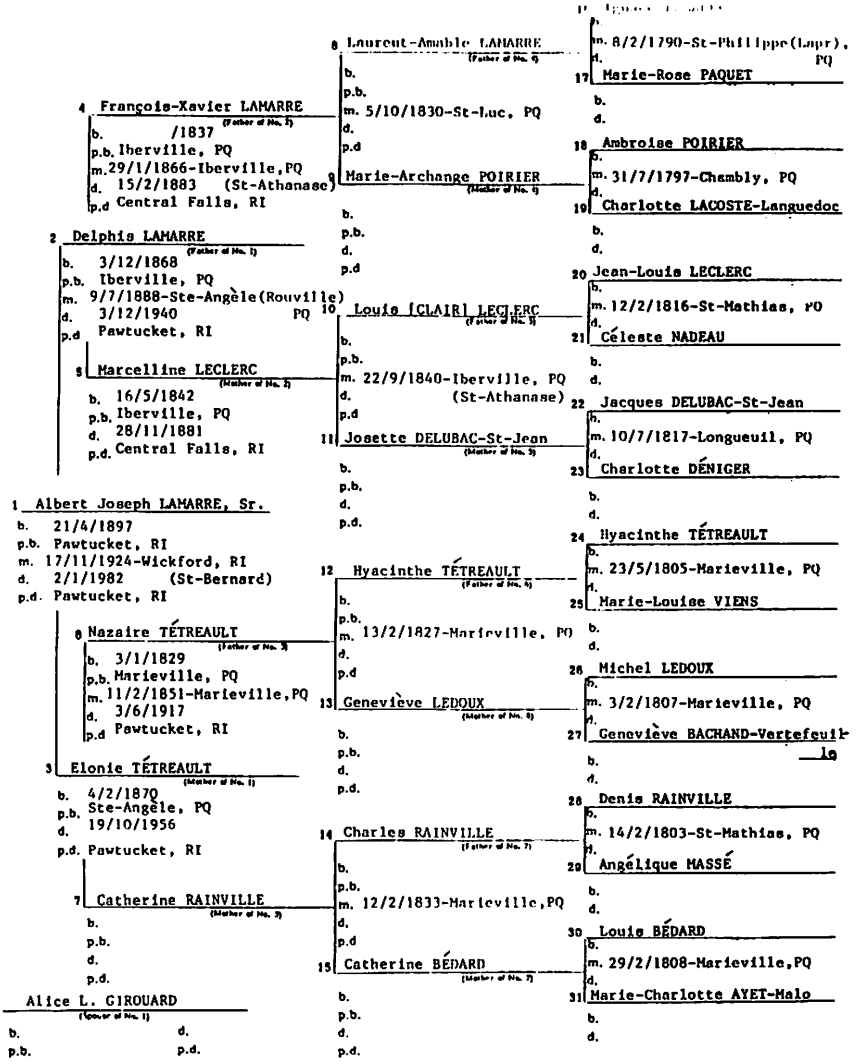
ANSWERS

13/19 Jean-Bte LEFEBVRE (s/o Gabriel Nicolas and Louise Duclos) M-Josette (Elisabeth) PAPILLEAU-PERIGAY) d/o

JB and Marie Morand married on 5 February 1730 at Ste-Genevieve-Batiscan, PQ.

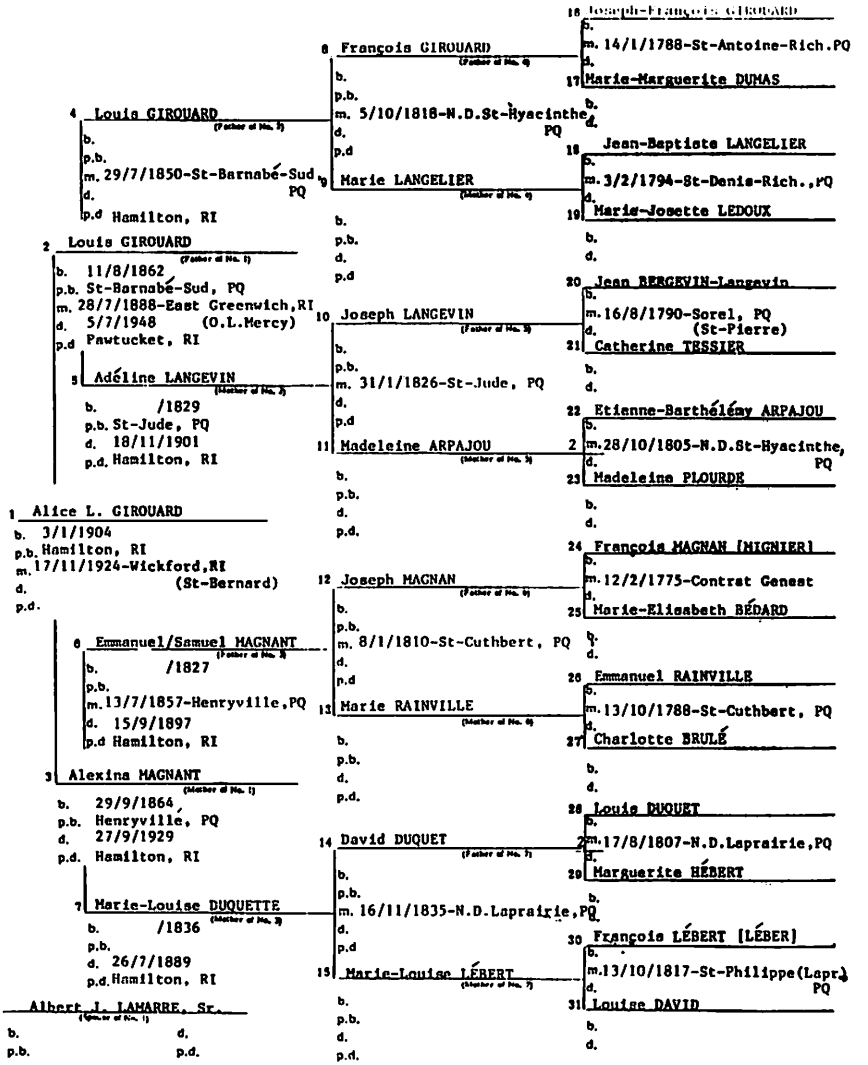
13/20 Antoine CHICOINE (s/o Aubin and M-Anne David) Henriette (Frse) SAMUEL (d/o Jean and Barbe Danharque married on 7 June 1775 in Perce, PQ.

Ancestor chart of
Albert Joseph LAMARRE, Sr.
Husband of Alice L. Girouard
See next page



Ancestor chart of
Alice L. GIROUARD
Wife of Albert Joseph Lamarre, Sr.

See preceding page



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Woonsocket, RI
02895

1727
Therese METHOT
200 Park Av. (Rear)
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02895

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Salt Lake City, UT
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Rehoboth, MA
02769

1730
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Providence, RI
02908

1731
Albert P. HEBERT
104 Johnson Dr. #305
Chicopee, MA
01022

1732
Sr. Margaret DOUCET
65 Lake Shore Drive
Warwick, RI
02889

1733
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La Grange, KY
40031

1734
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02816

1735
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02703

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1737
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1751
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Lincoln, RI
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02895

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01527

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1770
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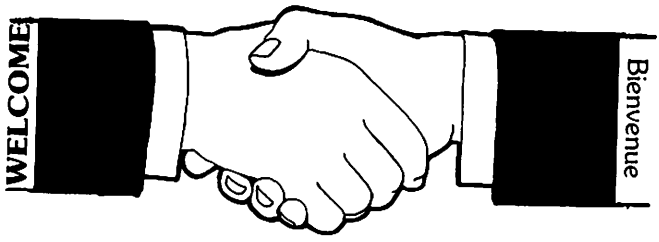

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Summer 1990

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COMING EVENTS

JANUARY 29
Business meeting

FEBRUARY 26
Business meeting

MARCH 26
Business meeting

APRIL 30
Business meeting

MAY 28
Business meeting

JUNE 25
Recognition Night

All meetings are held in our library which is located in the basement of the First Universalist Church at 78 Earle Street in Woonsocket, RI. They begin at 7 p.m. and last about an hour during which time the library is not available for research. They are open to the public at no charge.

ABOUT OUR COVER

Our Society's seal contains its coat of arms: a shield with an oak tree, a symbol of genealogy, above which is a star representing the United States flanked by two fleurs-de-lis representing France and Quebec. Our motto is the same as Quebec's: "Je me souviens" (I remember). The coat-of-arms is ringed by acorns, another symbol of genealogy, and circled by the words "American French Genealogical Society, 1978." The border represents the molten wax used to seal documents. Our coat-of-arms and seal were designed by our founder, Henri Leblond. They are registered with the Committee on Heraldry of the New England Historical and Genealogical Society in Boston, MA.