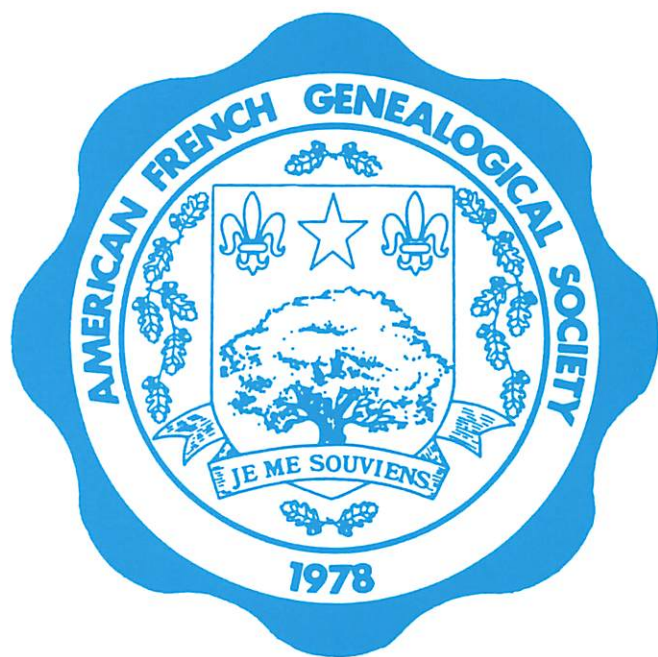


JE ME SOUVIENS



Fall 1993
Volume 16, number 2

AMERICAN FRENCH-GENEALOGICAL SOCIETY

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

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Correspondence should be addressed only to our post office box

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Individual: \$20, family: \$27.50, institutions: \$25, life: \$275.

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Make checks payable to the A.F.G.S.

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LIBRARY

Our library is located in the basement of the First Universalist Church at
78 Earle Street in Woonsocket, RI. It is open for research on
Tuesdays from 1 to 10 p.m.

RESEARCH

The Society does undertake research for a fee.

Please see our research policy on page 77.

ARTICLES

Original manuscripts are welcomed. Please see our authors' guide on page 8.

Manuscripts should be sent to

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President's Message

Dear Friends,

This has been an extremely exciting year for AFGS. We are nearing the end of our 15th anniversary celebration and we have indeed had a lot of fun. Our official birthday party will be held on Sunday afternoon, September 26, 1993 at 2:00 P.M. Plans are still being finalized. In addition to an open house and birthday cake, we hope to have some type of musical entertainment for your listening enjoyment. I sincerely hope to see some of you at our library on this date. As with any party, the more the merrier !

We have accomplished all we set out to do this year. We have made substantial additions to the library holdings including the "Drouin Microfiche". We have purchased a new microfiche/film reader-printer. We have purchased a new copy machine and the Risograph printer. We have added 10 microfiche readers to the library. The lapel pins and beautiful Anniversary Book have been big hits with the membership. We have printed 14 new research books from projects undertaken by the membership. The membership has grown and your Society continues to enjoy an outstanding reputation among other genealogical associations. None of this could have been accomplished without the hard work and dedication of the membership of A.F.G.S. Members from all over the country have donated their time and efforts to support their Society in ways too numerous to count. I am very proud to be your president.

Sadly, the A.F.G.S. has lost some very valuable treasures this year - treasures that can never be replaced. Marcus Whitcomb, Paul Morin, Arthur Lizotte, Russell Sharpe, Edgar Dupuis, and Brother Normand Stacey all passed away this year. These dear friends and remarkable men will live on in the hearts of all who knew them and they are greatly missed.

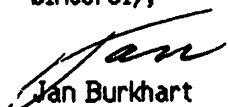
Paul, Ed and Brother Stacey left their books and papers to the library. Each book has been marked with a plate to remind the membership of the thoughtfulness of these dedicated researchers. Each time I use one of their books I think about them and smile to

myself. I can almost hear them speaking and see them smiling. I know that they would be very happy to see how well their precious libraries are being received by their old friends and associates.

This is your Society. You have made it all that it has become. The Board of Directors and Officers of A.F.G.S. thank all of you for your loyalty and dedication. We have done great things together and can continue to grow and flourish. I challenge you to become active in the many projects that are ongoing. They are fun. Give one a try !

Happy anniversary. Come join the celebration in Woonsocket at the end of the month. I'm sure the cake will be good and I would love to meet all of you.

Sincerely,



Jan Burkhardt
AFGS President

FROM THE EDITOR'S DESK

Du bureau du rédacteur en chef

As I was preparing this issue for publication, I was struck by the familiarity of our authors to our readers. For instance, Professor Paul Chassé's article is his third in as many issues. George Buteau and Edmond Spaeth who had articles in our last issue also have some in this one. I greatly appreciate their contributions. I would have been hard-pressed without them. I look forward to more of their work. However, other members should also write for these pages. How about you? Do you have an article which you've been planning to write for quite some time? Why not write it now?

In what kind of articles are we interested? We're interested in any kind of article—biographical, cultural, historical and so on—which deals with French-Canadians or Franco-Americans. We're primarily interested in articles on genealogy especially practical one such as suggestions on researching, ways of using computers and so on. We're even interested in anecdotes, book reviews, facts, quotes and so on. Incidentally, material submitted for publication must be original. We will not publish anything which has appeared or is under consideration to appear elsewhere.



Our Society has just celebrated its 15th Anniversary but it's 16 or even 17 years old! Puzzled? Read our founder's article which begins on page 10.

Most people boast if they find a member of royalty among their ancestors. Professor Paul Chassé has found hundreds of them and there still may be more! In his article which starts on page 15, he tells who they are as well as which were saints and which were sinners.

On pages 35 to 56, Charles Blanchette writes about the rise and fall of the Franco-American community in Centerville, RI. It's a story which was repeated in almost every New England textile center. For most of us, it's a story which strikes home.

George Buteau's article on pages 57 to 62 is based on one by Father Gérard Lebel in his series, "Nos Ancêtres". Incidentally, for those of you who read French, we highly recommend Father Lebel's work which is available from Le Revue Sainte Anne de Beaupré, C. P. 100, Sainte-Anne-de-Baupré, Québec, GOA 3C), Canada. For those of you who don't read French, we recommend its English counterpart, "Our French-Canadian Ancestors", by Thomas LaForest which is published by The Lisi Press, Palm Harbor, FL 34682-1063.

In Edmond Spaeth's article on pages 63 and 64, he tells about one of those discoveries which makes genealogy such a fascinating hobby.



I'd like to thank those who worked on this issue: Jan Burkhart and Roger Beaudry, Ray Desplaines and Al Bérubé as well as Kathy Sharp and Lucille MacDonald. A very special word of thanks goes to my son, Edward "Ted" LeBlond, who worked side by side with me. He proof-read and typed several articles and sections. His expertise with computers was a great help.



Here's a glimpse of some articles which are under consideration for upcoming issues...

Was René Lippé really a German count? We'll present the evidence for and against this claim. You can then be the judge...

Is your name LaSaline, Poissant, Glaude (Glode), Fish or Fisher? If so, you may be related to the others. We'll tell you how in an upcoming issue. Also, if your research has reached a dead-end because both the church and town hall of Champlain, NY, burned down, you'll learn about another source which could put your research back on track.

A friend of mine passed away recently. I was shocked when I took a mortuary card. It had a religious picture on one side and the 23rd Psalm on the other. His name and date of death didn't even appear! Most of us can remember when mortuary cards included a picture of the deceased and a wealth of biographical information: years of birth and death, age, occupation, spouse's name and so on. In this day and age of instant printing, such mortuary cards should be making a comeback. In a coming issue, you'll learn how you can see to it that a loved one is appropriately remembered by such a card.

Most of us are content to trace our ancestry to our ancestor who first came to the New World. How back can you realistically expect to go? Find out in a coming issue.

Genealogy is of growing importance. Find out why in a coming issue.

The seigniorial system goes back to the Romans but was still in use when our forefathers lived in Canada. Bob Quintin will explain this system to you in a coming issue.

And then of course, there's the article which you're writing for a coming issue.

Henri Leblond
Editor

Articles Invited

AUTHORS' GUIDELINES

Subject Matter: JMS publishes articles of interest to Americans of French Canadian descent. Articles on genealogy are of primary interest. Of particular interest are practical ones, that is those dealing with materials, sources, techniques and so on. Biographies as well as articles on culture and history of this ethnic group are also of interest. In addition, JMS seeks fillers (anecdotes, facts, quotes, etc.) on these subjects.

Style: A clear, direct, conversational style is preferred. Length should be determined by the scope of your topic. Be concise but provide all the necessary information.

Manuscripts: Manuscripts should be typewritten on 8 1/2 X 11 inch paper. They should be double-spaced with a 2 inch margin on all 4 sides. Footnotes should be avoided. Necessary references should be included in the text. A bibliography is desirable. Include a cover sheet showing the proposed title of the article, your name, address, and phone number. State whether you used a typewriter or a word processor. If you used a word processor, your article will be returned to you after editing so that you can make the corrections and run it off according to our specifications. This will assure its publication at the earliest possible date.

Numerals: Spell out cardinal numbers only to begin sentences: Four generations were traced. Otherwise, use Arabic numbers: There were 4 generations present. Spell out cardinal numbers *first* through *ninth*. Starting with 10th, use figures. Use the following format for dates: 20 Jan. 1896. Roman numerals should be used to designate generations: I, II, III, etc.

Illustrations: Visuals are highly desirable. All graphics must be in black and white and of good technical quality.

Reasons for rejection: The 7 most common reasons for rejection are: 1) subject that is inappropriate, 2) style that is difficult to read, 3) repetition of a recently published topic, 4) possible violation of copyright law, 5) inaccurate information, 6) article previously appeared in another publication and 7) article is an informercial, that is merely a disguised advertisement. (JMS does accept advertising. See inside front cover for rates.)

Other considerations: Authors are responsible for the accuracy of all material submitted. All material published in JMS is copyrighted and becomes the exclusive property of the AFGS. Permission to reprint an article should be obtained from the Society. The AFGS must be given credit.

To send articles: Submit all manuscripts to Henri Leblond, 88 John Street, Pawtucket, RI 02861-1010. Manuscripts will be acknowledged upon receipt. A decision may take several months.

THE FOUNDING OF THE A. F. G. S. by Henri Leblond

Our Society appropriately initiated its 15th Anniversary celebration by honoring its 100 charter members. As they arrived in the hall, they were given attractive tags bearing their names and membership numbers. A hostess graciously offered to pin mine on me. As she did, she looked puzzled. She had spotted number one on my tag. She was wondering if there was a mistake. Professor Paul Chassé of Rhode Island College, who was with me, assured her that there was no mistake. "Mr. Leblond," he said, "has number one because he's our Society's founder and first president." The hostess apologized. She explained that she had been active in the Society for many years and had never heard of me. She asked me several questions. "How did you get interested in genealogy? How did you found our Society? Why are you no longer active in it? Has it turned out as you planned?" After listening to my answers, she suggested this article. "I'm sure that other members would also be interested in your answers," she said.

"How did you get interested in genealogy?"

Because my parents worked a six-day week in a defense plant during the war years (1941-45), my maternal grandparents, the Lippés, baby-sat me on Saturdays. I was just 11 years old on that Saturday morning in April 1945. My grandparents and I were in the kitchen of their third floor apartment at 76 John Street in Pawtucket, RI. My grandfather was sitting in his rocking chair reading a newspaper while my grandmother played cards with me at the table. He called me to his side and pointed to a map which showed the Allies' advance towards Berlin. It also showed the Lippe River. "That's where my family comes from," he said.

Until my grandfather made that remark, I considered myself "pure laine" (pure wool) as full-

blooded French-Canadian call themselves. My other grandparents had well known French names: Leblond, Tanguay and Gendron. I assumed that Lippé was also French. After all, it had an "accent aigu" (acute accent) on the final "e". Now my grandfather was telling me that it was German. His remark sparked my interest in genealogy.

"How did you found our Society?"

In 1969, I became active in Le Foyer, an organization of Catholic men of French-Canadian descent in the Pawtucket and Central Falls, RI, area. It was founded in 1936 by Emile Dubuc "to promote and develop the intellectual, social, religious, economic, civic and national activities of Americans of French descent as well as to promote French culture." In its heyday, it had some 1500 members.

Le Foyer means home in French. It's an appropriate name because Le Foyer has been and continues to be a home for many organizations: a male chorale, a scholarship fund, a ladies' guild, square dancing, stamp, toastmaster's and travelers' clubs as well as bowling, cribbage, dart and golf leagues. On August 16th, 1976, I visited the Société généalogique canadienne-française in Montreal. I decided then and there that Le Foyer would be the home for yet another organization, a genealogical club. I felt that such a club would help to instill the ethnic pride which was sadly lacking among French-Americans of our generation.

Mr. Dubuc and all successive presidents of Le Foyer dreamed of having a French library. Every planning committee endorsed the idea. However, the goal was still elusive 40 years after the club's founding. I also felt that a genealogical club would finally establish a library at Le Foyer although such a library would necessarily be a far more specialized one than the one which was envisioned.

In the months which followed my visit to Montreal, I spoke to many individuals about having a genealogical

club at Le Foyer: Gerry Camire, Loretta Sanville and Bob Quintin among others. All of them encouraged me to pursue the idea.

To see if there was enough interest in genealogy at Le Foyer, I invited Mrs. Lucille Lagassé of Goffstown, NH, co-founder and president of the American Canadian Genealogical Society, to speak at a dinner-meeting on March 16th, 1977. Her talk was well received and it encouraged me to further pursue the idea of a genealogical club.

On April 13th, I approached the Le Foyer Board of Directors with the idea. I requested rent-free use of a hall to hold meetings and some seed money for speakers, refreshments and so on. My requests were readily granted.

The first organized meeting was held on May 25th. Father Clarence d'Entremont was our speaker. A follow-up meeting was held on August 3rd. Meanwhile, I was actively recruiting individuals who were interested in genealogy: Lucille Rock whom I contacted at the suggestion of Brother Felician, my high school English teacher who was then the librarian at L'Union Saint Jean Baptiste d'Amerique in Woonsocket, RI; Dennis Boudreau whom I met by chance and so on.

Our first regular meeting was held on September 28th. Others followed on October 26th, November 23rd, and December 28th. Incidentally, Mr. Alden Saunders, president of the RI Genealogical Society, spoke at our November meeting.

Although we had been meeting regularly since September, 1977, we consider the January 25th, 1978, meeting as our first official one. The constitution was adopted as I had written it. The slate of officers was elected as presented. It consisted of Henri Leblond, president; Bob Quintin, vice president; Bob Goudreau, secretary; Leo Lebeuf, treasurer; Armand Demers, Alfred Gaboury, Jeannette Menard, Bob Michaud and Lucille Rock, directors. The logo (See front and back covers) was approved as I had designed it.

The one thing which generated much heat that night was the selection of a name. Many names were considered. Some of them were already in use. Others were merely variations of some which were being used. Still others were too long or yielded unflattering acronyms. As the debate raged on and tempers flared, I finally insisted on our current name which, much to my surprise, was then unanimously accepted.

There are some who consider our name a misnomer. I disagree. Whether we consider ourselves French-Canadian or Franco-American, our roots are still in France. What's more as our society grows, it may want to include all the French in America not just those whose ancestors came through Quebec.

"Why are you no longer active in our Society?"

I've never stopped being active in our Society. My role, however, has been behind the scene...

Our first official meeting was also my last meeting. Earlier that month, Paul L'Esperance, a member of the Pawtucket, RI, School Committee, passed away. I was asked to run for his seat. It was to be a short campaign: just six weeks. The primary was scheduled for February 28th and the election was set for March 14th. The campaign was complicated by the Blizzard of '78. The demands of my job and the intensity of the campaign proved to be too much for me. They left me physically and mentally exhausted. It would take a half-year for me to recover. Meanwhile, Vice President Bob Quintin presided. I offered to resign but the Executive Committee graciously allowed me to finish my term so that I could have the honor of having been the Society's first president in addition to being its founder. I'm still very touched by that kind gesture. When I was well enough to return to the Society, I found that it was doing quite well without me. I decided not to intrude. I relegated myself to a behind the scene role as a liaison between the Society and Le Foyer. It was in that capacity, for instance, that I

was instrumental in getting Le Foyer's permission for the Society to build library cabinets in Le Foyer's hall.

I was also instrumental in getting Dr. Ulysse Forget to donate his file to our Society. Since January of 1990, I've been the editor of *Je me souviens*.

"Has the Society turned out as you had planned?"

All expectant parents hope for ideal children but few children meet their parents' expectations. No matter how their children turn out however, their parents are proud of them. So too it is with founders and their organizations. Has our Society turned out as I had planned? Yes and no. In most ways, it has far exceeded my expectations. In a few ways, it has failed to realize them. Still, I'm proud, very proud, to have been its founder.

Well done, A. F. G. S. Carry on...

A Blue Blood Fantasy by Paul P. Chassé

This article is dedicated to Henri Leblond, an outstanding Rhode Island educator for the past thirty-five years who was selected as the "Teacher of the Month" in April 1993. I also wish to express my gratitude to the exceptional staff at Brown University's John Hay Library for their numerous courtesies during my research.

How many genealogists—amateur or professional—have secretly yearned to discover the distinction of a royal lineage? How possible is it for a descendant of French Colonial America? Apparently not impossible according to Father Clarence d'Entremont, a reputed Acadian specialist, whose alleged statement that "we are all bastards of Saint Louis" created a cultural shockwave among hundreds of researchers. If such a statement he uttered, it was certainly in jest for two reasons. All the golden-aged Francos remember their parents' succinct appraisal of someone's character by that colorful expression: "il (elle) n'est pas de la Croix de Saint-Louis, celui(celle)-là!" And all historians are aware that the "illegitimacy" referred to in this case occurred only within succeeding generations of Louis IX and Marguerite de Provence.

To be perfectly honest, I have to admit that I had never anticipated so rich a lineage when I began to dabble in family history. I can very humbly confess that I was always so very proud of my parents and grandparents... and the legendary great grandparents when I was a child as I intermingled them with the heroes of our "Histoire du Canada" classes at Saint Martin's Academy in Somersworth, New Hampshire ...that I have never felt the need to inquire as to my "royal" origins. In fact, my instructor in genealogical meanderings was so furious with me when I indicated to him that I had discovered a direct descendant from Louis Hebert and Marie Rollet that he accused me of

“knowing it all along and just pretending to seek his guidance in order to belittle his origins.” Woe unto me when I stumbled upon Longfellow’s undaunted hero, Jean-Vincent d’Abbadie, baron of Saint-Castin in the tiny province of Bearn in the Pyrenees!

My native inquisitiveness was sharpened when I concluded that, if he were a genuine “baron”, the lowest echelon in royalty, a notch above knighthood, then there unquestionably would be an eventual link to the throne. Therefore, I should pursue my research unrelentingly until I hit the jackpot. Perseverance had its rewards albeit wearisome at times.

But what a thrill to search through documents and innumerable books! To discover, for example, that your mother and Queen Elizabeth II are very precisely at the identical degree of descendants from Henry II Plantagenet and Eleonore of Aquitaine is enthralling! And for your mother to receive Christmas greetings signed “your cousin” from King Juan Carlos (of the same generation also) and Queen Sofia on her 80th birthday is an exceptional authentication of one’s laborious efforts!

Our “links” are two-fold. The first is through Saint-Castin who, in twenty-seven generations, takes us to Louis VIII (1187-1223-1226) and Blanche of Castile (1187-1252). In the process, I was able to establish alliances with the courts of Byzantium, Denmark, England, Germany, Greece, Hungary, Italy, Russia, Scotland, Spain and eventually all the way to the Visigoths and Ostrogoths to finally infiltrate the Roman Senate as thousands of characters, major and minor, share with me some of the most exhilarating accomplishments, either in victory or defeat, of our Western History and Civilization for, no matter from what perspective you examined individual events, you always seemed to have ancestors on both sides! It took me ten years to discover the second link—and only with the help of René Jettés “*Traité de Généalogie*” (1991)—that through the Saint-Etienne de la Tour-Salazar spouses can we trace our origin to Saint Louis IX.

Cherchez la femme!

One of the greatest obstacles to overcome, and one of the most encouraging if successful, in undertaking royal genealogy is that more charts than not list only the father-son ascendancy. One must sometimes search exhaustively to discover some obscure paragraph in the sixteenth volume on the subject the name of the wife whose own parents may only be revealed twenty books later!

Regine Pernoud, a great French historian whose objectivity became feminized only in her late seventies, claims that every century in the Middle Ages, High and Low, was championed by a woman. What I will state is that it frequently was the discovery of a woman's identity... or her family's... that opened many a genealogical cul-de-sac which had paralyzed me for months and even years. For example, it was not uncommon for women to transfer or bequeath their rights and possessions to their daughters, such as Gerberge who, in 1112, yielded hers to her daughter Douce who, when she married the Catalan Ramon Beranger III, the Count of Barcelona, she thereupon brought an additional title to her son-in-law.

My mother, née Annie Curran (1907-1990), was the daughter of Henry Curran, son of Patrick Curran and Adèle Lavertu, and of Marie Thivierge, daughter of Paul and Arthimise Michaud. Adele and Arthimise, through a maze of forgotten women, will take us to Louis VII or to Louis VIII, and Arthimise to Louis IX via three different lineages.

The first woman, of course, was Isabeau de Béarn-Bonasse whose 4 February 1649 marriage to Jean-Jacques d'Abbadie provided her son with her inheritance and title which, six generations earlier, had come from Bernard, the Viscount of Bearn and the son of John I de Grailly, Count of Foix (d 1436), a title he in turn inherited from his mother Isabelle de Foix-Castelbon (d 1428) whose great grandmother, Jeanne d'Artois, was the great great granddaughter of Louis VIII.

The second woman found in our Nouvelle France records is Charlotte Maugis (m. Pierre Deschesnes dit Miville in Quebec 15-10-1669)'s mother, Louise de Marle whose own family, through the wives, will associate us to the Craon, Fleudrer, Bretagne, Champagne families to Marie de France, daughter of Louise VII (1119 R1137-1180) and Eleonore of Aquitaine (1122-1204).

The third woman is Alexandre I Le Borgne de Belle-Isle's wife, Marie de Sainte-Etienne de La Tour, grand daughter of Marie de Salazar whose great great grandmother was the daughter of the famous La Tremoille, a favorite of Charles VII (1403 R1422-1461) who accompanied the king to Reims where Joan of Arc had insisted he be crowned in 1429 as had been all of his predecessors since Philip August in 1179, and himself a descendant of the Craon-Sully-Vendome and Bourbon-Clermont families whose founder was Robert de France (1256-1318), the sixth son of Louis IX (1214 R1226-1270).

These are not the only French Canadian names which can be associated to royal ancestry. If some of you descend from Catherine-Françoise Hertel, wife of Louis de Salaberry, or of Madeleine-Louise Juchereau-Duchesnay, wife of Michel de Salaberry, you could trace your ancestry to Sancha I Garcia, the King of Navarre who died in 930.

Then again there is this incredible nest egg of royalty in Lacadie where, between 1789 and 1800, six children of Anastasie Hébert and John Smith were married: Cécile to Joseph Remillard, Marie to Jacques Surprenant, Jean-Baptiste to Marie-Anne-Politte Brouet, and Anastasie to Noel Lareau. All of these families, within twelve generations, can claim as a royal ancestor King Robert Bruce III (c1340-1466) of Scotland who was legitimized only after his father, Robert Bruce II and his mistress, Elizabeth Mure, were formally married.

Chevaliers et preux

Knighthood has never ceased to fascinate. The comic strip, Prince Valiant, still challenges one to learn more about history. For today's generation, rare might be the young man who would seek this honor since the modern theme is "my rights" and rarely "my responsibility." And who would want a long-term commitment...when fifty percent of our marriages end in a divorce within five years? This "fraternity" of knighthood was a life long commitment between two men, the vassal who swore allegiance to his lord, and the lord who swore protection and subsistence to the young man newly entrusted with a fief, and a horse indicative of his rank.

The cinema and television have provided us with numberless scenes of medieval tournaments and jousts including the tension or suspense to reveal which lady would bestow her favor upon which combatant before the contest. One of the preux was Bernard de Bearn who later would become Lord of Gerderest through marriage. A knight whose father, the powerful John I, Count of Foix, had plotted with La Hire against La Tremoille, was nevertheless alongside them as they accompanied Joan of Arc at the siege of Orleans (8 May 1429) and at the battle of Pathay which freed the way to Reims for Charles VII's coronation.

It was in 1449 that the Count of Saint-Pol in an act of bravado had challenged every knight in France to test his superiority in a duel. No one accepted except Gaston IV, Count of Foix, vassal of the king, and half-brother to Bernard. The required gesture was to touch the sword of the challenger which Gaston did not hesitate to do when Saint-Pol arrived at his court in Foix. Upon hearing this, the king prohibited this duel between his two vassals, to the shame of the House of Foix. But Bernard, being a bastard son of John I, had not sworn fealty to the king and thus

resolved to defend the honor of his family. His own reputation was much appreciated in Southern France. He left with twelve magnificent chargers clad in brilliant array, his own in damask embroidered with gold and silver thread, and a group of gentlemen, each sworn to fight four against four, or five against five as the case maybe. A lady imprisoned by Saint-Pol had sworn to marry the knight who would defeat her felonious warder. The tournament was set in Tournay for the month 15 July to 15 August. Good as he was, Bernard returned home a defeated challenger but he had saved his family's honor. He was a much luckier man than his son, Jean de Bearn, who was decapitated in 1488 for plotting against the Queen of Navarre, Catherine de Foix (1470-1517).

Si jeunesse savait et...

Contemporary psychology may have prolonged adolescence to the ripe old age of thirty (some say thirty-five), and Golden-agers in New Hampshire may have reached a majority of the state's population according to recent statistics. Such was not the case during the Middle Ages when one third of the children died before the age of five, when the average age was in the twenties, and when someone reaching thirty-five was considered old. Every single Capetian king died before reaching sixty. Nevertheless, octogenarians and nonegenarians did exist and I count a few among these.

The average being the twenties, it was natural that people were given responsibility very early in life even at five or at ten years ago. Girls could marry at twelve and there were many more boy-kings than we can count on our fingers and toes. Boys were already in apprenticeship for knighthood or trades at seven or eight. It was no different for the arts and crafts. Monastery schools were never lacking for students from the fourth century onward. Gaston I of Foix and

VIII of Bearn (1289-1315) was only thirteen when he became count. His father, Roger Bernard III (1242-1302), was engaged at ten and married at fifteen. Another ancestor, Otto II (983-1002), was crowned emperor at sixteen to be outdone surely by Henry IV (1050-1106) who was crowned German king at Aix-la-Chapelle on 17 July 1054!

Sex and Violence

The New York Times Book Review is currently featuring a series on the deadly sins. This Sunday's is on lust by John Updike. The Catholic Twin Circle publications had presented an earlier, more orthodox version of the same. So have movies and plays. Ultimately, these are but frosting on the cake as they appear to be mere appendages to the Decalogue of which four are of special interest to us: Thou shalt honor thy father and mother (and brothers and sisters?); Thou shalt not kill (except within the family?); Thou shalt not commit adultery (does this include incest?) and finally, Thou shalt not covert thy neighbors' (and relatives'?) goods.

I was but a teen-ager when my very wise mentor, Fr. Lionel Boulay, had advised me to resist the temptation of being too easily shocked at life's scandals for "human nature has not changed since Adam and Eve." Genealogical research has its way of confirming the biblical adage that there is nothing new under the sun.

Let us forgo my gothic ancestors since the Epicurian Roman had already labeled them "barbarians" and that the following is merely television fare. Clovis I (481-511), abiding by the Teutonic custom, had sent emissaries with the required symbolic monetary gift to Clothilda's (475-545) uncle in order to obtain her hand in 493. Little did he know how troublesome his Burgundian in-laws would prove to be. Clothilda's own father, Chilperic I (R474-500),

her mother, Caratene, and her two brothers as well as her uncle, Gondomor, were all slain by another uncle, Gundebaud, in order to assume full kingship in Burgundy. The poor man had neglected to kill another brother, Godesisel, who then pressed nephew Clovis to avenge his father-in-law's murder. Why not?

A brief war ensued and Clovis defeated Gundebaud who escaped to Avignon but lost Champagne and the Auxerrois to his rival. The vendetta was in its first chapter. Clodomir I (511-524), who is the new king of Orleans since the demise of Clovis, his father, captures and slays Gundebaud's son, Sigismond in 523. One year later, it is Sigismond's brother, Gondemar who vanquished Clodomir at Vezeance so that, as a result of this fratricidal policy, Burgundy eventually passed into the hands of the Frankish kings.

Shall we pretend we just had a commercial break that we are relaxing for the next segment? By her marriage to Clovis, Clothilda has now introduced us to the Merovingians as their three sons each become king in his own right. We have already encountered Clodomir who slew his cousin Sigismund, by having him, his wife, and all their children stuffed into a well so that they could drown together as one happy family. A king at age thirteen, he was himself killed at thirty.

His brother Childebert I (R511-558), the third son who was king of Paris for forty-seven years, approved the massacre of his two nephews as a safeguard to his throne since he only begot daughters, no threat to his reign. And then there is the third colorful brother, Clothair I (R511-561), king of Soissons for fifty years and a womanizer (I would not call him a lecher since they all were) who had several sons, one of whom was Gontran, King of Orleans whose third wife he obliged in 580 when, dying at thirty-two, she had him swear that he would kill the two doctors attending her...as she breathed her last.

Gontran, king of Burgundy (561-592)'s own children were slain by his brothers. He forgave them, became a benefactor of the Abbey of Saint Benigne in Dijon and died a saintly man after a peaceful reign of thirty-one years.

His two brothers are probably best remembered for their wives. Chilperic I, king of Soissons (561-567), had already married two of them when this jezebel, Fredegonda, had his second wife strangled so that she could own and possess him completely. Her name will always be linked with that of her sister-in-law, Brunhaut, the Spanish wife of Siegbert I, king of Austrasia (561-575), for the slain Galswitha was Brunhaut's sister and she vowed unrelentingly vengeance against her sister's murderess.

The number of vicious crimes attributed to both women is worth a mini-series so I'll spare you except for a final gory detail. When Siegbert died, assassinated in 575, Brunhaut plotted Fredegonda's destruction by marrying her son, Merovech, in the hope of becoming queen of both realms by instigating rivalries between her grandsons so that they could eliminate each other. Disillusioned by their queen's ferocity, her subjects finally appealed to Fredegonda's son, King Clothiar II of Soissons (584-629), to deliver them. Remembering his mother's favorite sport, that of tying her rival's legs to the tail of a horse and whipping it into a frenzy, Clothair obliged by capturing Brunhaut, bringing her to the public square where she was stripped naked and her hands and feet tied to four separate horses each bound in different directions and thus dismembered into eternity.

Please note that I am temporarily exempting you from a composite description of my Byzantine ancestors. (I'll select only one later.) It is Juliette Benzoni who summarizes it best in "Dans le lit des rois" (1983) where she explains that of the 129 sovereigns on the throne between Constantine and the arrival of the Turks in 1453, 23 were assassinated, 12

died prisoners, 3 were starved to death, 18 were either castrated or had their ears, nose and hands cut or eyes gouged, 27 died from strangulation, stabbing, poison, or from being cast down from high walls, 8 died accidentally or in battle, and 38 in their own bed. She laconically concludes: "the worst is that they all deserved it." (I'm glad she will not be my biographer!)

A little orphan in the Levant

Constantinople, this new Rome of the Bosphorous where power, pageantry, lavish art and incredible wealth cohabited with theology, splendid liturgies, monasteries and that treasurer of all Christian treasurers, the Hagia Sophia, was for a time the center of the world. From 726 to 824, the Eastern Church became violently embroiled with the new ancestor. It was he who had repelled an Arab invasion with his "Greek fire" on the Sea of Marmara. In what some modern historians allege to have been a concession to Muslims and Jews in his realm, he himself appeared in the Hagia Sophia to preach a sermon initiating iconoclasm, the destruction of religious images. By 730, all clergy who refused to obey his edict were mutilated, imprisoned or exiled. This controversy was to last one century.

When Leo III died in 740, his son, Constantine V Copronymus (745-775), was an even more unrelenting iconoclast since he claimed that his defeat of the Arab fleet which freed the Aegean Sea in 747 was proof positive that God favored his views on the matter. Meanwhile, Pope Stephen II (P752-757), sensing a growing rivalry with Byzantium, appealed to the Frankish king for assistance. This, in turn, infuriated the Eastern emperor and this began the unfortunate division between the West and the Levant.

When his father died in battle in Bulgaria in 775 after a thirty-year reign, Leo IV (775-780) succeeded him briefly. He had been beguiled some years back by

an orphan, Irene of Athens, whom he subsequently married. Their son was but ten years old when he became emperor, much to his mother's gratification since she became regent and yielded power to no one, not to save her son's but to entrench her own. Two historians give their interpretation of this period. "In all Byzantine history, full as it is of incredible events, the reign of Irene is perhaps one of the most astonishing." (E. Molinier, "Histoire des arts appliqués à l'industrie") But it is a woman who describes her more intuitively. Benjoni says that Constantine V can not "guess that under the mask of this mother who smothers him with affection hides his most deadly enemy."

Irene of Athens was a determined, intelligent, undaunted, ambitious and intriguing woman obsessed with power. Her son was but the necessary instrument by which she would scheme her way to the summit of authority and glory. She immediately suppressed a rebellion led by her husband's brother Nicephorus and exile him. That same year, 781, she had her four other brothers-in-law blinded or mutilated. To appease her subjects, she repealed the ban on icons. A woman of culture, she became a patron of the arts and encouraged exchanges with peoples of distant lands.

She, "who never took on a lover for fear of acquiring a master" (Deihl, "Byzantine Empresses"), wanted a wife for her son. She refused a Frankish princess who could become her rival and selected a young Armenian girl, Mary of Paphlagonia, who married the son and received the empress' crown. The stage was set for Irene.

Since Constantine never loved this girl, he refused to have intercourse with her until he was forced by his mother. Fortunately, he did not sire sons but only two daughters. She provided him with a ravishing mistress, then, in "shock", flogged him for catching him in adultery for which she had him interdicted by the church while simultaneously

accusing Mary of trying to poison him. Defenseless, poor Mary was shorn and sent to die in a convent, never to see her daughters again. Irene was again "shocked" at finding her son in bed with the mistress, cried "immorality", had the executioner blind him before exiling him in 797 and she then assumed the title of "Emperor" (not empress). She was considered a great benefactress as she led Byzantium to new heights of prosperity. A revolution in 802 ended her bouts with megalomania and she died exiled and abandoned by all on the Isle of Lesbos.

Was she her "voice"?

Everyone is cognizant of the exploits of such men as Clovis, Charlemagne, Alfred and Otto the Greats, and William the Conqueror immortalized in the Bayeux tapestry. Less of us know one of the latter's contemporary, Margaret of Scotland, an intelligent and ambitious woman but prudent and deeply religious.

While the encyclopedia devotes forty-five lines to little orphan Irene, it only allows eighteen for Margaret though, under its History of Scotland segment, she is provided with an additional thirty due to the fact that the English adulate her for the distinction of having "anglicized" the court and clergy of Scotland and her son-kings the countryside. (A pity the edition does not pay equal homage to the Irish hierarchy in the United States!)

Margaret was an English princess, the daughter of a prince who never became king, Edward the Aetheling, who was the great grandson of the king Saint Edgar (959-975), himself the father of Saint Edward the Martyr (975-978) who succeeded him to the throne and of Saint Edyth who died an abbess in 964.

Margaret's mother was the sister of Saint Emeric, Agatha, whom some genealogists believe was the daughter of Bruno of Augsburg but whom most

admit today was indeed the legitimate daughter of Saint Stephen I (c959 R997-1038), King of Hungary, and his wife Saint Gisla of Bavaria who was the sister of the emperor Saint Henry II (973 E1003-1024), the in-law of his wife, Saint Cunegonda, as well as the grand niece of Saint Bruno, the archbishop of Cologne and brother of Otto the Great (962-273).

Margaret lived a very adventurous life. In 1016, when Knut invaded England, he was advised to slay Edmond II Ironside (king from April to November 1016)'s sons, a not too uncommon practice. But a pang of conscience urged him instead to have the two boy-princes diverted to Sweden with a personal request that they be murdered there. The Swedish monarch, being on good terms with the Magyars and the Teutons at that time, believed it more politically sound to send them to the Hungarian court where Edmund, the younger boy died, and where Edward Aetheling married Agatha, king Stephen's daughter.

It was six years after Knut's departure that her grandfather's half-brother, Saint Edward the Confessor (1042-1066), succeeded to the throne of England. Married to Edith and childless, he sought a peaceful succession far from the habitual palace intrigues so common in the East and West as well. He dispatched an ambassador to Germany to seek safe passage for his half-nephew, Edward Aetheling the exile, from Hungary to England. The family arrived in 1057 but Edward died upon setting foot on his native land without having the opportunity to meet the king...who nevertheless invited Agatha and her three children to his court. Margaret, the eldest, was niece; Christina was to enter a convent; Edgar the Aetheling was destined to never reach the throne.

It was the same year as their arrival in England that twenty-six year old Malcolm III Canmore slew Macbeth in battle on 15 August to regain the usurped throne of his father Duncan I. Two years later, along with the Archbishop of York and the Bishop of

Durham, he spent the Christmas holidays at Edward's court where he not only thanked the king for his support and acknowledged him as his lord but where he met a very charming, blithe and buoyant teenager—she had just turned thirteen—and there was a fifteen year difference between the two. Eight years later, in 1067, fearing that the new king, William the Conqueror, crowned the preceding Christmas in Westminster, might deprive them of their past privileges, Agatha and her three children fled to Scotland with other noble families.

Malcolm III Canmore (R1057-1093) who was a widower with a first born who would become Duncan II (1093-1107) and Margaret were married and had eight children of their own: six sons and two daughters. As an indication of their strong will, she did not allow a single one of their children to have a Scottish name. Some historians presume that she named the first four in honor of each of her forebears in a chronological order, Edward, Edmund, Aethelred and Edgar and that she “forgot” who the next were so that she named the other boys Alexander and David. Actually, the other two kings bore similar names as previous ones, Edmund (R940-946) and Edward (R899-d942). While Malcolm initiated his sons to affairs of state, British historians praise her for having educated “her children in English ways and traditions.”

Whatever the case maybe, she never lived to enjoy the fruits of her endeavors. Her husband and son, Edward, were slain together in battle on 13 November 1093. Chagrined and ill, Margaret died four days later. She was thus deprived of seeing her stepson and her three sons, Edgar (R1107-1117), Alexander (R1117-1124) and David (R1124-1153) rule Scotland for the next sixty years. David was eventually canonized and is one of the patron saints of Scotland. Her daughters, Mathilda, married Henry I Beauclerc (1100-1135), the son of William the Conqueror, and Margaret married Eustace of Boulogne, the son of

Saint Ida of Ardennes, niece of Pope Stephen X and "Mother of the Crusades", I would call her, since her two other sons led the first Crusade (1099) and were the first Christian sovereigns of Jerusalem, Godfroi de Bouillon (d1110) and Baldwin I (d1118).

Such is the story of the Margaret who may have been the voice who spoke to Joan of Arc in Domremy four centuries later.

"Vous êtes un peuple de saints..."

Régine Peroud in her superbly researched "Les Saints au Moyen Age" (1984) writes that, in many cases, personal holiness flourishes paradoxically within one lineage. She states that holiness is frequently generational and proves her point by claiming, document in hand, that there are thirty-two saints in the Andech family alone. To my amazement, I found that she had included some who were ancestors of mine. The preceding section is another example. My chart of the second kings of Austrasia—those mirthful descendants of Clovis and Saint Clothilda described above—includes no less than eleven which I had "haloed" in yellow prior to the publication of her book.

So, who were some of these less ferocious relatives? Saint Clothilda's son Clothaire I's fourth wife was Saint Radegonda whose fame was great throughout the Middle Ages. I made a special trip to Poitiers where she had founded an abbey and where she died. Clothilda's grandson was Saint Cloud after whom a suburb of Paris is named. Clothaire's son is Saint Gontran and his granddaughter is Saint Bertha who, in 566, married Saint Ethelbert, king of Kent.

Another son, Siegbert I, had a daughter, Ingonda, who married the Visigothic prince Saint Hermenegild who was martyred in Toledo at the Pascal vigil on 13 April 586. A third son, Chilperic I, was the grandfather of Saint Emma and the great grandfather of Clovis II (R637-655) who was wed to Saint Bathilda

and Saint Siegbert II who was a boy-king of Austrasia (R633-662) and whose granddaughter was Saint Irmina who became an abbess at sixteen after her fiancée, Count Herman, died a few days before their wedding. Her sister, Ada (Adele), was the grandmother of Saint Gregory, the bishop of Utrecht. Through a concubine, Clothaire I, was also the great grandfather of Saint Arnold who was bishop of Mets and a direct ancestor of Charles Martel.

In pursuing other charts which took years to supplement, there are at least twenty-nine direct ancestors and almost one hundred if we include collaterals whose holiness was formally recognized. I have not included such ancestors as the one whom Saint Joan of Arc called "Saint Charlemagne" who was canonized by the University of Paris and the Archbishop of Cologne.

Nos Chansons de geste

A British specialist in medieval poetry wrote that "the literature of civilized Europe may be said to begin with the French epics", those long narrative poems having some historical event as a setting wherein chivalrous and virtuous knights bound by loyalty are willing to sacrifice life and love if necessary to be faithful to their oath, sometimes with the help of God, sometimes through mythical enchantments. In English, they are called "Songs of High Deeds" which sound to me as more prosaic than their romantic content implies.

The erudite Joseph Bedier maintains that the chansons originated in monasteries where the monks preserved legends and invited minstrels to sing lyrics to entertain pilgrims stopping overnight on their way to sanctuaries. Since the twelfth century was also a great period of cathedral building, these poets and minstrels would also entertain feudal nobility in their chateaux and artisans and workers at the weekly fairs.

Our family boast some of the most outstanding professional troubadours, genuine authors if you prefer. The first is Eleanore's grandfather, William VII Count of Poitiers (1071-1127) and IX Duke of Aquitaine (1086-1126), whom text books describe as a "great lord, one of the most powerful of his times", who was "the inventor or, in any case, the first great troubadour, chronologically speaking, whose work has been partially conserved." (Berthelot-Cornilliat) From the same region comes Alphonso II Raimon, Count of Poitiers and I King of Aragon (1163-1196). A third is Thibaud IV, Count of Champagne and I King of Navarre (1234-1253), also a very great lord and "the great trouvère of the first half of the thirteenth century. (Ibid.) Lastly, there is the authentic Provencal poet, Raymond Roger, that sacriligious Count of Foix (1188-1223).

Equally important, I believe, is to find that one's ancestors are among the stars of these Homeric ballads which are sometimes more than four thousand verses long. Rather than mention them according to their presumed composition (sometimes by more than one author), I would prefer to list them according to their chronological history.

The first would be from the German *Der Nebelunge* Not whose Gunther was inspired by the heroic figure of Gondicare (390-451) who was king of the Burgundians in 412 and who died on the Catalaunian Plains (near Chalon-sur-Marne) alongside the Visigoth King Theodoric who was also slain in the battle that forced the retreat of Attila, the Etzel of the legend.

The second chanson is the most popular which we all know, the *Chanson de Roland* whose main character of course, is not Charlemagne's nephew as myth has transformed him in the same manner that Basques became Saracens. The event did occur at Roncevaux but the knight Roland was a young count from Brittany who had joined the Emperor's forces in his failed attempt to capture Saragossa in 778.

A third lesser known work is *La Geste de Monglade* which relates the exploits of William Courtney, a character called imaginary and composite by the scholars Clouard and Leggewie, but who nevertheless truly existed and was precisely the magnificent warrior who symbolized the valiant hero of the Midi in the struggle against the Saracens. He did besiege Barcelona with Louis de Debonnaire (788 R814-849), Charlemagne's son. He did have his nose shortened by a Moorish sword, hence his name "court-nez". He did found an abbey in the Pyrenees, Saint Guilhelm-le-Desert. He died on 28 May 812 and was canonized more than eight centuries later when his remains were discovered undisturbed under an altar on 5 September 1679.

So many romances and poems have been written about Robert the Devil (1027-1035), the Duke of Normandy, that his identification needs little research. He was the son of Duke Richard II (996-1027) and the father of Duke William the Conqueror (c1027 D1035 R1066-1087). Robert had supported King Henry I (1008 R1031-1060) of France when his brother had attempted to usurp the crown from him in 1031. Meyebear was inspired by one of oldest versions of this legendary hero's chivalry for his opera.

Though there are other links to be discovered among the hosts of chanson heroes, the last ancestor I shall mention is the main character so superiorly portrayed by Charlton Heston, *El Cid* whose legendary fame was assured by Cervantes. Don Rodrigo Diaz de Bivar, El Compeador, the Champion, who married Ximena in May 1076 and who died in 1099, later praised by King Alphonso VII (1117) as "ipse Rodericus MIO CID"...and immortalized by Corneille's *Le Cid* (1636), still a major fare in French courses. Both of his daughters, Cristina and Maria figure in our lineage. But I will let Cervantes' Don Quixote comment on this soldier of fortune: "There is no doubt there was such a man as the Cid, but much doubt whether he achieved what is attributed to him."

The Vatican Connection

These being virtuous popes, none was a direct ancestor. However, three were the sons of ancestors and one was related by marriage. Bruno of Spires (d 999) who became Gregory V was the son of Henry, Count of Spires, and Adelaide of Alsace, and the brother of Conrad II who became emperor only after his brother's death.

Frederick of Lorraine (d1058) who became Stephen X, was the son of Gozelon, Duke of Lotharingua, and brother of Lambert III, Count of Louvain, the source of the Dukes of Brabant, as well as Godefroy II the Head, Duke of both Lorraines and husband of Doda who were the parents of Saint Ida of Ardennes (d 1110) who had married Eustace II, Count of Boulogne, whose son married Margaret, the daughter of Malcolm III Canmore and Saint Margaret of Scotland.

Guy de Bourgogne (d 1124) who took the name of Calistus II was the son of William I, Count of Burgundy, and Etiennette de Longwy, and the brother of Gisele who married Humberto II the Fat, Count of Savoy and grandparents of Saint Humberto III, also a Count of Savoy. His two brothers, Stephen I (d 1102), Count of Burgundy and Renaud II (d 1097) both died in the Holy Land. Stephen was the grandfather of Beatrice, the wife of Frederick Barbarossa.

John XXII (d 1334) was born in Cahors where I visited the baptismal font in the church which used it to introduce him to the Church as Jacques d'Euse, not the son of a cobbler but of a bourgeois merchant. He studied in Italy, became preceptor to the two prince-sons of Charles of Naples, one of whom he later canonized while his mother was still living, Saint Louis of Toulouse, a bishop grandnephew of Saint Louis IX and of Robert I of Artois, two ancestors. It was John XXII who formally established the school in Cambridge. Pope for eighteen years, he never left the

Pope's Palace in Avignon, not even to visit the countryside. He died at ninety. His nephew, Jean, Vicount of Carmain, married our Isabeau de Foix in 1427.

Problems?

Yes, I still have several as you all have guessed. For example, with at least a thousand characters to juggle, I have yet to understand how, during the Black Plague of 1348-1350 when twenty million Europeans died, not a single one of my ancestors gave up the ghost during those two cataclysmic and ghoulish years. I also have difficulty linking John Lukas to the Constantine family despite several undocumented opinions. Another intriguing obstacle is that link between the kings of the English Heptarchy and Cerdic, or through Saint Helen's sister. My joy has been to reach contemporaries of Saint Martin of Tours (c 316-397), namely Ariaric (c 288-338?), the first Gothic chieftan to be documented in the 332 foedus treaty he signed with Constantine. I know there is a link between a lady in our lineage and the wife of either Valentinian I (E364-375), a fellow Pannonian when Martin visited him at the imperial palace in Trier in 378, or Maximus II Magnus (E383-388) whom Martin met at in 385. Once I find this link, the rest will not be work but just fun.

The Transformation of Centerville:
French-Canadians in the Pawtuxet Valley
by Charles D. Blanchette

"Joyful our welcome. Oh, glorious river
Hushed be all discord, forgotten all strife,
Strong in thy purity flow on forever,
Emblem so bright of the River of Life."
(From the poem "Pawtuxet," by Christopher
R. Greene, printed in the Providence Journal,
August, 1875.)

A river is comprised of many elements which define its character. Thousands of small streams and brooks moving slowly but steadily combine to form rivulets. In turn, they converge to form one pulsing body which ever-gains momentum, changes and is changed by the surrounding landscape as it passes on its journey to the sea where a metamorphosis takes place, an inevitable transformation.

This is a story about transformation: the transformation of Centerville from a small, rural, mostly agrarian Yankee village of the 1800's into a bustling mill town at the beginning of the 20th century with a strong French-Canadian accent; the economic transformation of poor, French-Canadian peasant farmers into industrial proletariat; the religious transformation of a typical New England Protestant valley into a bastion of Franco-American Catholicism. How were the French-Canadian immigrants transformed from political outcasts in their own land, the powerless subjects of a haughty British monarchy, into fully-vested citizens of a democratic America? This is the story of how the Pawtuxet River was transformed from a meandering ribbon flowing through western Rhode Island to Narragansett Bay into the dynamo that powered giant mills at every bend. This is how the Pawtuxet Valley became one of the most important industrial centers in the United States for decades to come.

What were the dynamic forces which contributed to these events and how did they impact upon each other? Let us begin in Canada with the French.

The Quebecois

For over two centuries, since Quebec's founding by Samuel de Champlain in 1608, the mighty St. Lawrence had been the "river of life" for the French in North America. Its watershed of countless tributaries beginning as trickling runoffs in the Laurentian uplands and swelling with the annual spring freshets was the economic and spiritual heartland of New France. Initially, its abundant wildlife spurred the booming fur trade. Timber was plentiful. The French government had encouraged settlement. However, as these resources became depleted and the fur trappers moved farther west into the frontier, they were replaced by farmers and their families. They came from Normandy and Provence and Picardy in France and they sought to replicate their pastoral village life here in New France.

The alluvial land along the St. Lawrence was not rich like the Motherland's. It was poor and rocky. The growing seasons were short and the winters were harsh. Life was hard. The hardships were to get much worse. With the defeat of General Montcalm at Quebec in 1759, New France fell into the hands of their centuries-old enemy, the hated British. With English rule came the threat of forced conversion to Protestantism. Cutoff from their motherland and isolated in the midst of English America, the cry went up "Qui perd sa langue, perd sa foi!" (He who loses his language also loses his Faith). So they rallied around the Catholic Church because it embodied their language, culture and religious traditions. It became their bulwark against assimilation by the English and the French-Canadian tradition of "survivance" was born. According to Gerard Brault (6) "the historic struggle is indelibly etched on the French-

Canadian mind and explains in large measure the extraordinary persistence of certain cultural traits among the Franco-Americans even after several generations." Later, when the "Quebecois" emigrated to New England, that resistance to acculturation would again be pronounced. In *Catholicism in Rhode Island*, Conley and Smith write:

"to adopt the English tongue became synonymous with a surrender to Protestantism. Consequently, all those who learned English or assumed English surnames were not only considered defectors but lost souls as well."

In Canada as elsewhere, land meant power. As they had done to the Irish before, the English masters used land as a political tool to suppress their French subjects. As in Ireland, the laws were changed in an effort to break up the manorial "seigneuries," lands originally granted to some of France's lesser nobility in an effort to encourage settlement. These lands in turn were parceled out by the "seigneur" or lord of the manor to peasant farmers. The law of inheritance was that property had to be divided equally among all the sons of the family. The Quebecois had a propensity for marrying at an early age and having large families. This may have resulted from "the mother country's failure to supply her North American colony with an adequate number of immigrants." (Conley 133) Over time, the parcels of land grew smaller and smaller. The land was poor to begin with and farming methods used by the habitants exhausted the soil further. They were barely subsisting. Ostracized by the English-controlled business and banking community, disenfranchised from the political process and denied access to choice farmland, the habitants looked for a way out of their economic plight. These events explain the economic, political and social impetus for the French-Canadian exodus to the United States.

The Origins of Centerville

The western part of Warwick was a part of the original Shawomet land purchased by Samuel Gorton from Miantonomi, a Narragansett sachem, in 1642. Some of its most illustrious early settlers were the Greenes who established farms, saw mills and grist mills along the Pawtuxet which had a steady fast-moving water flow almost year round. Pawtuxet means "river of little falls" in Narragansett. In 1790, Samuel Slater, with the backing of Moses Brown and William Almy, successfully built the first water-powered cotton mill in America at Pawtucket on the Blackstone River. A new era was born. The Industrial Revolution had arrived in the United States. Its repercussions would be felt throughout the Pawtuxet River Valley for decades to come. In 1794, Job Greene and some business partners built the second cotton spinning mill in Rhode Island on the western bank of the Pawtuxet's south fork. Situated in an area called Beaver Dam, the small stone mill was the forerunner of what would become the economic lifeblood of the Pawtuxet Valley. By the turn of the century, most of the eight houses nearby belonged to members of the Greene family. The village was situated along the Apponaug Road (present-day Route 117) which ran East to West from Narragansett Bay in Warwick to the Connecticut state line. Greene's mill, however, was not profitable. Encountering continuing mechanical problems and in need of working capital, he sold shares in 1799 to William Almy and Obadiah Brown. With the knowledge they had gained from their successful Pawtucket mill operation with Samuel Slater, they soon turned the little mill in western Rhode Island into a profitable venture. According to West Warwick Historical and Architectural Resources (1987), by 1809 they had expanded and were running 600 spindles, an incredible scale of production for that time!

In 1809, during a meeting of the West School Society, which was empowered under a new state law to

set up school districts, Sabin Lewis, a teacher, pointed out how centrally located Beaver Dam was in relation to the Pawtuxet Valley's other villages. He announced that Centerville would be the new name of the village, *ville* being French for city. (Harpin) In 1820, the New London Turnpike was built. It ran north to south directly through Centerville and crossed Apponaug Road. Mathias Harpin notes in "Trumpets in Jericho," that, by 1828, besides a cotton mill, an acid factory, several taverns, a wheelwright, a school, and a Methodist church, Centerville added a bank. The Centerville Bank which was initially located in a fortified two-story fieldstone house would evolve into the financial anchor of western Rhode Island. In 1865, it would become the Centerville National Bank. (The Centerville National Bank still serves Western Rhode Island. Long known for its conservative banking practices, the bank was recently listed by a leading national financial publication as one of America's most stable financial institutions.)

After changing hands several times, the mill known as the Warwick Manufacturing Company on the eastern side of the river was purchased by Benedict Lapham from William D. Davis in July of 1852. The son of a Methodist Episcopal minister, Lapham was originally a blacksmith in Burrillville, RI. He would fail as manager of the Albion Manufacturing Company's mill in Smithfield before continuing his education and pursuing textile manufacturing for a year in East Greenwich. (Harpin, 48). With the political crisis of Dorr's Rebellion (1842), Lapham closed his mill and returned to Burrillville for a time. However, Ben Lapham was destined to become a key player in the development of Centerville and West Warwick. He continually increased production in his mill. With his brother Enos as factory agent, his mill produced cotton goods. It employed about 85 operatives until 1870 when Lapham built a new mill. The granite factory which measured 304 feet long and 72 feet wide, was five stories high! At the

time, it was the most modern textile mill in the Valley. It boasted 30,000 spindles and 650 looms in operation. It was "the largest mill in the possession of any single individual in all of Rhode Island." (Harpin, 52) Harpin adds, "if this wasn't enough, he (Lapham) became a cotton and grain merchant...making all his purchases in (train) carloads directly from planters in the South and West." When the railroad line was built along the north fork of the Pawtuxet by-passing Centerville and points south, Lapham, former Warwick Town Council president and now a state senator, had a depot built in North Centerville. A new rail line soon followed. North Centerville was to become the hub of the Pawtuxet Valley. Lapham and the other major mill owners of the Pawtuxet Valley had everything they needed. However, to realize the new mill's full manufacturing potential, Ben Lapham needed dependable labor. Lots of it.

Enter the French

The Civil War was mercifully over. Its bloody legacy of 600,000 dead and countless more maimed left the industrial North especially New England strapped for workers to meet the demands of the burgeoning textile industry. This labor shortage brought on by the war and combined with a farm depression in Quebec would be the catalyst for French-Canadian emigration to begin in earnest.

There had been a French presence in Rhode Island since 1686 when a group of 45 Huguenot families had settled in what is now East Greenwich. They had been attracted by the area's religious tolerance. The settlement was short-lived because the ownership of the land they had purchased was in dispute. By 1691, the Huguenot settlers had scattered to other parts of the colony. The area they originally settle is still called "Frenchtown." During the American Revolution, a French fleet sailed into Newport harbor which had been abandoned by the

British. Soon, French troops, under the command of the Comte de Rochambeau, disembarked and began their long march to meet up with Washington's army. Together, they would defeat Cornwallis at the decisive battle of Yorktown. On their way through western Rhode Island, they camped in Coventry. The spot where they bivouacked is still known as "Frenchmen's Campground." These Huguenots and soldiers were the first French to set foot in the valley of the Pawtuxet.

Before the Civil War, there had been French-Canadian emigrants from Quebec to Rhode Island. The Proulx family settled in the Blackstone Valley as early as 1815. By the 1850's, there were several hundred Quebecois who had mostly settled in northern Rhode Island. Additionally, some 56 French-Canadians were reported to be members of the 4th Rhode Island Volunteers. (It's estimated that over 40,000 French-Canadians served in the Union Army). After the war, they and many others like them, who had been recruited as replacements to fill state enlistment quotas, decided to settle in Rhode Island. Some became mill agents.

During the Civil War and especially afterwards, mill owners who were desperate for a cheap, plentiful supply of labor began sending their agents into Quebec to actively recruit new mill operatives. Many men jumped at the offer because for even at low wages, they could earn considerably more in the cotton mills of New England than on the farms of Quebec. Initially, for many, the mill work was temporary even seasonal for some as they intended to work only as long as it took to earn enough to pay off their debts or mortgages. However, what began as a trickle soon turned into a flood. First, individuals then entire families left their tired farms for the prospect of steady jobs, better food and a new life in America. The railroads which connected the great industrial cities of the Northeast became a convenient conduit for this new wave of immigrants.

In "Trumpets of Jericho," Harpin tells the story of Mr. Ambroise Rainville. It is typical of a Quebec immigrant. Louis Barrette, an agent for the Laphams, was attending the funeral of one of his relatives in the village of St. Felix de Valois when he met Mr. Ambroise Rainville, an "habitant" down on his luck.

"No problem. Give up farming. Come to Centerville. I'll get jobs for you and your whole family," Barrette told him.

Barrette explained cotton mill work and living conditions. He also told Rainville that others from St. Felix, the Poirier and Coutu families, were living in Centerville. By the time Rainville receive the following letter from Barrette a week later, he had already decided to move to Centerville.

"Dear Sir:

I have a job as promised. Come at once. I will meet you at the North Centerville Depot on arrival.

Very truly yours,
Louis A. Barrette"

Selling off his farm equipment and furniture, and leasing his farm to a tenant for five years. Rainville, his wife and his 11 children boarded the Canadian Pacific Railroad to Montreal. From there, they traveled south by rail to Nashua, NH, then Worcester, MA, to Providence, and finally arrived at North Centerville. In a few days, Harpin says, Ambroise Rainville and his eldest son and daughter had jobs in "Monsieur" Lapham's mill.

Similar personal stories were repeated thousands of times all over New England. As Iris Saunders Podea writes,

"The most effective recruiting agent of all...was the emigre himself. His letters home spread the "fievre des États-Unis" (United States fever) among relatives and friends and, when he visited his native village dressed in city clothes and, wearing the inevitable gold watch and chain, he personified success in the United States."

By 1900, it is estimated that one-third of Quebec's population had moved to New England. Most of them worked in the mills. New rivers and the industry they powered replaced the mighty St. Lawrence: the Merrimack in New Hampshire and Massachusetts, the Quinebaug and Shetucket in Connecticut, the Connecticut in central Massachusetts, the Androscoggin in Maine and the Pawtuxet and Blackstone in Rhode Island. From 1865 to 1895, the French Canadian population grew by approximately 4,000 every 5 years. By 1880, they made up nearly 25% of Rhode Island's foreign-born population. In the state census of 1900, the French-Canadians represent 7.34% of the state's total population and, according to State records, by 1910, there were over 34,000 Canadian born in Rhode Island. With 6,000 living in Centerville (some 1150 families), it was second only to Woonsocket in French-Canadian population. These figures are based on parish records.

"Mill owners found the "habitants" of Quebec ideally suited to unskilled textile work. Provincial traditions and fervent Catholicism combined to make them uncommonly tractable." (Dunwell 113) Dunwell goes on to note a report listing the qualifications of the French-Canadian for millwork.

"He is quick to learn, active, and deft in his movements...Docility is one of his most marked traits. He is not over-energetic or ambitious. His main concern is to make a living for himself and his family, and, if that seems to have been at-

tained, he is little troubled by restless eagerness to be doing something higher than that at which he is at present engaged. Above all, he is reluctant; as compared to the Irish, to join labor unions and is loath to strike."

He adds that "French-Canadians preferred mill work over all other occupations and showed particular tolerance for the most menial positions."

However, not everyone was pleased with the French-Canadians' arrival. Let us look at some of the economic, social, religious and political issues especially as they pertain to Centerville and the Pawtuxet Valley.

Centerville was typical of French-Canadian migration into small mill villages. The French-Canadians tended to group together in "Little Canadas," which provided cultural comfort and insulation from the perceived "cold hospitality of native New Englanders." (Dunwell, 116). The native Yankees dubbed them the "Chinese of the East" and saw the French-Canadians as another Catholic invader who, in combination with the detested Irish, would put the country in danger of becoming a "Papist state." This America for Americans phenomena was known as the "Know-Nothing" movement. Native New Englanders characterized the French-Canadians as "ignorant, poor and degraded...an unwelcome influx that would lower wages and raise the proportions of criminals...an element that showed no disposition to be 'American'." (Podea 113) Their loyalty was questioned. The language barrier added to their isolation. Many members of the working class including the Irish were antagonistic if not outright hostile toward the new foreigners as they felt the French-Canadians were taking their jobs and undercutting wage and working conditions. The French-Canadians were "put through a kind of initiation period in the factory system through which the Irish had passed." (Harpin). Urged by

their priests to be law-abiding citizens in a concerted effort to be tolerated, the French-Canadians exacerbated the situation by being strike-breakers. Unlike the Irish who had been working in English mills for years, the Quebecois were unaccustomed to unions and, coming from an agricultural heritage, they had "never caught the spirit." (Copeland 126) During the height of their immigration in the 1870's and 1880's, they were called "Canucks", "Candy bucks" and "knobsticks", derogatory terms brought on by their willingness to take striking operatives' jobs. Another strong reason for their resistance to union activism was based on their unique, highly conservative form of Roman Catholicism which was steeped in the Anti-Reformation tradition of the Middle Ages. They associated unionism with Protestantism so their spiritual beliefs were diametrically opposed to it.

Not only did the Irish not like the French-Canadians usurping their jobs at lower wages but they also saw the French-Canadians as a threat to their hard-earned political, social, and economic, gains vis-a-vis the Yankee establishment. Irish hooligans and French gangs would brawl for control of the Centerville Bridge or the bridge in the Irish section known as Clyde. The Irish feared a resurgence in anti-Catholic bigotry. After the French army had landed during the Revolution, Rhode Island had rescinded the law against Catholics. This previous gesture of tolerance was of little consolation to the Irish who saw the French-Canadians as a threat to their heretofore unquestioned control of Catholic affairs. The intra-religion rivalry came to a heated debate. The French distrusted the entrenched Irish church hierarchy except had little choice but they had little choice except to attend "la Messe" (the Mass) at an Irish church. French Catholics in Centerville would attend St. Mary's in the Crompton section of the valley approximately 3/4 miles south of the Centerville Mill. Mason Wade wrote:

"Aside from the difficulty that the French-Canadian found in confessing his sins in English and in trying to follow an English sermon, he missed the Gregorian chant and the full measure of solemnity in religious rites traditional in Quebec...largely scanted in New England in deference to Yankee prejudice against "popish pageantry"." (Wade 1981, 237)

Additionally, Wade said that many French-Canadian immigrants would say, "il en coute bien cher pour faire sa religion aux Etats." (It's very expensive to follow one's religion in the States.) This was because, unlike in Canada where tithes were paid, in the Irish Catholic church, one had to pay seat money at every Mass in addition to baptismal, marriage and other formal offerings plus special collections for the pastor and diocese at Christmas and Easter. The Irish felt strongly that "rapid Americanization of foreign-born Catholics would ease anti-Catholic feeling." (Wade, 243). The French-Canadians saw this as a direct assault on their language and customs calling their non-French brethren "Irish assimilators." This fueled the French-Canadian enthusiasm for establishing their own self-contained, autonomous "national" parishes with French-speaking priests and French language schools, a direct challenge to the centralized hegemony of the Irish Catholic hierarchy. The Catholic Church in Canada at first saw the mass emigration from Quebec as a threat to "survivance" but soon it came to view resettlement in United States as a second chance to establish a French presence in America.

The Rev. James Gibson, pastor of St. Mary's, recognized the need for a French-speaking priest to assist him in serving the new parishioners and, in 1872, petitioned Bishop McFarland who sent him Father James Berkins. Later, the French community would petition the bishop directly to establish a parish of their own. On July

4, 1875, St. Jean Baptiste Church was dedicated on a parcel of land on the bluffs just north of the railroad depot in North Centerville (present day St. John Street in Arctic). Father Henri Spruyt, a Dutch priest who spoke French fluently, was its first pastor. The new church as well as the rectory, school and convent that followed were all privately financed through small weekly contributions from the parishioners. However, Catholics in the valley would continue for decades to segregate by ethnic background. Shortly after St. Jean Baptiste Church was completed, an Irish parish, St. James, was constructed less than 500 feet away. Even today throughout the Pawtuxet Valley, this tradition of separate but equal Catholic parishes continues with the French parishes of Christ the King, St. Jean Baptiste, Notre Dame, and St. Vincent de Paul and the "Irish" parishes of St. Mary, St. James, Sts. Peter & Paul and St. Joseph. Other nationalities represented in the valley include the Poles (Our Lady of Czenstochowa), the Portuguese (St. Anthony) and the Italians (Sacred Heart which is 200 feet away from St. Joseph's!).

As St. Jean Baptiste was being constructed (finished in 1880) enterprising businessmen, many of them recent French-Canadian emigrants, saw an opportunity to make their fortune and proceeded to develop the land adjacent to the church hoping to cash in on the French-Canadians' business. Signs reading "On parle français ici. Bienvenue." (French spoken here. Welcome.) were in windows all over town to invite the fashion-conscious new immigrants, who sometimes would forego food or home comforts for new apparel or cloth from which the skilled French-Canadian girls would sew the latest styles for themselves. However, the new French-Canadian immigrants ate considerably better both in quantity and quality than their relatives back in Quebec.

Through the St. Jean Baptiste de Centerville Society, French-Canadian civic leaders like Dr. Ernest

Legris and J. B. Archambault, a prominent merchant, articulated the opinion that "we must absorb this section (Centerville) and not let it absorb us," (Harpin 125) As educated professionals, men like Dr. Legris were looked upon by the French-Canadians to provide leadership for their community and represent their interests. Upon his graduation from Victoria College in Montreal in 1879, Dr. Legris came to the Pawtuxet Valley: first to Natick then to Centerville to establish what would become a very profitable and reputable practice. Besides being a director of the Centerville Bank, he was also a trustee of the aforementioned St. Jean Baptiste Society as well as vice-president of the Warwick and Coventry Water Company. He also held political office in Warwick and was appointed to several state posts. He and was an ardent Republican.

Unlike most mill workers and especially their Irish counterparts, the French-Canadians, though blue-collar, voted overwhelmingly Republican once they received the right to vote which previously, if foreign born, was restricted to property owners. Voting with the mill owners on most issues of the day, the French-Canadians helped to keep the Republicans in power. In fact, on the state level, they helped elect Aram Pothier of Woonsocket to the RI governorship for four terms in the early 20th century and their own Judge Felix Hebert of West Warwick to the US Senate. The strikes of the 1920's drove to them to the Democratic Party. It would take years for the Republicans to recover power.

As outlined by Bodner, the focus of everyday life for the French-Canadians like most immigrants was the family household and their immediate neighborhood. Mother ran the household and cared for the children who were too young to work in the factories. Though criticized for encouraging their children to forego school for work in the mill, the French-Canadian children were

responsible for only one-third of the family income while Irish working children contributed 45% of the family income, according to a 1905 study of cotton mill workers. (Podea) Having come from a traditional patriarchal society, the proud French-Canadian father, was now somewhat disenfranchised as he no longer was a self-employed "habitant" farmer responsible for managing his crops and livestock to provide a living for his family. Rather, he was now a wage earner, a member of the landless proletariat. Just as on the farm where life was harder, he would ask the able-bodied members of his family, sons and daughters alike, to work in the mills for the betterment of the entire family. Young children generally made 50 cents a week while their higher-skilled fathers would make \$3 to \$6 a week.

The world of the French-Canadians of Centerville revolved around two powerful institutions—the mill and the church. Daily, a carcophony of bells and whistles vied for the immigrants' attention calling them to work or to pray. The mill whistles would signal the beginning and end of the workday. Meanwhile, the parish church bells would toll the Angelus at 6 a.m., noon and 6 p.m. As Dunwell says,

"the church was no match for the mill which claimed most of the parishioners' time and energy. Here the immigrant was in daily contact with other religions and persons of other nationalities sharing with them the all-American experience of factory work. (Dunwell, 116)

The French-Canadian liked working for Benjamin and Enos Lapham whose name they conveniently changed to LaPomme (the Apple). According to Harpin, his magnificent home, Sunnyside, on Centerville Road reminded them of the "seigneur's" manorial estate back in Quebec.

By the late 1880's, the center of commerce in the Pawtuxet Valley had shifted to the area surrounding St. Jean Baptiste church in North Centerville which was now known as Jericho or Arctic. On May 31, 1888, when the decision was made to relocate the Centerville National Bank to a grand new edifice constructed in the center of Arctic, it marked the end of Centerville as the center of the French-Canadian community as well as the business hub of the Pawtuxet Valley. With the later closing of the Centerville Post Office in 1924, the transformation was complete.

Centerville Today

The Centerville Mill is still in operation albeit leasing floor space to several different textile manufacturing concerns. Its massive stone structure is still physically imposing but it no longer dominates the village as it once did. Christ the King Church built in 1958 to replace the original structure destroyed by fire now commands the hill overlooking the Centerville bridge and the mill a few hundred feet to the north. However, the parish elementary and junior high schools have long since been closed. Both were victims of declining enrollment and high costs. The Sisters of the Presentation of Mary taught a generation of schoolchildren the three R's in French and English. The schoolyards, once filled with plaid-uniformed students from every street in Centerville, are empty now. Mill houses remain along Bridal Avenue and New London Avenue (the old turn-pike). Elegant homes once belonging to mill owners and supervisors line the right side of Main Street while millhouses and tenements line the left side as you drive north towards the old rail yards.

Barton's Farm on the Warwick side of Route 117 is still a working farm and still owned by the descendants of the original Quakers who along with the Greenes settled that area of western Warwick in the 1600's. All that

remains of the neighboring Foster Farm is the main house (which has been converted to apartments The Fosters, another old Quaker family, sold the farm to the Valley Country Club. It's now the back nine holes of the golf course.

A huge, dark, four-decker tenement that monopolized Veteran's Square at the bridge and once housed the Roch Bros. grocery and produce stores on the first floor, was torn down several years ago to make way for a modern Roch's Market, one of the few family-run groceries to survive the onslaught of the mega-supermarket chains. Up until the 1970's, Centerville had four neighborhood grocers: Roch's, H&B Stop & Shop, Dona Goulat's and Hunt's Market. Today, the old Hunt's Market is an antique shop and H&B is now a discount auto parts store. Dona's, only a stone's throw from the Centerville Mill, was a favorite of the mill workers and the neighborhood children because it was near the school playground. It's now a residence. For years, the Friendly Shop which was right on the bridge was the place to buy the Sunday paper, cigarettes, candy, the Daily Racing Form (it was at times a bookie joint), legal, then illegal fireworks and catch the latest gossip in French or English.

There's a modern self-service mini-mart gas station at the corner of Legris (named for the beloved Dr. Louis Legris, son of Dr. Ernest Legris, the noted Franco-American civic leader) and New London avenues. On The Roch's, a restaurant and bar is across the street on the corner of Centerville Road and New London Avenue. Next door is WKRI radio, a very small AM station which still broadcasts in French on Sunday mornings.

A hundred yards east, Benjamin Lapham's residence, Sunnyside, now owned by the Roch family, is still standing with its magnificent carriage house in the rear.

It now houses a barber salon and attorneys offices. The original granite hitching posts and stepdown are still on the sidewalk. Next door, the Denomme family lives in old Dr. Legris' home. When West Warwick split from Warwick in 1913, the new town line ran right down the middle of Route 117, the original Apponaug Road. Today, if driving west on 117, you're on Centerville Road but if you're heading east, you're on Legris Avenue. Isn't it fitting that two of the men most responsible for shaping Centerville into the thriving Franco-American community it became should live side by side.

Conclusion

In "The Transplanted", John Bodnar states

"The workplace, the church, the host society, the neighborhood, the political boss and even the homeland all competed for their (the immigrants') minds and bodies." (Bodnar, 215)

One could easily say that Bodnar's assessment is most true of the French-Canadians of all the ethnic groups that emigrated to the United States. Unlike the other ethnic groups that preceded and followed them, it could be reasonably argued that the French-Canadians were able to successfully reconstitute their culture and society in America while establishing themselves as true American citizens. With their own schools, churches, banks and societies, the French-Canadians of Centerville and the Pawtuxet Valley not only carved a niche for themselves but created a well-defined, separate-but-equal community within the city of Warwick and the state of Rhode Island. Additionally, they accomplished this while living in close proximity to their native land: less than a day's journey in many cases. No other ethnic group in the Industrial North had this cultural and ideological umbilical cord. They tried to dovetail the strong cultural underpinnings of French-Canadian

society with the economic realities of American industrial society and, for almost 100 years, they succeeded for the most part in retaining their heritage. "Survivance" was alive and well in Kent County.

A combination of events slowly but surely chiseled away at those underpinnings. The mill strikes of the 1920's followed by the wholesale migration of the New England textile industry to the South in the post-World War II period precipitated the slow erosion of the closely-knit French-Canadian community. Centerville was no exception. Working-class families moved to new areas of the state and the country where there was employment. French-Canadian young men, who served their country in war and shared the mutual sacrifice with countless other boys from a broad cultural spectrum, discovered that they were all, first and foremost, Americans. The automobile and the national highway system opened new horizons for them as it did for all Americans and made them less dependent on the old neighborhoods and each other. Also, many of their children seeking a better life than millwork went on to higher education to become professionals. The demographic makeup of French-Canadian parishes changed as the older generations gave way to their fully-Americanized, English-speaking descendants. The advent of mass-media (TV, radio) reinforced their assimilation into the American mainstream. The French-Canadians, long steadfast in their culture, found the tide to be irresistible. As rivulets become a river which, in turn, is absorbed by the ocean, French-Canadians came slowly at first then in larger numbers only to become Americans. As an ocean is only as big as the waters which feed it, America is only as great as the groups such as the French-Canadian which become part of it.

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PIERRE BUTEAU

by George H. Buteau

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My seventh great-grandfather, Pierre Buteau, emigrated to Canada over three and a quarter centuries ago from his native France. I present here a summary of my translation of Lebel's biographical account of Pierre Buteau's life, so artfully woven around the few remaining historical documents which recorded his existence on this planet. I hope that this brief account provides interesting reading for those of us, especially other descendants of Pierre Buteau, who are accustomed to seeing only birth, marriage and death records of our ancestors' lives in France and Canada.

No one knows for certain about the origin of the name Buteau. It could have come from butor which has two meanings: (1) bittern, a wading bird similar to the heron (2) a gross, stupid person. Ancestor Pierre Buteau (whose surname was also variously spelled Butaud, Butau and Butot during his lifetime) was anything but the epitome of the second meaning above. He was a man who obviously could read and write for he signed his name with elegance.

Pierre Buteau was the son of Mathurin Buteau, a manual laborer, and his wife, Marie Rageot. He was born around 1635 in Sainte Radegonde la Vineuse in the township of L'Hermenault, in the ancient French province of Poitou.

Mathurin Buteau's first marriage to Mathurine Mallet produced a daughter, Toussaine, who was born in the village of L'Hermenault. In February, 1658, she and Giraud Cotet, a master tailor, were married in La Rochelle. Records show that her half brother, Pierre Buteau, a 24 year old laborer, attended the wedding. Pierre was "about to make a voyage to Quebec in Canada".

Four years later, in March of 1662, Pierre, in the presence of a notary in La Rochelle, changed the beneficiary of his estate in his will from his father to his sister. A few months later, Pierre sailed for Canada on one of two ships: "Les armes de Zelande" or the "Phenix de Flessigne". Pierre's employment contract in New France has never been found.

The first recorded appearance of Pierre Buteau in New France was in the cathedral of Quebec on March 23, 1664 when he was confirmed by Monsignor Laval. His name appears as number 68 on a list of 103 candidates for confirmation on that Sunday.

In March, 1664, notarial records show that Pierre Buteau obtained a land grant on the coast of Beaupre. The incompletely notarized document shows that he became the owner of a section of land that was a league and a half (about four and a half miles) in length. He officially obtained lot number 115 on July 26, 1665 after having shown the notarized contract drawn up a year earlier. Pierre paid 50 livres in cash for this farm in the present town of St. Joachim. He expanded his holdings 2 years later, on November 27, 1667, when he bought half a lot from Gilles Moulineux located in the present-day town of Beaupre. In the census of 1667, Pierre Buteau was listed as living near Gilles Moulineux and had 1 arpent (about eight

tenths of an acre) of land under cultivation.

In the spring of 1670, Pierre met Jeanne Dufosse, about 4 years younger than he and a native of the village of Saint Leger, France. This "Daughter of the King" had been engaged to marry another colonist just a year earlier but the notarized agreement was annulled. She agreed to marry Pierre Buteau in the spring of 1670 but the agreement was immediately canceled. A few months later, she married Louis Dore. Was she a difficult woman to please?

This failed love affair was no doubt disappointing to Pierre. Although marriageable women were scarce in New France, he finally met another in the summer of 1671. Perrette Lorient was a good and intelligent girl. The daughter of Pierre Lorient and Jeanne Bucquet, she was born around 1656 in the town of Le Bourget, north of Paris. The couple appeared before the notary Romain Becquet in October, 1671 to seal their marriage plan. Perrette brought goods estimated to be worth 300 livres and, as a "Daughter of the King", a gift from the King valued at 50 livres.

The marriage was held in the church of Sainte Anne du Petit Cap (Sainte Anne de Beaupre) on October 21. The missionary priest, Francois Fillon, blessed the union of Pierre and Perrette in the presence of their friends and witnesses.

The coast of Beaupre became heavily populated and surplus colonists began to settle on the Ile d'Orleans, because of its rich soil and its beauty. The Buteau family, like many others, moved to this beautiful island. Pierre owned 3 lots on the northern coast of the island, all within the the parish of St.

Francois. In 1677, Pierre Buteau also acquired a farm. In the census of 1681, Pierre Buteau and his family were living on this farm where he owned 1 cow and 5 arpents under cultivation. In 1679, the Buteaus sold some of their land to Jean Riou who also signed a lease promising to work the Buteau land and to provide, in payment, an average of 23 minots (about 25 bushels) of wheat and 1 of peas a year.

The seigneurs of New France maintained law and order through a system of justice called the "baillage" (court). The provost judge, or magistrate, was assisted by a comptroller, a court clerk and a bailiff. On October 25, 1679, Christophe Martin filed a claim in the court that Pierre Buteau owed him the sum of 23 livres 9 sols. On the same day, another claim was filed against Pierre by Michel Genouzeau. Without any explanation, the judge dismissed both claims.

On February 6, 1680, Pierre claimed that Rene Bauche dit Morency owed him 15 livres 15 sols for the sale and delivery of livestock. After reviewing the charges, the court ordered Bauche to pay 10 livres 15 sols. On April 2 of the same year, Louis de Niort, a Quebec merchant, asked the court to have Pierre Buteau pay off his debt of 6 livres, 2 sols and 6 deniers which Pierre did with diligence.

In 1701, Pierre Buteau faced a more serious charge. He was indicted on March 30 for illegally cutting trees on the land of Joseph Bonneau. Pierre Buteau did not appear for the June hearing and was absent from court in July. Because he was in contempt of court, Pierre was convicted and ordered to pay an appraised price for the cut trees and for court expenses.

Pierre Buteau and Perrette Lorient had 8 children: Pierre, Marie-Madeleine, Symphorien, Francois, Claire, Joseph, Marguerite and Francoise. Six of them married and had children. In the spring of 1711, Joseph died at age 22. He was buried at St. Francois on May 3. Symphorien, born in 1679, lived to the age of 35 leaving his possessions to his brother Francois.

Pierre, Marie Madeleine, Francois, Claire, Marguerite, and Francoise were all married in the parish of St. Francois to the families Carbonneau, Duchesne, Jinchereau, Gagne, Veilleux and Beaudoin dit Lariviere. They provided more than 40 children for the third generation. From St. Francois the Buteaus spread to the south bank of the St. Lawrence.

Pierre Buteau died on Saturday November 21, 1705 at the age of 70 and was buried in the St. Francois parish cemetery. His widow, Perrette Lorient, survived him by a quarter of a century. On November 13, 1730, she died and was buried on Tuesday, November 14 at Berthier.

BUTEAU LINEAGE

1. Pierre BUTEAU (1635-1705) & Perrette LORIENT (1656-1730). Married: October 21, 1671; Beaupre, PQ
2. Francois BUTEAU (1682-1732) & Marie JINCHEREAU (1680-1708). Married: October 29, 1715; St. Francois, Ile d'Orleans, PQ
3. Francois BUTEAU ((1716-1744) & Marie Anne TANGUAY (1725-?). Married: February 3, 1744; St. Vallier, PQ
5. Louis BUTEAU (1753-1824) & Marie GREGOIRE (1760-1834). Married: February 3, 1777; Contrecoeur, PQ

6. Louis BUTEAU (1784-1871) & Marie Desanges
GRENIER (1787-1851). Married: June 17, 1805;
St. Antoine-sur-Richelieu, PQ
7. Henry T. BUTEAU (1822-1871) & Marie Anne
DUFALT (1822-1904). Married: January 9,
1843; Sorel, PQ
8. Damase BUTEAU (1857-1928) & Delphine
LUSSIER (1859-1927). Married: November 13,
1875; West Warwick, RI
9. George H. BUTEAU (1877-1921) & Salome
CLOUTIER (1884-1976). Married: June 26, 1899;
West Warwick, RI
10. George H. Buteau (1904-) & Raymonde O.
GENEREUX (1914-1990). Married: August 28,
1940; Woonsocket, RI
11. George H. BUTEAU (1941-)

SEW WHAT?

by Edmond Spaeth

Some of you may recall the childhood taunt, "Go sew buttons on your old man's coat." Little did I know that some day I would be doing just that, figuratively speaking. As I research my Spaeth family line, I sew, little by little, "buttons," new family members on my "old man's coat." Thread by thread, I sew them all together.

Recently, however, I literally discovered the thread. For those of you who, like my wife, Merrill, do counted cross-stitch embroidery, the thread or floss is a very important element. My wife has chosen "DMC" floss consistently over the years. She claims it to be the best thread: colorfast and resilient. She would never use any other. We never knew exactly what "DMC" meant, only that it was the name of the manufacturer of the embroidery floss.

That was the case until Merrill purchased a colorful DMC stitchers floss guide and color chart. Included with the guide was a flyer detailing the long history, over 200 years, of the DMC Company. It noted that it was originally known as Dollfus-Mieg and Company. Thus DMC. Also, it noted that the firm had been founded in Mulhouse, France. These two facts rang a bell because my father had been born in that city and my grandfather had once worked for the Company. Immediately, I retrieved the handwritten letter of recommendation for my grandfather, Jean Louis Spaeth. Sure enough, this original letter was written on "Dollfus-Meig and Company" letterhead for my grandfather just prior to his coming to the United States in 1889. The letter gives my grandfather, a mechanic, a high recommendation for his abilities.

Having never been to France and being unfamiliar with the company, I thought the firm to be a pump manufacturer because my grandfather worked

for a pump manufacturer in Pittsburgh when he came to this country. I never imagined it to be an internationally known thread company.

I now have a greater respect and love for the embroidered artistry created by my wife's hands. The fact that, so many years ago, my grandfather also had a hand in some way of perfecting the high standards of this internationally acclaimed embroidery floss enhances the beauty of my wife's embroidered art that graces so many walls of our home. Silver threads among the gold.

MEMBERS' CORNER
Le coin des members

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 directly to the editor

Henri Leblond
88 John Street
Pawtucket, RI
02861-1010

before December 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

Do you have a question about something which you read in these pages? Do you have additional information about 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.

Madeleine Lapointe of Fort Myers, Florida, writes "Happy Anniversary, AFGS! You certainly have grown and prospered over the years. Je me souviens when research was done at LeFoyer on Tuesday evenings. We would carry the plastic milk cartons full of books from the downstairs closet up to the upstairs hall. We

would all help each other. It felt like a family gathering. Mr. Leblond's Talbot books were our first research tool.

Later we bought the Msgr. Tanguay series and a few other helpful books. I must mention also that Je Me Souviens has been very informative and very helpful. It also has come a long way from a few pages held together by staples to this magnificent book. I always look forward to the next issue which I am proud to share with friends.

Lionel and I moved to Ft. Myers, Florida a few years ago. We joined the Lee County Genealogical Society not knowing what to expect. We were introduced to some ladies by the name of Mrs. Ouellette, Mrs. Boisvert, and Mrs. (Gagnon) Schinn. We all became good friends. They could not read or write French and they were researching the Quebec area.

Since then our group has grown. We meet twice a month at my home. We use Tanguay and Talbot books and others.

We all feel the same about our ancestors. We want to know as much as we can about them. Lionel and I were fortunate enough to have known our grandparents and visited Canada often. We will be married fifty years in 1995 and that will be three generations of fifty years: our grandparents, folks and us.

I did obituary listings from Mr. Boule's Funeral Home of Fall River, MA, a few years ago and I was wondering if they were published.

Again, happy birthday, A.F.G.S., and continued success."

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.

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.

BOOKS FOR SALE

Livres à vendre

Do you have a genealogical or historical book which you no longer need 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.

LIBRARY REPORT

Rapport du bibliothécaire

The Library Committee is pleased to report that the new "Drouin Series" microfiche have been well received by members who are able to come into the library. Many marriages that were not found by the groom's name have been found by using the bride's name. Because of your generosity, we have passed the half way point of our campaign and, as promised, we have purchased a fiche reader/printer. Copies are 15¢ each (plus mailing if you want them sent to you). Each copy contains about 15 marriages.

In June, we celebrated our fifth "Recognition Night". This is our opportunity to thank everyone who has worked on various projects throughout the year. Since there are no paid positions in the American-French Genealogical Society, everyone works on a volunteer basis. This amounts to thousands of hours of volunteer help every year. It is because of the generosity of all of these people that your Society has been able to thrive and grow the way that it has. We owe each and every one of these volunteers our thanks and gratitude. Following is a list of volunteers who were honored and who received certificates of appreciation. If they come from states other than Massachusetts or Rhode Island, I have also indicated the state from which they come. Eugene Arsenault, Leon Asselin, Noella Bouliane, Lawrence Choiniere (CT), Paul Delisle, Lucille Creamer, Joseph Desrosiers, Lucile McDonald, Henri Paradis, Charles Seney (CT), Therese Poliquin, Eveline Desplaines, Roger Beaudry, Jan Burkhart, Raymond Desplaines, Henri Leblond, Rev. Peter Hughes, Diane Lemoine, Theresa La Francois, Eugene Belair (CT), Susan Boykin (FL), Dennis Boudreau, Philip Normandin, Thomas Allaire, Roger Bartholomy, Silvia Bartholomy, Rene Bernier (CT), Al

Berube (Montreal), Diane Blair, Raymond Bleau (PA), Rita Bonnaventure, Thomas Boudreau (VT), Roland Bouliane, Lucille Bousquet (FL), Ann Carmody (CT), Paul Chasse (NH), Robert Charpentier (NC), Richard and George Christian (KY), Dorothy Ciriello, John Cote (CT), David Coutu (GA), Lorraine Durling, Bob Edwards, Rose Fitzgerald (LA), Donald Fluette, Joan Fontaine, James Gaboury (WI), Irene Gauthier, Gerard Gauthier (FL), Debra Graham (CT), Jean-Marie Hebert, Charlie Hillery (UT), Marie Hills, Joyce Holland (CT), Carol Jacques (NH), Roland Jodoin, Rosalyn Lachapelle (CT), Roger LaCroix, Lorrie Lacross (MI), Paul Landry (VT), Rita Lapointe, Aime Lariviere, Armand and Mary Letourneau, Romeo Levreault, J. Clarence Madore, Jeannette Menard, Ernest Michaud (MI), Francoise Morimoto, Eugene Murphy, Velna Murphy, Hildegard Perry, Bernard O'Day (VT), Robert Pelland, Viateur Pelletier, Sophie Pelletier, Robert Quintin, Debra Roy (MD), Susan Salisbury, Ed Schultz, Katherine Sharpe, Ralph and Colette Soucy, C. Edmond Spath (NY), Madeline St. Pierre, Jeanne Switcz, Paul Talbot (CT), Jeanne Theberge, George Yelle and Emeline Proulx. As you can see, there are many people who are working hard for you. There are many projects in which you could become involved. Please consider helping. I think you will enjoy yourself.

In addition: Raymond Desplaines was honored for the outstanding work he has done on the research committee. He has spent many hours searching for those very, hard to find marriages. Henri Leblond was honored for his fine work as editor of "Je Me Souviens". Roger Beaudry and Paul Delisle were honored for their outstanding work on the statewide cemetery project. Certificates were presented to James Cook, Secretary of the Cook Burial Grounds, Avery Cook, Supt. of Oak Hill Cemetery and Charles Bergesson, Supt. of Union

Cemetery. Also recognized for their work on this project were Roger and Silvia Bartholomy. Colette Soucy was honored for her outstanding contributions as "Sunshine Lady". Armand and Mary Letourneau were recognized for their continued efforts on behalf of the Society. Roland Bouliane received the "President's Seal of Approval" for his hard work and dedication to the many projects and well being of the Society. Paul Delisle and Lucile McDonald were recognized for the extraordinary amount of time they have devoted to the Society during 1993. Roger Beaudry, who organized the "Fifteenth Anniversary Book" was recognized for his efforts and received the first copy of this outstanding book.

Sadly we also remembered Marcus Whitcomb, Arthur Lizotte, Brother Norman Stacey, Edgar Dupuis, Paul Morin and Russell Sharpe - members who passed away this year. They are lost to us in body but will live on in spirit and in our hearts.

We have continued with our printing efforts and with our efforts to continue to gather new information. We hope to gather the records from: Immaculate Conception Church in Taunton, MA; Blessed Sacrament Church in Fall River, MA; and Christ the King Church in Warwick, RI. We are redoing Precious Blood and St. Charles of Woonsocket, RI. We are copying Stone Funeral Home from Attleboro, MA and hope to receive the records from Menard Funeral Home in Manville, RI. We are completing work on: Potvin Funeral Home from Warwick, RI; burials and baptisms of Holy Family in Woonsocket, RI; Births of Swansea, MA; Baptisms of St. James Church in Manville, RI; and the civil marriages of Norton, MA 1850-1950 and Blackstone, MA 1850-1900. We wish to thank all those people who have helped us prepare, edit, print, collate, bind and market these new books. Paul Delisle continues his outstanding

work as our "printer" and we would certainly have been lost without his outstanding efforts on our behalf. Lucile McDonald and Roland Bouliane have managed to keep up with the binding chores and as a result our books are ready as soon as they are printed. The Library Committee is very grateful to all our helpers for the unselfish donation of time that each member has given.

Our obituary, bride and milestone projects continue to grow weekly. Thanks to all the loyal members who continue to clip, paste, copy and catalog this wonderful information. Please keep up the good work. If you would like to join us in this project, please feel free to do so. Just clip out pertinent information from your local newspaper and send it along to us. Please be sure to indicate the name of the paper that printed the information and the date on which it appeared. We currently have about thirty people engaged on this project but "the more the merrier".

Work continues on covering our books. They really look great and it is helping to lengthen the life of each book as the hard covers offer so much more support to the pages. Recently, through the efforts of Armand Letourneau and Mr. Philip Normandin, we became the recipients of a gift of 400 pounds of excellent imitation leather paper. We are using this paper in our restoration project and are grateful for this fine donation to our Society. Armand and Mary Letourneau, Lucile McDonald and Roland Bouliane have given many hours to this very large project. We are grateful to them.

After long negotiations, we have finally made arrangements to purchase, on microfilm, vital statistics for the State of Rhode Island up to the year 1892. This information will be an outstanding addition to our growing library of film and fiche.

We continue to order new books as they become available. We have also received the donation of many new books from the libraries of Edgar Dupuis, Brother Norman Stacey and Paul Morin. We continue to make every effort to keep our library up to date and to purchase new books as they become available. We appreciate those members who continue to donate to the book fund. We thank you most sincerely.

ACQUISITIONS

Acquisitions

N-D-du-Rosaire Co. of St-Hyacinthe 1776-1989

Naissance Non-Cath. du Dist. Judiciaire de St-Francois. 1815-1879 2 vol.

St-Antoine-de-Pontbriand 1898-1991 Meg. Co. B-M-D

B-M-D Anglo-Protestants of Megantic Co. 1826-1991

B-M-S St-Noel-Chabanel, Thetford Mines 1943-1991

Mar. Serie Quebec-Metropolitain Vol. 1 1925-1987

Mar. Serie Quebec-Metropolitain Vol. 2

Mar. Serie Quebec-Metropolitain Vol. 3

Mar. du Saguenay/Lac-St-Jean Debut-1971 (4 vol.)

Repertoire des Mar. du Co. de Levis (2 vol.)

Inventaire des Greffes Vol. 3 : Jean Adam (1691-1692),
Jacques Barbel (1698-1740), Nicolas Cotrin (1698-1700),
Jean R. Duprac (1693-1723)

B-M-D de N-D-de-la-Salette et St-Antoine-de-Padoue de Perkins 1883-1900

Mar de Sacre-Coeur de Hull 1946-1982

Rec. de Bowan et Villeneuve 1861 et 1891

Inventaire du Greffe de Thomas Vuatier 1751-1784

Rec. de Portland 1861 et 1891

B-M-D of Coeur-Tres-Pur-de-Marie, Plaisance 1901-1985

B-M-D de St-Casimir de Ripon 1866-1964

Rec. des Cantons de Wright et Northfield 1871

B-D de l'Ange-Gardien d'Angus 1864-1900

Mar. de Tres-St-Redempteur de Hull 1902-1985

B-M-D de Ste-Angelique-de-Papineauville 1858-1985 (2 vol.)

B-M-D St-Francois-de-Sales de Gatineau 1838-1973 (2 vol.)

B-M-S Ste-Elisabeth de Cantley, St-Louis de Portmore, N-D-de-Grace-de-Val-des-Bois debut-1900

Deces et Sepultures: Pontiac-au-Pere 1882-1990; St-Pie-X 1958-1990; St-Yves 1938-1990; Ste-Odile 1939-1990; Nazareth 1939-1990; Sacre-Coeur 1876-1990; Ste-Agnes 1957-1990; St-Robert 1941-1990; Soeurs-du-St-Rosaire 1881-1990

Deces et Sepultures: St-Anacle 1859-1990; Ste-Blandine 1878-1990; St-Marcellin 1919-1990; St-Narcisse 1919-1990

Michel Chretien

Jacques Chretien

Pierre Genereux

Arel

Mar. of St-Etienne-de-Montreal 1912-1990

Mar. de L'Immaculee-Conception de Montreal 1888-1988

Rapides Post on Red River: Cencus and Military Doc. for
Central LA 1769-1800

Opelousas Post: Census of 1771

Attakapas Post: Census of 1771

French Troops in Miss. Valley and the Gulf Coast 1745

Acadian Families in 1686

Southwest LA Families in 1777 Census of Attakapas and
Opelousas Post.

St. James in the Province of LA: Gen. Abstracts from the
1777 Census

St. Gabriel Settlers: 1777 Cen. District of Iberville. LA

St-Dominique 1688-1720 Cen.

The Loppinot Papers 1687-1710

La Soldiers in the Amer. Rev.

La Corne St-Luc - His Flame

Repertoire des Mar. Reg. de Matane 1819 -1988 Vol. 1

Repertoire des Mar. Reg. de Matane 1865-1988 Vol. 2

Les Ancetres des Dions d'Amerique Vol. 1

Ste-Catherine Colonists 1719-1720

Sepultures de Region de Montreal (vol.1) La Presentation de Dorval (le cimetiere)

Mar. civils des districts Jud. de Labelle 1969-1990

Les Asselins dans l'Estrie ou la Mere aux Cinq Noms

Les Asselins au Saguenay-Lac-St-Jean

Bio. de Jean Foucher et Jeanne Malteau de Richecourt

Bio. de Francois Dubois dit Lafrance et de Anne Guillaume

Mar. of St. Catherine, Portsmouth, NH 1951-1990

Mar. St. James, Portsmouth 1958-1990

Mar. of Immaculate Concept., Portsmouth, NH 1851-1990

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 description:

A. Single Marriage—Only one marriage to search. 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 immigrants 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 five generation ancestral 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 for members, \$25 for non-members.

AFGS RESEARCH RATES (Standard)

\$2 per marriage (Members)

\$4 per marriage (Non-members)

\$16 per generation chart (Members)

\$25 per 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 on your research. We will then notify you by mail of 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 AFGS. Upon receipt, we will forward your requested research.

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

All request, not found by the Research Committee will be placed in the question and answer section of Je Me Souviens. See following pages.

QUESTIONS & ANSWERS

Questions et réponses

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 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. 16/1, 16/2, 16/3, etc.

P = Parents

s/o = son of

M = Marriage date and place

d/o = daughter of

D = Descendants

w/o = widow/widower of

16/16 Seeking P. & M. of Joseph Pierre Napoleon Fortin (known as Napoleon) to Claurisse Fournier. Parents of Joseph Fortin died in St. Perpetue, conte L'Islet in 1921. (Joyce Mowry #1449)

16/17 Seeking P. & M. of Georges Guimond to M. Ange Bissonette c. 1945. Their son Albert m. 3-3-1962 Chambly PQ (Leon Guimond #160)

16/18 Seeking P. & M. of Francois Guimond to Amanda Lavoie c. 1870. Their daughter Zoe m. 27-8-1900 St. Matthew, Fall River MA. (Leon Guimond #160)

16/19 Seeking P. of Marguerite Robitaille. She was married on 28-10-1824 at Mailbaie c., Charlevoix to Joseph Ouellet son of Joseph and Marie Levesque. This was her second m. She was the widow of Jean Spural (David Dumas #1349)

16/2 Seeking P. & M. of Noel Thibault to Appoline Boudreau c. 1860 (D. Favreau)

16/21 Seeking P. & M. of Etienne Rondeau to Marie Ursule Lapointe (Tom Rondeau)

16/22 Seeking P. & M. of Martin Laveck to Mary Vassa ca 1835 Children were born in Canada (Donald Short)

16/23 Seeking P. & M. of Frank Short to Catherine___?___ c. 1865 (Donald Short)

16/24 Seeking P. & M. of Pierre Desmarais and Anne Turcit (Lolita Surprenant #1537)

16/25 Seeking P. & M. of Joseph Chaput and Josephine Bonin c. 1863 (Norman Dessert)

16/26 Seeking P. & M. of Emile Charles Viau to Celena Grenier born Greenfield N.H. 2/2/1876. Her parents were Frank and Fannie Bushaw (A. Constatineau #867)

16/27 Seeking P. of Vitaline Lafleur. She was married to Francois Perron in Rimouski in 1852. She was the widow of Charles Stevenson (Alfred Rock #1705)

16/28 Seeking M. of Jean Girard to Louise St. George. Their son, Napoleon, was married in August of 1872 in Ste. Anne, Fall River, MA. (Alfred Rock #1705)

16/29 I am seeking information on Joseph Brow (Brault—Bro—Breaux) who was born in Montreal in 1844. His parents were Noel and Matilda St. Mary. Both were French-Canadian. Joseph settled in Saginaw, Michigan, and first appeared there on the 1880 U. S. Census. (Joseph F. Brow, 711 E. Osceola Ave., Lake Wales, FL, 33853).

ANSWERS:

16/3 Alexis Duheme-Leamitre, son of Francois and Charlotte Guignard to M. Marguerite Foucher d. of Gabriel and M. Therese Gertrude Gendron. Contrat Leroy 26-2-1778.

16/4 Francois-Xavier Sylvian dit Sylvestre (Luc and M. Justine St. Hilaire) to Philomene Dupuis (Jean-Baptiste and Flore Couillard) 19-2-1867 St. Michel.

16/6 Louis Cloutier (Francois and Elisabeth Morissette) M. Anne Dupuis (Jerome and Barbe Picorum) ca 1770.

16/9 Jean-Vincent d'Abbadie, Baron de St. Castin son of Jean-Jacques and Isabeau de Béarn-Bonasse m. c. 1684 Pentagoet to Dame Melchilde/Mathilde dau. of Madocawando, chief of the Abenakis.

It was thought that that he had several children with his wife's sister prior to his marriage. The entries in this registry of Port Royal of his two daughters on the very same day by the same priest, Father Gaulin, show two different names for the mothers of these girls.

I—Anastasie—dau. of Dame Mathilde and Jean Vincent St. Castin m. 4 Dec. 1707 to Alexandre LeBorgne de Belle-Isle.

II—Thérèse—dau. of Marie Pidiwammiska and Jean-Vincent St. Castin m. 4 Dec. 1707 to Philippe Mius D'Entremont dit Philippe De Pobomcoup. They settled in Béarn (or Basse-Pyrenées under the Republic) France. (Our thanks to Elaine Smith for this answer.)

16/13 Jacques Chaillon dit Chateau (Jacques and Gabrielle Bonnet) Felicite Berthiaume (Pierre and Catherine Fauteaux) 12-11-1736 Ste. Anne de la Perade.

NEW MEMBERS
Nouveaux membres

2111
Joan ABSHIRE
21 Longfellow Terrace
Marlboro, MA 01452

2132
Brian K. ALLARD
27 Brien's Court
Woonsocket, RI 02895

2141
Betty Lou ARNOLD
16 Mitchell Terrace
Mt. Holly, NJ 08060

2081
Theresa (BEAUDOIN) IANNUZZI
112 Marvin Ave.
Franklin, MA 02038

2092
G. Fred BEAUDRY III
311 Main St.
Owego, NY 13827

2101
Donald P. BEAUSOLEIL
9 Paine Rd.
Foster, RI 02825

2148
JoAnn BISHANDESKI
123A N. Main St.
Pascoag, RI 02859

2096
Edward W. BLACKMER
6450 Perrin Way
Carmichael, CA 95608-1160

2084
Juliette F. BOURGEOIS
185 W. Greenville Rd.
N.-Scituate, RI 02857

2103
Joseph Edgar BOUSQUET
34 Pennsylvania Ave.
Cumberland, RI 02864

2146
Marie Blanche BRUNER
Box 457
Evansburg, Alberta, Can. T0E 0T0

2130F
Martha BURNS
5 Oak St. RR2
Plympton, MA 02376

2088
Muriel L. CAOUETTE
185 Manville Hill Rd. U-301
Cumberland, RI 02864

2124
Pamela S. CARDIN
625 East Ave. Indian Acres
Harrisville, RI 02830

2123F
George CHAMPINE
74 Robert Rd.
Stow, MA 01775

2074
David L. CHARON
200 Park Ave. Apt. #10
Woonsocket, RI 02895

2140
Professor Armand CHARTIER
164 Shannock Hill Rd. PO Box 528
W. Kingston, RI 02892

2117
Lucille Diana CHRISTOFARO
195 Arnolds Neck Dr.
Warwick, RI 02886

2073
M. Diane COSENZA
14 Turin Rd.
Worcester, MA 01604

2145
Rena T. COTE
210 West St.
Biddeford, ME 04005

2083
Edward CUSSON
18 Westland Ave.
Winchester, MA 01800

2086
Frederick T. DAVIS
1 N. Beechwood Dr.
Niantic, CT 06357

2133
Margaret DeCESARE
96 Colvintown Rd.
Coventry, RI 02816

2082
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COMING EVENTS

OCTOBER 26, 1993

Annual Meeting and Election of Officers
7 P. M.

NOVEMBER 30, 1993

Business Meeting
7 P. M.

DECEMBER 5, 1993

Christmas Party
1 P. M.

JANUARY 25, 1994

Business Meeting
7 P. M.

FEBRUARY 22, 1994

Business Meeting
7 P. M.

MARCH 29, 1994

Business Meeting
7 P. M.

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.