

JE ME SOUVIENS



Spring 1994

Volume 17
Number 1

AMERICAN-FRENCH GENEALOGICAL SOCIETY

Post Office Box 2113
Pawtucket, Rhode Island 02861-0113

CORRESPONDENCE

Correspondence should be addressed only to our post office box.

MEMBERSHIP

Individual: \$20, family: \$27.50, institutions: \$25.00, life: \$275.
Except for life memberships, add \$2.50 outside of the United States.

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

Canadian residents must use postal money orders.

LIBRARY

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

RESEARCH

The Society does undertake research for a fee.
Please see our research policy elsewhere in this issue.

ARTICLES

Original manuscripts are welcomed.
Please see our authors' guide elsewhere in this issue.

ADVERTISING

Rates for camera-ready copy are \$50 for a full page, \$25.00 for a half -
page and \$12.50 for a quarter-page. The Society assumes no responsibility
for the quality of products or performance of services advertised in *Je
Me Souviens*. The Society reserves the right to reject advertisements
which it deems inappropriate.

COPYRIGHT

Je Me Souviens is © 1994 by the American-French Genealogical Society.
All rights are reserved. No part of this publication may be reproduced in
any way without written permission of the A.F.G.S.

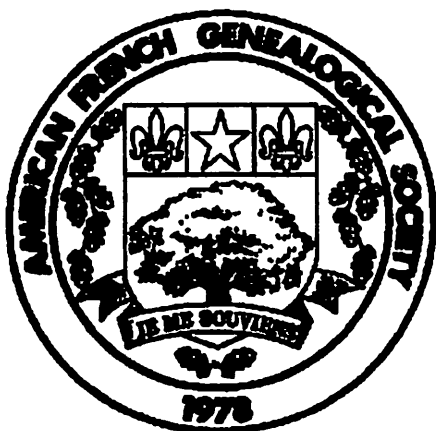
L.S.S.N.: 0195-7384

Table of Contents

FROM THE EDITOR'S DESK	3
PRESIDENT'S MESSAGE	4
JEAN CHRETIEN	5
LE LOUP LAFONTAINE	7
CHARLES VINCELETTE	43
EXPERIENCES IN RESEARCH	45
MICHEL NAPOLEON CARTIER	51
JAMES N. WILLIAMS, D.D.	53
LIBRARY REPORT	67
AFGS RESEARCH POLICY	71
QUESTION & ANSWERS	72
NEW MEMBERS	74
AUTHORS' GUIDELINES	78
INDEX TO NUMBER 31	80
INDEX TO THIS ISSUE	86
GENEALOGICAL MATERIALS & PUBLICATIONS	92

Pedigree charts are located in the back of the publication. Members' Corner articles can be found in various places.

Cooperation is doing with a smile what you have to do anyway!



These spaces are reserved for your ad!

Over 1100 copies of this publication are mailed to AFGS members in the U.S., Canada, and Europe; including over 200 libraries and genealogical/historical societies.

Your advertisement will be seen by thousands of people in your market.

**Full page — \$50.00
Half page — \$25.00
Quarter page — \$12.50**

Above rates are for camera-ready copy, and are payable in U.S. funds.

FROM THE EDITOR'S DESK

The first order of business is to announce the resignation of our predecessor, Henri LEBLOND as Editor of *Je Me Souviens*, and to thank him for his work during the past few years.

As has been the case with past editors, there will be changes to this publication. Each editor has his own ideas about how things should be done. The most obvious change is the cover. Each past editor has made the cover his signature, and we are no exception. Thanks are owed to Bob EDWARDS, AFGS member and President of *A Way With Words*, a desktop publishing firm based in West Kingstown, RI. Bob has been doing the layout work for our sister publication, *AFGnewS*, for the past few years, and was kind enough to help out with our new cover.

Je Me Souviens is now produced entirely by computer. This is the reason for the new look *between* the covers. Typefaces have been standardized, the text is justified, and a much more professional look has been achieved. Computerization also allows us to index the current issue. This issue contains the previous issue's index, as has always been the case, plus an index for this issue. You will no longer have to wait six months for an index.

Other changes are more subtle. For example, French language subtitles have been eliminated. Tradition notwithstanding, we feel that they were redundant. *Members' Corner* can be found at various places within the publication. Since submissions are used on a "space available" basis, we feel that this placement makes the most efficient use of space, thus making it possible to use more items. Future changes will come gradually, as needed. Of course, we welcome your comments and suggestions.

Our thanks go out to the individuals who contributed articles for this issue, and to those who helped with production. Special thanks go out to Lucile McDONALD, who indexed the last issue; and to Roger BEAUDRY, who typed the index and also serves as our liaison with the printing plant in Florida.

In our mail we received a request from AFGS member J. L. HOUE of P.O. Box 82, Glencoe, IL 60022. Mr. HOUE would like to know why hospitals in Canada and France are known as *Hôtel Dieu*, and how this tradition of naming hospitals as "God's House" came about. If you know, please pass this on to Mr. HOUE, and send us a copy so we can share this with the rest of the membership.

Finally, we are fortunate that there was a small backlog of articles on file that could be used for this issue. However we do need articles for future issues. *Je Me Souviens* does not have a paid writing staff (or any other paid staff). We rely on AFGS members to support our need for fresh material, and we invite you to submit your articles for future issues.

— Paul P. Delisle

It's nice to be on the right track. It's better to stay ahead of the train.

— Will Rogers

PRESIDENT'S MESSAGE

This has been the coldest, snowiest winter that I can remember. We had ice storms, wind storms and snow storms. This change of seasons will not be difficult to accept!!

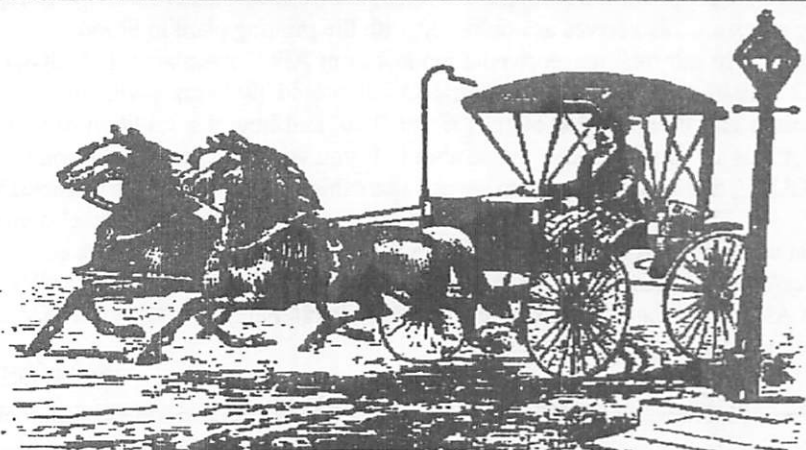
I also have some changes in duties to report to you. Henri LEBLOND has resigned his position as Editor of *Je Me Souviens*. Under Henri's leadership, many improvements were made in our magazine. We thank Henri for helping the Society at a critical time during its growth. The Society wishes Henri the best of luck in his new ventures and we look forward to receiving an article or two for our publication. Paul DELISLE, former Editor of *AFGnewS*, will assume the job of Editor of *Je Me Souviens*. The newsletter, which is Paul's brainchild, has been a most informative tool for our membership. I know that Paul will tackle his new responsibilities with the same zeal and energy that he brought to the newsletter. The Society wishes Paul success in this new endeavor. Sylvia BARTHOLOMY will assume the role of Editor of *AFGnewS*. Most recently Sylvia has been handling publicity for the Society. I feel certain that Sylvia will do an admirable job in her new post. Our sincerest thanks to all these dedicated people.

We continue to have many computer projects under way at the library with the promise of many new books to be published soon. Thank you to all of the members who have volunteered to work on a project.

I hope that any of our members who will be attending the *New England Regional Genealogical Conference* will stop by our booth and make themselves known. We just love meeting new members.

Try to visit your library during vacation. There is a chair reserved for you.

—Jan Burkhart, President



JEAN CHRETIEN
Prime Minister of Canada

On 25 October 1993, Canada elected a new Prime Minister. Joseph-Jacques-Jean CHRETIEN was born on 11 January 1934 in Shawinigan, Quebec. He is a son of Willie and of Marie BOISVERT. He was married in Shawinigan to Aline CHAINE, the daughter of Albert and of Yvonne BELLEMARE. The couple have three children: France, Hubert and Michel. Prior to his election as Prime Minister, M. CHRIETIEN had a long and illustrious career both in politics and in the practice of law. His paternal lineage, researched by Al BERUBE follows:

- I - **CHRETIEN, Vincent** (Jacques & Catherine NIVERD)
 LECLERC, Anne (Jean & Perrette BRUNET)
 Married ca 1668, Isle d'Orleans, Quebec.

- II - **CHRETIEN, Jacques** (Vincent & Anne LECLERC)
 BAUDON-LARIVIERE, Marie-Joseph (Jacques & Maguerite VERIEUL)
 Married 20 February 1713, St. Francois, Isle d'Orleans, Quebec

- III - **CHRETIEN, Francois** (Jacques & Marie-Joseph BAUDON)
 BONNEAU-LABECASSÉ, Charlotte (Jean & Marie-Charlotte LABADIE)
 Married 14 October 1738, Trois-Rivieres, Quebec

- IV - **CHRETIEN, Francois** (Francois & Charlotte BONNEAU)
 BERGERON, Marguerite (Charles & Judith PAILLE)
 Married 9 August 1773, Louiseville, Quebec

- V - **CHRETIEN, Francois** (Francois & Marguerite BERGERON)
 RIVARD-LORANGER, Amable (Alexis & Marie MILET(TE))
 Married 2 May 1808, Yamachiche, Quebec

- VI - **CHRETIEN, Francois-Regis** (Francois & Amable RIVARD)
 MARCOTTE, Marie-Louise (Antoine & Marguerite GRENIER)
 Married 29 August 1831, Louiseville, Quebec

- VII - **CHRETIEN, Francois** (Francois-Regis & M.-Louise MARCOTTE)
 BLAIS, Elisabeth (Joseph & Marie BOISVERT)
 Married 10 January 1865, St. Barnabe (St. Maurice), Quebec

- VIII - **CHRETIEN, Francois** (Francois & Elisabeth BLAIS)
 LAFORME, Olivine (Godfroy & Aurelie GARCEAU)
 Married 6 October 1885, Manchester, NH

IX - CHRETIEN, Willie (Francois & Olivine LAFORME)
BOISVERT, Marie (Philippe & Agnes GELINAS)
Married 27 May 1909, Baie-Shawinigan, Quebec

X - CHRETIEN, Jean (Willie & Marie BOISVERT)
CHAIINE, Aline (Albert & Yvonne BELLEMARE)
Married 10 September 1957, Baie-Shawinigan, Quebec

MEMBERS' CORNER

Work in Progress

Clarence T. BREAU (1355):

My big on-going project is trying to track the BRAULT-sumamed descendants of the pioneer Acadian Vincent BRAULT, at least to the year 1900 (and later as more data becomes available). I already have some 1300 family group sheets, all headed by a male BRAULT or variation (BREAU, BRAUD, BRO, BROW, BROUGH, etc.). I would like to hear from others researching this name. I have ready access to published material on the Louisiana families but lack much data on the Canadian families, particularly Quebec, New Brunswick and Nova Scotia, and on the New England families. I would welcome collaboration from persons who could excerpt or xerox BRAULT data from baptism, marriage or death repertoires of those areas, or of BRAULT census data from those areas.

801 Rue Dauphine, Apt. 338

Metairie, LA 70005-4609

Telephone: (504) 833-9079

~~~~~

Robert PLANTE (1657):

I am looking for other AFGS members who are researching the PLANTE surname. I have researched the PLANTE family as far back as the year 1650, and I am now trying to expand my research to include other PLANTE families and family histories.

82 Dunnell Avenue

Pawtucket, RI 02860

(401) 722-5591

~~~~~

Doug MILLER:

I am researching all BRANCHEREAU/BRANCHAUD/BRANCHEAU/BRANSHAW (and similar variations) lines.

27909 Youngberry Drive

Saugus, CA 91350

LE LOUP LAFONTAINE

By Rev. Thomas Marchildon

Translated from the French by:

Sylvia Brunelle Schneichel

Introduction

A few historical facts about Lafontaine will help you to better understand the following stories.

The parish of Sainte-Croix was founded by three waves of immigration from counties of Lower-Canada: Champlain, Joliette, Vaudreuil, and Soulange. The people from Batiscan, in Champlain County, were the first to arrive. They settled on the best land. The people from Joliette had to be satisfied with the land that remained. The people from Vaudreuil and Soulange settled on wooded land and on the land along the river banks. These last two groups were woodsmen and furnished logs to the sawmills built at the base of the Penetanguishene. This situation generated three well separated groups of people - a division that lasted much too long. The separation of these clans was absolute, with no signs of their ever coming together. This situation was injurious to good parish spirit and an impediment to its normal development. The priests deplored this lack of unity, but their remarks from the pulpit changed nothing. After every Sunday Mass, each church member sought out friends in his own clan to exchange greetings, completely ignoring all members of other clans.

One day a stranger arrived in town. He ignored this division among the people and just made himself at home. He began to play a role which witnesses never forgot. The following stories will pinpoint the highlights of the main events in the life of this stranger - THE WOLF.

Enter: The Wolf

Late one night, Joseph and Philomene LORTIER began the upward ride toward their home from the town at Pointe-Methodiste. It had been difficult to tear Joseph away from the taverns. Philomene had known when she went on the trip to town that there would be nothing enjoyable in it for her. She went on the trip, however, because she always feared for her husband's safety when he drove alone at night. She knew the horses would be especially high spirited after having spent the day tied to a hitching fence. Sure enough, now they were anxious to be on the run. Their lively good spirit was akin to Joseph's state of drunkenness. They took to the hills of Copeland and Boudria without slowing their pace. Jo-

seph began talking with no letup just to hear himself talk. According to him, he had accomplished great things that day. Philomene sat next to her husband warmly wrapped in blankets. She sat a little sideways to protect herself from the wind, and the dirt and filth that rose from the horses' hooves. She was thinking of the extravagant spending her husband had done. The money spent on drinking could have been so well used for household necessities. Now they would have to continue the struggle with saving and depriving. Joseph guessed her thoughts:

"Philomene, you don't know anything about having fun. I drank a little too much, its true, but life is hard at the Pointe. There's no harm in having a bit of fun with friends one hasn't seen in a long time. You know the roads will soon be impassable and there will be no way to get out. We will be like prisoners in our house."

As usual, Philomene said nothing. This is what always upset Joseph. If only she would say something. Her reproachful silence was hard to take. Philomene had learned from experience that this was the best way to treat a man who was overpowered by liquor. She knew how to wait until he sobered up. When he wasn't drunk, he was an easy target.

As they came down the road and near Madame BRABANT's tavern, Philomene saw, to her disappointment, that it was well lit up. A light in a tavern was always a downfall for Joseph. Anyway, they were midway between the town and home. They needed a stretch-out. He stopped the horses, gave Philomene the reins and jumped from the sleigh as he said, "I'll just be gone a few minutes."

Once again, Philomene resigned herself to this situation. She knew the minutes would be long ones. She could hear the loud laughter and the singing. She looked about herself. On the right, she could see the LAMOUREUX home as well as the homes of Baptiste HAMELIN, Prime DESCHAMBEAU and the BUMSTEADs. On the left was Louis LEGAULT's house. They were humble dwellings that reflected peace and happiness. She recalled her own home below the Grand-Cote where her children awaited her. She felt comforted at the thought.

When she was smothered in a difficult situation, Philomene liked to bring back to mind memories of her marriage. Young men had been few at the Pointe and she had rarely dated. At 18, she accepted her first suitor - Joseph LORTIER, a 37-year-old widower. Her parents, Jules and Caroline BOURGEOIS, protested; telling her that she would be unhappy married to a man double her age and spending more than he earned on liquor. Nothing could stop her. She married him, sure that marriage would change him. But Joseph never changed.

A variety of companies were always having wood cut somewhere on the

Pointe, and they paid good salaries. Unfortunately, Joseph drank most of his. Philomene had known years of black misery. In spite of this, she remained attached to her husband. Neighbors accused her of being too lenient toward him, but she just shrugged and developed a great pity for him, believing he had the worst of all diseases - a lack of will power. She strongly felt that the only way he could be cured was by developing in himself a sincere desire to cure. Until he had acquired this desire, she thought the only way to help him was by prayer.

It was now past midnight. She remembered it was March 19, the feast of St. Joseph. She has always had a special devotion towards this saint. He was her husband's namesake. She always invoked him in her sorrows and often felt her prayers were answered. She began to pray her rosary. In the darkness, she fingered her beads as she meditated on the mysteries of the Holy Family. This brought her peace and built up her hope.

A rowdy group of people emerged from the tavern. Each one warned the person nearest him to beware of the slippery porch steps covered with ice. Madame BRABANT appeared behind the crowd looking like an old witch with lamp in hand. She lowered her voice rather sweetly to say her "good-night" and "see-you-soon." Everyone loudly voiced a good-night in return.

Tipsy Joseph walked to the sleigh as best he could. He sat himself down more or less comfortably next to Philomene as he gave her some weak excuses: "Maybe I was too long. But this is our last stop." He barely had his hands on the reins when the horses took the trail for home - the Pointe. As they started on their way, he began an endless flow of talk. Maybe he didn't want his wife to say a word?

When they reached the corner of the DOIRON's, Philomene interested herself in the different shadows the night lights made on the houses they were passing. On her right were the homes of John MULLEN, Charles "the rat" MESSIER and the senior MESSIERs, Charles' parents. On her left was the home of Pierre DOIRON and his brother Ephrem. She listened to the gurgling water flowing from the pipeline Ephrem had installed in front of his door. It caught the water running down from the bubbling creek which was overflowing from the melting snow. Philomene noticed that Joseph was falling asleep. She gently awakened him from his stupor.

Although the sky was dark, the temperature was mild and the night was beautiful and clear. On each elevation in the road, the sleigh's runners could be heard grinding on the sand. Everything spoke of Spring.

After passing Joseph FORTIER's lot, they came to the English section: the GOODMANs, the WEBSTERs, the WESTMANs, the HARKs, and the GILBANKs. Philomene was feeling more at ease now that they were nearing

home. At the foot of the first hill they passed "Polyte" LAMOUREUX's home, and a little farther on the home of Joseph's brother, Louis LORTIER, came into view. Joseph realized where they were. He made an effort to slow down the horses. He didn't care to have Louis hear the sleigh pass by his house at so late an hour. But the horses did not care about such precautions and continued on their noisy way.

They had just begun to descend the Grand-Cote when the horses stopped short, their heads turned towards the open land. Philomene screamed for Joseph to wake up. He shook himself and realized the horses had stopped. They both thought that there must be something blocking the road to have made the horses stop so abruptly. Just then, they heard a strange howling. The horses answered with their own whinny. Joseph looked at Philomene and screamed: "It's a wolf!" Philomene thought it was a dog, but Joseph explained that if it were a dog the horses would not be so frightened. It instantly crossed her mind that surely there was enough misery at the Pointe without having a wolf at one's door. Joseph decided that it was not a dangerous wolf - just a wolf at large on the ice, or on the island of Travers. It's only a passing wolf, he thought, that would most likely never be heard from again. Joseph took command of the horses who had become very nervous. One could see that the prongs on their shoes were making grooves in the ice. Joseph took advantage of this to recall similar incidents that he had described many times before.

As a young man, he had left Saint-Anicet for the lumber camps of the Laurentides where he had often heard the wolves howl in the night. These kinds of stories did nothing to reassure Philomene. Confronted by this new danger, she did not feel at ease with a half drunken man. She felt better when they came into sight of the light shining from the window in their home.

She was stiff with fatigue and descended from the sleigh with difficulty. How happy she was to return to the house where she would feel safe, even though it was a place where she had suffered plenty of misery! She turned up the wick of the lamp and made the least noise possible so as not to awaken the children. She wondered why Joseph was taking so long to come in.

As Joseph left the stable, he heard deafening rumbling noises that filled the air. They came from the breaking up of the ice. Leaning against the barn door, he let himself be absorbed by them. Every year since living at the Pointe, he had witnessed this sign of Spring. He was so occupied with his feelings that he did not see nor hear an animal who was practically upon him. The apparition of it was so quick, so quiet, it was just like the flight of an owl. The animal seemed not to touch the ground as it fled speedily away. Joseph's first thought was of the wolf, and that the breaking up of the ice had forced him onto the open land. The shadows and his imagination, excited by liquor, gave the animal an unnatural size. Joseph was thoroughly confused. When he entered the house, Philomene

was shocked at his appearance.

"What's the matter with you?" she asked. "You're as pale as death! What happened to you? Why did it take you so long to come in?"

"I was listening to the breaking up of the ice."

"That's no reason for you to look the way you do."

"That's right. There is something else. You know the wolf we heard on our way home? I have not only seen him, but he has just passed by our door."

"Disaster! Here we are helpless with a wolf surrounding our home," she cried.

"Don't worry. A starving wolf is too clever to hang around a house as poor as ours. From the speed at which he was running, he should be far from here by now."

Joseph slept poorly that night. Pursued in his dreams by a horrible looking wolf, he often awoke perspiring. He arose at the break of day nervous and tired. He now attributed the events of the past night to imagination. To reassure himself, he went outside. There on the path between the barn and the house, were the footprints, now enlarged by the melting snow. It was true. He had seen a wolf. He ate very little for breakfast. He announced that he wanted to go up the hill. Philomene knew very well that meant he wanted to go talk to his brother. She begged him to wait until the next day. She feared that he would not be well received. His brother was very much against drinking. Her advice went unheeded. Off he went.

Louis, a lumberjack too, was a very different sort of man than Joseph. He had received a certain amount of education in the Saint-Arnicet school. His life was his family. He lived a rather retired life, abstained from alcohol, and tried to better himself by reading. Joseph greatly admired him and readily sought his advice. In this way Louis had acquired quite an influence over his older brother even though he had not been able to cure him of his drinking problem. However, he continually reproached him. Joseph did not always humbly accept these reprimands, but not being a grudge carrier they always ended up friends. On entering the house, he realized Philomene had been right, he found his brother unsociable. He opened the subject: "There's a wolf on the land."

Louis looked at him unbelievably. Joseph continued: "I heard him howl and I saw him last night."

"I know you went into town yesterday," Louis said.

"So you don't think I saw and heard anything?"

"On the contrary. I think you must have heard and seen too much."

"I admit I had a few drinks."

"Liquor can play some mean tricks. You ought to know."

"Come down the hill with me; I'll show you the footprints."

"Joseph, if you visited the churches more often and the taverns less often you would not be seeing wolves."

Joseph became angry at this kind of talk. He left, and descended the Grand-Cote. On the way home, he stopped at Antoine MOREAU's who was called Big Feet MOREAU. He was sure Antoine would believe him. He was a good neighbor with whom Joseph had often enjoyed a few drinks. Antoine was surprised to hear Joseph talk about a wolf instead of drinking. With great enthusiasm Joseph showed him the footprints. Antoine showed more disbelief than interest which mortified Joseph more than his brother's disbelief had. No one would believe him, not even Antoine. This was the last straw! He turned on Antoine: "No wonder people call you Big Feet MOREAU. Your feet are larger than your brains."

Cursing under his breath, Joseph arrived home. Unhappy with himself and everybody else, he sat by the window smoking heavily. Drowned in smoke and staring into space, he mentally followed the trail of the wolf who had so upset him. He could see him prowling around the beautiful Saint-Croix farms, destroying everything in his path. He said to himself. "Why am I making so much fuss over this experience? I'm wearing myself out trying to convince people that there's a wolf out there when I know very well that the wolf can announce himself better than I can. Just wait, his destructions will speak louder than anything I can say. I can imagine Louis' surprise - he who accused me of seeing imaginary things. And that big fool, Antoine, who acted so unbelievably, he'll believe. He who laughs last laughs best." Joseph felt better after entertaining these thoughts. He took out his jug and helped himself to a big swig.

The Slaughter

At different intervals during the night, Colbert TESSIER heard loud

howls that sounded unreal to him. He sleepily told himself there must be something strange going on; however, in the morning he had forgotten about it. When he went out to take care of his chores, he felt that something was amiss. Always, when he walked towards the sheepshed, his ewes could be heard making a chorus of welcoming bleatings for him. This morning, he didn't hear a sound. He advanced slowly and looked into the enclosure. Horrors! What a devastating sight! All his sheep were dead, lying slaughtered on the ground, soaked in their own blood - all forty of them!

Colbert was stunned. He stood leaning against one of the shed posts as he kept senselessly repeating: "Can this be possible?" Just then, he saw Philias BEAUPRE, his brother-in-law and neighbor, coming towards him by way of the field. He hailed him. As soon as he got near enough, he showed him the dead animals. Philias was horrified. He sadly remarked that it was even more pitiful because the ewes had been so near to their time to give birth.

They noticed footprints just outside the sheepshed. They examined them and judged them to belong to huge dogs. Colbert hesitated to agree to this conclusion, because he remembered that he had heard the barking of young dogs during the previous night. Philias explained that hunting dogs had gruff, coarse voices when they were far from their prey, but that hunting dogs became quieter and their voices high and clear as they approached it. And, furthermore, that dogs who devour sheep know how to disguise their voices. Colbert was still doubtful. He didn't know of any dogs who could leave such formidable footprints as these. But Philias said he did: two dogs big and ferocious enough to destroy forty sheep in one night. They belonged to Francois LABATTE. With this knowledge, Colbert decided he'd go over to the Baie-du-Tonnerre to see LABATTE, and asked Philias to go along. Philias agreed to go but thought they should measure the footprints first. This would give them proof that could come in handy.

Francois LABATTE was the grandson of the first settler of Saint-Croix. He had inherited a lot at the bottom south-west of the Baie-du-Tonnerre; from his grandmother, an Indian, he had inherited a wild independence. He lived by fishing. Water was home to him, and he didn't hide his disdain for agriculture. In his eyes farmers were an inferior people, slaves of the soil. In the winter, he traveled around and fished with the help of two enormous dogs. He put on the airs of a lord in his little, round-log cabin built on the shoreline of the bay.

Francois sat on the stoop in front of his door facing the bay, which was still covered with ice. He was day dreaming about the warm days when he had traveled over the bay with the breeze. His attention was alerted by the sudden barking of the dogs who were resting nearby. He spied Colbert and Philias coming along the path. Surprised, he wondered what they would want, especially

Colbert who was carrying his rifle.

"We've come, LABATTE, to find out if your dogs have any wool between their teeth!" Colbert shouted.

"If you are looking for dogs who have devoured your sheep, you've come to the wrong place," answered Francois in the same tone of voice.

"Last night," explained Philias, "Colbert's sheep were strangled. We suspect your dogs."

"How dare you accuse my dogs? They were tied up all night," protested Francois.

"That's what you say."

"Do you take me for a liar?"

"Fisherman or liar, they're all the same."

Francois rose threateningly: "You! Farmers who wade around all day in mud and manure dare to insult me in my own home?"

Philias tried to quiet him: "Francois, come off your high horse. We have reason to suspect your dogs. We came to find out if they're guilty."

"How are you going to prove anything; you won't even accept my word?"

"The proof must come from the dogs themselves," Philias answered.

"Make them walk on the snow so we can examine their footprints," Colbert commanded.

"Just a minute," screamed Francois, "nobody gives me orders in my own house."

Very determinately, Colbert walked towards the dogs as he said: "Say what you want, your dogs shall die."

At this, the dogs began to growl as if they had understood the discussion.

From inside the log cabin, Francois' wife, Odina, had heard everything. She decided to intervene. "Why don't you do what they are asking, Francois? You know the dogs were tied up so they cannot be found guilty. How terrible it would be to see these men kill our innocent dogs!"

Cursing and gesticulating, Francois stood behind Colbert: "How can you think of killing my innocent dogs? They never even left these grounds all night!"

In spite of his arguments, Francois had to give in. Colbert and Philias, their tapes in hand, measured the fresh footprints from every angle. They found some differences, but decided they weren't significant. They were extra large, that was sufficient proof. Then and there, it was decided that the dogs were guilty and their fate determined. To no avail did Francois lament to all the Saints and curse these two self appointed judges. Colbert shot the two animals. Francois was stunned. His wife and children were in tears. The two judges quickly left the scene. From his doorstep, Francois screamed at them.

"Dog murderers! There's a law against killers like you. You will find out that I, Francois LABATTE, am as worthy a man as any farmer in Sainte-Croix. Jail is too good for heartless people like you who have taken away the bread from the mouths of my children. Remember well that this crime will not remain unpunished. You will pay for the death of my dogs!"

Colbert and Philias had taken a long detour on their way home. They profited of the trip to examine some of the trees in the wooded areas. Every now and again, they noticed footprints that looked very much like those they had measured in the yard by the sheepshed. Each time Philias murmured sneeringly: "Look what we are seeing, and Francois swore that his dogs had not gone out last night."

They arrived at the seventh grant section. Here they went up the hill on the capstan side to stop at Theophile BRUNELLE's, their father-in-law. Of course, after greetings, their conversation turned to the subject of Colbert's sheep. Just when Philias was going to tell about what had happened to the dogs, Theophile said: "Don't blame LABATTE's dogs for the massacre."

"Don't blame the dogs!" Colbert screamed.

"I, too, thought the dogs were guilty, but now I think otherwise."

"But I heard them barking during the night!" said Colbert still screaming.

"And we saw their footprints," added Philias.

"This morning," Theophile said, "when I was coming down the hill by the big water source, I saw an animal which I first thought was a dog, but on closer examination I realized it was not. I had never seen a wolf, but everything

indicated that this was one. You know very well, a wolf in the vicinity will be just too bad for our sheep."

"So you believe it was this animal that strangled my sheep?" This Colbert asked in a much subdued voice and looking very disturbed.

Theophile nodded and added: "As far as I'm concerned, the dogs are not guilty."

This was an embarrassing situation for Colbert and Phileas who believed they had played an excellent drama as judges of the dogs. At this turn of things, the conversation lost its favor.

"Don't take the misfortune of your sheep too much to heart, Colbert. This kind of thing can happen to anyone," Theophile said as he patted his son-in-law on the back in a fatherly fashion.

After supper, the two visitors did not delay long in leaving their father-in-law's house. Their feelings of guilt gave them reason enough to leave early. On arriving in front of Phileas' home, they stopped. They were still discussing the events of the day. Suddenly, in the silence of the night, they heard a long drawn out cry that came from far off - probably from the hills east of Frank ROBITAILLE's farm. Colbert recognized the cry. It sounded like a sneering challenge. So much so that Colbert said to Phileas: "Listen to the wolf laughing at us."

"For once Francois was telling the truth," was all Phileas had to say.

"Unfortunately, it didn't do him any good," Colbert added sadly.

The Hound of Lafontaine

The news about the wolf traveled swiftly. From the Pointe-Methodiste, to the Baie des Saults, to the Pointe des Cedres to Randolph, it became the main subject of conversation. By his howling and vicious deeds, one could guess that the wolf did his best to get himself talked about.

A new activity was born: The people listened for his cries at night, then in the morning looked for what mischief or damage he had done. Never were events more played upon by popular imagination. There were several events in the past that had affected the people very much. There was the murder of Pierre DESJARDINS dit LEBLANC, the disappearance of Onesime LAMOUREUX, a young child lost in the woods and never found, and many others. These events had been individually oriented while the wolf's activities were involving the en-

tire population of Lafontaine. As soon as the people heard of the massacre of Colbert TESSIER's sheep and the death of Francois LABATTE's dogs, they realized that anyone of them could be the next victim. Within a short time all the people came together and formed an army of sorts. War was declared against the enemy!

The wolf seemed to disregard this united effort to destroy him. He let everyone know he had decided to remain in Saint-Croix, and that there wasn't anything that could be done to make him change his decision. He did not perform his destructive work in a clandestine or lazy manner. He formally gave warning of each of his horrible performances with his loud, mournful howlings heard rolling over the distant hills in the darkness of the night. It was a mystery how he knew which farm had the weakest defense and attacked it. More than once, he faked a raid in one location to distract the hunters while he performed his killings elsewhere undisturbed.

The people worked together to fight the wolf. The wolf had his allies too; the dogs. They accepted the wolf as one of them. Frequently associating with him, they became as wolves themselves. Some of them answered his cries and tried to imitate them. They succeeded so well that it was believed for some time that the outlying countryside was surrounded by a pack of wolves. The dogs, with or without the wolf, began to commit all sorts of crimes. They ran in a pack at night pursuing cattle in the pastures. These frightened, bellowing beasts sought refuge in the barns. The men used their guns on the pack, but constantly felled their own dogs while the wolf escaped. It was evident that the dogs did not have the fine instincts of their cousin wolf. They let themselves be dominated by passion, forgetting the dangers and becoming the easy victims of the hunters. The wolf, on the contrary, never lost his head. Even during the longest and liveliest chases, he knew when to run and when to stop. Whenever he wanted to, he seemed to disappear, leaving his hunters bewildered. Because of these shootings, the dog population was rapidly diminishing.

The situation got so bad that people feared leaving their homes without being armed. Even by day, strollers, as well as laborers carried their guns strapped to their backs. The wolf seemed to be gifted with some mysterious sense that let him know who was armed and who was not. He kept his distance from those who were, but nonchalantly approached those who weren't. This turned out to be a trying time for the sharpshooters. Many a time they had to put up with teasing: "Were you aiming at the wolf or were you just wanting to scare him?" Their reputation as sharpshooters underwent a total eclipse.

Not knowing which way to turn, it was suggested that hunters from the Ile-aux-Chrétiens be invited to try their luck. It seemed like a good idea. They said among themselves: "It takes an Indian to have the know-how to destroy a

wolf."

About twenty Indians answered the invitation. It was thought that the destruction of the wolf would be announced in no time. Alas, the wolf remained very much alive and as aggressive as ever. In fact, he seemed to enjoy ruining the Indians' best techniques. They acknowledged their defeat and returned to their reservation leaving with the excuse: "We cannot kill a phantom wolf."

By his daring, his great appetite, his actions, his horrible slaughterings, the wolf had created, and was maintaining, a reign of terror. This mystery king was impossible to capture. Many were convinced that he was possessed. Christophe BRUNELLE was one of the first to believe this theory and to proclaim it. One day he loudly declared this theory to a group assembled in Majoric BEAUDOIN's store. "I, myself, am sure that this animal is possessed."

"That's what is being said," admitted Israel DESROCHES.

"There is so much that cannot be explained," added Theodule DUQUETTE.

"But that's not a reason to blame the devil," Majoric reasoned. Our people are too anxious to blame him for all our miseries. Before we talk about diabolic possession, we ought to find out why the devil took possession of the wolf."

"I know why," said Christophe. "It happened on the Isle of Travers that the devil took possession of him. Everybody knows the wolf was crossing over the ice from Moskas. On his way he stopped off on the Isle of Travers. Joseph LORTIER will agree that he heard him howl from that direction. This island is like no other. The Indians thought of it as the burial place of a mean giant. The English name, Giant's Tomb, tells us this. The inhabitants of Ionatiria, an Indian village near the island, never dared to look to the north out of fear of facing the island. The greatest punishment a parent could impose on his child was to make him turn around and face the island. It wasn't for nothing that the fishermen gave the island the name of Travers."

"I always thought it was named Travers," Theodule remarked, "because it served as a landmark on their fishing trips. Rowing along the shores of the Bay of Georgienne, they directed their boats towards the island when they could see it through the entrance of the Baie-du-Tonnerre; therefore, Travers means through or between."

"As I see it," said Christophe, "that definition covers another that is more significant. The Isle of Travers is in the wrong place, it hinders, it's crooked, it's an obstacle, it's a misfit, it's superfluous, it's . . . an isle of adversity. Our

ancestors never stopped on it unless some storm forced them to do so. I've been on it. Each time I was terribly ill at ease. I had been told no animals live there. That is true. I never found a trace of any kind. There must be some evil spirit on it. The Indians said it was the giant; I say it was the devil. That island is his domain. Any voyager who stops on it risks falling under his infernal power. That's what has happened to the wolf. The devil gave him the power to dodge the hunters' bullets while at the same time giving him the strength and the cunning needed to do all the damage to us that is possible."

"What a story!" exclaimed Majoric. "You've got an imagination, Christophe."

"I knew very well that you wouldn't believe this. Anyway, I wonder if you believe in anything."

"You may be sure, I do not believe this story."

In the eyes of the people who were suffering from the wolf's activities, the important thing was not the truth, but that an acceptable explanation of the past events could be given. One could accept a few inexplicable deeds from a possessed animal.

In spite of Majoric BEAUDOIN's unbelieving smile, the story took root among the people. It answered too many questions not to be taken seriously. From this day on, everyone talked about the wolf as being possessed.

The Children's Friend

In spite of all that was thought of or said of the wolf, no one could accuse him of having attacked any person. This could not be said of many a dog. Some persons reported that when they met the wolf in their path, he politely drew aside to let them pass. He knew how to keep his place. But, more than this, he loved children. He sometimes played with them like a puppy. The horrified parents were not always able to convince their children that the nice dog they had played with was the bad wolf. The following episode was enacted in several homes:

The mother to her children returning from school: "You are very late!"

A child: "We had fun playing with a dog at the lower end of the field."

The mother: "A dog?"

A child: "Yes, a nice dog."

Another child: "And so gentle."

The mother: "What color was he?"

A child: "Dark gray on his back, pale on his belly."

Another child: "With a long tail."

Another child: "And pointed ears as soft as velvet."

Another child: "And a long snout."

Another child: "And big white teeth."

The mother: "Holy Mary, pray for us! What you saw and played with was not a dog. It was the wolf! Do you understand? The wolf!"

All the children: "No, it couldn't be! The wolf would have eaten us."

The mother: "You touched him; you petted him. You even saw his opened mouth. The shivers go through me just thinking of these actions. Your guardian angels and Ste. Germaine protected you. You must thank them."

Parents were suspicious of some sort of conniving between the wolf and their children. They lived hours of anguish with thoughts of their children being strangled. Naturally, the children introduced the wolf into their games. At any moment one could hear them cry out to the wolf. It was difficult to tell whether they were serious or just pretending.

Fear of the wolf often made parents keep their children home from school. Attendance was especially poor by children who lived far out from the village. Those who went by way of crossing the fields only did so in groups. Only the children in the village attended regularly. The Sisters, while respecting the decisions of the parents, insisted that spiritual assistance was the only protection needed for everyone. This caused a great increase in the devotion to Ste. Germaine by the entire parish. Everyone knew by memory the wonderful legendary deeds of this great saint. She was invoked on every occasion. The children sung her praises in hymns as they went to and from school.

One September morning, little two year old Thomas decided he wanted to go to school as did his sister and brothers. Barefoot and holding his too big straw hat in hand, he tried to follow behind them. When he arrived at the knoll of Roches, he climbed the fence gate to look around. He had never gone so far away from home alone. He was enchanted with the scenery. What he saw in front of

him was a picturesque lineup of buildings stretched out along section sixteen up to the village. They were dominated by the church steeple. On the west, he saw the fields that stretched out way beyond his eyesight: some green, some brown. On the east side was the Bayer swamp. He looked all around for a long time, then, forgetting all about school, he left the path he was following, crossed the plowed field and entered the woods.

At noon, when Thomas' father returned from the fields, his wife told him she hadn't seen Thomas since breakfast. She had called him several times but had gotten no answer. She remembered that he had talked about school the night before, but she hadn't paid much attention. She hoped that he had not tried to follow the other children. On examining the path the older children had taken, he found footprints showing that was just what he had done. He followed the footprints up to the knoll. From there on, he found no more evidence to lead him on. He looked alongside the fence where he could have fallen asleep. He saw nothing. Just when he was about to give up his search, he saw Thomas' footprints in the plowed field. They turned towards the woods. This meant the swamp. Now he was really worried. He realized he must go for help immediately. If the child was lost in the swamp, it was useless to continue his search alone.

The news that Thomas was lost spread rapidly. Groups of men came to help. One group discovered the child's footprints in a ditch, and, next to them the footprints of the wolf! Everyone wondered now if the child would be found alive. Three of the men decided to follow the nearby brook downstream. The Hark brook divided the woods down the center. They kept to this side of the water, hoping that he had not crossed it. They soon found more footprints, both the child's and the wolf's. The footprints stopped at the edge of the water, but none could be seen on the opposite shore. Farther on, they found Thomas' hat. Had the child fallen into the brook and drowned? His body could not be seen in the clear, shallow water. Ambroise LABATTE suggested that the search on the other side of the stream be continued. Suddenly Israel LEBLANC screamed: "Come here, I've found more of the wolf's footprints."

"But they are descending into the water," remarked Moise CHEVRETTE.

"They look more like they are coming away from the water than going into it. They are pointing backwards as if the wolf were dragging something from the water," said Israel, as he continued his examination.

"Perhaps the child did fall into the water," answered Israel.

"So, you think the wolf must have saved the child?" Ambroise asked.

"That's it," affirmed Israel.

"This speaks of the impossible," Moise exclaimed.

"What is important at the moment is to find out if the little lad crossed the brook," added Israel. "Let's call the other men."

They called all the other groups of men, and began an organized search in the south-east part of the swamp. This part of the swamp was a real jungle. The soil was marshland covered with disconcerting weeds. The men took to their task with enthusiasm. Shadows were beginning to fall when Israel LEBLANC found the boy sleeping in the moss. He took him in his arms and hurriedly found the path of return.

Thomas was surprised to see so many people gathered at his home. He wondered why everyone was looking at him and talking about him. When his mother tearfully gathered him up with hugs and kisses, he understood that his escapade had been a cause of anguish for everyone.

Clement, his younger brother, stared at him as if he were a stranger, an adventurer just returned home from some great voyage. In truth, Thomas had changed in appearance: his whole body was swollen with fatigue and mosquito bites. He felt that everybody and everything was different too: the house, his parents, his brothers, his sister. It seemed as if he had been away for a long time.

Until now the family had been satisfied speaking to him only of ordinary things. Suddenly, Gilbert asked him: "Did you see a big dog in the swamp?" Thomas seriously nodded his head. The children all laughed. Their mother interrupted: "Be quiet. That's not a question to ask him. In the condition Thomas is in, he would answer yes to anything." She quickly took him upstairs. She had just put him to bed when she heard the wolf's cry from the knoll. She said to herself: "My child was found just in time. Heaven be praised! What would have happened to him in the woods with the wolf running loose!"

Lovers' Terror

Social life in Sainte-Croix was drastically diminished because of the ever hovering shadow of the terrifying wolf. Activities were greatly restrained. This especially affected the young people, particularly the girls. Marriages were becoming so rare that the priests felt obliged to speak of this situation from the pulpit. No young man was ready to expose his life for the sake of some young woman who probably didn't even care for his attentions. Courting was only done on Sunday afternoons. There was surely something missing in this kind of court-

ing - no beautiful evenings spent under the sky's golden moon and bright stars. Could love be expected to blossom under such conditions? Many a lovesick girl spent long evenings dreaming of her prince charming, and praying that God would free the country of this horrible animal who was the cause of her misery.

There were a few young men, however, whose hearts were touched enough to gamble with the danger. Wolf or no wolf, they dated their sweethearts regularly. Sometimes they profited of the situation to tell fantastic stories involving themselves and the wolf. It was a way of winning admiration from a favorite girl. The girls reveled in these stories which made them look upon their boy-friends as brave heroes. Their hearts would beat with love and excitement on listening to these stories which were often exaggerated. The more ardent the lover, the more fantastic the story. The girls interpreted these acts of valor as signs of love for them. They never ceased to repeat the stories and use them for their own advantage. The boys who did not have any stories to tell were humiliated by the digs they got concerning their lack of bravery. These same fellows exposed themselves to dangers beyond their capacity just to prove they weren't cowards. If there had been only the wolf to contend with! But, no, there were the parents as well. They were couples who had forgotten their happy courting days to the point of showing a teasing, pitiless attitude toward problems. Their greatest pleasure was hindering the courtships with ingenious practical jokes that always included the wolf. They were more often considered distressing than humorous.

The story was told of one young man returning from a date through the woods on a very dark night. Suddenly he heard a wolf cry in front of him. He quickly turned around to retrace his steps, but as soon as he turned, he heard the cry again. He thought he must be surrounded by wolves and in danger for his life. He lost his head and ran wildly through the woods. He spent a good part of the night in the woods terrified. Covered with mud, wet from head to toe, and his clothes in shambles, he finally arrived home more dead than alive.

This kind of experience could not help but cool off a love affair, if it didn't cause a heart attack. Some girls deplored the presence of a wolf in their midst, but some knew how to use him to their advantage. When one of them wanted to be rid of a certain suitor, she would tell him not to expose himself to any danger involving the wolf for her. A show of this kind of worry produced the desired effect. The young man would take the hint and the courtship was ended.

One afternoon, Moise CHEVRETTE and Adolphe, his son, stopped in to see Simon DESROCHER, the blacksmith. Simon greeted Moise, but ignored the son who was courting his daughter, Hermine. Adolphe had inherited his blue eyes, blond hair and light complexion from his mother, Helen LANGDON. A bright boy and a good conversationalist, he was adored by all the young girls. Unfortunately, he enjoyed drinking, but worse than that, especially these days, he

was a scaredy cat who was afraid of his shadow. Simon was convinced that he was not suitable for his beautiful daughter, Hermine. Adolphe was not discouraged. He was determined, even if he couldn't win over his future father-in-law, to at least change his attitude toward him. Anyone who knew the blacksmith, knew this was a difficult task. Adolphe never lost an opportunity to render him a service in spite of the unflattering remarks he received. Simon could feel himself giving in to the charm of this young man. How could one resist such a devoted person? Besides, his opposition was met by an insurmountable obstacle. Hermine adored Adolphe and Adolphe knew it. His assurance showed it.

While his father was exchanging conversation with Simon, Adolphe stepped over to the house which was next to the blacksmith shop. Coaxed by Hermine, he accepted a supper invitation. Simon was quite surprised to find Adolphe there when he entered the house. "Adolphe, I thought you had left with your father," he said.

Hermine was expecting this sort of remark, so she was prepared for it. "It's been such a long time, papa, since we have visited with Adolphe, I thought it would be nice to have him stay for supper."

"You forgot about the dark night, and, prowling through the woods, the hungry wolf!"

"But, papa, Adolphe is not afraid of the wolf"

"Ha! He's not afraid of the wolf!" exclaimed Simon. "That's what he says, but that is not what is said about him."

Adolphe defended himself: "In my opinion, the wolf is not so dangerous as people are saying he is."

"What! Scarecrow that you are, you dare to speak like that!"

"Mr. DESROCHERS, you know very well that the wolf has never harmed a single person."

"And, I suppose, you are going to prove this by a personal experience," Simon retorted sarcastically.

"I don't run after the wolf, but neither do I run from him."

Simon was thinking of a plan. He believed this was the perfect time to give Adolphe the scare of a lifetime. Sure, his plan wouldn't kill him, but it would at least cure him of his attachment to Hermine. There was only one person who

could carry out the plan perfectly: his son, Jean.

After supper, one could hear the wolf's cries coming from the direction Adolphe would be taking to go home. This favored Simon's plan. He couldn't keep from teasing Adolphe. "Adolphe, do you hear the wolf? He's waiting for you tonight." Everybody laughed, Adolphe as much as anyone, looking as if he weren't interested in the wolf's activities.

Now Simon turned to his son and said, "Come out with me, I need you in the blacksmith shop." Adolphe noticed them leaving together. He was observant enough to guess that something was going on - something, most likely, concerning himself. His suspicious thoughts increased when he saw Simon return alone.

During this time, Jean had run down to the brook where the bridge crossed over. There was a group of trees near the beginning of the bridge that made a good hiding place for him. There he waited. Good practical jokes were his thing. He knew how to prepare them well, and they were almost always successful. Tonight he was playing the role of the wolf. He would play the role well, perhaps even surpass the real wolf. Simon knew his son. He believed everything would go well and just as he wanted.

Adolphe prolonged his visit later than had been expected. When he finally got up to leave, Simon opened the door for him as he said: "Good-night, Adolphe, beware of the wolf! He should be hungry tonight after being forced to wait so long."

"Don't worry, Mr. DESROCHERS, I've had a wonderful evening, that's all that matters at the moment."

"Good! Let's hope it will end as happily."

"I'll return soon to give you a report on it. Good night."

Hermine wasn't pleased with this kind of talk. "Papa, you never have a nice word to say to Adolphe."

"He doesn't deserve any."

"Nevertheless, he showed courage by leaving in the dark of the night. With you always trying to frighten him, I wonder if he will ever come here again."

"Hum! He can count himself lucky if he arrives home alive."

This young girl had confidence: "Adolphe will find a way to conquer."

From his hiding place, Jean saw Adolphe leave the house. He was ready to make him pay dearly for the long wait he had endured. What a pleasure it would be to pounce on his prey! Patience, he's coming. But Adolphe did not come. His ears tendered towards the slightest sound and his eyes searching in the darkness, Jean came out of his hiding and slowly walked up the path. No one in sight! Could he possibly have missed his chance? Finally, he entered the house.

Simon was surprised to see him. "You've already returned? I thought you were going to follow him."

"Don't mention it. He must have guessed something was going on. He didn't even come down the path."

"But where did he go?"

"Don't ask me."

"I'm beginning to understand why he talked with so much assurance during supper. The wolf didn't affect him. It looks like he went over to the BOUCHERS to hide."

"I doubt it, I was listening so attentively I know I would have heard him had he crossed the path."

"You don't know Adolphe, no one is lighter on his feet than he is, especially when he is frightened."

The father sounded reasonable. But how could a simple joke get so mixed up? Disgusted because such a simpleton as Adolphe had slid out of his hands, he went to bed. He didn't sleep. Suddenly, he got up. He had figured out where Adolphe had hidden himself.

He went down the stairs noiselessly. He tried to open the blacksmith shop door; it was locked from the inside. Strange he hadn't thought of this last night. To successfully play wolf, he needed darkness. Too bad daylight was already beginning to appear. Time was passing. He shook the door violently. All he got was a mocking howl from the inside. Jean was furious. He went all around the building trying all windows and doors. What a waste of time that was.

Adolphe had rolled himself in a warm horse blanket and was quietly waiting for daylight. When the sun appeared, he left by the front door while Jean was at one of the side doors. When he got to the path leading home, he turned to face his enemy and said in a loud voice: "Do you believe, Jean, that the wolf is still down by the brook waiting for me?"

Jean wondered how he had figured out the plan. Fiddlesticks! He felt like following him in broad daylight! He knew, however, that Adolphe was a champion runner, so he rejected the thought.

Hermine heard the voice of her beloved. From her window, she smiled at him. Adolphe blew her a kiss. Everything had worked out to his advantage. Hermine was won forever. The events of the night had strongly endeared him to her. Now all he had to do was ask for her hand in marriage.

Proserpine, The Mare

The wolf had taken possession of Lafontaine. His activities had filled everyone with terror. He haunted the people like some kind of evil spirit. He was an ever present cloud. He was being blamed for every evil: deaths, accidents, illnesses, losses, disputes, etc. If a chicken disappeared from the farmyard, the wolf had snatched it up, if a horse had bit soreness, the wolf had frightened it, if a calf died in the pasture, the wolf had strangled it. In short, the wolf was the cause of every unfortunate event.

The last days of November were exceptionally beautiful. However the farmers were seeing signs of an oncoming storm. The distant lake was stirring. Louis BRUNELLE had announced that there would be lots of wind and snow. The farm animals lifted their heads and sniffed the wind from the west. Not one of them left the barnyard.

After dinner, the sky was covered with large dark clouds. The wind rose and suddenly a white "powder" spread over the land. One couldn't see beyond three feet. Louis hurried to get the animals into the barn. When he went to see to the settling of the horses in their stalls, he noticed that the mare, Proserpine, was missing. He couldn't believe that she had stayed outside in such weather. He toured the haystack and the granary. No Proserpine could be seen. He called her, but his voice was lost in the loud rumbling of the storm. As soon as his sons came home from the woods, he sent them around the buildings. Nothing. She was a gentle mare, perhaps she had taken to the road. Maybe the neighbors could give some information. Louis CHEVRETTE, the neighbor across the way, hadn't seen anything. Neither had uncle Eugene who lived on the west side, nor William LANGDON on the east side, nor any of the others who lived farther away.

Worried, Louis slept poorly that night. Several times he heard the wolf and the farm dog carrying on outside the house. The howling of the one and the barking of the other, joined with the howling of the wind, created a real nightmare. He rose early and went to the barn. With lantern in hand, he paused at Proserpine's empty stall, and tried to figure out what had happened to her.

After breakfast, a search was taken on. Enormous snow banks had formed along the wooden fences. The search was thorough. The farm was covered, as well as the wooded areas and all the countryside. No Proserpine was to be found. At supper time, Louis was exhausted from walking through the heavy snow all day. He became impatient, and lamented, "Surely a horse cannot fly away like a bird!"

The next day was Sunday, which meant a trip to church. Philippine, who was hitched up with Prince, made a mismatch in temperament as well as in color. Louis was not known as a proud man, but pairing up such a team made him feel disgraced. It also flaunted the absence of the mare. This made good conversation among the parishioners grouped in front of the church. Louis never did much chattering himself, but he liked to listen to the small talk circulating among his friends. Today, he listened distractedly. Instinctively he also listened in on the conversations of others, in hope of hearing something related to his mare that could be of some help to him. He soon realized that people were taking his loss lightly. They thought more of finding humor in his loss than trying to find ways to help him.

For some of the people, this was just one more incident to add to the wolf's collection of misdemeanors. It was simple: The wolf had killed and eaten the horse. In fact, the wolf's actions of late seemed to confirm this decision. He rarely missed a night now of howling at the edge of the ravine. And more, the evening funsters, passing by the house, never failed to join together to call out: "Wolf! Wolf!" They composed ditties about the wolf and the mare, and then sung them at the top of their voices. This conduct irritated Louis. But what could he do? Endure patiently? In the end he realized there was a good side to it all. These foolish displays of teasing could only mean that Proserpine was still alive. She was the victim of a ridiculous farce that some jokesters were taking pleasure in prolonging.

Time was passing, and with it the hope that Proserpine would ever be found. Towards the end of winter, Louis' son, Prosper, was playing outside with the dog, Carlo. He jumped up suddenly and ran into the house to tell his father. "I just heard Proserpine neigh." His father exclaimed: "What are you saying? You heard Proserpine neigh?"

"Yes, near the ravine."

"Be careful, *Ti-Per*, don't start hearing imaginary things."

"But it's true, I really hear her. Right out of the blue!"

"Return to your play. You know very well, you only heard the horses from the stable."

"No, papa! It was Proserpine. Carlo knew it was Proserpine, too. Every time we heard her, he barked."

This detail struck Louis. He knew that Carlo and the mare were good friends. Whenever Carlo was sent to round up the horses, he was careful not to nip her heels, although he pretended he was doing so. During chore time, Proserpine had sometimes been seen lowering her head over the side of her stall, so Carlo could touch her soft velvety nose with his cold one. When Proserpine was hitched up, the dog had gotten into the habit of running in front of her. His canine happiness was at its highest at this time. His joyous barking as he ran along proved this.

Prosper's mother and his brother, Christophe, showed great interest in what he had to say. It was evident that they, too, wanted to say something. The mother could hold back no longer: "Don't be surprised at what Ti-Per is telling you, Louis. I believe him."

"But Jeanne! What possesses you? Are you telling me that you heard the mare, too?"

"Yes! About ten days ago, I was hanging out the wash when I heard a neigh that came from Eugene's hill. It was Proserpine, I'm sure. It's true, as you well know, that she has her own way of neighing. I looked everywhere, but saw nothing."

"You heard Proserpine in broad daylight, but you saw nothing!"

The mother's story gave Christophe the courage to come forward with his story: "I've a confession to make."

"You, too, heard Proserpine?"

"Not only once, but twice."

"Naturally twice, You are the one who always sees and hears more than anyone else. If we continue, this story is really going to become interesting! Go ahead. Tell us what you have to say."

"More than a month ago, when I was stacking wood between the house and the barn, I heard Philippine send out a loud whinny. Her voice sounded as joyous as a cry of greeting between two old friends. I noticed that her whole body was strained towards the west. I was surprised. Just then, I heard a muffled whinny that seemed to be coming from far. I recognized it right away. It was Proserpine. It all seemed strange to me. Philippine answered each whinny, proving that what I heard was not an illusion. She recognized Proserpine's calls, too.

I watched attentively, thinking that she would be coming out from the other side of the supply cellar fence. Since she did not appear, I thought she must be at uncle Eugene's. That evening, at chore time, I went over there. There was no Proserpine."

"It's the same story," said the father. "Proserpine is heard, but never seen."

"About two weeks ago," continued Christophe, "I went to the stable early in the morning. I stopped on the way to turn up the wick in the lantern. All of a sudden I heard a whinny that seemed to come out of the earth. I was telling myself it was Proserpine, probably waiting at the barn door. I was positive that I was going to see her, so I was terribly disappointed when I didn't. Since then I don't feel quite at ease near the buildings."

Louis was worried. This state of affairs annoyed him. He wondered if the farm was haunted, and worried about his neighbors laughing at him should they hear these stories. Nevertheless, he was beginning to be convinced that his mare was still alive. What was troubling him most was the scary method the mare was using to announce herself.

At this time there was a man known as Jean DELORME at Penetanguishene. He had once been employed by the Hudson Bay Company, and he had traveled on all the rivers between Outaouais and the Rockies. He had served as an interpreter for many groups of people in this territory. According to him, he had succeeded in obtaining many secrets from the Indians that no other white man knew. He had retired in a small neighboring village. Here he passed his time telling of great adventures, as well as using his fortune telling talents with cards. He was very old but stood straight and tall like a young man. He looked like a patriarch, and acted like a prophet. The experience acquired in his journeys, his wit and his belief in certain acquired talents, gave him indisputable authority which assured him of a regular, good paying clientele. He was recommended to Louis to be consulted on the affair of the missing mare. Louis decided to visit him.

On seeing him, Jean said, "I know you are looking for something." He took out a deck of cards, and with a twist of the wrist, spread the cards out in the shape of a fan.

"I know you lost a horse." Louis was dumbfounded, not so much by what Jean said as by his quick, sure action, by his mysterious tone of voice, and the vague look in his eyes. It was true, he was in the presence of a mystic. He couldn't say anything, but only mumbles: "Yes, my mare, Proserpine."

Jean, too taken up by inspiration to listen, continued: "Your mare is still living. The wolf had nothing to do with her disappearance. No one is playing a trick on you. You will find her near your home." Then he spoke no more. He returned the cards into a pack, indicating an end to the seance. Louis was tempted to ask him some questions about Proserpine's actual hiding place, and when she would be seen. A certain shyness made him refrain. He felt all other questions would be out of order. There was nothing left to do but leave. He was going to offer the old man a tip, when the "prophet" said, "Thirty cents." An enormous amount in those days! But, with such a man, one couldn't bargain. Louis paid, and left.

Once out in the fresh air, he felt more at ease. Walking away from the town, he kept repeating to himself all that Jean DELORME had told him: "Your mare lives. The wolf was not involved. No one is playing a joke on you. You will find her." How strange, these words did not seem to convey the same sense that he had thought they did when he first heard them. More mystified than ever, he began to think that he should have followed his first idea, instead of trusting a card fortune teller. He realized he had foolishly lost thirty cents.

Towards the end of March, the temperature was very mild, Louis had opened the window before retiring. He wasn't sleeping well. In the silence of the night, he heard a whinny that he recognized. So it was true: Proserpine was alive. He raised himself up a bit to hear better, but now he could hear nothing, so he thought he must have been dreaming.

It was a tradition in the Louis BRUNELLE home to open the winter cellar on Holy Saturday. The work involved was reserved for the eldest son. After breakfast, Christophe went out to dig a trench in the snow from the house door to the cellar door. He got all the ice off the cellar door and opened it. He was stunned at what he saw. He backed up holding his shovel in front of him for defense. Not far from the door he saw Proserpine stretched out, thin and sad looking. With a bounce, Christophe jumped up on the border of the trench. Like a blast of wind, he entered the house screaming, "Come see! I've found Proserpine in the cellar!" Hastily everyone followed him. Proserpine hadn't moved. Like a prisoner, she could not believe she was going to be freed. She let herself be enveloped in the beautiful outdoor light of which she had been so deprived. She didn't seem to hear the remarks and exclamations being made about her. "But it is she! Is it possible? Can you imagine such a thing? It's unbelievable! Just think, she lived in here all winter!" But there was one question puzzling everyone. How did Proserpine get shut up in the cellar? Louis thought he had the authority to put things in order. "Proserpine must have looked for a shelter in the storm and found the cellar door open. She entered, the wind blew the door shut, and the snow covered it up.

"Papa," said Christophe, "You can understand now why we could hear

Proserpine but couldn't see her."

His mother added, "That is why the wolf and the dog made so much racket all around."

Finally, Louis advanced towards the mare as he called to her. She raised her head and greeted everyone with a weak whinny. Louis carefully grabbed her by the clump of hair between her ears and commanded her to rise and come out of the cellar. He led her out through the narrow door where she could be seen by all. So very happy to see her alive, everybody talked at once. "Poor animal," said the mother, "she had to live through the winter chewing on vegetables and apples!" Carlo was overjoyed. He jumped around and clearly barked his joy.

Louis brought her to the barn, the dog leading the way. She stopped at the entrance to announce her arrival with a happy whinny. All the animals answered: the horses with their whinny, the cows with their moos, the sheep with their bleats, and the sow comfortably installed on a bed of straw, joined the greeters with her friendliest grunt.

After this royal reception, Proserpine started chewing hay with her poor teeth so long irritated by the acid juice of the apples. While combing down the horse, Louis talked to himself. "What a story! Who could have guessed such a thing could have happened? Proserpine, you sure played a good one on us!"

As Louis walked back toward the house, he remembered that there was a man who had invited his neighbors and friends to celebrate with him when he had found one of his lost sheep. Why not celebrate Proserpine's return to the family? Entering the house, he said to his wife, "We've got to celebrate this big event tomorrow!"

She answered. "We certainly will; its Easter tomorrow!"

High Mass for a Pet

Theophile BRUNELLE had been a very lively child, and a restless noise-maker. He had lost an eye by carelessly getting too near his father's needle when he was sewing a pair of cowhide shoes. When a young man, he figured out that his share of land lay at the base of the seventeenth concession. Prosperity permitted him to replace his first humble home with another which the people looked upon as a sort of palace. His relatives, friends, and even strangers came from far and near to admire his beautiful home and take pleasure in his gracious hospitality.

His life was filled with great events and interesting projects, most of them successful. His daughter, Henriette, had joined the congregation of the Sisters of the Holy Cross. And now, Philippe, his first born son, announced his decision to enter the seminary. Theophile, with Emma, his wife, was overjoyed at this announcement. They both had fervently prayed that God would call one of their sons to the priesthood.

Philippe had heard about the wolf during his last year of studies. It was only during his vacations, however, that he learned how much everyone was being overpowered by the presence of this animal among them. He couldn't possibly be indifferent to their feelings. He asked himself what could be done to deliver the parish from this hypnotic scourge. He couldn't do much as this was the last day of his vacation. After dinner, Theophile invited him to go out with him on the patio. Philippe guessed that his father had a secret to share with him. His attention was first taken by the magnificent scenery that was before him. He looked at it for a long time. It would have been difficult to imagine a more breathtaking view: the great forest covering the hills, the white sand extending along the water's shore down to the base of the bay, the blue mountains, on the other side, disappearing at the end of the Bruce peninsula.

Theophile interrupted the reverie. "I have this spectacular view before my eyes every day. If I have had big ambitions during my life, it was because they were nourished by this beautiful land. Today, another project is taking hold of me. More and more often, I am asking myself why I am not going out to find and kill the wolf. A foolish idea is growing? No! The sharpshooters' failures are proof that God does not want to use their services for this purpose. What He wants is a one-eyed, awkward, inexperienced hunter like myself to go out there and do what is necessary. He wants it to be known that the destruction of the wolf depends on Him., with all the praise and glory to be given to Him alone. If I find the wolf and destroy him, I will have a High Mass sung in thanksgiving."

Theophile was so convinced that this was his mission, he stopped at Eugene's on his way to the train station with Philippe, to tell him about it. From here the news traveled quickly throughout the parish. It was well commented on by young and old. In the eyes of some, Theophile was just a pretentious bragger. Could anyone believe that a one-eyed man would be able to shoot down a wolf that had gotten away from the best hunters? By others, he was thought to have been overcome by visions of grandeur. It was being said that because his son was going to become a priest, he believed special honors were due him. Most, however, accepted things less seriously, saying that Theophile never changed; he was always the same - making generous promises that he would never need to keep.

Theophile let people talk. What he did know was that he was the only person who had turned to Holy Mass for help in this situation. To him, this was a sign that God had chosen him to destroy the wolf.

A One-Eyed Hero

One morning at the beginning of September, Theophile came down Cobestan hill and stopped at the river's source where he had first seen the wolf. Behold! There he was again, almost face to face with him! For a man who believed he was destined to kill a wolf, he was poorly prepared for an encounter. Disgusted with his neglectfulness, he turned and ran home as he prayed to all the saints to keep the wolf from leaving that location. He went directly to the wall in his home where the gun was hanging. He said to his wife, Emma, "The moment has come."

"What moment?" she asked, showing no excitement.

"To kill the wolf!" he answered as he loaded the gun. "He is waiting for me at the bottom of the hill."

"The wolf is waiting for you to come and kill him?" she asked doubtfully.

"That's right!"

"How do you know he isn't miles away by now?"

"Don't be so incredulous. Get your rosary out, please, and start praying it with the children. Pray with all your fervor. Understand? Otherwise I will lose this great opportunity."

He hurried out with gun in hand. He advanced, towards where he had left the wolf, with great caution. The wolf had not budged. The saints had heard the prayers. This was a good sign. When the animal fixed him with his angry eyes, he began to tremble violently. He became paralyzed with uncontrollable fear. His mind went blank. It was easy to believe the animal was possessed. Finally, Theophile shook himself into reality. He held out his gun, fingered it awkwardly, cocked it, and straightened it out. When he aimed it, he remembered he hadn't used a gun for years. His lack of skill could now cost him the chance of a lifetime. After again invoking all his favorite saints, he stiffened, shut his good eye, and pulled the trigger. The detonation and the recoil were so strong, he was knocked down. Believing that the wolf had jumped upon him, he got up like a flash. Stunned into immobility, his eye straining to see, his body leaning forward, he saw, through the smoke of the discharge, the wolf struggling in the tall grass. His shot had been true! His joy was extreme, but of short duration. He just then realized that he had not brought along any ammunition with which to reload the gun. He, therefore, used the only method left to him to finish off the wolf. He

grabbed his gun tightly, ran to the wolf to strike him and finish him off. But the wolf still had too much life left in him for Theophile's abilities to conquer. The wolf succeeded in avoiding every stroke of the gun and even dragged himself into the brush. Theophile was disconcerted. Then, noticing on the ground what a large amount of blood the animal was leaving behind him, he realized he would not go much farther. Thinking over how the wolf had avoided all the strokes from the gun, he became overcome by fear again.

He returned home and begged Emma to return with him to find the animal. They followed the trail made by the wolf's loss of blood. The wolf had made a long detour and had returned to die where Theophile had shot him. On finding him, Theophile, in his relief, joy, and excitement, cried out: "This is the end of you, you devilish animal! Tonight we won't hear your frightening howls. Tomorrow, we won't be discovering any damage made by you during the night. Your reign of terror is over! Good riddance! We will rejoice in your death!"

He grabbed the animal by the leg and lifted him up. Carrying his gun in one hand and dragging the wolf with the other, he began to walk home. Emma followed him, still holding her rosary. Theophile never stopped talking. "Emma, do you know what the death of this animal means to us? Tonight, people will come to our house; there will be a big crowd. They will come from everywhere to see the wolf. We must be prepared to receive them. I'll go into town immediately. You must ask the wives of our neighbors to come over to help you prepare the food."

Theophile hurried to get ready to leave. He took the Penetanguishere road. This action, especially at noontime, did not fail to attract attention. People came running out of their houses to find out the good news as he went by. They all got invited to the celebration that was to be held at Theophile's that night. He stopped at the rectory to speak to the priest about having a High Mass sung the next day. He hurried to make the necessary purchases in town. At the liquor store he took more time. He purchased several barrels of beer which he had the clerks place in the back of his *democrate* where everyone could see them. Then he went up the hill to Sainte-Croix as fast as he could. These who saw the load go by were saying: "We're not going to miss the celebration tonight. It looks as if we are going to have one grand affair!" The news of the wolf's death and the celebration there was going to be because of it, traveled as fast as the wind. It didn't take people long to make decisions, especially since the celebration was going to be at Theophile BRUNELLE's. It was the first time in months that people would be able to go out without fear of the wolf. Tonight, they would go out and celebrate a death with pleasure.

The BRUNELLES had hardly finished their supper when people began arriving, singly or in groups, walking or riding, along the roads or over the fields. Theophile had been right in saying that the crowd would be extra large. He

believed it was his duty to greet all these people personally. He stood next to the wolf he had suspended by the hind legs from a makeshift frame. He was especially pleased to see some people who had never come to the base of the seven-teenth concession. Everyone proclaimed him a hero.

He greeted Joseph and Louis, the two brothers from the Pointe-Methodiste. "You know," Joseph said, "I am the first person to have seen the wolf. He looked quite different in the darkness of the night."

Joseph blushed when Louis interrupted to say, "Things can look mighty strange sometimes, when one has had a drink too many."

Joseph tried to smile. "You shouldn't criticize, you wouldn't even believe that I had seen the wolf."

"It's true, Joseph, you had seen him, but in a different way." He grinned as he pointed to the wolf. "The poor thing is hanging there. In the future, remember what one drink too many can do." He gave his brother a pat on the back. Everyone laughed heartily, even Joseph. The brothers were on good terms.

Then Theophile saw Francois LABATTE, the half-breed, coming towards him. He thought this would be a good time to try to patch up some more hard feelings. Francois passed a curious eye over the wolf and said, "It's because of this damn beast that my dogs were killed!" Theophile answered him, "Believe it, there were many others killed, too." The two guilty killers, standing nearby, looked rather embarrassed. Theophile beckoned to them to approach. "This Fall, Francois, you must buy new dogs - the best you can find. And, you two will pay for them. Do you understand what I have said?"

"I am agreeable to this arrangement," answered Philias. "Come along, Francois, I want to pay the treats." He took him by the arm and the three of them walked away laughing together. Theophile was pleased to see another misunderstanding righted, making another victory to the wolf's credit.

For several minutes, two boys about ten years old had been standing around admiring the wolf. They were especially attracted to the wolf's large mouth and superb teeth. Theophile asked them, "What do you youngsters think of this ferocious looking wolf?"

"Did you kill him?" asked one of them.

"I certainly did."

The boys were silent.

"You don't look pleased," said Theophile.

"You know, Mr. BRUNELLE," said one boy, "now that the wolf is dead, we will have to go back to school."

Theophile burst into laughter. "So you are two boys who regret the death of the wolf. You would have liked it better if the wolf had continued his ugly activities and kept you away from going to school!" With a twinkle in his eye, he continued, "I do believe that with this kind of thinking, you are still greatly in need of more schooling."

Among the crowd pressing against him, theophile saw a man who had been much talked about with laughter during the reign of the wolf. He was Adolphe CHEVRETTE. He had acted like the most frightened man in the land; at least that is what people had said. He had killed a good many dogs, nevertheless, in trying to shoot the wolf. He was courting the beautiful Hermine. Seeing them together, Theophile announced: "Here are Hermine and Adolphe! Here is someone who is real happy about the death of the wolf. Right, Adolphe?"

"Yes, of course, without doubt."

"I heard you were terribly afraid of the wolf."

"I was afraid of the poor wolf? Come on, Mr. BRUNELLE! The danger, if there was any, came less from the wolf than from the person who believed he should try to impersonate him."

"For example, Jean, hidden behind the trees near the bridge?"

"Yeah, the cute Jean."

"Now that the wolf has been destroyed there will be a wedding? Right?"

"I won't contradict you."

Theophile turned towards Hermine. "And, Hermine?"

"I'm glad that the dreadful wolf is dead. He made us suffer enough."

The time of trial was over. Good times seemed to have returned. Theophile told this wonderful couple that he hoped the proclamation of a promise of marriage would be heard at the next Sunday Mass.

Another group of men, composed of sharpshooters, was deliberately standing apart from everyone. Theophile was waiting for these men because he knew that they had ridiculed him by saying he had falsely claimed to having killed the wolf. Three of them: Jules PICOTTE, Israel DESROCHES, and Alexandre ROY,

decided to face Theophile. Theophile teased them. "Finally the sharpshooters! You have spent almost a year chasing the wolf and you are still bewildered as to why none of you has succeeded in shooting the animal. Were you aiming at him or at the air beside him?" Israel teased in return; "It's because of us that you were able to shoot him. We gave him such a chase, he threw himself at you." Theophile scolded, "You are like sinners. You always have an excuse for your poor shots."

Jules, who was Theophile's son-in-law, wondered how his father-in-law had gone about killing the wolf. Theophile thought that maybe it would be a good idea to let the public know what had happened between him and the wolf. His recitation was a huge success. He told his story as he acted out what he had gone through: his fear, his awkwardness in using a gun, his beating of the wolf, the wolf's cleverness in evading all the strokes and dragging himself into the brush. He acted out his part so well, he had everyone in the audience rolling in laughter. No man could have laughed at himself, and made others laugh along with him, with more true simplicity. The sharpshooters laughed loudest. They were somewhat consoled by the dramatized recitation done by such a sincere, unskilled gunman. The party celebrants who came late and heard about Theophile's dramatization begged him to repeat it. He graciously consented, and did so several times as late arrivals kept coaxing him for a performance.

Since the High Mass of thanksgiving was to be celebrated in the morning, Theophile thought it wise to break up the partying at midnight. As he bid each guest good-night, he reminded him of the morning Mass. He was too excited to sleep well that night. He was very pleased, not only with himself, but with everyone. He kept repeating to himself: "There has never been such a happy reunion in the parish like this one! It will never be forgotten! May God be praised for its success!"

A Funeral Eulogy

Early in the morning, after the big celebration, the wolf was loaded on the back of Theophile BRUNELLE's *democrate*, and taken to the church to be exposed in front of the large doors of the entrance. He would be seen by everyone. He was put in full view outside of the church like something that had served the devil, therefore unworthy of permission to enter. This was chosen as the best place to expose him for several reasons, but especially for one: Had he not been, in spite of his many deeds of horror, a special spoke in the wheel of events leading to several good encounters that had resulted in some edifying reconciliations? And, the relations between the clans, had he not had a part, not only in bettering them, but in the beginning of the end of clanism?

Theophile was kneeling in his pew long before the beginning of Mass. Even though he was praying fervently, he could sense, by the muffled sounds of the people entering the church, that it was being filled to capacity. His gratefulness and his joy filled his heart with love for everyone.

Ordinarily the pastor, Father Joseph BEAUDOIN, was not an eloquent speaker. Sometimes, however, he did use some very impressive phrases. Today, the congregation was anxiously awaiting to hear what he had to say as the finishing touch to the story of the wolf.

The Pastor's Sermon

"A serious duty brought all of you to this church this morning. You have been delivered of a real plague. It is only just that you should give thanks for this favor by attending a Mass of thanksgiving.

"It has been said that the wolf was possessed. It could have been. In truth, his actions could hardly be explained otherwise. It is difficult to believe that for about eighteen months a wolf, although a clever one, escaped all the traps set for him and all the shots of our best sharpshooters.

"When one thinks of his extraordinary activities, his signs of madness, and the reign of terror he held over our people, no one could be blamed for thinking the devil was involved in some way. More reason to rejoice over the end of his reign. In ridding yourselves of a wicked animal, you have rid yourselves of the evil spirit hanging over you. The wolf had the effect of an evil sorcerer living among you.

"If it is true that there was possession, we should ask ourselves why God permitted this diabolic intervention in our lives. This trial, could it not have been because of our own sins? Alas! Our ways of living is so filled with inferior motives, they call down the anger of God. Our biggest fault is lack of faith. Without doubt, we believe, but our faith does not penetrate into our lives. That is why the wolf attacked us by destroying so much of our material goods.

"Only one parishioner thought to promise to have a mass sung if he were able to kill the wolf. We tried to rid ourselves of the wolf by our own strength without thinking of seeking supernatural help. Mr. Theophile BRUNELLE believed that the destruction of the wolf could be considered as a spiritual favor to obtain for the parish. He proved it was, and is. It should be a great joy for us, this morning, to congratulate Mr. BRUNELLE, not only for having killed the wolf, but also for having given us a beautiful example of faith.

"Our lack of faith had two disastrous results among us: It prevented

unity, and let you entertain a critical attitude towards your priests. Originating from different regions, and being engaged in different forms of labor are not good enough excuses to have kept us separated for so long a time. Solid clans were founded. The priests tried to break up these clans, but pleading did nothing to remedy the situation. This sin called to Heaven for revenge. The punishment for this conduct came in the form of a possessed (we think) wolf. We remained indifferent to the teachings of the Church. The appearance of the wolf woke us up to reality. His ravages drew us together. The wolf, you see, was not only the author of some evil, but also of some good: He caused you to unite.

"Sainte-Croix is now beginning a new era. The wolf left his mark. It will help to keep us united. God knew how to draw good from bad. He permitted this animal to ravage your farms, your homes, your possessions, as a help to bring about unity. If your hearts are now emptied of the causes of separation and hate, rejoice. Rejoice even if you have undergone large losses.

"In the past, we have not shown the respect due the ministry. There were even some parish members who miserably calumniated their priests and got petitions signed to have them dismissed. God does not tolerate such ignominious attacks on his chosen ones. He never leaves this kind of sin unpunished. The past? - Can we forget it, as we try to do better?

"Let us all rejoice today over our deliverance from evil, and thank God for the benefits we have received from our experience. The slightest increase in our faith in God, and in the unity among ourselves is worth infinitely more than all the material riches of this life. May God's healing grace fill our hearts. May no one leave this church this morning without having grown in faith in God, and may the bonds of friendship towards our neighbor forever be strengthened. Was the wolf at the bottom of our rather prodigal journey? May God bless all of you and keep us forever united. Amen."

Epilogue

After Mass all the parishioners gathered around the exposed wolf. They wanted to see him one last time - to see him without as much hatred as when they had first looked upon him. By a strange reversal of thought, the wolf had become a benefactor rather than an enemy. As a hero may not be recognized as such in his lifetime, so the dead wolf was now looked upon in a different light. And thus, we hope, the Wolf of Lafontaine will be looked upon, not only by the present residents of Lafontaine, but also by the future descendants of its courageous founders.

Editor's note: *This story comes from a French manuscript found in a closet of an old house by neighbors of Vernon BRUNELLE of Costa Mesa, CA and given to him several years ago. He gave it to his aunt, Sylvia Brunelle SCHNEICHEL, to translate, which she did in 1992. The translated manuscript was forwarded to us by Kathleen FLORA of Valley Center, CA, a cousin of Vernon BRUNELLE. The author is a French-Canadian priest of which nothing is known. It is believed that the story takes place around 1886, but was written some time after that. We don't know if this story is fact or fiction . . . we suspect that it contains a bit of both. In any case, it is an unusual piece of Canadiana and interesting reading. The manuscript sent to us contained some handwritten marginal notations indicating that some research had been done into the characters. Those notations follow:*

Colbert TESSIER married in 1887 to Marie-Cecile BRUNELLE.

Philias BEAUPRE married in 1905 to Marie-Rose-de-Lima BRUNELLE.

Theophile BRUNELLE married in 1867 to Emma MARCHAND.

Thomas LEBLANC born in 1874.

Adolphe CHEVRETTE married on 4 Oct 1886 to Hermine DESROCHER.

Philippe BRUNELLE became a priest in 1905.

Kathleen FLORA's letter, which accompanied the manuscript, states that Theophile BRUNELLE was Vernon's uncle and lived in Lafontaine, Ontario in 1886.

ETHNIC HUMOR FROM 130 YEARS AGO

The following item appeared in the *Woonsocket Patriot* on 24 January 1862. We reprint it here verbatim, and without comment:

"A Yankee and a Frenchman owned a pig in copartnership. When killing time came they wished to divide the meat, the Yankee was very anxious to divide so that he could get both hind quarters, and persuaded the Frenchman that the way to divide was to cut it across the back.

"The Frenchman agreed to do it, on condition that the Yankee would turn his back, and take the choice of pieces after it was cut in two. The Yankee turned his back accordingly.

"*Frenchman* - 'Vich vill you have, ze piece vid ze tail on, or ze piece vidout ze tail on?'

"*Yankee* - 'The piece with the tail on.'

"*Frenchman* - 'Zen, by gar! you can take him, and I take ze ozer one.'

"Upon turning round, the Yankee found that the Frenchman had cut off the tail and stuck it in the pig's mouth."

Listen to me old friend of mine,
I'll take you back to the eons of time.
A backward trip we two will take;
To environments that made our fate.

Some say we came out of the sea,
Long before we swung from trees.
We learned to walk on legs of four,
After ages of crawling the slimy shore.

From there we evolved to legs of two.
(Perhaps this is where I met you.)
Gorillas and apes became our name.
(And civilization is proud and vain?)

After ages of learning to walk,
And even more on how to talk,
You may accept, if you can,
The product, a proud and noble man!

It's fascinating, engrossing and fine,
To go back so far in time.
It's bad enough about anthropology,
Someone had to invent genealogy!

Charts to me are one big maze,
They hopelessly leave me in a haze.
If I can get a name to rhyme,
He becomes a cousin of mine.

One book has a grandfather of mine,
Who died at the imposing age of nine.
Later on, I turn to see,
Two brothers, grandfathers of me.

A cousin that I searched for, long and far,
Was a speaking acquaintance at the corner bar.
And Tanguay and Drouin to me revealed,
An unknown uncle from West Springfield.

My quest has taken me quite a ways,
And quite frankly I am amazed,
The more I research, the more it seems,
I'm the oddball in my ancestors' genes!

The more I do, the more I bungle.
I have an aunt that is an uncle!
And beneath all this stress and strife,
I'm sure I have . . . a wife!

P.S. If genealogy we are discussin,
Don't forget to call me "Cousin."

— Leo Boudreau

CHARLES VINCELETTE

(A.k.a. Charles VASLET)

by Paul P. Delisle

Charles VINCELETTE was born around 1846, the son of Charles and of Sophie BLANCHEPIN. The place of his birth has not been determined. Military records state that he was born in Canada, while other records give his place of birth as Rhode Island. Exactly when this family settled in Woonsocket, RI cannot be determined. However there is evidence that they were in Woonsocket, for a time, as early as 1842. The first mention of this family in official records in Rhode Island comes in the 1860 federal census. There we find the family of Charles VASLETT living in the Woonsocket Village section of Cumberland, RI. It should be noted here that prior to its incorporation as a town in 1866, Woonsocket existed only as a collection of villages on both sides of the Blackstone River, some belonging to Cumberland, and others to Smithfield.

The census shows seven children in this family, all born in Rhode Island or Massachusetts. Charles junior is shown to be fifteen years old, born in Rhode Island, and working as a mill laborer.

Young Charles enlisted to serve in the Civil War on 23 February 1865. Records show that he used the name Charles VASLET, and was assigned as a Private in Battery H, First Rhode Island Light Artillery. Upon his enlistment he received a clothing issue valued at \$45.30 and an enlistment bounty of \$240, payable in several installments.

It is interesting to note that the First Rhode Island Light Artillery never served as a complete regiment. Its batteries were assigned to various other units throughout the war, and the regiment was represented in most campaigns. During the Appomattox Campaign in April 1865, Battery H, under the command of Captain Crawford ALLEN Jr., was assigned to the Artillery Brigade of the VI Corps as part of its First Division. On 2 April at 4:30 AM, Battery H moved forward with the rest of the division. They crossed a section of rifle pits and opened fire on a section of Confederate artillery that had a flank fire on nearby Union infantry. By day's end the battery had successfully driven the enemy from seven positions. In doing so, Battery H lost four men killed, and six wounded.

One of the casualties was Charles VINCELETTE. The records show that he was killed in action on that first day of the campaign and is buried in a military cemetery near Petersburg, VA. Of the over sixty French Canadians from Woonsocket who served in the Civil War, Charles is the only one who lost his life through direct enemy action.

In May of 1870 the Town of Woonsocket dedicated a beautiful monument to its Civil War dead, becoming the first community in Rhode Island to do so. That monument still stands today at the intersection of Main, North Main, and Social Streets. The names of Woonsocket's fallen heroes are engraved on all four sides, along with the battles in which they fought. Charles VINCELETTE's name is conspicuous by its absence. His genealogy follows:

I - Charles VINCELETTE. Born ca. 1846, Canada; died 2 April 1865 near Petersburg, VA. Unmarried.

II - Charles VINCELETTE. Married to Sophie BLANCHEPIN. His brother, Napoleon A., served in the Civil War as a Sergeant in Company I, Second Rhode Island Infantry, and saw action at Bull Run.

III - Pierre VINCELETTE. Married to Scholastique BESSETTE (Joseph & Marie-Anne LALENNE) on 25 August 1817 at St. Mathias-sur-Richelieu. He is known to have been in Rhode Island in 1842.

IV - Nicholas VINCELETTE. Married to Marie VENNE (Jean & Marie BROUILLET) on 27 August 1790 at St. Mathias-sur-Richelieu.

V - Jean-Marie VINCELETTE dit LABOSSIERE. Married to Pelagie CHRISTIN (Paul-Charles & Madeleine BACHAND) in 1759.

VI - Jacques VINCELETTE dit LABOSSIERE. Married to Marie-Renee MASSON (Louis & Catherine RICHARD) on 1 October 1731 at Boucherville.

VII - Geoffroy VINCELETTE dit LABOSSIERE. The son of Julien and of Francoise FRENEL, he originated from Plumelec, Diocese of St. Malo, in Brittany. He was a soldier in the regiment of DesBERGERES. He was married to Catherine BARSA (Andre & Francoise PILOIS) on 29 November 1698 at Montreal.

BIBLIOGRAPHY

BONIER, Marie Louise. *Debuts de la Colonie Franco-Americaine de Woonsocket, R.I.* Frammingham, MA: Lakeview Press, 1920.

DYER, Brigadier General Elisha. *Annual Report of the Adjutant General of the State of Rhode Island and Providence Plantations for the Year 1865.* Providence: E. L. Freeman & Son, 1893.

BARKER, Brigadier General Harold R. *History of the Rhode Island Combat Units in the Civil War (1861-1865).* Providence: H. R. Barker, 1964.

TANGUAY, Msgr. Cyprien. *Dictionnaire Genealogique des Familles Canadiennes.* Pawtucket, RI: Quintin-Rock Publications, 1982.

Also researched were the 1860 federal census schedules for Providence County, RI; and military records on file at the National Archives, Washington, DC.

"Money is related to class only in the minds of people who have too much of the former, too little of the latter, or none of either."

—Doug Robarchek, *Charlotte Observer*, 1993

EXPERIENCES IN RESEARCH

Editor's note: Last spring, readers of AFGnewS were asked to relate their experiences while researching during the coming summer. The following three submissions stood out among the many that were received:

I would like to share an experience I had when I first began searching my ancestors in 1978. At the time it was quite a startling experience for me, but now it brings tears to my eyes as I laugh at the humor of it.

Some of my French ancestors had migrated from Canada to Vermont and New York, and then to Michigan by the end of the Civil War. They were hard working farmers who settled in the rural areas of St. Clair County, Michigan. Two of my ancestral families lived in a rural community in the southwestern section of St. Clair County named Riley Center.

My sister and I decided to visit the cemetery in Riley Center to see if we could locate the graves of our ancestors.

Riley Center is a very small rural community. It sits at the intersection of Masters and Riley Center Roads and consists of a combination general store/gas station, community hall, and an old stone church.

We knew that the cemetery was behind the church, but even with many passes by that site we could not see the cemetery. We inquired at the general store and were sent back to the site behind the church. We were told to cross the ditch on the side of the road and look for an old iron fence and a set of stone stairs leading into the cemetery.

After two more passes, sure enough we saw an old iron fence hidden by the tall weeds. After a little more searching we found the stone steps and entered the cemetery.

Now you must imagine two young genealogists, with pen and paper in hand, eager to discover the secrets of their family's past. Overflowing with enthusiasm, we decided to split up, one going left and the other right, and circle the cemetery looking for the headstones of our ancestors.

This cemetery had been unattended for many, many years. The grass was very high and the bushes overgrown, sometimes totally covering and hiding entire family plots. The overgrowth was so tall that we could not see one another, so we called to each other from time to time.

Now, can you imagine again two women walking through tall grass yelling, "Yoo-Hoo" back and forth?

The "Yoo-Hoo's" soon turned to "Oh no!" and "Oh Lord!" as we came across graves that had dropped up to three feet due to the fact that vaults were not used back then.

By this time we were desperate to find one another again. We tried to home into each other's "Yoo-Hoo's" to find one another. I could sense that I was

getting closer to my sister and then, finally, she was in sight. My speed picked up now as I neared her with relief. As I got within six feet of her I saw my sister look to the ground with terror in her eyes and just as quickly as she looked down, a blood curdling scream came from her and her left leg came high out of the grass, hurling a three foot snake that had rested on her foot.

Time stood still and that moment seemed to last an hour as I watched that snake fly through the air in my direction and land on my foot.

The same blood curdling scream now came from deep within me and as our eyes met, our knees came high out of the grass as we ran for the stone steps leading from the cemetery, dodging the sunken graves as we ran. I wish that we had a stop watch that day because I think we would have tied for the record on the ten-yard dash.

It took a good five minutes, once safe in the car, for our hearts to stop racing. We hadn't found our ancestors' graves, but decided to let them rest in peace and call it a day. As we drove home we sat in silence for about ten minutes and then as our eyes met again, we laughed until we cried.

Although I have searched a few more cemeteries since that day (mowed cemeteries!), my sister prefers to do her research in libraries. We still laugh about that day and talk about the lessons we learned.

Patricia GILLIS-MELDRUM

One of the pleasures of researching our lineage is going to places we normally wouldn't have known to exist. In order to settle the estate of a distant relative, my wife Annette and I were required to find out about a connection with previously unknown relatives on Cape Cod. Since this particular person was not of French descent, the AFGS Library was of little help this time. We eventually found her obituary in a 1910 issue of the Pawtucket (RI) Times. It stated that she was buried in Hyannis, MA. Her husband, however, was buried in Lincoln, RI, with her name inscribed on the stone.

To clear this confusion, we travelled to the Hyannis Town Hall, where the Town Clerk was polite, but restricted our access to their records. She then told us of a place in Barnstable, MA, a few miles north of Hyannis, called Sturgis Library, which had an extensive collection of records from Cape Cod towns, expressly for the use of genealogists. Upon arriving, we found a beautiful old house, built in 1664 with a later addition, converted into a library. There were two librarians, one for the general library and one for the records rooms. The records librarian, upon hearing our problem, told us that to enter the records rooms we had to pay \$5.00 for the day. He also suggested that we first look at a publication listing all of the stone inscriptions in all of the burial plots on Cape Cod. This book was accessible outside of the records rooms. We found the person we were looking for in five minutes! She was buried in a cemetery with her parents and sister not far from the Hyannis Town Hall. We confirmed this later in the day.

Annette suggested that we check out the records rooms anyway, since we had come so far. After we paid our fee, the librarian gave us a tour of the rooms, explaining what books were where and how to use the microfilm reader. One room still had the original flooring from 1664, together with many old books and records. The most fascinating item in that room, however, was a bible enclosed in a glass case. The bible, printed in 1604, was originally owned by a preacher by the name of LOTHROP. He had corrected some pages that were damaged during the sea voyage and the handwriting, a calligraphic style, was still legible. Whenever we needed help, the records librarian was there and displayed extensive knowledge of research practices and where to find the needed information.

We did all this in one day, but I would recommend staying overnight if travelling from Rhode Island. There are many other historic places to go on Cape Cod, and well worth a look-see!

Robert L. EDWARDS ©1993

My husband and I recently returned to our home in California after spending time in Maine, New Hampshire and Canada! We had dearly hoped to make it to Rhode Island for a visit to your library but time did not permit. Our next trip east will definitely include AFGS.

In early June we flew to Portland, Maine and vacationed at Goose Rocks Beach (part of Kennebunkport). In nearby Biddeford, at the MacArthur Library, there is the great Franco-American Genealogical Society of York County Maine where we did extensive research. Although quite small in space, their holdings are quite impressive. While there, we were also able to enjoy an evening at "La Kermesse," the very popular, annual French-Canadian festival. We are already planning on returning next year for a repeat performance.

In addition, we took a day trip to Manchester, NH to visit the ACGS there. It was the first time that we had encountered the "Drouin Collection" which we found to be quite helpful. It led me to find many marriages that I perhaps would not otherwise have found. Last April we visited the LDS Family History Library in Salt Lake City, but were disappointed to learn that they did not have Drouin.

We also spent three days in Quebec City (a scenic 5-hour drive from Portland, ME). While there we visited Ile d'Orleans where many of my ancestors pioneered the island and where in May of 1843 my second great-grandparents, Michael COOKSON and Flavie AUDIBERT/LAJEUNESSE had married in the Church of St. Jean. We definitely plan on returning to this part of the world, as this tiny island has to be the best kept secret vacation spot we have ever stumbled across. It also didn't hurt to have the exchange rate highly in our favor.

The main focus of my research on this trip was to locate the marriage of my third great-grandparents, Thomas COOKSON and Genevieve BOURBEAU. I had mostly concentrated my research of nearly one year on this quest, yet the

sole documentation found to date were their death records and their three known children's baptismal and/or marriage records. Needless to say I was stymied!

While in Quebec City we made a bee line for Laval University's fabulous archives. As a travel tip, Laval rents rooms at very reasonable rates during the summer months. We were quite impressed with the high quality of their holdings as well as their security system. Also located in the same building on the Laval campus is the Quebec Genealogical Society where we had the opportunity to spend a very worthwhile evening becoming acquainted with their excellent library.

Immediately upon our arrival at Laval (and at my husband's insistence) we asked to see their Protestant marriage records. As luck would have it, there it was in plain sight on a microfiche. My ancestors had been married in the Church of Scotland (St. Andrew's Presbyterian Church) in Quebec City on 9 July 1816. What a find!

Early the next day we went to find St. Andrew's, which is located right in the heart of Quebec City. As a matter of fact, this lovely and historic church (founded in 1759) is right around the corner from the famous and beautiful basilica of Notre Dame de Quebec where several of my ancestors had been baptized, married, and buried! We were fortunate to be able to take a tour of both churches. The St. Andrew's tour was especially meaningful to me, not only to learn of its historical impact on Quebec City, but it also meant the culmination of a long and emotional search.

Now I have the pleasurable task of discovering from where my ancestor, the ever-elusive Thomas COOKSON originated. Family lore dictates that the COOKSONs came from England or Wales during the War of 1812. I have yet to document any of these details but it will be fun pursuing them further.

Everywhere we went we were greeted by people wearing friendly smiles and who were eager to help. Not once were we ever "brushed-off" by anyone. The only thing that even came close was our visit to Quebec's St. Charles Cemetery where we had been told Thomas' remains had been relocated in 1855 after the church of St. Roch (where he had been originally interred) had moved its dead in order to enlarge their sanctuary. The cemetery's office manager was quite matter-of-fact about telling me that record-keeping did not begin until 1890 and that they had no idea what had happened to Thomas' grave. It was quite a disappointment, as my expectations were to find a gravestone or at the very least some kind of marker. Even the oldest section of the cemetery revealed no clue. In a very businesslike way I was informed that if I wanted to pursue the matter I should contact the proper Quebec government agency.

On more than one occasion, we rang doorbells to make inquiries of one kind or another, as we had come from far and were not about to go away empty-handed or to take no for an answer. Everyone we spoke with went out of their way to open their doors, and on two occasions, large vaults that hold priceless church records. It is quite an experience to walk into these dark and cavernous places to look at the many shelves that carry the weight of these very large, old, and dusty volumes.

On our return trip to Maine we stopped at a sleepy little village called

Ste. Marie-de-Beauce to make an inquiry. As Americans, we were not aware that June 24th is the feast of St. John the Baptist and that most everything in Quebec is closed. Despite this very popular holiday, people went out of their way to open their doors and invite us in to have one final "look" before crossing the border.

Over the years we have traveled extensively all over the U.S., Canada, and Europe, but no trip has ever been quite as meaningful to me as the one from which we have just returned. We highly recommend travel that includes research into your family roots. Good or bad and like it or not, it is amazing what you can find!

Carol (GRENIER) TURNER

MEMBERS' CORNER

Books Wanted

Ernest J. MICHAUD (1167):

I wish to purchase the following: *Repertoire des Mariages de Riviere Ouelle (1672- ?)* by Abbe Armand PROULX; birth, marriage, and death repertoires of Notre-Dame de la Visitation of Chateau-Richer, and of Cap St. Ignace (Montmagny Co.); marriage repertoires of Baie St. Paul from 1681.

3014 Comanche Avenue
Flint, MI 48507-4036
(313) 742-4806

~~~~~

Dennis TAYLOR:

I wish to purchase the following *used* books: *Dictionnaire Genealogique des Familles Canadiennes*, by Cyprien TANGUAY; *Dictionnaire Genealogique des Familles du Quebec*, by Rene JETTE; *Histoire et Genealogie des Acadiens*, by Bona ARSENAULT; *Le Grand Arrangement des Acadiens au Quebec*, by Adrien BERGERON.

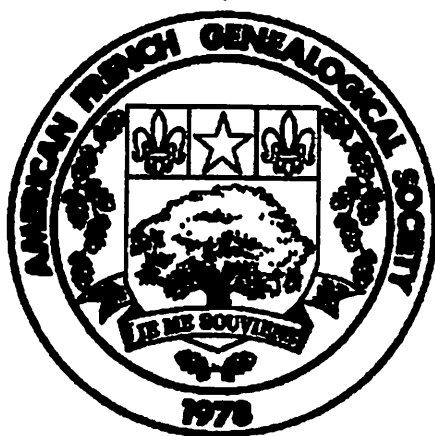
6956 Manti Street  
Philadelphia, PA 19128  
(215) 483-8403

~~~~~

Armand LeMAY:

I wish to purchase: *Album Souvenir Tricentenaire des Familles LEMAY*, by J. Armand LeMAY, published in 1959 by Le Quotidien Ltee., Levis, PQ.

14 Blaney Circle
Seekonk, MA 02771-4801
(508) 336-7877



These spaces are reserved for your ad!

Over 1100 copies of this publication are mailed to AFGS members in the U.S., Canada, and Europe; including over 200 libraries and genealogical/historical societies.

Your advertisement will be seen by thousands of people in your market.

Full page — \$50.00

Half page — \$25.00

Quarter page — \$12.50

Above rates are for camera-ready copy, and are payable in U.S. funds.

MICHEL NAPOLEON CARTIER

A Biographical Blunder

by Charles E. Seney

Publications can be deceiving and far from being a reliable source in genealogical research. A glittering example can be found in *The History of the State of Rhode Island and the Providence Plantations* by Thomas Williams BICKNELL, LL. D., published by the American Historical Society in New York in 1920. Mr. BICKNELL was president of the Rhode Island Citizens' Historical Association. He was assisted by an able Board of Directors, as stated on the title page of Volume I.

On pages 100-101 of Volume V is a biography of Michel Napoleon CARTIER. Some of the data is no doubt accurate, such as his prominence as President-Treasurer, and founder (in 1894) of the M. N. Cartier & Sons Co. in Providence, RI. Also the fact that he married Ozilda TETREAULT on 9 April 1875 in Putnam, CT. This is documented in the vital records of that city. That he was born on 9 January 1854 in Sutton, MA, the son of Michel CARTIER and of Julia RENAULT, natives of Canada and France, respectively, is not entirely accurate. His father, Michel, was born on 9 May 1830 in St. Francois-du-Lac, Yamaska, PQ; the son of Michel CARTIER and of Marguerite JANELLE. He died on 21 December 1898 in Putnam, CT and is interred in St. Mary Cemetery.

Michel Napoleon's mother, however, was not a native of France. Her correct name was Julie RENEAU. She was born on 18 June 1831 in St. Hyacinthe, PQ, the daughter of Pierre RENEAU and Marie-Amable DUMAS. She died in Putnam, CT on 27 April 1906 and is buried with her husband.

The most obvious inaccuracy (or perhaps fabrication?) in this biography reads: "Mr. CARTIER is a member of a family of distinguished French origin, a descendant of the famous French explorer Jacques CARTIER, discoverer of the St. Lawrence River." This inaccuracy is substantiated in any of the numerous biographies of Jacques CARTIER, who was married to Catherine DesGRANGES in France about 1544. It is aptly written in *The Genealogist*, Volume II, Number 2, Spring 1985, page 76: "Since Jacques CARTIER had no children, no one will be able to take their ancestral line to him. Perhaps someone will find an ancestor among his companions, or among his godchildren."

Another inaccuracy in Mr. BICKNELL's account: "Mr. CARTIER numbers among his forebears the noted Canadian statesman, Sir Georges-Etienne CARTIER (1814-1873), in 1857 Attorney-general of Lower Canada, and from 1858 to 1862 Prime Minister of Canada with Sir John MacDONALD." On page 320 of

Dictionnaire General du Canada, published by the University of Ottawa, mention is made of the marriage in 1847 of Sir Georges-Etienne to Hortense FABRE. Two daughters were born of this marriage, neither married. There were no sons.

EDITOR'S NOTE: *The author of this article is the grandson of Josephine CARTIER, sister of Michel Napoleon. He is a member of the Board of Directors of both the AFGS and the French-Canadian Genealogical Society of Connecticut.*

MEMBERS' CORNER

Work in Progress

Lucille G. EMOND:

I am a beginning researcher into my family history, and working on the following names: BERUBE, EMOND, PATENAUE.

1628 Mauna Kea Court
Gulf Breeze, FL 32561

~~~~~  
Armand LEMAY:

I am researching the LEMAY families.

14 Blaney Circle  
Seekonk, MA 02771-4801  
Telephone: (508) 336-7877

~~~~~  
Doug MILLER:

I am gathering information on all members of the family BRANCHEREAU (including BRANCHAUD, BRANCHEAU, BRANSHAW, and other variations).

27909 Youngberry Drive
Santa Clarita, CA 91350
Telephone (805) 296-8740

~~~~~  
***Books Wanted***

Doug MILLER:

I would like to acquire *The Windsor Border Region* by LaJEUNESSE.

---

---

The only mystery in life is why the kamakaze pilots wore helmets.

—Al McGuire, former basketball coach

**JAMES N. WILLIAMS, D.D.**  
**Missionary among the French Catholics**  
**in New England**

*EDITOR'S NOTE: The following article was first published in the December 1979 and March 1980 issues of Je Me Souviens. The original work was written in 1928 under the auspices of the Secretary of Missionary Education for the Baptist Church, with the intention of exposing the "chicanery and wiles of the Roman Church." We caution the reader to be careful to separate the religious propaganda from historical fact when reading this account.*

"To walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." Colossians 1:10.

The Province of Quebec in the early days was almost entirely Catholic. It had been discovered and occupied by the French. In the early part of the sixteenth century, the navigator Jacques CARTIER had taken possession of the land in the name of the French King and the Catholic Church. The victory of General Wolfe changed things somewhat, but still the Roman priests were the wealthiest and most powerful persons in the province.

*Birth and Parentage of Williams*

Scattered here and there through the country were small Protestant communities. Most of the people in these villages were of English descent, and were members of the Church of England. They were surrounded by the French, who had their large churches and were ruled by the priests. One of these Protestant towns was Sherrington. It was located midway between Montreal and the head of Lake Champlain. Here was born James Nelson WILLIAMS on December 22, 1829.

The parents of James were of Welsh extraction. They were living in this settlement of about twenty-five farmers, and like their neighbors, they worked many and long hours on the land. They were all frugal people with large families. James was one of eighteen children. In this large household God was worshiped, as both parents were religious. They believed that homes should always be nurseries of piety.

*Schooling*

It was a great delight, therefore, to this small group of farmers that Sherrington was one of the stations of the Methodist circuit-rider. Whenever Rev. William HARVARD, the venerable pastor, would make his periodic visit, the WILLIAMS family would all plan to attend. They looked forward to these visits with much delight. They liked to hear the gospel preached.

In his ninth year James accepted Christ as his Savior. From his earliest

childhood he had heard the Bible read, and he had sung songs of the Kingdom. He felt the need of this acknowledgment of his faith in Jesus. Though he played with many French boys who knew nothing of real Christianity, boys whose entire concept of religion was diseased by the ecclesiasticism of the French Catholic Church, still James, because of his home training and his constant attendance on the meetings found deepest joy in his new birth into the Kingdom of God.

Among the reminiscences of his life, Doctor Williams has written a vivid description of the status of religion at that time:

"I recollect that once from the top of a snow bank, I watched with great wonderment the passing of two sleighs in procession. In the forward one a man was standing in his wintry furs, swinging a bell about the size of a usual auction bell. In the winter rig that followed was a priest, his coachman driving, and he was seated erect and with folded hands behind. I learned from the French boys whom I found posted on such matters, what it all meant and that it was 'Le Bon Dieu qui passait! It was God going by.' 'But why did the man ring a bell,' I ventured to inquire. 'Why, don't you know? To warn people that Le Bon Dieu was going by so that folks might come out of their homes and get down on their knees and say their prayers.'"

As a boy he did not hold himself aloof from the French boys in the neighborhood. His father now had been commissioned Captain of the militia, but he was a man who believed in fairness and kindness toward all men whether they differed with him in politics and religion or not. The French had sought to overthrow the English rule, but they had been entirely unsuccessful.

One day James was visiting the home of his neighbor Joseph TALLARD. This man had been hearing the Bible read to him by his daughter Addie. So impressed had he become with its teaching that he was delighted to hear it. James took part in the discussion of this holy book, and they became great friends.

Reverend Mr. ROUSSY was in the habit of visiting the TALLARDS as he made his rounds, and he was much impressed when they talked to him about James WILLIAMS. When they urged him to take the boy to Grande Ligne Mission he told them that the mission was primarily for French children. However, when Roussy finally met James they had a long conversation, which resulted in Mr. WILLIAMS driving James over to Grande Ligne, in 1844.

As a lad of fifteen he entered this school, which was to be his home for over eight years. In writing of the founder in after years, he said:

"Madame FELLER, as I remember her, had a face aglow with benevolence and intelligence, a voice of distinctly kindly and beautiful tone. From the time of her first greeting, I adopted her as the ideal good mother that she ever proved to be during my sojourn at the Institute. I count it one of the highest privileges of my life to have shared the interest and undergone the influence of that



saintly woman."

Other teachers of this school made a deep impression on this young man. There were Rev. Leon NORMANDEAU, a converted priest, and Rev. Philip WOLFF, who taught him music. Dr. C. H. COTE, a converted Catholic, used to come often to the mission; and the young people were always glad to see him. These men of God helped to mold the student body into a power for the Kingdom of God.

When his preparatory work was finished, WILLIAMS entered the Baptist College in Montreal. This was his first contact with city life. He had only been in small communities, so that many of the ways of the city disturbed and perplexed him. With the same fortitude that he displayed in later life, he studied hard, determined to be a missionary to the French people.

He entered Rochester Seminary, therefore, where he studied for three years. His name had been sent to Newton Institution with the hope that he might attend there. The answer did not reach WILLIAMS because it was not stamped. Meanwhile Madame FELLER had visited Rochester; and while there she made arrangements for WILLIAMS to enter the Seminary. Due to his ability to speak French, his fellow students had named him "Parlez-vous."

During these years of training he sought in every way, outside of the Seminary, to fit himself for his chosen work. He did some special studying to know the full contents of the Roman faith. In the summer of these years he worked as a colporter of the Grande Ligne Mission. The last year in Rochester he started to hold meetings which were quite largely attended by the French Canadians.

### *Marriage*

James WILLIAMS had married Miss Rachel J. McCARTY in 1853. She was a wonderful help to him in all his work. Interested in whatever he undertook, and loving Christ with an intensity of devotion that knew no reserve, she proved her love in many ways. Though in later life Mrs. WILLIAMS became an invalid, the sincerity of her faith was a constant source of inspiration to him.

### *Pastorate in Canada*

The first charge to which he was appointed after his graduation from Rochester was Henryville. This was a station of the Grande Ligne Mission. It was about twelve miles out, and the district was populated with both French and English. Tither WILLIAMS took his wife and began his ministry in Canada which lasted for ten years.

At this first definite preaching appointment there were many things in-

dicative of the real pioneer. He was ever on the move. Henryville was but the headquarters of the territory that he now sought to cover. He visited Pike River with his helper, Eloi ROY. This little village was always fragrant in his memory. It was here that WILLIAMS read the Bible to the large THERRIEN family. From this home he had the privilege of baptizing the mother, Mrs. THERRIEN, the first person to be baptized in his ministry. Even more significant is the fact that two of the THERRIEN boys became missionaries.

Several other villages became regular preaching appointments for him. As he went preaching he suffered much, somewhat from open persecution, but more from covert attacks and malicious lies on the part of the French parish priests. These Catholic priests, who called the Grande Ligne Mission "the Protestant pest-house of a school," were determined that the entire work of the Baptists among their people should be stopped.

Following these few months of service, WILLIAMS moved to Montreal to become pastor of the St. Helen Street Baptist Church. He spent a little over three years with this church. That was the longest period of time given to work outside of his chosen task, that of French evangelization. He had the privilege of preaching to a large company of Scotch and many English, in this, the only Baptist Church of Canada's metropolis.

Though he enjoyed his work in Montreal he very gladly closed his ministry there to accept the oversight of St. Pie, Granby, and Roxton Pond under the appointment of the Grande Ligne Mission. WILLIAMS thoroughly believed that God had called him to preach the gospel to the French. At times in his life he was led into other bypaths. He always considered them as detours which would ultimately bring him to his chosen avenue of service.

One of the most interesting experiences of his life in St. Pie was to be a participant in a debate. The priests had been constantly challenging his work, and with their brazen effrontery had sought to dispute every new line of operation. WILLIAMS staged a debate with them before a large concourse of people. He defeated the priests to such an extent that the Bishop forbade them to have part in any more such encounters with the doughty Baptist missionary.

An offer of unusual promise came to WILLIAMS, which was accepted and he moved again to Montreal. In his few years of preaching among the French he had felt the lack of sufficient literature of the proper sort to give to the converts, and to those who expressed an interest in his work. In this new position, he was to seek to create proper periodicals for all the evangelicals of the French. He immediately began publication of a religious weekly, *Le Moniteur (The Teacher)*. The American Baptist Home Mission Society was in sympathy with this new venture, and they sent him an appointment "to labor under its auspices in cooperation with the Montreal Association."

This editorship which he started with so much pleasure, he soon gave up. He would not do anything that would in any way bring him into conflict or antagonism with the work or the policy of the Grande Ligne Mission. He owed too much to the Mission, and he valued too highly the work it was doing. His resignation from this literary work came when the Society in Montreal determined that they would increase their interests to take in the whole field of French evangelization. That meant either a break with the Mission or the surrendering of one of his own chosen and heartily desired tasks. He chose the latter, and so closed his work in Canada.

### *First Years in the United States*

On May 9, 1866, WILLIAMS started on one of the longest journeys of his life. With great faith in his God, and with face set for the West he left for Detroit, Michigan. With him were his wife, his three daughters, Emma, aged eleven; Alice, aged seven; Florence, aged three; and his son Henry, aged five. So they went out, leaving the land of their birth to come to the country to which he gave his long life of service. He went to Detroit, not to receive a position already awaiting him, but to find the place which he believed his God was leading. While there was no cloud of smoke by day nor cloud of fire by night, he was sure that he had but to obey the leadings of God's assurance that in His own time the position of God's appointing would be awaiting God's appointed.

WILLIAMS discovered in Detroit a friend of school days, Rev. R. B. DESROCHES, who was pastor of a flourishing Baptist church. Following his suggestion, WILLIAMS went to Stryker, Ohio, in company with a member of DESROCHES' church. This Ohio village was about fifty miles west of Toledo on the Michigan Southern Railroad. In making his first notation of Stryker, Williams wrote:

"It is the marketplace of a thickly settled farming community, mainly French, who had emigrated from the northeastern provinces of France. They hailed mostly from the department of Donby, a Protestant section of their native land. Because of isolation they had become indifferent in matters of religion."

The field was very inviting to a man of WILLIAMS' temperament. The task that was hard, and the situation that was difficult, lured him onward! They seemed to him to be a real challenge to his life. So when two families of Stryker asked him to come and minister to that needy place, he answered by immediately moving there with his wife and five children. Elizabeth had been born in Detroit.

Although many of the French disliked the Baptists, and some of them hated them intensely, although there were only the two families who had agreed to help support him, when WILLIAMS arrived with his family they all gave him the

things that he needed. They themselves had little silver and gold, but out of their poverty they gave him butter, eggs, and so many articles of food that he wrote, "I never suffered less want than in my non-salaried venture to preach the gospel to the Stryker French."

The problem of support was a very acute one, for in his present status it was impossible for him to devote all his time to his preaching. He made an appeal for aid to the Ohio State Convention at their anniversary meeting that year. He was a stranger to the Ohio Baptists, but he had the backing of the pastor of the First Baptist Church of Toledo, the Reverend Mr. PLATT. Due to the influence of PLATT, the convention voted to give WILLIAMS four hundred dollars toward his mission work.

Stryker remained his headquarters for two years. There were two distinct factors that contributed to the success of the mission there. The first was the difference between the purity and sincerity of the gospel that WILLIAMS preached, and that which was the common practice of the countryside. Perhaps the most noteworthy example of this came when a new French priest was brought into the village with the hope that he could keep people from following WILLIAMS. The priest was so drunk and so vile, and his life was such a contrast to the integrity of the Baptist missionary, that his presence aided rather than hindered WILLIAMS' work. The second fact was that many of the heads of the important families of the community were converted and joined the Baptist church, which WILLIAMS had organized. When their neighbors threatened to boycott with the hope of changing the views of these members, one of them said: "If you make it impossible for me to earn a living as a tradesman in your midst, I'll find something else to do if I have to hire out as a day laborer or a farm hand. But this I want you all to know, I'm going to serve my Lord and Savior, come what may."

The next five years of his life WILLIAMS spent in and near Chicago. He had made a few trips from Stryker to Chicago thinking that he could alternate his work; but he soon found that impossible. He finally left Stryker on July 23, 1868, for Chicago. In this city he hoped to be able to secure one-half of his salary from the Home Mission Society and the other half from the Second Baptist Church. This church had promised him this money on the condition that he would devote part of his time to their "Stock Yards Mission." The Home Mission Society, due to a lack of funds, was unable to help WILLIAMS. He was, therefore, forced to give French lessons to students of Chicago University.

At this time there were about twenty thousand French in Chicago. The Roman Church was doing all in its power to keep these people, who were nominally Catholics, within their fold. WILLIAMS, who was ever seeking the difficult job, moved to Chicago. He felt that he could safely leave the Stryker church in the care of Brother Lonys; and he could try to win these French Catholics to a realization that form and ceremony were not enough to enter the kingdom of heaven.

"Ye must be born again."

*Pastorates in Chicago and Momence, Illinois*

Unable to make a living for his family in Chicago because of the uncertainty of even the amount expected, he found it necessary to leave the work among the French for a few years. He accepted the pastorate of the South Baptist Church of Chicago. For the next five years he preached to two congregations: to that one in Chicago, and to the Baptist church at Momence, Illinois. He enjoyed these two pastorates, but he felt that he was not doing the work to which he had been called by God, that of seeking to win the French to Christ.

An offer came to him from the Home Mission Society to accept charge of the Baptist Mission on the island of Haiti. This opportunity was presented just when he had started his work at Momence. He did not think it fair to this church to leave them until he had completed his year of service. The Grande Ligne Mission also asked him to return to Canada to take charge of one of the French churches. He felt that to leave the United States without a direct leading of the spirit would be to question the certainty of the leading that had brought him to Detroit.

Some of the darkest days and weeks of his life were just ahead. He had resigned his second Illinois pastorate to accept a position with the American and Foreign Bible Society as a collecting agent. He had moved his family to the Englewood district. There were now six children, as Fanny was born in 1868. The new work proved an unfortunate venture on his part. In fact, his whole experience in Chicago seemed to pull him away from the French people rather than to place him among them. Was he called to do evangelistic work for the French? Did God want him to continue to win them from ritualism to reality, from formalism to fervor, and from ecclesiasticism to a regenerated church? Was it the purpose of his Father that he should be a watchman for the French? These thoughts were surging through his soul these days.

Never did WILLIAMS lose sight of his call to service. No matter how dark the present or how dim the vision seemed to grow, there was ever with him the assurance of His presence. The French people needed Christ. He rejoiced in the privilege of telling them the story. Obstacles of the present would be overcome if he were faithful!

Williams wrote to the secretary of the New York State Convention. This man he had known for many years. In this letter he offered his services to the Convention for work among the French, suggesting that he could make his headquarters at Malone. He knew this part of New York State as he had carried on some missionary work there in the early part of his ministry. He felt sure that he could reach out to the French in Champlain, Ogdensburg, and many other places.

## ***Superintendent of Missions for New England***

He waited for some weeks for an answer with both fear and faith. Finally, one day, there came a letter postmarked New York. He was sure that the answer had come, and that it would be favorable. To his intense surprise the letter contained an offer from the Home Mission Society, entirely unsolicited, "of an appointment as missionary among the French of New England." This he felt was a very definite call from God, so without hesitation he accepted. Thus he began a work that was to engage all his powers and his time until he was called to a higher and better service where he could work and never grow weary.

Meanwhile the letter containing his commission from the New York State Convention had been lying in the Post Office at Englewood. The letter had been misplaced. When it was finally discovered and delivered, the New England appointment had been received. In this way, seemingly so accidental, but in reality so providential, was the life of this true minister directed to New England.

### ***Boston Headquarters***

The board of the American Home Mission Society had suggested that he make his headquarters in Boston. Now to procure enough money to move his family and his household goods to the East was a big problem. He wrote to two of his friends concerning this serious matter: one, Mr. J. B. FULTON, of Rochester, New York; and the other, Mr. B. F. JACOBS of Boston. In response he received railroad tickets for himself and his family from Chicago to Boston. Money was also loaned to him without any guaranty; and with the statement that he need not try to return it until he felt able to do so.

On March 1, 1873, James N. WILLIAMS started for New England. He made his home in South Boston for the first few years. The Baptists of the Tremont Temple Church aided him in getting settled. They took up an offering of \$52 for him at one of their prayer meetings. It was with a heart of thankfulness and praise that he entered his new work. Surely the Lord had led him. During the years in Chicago, the Lord had been trying and testing his faith for the long period of service among some of the original colonies.

The Reverend Narcisse CYR had been his predecessor in this work. CYR had labored for only two years, and then been released by the Home Mission Society. This man had shown two glaring faults. First, his work had been rather uncertain. Instead of trying to develop any one, or any few stations, he had covered a great deal of ground, had preached in many places; but he had no permanent work started. Secondly, he would branch off into travel lectures, or other kindred subjects, and leave the gospel message undelivered.

When WILLIAMS began he immediately adopted the circuit idea. He wrote in one of his first notes, "I am going to include only so many centers of the French as I can visit regularly once a month." The first group of cities that he visited were Lowell, Salem, Haverhill, Fall River, and Worcester - all in Massachusetts; and Providence and Woonsocket, in Rhode Island. He began this itinerating ministry on April 5, 1873, and continued it until he became a teacher in the Newton Theological Institution in 1890.

He found in Lowell, about 12,000 French; and the only French Protestant worker in the employ of the Home Mission Society, Mr. Z. PATENAUDE, the Baptist colporter, was stationed there. He was an old acquaintance, having worked with WILLIAMS in the field of the Grande Ligne Mission. One of the joys of this work in New England was the meeting of the friends of years before from the Feller Institute.

In this city of Lowell he had his first difference with another Protestant communion. "The Congregationalists, WILLIAMS wrote, "were the wealthiest of our evangelical denominations in New England." He believed very firmly that mission work among the French should present a united Protestant front to the Catholics. It grieved him when the Congregationalists started a separate work in Lowell. For four years WILLIAMS had carried on in this city with considerable success; and then the Congregationalists began their mission. They settled a missionary in Lowell, hired a very fine hall, and then campaigned in a very determined way to lure the Baptists into their fold. WILLIAMS had no time to fight any denomination. He never in his work among the French appealed to religious prejudice. He made his appeal to the reason of people. So blessed was the Baptist work in Lowell that by 1885, a resident missionary, Rev. G. AUBIN, was settled there.

Not all of the work was so fruitful. There were some places where only after years of barrenness and apparent hopelessness the harvest came. He found himself opposed everywhere by the chicanery and wiles of the Roman priests. These men sought in every way possible to intimidate their members and even to make them fearful of attending a meeting conducted by the Protestants. Most of all did these priests try to keep out of their communities, and to try to deny the right to speak to the Rev. Father CHINIQUEY, the converted Catholic priest.

Father CHINIQUEY would deliver one lecture as he did in Woonsocket, Rhode Island, in 1876. In this lecture he would fearlessly expose the evils of Romanism. At the Woonsocket meeting there was an extra large crowd, most of whom were Irish Catholics. They had gathered for no good purpose. As WILLIAMS looked out over the audience during the address, he realized that there would be a conflict. Only by being able to pass out of the rear of the hall, and into a secret passage did he and his companion reach their hotel in safety.

Sometimes Father CHINIQUEY would hold a week's or two week's meetings. These would be very largely attended, as they were in Putnam, Connecticut, in 1874. Here the Catholics burned all of the outbuildings of the man in whose home CHINIQUEY and WILLIAMS stayed. When these two men went to Worcester, Massachusetts for a revival campaign, they were backed by the Ministerial union of that city. The greatest center of French population in Western Massachusetts was Holyoke. To this city CHINIQUEY went with his message of a loving Savior and a regenerated church membership. WILLIAMS always found it very profitable to follow in the wake of this ex-priest and reap the harvest.

Many and varied were the experiences that WILLIAMS had as the Romanists sought to obstruct him. One of the inevitable difficulties was boycott. When due to his preaching in Haverhill, Massachusetts, a doctor and his family were converted, the Catholics all boycotted him. They were so successful in this that the doctor had to leave the city to find other people whom he might serve. Another method of attack used by the Romanists was that of ridicule. WILLIAMS had been blessed in his work at Worcester. Before passing judgement on his teaching, a group of young men said that they would like to ask their priest about the whole matter. WILLIAMS told them that he would be glad to meet their priest anywhere, but no call came. On his next visit WILLIAMS asked these men why he didn't hear from them. They said, "The priest will not debate." Then WILLIAMS inquired if the priest had given any reason for his refusal. "Yes," they said, "he did." He had said to them, "Don't you see that man is no gentleman, not scholar, or he wouldn't have sent his name on that little rag of paper. I'll have nothing to do with him. He is beneath my notice." WILLIAMS questioned the young men at great length in order to learn whether they thought this a valid excuse. The paper referred to was not a note to the priest, but merely a memorandum so that these Frenchmen might remember his Boston address. Many said that WILLIAMS won a great victory by the refusal of the priest to debate.

God was in the work of winning these men destitute of the real gospel to his son Jesus. WILLIAMS had some remarkable examples in marvelous conversions even to the point of some of the clergy of the Roman Church. One of these men lived in Salem, the city that was his second appointment in his monthly tours. The young Frenchman had been reared in the home of a *bedeau*, that is a sexton, in the Roman Church. In his early environment he had thus come into intimate contact with all the vessels, vestments, pictures, and statues in the church. As a boy he had been a great favorite of the old priest. In order to better his condition he had come to America and settled in a small town in Connecticut. His landlady placed a copy of the French Bible on his washstand. He did not want her to know that he was reading it, and so after he had studied it, he was very careful to replace it just in the spot from which he had taken it. Because of this long study of God's word, WILLIAMS did not find it hard to lead the young man to Christ.

When the Bible in all of its matchless teaching is given the right of way in



the human heart, victory is assured. "My word shall not return unto me void." On one of his journeys WILLIAMS learned of a young man who was very much addicted to drink. He had a sick wife, and one day he became possessed with the idea that he ought to find peace of soul. He went to the Roman Church and prayed most earnestly. It seemed to him that he must go out and obtain a Bible. He went out and bought a Bible, and came home and read it for hours. Through this reading he was brought to Christ, and joined the church. His old acquaintances, Romanists, taunted him; and one day they caught him and tried to pour liquor down his throat. He remained true and became a minister of the gospel.

WILLIAMS was tireless. He went everywhere preaching the word. The record of his activities is, as Dr. C. L. WHITE has written, *The Story of a Wonderful Life*. In December of 1873 he attended the dedication of the first New England French Mission Chapel at Burlington, Vermont. This chapel had been made possible by the gift of Mr. Mial DAVIS, who gave \$400 for its erection. What a delight it was to WILLIAMS to be present on that day; especially as Rev. A. L. THERRIEN was to be the pastor, the young man whom he had led out of Romanism to the light of Jesus.

Just a few months later, in the spring of 1875, he made his first visit to Maine; and started work in Waterville. In both Lewiston and Biddeford there were more french; but because of the severity of the opposition of the Catholics to the Baptist work, he decided on Waterville. Furthermore, a Mr. LEGER of this town took a considerable interest in the work; and when WILLIAMS came to hold a ten-day revival meeting he was very helpful.

Both of these men felt that there ought to be a mission at Biddeford because it was the largest center of French population in Maine. It was estimated that there were about nine thousand there. In 1880 they started work in the midst of violent attacks on the part of the Catholics. One meeting was broken up as these Baptist missionaries became the target for quids of tobacco. On another occasion the meeting was dismissed due to catcalling and heckling of the speakers. Protection was sought from the officers of the law; and these deputies kept order. Due to these disturbances, and also to the fact that no missionary could be found, no mission was established.

Another field where WILLIAMS went once a year was northern New York. One of the reasons for these annual visits was that he had attacks of hay fever. "Another and better reason," WILLIAMS wrote in his notes, "was the fact that scattered all along the boundary line between Canada and the State of New York there were, as fruits of mission work, small groups of Protestants. They were mostly without oversight in services in their own tongue." He made his headquarters at Malone on these annual pilgrimages.

One of the statements of the priests that was difficult to refute was that

the Protestants had the wrong Bible. The French Catholics were so governed and controlled by the priests that they accepted their statements as if they were the statements of God. WILLIAMS determined, therefore, to secure a Bible that was owned by a priest. So he was delighted when he came to Worcester one day to learn that one of the Protestant women had in her home the Bible of the Catholic priest of that city. It was a copy of the Claire version, and it had the name of the priest inscribed on its cover. The woman had secured it when she had gone with her Catholic neighbor to the priest. He had told them that the Protestants had the wrong Bible; and after much persuasion he had loaned them his own for two weeks. At the suggestion of WILLIAMS this woman now took the Bible back to the priest and offered to buy it. He charged her a dollar and started to scratch out his name. Knowing that the name of the priest in his own handwriting was one of the things that enhanced the value of the Bible, she quickly took it from him and gave it to WILLIAMS. Always, thereafter when he would have a dispute with the Catholics he would show this Bible with the name inscribed. It was an irrefutable argument.

Wherever he heard of a group of French, thither he went to seek to bring them to the light. In December of 1883 he went to New York City. Dr. Edward JUDSON had become very much interested in the project of starting a French mission here. The time seemed to be ripe due to the recent conversion of a French priest. While in this city WILLIAMS saw evidence of the fanatical hatred of the Catholics who assaulted a man who was giving out tracts to Romanists as they came from their church.

WILLIAMS also visited the mining region of Pennsylvania, and his former church in Stryker. He went to Ohio the first time for the purpose of helping in the dedication of a new church building. His second visit was in 1884 when he held a three-week meeting. On his journeys into Pennsylvania he sought out the French. As he went from group to group, and from city to city, he discovered that there was a great need of a trained worker. That was his experience in many such locations. French people were estranged from their former church, and many of them were living as sheep without a shepherd. "Pray the Lord of the harvest to send forth reapers."

During all these trials, difficulties, and disturbances, Mrs. WILLIAMS had encouraged him. Though during the last few years of her life she was an invalid, she was always cheerful. She died during 1885, leaving six children. Hardly had her husband become accustomed to her loss when another sorrow came to him. His only son, William Henry, who was a student at Brown University, died in Providence in 1887. These two deaths proved a tremendous blow to this missionary who had labored for fifteen years in New England. He had been so active, so energetic, so forceful, and yet, with it so kind and thoughtful that folks loved him.

The time had come for a rest. He decided to go to Europe and to combine with his period of relaxation some study in the universities of the old world. He

also wanted to brush up on his French, and to study Romanism at first hand. He visited Rome and Berlin; but he spent most of his time while abroad in Paris.

### *Instructor at Newton Theological Institution*

When he returned to the States he began his new work as instructor of the French Department in the Newton Theological Institution. He held this position for eight years.

"We studied," he wrote, "very thoroughly the teaching of the Holy Scripture on the various doctrines of the Church of Rome, and I devoted much time to an academic drill of my class in French literature by reading, composition, oral debate, and extemporaneous or written discourse, leaving to the other departments of the seminary the care of their studies in the usual courses.

### *Providence, R.I., His Last Home*

During these eight years over twenty-five men graduated equipped to work among the French people. In 1898 it was necessary to retrench. Finances were very low, and the Massachusetts State Convention abandoned its policy of using French students. WILLIAMS, therefore, resigned his professorship, and moved his family to Providence. This city thus became his home for the remainder of his life.

Now when he was almost seventy years of age, it was necessary for him to readjust his work. He could not do as much traveling as formerly; so through letters and messengers he sent his suggestions to those men, the most of whom he had trained, who were doing the colporter and missionary work. One of these men, in after years writing of WILLIAMS, said:

"He never exercised autocratic authority, much less ecclesiastical censorship over his brethren. His religion was the right kind, reasonable, free from asceticism, not secluded, long-faced, and hypocritical."

Until the end of his life, Williams held the position of Superintendent of Baptist Missions among the French of New England. Never did he cease to think of these people, to pray for them, and to do all in his power to bring their needs to the attention of Baptists. As he grew older in the work, as those closest to him saw more clearly the purity of his life, they loved him. One said, "It seems that WILLIAMS is in constant and secret communion with God."

In 1905 he decided to go out to California for a rest in the home of his daughter, Mrs. Alice MERRIAM. He had been busy writing books. Two of these books were in the French language: one, *The Rule of Faith, or Four Questions*, and the other, *The Golden Rule*.

Just before leaving for this long trip he had helped in the work at the manufacturing town of Manchaug. A very interesting situation had developed there under a Rev. Mr. RIBOURG. This priest had offered his services to the Roman bishop for this community, but he had been refused. Despite the fact, he began work there, and gathered around him about three hundred Catholics, who were disgusted with the disreputable men who had been their priests. When Rev. E. RAMETTE of Woonsocket visited this city he learned that Rev. Mr. RIBOURG was preaching the fundamentals of the evangelical faith. Yet this priest, for fear that the Catholics would cease to attend, had them make the sign of the cross and say, "Hail Mary." After prayer and consultation, RIBOURG thought that he had better leave and permit another to come in and reap the harvest. WILLIAMS counseled against this, believing that he who had led this group thus far should lead them all the way to the Baptist position. On March 29, 1905, RIBOURG was baptized in the First Baptist Church of Worcester, and with him were about forty others. Many more followed him, so that the movement became almost a mass movement to Protestantism.

### *The Closing Days*

Honors came to WILLIAMS in later life as the value of his service became known, and the singleness of his purpose became more manifest. Colby College gave him the degree of Doctor of Divinity in his seventy-sixth year. Other organization sought to do him honor. As age stiffened the joints and weakened the blood, men began to appreciate more than ever the solidarity of the foundation which he had laid, and the integrity of his life.

### *The Missionary of the Blameless Life*

On June 9, 1915, he was called to God. After forty-two years in New England the sphere of his labor was changed to the homeland of the soul. When Dr. C. L. WHITE conducted his funeral service two days later, he referred to WILLIAMS as one "who had a radiant countenance." Later, Doctor WHITE wrote in *Missions* of him:

"The missionaries who worked under him loved him like a father. His tenderness in dealing with those who stepped from the path of rectitude, his patience and long-suffering with others who found it difficult to adjust themselves to the freedom of personal faith, his wisdom as a counselor, and his ability to untangle difficulties, wove through the years a mantle of personal influence revealing in every part a personal design."

When WILLIAMS himself was seeking to write down a summary of his work, toward the close of his life, he said, "From 1873 no less than seventy-two centers of French population have been opened either as stations or outstations." Then he closes his notes with a sentence that is prophetic, and that is also filled with pathos: "The battle has just begun in our native land!"

## LIBRARY REPORT

The Library Committee is delighted to announce an important new purchase. We now have the microfilms of the births, marriages and deaths for Rhode Island up to 1890. This information has been very well received by our membership. We have also purchased the second series of microfilms for Vermont which gives us vital statistics up to the year 1908. We are currently investigating the possibility of purchasing microfilm records for the State of Maine.

We have purchased a microfiche reader-printer and another new microfilm reader. With the addition of this new equipment, our library patrons generally do not have a long wait in order to be able to use our fiche and film.

We have had another busy publishing year. We have had very successful sales of our books and this has made it possible for us to publish other books. Our *Civil Records of Norton, MA* has sold out. We are currently offering *The Marriages of St. Joseph, Natick, RI*; *The Baptisms of St. Jean-Baptiste of Artic, RI* and *The Burials of Potvin Funeral Home, West Warwick, RI*. In addition, we are currently working on records from the Roy Funeral Home in Worcester, MA; baptism and marriage records from Sacred Heart of West Thompson, CT; burial records from St. Joseph of North Grosvenordale, CT; funeral records from the Lamoureux Funeral Home in New Bedford, MA; birth, marriage and death records from St. Matthew of Central Falls, RI and birth, marriage and death records from Notre Dame of Central Falls, RI. These very fine books will be wonderful additions to our library and your libraries. I know you will enjoy using them.

We wish to thank all those people who have helped us prepare, edit, print, collate, bind and market these books. Paul DELISLE and Roger BARTHOLOMY have done an outstanding job as our "printers" and we would certainly have been lost without their outstanding efforts on our behalf. Roger BEAUDRY has been outstanding in his marketing efforts and we have certainly kept Therese busy preparing our orders for mailing. Lucile, Roland and Henry have kept our binding machines busy and Mary did her share before leaving for Florida. Then, of course, there are all of our computer operators and editors. Hard work? Definitely! But it was also a lot of fun and a lot of laughs. 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. We have recently had an unexpected addition to this project because many of the funeral homes have kept copies of obituaries that they published. We have added them to our collection. 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.

Armand and Mary LETOURNEAU, Lucile McDONALD and Roland BOULIANE have devoted many hours to covering our library books with hard covers. I think this project is about 75% complete and the books look wonderful. We are very grateful to this dedicated group for their hours of hard work and dedi-

cation.

Our library has been open every other Saturday during the winter and will continue through April. Our members have responded warmly to these new hours and the weekend sessions have been very well attended.

Paul DELISLE and Roger BEAUDRY continue to work on their cemetery project. They have recruited Roger and Sylvia BARTHOLOMY in their efforts and they continue to do a most outstanding job. We are very proud of their efforts.

Lucile McDONALD has been helping the Blackstone (MA) Town Clerk computerize the town's vital records. As a result, we have been receiving copies of these records. This is valuable information which is being made available at our library.

We wish to thank Paul PAPPINEAU, Judi LaCROIX and Robert DUCHARME for volunteering to work on a grant committee. We certainly wish them a lot of luck. If successful, their efforts will benefit all of us.

We have many new books on order. Books that we have received are listed at the end of this report. 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.

## NEW BOOKS

*Les Chouinard - Histoire et Genealogie*

*The Necrology of Sts. Peter and Paul Cemetery, 1977-1992, Lewiston, ME*

*Our Lady of Lourdes, 1868-1908, Skowhegan, ME*

*St. Joseph Catholic Church, 1860-1960, Old Town, ME*

*L'Ile-aux-Coudres, 1741-1992, Births, Marriages, Burials*

*Deaths of Non-Catholics in the District of St. Francis, PQ, 1815-1879*

*Releve des Pierres Tombles, Alfred, Ontario, 1871-1990*

*Releve des Pierres Tombles, La Nativite, Cornwall, Ontario*

*Pointe-aux-Roches, 1867-1983*

*St. Columban, Cornwall, Ontario, 1834-1977*

*St. Armand Methodist Church, 1831-1836*

*Caldwell's Manor and Christies Manor Anglican, 1826-1831*

*Dunham Methodist Church - 1820, 1839-1842*

*St. Armand East (Frelighsburgh) Anglican Church 1808-1817*  
*Stanbridge Baptist Church 1842-1853*  
*Dunham Anglican Church 1808-1817*  
*Clarenceville Methodist Church 1845-1853*  
*St. Nazaire de Dorchester 1902-1987*  
*St. Melachie, 1857-1889, Marriages & Burials*  
*St. Leon-de-Standon, Bellechasse, 1872-1989, Marriages & Burials*  
*Christ Church Cathedral, Montreal, PQ*  
*Mariages de Pont-Viau, 1916-1989*  
*St. Jacques, Montreal, 1873-1984 (13 Vols.), Marriages*  
*Ste. Cecile, Montreal, 1911-1986, Marriages*  
*St. Andre-Hubert-Fournet, 1953-1986, Marriages*  
*St. Thomas-Apotre, Montreal, 1947-1987, Marriages*  
*Ste. Francoise-Romaine, 1953-1986, Marriages*  
*Tres-St.-Sacrement, Lachine, 1910-1986, Marriages*  
*N-D-des-Anges, Cartierville, Marriages*  
*Robert Giguere, Le Tourouvrain, 1616-1709*  
*La Terre de Robert Giguere, 1651-1981*  
*La Premiere Famille Giguere en Amerique - R. Giguere et Aymee Miville*  
*Un Giguere a la Guerre avec Iberville - Schenectady, NY, 1690*  
*Descendants d'Edouard Giguere et Julie Tardif*  
*La Perche au Temps de Giguere*

In addition to the above books, the following has been purchased:

Vermont vital statistics to 1908: Births, marriages and deaths (film).

Rhode Island vital statistics to 1890: Births, marriages and deaths (film).

Norton, MA vital statistics to 1920: Births, marriages and deaths (fiche).

## AFGS EXPANDS ITS MICROFILM HOLDINGS

Last Spring, the Board of Directors unanimously voted to expand our microfilm collection. To this end, the Library Committee, under the direction of Jan Burkhart, has purchased some exciting new series of films.

First of all we have expanded our collection of vital statistics from Vermont with the purchase of births, marriages, and deaths from 1870 to 1909. This 154 roll series will allow our membership to do research in Vermont from the early 1700's to 1909.

Second, we have purchased the Rhode Island birth, marriage, & death records (1850-1895) along with an index for each. The index, which was computer generated, allows the reader to quickly locate the correct film and page number for a particular event. The films are copies of records which were forwarded to the state Dept. of Vital Statistics, from the various cities and towns in Rhode Island. They contain, for the most part, the date of the event, names of parents, and/or spouses, addresses, and location of event. In some cases the parents' places of birth and mother's maiden name are also given. We have found these records to be very clear and easy to read. The only other facility which has this set of records is the State Archives located in Providence. We will also be expanding this set of records as film reels are made available.

Third, we are in the process of purchasing the census records from various localities in Canada. It has been decided to concentrate on those areas in which few repertoires have been published. We presently have fourteen reels of films and we plan to buy more in the near future. If you would like to buy a reel of film and donate it to the library, you may send your donation of \$15.00 per reel to the library committee and a reel will be purchased in your name. If you wish to purchase a specific reel of film, the catalog is available for you to look through at the library.

Lastly we plan to continue expanding our microfilm and microfiche collections. Possible acquisitions include: Birth and death records for the State of Massachusetts up to 1895; birth, marriage and death records for Maine up to 1955; and a new set of records from Claude Drouin which include about 950,000 marriages not included in his other two collections.

---

---

*Talk is cheap because supply is usually  
greater than demand!*



# AFGS RESEARCH POLICY

## STEP ONE: WHAT YOU SEND

Your request and a self-addressed stamped envelope. Your choice of the type of research to be done according to the following descriptions:

**A. Single Marriage** - Only one marriage to search. Marriages of parents will be counted as additional single marriages and billed as such. Rates are \$2.00 per marriage for AFGS members and \$4.00 per marriage for non-members.

**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. Origin of immigrant ancestor in France will be included where this information can be obtained. Price for this service will be determined by the number of generations found times the applicable rate quoted above for single marriages.

**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 each start a new chart. Prices are \$16.00 for AFGS members and \$25.00 for non-members.

**NOTE:** *Do not send payment in advance.*

## STEP TWO: OUR JOB

After receiving your properly submitted request, we will immediately start your research. We will then notify you of our findings and bill you for the research performed according to the applicable rates quoted above.

## STEP THREE: YOUR APPROVAL

After receiving our report and billing statement, return the top portion with a check for the proper amount payable to AFGS. Upon receipt, we will forward your requested research.

All requests not resolved by the Research Committee will be placed in the Question and Answer section of *Je Me Souviens*.

*Again, please do not send payment in advance.*



## QUESTION & ANSWERS

The following marriages which could not be found by our staff are published 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, R. I. 02861. When answering a question, please use the call number, e. g. 17/1, 17/2, etc.

P= Parents

s/o= son of

M=Marriage date and place

d/o =daughter of

D=Descendants

w/o= widow of/widower of

17/1 Seeking P and M for Adolphe LEMAY and Marie BELISLE. Adolphe was born on 24 May 1869 and died 24 March 1918. (Armand LEMAY)

17/2 Seeking P and M of Guillaume BRANCHAUD and Euphémie LAJOIE. Their son Louis m. 10 January 1848 at Louisville, Maskinonge. (Thomas BOUDEEAU #1557)

17/3 Seeking P and M of Guillaume CAMPBELL and Marie Josephite CHARTIER. Their son Pierre married M. Annable DUBOIS (RONDEL) 1/11/1790 at St. Philippe, Laprairie. (Mike BREault #205)

17/4 Seeking Parents of Jean-Baptiste ROUSSEAU and Cordelia ROUSSEAU. The marriage took place on 28 April 1866 in Rochester, Monroe County New York. (Patricia LEBEAU #2131)

17/5 Seeking Parents of Norbert LEMAY and Marie MESSIER. They were married on 20 April 1892 at Weedon, Wolfe County. (Armand LEMAY #2039)

17/6 Seeking P and M of John GAGNON and Seraphinas ROUSSEAU ca 1883 US or Canada. (Pat LEBEAU #2131)

17/7 Seeking P and M of Francois SARRAZIN and Marie LADOUCEUR possibly in Ontario ca. 1870-1876. (Ray DESPLAINES for Pat USTINE)

17/8 Seeking P and M of Lorenzo RITCHOTTE and Lydia DUGAS. Their son Arthur m. Blanche MARCHESSAULT 10 May 1947 at West Warwick, RI. (Dominique RITCHOT)

17/9 Seeking m. of Emile PEPIN and Adeline BOISVERT (d/o Napoleon and Emilie BIRON, b. 1892 Weedon QC). Widowed, she married Eddy MELIN in Massachusetts, after 1925. Adeline's mother died in Peabody, MA in 1910. (Dominique RITCHOT).

17/10 Seeking P and M of Joseph DUMAS and Julia LAVALLEY ca 1842. His parents were Andre and Genevieve MATHIEU. (Ray DESPLAINES for Annette PONTO)

17/11 Seeking P and M of Alexis DESCHAMPS and Marguerite JOLICOEUR, ca 1860. Their son Georges married in St Felix de Valois 1864. (Barbara FARNSWORTH #2098)

17/12 Seeking P and M of Eliza MARCUM/MORCUM and Charles BOVAN/BOIVIN ca. 1860. (Betty ARNOLD)

17/13 Seeking P and M of Henry FORAND and Bertha CARPENTIER, ca 1935-1940, Fall River MA. Her parents were Joseph and Emma MICHAUD. (Dorothy CIRIELLO #599)

17/14 Seeking P and M of Jean FORAND and Regina DAME. Their son Laurent married Lucretia DARRES 23 December 1950 at Sacre-Coeur, Concord, NH. (Dorothy CIRIELLO #599)

17/15 Seeking P and M of Onesime SICARD and Olesime GUERETTE, ca 1850-1855. Onesime was the son of Augustin and Marie LAMPRON. (Martha BURNS #2130)

The following answers were sent in by Mr. Al Berube from Montreal. Thanks again Al for all your help.

16/2 Noel THIBAUT s/o Pierre and Isabelle LANDRY, m. Apolline BOUDREAU, d/o Pierre and Pelagie HEBERT, 18 February 1833, Napierville.

16/19 Jean SPROUT, widower, married Marguerite ROBITAILLE, 1 August 1812, at St. Andrews Presb. Church, Quebec City. He could be the John SPRUNT who married 24 August 1799 Louise GRENIER at the same place. No parents listed.

16/21 Francois-Etienne RONDEAU (DESCHAMPS) very likely was the son of Antoine and Marie-Francoise BOUCHER, married Marie-Ursule AUDET/LAPOINTE (no parents) ca. 1795-1800. Their son Francois RONDEAU married Amable RIEL, 1816 in St. Hyacinthe, Quebec. Check their children's Godparents and birth records in St Hyacinthe ca 1780- 1790 for parents.

16/25 Joseph CHAPUT, s/o Joseph and Marguerite GOULET m. Josephine BONIN, d/o Louis and Alphonsine JUBINVILLE 3 November 1858 at N.D. Granby, PQ.

16/28 Jean GIRARD s/o Joachim and Marie-Archange CHARRON, m. Louise LAPORTE/ST. GEORGES, d/o Francois and Marie LEBLANC, 13 September 1842, N. D. Montreal.

## NEW MEMBERS

2173

**ABAR, G. Gilman**

836B Southampton Rd. #195  
Benicia, CA 94510-1960

2208

**AUGER, Dennis H.**

1199 Hathaway Lane  
Uxbridge, MA 01569

2161

**BARTELS, Doris**

1721 Larson St.  
Englewood, FL 34223-6429

2156

**BEDARD, Marlene**

227 So. Oak Park Ave.  
Oak Park, IL 60302

2166

**BOIS, Henry J.**

124 Electric Ave.  
Lunenburg, MA 01461

2197

**BUSSIERE, Edward**

6662 Killarney Ave.  
Garden Grove, CA 92645-2221

2192

**CARON, J. Alphe**

53 Castle Heights Ct.  
Woonsocket, RI 02895

2206

**CARON, J. Paul**

229-2716 Richmond Rd.  
Ottawa, Ont. K2B 8M3  
Canada

2203

**CAZEAU, Charles J.**

1084 Rue Loop  
Deary, ID 83823

2162

**CHRETIEN, Rev. Richard L.**

569 Sanford Rd.  
Westport, MA 02790-3748

2160

**CLARK, Carol**

57 Hilton St.  
Pawtucket, RI 02860

2181

**COUTURE, Patti**

50 Canal St.  
Medford, MA 02155

2179

**DeBLOIS, David**

106 Draper St.  
Pawtucket, RI 02861

2205

**DEMERS, Gerald M.**

120 King St.  
Blackstone, MA 01504

2158

**DONNELLY, Nancy**

37 Bowen St.  
Cumberland, RI 02864

2195

**DuBEY, James**

P. O. Box 2022  
Auburn, WA 98071-2022

2177F

**DUMAIS, Joseph & Regina**

4700 No. Main St., 6-F

Fall River, MA 02720

2190

**FITTS, Yvonne**

P. O. Box 266

Mapleville, RI 01839

2150

**FLYNN, Virginia Emily**

537 Belknap Rd.

Frammingham, MA 01701-2800

2155

**GAGNON, Roger A.**

94-819 Leomana Way

Waipahu, HI 96797-4015

2204

**GOULET, Sarto**

6542 Rue St. Denis

Montreal, QC H2S 2R9

Canada

2153

**HAYES, Karen**

36583 Acton

Clinton Twsp., MI 48035-1410

2175F

**HEBERT, Rene**

45 Summer St.

Cumberland, RI 02864

2189

**JACKOWSKI, Henry P.**

10727 Harmony Farms Ln.

Bon Aqua, TN 37025

2149

**KLINE, Dorothea M.**

1103 East Fair St., #4

Garden City, KS 67846-3411

2182

**LANDRY, Catherine I.**

124 Paine Rd.

No. Attleboro, MA 02760

2183

**LAROCQUE, Lorraine M.**

E. Grasso Gardens, U-322

25 Ballou St.

Putnam, CT 06260

2170

**LATULIPPE, Lorna**

353 No. Wildwood

Hercules, CA 94547

2154F

**LeCLAIRE, Delbert**

2029 Ione St.

Sacramento, CA 95864-0765

2176

**LeBLANC, Rita L.**

46 Musket Rd.

West Warwick, RI 02893

2152

**LEVESQUE, Elaine**

5430 Arlington Ave., #277

Riverside, CA 92504-2505

2164

**LOZIER, Andrew**

175 Gervais St.

Coventry, RI 02816-8027

2180  
**MILETTE, Leo R.**  
64 Greenleaf Cir.  
Framingham, MA 01701

2184  
**MIOUR, Susan M.**  
449 Woodstock Ave.  
Putnam, CT 06260

2200  
**MISENTI, Doris L.**  
24 Peace Court  
Plainville, CT 06062

2198  
**MUHN, Judy A.**  
NATO AWACS  
PSC7, Box 1192  
APO, AE 09104

2191  
**O'DONNELL, Joan Auchair**  
4 Gilfillan Ave.  
No. Smithfield, RI 02896

2202  
**PARD, Raymond Jean Sr.**  
P. O. Box 6372  
Providence, RI 02904-6372

2196  
**PARENTEAU, Roland E.**  
3615 Morris St.  
Newberg, OR 97132

2163F  
**PELLAND, Doris T.**  
83 Temple St.  
Woonsocket, RI 02895

2159  
**PETERSON, Jane W.**  
21150 Gertrude Ave., M4  
Port Charlotte, FL 33952-5237

2209  
**POIRIER, Sandra M.**  
281 Hillsdale Rd.  
W. Kingston, RI 02892

2201  
**PRATT, Floyd L.**  
148 Starlight Dr.  
Marstons Mills, MA 02648

2169  
**PROULX, George N.**  
74 Samoset Ave.  
Providence, RI 02908

2199  
**PROVOST, Robert A.**  
65 Freeman St.  
Norton, MA 02766

2207  
**RABIDEAU, Clyde M.**  
5080 Likini St., #1014  
Honolulu, HI 96818-2382

2174  
**REID, Barbara Ann**  
40300 NE Hoff Ave.  
Amboy, WA 98601

2168  
**REMINGTON, Paul A.**  
139 King St., #303  
Franklin, MA 02038

2172

**RICHER, Ronald E.**  
55 Eddy Rd.  
Chepachet, RI 02814

2157

**RIEL, Alice R.**  
19 Mowry Ave.  
Cumberland, RI 02864

2171

**RONDEAU, Thomas E.**  
413 Altez NE  
Albuquerque, NM 87123-1101

2187F

**SIMONSON, Mr. & Mrs. Jay**  
RD 2, Box 162  
Putney, VT 05346

2185

**STEPHENS, Michael**  
9406 Wildflower Dr.  
Waco, TX 76712

2193

**TAYLOR, Dennis**  
6956 Manti St.  
Philadelphia, PA 19128

2194

**TEENY, Rochelle**  
3110 SE 58th Ave.  
Portland, OR 97206-2021

2188

**TURCOTT, Albert E.**  
300 Privilege St.  
Woonsocket, RI 02895-1256

2167

**TURCOTTE, Linda**  
230 Hollis St.  
Holliston, MA 01746

2151F

**WHITE, Estelle**  
216 Curran Rd.  
Cumberland, RI 01864

2165

**WILDE, Walter D. Jr.**  
117 West St.  
Paxton, MA 01612-1011

2186

**WILES, Jeanette**  
16 Cedar Rd.  
Shrewsbury, MA 01545



**Welcome  
new  
members!**

## AUTHORS' GUIDELINES

**Subject Matter:** *JMS* publishes articles of interest to people of French Canadian descent. Articles dealing with history and genealogy are of primary interest, although articles on related topics will be considered. Especially desirable are articles dealing with sources and techniques, i.e. "how-to guides."

**Length:** Length of your article should be determined by the scope of your topic. Unusually long articles should be written in such a way that they can be broken down into two or more parts. *Surnames should be capitalized.*

**Style:** A clear, direct conversational style is preferred. Keep in mind that most of our readers have average education and intelligence. An article written above that level will not be well received.

**Manuscripts:** This publication is produced on an IBM-compatible computer, using state of the art desktop publishing software. While this software has the capability to import text from most word-processing programs, we prefer that you submit your article in straight ASCII text on either 5.25" or 3.5" floppy disk. If you do not use an IBM-compatible computer, or do not have access to a computer, your manuscript should be typewritten on 8.5" x 11" paper. It should be double-spaced with a 2-inch margin all around. If notes must be used, endnotes are preferable over footnotes. A bibliography is desirable and preferred over notes.

**Illustrations:** Our software is capable of importing graphics in most IBM-compatible formats. Vector graphics (PIC, PLT, WMF, WMT, CGM, DRW, or EPS) are preferred over bit-mapped graphics (BMP, MSP, PCX, PNT, or TIF). Scanned images can also be used. We prefer the Tagged Image File Format (TIF) for scanned photos. You may also submit printed black-and white photographs. We will have them scanned if, in our opinion, the photo adds enough to the article to justify the cost.

**Other Considerations:** Authors are responsible for the accuracy of all material submitted. All material published in *Je Me Souviens* is copyrighted and becomes the property of the AFGS. All material submitted for publication must be original. Previously published material will be rejected. Articles that promote a specific product or service, or whose subject matter is inappropriate, will also be rejected.

**Members' Corner:** Members' Corner is a section whose purpose is to provide a conduit by which our members may contact each other for the purpose of exchanging information. This is a service provided for members only at no cost on a space-available basis. You may submit short items (one or two paragraphs) in the following categories:



**Work in Progress** - If you are involved in an unusual project or are researching a specific subject or surname, you may use Members' Corner to announce this fact. Members able to help are encouraged to contact you.

**Books Wanted** - If you are searching for a book or books to aid you in your research, you may advertise your need here. Please include as much information as possible about the books, i.e. title, author, publisher, publication date, etc.

**Books for Sale** - We will accept items for used books which you wish to sell, or for books you have personally authored. Be sure to include the name of the book and your asking price. Book dealers may not use this space. Book dealers are encouraged to purchase advertising space in this journal. Rates are published on the inside front cover.

**Cousin Search** - If you have a living relative with whom you have lost contact, you may use this space to help in your search. Include the person's full name and last known address, along with any other pertinent information.

All submissions to Members' Corner must include your name, address and phone number. Deadlines are 15 December for the Spring issue, and 15 June for the Fall issue. Keep in mind that this is a semiannual publication. Where time is important, items should be sent to AFGnews.

**To Submit Articles:** Mail all submissions to Paul P. Delisle, 308 Carrington Avenue, Woonsocket, RI 02895-4621. Receipt of submissions for articles will be acknowledged by postcard.

---

---

## MEMBERS' CORNER

### *Work in Progress*

Ernest J. MICHAUD (1167):

I wish to submit names on which I am working, as follows: ANCELIN/ASSELIN, ARSENAULT, COTE, DUPILLE, FREY, GAVARD, GOBEIL, LEEMON/LAIMOND, MICHAUD, MORIN/VALCOUR, OUELLET, SABOURIN, ST. JORRE/SERGERIE, SAVOIE, VAILLANCOUR.

3014 Comanche Avenue

Flint, MI 48507-4036

(313) 742-4806

~~~~~  
Paula PEPIN PREWETT:

Family names that I am researching: PEPIN dit TRANCHEMONTAGNE, LaCERTE, JACQUES, JOLIN, MASSE, LaROCHE.

2912 Obrajero

San Clemente, CA 92673

(714) 492-0367

INDEX TO NUMBER 31 **VOLUME 16, NUMBER 2** **FALL 1993**

ABSHIRE, Joan | p81
 ADA (ADELE) | p30
 ADAM | p21
 ADAM, Jean | p72
 ADELAIDE OF ALSACE | p33
 AETHELING, Edward | p27
 AETHELRED | p28
 AGATHA | pp26,27,28
 ALEXANDER | p28
 ALFRED THE GREAT | p26
 ALLARD, Brian | p81
 ALMY, William | p38
 ALPHONSO II RAIMON, Count of Poitiers &
 King of Aragon | p31
 ALPHONSO VII, King | p32
 AQUITAINE, Eleonore of | pp16,18
 ARCHAMBAULT, Alberic | p54
 ARCHAMBAULT, J B | p48
 ARCHBISHOP OF COLOGNE | pp27,30
 ARCHBISHOP OF YORK | p27
 ARIARIC | p34
 ARNOLD, Betty Lou | p81
 ATILA | p31
 AUBIN, Albert K | p54
 BALDWIN I | p29
 BARBAROSSA, Frederick | p33
 BARBEL, Jacques | p72
 BARON DE ST CASTIN, Jean-Vincent
 d'Abbadie | p80
 BARON DE ST CASTIN, Jean-Jacques | p80
 BARRETTE, Louis | p42
 BARTON | p50
 BAUCHE, Rene (dit Morency) | p60
 BEARN-BONASSE, Isabeau de | p17
 BEATRICE | p33
 BEAUCLERC, Henry I | p28
 BEAUDOIN DIT LARIVIERE | p61
 BEAUDRY, G Fred III | p81
 BEAUSOLEIL, Donald P | p81
 BECQUET, Romain | p59
 BEDIER, Joseph | p30
 BELAIR, Eugene | p68
 BELLE-ISLE, Alexandre I Le Borgne de | p18
 BENZONI, Juliette | p23
 BERANGER, Catalan Ramon III | p17
 BERGESSEON, Charles | p69
 BERKINS, Father James | p46
 BERNARD | pp19,20
 BERNARD, Roger III | p21
 BERNARD, Viscount of Bearn | p17
 BERNIER, Rene | p68

BERTHIAUME, Felicite | p80
 BERTHIAUME, Pierre | p80
 BISHANDESKI, Jo Ann | p81
 BISSONETTE, M Ange | p78
 BLACKMER, Edward W | p81
 BLAIR, Diane | p69
 BLANCHE OF CASTILE | p16
 BLANCHETTE, Charles D | pp6,35
 BLANCHETTE, Famille, Pierre | p55
 BLEAU, Raymond | p69
 BODNAR, John | p54
 BODNER-BODNAR | pp48,52
 BOISVERT, Mrs | p66
 BONAVENTURE, Rita | p69
 BONIN, Josephine | p79
 BONNEAU, Joseph | p60
 BONNINET, Gabrielle | p80
 BOUDREAU, Appoline | p78
 BOUDREAU, Thomas | p69
 BOULAY, Fr Lionel | p21
 BOULE, Mr | p66
 BOURGEOIS, Juliette | p81
 BOUSQUET, Joseph Edgar | p81
 BOUSQUET, Lucille | p69
 BOYKIN, Susan | p68
 BRABANT, Dukes of | p33
 BRAULT, Gerard | pp36,54
 BRETAGNE | p18
 BROW, Noel | p79
 BROW-BRAULT-BRO-BREAUX, Joseph | p79
 BROWN, Moses | p38
 BROWN, Obadiah | p38
 BRUCE, Robert III, King | p18
 BRUCE, Robert II | p18
 BRUNER, Marie Blanche | p81
 BRUNHAUT | p23
 BRUNO OF AUGSBURG | p26
 BRUNO OF SPIRES (GREGORY V) | p33
 BUCQUET, Jeanne | p59
 BURNS, Martha | p81
 BUSHAW, Fannie | p79
 BUSHAW, Frank | p79
 BUTEAU, Claire | p61
 BUTEAU, Damase | p62
 BUTEAU, Francois | p61
 BUTEAU, Francoise | p61
 BUTEAU, George | pp5,6
 BUTEAU, George H | pp57,62
 BUTEAU, Henry T | p62
 BUTEAU, Joseph | p61
 BUTEAU, Louis | pp61,62
 BUTEAU, Marguerite | p61
 BUTEAU, Marie-Madeleine | p61
 BUTEAU, Mathurin | pp57,58
 BUTEAU, Pierre (Butaud, Butam) |
 pp57,58,59,60,61,62

COTE, John | p69
 COTE, Rena J | p82
 COTET, Giraud | p58
 COTRIN, Nicolas | p72
 COUILLARD, Flore | p80
 COUNT OF SAINT-POI | pp19,20
 COURTNEY, William | p32
 COUTU, David | p69
 CRAON | p18
 CREAMER, Lucille | pp2,68
 CROAN-SULLY-VENDOME & BOURBON-
 CLERMONT | p18
 CURRAN, Annie | p17
 CURRAN, Henry | p17
 CURRAN, Patrick | p17
 CUSSON, Edward | p82
 D'ABBADIE, Jean-Jacques | p17
 D'ABBADIE, Jean-Vincent | pp16,80
 D'ARTOIS, Jeanne | p17
 D'ENTREMONT, Philippe Adus (dit Philippe
 Robocomp) | p80
 D'ENTREMONT, Rev Clarence | pp12,15
 DAME MATHILDE | p80
 DAVID | p28
 DAVIS, Frederick J | p82
 DAVIS, Hadsash | p54
 DAVIS, William D | p39
 DE BARN, Jean | p20
 DE BARN, Bernard Lord of Genderet | p19
 DE BARN-BONASSSE, Isabeau | p80
 DE CHAMPLAIN, Samuel | p36
 DE DEBONNAIRE, Louis | p32
 DE FOIX, Catherine Isabelle | p17
 DE FOIX, Catherine, Queen of Navarre | p20
 DE FRANCE, Marie | p18
 DE FRANCE, Robert | p18
 DE GRADY, John I Count of Roix | pp17,19
 DE LA TOUR, Marie de Sainte-Etienne | p18
 DE MARLE, Louise | p18
 DE NOTT, Louis | p60
 DE PROVENCE, Marguerite | p15
 DE ROCHAMBEAU, Comte | p41
 DE SALABERRY, Michel | p18
 DE SALABERRY, Louis | p18
 DE SALAZAR, Marie | p18
 DECESARE, Margaret | p82
 DEHL, p25
 DEMERS, Armand | p12
 DEMONTE | p52
 DESCHENES (DIT MIVILLE), Pierre | p18
 DESMARAIS, Pierre | p79
 DESROSIERES, Daniel R | p82
 DESROSIERES, Joseph | pp2,68
 DESSERT, Norman | p79
 DODA | p33
 DOR, Grant | p82

BUTEAU, Sympheon | p61
 BUTEAU, Toussaint | p58
 CALISTUS II, Guy de Bourgoigne | p33
 CAMIRE, Gerry | p12
 CAMORE, Margaret | p33
 CAUQUET, Michel L | p81
 CARATINE | p22
 CARBONNEAU | p61
 CARDIN, Pamela S | p81
 CARMODY, Ann | p69
 CERVANTES | p32
 CHAILON (DIT CHATRAU), Jacques | p80
 CHAMPAGNE | p18
 CHAMPINE, George | p81
 CHAPUT, Joseph | p79
 CHARLEMAGNE | pp26,31
 CHARLES OF NAPLES | p33
 CHARLES VII | pp18,19
 CHARON, David L | p81
 CHARPENTIER, Robert | p69
 CHARTIER, Proc Armand | p81
 CHILDEBERT | p22
 CHIFFERICI | p29
 CHIFFERICI, King of Soissons | pp21,23
 CHIFFERICI, Jacques | p74
 CHRISTEN, Michel | p74
 CHRISTIAN, George | p69
 CHRISTIAN, Richard | p69
 CHRISTINA | pp27,32
 CHRISTOFARO, Lucille Diana | p81
 CIRILO, Dorothy | p69
 CLANCY, Paul A | p54
 CLODOMIR I, King of Orleans | p22
 CLOTHAIR I, King of Soissons | pp22,29
 CLOTHAIR II, King of Soissons | p23
 CLOTHIDA | pp21,22
 CLOUARD | p32
 CLOUTIER, Francois | p80
 CLOUTIER, Jerome | p80
 CLOUTIER, Louis | p80
 CLOUTIER, Selome | p62
 CLOVIS | pp26,29
 CLOVIS I | pp21,22,29
 CLOVIS II | p29
 COLE, J R | p54
 CONLEY, Patrick T | pp37,54
 CONRAD II | p33
 CONSTANTINE V COPRONYMUS | p24
 CONSTANTINEAU, A | p79
 COOK, Avery | p69
 COOK, James | p69
 COPELAND, Melvin Thomas | pp45,54
 CORNWALLIS | p41
 COSENZA, M Diana | p82

DON RODRIGO DIAZ DE BIVAR, the
 Champion | p32
 DORE, Louis | p59
 DOUCETTE, Virginia R | p82
 DOULCE | p17
 DUBE, Simone | p82
 DUBOIS, Francois | p75
 DUBUC, Emile | p11
 DUCHESNE | p61
 DUFAULT, Marie Anne | p62
 DUFOSSIE, Jeanne | p59
 DUHEME-LEAMITRE, Alexis | p80
 DUHEME-LEAMITRE, Francois | p80
 DUMAS, David | p78
 DUNCAN I | p27
 DUNCAN II | p28
 DUNWELL | pp43,44,49
 DUNWELL, Steve | p55
 DUPRAC, Jean R | p72
 DUPUIS, Edgar | pp3,70,72
 DUPUIS, Philomene | p80
 DURHAM, Bishop of | p28
 DURLING, Lorraine | p69
 EDGAR | p28
 EDGAR, the Aetheling | p27
 EDITH | p27
 EDMOND II IRONSIDE | p27
 EDMUND | pp27,28
 EDWARD | p28
 EDWARD THE AETHELING | pp26
 EDWARDS, Bob | p69
 EL CID | p32
 ELEANORE | p31
 ETHIER, Bill | p82
 ETIENNETTE DE LONGWY | p33
 EUSTACE II, Count of Boulogne | p33
 EUSTACE OF BOULOGNE | p28
 EVE | p21
 FARNWORTH, Barbara L | p82
 FAUTEAUX, Catherine | p80
 FAVREAU, D | p78
 FELICIAN, Brother | p12
 FILLON, Rev Francois | p59
 FISH, FISHER | p7
 FITZGERALD, Rose | p69
 FLEUDRER | p18
 FLUETTE, Donald | p69
 FOLAN, Catherine E | p82
 FOLEY, Stephen H | p89
 FONTAINE, Joan | p69
 FORGET, Dr Ulysse | p14
 FORTIN, Joseph Pierre Napoleon | p78
 FOSTER | p51
 FOUCHER, Gabriel | p80
 FOUCHER, Jean | p75
 FOUCHER, M Marguerite | p80

FOURNIER, Clairisse | p78
 FREDEGONDA | p23
 FREDERICK OF LORRAINE (STEPHEN X) |
 p33
 GABOURY, Alfred | p12
 GABOURY, James | p69
 GAGNE | p61
 GALSWITHA | p23
 GARCIA, Sancha I (King of Navarre) | p18
 GASTON I of Foix & VIII of Bearn | pp20,21
 GASTON IV, Count of Foix | p19
 GAULIN, Father | p80
 GAULIN, J Claude | p82
 GAUTHIER, Gerard | p69
 GAUTHIER, Irene | p69
 GENDRON | p11
 GENDRON, M Therese Gertrude | p80
 GENEREUX, Andre N | p82
 GENEREUX, Pierre | p74
 GENEREUX, Raymonde O | p62
 GENOUZEAU, Michel | p60
 GERBERGE | p17
 GERSTLE, Gary | p55
 GIBSON, Rev James | p46
 GIRARD, Jean | p79
 GIRARD, Napoleon | p79
 GISELE | p33
 GLAUDE (GLODE) | p7
 GODEFROY II (THE HEAD), Duke of both
 Lorraines | p33
 GODESISEL | p22
 GODFROI, de Bouillon | p29
 GODINE, David R | p55
 GONDEMAR | p22
 GONDICARE, King of the Burgundians | p31
 GONDOMOR | p22
 GONTRAN, King of Orleans | pp22,23
 GORTON, Samuel | p38
 GOUDREAU, Bob | p12
 GOULAT, Dona | p51
 GOYETTE, Susan | p82
 GOZELON, Duke of Lotha Ringua | p33
 GRAHAM, Debra | p69
 GREENE | p50
 GREENE, Christopher R | p35,50
 GREENE, Job | p38
 GREGOIRE, Marie | p61
 GRENIER, Celena | p79
 GRENIER, Marie Desanges | p62
 GUERTIN, Robert & Deanna | p82
 GUIGNARD, Charlotte | p80
 GUILLAUME, Anne | p75
 GUIMOND, Albert | p78
 GUIMOND, Francois | p78
 GUIMOND, Georges | p78
 GUIMOND, Leon | p78

GUIMOND, Zoe | p78
 GUNDEBAUD | p22
 HAMILTON, George | p82
 HANUSSAK, Dorothy Anne | p83
 HAREVEN, Tamara K | p55
 HARPIN | pp40,42,44,48,49
 HARPIN, Mathias P | pp39,55
 HEBERT, Anastasie | p18
 HEBERT, Jean-Marie | p69
 HEBERT, Judge Felix | p48
 HEBERT, Louis | p15
 HENRY, Count of Spire | p33
 HENRY I, King | p32
 HENRY IV | p21
 HERMAN, Count | p30
 HERTEL, Catherine-Francoise | p18
 HESTON, Charlton | p32
 HICKEY-GRENIER | p89
 HILLARY, Charlie | p69
 HILLS, Marie | p69
 HOLLAND, Joyce | p69
 HUGHES, Rev Peter | p68
 HUMBERTO II (THE FAT), Count of Savoy | p33
 HUMBERTO III, Count of Savoy | p33
 HUMPHRIES, Bruce | p54
 HUNT | p51
 IANNUZZI, Theresa (Beandoin) | p81
 INGONDA | p29
 IRENE OF ATHENS | pp25,26
 ISABEAU DE FOIX | p34
 IX DUKE OF AQUITAINE | p31
 JACQUES, Carol | p69
 JEAN, Viscount of Carmain | p34
 JETTES, Rene | p16
 JINCHEREAU, Marie | p61
 JOAN OF ARC | pp18,19,29
 JODOIN, Roland | p69
 JOHN I, Count of Fiox | p19
 JOHN XXII | p33
 JOHN XXII - Jacques d'Esse | p33
 JOLY EASTERBROOKS, Alan & Anita | p83
 JUAN CARLOS, King | p16
 JUCHEREAU-DUCHESNAY, Madeleine-Louise | p18
 KELLEHER, Jeannette R | p83
 KELLEY, Augustus M (Publishers) | p54
 KHOURY, Rebecca | p83
 KNUT | p27
 L'ESPERANCE, Linda | p83
 L'ESPERANCE, Paul | p13
 LA FRANCOIS, Therese | p68
 LA HIRE | p19
 LA POMME | p49
 LA SALINE | p7
 LA TREMOILLE | pp18,19
 LABRIE, Dennis | p83
 LACHAPELLE, Rosalyn | p69
 LACROIX, Roger | p69
 LACROSS, Lorrie | p69
 LAFLEUR, Vitaline | p79
 LAFOREST, Thomas | p6
 LAFRAMBOISE, Paula | p83
 LAGASSE, Lucille | p12
 LAMBERT III, Count of Louvain | p33
 LAMPHERE, Louise | p55
 LANDRY, Paul | p69
 LANG, Claire | p83
 LAPHAM | pp40,42
 LAPHAM, Benedict | pp39,40
 LAPHAM, Benjamin | pp49,51
 LAPHAM, Enos | pp39,49
 LAPOINTE, Lionel | p66
 LAPOINTE, Madeleine | p65
 LAPOINTE, Marie Ursule | p79
 LAPOINTE, Rita | p69
 LAREAU, Noel | p18
 LARIVIERE, Aime | p69
 LAVAL, Monsignor | p58
 LAVECK, Martin | p79
 LAVERTU, Adele | p17
 LAVOIE, Amanda | p78
 LE BEAU, P A | p83
 LE BORGNE, Alexandre | p80
 LEBEL, Pierre | p57
 LEBEL, Rev Gerard | p6
 LEBEUF, Leo | p12
 LEBLOND | p11
 LEBLOND, Edward | p6
 LEDOUX, Albert | p87
 LEGGEWIE | p32
 LEGRIS, Dr Ernest | pp48,51,52
 LEGRIS, Dr Louis | p51
 LEMOINE, Diane | p68
 LEO III | p24
 LEO IV | p24
 LEROY, Contrat | p80
 LEVESQUE, Elaine | p83
 LEVESQUE, Marie | p78
 LEVREAU, Romeo | p69
 LEWIS, Sabin | p39
 LIPPE, Rene | pp6,10,11
 LIZOTTE, Arthur | pp3,70
 LONGFELLOW | p16
 LORRIOT, Perrette | pp59,61
 LORRIOT, Pierre | p59
 LOUIS IX | pp15,17,18
 LOUIS VII | pp17,18
 LOUIS VIII | pp16,17
 LUKAS, John | p34
 LUSSIER, Delphine | p62
 LUSSIER, Martin P | p83

MACBETH | p27
 MADELINOT BOUDREAU | p89
 MADOCRAWANDO | p80
 MADORE, J Clarence | p69
 MAGEAU, Robert A Jr | p83
 MAILLOUX, Janice | p83
 MALCOLM III CANMORE | pp27,28,33
 MALLET, Mathurine | p58
 MALTEAU DE RICHECOURT, Jeanne | p75
 MANFREDI, Bonnie L | p83
 MARGARET | pp27,28
 MARGARET OF SCOTLAND | pp26,27
 MARIA | p32
 MARTEL, Charles | p30
 MARTIN | p34
 MARTIN, Christophe | p60
 MARY OF PAPHLAGONIA | pp25,26
 MATHIEU, Arline | p83
 MATHILDA | p28
 MAUGIS, Charlotte | p18
 MAXIMUS II MAGNUS | p34
 MCDONALD, Lucile | pp2,6,68,70,71
 MCFARLAND, Bishop | p46
 MCHALE, David R | p83
 MCINNES, Dorothy G | p83
 MCLAUGHLIN, William G | p55
 MCMORROW, Carleen | p84
 MELCHILDE, Dame | p80
 MENARD | p89
 MENARD, Jeannette | pp12,69
 MENARD, Richard R | p84
 MEROVECH | p23
 MERRITT, Linda L | p84
 MEUNIER | p89
 MEYEBEER | p32
 MICHAUD, Arthimise | p17
 MICHAUD, Bob | p12
 MICHAUD, Ernest | p69
 MILLER, Norma Ives | p84
 MOLINIER, E | p25
 MONTCALM, General | p36
 MONTY, Maurice L | p84
 MORIMOTO, Francoise | p69
 MORIN, Paul | pp3,70,72
 MORIN, Robert Raymond | p84
 MORISSETTE, Elizabeth | p80
 MOULINEUX, Gilles | p58
 MOWRY, Joyce | p78
 MURE, Elizabeth | p18
 MURPHY, Eugene | p69
 MURPHY, Velna | p69
 NICEPHORUS | p25
 NORMANDIN, Philip | pp68,71
 O'DAY, Bernard | p69
 O'HARA, Patricia & Vivian | p84
 O'NEILL, Kathy | p84
 O'ROURKE, Rev G A | p84
 OLSON, Theresa | p84
 OTTO II | pp21,26
 OTTO THE GREAT | p26,27
 OUELLET, Joseph | p78
 OUELLETTE, Mrs | p66
 PALARDY, Rene & Judith | p84
 PELLAND, Robert | p69
 PELLETIER, Sophie | p69
 PELLETIER, Viateur | p69
 PERNOUD, Regine | pp17,29
 PERRON, Francois | p79
 PERRY, Hildegard | p69
 PHILIP AUGUST | p18
 PHILLIPS, Jeanne C | p84
 PICORUM, Barbe | p80
 PIDIWAMMISKA, Marie | p80
 PLANTAGENET, Henry II | p16
 PODEA, Iris Saunders | pp42,44,49,56
 POIRIER | p42
 POISSANT | p7
 POLITTE-BROUET, Marie-Anne | p18
 POTHIER, Aram | p48
 PREWITT, Paula Pepin | p84
 PRICE, Ann J | p84
 PRINCE VALIANT | p19
 PROULX, Emsline | p69
 PROULX Family | p41
 QUEEN ELIZABETH II | p16
 QUINTIN, Robert (Bob) | pp7,12,13,69
 RAGEOT, Marie | p57
 RAINVILLE, Ambroise | p42
 RAY, Terry | p84
 RAYMOND ROGER, Count of Foix | p31
 REMILLARD, Joseph | p18
 RENAUD II | p33
 RICHARD II, Duke | p32
 RIOU, Jean | p60
 ROBERT I OF ARTOIS | p33
 ROBERT THE DEVIL, Duke of Normandy | p32
 ROBIN, Marguerite | p84
 ROBINSON, Natalie | p54
 ROBITAILLE, Marguerite | p78
 ROCH | p51
 ROCK, Alfred | p79
 ROCK, Lucille | p12
 ROLAND | p31
 ROLLET, Marie | p15
 RONDEAU, Etienne | p79
 RONDEAU, Tom | p79
 ROSE, Vincent | p84
 ROY, Debra | p69
 SALISBURY, Susan | p69
 SANVILLE, Loretta | p12
 SAUNDERS, Alden | p12
 SAWYER, Leo | p84

SCHINN, Mrs (Gagnon) | p66
 SCHULTZ, Ed | p69
 SHARP, Kathryn | pp6,69
 SHARP, Russell | pp3,70
 SHORT, Donald | p79
 SHORT, Frank | p79
 SIEGBERT I | p29
 SIEGBERT I, King of Austrasia | p23
 SIGISMOND | p22
 SIMONSON, Jeannette (Aubin) | p85
 SIMONSON, Jeffrey | p85
 SLATER, Samuel | p38
 SMITH | p37
 SMITH, Anastasie | p18
 SMITH, Cecile | p18
 SMITH, Elaine | p80
 SMITH, Jean C | p85
 SMITH, Jean-Baptiste | p18
 SMITH, John | p18
 SMITH, Marie | p18
 SMITH, Matthew J | p54
 SNYDER, Sandy Draper | p82
 SOFIA, Queen | p16
 SOUCY, Colette | pp69,70
 SOUCY, Ralph | p69
 SOULIERE, Mrs Gertrude I | p85
 SPAETH, Edmond | pp5,6,63,69
 SPAETH, Jean Louis | p63
 SPAETH, Merrill | p63
 SPRUYT, Father Henri | p47
 SPURAL, Jean | p78
 ST ARNOLD | p30
 ST BATHILDA | p29
 ST BERTHA | p29
 ST BRUNO | p27
 ST BRUNO, Archbishop of Cologne | p27
 ST CASTIN, Anastasie | p80
 ST CASTIN | p16
 ST CASTIN, Jean-Vincent | p80
 ST CASTIN, Therese | p80
 ST CHARLEMAGNE | p30
 ST CLOTHILDA | p29
 ST CLOUD | p29
 ST CUNEGONDA | p27
 ST EDGAR | p26
 ST EDWARD THE MARTYR | p26
 ST EDWARD THE CONFESSOR | p27
 ST EDYTH | p26
 ST EMERIC | p26
 ST EMMA | p29
 ST ETHELBERT, King of Kent | p29
 ST GEORGE, Louise | p79
 ST GISLA OF BAVARIA | p27
 ST GONTRAN | p29
 ST GREGORY, Bishop of Utrecht | p30
 ST HELEN | p34
 ST HENRY II | p27
 ST HERMENEGLD | p29
 ST HILAIRE, M Justine | p80
 ST IDA OF ARDENNES | pp29,33
 ST IRMINA | p30
 ST JOAN OF ARC | p30
 ST LOUIS IX | pp16,33
 ST LOUIS OF TOULOUSE | p33
 ST LOUIS | p15
 ST MARGARET OF SCOTLAND | p33
 ST MARTIN OF TOURS | p34
 ST MARY, Matilda | p79
 ST PIERRE, Madeleine | p69
 ST RADEGONDA | p29
 ST SIEGBERT II | p30
 ST STEPHEN I, King of Hungary | p27
 ST-ETIENNE DE LA TOUR SALAZAR | p16
 STACEY, Br Normand | pp3,70,72
 STEPHEN I, Count of Burgundy | p33
 STEPHEN II, Pope | p24
 STEPHEN X, Pope | p29
 STEVENSON, Charles | p79
 SULLIVAN, Robert J | p56
 SURPRENANT, Jacques | p18
 SURPRENANT, Lolita | p79
 SWITCZ, Jeanne | p69
 SYLVIAN DIT SYLVESTRE, Francois-Xavier | p80
 SYLVIAN, Luc | p80
 TALBOT, Paul | p69
 TANGUAY, Marie Anne | p61
 TANGUAY, Msgr | p66
 THEBERGE, Jeanne | pp2,69
 THEODORIC, (Visigoth King) | p31
 THIBAUD IV, Count of Champagne
 THIBAUT, Noel | p78
 THIVIERGE, Marie | p17
 THIVIERGE, Paul | p17
 THOMAS, Emy | p85
 TODD, Jerrie | p85
 TURCIT, Anne | p79
 TURNER, Carol Grenier | p85
 UPDIKE, John | p21
 VALENTINIAN I | p34
 VASS, Mary | p79
 VAILLEUX | p61
 VIAU, Emile Charles | p79
 VUATIER, Thomas | p73
 WADE, Dennis A | p85
 WADE, Mason | pp45,46,56
 WHITCOMB, Marcus | pp3,70
 WILLIAM I, Count of Burgundy | p33
 WILLIAM THE CONQUEROR | pp26,28,32
 WILLIAM VII, Count of Poitiers | p31
 WRIGHT, Marion I | p56
 XIMENA | p32
 YELLE, George | p69

INDEX TO THIS ISSUE

A

ABAR, G. Gilman 84
 Alfred, Ontario 78
 ALLEN, Crawford 53
 American and Foreign Bible Society 69
 American Baptist Home Mission Society 66
 American Historical Society 61
 American Home Mission Society 70
 Appomattox Campaign 53
 ARSENAULT, Bona 59
 AUBIN, G. 71
 AUDET/LAPOINTE, Marie-Ursule 83
 AUDIBERT/LAJEUNESSE, Flavie 57
 AUGER, Dennis H. 84

B

BACHAND, Madeleine 54
 Baie des Saults 26
 Baie St. Paul 59
 Baie-du-Tonnerre 23, 28
 Baie-Shawinigan 16
 Baptist College 65
 BARKER, Brigadier General Harold R. 54
 Barnstable, MA 56
 BARSA, Andre 54
 BARSA, Catherine 54
 BARTELS, Doris 84
 Batiscan 17
 BAUDON-LARIVIERE Jacques 15
 BAUDON-LARIVIERE, Marie-Joseph 15
 Bay of Georgienne 28
 BEAUDOIN, Joseph 49
 BEAUDOIN, Majorie 28, 29
 BEAUPRE, Philias 23, 51
 BEDARD, Marlene 84
 BELISLE, Marie 82
 Bellechasse 79
 BELLEMARE, Yvonne 15, 16
 BERGERON, Adrien 59
 BERGERON, Charles 15
 BERGERON, Marguerite 15
 Berlin 75
 BERUBE 62
 BESSETTE, Joseph 54
 BESSETTE, Scholastique 54
 Biddeford, ME 57, 73
 BIRON, Emilie 82
 BLAIS, Elisabeth 15
 BLAIS, Joseph 15
 BLANCHEPIN, Sophie 53, 54
 BOIS, Henry J. 84

BOISVERT, Adeline 82
 BOISVERT, Marie 15, 16
 BOISVERT, Napoleon 82
 BOISVERT, Philippe 16
 BONIER, Marie Louise 54
 BONIN, Josephine 83
 BONIN, Louis 83
 BONNEAU-LABECASSE, Charlotte 15
 BONNEAU-LABECASSE Jean 15
 Boston, MA 70
 BOUCHER, Marie-Francoise 83
 Boucherville, PQ 54
 BOUDREAU, Apolline 83
 BOUDREAU, Pierre 83
 BOURBEAU, Genevieve 57
 BOURGEOIS, Caroline 18
 BOURGEOIS, Jules 18
 BOVAN/BOIVIN, Charles 83
 BRABANT, Madame 18, 19
 BRANCHAUD 16, 62
 BRANCHAUD, Guillaume 82
 BRANCHAUD Louis 82
 BRANCHEAU 16, 62
 BRANCHEREAU 16, 62
 BRANSHAW 16, 62
 BRAUD 16
 BRAULT, Vincent 16
 BREAU 16
 Brittany 54
 BRO 16
 BROUGH 16
 BROUILLET, Marie 54
 BROW 16
 Brown University 74
 BRUNELLE, Christophe 28, 39, 41
 BRUNELLE, Emma 43
 BRUNELLE, Henriette 43
 BRUNELLE, Louis 37, 41
 BRUNELLE, Marie-Cecile 51
 BRUNELLE, Marie-Rose-de-Lima 51
 BRUNELLE, Philippe 43, 51
 BRUNELLE, Prosper 38
 BRUNELLE, Theophile
 25, 42, 45, 48, 49, 51
 BRUNET, Perrette 15
 Burlington, VT 73
 BUSSIÈRE, Edward 84

C

Caldwell's Manor 78
 California 75

CAMPBELL, Guillaume 82
 CAMPBELL, Pierre 82
 Cap St. Ignace 59
 Cape Cod 56
 CARON, J. Alphe 84
 CARON, J. Paul 84
 CARPENTIER, Bertha 83
 CARPENTIER, Joseph 83
 CARTIER, Georges-Etienne 61
 CARTIER, Jacques 61, 63
 CARTIER, Josephine 62
 CARTIER, M.N. & Sons Co. 61
 CARTIER, Michel 61
 CARTIER, Michel Napoleon 61
 Cartierville 79
 CAZEAU, Charles J. 84
 CHAINE, Albert 15, 16
 CHAINE, Aline 15, 16
 CHAINE, France 15
 CHAINE, Hubert 15
 CHAINE, Michel 15
 Champlain 17
 Champlain County 17
 Champlain, NY 69
 CHAPUT, Joseph 83
 CHARRON, Marie-Archange 83
 CHARTIER, Marie Josephite 82
 Chateau-Richer 59
 CHEVRETTE, Adolphe 33, 47, 51
 CHEVRETTE, Louis 37
 CHEVRETTE, Moise 31, 33
 Chicago, IL 68, 69, 70
 Chicago University 68
 CHINIQUY, Father 71, 72
 CHOUNARD, Les 78
 CHRETIEN, Francois 15
 CHRETIEN, Francois-Regis 15
 CHRETIEN, Jacques 15
 CHRETIEN, JEAN 15
 CHRETIEN, Jean 16
 CHRETIEN, Rev. Richard L. 84
 CHRETIEN, Vincent 15
 CHRETIEN, Willie 15, 16
 Christ Church Cathedral 79
 Christies Manor Anglican 78
 CHRISTIN, Paul-Charles 54
 CHRISTIN, Pelagie 54
 Church of England 63
 Church of Scotland 58
 Church of St. Jean 57
 Clarenceville Methodist Church 79
 CLARK, Carol 84
 Colby College 76
 Concord, NH 83
 Congregationalists 71
 COOKSON, Michael 57

COOKSON, Thomas 57, 58
 Cornwall, Ontario 78
 Costa Mesa, CA 51
 COTE, H. C. 65
 COUTURE, Patti 84
 Cumberland, RI 53
 CYR, Narcisse 70

D

DAME, Regina 83
 DARRES, Lucretia 83
 DAVIS, Mial 73
 DeBLOIS, David 84
 DELORME, Jean 40, 41
 DEMERS, Gerald M. 84
 DesBERGERES 54
 DESCHAMBEAU, Prime 18
 DESCHAMPES, Georges 83
 DESCHAMPS, Alexis 83
 DesGRANGES, Catherine 61
 DESJARDINS 26
 DESROCHER, Hermine 33, 51
 DESROCHER, Jean 35
 DESROCHER, Simon 33
 DESROCHES, Israel 28, 47
 DESROCHES, Rev. B. R. 67
 Detroit, MI 67, 69
 Diocese of St. Maloin 54
 DOIRON, Ephrem 19
 DOIRON, Pierre 19
 Donby, dept. of 67
 DONNELLY, Nancy 84
 DuBEY, James 84
 DUBOIS, Amable, M. 82
 DUGAS, Lydia 82
 DUMAIS, Joseph & Regina 85
 DUMAS, Andre 83
 DUMAS, Joseph 83
 DUMAS, Marie-Amable 61
 Dunham Anglican Church 79
 Dunham Methodist Church 78
 DUQUETTE, Theodule 28
 DYER, Brigadier General Elisha 54

E

EMOND 62
 England 58
 Englewood, IL 70

F

FABRE, Hortense 62
 Fall River, MA 71, 83
 Feller Institute 71
 FELLER, Madame 64, 65

First Baptist Church of Worcester 76
 FITTS, Yvonne 85
 Flint, MI 59
 FLYNN, Virginia Emily 85
 FORAND, Henry 83
 FORAND, Jean 83
 FORAND, Laurent 83
 FORTIER, Joseph 19
 Framingham, MA 54
 FRENEL, Francoise 54
 FULTON, J. B. 70

G

GAGNON, John 82
 GAGNON, Roger A. 85
 GARCEAU, Aurelie 15
 GELINAS, Agnes 16
 Giant's Tomb 28
 GIGUERE, Edouard 79
 GIGUERE, R. 79
 GIGUERE, Robert 79
 GILBANK 19
 GIRARD, Jean 83
 GIRARD, Joachim 83
 GOODMAN 19
 GOULET, Marguerite 83
 GOULET, Sarto 85
 Granby, PQ 66, 83
 Grand-Cote 18, 22
 Grande Ligne Mission 64, 65, 66, 67, 69, 71
 GRENIER, Louise 83
 GRENIER, Marguerite 15
 GUERETTE, Olesime 83

H

Haiti 69
 HAMELIN, Baptiste 18
 HARK 19
 HARVARD, William 63
 Haverhill, MA 71, 72
 HAYES, Karen 85
 HEBERT, Pelagie 83
 HEBERT, Rene 85
 Henryville, PQ 65
 Holyoke, MA 72
 Home Mission Society 68, 70
 Hudson Bay Company 40
 Hyannis, MA 56

I

Iberville, PQ 79
 Ile-aux-Chretiens 27
 Ionatiria 28
 Isle d'Orleans 15, 57

Isle of Travers 28

J

JACKOWSKI, Henry P. 85
 JACOBS, F. B. 70
 JANELLE, Marguerite 61
 JETTE, Rene 59
 JOLICOEUR, Marguerite 83
 Joliette 17
 JUBINVILLE, Alphonsine 83
 JUDSON, Edward 74

K

KLINE, Dorothea M. 85

L

La Nativite 78
 LABADIE, Marie-Charlotte 15
 LABATTE, Ambroise 31
 LABATTE, Francois 23, 25, 27, 46
 LABATTE, Odina 24
 LABOISSIERE 54
 Lachine, PQ 79
 LADOUCEUR, Marie 82
 Lafontaine, Ont 51
 Lafontaine, Ont 17, 50
 LAFORME, Godfroy 15
 LAFORME, Olivine 15
 LAJOIE, Euphemie 82
 Lake Champlain 63
 LALENNE, Marie-Anne 54
 Lamoureux Funeral Home 77
 LAMOUREUX, Onesime 26
 LAMOUREUX, Polyte 20
 LAMPRON, Marie 83
 LANDRY, Catherine I. 85
 LANDRY, Isabelle 83
 LANGDON, Helen 33
 LANGDON, William 37
 LAPORTE/ST. GEORGES Francois 83
 LAPORTE/ST., Louise GEORGES 83
 LAROCQUE, Lorraine M. 85
 LATULIPPE, Lorna 85
 Laval University 58
 LAVALLEY, Julia 83
 Le Moniteur 66
 LEBLANC, Israel 31, 32
 LEBLANC, Marie 83
 LEBLANC, Rita L. 85
 LEBLANC, Thomas 51
 LeCLAIRE, Delbert 85
 LECLERC, Anne 15
 LECLERC, Jean 15
 LEGAULT, Louis 18

LEMAY 62
 LEMAY, Adolphe 82
 LeMAY, Armand J. 59
 LEMAY, Norbert 82
 LEVESQUE, Elaine 85
 Lewiston, ME 73, 78
 L'Ile-aux-Coudres 78
 Lincoln, RI 56
 LONYS, Brother 68
 LORTIER, Joseph 17, 18, 28
 LORTIER, Louis 20
 LORTIER, Philomene 17
 LOTHROP 57
 Louiseville 15
 Louisiana 16
 Louisville, Maskinonge 82
 Lowell, MA 71
 Lower-Canada 17
 LOZIER, Andrew 83

M

MacDONALD, John 61
 Maine 73, 77
 Malone, NY 69, 73
 Manchaug, MA 76
 Manchester, NH 15, 57
 MARCHAND, Emma 51
 MARCHESSAULT, Blanche 82
 MARCHILDON, Thomas 17
 MARCOTTE, Antoine 15
 MARCOTTE, Marie-Louise 15
 MARCUM/MORCUM, Eliza 83
 Massachusetts State Convention 75
 MASSON, Louis 54
 MASSON, Marie-Renee 54
 MATHIEU, Genevieve 83
 McCARTY, Rachel J. 65
 McGUIRE, Al 62
 MELIN, Eddy 82
 MERRIAM, Alice 75
 MESSIER, Charles 19
 MESSIER, Marie 82
 Metairie, LA 16
 MICHAUD, Emma 83
 Michigan Southern Railroad 67
 MILET, Marie 15
 MILETTE, Leo R. 86
 MIOUR, Susan M. 86
 MISENTI, Doris L. 86
 MIVILLE, Aymee 79
 Momence, Illinois 69
 Montmagny Co. 59
 Montreal Association 66
 Montreal, PQ 54, 63, 79, 83
 MOREAU, Antoine 22

Moskas 28
 MUHN, Judy A. 86
 MULLEN, John 19

N

N-D-des-Anges, Cartierville 79
 N. D. Montreal 83
 Napierville 83
 New Brunswick 16
 New England 16, 70, 71
 New England French Mission Chapel 73
 New York 55, 69, 70, 73
 New York City 74
 New York State Convention 69, 70
 Newton Institution 65
 Newton Theological Institution 71, 75
 NIVERD, Catherine 15
 NORMANDEAU, Leon 65
 Norton, MA 77, 79
 Notre Dame de Quebec 58
 Notre Dame of Central Falls, RI 77
 Notre-Dame de la Visitation 59
 Nova Scotia 16

O

O'DONNELL, Joan Auclair 86
 Ogdensburg, NY 69
 Ohio State Convention 68
 Old Town, ME 78
 Ontario 82
 Our Lady of Lourdes 78
 Outaouais 40

P

PAILLE, Judith 15
 PARD, Raymond Jean Sr. 86
 PARENTEAU, Roland E. 86
 Paris 75
 PATENAUDE 62
 PATENAUDE, Z. 71
 Pawtucket (RI) Times 56
 Pawtucket, RI 16, 54
 Peabody, MA 82
 PELLAND, Doris T. 86
 Penetanguishene 17
 Penetanguishene 40
 Pennsylvania 74
 PEPIN, Emile 82
 Perche 79
 Petersburg, VA 53
 PETERSON, Jane W. 86
 Philadelphia, PA 59
 PICOTTE, Jules 47
 Pierre 26

Pike River 66
 PILOIS, Francoise 54
 PLANTE 16
 PLATT, Rev. Mr. 68
 Plumelec 54
 Pointe des Cedres 26
 Pointe-aux-Roches 78
 Pointe-Methodiste 17, 26, 46
 POIRIER, Sandra M. 86
 Pont-Viau 79
 Portland, ME 57
 Potvin Funeral Home 77
 PRATT, Floyd L. 86
 PROULX, Armand 59
 PROULX, George N. 86
 Providence County 54
 Providence Plantations 61
 Providence, R.I. 75
 Providence, RI 54, 61, 71, 74, 80
 PROVOST, Robert A. 86
 Putnam, CT 61, 72

Q

Quebec 16
 Quebec City 57, 58, 83
 Quebec Genealogical Society 58

R

RABIDEAU, Clyde M. 86
 RAMETTE, E. 76
 Randolph, Ont. 26
 REID, Barbara Ann 86
 REMINGTON, Paul A. 86
 RENAULT, Julia 61
 RENEAU, Julie 61
 RENEAU, Pierre 61
 Rhode Island 71, 77, 79, 80
 Rhode Island Citizens' Historical Association 61
 RIBOURG, Rev. Mr. 76
 RICHARD, Catherine 54
 RICHER, Ronald E. 87
 RIEL, Alice R. 87
 RIEL, Amable 83
 Riley Center 55
 RITCHOTTE, Arthur 82
 RITCHOTTE, Lorenzo 82
 RIVARD-LORANGER Alexis 15
 RIVARD-LORANGER, Amable 15
 ROBITAILLE, Frank 26
 ROBITAILLE, Marguerite 83
 Rochester, Monroe County New York 82
 Rochester, New York 70
 Rochester Seminary 65
 Rome 75

RONDEAU, Antoine 83
 RONDEAU, Francois 83
 RONDEAU, Francois-Etienne 83
 RONDEAU, Thomas E. 87
 ROUSSEAU, Cordelia 82
 ROUSSEAU, Jean-Baptiste 82
 ROUSSEAU, Seraphinas 82
 ROUSSY, Rev. Mr. 64
 Roxton Pond 66
 ROY, Alexandre 47
 ROY, Eloi 66
 Roy Funeral Home 77

S

Sacred Heart of West Thompson, CT 77
 Sainte-Croix 17, 22, 23, 25, 27, 32, 45
 Salem, MA 71, 72
 Salt Lake City, UT 57
 SARRAZIN, Francois 82
 Saugus, CA 16
 Schenectady, NY 79
 Second Baptist Church 68
 Seekonk, MA 59
 Shawinigan, Quebec 15
 Sherrington, PQ 63
 SICARD, Augustin 83
 SICARD, Onesime 83
 SIMONSON, Mr. & Mrs. Jay 87
 Sisters of the Holy Cross 43
 Skowhegan, ME 78
 Smithfield, RI 53
 Soulange 17
 South Baptist Church 69
 SPROUT, Jean 83
 SPRUNT, John 83
 St Felix de Valois 83
 St. Andre-Hubert-Fournet 79
 St. Andrews Presb. Church 83
 St. Andrew's Presbyterian Church 58
 St. Armand East (Frelighsburg) Anglican Church 79
 St. Armand Methodist Church 78
 St. Barnabe 15
 St. Charles Cemetery 58
 St. Clair County, Michigan 55
 St. Columban 78
 St. Francis, PQ 78
 St. Francois, Isle d'Orleans 15
 St. Francois-du-Lac 61
 St. Helen Street Baptist Church 66
 St. Hyacinthe 83
 St. Jacques, Montreal 79
 St. Jean-Baptiste of Artic, RI 77
 St. Joseph Catholic Church 78
 St. Joseph, Natick, RI 77

St. Joseph of North Grosvenordale, CT 77
 St. Lawrence River 61
 St. Leon-de-Standon, Bellechasse 79
 St. Mary Cemetery 61
 St. Mathias-sur-Richelieu 54
 St. Matthew of Central Falls, RI 77
 St. Melachie 79
 St. Nazaire de Dorchester 79
 St. Phillippe, Laprairie 82
 St. Pie 66
 St. Roch 58
 St. Thomas-Apotre, Montreal 79
 Stanbridge Baptist Church 79
 State of Rhode Island 61
 Ste. Cecile, Montreal 79
 Ste. Francoise-Romaine 79
 Ste. Marie-de-Beauce 59
 STEPHENS, Michael 87
 Stock Yards Mission 68
 Stryker, OH 67, 74
 Sts. Peter and Paul Cemetery 78
 Sturgis Library 56
 Sutton, MA 61

T

TALLARD, Addie 64
 TALLARD, Joseph 64
 TANGUAY, Cyprien 59
 TANGUAY, Msgr. Cyprien 54
 TARDIF, Julie 79
 TAYLOR, Dennis 87
 TEENY, Rochelle 87
 TESSIER, Colbert 22, 27, 51
 TETREAULT, Ozilda 61
 THERRIEN, A. L. 73
 THERRIEN family 66
 THIBAUT, Noel 83
 THIBAUT, Pierre 83
 Toledo, OH 67
 Tremont Temple Church 70
 Tres-St.-Sacrement, Lachine 79
 Trois-Rivieres, PQ 15
 TURCOTT, Albert E. 87
 TURCOTTE, Linda 87

U

University of Ottawa 62

V

Valley Center, CA 51
 VASLET, Charles 53
 VASLETT, Charles 53
 Vaudreuil 17
 VENNE Jean 54
 VENNE, Marie 54
 VERIEUL, Maguerite 15
 Vermont 55, 77, 79, 80
 VINCELETTE, Charles 53, 54
 VINCELETTE, Geoffroy 54
 VINCELETTE, Jacques 54
 VINCELETTE, Jean-Marie 54
 VINCELETTE Julien 54
 VINCELETTE, Napoleon A. 54
 VINCELETTE, Nicholas 54
 VINCELETTE, Pierre 54

W

Wales 58
 Washington, DC 54
 Waterville 73
 WEBSTER 19
 Weedon, Wolfe County 82
 West Warwick, RI 82
 WESTMAN 19
 WHITE, Dr. C. L. 73, 76
 WHITE, Estelle 87
 WILDE, Walter D. Jr. 87
 WILES, Jeanette 87
 WILLIAMS, Alice 67
 WILLIAMS, Elizabeth 67
 WILLIAMS, Emma 67
 WILLIAMS, Fanny 69
 WILLIAMS, Florence 67
 WILLIAMS, Henry 67
 WILLIAMS, James 64, 65
 WILLIAMS, James N. 63, 70
 WILLIAMS, Thomas Bicknell 61
 WILLIAMS, William Henry 74
 WOLFE, General 63
 WOLFE, Philip 65
 Woonsocket Patriot 51
 Woonsocket, RI 53, 71, 76
 Worcester, MA 71, 72

Y

Yamachiche 15
 Yamaska 61

GENERALOGICAL MATERIALS & PUBLICATIONS FOR SALE

JE ME SOUVIENS - OUR JOURNAL

Vol.	II, No. 2	September	1979	\$2.50*
Vol.	III, No. 2	March	1980	\$2.50*
Vol.	III, No. 3-4	October	1980	\$5.00*
Vol.	IV, No. 1	December	1980	\$2.50*
Vol.	V, No. 1	Spring	1982	\$3.50
Vol.	V, No. 2	Autumn	1982	\$3.50
Vol.	VI, No. 1	Spring	1983	\$3.50
Vol.	VI, No. 2	Autumn	1983	\$3.50
Vol.	VII, No. 1	Spring	1984	\$3.50
Vol.	VII, No. 2	Winter	1984	\$3.50
Vol.	VIII, No. 1	Summer	1985	\$3.50
Vol.	VIII, No. 2	Winter	1985	\$3.50
Vol.	IX, No. 1	Summer	1986	\$3.50
Vol.	IX, No. 2	Winter	1986	\$3.50
Vol.	X, No. 1	Summer	1987	\$3.50
Vol.	X, No. 2	Winter	1987	\$3.50
Vol.	XI, No. 1	Summer	1988	\$3.50
Vol.	XI, No. 2	Winter	1988	\$3.50
Vol.	XII, No. 1	Summer	1989	\$3.50
Vol.	XII, No. 2	Winter	1989	\$3.50
Vol.	XIII, No. 1	Summer	1990	\$3.50
Vol.	XIII, No. 2	Winter	1990	\$3.50
Vol.	XIV, No. 1	Autumn	1991	\$3.50
Vol.	XV, No. 1	Spring	1992	\$3.50
Vol.	XV, No. 2	Autumn	1992	\$3.50
Vol.	XVI, No. 1	Spring	1993	\$3.50
Vol.	XVI, No. 2	Autumn	1993	\$3.50

INDEX SEPTEMBER 1978 THRU AUTUMN 1981

\$4.00

Please add \$1.25 for postage and handling except for items marked with (*), which are \$1.50.

A.F.G.S. PUBLICATIONS

BAPTISM REPERTOIRES

Baptisms of St. Cecilia's Church (1910-1988), Pawtucket, Rhode Island.

A.F.G.S. Edition, Spiral Bound, 466 Pages.

\$35.00 & \$3.00 Postage, (\$7.00 Canada)

Baptisms of St. Stephen's Church (1880-1986), Attleboro (Dodgeville), Massachusetts.

A.F.G.S. Edition, Spiral Bound, 317 Pages.

\$25.00 & \$2.50 Postage, (\$4.50 Canada)

Baptisms of St. Joseph's Church (1893-1991), Pascoag, Rhode Island.

A.F.G.S. Edition, Spiral Bound, 349 Pages.

\$35.00 & \$2.50 Postage, (\$4.50 Canada)

MARRIAGE REPERTOIRES

Marriages of St. John the Evangelist Church (1872-1986), Slatersville, Rhode Island.

A.F.G.S. Edition, Soft Bound, 310 Pages.

\$28.50 & \$2.50 Postage (\$4.50 Canada)

Marriages of St. Joseph's Church (1872-1986), Ashton, Rhode Island.

A.F.G.S. Edition, Soft Bound, 246 Pages.

\$24.00 & \$2.50 Postage (\$4.50 Canada)

Marriages of St. Stephen's Church (1880-1986), Attleboro, Massachusetts.

A.F.G.S. Edition, Soft Bound, 225 Pages.

\$19.95 & \$2.50 Postage (\$4.50 Canada)

Marriages of St. Joseph's Church (1905-1986), Attleboro, Massachusetts.

A.F.G.S. Edition, Soft Bound, 232 Pages.

\$22.50 & \$2.50 Postage (\$4.50 Canada)

The Franco-American Marriages of New Bedford, Massachusetts, (1865-1920). By Albert Ledoux.

A.F.G.S. Edition, Soft Bound, 478 Pages.

\$40.00 & \$3.00 Postage (\$7.00 Canada)

Marriages of Ste. Cecilia's Church (1910-1986), Pawtucket, Rhode Island.

A.F.G.S. Edition, Soft Bound, 398 Pages.

\$35.00 & \$3.00 Postage (\$7.00 Canada)

Marriages of St. Matthew's Church (1888-1986), Fall River, Massachusetts.

A.F.G.S. Edition, Soft Bound, 310 Pages.

\$27.00 & \$2.50 Postage (\$4.50 Canada)

Marriages of St. John the Baptist Church (1874-1983), West Warwick, Rhode Island
A.F.G.S. Edition, Soft Bound, 2 Volumes, 622 Pages.
\$50.00 & \$4.00 Postage, (\$7.50 Canada)

Marriages of St. Jacques' Church (1904-1989), Taunton, Massachusetts
A.F.G.S. Edition, Spiral Bound, 288 Pages.
\$30.00 & \$2.50 Postage, (\$4.50 Canada)

Marriages of St. John the Baptist Church (1884-1988), Pawtucket, Rhode Island
A.F.G.S. Edition, Spiral Bound, 496 Pages.
\$50.00 & \$3.00 Postage, (\$7.00 Canada)

Marriages of St. Joseph's Church (1872-1990), North Grosvenordale, Connecticut. Includes mission records from St. Stephen Church, Quinebaug, CT.
A.F.G.S. Edition, Spiral Bound, 484 Pages.
\$50.00 & \$3.00 Postage, (\$7.00 Canada)

Franco-American Marriages of St. Lawrence Church (1907-1970), Centredale, Rhode Island.
A.F.G.S. Edition, Spiral Bound, 101 Pages.
\$15.00 & \$2.50 Postage, (\$4.50 Canada)

Marriages of Our Lady of Victories Church (1909-1986), Woonsocket, Rhode Island
A.F.G.S. Edition, Spiral Bound, 312 Pages.
\$30.00 & \$2.50 Postage, (\$4.50 Canada)

Marriages of St. Louis Church (1902-1987), Woonsocket, Rhode Island
A.F.G.S. Edition, Spiral Bound, 343 Pages.
\$35.00 & \$3.00 Postage, (\$7.00 Canada)

Marriages of St. Joseph's Church (1929-1980), Woonsocket, Rhode Island
A.F.G.S. Edition, Spiral Bound, 248 Pages.
\$20.00 & \$2.50 Postage, (\$4.50 Canada)

Marriages of St. Agatha's Church (1953-1986), Woonsocket, Rhode Island
A.F.G.S. Edition, Spiral Bound, 119 Pages.
\$15.00 & \$2.50 Postage, (\$4.50 Canada)

Marriages of Our Lady Queen of Martyrs Church (1953-1986), Woonsocket, Rhode Island.
A.F.G.S. Edition, Spiral Bound, 142 Pages.
\$15.00 & \$2.50 Postage, (\$4.50 Canada)

Les Mariages des Iles de Madeleine, P.Q., (1794-1900). By Rev Dermis M. Boudreau. Completely revised. Includes all marriages of the islands as well as many others from areas where Madelinot families settled, extending some lines beyond 1900. Complete listing of Madelinot Boudreaus from 1794-1980.
A.F.G.S. Edition, Soft Bound, 326 Pages.
\$21.00 & \$3.00 Postage, (\$7.00 Canada)

Marriages of Sacred Heart Church (1904-1990), North Attleboro, Massachusetts

A.F.G.S. Edition, Spiral Bound, 242 pages.

\$35.00 & \$2.50 Postage, (\$4.50 Canada)

Marriages of Holy Family Church (1902-1987), Woonsocket, Rhode Island

A.F.G.S. Edition, Spiral Bound 686 pages.

\$45.00 & \$4.00 Postage, (\$7.50 Canada)

Marriages of St. Joseph's Church (1893-1990), Pascoag, Rhode Island

A.F.G.S. Edition, Spiral Bound 276 pages.

\$35.00 & \$2.50 Postage (\$4.50 Canada)

Marriages of St. Theresa's Church (July 1929-June 1987), Blackstone, Massachusetts

A.F.G.S. Edition, Spiral Bound 132 pages.

\$15.00 & \$2.50 Postage (\$4.50 Canada)

Marriages of St. Theresa's Church (1923-1986), Nasonville, Rhode Island

A.F.G.S. Edition, Spiral Bound 65 pages.

\$15.00 & \$2.00 Postage (\$4.00 Canada)

Marriages of Norton, Massachusetts (1850-1950)

A.F.G.S. Edition, Spiral Bound 522 pages.

\$35.00 & \$3.50 Postage (\$7.50 Canada)

DEATH/FUNERAL HOME REPERTOIRES

Franco-American Burials of the Stephen H. Foley Funeral Home (1911-1985), Attleboro, MA.

A.F.G.S. Edition, Spiral Bound, 326 Pages.

\$30.00 & \$3.00 Postage (\$7.00 Canada)

Menard Funeral Home (1970-1990), Woonsocket, Rhode Island

A.F.G.S. Edition, Spiral Bound, 272 Pages.

\$25.00 & \$2.50 Postage (\$4.50 Canada)

Hickey-Grenier Funeral Home (1911-1987), Brockton, Massachusetts

A.F.G.S. Edition, Spiral Bound, 412 Pages.

\$35.00 & \$3.00 Postage (\$7.00 Canada)

Elmwood Memorial-Meunier's Funeral Service (1934-1990), Burlington, Vermont

A.F.G.S. Edition, Spiral Bound, 248 Pages.

\$30.00 & \$2.50 Postage (\$4.50 Canada)

Burials of Gilman-Valade Funeral Home (1920-1969), Putnam & N. Grosvenordale, CT.

A.F.G.S. Edition, Spiral Bound, 563 Pages.

\$35.00 & \$3.50 Postage (\$7.50 Canada)

CANADIAN MAPS

These maps illustrate the counties within the province as well as the cities and towns. Lists county population and has location index. The following are available: Alberta, British Columbia, Manitoba, Maritime Provinces, Yukon & Northwest Territories, Newfoundland, Ontario, Quebec, and Saskatchewan.

Quebec map \$4.00, all others \$3.00.

Postage (in mailing tubes) \$3.00 (\$4.00 Canada)

Postage (folded approx. 8 1/2 X 11) \$1.50 (\$2.50 Canada)

CHARTS

Eight Generation Family Tree Chart.

23" X 28"; Heavy parchment-like stock; Shipped in mailing tube.

\$4.00 & \$3.00 Postage, (\$4.00 Canada)

Standard Family Group Sheets.

8 1/2" X 11"; Punched for 3-ring binder; Places to record pertinent data for a couple and up to 15 children. Reverse side blank for notes and references. Minimum order 100.

\$3.50 per 100 & \$1.50 Postage, (\$2.00 Canada).

Straight Line Chart.

12" X 18"; Designed by Gina Bartolomucci. Handsomely decorated borders printed in brown ink on 24 pound aged tan antiqua parch-bond. Suitable for other uses. Shipped in mailing tubes.

\$2.00 & \$3.00 Postage, (\$4.00 Canada)

Five Generation Chart.

8 1/2" X 11"; Standard pedigree chart; Punched for 3-ring binder. Improved version, designed to be either handwritten or typed. Minimum order 100.

\$3.50 per 100 & \$1.50 Postage, (\$2.00 Canada)

Ten generation Fan Chart.

25" X 36 1/2"; Printed in two colors on heavy paper, suitable for framing. Space for 1,023 ancestral names. Shipped in mailing tube.

\$6.00 & \$3.00 Postage, (\$2.00 Canada)

MISCELLANEOUS BOOKS

La Cuisine de la Grandmere I.

Fourth reprint of our first cookbook. Contains hundreds of our favorite recipes.

Spiral bound.

\$7.95 & \$2.00 Postage, (\$3.00 Canada)

La Cuisine de la Grandmere II.

All new edition, over 400 recipes, traditional and current in English.

Spiral bound with plasticized cover.

\$5.95 & \$2.00 Postage, (\$3.00 Canada)

Both cookbooks may be purchased for \$10.00 & \$2.00 Postage (\$4.00 Canada).

Beginning Franco-American Genealogy.

By Rev. Dennis M. Boudreau. Describes how to research French-Canadian roots including valuable references, resources and addresses for research. Second printing.

Soft bound; 75 pages.

\$7.00 & \$2.00 Postage, (\$3.00 Canada)

Fifteenth Anniversary Pedigree Chart Book

This book contains over 400 pedigree charts submitted by our membership in celebration of our 15th anniversary.

Soft bound; 407 pages with surname index.

\$25.00 & \$3.00 Postage (\$7.00 Canada)

PAYMENT

UNITED STATES: Checks payable to the American-French Genealogical Society. American funds only.

CANADA: Postal money orders payable to the American-French Genealogical Society.

Prices subject to change without notice.

Mail orders to: A.F.G.S.
 PO Box 2113
 Pawtucket, RI 02861-0113

"Where no man has gone before" — USA Today headline on NASA's \$30 million space toilet.

			ALLARD, Maxime	
			BORN:	
			PLACE:	
			MARR:	7 Jan 1840
			PLACE:	St. Cuthbert, PQ
			DIED:	
			PLACE:	
			CARON, Marie-Emilie	
			BORN:	
			PLACE:	
			DIED:	
			PLACE:	
			BRULE, Joseph	
			BORN:	ca1840
			PLACE:	St. Cuthbert, PQ
			MARR:	22 Aug 1865
			PLACE:	St. Cuthbert, PQ
			DIED:	28 Sep 1919
			PLACE:	Woonsocket, RI
			BRISSET/COURCHESNE, Philomene	
			BORN:	ca1838
			PLACE:	
			DIED:	12 Sep 1925
			PLACE:	Woonsocket, RI
			DESROSIERS, Israel	
			BORN:	
			PLACE:	
			MARR:	19 Feb 1849
			PLACE:	St. Cuthbert, PQ
			DIED:	
			PLACE:	
			CHAPUT, Marie	
			BORN:	
			PLACE:	
			DIED:	
			PLACE:	
			CAYER, Benjamin	
			BORN:	
			PLACE:	
			MARR:	4 Jul 1859
			PLACE:	St. Cuthbert, PQ
			DIED:	
			PLACE:	
			LESSARD, Adeline	
			BORN:	
			PLACE:	
			DIED:	
			PLACE:	
			ALLARD, Leandre	
			BORN:	27 Mar 1852
			PLACE:	
			MARR:	10 May 1897
			PLACE:	Woonsocket, RI
			DIED:	17 Apr 1932
			PLACE:	Woonsocket, RI
			ALLARD, Joseph Emile F.	
			BORN:	23 Feb 1902
			PLACE:	Providence, RI
			MARR:	6 Oct 1924
			PLACE:	Woonsocket, RI
			DIED:	3 Feb 1976
			PLACE:	Woonsocket, RI
			BRULE, Malvina	
			BORN:	8 Feb 1876
			PLACE:	St. Cuthbert, PQ
			DIED:	4 Sep 1953
			PLACE:	Woonsocket, RI
			ALLARD, Constance Therese	
			BORN:	21 Aug 1933
			PLACE:	Woonsocket, RI
			MARR:	15 May 1954
			PLACE:	Woonsocket, RI
			DIED:	
			PLACE:	
			Spouse	
			DESROSIERS, Arthur J.	
			BORN:	12 Sep 1875
			PLACE:	Sorel, PQ
			MARR:	10 Jan 1898
			PLACE:	St. Barthelemy, PQ
			DIED:	29 Dec 1952
			PLACE:	Woonsocket, RI
			DESROSIERS, Leontine-Marie	
			BORN:	6 Aug 1905
			PLACE:	St. Cuthbert, PQ
			DIED:	23 Mar 1982
			PLACE:	Woonsocket, RI
			CAYER, Florida Marie	
			BORN:	29 Mar 1875
			PLACE:	St. Cuthbert, PQ
			DIED:	27 Aug 1961
			PLACE:	Woonsocket, RI
			NAME AND ADDRESS OF SUBMITTER:	
			Charlene B. Dwyer	
			113 MacArthur Rd.	
			Woonsocket, RI 02895	

8. EXCERPTS, FRANÇOIS

BORN: ca 1824
PLACE: Lewis, PQ
MARR: 29 Jul 1851
--PLACE: St. Gervais, PQ
DIED: 30 Mar 1894
PLACE: Lewiston, ME

9.

BORN: 8 Mar 1831
PLACE: Canada
DIED: 17 Oct 1904
PLACE: Lewiston, ME

10 GAGNON, Thomas

BORN:
PLACE:
MARR: 17 Jan 1860
PLACE: Levis, PQ

11 -----

BORN:
PLACE:
DIED:
PLACE:

12 -----

BORN:
PLACE:
MARR: 7 Apr 1834
PLACE: Ste. Claire, PQ

13 CHIEF CLERK, RETIRE.....

BORN:
PLACE:
DIED:
PLACE:

14 -----

BORN:
PLACE:
MARR: 23 Jun 1835
PLACE: St. Anselme, PQ

15 -----

BORN:
PLACE:
DIED:
PLACE:

4 ~~ANCOBDAJ, 000000~~
1073

BORN: cal1853
PLACE:Levis, PQ
MARR: 3 Feb 1880
PLACE:Levis, PQ
DIED: 6 Nov 1914
PLACE:Lewiston, ME

2 - - - - -

'BORN: 19 Dec 1886
'PLACE: Lewiston, ME
'MARR: 26 Jan 1910
'PLACE: Lewiston, ME
'DIED: 29 Dec 1943
'PLACE: Lewisiston, ME

5 -----

BORN: ca 1863
PLACE: St. Bernard, PQ
DIED: 27 Apr 1914
PLACE: Auburn, ME

.....

BORN: 23 Nov 1912
PLACE: Lewiston, ME
MARR: 3 Nov 1941
PLACE: Selma, AL
DIED: 7 Feb 1985
PLACE: Reseda, CA

MAUDLIN, Virginia May
b. 25 May 1914
Selma, AL

6 -----

```

BORN:
PLACE: St. Anselme, PQ
MARR: 21 Nov 1871
PLACE: St. Anselme, PQ
DIED:
PLACE:

```

3 -----
28 Aug 1973

BORN: 28 Aug 1875
PLACE: Ste. Claire, PQ
DIED: 10 Nov 1913
PLACE: Lewiston, ME

7

BORN:
PLACE:
DIED:
PLACE:

Rita J. Lacombe
18645 Hatteras St., Unit 204
Tarzana, CA 91356

8

DIED:

9

TABLE 1

10
22 : 1733

St. Constant PO

1. **NAME** _____

.....

PLACE:

12 -----

BORN: ca1710

PLACE: EXPRESS, 14
DATE: _____

13 - DENEAULT, Veronique

BORN: 28 Mar 1731

PLACE:

14 -

MARR: 1 Jul 1763

PLACE:

15
.....

BORN:

PLACE:

PLACE:

.....

1. *Principles of Mathematics*, 1958, 1960, 1962, 1964, 1966, 1968, 1970, 1972, 1974, 1976, 1978, 1980, 1982, 1984, 1986, 1988, 1990, 1992, 1994, 1996, 1998, 2000, 2002, 2004, 2006, 2008, 2010, 2012, 2014, 2016, 2018, 2020, 2022, 2024, 2026, 2028, 2030, 2032, 2034, 2036, 2038, 2040, 2042, 2044, 2046, 2048, 2050, 2052, 2054, 2056, 2058, 2060, 2062, 2064, 2066, 2068, 2070, 2072, 2074, 2076, 2078, 2080, 2082, 2084, 2086, 2088, 2090, 2092, 2094, 2096, 2098, 2100, 2102, 2104, 2106, 2108, 2110, 2112, 2114, 2116, 2118, 2120, 2122, 2124, 2126, 2128, 2130, 2132, 2134, 2136, 2138, 2140, 2142, 2144, 2146, 2148, 2150, 2152, 2154, 2156, 2158, 2160, 2162, 2164, 2166, 2168, 2170, 2172, 2174, 2176, 2178, 2180, 2182, 2184, 2186, 2188, 2190, 2192, 2194, 2196, 2198, 2200, 2202, 2204, 2206, 2208, 2210, 2212, 2214, 2216, 2218, 2220, 2222, 2224, 2226, 2228, 2230, 2232, 2234, 2236, 2238, 2240, 2242, 2244, 2246, 2248, 2250, 2252, 2254, 2256, 2258, 2260, 2262, 2264, 2266, 2268, 2270, 2272, 2274, 2276, 2278, 2280, 2282, 2284, 2286, 2288, 2290, 2292, 2294, 2296, 2298, 2300, 2302, 2304, 2306, 2308, 2310, 2312, 2314, 2316, 2318, 2320, 2322, 2324, 2326, 2328, 2330, 2332, 2334, 2336, 2338, 2340, 2342, 2344, 2346, 2348, 2350, 2352, 2354, 2356, 2358, 2360, 2362, 2364, 2366, 2368, 2370, 2372, 2374, 2376, 2378, 2380, 2382, 2384, 2386, 2388, 2390, 2392, 2394, 2396, 2398, 2400, 2402, 2404, 2406, 2408, 2410, 2412, 2414, 2416, 2418, 2420, 2422, 2424, 2426, 2428, 2430, 2432, 2434, 2436, 2438, 2440, 2442, 2444, 2446, 2448, 2450, 2452, 2454, 2456, 2458, 2460, 2462, 2464, 2466, 2468, 2470, 2472, 2474, 2476, 2478, 2480, 2482, 2484, 2486, 2488, 2490, 2492, 2494, 2496, 2498, 2500, 2502, 2504, 2506, 2508, 2510, 2512, 2514, 2516, 2518, 2520, 2522, 2524, 2526, 2528, 2530, 2532, 2534, 2536, 2538, 2540, 2542, 2544, 2546, 2548, 2550, 2552, 2554, 2556, 2558, 2560, 2562, 2564, 2566, 2568, 2570, 2572, 2574, 2576, 2578, 2580, 2582, 2584, 2586, 2588, 2590, 2592, 2594, 2596, 2598, 2600, 2602, 2604, 2606, 2608, 2610, 2612, 2614, 2616, 2618, 2620, 2622, 2624, 2626, 2628, 2630, 2632, 2634, 2636, 2638, 2640, 2642, 2644, 2646, 2648, 2650, 2652, 2654, 2656, 2658, 2660, 2662, 2664, 2666, 2668, 2670, 2672, 2674, 2676, 2678, 2680, 2682, 2684, 2686, 2688, 2690, 2692, 2694, 2696, 2698, 2700, 2702, 2704, 2706, 2708, 2710, 2712, 2714, 2716, 2718, 2720, 2722, 2724, 2726, 2728, 2730, 2732, 2734, 2736, 2738, 2740, 2742, 2744, 2746, 2748, 2750, 2752, 2754, 2756, 2758, 2760, 2762, 2764, 2766, 2768, 2770, 2772, 2774, 2776, 2778, 2780, 2782, 2784, 2786, 2788, 2790, 2792, 2794, 2796, 2798, 2800, 2802, 2804, 2806, 2808, 2810, 2812, 2814, 2816, 2818, 2820, 2822, 2824, 2826, 2828, 2830, 2832, 2834, 2836, 2838, 2840, 2842, 2844, 2846, 2848, 2850, 2852, 2854, 2856, 2858, 2860, 2862, 2864, 2866, 2868, 2870, 2872, 2874, 2876, 2878, 2880, 2882, 2884, 2886, 2888, 2890, 2892, 2894, 2896, 2898, 2900, 2902, 2904, 2906, 2908, 2910, 2912, 2914, 2916, 2918, 2920, 2922, 2924, 2926, 2928, 2930, 2932, 2934, 2936, 2938, 2940, 2942, 2944, 2946, 2948, 2950, 2952, 2954, 2956, 2958, 2960, 2962, 2964, 2966, 2968, 2970, 2972, 2974, 2976, 2978, 2980, 2982, 2984, 2986, 2988, 2990, 2992, 2994, 2996, 2998, 3000, 3002, 3004, 3006, 3008, 3010, 3012, 3014, 3016, 3018, 3020, 3022, 3024, 3026, 3028, 3030, 3032, 3034, 3036, 3038, 3040, 3042, 3044, 3046, 3048, 3050, 3052, 3054, 3056, 3058, 3060, 3062, 3064, 3066, 3068, 3070, 3072, 3074, 3076, 3078, 3080, 3082, 3084, 3086, 3088, 3090, 3092, 3094, 3096, 3098, 3100, 3102, 3104, 3106, 3108, 3110, 3112, 3114, 3116, 3118, 3120, 3122, 3124, 3126, 3128, 3130, 3132, 3134, 3136, 3138, 3140, 3142, 3144, 3146, 3148, 3150, 3152, 3154, 3156, 3158, 3160, 3162, 3164, 3166, 3168, 3170, 3172, 3174, 3176, 3178, 3180, 3182, 3184, 3186, 3188, 3190, 3192, 3194, 3196, 3198, 3200, 3202, 3204, 3206, 3208, 3210, 3212, 3214, 3216, 3218, 3220, 3222, 3224, 3226, 3228, 3230, 3232, 3234, 3236, 3238, 3240, 3242, 3244, 3246, 3248, 3250, 3252, 3254, 3256, 3258, 3260, 3262, 3264, 3266, 3268, 3270, 3272, 3274, 3276, 3278, 3280, 3282, 3284, 3286, 3288, 3290, 3292, 3294, 3296, 3298, 3300, 3302, 3304, 3306, 3308, 3310, 3312, 3314, 3316,

2 -----

France:

5 -----

PLACE: 000 THREE-EIGHT FOUR

.....

| PERCENT TOTALS, ON |

1. HILLANDE, E.

1. RESEARCHERS, SEE

6

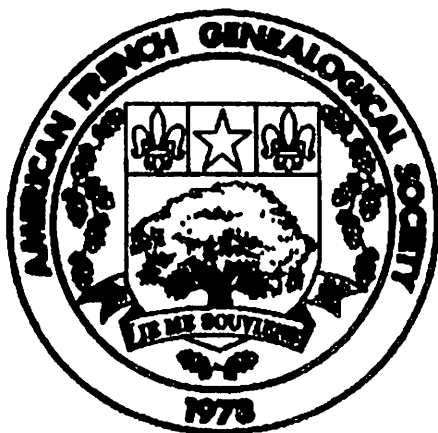
1

3 - - - - -

PLACE: _____

7. RESEARCH, ANALYSIS, AND CONCLUSIONS

PLACE:

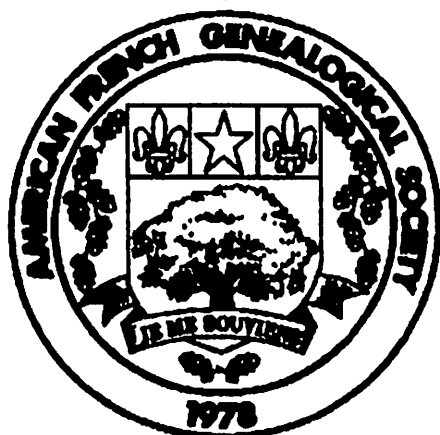


These spaces are reserved for your ad!
Over 1100 copies of this publication are mailed to AFGS members
in the U.S., Canada, and Europe; including over 200 libraries and
genealogical/historical societies.

Your advertisement will be seen by thousands of people in your
market.

Full page — \$50.00
Half page — \$25.00
Quarter page — \$12.50

Above rates are for camera-ready copy, and are payable in U.S. funds.

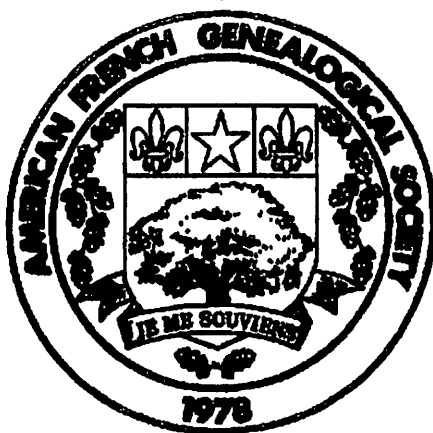


These spaces are reserved for your ad!
Over 1100 copies of this publication are mailed to AFGS members
in the U.S., Canada, and Europe; including over 200 libraries and
genealogical/historical societies.

Your advertisement will be seen by thousands of people in your
market.

Full page — \$50.00
Half page — \$25.00
Quarter page — \$12.50

Above rates are for camera-ready copy, and are payable in U.S. funds.

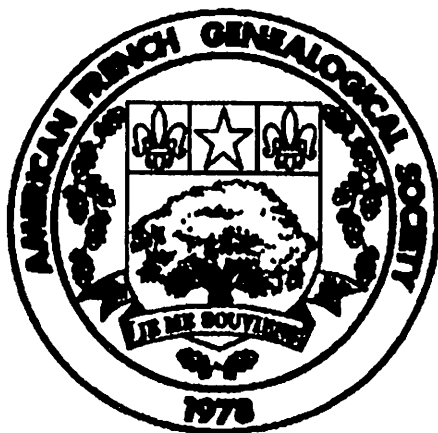


These spaces are reserved for your ad!
Over 1100 copies of this publication are mailed to AFGS members in the U.S., Canada, and Europe; including over 200 libraries and genealogical/historical societies.

Your advertisement will be seen by thousands of people in your market.

Full page — \$50.00
Half page — \$25.00
Quarter page — \$12.50

Above rates are for camera-ready copy, and are payable in U.S. funds.

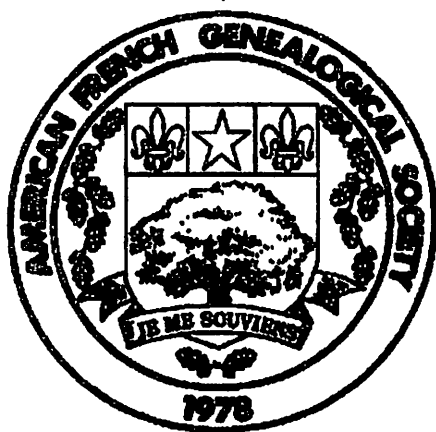


These spaces are reserved for your ad!
Over 1100 copies of this publication are mailed to AFGS members
in the U.S., Canada, and Europe; including over 200 libraries and
genealogical/historical societies.

Your advertisement will be seen by thousands of people in your
market.

Full page — \$50.00
Half page — \$25.00
Quarter page — \$12.50

Above rates are for camera-ready copy, and are payable in U.S. funds.



These spaces are reserved for your ad!

Over 1100 copies of this publication are mailed to AFGS members in the U.S., Canada, and Europe; including over 200 libraries and genealogical/historical societies.

Your advertisement will be seen by thousands of people in your market.

Full page — \$50.00

Half page — \$25.00

Quarter page — \$12.50

Above rates are for camera-ready copy, and are payable in U.S. funds.



These spaces are reserved for your ad!

Over 1100 copies of this publication are mailed to AFGS members in the U.S., Canada, and Europe; including over 200 libraries and genealogical/historical societies.

Your advertisement will be seen by thousands of people in your market.

Full page — \$50.00

Half page — \$25.00

Quarter page — \$12.50

Above rates are for camera-ready copy, and are payable in U.S. funds.

