

# JE ME SOUVIENS



**Spring 1995**

**Volume 18  
Number 1**

## **AMERICAN-FRENCH GENEALOGICAL SOCIETY**

Post Office Box 2113  
Pawtucket, Rhode Island 02861-0113

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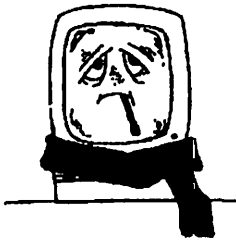
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# The Joy Of Giving .... PCs



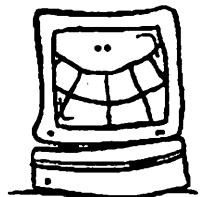
Do computers, like people, slow down as they get older? No, but it sure seems that way! Today's software places greater demands on equipment. That, along with higher expectations, nifty options, and tax depreciation, feeds "upgrade fever".

But, while we're preoccupied with when to upgrade, and to what, an important question is often ignored...what do you do with the old equipment? Some of our members just pass it down the ladder to other family members, or to those whose demands aren't as great as those who are upgrading. The trouble is, many members often can't find anyone who can use the older machines. One alternative is to try and sell the hardware, while another is to sell your equipment to a liquidator or used computer dealer.

A better option, however, might be to give it to a nonprofit organization, such as the *AFGS*. What these machines lack in dollar value often pales in comparison to their value to groups and individuals that really need them.

Our organization would be happy to accept any old IBM-PC, XT, AT, or higher compatible. But, do not forget to take a few precautions! For example, software that works for you might be inappropriate for volunteers. Be careful about giving away machines with copyrighted software on the hard disk. Some software companies allow users to donate older versions of their programs, but it's best to check with the vendor.

Whatever you do, do not let your PC sit in a closet gathering dust! So many people can use them for so many different and very good reasons! (And, it could mean a substantial tax deduction for you!)



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# PRESIDENT'S MESSAGE

## Roger Beaudry, President

Early in 1978, I read a short feature article in a local newspaper about a group of people that had been meeting on Tuesday evenings at Le Foyer Club in Pawtucket, RI. These like-minded individuals had purchased some marriage records from Canadian churches and were making them available to anyone who was doing Canadian genealogy. I had been attempting to trace back my genealogy for a few years, and so decided to try out this new source of information.

Tuesday finally came and I drove out to Le Foyer to begin my quest. To say the library was sparse was being kind. I saw before me a few tables and chairs, and about a dozen people. The library consisted of two milk crates of books. I was a bit disappointed, but seeing I was already there, I decided to look at what they had. I knew where my great-grandfather emigrated from and figured I would look for records from that town. I couldn't believe my eyes

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Here it is 17 years later. We have moved to Woonsocket and our library and membership has grown dramatically. Some of the people I met that first night are still members. They still take the time to assist new members interested in tracing their roots.

I am now AFGS's sixth president. President of a society that has been molded into the excellent organization that it is by my five predecessors. I believe that, with the help of a very capable Board of Directors, I am up to the task of continuing that growth.

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The best executive is the one who has sense enough to pick good men to do what he wants done, and self-restraint enough to keep from meddling with them while they do it.

—Theodore Roosevelt

# POPPA

by: Rev. Peter Hughes

## A Reminiscence on the Death of a Canadian Businessman, Full of Years and Experience, by His Grandson.

When I was born my grandfather was 61. I have lived almost my entire life — and I am now middle-aged — in the “old-age” of my grandfather. Up until early last summer, when he died, quietly, in his sleep.

For my family this marks the end of an era.

Fred LITTLE was my mother's father. We always called him “Poppa.” My grandmother, Mabel, was “Nana.” When I was growing up Nana and Poppa were the most intimate members of our extended family. My mother was their only child (although Nana had a child from a previous marriage, my aunt Carol.) My father's family made its presence felt through many aunts and uncles, and numerous cousins; Nana and Poppa balanced the equation with their agree-

cult person to live with; yet, when she passed away, a part of Poppa went with her. After this sad event, which happened when he was 84, he slowly began to catch up with his age.

I always knew that my grandfather was a remarkable man. I suspect that he seemed greater than life to many others as well. His living well into his 103rd year — a kind of semi-immortality — was of a piece with his other attributes, all of which were out of proportion to the way most of the rest of us live our lives. In his private way he shaped a life-style usually reserved for public or notorious figures.

I think that such a life as his, full of human paradoxes at their most extreme — achievement and disaster, satisfaction and pain, tenderness and neglect, cynicism and innocence — ought not to go unrecorded, even if it must be only in a modest manner, proportioned to the information I have at hand.

A few years ago, when I was on a visit to my family in Canada, I interviewed my grandfather with a view to collecting an autobiographical record



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Most of this record is based upon the memories of those who knew Fred LITTLE only during the later phases of his life. The remaining source of information, one that came into my hands only after my grandfather's death, is a little bit of genealogical record, one that takes the LITTLE story back to Ireland, and beyond.

LITTLE is a clan name found in the borderland area between England and Scotland, on both sides of the Liddel River and of the Solway Firth. Many of these borderlanders moved across the North Channel into Ulster, and became part of that prolific ethnic group, soon to send so many emigrants to North America, the Scots-Irish. This must have happened with some of the LITTLES, who, by the late eighteenth century, owned an estate called Killnock in County Armagh.

brothers also left Ireland. One, John, also came to Canada. James settled in Georgia.

William LITTLE was married to Jane WEST, born in Inniskillen approximately 1820. She belonged to another family of Anglo-Scottish protestant descent. They had three children born in Ireland who accompanied them across the ocean. Six more would be born in Canada. My great-grandfather, Edward John LITTLE, the seventh child overall, was born in 1854.

When they first arrived in Canada West (the part that later became the Province of Ontario), the LITTLE Brothers, William and John, lived in Bytown (later renamed Ottawa). They had a general store on land that later became Parliament Hill. However it wasn't very long before the urge arose to build a new landed estate. During the decade leading up to Confederation, in 1867, and for several years afterwards, William LITTLE's family homesteaded in that part of Quebec (before 1867 called Canada East) that is not far from the Ottawa River.

The promise of free land in Ontario led the William LITTLE clan to make another move in 1872, to the area that my family, one hundred years later, always called "up north."

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# The Ancestral Line of



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Nana died in 1976. In her later years she had become very old. She had long been aware of her aging, and was never able to come to terms with it. But Poppa, I believe, was a young man at heart until the moment of her death. Much as I loved my grandmother, I knew that she had always been a diffi-

cult person to live with; yet, when she passed away, a part of Poppa went with her. After this sad event, which happened when he was 84, he slowly began to catch up with his age.

I always knew that my grandfather was a remarkable man. I suspect that he seemed greater than life to many others as well. His living well into his 103rd year — a kind of semi-immortality — was of a piece with his other attributes, all of which were out of proportion to the way most of the rest of us live our lives. In his private way he shaped a life-style usually reserved for public or notorious figures.

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A few years ago, when I was on a visit to my family in Canada, I interviewed my grandfather with a view to collecting an autobiographical record. We talked for several hours, mainly about his family and his early years, while growing up. I took notes, which I carefully preserved for the day when I would need them. Innocently I thought that I would have another chance to explore the past with him.

My sister, a lawyer, talked with him about more painful subjects, decisions that he made that he later regret-

ted, or that filled him with guilt. Perhaps because I am a minister, I felt some reticence about taking advantage of him by probing this area; in any case, anything revealed in any professional capacity would have to remain private. It is enough to know that there were wrong-doings (in his judgement) in the mists of his past. I think this consciousness drove much of what he did—including his acts of generosity and kindness.

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My grandfather's grandfather, William LITTLE, born around 1806, was heir to this property, which was 2800 acres in extent. His emigration to Canada, which took place some time in the period 1843-1845, must have been associated with a pre-potato famine financial disaster. Firstborn sons are not usually the first to leave the family land. Furthermore, he was not able to sell the land before he left. Two of William's

brothers also left Ireland. One, John, also came to Canada. James settled in Georgia.

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Frederick MacNamee LITTLE was born on September 25, 1891 in Fairholme, a little village a few miles north of Parry Sound, Ontario. This is rugged northern country near the coast of Georgian Bay. The LITTLES, Edward John and Susan MacNAMEE, had 800 acres of land—mostly thin soil with huge rocks poking through, coniferous forest, dotted with lakes—on which they raised Plymouth Rock hens, dairy

cattle, horses, pigs, hay, turnips, potatoes, oats, and corn.

Pioneers on this land, they used a technique which has come to be called *slash and burn*. They developed their land a few acres at a time, moving the area of cultivation progressively across the countryside. First they had to clear off the bushes and trees. Then, after the stumps had been burned, they grew turnips for the first few years, because that plant flourished in the ash.

The farm was run by Fred's mother. His father was the foreman of a logging crew. From September until March of each year Edward LITTLE was hundreds of miles to the north. He only labored on the farm in the summer. When he was home he worked under his wife's supervision. Poppa told me that some thought his father was a *sissy* because his wife was the boss. But his father told him that his mother knew best how to run the farm, so it was proper that she should have that authority. When he was in the bush, amongst the loggers, who were a tough bunch to manage, he had his turn to be the boss.

Fred's father built the barns. The buildings were set close together to protect the cattle and horses from the cold north wind. They had more horses than they needed for farm work. They had a couple of small thoroughbreds that were almost good enough to be racers. And they had a pair to pull their buggy. The fourteen milk cows were taken care of by his two older sisters, "Jennie" and "Babe," under his mother's direction. His mother took prizes at local fairs with her Plymouth Rock hens.

My great-grandparents' marriage was controversial in one respect. They were each from an Irish immigrant family, but the LITTLES were Protestant and

the MacNAMEEs Catholic. Susan changed to Protestant — they are listed on the 1891 census as being Methodist. It was not a very easy result for the MacNAMEEs to adjust to — they were a proud family, with at least one member a monsignor in the Irish Church, but the fact remained that they then lived in a largely Protestant area. According to my parents, when Poppa was growing up the family belonged to a very strict and fundamentalist sect known as the Plymouth Brethren.

Fred went to high school in Parry Sound. When his formal education was finished, at the age of 14, he went into the bush to go logging with his father. He made \$30 a month. When he went north he thought that it would be like a vacation after working on the farm and in school, that he would have it easy, but he soon found out that logging, and living in the woods, was not a soft life at all. When he came home after that winter he looked for another way to earn his living — for the next two years he worked at a local sawmill.

When he was 16, my grandfather went west, to the prairies (which at that time, 1908, had been organized into provinces for only 3 years) on a "harvest excursion" organized by the Canadian Pacific Railroad. The railroad charged him \$12 to go out and \$18 to come back. (It would be interesting to speculate on the reason for this price differential.) While he worked, from August to November, he was paid \$5 a day. He saved hundreds of dollars from this trip west.

By this time he was 17. His eighteenth year was spent in various jobs: in the fall, lumbering near Parry Sound, and presumably, not under his father; in

the winter, taking supplies into the mines north of Sudbury; and in the spring, working for the railroad. Fred stayed on this latter job for most of the rest of the year, until December 1909, building bridges for Canada's second transcontinental line, the Canadian National Railroad, in the region north of Lake Superior between Sudbury and Port Arthur (now part of Thunder Bay). Poppa recalled that they had to stand in the cold water of the northern rivers as they laid the foundations of the bridges. Later in the year, when the water was frozen, they worked on the upper parts of the span. In December, when the temperature reached 20 degrees below zero, Poppa had enough. He told the construction boss that he was through, and went home for Christmas.

I think that all of this hard-working experience in the fields and forests and mines and rivers of northern Ontario had by this time convinced the young man who was to become my grandfather that what he really wanted was more education. He applied to the University of Toronto, but did not get in because he lacked a senior matriculation from High School. This was a great disappointment. I think that Poppa felt that he missed something in not having a properly academic education. In his later years he was always reading voraciously, in an attempt to fill that gap. Instead of university he went to a business college in Toronto.

His first job in the big city was at a wholesale hardware company, where within six months he was promoted to the accounting department. The men who came in to do the annual audit when my grandfather was there seemed to him to be bright and professional. He so admired them that he decided to train to

become a chartered accountant. So he next obtained work with a firm of accountants. In 1913 he left this post when he got an offer to work for a higher salary with McKenzie-Mann, a company that specialized in auditing large companies and railway construction. Poppa told me that he was inexperienced for this job, but that he managed to do it anyway.

In 1915 my grandfather became Flight Lieutenant LITTLE of the British Flying Corps. He trained on six different kinds of aircraft, flying out of various bases in southern Ontario. While he was in the service he fell victim to several diseases including scarlet fever. During his convalescence he obtained a leave of absence from the armed service to do statistical work on organizing companies. Poppa never got overseas, but was discharged as physically unfit in 1918 (a verdict with which he did not agree.)

From 1918, and throughout the 1920's, my grandfather was back at McKenzie-Mann. When the Canadian government took over the railway in 1931, Fred had to find another job. He was offered a partnership in an insurance firm by a man named Jim TUCKETT. They had 18 salesmen in the company. Poppa claimed that Tuckett-Little lost money during its first seven years. However, he must have been doing reasonably well personally, for he was able to buy out his partner after three years. He took on another partner in 1942, a man named FIRSTBROOK who was influential in the city. After this time the company began to grow.

When I was a child we always had rulers that were emblazoned with advertising for Tuckett-Little and Firstbrook.



That was my current impression of my grandfather's business: a thin wooden measuring device, 15 inches long, with a sharp metal edge in one side. It gave the business name, address, and phone number in quaint 1940's lettering, and boasted of its services in life, fire, and casualty insurance. It was wickedly flexible and could deliver a resounding whack — in retrospect a rather dangerous toy for a child's hands — but I do not recall anyone ever getting seriously hurt.

During the 1930's my grandfather's business was not the only one that was struggling. The whole economy was, of course, in a deep depression. Fred LITTLE decided to try to do something about it. He founded an organization, the Sales Research Club, which is now the oldest businessman's organization in Toronto. Its goal was to gather people together for mutual support and to help determine strategies to improve the economic climate.

Fred was active in many other organizations. He was President of the Toronto Board of Trade. He was Master of a Masonic Lodge. He belonged to numerous clubs — when I was home from college in the summers he took me to eat at various of his clubs. He was well known everywhere.

Poppa was a good after-dinner speaker. His books included collections of jokes and manuals on that difficult art. When I heard him speak in public, in advanced old age, he always knew what to say to hold people's attention and to get a good laugh. In spite of his avid collection of humor, I think that he actually retained very few jokes. Or most likely, by the time I knew him, he had pruned them down to a precious few.

But he told them very well. Even when I knew just what was coming, I had to laugh.

For example: Man to servant: "Call me a cab." Answer: "You are a cab, sir. If you were any better looking I would have called you a hansom cab."

My favorite story is a personal (though possibly apocryphal) anecdote. It takes place in England. He and my grandmother both liked their cocktails strong. Nana used to complain that the whiskey had walked through her drink wearing galoshes. Poppa told us that he complained to the bartender that his drink was too weak. The Brit replied, "Ah, you must be an American. What you want is a double." So the bartender handed my grandfather a double. But shortly Poppa was back. "Bartender, you said this was a double, but it still tastes too weak to me." "Ah, sir," said the unflappable custodian of drink, "you must be a Canadian. What you want is a double-double."

My grandparents first met each other when Poppa was still in the hardware business (around 1910). My grandmother was Mabel MacKINNON. She was a young woman fresh out of Embro, a small town in southwest Ontario, near London. (Her mother, whom we called Grandma MacKINNON, was still alive when I was young. She was a nice old lady who seemed saintly to me. When her eyesight was failing my parents got her a Bible with large print. She left that to me, along with her radio, when she died. The last time I saw her she said good-bye, as if forever. She died as the result of a car accident at the age of 94.) Mabel was staying at the YWCA. The occasion of their first encounter was a roller-skating party. After that they went

together for two years. Poppa was going to night-school at that time and also played hockey. I think that Nana wanted more attention than Poppa was prepared to give her at that time. They fought often, and eventually broke up.

Mabel got married to another man, with whom she had a daughter, my Aunt Carol. Her husband died in 1923. Fourteen years after they broke up, in 1926, Fred learned that Mabel was free. She was living in a household with a couple of other young women friends. He called on her on "a wonderful night" and they went away together for the weekend. They were finally married on March 7, 1929. They bought a large house on Lyndhurst Avenue (a stylish area) in Toronto, and brought Carol, who had been living with her grandmother in Embro, home to live with them. My mother, Joanne MacNamee LITTLE, was born soon after, in August 1930.

I don't think that my grandparents were ideal parents. Poppa was always preoccupied with his business interests. Those came first for him. He had a company to manage, sales contacts to acquire and maintain, and investments to watch. He became a high-rolling speculator in the stock market, always looking to corner the market on some mining or industrial venture. As the years went by, he became quite wealthy.

Nana was never a happy person. She was prone to depression. Between them my grandparents provided an irregular household for my mother to grow up in. Nevertheless, my mother somehow acquired strong "family values" and provided a quite different environment for her own large family.

When I got polio in 1953, my grandparents were convinced that they knew best how to take care of me. They were powerful personalities, bent on domination, but my parents were just as strong. My father slowly and carefully built up his own business career, my mother maintained her own opinions and methods against all comers, including the medical establishment. After a while the battle of the generations settled into a benevolent truce.

My father tells a story which indicates the magnitude of the power that he came up against when he sought to marry my mother. My grandfather called Dad in to talk, in his office. When he sat down my father discovered that he was sitting on a low chair with Mr. Little glaring down at him from behind an enormous desk. In between them was an eight ball. "Do you realize the significance of where you are?" my grandfather asked.

My parents eloped.

I guess that something must have changed for Poppa around the time I was born, or shortly after. He was approaching what was normally considered retirement age. He must have been going through a crisis, and wondering, "Is this all?" "Should I be attending to things that I have so far neglected?" I think that the crisis must have been imperfectly resolved, for Poppa did not change his course, but merely slowed some things down a little, and added new activities.

Poppa's big new project was begun in 1954. He purchased a large property on Lake Rosseau in the Muskoka Lakes, just south of Parry Sound—with lakefront all along one side of a bay. This was "the cottage" where we were to

spend our summers from that time until after I had grown up. There was a house already on the property which became the place where Nana lived all summer long. I believe that Poppa hoped that this arrangement might cheer her up. Shortly afterwards he built a cottage for my parents. Poppa was always making improvements to his northern domain. He bought one boat after another. Paths were laid out and docks constructed. He made a swimming pool for the children by closing off a little inlet. He had a playground built in the woods. The gardens laid out in front of his cottage were modeled after some Poppa and Nana saw on a trip to Mobile, Alabama.

I well remember the day that the flagpole went up. They had to blast through the rock to make the foundation. I was told to listen for the explosion — I think I was expecting something more like the end of the world. Poppa flew the Canadian ensign — the old national flag — until the new flag was adopted in the sixties. But he didn't like the new flag at all; he called it a handkerchief that someone had used for a bloody nose. So he flew the Ontario flag — very similar to the old ensign — after that. When we moved to Montreal my father got a Quebec flag. One morning he went out and put it up the flagpole. It didn't stay there very long.

The whole property was laid out like a miniature Disneyland. There were tiny Swiss chalets on the cliffs above the swimming pool. On an island just off the point he built a village of houses, each one several feet high, patterned after Poppa's conception of turn-of-the-century Parry Sound. On the opposite shore, he had lily ponds with waterfalls, fountains, lights, and statues of dwarfs fishing. Every year when we came up at

the beginning of the summer he took us on a tour of the new wonders that he had arranged. His property became an attraction to passing boats. We used to drive around ourselves, especially when it was lit up at night.

There were many activities on Poppa's property to keep children occupied all summer long. We went swimming every day; there was motor boating, water skiing, sailing, exploring (on land and water), and just plain goofing off. We lived as though we were rich.

It was hard on my parents though. My father could only be there on weekends. Vacation plans were predetermined. Muskoka must have been a mixed blessing to them. Our idyllic summer vacations were bought at a price: paid for by my grandfather's largesse and my parent's sacrifice.

The two great seasons of grandparents were summer and Christmas. (When I was very young we used to visit both sets of grandparents during the Christmas season, but Dad's parents died in the 1950's. Grandpa HUGHES used to give all his grandchildren a dollar at Christmas. That was no mean feat for an old farmer, his family was huge.) While Poppa and Nana still lived at Lyndhurst Avenue we would go there on Christmas Eve to spend the night and most of the following day. After they moved into an apartment in 1961, they would usually visit us. We could not go downstairs to look and see what Santa had brought until Nana and Poppa had arrived. Fortunately, they got up very early. When the holiday dinner was over, and it was time to go (or actually, on any other occasion of parting) Poppa would always say, "See you Christmas!"

My grandfather had an insatiable

desire to see the world, and ultimately, to understand it. (He was a longtime subscriber to the National Geographic. I spent many hours as a child fascinated with issues kept from the 1920's.) I don't think he ever felt that he understood the world much, but, for a time in the period when I was young, my grandparents saw a lot of it. They took mountains of slides, which they showed in the "Den" at Muskoka. I loved those shows. I think that the vacations were also meant to cheer up Nana.

But Poppa was fighting a losing battle on that front. Outside stimulation did not, in the end, make any essential difference. Nana underwent a lot of treatment, including shock therapy, but still seemed to retreat more and more from the world. When she died, it seemed less from any outside cause than from resignation.

Nana's death marked the end for our summers on the Muskoka property. By this time Poppa had lost his money-making "touch." He was being eased out of Tuckett-Little and Firstbrook. He could no longer run with the young wolves in the stock market. Moreover, he had long been buying and selling on margin. When he made an attempt at a gigantic business takeover he got burned badly in the attempt. He had at one time made millions, but by his eighties had also lost them. He had great debts. His financial situation was in great disarray.

My father helped him to reorganize. Poppa's part of the Muskoka property was sold to settle his obligations. The rest of *the cottage*, which now belonged to my mother, was sold after a few years when my parents realized what a tax burden it had become.

When he finally retired — at an

age when most people have finished their entire lives — Poppa became obsessed with finding out the answers to everything. He read the history of the world, and wanted to learn about the origin of all things. When he was very young he had been given a religious education that stressed Biblical literalism. As he grew older he became more worldly and secular in his outlook. In his last decade Poppa tried, without success, to resolve the two world-views. Every time I visited he had a load of questions to ask me. What did I think of this Bible text or that theory? We had long discussions about good and evil, God, and creation. Some of my sermons had their origins in discussions with Poppa.

Poppa lived by himself for years after Nana's death in his Toronto condominium apartment. Only in his late nineties did he consent to allow his independence to be diminished by moving in with my parents. Up until after that time his health has remained robust. He always ate rich food, had several cocktails a day, and when I knew him, lived a sedentary life-style. But he always maintained a zest for life. And an appetite for watermelon. He did not go easily; it took more than a hundred years of living to wear him out.

When someone dies we are often left with a load of guilt. There will always be sins that we committed against a person that, we realize too late, we cannot make right. There are things that we wanted to say, but somehow never got around to saying. And we may feel that we haven't made our proper goodbye. I feel a little of all these things about Poppa.

Poppa was always good to me. I did not always honor him as much as I should have. I tried to say how much I appreciated him, but the utterance always fell short of the intention. And, even though I think that his good-bye last summer felt more final than usual, I

thought that, in spite of the gravity of his illnesses this year, that he would be there again when we visited Canada. It was not to be. He has faded out of my life as if he were a gentle dream. I don't know what to say.

Except, Poppa, "See you Christmas."

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## MEMBERS' CORNER

### *Work In Progress*

Jeanne R. HERTZOG:

I would like to hear from individuals researching the following surnames: DAIGLE, VICTOR, ROY and GOYETTE. I am also looking for information concerning Sorel, Quebec.

675 Lost Branch Road  
Lexington, SC 29072

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H. P. TARDIF:

I have been working on the genealogy of the TARDIF family for many years. Unfortunately it is difficult to get much information concerning the TARDIFs in the U.S. I would like to correspond with members of the TARDIF family in the U.S. and exchange genealogical information.

1257 Jean Dequin Ave.  
Ste.-Foy, Que. G1W 3H5

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Jessie LANGE:

I would like to correspond with descendants of Mathurin PELOQUIN (b. 1638, Poitiers, France) who are members of the PELOQUIN dit CREDIT family.

18 Sutton Road  
Millbury, MA 01527

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Rolland DESCHENEAUX:

I am interested in contacting anyone who is researching the surnames of CREVIER, DESCHENEAUX, DUVERNAY and BLAZON or any variations (DeVARNEY, DuVARNEY, CREVER, CREVIERE, etc.).

687 Miller  
Greenfield Park, Que.  
J4V 1W6

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Martin P. LUSSIER:

I would like to have contact with the following families: LUSSIER, LAMPHEAR, MAGNAN, CHABOT, TURENNE, MERCIER, LAURENT/ST. LAURENT, MARTIN, BRETON.

3 A Colonial Village  
Somersworth, NH 03878

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Picton Press was fortunate to acquire the remaining stock of the following church records books from Nova Scotia, and are passing on the savings to you! We want to point out that these are not Picton Press books and their presentation is not up to Picton Press' quality standards. However all of these 8½" x 11" volumes have library sewn, hard cover bindings and contain much useful information, which we want to make available to our customers. Please note: these books will not be listed in our catalog and are in limited supply, so order early to avoid disappointment.

*St. Mary's Bay Parish 1774-1801: Early Parish Registers.* Transcribed, translated, edited and indexed by Leonard H. Smith Jr., C.G. Clare, Digby County, Nova Scotia, records of Missionary priests. 69 pages. Order #481.  
temporarily out of print

*St Mary's Bay Roman Catholic Parish 1818-1829: Catalogue of Families.* L.H. Smith Jr. This is the catalog of families in Clare, Digby County kept by Father Jean-Mande Sigogne, which escaped the fire of 1893. With French-English glossary. 152 pages. Order #482. \$19.50 US postpaid

*St. Mary's Bay Roman Catholic Parish 1840-1844: Catalogue of Families.* By Leonard H. Smith Jr. Clare, Digby County. This is the catalog of families in Clare, Digby County kept by Father Jean-Mande Sigogne, which escaped the fire of 1893. 201 pages. Order #483.

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*Salmon River, Digby County, Nova Scotia, Vital Records 1849-1907.* By Leonard H. Smith Jr. Alphabetical listings of baptisms, marriages and burials with parents, sponsors and witnesses named and indexed. From the parish registers of the Roman Catholic parish of St. Vincent de Paul, Salmon River, Digby County. 160 pages. Order #484. \$27.50 US postpaid

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# MARGUERITE ROBITAILLE AND HER TWO HUSBANDS

by: David W. Dumas

It is one of the axioms of French-Canadian genealogy that the parentage of a widow or widower is not disclosed in the record of his or her second marriage, the contracting party being described only as "widow [or widower] of ..." Therefore one proceeds next to the record of that person's *first* marriage, which will invariably name the parents.

Such, at any rate, is the usual procedure, but what to do when the *usual* procedure is not available?

The object was to find the *ascendance* of my great-great-grandmother, [Marie] Genevieve-Adelaide OUELLET, who was married on 15 September 1851 at St. Flavie, Rimouski Co., to Simon-Joseph DUMAS, son of Joseph DUMAS and Marie-Victoire GERVAIS dit TALBOT. Her parents were given as Joseph OUELLET and Marguerite ROBITAILLE.

Turning to the "Blue Drouin," I found the marriage, on 28 October 1824 at St. Etienne-de-la-Malbaie, Charlevoix Co., of Joseph OUELLET (son of Joseph OUELLET and Marie LEVÊQUE) and Marguerite ROBITAILLE, widow of Jean SPRUAL (*sic*). It would be simple, I thought, to locate her first marriage, and thus her parentage, in the *reverse* Drouin (females first), which the A.F.G.S. library has on microfilm. Hélas! No such marriage was

found (and *every* ROBITAILLE marriage was checked, regardless of given name).

Balked, I placed a query in *Je Me Souviens*, and received a most helpful reply from Mr. ALBERUBE of Montreal (*JMS* 17:73): Jean SPROUT, widower, was married to Marguerite ROBITAILLE on 1 Aug 1812 at St. Andrew's Presbyterian Church, Quebec City! I had been wondering if Marguerite's first husband was an 'Anglo', and this confirmed it, also explaining why I did not find her first marriage in Drouin! As an aside, Mr. BERUBE observed that a John SPRUNT (possibly the same) was married at the same church to Louise GRENIER on 24 Aug 1799.

At this point I had formed a romantic picture of John SPROUT/SPRUNT/SPROUL [?] as an English sailor, inveigling good Catholic farm girls from their homes and into the Kirk, under circumstances which can only be imagined, but which could not fail to distress their families! Actually, the sailor part was mistaken, and the rest may have been also.

In any event, I was now at a stand. The Protestant marriage record, as is most often the case, did not list the parents of the couple. What next? Acting on a helpful suggestion from one of the staff at the A.C.G.S. Library in Manchester NH, I did what I should

have done in the first place, namely look at the *original* marriage record of Joseph OUELLET and Marguerite ROBITAILLE. The A.C.G.S. Library happened to have the microfilm of the parish records for St. Etienne-de-la-Malbaie for the appropriate period (or I could have borrowed them from the LDS Family History Center nearest me). It was simple to find the record, and in it I discovered many things! First, both her first husband John SPROAT and her second husband Joseph OUELLET were millers by occupation, the first husband being referred to as the deceased "Jean SPRUAL [*sic*] meunier de la paroisse de St. Roch" (presumably St. Roch des Aulnets, l'Islet Co., just upriver from Riviere Ouelle and on the opposite bank from Malbaie). Second, and of the most significance, we learn the names of the witnesses, two of whom are identified as "brothers and brothers-in-law of the bride and groom". They were Edouard OUELLET, his brother, and Louis-Adolphe ROBITAILLE, obviously her brother. His signature is that of an educated man (as one of the helpful staff at A.C.G.S. pointed out); indeed, he was a *notaire publique*, and we are not surprised to learn that his son, Theodore ROBITAILLE, was Lieutenant Governor of Quebec (see the "red" Drouin 3:1863), and that on his retirement "*il fut doté d'un fauteuil au Senat.*" It was a simple matter to locate Louis-Adolphe's marriage record, and with it his parentage. The ascendance of Marguerite<sup>5</sup> and her brother Louis-Adolphe<sup>5</sup> is:

Pierre<sup>1</sup> ROBITAILLE,  
m. (contract 5 May 1675)  
Marie MAUFAY

Romain<sup>2</sup> ROBITAILLE  
m. 10 October 1723, Ste. Foy  
Marie-Francoise MARIE

Romain<sup>3</sup> ROBITAILLE  
m. 19 April 1751, Ancienne  
Lorette  
Marie-Josette DROLET

Louis<sup>4</sup> ROBITAILLE  
m. 12 November 1784, St.  
Anne de la Pocatiere  
Marie-Marthe AUBUT

Marguerite<sup>5</sup> ROBITAILLE  
m. (1) 1 Aug 1812, St. Andrew's, Quebec  
John SPROUT/SPROAT  
(2) 28 Oct 1824, Malbaie  
Joseph OUELLET

Scanning forward in the records of St. Etienne-de-la Malbaie, I found the baptisms of Marguerite's children; with the information found there and in various repertoires, we can put together a tentative picture of her family:

Marguerite ROBITAILLE, daughter of Louis<sup>4</sup> and Marie-Marthe (AUBUT) ROBITAILLE, was married (first), on 1 August 1812 at St. Andrew's Presbyterian Church in Quebec City, to Jean [John ?] SPROUT, widower (probably the same as John SPRUNT who married there on 24 August 1799 to Louise GRENIER). By John/Jean SPROAT/SPROUT she had at least the following children [order uncertain]:

i. Jean [SPROAT, of Jean, and Marguerite ROBITAILLE], married 1 May 1838 at Malbaie to Beatrice DUCHESNE/UCHENE, of Alexandre DUCHENE and Marguerite



BOUCHARD. Their son Alexandre *Sprot*, of John, and Beatrice DUCHENE, who married Christine GAGNE at Anse St. Jean on 13 February 1865, was presumably named for his maternal grandfather.

ii. Marguerite [SPROAT, when she acted as godmother to her half-sister Genevieve-Adelaide ROBITAILLE in 1829], married 28 February 1832 at Malbaie to Francois TURCOTTE. Marguerite married (2nd), on 28 October 1824 at Malbaie, Joseph OUELLET, baptized 4 April 1801, one of the seventeen (!) children of Joseph OUELLET and Marie LEVEQUE. For his family see Adolphe MICHAUD, *Généalogie des Familles de la Riviere Ouelle* (Quebec 1908) 3:557 ff. (an abbreviated list of some of the children, apparently those who married and had families in Riviere Ouelle) and 555-56 (a complete listing of all 17 children). By Joseph OUELLET, Marguerite had:

iii. Joseph-Francois OUELLET, born and baptized 19 March 1826 at Malbaie (godfather: Jean OUELLET, an uncle who is listed in Adolphe MICHAUD's work as *J. Toussaint*; godmother: Marie-Adelaide ROBITAILLE, his aunt, who had been married on 21 February 1814 at St. Roch des Aulnaies to Antoine BOUCHER, son of the Pierre BOUCHER who witnessed the parents' wedding, and as is often the case, she is described here by her maiden name); married on 29 January 1855 at Ste. Flavie, Rimouski Co., to Marie BOUIL-LON, daughter of Jacques BOUILLON and Magdeleine PINEAU.

iv. Marie-Claire OUELLET, born and baptized 29 March 1827 at Malbaie

(godfather: Edouard OUELLET, her uncle and the same who had witnessed her parents' wedding; godmother: Marguerite SPROAT, her half-sister).

v. Genevieve-Adelaide OUELLET, born 5 and baptized 6 April 1829 at Malbaie (godfather: Antoine BELLEVILLE, godmother: Genevieve [illegible]; married 15 September 1851 at St. Flavie, Rimouski Co. to Simon-Joseph DUMAS. They were the writer's great-great-grandparents. Simon was born at Cacouna, then Temiscouta Co., now Riviere du Loup Co., on 20 October 1825 and baptized there on 24 October; his godfather was one Joseph OUELLET, and (query) was this his future father-in-law? He died in Ipswich, MA on 2 March 1916 and is buried in Highland Cemetery there (Annex, plot #128). In the baptismal records of their children (from St. Octave de Métis, Matane Co.), she is usually referred to as Marie-Geneviève-Adele OUELLET.

vi. *Anonyme*, buried 22 April 1831, probably stillborn or died shortly after birth.

From the foregoing it is clear that these were "river" people (hardly unusual), and that their courtships and business dealings were very much along or across the river.

More could be added, but enough has been said to justify repeating again the old maxim, "Always look at the original record!"

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*Document from the parish register of St. Etienne-de-la-Malbaie, Charlevoix Co. [film 1817-1842, consulted at A.C.G.S. Library, Manchester*

NH], my translation:

[In margin: Js. OUELLET M.-Mg. ROBITAILLE]

The 28th day of October 1824 after three publications during the regular parish services of the marriage bans between Joseph OUELLET, miller, domiciled in the parish of St. Etienne-de-la-Kamouraska, adult son of Joseph OUELLET, farmer, and Marie LEVEQUE, they being of the parish of Riviere Ouelle, and Marguerite ROBITAILLE [*widow crossed out*], domiciled in this parish, adult widow of the deceased Jean SPRUAL (*sic*), miller, of the parish of St. Roch, not having found any impediment and their relatives having consented, we the undersigned, curate

[of this parish], have received their mutual consent to the marriage [*i.e. the exchange of the marriage vows*] and have given them the nuptial benediction, in the presence of Charles CHOUNARD, Pierre BUCHER, Antoine BELLEVILLE, and of Louis-Adolphe ROBITAILLE and of Edouard OUELLET, brothers and brothers-in-law of the groom and the bride [*respectively*], all of whom, like the newly married couple, were unable to sign the register, with the exception of Louis-Adolph ROBITAILLE and Antoine BELLEVILLE. One word crossed out and voided.

/s/ L<sup>e</sup> Adolphe Robitaille

/s/ A Belle ville

pr. Duguay [?] p<sup>re</sup>

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## CALORIES THAT DON'T COUNT

**Food On Foot:** Food eaten while standing has no calories. Gravity causes calories to bypass the stomach, flow to the leg and into the ground.

**TV Food:** Food eaten in front of the TV has no calories. Radiation leakage negates the calories in the food and any recollections of having eaten it.

**Balanced Food:** Drink a diet soda with a candy bar; they cancel each other out.

**Food For Medicinal Purposes:** Food used for medicinal purposes (hot chocolate, brandy, toast, Sara Lee cheesecake, etc.) never counts.

**Food On Toothpicks:** Any food impaled on frilled toothpicks, like sausage, cocktail franks, cheese and olives have no calories. The insertion allows calories to leak out.

**Charitable Foods:** Girl Scout cookies, bake-sale cakes, ice cream socials, and church strawberry festivals all have a religious dispensation from calories.

**Custom-Made Food:** Anything anybody makes "just for you" must be eaten regardless of the calories. To do otherwise would be insensitive. Your kind intentions will not go unrewarded.

**Children's Food:** This category covers a wide range of food beginning with a spoonful of baby food custard, consumed only for demonstration purposes, up to and including cookies baked to send to your kids when they go to college.

# THE HISTORY OF WITCHES IN NEW FRANCE AND NEW ENGLAND

by: Richard L. Provost, Ph.D.

It is estimated that in 1992 there were over 2400 witches in Salem, Massachusetts; but there is no way of knowing for sure since the covens do not keep public records<sup>1</sup>.

Witchcraft in the new world came about in the 1640s when the Massachusetts Bay Colony decided that they had been given a divine commission from God. They decided that they were going to establish "*a beloved community*." Shunning religious freedom, the Puritans wanted to establish a community where everyone cared for each other and where everyone's well-being was considered in relationship to all the others.

John WINTHROP, the colony's founder, was trying to build a model of Christian charity in the Massachusetts Bay colony. But as the colony grew it felt that Satan was trying to keep this group of colonists from accomplishing their objective. The colony felt that anyone or anything that interfered or slowed down its development must be in league with the devil and be a witch or warlock. The prevailing belief was that Satan and his helpers had to be put in their place<sup>2</sup>.

Thus, under the code of the Puritan colony of Massachusetts passed in 1641, witchcraft was one of twelve

crimes that was punishable by death. Increased trade with the West Indies and slaves from Africa had introduced the influences of pagan religions. A preacher from Barbados, Samuel PARRIS, returned to Salem to start a new ministry. He brought with him a slave housekeeper named Tituba. She was the first to be accused of witchcraft, but not the last.

The Puritan Church in New England and the Catholic Church in Canada may have stimulated their communities into mass hysteria due to the narrow and repressive beliefs they had at that time. The clergy were constantly threatening their congregations with hellfire and brimstone. The people were very superstitious and thus vulnerable to these beliefs. The accusation of witchcraft was also used to silence those who spoke out in some way or belonged to a religious group not accepted by the colony. It could also be used to silence personal or state enemies. The threatened accusation of witchcraft was effective in maintaining the status quo and keeping the leadership of the colony in power. Rarely were the rich and powerful accused of witchcraft. Conformity was the goal and the persecution of witchcraft was one of the means of obtaining it.

At a time when the English and French colonies in North America feared for the spiritual well-being of its communities, the younger generation threatened to undermine those colonies that were ruled by the Bible.

At about the same time, some prominent clergy in the Massachusetts Bay Colony (including Cotton MATHER of Boston), and some priests in Canada were writing about poltergeists, witches and werewolves; as well as souls possessed by Satan and his demons. The common belief was that these creatures could uncover your innermost thoughts and secrets, foretell the future (called the *gift* or *power*), raise the dead from their tombs and change people into werewolves.

Cotton MATHER, a prominent preacher by personal and religious acknowledgment, and one of those in power in Massachusetts Bay at this time, was one of the prime instigators of the witchcraft scare. Over 200 people were accused of witchcraft in 1692 and 1693 in this colony. There were also accusations made in other New England colonies at the time, but the hysteria never reached the same level as in Massachusetts. The fear of werewolves was more prevalent in New France, and several people were accused of this.

The witch hysteria reached a peak in Salem in February of 1692 at the home of Reverend Samuel PARRIS. A young female slave named Tituba fascinated his nine year old daughter, Betty, and his orphaned niece, Abigail WILLIAMS (age 11), who lived with them. Tituba practiced voodoo and magic, and soon other girls gathered to listen to her stories.

Tituba would break an egg then dump the egg white into a glass and read the girls' future. She also used cards to foretell their future. It did not take long before the girls were spreading stories about Tituba and what she did. Of course they used their imagination to embellish the stories. Tituba had told them that she could change the girls into cats (black cats were common familiars for witches) and that she could be in more than one place at the same time. Soon some of the girls were having hallucinations and nightmares. They awoke screaming and said they saw ghosts in their rooms. Nothing that parents and friends could do seemed to console them.

Soon Tituba was being called a witch. On one occasion she was beaten with brooms by some of the colonists. On 29 February 1692, she and two other women were arrested for being witches. The others were Sarah OSBORN, a respected woman who had just left the Puritan Church; and Sarah GOOD, a homeless beggar. Thus we have a slave, a churchless person, and a beggar, all powerless women accused of witchcraft.

They were taken to Salem and questioned by magistrates for six days. They were blamed for all the misfortunes that happened to their fellow colonists. Sarah GOOD was accused of having the "evil eye" and everytime she looked at a girl in the courtroom, they fell to the floor and went into convulsions. Those supposedly affected reported rigid limbs, backward arching of the spine, loss of speech, and a sensation of flying; in addition to the convulsions. Today, these symptoms are rec-

ognized as hysteria by psychologists and psychiatrists.

Tituba admitted her guilt and was spared by her confession. She was made a slave in another household. Sarah GOOD was hanged and Sarah OSBORN died in jail before she could be hanged.

Fear and mistrust swept the area. No one was above suspicion. People started accusing neighbors rather than being accused themselves. All of those who confessed were spared; those who did not were executed. This pattern appeared wherever the witchcraft hysteria was found in New England and Canada.

The witch trials in Massachusetts ended in September of 1692 when Governor William PHIPS returned to the colony from an expedition to the northern frontier. When he returned home he found that his wife, Mary, had been accused of witchcraft. He promptly ended all witchcraft trials and freed from jail those accused.

The early French colonials brought with them the belief in *luttnes*, which were good and evil spirits. One of the most common beliefs among the French colonists was the existence of werewolves. A researcher can find many references to colonists seeing werewolves. So many sightings were reported along one river in Quebec that the river's name was changed to the *Wolf River*.

Even the Indian tribes allied to the French spoke of the many *French werewolves*. Adding to the hysteria was the Catholic Church telling the colonists

that if they did not practice their religion, they would be turned into werewolves. One can only surmise from the number of werewolf sightings that there were many colonists who were not actively involved in their church.

Another possible source for these cases was the number of rabid animals and the possible cases of rabies caused when people were bitten. There was no effective treatment or cure for rabies at that time. Among the symptoms of rabies are increased agitation, foaming of the mouth, psychoses, and attempts to bite or scratch other people or animals. Death usually follows.

A friend once told me of his grandfather who, in the late 1800s had been bitten by a rabid animal. He took me to a tree on his farm where his grandfather had chained himself and told his family to come and push food and water to him, but to stay out of reach. He died an excruciating death. Today there is an effective treatment that will cure rabies if begun early enough. It is possible that some of the werewolf sightings were actually victims of rabies.

French colonists also believed in witches and ghosts. They were told by the Church that Satan would take possession of their bodies and souls if they rejected their religion. There are many reported cases of colonists in New France seeing strange lights, and attributing them to spirits and covens of witches. Historians who have researched these superstitious allegations have three possible explanations for these lights.

First, we must remember that in

seventeenth and eighteenth century Canada, the most common form of transportation was by boat and canoe. Most centers of population were found next to a body of water. Many colonists made their living by catching fish in the rivers and lakes. It is now thought that a vast number of the lights seen in the pre-dawn hours were fishermen or travellers carrying torches while walking to their boats. A second explanation could be St. Elmo's fire, which is a cluster of static electricity found on or near water, in swamps, and aboard ships.

Finally, it is not widely known that New France was originally founded as a refuge for French Huguenots. About half of the original colonists were Huguenots. However their rights were revoked by royal decree in the mid-1600s. Those Protestant colonists in New France were told that they must change their religion and allow their children to be raised as Catholics. They were told that if they refused, their children would be taken from them, their lands would be confiscated, and they would be brought back to France for trial. Many changed their religion publicly, but secretly kept their old religion and met at appointed places to worship late at night. This could account for some of the lights seen in the forests.

The beliefs in ghosts and witches held by the French and English colonists have resulted in many stories passed down to us in literature and folklore. Some of these follow:

- There are white witches and black witches. White witches cast good spells to help people. Black witches are in league with the devil.

- How can you identify a witch? There were many ways, but one of the more common was to take the animal which you suspected was under the witch's spell and cut off one of its ears. Burn the ear and the first person to appear after you have done this is a witch. If you suspect food is affected by a witch's spell, burn some of the food and again wait to see who appears. If you suspect that a person is bewitched, take some of that person's urine and use it to make a loaf of bread. Feed the bread to a family pet and wait to see if the animal is affected<sup>3</sup>.

- If a witch's *familiar* (usually a black cat) is wounded, then the witch will receive the same wounds. If you shape and dry an apple in the shape of a face then hang it in your kitchen, witches and evil spirits will not be able to harm you (if they live in the same house)<sup>4</sup>.

- You can rid yourself of a spell cast on you by tossing a handful of dry apple seeds over your left shoulder with your right hand on a cloudless night when the moon is full. Witches travelling through the air on a broomstick only fear the ringing of church bells. This sound will cause the broom to lose its powers and it will crash to the ground<sup>5</sup>.

- Covenant witches are people who supposedly have made a pact with the devil and have been given supernatural powers that allow them to attain goals they could not aspire to in any other way. Usually the acquisitions asked for are wealth and power. Supposedly these people agree to accept the devil as their master for all time, and bind this agreement by placing their mark or signature in his book<sup>6</sup>.

- In 1647 the Governor of Massachusetts and his Council decreed that every community of over 50 people must appoint someone within their town to teach all the children to read and write. It was reasoned that one of the main goals of Satan was to keep men and women from being able to read and understand the Scripture.

- It is generally held impossible for a witch to say the Lord's Prayer correctly.

- In some instances, captured witches had trials by ordeal. They were immersed in water and if they drowned they were declared innocent and given a good Christian burial. If they held their breath and survived, then it was the work of Satan. They were then hung or burned at the stake. Quite a choice!

Some witnesses were threatened with torture unless they testified against their relatives, friends, or neighbors. Many were told to act possessed. A very good example of this was the tragic story of Urbain GRANDIER. His popularity as a preacher excited the envy of some monks. They instigated some nuns to play the part of persons possessed, and in their convulsions to charge GRANDIER with being the cause of their problems. This whole episode and absurd charges were sanctioned by no less than Cardinal RICHELIEU, who personally disliked GRANDIER.

GRANDIER was tried, condemned, and burnt alive on 18 April 1634<sup>7</sup>.

My interest in writing this article was, in part, personal. In researching my ancestry in Quebec, I found that some of my ancestors had been accused of witchcraft, and some relatives had appeared as witnesses against them. Let us hope that we are never again confronted by such superstition and bigotry again.

### FOOTNOTES

<sup>1</sup> GRIFFITHS, Lawn. Faith on Trial, page E-2. Phoenix, AZ: The Arizona Tribune, 22 February 1992.

<sup>2</sup> Ibid. Page E-3.

<sup>3</sup> BONFONI, Leo. Strange Beliefs, Customs and Superstitions of New England, page 3. Wakefield, MA: Pride Publications, 1980.

<sup>4</sup> Ibid. Page 4.

<sup>5</sup> Ibid. Page 5.

<sup>6</sup> Ibid. Page 6.

<sup>7</sup> DRAKE, Samuel Adams. The Witchcraft Tragedy: New England Legends and Folklore, Page 193. Boston, MA: Roberts Brothers, 1884.

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**There's only a slight difference between keeping your chin up and sticking your neck out — but it's a difference worth knowing.**

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# EULOGY FOR RAYMOND T. LANTHIER

by: Adrien L. Ringuette

**EDITOR'S NOTE:** *On 9 June 1994, Raymond T. LANTHIER, a member of the AFGS, died at the age of 71. By way of eulogy, the author gave a short address about the LANTHIER heritage in North America. His remarks, slightly revised for publication, are presented here.*

I speak today as Ray's nephew, but our relationship is closer to that of brothers to each other. I am the closest in age to him in the family, and for a time I lived on the family farm in Attleboro, Massachusetts, the farm at the corner of Tiffany and County Streets. This is the farm that Joseph LANTHIER bought about 1921 at age 52. At that time he had 5 children, ranging in age from 22 to 3, all single. The oldest was my mother, Anita (1899-1974), who was followed by 3 teenage boys and finally there was 3 year old Marius, whose nickname was Pete. Supposedly, the family was complete.

In the following year, 1922, two memorable events occurred. My mother, then age 23, married my father Joseph RINGUETTE of North Attleboro at St. Stephen's Church in Dodgeville, and then there came a new baby in the LANTHIER family by the name of Raymond. Ray was not only the baby of the family, but also the only child born on the farm in Attleboro. Although Ray was not destined to be a farmer — education was his chosen endeavor — he was destined to live his

entire life on the farm where he was born.

I want to give a short summary of the LANTHIER heritage, Ray's and mine alike. Ray represented the 8th generation of the LANTHIER family in North America.

## I. Jacques LANTHIER

The founder of the family in North America was Jacques LANTHIER (1663-1738), who left France for Canada, then known as New France, at age 23 about 1686. This was a time when France and England were competing for possession of North America. The English colonies were located east of the Appalachian Mountains, while France was in possession of the Saint Lawrence River Valley, with access to the Great Lakes, and beyond. It was France that first established posts in present day Michigan, Indiana, Illinois and later, Louisiana. Frenchmen discovered the Mississippi River Valley. The competition between England and France for North America was not settled until the Treaty of Paris awarded Canada to England in 1763. This was more than 75 years after Jacques Lanthier emigrated to Canada.

Jacques LANTHIER came from a town called Brûlain, in the diocese of Poitiers, in what was in the 17th century the Province of Poitou, in western France. Today, Brûlain is part of the Department of Deux Sèvres, whose capital is Niort. Ethnically, he was a Poitevin.

This region in the Middle Ages was part of the duchy of Aquitaine. The LANTHIER family was prominent in Brûlain. It was a LANTHIER who was the town's hero in World War I, and whose statue sits in the town square.

Jacques LANTHIER came to the Island of Montreal, where he settled in Pointe-Claire, above the Lachine Rapids. He married twice, first in 1694, and second about 1711. From his first wife he had 11 children, of whom 1 son and 5 daughters survived. His second wife, from whom we are descended, was Cunégonde VINET, widow of François DUBOIS dit BRISEBOIS. She already had 9 children, of whom 3 survived. Thus, there were 9 children in the combined family, to which this couple added two more, one of whom, Antoine LANTHIER, was our ancestor. Jacques LANTHIER, the original Canadian ancestor, died in Pointe-Claire in 1738 at 75 years of age.

## **II. Antoine LANTHIER**

Antoine, born in 1714, was, the youngest son of Jacques, and he also settled in Pointe-Claire. He also married twice, once in 1734 and secondly in 1738. Our descent is through his second wife, Marie Louise BEAUNE, granddaughter of Jean dit LAFRANCHISE, who came to Canada in 1665 as a soldier of the Carignan Regiment, sent by King Louis XIV to pacify the Iroquois Indians; and who remained in the colony.

The family of Antoine LANTHIER, second generation in North America, lived through the Seven Year's War, known in the United States as the French and Indian War. The war began in 1754 with the defeat of young George

WASHINGTON at Fort Necessity, and it ended in 1760 with the capitulation of Montreal to the English forces of Lord Jeffrey AMHERST. Quebec had fallen a year earlier after the famous battle on the Plains of Abraham. The family of Antoine LANTHIER survived the war.

The family was listed in the census of 1765 at Pointe-Claire, husband and wife and 7 children at home, including our ancestor Jean-Baptiste LANTHIER (1742-1821).

## **III. Jean-Baptiste LANTHIER**

The English conquerors allowed the French settlers of Canada to keep their religion, customs and property, while English merchants supplanted French merchants at the top of the economic ladder. Our third generation LANTHIER in North America, Jean-Baptiste, who lived most of his life under the domination of the English Government, married Marie-Anne PROULX at Pointe-Claire in 1769. Her grandfather, Jacques dit LE POITEVIN, also emigrated from the Department of Deux Sèvres. As the French population expanded, new lands opened up. One of the new settlements north of Montreal was Saint Eustache. This is where Jean-Baptiste LANTHIER settled, and where his children married.

## **IV. Antoine LANTHIER**

Our fourth generation ancestor was Antoine LANTHIER (1770-1863). He married Marie-Josephite JAMME dit CARRIERE in 1794 at Saint Eustache, and this is where the family settled. After his wife's death, in 1831, Antoine built a house in nearby Saint-Augustin

**V. Basile LANTHIER**

It was at Saint-Eustache that Ray's great grandfather, Basile LANTHIER, son of Antoine and Marie-Josephte JAMME dit CARRIERE, lived his entire life (1799-1868). He married Marie-Louise ETHIER in 1821. She was a 6th generation descendant of Léonard, who was also lost at the time of the Lachine massacre. Nevertheless, the ETHIER descentance was prolific. Among all the baptisms in French Canada in the 17th and 18th centuries, the name ETHIER was 115th in a list of the most often appearing names, with a total of 569 baptisms.

Basile LANTHIER owned two farms at Saint-Eustache. In 1837 there was an ill-fated attempt at rebellion in some French Canadian communities against the English Government. This was a time of economic and political crisis in English Canada. One of the centers of the rebellion was Saint-Eustache, where the church was burned and the so-called *partis* were defeated. I have found no evidence that Basile LANTHIER took part in this rebellion, which was not supported by the population at large. Basile died at 69 in 1868.

**Thomas HURST and the Deerfield Massacre**

Marie-Louise ETHIER's grandda-

on a farm which remained in the family for generations. He died at Saint-Augustin in 1863 at age 93.

**The Lachine Massacre**

The wife of Antoine LANTHIER was the great-granddaughter of Pierre JAMME dit CARRIERE (1662-1740), a contemporary of Jacques LANTHIER. Pierre was from the town of Lanthuël, in lower Normandy, in the diocese of Bayeux, not far from the Normandy beaches, where the invasion of Normandy took place on June 6, 1944. In the spring of 1687, at age 24, Pierre enlisted in the army, but not the regular army. Rather, he enlisted in the Troupes de la Marine. In France, the Department of the Marine supplied the troops needed for Canada.

Pierre JAMME dit CARRIERE was stationed in Lachine, not far from Pointe-Claire. As was the custom, he spent the 1687-1688 winter at the home of a habitant, namely Pierre BARBARY, and in the spring of 1689 married his daughter Marie-Madeleine. Alas! As a result of renewed hostilities between France and England, the Iroquois Indians mounted a surprise attack on Lachine in August 1689. Many inhabitants of Lachine were slaughtered or taken prisoner, and the fate of many prisoners was to be tortured and burned at the stake. The BARBARY family, except for two children, were killed or burned to death. Marie-Madeleine was taken prisoner but was not executed. Occasionally, prisoners were adopted into the Indian tribes. Marie-Madeleine BARBARY returned from captivity in 1700, rejoined her husband, and gave him 7 children.

ther, Gabriel ETHIER, was living in Saint-Eustache in 1790. He had married, in 1763, Marie-Catherine HUST, daughter of the late Thomas HUST and Francoise ROULEAU. The marriage took place at the parish of Sault-au-Recollet on the south bank of the Rivière-des-Pratès on Montreal island.

This was the site of a former Indian Mission called Notre Dame de Lorette, operated between 1696 and 1721 by the Sulpician seigneurs of the island. In fact, the name *HUST* refers to the HURST family of Deerfield, Massachusetts. Thomas HURST was born there in 1690, the son of Thomas, who died in 1702, and Sarah JEFFRIES.

In the course of a war between France and England, the French and their Indian allies carried out a raid on the outpost of Deerfield in the dead of winter. The so-called Deerfield massacre took place on March 11, 1704. Many English residents were killed, and many others taken prisoner. There was a long 300 mile march through the wilderness for the trip back to New France, and some prisoners were killed or died along the way. The widow Sarah JEFFRIES and her 6 children were among the captives, including 14 year old Thomas HURST. As was the custom, captives belonged to their Indian captors. Some were adopted into the Indian tribes, some were purchased from the Indians by the French, and some were repatriated in the course of prisoner exchanges. The HURST family was involved in all three outcomes.

After spending some time with the Indians, our ancestor, Sarah JEFFRIES, was brought to Montreal, where in 1710 she married William PERKINS, who had been taken prisoner in Newfoundland in 1709. In 1713, they were part of a prisoner exchange. Sarah's son, Ebenezer HURST, was repatriated with them. Ebenezer had been purchased from the Indians by a Montreal merchant, but he chose to return to New England rather than remain in New France. He was 15 at the time of his repatriation. In contrast, Hannah HURST, 8 years old at the

time of her capture, was totally assimilated into Indian culture of the Christian Mohawks at the Lorette Mission of Sault-au-Recollet. There, she married a Mohawk Indian.

Elizabeth HURST and our ancestor, Thomas HURST, age 15 and 14 respectively when captured, did not participate in the various exchanges of prisoners, but they experienced different outcomes. Both were redeemed from the Indians. Elizabeth was naturalized as a French citizen, then in 1712 married, in Montreal, Thomas BEECRAFT, another New Englander who had been captured in 1708. They settled in Montreal, but in 1714 took advantage of a proclamation of the Governor of the colony authorizing Englishmen to return to New England. Thomas HURST, on the other hand, chose to remain in New France. Thomas was located at the Lorette Mission of Sault-au-Recollet and retrieved by the French. He was naturalized in 1710 and put to work on the farms of the Sulpician seigneurs of the island of Montreal. Later he was given land in Sault-au-Recollet and remained there the rest of his life<sup>2</sup>.

Thomas HURST married into established French families. Our ancestry is through his second wife Marie-Francoise ROULEAU, whom he married in 1718. This couple had 13 children between 1719-1741, but the last was born posthumously. Thomas HURST died at 51. Only four daughters left descendance. Old Deerfield has been preserved as a historical monument, and it is part of our own heritage.

## **VI. Desithée LANTHIER**

In the 1851 census, Basile was

listed as an agriculturalist, and he and his wife had his 4 youngest children living with them. They included 13 year old Dosithée, Ray's grandfather. By the time of the 1861 census, Dosithée had left the family home. It is said that he left home at 16 to learn the tanning trade. He settled in Roxton Falls, south of Montreal, and acquired a farm there, but worked at the local tannery. In 1864, at 26, he married a girl from Chambly by the name of Adelaide GAUTHIER dit SAINT-GERMAIN.

### GAUTHIER dit SAINT-GERMAIN

Adelaide was a 6th generation descendant of Germain GAUTHIER dit SAINT-GERMAIN (1647-1719), who also came to Canada in 1665 as a soldier of the Carignan Regiment. After the Regiment was disbanded in 1668, Germain GAUTHIER remained in the colony, and received a concession in Repentigny. He married Jeanne BEAUCHAMP in 1677. By 1681, Germain GAUTHIER had cleared 11 acres of land on his concession. However, in 1687 the Gauthier family moved across the Saint Lawrence River to the village of Boucherville, which had been founded by Pierre BOUCHER. From 1687, generations of our ancestors lived in Boucherville, until the parents of Adelaide settled in Chambly, where Adelaide was born in 1830. Unfortunately, Adelaide GAUTHIER died in childbirth after only 7 years of marriage, leaving 2 children. At the time of her death in 1871, Joseph LANTHIER, Ray's father, was 2 years old. Dosithée soon remarried, and a few years later, in 1876, he leased his farm in Roxton Falls to his brother-in-law Joseph GAUTHIER, and took his family

south to New Bedford, Massachusetts<sup>3</sup>.

### Emigration to New England

Emigration of French-Canadians from Canada to New England did not originate in the 1870's. There had been scattered emigration from time to time ever since the American Revolution. In fact, the Americans tried to entice the French Canadians to join the revolutionary forces, and some few did so. However, the vast majority of French Canadians remained loyal to the British or at least neutral during the American Revolution. Again in 1837 a number of *patriots* took refuge in the United States.

By the 1860's, there was a severe and prolonged agricultural crisis in Quebec, and there was insufficient land to support a growing French Canadian population. At the same time, the textile industry in New England was booming. Between 1860 and 1900 some 325,000 French Canadians emigrated to New England<sup>4</sup>. While there was some movement back and forth, this figure represents those who left Canada permanently.

In the case of Dosithée LANTHIER, his stint in New Bedford lasted only 2 years, from 1876 to 1878. He returned to Roxton Falls, but eight years later brought his family to Central Falls, Rhode Island, to settle permanently and where Dosithée died in 1907 at age 69.

### VII. Joseph LANTHIER

Joseph, Ray's father, was 17 when the family moved to Central Falls in 1886. Joseph went to work in the mill at J. B. Coates, where he became a foreman and from which he eventually re-

tired at age 65. At one point he left the mill to try his fortune in the milk business, but as this was not successful he returned to the mill.

Joseph LANTHIER was 26 when he married Marie-Emma BLAIS at Central Falls in 1896. She was then 20, having been born in 1876 in the parish of St. Romain de Winslow, south of Quebec, the daughter of François-Xavier and of Obeline LAPIERRE. Her mother died when she was 10, and the next year, in 1887, her father took her and her brother Joseph to Central Falls. Her father married a second time in Central Falls, and later returned to Canada, where he died. Emma's brother Joseph BLAIS had a large family, and some of his children and grandchildren are here today.

Joseph LANTHIER and Emma BLAIS had 8 children in all over a span of 25 years. Their first two sons died as teenagers. Their second child and only daughter was my mother, Anita, who was born in 1899, and became the oldest surviving child in the family. She was followed by Albert in 1902, Edgar in 1903, Armand in 1906, Pete in 1918 and Ray in 1922. Of the sons, only the 3 youngest have left descendants.

### The BLAIS Ancestry

Emma BLAIS was a 9th generation descendant of Pierre BLAIS (1640-1700) who came to Canada at age 24 in 1664 and acquired a farm on the picturesque Isle of Orleans a few years later. He came from Hanc, then in the diocese of Angoulême, Province of Angoumois, but close to the border of Poitou. Hanc is now part of the Department of Deux-Sèvres, and thus in the same district as Brûlain, the homeland of Jacques

LANTHIER.

Pierre BLAIS had 15 children from two wives. We are descended from his first wife. At the parish of Sainte-Famille on the Isle of Orleans, in 1669, Pierre BLAIS married Anne PERRAULT, a 23 year old girl from the parish of Saint-Sulpice in Paris. She was newly arrived in the colony, one of 770 single women recruited on behalf of King Louis XIV between 1663-1673 for the purpose of providing wives for the men of New France<sup>5</sup>. Thus, they have been given the designation *Filles du Roi*, which means *Daughters of the King*. At that time, there was no hope for most of the men in the colony to find French wives locally, especially after the troops of the Carignan Regiment were disbanded in 1668. Anne PERRAULT was neither an orphan nor impoverished. She brought a dowry of 300 *livres*, a tidy sum in those days. In 20 years, she brought 10 children into this world, but she died nevertheless in childbirth in 1688 at age 42.

The BLAIS descendance in Canada is so extensive that the name BLAIS ranks Number 48 in a list of names having the largest number of baptisms in French Canada during the 17th and 18th centuries, with a total of 905 baptisms. Through this family, we are also related to many other families widely dispersed in Canada and New England, for example, GOULET, BELANGER, GAGNON, CLOUTIER, ALLAIRE and LAPIERRE, to name only a few.

### VIII. Raymond LANTHIER

Ray was only 8 when his mother died at age 55 in 1931. Joseph LANTHIER was then 61 and never remar-

ried. Thus, Ray grew up without a mother or stepmother in the family. Ray often commented on how lucky I was to have a mother. Joseph LANTHIER spent his retirement years as a farmer, and died on his farm in 1961 at age 91.

Ray chose education for his professional career, and achieved distinction and honors in that field. But heritage and genealogy were among his favorite hobbies.

Ray's 300 year heritage in North America covers roughly three broad historical periods. The first is the period in which Canada was a French colony. The second is the period of English rule in Canada up to the establishment of the Dominion of Canada in 1867. The third covers the French Canadian "invasion" of New England, which was at its peak in the years 1860-1900. We have a North American history that rivals that of any Americans.

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## Footnotes

1. A list of the 300 names most often appearing in baptismal records was published in the *Memoires de la Societe Genealogique Canadienne-Francaise* (Vol. 44, No. 2, pp. 139-144, Summer 1993). All baptisms prior to 1800 were analyzed.

2. The history of the captives brought from New England to New France is documented by Marcel Fournier, in *De La Nouvelle-Angleterre a la Nouvelle-France* (1992).

3. Joseph LANTHIER had an older sister, Vitaline, who married Napoleon CHARTIER and raised a large family in Central Falls, RI. He also had a half-sister, Eva, who married Albert BRULE, and also raised a family in Central Falls.

4. Yves Roby, *Les Franco-Américains de la Nouvelle-Angleterre, 1776-1930*, pp. 46-51, (1990).

5. Yves Landry, *Les Filles du Roi au XVII<sup>e</sup> Siecle* (1992).

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A construction crew was building a new road through a rural area, knocking down trees as it progressed.

A superintendent noticed that one tree had a nest of birds who couldn't yet fly and he marked the tree so that it wouldn't be cut down.

Several weeks later the superintendent came back to the tree. He got into a bucket truck and was lifted up so that he could peer into the nest. The

fledglings were gone. They had obviously learned to fly. The superintendent ordered the tree cut down.

As the tree crashed to the ground, the nest fell clear and some of the material that the birds had gathered to make the nest was scattered about. Part of it was a scrap torn from a Sunday school pamphlet. On the scrap of paper were these words: *He careth for you.*

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# CAROLINE GARNEAU

**EDITOR'S NOTE:** *The following items appeared in the Woonsocket Evening Reporter on 22 March and 12 April 1898. It is interesting to note that La Tribune, the French language newspaper of that era, almost completely ignored this story.*

## ***Still Searching for Miss Garneau***

The police of this city are still engaged in a search for the missing Caroline GARNEAU, who disappeared from her boarding place on Saturday night, March 12. The banks of the Blackstone river are watched and also the shores of vicinity ponds, but no trace of the unfortunate young woman is yet reported. Her disappearance is a complete mystery, for from the time she left the house of Adolphe ARCHAMBAULT on Greene street that night not a single person can state positively that she was seen. It is quite possible that the woman seen going up the railroad track from the Hamlet crossing that night was Miss GARNEAU, as she generally answered the description, but it is only conjecture. And the woman who heard the scream while crossing the Court street bridge thought the sound came from a direction opposite to the consolidated railroad bridge. If Miss GARNEAU jumped off

the bridge into the Blackstone river her body could by this time be floating out to sea, as the river was very high that week and the current strong. That would serve to sweep her along without permitting her clothes to catch on bushes or sunken roots, but it is also possible that her clothing would become entangled and the body be held below the surface. Then it would not be discovered until the river subsides sufficiently for the remains to be seen by searchers.



*Caroline Garneau*



## FOUND IN RIVER

### *Solution of Mystery of a Woman's Disappearance*

#### **Miss Garneau Drowned**

**She Disappeared March 12 -  
Brooding Over Love  
Disappointment Undoubtedly  
Caused Her to Commit Suicide by  
Throwing Herself Into the  
Blackstone.**

The body of Miss Caroline GARNEAU, who disappeared from her boarding place on Greene street in this city on Saturday, March 12, was found Monday afternoon at about 5 o'clock in the Blackstone river, about half way between this city and Manville. It was discovered by Eusebe CARTIER, a young man living at 121 Manville road. He was hunting for muskrats when he saw the body lying face downwards in two or three feet of water, with the clothing caught in some overhanging bushes. The place where the body lay was in a sort of an inlet close to the ruins of Mott's dam, about 500 feet from the Manville road.

CARTIER had read in the papers about the missing woman and at once surmised that he had found her body and solved the mystery of her disappearance. He hurriedly walked to the Woonsocket police station and informed the police of his discovery.

Chief CURRIER and Patrolman PRATT at once took the patrol wagon

and drove to the place where the body lay. Then Patrolman PRATT and CARTIER took a flat-bottomed boat and towed the body some distance up the stream so as to avoid carrying it across the old channel of the Blackstone canal that lay between the river and the highway.

Undertaker THERIEN was notified, and by the time the body had been towed ashore he and his assistant, Louis P. VALOIS had arrived. The latter knew Caroline GARNEAU well and at once identified the body as that of the missing woman. The body was brought to THERIEN's undertaking rooms where it was viewed by Medical Examiner REED. It was badly swollen and appeared to have been in the water for some weeks. The hat was missing, but the features, though swollen, had not been distorted, and her friends could recognize her without difficulty.

The discovery of this body solves a mystery. Chief CURRIER was convinced three days after she disappeared that she had committed suicide. In his investigations he learned that she had threatened to take her life and that she left the home of Mrs. Adolphe ARCHAMBAULT, 41 Greene street, where she boarded, about 10 o'clock on Saturday evening. Five or ten minutes later Philip JACOBS, crossing tender at the Hamlet avenue crossing of the Consolidated railroad, saw a woman who answered the description afterwards given, come down Hamlet avenue and walk up the railroad track towards the high bridge which crosses the Blackstone river.

A few minutes after that two

women, who were crossing over the Court street bridge, north of the railroad bridge, heard a woman's screams coming seemingly from the Bernon street bridge, which is west of the railroad and Court street bridges. They hurried in the direction of the spot where the screams proceeded, but saw no one. The theory of the chief is that sounds on the Court street bridge are very deceptive in the night, and what the women heard were the despairing screams of Caroline GARNEAU as she flung herself off the railroad bridge into the swift flowing waters of the Blackstone river.

Proceeding on this theory, the chief and his men have been unremitting in their search, and every day for three weeks Patrolman McSOLEY has searched the shores of the river from the railroad bridge to the Hamlet mill dam, half a mile below. Patrolman CLIFFORD has also carefully examined the shores of Harris pond day after day, while other officers have searched the woods and shores of other streams and ponds.

At the time that Miss GARNEAU disappeared the water in the river was very high, and undoubtedly swept the body over the Hamlet dam, a mile or two above where it was discovered. It was probably swept inshore by some eddying current, the clothing being caught in the bushes, and there it lay until discovered by the muskrat hunter.

Caroline GARNEAU was 30 years old and a native of Canada. She lived in Woonsocket a year ago and was employed as a domestic. She left that city last fall and returned about two weeks before she disappeared. She con-

fided to her friends and to Rev. Fr. BRODEUR, of the Church of the Precious Blood, that she was in love with a man who had lived in Canada, but had recently come to work in Woonsocket. She admitted that she had followed him here, but he had repulsed her affection and was anxious to have her leave the city.

This seemed to affect her mind, for she brooded over the matter a great deal and refused to accept any position which her friends secured for her. She boarded with Adolphe ARCHAMBAULT, 41 Greene street. A few days before she disappeared she told Mrs. ARCHAMBAULT that she had not slept the night before, and felt like taking a lamp, throwing it on the bed and ending it all. She acted strangely and would sit for hours without speaking. The night she disappeared she said she was going out for a moment, and left the house with no money or baggage. A trunkful of clothes was left behind. Mr. ARCHAMBAULT followed the woman a few minutes later, fearing she would end her life, and searched all night. He notified the police on the Monday following.

Medical Examiner REED viewed the remains at THERIEN's undertaking rooms. He found no marks of violence and gave a verdict of death by suicide. The relatives in Canada were notified. Miss GARNEAU had a brother who is a priest in Canada and several sisters. She also has a cousin in Somerville, Mass.

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# THE CHASSE-CURRAN FAMILY

by Paul P. Chasse

In preparing one's genealogy, it is not unwise to reflect upon the verses of François VILLON, whose birth coincided with the death of Joan of Arc in 1431; both contributing to the demise of the Middle Ages and the incipience of the Renaissance, she historically, he literarily:

*Povre je suis de ma jeunesse,  
De povre et de petite extrace.*

for one is apt to fall upon all kinds of surprises in the archeological pursuits of one's past.

Should this deter us, especially in light of Jean GUITTON's pertinent question: "What, in fact, is the whole history of a person lest it be the genealogy of his ancestors?" While François MAURIAC's exculpatory answer lends a supernatural aura: "Millions of ancestors will come to testify at eternity's edge that they have transmitted to us the very inclinations they had received from their own forebears." The more earthbound German essayist, Jakob BURCKHARDT, proclaims that every individual exists not for his own sake, "but for the sake of all the past and all the future," and Raoul PLUS is quick to explain that "One cannot deny the influence of an ancestral burden upon every living person."

Even before receiving voluminous documentation from Dr. Remi GILBERT, the president of the *Commission Nationale de Genealogie de Quebec-France*; before consulting Brown University's *John Hays Library*, where its wonderful staff accommodated me through months of studying the *Père Anselme Collection*; and before spending hours at the AFGS Library in Woonsocket, RI and the ACGS Library in Manchester, NH; I had been a fervent adherent to Ben Sirac the Wise's outlook on genealogy:

*Let us praise those glorious ancestors of ours. There are some of whom there is no memory; they have perished as though they had never been born nor even their children after them. Such is not the case for men of mercy whose godly deeds have not failed. Their happiness will last as long as their posterity; their descendants will form a worthy heritage and will subsist throughout the ages. Their glory will not be withdrawn. (Ch. 44, v. 1-15)*

Of the different systems applied for genealogical research, I have selected the very best which originated in Europe and which was adapted by Roland-J. AUGER for Quebec researchers — The Stradoniz — now mastered by most members of any Franco-American ge-

nealogical society. I have endeavored to provide the elementary list of ancestors which can be displayed on the fan, and which contains 1023 names within ten generations but which frequently overflows into an eleventh, twelfth or even fifteenth generation.

However it frequently occurs that the same name reappears more than once within the range of the *Auger* fan. For example, the University of Montreal's Demography Department made a special study of the most prolific immigrant couples in the early 1600s whose descendancy extended to 1730. After stating the universally known fact that of the 1955 men and 1425 women between the ages of fifteen and thirty who emigrated from France, the women would bury their husbands in two out of three marriages and seventeen percent of these widows would engage in a third marriage; they proceeded to list the twelve couples, all married between 1602 and 1634, who had hundreds of descendants within 100 to 125 years.

All eleven at the top of the list are featured here with the CLOUTIER/DUPONT couple leading with nine mentions showing 2,090 descendants in 1729 after their marriage in 1616; GUYON/ROBIN with seven mentions showing 2,150 descendants after a 1615 marriage; and MARTIN/LANGLOIS, also seven times, wed in 1620 and having 1,363 descendants - for a total of 5,615 descendants from three couples in less than a century and a quarter.

If one were to refer to the collateral Table of Consanguinity, one would discover that many marriages took place between neighboring families with

sometimes as many as two or three brothers marrying two or three sisters, or the union of cousins of the spouses in the lineage, all adding to the general confusion, especially if they have identical names.

Jeremiah once wailed: "Weep not for the dead. Weep, weep rather for the emigrant for he will never return and will never again see his native land." This hardly applied to our ancestors for they not only did not grieve their arrival in New France, but they thrived and prospered, suffered in times of want and war like anyone else. Their descendants eventually came to believe that the real *Laurence* included everything south of the St. Lawrence River and east of the Hudson; for many chose to extend their roots throughout New England and New York State, to say nothing of the hundreds of pioneering souls who ventured to the Midwest, the Mississippi River valley, and the far west when all these lands were French.

Each generation has been associated with the historical happenings of its moment in history. Starting with Louis HEBERT who accompanied CHAMPLAIN on 11 July 1605 as he named *Les Iles Gettées*, now known as the Isles of Shoals off Portsmouth, New Hampshire. It was HEBERT again who, in the summer of 1606, had established a small experimental plantation near what is now Gloucester, Massachusetts. CHAMPLAIN had left him there while exploring Cape Cod fourteen years prior to the Pilgrim's landing at Plymouth. History always neglects to reveal that CHAMPLAIN and his French team would summer in New England every year until he went on to found Quebec

in 1608. HEBERT's father, Nicolas, had been Catherine de MEDICI's apothecary at the Louvre.

As the great explorations continued, it was Jean NICOLET de Belleborne who traveled to Sault Sainte-Marie, Mickilimakinac and eventually to Green Bay, Wisconsin in 1634. He is the first within our genealogy to have consorted with a Native American, a Cree woman in Ontario, and to have fathered a daughter, Euphrasie-Madeleine who later married Jean LEBLANC in 21 November 1643. A second French-Indian marriage, the first to be performed in Quebec, was that of Martin PROVOST and the Huron Marie-Olivier Sylvestre MANITOUABEWICK on 3 November 1644. Her parents were Roch MANITOUABEWICK and a *Sauvagesse Huronne*.

It would be forty years later before the more prominent French-Indian marriage would occur within the family, this time on the maternal side. On 30 September 1684, Marie-Mathilde PIDICWANNISKIE, daughter of the Abénaquis chief Madokawando, was married to the dashing Baron Jean-Vincent d'ABBADIE de Saint-Castain, with the rites being performed by Jesuit Father Jacques BIGOT, sent personally to Pentagouet by the bishop. Their romance was later recounted in the famous *Tales of a Wayside Inn*, when Henry Wadsworth LONGFELLOW extolled the exploits of the *Baron of Castine*, whose wife he poetically described as "a form of beauty undefined, a loveliness without a name."

SAINT-CASTAIN had arrived in Quebec in 1665 as a thirteen year-old

ensign from the province of Bearn in the Pyrenees. Five years later, he was one of the two officers assisting the new Governor of Acadia, Hector ANDIGNE de Grandfontaine (1627-96). In 1674 he was captured by the British and brought to Boston as a prisoner, where his fingers were burnt by a wick prior to his escape. In 1678 he would be in Berwick, Maine and in 1689 in Salmon Falls, New Hampshire — both villages adjacent to the actual Somersworth — in retaliatory raids. A decade or so later, the English were forced to sign a regional peace treaty that ended what they called the ten-year *Casteen's War*. He returned to his native Bearn with his wife of more than fifty years and died near his barony.

Of fictional interest, it may be noted in passing that Alexandre DUMAS had selected as a model for Aramis, one of his three inseparable *Mousquetaires*, none other than one of Jean-Vincent d'ABBADIE's cousins, the Sieur Henri d'ARAMIT, whom d'Artagnan had proclaimed he would endeavor to model (himself) after" because Aramis was, as depicted by DUMAS, "mildness and grace personified."

Associating with Indians was not always as utopian as contemporary revisionists would have us believe, as Guillaume COUTURE could testify. Having left Trois-Rivieres on 1 August 1642 in the company of Father Isaac JOGUES, Rene GOUPIL and some forty men in twelve canoes, they were ambushed the next day by a group of marauding Iroquois. They were captured and taken as prisoners to Auriesville, New York. There they assassinated

GOUPIL, cut off JOGUES' thumbs. Each of COUTURE's fingernails was pulled out, his joints were broken, his palms were pierced, and eventually one of his fingers was cut off with a shell. Being a model prisoner, he soon mastered their language and was thereupon introduced into the chiefs' council, made an ambassador to the French and to other Indian tribes. He eventually returned to Quebec, where he obtained land in Lévis and became a judge until his death in early November 1701. Marie PELLÉTIER-GOUPIL also had hairraising tales to tell about her own captivity. None of this compares with the tortures endured by the Jesuit martyrs and the Huron captives before being put to death.

Another inspiration for LONGFELLOW was Pierre MELANSON and Marguerite-Marie MIUS-d'ENTREMONT who, in 1680, were the founders of Grand Pré. Grand Pré was the setting for the poet's celebrated 1847 masterpiece, *Evangeline*, which highlighted the plight of the several thousand Acadians who were exiled from their homeland by the notorious Charles LAWRENCE in 1755. Our parents must have sung this lament to us as many times as there were exiles for it was a delight to listen to their duet, for which we inevitably always pleaded for an encore.

Marguerite's father was Philippe MIUS-d'ENTREMONT, Baron of Pomboucou. It was as a result of his report, along with that of Jacques BOURGEOIS, in 1699, that France and England eventually resolved their boundary differences and established the limit of their borders at the Saint George River, halfway between the Kennebec and the Penobscot in Maine.

Except for the CURRANs, who came to Canada one century later, I had always been intrigued by the late immigration of one ancestor. Jean CHASSEY of Scey-sur-Saône arrived in Quebec after the devastating epidemic of 1732-33 which took some two thousand lives in New France. I had always wondered what had made him leave his province when the entire eastern region of France had provided New France with less than three percent of its colonists.

I knew that, born on 12 February 1711, Jean had been baptized the next day by the abbé Benigne BOURDEREAU (1641-1713), pastor for forty-five years in Combeaufontaine from which Jean's mother, Elizabeth GRANDMAISTRE, originated. I always presumed that this priest must have been a grand uncle of petit Jean since his grandfather, also named Jean, had married Françoise BOURDEREAU in 1661. I also knew that the marriage of the thirteenth-generation François CHASSEY and Jehanne CODOT took place in Scey-sur-Saône in 1598 or 1599.

It was Louis XV who made him an offer he could not refuse, probably much more generous than would have been Louis XIV's! The contraband of salt in France had expanded into one of the very lucrative black market enterprises of the period. In exasperation, the king decreed that anyone found guilty of such activities would henceforth have a choice: deportation or imprisonment!

To twenty-one year old Jean



CHASSEY, it did not appear as a fateful choice between Scylla and Charybdis. It was rather an invitation to adventure. And so, on 24 February 1733, he boarded the ship *le Héros* with some one hundred fellow contrabandist to begin a new life in the New World. Two years later, he was a happily married man in Kamouraska where he and his wife, Marie-Josèphe MIGNEAU, soon had a family of their own. In 1740 he learned of his father's death and was sufficiently affluent to send for his mother and her four children to come and live with him in New France, an indication that living conditions were superior on this side of the Atlantic. They arrived in 1742.

Jean's enterprising instincts were one again aroused by the prospect of exploiting to his advantage the down-trending economic situation by printing his own bills, an offense he well knew carried the death penalty. As luck would have it, he was found guilty of inflating the value of his counterfeit bills, an even more serious crime. He fled to avoid execution. The authorities hanged his effigy instead.

At a later date he returned to Kamouraska and to a more respectable life. In 1757 both his wife and his mother died. He soon remarried a young girl twenty-six years his junior. With both wives, he had a total of seventeen children. He outlived them all, dying at the age of 86 on 6 July 1798. He lived six years longer than his grandfather, Jean, an indication that the genes of longevity may haunt us and future generations! With *Memere* Malvina DUMAS-CHASSÉ dying at ninety-seven and several ancestors dying as octogenarians, one might put in doubt recent "scien-

tific" claims that "after nine generations, fewer than one in 415 million genes is a direct offshoot of the original parents" (*New York Times*, 4 March 1990), while others state that there is clearly an uncontested transgenerational phenomenon very indicative — or predictive — of future offsprings. Jean died leaving not only a distinguished progeny to recall his name, but even a river, a town, and several streets bearing the CHASSÉ patronymic.

A common ancestor to both of our parents is Charles SEVESTRE. Four generations of Parisian bourgeois holding a Master of Arts degree from the Sorbonne were commissioned by three of the Renaissance kings as their own master-printers. The SEVESTRES and their associates were the first to publish MONTAIGNE's *Essays*, the Pléaïde's poetic works, CHAMPLAIN's *Explorations*, and eventually CORNEILLE's tragedies. Three generations had been musicians in their own right in Paris by the time the fourth generation SEVESTRE became one of the first royal magistrates in New France.

Our maternal ancestry ultimately brings us directly to three kings of France and to all the four houses of Bourbon. Louise de MARLE, wife of Alphonse MAUGIS is a direct descendant of Louis VII (b. 1119, r. 1137, d. 1180) and his first wife, Eleanore of Aquitaine, later to become the wife of Henry II Plantagenet and thus the king and queen of England from 1154 to 1189. As such, our mother shared the distinction of being in the exact same degree of descendance as Queen Elizabeth II and also of King Juan Carlos of Spain who had the amenity of sending

Maman an autographed photograph of himself addressed "to his cousin" on her eightieth birthday.

The Baron of Saint-Castain, husband of the Abénakis princess Marie-Mathilde PIDICWANNISKIE, takes us to Louis VIII (b. 1187, r. 1223, d. 1226) and Blanche of Castille; while Marie SALAZAR, mother of Charles AMADOR de Saint-Etienne de La Tour, is our link to Saint Louis IX (b. 1215, r. 1226, d. 1270) and Marguerite of Provence. These ties automatically introduce us to the courts of Byzantium, Denmark, England, Germany, Greece, Hungary, Italy, Russia, Scotland, Spain, the Ostrogoths and the Visigoths, and even within the Roman Senate with these myriad characters eventually being featured in a sequential volume.

What made our parents so extraordinary was their deep love for us throughout our lifetime, through highs and lows. And there were plenty of each! In fact, at one time, I remember my mother describing our family as "*une famille à crises*" for we were on a perpetual roller coaster, constantly propelled to heights of joy and success or plunged into abysses of pain and grief.

My father came from a large family - his parents, Noel senior and Mahvina DUMAS, had ten children: Noel junior, Antoinette, Albert, Lucien, Albani, Mariette, Rolande, Rita, Gerard and Marcelle CHASSÉ, who were all born in Somersworth, New Hampshire, and baptized in St. Martin's church which was directly across the street of what became their permanent home. It was in this very house that the two boys were born, I in the upper right hand corner

room which our parents occupied for the first year of their marriage; and my brother downstairs after they moved to a small four-room apartment on the lower left of the building.

We lived on Franklin Street until that unforgettable summer of 1935 when we moved to that wonderful small private *federalist* house on Broad Street which was built in the 1820s, was fenced in with swinging gates leading to picturesque brick sidewalks bordering a symmetric green, sporting majestic oaks, and which even had its own private communal well for the original owners before being sealed in the late twenties. I remember seeing the pump at the well's granite coping when I was a child.

My mother was from a smaller family. Her parents, Henry CURRAN Sr. and Marie THIVIERGE, had five children: Yvonne, Henry junior, Annie, Harry and Ida. All were born in Somersworth and baptized at St. Martin's. This was also their parish and was where both sets of grandparents had been married after having immigrated as young single men and women with their families; the CURRANS in the 1880s, the CHASSÉs in the 1890s.

My mother was the first to be born at 20 Second Street - *dans le Petit Canada* - the very year her parents purchased their home in 1907. Originally there were two separate structures on the same lot and these were joined into a comfortable single family home. It was there that my sister was born. Before dying, Maman distributed among each of us and her granddaughters, beds of peonies which were planted in their

yard the year of her birth and which still bloom generously today.

Both of our parents attended the *Academie Saint-Martin* which was founded in 1902, four years after my father's birth (his aunt, Eléonore CHASSÉ-CARRIGNAN, was one of its first lay teachers). My father, however, was transferred to the Chandler School from which his father removed him at the age of ten to apprentice him in barbering. This was my father's life's work until his death fifty-three years later.

On the other hand, my mother was practically a *demi-pensionnaire* where the *Soeurs de Sainte-Croix et des Sept-Douleurs*, the teaching nuns who had come from Saint-Laurent in Montreal to found the school, would supervise her during lunch and a late afternoon study period until she left for home at five. This was an investment that truly paid rewarding dividends as she became the first girl in the school's history to earn the Gold Medal for Excellence, then awarded at graduation to the best student of the class in both French and English. Her medal, engraved with her name and the date, 1925, is enshrined in my study.

But who were these extraordinary parents whose life and love were our greatest God given gift? No one is flawless, I am sure, but when you are a child, they are your entire universe. What one learns as one ages is that the reverse can also be true. How often I have read in my mother's letters or have heard her tell me that her three children were her greatest treasures on earth! And how my father beamed at the slightest suc-

cess of any of us three! We always felt their unlimited encouragement through the least of our endeavors which, in turn, stimulated us to constantly seek to provide them with opportunities to be proud of us. It was a genuine mutual admiration society at its best — because it was always compounded with unfailing love. We never heard that incredibly cretin reprimand that if we didn't behave in a determined fashion, our parents "would not love us anymore." Their parenting skills were clearly founded on love and faith, on industriousness and devotion, on tenderness and consistency.

To what extent? One of the indelible memories I have of their dedication to our growth and eventual success — which we three took for granted at the time since it was a daily occurrence in our home — but which most parents would find too demanding to commit themselves to today, is the extent of their concept of self-sacrifice. When you stop to think of a young couple in love who have had little time together during the day and yet are willing to sacrifice their first two hours every evening for their children, then one can realize that the essence of love is the gift of self rather than the pursuit of self gratification.

Every school night for a period of fourteen years, the span between the eldest's admission to kindergarten and the youngest's attendance at the high school, my parents reserved the hours of seven to nine in the evening to our studies. The three of us would sit at the kitchen table to do our homework and to prepare the next day's lessons while they sat silently and read the dailies or a variety of magazines or books for an hour and a half. Then they would re-

view our assignments with us and question us on each topic we had studied, my father usually with my sister, my mother with me, and my brother with the one who finished first. To this day, I don't remember our ever being coerced; it was just a normal part of our daily schedule.

We were also bred within a family harboring deeply traditional ties to old Quebec. The Christmas dinners at the grandparents' homes, even during the depression, were sumptuous feasts where we gathered in groups of forty or fifty and where the children played with numerous second and third cousins as the clans increased. But one thing that stands out in my mind was what our non-French neighbors would call the *French Christmas*. Actually it was New Year's morning after Mass when we seemed to be wave upon wave of relatives meandering through and around snow-banked streets to go kiss our grandparents, grandaunts and granduncles as we wished them a Happy New Year, and "*le Paradis à la fin de vos jours*" as the greeting was formulated.

If it is a national holiday today, the country has that generation of French Canadian immigrants to thank because it was they who petitioned the Massachusetts Legislature three years in succession before being granted a state holiday. Neighboring states in New England where the Franco-American population was large soon followed suit and the country soon became convinced that this should not remain a regional holiday.

My father's obituary indicated that he had been influential in city and county political circles, that he had been a deputy sheriff for a quarter of his life, a

bail commissioner, that he had been president of the *Société Saint-Jean-Baptiste*, a position of distinction within our ethnic group, and that he was one of the four parishioners selected to carry the world-traveled statue of Our Lady of Fatima when it was paraded through the main streets of our city.

But obituaries hardly reveal the person behind a makeshift list of accomplishments. For example, in all my life I never observed my father ever reading a single novel. Such were not his intellectual interests. Superior to fiction was law! My father had his own law books and I'll never compute the thousands of hours he spent reading them. I became even more aware of the countless persons my father had served, helped, and saved when, at his wake, the funeral director had to open the back door to allow people to exit because there were too many waiting at the front to enter. And I have never seen so many men weep as I did on those two evenings. Our father was a man of great warmth and charity worthy of emulation.

Was my mother's obituary any more revealing? Oh, yes! It recalled that she had earned President Franklin ROOSEVELT's commendation for her war contributions in the forties. And it did not neglect to state that she had been one of St. Martin Parish's most active women as an officer of the *Dames de Sainte-Anne*, of the *Réunion des Anciens*, of the annual bazaars and lenten whist parties; or that she had been a University of New Hampshire Extension participant for twenty years and its county chairman for four, that she was the vice president of the National Coun-

cil of Catholic Women of the Strafford County Deanery for four years.

A mere allusion to her literary merits - volumes of correspondence, definitely not of the spicy character of Madam de Sévigné's, but sprinkled over three continents and shared with cardinals, bishops, philosophers and presidents, and hundreds of simple folks like us. The hundreds of women who poured their hearts out to her would attest to her tenderness and charity.

Our parents were unquestionably heroes of charity, a virtue founded on prayer and faith. As children, we were invited during Advent and Lent to sacrifice all sweets and to save our pennies to buy small Christmas gifts or Easter baskets to distribute to large families with children our age who were even poorer than we.

Our parents were very prayerful in both their private and public lives. My father never missed his daily morning and evening prayers on his knees by his bedside. My mother's devotion to the Eucharist - and to say nothing of her

"tormenting la bonne Sainte Anne" every day as she would chuckle a prayer to her for us - were proverbial.

Our house was a veritable Grand Central Station for numberless relatives and friends, and even strangers. I can say that for a half-century, we had company every single day of the year — no matter how horrendous the snowstorm! One day I decided just for fun to monitor the incoming telephone calls and counted up to thirty-five, just for my parents who were perpetually involved in civic social, and parish activities.

Our parents left us a legacy of love and charity, of dedication and industriousness, of faithfulness to high ideals and of respect and appreciation of life and for God's numerous blessings in time of trial or success. My sister and my brother are triumphantly following in their footsteps, and it is to them that I offer this in homage to our extraordinary parents, Noel-Charles CHASSE and Annie-Marie CURRAN, who are now singing their eternal *Te Deum Laudamus*.

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# LOWELL, MASSACHUSETTS

by: Albert Boissonneault

*Editor's Note: The following is taken from the book, Je Me Souviens — A Family Remembrance, by the late Albert BOISSONNEAULT and is reprinted here with his widow's permission. Mr. BOISSONNEAULT's book is in the AFGS Library.*

Lowell, Massachusetts — the French Canadian community of that city is only 100 miles northeast of the suburban town of Agwam, Massachusetts, but a world apart in culture. It was in the City of Lowell, in the bedroom of my parents, that I was born on October 30, 1909. Since my advent was not judged to be of historical significance, the building on the northwest corner of Moody and Aiken Streets has long since been torn down and replaced by a church parking lot. A brick building known as Rochette's Block, it was four stories high; the first floor was occupied by stores, while the floors above contained working-class apartments. Hospital births at that time were an extreme rarity, and in accordance with the prevailing custom of home births, I made my appearance by dawn's early light (actually at 5 a.m., according to my maternal grandmother, Memere Boucher).

My father, Edouard (Edward) BOISSONNEAULT, was also a native of Lowell, having been born there on

January 17, 1887, son of Thomas and Melanise (BELANGER) BOISSONNEAULT. The youngest of the family, he joined two brothers, Willie and Tommy, and three sisters, Rosalie (whose married name was BEAUVAIS), Delphine (MARTIN) and Delina (GAUTHIER). His father, Thomas was born at St. Jean d'Iberville, Province of Quebec, and his mother, Melanise BELANGER, was born in Keeseville, New York.

Anne Alexina BOUCHER, my mother, was the daughter of Ludger and Marie (LABERGE) BOUCHER, both of whom were born in the County of Berthier, Province of Quebec. On March 2, 1887, Alexina was born in St. Edmond, which I believe is part of St. Gabriel de Brandon, in Berthier County, Quebec. One of 11 living children born to my grandparents, she joined a family that eventually contained her three brothers, Eugene, Albert, and Alfred, and her seven sisters Ida (LESAGE), Donald (LAVALLEE), Mary (FOUCHER), Mary Jane (BRASSARD), Eva (who never married), Anna (GENDREAULT), and Rose Alba (DUMONT). The last of the family to survive was Aunt Rose Alba, who died in 1990 at the age of 93.

Of my early childhood, I have

very few memories. On March 10, 1912, my sister Estelle was born, and my sister Gabrielle joined our little family on June 25, 1913. Both of my sisters received the first name of Marie; among French-Canadian families, it was a custom that all girls were given that name at their baptism. Similarly, all boys acquired the first name of Joseph and my birth certificate thus reads Joseph William Albert. Though my family always called me Albert, my school and college records are in the names of Joseph Albert. While serving in the Army Air Corps, I used the name Albert with no middle initial, and have continued to do so.

Our family lived in an apartment on Moody Street within one block of St. John the Baptist Church. Both sets of grandparents lived nearby, as did two of my father's sisters, Delphine and Delina. As each aunt had six children, there was no shortage of relatives in the neighborhood. (My father's other sister, Rosalie, a widow with no children, also resided with my paternal grandparents).

As a four year old boy, I remember starting school at what was known as the *Baby Room*. The class was held in a brick building next to the church which also contained the furnace and boiler that heated the church. Classes were held on the second floor and were totally composed of boys. All I really recall of this period in my young life was that the elderly nun who was my teacher, Sister Leontine, had taught my father and his brothers before she was blessed with me. From her I learned the alphabet and my numbers, using a slate. Paper was expensive in those days; a slate could be used over and over by erasing the chalk

when the lesson was completed. By the age of five I was able to read the large print in the daily French newspaper printed in Lowell, *L'Etoile* (the Star).

As a boy in those days, I went barefooted, like every other child in that neighborhood. At that time the streets of Lowell became very dusty during the summer and city-owned water wagons travelled along those streets spraying water to keep down the dust. Each wagon carried a big water tank and was pulled by horses. Moody street, on which we lived, was sprayed daily, early each morning. Many of us boys would walk behind the wagon and enjoy the cooling benefit of the spray. How exhilarating it was when that refreshing shower splashed against our legs and feet. There is a picture in my bedroom of such a water cart; one of the boys scampering behind that red wagon could well have been me.

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Lowell, of course, was a mill town, in fact, one of the first mill towns in the country. Today the mills are largely vacant or converted to public housing except for those on display in the national Park, but in those days they were bustling with activity. When I was a child, Lowell was a thriving little metropolis with its main industry being the cotton mills. These had been built either along the Merrimack River or the Merrimack Canal in order to take advantage of the water power provided by those two waterways. The canal wended its way through the city for a couple of miles and then emptied back into the Merrimack River in the southern section of the city. Four or five large



mills employed most of the city's inhabitants. I think that the population of Lowell in those days was close to 100,000 persons, including three large ethnic groups: the Irish, the French Canadians, and the Greeks. There were also smatterings of Polish, German, and Portuguese groups. While I lived in Lowell, I never saw any colored people, and never knew of any Jewish people, though I imagine that some of the small businesses were probably owned by Jewish folks.

Each major ethnic group lived in its own section of the city and ethnic inhabitants pretty well remained in their own areas. We lived in the largest French Canadian section called *Little Canada*, which was bounded by the North Common and the Merrimack River, going either north or east of the river as it meandered around the area. A second group of French Canadians lived across the river to the north in an area called *Pawtucketville*. It was near what is now the University of Lowell, formerly named the Lowell Textile Institute. Also across the river to the east was a section termed *Centerville*; this too had a heavy population of French Canadians. Three bridges crossed the Merrimack at that time, though there are now four.

Three parishes and one mission served the religious needs of the French Canadian residents, all staffed by French Canadian priests of the order *Oblates of Mary Immaculate*. Centerville was served by the parish of St. Louis de France, while Pawtucketville residents attended the Church of Ste. Jeanne d'Arc. Little Canada was the site of two parishes, the main parish named St.

Jean-Baptiste, and a mission church, St. Joseph's. Also supported by St. Jean-Baptiste Church was a college for boys, a convent for girls, an orphanage, and a hospital. The college (school) was operated by the Marist Brothers and the other institutions were operated by the Gray Nuns.

Lowell was a very quiet city, I realize as I look back in time. I cannot recall any big fire except when St. Jean-Baptiste Church burned down in 1913. Because by grandmother's home was directly across the street from the flaming church, the firemen brought rescued statues and vestments to her home for safekeeping. Any other house or block fires, however, I cannot recall. As for crime, I'm sure that Lowell must have had its share but being a small boy, I was not aware of any at that time. In addition, there was not the large amount of disrespect for the law that is apparent today, and crime was a much lesser part of daily life.

The Church of St. Jean-Baptiste was the center of all neighborhood activities. I believe, in looking back, that those French Canadians had a lot in common with the Amish people of Pennsylvania, who also have a deeply ingrained religious faith and a simple way of life.

French Canadians took a very minor role in the political life of Lowell. Little love was lost between the Irish and the French Canadians of Lowell at that time. The fact that most of the Irish were Democrats was reason enough for the French Canadians to be Republicans. Naturally, the Yankee mill owners were very pleased with this situation.

Our own section of the city, Little Canada, had all types of small stores to take care of our simple needs, although of course no supermarkets, which did not come into existence until much later, after World War II. For our meats, groceries, and canned goods, we shopped at a store called *Blouin's Market*, which also carried whatever vegetables and fruits were in season. Our choice, of course, was limited — no frozen foods then! Stores in those days were within walking distance of city dwellers. You entered the store, stood at the counter, told the grocer what foods you wanted, and he took them from the shelves behind the counter himself. In later years there was also home delivery for those fortunate enough to have a telephone (not everyone did!); you could telephone in your order and the grocer's assistant would bring it out on a wagon or bicycle.

Various peddlers came around with horse and wagon selling fruits and vegetables fresh from the farmer's market. My two BOISSONNEAULT uncles, Willie and Tommy, earned their living and supported their families from this endeavor (in Tommy's case, a large family since he had 11 children to feed).

A small variety store called Garipey's, which was next door to our apartment building, carried newspapers, penny candy, ice cream and potato chips. Ice cream cones cost either three cents for the small or five cents for the large size. We found ourselves struggling to make a choice between the tempting flavors offered; vanilla, chocolate and strawberry!

At other stores we could buy cookies or crackers but the choice was lim-

ited, unlike today's astounding variety. For crackers we had *Saltines*, *Kennedy Common Crackers*, and one named *Butter Thins* that had a nice butter flavor. One cookie was a *Nabisco*, a small cream filled sugar wafer, which is still being eaten today, along with the numerous other cookies now carrying the Nabisco name. In those days the Nabiscos came in a little tin box which held about 16 cookies and sold for a dime. When I was about three years old, I broke my arm and had to go to the hospital for a few days. One of my fondest memories is of my mother's daily trips, each time bringing me a little box of Nabisco cookies. We also feasted on sugar cookies and ginger snaps, which came in a little cardboard barrel holding one pound. Another cookie we enjoyed was one covered with marshmallow and coconut called an *Atlantic*.

Two drug stores were located on opposite sides of the street on the corners of Moody and Aiken Streets. These stores sold patent medicines and filled prescriptions. One product was Pluto Water, a laxative advertised by a large cardboard cutout of the devil with red horns and a sharp pitchfork, which has long since disappeared from the American scene. At the drug store's soda fountain you could order college ices (now known as sundaes), ice cream sodas, banana splits and banana royals. A favorite of many was malted milk, but after tasting it once or twice I became convinced that it was a terrible drink and became a teetotaler as far as that particular drink was concerned. At most drug stores, customers sat on stools at a high counter, although a few enterprising shopkeepers supplied small tables

and chairs for their customers. Aside from the soda fountain, the main purpose of the drug store was to dispense medicine. Unlike today's drug store, which carries not only all types of packaged medication but every imaginable type of merchandise, yesterday's drug-gist was definitely in the medical supply field. The use of pre-packaged prescription medicine was not yet common, and the normal packaged medicine was of the miracle elixir type. The pharmacist was solely responsible for filling the right prescription, and held a respected position as the doctor's right hand man, an important community role. The evolution into the modern drug store of today as purveyor of general merchandise of all types has occurred comparatively recently, within the last 25 or 30 years.

Across the street from our home was the bakery, owned by Joseph BEGIN. Every day except Sunday he delivered fresh bread at five cents for a one pound loaf. We prepaid him for this bread by buying six tickets at five cents a ticket each on every Saturday. Each Saturday at about 5 p.m., my grandmother would send me to the bakery with a pot of beans that she had par-boiled all day. For a charge of ten cents, the baker would give me a ticket with a number, placing a ticket with the same number on the cover of the beanpot to differentiate our pot from those of our neighbors, who also performed the same ritual. He would then slide the pot into his huge wood-burning oven that was fired day and night, seven days a week. On Sunday morning after the mass, I would run to the bakery and redeem our pot of beans. The baker would wrap the pot in a blanket of old newspapers, because of course after its long sizzling

night, the pot was too hot to handle barehanded. For another ten cents I would buy a loaf of brown bread that had been baked in a mold and then hurry the short distance to my grandparents' home; there the table was all set and everyone was eagerly awaiting the arrival of those succulent beans. All of us would enjoy those delicious morsels; my grandfather and some of my aunts would pour maple syrup on the beans. I tried that and found that, though it was good, I preferred the taste of ketchup on mine. We ordinarily ate them without accompaniment, although occasionally we had pork chops or ham with the beans. Never since have I tasted such delicious beans and God knows that I have tasted many since those days.

A few years ago, a television commercial promoting *Friends Baked Beans* depicted a young boy picking up a pot of baked beans from the local baker. It brought back explicit memories of exactly what I did on many a Sunday morning 70 years ago.

How excited I was on the days when my mother and I would, as they used to say, *go up the street*, which meant that we would walk downtown, where the large department stores were located. We would walk one block on Aiken Street and then walk on Merimack Street, which ran parallel with Moody Street. My little sisters were too small to walk too far; I guess that they must have remained with my grandmother while we went to town. We would pass by the front of the church and pass a few small businesses, as well as two small movie theaters, the Royal on the west side of the street and the Jewel on the other side. I was about five

or six years old and, in common with most children of that time, had never seen a movie.

We would pass by the beautiful Memorial Library and the elegant City Hall, both very imposing structures. I must tell you that those buildings look just as nice today (1990) as they did then (1914). There was a Kennedy Butter and Egg store near the corner of Dutton Street, and on our way back home we would buy a pound of tub butter for us and a pound for my grandmother, as well as a dozen eggs for each family. The clerk would carve the pounds of butter right out of a big wooden tub. Believe me, he was very accurate at taking the exact weight from the tub, and rarely missed the mark. A little farther down we would pass by the Young Men's Christian Association. Across the street from the YMCA was St. Ann's Episcopal Church, a beautiful old edifice, which remains so today. On the Fourth of July, the church's carillon would peal out *My Country 'Tis of Thee* about every hour of that holiday, which was then celebrated with much more fervor than today. The lovely chimes could be heard at our home about five blocks away. It was very inspiring, especially when I became a little older.

The highlight of our trip would be a stop a little further at the Kandy Kitchen, which sold candies and ice cream. Usually we would wrap our tongues around an ice cream soda or a college ice (sundae). Like me, my mother had a sweet tooth so she would buy a box of assorted chocolates to treat my sisters and my grandmother. Of course we managed to eat a few also!

We would then proceed to a department store, A. G. Pollard, which sold general merchandise in what was, I believe, a four story building. Further on were jewelry and shoe stores. On the other side of the street was Cherry and Webb, which carried women's clothing, and the Bon Marche, which sold both men's and women's clothes. Passing by these stores would bring us to the corner of Merrimack and Central Streets, the site of another department store, Chalifoux. The latter store had an elevator to carry customers up and down its six stories stocked with general merchandise. During the Christmas season, it had a Toyland and Santa Claus held court there for a couple of weeks before Christmas. Central Street was also a business street, with several stores, a movie house, and further down was Talbot's, a men's store.

The block in which Chalifoux's was located was known as Merrimack Square and was the transfer point for all the trolley cars running in Lowell. On the same side of the street as the department store was a bakery and coffee shop known as D. L. Paige, which carried some beautiful breads and rolls, and I guess, all kinds of pastries. My mother would usually buy some rolls, which she would share with my grandmother over a cup of tea on our return home. In front of the bakery was a large clock, which was handy for passersby and the many persons patiently waiting in the Square for street cars; often people did not carry watches in those days.

Across the street was a Woolworth Five and Dime and two cafeterias — a Waldorf and a Plaza. One of the buildings also housed a Chinese res-

taurant on the second floor, *Chin Lee*. Many Chinese restaurants survived in those days by locating on the cheaper second floors, and thus were able to offer lower cost meals. When I was older and my mother was in the sanitarium in North Reading, my Aunt Eva would sometimes take me to Chin Lee's to eat. I felt very cosmopolitan to be dining on Chinese food.

Behind the restaurants was a theater called B. F. Keith's, which features vaudeville acts. There was also another theater there but I do not recall its name. I never, of course, attended either one of these theaters; movies and actors were taboo as far as my memere was concerned. My aunts and uncle did not attend them either until they were old enough to date, which in those days was about 18.

On those walks, my mother and I would be gone about an hour and a half, unless she met someone she knew, then she would chat for a few minutes. Those trips were the only times that I

left our section of the city, although Merrimack Square was at the most only about one mile from our apartment on Moody Street.

If my memory still serves me correctly, I think that the rent for our apartment was about \$4.50 a week. For this we received three bedrooms, a living room, kitchen, and a bathroom. We used gas for lighting and cooking, and a kitchen range to heat the whole apartment. We had a smaller stove that was also used if the weather turned cold. All in all, it was a cozy little nest.

Burning gas for lighting necessitated using a gadget called a mantle, which was a small object made in the form of a cone. It was made of asbestos or some such material and very flimsy. This form fitted over the gas jets that were installed in the ceilings and when the gas jet was lit, it gave quite a bright light. A gas jet by itself was like a candle; it was the mantle that made the difference in the amount of illumination.

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## Honest Answer

A traveling preacher was debating with a Texas Oilman who doubted the dogma of divine chastisement.

"Let me tell you of a remarkable occurrence," the preacher said. "In this morning's paper, there's an article about a politician who was struck by lightning while he was lying. Miraculous incident, wasn't it?"

"I don't know now," the Texan replied. "It would be more of a miracle if lightning struck a politician when he wasn't lying."



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# HEBERT FAMILY

**Editor's Note:** The following article was taken from *Representative Men and Old Families of Rhode Island*, published in 1908 by J. H. Beers & Co. of Chicago. This three-volume set of books was apparently a paid *Who's Who* of prominent Rhode Islanders of that period, and was probably published for their snob appeal among the elite of that era. With that in mind, this biography should probably be taken with a grain of salt, however the genealogical information it contains is invaluable. The HEBERT family was chosen for inclusion in this issue because of their importance in the French-Canadian community of northern Rhode Island at the turn of the century. A genealogy of this family, researched by Raymond DESPLAINES, follows the article.

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Among the old and highly respected families of Woonsocket, R.I., is that of the HEBERT, which has been identified with the city for over forty years, coming from the Province of Quebec. The progenitor of the family came from France, and for many years the family has resided in St. Charles, River Richelieu, in the County of St. Hyacinthe, where it is still perpetuated.

Amable HEBERT was a native of St. Charles, River Richelieu, and was an agriculturalist, owning large tracts of

land. In the Rebellion of 1837-8, which was undertaken by William Lyon MACKENZIE in Ontario, and some leading French Canadians in the Province of Quebec, Mr. Amable HEBERT with his brother Jean-Baptiste HEBERT, took up arms in the cause of liberty. During the memorable battle which was fought at St. Charles, where the British soldiers made a camping ground, and a stable for their horses in the St. Charles French Church, they were slaughtered with many others, being betrayed by their own countrymen, who wet the powder in the cannons. The HEBERTs were buried near the church, where now stands a monument dedicated to those who lost their lives in that struggle. The HEBERTs, brave men who never knew the meaning of the word "surrender," are named first on the list. Amable HEBERT married Adelaide LOISELLE, and eleven children were born to this union: Adelaide; Jean-Baptiste; Eulalie; Amable; Ephrem; Odillon, who still lives in St. Charles; Louise, who married Francis BRODEUR, and died in Manitoba; Charles P., a prominent and leading citizen in Montreal, who died in 1906; Hermenegilde, a prominent hardware dealer in Montreal; Philomene, who married Mr. Collins LALIBERTE; and Frederic, who died young. The mother of these children, the youngest of whom was born after the death of the

father, was a worthy hard-working Christian woman. What property had been left her by her husband was taken from her by dishonest acts, but at her death, when seventy-eight years of age, all of her children were doing well in life. She was buried at St. Charles Church, in which she worshipped all of her life.

Amable HEBERT, son of Amable, was born on the old homestead at St. Charles, Oct. 28, 1824, and was but thirteen years of age when his father met death. Being one of the elder sons, he was obliged to go to work to help to support the rest of the family, and his education was therefore somewhat limited. Learning the tanning business, he continued that occupation during his residence in Canada, and owned a tannery of his own at Mt. St. Hilaire, County of Rouville. He married, at St. Jean-Baptiste de Rouville, April 30, 1844, Hedwidge AUGER, born at St. Jean-Baptiste, and they became the parents of fourteen children, namely: Zenaide, who married Henry F. PROULX, and resides in Woonsocket; Arzelie, who died at the age of twelve years; Mathilde, who married J. A. MORIN, and died in Woonsocket, Dec. 31, 1904; Octavie H.; Marie, who married (first) C. B. BIENVENUE, and (second) Phillip DUCHARMES, and resides in Woonsocket; Dorilla P.; Joseph, who died young; Arsinoe, who also died young; Phillippe L. and Eugenie, twins, the latter deceased; Josephine C.; Jilbert and Ezaia, twins, who died young, and Mary Louise, who died young in Woonsocket.

The father, mother and eight children came to Woonsocket in 1864, after having spent three months at

Southbridge, Mass. Mr. HEBERT found employment here and engaged in the grocery business in the Globe District, where for a period of a quarter of a century he conducted a successful store, being ably assisted by his son, Phillippe L., and his daughters. He later sold out his interests to his son-in-law, Mr. J. A. MORIN, and from that time until his death lived retired, making his home on Carrington avenue, where he built two fine dwellings. He also built a fine store and house on Hope street. The latter part of his life was spent in the management of his real estate.

On April 30, 1894, the Golden Wedding of Mr. and Mrs. HEBERT was celebrated by the children, High mass being celebrated at the Church of the Precious Blood, Rev. Fr. DAURAY, Celebrant, Rev. Fr. LESSARD, deacon, and Rev. Fr. LAVALLEE, sub-deacon. This was attended by the couple, their children and grandchildren, and their friends. Rev. Fr. DESLAURIERS, now of New Bedford, preached a very eloquent sermon.

An original poem composed by one of the sisters of Jesus Marie, and arranged to the music of GOUNOD's *Adore and be Still*, was sung at the offertory of the mass by Joseph U. GIGUERE.

Two days were given to the celebration. The gifts to the honored couple were numerous and costly, including money, silverware, and other valuables. One gift worthy of special mention is a great centerpiece, a magnificent work of art, made at the Convent of Jesus and Mary, of Quebec, and presented by the daughters. It was an



emblematic souvenir of the family, consisting of a large oval medallion of brocaded silk. In the center is a lyre of delicate workmanship, and made from locks of hair of the parents and children. These locks are beautifully interwoven in the form of various kinds of flowers, each being labelled with the names of the children. The deceased children are represented by a tiny dove with their names on a dark label. The gray locks of the parents form the base of the lyre. Upon the strings of the lyre are the figures 50 consisting of bullion set off with pearls and brilliant gems. At the center of the two upper ends of the lyre is a miniature painting of the home of the honored couple set in a celluloid frame, and at the lower end of the lyre is the old homestead in St. Hilaire, P.Q., Canada, where the family was born. On both sides of the lyre are tiny flags bearing the inscriptions "April 30, 1844" and "April 30, 1894." Above the lyre on the brocaded background is the word "Souvenir" and below the words "Des noces d'or." The whole is surrounded by maroon plush enclosed in a gilt frame.

One of the features of the home celebration was a song, composed for the occasion by *Les Dames Jesus-Marie* and sung by Miss Josephine C. HEBERT as soloist, with children and grandchildren.

The Mayor of Woonsocket, Hon. Aram POTHIER, visited Mr. and Mrs. HEBERT, as did the city council, Town Clerk MASON, and other prominent citizens. Mrs. HEBERT passed away Dec. 5, 1895, and her husband followed her to the grave April 30, 1899, both being buried in the beautiful cemetery of the Precious Blood. They were

worthy Christian people, honored and respected by all who knew them.

The Misses HEBERT — Octavie H., Dorilla P., and Josephine C. — are all ladies of culture and refinement, and are greatly esteemed in Woonsocket. They have traveled very extensively throughout the United States, visiting all the places of interest from New England to the Pacific Coast, and from Nova Scotia to the Great Northwest, in Canada. In 1907 they visited Europe. They are devout Catholics, and are members of the Precious Blood parish. It was at the home of the Misses HEBERT that the late Dr. Joseph HILS, the well known physician and surgeon of Woonsocket, found his first friends who assisted him in his early struggles, and it was from their home that he was taken to his last rest.

Phillippe L. HEBERT, the only living son of the family was engaged in business with his father until the latter's retirement, and since that has been engaged in real estate. He married Cecelia ST. ONGE, and they had four children: Phillippe L., who died young; Blanche Y.; Ethelbert; and Noella.

## ~~~~~ GENEALOGY OF THE HEBERT FAMILY

— I —

Augustin HEBERT  
Adriane DU VIVIER  
Married in France. Orig. from Caen in  
Normandy.

— II —

Ignace HEBERT  
Jeanne MESSIER

31 January 1679, Boucherville, Mas-  
kinonge Co., Quebec.

— III —

Augustin HEBERT  
Marie-Madeleine GIRARD

27 November 1708, Varennes, Ver-  
cheres Co., Quebec.

— IV —

Jean-Baptiste HEBERT  
Celeste HEBERT

7 August 1758, Varennes, Vercheres Co.,  
Quebec.

— VI —

Amable HEBERT  
Marie-Desanges LEDUC

28 September 1789, St. Charles, St.  
Hyacinthe Co., Quebec.

— VI —

Amable HEBERT  
Adelaide LOISELLE

1817, St. Marc, Vercheres Co., Quebec.

— VII —

Amable HEBERT  
Hedwidge AUGER

30 April 1844, St. Jean-Baptiste, Rou-  
ville Co., Quebec.

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## Home: A Sometime Place

We are so geared these days to constant activity that we cannot sit still. Only an interesting book or television program will keep us in our chair for over an hour at a time. We have come to resent inactivity and those who are inactive. Success is often measured by how many committee meetings you go to or how many martinis you can drink before rushing back to the office. Social activities make home a sometime place. Golf during the day and meetings at night rob us of that comfortable *at home* feeling.

We have also gotten in the habit of traveling fast, no matter what we do. Travel fast; you will have more time to kill.

Ask yourself the next time your foot is jammed down on the accelerator, just what you are in a hurry about.

We need to kick back and relax from time to time. Look at the stars. Play catch with your kids. Skip the meeting. Slow down in your car. Stay at home this Friday and Saturday night. Relax.

# QUESTIONS AND ANSWERS

## AFGS Research Committee

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 AFGS at P.O. Box 2113, Pawtucket, RI 02861. When answering a question, please use the call number, e.g. 19/1, 19/2, etc.

p = parents    s/o = son of    m = marriage date and place  
d/o = daughter of    D = Descendants    w/o = widow of/widower of

**19/1** Seeking p and m of Jean-Marie BOULE and Francoise CHAMBERLAND. Their son Moyse m Rose MICHEL on 16 April 1855 in Keesville, N.Y. (Steven DUMEY)

**19/2** Seeking p and m of George FORAND and Rose DUBE circa 1917, p are \_\_\_\_\_? FORAND and Regina PROVENCIAL; and Pierre DUBE and Philomine MAYEAU. (Dorothy Forant CIRIELLO)

**19/3** Seeking m and p of Francois GRIFFARD and Judith VAILLANCOURT, pre 1803; their son Frank m 26 April 1825, St. Joseph, Beauce to Marguerite DORION. (Leon GUIMOND)

**19/4** Seeking p and m of Romain GUEDRY and Marie COMEAU, her parents were Alexandre and Anne-Marie POTHIER. (Leon GUIMOND)

**19/5** Seeking p of Alexis GOSSELIN and Josephite LAPLANTE, m. 10 October 1796 on the Isle d'Orleans. (Leon GUIMOND)

**19/6** Seeking birth of Edward Arthur BERUBE, 25 October 1865, possibly in Kamouraska. On his marriage license his mother was listed as Adel HAMENT; on his death certificate she was Adolade ST. ARMONT. His father was Joseph BERUBE. (R. DESPLAINES)

**19/7** Seeking m and p of William D. FORAND and Rose LANDRY. (Dorothy Forant CIRIELLO)

**19/8** Seeking p and m of Victor-Joseph VIENS and Louise ROUSSEAU. She died in Burlington, VT on 5 May 1910. (Linda KNIGHT)

**19/9** Seeking p of Antonio BEAUDREAU who m Effie PERRY on 26 January 1931 at St. Mary's, Putnam, CT. (Tom BEAUDREAU)

**19/10** Seeking m and p of Guillaume ST. PIERRE and Angel BRAZEAU. Their daughter m 17 July 1876 at St. Paul Aylmer. (Edward BUSSIERE)

**19/11** Seeking m and p of Thomas PAUL and Sophie FORTIER. Their daughter m 14 May 1893 at Suncook, NH. (Edgar BUSSIERE)

**19/12** Seeking m and p of Israel (Onesime) LEMAY and Theotiste GERVAIS. Their son Adolphe m Octavie FORTIER on 22 August 1887, Lac Mégantic, Frontenac County. (Armand LEMAY)

**19/13** Seeking m and p of Pierre LEMAY and Louise DUBEAU. Their son m Marie-Louise McLEAN on 23 February 1789, at Pointe Claire. (Armand LEMAY)

**19/14** Seeking m and p of Francois LEMAY and Therese LABONTE. Their son m Rose GALIPEAU on 26 November 1823, N.D. de Montreal. (Armand LEMAY)

**19/15** Seeking m and p of Louis MILLETTE and Louise PAQUIN, St. Victoire. They are listed in 1881 and 1891 census for St. Victoire, Richelieu ca. 1860. (Doug MILLER)

The following answers were received from Al BERUBE:

**18/2** AINSLIE (HODGETS), Michel (no parents listed) BOLDUC, Marie (no parents listed) m 13 June 1785 Holy Trinity, Quebec city, Quebec. Note: Marie BOLDUC had a brother by the name of Michel and an uncle called Paul BOLDUC. She died 27 September 1810 at Ste. Marie, Beauce.

**18/6** HEROUX, Joseph (wid. of Julie RIBERDY) and JOLY-MICHAUD, Flavie (*filie majeure naturelle*, born in 1846) m 19 October 1846 at Ste. Melanie, Joliette. Flavie was born out of wedlock, and also bore the name *MICHAUD* besides *JOLY*. When their son Desire was born 29 July 1857 at Ste. Melanie, she was called *JOLY*, and when the son married, she was called *MICHAUD*.

**18/7** LAFLEUR, Alderic (Simeon and Delima CHAUSSE); BEAUDOIN, Noella (Joseph and Adeline DALPE) m 6 November 1896, Notre Dame de Montreal.

**18/10** BOUCHARD, Etienne (Narcisse and Josephite BISAILLON); HEBERT, Meala (Benjamin and Florence GAMACHE) m 8 July 1873 at Napierville.

The following questions are from Mr. Al BERUBE. Over the years Al has answered many questions published in *Je Me Souviens*, and this is our way of saying thank you.

**AB/1** Need p of Joseph BERUBE and Emmie LAVOIE. They were m on 26 July 1891 in Danielson CT.

**AB/2** Need p of Doris CHAMPEAU, who m Joseph-Ernest BERUBE on 2 October 1948 in Killingly, CT. His second wife was Liliane BOISCLAIR.

**AB/3** Need m and p for Joseph-Ernest BERUBE (b. ca 1892 Marienville, RI) to Marie PIETTE (b 2 November 1886 at Quincy, MA — died 4 January 1967 Ballouville, CT).

**AB/4** Need m and p for SHEPPARD, \_\_\_\_? and Victoria BERUBE d/o Joseph-Ernest and Marie PIETTE.

**AB/5** Need m and p for Joseph BERUBE and Mary KING (ROY). Their daughter m 4 March (y?) in Newport, RI to Auburn Lee FORBES.

**AB/6** Need m and p for Joseph BERUBE and Ida LALUMIERE. Their daughter was m in Our Lady of Victories in Woonsocket, RI on 30 November 1909.

**AB/7** Need m and p for Wilfrid BERUBE and Yvonne PAGE ca 1920. Their son Lucien m 30 August 1941 in Putnam CT.

**AB/8** Need m and p for Pierre DESCHAIINE and Julie BRULE, ca 1900. Their son Thomas was m at Ste. Anne of Woonsocket, RI on 18 September 1937.

**AB/9** Need m and p for Leo DESCHENES and Mildred PICKETT. Their son Leo m 8 April 1967 in Ste. Agatha of Woonsocket, RI.

**AB/10** Need m and p for Elie MINVILLE and Georgina SYLVESTRE. Their son Joseph m 27 August 1912 in St. James of Manville, RI.

**AB/11** Need m and p for Alfred DESCHENES and Lidola BOISSY. Their son Albert m 28 November 1957 in St. John the Baptist, Pawtucket, RI.

**AB/12** Need parents of George-Ernest DESCHENES, b 1 December 1904 in Pawtucket, RI. When he was m on 2 June 1924, in the same church, to Leda LAGUE, his parents were not mentioned.

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# AFGS RESEARCH POLICY

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**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.*



# LIBRARIAN'S REPORT

Janice Burkhardt, Librarian

The Library Committee is delighted to announce an important new purchase. We now have the microfilms of the births, marriages and deaths for Massachusetts for the years 1896 to 1900. This information has been very well received by our membership. It has provided us with much needed birth and death information. We are currently investigating the possibility of adding Massachusetts birth and death information for the years 1870 to 1895. This will compliment the marriage information that we already have on microfilm. Please remember that we now have the ability to make printouts of our microfilm and microfiche records. This service can be performed for you for a small fee. For more information, please contact the Library Committee.

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. Please watch your mailings for announcements as we introduce our many new volumes. These very fine books will be wonderful additions to our library and your libraries. I know you will enjoy using these books.

We wish to thank all those people who have helped us prepare, edit, print, collate, bind and market these books.

Roger Bartholomy continues to do an outstanding job as our *printer* and we certainly could not have completed so many projects without his constant effort. Roger Beaudry has been outstanding in his marketing efforts and we have certainly kept Therese Poliquin busy preparing our orders for mailing. Larry Choiniere, Lucile McDonald and Roland Bouliane have kept our binding machines busy and Mary and Armand Letourneau continue their efforts on the computer and with editing pencils. David Coutu and Robert Charpentier are dedicated computer operators who are never without an AFGS project and members like Eveline Desplaines, Henry Paradis, Madeline St. Pierre and Rita Lapoint continue to seek out new records for us to copy. Then, of course, there are members like Laura and Emile Martineau, Terry and Jerry Lefrancois, Sylvia Bartholomy and Bob Pelland who pitch in when we have big projects that need to be collated. Sound like lots of hard work? Definitely! But it is also a lot of fun and a lot of laughs. The Library Committee is very grateful to all these people and all of the other helpers who were there when we needed help.

We are currently beginning a new project involving the Blackstone Valley Heritage Corridor. We will be gathering material from all the cities and towns in

the corridor from Worcester, MA to Providence, RI. These communities include Worcester, Millbury, Grafton, Sutton, Upton, Northbridge, Douglas, Uxbridge, Millville, Hopedale, Mendon, and Blackstone in Massachusetts; and North Smithfield, Smithfield, Lincoln, Central Falls, Woonsocket, Cumberland, Pawtucket, and Providence in Rhode Island. We will be using the vital records that we have in the Library and want to add church records, cemetery records, civil records, census records, street directories, and funeral home records for as many of these locations as possible. To accomplish this very ambitious program, we will require help. Do you have old street directories that we could copy? How about Town Reports that list vital statistics such as birth, marriage or death information? Could you donate time at our Library to copy microfilm records? Could you do some work on your computer? Could you take our copy machine to specified locations and copy records for us? Most important of all, if you know funeral home directors in any of these localities, would you be willing to approach them to get permission for us to copy their records? Please let me know what you are willing to do. There will also be some research projects to do at libraries or town halls. This could be your chance to get involved and meet some new people in your Society. I really hope to hear from you!

Our obituary, bride and milestone projects continue to grow weekly. Our 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 have obituary information on family members, you might want to make a copy and send it

along to us. We can then add it to our collection. 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. If you live nearby and would like to join Noella and her crew in working on the final pages of this project, please let us know. It involves taping the clipping on sheets and making sure that the pertinent information is listed for each clipping. This is a project that you can work on at home.

Emile and Laura Martineau have done an outstanding job of organizing our many periodicals and making them much easier to use. These resources are often overlooked by our members when researching. I urge you to check out this very fine collection of journals from all over the United States, Canada and France. We also have a fine collection of Acadian journals. Very often you will find articles by members of other societies who are researching the same families that you are researching. We also have journals from many family associations such as *Asselin* and *Dion*. These family publications are very interesting and have a wealth of important information.

Our Library is open every Tuesday from 1:00 PM to 10:00 PM throughout the year. Members who are traveling a great distance to use the Library should check with the Society before coming. Sometimes special arrangements can be made to open the Library at special times for these visitors.

Our Library was open every other Saturday from January through March, as we have done in past years. Our



members responded warmly to these additional hours, and the weekend sessions were very well attended. We hope to be able to repeat this again next winter.

Paul Delisle and Roger Beaudry continue to mastermind the cemetery project. We hope to be able to publish the Woonsocket records late this year. By the time you read this, the computerized cemetery records for the entire state of Rhode Island should be installed on one of our Library computers, which are now located in the reference room. Roger Bartholomy and his Computer Committee are working very hard to provide records and resources for our members to use at the Library. These new resources add an exciting new dimension to the tools available to our members.

We have not, to date, made much progress with our grant writing efforts. We are continuing our search for grants that might be available for societies such as ours. If you know of any or if your company offers grants, please let us know. If we are successful in our efforts, our Society could really benefit greatly.

We have many new books on order. Books that we have received are listed at the end of this report. We have also included a list of the members who have donated so generously to our library fund. 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.

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## RECENT ACQUISITIONS

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The following titles have been recently added to the AFGS Library:

*Old Quebec: The Fortress of New France.*

*La Marine: The French Colonial Soldier in Canada 1745-1761.*

*Memoire of a French and Indian War Soldier.*

*History of La Salle County, Illinois to 1840.*

*Divorces, Separations and Annulments in Missouri, 1769-1850.*

*Dictionnaire Bourassa.*

*Dictionnaire Genealogique de Mignier/Lagace.*

*La Grande Famille Roux.*

*Mariages des Lauzon (2 volumes).*

*St. Sixte (Papineau Co.), B-M-S, 1885-1905.*

*St. Stanislas (Champlain Co.) Marriages, 1787-1966.*

*French Migration to North America, A History of Louts Houde, 1600-1900.*

*The Diocese of Baton Rouge Catholic Church Records: Volume 12, 1871 to 1873; Volume 13, 1874 to 1876; Volume 14, 1877 to 1879.*

*Repertoire des Familles St. Pierre-Dessaint, 1679-1993.*

*The Boston French.*

*Canadian Passports, 1681-1752.*

*Census of Pointe Coupee, LA - 1745.*

*Louisiana Marriages, 1784-1806.*

*Louisiana Marriage Contracts, 1725-1758.*

*Natchitoches, 1729-1803.*

*Mariages de St. Isaac-Jogues de Montreal, 1963-1993.*

*Mariages de St. Bonaventure de Montreal, 1957-1991.*

*Les Mariages Civils du District de Terrebonne de 1969-1991 (2 volumes).*

*Les Mariages dans Differentes Paroisses du District de Mont-Laurier: Lac-des-Ecorces, 1901-1988; Chute St. Philippe, 1933-1988; Lac-des-Iles, 1904-1988; Notre Dame de Pontmain, 1902-1988; Kiameka (St. Gerard), 1898-1988; Val Barrette, 1911-1988; Lac-du-Cerf, 1944-1988; Les Mariages Civils, 1969-1988.*

*Repertoire des Mariages de St. Francois-Xavier du Sault-St. Louis, Caughnawaga-Kahnawake, 1735-1972.*

*Repertoire de Mariages: L'Assomption, 1951-1988; Ste. Croix, 1949-1988; Ste. Helene de Shawinigan, 1973-1988; St. Paul-de-Grandmere, 1978-1989.*

*Repertoire de Mariage de St. Philippe de Trois-Rivieres, 1909-1992.*

*St. Francis de Sales Catholic Church, Waterville, ME, 1782-1865 (3 Volumes).*

*St. Mary's Bay Parish, Early Parish Registers (Clare, Digby Co., Nova Scotia), 1774-1801.*

*St. Mary's Bay Parish, Catalogue of Families, 1818-1829.*

*Index of Persons, Digby, Nova Scotia.*

*St. Jacques-des-Piles, Champlain, B-M-S, (3 Volumes).*

*St. Jean-des-Piles, Champlain, B-M-S, (3 Volumes).*

*Guide des Registres d'Etat Civil du Quebec, Catholiques, Protestants et Autre Denominations, 1621-1993.*

*St. Joseph Maskinonge, Naissances et Baptemes, 1721-1993 (4 Volumes).*

*St. Joseph Maskinonge, Sepultures, 1721-1993 (2 Volumes).*

*Mariages de la Haute-Côte-Nord.*

*Mariages du Co. Kamouraska (2 Volumes).*

*Mariages du Co. L'Islet.*

*Contrats de Mariage de Montreal et Regions.*

*Cinq Siecles d'Histoire Familiale (1450-1975).*

*Dictionnaire de la Famille Forest.*

*Archdiocese of New Orleans, Sacramental Records (1718-1750) (9 Volumes).*

*Mariages et Décès de Nominique (1881-1988).*

*Mariages et Décès de l'Annonciation (1882-1988).*

*Mariages de Mont-Laurier (Labelle); N.D. de Fourrières (1894-1988); Coeur Immaculée de Marie (1952-1988); Église Baptiste (1980-1988).*

*Mariages des Hautes-Laurentides (Labelle).*

*American Indian Marriage Record Directory for Ashland Co., WI (1874-1907).*

*Sutton Township Births-Marriages-Burials (1850-1899) in the Protestant Civil Records.*

*Index to the Richford, VT Gazette and Journal-Gazette (1880-1957).*

*Repertoire des Mariages Civils, Palais de Justice, Trois-Rivières (1969-1992).*

*Guide to Quebec's Parishes and Civil Registers; Catholic, Protestant, and Other Denominations (1621-1993).*

*St. Jerome (1907-1916), B-D.*

*St. Canut (1886-1909), B-D.*

*Ste. Monique, B (1872-1910), D (1872-1990).*

*Mont Rolland, D (1918-1991).*

*St. Donat, B-D (1875-1910).*

*St. Hippolyte, B (1886-1910), D (1806-1990).*

*St. Sauveur-des-Monts, B-D (1853-1910) (2 Volumes).*

*Ste. Adele, B (1852-1910), D (1852-1991) (2 Volumes).*

*St. Lucie, B (1878-1910), D (1878-1989).*

*St. Marguerite (1866-1910).*

*St. Canut, St. Marguerite, St. Sauveur; D (1911-1989).*

*L'Histoire d'une Famille, Les Constantin.*

*1752 Census of Ile Royal (Cap Breton) (Fiche).*

*Genealogies of the Families of the Island of Orleans (Fiche).*

*Acadian Genealogy and Notes (Fiche).*

*Genealogy of the Families of La Beauce (Fiche).*

*Genealogie des Familles Bedard (Fiche).*

*Genealogical Gazetteer of Alsace-Lorraine (Fiche).*

*Howard County (MO) Cemetery Records Through 1991.*

*Grosse Ile — Gateway to Canada  
(1832-1937).*

*Recensement de 1851 de Fraserville,  
Co. Temiscouata.*

*Chemin de Lac Temiscouate —  
Fraserville à Degelis.*

*St. Patrice de la Riviere-du-Loup.*

*Cantons Whitworth et Viger.*

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*St. Arsene.*

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*L'Isle-Verte et Township des Sauvages.*

*Trois-Pistoles et Townships  
Boisbouscache.*

*Le Repertoire de la Vie Francaise en  
Amerique (1994-1995).*

*Mariages du Co. del'Islet (1679-1991).*

*Repertoire des Registres d'État Civil  
Catholiques et des Toponymes  
Populaires du Quebec.*

*Les Acadiens du Quebec.*

*Ville d'Anjou (Montreal).*

*Nec. des Pierres Tombales du Cimitiere  
de St. Jerome (3 Volumes).*

*Nec. des Pierres Tombales du Cimitiere  
de St. Columban.*

*Nec. des Pierres Tombales du  
Cimitiere, Village Hist. de Val Jalbert  
au Lac St. Jean.*

*Nec. des Pierres Tombales du Cimitiere  
de la Presentation de la Ste. Vierge de  
Durval.*

*Repertoire, B-M-D de St. Pie-X du Lac  
Superieur (1981-1988).*

*Exeter, RI Historical Cemeteries.*

*Graveyards of North Kingston, RI.*

*East Greenwich, RI Historical Cem-  
etry Inscriptions.*

*Report Concerning Canadian Ar-  
chives for the Year 1905, Volume 2.*

*French Colonists and Exiles in the U.S.*

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 The Providence Journal

## DID YOU KNOW?

The National Personnel Records Center in St. Louis, MO. will honor requests for information from military personnel files in its custody received from official sources and from veterans and members of their immediate families. Requests from family members are restricted to a limited number of relatives, such as the father, grandfather(s), brother(s), and uncles.

If the person whose records are requested is living, his written consent is required before any information may be supplied. The information furnished is usually limited to complete name and dates of service, but, if needed to assure identification of the person or if specifically requested, such information as date and place of birth, and name of father, mother, and wife is furnished.

**Genealogical requests for information concerning military service should be submitted on GSA Form R6-7231 (available from the Center) to National Personnel Records Center (MPRC), 9700 Page Boulevard, St. Louis, MO 63132.**

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Monroe G. Davis Jr.  
5300 SE 46th St.  
Oklahoma City, OK 73135

3003

Martin E. Delille  
5445 N. Meadows Blvd.  
Columbus, OH 43229-4132

3011

Debra Denomme  
5 Park Lane, Lot 198  
Coventry, RI 02816

3035

Shirley L. DiSalvo  
38 Merrimac Rd.  
N. Smithfield, RI 02896

3094

Craig Donais  
109 Donald B. Tennant Cir.  
N. Attleboro, MA 02760

3089F

Lucille Cameron  
James R. Doris  
417 Carpentier Rd.  
Hope, RI 02831

3001F

Gerard R. Dufour  
2F Rolling Green Dr.  
Fall River, MA 02720-7803

3043

Pauline T. Dufresne  
64 Riverside Dr.  
Auburn, ME 04210

3076F

Dorothy Graham Farina  
261 Cottonwood Dr.  
Gretna, LA 70056

3032

Laurianne A. Fonseca  
130 E. Washington St. TR 8  
N. Attleboro, MA 02760-2340

3095

Armand F. Gagnon  
276 Ronald Ave.  
Cumberland, RI. 02864

3083

Shirley Gail  
36 Downes Ave.  
Pawtucket, RI 02861

3059

Mrs. Terry Garneau  
1490 Ave. Beaulieu #104  
Sillery, PQ G1S 4M8

2294

Helen M. Gemma  
13 Justice St.  
N. Providence, RI 02911

3052F

Ronald Godfrin  
74 Blvd. Lefrancois  
Woonsocket, RI 02895-3649

3055

Irene R. Hanley  
70 Riverside Ave.  
Attleboro, MA 02703

3049

Pauline R. Harris  
97 St. Paul St.  
N. Smithfield, RI 02896

3030

Laura Heisler  
382 Hillcrest Ct.  
Oxford, MI 48371

3024

Mrs. Jeanne Hertzog  
675 Lost Branch Rd.  
Lexington, SC 29072

3084

Annette R. Hurst  
1139 Park Pacifica Ave.  
Pacifica, CA 94044

3002

Linda Knight  
80 Beach St.  
Essex Jct., VT 05452

3008

Robert LaRochelle  
P.O. Box 14 — Bridge Rd.  
Roaring Branch, PA 17765

3019

Donald A. LaBelle  
82 Shirley St.  
Pepperell, MA 01463

3066

Don LaCasse  
901 W. Cromer Ave.  
Muncie, IN 47303

3054

Donald J. LaCroix  
83 Elmore Ave.  
Woonsocket, RI 02895

3065F

Edgar O. & Beverly F. Laliberte  
429 Providence St.  
Woonsocket, RI. 02895

2295

Diane E. Lambert  
24 Vermont St.  
Johnston, RI 02919

3005

H. Valmore Lambert  
1371 Mendon Rd. Apt. 20  
Woonsocket, RI 02895-4952

3015

M. Jessie Lange  
18 Sutton Rd.  
Millbury, MA 01527

3088

Louis Langellier  
RR # Box 101  
Milford, IL 60953

3060

Joe & Melissa Lastowski  
5 Linbrook Dr. Apt 203  
Warwick, RI 02889

3013

Brian Leeming  
8 Almond St.  
Lincoln, RI 02865

3050

Raymond E. Lemeir  
36 Morton Ave.  
Woonsocket, RI 02895

2289

Henry A. Lemieux  
160 Church St.  
Mansfield, MA 02048

3046

William R. Lemieux  
49 Flora Ave.  
Woonsocket, RI 02895-6613

3068

Philip J. Lockwood Jr.  
129 Steere St.  
Attleboro, MA 02703

3036

Shirley R. Lucia  
21 Vermont St.  
Johnston, RI 02919

3023

Mike Lussier  
P.O. Box 7181  
Capistrano Beach, CA 92624

3073

Kathleen L. Martin  
29 Saranac St.  
N. Smithfield, RI 02896

3021

Elizabeth J. McDonald  
7275 Winchester Rd. NW  
Carroll, OH 43112-9623

3090

Tammy L. Messier  
17 Berlin St.  
Providence, RI 02908

3057

Arlene M. Montecalvo  
54 Soares Dr.  
Portsmouth, RI 02871

2292F

John A. Nason Jr.  
113 Walnut St.  
Clinton, MA 01510

3080

Franklin J. Olson  
5931 Blacksmith Rd.  
Bonita, CA 91902-3004

3014F

Robert & Sara Ouellette  
106 Florence Dr.  
Arlington, MA 02174

3058

Janice A. Paquette  
80 Kennedy St.  
Woonsocket, RI 02895

3071

Glen Percivalle  
29 Lewis St.  
Warwick, RI 02886

2296

Charles E. Peterson  
4411 Arctic  
Farmington, NM 87402-1702

3022

Robert J. Picard  
5 Tobin Lane  
Bristol, RI 02809

3091

Oscar D. Piette  
98 Wetmore Ave.  
Winstead, CT 06098

3047

Claire Potvin  
22 Bardsley St.  
Fall River, MA 02733

3051F

Janice Prentice  
703 Oak St.  
Franklin, MA 02038

3033

Doris Proulx  
23 Lorraine Ave.  
Forestdale, RI 02824

3037

Constance Prud'homme  
121 Hebert Ave.  
Woonsocket, RI 02895

3044

Susan A. Reed  
1841 Ebers Ave.  
San Diego, CA 92107

3010

Lorrie D. Robert  
4062 Mahogany Run SE  
Winter Haven, FL 33884

3038F

Edgar O. Roy Sr.  
13 Prospect  
W. Warwick, RI 02893

3061F

Annette & Roland Sarrazin  
38 Cold Spring Place  
Woonsocket, RI 02895

3096

Terry Dufrane Scully  
2203 Darrow St.  
Silver Spring, MD 20902

3082

Patricia Sherley  
43 Evergreen Ave.  
Westport, CT 06880

3067F

Florence & Sr. Florent Sherman  
4 Smithfield Rd. #38  
N. Providence, RI 02904

3027

Norma Smith  
1196 Main St.  
Coventry, RI 02816

3012

Claire Snow-Posterro  
118 Worcester St.  
N. Grafton, MA 01536

3097F

Vicki & Nathan Soinborger  
72 Murray Ave.  
N. Kingstown, RI 02852

3026

Mario Souza Jr.  
4298 Acushnet Ave.  
New Bedford, MA 02745

3062

Karole Stockall  
13986 Pineland Cir.  
Magalia, CA 95954

3079

Sharon Terry  
23 Mountain St.  
Sharon, MA 02067

2297

Julie E. Theroux  
547 Boston Post Rd., Lot 45  
Marlborough, MA 01752

3072F

Normand & Cecile Thibaut  
21 Douglas Ave.  
Attleboro, MA 02703-1232

3074

Sharron Voet  
319 Jefferson  
Ionia, MI 48846

2291F  
Francis J. Von Feldt  
13817 — 180th Ave. NE  
Redmond, WA 98052

3086  
Janice M. Weisz  
2260 Miller Ave.  
Ann Arbor, MI 48103

3017  
Jeanne Wieselquist  
565 Cherry Farm Rd.  
Harrisville, RI 02830

3048  
Jeanne Woodward  
257 Calvin St.  
Fall River, MA 02720

## Welcome New Members

A minister parked his car in a no-parking zone in a large city and attached the following message to his windshield: "I have circled this block 10 times. I have an appointment to keep. *Forgive us our trespasses.*"

When he returned to his car he found this reply attached to his own note along with a ticket: "I've circled this block for 10 years. If I don't give you a ticket, I lose my job. *Lead us not into temptation.*"

~~~~~

A certain sea captain and his chief engineer argued as to which of them was the more important to the ship. Failing to agree, they resorted to the unique plan of swapping places.

The Chief ascended to the bridge and the Captain went into the engine room. After a couple of hours the Captain suddenly appeared on the deck covered with oil and soot.

"Chief!" he yelled, wildly waving aloft a monkey wrench. "You'll have to come down here; I can't make 'er go!"

"Of course you can't," replied the Chief. "We're aground!"

**Have you forgotten to renew your membership? Do you wish to become a new member?**  
**Please photocopy this form and mail it to the AFGS**

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_ STATE: \_\_\_\_\_ ZIP: \_\_\_\_\_

☐ NEW MEMBER

☐ RENEWAL (Mbsp #: \_\_\_\_\_ )

TYPE OF MEMBERSHIP:

- |                                              |                                       |
|----------------------------------------------|---------------------------------------|
| <input type="checkbox"/> Individual . . .    | \$20.00 (\$22.50 outside of the U.S.) |
| <input type="checkbox"/> Family . . .        | \$27.50 (\$30.00 outside of the U.S.) |
| <input type="checkbox"/> Institutional . . . | \$25.00 (\$27.50 outside of the U.S.) |
| <input type="checkbox"/> Life . . .          | \$275.00                              |

Please make all checks payable to: *American-French Genealogical Society*. Canadian residents please use postal money orders only.

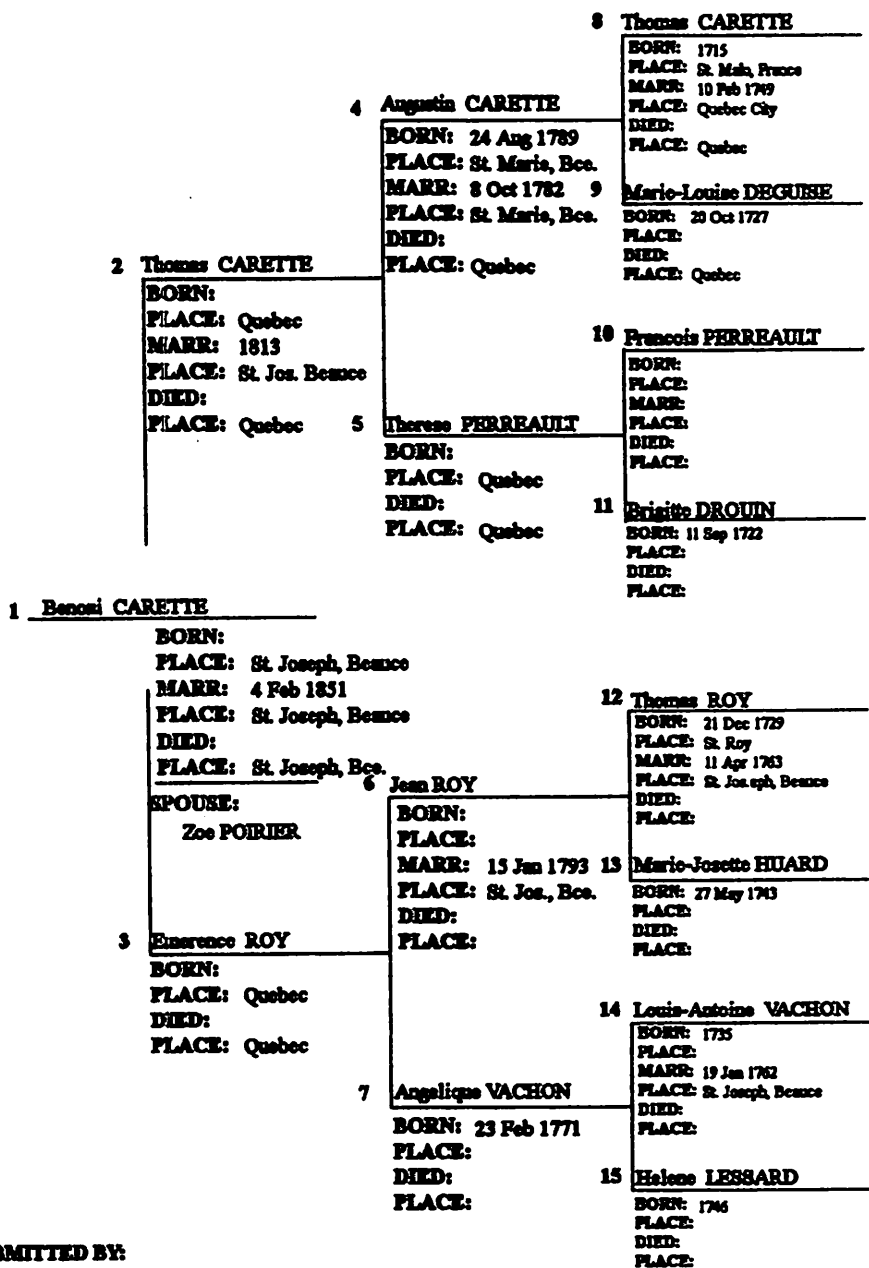
Mail to: *AFGS*

*P.O. Box 2113*

*Pawtucket, RI 02861-0113*

- 8 Benoni CARETTE  
BORN:  
PLACE: St. Jos., Beauce  
MARR: 4 Feb 1851  
PLACE: St. Jos., Beauce  
DIED:  
PLACE: St. Jos., Beauce
- 4 Augustin CARET  
BORN: Dec 1834  
PLACE: St. Jos. Beauce  
MARR: 7 Sep 1880  
PLACE: St. Jos. Beauce  
DIED: After 1920  
PLACE: Augusta, ME
- 2 Vital Peter CARET  
BORN: 1 Nov 1884  
PLACE: St. Jos. Beauce  
MARR: 24 Nov 1913  
PLACE: Augusta, ME  
DIED: 29 Dec 1967  
PLACE: Augusta, ME 5
- 10 Vitale CLICHE  
BORN:  
PLACE: Beauce, Que.  
MARR: 21 Jan 1862  
PLACE: St. Francois, Beauce  
DIED:  
PLACE: Beauce, Que.
- 11 Philomene MATHIEU  
BORN:  
PLACE: St. Francois, Beauce  
DIED:  
PLACE: St. Francois, Beauce
- 1 Florence Marie CARET  
BORN: 19 Sep 1914  
PLACE: Augusta, ME  
MARR: 25 Nov 1940  
PLACE: St. Mary, Augusta, ME  
DIED:  
PLACE:
- 6 Bruno LAHAYE  
BORN: 17 Nov 1864  
PLACE: Levis, Que.  
MARR: 12 Jun 1892  
PLACE: Waterville, ME  
DIED: 18 Mar 1936  
PLACE: Augusta, ME
- 13 Emelie GUILBAULT  
BORN:  
PLACE: Quebec  
DIED:  
PLACE:
- 3 M.-A. Delphine LAHAYE  
BORN: 3 Nov 1893  
PLACE: Waterville, ME  
DIED: 2 Apr 1987  
PLACE: Augusta, ME
- 7 Philomene LAFLAMME  
BORN: 18 Jun 1869  
PLACE: Quebec  
DIED: 17 Jul 1925  
PLACE: Augusta, ME
- 14 David LAFLAMME  
BORN:  
PLACE: Beauce, Que.  
MARR: 24 Jul 1860  
PLACE: St. Anselme, Beauce  
DIED: 1919  
PLACE: Beauce, Que.
- Marcelline AUDET  
BORN: 7 Apr 1837  
PLACE: Beauce, Que.  
DIED: 1925  
PLACE: Quebec

SUBMITTED BY:  
James R. BRANN  
3575 Hilyard Apt. 7  
Engene, OR 97403



SUBMITTED BY:  
 James R. BRANN  
 3575 Hillyard Apt. 7  
 Eugene, OR 97403



**BORN:** 1719  
**PLACE:** Quebec  
**MARR:**  
**PLACE:** Quebec  
**DIED:** 5 Dec 1759  
**PLACE:** St. Joseph, Beauce

#### 4 Pierre POIRIER

**BORN:**  
**PLACE:** Quebec  
**MARR:** 13 Jul 1779  
**PLACE:** St. Jos., Beauce  
**DIED:**  
**PLACE:** Quebec

9 Free.-Annie JACQUES

**BORN:** 15 May 1727  
**PLACE:** Charlesbourg  
**DIED:**  
**PLACE:** Quebec

**2 Joseph POIRIER**

**BORN:** 8 Nov 1790  
**PLACE:** Quebec  
**MARR:** 11 Aug 1812  
**PLACE:** St. Jos., Beauce  
**DIED:**  
**PLACE:** Quebec 5

**10 Joseph POULIN**

**BORN:** 27 May 1715  
**PLACE:** Beaupre  
**MARR:** 5 Nov 1747  
**PLACE:** Fango-Garden (M)  
**DIED:**  
**PLACE:**

**5 Cecile POULIN**

**BORN:** 1758  
**PLACE:** Quebec  
**DIED:**  
**PLACE:** Quebec

**11** **Mario-Marg. HUOT**

**BORN:**  
**PLACE:**  
**DIED:**  
**PLACE:**

**1 Zoo POIRIER**

**BORN:** 19 Nov 1835  
**PLACE:** St. Joseph, Beauce  
**MARR:** 4 Feb 1851  
**PLACE:** St. Joseph, Beauce  
**DIED:**  
**PLACE:** Beauce

**12 Pierre LESSARD**

**BORN:**  
**PLACE:**  
**MARR:** 8 Jul 1765  
**PLACE:** St. Joseph, Beauce  
**DIED:**  
**PLACE:**

**SPOUSE:**

## Benoni CARETTE

## 6 Jacques LESSARD

**BORN:**  
**PLACE:**  
**MARR:** 21 Jan 1788 13  
**PLACE:** St. Jos., Beauce  
**DIED:**  
**PLACE:**

**13 | Suzanne GUAY**

**BORN:**  
**PLACE:**  
**DIED:**  
**PLACE:**

**3** | **Marie-Louise LESSARD**

**BORN:**  
**PLACE:** Quebec  
**DIED:**  
**PLACE:** Quebec

**14 Jean-Baptiste GAGNE**

**BORN:** 10 Feb 1741  
**PLACE:**  
**MARR:** 1 Feb 1762  
**PLACE:** St. Joseph, Bonanza  
**DIED:**  
**PLACE:**

**7 | Veronique GAGNE**

**BORN: 5 Apr 1772**  
**PLACE:**  
**DIED:**  
**PLACE:**

15 | Suzanne-Joseph GOURCE

**BORN:** 15 Nov 1743  
**PLACE:**  
**DIED:**  
**PLACE:**

**SUBMITTED BY:**  
**James R. BRANN**  
**3575 Hilyard Apt. 7**  
**Eugene, OR 97405**

**BORN:** 5 Jan 1745  
**PLACE:** Quebec  
**DIED:**  
**PLACE:** Quebec

**BORN:** 7 Jul 1774  
**PLACE:** St. Jos. Beauce  
**MARR:** 22 Jan 1799 9  
**PLACE:** St. Jos. Beauce  
**DIED:**  
**PLACE:** Quebec

**BORN:**  
**PLACE:** Quebec  
**MARR:** 23 Oct 1827  
**PLACE:** St. Jos., Beauce  
**DIED:**  
**PLACE:** Quebec 5

**BORN:**  
**PLACE:**  
**MARR:** 22 Aug 1775  
**PLACE:** St Joseph, Benuea  
**DIED:**  
**PLACE:**

**BORN:**  
**PLACE:** Quebec  
**DIED:**  
**PLACE:** Quebec

**BORN:** 1 Feb 1754  
**PLACE:**  
**DIED:**  
**PLACE:**

**BORN:**  
**PLACE:** Beauce, Que.  
**MARR:** 21 Jan 1862  
**PLACE:** St. Francois, Beauce  
**DIED:**  
**PLACE:** Beauce, Que.

**BORN:**  
**PLACE:**  
**MARK:** 25 Oct 1779  
**PLACE:** St. Joseph, Beauce  
**DIED:**  
**PLACE:**

**BORN:**  
**PLACE:**  
**MARR:** 11 Oct 1803 1  
**PLACE:** St. Jos. Bemuco  
**DIED:**  
**PLACE:**

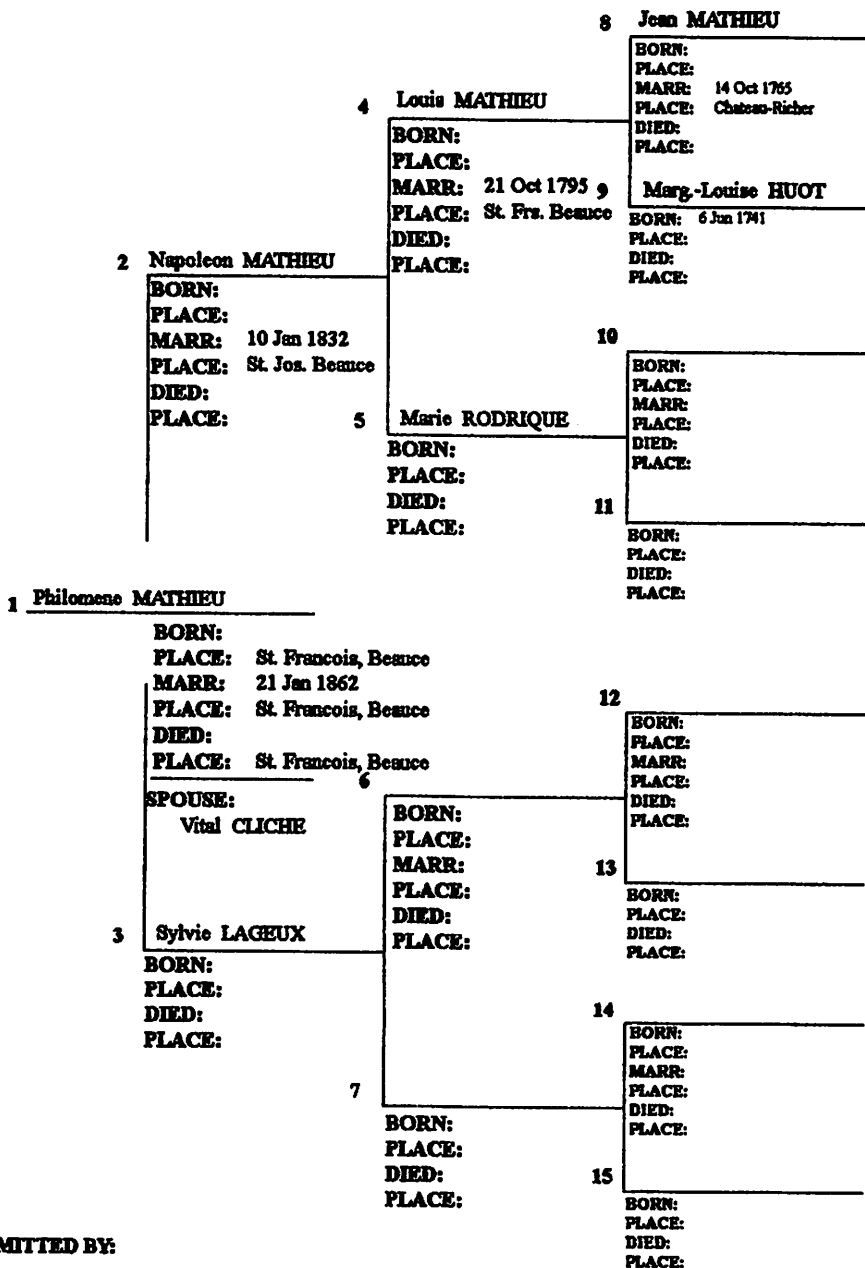
**BORN:**  
**PLACE:**  
**DIED:**  
**PLACE:**

**BORN:**  
**PLACE:** Quebec  
**DIED:**  
**PLACE:** Quebec

**BORN:**  
**PLACE:**  
**MARR:** 7 Jan 1767  
**PLACE:** St Francois, Beauce  
**DIED:**  
**PLACE:**

**BORN:**  
**PLACE:**  
**DIED:**  
**PLACE:**

**BORN:**  
**PLACE:**  
**DIED:**  
**PLACE:**



**SUBMITTED BY:**

James R. BRANN  
3575 Hilyard Apt. 7  
Eugene, OR 97405

|                               |  |                                 |  |
|-------------------------------|--|---------------------------------|--|
|                               |  | 8 <u>Pte - Stanislas LEPELE</u> |  |
|                               |  | BORN: 28 Nov 1726               |  |
|                               |  | PLACE: Batiscan                 |  |
|                               |  | MARR: 24 Jul 1752               |  |
|                               |  | PLACE: Batiscan                 |  |
|                               |  | DIED:                           |  |
|                               |  | PLACE: Quebec                   |  |
| 4 <u>Jean-Baptiste LEPELE</u> |  | 9 <u>M - Mad. DESRANLEAU</u>    |  |
| BORN:                         |  | BORN: 1 Feb 1728                |  |
| PLACE: Quebec                 |  | PLACE: Ste. Genevieve           |  |
| MARR: 30 Jul 1781             |  | DIED:                           |  |
| PLACE: Batiscan               |  | PLACE: Quebec                   |  |
| DIED:                         |  |                                 |  |
| PLACE: Quebec                 |  |                                 |  |
| 2 <u>Hyacinthe LAHAYE</u>     |  | 10                              |  |
| BORN:                         |  | BORN:                           |  |
| PLACE: Quebec                 |  | PLACE:                          |  |
| MARR: 8 Jan 1822              |  | MARR:                           |  |
| PLACE: Batiscan               |  | PLACE:                          |  |
| DIED:                         |  | DIED:                           |  |
| PLACE: Quebec                 |  | PLACE:                          |  |
| 5 <u>Rosalie FRASER</u>       |  | 11                              |  |
| BORN:                         |  | BORN:                           |  |
| PLACE: Quebec                 |  | PLACE:                          |  |
| DIED:                         |  | DIED:                           |  |
| PLACE: Quebec                 |  | PLACE:                          |  |
| 1 <u>Francois Z. LAHAYE</u>   |  |                                 |  |
| BORN:                         |  |                                 |  |
| PLACE: Levis, Que.            |  |                                 |  |
| MARR: 6 Nov 1849              |  | 12 <u>Jean CAYA</u>             |  |
| PLACE: Lauzon, Levis          |  | BORN:                           |  |
| DIED:                         |  | PLACE:                          |  |
| PLACE:                        |  | MARR: 24 Feb 1775               |  |
| SPOUSE:                       |  | PLACE: Batiscan                 |  |
| Emelie GUILBAULT              |  | DIED:                           |  |
| 6 <u>Joseph-Amable CAYA</u>   |  | PLACE:                          |  |
| BORN:                         |  | 13 <u>Mary CARPENTIER</u>       |  |
| PLACE: Quebec                 |  | BORN:                           |  |
| MARR: 24 Feb 1800             |  | PLACE:                          |  |
| PLACE: Batiscan               |  | DIED:                           |  |
| DIED:                         |  | PLACE:                          |  |
| PLACE: Quebec                 |  |                                 |  |
| 3 <u>Therese CAYA</u>         |  | 14                              |  |
| BORN:                         |  | BORN:                           |  |
| PLACE: Quebec                 |  | PLACE:                          |  |
| DIED:                         |  | MARR:                           |  |
| PLACE: Quebec                 |  | PLACE:                          |  |
| 7 <u>Therese DESRANLOT</u>    |  | 15                              |  |
| BORN:                         |  | BORN:                           |  |
| PLACE: Quebec                 |  | PLACE:                          |  |
| DIED:                         |  | DIED:                           |  |
| PLACE: Quebec                 |  | PLACE:                          |  |

**SUBMITTED BY:**

James R. BRANN  
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Eugene, OR 97403

|                                                                                                  |  |                                                                                                                                               |  |
|--------------------------------------------------------------------------------------------------|--|-----------------------------------------------------------------------------------------------------------------------------------------------|--|
|                                                                                                  |  | 8 Jean-Cha. GUILBAULT                                                                                                                         |  |
|                                                                                                  |  | BORN: 25 Nov 1786<br>PLACE: Chateaubourg, Que.<br>MARR: 13 Nov 1795<br>PLACE: Beauport, Que.<br>DIED: 11 May 1776<br>PLACE: St. Joachim, Que. |  |
|                                                                                                  |  | Barbe TOPIN                                                                                                                                   |  |
|                                                                                                  |  | BORN: 1 Apr 1714<br>PLACE: Beauport, Que.<br>DIED:<br>PLACE: Quebec                                                                           |  |
| 2 Nicolas GUILBAULT                                                                              |  | 10 Denis SAILLANT                                                                                                                             |  |
| BORN:<br>PLACE: Quebec<br>MARR: 9 Jan 1821<br>PLACE: St. Joachim, Que.<br>DIED:<br>PLACE: Quebec |  | BORN:<br>PLACE:<br>MARR: 1759<br>PLACE: Quebec<br>DIED:<br>PLACE:                                                                             |  |
|                                                                                                  |  | 11 Genevieve MOREL                                                                                                                            |  |
|                                                                                                  |  | BORN:<br>PLACE:<br>DIED:<br>PLACE:                                                                                                            |  |
| 1 Emelie GUILBAULT                                                                               |  | 12 Joseph-Marie LACHANCE                                                                                                                      |  |
| BORN:<br>PLACE: Quebec<br>MARR: 6 Nov 1849<br>PLACE: Lauzon, Levis, Que.<br>DIED:<br>PLACE:      |  | BORN: 19 Jan 1725<br>PLACE:<br>MARR: 2 Feb 1750<br>PLACE: Ste. Anne, Beauce, Q.<br>DIED:<br>PLACE:                                            |  |
|                                                                                                  |  | 6 Jos.-Marie LACHANCE                                                                                                                         |  |
| SPOUSE:<br>Francois Z. LAHAYE                                                                    |  | BORN: 8 Feb 1752<br>PLACE:<br>MARR: 16 Oct 1792<br>PLACE: Chateaubourg, Q.<br>DIED:<br>PLACE:                                                 |  |
| 3 Angelique LACHANCE                                                                             |  | 13 Genevieve PARE                                                                                                                             |  |
| BORN:<br>PLACE: Quebec<br>DIED:<br>PLACE:                                                        |  | BORN: 6 Jan 1730<br>PLACE: Beauport, Que.<br>DIED:<br>PLACE:                                                                                  |  |
|                                                                                                  |  | 14 Joseph CONSTANTINEAU                                                                                                                       |  |
|                                                                                                  |  | BORN:<br>PLACE:<br>MARR: 25 Oct 1756<br>PLACE: Ste. Foy, Que.<br>DIED:<br>PLACE:                                                              |  |
|                                                                                                  |  | 7 Mad. CONSTANTINEAU                                                                                                                          |  |
|                                                                                                  |  | BORN:<br>PLACE:<br>DIED:<br>PLACE:                                                                                                            |  |
|                                                                                                  |  | 15 M.-A. TIMON-LAPOINTE                                                                                                                       |  |
|                                                                                                  |  | BORN:<br>PLACE:<br>DIED:<br>PLACE:                                                                                                            |  |

**SUBMITTED BY:**

James R. BRANN  
3575 Hilyard Apt. 7  
Eugene, OR 97403

|                                                                                                                            |  |                                                                                                                |  |
|----------------------------------------------------------------------------------------------------------------------------|--|----------------------------------------------------------------------------------------------------------------|--|
|                                                                                                                            |  | 8 <u>Jean-Bte. LAFLAMME</u>                                                                                    |  |
|                                                                                                                            |  | BORN: 31 Mar 1743<br>PLACE: Quebec<br>MARR: 16 Oct 1769<br>PLACE: St. Valier, Beauce<br>DIED:<br>PLACE: Quebec |  |
|                                                                                                                            |  | 4 <u>P. -Kimener LAFLAMME</u>                                                                                  |  |
|                                                                                                                            |  | BORN:<br>PLACE: Quebec<br>MARR: 11 Jan 1805 9<br>PLACE: St. Cha., Beauce<br>DIED:<br>PLACE: Quebec             |  |
| 2 <u>David LAFLAMME</u>                                                                                                    |  | M.-Angelique BOUCHARD                                                                                          |  |
| BORN:<br>PLACE: Quebec<br>MARR: 12 Apr 1836<br>PLACE: St. Anselme, Bec.<br>DIED:<br>PLACE:                                 |  | BORN: 6 Feb 1754<br>PLACE: Quebec<br>DIED:<br>PLACE: Quebec                                                    |  |
|                                                                                                                            |  | 10 <u>Charles FOURNIER</u>                                                                                     |  |
|                                                                                                                            |  | BORN:<br>PLACE:<br>MARR: 1783<br>PLACE: St. Cha., Beauce<br>DIED:<br>PLACE:                                    |  |
|                                                                                                                            |  | 5 <u>Catherine FOURNIER</u>                                                                                    |  |
|                                                                                                                            |  | BORN:<br>PLACE:<br>DIED:<br>PLACE:                                                                             |  |
|                                                                                                                            |  | 11 <u>Catherine GONTHIER</u>                                                                                   |  |
|                                                                                                                            |  | BORN:<br>PLACE:<br>DIED:<br>PLACE:                                                                             |  |
| 1 <u>David LAFLAMME</u>                                                                                                    |  |                                                                                                                |  |
| BORN: Beauce, Que.<br>PLACE: 24 Jul 1860<br>MARR: St. Anselme, Beauce, Que.<br>PLACE: 1919<br>DIED: Beauce, Que.<br>PLACE: |  | 12 <u>Jean BELGRADE</u>                                                                                        |  |
|                                                                                                                            |  | BORN:<br>PLACE:<br>MARR: 23 Nov 1761<br>PLACE: Quebec, Que.<br>DIED:<br>PLACE:                                 |  |
|                                                                                                                            |  | 6 <u>Joseph BELGRADE</u>                                                                                       |  |
| SPOUSE:<br>Marcelline AUDET                                                                                                |  | BORN:<br>PLACE:<br>MARR: 23 Aug 1790 13<br>PLACE: St. Laurent, Que.<br>DIED:<br>PLACE:                         |  |
| 3 <u>Josephite BELGRADE</u>                                                                                                |  | M.-Fras. GARIGUE                                                                                               |  |
| BORN:<br>PLACE:<br>DIED:<br>PLACE:                                                                                         |  | BORN: 10 Aug 1722<br>PLACE: Quebec, Que.<br>DIED:<br>PLACE:                                                    |  |
|                                                                                                                            |  | 14                                                                                                             |  |
|                                                                                                                            |  | BORN:<br>PLACE:<br>MARR:<br>PLACE:<br>DIED:<br>PLACE:                                                          |  |
|                                                                                                                            |  | 7 <u>Lse.-Helene CREPEAU</u>                                                                                   |  |
|                                                                                                                            |  | BORN:<br>PLACE:<br>DIED:<br>PLACE:                                                                             |  |
|                                                                                                                            |  | 15                                                                                                             |  |
|                                                                                                                            |  | BORN:<br>PLACE:<br>DIED:<br>PLACE:                                                                             |  |

**SUBMITTED BY:**

James R. BRANN  
3575 Hilyard Apt. 7  
Eugene, OR 97405

|                    |                     |                            |                     |
|--------------------|---------------------|----------------------------|---------------------|
|                    |                     | 8 Pierre AUDET             |                     |
|                    |                     | BORN:                      |                     |
|                    |                     | PLACE:                     | Beauce, Que.        |
|                    |                     | MARR:                      | 9 Nov 1772          |
|                    |                     | PLACE:                     | St. Charles, Beauce |
|                    |                     | DIED:                      |                     |
|                    |                     | PLACE:                     |                     |
|                    |                     | 9 Angelique FOURNIER       |                     |
|                    |                     | BORN:                      |                     |
|                    |                     | PLACE:                     | Beauce, Que.        |
|                    |                     | DIED:                      |                     |
|                    |                     | PLACE:                     |                     |
| 2 Antoine AUDET    |                     | 10 Louis BOUCHARD          |                     |
| BORN:              |                     | BORN:                      |                     |
| PLACE:             | Beauce, Quebec      | PLACE:                     | Quebec              |
| MARR:              | 14 Aug 1826         | MARR:                      | 3 Mar 1778          |
| PLACE:             | St. Gervais, Bee.   | PLACE:                     | St. Charles, Beauce |
| DIED:              |                     | DIED:                      |                     |
| PLACE:             |                     | PLACE:                     |                     |
|                    |                     | 11 Marguerite LACASSE      |                     |
|                    |                     | BORN:                      |                     |
|                    |                     | PLACE:                     |                     |
|                    |                     | DIED:                      |                     |
|                    |                     | PLACE:                     |                     |
| 1 Marcelline AUDET |                     | 12 Jos.-Gregoire LEMIEUX   |                     |
| BORN:              | 7 Apr 1837          | BORN:                      |                     |
| PLACE:             | Beauce, Quebec      | PLACE:                     |                     |
| MARR:              | 24 Jul 1860         | MARR:                      | 25 Nov 1754         |
| PLACE:             | St. Anselme, Beauce | PLACE:                     | St. Valier, Que.    |
| DIED:              | 1925                | DIED:                      |                     |
| PLACE:             | Quebec              | PLACE:                     |                     |
| SPOUSE:            |                     | 6 Michel LEMIEUX           |                     |
| David LAFLAMME     |                     | BORN:                      |                     |
|                    |                     | PLACE:                     |                     |
|                    |                     | MARR:                      | 11 Nov 1794         |
|                    |                     | PLACE:                     | Berthier, Que.      |
|                    |                     | DIED:                      |                     |
|                    |                     | PLACE:                     |                     |
| 3 Marthe LEMIEUX   |                     | 13 Marie-Josephite AUBE    |                     |
| BORN:              |                     | BORN:                      |                     |
| PLACE:             | Beauce, Que.        | PLACE:                     |                     |
| DIED:              |                     | DIED:                      |                     |
| PLACE:             |                     | PLACE:                     |                     |
|                    |                     | 14 Jean-Vallier BILODEAU   |                     |
|                    |                     | BORN:                      |                     |
|                    |                     | PLACE:                     |                     |
|                    |                     | MARR:                      |                     |
|                    |                     | PLACE:                     |                     |
|                    |                     | DIED:                      |                     |
|                    |                     | PLACE:                     |                     |
|                    |                     | 15 Marie-Josephite MERCIER |                     |
|                    |                     | BORN:                      |                     |
|                    |                     | PLACE:                     |                     |
|                    |                     | DIED:                      |                     |
|                    |                     | PLACE:                     |                     |

**SUBMITTED BY:**

James R. BRANN  
3575 Hilyard Apt. 7  
Eugene, OR 97405

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**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."

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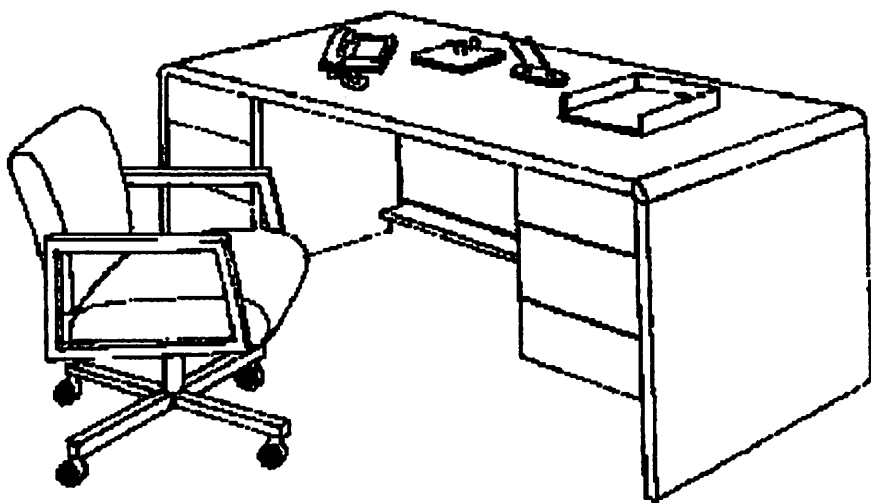
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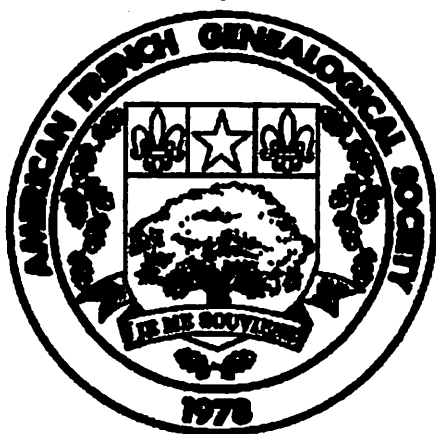
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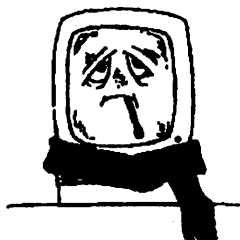
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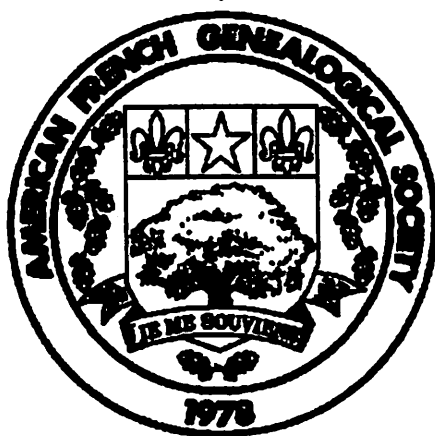
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"It is not the critic who counts, not the man who points out how the strong man stumbled, or where the doer of deeds could have done better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood, who strives valiantly, who errs and comes short again and again, who knows the great enthusiasms, the great devotions, and spends himself in a worthy cause, who at the best, knows in the end the triumph of high achievement, and who, at the worst, if he fails, at least fails while daring greatly. So that his place shall never be with those cold and timid souls who know neither victory or defeat."

— Theodore Roosevelt



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**These panels are the actual size of quarter-page horizontal ads.**

**Deadline for the Spring issue is 1 January.**

**Deadline for the Fall issue is 1 July.**

**Ad prices quoted are per insertion.**

**The American-French Genealogical Society assumes no responsibility  
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inappropriate.**

**Single insertion ads must be paid in full prior to the deadline date.  
Multiple insertions will be billed and are payable in full prior to each  
insertion's deadline date.**

# PARTING SHOTS

Paul P. Delisle, Editor

Spring is a time of renewal. The spring rains wash away the residue of the past winter; longer days and the warmer sun promote new growth. It is a time of change. And so it is with this Spring issue of *Je Me Souviens*. This is our new look: a two-column format for better readability; and a new headline typeface to catch your eye.

The pedigree charts now sport a larger typeface and the names are indexed. Unfortunately, because of the format that we use for *JMS*, we have to limit the charts to four generations.

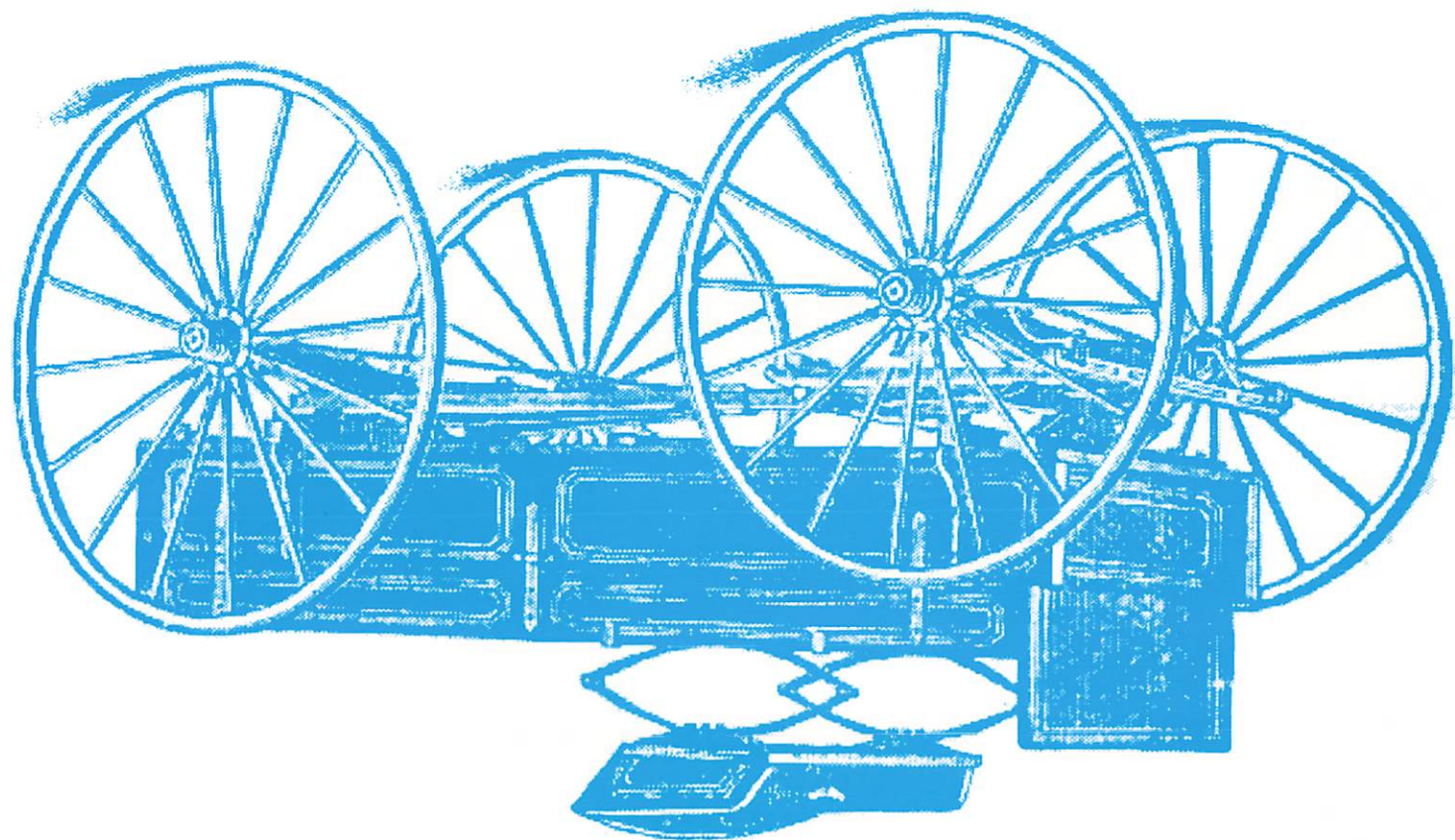
Another change is this column, formerly called *From The Editor's Desk*, and one of the first articles in *JMS*; is now called *Parting Shots*, and will be found at the end of the magazine from now on.

In the works for future issues: we are investigating different methods of including photographs with our articles. We hope you like our new look — give us your comments.

You will please notice that there are several advertisements throughout this issue. While we have always been ready to accept ads in the past, until now we have not actively solicited advertis-

ers. The reason we are doing so now is simple economics. Approximately two-thirds of your membership dues is used to publish and mail your *Je Me Souviens*. The rest is used to maintain our library, and take care of the day-to-day expenses of the Society. As the cost of publishing and the price of postage goes up, so must our income. The ads you see in this issue help to defray our publishing costs, and thus will help us avoid a raise in dues. We hope that you will consider our advertisers when filling your genealogical needs. If you offer a genealogical product or service for sale, we hope that you will consider advertising in *JMS*.

This journal, like others of its genre, depends on contributions from its readers to fill the space between covers. The new typeface introduced last year allows us to use more articles of interest to you than has been published in past issues. This has a downside: We need **more articles** to fill the extra space which is now available. In a Society the size of ours, the law of averages should provide for enough authors to fill our needs. So let's hear from you! What can we use? Just about anything of a genealogical or historical nature. Some suggestions for subjects that have not been seen on these pages: Louisiana





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Cajuns; French settlements in the Mississippi and Ohio River valleys; Huguenots in the U.S.; immigration from France to the U.S. We can always use more how-to's on all facets of genealogy; and more articles on Acadia. Flex your writing muscles, put a new ribbon in your typewriter, and let us hear from you.

Take a close look at the new acquisitions in the AFGS Library. Our holdings are growing at a phenomenal rate, and many more acquisitions are planned for the balance of the year. The Library itself will be sporting a new look this summer. As this is being written, plans are being made to put fresh paint on the walls and re-arrange our furnishings to create an even friendlier research environment than we now have. Four computers are now on-line in the Library, and a CD-ROM library is in the works. The addition of the complete Rhode Island Cemetery Transcription

Project database this spring will be a big plus for us. We will be one of only three facilities in the state to have the complete database; and the only facility in northern Rhode Island. This ongoing project, when it is completed, will have the names of every person buried in the state.

Finally, summer is coming soon, and many of you are planning your vacations. If you live too far away to visit us regularly, you might want to plan a side trip to Woonsocket while on vacation in New England. Give our Librarian a call before you start your vacation, and if you can't be here on a Tuesday during regular Library hours, maybe we can accommodate your schedule if you give us advance notice. And while your at it, jot down your experiences while researching this summer, and send them in to us. We tried this last year and it was well received.



## OFFICERS

|                        |                                                                                    |
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