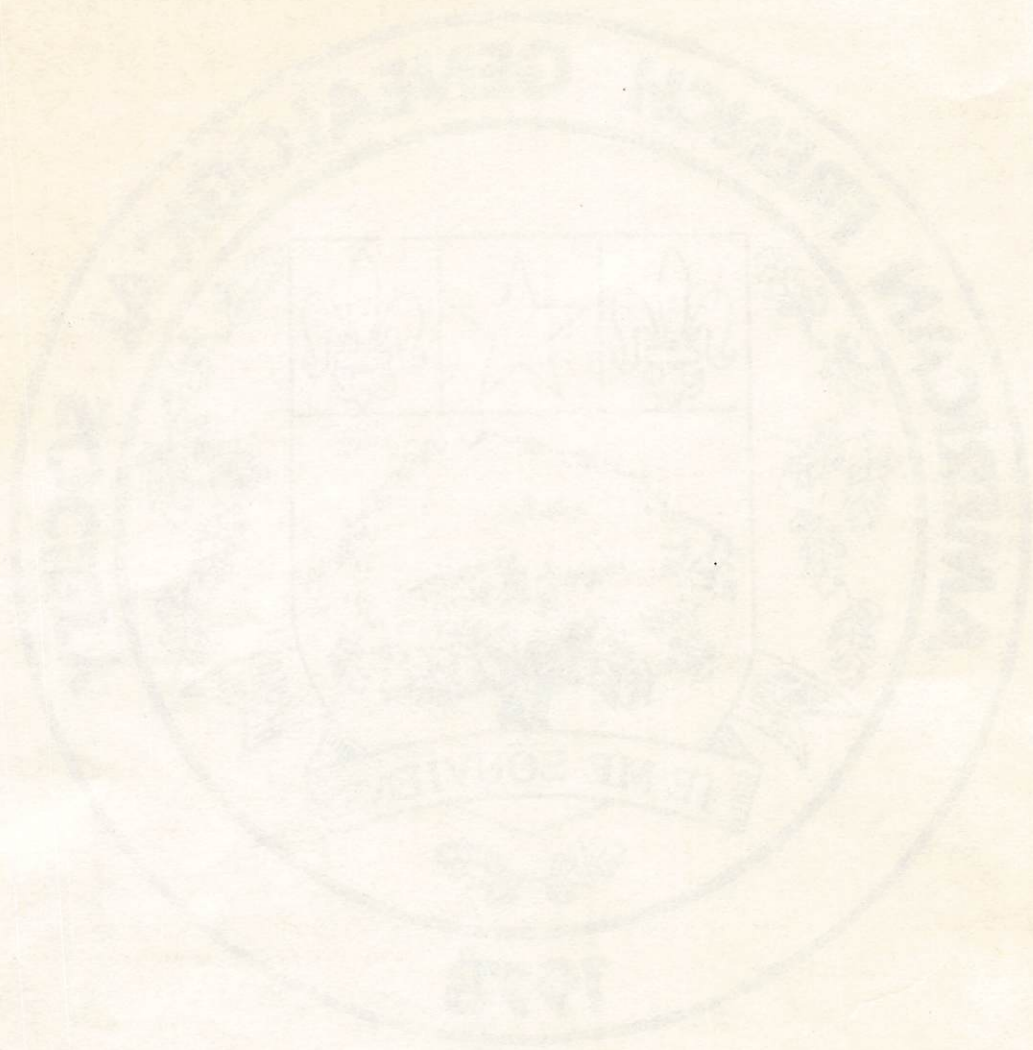


Volume I Number I, September, 1978





Volume 1 Number 1, September, 1978  
V.O. 1 Number 1, September, 1978

AFGS Je Me Souviens

MISSING VOL 2 #1

LL



Genealogical Books  
FROM MAINE

- |   |         |
|---|---------|
| 1-Marriages of St. Joseph's Parish, Lewiston, Me (1858-1978)  | \$12.00 |
| 2-Marriages of St. Ann, Lisbon, Me (1885-1977)<br>and of St. Mary, Lewiston, Me (1907-1977)   | \$15.00 |
| 3-Marriages of Holy Cross, Lewiston, Me (1923-1977)<br>and of Holy Family, Lewiston, Me (1923-1977)   | \$15.00 |
| 4-Marriages of Auburn, Me (1902-1977)   | \$15.00 |
| 5-The Clement so-called Labonte Family Tree<br>(more than 6,000 members of the family from 1699 with birth<br>and 2,500 marriages from all over Canada and the States.  | \$20.00 |
| 6-The Necrology of St. Peter and Paul's Cemetery, Lewiston, Me<br>(1870-1976 - in two volumes - over 650 pages each having<br>30,500 entries with parents or husband or wife and date<br>of death and age they had at death.) | \$30.00 |

Add 10% for postage

-----

- |  |         |
|--|---------|
| 1-Microfilm of the 4 first above books on marriages      | \$40.00 |
| 2-Microfilm of the above Necrology                       | \$20.00 |
| 3-Microfilm of the Clement so-called Labonte Family Tree | \$15.00 |

Add \$1.00 for postage

-----

These books and microfilms are to be ordered from:

Youville Labonte  
P.O. Box 243  
267 Minot Ave.  
Auburn, Me 04210



AMERICAN-FRENCH GENEALOGICAL SOCIETY

BOX 2113

PAWTUCKET, RHODE ISLAND

02861

\*\*\*\*\*  
President-- Henri Leblond  
Vice-President-- Robert J. Quintin  
Secretary-- Robert Goudreau  
Treasurer-- Leo Lebeuf  
Board of Directors-- Alfred Gaboury, Lucille Rock, Jeannette Menard, Robert Michaud,  
Armand Demers  
\*\*\*\*\*

THE LIBRARY

Address: 151 Fountain Street ( Exit 29 off Interstate Route 95 )  
Pawtucket, Rhode Island, 02861  
Telephone: (401) 723-6797, (401) 722-3973, (401) 728-8882, (401) 726-2004  
Hours of Operation: Every Tuesday evening from 7:00PM-11:00PM, and other times  
at the request of the member.

\*\*\*\*\*  
TABLE OF CONTENTES

PRESIDENT MESSAGE.....	2
QUEBEC: ITS FORMATIVE YEARS by Lucille F. Rock (65).....	3
HELPFUL HINTS TO RESEARCHING PARISH RECORDS IN RHODE ISLAND by Rev. Dennis M. Boudreau.....	11
THE JOURNAL OF SPERONIE MARCHESSAULT, PART I edited and translated by Robert P. Goudreau (44).....	14
LE COIN DE NOS ANCESTRÉS - MARIN CHAUVIN, GILLETTE BONNE AND JACQUES BERTAULT Lucille Rock (65).....	21
LIBRARIAN'S MESSAGE by Robert P. Michaud (30).....	24
MEMBERSHIP LIST.....	31
THIS & THAT by Robert J. Quintin (4).....	36
QUESTION BOX by Staff.....	37
CHARTS by the Members.....	38
MEMBERSHIP APPLICATION.....	41

\*\*\*\*\*  
The editors and staff assume no responsibility for the factual or historical  
accuracy of its contents. Reproduction forbidden without the consent of the  
American-French Genealogical Society.



PRESIDENT'S MESSAGE

Dear Fellow Member,

Just four generations! Only to the mid 1800's? That's as far as I had gotten in tracing my wife's genealogy when my research came to a dead end. All Church and civil records had been destroyed when both the rectory and the town hall had burned to the ground in her great grand-father's villiage. I had just about given up ever filling those blanks on her fan chart when, thanks to a genealogical publication with a very limited circulation, I learned the name of another individual who was doing research in the same area. I don't know why I wrote to him. I knew that all the records had literally gone up in smoke, a fact which he had confirmed. But he also gave me some incredible news; That a doctor who realized the value of the lost records had reconstructed them for the family which I was researching by interviewing family members, that his research had been published in book form and that it would be fairly easy to have the book photocopied. You can guess the rest of the story.

By telling you this story, there are two points which I'd like to make. First is that a modest publication helped me to communicate with someone who had information of great use to me. The second is that someone had written down information obviously not for fame or gain but just to preserve it for future generations. And that is what this publication is all about; to share with one another information that may be of use and to preserve for posterity information which may be difficult, if not impossible, to find elsewhere.

To those of you who have put together this first issue of "Je Me Souviens", I offer my sincere congratulations on a job well done. To those of you who are merely readers at this point, may I extend a cordial invitation to join them by submitting articles for publication. You'll be surprised to learn who among your fellow members may need the information which you have and your information may be just what some future genealogist is looking for!

Finally, I'd like to say a few words about our logo which I have had the pleasure of designing. Our logo is in the form of a seal because official documents were and are authenticated by seals. The symbols--- a star for American, a fleur-de-lis for French and a tree for genealogy---are obvious. The motto, Je Me Souviens, is most appropriate for genealogy, not to mention the fact that it is the motto of the Province de Quebec, home of most of our ancestors. The acorns and oak leaves are also appropriate for genealogy. MIGHTY OAKS FROM LITTLE ACORNS GROW! From a handful of Canadian Settlers came millions of descendants. My thanks to Nancy Kinder for drawing our logo from my sketch and to Ev LaRocque for his printer's point-of-view which was so helpful in determining the final arrangement and colors.

AMITIE,  
HENRI LEBLOND  
FOUNDER-PRESIDENT



QUEBEC: ITS FORMATIVE YEARS

BY LUCILLE F. ROCK (65)

The unknown has always held fascination and intrigue for many; but for a chosen few, it is a chance at adventure, to touch danger, to conquer and to prove oneself in the face of extraordinary odds. The New World, virgin territory, attracted these few, but it was not until the end of the fifteenth century that men set foot on its shores.

A few ships followed and the discovery of the plentiful schools of cod on the coast brought many fishing vessels from Europe. By 1519, the French fishing fleet numbered over one hundred ships. Through the first three decades of the sixteenth century, the eastern seaboard of North America was explored by English, Portuguese, Spanish and French ships, but none penetrated the interior waterways.

In 1534, Jacques Cartier was sent from France to explore the Bay of Castles, now called the Strait of Belle Isle. He arrived on June 10th and finding the coast barren and rocky, sailed southward. For the next two months, he explored the coast and then on the 15th of August, set sail for New France. The following year, Cartier returned to Canada where he gave Ile d'Orleans its name and also christened Mont Royal, which later became Montreal.

Meanwhile, the fishing vessels on the coast became more numerous every year and soon the fishermen became aware that they could exchange small trinkets with the Indians for valuable furs. By the middle of the sixteenth century, vessels sailed to New France for the sole purpose of fur trading, which proved to be very lucrative.

In 1599, a monopoly of the fur trade was given to Huguenot, Pierre Chauvin, with the stipulation that he would bring in fifth colonists a year to New France, as Canada was then called. In the summer of 1599, Chauvin landed sixteen men at the mouth of the Sanguanay river and left them in a small log hut. When the vessels returned the following summer, Chauvin more interested in fur profits than in colonization, didn't bring any new colonists. Only five of the sixteen he had left the summer before, survived the winter and only because they sought refuge with friendly Indians.

Other traders, excluded from the business by Chauvin's monopoly, complained bitterly of favoritism. Finally, in the winter of 1602 and 1603, a commission was appointed that recommended the admission of certain Rouen and St. Malo traders, on the condition that they bear their share of the cost of colonization. It was also deemed advisable to survey the country in order that a favorable site be chosen for a settlement.

The survey began in 1603, when Samuel de Champlain, a naval officer, and du Pont Grave, a fur trader, explored the country, laying the foundation for what is now known as the Commonwealth of Canada. Champlain and du Pont Grave journeyed farther into the continent than anyone else before them. They saw a land where Frenchmen could live in peace and prosperity.

As a result of the Champlain and du Pont Grave survey, a new monopoly was granted to the company of Pierre du Guast, sieur de Monts, in 1604, for the span of ten years. This new grant also contained the stipulation that the company would bear the cost of colonization by sending no fewer than six hundred colonists a year to New France.

The first settlement, comprised of men only, was landed in the summer of 1604 in the Bay of Fundy on the island of St. Croix. The winter proved so severe for the colonists on the exposed island, that the following summer, the settlement was transported across the Bay of Fundy to the harbor of Port Royal, now called Annapolis Basin, a land of gently rolling hills and fertile soil in Nova Scotia. The buildings were erected in the form of a square, so that one would protect the other against the bitter cold. But the following winter was equally hard and the colonists were driven to seek a fishing boat that would ferry them home to France.

In the spring of 1607, word was given to the company of Pierre du Guast, that its monopoly, which had seven more years to run, had been terminated due to the subterfuge of the Hatter's Corporation of Paris. Wishing to recoup a portion of his losses and trusting to the advice of Champlain, Pierre du Guast petitioned Henry IV and was awarded a fur trading monopoly in the St. Lawrence valley for one year.



Champlain returned to New France in 1608 and founded the city of Quebec, where he constructed a trading post consisting of three small two-story buildings and a single store-house below the cliffs. It was hoped that this excellent geographical location would give the company an advantage over the other companies in the years of the open market and secure a safe passage of the St. Lawrence river made dangerous by the war-like Iroquois.

When the monopoly ended the next year and the fur trade was opened to the merchant marine of France in the summer of 1610, just like the cod, walrus and whale, so many furs were brought to the trading post that a glut in the market caused the price to drop. The situation became unbearable and traders found it impossible to get rid of even a portion of their pelts.

It became apparent that the problem would have to be resolved. Champlain, suffering from a broken leg, caused by a fall from a horse, spent the summer of 1612 petitioning the King's uncle, Louis de Bourbon, Comte de Soissons, to apply for a monopoly and to close the open market. It was granted on the condition that six families would be brought to New France every year during the twelve year contract.

The Comte de Soissons died a few weeks after the monopoly was granted and the holding was transferred to his nephew, Henry de Bourbon, Prince de Conde. This monopoly, obsessed with the profits derived from the fur business, gave little thought to colonization. Only one family, that of Louis Hebert was brought to New France in 1617. Two years later, two more families were brought in, Abraham Martin's and Pierre Desportes.

In 1627, Cardinal Richelieu and other prominent people formed the "Compagnie des Cent Associes", whose aim was to lead "the people inhabiting New France to the knowledge of God, and to instruct them in the Catholic, Apostolic, Roman religion". Although this was a well meaning plan, the company never had a chance to prove itself as, two years later, New France fell victim to the Kirke brothers, sailing under the English flag.

At the time of the English occupation, only thirty-four people of French origin lived there. They were:

Marie Rollet, widow of Louise Hebert  
Guillaume Hebert  
Guillaume Hubou  
Adrien Duchesne and his wife  
Abraham Martin, Marguerite Langlois, his wife, and their  
three children, Anne, Marguerite, and Helene.  
Pierre Desportes, Francoise Langlois, his wife, and their  
daughter, Helene.

Nicolas Pivert, Marguerite Lesage, his wife, and their  
niece.

Guillaume Couillard, Guillemette Hebert, his wife, and  
their three children, Louise, Marguerite, and Louis.

Besides these few families, there were eight interpreters:

Etienne Brule, Nicolas Marsollet, Thomas Godefroy, Jean  
Godefroy, Francois Marguerie, Jacques Hertel, Gros-Jean and  
Jean Nicolet. There were also: Sieur de Baillif, Pierre Roye,  
Froidemouche, Lecoq and someone that worked for Pivert whose  
name is unknown.

On March 29, 1632, the treaty of St-Germain-en-Laye was  
signed whereby the King of England returned the colony to the  
King of France. Although the colony was at peace once again,  
the monopolistic companies, despite their contracts, did little  
to colonize New France.

To encourage colonization in New France, the immigrants  
were granted large parcels of land, usually one hundred acres  
or more, each having a strip on the St. Lawrence. This was a  
necessary factor, because the river afforded them their only  
means of transportation.

According to this system of land tenure, rural society was  
divided between the "seigneurs" or landlords and the "censitaires"  
or tenants. In Canada, as in France, gentility and the  
possession of an estate went together, but there is an important  
difference between the feudalism of the mother country and the  
colony. In France, the peasants bore appreciable burdens during  
the seventeenth century, but in Canada no "censitaire"  
could be seriously financially crippled by the taxes or services  
to which he was bound. The moderate demands of the  
seigneur may be seen from a single instance. A deed of June 19,



1694 concedes a lot of land three "arpents" in frontage by forty in depth (about one hundred acres) "in consideration of 20 sous and good live capon for each arpent of frontage and one sou of cens, payable at the principal manorhouse of the seignory on St. Martin's day of each year so long as the grantee shall occupy the land".

Besides the farmers who cultivated their fields in the valley of the St. Lawrence, New France also had a small population called the "coureur-de-bois". These men had adventurous spirits, laughed at danger and thrilled at discovery. They roamed the woods, traded in beaver skins, explored the "pays-d'en-haut" (land west of Montreal) and discovered rivers, streams and mountains. Occasionally, they served as guides and interpreters for the French and the clergy when they dealt with the Indians. Although their vices were an object of scandal to the missionaries and their lawless habits an embarrassment to the government, they were an important aspect to the settlement of the province.

Also inhabiting the area at this time were three major tribes of Indians: the friendly Hurons and the Algonquins, with whom the French bartered; and the Iroquois, who were a constant menace and threat, not only to the colonists but also to other Indians.

An attempt was made in 1653 to force the Iroquois back into the forest and to protect the settlers from their savage forays. M. de Maisonneuve, agent for the "Compagnies des Cent Associes", hired 154 Frenchmen, mostly from the area of Fleche, who signed contracts to work in New France for five years. This endeavor, known as the "Grande Recrue" also helped colonize the province, since many of these young men never returned to their mother country. M. de Maisonneuve selected these men carefully. He hired only young men, robust and courageous, devout Catholics, knowledgeable in warfare and each having a skill or profession that would help the settlement of "Ville-Marie, as Montreal was then called. They also had to be of irreproachable moral character so as not to corrupt the existing colonists. Of the 154 young men selected, only 105 arrived in New France; some had reneged on their contracts and others

had died at sea.

This action helped to establish a semblance of peace, but did little to keep the Iroquois at bay. In the 1660's, the colonists feared annihilation by the Iroquois and pleaded with the King of France to send them support. In 1665, the famous Carignan-Salieres regiment arrived, comprising of twenty-six companies or twelve hundred men. Their brave and stunning exploits brought peace to the colony for some time. When the regiment returned to France in 1667, approximately four hundred soldiers and thirty officers elected to remain behind and settle as colonists. The officers were granted seignories along the Richelieu River by the King of France and the soldiers by choice settled on the seignories of their respective offices.

Colonization was more or less state promoted until 1672 and thereafter it was discouraged in favor of Louis XIV's plan of European Hegemony. During the following century, there was little incentive to colonize the new territory. In the census of 1681, the population of New France had grown to a meager 9,677. In fact, during the French Regime, it is estimated that only 10,000 Frenchmen immigrated to the new colony. Thus, from the very beginning, the colony was badly handicapped in its long and arduous race with its southern competitors. It was not the lack of courage, resourcefulness and industry that brought the fall of New France; it was their great misfortune of having had kings who, due to lack of foresight, were more concerned with continental ambitions and royal alliances than with colonial development and seapower.

The French government had given its colony an excellent and effective system of land tenure and an equally competent judicial system. It was not so from 1632 to 1663, when the affairs of the colony were controlled by the Crown in France through the Company of New France, which was managed with an abnormal amount of ineptitude, suffered greatly through its war losses and finally dissolved.

However, in March of 1663, Louis XIV approved the formation of a Sovereign Council in New France under the auspicious control of a governor, a bishop, an intendant, and a board of councillors varying in number from five to twelve. The governor, who was always a noble, held the highest office in the



colony. He commanded the forces and had authority to make judgments in matters of emergency. The intendant ordinarily belonged to the middle class and had training in law and business. The board of councillors was chosen by mutual agreement between the governor and the bishop. This council had legislative powers and also served as a court of appeal in both civil and criminal cases.

From Champlain's time, Trois-Rivieres and Quebec had existed as two separate governments. When Montreal was founded by M. de Maisonneuve in 1641, it became a third government. These three districts carried the names of their respective cities and after 1663, each had its own civil and judicial organization. Quebec had a provost court, while Trois-Rivieres and Montreal had civil and criminal courts organized in the same fashion as Quebec's provost court. The judicial system of these three districts functioned so well that neither the governor nor the Sovereign Council interfered with their authority except in cases of appeal.

The Catholic Church and the judicial system of New France cannot be separated. The Church was supported by the government and the government was run by some members of the clergy. The judicial system served judgement not only in criminal cases, but also in matters of morality as defined by the Church. Court decisions always mentioned the Church and fines levied were payable to the King as well as to the Church.

Following are two examples which prove not only the bond between church and state, but also the severity of seventeenth century justice.

On November 8, 1679, Charles Catignon was accused and found guilty of having used blasphemous language during a dice game with the sieur de Repentigny at the home of Pierre Nolan, on the previous 4th or 5th of October. A fine of over two hundred pounds was levied against him in the following manner; fifty pounds to the Recollets, (a reformed order of Franciscans); fifty pounds to the religious of Hotel Dieu; fifth pounds to the poor of Hotel Dieu; fifty pounds to the King; and court costs.

During Lent in 1670, Louis Gaboury ate meat, which was

against Lenten regulations. He was reported by his neighbor, Etienne Beaufils. On October 26 of the same year, Gaboury appeared in court and was found guilty and sentenced to be tied to the public post for three hours. He was then to be lead bareheaded, a sign of disgrace, in front of the chapel of Ile d'Orleans, where he was to be made to kneel with hands clasped and beg God and the King and the courts of justice forgiveness for his sin. He was then to be fined twenty pounds payable to his parish charity and be forced to give his denunciator a cow as well as the profits of one years work.

Finding this sentence harsh, Gaboury appealed his sentence to the Sovereign Council. On the first of December, 1670, the Council voided his first sentence but still fined his sixty pounds in lieu of the cow and the years profits, payable to his accuser and another twenty-five pounds divided equally between the poor and the King.

Although the Church was an integral part of the colonists existence and had almost absolute authority over them, they lived in harmony except for a few inconsequential instances.

With an effective seignorial land tenure system, good courts of justice and hardly any taxation, New France possessed an absolute and centralized administration. Its annals are adorned with noble deeds and its life represents a characteristic form of civilization.

#### " SAVIEZ-VOUS "

The traditional Canadian cure for a bad cold is to take 1 spoonful 3 times a day of the following mixture:

1 spoonful of pine gum plus 3/4 cup of whiskey  
plus 1 cup of maple syrup.

Do you know.....

1. What is the meaning of Saskatchewan?
2. What is the emblem of the province of Quebec?



HELPFUL HINTS TO RESEARCHING PARISH RECORDS IN RHODE ISLAND

BY REV. DENNIS M. BOUDREAU (58)

It has been my experience that for the most part, ecclesiastical or parish registers in Rhode Island are well kept and afford the genealogist, both amateur and expert, a wealth of information. I would however, like to offer a few helpful hints, that come mainly from my own experience of researching here in Rhode Island, and from my status as a clergyman, who has access to such records.

1. Most early registers for Catholic churches were printed and/or filled out in Latin for both Irish and French parishes, and in some cases, French for French-speaking parishes. I have also seen a standard Latin form used in those early registers which did not have clearly marked spaces for certain information, but were done in hand-written paragraph form, usually in Latin. Before beginning your search, it would be well to familiarize yourself with some basic Latin vocabulary, used in these early registers. It's easy to acquire a basic knowledge of key words, as well as nomenclature in order to accurately translate these valuable sources. Also watch for surname misspellings, especially an Anglicization or by sound. Following are a list of common latin terms used in most registers: (At the end of this paper, you'll find models used in registers).

e.g. Ego baptizavi - I baptized  
Nomen baptizati - baptismal name  
Dies et Locus Nativitatis - Date and place of birth  
natum est - was born  
hodie - today  
hieri (ieri) - yesterday  
patris nomen - father's name  
matris nomen originis - mother's maiden name  
patrini - godparents  
sacerdos - priest performing baptism  
matrimonium contrahentium nomina - names contracting matrimony  
residentia - residence  
dies et locus baptismi - date and place of baptism  
parentes - parents  
dies matrimonii - date of marriage  
testes - witnesses  
ego coniungii - I joined together in marriage

names also: Ioannem - John; Mariam - Mary or Marie;  
Iacobem - James; Dionysium - Dennis, etc.  
(a Latin dictionary with names would help here).

2. Most records of parochial nature are not for public exhibit or research, and most pastors may be somewhat reluctant to let you see them, as some registers may contain private ecclesiastical notations, which if not already known publicly, could cause scandal (e.g. illegitimum, or pater incognito, and the like). I remember in one of my assignments, having discovered a small notebook used for parish census and visitation from 1900-1910, complete with personal remarks on each family by the pastor as he reflected on his home visits - a couple of which weren't too complimentary.

In most cases special permissions for specific reasons, i.e. to search records or to compile repertoires, may be given.

It's always best to have a letter of recommendation from the society you represent, or have a priest or the parish secretary research with you what you're looking for. Don't phone in requests, always write out what you're looking for.

Telephone requests are often too sketchy. For most parochial certificates in Rhode Island, there is no fee (there may be exceptions to this, however). To my knowledge, priests in Rhode Island who enjoy doing genealogical research are rare, but I'm sure will gladly be of as much help to you as they can be.

3. Don't let the titles, "Irish parish" or "French parish" sidetrack you either. In the past, it's been my experience that in places such as the Pawtuxet and Blackstone Valleys, many French-Canadians were married in Irish mission churches, long before the French parishes were established. I have found many such marriages in their registers, some of which, to my knowledge, are still yet unrecorded in the State archives).

4. It has proven true, time and time again, if the state or province doesn't have a civil record of a marriage you need, check out the parish where whoever you're looking for lived in, and the satellite parishes around it. You should come up with relatives and other clues, if not, with the desired marriage itself.

5. It's also good to have some idea of the history of your diocese, and during which years certain parishes in certain regions were established and/or incorporated, when they were still missions. Sometimes in a given region, it helps to know chronologically which parishes existed and which didn't to learn their boundaries, past and present, and their mission areas. All this will save you a lot of needless running-around or writing for nothing. You can find all these facts in the Diocesan Directory, published by the Providence Visitor every year. Every parish should have a copy.
6. Don't forget to check out whether or not a parish owns their own cemetery - especially the older ones, as a lot of information can be obtained from gravestones and family plots. Parish histories and censuses can be helpful too.
7. Most parishes are, by Canon Law, to keep the following registers: Baptisms, First Communions, Confirmations, Marriages, and Deaths. Some also keep records of Sick Calls.

THE FOLLOWING ARE MODELS OF SOME REGISTERS AND WHAT THEY CONTAIN:

BAPTISM

- a) Baptism Name
- b) Date and place of birth
- c) Date of Baptism
- d) Parent's Names  
w/ maiden Name of  
Mother
- e) Godparents
- f) Priest
- g) Confirmation Date  
and place
- h) Notes on Marriage,  
Ordinations and  
Religious Professions

MARRIAGES

- a) Names of Couple
- b) Residence
- c) Date & place of Baptism
- d) Parents
- e) Date of Marriage
- f) Witnesses
- g) Priest
- h) Dispensations & Notes

DEATHS

- a) Name
- b) Age
- c) Date of Death
- d) Survivors  
Parents  
Husband  
Wife  
Children
- e) Priest
- f) Sacraments-omnia=have rec'd sacraments
- g) Date of Burial
- h) Cemetery



PREFACE

The A.F.G.S. is honored to present the first of a two part narrative of the Journals of Sophroni Marchessault which covered his experiences and adventures in the gold fields of the American West from 1850-1880.

The Journal was donated to the Society by Robert J. Quintin (4) who received it from one of his students - Christine Pelletier.

According to Mrs. Evelyn Pelletier of Pawtucket, Rhode Island, Sophroni Marchessault was the uncle of Mrs. Pelletier's mother.

It appears as though Sophroni Marchessault was the son of Francois Marchesseault and Sophie Richard. The Pelletier family received the typed Journal from the Public Administrator of Butte, Montana in the 1920's.

The original gramatical construction has been preserved for the sake of historical authenticity.

The Journal of Sophronie Marchesseault

Saint Jean P. Q. April 11, 1850

The departure of 11 Canadians from St. Jean, P. Q. Canada for the gold mines in California. Julien Marchesseau, Sophroni Marchesseau, Isaac Marchesseau, George Marchand, John Wood, Pierre Cartier, Olivier Cheffre, of St. Jean; Belani Charet, J. B. Ledoux, Narcisse Prairie, Alex Marchand, from L'Acadie; accompanied by the Rev. Charles Laroque, pastor of St. Jean, up to La Chine.

The route taken was as follows: St. Jean to La Prairie by train, La Prairie to Montreal by boat, Montreal to La Chine by train, from La Chine to Oswego by boat. Magnificent weather going up the St. Lawrence but bad weather on Lake Ontario. The lake was choppy, and nearly everyone felt sick. The boat was rocking so much that we had difficulty in docking at Oswego. From Oswego to Niagara Falls by horse train. We stopped here for two hours. We descended to the river to examine between the water and the rocks. From the Falls to Buffalo by horse train. At Buffalo on Lake Erie by the boat "Mayflower" up to New Buffalo. From New Buffalo by boat up to Chicago on Lake Michigan. Chicago at this time was a little village and very muddy. From Chicago we took a canal boat to Joliet. From

Joliet by boat on the Illinois and Mississippi Rivers to St. Louis. Here we stayed one month before starting our journey across the prairies to our destination.

From St. Louis we took the boat "Fulton" up the Missouri River to where Kansas City is now located. At that time Kansas City was non-existent. We went to Independence from West Port (12 miles) to purchase our mules and wagons, and everything else we needed for our voyage. At West Port we trained our mules. After this was done we began our journey to California along the trail traced by General Fremont.

The second day out we met some savages for the first time, after that we met some every day. Robidoux, the one-armed man, who worked for the Fur Company told us that whenever we met indians to speak french among ourselves, because the indians liked the French very much, but hated all those who spoke english. So we always spoke french when we saw savages. From that day on we began to see buffaloes, antelopes, deer, geese, chickens, ducks; so that every day we had some game to eat.

On Sundays we camped in order to rest our mules and to give us time to wash and make repairs; and when we camped near rivers or streams we went fishing. The savages were always good to us, they never tried to steal from us or harm us; although, we were never too sure of them.

On the shore of the Blue River we saw a group of indians sneaking, one after the other, while they crossed a small hill. We feared an attack from them. We stopped our wagons and placed bayonets at the end of our rifles and then walked in front of our wagons with our rifles on our shoulders. The indians came to us and asked us for something to eat, we gave them a sign that we had nothing to give them, and to go back. They left immediately. Many families of savages followed us for several days, and at night while waiting for supper, or at noon, we would put a five cent piece on the end of a little stick and we let them fire at it, signifying to them that the one that would hit it, that the five cent piece would be his. Also we made them run for a five cent piece and those darn indians would run like deer. The Sioux, the Pawnees, the Snakes and the Bannack are huge savages with much black hair. The women are small and the squaws do all the work. The male indians

believe themselves so far superior to women that when they kill a buffalo they let the women cut it up into pieces and bundle it and pack it on the horses and bring it into camp. They believe themselves to be too much of a distinguished warrior to lower themselves to do work.

In front of us there was a caravan with many wagons and about 112 passengers. The passengers did not get along with the wagon masters because the provisions were getting very low, and the passengers were afraid that they would run out before reaching Salt Lake. Upon reaching Fort Laramie fighting broke out and shots could be heard from quite a distance; so when we found out that quite a few passengers were wounded in this fight, we decided to pass in front of them, and we forged ahead at a rapid pace to get away from the danger.

Between Forts Kearney and Laramie we crossed the North Fork of the Platte River. We went down the hill of Ash Hollow which was quite steep by blocking the wagon wheels; and we also had to block the wagon wheels to cross the river, because the current was so swift and the bottom was moving sand. Because our wagons were floating, and to keep them from tipping over, we had to tie the wheels with cables and keep the wagons so they were facing the current. Our provisions were jammed near the top of the wagons so as not to get them wet. Wood was scarce and quite often we had to gather dried buffalo dung to do our cooking. There was a lot of sickness on the prairies: cholera, chicken pox, scurvy, etc but we were spared of any sickness. There were many fatalities. At the little river we set up camp to dry some buffalo meat, to rest, to do our wash and make our repairs.

At the Great Sandy River we went fishing, and then climbed Independence Rock to inscribe our names. We camped here for the night. After supper we suddenly heard the cry of a woman. She was the wife of a shoemaker who was camped near us. He had beat her and his little brother in law. She came to our camp asking for protection for the night. She lifted up the sleeves of her dress to show us bruises that her husband had caused, and the little boy also showed us the injuries that his brother in law had done. What to do to punish this brute of a shoemaker!! There was camped next to us some Americans



whose leader was a man named Thompson, and they had heard of this affair. Thompson came to our camp to ask for help to flog the shoemaker for having mistreated so badly his wife and little brother in law. Old Pierre Cartier, who was big and strong, was the first to offer his help. They took a rope and tied the man around the waist, and gave him 40 lashes with a whip, and then threw him in the river to wash the blood that covered his body. While in the water he promised never to beat his wife nor his little brother in law. He remained camped there for 15 days before he could move about enough to continue his journey. We met them again in Salt Lake and his wife told us that he had been very good to her and the little boy. The flogging had been good for the bad husband.

There was a family that followed us for a long time. The father, the mother and two boys eventually died, leaving two sisters. We always camped a good distance away from them so as not to expose ourselves to their sickness. One morning one of the girls came to ask us to help her bury one of their last, and if we could help protect them until they reached Salt Lake where there would be less danger for their safety. We promised them our protection. We took care of their animals, we brought them wood to do their cooking and helped them hitch up their wagons. With all that it did not exempt them from leading the oxen and having to walk beside the wagon in the dust-morning till night. As their oxen could not travel as fast as our mules we often-times had to wait for them. When night came and it was time to make camp, we could not distinguish their sex, as they were so covered with dust and with a fatigue that was great. We got them to Salt Lake in good health. They thanked us for what we had done for them, and expressing that they would have liked to continue to California, if they had not been so tired and worn out.

To come back to our journey---upon arriving at the Green River, we had to swim the mules across and the wagons on a barge. There were so many animals, that they were scattered pel-mel all over the place. The man that was crossing the animals nearly drowned. He was Isaac Marchesseau. It took all day to make this crossing and arrange our camp for the night.

We met quite a few Canadians who had been hunting in this region for a number of years for the Fur Company. The oldest one was a Jean Batiste Louizon. There was one of our companions who

played the violin, and had his instrument with him. He was invited by the old man, Louizon, to play for them so they could dance. Our companion, John Wood, accepted the invitation immediately. All the hunters and trappers began to level a plot of land to make it hard like a floor, and at night after supper, all the Canadians who had squaws as wives began to dance. It was funny to see them enjoying themselves in this manner two thousand miles from civilization. It goes without saying that the following morning there was more than one who had a big head, because the whiskey had flowed freely.

We continued our journey---we went to Fort Bridger and from there to Great Salt Lake. Arriving at the Mormons, we camped for a month to rest ourselves and also to rest the mules. We were nicely welcomed by the Mormons. They offered us six dollars a day to work in their gold mines, which were on the south end of the lake; providing that we join their religion and take as many wives as we could support, and to stay with them without having to worry about going any further in our search for gold mines. Even with all these great propositions everyone refused, saying that our destination was still California, where we had friends waiting for us. Before breaking camp and leaving Salt Lake, we sold them all that we did not need to finish our trip, also lighting our wagons because our mules were getting quite thin and tired.

This city is well divided with water canals and trees on each side of the streets. There was a hot water spring nearby where we could go and cook our eggs. When we were ready to leave our old companion Pierre Cartier decided to spend the winter with the Mormons, and we would meet him the next summer in California.

After crossing the Bear River we camped for the night, and while having supper quite a few indians and their squaws came near our campfire; and while we were eating, an indian woman, without the least bit of embaressment, prepared water while being nearly nude, except for a few grass mats to cover part of her nudity.

At Gooseberry Creek we all took turns and went hunting for ducks, while not loosing sight of the wagons that kept moving all the time. All of a sudden we spotted a bunch of indians coming out of the bushes and running very fast towards our wagons to steal provisions. With one loud whistle everybody ran back to their wagons to stop the indians and save our provisions. We got

there just in time, as they were already beginning to take some out. We didn't shoot them, but we did beat them up pretty good.

After a two day march on the same creek following this escapade, as we were taking our noon day lunch, we saw two men coming from a distance. Some thought they were indians, others were saying that they were white. As they came closer we saw that they were white. As there was danger from the indians, we waited for them to catch up to us. And sure enough they were two Germans that we had previously met on the prairie, who had left their wagon because their provisions had run out. The indians had not only taken what was left, but they had also taken about half their scalps. They stayed with us for quite a while and we fed them to save their lives. Thank God that we had enough for ourselves and them. Further down the same creek we came to a place where we found three men lying in the grass. Hesitating to get closer, fearing that there might be more about, we prepared our guns, ready to fire. Getting close to them we spoke, but they did not answer because they had not eaten or drank anything for quite a while. They were so weak, that they could not drag themselves to the creek for a drink. It was early afternoon, and still too early to make camp for the night; but! to save the lives of three men who had been robbed of their provisions and hair, we decided to camp. While we were unhitching the mules, others made a fire to boil some rice for our three men whose tongues were swollen. After the rice was boiled, we gave them water and a little to eat. Towards evening they started to try to talk, and a little later they could make themselves understood. Next morning they were much better and could tell us of their adventure. The indians had stolen everything---provisions and scalp. For a few days they had survived on rosebuds. We brought them to California. When we left them they thanked us very much for what we had done for them, and told us that if they ever made money they would repay us for our troubles---but! we never met again, each one going his own way.

Arrived at Humboldt Sink---we camped for the night and cut some grass to feed our mules in order to cross the desert of some 40 miles, and also to get a good supply of water. This trip would have to be made during the night because of the intense heat during the day. At 10 o'clock the next morning we still had 12 miles



to travel in this shifting sand. Having no more food or water for us or the mules, and with the intense heat taking its toll on both the men and the mules, we decided to stop for two hours. Three of us walked two miles to a little lake to fetch some water, while the others prepared dinner. In the desert we saw many animals dead from starvation, thirst and fatigue. These animals were swollen. We could also see where some immigrants were so starved that they had sliced meat off their oxen. When the animals were too exhausted to go on, the people would just abandon everything-- animals, wagons, harnesses, etc etc; and take their blankets and provisions, bundling them on their backs, so as to try to make it to the Carson River where there was good water.

After our rest of 2 hours, we started walking to arrive early that night at a little village located on the Carson River. The village was built only of canvas tents. There was much good grazing, so the immigrants rested themselves and their animals. After a few days rest at Rag Town we continued our journey and soon arrived at some mines. We stopped only for a short time to watch the miners work, and then we continued on our way. Upon arriving at the foot of the Sierra Nevada Mountains we camped for the night, because the next day we were going to try and cross the Sierras and the route was rocky and plenty of forethought would be needed so as not to break our wagons on the big rocks. Not being able to cross over in one day, we camped on the summit near Lake Bigler. In a small valley of the mountain, near the lake, there was lots of perpetual snow where the sun rarely shown. It was more than 20 feet deep. To descend the mountain on the California side the trail was rather good. Arriving at the bottom of the mountain, we were amazed to see such big trees. We measured an oak that was 17 feet at the base, one cedar measured 9 feet, a pine of 10 feet.

Arriving at the Valley of the Strawberries, we stopped for an instant so we could contemplate the beauties of the Sierras which we had just descended. The panorama was magnificent; and here and there on the small ridges, the foliage of all the colors really stood out against the peaks of the mountain. We arrived at Log Town, El Dorado County California on October 1, 1850. After a few days rest we had to get some work. We went to see the Canadians who worked at the mines, and among them there were quite

a few that we knew from before; such as Dr. Eusebe Larocque, N. Coleman, and others.

We were anxious to mine; so after setting up our tents and our beds, we took over a plot of land to mine. During the first days of practice we worked harder; because the more buckets of sand that we washed, the bigger the payment---and if we washed less, less money was made---so we washed as much as possible. Not being accustomed to this kind of work, we found it very hard. Our hands had plenty of blisters and often the skin would stick to the handle of the pick and the shovel. Once our hands hardened, we did not feel it so much and the ambition to make our fortune stopped us from griping about our little aches. Julien, Sophroni and Isaac Marchesseau worked together, and the others formed groups of two and three with other miners and worked the mines.

When autumn arrived we all dispersed to different mining camps. In 1851 the three Marchesseau brothers went prospecting to the mines of Northern California along the Yuba River. We found some good prospecting at Long Bar, but the gold was so fine that it made it very difficult to save enough to make some money. Not satisfied with the results, we moved further up the river to Donkeyville. Here we prospected the area and mined until the autumn of 1852. Isaac Marchesseau then decided to go to the gold mines in Australia and Julien Marchesseau went to Sacramento where he became a partner in a soda company. After making a little money, he returned to Canada with his family. Sophroni Marchesseau stayed at the mines and opened a little store. Olivier Cheffre and Alex Marchand stayed in California. Charet, Cartier and Prairie returned to Canada.

( TO BE CONTINUED )

Edited and Translated by Robert P. Goudreau (44)

\*\*\*\*\*

Did you know that....

Father Gilbert was killed by the English in Maine in 1613?

Did you know that....

Nantucket was named Island of Fortune by Champlain?

\*\*\*\*\*

LE COIN DE NOS ANCETRES

MARIN CHAUVIN, GILLETTE BONNE AND JACQUES BERTAULT

By Lucille Rock (65)

French Canadians are one of the few people in the world to have preserved their archives almost in their entirety. For this reason and also because of the diligent and untiring research of many devoted Canadians, we can research our genealogies secure in the fact that we will find our ancestry. In a rare case, the two records of the marriage act and the record of the marriage contract will have been lost. Such is the case for the ancestor, Marin Chauvin.

When research was done in the notarial contracts in Tourouvre, France, an important document was discovered concerning Chauvin. On March 8, 1648, he signed a three year contract to work in New France for Noel Juchereau, for forty pounds a year. On this contract, he gave his residence as St-Mard-de-Reno. Research was done in this parish and the birth of a Marin Chauvin, son of Jehan Chauvin was found dated February 24, 1609. However, in the neighboring parish of St-Victor-de-Reno, the birth of another Marin Chauvin was discovered dated March 16, 1625. This one was the son of Nicolas Chauvin and Catherine Piedgars. Perhaps a document will be found in the future which will reveal to us which of these two is our Canadian immigrant.

Toward the end of 1648, or in 1649, Chauvin married Gillette Bonne, daughter of Marin Bonne (Baune) and Isabelle Boire of Argences, Normandy, France. One child, Marie, was born from this union on September 8, 1650 in Trois-Rivieres. This daughter married Robin Langlois in 1664 and became a widow within a few months. On July 20, 1665, in Trois-Rivieres, she married Jean Denoyon, son of Jean Denoyon and Jeanne Francfort of St. Pierre, Rouen, Normandy, France. From this marriage, nine children were born, thus perpetuating Chauvin's blood line.

Chauvin died before July 27, 1653, because it was on this date that his widow, Gillette Bonne, signed a marriage contract with Jacques Bertault, son of Thomas Bertault, merchant, and Catherine Coulonne from Essarts (Vendee), Poitou, France.

Bertault was a locksmith and spent his life in Trois-Rivieres, where he owned the following property: a parcel which had been gran-



ted to his wife by governor d'Ailleboust on June 7, 1650; one-seventh of Ile St-Christophe, which he had been granted by Father Gareau, S.J. on March 9, 1655; a third parcel, which he had been granted by Father Delaplace on the 4th of June, 1656.

The Bertault's had six children:

1. Jacques b. Trois-Rivieres (TR) 11/25/1654; d. before 1666.
2. Marguerite b. TR 12/21/1655; m. (c. Ameau 1/6/1668) to Denis Veronneau; d. Boucherville (B) 11/21/1687.
3. Suzanne b. TR 12/18/1657; m. 1. TR 9/24/1671 to Jean Husse; 2. B 11/24/1677 to Jacques Brunel; d. Chambly 5/2/1739.
4. Elisabeth b. TR 1/23/1659; m. 1. TR 8/12/1671 to Julien La-Touche; 2. B 11/6/1673 to Noel Laurence; 3. Repentigny 3/1/1688 to Jean-Baptiste Pilon dit Lafortune.
5. Jeanne b. TR 3/27/1660; m. 1. Cap-de-la-Madeleine 9/1/1680 to Vincent Verdon; 2. B 12/5/1688 to Mathurin Richard; 3. B 8/18/1698 to Nicholas Vinet; d. B 12/20/1698.
6. Nicholas b. TR 2/26/1662; d. before 1672.

Jacques Bertault and Gillette Bonne were to finish their lives tragically. Their daughter, Elisabeth (sometimes called Isabel), had married an alcoholic by the name of Julien Latouche, sieur de Champlain, on August 12, 1671, in Trois-Rivieres. This son-in-law habitually assaulted their daughter, who was only twelve years old at the time.

The three of them devised and executed a plan to poison Latouche. On the 8th of June, 1672, the Lieutenant-General civil and criminal of the Provostship of Quebec, condemned Bertault and his wife to be strangled and hanged. The Sovereign Council, showing compassion for Elisabeth's tender age, did not condemn her to death. But her sentence would be one she would remember for as long as she lived; she was condemned to witness her parents' executions.

At four o'clock in the afternoon, on the day of the executions, Jacques Bertault, Gillette Bonne and their daughter, Elisabeth, were led, rope around their necks and torch in their hands in front of the parish church in Trois-Rivieres. There, Jacques Bertault, bare-headed, a sign of disgrace, and in his undershirt, his wife and daughter also in their undershirts, knelt to the ground and begged God, the King, and the courts of justice forgiveness for the crime they had committed. The executioner then led them to the town square where scaffolds had been erected for this purpose. Jacques Bertault

was placed on a cross of Saint-Andre (an oblique cross in the form of the letter X), and was struck with a bar. He was then led to the scaffold and strangled in the presence of his wife and daughter. With a bar, he was struck again on his arms and on his thighs. Gillette Bonne was hanged next. The body of Bertault was then placed on a wheel in the town square to serve as an example.

Because of their crime, the estate of the Bertault's had been seized by the King. From this estate, a fine of sixty pounds had to be paid to the Recollets (comparable to the Jesuits) for prayers for the repose of the soul of Latouche, whom they had murdered. The remainder of the estate was divided equally between their two minor children, Nicolas and Jeanne. Elisabeth for her part in the crime was left destitute.

Having one child to support, Elisabeth remarried at the age of fourteen to Noel Laurence in Boucherville. They had six children. Laurence died November 14, 1687.

Elisabeth married a third time four months after the death of her second husband, to Jean-Baptiste Pilon dit Lafortune. The ceremony was held in Repentigny on March 1, 1688. Three children were born from this marriage.

Misfortune seemed to follow Elisabeth and she was to face another traumatic experience. On August 22, 1702, Therese, her daughter from her first marriage, committed suicide by throwing herself in the river.

This is a bizarre seventeenth century case and it would be a mistake to judge all our ancestors by a few isolated cases. It would also be a mistake to judge the Bertaults' too harshly. Details of their crime are sparse and punishment in that era was not only cruel, it was also excessive.

#### BIBLIOGRAPHY

1. "Jugements et Deliberations du Conseil Souverain de la Nouvelle France" Volume I.
2. "Les editions Quesnel de Fomblanche".
3. "Dictionnaires des Familles Canadiennes" By Tanguay.
4. "Nos Ancetres au XVII Siecle" By Pere Archange Godbout.
5. "Tourouvre et les Juchereau" By Madame Pierre Montagne.

\*\*\*\*\*

LIBRARIAN'S MESSAGE

Robert Michaud (30)

The library of the American French Genealogical Society is presently in possession of more than 120 repertoires as well as a number of assorted genealogical, historical, and biographical works. These have been obtained through purchases made by the Society from the dues of the members, as well as from donations of either money, books, or material being lent to us so that we might obtain a xeroxed copy.

The Society is constantly endeavoring to increase the library so that the Southern New England area may be able to boast of an excellent genealogical and historical library for Americans of French descent. We will be purchasing more materials as the new year's dues come in from our members as well as from new members. We will do the same with the funds raised by our raffle. Also if anyone has any repertoires, historical works, genealogical works (family or general), historical works (on Canada, France, French-Americans etc.), family histories, diaries, etc. we would greatly appreciate it if you would either donate them to the Society or lend them to us so that we may xerox them and we will return them to you under insured mail.

We wish to thank all who have donated materials in the past year as well as those who will donate in the future. Because of the large number of people who have made donations we fear to attempt a listing lest we inadvertently omit some name(s). However, in future publications we will acknowledge all donations. We must, however, acknowledge the major effort of Jack Valois (129) who drove over 150 miles to donate over \$200.00 worth of materials.

The library is endeavoring to form a file of obituaries of all people of French/French-Canadian descent. Presently, some of our members are clipping them from the "Providence Journal", "Pawtucket Evening Times", and the Meridan, Connecticut newspapers. If other members would do the same with their newspapers and mail them to the Society, we would appreciate it. They will be placed in our files.

The library is attempting to procure duplicate copies of our materials so that we may begin a lending library by mail for our members who reside some distance away. There will be a fee that



will be used for the purchase of further materials. When we are able to begin the program we will notify the membership of the exact details.

#### GENEALOGICAL ENDEAVOURS

Various repertoires have been completed (or are in the process) by the Society or various members.

1. Robert Quintin (4) has compiled and published the repertoire of marriages of Notre Dame de la Consolation (Now known as Our Lady of Consolation), Pawtucket, R.I. (1895-1977).
2. Alfred Gaboury (5) and Gerald Camire (2) have compiled the marriages of St. Mathieu Parish, Central Falls, R.I. (1912-1977) and expect to publish the work in the fall of 1978.
3. The Society is in the process of compiling the births, marriages, and deaths of Notre Dame du Sacre Coeur, Central Falls, R.I. (1873-1977). This is being led by a team by Alfred Gaboury (5).
4. Robert Quintin (4) is in the process of compiling and publishing the marriages of St. Anne Church in Fall River, Mass. (1869-1977).
5. Lucille Rock (65) and Pauline Lemire (98) are extracting the records of Fournier and Fournier Funeral Home in Woonsocket, R.I. This information will be published by Robert Quintin (4) when finished.

#### BOOKS FOR SALE

The Repertoire of Marriages of N.D. de la Consolation (1895-1977), Pawtucket, R.I. can be purchased from Robert J. Quintin, P. O. Box 2113, Pawtucket, Rhode Island, 02861 for \$12.00 (U.S. currency) plus 10% mailing costs. A list of other publications of interest are available from him.

N.B. The Society will list any books of genealogical or historical importance that any member has for sale. Please send the information to us for placement in our publication.

#### LIBRARY HOURS

The library is open Tuesday evenings 7:00 PM to 11:00 PM as well as on meeting nights (the last Wednesday of each month from September through May, except April) at 6:00 PM. The Society is located at LeFoyer, 151 Fountain Street, Pawtucket, R.I. (exit 29 off Interstate 95). We will attempt to accomodate members at other times if they call Robert Michaud, 401-728-8882, Robert Quintin, 401-723-6797, or Jeannette Menard 401-726-2004.

The mailing address of the Society is : American-French Genealogical Society, P. O. Box 2113, Pawtucket, Rhode Island, 02861.

N.B. Remember the library is being opened for your research. Therefore please come and make use of it.

MATERIALS POSSESSED BY THE AMERICAN FRENCH GENEALOGICAL SOCIETY

I. REPERTOIRES OF MARRIAGES (UNLESS OTHERWISE DESIGNATED)

Comte Arthabaska

3A. Tingwick

3B. Princeville

Comte Bagot

4A. St. Hughes, St. Theodore, Ste Helene, Upton, Acton Vale, Ste. Christine, St. Nazaire.

4B. St. Simon, St. Dominique, Ste Rosalie, St. Liboire

4C. St. Damase, Ste. Madeleine, St. Pie de Bagot

Comte Beauharnois

6A. St. Clement de Beauharnois

Comte Bellechase

7A. St. Michel (Necrologie)

7B. St. Gervais (Mariage & Necrologie)

7C. St. Charles (Mariage & Necrologie)

Comte Berthier

8A. Ste Genevieve (Berthier en Haut)

8B. St. Antoine de Lavaltrie (Mariage)

8C. St. Antoine de Lavaltrie (Necrologie)

8D. Le Dictionnaire des Familles de St. Didace

Comte Brome

10A. Cantons de L'Est, St. Etienne-Bolton, Sutton, Knowlton, Adamsville, Masonville, St. Benoit du Lac, Brigham, Abercorn.

10B. Adamsville 1873-1919 (handwritten record)

Comte Chambly

11A. St. Joseph de Chambly

11B. St. Bruno, St. Basile, Ste. Julie, St. Amable

11C. Boucherville

Comte Hull

27A. St. Francois De Sales de Pointe Gatineau

54B. Pointe Gatineau

27B. Notre Dame De Hull

Comte Iberville

29A. Iberville-Cathedrale

29B. St. Sebastien

29C. Sabrevois

Comte Jacques-Cartier

31A. Ste Anne de Bellevue

31B. Lachine

31C. St. Joseph-Pointe Claire

31D. St. Laurent

31E. Ste. Genevieve de Pierre Fonds, Ile Bizzard

Comte Kamouraska

33A. Riviere Ouelle

33B. St. Louis de Kamouraska

Comte La Prairie

37A. St. Philippe, St. Constant, Caughnawaga, St. Isidore, St. Jacques, St. Mathieu, Sacre Coeur, Delson, Ste. Catherine, Bonsecours, Christ-Roi, St. Alphonse, Condiac, Brossard, St. Jacques Le Mineur

37B. Notre Dame de la Prairie

Comte L'Assomption

38A. La Purification de Repentigny

Comte Laval

39A. Ste. Rose sur l'Ile Jesus

39B. Ste. Dorothee, St. Elzear

39C. St. Martin

53C. St. Celestin

53D. Gentilly

53E. St. Pierre

53F. St. Gregoire

Comte Papineau

54A. Montebello, St. Andre-Avellin, Papineauville, Angers, Perkins, Masson, St. Sixte, Val des Bois

54B. Buckingham, St. Enile de Suffolk, Notre Dame de la Paix, Plaisance, Cheneville, Duhamel

Comte Pontiac

55A. Entire County (21 parishes)

Comte Quebec

57A. Notre Dame de Foy, St. Colomb, St. Michael's Chapel, St. Felix, St. Charles Garnier



57B. Loretteville, Village des Hurons

57C. Charlesbourg

57D. Beauport

57E. L'Hopital General

Comte Richelieu

58A. St. Pierre de Sorel 2 volumes

58B. Contrecoeur, St. Roch sur Richelieu

58C. St. Joseph, Notre Dame, Ste. Anne, Christ Church

58D. St. Ours

58E. St. Aime, St. Robert, Ste. Victoire, St. Marcel, St. Louis  
De Bonsecours

Comte Rouville

62A. St. Cesaire, Rougemont, Ange Gardien, Abbotsford

62B. St. Charles, St. Hilaire, St. Jean Baptiste, Otterburn Park  
Pointe des Cascades, Riviere Beaudette, St. Clet, St. Polycarpe,  
St. Telesphore, St. Zotique.

69B. Coteau de Lac, Coteau Station, Coteau Landing, Pointe des  
Cascades

Comte Stanstead

70A. Stanstead County/ Ayer's Cliff, Barnston, Beebe, Coaticook,  
Dixville, Fitch Bay, Kativak, Kingscroft, Magog, N. Hatley,  
Omerville, Rock Island, S. Hermenegilde, Stanhope, Stanstead

Comte Terrebonne

73A. Terrebonne

73B. Ste. Therese de Blainville

Comte Vaudreuil

69B. Dorion, Hudson

74A. Vaudreuil, Ile Perrot

74B. Ste. Jeanne-de-Chantal (Ile Perrot), Ste. Rose de Lima,  
Brussey, Notre Dame de la Protection, Notre Dame de Lorette,  
Pincourt

Comte Vercheres

75A. Vercheres

75B. Varennes

75C. Beloeil, McMasterville

11B. Ste. Theodosie

75C. St. Antoine sur Richelieu

Comte Yamaska

77A. St. Michel d' Yamaska

77B. St. Guillaume d'Upton, St. David d'Yamaska

- 77C. St. Zephirin, St. Pie de Guire, La Visitation, St. Bonaventure, St. Elphege, St. Joachim.
- 77D. La Baie du Febvre
- 77E. Pierreville
- 77F. St. Francois du Lac

Ontario Province

- Ont 1. St. Charles (Ottawa-Vanier), Sacre Coeur
- Ont 2. L'Original, Curran, Clarence Creek, Orleans, Rockland
- 27B. Ottawa-N D, Ste. Anne, N D Du Bon Conseil
- 10. W. A. F. Jarry and His Descendants of Shelby County, Texas; Paul R. S. Jarry, et al.
- 11. Melanges Genealogiques, Cahier 1; Raymond Gingras
- 12. Genealogy of Richard Fortin; Richard Fortin
- 13. Your Ancient Canadian Family Ties; Reginald Olivier
- 14. Major Genealogical Record Sources in Canada; Church of the Latter Day Saints
- 15. Franco-American Ethnic Heritage Studies Program, 12 booklets
- 16. La Grande Recrue de 1653; R. Auger
- 17. Parish and Vital Records Listings of the Genealogical Department of the Church of Jesus Christ of The Latter Day Saints
- 18. The Official Catholic Directory 1974. (U.S.)
- 19. Narrative of the Travels and Adventures of Jean Baptiste Perreault
- 20. Rapport de l'Archiviste de la Province de Quebec pour 1951-1952 & 1952-1953; Table des Matieres des Rapports Des Archives de Quebec, Index for Volumes 1-42; Rapport des Archives Nationales du Quebec, Tome 49, 1971; Rapports de l'Archiviste de la Province de Quebec pour 1953-1954 & 1954-1955.
- 21. The Establishment of the Catholic Churches in New England; F. Croteau
- 22. Consumer Guide to Tracing your Roots
- 23. Voyages and Travels of an Indian Interpreter and Trader; J. Long
- 24. Searching for your Ancestors; G. H. Doane, 4th ed.
- 25. Manuscript: Biography of Soeur Ste. Colombe, Granddaughter of Abraham Lamoureux and Eleonore St. Germain
- 26. Histoire de la Race Francaise aux Etats-Unis; L'Abbe D.M.A. Magnan
- 27. Ste. Anne School 1925-1975 Fall Rover, Mass. 50th Anniversary
- 28. Thank You Dominicans, 90 Years of Service to Fall River
- 29. St. John's Parish, Pawtucket, R.I. 1884-1978; Rev. Edward G. St. Godard
- 30. An Untitled Manuscript of 10 typed pages narrating the first hand account of participants in the California Gold Rush 1849 as well as other adventures. Participants are: Julien, Sophroni, and Issac Marchesseau, Georges Marchand, John Wood, Pierre Cartier, Olivie Cheffre, of St. Jean d'Iberville, and Belani

Charet, Jean Baptiste Ledoux, Narcisse Prairie, Alex Marchand of of L'Arcadie.

34. Valois Genealogy; Jack Valois

35. A Winter in the St. Croix Valley: George Nelson's Reminiscences, 1802-1803. ed. Richard Bardon, M.D., and Grace Lee Nute

36. 100th Anniversary 1877-1977, Sacred Heart Church, Taftville, Connecticut

37. Debuts de la Colonie Franco-Americaine de Woonsocket; Marie-Louise Bonier

38. St. Matthew's Parish, Central Falls, R.I., 65th Anniversary

39. Our Lady of Consolation Parish, Pawtucket, R.I.

40. Repertoire des Mariages of Notre Dame De la Consolation, Pawtucket, R.I.

41. Album Souvenir: Pelerinage National de la Sainte Vierge au Canada

42. Voyage de Jacques Cartier au Canada en 1534 avec Documents Inedits sur Jacques Cartier et le Canada, 1865 (xeroxed)

43. Histoire des Franco-Américains; Robert Rumilly

44. Genealogie Des Principales Familles Du Richelieu; G. A. de Jordy, 2 vols.

"SAVIEZ-VOUS"

A traditional Canadian cure for a sore throat is to gargle with a mixture of alum and water. Then one applies a bit of mustard to the throat and roll the neck in a piece of flannel (preferably red).

Did you know that....

James O. Garfield, twentieth President of the United States, was the son of Elize Ballou who was the granddaughter of Jacques Ballou of Woonsocket, R.I.?



MEMBERSHIP

<u>NO.</u>	<u>NAME</u>	<u>ADDRESS</u>	
- 1.	Henri Leblond	88 John St.	Pawtucket RI 02861
2.	Gerard Camire	1 Tiffany St.	Central Falls RI 02863
3.	Lauretta Sanville	830 Cottage St.	Pawtucket RI 02861
- (X) 4.	Robert J. Quintin	P. O. Box 2113	Pawtucket RI 02861
- 5.	Alfred Gaboury	5 River Rd.	Lincoln RI 02865
- 6.	Leo L. Boudreau	12 Middle St.	Taunton Mass. 02780
7.	Leo E. Turenne	33 Waterman St.	Cumberland RI 02864
8.	Isabelle Viault	48 Star St.	Pawtucket RI 02860
9.	Marguerite Viault	48 Star St.	Pawtucket RI 02860
10.	Arthur Hebert	10 Barnes St.	Pawtucket RI 02861
11.	Gisele Vigeant	105 Butler Ave.	Central Falls RI 02863
12.	Victor S. Turenne	224 Shawmut Ave.	Central Falls RI 02863
13.	Louise J. Beland	764 Dexter St.	Central Falls RI 02863
14.	Marie Roy	1 Holly St.	So. Attleboro, Ma. 02703
15.	Roland Brissette	163 East St.	Pawtucket RI 02860
16.	Lucien A. Bouffard	68 Calder St.	Pawtucket RI 02861
17.	Roland E. Laplume	7 Manchester St.	Pawtucket RI 02860
- (X) 18.	Jeannette Menard	31 Calder St.	Pawtucket RI 02861
19.	Leo O. Caron	22 Sweetland Ave.	So. Attleboro, Ma. 02703
20.	Everett Larocque	548 Benefit St.	Pawtucket, RI 02861
21.	Alcide L'Heureux	Burnt Hill Rd.	Hope, RI 02831
22.	Beatrice Bradshaw	374 Daggett Ave.	Pawtucket, RI 02861
23.	Gabrielle Pouliot	32 Park St.	Central Falls, RI 02863
24.	Wilfred Rattey	1 Laurel Lane	Cumberland, RI 02864
25.	Maurice Lague	53 Weaver St.	West Warwick, RI 02893
26.	Elizabeth C. Lague	53 Weaver St.	West Warwick, RI 02893
27.	Joseph T. Audette	34 Comstock St.	Pawtucket, RI 02860
28.	Armand R. LeTourneau	62 Slater Pk. Ave.	Pawtucket, RI 02861
29.	Roland Ledoux	171 Sabin St.	Pawtucket, RI 02860
30.	Robert W. Michaud	71 Lupine St.	Pawtucket, RI 02860
31.	Leda M. Michaud	71 Lupine St.	Pawtucket, RI 02860
32.	Howard Mersereau	389 Bullocks Pt. Av.	Riverside, RI 02915
- 33.	Raymond R. Bleau	671 Arbor Lane	Wesminster, Pa. 18974
- 34.	Dolores Martel	40 Mansion St.	So. Bellingham, Ma. 02019
35.	Normand Lapointe	30 Elmcrest Dr.	Pawtucket, RI 02861



MEMBERSHIP

<u>NO.</u>	<u>NAME</u>	<u>ADDRESS</u>	
36.	Daniel Chaput	26 French St.	Pawtucket, RI 02860
37.	Violete Gianetti	64 Slater Pk Ave.	Pawtucket, RI 02861
38.	Robert Glanchard	1 Indian Run Rd.	Bellingham, Ma. 02019(dece
-39.	Paul Delisle	119 Cote Ave.	Woonsocket, RI 02895
40.	Emilienne Joyal	922 Newport Ave.	Pawtucket, RI 02861
41.	Gerry Boudreau	248 Broad St.	Cumberland, RI 02864
42.	Ada Hebert	10 Barnes St.	Pawtucket, RI 02860
43.	Normand L. Depot	22 Slater St.	Pawtucket, RI 02860
44.	Robert P. Goudreau	P.O. Box 277	Chepachet, RI 02814
45.	Therese Houle	49 Columbine Ave.	Pawtucket, RI 02861
46.	Ronald Paquette	358 Power Rd.	Pawtucket, RI 02860
47.	Edward Michaud	10 Lockbridge St.	Pawtucket, RI 02860
48.	Donna Smith	3095 Diamond Hill Rd.	Cumberland, RI 02864
49.	Barbara St. Jacques	208 Reservoir Ave.	Lincoln, RI 02865
50.	Michele Alix	22 Cumberland St.	Pawtucket, RI 02861
51.	Thomas Blais	15 Annette Ave.	Pawtucket, RI 02860
52.	Roger Beaudry	730 Manville Rd.	Woonsocket, RI 02895
53.	Rita Longtin	125 Valley St.	Central Falls, RI 02863
54.	Leo Lebeuf	24 Carpenter St.	Cumberland, RI 20864
55.	Leo J. Bernier	625 Park Ave.	Woonsocket, RI 02895
56.	Shirley M. Greene	P.O. Box 207	Mapleville, RI 02839
57.	Lucille Messier	104 Hanover Ave.	Pawtucket, RI 02861
-58.	Dennis Boudreau (Rev)	1200 Mendon Rd.	Woonsocket, RI 02895
59.	Joseph Blanchard	75 Round Top Rd.	Harrisville, RI 02830
60.	Anne Chretien	Central St. RFD#1	Pascoag, RI 02859
61.	Denise Horton	562 Cottage St.	Pawtucket, RI 02861
62.	Theresa Boudreau	248 Broad St.	Cumberland, RI 02864
63.	Ronald Normand	255 Rice St.	Pawtucket, RI 02861
64.	Robert Rock	463 So. Main St.	Woonsocket, RI 02895
(X)65.	Lucille Rock	463 So. Main St.	Woonsocket, RI 02895
66.	Albert Moyer	1322 Old River Rd.	Manville, R.I 02838
-67.	Mrs. Calvin Harlow	29 Glastonbury Av.	Rocky Hill, Conn. 06067
-68.	Roland Benjamin	43 Slater Pk. Ave.	Pawtucket, RI 02861
-69.	Cecille Martens	CP Yamaska PQ Canada	JCG1WO
70.	Armand H. Demers, Sr.	210 Harris Ave.	Woonsocket, RI 02895



MEMBERSHIP

<u>NO.</u>	<u>NAME</u>	<u>ADDRESS</u>	
71.	Jean-Leo Riendeau	123 Winthrop St.	Woonsocket, RI 02860
72.	Rita Couture	304 Central St.	Central Falls, RI 02863
73.	George Couture	158 Central St.	Central Falls, RI 02863
74.	Jeanne Couture	158 Central St.	Central Falls, RI 02863
75.	Leon Asselin	45 Waterman St.	Cumberland, RI 02864
76.	Arthur J. Dandeneau	74 Fairmount Ave.	Providence, RI 02908
77.	Upton Savoie, Jr.	34 Brownell St.	Warren, RI 02885
78.	Francis Breault	95 Cabot St.	Lincoln, RI 02865
79.	Oscar Tassone	40 Columbine Ave.	Pawtucket, RI 02861
80.	Walter LeClair	79 Everett St.	Pawtucket, RI 02861
81.	Charles Girouard	384 Mendon Ave.	Pawtucket, RI 02861
82.	Sr. Paul Rita	22 Arlington St.	Pawtucket, RI 02860
83.	Eugene T. Lachapelle	77 King Philip Rd.	Pawtucket, RI 02861
84.	Bertha A. Lachapelle	77 King Philip Rd.	Pawtucket, RI 02861
85.	Marie A. Boisvert	145 Columbine Ave.	Pawtucket, RI 02861
86.	Gerald Racine	978 Smithfield Av.	Lincoln, RI 02865
87.	Robert Pemmenville	38 Campbell St.	Pawtucket, RI 02861
88.	Rosaline Pemmenville	38 Campbell St.	Pawtucket, RI 02861
90.	Dr. Upton A. Savoie	23 Carriage Dr.	Lincoln, RI 02865
89.	Leann Asselin	45 Waterman St.	Cumberland, RI 02864
91.	Florimond Demers	18 Bradley St.	Pawtucket, RI 02861
92.	Jeanne Cola	7 Coronado St.	Jamestown, RI 02835
93.	Doris Demers	210 Harris Ave.	Woonsocket, RI 02895

MEMBERS # 1-93 ARE THE CHARTER MEMBERS OF THIS SOCIETY

94.	Aime Lariviere	47 Spofford Ave.	Warwick, RI 02888
95.	Bro. Paul Gagne	St. James Convent	Manville, RI
96.	Lillian Belisle	17 Dorrance St.	Attleboro, Ma. 02703
97.	Flora Therrien	258 Sharon St.	Providence, RI 02908
98.	Pauline E. Lemere	543 South Main St.	Woonsocket, RI 02895
99.	Jeanne Couture	2 Greene St.	Slatersville RI 02876
100.	Pauline Sauvageau	550 Elder Ballou Rd.	Woonsocket, RI 02895-Deca
101.	Eva Rocheleau	614 Cottage St.	Pawtucket, RI 02861
102.	Edward M. Prew	43 Rogers Ave.	Riverside, RI 02915
103.	Albert K. Aubin	212 Eldridge St.	Cranston, RI 02910
104.	Edward J. Poliquin	88 Woodward Ave.	Seekonk, Ma. 02771
105.	John Pereira	4980 No. Main St. Bldg. #8, Apt. #22	Fall River, Ma. 02720



MEMBERSHIP

<u>NO.</u>	<u>NAME</u>	<u>ADDRESS</u>	
106.	Paul R. Jarry	3 Illinois St.	Central Falls, RI 02863
107.	A. Rene LeBeau	61 Jean Dr.	Seekonk, Ma. 02771
108.	Paul J. McNeil, Jr.	PO Box 945-Annex Station,	Providence, RI 02901
109.	Gerald Feeley	6 Noella Ave.	Coventry, RI 02816
110.	Paul A. DuLude	10 John Alden Rd.	Seekonk, Ma. 02771
111.	Bill Graveline	511 Reeves Dr.	Grand Forks, ND 58201
112.	Claire O'Connor	197 Morse Ave.	Woonsocket, R.I. 02895
-113.	Marcel Gelinas	5 Hefferon Rd.	Wilbraham, MA 01095
-114.	Albert Roy	24 Jefferson Ave.	Chicopee, Ma. 01020
-115.	Richard Fortin	RFD #1	No. Conway, N.H. 03860
116.	Anne Marie St.Jean	62 Maynard St.	Putnam, Conn. 06260
117.	Bro. Gerald Roy, AA	329 West 108th St.	New York, NY 10025
118.	Therese Ethier	11 Nickerson St.	Pawtucket, RI 02860
119.	Rev. Eugene Plasse	70 Marshall St.	No. Adams, Ma. 01247
120.	Lillian Blais	15 Annette Ave.	Pawtucket, RI 02861
121.	Leona Messier	Tweed St.	Pawtucket, RI 02861
122.	Claire Thibodeau	60 Hobart St.	Braintree, Ma.
123.	Gloria Pallis	23 Birch St.	Whitinsville, Ma.
124.	Richard Roy	1 Bouvier Ave.	Manville, RI
125.	Jeanne Roy	1 Bouvier Ave.	Manville, RI
126.	Colette Robichaud	23 Carson St.	Pawtucket, RI 02860
127.	Albert Otis	212 Waterman Ave.	No. Providence, RI 02911
128.	June Delahanty	159 Grant Drive	No. Kingstown, RI 02852
-129.	John Valois	1191 Old Colony Rd.	Wallingford, Conn. 06492
130.	George Gagne	RFD #2	Winstead, Conn. 06098
-131.	Andrew Boutin	1 Greenwood Lane	Acton, Ma. 01720
132.	William Boyer	8461 54th St. No.	Pinellas Pk. Florida
133.	Ralph Naveaux	616 Cole Road	Monroe, Michigan 48161
134.	A.G. Leigh Lachapelle	26385 Graythorne	Farmington Hills Michigan 48018
-135.	Florence Rheaume	10 Lunelle St.	Worcester, Ma. 01608
-136.	Robert A. Rivers	112 Englewood Dr.	Glen Burnie, MD 21061
-137.	Pearl Thibeault	223 Skeel St.	Chicopee, Ma. 01013
-138.	Josephine Landrey	334 Conestoga Rd.	Wayne, Penn. 19087
139.	Cdr. R. E. Doucet	4012 Waleta St. Apt. 299	San Diego, Calif. 92110
-140.	Roland E. Hemond	R #2	Mechanics Falls, ME 04256



MEMBERSHIP

<u>NO.</u>	<u>NAME</u>	<u>ADDRESS</u>	
141.	Normand Maignet	158 Pomona Ave.	Providence, RI 02908
142.	June Sheffet	75484 Montecito Dr.	Indian Wells, Calif 92260
-143.	Albert Ledoux	411 Waupelani Dr.	8220, State College Pa. 16801
-144.	Cynthia Drew	RD#2, Box 451-D	Wonderview Acres Wells, Maine 04090
145.	Anna Hopkins	160 Park Ave.	E. Bridgewater, Ma. 02333
146.	Mrs. Donald Magaw	34 Smith Ave.	Greenville, RI 02828
147.	Olive Derooy	116 Whipple Ave.	Oakland, RI 02858
148.	Lyane Lemieux Gingell	20 Railroad Ave.	Harrisville, RI 02830
-149.	Claire Howard	494 Central Ave.	Seekonk, Ma. 02771
150.	Alfred Marchand	194 Logee St.	Woonsocket, RI 02895
151.	Gertrude Marchand	194 Logee St.	Woonsocket, RI 02895
152.	Gerald Crouthers	276 Washington St.	Norwich, Conn. 06360
153.	Susan Theberge Chines	83 North St.	Danvers, Ma. 01923
154.	Edward Rickey	381 Phenix Ave.	Cranston, RI 02920
155.	Claire Roy	PO Box 1391	Dade City, Florida 33525
-156.	A.G. Dahlquist	3601, 78th Ave. No.	Brooklyn Prk. MN 55443
-158.	Theodore Brassard	32 Prospect St.	Georgetown, Ma. 01833
-159.	Reginald Paquin	186 Lincoln St.	Winthrop, Ma. 02152
-160.	Leon Guimond	17 Barrett Rd.	Endfield, Conn. 06082
-161.	Norman Buskey	30 Concord St.	Needham, Ma. 02194
-162.	Ulric Messier	23 Park Ave.	Needham, Ma. 02194
-163.	Arthur Lizotte	49 W. New York Ln.	Englewood, N.J. 07631
-164.	Ida Bluestein	925 SW 11th Ave.	Hallandale, Florida 33009
165.	Mrs. Louis Bousquet	172 Warren St.	Raynham, Ma. 02767
166.	Jane Constant	384 Ames St.	Fall River, Ma. 02721
167.	Robert E. Dumas	Long Lake	Minnesota 55356
-168.	Rev. Charles R. Montheith	PO Box 748	Rockland, Maine 04841
-169.	Leo Caron	28 So. Main St.	Taunton, Ma. 02780
170.	Armand Lemay	14 Blaney Circle	Seekonk, Ma. 02771

\*\*\*\*\*

( X ) Denotes Life Member



THIS & THAT

- \*\*\* AS YOU CAN SEE, THE QUESTION BOX ON THE NEXT PAGE IS RATHER MINIMAL. WE ASK THAT MEMBERS WHO HAVE QUESTIONS CONCERNING FRENCH-CANADIAN GENEALOGY, DATE OR PLACE OF A MARRIAGE etc. PLEASE SEND THEM TO THE SOCIETY TO BE INCLUDED IN THE NEXT ISSUE. WE WOULD LIKE TO DONATE AT LEAST FOUR PAGES TO QUESTIONS AND ANSWERS IN THE NEXT ISSUE.
- \*\*\* THE SOCIETY IS PLANNING ITS FIRST ANNUAL CONFERENCE FOR APRIL 28th AND 29th OF 1979. IN ADDITION TO SPEAKERS AND WORKSHOPS WE WILL HAVE A SIT-DOWN DINNER ( FRENCH CANADIAN FOODS, OF COURSE! ), AND A BAND TO ENTERTAIN US WITH OUR FAVORITE FRENCH SONGS. THIS DINNER-DANCE IS HELD IN CONJUNCTION WITH THE FRENCH NIGHT FUNCTION OF LE FOYER. TICKETS WILL BE LIMITED SO MAKE RESERVATIONS EARLY. THERE WILL BE MORE DETAILS IN THE NEXT "JE ME SOUVIENS". THE TICKETS WILL SELL FOR APPROXIMATELY \$8.00 PER PERSON.
- \*\*\* SEVERAL OF OUR MEMBERS HAVE COMPILED, OR ARE IN THE PROCESS OF COMPILING THE MARRIAGES FROM THEIR LOCAL CHURCHES. WE URGE ALL MEMBERS TO UNDERTAKE A TASK OF THIS SORT. THE TASK OF SEARCHING ONE'S ROOTS IS SIMPLIFIED, TO A GREAT EXTENT, IF THE MARRIAGE RECORDS OF LOCAL AND DISTANT CHURCHES ARE ON FILE AT THE LIBRARY! IMAGINE HOW DIFFICULT IT WOULD BE IF THERE WERE NO REPERTOIRES IN OUR LIBRARY! IF YOU WOULD LIKE FURTHER INFORMATION ON HOW TO COMPILE A REPERTOIRE PLEASE SEE ROBERT J. QUINTIN OR WRITE HIM IN CARE OF THE SOCIETY.
- \*\*\* OUR NEXT ISSUE OF "JE ME SOUVIENS" IS DUE AT THE JANUARY MEETING. STARTING WITH THE NEXT MEMBERSHIP YEAR WE WILL PUBLISH "JE ME SOUVIENS" QUARTERLY.
- \*\*\* IN CONJUNCTION WITH THE ABOVE--IF YOU HAVE ANY ARTICLE THAT YOU HAVE WRITTEN CONCERNING GENEALOGY OR YOUR FAMILY PLEASE SUBMIT IT TO US FOR PUBLICATION. THIS IS YOUR PUBLICATION!
- \*\*\* THE SOCIETY WOULD LIKE TO START A BOOK LOAN ( MAIL ONLY ) SECTION. TO DETERMINE WHICH BOOKS ARE IN DEMAND, WE ASK THAT YOU SUBMIT A LIST OF THREE BOOKS THAT YOU WOULD LIKE TO ENJOY AT HOME. PLEASE LIST THEM IN THE ORDER OF PREFERENCE. THE SOCIETY WILL TRY TO OBTAIN COPIES OF THESE WORKS AND MAKE THEM AVAILABLE FOR LOAN.
- \*\*\* OUR 5 GENERATION CHART SECTION ON PAGE 38 NEEDS MORE CHARTS. WON'T YOU FILL ONE OUT AND SEND IT TO THE SOCIETY TO BE PUBLISHED?
- \*\*\* DO YOU KNOW ANYONE WHO CAN'T JOIN THE SOCIETY BECAUSE THEY DO NOT HAVE THE TIME BUT WOULD LIKE TO HAVE THEIR FAMILY NAME TRACED? THE SOCIETY WILL TRACE A FAMILY NAME BACK TO FRANCE FOR THE FEE OF \$25.00. IF THE SOCIETY CANNOT TRACE THE LINE THE MONEY WILL BE REFUNDED. ALL INFORMATION WILL BE INSCRIBED ON A SPECIALLY-DESIGNED CHART THAT IS SUITABLE FOR FRAMING. ALL PROCEEDS WILL BE DONATED TO THE SOCIETY.
- \*\*\* ON THE SAME VEIN, THE SOCIETY WILL RESEARCH THE REPERTOIRES ( WE HAVE OVER 150 REPERTOIRES AT THIS WRITING ) FOR A MARRIAGE FOR THE FEE OF ONE DOLLAR.
- \*\*\* OUR LIBRARY IS OPEN EVERY TUESDAY EVENING.
- \*\*\* THE MEETINGS FOR THIS YEAR ARE AS FOLLOWS: OCTOBER 25, NOVEMBER 28, JANUARY 31, FEBRUARY 28, MARCH 28, APRIL 28 & 29 (CONFERENCE), AND MAY 30.
- \*\*\* IF YOU HAVE ANY GENEALOGICAL ( FRENCH-CANADIAN OR FRENCH ) FOR SALE PLEASE CONTACT THE SOCIETY.
- \*\*\* MRS. JOSEPHINE LANDREY, 334 CONESTOGA ROAD, WAYNE, PENNSYLVANIA 19087 WILL BE PLEASED TO DO RESEARCH IN THE PHILADELPHIA AREA FOR OUR MEMBERS.
- \*\*\* MRS. THERESE GRAVEL, 1967 blvd ROSEMONT, MONTREAL, QUEBEC, H2G 1S9 WILL DO RESEARCH IN QUEBEC AT A MINIMAL FEE.
- \*\*\* ANYONE INTERESTED IN JOINING THE GAUVIN FAMILY ASSOCIATION PLEASE CONTACT: DR. DOMINIQUE GAUVIN, 1570 blvd. ST-CYRILLE-OUEST, QUEBEC, QUEBEC, G1S 1X5
- \*\*\* LOOKING FOR A PUBLISHER FOR YOUR GENEALOGICAL WORK? CONTACT ROBERT J. QUINTIN, 28 FELSMERE AVENUE, PAWTUCKET, R.I. 02861.

QUESTION BOX

1. Need births and baptismal dates of the children of Antoine Rock and Scholastique Lapolice. ( Lucille Rock 65 ).
2. Need place of marriage of Charles Chouinard and Amanda Otis who were married 8 april 1891 somewhere in Matane, PQ. ( Robert J. Quintin 4 )
3. Will correspond and exchange information on the Quintin family both in the U.S. and Canada. ( Robert J. Quintin 4 ).

\*\*\*\*\*

SAVIEZ-VOUS?

- \*\*\* THAT A SILVERSMITH NAMED APOLLOS RIVOIRE FATHERED A SON NAMED PAUL- LATER TO BE CALLED PAUL REVERE?
- \*\*\* THAT 13,000 ACADIANS WERE DEPORTED BY THE ENGLISH IN 1755?
- \*\*\* THE MOTHER OF ALEXANDER HAMILTON, FIRST SECRETARY OF THE TREASURY OF THE UNITED STATES, WAS OF FRENCH ORIGIN?
- \*\*\* THREE TRADITIONAL CANADIAN CURES FOR WARTS ARE:
1. Rub the wart with a piece of pork and then bury the pork! As the pork rots the wart will dissappear.
  2. Tie a silk thread tightly around the base of the wart and allow it to remain until the wart falls off.
  3. Moisten a finger with saliva and salt it. Then rub the finger around the wart seven times in each direction.
- \*\*\* PIERRE MENARD WAS ELECTED THE FIRST LIEUTENANT OF ILLINOIS IN 1816?
- \*\*\* JACQUES PORLIER WAS THE FIRST TEACHER IN WISCONSIN?
- \*\*\* PIERRE LACLEDE AND PIERRE CHOUTEAU FOUNDED THE CITY OF ST. LOUIS?
- \*\*\* NANTUCKET WAS NAMED THE ISLAND OF FORTUNE BY CHAMPLAIN?
- \*\*\* THE POPULATION OF NEW FRANCE IN 1650 WAS 675?
- \*\*\* THE FIRST MASS SAID IN RHODE ISLAND WAS SAID IN 1780 FOR THE FRENCH SOLDIERS IN NEWPORT?
- \*\*\* OF THE 50 STATES, 31 WERE ORIGINALLY DISCOVERED, COLONIZED AND SETTLED BY THE FRENCH?
- \*\*\* THE PERIOD OF FULL MOURNING FOR A SPOUSE WAS TWO YEARS PRIOR TO THE 1930'S?
- \*\*\* THE PERIOD OF FULL MOURNING FOR A PARENT WAS ONE YEAR?
- \*\*\* THE TRADITIONAL CURE FOR JAUNDICE IS TO TAKE SHEEP DUNG AND MIX IT WITH BUTTER AND SPREAD IT ON BREAD. THEN GIVE IT TO THE PATIENT WITHOUT HIS KNOWLEDGE.
- \*\*\* ANTOINE LECLERC FOUNDED THE VILLAGE OF DAVENPORT, IOWA?



ANCESTOR CHART NO. \_\_\_\_\_

Date \_\_\_\_\_  
 Name of compiler \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_  
 Person No. 1 on this chart is identical to person  
 No. \_\_\_\_\_ on chart No. \_\_\_\_\_

b Date of birth  
 pb Place of birth  
 m Date of marriage  
 d Date of death  
 pd Place of death

2 Ethier, Alfred Camille  
 b 1-8-1919 (Father of No. 1)  
 pb St. Pie de Guire, P.Q.  
 m 8-6-1940  
 d  
 pd

1 Ethier, Richard Camille  
 b 16-3-44  
 pb Central Falls, R. I.  
 m 20-11-1970  
 d  
 pd

1 Pariseau, Marie Thérèse  
 b 27-4-23 (Mother of No. 1)  
 pb Central Falls, R. I.  
 d  
 pd

4 Ethier, Alphonse  
 (Father of No. 2) 1890  
 b  
 pb 22-10-1912 St. David  
 m 14-3-1965 (Sunday)  
 d Central Falls, R. I.  
 pd

5 Salois, M. Zélia-Adiana  
 (Mother of No. 2)  
 b  
 pb 16-4-1969  
 d Central Falls, R. I.  
 pd

3 Pariseau, Henri (Honoré)  
 b 18-8-1884 (Father of No. 3)  
 pb St. Césaire, P.Q.  
 m 3-6-1912 St. Mathieu, C.F.  
 d 7-1-1959  
 pd Seekonk, Mass.

(Régina)  
 Richard, Marie-Eulda-Virginia  
 b 18-9-1884 (Mother of No. 3)  
 pb St. Barnabé Sud, P.Q.  
 m 6-12-1929  
 d Central Falls, R. I.  
 pd

6 Ethier, Alfred  
 (Father of No. 4)  
 b  
 pb  
 m  
 d  
 pd  
 9 Pontbriand, Louise  
 (Mother of No. 4)  
 b  
 pb  
 d  
 pd

-Caya  
 10 Salois, David  
 (Father of No. 5)  
 b  
 pb  
 m 14-2-1882, St. Pie de Guire  
 d  
 pd  
 11 Véronneau, Exilia  
 (Mother of No. 5)  
 b  
 pb  
 d  
 pd

12 Pariseau, Olivier  
 (Father of No. 6)  
 b 27-6-1856  
 pb St. Césaire, P.Q.  
 m 15-10-1877 St. Césaire  
 d 15-10-1944  
 pd Central Falls, R. I.  
 13 Papineau, Rose de Lima  
 (Mother of No. 6)  
 b 7-1854  
 pb St. Césaire  
 d 16-7-1942  
 pd Central Falls, R. I.

14 Richard, Raphael  
 (Father of No. 7)  
 b  
 pb  
 d 28-10-1878 St. Barnabé Sud  
 m 1923  
 pd Central Falls, R. I.  
 15 Rodier, Azilda  
 (Mother of No. 7)  
 b  
 pb  
 d 1931  
 pd Central Falls, R. I.

16 Ethier, Michel  
 (Father of No. 8) Continued on chart

17 Monet, Aglaée  
 (Mother of No. 8) Continued on chart

18 Pontbriand, André  
 (Father of No. 8) Continued on chart

19 Matté, Louise  
 (Mother of No. 8) Continued on chart

20 Salois-Caya, Michel  
 (Father of No. 10) Continued on chart

21 Joyal, Judith (St. David)  
 (Mother of No. 10) Continued on chart

22 Véronneau, Olivier  
 (Father of No. 11) Continued on chart

23 Pélissier, Catherine  
 (Mother of No. 11) Continued on chart

24 Dalpé-Pariseau, Olivier  
 (Father of No. 12) Continued on chart

25 Jalbert, M. Restitue  
 (Mother of No. 12) Continued on chart

26 Papineau, Antoine  
 (Father of No. 13) Continued on chart

27 Paquette, Eléonore  
 (Mother of No. 13) Continued on chart

28 Richard, Noel  
 (Father of No. 14) Continued on chart

29 Benoit, Domitilde  
 (Mother of No. 14) Continued on chart

30 Rodier, Augustin  
 (Father of No. 15) Continued on chart

31 Bluteau, Edwidge  
 (Mother of No. 15) Continued on chart

# ANCESTOR CHART NO. \_\_\_\_\_

Date \_\_\_\_\_  
 Name of compiler LUCILLE F. ROCK  
 Address 463 SOUTH MAIN ST  
 City WOODSOKET State R.I.  
 Person No. 1 on this chart is identical to person  
 No. \_\_\_\_\_ on chart No. \_\_\_\_\_

b Date of birth  
 pb Place of birth  
 m Date of marriage  
 d Date of death  
 pd Place of death

1 EDOUARD ROCQUE  
 (Father of No. 1)

b  
 pb  
 m 8/8/1865 PIERREVILLE  
 d  
 pd

1 JOSEPH ROCK

b 6/14/1866  
 pb ST-AIME  
 m 11/25/1890 ST-LOUIS-DE-BONSECOURS  
 d 12/9/1924  
 pd WOODSOKET, R.I.

1 LOUISE PHILOMENE CREVIER

b 6/2/1836 (Mother of No. 1)  
 pb ST-FRANCOIS-DU-LAC  
 d  
 pd

1 ANTOINE ROCQUE  
 (Father of No. 2)

b 8/31/1810  
 pb YAMACHICHE  
 m 8/24/1832 YAMACHICHE  
 d 5/8/1859  
 pd ST-ANDRE-D'AVELIN

1 SCOLASTIQUE-HANGARD-LAPOLICE  
 (Mother of No. 3)

b 9/7/1815  
 pb RIVIERE-DU-LOUPS  
 d  
 pd

1 GERMANIQUE CREVIER  
 (Father of No. 3)

b  
 pb  
 m 3/18/1835 ST-FRANCOIS-DU-LAC  
 d  
 pd

1 LOUISE LEOCADIE MERCURE  
 (Mother of No. 3)

b 11/30/1813  
 pb ST-FRANCOIS-DU-LAC  
 d  
 pd

1 CHARLES-EMMANUEL ROCQUE  
 (Father of No. 4)

b 9/18/1789  
 pb ST-CUTHBERT  
 m 11/20/1809 YAMACHICHE  
 d  
 pd

1 CATHERINE GREFFARD  
 (Mother of No. 4)

b  
 pb  
 d 6/26/1829  
 pd ST-BARTHELEMY

1 LAURENT HANGARD LAPOLICE  
 (Father of No. 5)

b 12/20/1789  
 pb RIVIERES-DES-LOUPS  
 m 3/1/1813 RIVIERES-DES-LOUPS  
 d 8/1/1822  
 pd DEUX RIVIERES MANITOBA CO.  
 MICHIGAN  
 11 MARGUERITE CHENAY  
 (Mother of No. 5)

b 1789 RIVIERES-DES-LOUPS  
 pb  
 d 1879  
 pd ST-AIME

1 JOSEPH ANTOINE CREVIER  
 (Father of No. 6)

b 2/1/1762  
 pb  
 m 11/24/1788 ST-FRANCOIS-DU-LAC  
 d 4/11/1841  
 pd ST-FRANCOIS-DU-LAC  
 13 ANGELIQUE DUGUAY  
 (Mother of No. 6)

b  
 pb  
 d  
 pd

1 JOSEPH MERCURE  
 (Father of No. 7)

b  
 pb  
 m 2/8/1813 ST-FRANCOIS-DU-LAC  
 d  
 pd

1 THERESE GOVIN  
 (Mother of No. 7)

b  
 pb  
 d  
 pd

15 JOSEPH MATHURIN ROCH  
 (Father of No. 8)

Continued on chart \_\_\_\_\_

17 MARIE-JOSEPHE COUTU  
 (Mother of No. 8)

Continued on chart \_\_\_\_\_

10 JOSEPH JOSUE GREFFARD  
 (Father of No. 9)

Continued on chart \_\_\_\_\_

10 MARIE AMABLE MILOT  
 (Mother of No. 9)

Continued on chart \_\_\_\_\_

20 JOSEPH HANGARD LAPOLICE  
 (Father of No. 10)

Continued on chart \_\_\_\_\_

21 MARIE LOUISE BLAIS  
 (Mother of No. 10)

Continued on chart \_\_\_\_\_

22 JOSEPH CHAINE  
 (Father of No. 11)

Continued on chart \_\_\_\_\_

23 MARIE ROSE BELANGER  
 (Mother of No. 11)

Continued on chart \_\_\_\_\_

24 JOSEPH CREVIER  
 (Father of No. 12)

Continued on chart \_\_\_\_\_

25 MARIE ANNE POULIN  
 (Mother of No. 12)

Continued on chart \_\_\_\_\_

26 PIERRE DUGUAY  
 (Father of No. 13)

Continued on chart \_\_\_\_\_

27 MARIE-ANNE LAPIERRE  
 (Mother of No. 13)

Continued on chart \_\_\_\_\_

28 JOSEPH FRANCOIS MERCURE  
 (Father of No. 14)

Continued on chart \_\_\_\_\_

29 M. JOSEPHE TOUPIN DUSSAULT  
 (Mother of No. 14)

Continued on chart \_\_\_\_\_

30 LOUIS GOVIN  
 (Father of No. 15)

Continued on chart \_\_\_\_\_

31 CATHERINE ROUSSEAU  
 (Mother of No. 15)

Continued on chart \_\_\_\_\_



100

1990

100

*(continued from page 60)*

[illegible]

100

[illegible]

100

1990

100

[illegible][illegible][illegible]

10-11-1944 10-11-1944 10-11-1944

[illegible]

1990

[illegible]

1990

AMERICAN FRENCH GENEALOGICAL SOCIETY

BOX 2113

PAWTUCKET, R.I. 02861

\*\*\*\*\*

PURPOSE: TO COLLECT, PRESERVE AND PUBLISH GENEALOGICAL, BIOGRAPHICAL AND HISTORICAL MATTER RELATING TO THOSE OF FRENCH ORIGIN; TO ESTABLISH AND MAINTAIN, FOR THE USE OF ITS MEMBERS, A LIBRARY, AND TO HOLD MEETINGS FOR THE INSTRUCTION AND PLEASURE OF ITS MEMBERS.

ACTIVITIES OF THE SOCIETY:

- \* MONTHLY MEETINGS ARE HELD ON THE LAST WEDNESDAY OF THE MONTH EXCEPT DURING JUNE, JULY, AUGUST AND DECEMBER. SPEAKERS ARE ARRAIGNED FOR EACH MEETING.
- \* ONE YEARLY BUSINESS MEETING IS HELD IN OCTOBER FOR THE ELECTION OF OFFICERS AND THE EXECUTIVE COMMITTEE.
- \* PUBLICATION OF A SCHOLARLY JOURNAL, JE ME SOUVIENS ON A QUARTERLY BASIS.
- \* RESEARCHING SERVICE, AT A NOMINAL FEE, FOR THOSE UNABLE TO COME TO THE LIBRARY.
- \* PUBLISHING OF VITAL STATISTICS OF THE VARIOUS CITIES AND TOWNS WITHIN THE AREA.

LIBRARY

\* THE LIBRARY IS OPEN TO MEMBERS EVERY TUESDAY EVENING AND AT OTHER TIMES BY APPOINTMENT.

\* THE LIBRARY IS STAFFED, AT ALL TIMES, WITH COMPETENT GENEALOGISTS TO HELP MEMBERS AS MUCH AS POSSIBLE.

\* THE LIBRARY IS DIVIDED INTO THE FOLLOWING SECTIONS:

1. PUBLISHED MATERIALS: REPERTOIRES, PARISH HISTORIES, FAMILY HISTORIES, FAMILY GENEALOGIES, ETC.
2. VITAL STATISTICS FILE: CONTAINS BIRTHS, DEATHS, AND MARRIAGES OF OUR MEMBERS, THEIR DESCENDANTS AND ANCESTORS.
3. VERTICAL FILE: CONTAINS NEWSPAPER AND MAGAZINE CLIPPINGS DEALING WITH MATERIAL PERTINENT TO THE SOCIETY AND ITS OBJECTIVES.
4. PEDIGREE FILE: CONTAINS THE PEDIGREE CHARTS OF OUR MEMBERS
5. OBITUARY FILE: CONTAINS NEWSPAPER CLIPPINGS OF FRANCO-AMERICAN OBITUARIES.
6. BOOKS BY MAIL: LIBRARY BOOKS WILL SOON BE AVAILABLE BY MAIL TO MEMBERS ONLY, AT ANOMINAL FEE.

THE LIBRARY IS HOUSED AT LE FOYER, 151 FOUNTAIN STREET, PAWTUCKET, R.I. THIS IS EXIT 29 OFF INTERSTATE ROUTE 95. THE MEETINGS ARE ALSO HELD AT LE FOYER.

MEMBERSHIP: MEMBERSHIP IN THIS SOCIETY IS OPEN TO ALL UPON PRESENTATION OF A COMPLETED APPLICATION AND PAYMENT OF ONE YEAR'S DUES. THE ANNUAL FEE IS \$5.00. THE MEMBERSHIP YEAR BEGINS SEPTEMBER 1 OF EACH YEAR. ALL CHECKS SHOULD BE MADE PAYABLE TO THE SOCIETY .

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

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

SPOUSE (MAIDEN NAME ) \_\_\_\_\_

DATE AND PLACE OF MARRIAGE \_\_\_\_\_

FATHER \_\_\_\_\_ MOTHER \_\_\_\_\_

DATE AND PLACE OF MARRIAGE \_\_\_\_\_

MEMORANDUM FOR THE ATTORNEY GENERAL

SUBJECT: [Illegible text]

1. [Illegible text]

2. [Illegible text]

3. [Illegible text]

4. [Illegible text]

5. [Illegible text]

6. [Illegible text]

7. [Illegible text]

8. [Illegible text]

9. [Illegible text]

10. [Illegible text]

11. [Illegible text]

12. [Illegible text]

13. [Illegible text]

14. [Illegible text]

15. [Illegible text]

16. [Illegible text]

17. [Illegible text]

18. [Illegible text]

19. [Illegible text]

20. [Illegible text]

21. [Illegible text]

22. [Illegible text]

23. [Illegible text]

24. [Illegible text]

25. [Illegible text]

26. [Illegible text]

27. [Illegible text]

28. [Illegible text]

29. [Illegible text]

30. [Illegible text]

31. [Illegible text]

32. [Illegible text]

33. [Illegible text]

34. [Illegible text]

35. [Illegible text]

36. [Illegible text]

37. [Illegible text]

38. [Illegible text]

39. [Illegible text]

40. [Illegible text]

41. [Illegible text]

42. [Illegible text]

43. [Illegible text]

44. [Illegible text]

45. [Illegible text]

46. [Illegible text]

47. [Illegible text]

48. [Illegible text]

49. [Illegible text]

50. [Illegible text]

51. [Illegible text]

52. [Illegible text]

53. [Illegible text]

54. [Illegible text]

55. [Illegible text]

56. [Illegible text]

57. [Illegible text]

58. [Illegible text]

59. [Illegible text]

60. [Illegible text]

61. [Illegible text]

62. [Illegible text]

63. [Illegible text]

64. [Illegible text]

65. [Illegible text]

66. [Illegible text]

67. [Illegible text]

68. [Illegible text]

69. [Illegible text]

70. [Illegible text]

71. [Illegible text]

72. [Illegible text]

73. [Illegible text]

74. [Illegible text]

75. [Illegible text]

76. [Illegible text]

77. [Illegible text]

78. [Illegible text]

79. [Illegible text]

80. [Illegible text]

81. [Illegible text]

82. [Illegible text]

83. [Illegible text]

84. [Illegible text]

85. [Illegible text]

86. [Illegible text]

87. [Illegible text]

88. [Illegible text]

89. [Illegible text]

90. [Illegible text]

91. [Illegible text]

92. [Illegible text]

93. [Illegible text]

94. [Illegible text]

95. [Illegible text]

96. [Illegible text]

97. [Illegible text]

98. [Illegible text]

99. [Illegible text]

100. [Illegible text]

101. [Illegible text]

102. [Illegible text]

103. [Illegible text]

104. [Illegible text]

105. [Illegible text]

106. [Illegible text]

107. [Illegible text]

108. [Illegible text]

109. [Illegible text]

110. [Illegible text]

111. [Illegible text]

112. [Illegible text]

113. [Illegible text]

114. [Illegible text]

115. [Illegible text]

116. [Illegible text]

117. [Illegible text]

118. [Illegible text]

119. [Illegible text]

120. [Illegible text]

121. [Illegible text]

122. [Illegible text]

123. [Illegible text]

124. [Illegible text]

125. [Illegible text]

126. [Illegible text]

127. [Illegible text]

128. [Illegible text]

129. [Illegible text]

130. [Illegible text]

131. [Illegible text]

132. [Illegible text]

133. [Illegible text]

134. [Illegible text]

135. [Illegible text]

136. [Illegible text]

137. [Illegible text]

138. [Illegible text]

139. [Illegible text]

140. [Illegible text]

141. [Illegible text]

142. [Illegible text]

143. [Illegible text]

144. [Illegible text]

145. [Illegible text]

146. [Illegible text]

147. [Illegible text]

148. [Illegible text]

149. [Illegible text]

150. [Illegible text]

151. [Illegible text]

152. [Illegible text]

153. [Illegible text]

154. [Illegible text]

155. [Illegible text]

156. [Illegible text]

157. [Illegible text]

158. [Illegible text]

159. [Illegible text]

160. [Illegible text]

161. [Illegible text]

162. [Illegible text]

163. [Illegible text]

164. [Illegible text]

165. [Illegible text]

166. [Illegible text]

167. [Illegible text]

168. [Illegible text]

169. [Illegible text]

170. [Illegible text]

171. [Illegible text]

172. [Illegible text]

173. [Illegible text]

174. [Illegible text]

175. [Illegible text]

176. [Illegible text]

177. [Illegible text]

178. [Illegible text]

179. [Illegible text]

180. [Illegible text]

181. [Illegible text]

182. [Illegible text]

183. [Illegible text]

184. [Illegible text]

185. [Illegible text]

186. [Illegible text]

187. [Illegible text]

188. [Illegible text]

189. [Illegible text]

190. [Illegible text]

191. [Illegible text]

192. [Illegible text]

193. [Illegible text]

194. [Illegible text]

195. [Illegible text]

196. [Illegible text]

197. [Illegible text]

198. [Illegible text]

199. [Illegible text]

200. [Illegible text]

