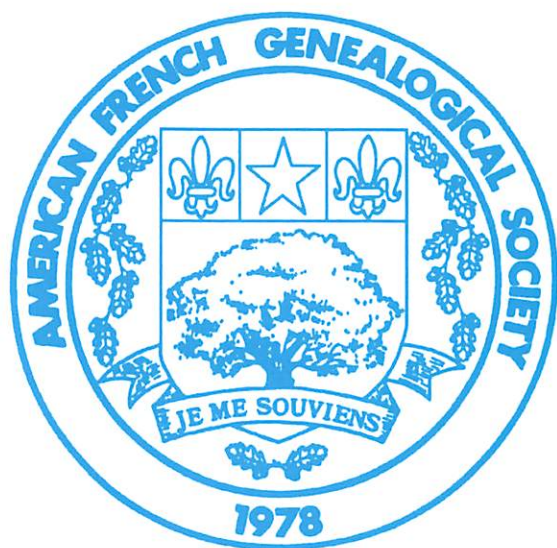


Je Me Souviens

A Publication of the
American-French Genealogical Society

Volume 20
Number 2

Autumn 1997



AMERICAN-FRENCH GENEALOGICAL SOCIETY

Post Office Box 2113
Pawtucket, Rhode Island 02861-0113

CORRESPONDENCE

Written correspondence should be addressed only to our post office box. The library telephone number for voice and fax is (401) 765-6141. An answering machine will take messages when the library is not open. The Society can be reached by E-mail at **AFGS @ ids.net**. E-mail to the Editor of *JMS* should be addressed to **delislep @ juno.com**.

MEMBERSHIP

Individual: \$30.⁰⁰; family: \$30.⁵⁰ + \$10.⁰⁰ ea. addl. member; institutions: \$27.⁰⁰, life: \$360.⁰⁰ Except for life memberships, add \$2.⁵⁰ outside of the United States. Make checks payable to the A.F.G.S. in U.S. funds. *Non-U.S. residents must use postal money orders or credit cards.*

LIBRARY

Our library is located in the basement of the First Universalist Church at 78 Earle Street in Woonsocket, Rhode Island. It is open for research on Mondays from 12 PM to 5 PM, Tuesdays from 1 PM to 10 PM, and the first and third Saturdays of each month from 10 AM to 4 PM. The library is closed on all holidays.

RESEARCH

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

ARTICLES

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

ADVERTISING

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

COPYRIGHT

Je Me Souviens is © 1997 by the American-French Genealogical Society. All rights are reserved. No part of this publication may be reproduced in any way without written permission of the A.F.G.S.

I.S.S.N.: 0195-7384

Table Of Contents

Volume 20, Number 2 — Autumn 1997

AFGS Mission Statement	2
President's Message	3
Authors' Guidelines	4
La Survivance: From the French Canadian Struggle For Cultural Survival to World Class Museum	5
Accepted Standards Of Conduct For Family History Researchers	12
Anatomy Of A French Canadian Heritage	13
Members' Corner.....	20, 25, 67
Marie Rollet: Cultural Mediator	21
A Romance With Québec . . . A Rebuttal.....	27
Marie Louise Martineau — A Biography	35
Godfroy Daignault, Walter F. Fontaine And Alexander Gilbert.....	39
Odds And Ends	44, 48
Franco-American Veterans Of World War I From Blackstone, MA	45
Calixte Lavallée	47
Au Revoir, Lowell.....	49
St. Lawrence Of New Bedford, MA	53
A Family's Migration	57
Searching For Roots — Finding Friends	63
Mistaken Identity	69
East Meets West	71
Honey, Where's The Mail?	73
AFGS Open House	79
Librarian's Report	89
Questions and Answers	93
Index To This Issue.....	108
Parting Shots	112

AFGS Mission Statement

The mission of the American-French Genealogical Society is:

- To collect, preserve and publish genealogical, historical and biographical matter relating to Americans of French and French-Canadian descent.
- To play an active part in the preservation of French-Canadian heritage and culture in the United States.
- To establish and maintain a reference library and research center for the benefit of its members.
- To hold meetings for the instruction of its members.
- To disseminate information of value to its members by way of a regularly published journal and other appropriate means.
- To disseminate genealogical and historical information to the general public, using appropriate means.



President's Message

Roger Beaudry, President

August 23, 1997. What a memorable day for AFGS. After months of preparation, building shelves, cataloging, and re-spooling thousands of rolls of microfilm onto plastic reels, the Drouin microfilm collection was finally ready for our members to use. Mayor Susan Menard of the City of Woonsocket was on hand to cut the ribbon and to present us with a proclamation recognizing our purchase of this valuable film. Claude Drouin, along with his wife and son, came down from Montréal to be on hand for the dedication. Our second most important asset, after our membership, was now ready to be used.

August also marked the launching of our lending library. Catalogs have been mailed to those who requested them. Now members who are unable to visit the library can still utilize some of its resources.

True to the adage that good things come in threes, AFGS is now the owner of the Drouin Book collection. Thanks to the generosity of AFGS member, Larry Choiniere, AFGS was able to purchase the Drouin Institute's vast collection of books. Over 3,000 titles on heraldry, military histories, family histories, town and parish histories, marriage repertoires, notarial records, biographies, court proceedings and various other reference books. Some books have long been out of print. Some are privately published

books, whose circulation had been limited, and are now extremely rare. Over 90% of these books will be new additions to our shelves over the next few months.

To say that we are bursting at the seams is an understatement. The library committee has done its best to find space wherever possible to house our expanding library. Let me tell you, it isn't an easy task. When we moved to our present home almost eight years ago, the room seemed so large, but that is no longer the case. Almost every square inch that can be utilized, has been.

What is in the future for AFGS? Moving to larger quarters is not in the foreseeable future; buying our own building presents many more headaches and expenses. Continuing to expand our resources will absolutely be a priority. Making our resources available to our members who cannot easily visit us is definitely important to us. Utilizing the internet with its vast potential — www.yes.

We have a very progressive-thinking Board of Directors, who recognize that the most important thing about AFGS is not the books, films, or computers, but its generous, caring members. All decisions are made with you in mind. We will continue to grow and add new resources, in spite of our cramped quarters and I'm sure you will more than pleased with the results.

AUTHORS' GUIDELINES

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

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

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

Manuscripts: This publication is produced on an IBM-compatible computer, using state of the art desktop publishing software. While this software has the capability to import text from most word-processing programs, we prefer that you submit your article in straight ASCII text or in WordPerfect 5.1 or 6.x format on either 5.25" or 3.5" floppy disk. If you do not use an IBM-compatible computer, or do not have access to a computer, your manuscript should be typewritten on 8.5" x 11" paper. It should be double-spaced with a 2-inch margin all around. If notes must be used, endnotes are preferable over footnotes. A bibliography is desirable.

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

Other Considerations: Authors are responsible for the accuracy of all material submitted. All material published in *Je Me Souviens* is copyrighted and becomes the property of the AFGS. All material submitted for publication must be original. Previously published material, except that which is in the public domain, will be accepted only if it is submitted by the author and is accompanied by a signed release from the previous publisher. Articles that promote a specific product or service, or whose subject matter is inappropriate, will be rejected.

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

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

To Submit Articles: Mail all submissions to Paul P. Delisle, P.O. Box 171, Millville, MA 01529.

La Survivance:

From the French Canadian Struggle for Cultural Survival to World Class Museum

by: Robert R. Bellerose

October of 1997 will see the opening of a world class museum in the city of Woonsocket, Rhode Island. The exhibits for this museum will be in the former Lincoln Textile Mill at Market Square. They will explore the culture of the French Canadians who immigrated from their homes in Canada to become a part of the work force in the city's textile mills. Their arrival in Woonsocket and in the other major industrial cities of New England created conditions that would ultimately challenge the basic notions of work.

The French Canadian story and experience in Woonsocket, although unique, also reflects what occurred throughout the Blackstone River Valley, the birthplace of the American Industrial Revolution. Many immigrant groups arrived in America, seeking a better life for their families, while encountering prejudice and hardship. Many of these ethnic groups would eventually assimilate into the fabric of American life. Yet, the French Canadians faced a dilemma. Should they remain loyal to their traditions and culture or should they assimilate and become Americans?

Before examining the themes of the new Museum of Work and Culture, a brief examination of the French Ca-

nadian experience in Woonsocket is appropriate. The history of Woonsocket consists of two compelling stories. One story takes place between the years 1875 and 1929. It is the story of the rise and fall of a fiercely independent community of French Canadians. The other story covers the years 1929 to 1955. This is the story of an equally independent community of trade unionists.

The 1860s and 1870s in Woonsocket mark the arrival of a major wave of French Canadian settlement. This immigration of French Canadian peasants is the result of two major events. First, an agricultural crisis occurs in southern Québec and secondly, there is a demand for workers in New England's exploding textile manufacturing industry. Between the years 1861 and 1900, fully one-fourth of the entire Québec population resettled in new England.

By 1900, one-half of the labor force in New England's largest industry, cotton textiles, consists of French Canadian immigrants. The French Canadians, in 1900, also form a near majority of Woonsocket's population of 25,000.

These *habitants* will develop a simple but profound commitment to

three essential characteristics of their nationality: They sustain a love for their religion (Catholicism), their language (French), and the land (rural Québec).

They saw their migration to the United States as only temporary. Many intended to return to Canada when the agricultural crisis eased in Québec, and tillable land south of the St. Lawrence River again became available. Small New England mill communities like Woonsocket, Central Falls, Pawtucket, Fall River and New Bedford were areas that appealed to the French Canadians. They tended to shy away from larger metropolitan areas like Providence and Boston.

In small cities and towns, French Canadians settling together eventually grew to become most of the total population. This allowed them to lend a distinct French Canadian flair to everyday life, and help to keep away foreign cultural influences. Their proximity to Canada helped to keep their culture alive. Many made yearly visits to their native land, their natal village, and relatives left behind.

The French Canadians who immigrated to Woonsocket also reflected some attitudes then prevalent in Québec. They exhibited the thinking of religious and political figures of the late nineteenth century. The French population in Canada was attempting to build a national identity based around deeply felt resistance to English rule and English political ideas.

Church leaders portrayed French Canadians as the sole survivors of Catholicism in a Protestant North America.

They had a providential obligation to survive. This evolved into *La Survivance*. The characteristics of French Canadian nationalism became defined as the survival of French Canadian religion, language, and mores.

The late nineteenth century also saw the Québec government launch a campaign to attract French Canadians to return to their homeland, which failed. Québec's religious leaders then began to ponder how best to sustain the French Canadians as a people in New England. Their solution was to embark on a massive campaign to build institutions, mostly religious ones, to support the struggle for cultural survival.

In Woonsocket, an infrastructure of church-sponsored institutions became established for this purpose. These would serve the needs of average French Canadians and configure their cultural and religious outlook. This small city, between 1890 and 1910, had established six national parishes. Many included parochial schools and had the support of orphanages and old-age homes. This network included a staff of clergy and religious trained in Québec. By the start of World War I, this network of French-speaking institutions encompassed the lives of *Québécois* immigrants from cradle to grave.

Aram POTHIER was one of Woonsocket's premier French Canadian leaders. He would play a pivotal role in the lives of the city's French at the beginning of the twentieth century. He became the first French-Canadian mayor of Woonsocket in 1894. Later, in 1908, he became governor of Rhode

Island. *Editor's note: Aram Pothier was the third mayor of Woonsocket, the first French Canadian mayor of that city, and the first French Canadian governor of the state.* His political stature played an important role in convincing European textile manufacturers, primarily from northern France, to establish mills in Woonsocket.

These entrepreneurs were looking to establish production facilities in America. they viewed this as a way of avoiding the high tariff barriers that made their woolen and worsted yarn and cloth too expensive in the American market. Pothier sold them on Woonsocket's heritage, and notably its French-speaking and God-fearing work force. These Catholic textile barons quickly accepted Woonsocket as a suitable location for their American enterprises.

This influx of capital affected Woonsocket in two important ways. First, it inaugurated woolen and worsted textile production to the city. This process was a far healthier and more robust part of the industry than cotton manufacture. Secondly, it made knowledge of the French language a valued asset not only at home, school, church, and marketplace; but on the job as well.

The French industrialists sent their superintendents and supervisors to build and oversee their new facilities. Many skilled workers accompanied them. However, these French immigrants never fully integrated themselves into the French Canadian community to the extent envisioned by Aram Pothier. In time, they would become a major source of cultural and political strife.

By 1925, fifty years after the French Canadian immigration had begun, statistics portray Woonsocket as a city still intensely Québécois in culture and dialect. By this time, second-generation French Canadians outnumbered the immigrants themselves. Three-quarters of French Canadian children attended French-speaking parochial schools. Most second and third generation French Canadians conversed only in French at home, and married French Canadian spouses.

Unfortunately, this ethnic survival would not extend into the 1930's. *La Survivance* would begin to crumble from two major events of the 1920's. First, the collapse of Woonsocket's cotton textile industry caused great economic distress. Second, programs set up by the state and federal governments attempted to assimilate the various ethnic groups in America.

These events caused the French Canadian elite to fight among themselves. The issue was how best to adapt their community to the changing economic and cultural situations. The *Sentinelle* movement that tore the community apart accelerated the end of this ethnic elite's authority. The leaders of the French Canadian community would lose their influence and the resources that it would soon need to react to the gravest disaster of this century: the Great Depression. By undermining their own authority, they were incapable of responding to the poverty, unemployment, and powerlessness of the Depression years.

The task of responding to the economic emergency fell, consequently, to

a new, radical kind of organization. This group was an industrial labor union established by European socialists and calling itself the Independent Textile Union (ITU). The year 1932 marks the official beginning of the ITU; yet its roots go back to the initial years of the twentieth century.

The French industrialists who had established mills in Woonsocket around 1900 were unable to find suitable skilled labor. This compelled them to hire from European groups that they knew little about. Employment opportunities in America, especially in Woonsocket, attracted the attention of blacklisted extremists, socialists, and syndicalists. These individuals were prevented from seeking work in Europe because of their political agitation there. Upon arriving in Woonsocket, they quickly found employment at the French mills; and soon began battling with their supervisors over jurisdiction of the shop floor.

In the late 1930's these radicals, comprised mostly of French and Belgian laborers, took time to celebrate their accomplishments. They could take considerable pleasure in what they had ultimately accomplished. By 1940 the ITU had organized 12,000 laborers. This figure was larger than all of the other Rhode Island unions put together. They had organized eighty percent of the city's textile laborers. The result of this was that the Woonsocket textile workers earned the highest wages in the industry. The ITU also organized other trades in Woonsocket: bakers, barbers, electricians, painters, plumbers, shoe repairers, store clerks, sheet metal workers, rubber workers, and even newspapermen. The ITU became the "one big

union" for all laborers.

The union also provided a wide assortment of welfare, educational, and cultural activities. Some of these programs included the operation of medical clinics, housing projects, history classes, and grand summer beach festivals. Results of the 1938 city elections show that the ITU had become the most powerful political force in Woonsocket. All of this took place in a city that had no legacy of a labor movement. Most importantly, the union accomplished this with the support of the French Canadians of the city. Traditionally, this ethnic group had always had anti-labor leanings as a part of its culture.

How did the ITU attain all this power and prestige? The dramatic growth of this labor union in the 1930's was the result of the spectacular collapse of the French Canadian community in the 1920's.

Questions on how all this came about are many. How did French Canadian laborers, loyal to their ethnicity, become zealous trade unionists? What was the correlation between their ethnic and class identities? How did French Canadians, with their strong traditional beliefs, coexist in the same union with the temporal and modernist French and Belgians?

The explanations are evident in the events of the 1910's and 1920's. This was the era when economic problems first surfaced in the local textile industry. This was a time of economic concerns that included the very survival of the working class. These were the

years when Woonsocket society became infiltrated and significantly impacted by external political and cultural forces. Groups that vied for the attention of the city's citizenry included the federal government, the state government, the Catholic diocese of Providence, and the mass media. Their influences would cause the Woonsocket labor force to re-examine traditional ways of living and thinking. They did this partly out of necessity, and partly by choice.

The European revolutionaries endured many setbacks in their attempt to organize Woonsocket's labor force during that time. They also faced political repression; this caused them to abandon their socialist rhetoric. Workers in the French Canadian community began experiencing economic suffering during this time. All this occurred while the ethnic leaders of the community were split over the issues of the *Sentinelle* affair, resulting in the loss of their position of authority among their people. French Canadians began looking for relief and support in such "American" institutions as trade unions and the Democratic Party. European revolutionaries and French Canadian traditionalists began finding common ground in the rhetoric of American nationalism. This rhetoric called on them to honor the founding fathers, and commit themselves to support the flag and the Constitution. They would adopt wholeheartedly the democratic ideals that formed the core of the revolutionary heritage.

The European radicals saw this new rhetoric as an opportunity to convey their socialist beliefs on American society. French Canadian traditionalists

viewed American nationalism as their chance to preserve their beliefs in God, family and community. Together these workers with distinctive political persuasions and visions coexisted within the same labor organization. The fusion of the old French Canadian values with the new ideological forms of the European radicals produced a labor union with enormous power and vigor.

This marriage between the traditionalists and the revolutionaries did not survive the 1940's. World War II caused the United States government to mount a campaign to define what it was to be an American. This caused an ideological split between the working-class revolutionaries and the ethnic traditionalists. The early 1950's saw the golden age of Woonsocket's labor movement end. By the middle of the decade, the union had lost its political influence and the city was facing an economic decline. All this came about as local textile capital began moving to the South.

Today, Woonsocket's once magnificent French Canadian past survives in popular consciousness. What has vanished without a trace is the city's glorious labor past.

The main focus of the new Museum of Work and Culture in Woonsocket will be on two stories. One will be the struggle for French Canadian cultural survival; the other will be concerned with the rise of the labor movement in the Blackstone River Valley. Each story will be presented through a series of settings and/or dioramas. Each setting will relate a dramatic change that took place and how the choices made by those involved set the stage for cul-

tural conflict. Interactive exhibits will address specific issues in depth, and their relationship to the nation's history.

Visitors entering the museum will face the reproduced facade of the Church of the Precious Blood. This church, which still stands on Carrington Avenue in Woonsocket, depicts the strong centers of religion and culture the city's French parishes were to become.

Passing through the church entrance, visitors will view a brief film that will provide an overview of the cultural development of the Blackstone River Valley. The movie will also explore the nature of work and its place within the valley's various cultures. As it progresses, viewers will see how the family structure, labor, faith and nationalistic allegiance change as economic and cultural systems collide.

Visitors will then enter a Québec farmhouse from the early 1800s. The exhibit, lined with religious symbolism, will depict the simplicity of farm life and will explore Canada's rural village life. Supplementary displays will explore farm production, natural cycles and work, and pre-industrial life.

The next setting is that of a textile mill. Historic equipment, dioramas and period objects will relate the relationship between mill life and home life. This exhibit will explore the story of French Canadian immigrants and their adjustment to mill village life. Depictions of life in a mill village will include a boarding house, models of a factory, and models of a village. Interactive features will allow visitors to examine such topics as corporate paternalism, scientific man-

agement, the impact of the "speed-up," and industrial budgets. This section of the museum will survey the various types of jobs in a mill along with the views on "unskilled labor" by both worker and employer.

The next exhibit will examine the views of industrialists and management. Visitors will enter a well-appointed room where key figures ranging from Samuel SLATER, Aram POTHIER, and Joseph GUERIN will espouse their views of labor. We will see how the issues of control over the shop floor, immigrant workers, and education set the stage for cultural and labor conflict.

A parochial school classroom dating from 1929 is the next setting. This exhibit explores French Canadian immigration and achievements in the United States. Interactive exhibits show what immigrant life, living conditions and lifestyles were like in Woonsocket. The story told here is of cultural organizations, like *L'Union Saint Jean-Baptiste*, and heroes, like "Nap" LAJOIE. Also examined is the *Sentinel* affair and its implications to the French Canadian community. The forces of change depicted in this setting set the stage for the rise of unionism in Woonsocket.

Visitors will then enter a reconstructed meeting hall of the Independent Textile Union. The Great Depression and its economic consequences are the focus of this setting. European socialists and French Canadian traditionalists join forces in the creation of the ITU. Period artifacts and interactive exhibits explore the labor movement in Rhode Island, the ITU, and the Woon-

socket strikes of 1934 and 1939. An examination of Labor Day in 1937 and the Social Action institute focuses on the labor movement's social activities.

The remaining exhibits explore the story of Woonsocket's de-industrialization and post-industrial era. The 1940s and 1950s, with their bread-and-butter issues, contract disputes, and anti-left sentiment now take center stage. Against this background of de-industrialization, the exhibit continues with an examination of the city's current industrial situation. Visitors in a recreated television broadcast newsroom examine contemporary labor issues. Visitors also have an opportunity to explore the challenges of an international economy with its team concept and industry control. Also surveyed are the use of trade sanctions and economic diversification as solutions to reemploy workers. Even a debate on the emergence of the service and tourism industries are a part of this setting. These topics will allow younger visitors to relate to the French Canadian experience and the issues faced by the city's workers.

This museum, through its exhibits and outreach programs, will serve as the *storyteller* of Woonsocket's history. Yet, this story is not just of interest to its residents. Regionally, the museum will serve to tell the story of the Blackstone River Valley and serve as a major visitor center for the Blackstone River National Heritage Corridor. Nationally, the museum will attract visitors interested in the story of the labor movement. Internationally, Canadian and French visitors will come to learn about *La Survivance*. The struggle for cultural survival, by an ethnic community in an

industrial city, has now become the story of a world class museum.

Bibliography

BONIER, Marie Louise. *Débuts de la colonie Franco-Américaine de Woonsocket, Rhode Island*. Framingham, Massachusetts: Lakeview Press, 1920.

Church of the Precious Blood, a History. Hackensack, New Jersey: Custom Book Inc., 1975.

DOTY, C. Stewart. *The First Franco-Americans*. Orono, Maine: The University of Maine Press, 1985.

FORTIN, Marcel P. ed. *Woonsocket, R.I., The Americanization of a Foreign City*. Woonsocket: New England Printing, 1981.

GERSTLE, Gary. *Working Class Americanism: Politics in a Textile City 1914-1960*. Cambridge: Cambridge University Press, 1989.

KENNEDY, Ambrose. *Quebec to New England: The Life of Monsignor Charles Dauray*. Boston: Bruce Humphries, Inc., 1948.

THOMAS, Alton P. *Old Woonsocket: Erastus and Doc*. Providence: Mowbray Company, 1973.

THOMAS, Alton P. *Woonsocket, Highlights of History*. East Providence, RI: Globe Printing, 1976.

WESSELL, Bessie B. *An Ethnic Survey of Woonsocket, Rhode Island*. Chicago: Univ. of Chicago Press, 1931.

Accepted Standards of Conduct for Family History Researchers

- I will be courteous to research facility personnel.

- I will do my homework, and know what is available, and I will know what I want.

- I will dress appropriately for the records office that I am visiting.

- I will not take small children into repositories and research facilities.

- I will not approach the facility asking for "everything" on my ancestors.

- I will not expect the records custodian to listen to my family history.

- I will respect the record custodian's other daily tasks, and not expect constant or immediate attention.

- I will be courteous to other researchers and work with only a few records or books at a time.

- I will keep my voice low when conversing with others.

- I will use only designated areas for my work space.

- I will not go into off-limits areas without permission.

- I will ask for permission before using photocopy and microforms machines, and ask for assistance if needed.

- I will treat records with respect.

- I will not mutilate, rearrange, or remove from its proper custodian any printed, original, microform, or elec-

tronic record.

- I will not force splines on books or handle roughly any original documents.

- I will not use my fingertip or a pencil to follow the line of print on original materials.

- I will not write on records or books.

- I will replace volumes in their proper location and return files to the appropriate places.

- I will not leave without thanking the records custodians for their courtesy in making the materials available.

- *I will follow the rules of the records repository without protest.*

* The above was compiled by Joy Reisinger, Certified Genealogical Records Specialist, 1020 Central Ave., Sparta, WI 54656 for the 1995 annual conference of the Federation of Genealogical Societies, Seattle. Some points were adapted from codes adopted by the Board for Certification of Genealogists and the Association of Professional Genealogists. No copyright restrictions. This page and the information thereon may be reproduced in its entirety and distributed freely, as long as its source is properly credited.

~~~~~

# Anatomy Of A French Canadian Heritage

by: **Adrien L. Ringuette**

As a second generation American born in the U.S. with 100% French Canadian heritage, I have long been in search for the answers to the questions, "Where did my ancestors come from?" and "When did they come to North America?" While we may recently have become Americans, we have shared the North American continent with our English brothers ever since England and France planted permanent settlements in the New World. On the average, I am a 10th generation descendant of my original Canadian ancestors, but my lineage goes as high as 13 and 14 generations from some of the founding families of Quebec.

My mother began the search for our ancestors some 40 years ago. Before her death in 1974, she accumulated by painstaking effort the names of most of my Canadian ancestors, and by correspondence and otherwise, she obtained copies of a great many baptisms, marriages and burials. Later, I carried on the project with the aid of newly published data in journals, dictionaries, local histories and other documents. The publications of the *Programme de Recherche en Demographie Historique* (PRDH) have been extremely valuable.

The net result of all this work is that I have compiled a list of virtually

all of my original Canadian ancestors along with their place of origin and actual or approximate time of immigration. My analysis of this data will be summarized in this article.

I will start with some background. My great grandparents emigrated from French Canada to New England in the 1880's. On my father's side, they came to settle in Westport, Massachusetts; and on my mother's side they chose Central Falls, Rhode Island. My grandparents were all born in French Canada, and emigrated as children with their families.

It came to be that Amable RINGUETTE married Celina LAPOINTE at Westport on 10 September 1893. They are my paternal grandparents. My maternal grandparents were Joseph LANTHIER and Emma BLAIS, who were married at Central Falls on 23 June 1896. It happened that the RINGUETTES moved to North Attleboro, MA, while the LANTHIERs moved ultimately to Attleboro, MA where my parents Joseph RINGUETTE and Anita LANTHIER were married on 17 April 1922.

All eight of my grandparents were born and married in the Province of Quebec. Two of them died in Canada,

and the other six brought their families to New England. They are listed below:

Elie RINGUETTE (1842-1917) was born in Trois-Rivières. As a young man he sojourned to Detroit, MI, where he served in the U.S. Army from 1866 to 1869, then returned to Trois-Rivières, where on 28 September 1869 he married Celanire BELAND (1850-1920), a native of Maskinonge. They emigrated in 1884 with five children.

Ferdinand AUDET dit LA-POINTE (1829-1899) was probably born in St.-Vallier. He first married Marguerite DESSAINT dit ST.-PIERRE at Lévis on 21 August 1855, then secondly at Québec on 9 October 1865 my great grandmother, Celina PELLETIER (1832-1918), a native of Québec. They emigrated to Fall River, MA early in the 1880's, then moved to Westport. There were five unmarried daughters from Ferdinand's two marriages.

Dosithée LANTHIER (1838-1907) was born in St. Eustache, north of Montréal, but left home at the age of sixteen to work in a tannery in Roxton Falls. He first married at Chambly on 2 February 1864 my great grandmother, Adelaide GAUTHIER dit ST.-GERMAIN (1830-1871), a native of Chambly. He married a second time about 1873. He first emigrated with his family in 1876 to New Bedford, MA, but soon returned to Canada. He again came to the U.S. with his family in 1886, this time settling in Central Falls, RI. He had four children from his two marriages.

Francois-Xavier BLAIS (1852-1919) was born in St.-Romain, south of Québec city. He first married at St.-

Romain on 17 January 1871 my great grandmother Obeline DENIS dit LA-PIERRE (1844-1886), a native of St.-Lazare. They settled in St.-Romain. In 1887, having become a widower, he locked up his farm and took his three children to Central Falls. He remarried in 1895, and in 1903 returned to Canada with his second family.

I have compiled 1,116 names in my Canadian ancestry, exclusive of names of ancestors who lived in France or other countries but did not emigrate to Canada. My analysis, however, is based on my 471 original Canadian ancestors of both sexes. This is divided into 296 males and 175 females. Of the females, 63 emigrated as *Filles du Roi* (daughters of the king), so-called because between 1663 and 1673 King Louis XIV sent some 770 marriageable girls to Canada to help correct a huge imbalance among the sexes in the colony.

My list of 471 original Canadian ancestors (henceforth original ancestors) includes women because each of us inherits equally from each parent. Married women or widows are listed by their maiden names. Thus, a wife emigrating with her husband is listed separately. I do not count children who emigrate with their parents, since they carry their father's name. However, I do count children who emigrate with their widowed mother (a rare event), since they will bear different surnames. Most ancestors emigrated as single persons, and married in the colony. The spouse may be an original ancestor, or a descendant of one.

Virtually all my original ancestors

have been identified. Of my 64 ancestors at the seventh generation (the great grandparents of my eight great grandparents), I have completed the Canadian ancestry of 63 of them. The 64th is the unknown mother of one of my sixth generation ancestors who was probably born out of wedlock. Only her father is positively identified in the records. Thus, my list of 471 original ancestors is probably 98% complete.

In analyzing where my ancestors came from and when they came to New France, I made some interesting discoveries. First, all my original ancestors came to Canada prior to 1764, and all but one came under the French Regime (1608-1760). the single exception was a Scotsman who arrived soon after the conquest of Canada by England (in 1759-60), then married a French Canadian girl in January 1764.

Thus my heritage is virtually unaffected by immigration into Canada after the English conquest. There were no intermarriages outside the French Canadian community between 1764 and the marriage of my parents in 1922.

Second, my heritage is only slightly influenced by immigration during the 18th century, that is from 1700 to 1760. Only 19 of my original ancestors arrived during this period. Two of these arrived in 1755 with French regiments sent to defend the colony. Two others were English prisoners captured in the French and Indian raid in 1704 on Deerfield, MA. Most of the others were single men, including several who emigrated as soldiers. there were also two married couples.

Therefore, only twenty of my original ancestors or 4.2% of the total arrived in Canada between 1700 and 1765. These are shown according to place of origin in column 4 of table 3.

Immigration in the eighteenth century differed somewhat from that in the seventeenth. For example, immigration from countries other than France, Amerindian immigrants, and immigration from the English colonies were largely 18th century phenomena. With respect to immigration from France, in the seventeenth century the predominant source was Northwestern France, while in the 18th, immigration came from throughout the country, and was more heavily influenced by the influx of soldiers.

Immigration patterns in general can be illustrated by the 1991 study by Marcel FOURNIER entitled *L'Immigration Europeene au Canada des Origines à 1765* (MSGCF 42: 106-124). Using data from the P.R.D.H., he analyzed some 10,021 pioneers who settled in Canada between 1608 and 1765, classifying them according to origin and to the century of immigration.

Data from this study are summarized in Table 1. It can be seen as a whole that about the same number of immigrants arrived in each century, but that the patterns of immigration differed significantly. Nevertheless, the data considered together show that 94% came directly or indirectly (e.g., Acadian refugees) from France, another 4% from other European countries, and only 2% from Asia, Africa, the West Indies, American colonies or Amerindians

combined.

In my ancestry, nearly all my original ancestors came from France. As shown in Table 3, in the row designated *Other Country*, only nine of 471 original ancestors or 1.9% came from nations other than France. They were divided 4 in the seventeenth century and 5 in the 18th century. There was one each from Switzerland, Austria, Belgium, and Scotland; three from English colonies in America; and two Amerindians.

Third, my ancestors came overwhelmingly from Northwestern France. Table 2 lists the fifteen provinces in France supplying five or more original ancestors. The first ten of these are all in Northwestern France, starting with Normandy, which supplied 82 ancestors; and ending with Maine, which accounted for eleven. Altogether, these ten provinces supplied 383 or 81.3% of all my original ancestors.

Table 3 shows the breakdown of all my 471 original ancestors by origin and by time of immigration. I have divided the first ten provinces shown in Table 2 into four regions, namely Normandy and Perche; Ile-de-France, which covers Paris and the surrounding areas; the four provinces designated as the *West (Ouest)*: Aunis, Saintonge, Angoumois, and Poitou; and the three provinces designated as the *Loire*: Anjou, Maine, and Brittany (Brétagne).

The designation in Table 3 called *Other French Provinces* shows that only 55 original ancestors, or 11.7% came from all the other provinces of France, including North, East, South, and Center. There were another 24 or 5.1% of the total who presumably came from

France but did not identify their province of origin. These are shown under the designation, *Unknown Province*.

Fourth, and most striking, is the breakdown of my ancestors by the time of their arrival. I have considered four time frames, as follows: 1608 to 1640, 1641 to 1662, 1663 to 1699, and 1700 to 1765. My ancestors arrived very early in the seventeenth century, providing the craftsmen needed to build a colony, and the merchants needed to give it an economic base. Later in the century, the colony added soldiers, marriageable girls and farmers.

Normandy and Perche together account for 127 or 27% of my 471 original ancestors. While this region supplied fewer ancestors overall than the West, it is clear from Table 3 that it was the dominant influence in the very early period of settlement, as shown in column 1. Even taking the entire period 1608-1662 together (adding the first two columns), Normandy and Perche supplied 95 ancestors, or 37.5% of the 253 original ancestors who had arrived by 1662. In contrast, the West was the dominant influence in the latter part of the seventeenth century, supplying 71 ancestors out of 198 or 35.9% of all original ancestors who arrived during the period 1663 to 1699.

The choice of 1640 as the cutoff date for column 1 of Table 3 was prompted by Gustav LANCTOT in *A History of Canada* (translated by Josephine HAMBLETON, 3 vols., 1963), who stated, "In 1640, the population of the country came to about 240 persons altogether, consisting chiefly of families from Perche and Normandy."

By 1640, as Lanctot indicated, New France had evolved from a mere fur-trading post into a small colony, with settlements in Québec, Beauport and in the seigneurie of Beaupré, and an outpost for the fur trade at Trois-Rivières with a small settlement there. Montréal had not yet been founded.

Québec had been primarily a trading post between 1608 and 1629. In 1629 it was occupied by the British, but was restored to France in 1632. Between 1608 and 1640, no less than fifty, or 10.6% of all my original ancestors had arrived. Column 1 of Table 3 shows the distribution of these early colonists by place of Origin. Twenty-six of them, more than half the total, came from Normandy and Perche. Nearly half the remainder came from Paris or its environs.

Some of these 50 original ancestors arrived even prior to 1629. These included the interpreter Nicolas MARSOLET (1613), the interpreter and explorer Jean NICOLET (1618), both from Normandy; the apothecary from Paris, Louis HÉBERT and his wife Marie ROLLET (1617), called the first true colonists in the country. Also the pilot Abraham MARTIN and his wife Marguerite LANGLOIS (1620). Abraham MARTIN's origin in France is unknown, although he was known as *l'Ecossais* (the Scotsman). Also arriving prior to 1629 were the Parisian Guillaume COUILLARD (1613), who arrived as an employee of the trading company of New France, and became the son-in-law of Louis HÉBERT; and the Breton Olivier LETARDIF (1618), and interpreter and clerk of the trading company. LETARDIF eventually became the co-seigneur of the seigneurie

of Beaupré.

Between 1632 and 1640, there arrived from Perche no less than 14 original ancestors, the largest number from a single province to arrive during the period 1608-1640. These included in 1634 alone the carpenter Zacharie CLOUTIER and his wife Saintes DUPONT; the mason Jean GUYON and his wife Mathurine ROBIN; the mason Marin BOUCHER and his wife Perrine MALET; and the merchant Henri PINGUET and his wife Louise LOUSCHE. Their children who arrived with them are not counted as original ancestors but did add to the population of 1640.

The cutoff date of 1662 for column 2 of table 3 was chosen because of the work of Marcel TRUDEL (*La Population du Canada en 1663*, Fides, 1973). He compiled a list of all residents of New France as of 30 June 1663. On that date, the population of the colony was 3,035. A significant number were either original ancestors or ancestors descended from them. My list and that of Trudel match very closely.

The period 1641-1662 continued to show extensive immigration from Normandy and Perche. It also reflected the first twenty years of the existence of Ville Marie, or Montréal. It was also during this period that La Rochelle, France became a major port of embarkation for the Canadian colony, drawing people from the western provinces near that city. In all, 253 of my original ancestors, or 53.7% had arrived by 1662.

The third column of Table 3 cov-

ers immigration from 1663 to 1699. The influx of the *Filles-du-Roi*, largely from Paris, explains the increased immigration from Ile-de-France. The coming of soldiers, starting with the Carignan Regiment, which arrived in 1665, explains the increased immigration from French provinces other than those in the North-western parts of the country. In all, 198 original Canadian ancestors, or 42% of the total, arrived during this period.

In conclusion, compared with all

people having French Canadian heritage, my ancestors arrived early during the French Regime, and predominantly as craftsman largely from Normandy and Perche. More than half were already in the colony by 1662. The second half of the seventeenth century reflected the influx of soldiers and *Filles-du-Roi*, and was substantially influenced by immigration from the western provinces of the mother country. Immigration from other countries or from Amerindians was negligible.

**Table 1**

**All French-Canadian Pioneers 1608-1765**  
(Adapted from MSGCF 42: 106-124)

| <b>Origin</b>                                          | <b>1608-1699</b> | <b>1700-1765</b> | <b>Total</b>  | <b>%</b>   |
|--------------------------------------------------------|------------------|------------------|---------------|------------|
| Northwest France                                       | 3,759            | 2,157            | 5,916         | 59.06      |
| France: North, East<br>Center, South                   | 709              | 1,801            | 2,510         | 25.04      |
| France: Unknown<br>Province                            | 409              | 131              | 540           | 5.38       |
| France Indirectly<br>(From Acadia or Western<br>forts) | 32               | 411              | 443           | 4.42       |
| Europe, other than<br>France                           | 57               | 330              | 387           | 3.86       |
| Asia, West Indies,<br>Africa                           | 0                | 30               | 30            | 0.29       |
| Amerindians                                            | 19               | 66               | 85            | 0.85       |
| New England                                            | 24               | 86               | 110           | 1.10       |
| <b>Totals</b>                                          | <b>5,009</b>     | <b>5,012</b>     | <b>10,021</b> | <b>100</b> |



**Table 2**

**List of French Provinces Supplying Five or More  
Original Canadian Ancestors**

|                  |    |
|------------------|----|
| 1. Normandy      | 82 |
| 2. Aunis         | 68 |
| 3. Ile-de-France | 61 |
| 4. Poitou        | 49 |
| 5. Perche        | 45 |
| 6. Saintonge     | 23 |
| 7. Brittany      | 17 |
| 8. Anjou         | 15 |
| 9. Angoumois     | 12 |
| 10. Maine        | 11 |
| 11. Guyenne      | 10 |
| 12. Orleans      | 8  |
| 13. Champagne    | 6  |
| 14. Burgogne     | 6  |
| 15. Lorraine     | 5  |

**Table 3**

**Original Canadian Ancestors  
by Time Frame of Immigration**

| <b>Origin</b>                                    | <b>1608/1640</b> | <b>1641/1662</b> | <b>1663/1699</b> | <b>1700/1765</b> | <b>Total</b>  | <b>%</b>   |
|--------------------------------------------------|------------------|------------------|------------------|------------------|---------------|------------|
| Normandy/Perche                                  | 26               | 69               | 31               | 1                | 127           | 27.0       |
| Ile-de-France (Paris)                            | 11               | 15               | 34               | 1                | 61            | 12.9       |
| The West (Aunis, Saintonge<br>Angoumois, Poitou) | 0                | 77               | 71               | 4                | 152           | 32.3       |
| The Loire (Anjou,<br>Maine, Brittany)            | 4                | 25               | 14               | 0                | 43            | 9.1        |
| Other French Provinces                           | 2                | 10               | 37               | 6                | 55            | 11.7       |
| Unknown Provinces                                | 7                | 4                | 10               | 3                | 24            | 5.1        |
| Other Countries                                  | 0                | 3                | 1                | 5                | 9             | 1.9        |
| <b>Totals</b>                                    | <b>50</b>        | <b>203</b>       | <b>198</b>       | <b>20</b>        | <b>471</b>    | <b>100</b> |
| <b>%</b>                                         | <b>10.61</b>     | <b>43.10</b>     | <b>42.04</b>     | <b>4.25</b>      | <b>100.00</b> |            |

## Members' Corner

**Craig LaBARGE**, 909 Oxford Ave., Phoenixville, PA 19460, would like to correspond with other researchers working on the following families: LABERGE/LABARGE, THOUIN, MASSÉ, BOURRE, and SAUCISSE. Mr. LaBarge has established a web page for those interested in these surnames. This site can be accessed at: [http://ourworld.compuserve.com/homepages/LaBarge\\_C/laberge.htm](http://ourworld.compuserve.com/homepages/LaBarge_C/laberge.htm).

**Roger ARCHAMBAULT**, 49 Rondeau Rd., Bellingham, MA 02019-1735, is seeking information on the parents of Toussaint ARCHAMBAULT — Joseph-Moise (s/o Jean-Pierre and Marie-Elisabeth BOUSQUET) and Angelique PINEAU (François and Angelique PHANEUF). This couple were married on 28 September 1824 at St. Antoine, Verchères Co., Québec. Toussaint's first marriage was to Olive PHINNAY/PHENIX; and the second was to Marie Ellen COLE, daughter of George and Kate.

**Roland D. LAJOIE**, 48 West Main St., Millbury, MA 01527-1923, is seeking the parents and marriage of Antoine PATIENT dit MAHEUX and his first wife, Félicité LACAILLE. The marriage took place around 1844 in the Roxton Falls/St. Jean-Baptiste area of Québec. This couple is known to have had three children: Eugénie, married in 1866 to Hyacinthe ROBITAILLE at St. Dominique; Adèle, married in 1866, also at St. Dominique, to Évariste COURTEMANCHE; and Hélène, married in 1881 to Delphis MONTPIER in Roxton Falls, Que. Mr. Lajoie is also seeking the parents of James RICHMOND and Isabelle (a.k.a. Elizabeth) SAVARD. This couple was married on 26 September 1802 at Trois-Rivières.

**Paul P. DELISLE**, P.O. Box 171, Millville, MA 01529 is seeking the marriage and parents of Julius FERSCHKE and Hélène GOODFELLOW, before 1867, in Québec province. Also the parents of Marie MIGNERON, who married Ambroise ROY on 3 October 1796 at St. Hyacinthe.

---

The preschool teacher dreaded rainy days. It meant 35 pairs of galoshes to struggle with. Three times that day she had helped the children pull their overshoes off.

At day's end, as she gave the final tug, little Noah remarked, "These aren't mine."

The teacher had had it. But she counted to ten and began pulling the little boy's feet out of the galoshes as he watched in silence, and when it was over, said soberly, "They're my sister's but mother says I have to wear them today."

# Marie Rollet: Cultural Mediator

by: D. Van Delia

Marie ROLLET is one of the most interesting of the Europeans who came to settle Canada in the early part of the seventeenth century. Marie came to Canada in 1617 with her spouse, Louis HÉBERT, and their three children.<sup>1</sup> They were the first European family to settle in Canada, and the first to build a home in Québec's upper town. HÉBERT, an apothecary in France, became the settlement's first farmer. Together, the couple cleared the land, planted crops, and raised cattle. In the early years of settlement, the lure of fur trade riches caused many settlers to abandon or ignore agricultural pursuits, and the Hébert family were often called upon to furnish the small French community with provisions. On several occasions, the local Indian population, on the verge of famine, was also aided by the Hébert's generosity.<sup>2</sup>

The virtuous Héberts were the symbolic cornerstones upon which the French hoped to build their New France: they were devout Catholics, a stable family unit, and they tilled the land. The Héberts were the embodiment of the ideal homesteader, and the civil and ecclesiastical leaders hoped that their exemplary lifestyle would have a positive influence in both Indians and wayward Frenchmen.

The couple's value to the colony was recorded by the historian Christian LeCLERCQ in 1691. LeClercq, writing about the origins of European settlement in Canada, said: "...but we may say that the most fortunate thing he (Samuel de Champlain) effected was his persuading Sieur Hébert to go to Canada with all his family..."<sup>3</sup> It was reported that the Hébert family had "Beautiful children, fine cattle, good produce and grain."<sup>4</sup> The clergy often referred to them simply as the "Estimable family."<sup>5</sup>

The Hébert home was built high on a cliff above the main colony. Their role as farmers and their location away from the fort allowed for greater accessibility and more direct contact with an Indian population that was often not allowed within the walls of the barricaded colony. The Héberts traded surplus food to the Indians for beaver skins,<sup>6</sup> and on several occasions gave food to starving Indians.<sup>7</sup>

Marie was widowed in January of 1627. Her youngest daughter, Anne, had died in 1620 while giving birth. Marie's oldest daughter, Guillaumette, had married a farmer, Guillaume COUILLARD, and the couple already had two young children. With Louis HÉBERT dead and Marie ROLLET left

to work the farm with her young son, Champlain was concerned not only for the welfare of this family, but for the entire colony. Champlain, for "personal reasons," gave Marie's eldest daughter and her husband 100 acres of land to clear and seed.

The respect and influence that Marie had among the native population was evident in 1627 when Champlain and a group of Recollet priests asked Marie to help with the baptism of Nancogauchit, the son of an influential Indian leader. Marie took part in the ceremony, serving as the child's God-mother, then hosted the celebration following the ceremony. A large group of colonists and Indians consumed 56 wild geese, 30 ducks, 20 teals, 2 cranes, and other game; as well as 2 barrels of biscuits, 15 or 20 pounds of prunes, 6 baskets of corn, and more.<sup>9</sup>

The following summer, however, an incident at Marie's farm strained relations between the French and the Indian population. A disagreement between Marie's baker and a Montagnais visitor over some bread led to the murder of the baker.<sup>10</sup> In January of 1628, the Montagnais attempted to appease the French by giving them three young girls, aged 11, 12, and 15. The historian, H.P. BIGGAR, comments that this was the first time that the Indians had turned over any girls to the French, even though a French surgeon had previously asked for one to educate and marry.<sup>11</sup> The girls appear to have been given unconditionally to the colonists. They were given "to dispose of as we might consider best, have them educated and treated like those of our own nation and to have them marry if it seemed good to us to do so."<sup>12</sup>

Religious sanctions prohibited priests from educating young girls, and Champlain personally undertook to look after the girls, giving them the names Faith, Hope and Charity.<sup>13</sup> Champlain hoped to have these three girls educated in France. He reports that he personally instructed the girls in needlework, and taught them "all that they were able to comprehend." Faith returned to her people, but Hope and Charity remained with Champlain until the surrender of Québec in 1629. The seizure of Québec forced Champlain to leave Canada and return to France. He attempted to take the girls with him, however the English fearing native reprisals refused him permission. Before Champlain sailed for France on 14 September 1629, he gave each of them a rosary. They asked if it would be possible for them to stay with Guillaume COUILLARD and his family.<sup>14</sup> Sieur Couillard replied: "Be assured sir, that as long as they are willing to stay with me, I will take care of them as if they were my own children."<sup>15</sup>

Louis KIRKE, a Scot who had married in France, was sympathetic to the French after his conquest. Marie ROLLET had recently married Guillaume HUBOU, and Kirke asked the couple to remain in Canada. He promised that they could raise their own crops and dispose of them as they thought best. They could continue to trade with the Indians, and if they chose to return to France, he would arrange for their beaver skins to be bought for the price of four *livres* each. Considering that Marie had eleven years invested in the farm; and her husband, a daughter, and a grandchild were buried nearby, she chose to remain in Canada.<sup>16</sup>

During the English occupation of Canada, both Marie and her daughter, Guillaumette, continued to have close contact with the native population, maintaining friendships and alliances. On 12 July 1632, the French returned to Québec. In the home of Marie ROLLET, Mass was celebrated in the colony for the first time in three years.<sup>17</sup> Before leaving Canada, Kirke sold his young Madagascar Negro slave to a frenchman for fifty *écus*. The frenchman gave the boy to Marie to help with the farm.<sup>18</sup>

With the return of the French to Canada, the clergy set out to recruit young Indian students. The fate of the two Indian girls left with the Guillaume COUILLARD family is unknown. What is evident, however, is that after the French returned to Canada in 1632, Indian girls were more easily recruited. Marie ROLLET volunteered to board and educate some young girls at her home. Sometimes the children had a sponsor, and other times Marie and her husband incurred the cost. The following are accounts of some of the young Indian girls that were cared for by Marie:

On 6 January 1635 Father LAL-LEMANT baptized a little girl about nine or ten years of age who was being raised in the house of a French family.<sup>19</sup> It was reported that she had no relatives. This may have been the captured Iroquois girl who was sent to France the following year. In 1644, at Iroquois/French peace talks, the Iroquois Captain Onontio, asked for the return of the girl who had been taken captive by the Algonquin and given to the French. She had, however, died in France.<sup>20</sup>

On 10 December 1635, Father LE JEUNE reports that an Indian brought him, as a present, a little girl. Since the priest could not accept a female, Le Jeune suggested that the child be given to Monsieur GAND. Le Jeune in turn asked Gand to accept the child and to give the Indian something in return. A blanket and a keg of sea biscuits were put on the Jesuits' account. Monsieur Gand boarded the young girl with Marie ROLLET. He made her a dress at his own expense, and the Jesuits paid her board.<sup>21</sup>

In 1636, several young Montagnais girls were given to the French to be raised as Christians. It was intended that when the girls reached marriageable age, dowries would be provided so they could marry Frenchmen or Christian Indians. These children were also lodged in Marie ROLLET's home. Olivier TARDIF paid the board for one of these children; Marie and her husband took responsibility for another; and the Jesuits supported the others. Further, it was decided that two or three of these children would be educated in France.<sup>22</sup> The priests suggested that those sent to France not be separated, lest they lose the knowledge of their native language.

The *Jesuit Relations* recounts the fate of some of the children who were boarded with Marie. In the fall of 1636, an Iroquois woman, a little boy, and three little Montagnais girls were sent to France to be educated. The woman was put in the care of a wealthy patron of the missions, Madame de COM-BALET. Concerned Jesuits hoped that she might learn a useful occupation such as gardening rather than the "abundance

of a great house." Later, Madame de Combalet had her placed with Carmelite Mothers in Paris. It was intended that she would return to New France and marry, but she died at the convent.<sup>23</sup> Madame de COMBALET was the godmother to one of the Montagnais girls, Louise, of whom it is said of her devotion, "She puts our little French girls to shame." The Mother Superior stated that she would have been sent back already if she had not been sick. She declares that she wishes to be a nun. Her sponsor was *Sieur Hubou* (husband of Marie ROLLET, "who has been as a father to her," and was willing to leave her until the coming of the nuns.<sup>24</sup> The two other Montagnais girls were baptized at the Church of the Carmelites. It was reported that the ceremony was well attended. The godfather to the taller girl, Marguerite-Thérèse, was none other than the Chancellor. The second girl, Marie-Magdeleine, had as her godfather, the Secretary of State. In 1639, a group of Ursuline nuns arrived in Canada from France. They brought with them a little Indian girl named Louise. Apparently the others had perished in France.<sup>25</sup>

In 1636 a Huron girl between ten and twelve years old was given to a French family for two years. This was done under the condition that she would not be sent to France, and when the time had expired, she would be allowed to return to her family if she wished. As the time drew near, her father sent a young man to her to propose marriage in hopes of convincing her to return to her people. She refused the suitor. Soon after, she was baptized Magdeleine, and it was hoped "that some soul dear to God will find in her a wife."<sup>26</sup> Magdeleine was considered to be a "most promising stu-

dent," and the priests lamented that they could not send her to France because of the promise made to her parents.<sup>27</sup>

In 1637 the Jesuits conferred to decide if it would be prudent to provide a dowry for an Indian girl named Amiskoueian, who was being raised in the home of a colonist.<sup>28</sup> Although not yet baptized, she was approaching marriageable age and the fathers hoped to "have a little house built and some land cleared for her, and to support her until she could have enough for herself." It was agreed that if her intended husband were God-fearing, then they should make an effort.<sup>29</sup>

In 1637, François DERRE De GAND was godfather to Ouasibis-kounesout, the son of Mantouea-beouchit and Outchibahanoukoueou. In the French tradition, the child took the name of its godfather, François. Gand made a little outfit "in the French fashion" for his godson. The native couple promised that when François came of age, they would give him to Gand to be educated. The couple had previously given their daughter, Marie, to Olivier LeTARDIF.<sup>30</sup>

Dowries were now being set up to provide for the young Indian women. In 1638 money was donated to give four *arpents* of cleared land to two Christian Indian girls who were to marry Frenchmen. In 1639, at Québec, a worthy and pious woman gave one hundred *écus* "for the wedding of a young savage girl sought in marriage by a young Frenchman of very good character."<sup>31</sup>

In 1639 a Huron captain named Etinechkawat was afflicted with an ill-

ness. This illness spread throughout his cabin and thirteen of his family had to be baptized. Etinechkawat, baptized Jean-Baptiste, recovered but several of his children died. "Two of his daughters survived: a three year old, and a one year old. He gave us the one who was three years old to be raised in a French family; and that she might not be lonely, he sent another little girl, a relative, as a companion. Monsieur Gand paid her board as we do for those whom we keep in families. His daughter soon died, leaving only one."<sup>32</sup>

With the arrival of the Ursulines in 1639, Marie transferred her responsibility for the Indian children to the nuns. Marie continued to aid the Ursulines and her family remained involved with the Indian population. By now, another generation was becoming involved in the education and care of Indian children. Guillaumette's daughters, Louise and Marguerite, both married interpreters. Louise married Olivier LeTARDIF, who had in his care two little girls (one was Marie SYLVESTRE) and a little boy.<sup>33</sup> Marguerite married Jean NICOLET, who was caring for his nine year old daughter, Madeleine (a.k.a. Euphrosine), whose mother was a Nippinsine woman.<sup>34</sup>

Records indicate that as late as 1648 a female child was brought from Trois-Rivieres to Québec and boarded with Barbe HUBOU, Marie ROLLET's sister-in-law.

Marie served as an educator, advisor, godmother, farmer, diplomat and trader. As a liaison between the French and Indian communities her contribution was immeasurable. Marie ROLLET died in 1649.

### References

- <sup>1</sup>JETTE, Rene, *Dictionnaire genealogique des familles du Québec*. Montreal, 1983. p. 561.
- <sup>2</sup>LeCLERC, Christian, *First Establishment of the Faith in New France (1691)*. New York, 1881, vol. 1, p. 296.
- <sup>3</sup>*Ibid.*, p. 115.
- <sup>4</sup>THWAITES, Reuben Gold, *The Jesuit Relations and Allied Documents*. Vol. V. P. 41-43.
- <sup>5</sup>*Ibid.*, p. 287.
- <sup>6</sup>BIGGAR, H. P., *Works*. Québec, 1870, vol. 6, p. 70-71.
- <sup>7</sup>LeCLERCQ, p. 296.
- <sup>8</sup>*Dictionnaire biographique du Canada*. Vol. I, p. 237.
- <sup>9</sup>*Ibid.*, p. 222.
- <sup>10</sup>LeCLERC, vol. 1, p. 296.
- <sup>11</sup>BIGGAR, vol. V, p. 250.
- <sup>12</sup>*Ibid.*, p. 249.
- <sup>13</sup>LeCLERC, vol. 1, p. 284.
- <sup>14</sup>BIGGAR, vol. VI, p. 111.
- <sup>15</sup>*Ibid.*, p. 199.
- <sup>16</sup>*Ibid.*, p. 70-71.
- <sup>17</sup>THWAITES, vol. 5, p. 41.
- <sup>18</sup>*Ibid.*, vol. 5, p. 197.
- <sup>19</sup>*Ibid.*, vol. 34, p. 285.
- <sup>20</sup>*Ibid.*, vol. 27, p. 285.
- <sup>21</sup>*Ibid.*, vol. 9, p. 201.
- <sup>22</sup>"It would seem that more than three Montagnais were given to Marie Rollet.
- <sup>23</sup>THWAITES, vol. 27, p. 1640.
- <sup>24</sup>*Ibid.*, vol. 11, p. 95-97.
- <sup>25</sup>*Ibid.*
- <sup>26</sup>*Ibid.*, vol. 14, p. 163.
- <sup>27</sup>*Ibid.*, vol. 9, p. 105.
- <sup>28</sup>*Ibid.*, vol. 13, p. 53.
- <sup>29</sup>*Ibid.*, vol. 11, p. 55.
- <sup>30</sup>*Ibid.* This child would be Marie-Olivier SYLVESTRE who would have been approximately six or seven years of age when LeTardif adopted her. It was reported that "LeTardif cherishes her tenderly, provided for her, and is having her raised in the French way. Occasionally, this child returns to the village to visit her relatives. Her parents are always glad to see her so well dressed and in good condition. They do not allow her to remain long, however, and send her back to Monsieur LeTardif."
- <sup>31</sup>*Ibid.*, vol. 16, p. 35. The first recorded French-Indian marriage was in 1644 between Marie-Olivier SYLVESTRE and Martin PREVOST. The record mentioned a dowry and contained a statement by Father Le Clercq that "Two marriages were celebrated between Frenchmen and Indian women." Unfortunately, Le Clerc does not elaborate, however the context of his information suggests that he was speaking about events that occurred prior to 1640 (LeCLERC, vol. 1, p. 188).
- <sup>32</sup>*Ibid.*, vol. 16, p. 141.
- <sup>33</sup>*Ibid.*, vol. 14, p. 259.
- <sup>34</sup>JETTE, p. 848.
- <sup>35</sup>THWAITES, vol. 32, p. 103.

---

---

## Members' Corner

J. Armand Choiniere of 1504 Watauga St., Kingsport, TN, would like to correspond with anyone researching the DUCHARME family.

**Baptisms And Marriages  
of  
St. Michael Catholic Church,  
Swansea, Massachusetts  
1922-1995**

Is now available from the American-French Genealogical Society. This book is 409 pages in length and is GBC-bound to lie flat when opened.

Printing is limited and supplies will soon be sold.

The price of this volume is \$33.00 (\$38.00 in Canada) — *Rhode Island residents please add 7% sales tax.*

Please photocopy the order form on page 104 and send in your order today for this important book.



# A Romance With Québec . . .

## A Rebuttal

by: **Dominique Ritchot**

*Editor's note: In the Spring 1996 issue of Je Me Souviens, we published an article by Dr. Peter J. Hughes entitled A Romance With Québec, which detailed the author's experiences in Québec from the viewpoint of an English-speaking native. Mr. Ritchot, a resident of Montréal, takes issue with some of Dr. Hughes' statements. We are far from qualified to determine who is right and who is wrong, if indeed there is right and wrong. Both gentlemen write from their own experiences. We have done our duty by presenting the opposing view. Dr. Hughes reply to Mr. Ritchot appears at the end of this article. We leave it to the reader to make his/her own decision ...*

I read with some interest the article by Dr. Hughes which was published in the Spring 1996 issue of *Je Me Souviens*, entitled *A Romance With Québec*.

At first I thought it would be an historical account of life in Québec and its social, political and cultural development. But as I read, I realized that it was yet another text that showed how misconception and lack of historical perspective undermine the judgement of many Canadians about the motivation of Quebecers. Many aspects of the article could be a distortion of facts, especially that part concerning the lan-

guage law. People not familiar with Québec and Canada could be led to develop a negative image of the province.

In his article, Dr. Hughes portrays the Québec of the late 1950's as a backward society. This is a gross exaggeration. Although it is true that the Catholic clergy had a prevalent role in Québec until the sixties, this was mainly due to the lack of interest from the government to create social program structures. Thus, it was left to the Church to organize the education, social and health care systems. What Dr. Hughes fails to state in his article, is the fact that the social structure of New France (as well as colonial New England) was mostly developed by the clergy: Jeanne MANCE and Marguerite BOURGEOIS, both heads of religious communities, played key roles in the establishment of schools, hospitals, and asylums. This situation remained for almost three centuries. But it should also be said that the *Providence State* that we enjoyed in the northern hemisphere was largely a post-WW II creation. Prior to that time, most of the Québec governments relied on private charities to provide relief for the underprivileged.

As for the Duplessis era, although what Dr. Hughes says is true to a certain extent, it wasn't quite the *grande*

*noirceur*, as too many people tend to think. Many bright and adventurous spirits were making a real effort to modernize our society: artists like Borduas, Riopelle, Pelland, and Ferron; writers like Jacques FERRON and Jean-Charles HARVEY; trade union leaders like Michel CHARTRAND, Madeleine PARENT, and Léa ROBACK; journalists like René LÉVÊSQUE and Gérard PELLETIER; industrialists like Louis-Armand BOMBARDIER; scientists like Dr. Armand FRAPPIER ... the list is endless.

Duplessis was a man of his era. On one hand, he was popular because many Quebecers saw in him an ideal that they wanted to achieve. On the other hand, he fought to preserve the province from the centralization efforts of Ottawa, which in many ways undermined Québec's development. The St. Lawrence Seaway is the best example of those policies, which had the effect of diminishing the importance of Montréal as a port of entry for goods and increasing the profit of central Canadian ports like Thunder Bay. The decline of Montréal as Canada's metropolitan city can be traced to this event.

When Duplessis created the Provincial Income Tax, it was in response to Ottawa's centralization of income tax collection as a tool for war effort. It was supposed to be a temporary policy, but it remained permanent. The Québec government responded with a policy to insure our financial autonomy.

To conclude this historical perspective, had Duplessis lived to take part in the election of 1960, it is most likely that he would have lost. The winds of

change would have been too strong for him.

What I find very sad in Dr. Hughes' text is that he has been unable to fully understand the French speaking population, mostly because he seems to have lived at the fringe of it. He was only able to grasp the "folkloric element" of French life in Québec: spruce beer, Cendrillon, and some TV programs. He naively states that. "We worked, studied and played in English." And, "I got a job at McGill where I worked for over three years without having to communicate a word in French." There lies the problems of too many English Quebecers. There was never a fusion of the two *solitudes* because the historic role of the English population in Québec was to assimilate it into the British Empire in Canada. It is yet the same, which explains why so few of them have been integrated into the French society. It also explains why close to 95% of English Quebecers voted *NO* in the last referendum. I don't blame them, I only try to make sense of their motivation.

In his article, Dr. Hughes says that "Québec nationalism has transformed from its former mixture of vague dissatisfaction and guerilla warfare into a legitimate political movement." Québec nationalism is deeply rooted into our history, going farther back than the early 1960's. It began in 1791, after the Constitutional Act that created Lower and Upper Canada, each with its own parliament. Dissatisfaction started when French was reduced to a second-class language in the Lower Canada legislature. Debates were conducted in English and only the English version of

legal texts had force of law. This situation was mainly due to the fact that the vast majority of the legislature were English speaking. They were elected by their French speaking constituents because of their supposed knowledge of the British parliamentary system. As time passed, French speaking representatives were sent to the legislative assembly, but were unable to change the trend.

The alienation between the two cultures grew until it culminated in the uprising of 1837, when in both Upper and Lower Canada (as well as in many countries of Europe) people began to question the forms of nonrepresentative governments which ruled them, and asked for reform. In Québec, this took on a special meaning as the French population asked for more recognition.

The result was the 1840 Union Act where the two parliaments were united, and although Lower Canada was more populous, it had the same number of representatives as Upper Canada. Yet, in 1849, when the demographic balance was reversed in favor of Upper Canada, proportional representation was introduced. To this day, French Quebecers feel that their political voice was neglected and only heard when they were singing the same tune as the rest of Canada. Lower Canada felt that English Canada's only motivation was to completely assimilate us. From that day we saw the Québec government and institutions as our sole tools of development. Our demand for special status is our way of correcting what we see as an injustice done to us in 1849.

The 1867 Confederation could

have been a good opportunity to repair the damage done. For the people in Québec (at least its French constituency), the 1867 constitution was perceived as a pact between two peoples. For the English Canadians, it was a pact between four provinces. That is why, to this day, the call for special status for Québec is stronger than ever. The 1867 constitution also stated that any new power would automatically be Ottawa's matter. But what was good in 1867 became obsolete as things evolved. A century later, Jean LESAGE, the Québec liberal Prime Minister began to campaign for changes in the constitution that would reflect the progress that both Québec and Canada have experienced. These *historic demands*, control over immigration, language and communications and senate reform were made then and are still on the table.

But in 1982, the Trudeau government flatly rejected these demands and made a deal with the other provinces to repatriate the constitution, leaving Québec and the First Nations out. The Mulroney government tried to repair the damage with the Meech and Charlottetown accords, but resistance from some provincial legislatures put an end to this attempt. The verdict from the people against the Charlottetown accord was even more blunt. Almost all the provinces voted against it in 1992 and the provincial Prime Ministers who campaigned in favor of it were later defeated, including Robert BOURASSA. The people of Québec judged severely what they perceived to be a spineless performance in negotiations.

In Québec, the English population still sees Ottawa as their government

and is still able to live their lives without having to deal with the *French element*. They have built their institutions, schools, hospitals, and social agencies, that respond to the needs of their constituency. For decades, they lived like a dominant minority in Quebec, their social and economic prestige unchallenged by the French population.

Things began to change as more French speaking people integrated the business and industrial sector, only to find out they did not have equal status. When the *Partie Québécois* was elected to office in 1976, they immediately took steps to insure that the French speaking population could enjoy the rights that a majority should have.

Dr. Hughes' assertion that "non-French (would) have to send their children to French schools," is an often seen distortion of the reality of Bill 101's intention. How often do I hear that immigrant children in Québec are "forced to go to the French schools," as if it was a punitive measure for their sin of their not being like us.

Firstly, the English speaking people have their own school system, funded by the province from kindergarten to university, that they fully control, and where they send their children. The Québec government is in the process of transforming the religious school system into a linguistic one, in order to modernize it. A health care system for the English speaking populace also exists, although it has suffered from cutbacks in recent years, as has the French system.

In 1890, the French language was

banned from the schools in Manitoba, depriving the children of the first non-Indian settlers of their heritage. The same happened in Ontario in 1910, when the government stopped funding the Catholic schools, attended mostly by the children of the French speaking farmers. Such a thing has never happened to the English speaking children of Québec.

Secondly, non-French or English speaking can send their children to the English school system if one of the parents was educated in a certified English institution of Québec, or if a sibling of this child is already enrolled in an English school. Native children have access to education in their own language as well. The Inus or New-Québec have control over their school systems, as well as Quebecers of Jewish extraction.

Thirdly, children of immigrants as well as their parents are directed to the French school system. This is the best way for them to integrate themselves into their new society, where 80% of the population is of French expression. However, after secondary school, they are free to choose the learning system they wish. A vast majority of these people choose the English post-secondary system. This is mostly because most of the workers in the province still have to use English in the workplace. This is the main reason why newcomers find it hard to integrate themselves into the French Majority.

As for our supposed agenda of "Cleanse Québec linguistically and culturally," this is a gross exaggeration of Bill 101's effect. For generations, French was a second class language in

Montréal, especially, and this law contributed to the reversal of this injustice. One only has to look at old photos of the city to see that most commercial signs were entirely in English, although 60% of the Montréal population was French speaking.

The constant demand in Canada and in the English population of Québec (now approximately 12%) for the province to become officially bilingual is mostly motivated by the wish that English Quebecers can continue to live as if French did not exist. The privileges and rights they enjoy in Québec are unparalleled when compared to the difficulties that the French minorities in Canada still have to overcome. An example is the recent announcement concerning the possible closure of Monfort Hospital, the only health establishment in Ontario where the estimated 500,000 Franco-Ontarians can receive care in their language. Gratien GÉLINAS, one of Québec's best-known authors, once said, "Canada is a bilingual country where one language is spoken; Québec is a unilingual province where both languages are used."

The perception that many English speakers have that their job prospects are limited because of their unilingualism is, in my opinion, untrue. The job market for all in eastern Canada has diminished in the last twenty years, as the western provinces have enjoyed an economic boom. The younger English Quebecers who chose to learn French are more inclined to stay. They are also more inclined to understand the motivations of the French population for the recognition of our contribution to this country. It is a real tragedy for Québec

to be deprived of the talent of well educated young people over a false impression.

The failure of the Rest of Canada (*ROC* as it is often known in Québec) to recognize the needs of the French speaking population, on the grounds that this would undermine the cohesion of the country is the primary reason why the nationalist movement has grown since the 1980 referendum. The fact that Canada is officially bilingual does not help to eliminate the feeling of alienation that many Quebecers have toward the government in Ottawa. Many of them see this bilingualism as cosmetic.

Dr. Hughes's portrayal of Jacques PARISEAY as another Hitler is far from reality. This man is largely responsible for the success stories of French speaking Québec business people. This was done by the creation of financial institutions and programs that helped diversify Québec's economy in the 1960's.

Many articles have been published in the international press in the recent past which presented a distorted image of Québec's political reality. One of them appeared recently in a German newspaper which presented Québec as an anti-semitic society which has changed little since the 1930's. My personal opinion is that there is a deliberate attempt by some people with a political agenda to tarnish our image as a people in order to gain ground in the event of a third referendum. I don't believe that this is an organized movement, nor do I feel that Dr. Hughes is a part of any such movement; but I do feel that his article has added to that *Québec nationalism-bashing* trend.

To conclude, I wish that Dr. Hughes' article had dealt more with history and genealogy. He vaguely mentions his Welch roots. Being a descendant of an Anglo-American hostage, and having therefore ancestors in England, I would have been happy to know more about his ancestry.

***Dr. Hughes replies:***

My article, *A Romance with Québec*, originally written for my church newsletter, was intended primarily as a personal reminiscence of my relationship with Québec. It is a true record of my experience. I decided what to include based upon two considerations: The first was the necessity to keep my story as brief as possible (it already stretched the medium of the church newsletter to the breaking point). Accordingly I could not explain the fine nuances of the Language Law without distorting the flow of my memoir. I had only time to tell of its essential emotional and practical effects upon myself and my family. Second, I am, of course, constrained by the limits of my knowledge and the biases inherent in my social point of view. While I appreciate the insight into the personal and current outlook of a Francophone resident of Québec whose point of view is naturally quite different from my own, this does not alter the information upon which I depend most for interpreting my story — my own experience.

I apologize to Dominique Ritchot and any others who feel insulted by the levity with which I wrote certain portions of my article. I did not mean to offend. The humor, such as it was, as is customary in my newsletters, was pri-

marily meant to make fun of myself. I think that there is a certain absurdity in the bumbblings of a naive Anglo dwelling in a place that he loves and to which he thinks he belongs, yet only partly understands.

I reciprocate the sadness that Dominique Ritchot feels. We are all a bit provincial. Québec has long been especially so, because its French population feels justifiably nervous and embattled within a largely English nation. Many Francophone concerns and ideals, as well as the language and much culture, are not shared, and are treated with neglect and little consideration, by the vast majority of North Americans. I share, to a lesser extent, some of these same feelings as a Canadian in the face of ten times as many Americans. Therefore I appreciate that Dominique Ritchot's hypersensitivity is not a personal shortcoming, but is a natural response to a difficult situation.

I think of Canada as a noble experiment in nation-building quite different from the United States. Canada started out more than a century ago as two linguistic cultures sharing the same country. It remains an ongoing and unsolved problem how to have these "nations" or "solitudes" work together without subverting one of them. Nevertheless, I would like to see the experiment work. I think the safety and security of the world may depend upon it. Ethnic nationalism is an outmoded idea which is, unfortunately, quite persistent. The world needs more countries where various ethnic and linguistic groups can live together in cooperation, harmony, and mutual respect.

The vision of Dominique Ritchot

and the on I hold dear clash, reflecting, in microcosm, how, in Canada as a whole, no equitable agreement has, as yet, been possible. Should separatism triumph, Québec will be quite different from what I would have wished, either

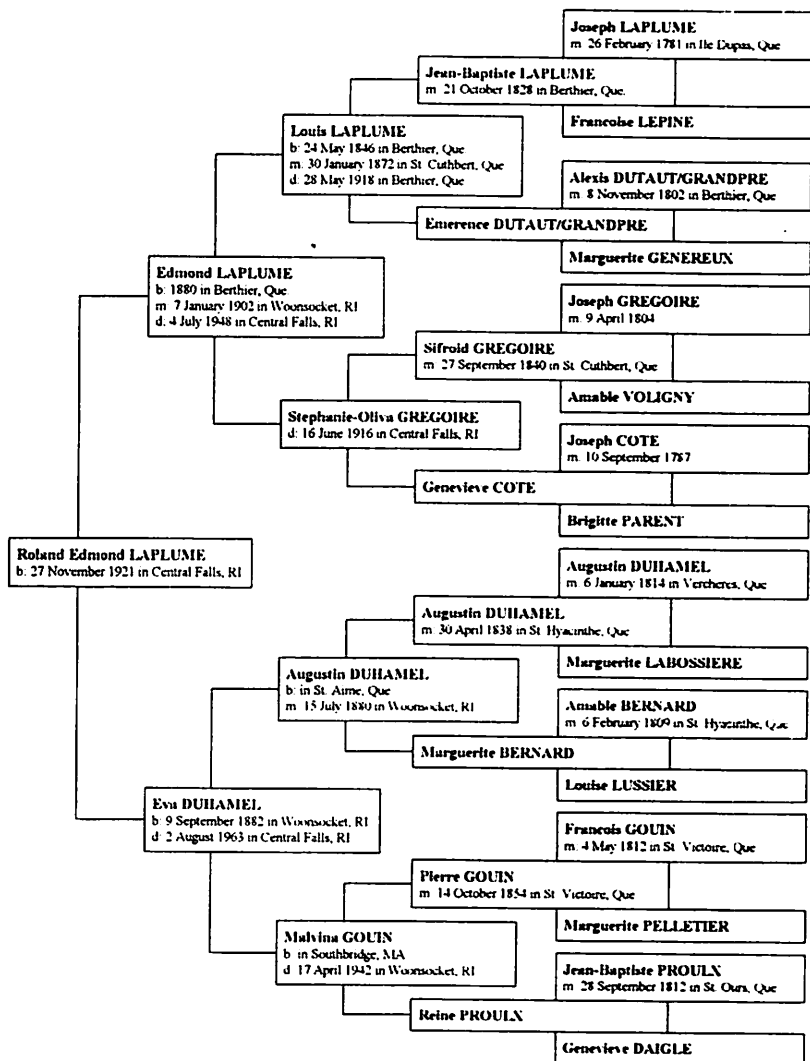
in my selfishness or according to my idealism. If it happens I will have to learn to adjust, to live with it, and learn to love Québec in its emergent form. The romance continues.

~~~~~



Prudent HIVON (1877-1947); his wife Ida GARNEAU (1877-1921); their daughter Stella, born ca 1909. Prudent and Ida were married on 7 January 1908 at St. Ferdinand d'Halifax, (Megantic Co.), Québec.

Ancestors of Roland Edmond Luplume



Marie Louise Martineau

A Biography

by **Kenneth J. Martineau**

The year is 1895 and the president of the U.S. was Grover CLEVELAND with Adlai STEVENSON as his vice-president; Alexander Graham BELL and Michael PUPIN were working on the newly invented telephone and Thomas A. EDISON continued working on inventions that would bring us into the twenty-first century. As this was happening, Elise Lambert MARTINEAU, wife of Marc MARTINEAU of Ste.-Agathe, Québec was giving birth to her fourth child in a rented apartment at 1127 Congress St. in Portland, Maine. This time it would be a girl. The date was 9 July, and as were the times, the child was immediately brought to the church, by her godparents: her uncle, Louis LAMBERT and his wife, Fernice MORAIS, for baptism by Father H.W. HUBY. The child, Marie-Louise-Fermine, or Laddée as she was nicknamed, lived with her family at this address until 1900. Then the family moved to 29 North St. in neighboring Westbrook, ME where Laddée's father took a job at the paper mill. This same year, while living at Westbrook, Elise gave birth to child number six, another boy. The following year, 1901, the family permanently settled at 67 North St..

Around 1902, the same year that her mother had another daughter, Laddée began her Catholic education at

the parish school of St. Hyacinthe. On 2 June 1907, she received her first communion. The following year, she transferred to the local public school, where she stayed until 1909, when she left school to begin working. This decision to quit school was made after the school principal scolded her and sent her home for coming to school too early! And so, the fourteen year old Marie Louise went to see Madame Labonne who took her to the Dana Warp Mill in Westbrook and spoke to "a boss." She told the boss that Marie Louise was a hard worker, and so he brought her into the mill, had someone show her what to do, and she began her job in the spool room on the first floor. They did not ask her for her name until the end of the week, when it was time to be paid.

In the mill, Louise worked the thread bobbins. She spun tan thread onto spools that she had to put up onto a shelf above her work space. Boys would come around and pick up the spools and pack them into boxes. Louise was paid by the number of boxes she packed: seven cents a box, which measured approximately three feet long by two feet wide by three feet deep.

During the First World War, the girls worked extra hours. Dana Warp Mill had an order from the government

to spin black thread for parachutes. This required the girls to work until ten P.M. each night for several months. Marie-Louise gave her pay to her mother each week, and in return, was given twenty-five cents to spend. Marie-Louise spent her free time with her friends, the Sicard family, with whom she would sing at weddings and family gatherings.

In 1914, Louise was given two weeks off from the mill to accompany her mother, her older brother, Alfred, and his wife, Eugenie to Ste.-Agathe, Québec. The purpose of the trip was to visit her grandmother, Julie Mercier LAMBERT. The foursome left Westbrook by train to go to the farm of Elise's brother, Pierre, where *memere* Lambert lived. She had moved in with her son when his wife died to help raise his young children. Louise thought her grandmother to be very strict and stern as well as short! Elise tried to talk her mother into moving to Maine with her. She refused, thinking that God did not live way down there. Furthermore, *memere* Lambert had never seen a train, did not understand what one was like, and didn't want to know!

During the visit, Uncle Pierre took out his white show horses, and hitched them up to his carriage. The family went for a carriage ride through the village of Ste.-Agathe. During this ride, one horse spooked and bucked. Eugenie fell from the carriage, and later miscarried. She died the following year of gangrene.

When Louise was twenty-one, a man called on her mother looking to rent a room in the her family's home. The year was 1917 and Philippe MARTINEAU was thirty-seven years old and had

been widowed less than two years. So that he could go to Westbrook to look for work, Philippe had placed his four children in the care of Irish nuns who operated an orphanage in Lawrence, MA. There was a great strike in Lawrence at the time, and he was unable to support his children. He had heard that the SDW & Co. mill in Westbrook was looking for carpenters. When he arrived at the mill, he easily found work building wooden boxes. He asked about a place to stay and was told to speak to "Mike." Mike was Louise's eldest brother, and he informed Philippe that his mother did take in boarders.

It was not long before Philippe and Louise began a courtship, in spite of her family's opposition. Before their marriage, she was taken to Lawrence to meet his children. "They were clean and well behaved, but the nuns were showing them off and the children wanted to get out of there." They returned to Westbrook that day with the youngest child, George, who was three years old and the only boy.

Sunday, 4 November 1917, Louise and Philippe were married in St. Hyacinthe church of Westbrook by Father P. E. DESJARDINS. There were few people present at the ceremony, and the bride wore blue because she "couldn't wear white in those days when marrying a widower." After the ceremony a small reception was held in the home of her parents. She remembered that it was snowing lightly at the time, and that the reception was attended by her family and some friends. No one from Philippe's side was there.

The next day, Philippe left for

Fort Devens for a job, and Louise returned to the mill to her job. The following month, Philippe and Louise moved to Massachusetts. Before leaving, she gave many of her dearest possessions to her younger sister, Eva. Since there was seventeen years between them, Louise was more of a surrogate mother to Eva than a sister. After arriving in Lowell, MA, they rented a room in a boarding house on Lillian Ave.. During this time in Lowell, Louise felt terribly lonely. She had left all of her family and friends in Maine, and knew no one in Massachusetts. Philippe introduced Louise to his first wife's sister, and the two women soon became friends. This was the only company she had, since Philippe's job at Fort Devens required him to leave at four a.m., and often he would not return home until after eleven p.m.

The newlywed couple soon, along with his four children, soon moved to an apartment at 688 Lakeview Ave.. This was a five-room flat on the third floor. The landlord was a Mr. Boisvert who was the grandfather of one of her future daughters-in-law. Louise tells of how hungry the children were when they left the orphanage. "The children ate nine loaves of bread a day; the loaves weren't as big as they are now but each loaf cost seven cents. That was a lot of money back then when people didn't make much." It was in this apartment that little George fell off the back porch while his eldest sister Ida was watching him. His fall was broken by the clothesline, and he suffered no more than a broken leg. However, he did spend about six weeks in the hospital.

Philippe tried to sue the owner of

the building for negligence, but his case was denied when it was found out that Mr. Boisvert advised him to put chicken wire around the railing of the porch to protect the young children. Since Philippe did not follow this advise, it was ruled that the landlord was not liable.

In 1918, the great influenza epidemic was spreading throughout the country, and Louise's family was not spared. She remembers that while she was in the second trimester of pregnancy with her first child, she was exposed to the flu. She, and three of her step children soon became ill. Miraculously, Philippe was spared. He removed all of the furniture from the sick-rooms and took down the draperies. This was to keep the air clean...he believed that flu germs would get into the material and prevent his family from recovering. The epidemic kept him busy in another way. Since he was free from the flu, the doctor asked Philippe to help remove bodies; "people were dying faster than coffins could be made." The doctor insisted that Philippe take a drink of alcohol before going into an apartment to remove a body. According to Louise, the effects of the flu only allowed a person to take Moxie or alcohol, "nothing else would stay down." Louise believes that her advanced pregnancy saved her life because most women who were pregnant in their first three months died. When Louise recovered and gathered sufficient strength, she was ordered by her doctor to go to her mother's home in Westbrook to have her child. It was late November before she could make that trip; and on Sunday, 22 December 1918, Marie Louise Eva MARTINEAU was born. The child

was baptized at St. Hyacinthe, and her godparents were Louise's brother and sister, Arthur and Ida MARTINEAU. A new, young, doctor delivered Eva. After the child's birth, the family returned to their old physician, Dr. Coutourie. The young doctor was thought to be a "drunk," and later drowned in his own bathtub, leaving a wife and children. There were eleven children in Dr. Coutourie's family and Louise's mother did their laundry.

The following year, the Martineau family had moved to 142 Howard St. in Lowell. There two more daughters were born: Marie Irene Amanda on 10 January 1920, and Marie Rose Yvonne on 30 May 1923. In 1924, the Martineaus bought a piece of land on Haverhill St. in Dracut. There they built a house and operated a small farm. Their first son, Philippe Albert Raymond was born in this house on 22 September 1924. Three more boys would also be born there: Robert Norbert on 21 May 1929, Joseph Alfred on 1 April 1931, and Paul Arthur on 9 June 1933.

The great depression greatly affected the Martineau family, as it did on many others. In April of 1933, the bank holding the mortgage on their property foreclosed. Because Louise was pregnant at the time with her last child, the family was allowed to remain in the house for some time. Sometime after Louise gave birth, the family moved to an apartment at 163 Haverhill St. in Dracut. This location is still affectionately called *Grammy's House*. It was in this home, on the eve of Mother's Day 1943, as Louise was readying herself for bed, when she found her husband of twenty-five years dead in bed. Louise

was left alone to raise her youngest children by herself.

This was the first of many tragedies in Louise's life. In the following year, 1944, her mother, Elise LAMBERT died. The year 1945 was even more difficult for her; her son Raymond, a marine serving in World War II, was killed in action at Iwo Jima; and later that year, her father died.

The following year, 1946, Louise and her children had to move from their home because it had been sold. Two years later, *Grammy's House* burnt to the ground and the family that had bought the property sold Louise the land. Her son-in-law, Frank DUBEY, built a new home. Louise lived in this house until her ninety-seventh year, many of these years by herself. She is now residing at the Fairhaven Nursing Home, where she fondly reminisces about her many rich experiences. She continues enjoying her good health and keen memory.

Louise raised four step children, whose ages ranged from four to thirteen when she married. She then had seven of her own children. From these children, she has seen twenty-seven grandchildren, forty-five great grandchildren, and twenty great-great grandchildren... so far!

Editor's Note: In a letter accompanying this article, the author stated that it was written on the occasion of her hundredth birthday. He further states that his grandmother is now nearly 102 and is "as sharp as a tack and as healthy as can be!" We wish her the best.

Godfroy Daignault, Walter F. Fontaine and Alexander Gilbert

Editor's Note: The following article was taken from Representative Men and Old Families of Rhode Island, Volume III; published in 1908 by J.H. Beers & Co. of Chicago. These books were apparently a paid Who's Who of prominent Rhode Islanders of that period, and were probably published for their snob appeal among the elite of that era. With that in mind, this biography should probably be taken with a grain of salt. However, the genealogical information it contains can be most useful to those researching these families. These individuals were chosen for inclusion in this issue because of their importance in the French-Canadian community of northern Rhode Island at the turn of the century.

Among the pioneer French Canadians of Woonsocket, who saw the place grow from its infancy, when it was a small mill village, to its maturity, a thriving, hustling city of 30,000 inhabitants, was the late Godfroy DAIGNAULT, who was born at St. Grégoire, County of Iberville, Province of Québec, in 1849, son of Godfroy and Marceline DAIGNAULT.

Mr. Daignault was educated in the schools of his birthplace, and was but eighteen years of age when he came to the United States, locating in Woon-

socket, R.I. Desiring to learn a trade he apprenticed himself to Mr. Joseph PAGE, of Providence, at the carpenter business, continuing with him until 1874. At this time he engaged in the meat business on his own account, in the Social district, and his business so expanded that he soon opened places of business in Providence, R.I., Danielson and Wauregan, Conn., and Blackstone, Mass. He continued in the business until 1900, when he sold out, disposing of the Blackstone market to his son-in-law, George H. VALOIS, who still conducts it.

At the time he went into the meat business, Mr. Daignault became interested in the stone business. A few years afterward he engaged in the manufacture of lumber at Ste. Cécile, Québec, disposing of his product through his office in Woonsocket. He also built, in 1900, a box and moulding shop at Villa Nova. Mr. Daignault was also largely interested in the real estate business, erecting large stores and tenement blocks in the Social district, owning at the time of his death two of the former and one hundred and forty-six of the latter.

He was a man of enterprise and progressive ideas, and worked hard from his boyhood. His success was the re-

sult of his own tireless efforts, and was the just reward of a long life of hard labor. Mr. Daignault died of heart trouble, Sept. 12, 1903, after eight months of ill health, and he was laid to rest in the Precious Blood Cemetery. He was a Christian gentleman, a devout Catholic and a member of St. Ann's parish, of which church he was a trustee. In politics he was a supporter of the Republican party, served as a member of the town council before Woonsocket was incorporated as a city, and was for seven years assessor of taxes. In 1898 and 1899 he represented the Fifth ward as a member of the board of aldermen, serving on several important committees during that time. He was a member of the Jean Baptiste Society of Woonsocket, the Union of Prayer at St. Ann's Church, and the Alliance Nationale. Since his death, his business affairs have been carried on by his widow under the name of the Godfroy Daignault Company.

Mr. Daignault was married in Woonsocket to Elmiere ARCHAMBAULT, and thirteen children were born to this union, of whom three died in infancy. The others were: Elmiere, who married George H. VALOIS; Melanie; Elise; Exilia; Elizabeth, who died March 11, 1904; Alice; Godfroy Jr.; Eugene J.; Elphege J.; and Eustache L. Of these, Godfroy Jr., born April 3, 1876, was educated at St. Mary's College, Montréal, and is now bookkeeper for the Godfroy Daignault Company and resides in Woonsocket; he married Angelina COTE, and has one daughter, Angelina.

Eugene J., born Nov. 29, 1877, was educated in St. Mary's College, Montréal, and is foreman of the Godfroy

Daignault Company. He married (first) Georgianna ALLAIRE, who died on March 17, 1900, and he married (second) Arthemise BELISLE. Elphege J., born in Woonsocket, June 8, 1879, was educated in the schools of his native place, in St. Mary's College, Montréal, and graduated from Boston College, class of 1900, and from Columbia Law School in 1903, and now practices law in Woonsocket. He is a Republican in politics, and in the fall of 1903 was elected to the legislature, serving two terms. He married Miss Florina GAULIN, daughter of Alphonse GAULIN, and they are the parents of two children, Florina and Marguerite. Eustache L. DAIGNAULT, born Jan. 18, 1883, was educated at St. Mary's College, Montréal, and Boston College, is manager of the box factory, and resides at home.

George H. VALOIS, son-in-law of the late Mr. Daignault, was born in Woonsocket, Dec. 22, 1873, of French Canadian parentage. He was educated in Woonsocket and at St. Cesaire, Québec, and is now engaged in the meat business at Blackstone, Mass., also being interested in real estate in Woonsocket with his wife. He is a sewer commissioner of Woonsocket. One child, Georgine, has been born to Mr. and Mrs. Valois.

Walter F. FONTAINE, one of the best known architects of the state and senior member of the firm of Fontaine and Kinnicutt, Woonsocket, is a native of that city, born Jan. 12, 1871. The Fontaine family are of Scotch origin, but for many generations they made their

home in the Province of Québec.

Charles FONTAINE, grandfather of our subject, was born in the parish of St. Hyacinthe, County St. Hyacinthe, where he was a land owner and farmer, and where he spent his active life. He came to Woonsocket in his declining years, and made his home with his son, with whom he died, being buried in St. Paul's cemetery. He married Sophie TINLEINE, and among their children was John Baptiste FONTAINE.

John B. FONTAINE was born in the parish of St. Hyacinthe, Québec, in 1836, and was there educated, working on the farm until of age, when he came to the United States, locating in Woonsocket, in 1857. He worked for the late Edward HARRIS on the Privilege mills, after which he became foreman for the late Nathaniel ELLIOT, contractor and builder, and during his employment by the latter gentleman he had charge of the construction of the Benedict House at Pawtucket, a large jewelry factory at Attleboro, Mass., the Riverside Hotel at Riverside, the Monument House and High school, Woonsocket. He afterward started in business for himself and built the Linton Block, St. Ann's Church, convent, rectory and gymnasium, the latter being the best work ever accomplished by him. His last contract was the grammar school, High street, but he died before its completion. His death occurred May 26, 1895, when he was aged fifty-nine years, and he was buried in the Precious Blood Cemetery.

Mr. Fontaine was a Republican, and served as a member of the town council of Woonsocket, and was one of the first members of the Board of Li-

cense commissioners, and also was a member of the Park commissioners. He took an active part in the work of his party, serving as a member of the Fifth ward Republican committee and on the City Republican committee. He was a charter member of the St. Jean Baptiste Society of Woonsocket, was popular with all, and took a great interest in the town and its development. He was a member of St. Ann's parish, and one of the founders thereof.

Mr. Fontaine was married in Woonsocket to Ella M. PRAIRIE, who is still living, and resides on Elm Street, Woonsocket, the mother of seven children: Charles, a resident of Woonsocket; Mabel, who died young; Walter F.; Victor, who died young; Grace E., a milliner of Woonsocket; LeRoy N., a clerk in the post office, Woonsocket; and Clara, at home.

Walter F. FONTAINE attended the public and grammar schools of Woonsocket, and desiring to follow a professional career entered the office of Mr. Willard KENT, architect and civil engineer, of Woonsocket. He spent five years with Mr. Kent, after which with twenty other architects from different parts of the United States (among whom were Albert KELSEY, who has been delegate a number of times to the Architect's Convention in Belgium; and Joseph PENNELL, a well known pen and ink artist), he visited France and studied architecture at the Chateaux of northern France. He then entered the offices of Stone, Carpenter & Wilson, architects of Providence, and there for eleven years he was engaged as an architect, during which time he had charge of the construction of the Providence

Public Library, the Union Trust and other buildings. In 1901 he returned to Woonsocket, and engaged in business on his own account, his first work being the Commercial Building, Main street, and the police station on Front street. He also drew plans for the St. Louis de Gonzague Church, and the Church of the Holy Family on South Main street, Woonsocket; St. Mary's French Catholic Church, Willimantic, Conn.; St. Matthew's Catholic Church, Central Falls, R.I.; St. Jacques' French Catholic Church, Taunton, Mass.; St. Joseph's French Catholic Church, Attleboro, Mass.; and for the enlargement of the Rhode Island School for the Deaf, Providence.

In 1903, Mr. Fontaine took into partnership Mr. E. H. KINNICUTT, since which time the firm has been known as Fontaine & Kinnicutt. In 1906 Mr. Fontaine was selected by the prominent French manufacturers, Phiberghien Frères (*Editor's note: Thiberghien is the correct spelling of this name.*), to draw plans for a large mill to be erected in Woonsocket, and Mr. Fontaine made a trip to Paris, to submit the plans. While there he made a trip to Havre, and visited the American Consul there, a personal friend of Mr. Fontaine's, Hon. Alphonse GAULIN, Jr.

Mr. Fontaine easily stands among the first architects of the State. His ability has won the confidence of a fine list of customers, and his genial and courteous manner has won the popularity of all classes. He is a staunch Republican in politics, and has served as a member of the council five years, two years as councilman and three years as an alderman, being chairman of the commission

that constructed the Globe bridge, and of the board that paved Main and Clinton streets. He served on the committees on Police, Insurance, Railroad and Education. He is a member of St. Ann's parish. Fraternally he is connected with the K. of C. and the Business Men's Association. He is also a member of the C. N. D. and of the St. Jean Baptiste Society.

Mr. Fontaine was married in Nashaway, N.H. to Miss Obeline LUCIER, and three children have been born to the union: John Raymond, Oliver Walter and Paul Nelson.

Editor's note: Walter F. FONTAINE's work, in addition to the buildings listed above includes the following, all in Woonsocket: Our Lady of Victories, St. Stanislaus, and St. Joseph Catholic churches; The Woonsocket Junior and Senior High Schools; Mount St. Charles Academy; St. Francis Orphanage; and the Pothier mausoleum in Precious Blood Cemetery. Mr. Fontaine was born in Woonsocket on 12 January 1871, and died there in 1938.

Alexander GILBERT, a leading citizen of Woonsocket, where he is engaged as a funeral director and embalmer, was born in that city Sept. 23, 1854, son of Alexander GILBERT, Sr.

Alexander GILBERT Sr. was a native of the Province of Québec, and was but seventeen years of age when he came to Rhode Island, locating at Woonsocket, where he found employment with Stephen MASON, a soap

manufacturer. There he worked for four years, and then spent five years as a salesman for Mr. Mason. At the end of that time he started into business for himself, peddling tinware in and around Woonsocket. Later he owned a tinware and hardware store on what is now Monument Square, and there he continued in business until his death, May 5, 1872, being laid to rest in the Oak Hill Cemetery, where his wife, Prudence PROULX, who died Dec. 4, 1871 was also buried.

Their children were: Joseph, who resides in Providence; Alexander; Emma J.; William H., who resides in Woonsocket; E. Oscar; E.E. Rena; and two who died young.

Alexander GILBERT was educated in the public schools of Woonsocket, and worked in the store with his father. On reaching his sixteenth year he entered the employ of the late Israel B. PHILLIPS, who at that time conducted an undertaking establishment, and here spent thirteen years, learning the business in every detail. Mr. Phillips established the business now conducted by Mr. Gilbert. In 1883 he was for a short time in the employ of J. G. Smith & Co., and then began business on his own account on Main Street. About six months later he formed a partnership with Willard W. BEAMAN, now of Plymouth, Mass., under the firm name of Gilbert & Beaman, and after one and one-half years this became Gilbert & Wightman, Mr. John A. C. WIGHTMAN being Mr. Gilbert's partner. This business was conducted until 1905,

when the partnership was dissolved. The firm since 1901 had a branch in Providence, which was continued until 1906, when it was succeeded by the firm of Gilbert & Drabble.

Since the dissolution of the partnership, Mr. Gilbert has continued the business alone on the exact location where he became identified with the undertaking business in 1870. He is well known throughout the state, and is a member of the Undertakers' Association of Rhode Island, being on of the organizers of that body. His religious faith is that of the Baptist Church. In politics he is independent. Mr. Gilbert is a member of Morning Star Lodge, No. 13, A.F. & A.M.; Royal Arch Chapter, No. 5; and Woonsocket Commandery, K.T. No. 24. He is also a member of Woonsocket Lodge, No. 10, I.O.O.F., and the Palestine Encampment, No. 3.

On October 5, 1881, Mr. Gilbert was married to Harriet F. PHILLIPS, born in Johnston, R.I., daughter of the late Israel B. and Abby G. (LAPHAM) PHILLIPS, and to this union have been born five children: Oscar Bowen, who graduated from the high school of Woonsocket, later taking a medical course at Dartmouth College of New Hampshire, class of 1908; Leslie Phillips, who died at the age of thirteen months; Amy Phillips, who graduated from the high school in 1903, and is now a student at Wellesley College, class of 1908; Chester Alexander, a graduate of the Woonsocket high school in 1907; and Elsie May, at the same school, class of 1909.

Drinking doesn't drown your troubles, it simply irrigates them.

Odds And Ends

Are all French-Canadians descendants of King Charlemagne? The French writer, Philippe du Puy de Clinchamps seems to think so. The following is taken from page eight of *The Chateaux of the Loire I Love* (English edition by Tudor Publishing Co. of New York). I quote, "Charles did not remain wooden with the fairer sex. It's one way of being rather common on the banks of our Loire. Because of this, I can tell you that we are, you and I, descendants of the Carolingian.

"Try to follow me in my reason-

ing. In the time of the Emperor, we were three million Franks mixed up with Gauls and Romans, more or less. But as we each have a father and mother, four grandparents, eight great-grandparents, sixteen great-great-grandparents, and so forth as twelve centuries separate us from Charlemagne; as there are three generations in a century, add it up: 32 billion - 823 million - 194,368 ancestors in those times, if I'm not mistaken. An almost irrefutable conclusion: we all descend of several lines from three million of Charlemagne contemporaries, thus from him."

AFGS Small Book Bag

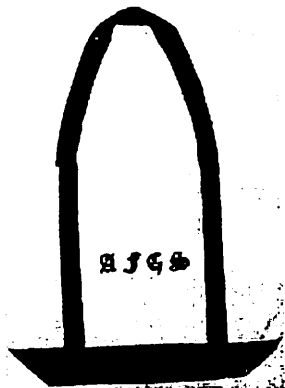
- Durable Cotton Canvas
- Natural w/Navy Handles
- Size: 16"x12"x5"
- AFGS Embroidered in Navy

\$12.00 ea + \$2.50 s+h

(R.I. residents please add 7% sales tax)

Also Available in Medium (18"x14"x7")

\$14.00 ea + \$2.50 s+h



*Please Allow 4-6 Weeks For Delivery
(Orders Can Be Paid with Check, Visa, or MasterCard)
Please Send Your Order To:*

AFGS
P.O. Box 2010
Dept. GM
Woonsocket, RI 02895-0950

Franco-American Veterans of World War I from Blackstone, MA

The assassination of the Austrian Archduke Franz Ferdinand in Sarajevo in 1914 was the spark that ignited *the war to end all wars*, World War One. Also called *the Great War*, it quickly came to involve all the great powers of Europe and eventually most countries of the world, and cost the lives of more than 8 million soldiers.

The United States initially adopted a policy of strict neutrality. However, faced with increasing public sympathy for the allies, and Germany's resumption of its policy of unrestricted submarine warfare led Congress to declare war against Germany on 6 April 1917.

As in past conflicts, our Franco-American ancestors were quick to volunteer. Many thousands served in the U.S. armed forces.

At the end of the war, the town of Blackstone, Massachusetts erected a memorial dedicated to its citizens who served in that war. On an island formed by the intersection of Main Street with Butler Street and County Road, there stands a bronze plaque containing the names of all of the town's citizens who served in this war. Following are the names of Franco-Americans extracted from this plaque:

ARCHAMBAULT, Joseph
BARTHLETTE, Wilfred
BELLANGER, Alcide
BOURGIER, Leon
BOUSQUET, O'Neil
BOUSQUET, Oscar
CHARRETTE, Joseph L.
CONTRE, William J.
CORMIER, Theodore
COURTEMANCHE, Albert
COTE, Joseph M.
DECONING, Eleuthier L.
DENEAL, Evariste J.
DENEAL, George J.
DENEAL, Onidace P.
DUSOE, Harold F.
DUSOE, Nelson A.
FLEURANT, Peter
FORGET, Edward
GARAND, Mageca J.
GARDE, Henry R.
GARNEAU, Willic
GAUTHIER, Eugene
GELINAS, Dennis
GILLES, Jules Jr.
GOULET, Eli
GOULET, Joseph
GOULET, Oliver
GRONDINES, Leo
LAFERRIERE, Albert
LAFLEUR, Henry
LANGELIER, Henry
LEMPY, George
LEMPY, Ovila
MARTINEAU, Antonio
MONGEAU, Frank
REMILLARD, Aimee
RONDEAU, Albert
THUOT, George
TOUCHETTE, Hormidas
VERHULST, Francois
VERHULST, Lucien G.



Josephine Newell Leclair

Born on 26 February 1861 in Monroe, NH, the daughter of Augustin NOEL (*a.k.a.* NEWELL) and Sophia ALLAIRE (*a.k.a.* ALLEN). Married to Joseph LECLAIR, the son of Isaac and Philemon (CAREY). There were thirteen known children from this marriage. Josephine died on 23 June 1947 in Claremont, NH. Photo was taken in Unity, NH about 1922.

Submitted by Ellen Newell McGrath.

Calixte Lavallée

by: Paul P. Delisle

Calixte (or Calixa) LAVALLÉE was born at Verchères, Québec on 28 December 1842, the son of musician Jean-Baptiste LAVALLÉE and his wife, Caroline VALENTIN. Some records have shown the father's name as Augustin, and it appears that his primary trade was that of blacksmith. Jean-Baptiste provided his son's early musical education. Later, Calixte studied at the Paris Conservatory. Under Marmontel, he studied piano; and learned the art of composition with Bazin and Boieldieu, *filis*. He made his debut as a soloist there in 1860. Returning to Canada shortly afterwards, he made tours of his native country and of the United States.

It is not known exactly when Calixte emigrated to the United States. The first official record of his residence in this country was created on 17 September 1861, when he enlisted in the Fourth Rhode Island Volunteer regiment in Woonsocket, RI. His musical training gained him a position as First Trumpeter in the regimental band. Military records of that era are sparse. Except for the fact that he was wounded in the battle of Antietam in September of 1862, little is known of Calixte's service in the Civil War. He was mustered out on 30 October 1862.

After his discharge from the army, he returned to Woonsocket for a short time, but soon left to pursue his musical career. Our next encounter with him in official records is his marriage to Josephine GENTILLY on 21 December 1867 at Lowell, MA. Josephine was the daughter of François DeGENTILLY and Elizabeth RANDOLF.

Much of his time was spent touring in the U.S. and Canada as a concert pianist. In 1881 he was a member and soloist in the concert company of German singer Etelka GERSTER. Subsequent years were spent in an endeavor to establish a French-Canadian conservatory at Québec, and in 1887 he became president of the National Music Teachers' Association in the U.S. In 1889 he was chosen as a delegate to England for the Society of Musical Professors. By this time he had settled in Boston, MA, where he became an instructor at the Petersilea Academy, and wrote a comic opera, *The Widow*. Additionally, he authored another opera, and thirty studies for the piano.

Probably his greatest musical achievement was his composition, *O Canada*, first performed in Montréal on 24 June 1880. In 1887 a French-Canadian organization offered a prize for a

composition suitable for use as a national anthem by the French population of Canada. Calixte's entry won the award. His composition was immediately popular with the people of Québec, but did not attract the attention of the English-speaking Canadians until 1908. In that year, a great celebration took place to commemorate the founding of Québec city by Samuel de CHAMPLAIN. It was attended by King George V (then the prince of Wales), who expressed a great admiration for Calixte's

composition. Within a short time several English versions were written, and *O Canada* soon became the nation's anthem.

Calixte was not to see this happen. He died in Boston on 4 February 1891. My research has only uncovered one child born to Calixte and Josephine. Raoul Arthur was born on 2 January 1880. Josephine remarried on 31 January 1895 to Adolphe Ambroise DENIS.

Odds And Ends

A coat of arms is inherited the same as a surname, by the legitimate descendents of the person to whom the coat of arms was first assigned or allowed. The word *Ecuyer* used after a name denotes the title, *Esquire* given to nobles. A commoner caught using the title was fined by the king and the town's citizenry would ridicule the offender.

There was a time in the history of France when over 275,000 persons had a title of nobility. Today, millions are entitled to their coats of arms by inheritance. However, the cost of having the research done, and the results officially recorded, is often prohibitive; sometimes exceeding \$10,000.

Nobility does not always mean royalty. Titles of nobility could often be bought by the wealthy. It could also be conferred by the king on a person who committed a brave deed, or was a personal servant to the royal family. A title of nobility was also given to a knight (*chévalier*).

It was not until the fourteenth century that there began, in any true sense, an English language spoken in England. Until that time, Norman French was widely used. The modern English language is a melding of that Norman French with ancient native languages of the British Isles.

Knights of the middle ages carried small knives called *misericorde*, whose primary purpose was to end the sufferings of badly wounded opponents on the battlefield. This was the only time compassion was shown to the enemy.

William the Conqueror, or *Guillaume le Conquéreur* as he was known in his native Normandy, and his wife Mathilda were illegitimate children. After vanquishing the English forces and becoming King of England in 1066, William began erecting numerous abbeys there and his wife did the same in France. The reason for this, it was discovered, was the fact that they were cousins, and this was a way of atonement to the Church.

Au Revoir, Lowell

by: **Albert Boissonneault**

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

In September, 1922, we did not return to Joliette, but instead entered the public school in south Lowell, the Riverside School, which was still standing and in use in 1990. At the end of the month we were moved to Winthrop, Massachusetts, a town on the ocean front north of Boston. We settled in a three decker home at 117 Revere Street, where, for the first time and to our surprise, we were informed that we had acquired a stepmother, the aforementioned Grace ROBERTSON. A divorcee, she had three sons — John, who was 15 years old and already working, George, then 12 years old, and Willard, who was ten. Their father was a comedian on the burlesque circuit who used the stage name of Bob ALEXANDER. Due to his work he was very seldom home and, since he did not support his family, divorce was the end result.

This marked the end of our time in Lowell, our native city and the home of all of our relatives. We were dropped into Winthrop, speaking very little En-

glish, and meeting new schoolmates and playmates who were Irish, Italian, and Jewish. Previously we had been led to believe that French Canadians were the cream of the crop. We very soon discovered that our new schoolmates were about the same as our old friends, no better and certainly no worse.

Before I leave Lowell, I must give the names of my relatives living in Lowell.

My father's sister Rosalie married David BEAUVAIS, a Civil War veteran much older than her, who died in 1912 and is buried in St. Joseph's Cemetery, Chelmsford, MA. My aunt lived with my Boissonneault grandparents.

Delina BOISSONNEAULT married Joseph GAUTHIER and lived directly across the street from us. She had six children, George, Girard, Roland, Cécile, Pauline, and an older girl whose name I have forgotten, but who is now deceased. Roland, when I last saw him, was living in Winchendon, MA.

Her sister Delphine married Jean-Baptiste MARTIN, and lived next door to my grandparents. She also raised six children; of those still living, Gertrude and Lucien live in Lowell and Imelda (BEAUVAIS) lives in Glen Falls, NY.

My uncle Tommy BOISSONNEAULT lived in Lowell, with his ten children but I do not recall their names. His daughter Alice married Lionel DENEAU and lives on West Meadow Road in Lowell, not far from my sister Gabrielle, with whom she keeps in touch.

Uncle Willy BOISSONNEAULT left two children, George and Arthur. Arthur died several years ago but George, whom we occasionally see, lived in Chicopee, MA. He lost his wife, Edmée in 1990.

On the BOUCHER side of the family, my mother's sister Ida married Joseph LESAGE. They had two boys, Albert, who became the Indian agent at St. James Bay, Quebec; and Joseph Jr., who lived in Shawinnigan Falls, Quebec, where he worked for the power company. Since they were both much older than me, they are probably both dead by now.

Donalda was the bride of Benjamin LALLÉE; of their four children, the two boys are dead but as far as I know the two girls are still living in St. Paulin, Quebec. Their married names are Germain ALLARD and Jeanne-d'Arc DUPUIS. My sons should remember our visit to them on one of our trips to Canada. Since they could not speak English and my wife and sons could not speak French, it was a short visit, but one in which smiles could bring more companionship than the tongue could ever convey.

My uncle Albert, who always lived in Montréal, married Blanche PATRIE and had one daughter Thérèse (married name CONTRE). All are dead

now. (We also visited Thérèse at her home in Joliette where her husband worked in the Post Office and, as a consequence, could speak English.)

My aunt Mary changed only the first initial of her last name when she married Narcisse FOUCHER in Lowell. Although I think she bore 19 or 20 children, only twelve lived past infancy, and of those only four are now living: Beatrice (HEBERT), Antoinette (BOURET), Gabrielle (who married a sailor during World War II and is living in Rye, NH) and Wilfred. My children may also remember eating at my cousin Pete FOUCHER's restaurant, which was on Textile Avenue, close to the Lowell Textile Institute, now the home of Lowell Community College.

Aunt Mary Jane's husband, Adolphe BRASSARD, was the gifted singer I mentioned previously. They became the parents of six children, of whom Juliette, Aline, Margaret, and Maurice are still living.

Aunt Anna married Edmond GENDREAU and three of their children, Rene, Rita, and Paul, live in Lowell. Thérèse married a funeral director named, coincidentally BOUCHER, and lives in Biddeford, ME, though now that he has retired, they spend winters in Florida, as do Rene and Rita. Before retiring, Rene was a financial advisor, owning his own very successful company. He lost his wife to cancer many years ago. It was with this family that my sisters and I stayed when we returned in the summer vacation.

Aunt Rose-Alba married Jules

DUMONT and bore five boys and one girl. The oldest, Donald, was an Army pilot who was shot down over Indo-China in 1945 during World War II. Gloria married Mike LEEDBERG and lives in Chelmsford, MA. In 1950, Laurier, while on furlough from his Navy service, drowned in the Concord River in Billerica, MA. Laurie was an excellent swimmer; his father carried the nickname *Fish* because of his skill in the water, and early on he taught all his children to swim. On that fateful day, though he managed to rescue one friend from their overturned boat and returned for another, the current proved too strong for him to battle and the river swallowed both. Of the others, Robert, who lived in Colorado at the time, died in 1991; Larry lives in California and André in New Hampshire. Aunt Rose-Alba was one of my favorite aunts and we tried to visit her whenever in the area.

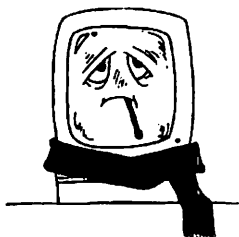
Uncle Alfred's wife, Margaret LeBLANC, was originally from Nova Scotia; they had one son, Albert, and one daughter, Louise, both of whom live in the Lowell area. Uncle Alfred died in 1990 but Aunt Margaret is still living and, though physically she is somewhat hampered, her spirit is wonderfully peppy as ever.

Last but by no means least is my Aunt Eva BOUCHER, who never married and thus left no children. She was however, always kind to me and, after my marriage, to my wife and children. She was of course closer to those of the family in Lowell, but we thought of her with great affection and were always happy to see her when she could visit or when we were able to visit Lowell. Though she left no blood relatives be-

hind, she left a great legacy of love to her many nieces and nephews.

With this record, I end that part of my life associated with Lowell. Living in Lowell in those days was very peaceful; before and after World War I no country in the world could threaten the United States in any way. There was no nuclear threat; everyone who wanted to was able to find a job as there were more jobs than available workers. All of my uncles, aunts, or cousins old enough to work, had some kind of job, usually in the mills. Wages were low but the cost of living was also low. Rents were paid by the week and I think my father paid \$4.00 or \$4.50 a week for our tenement. We had, as I remember it, four rooms, a pantry and of course a bathroom. There were apartments available at all prices, especially in the lower rental scales and, as far as I know, there were no homeless people. Of course, the apartments in our neighborhood were by no means luxurious; we had no central heating system, and warmth was supplied only by a kitchen stove and a smaller stove in the parlor. Our fuel was coal or coke, a soft coal, which I used to buy at the Lowell Gas Works, not far from our home. I would take either my little wagon, or, in the winter, my sled, and for 50 cents buy a bag of coke which, I would guess, probably weighed about 50 pounds. The man at the Gas Works would put the sack in my wagon and when I reached home my father would unload it on his return from work. All in all, we were comfortable and we had a good deal of peace of mind. Those who have grown up since World War II, and perhaps even future generations, will not experience that peace – and that is a dismaying loss.

The Joy Of Giving PCs



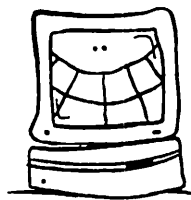
Do computers, like people, slow down as they get older? No, but it sure seems that way! Today's software places greater demands on equipment. That, along with higher expectations, nifty options, and tax depreciation, feeds "upgrade fever".

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

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

Our organization would be happy to accept any old IBM-PC, 386, 486 or higher compatible. But, do not forget to take a few precautions! For example, software that works for you might be inappropriate for volunteers. Be careful about giving away machines with copyrighted software on the hard disk. Some software companies allow users to donate older versions of their programs, but it's best to check with the vendor.

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



***Don't Just Donate A Piece Of Equipment...
Donate A Solution! You'll Feel Better For It!***

For More Information, Contact Roger Bartholomy @ 401-769-1623

St. Lawrence of New Bedford, MA

A brief parish history

Editor's note: The following was published in a pamphlet printed to commemorate the 175th anniversary of the founding of St. Lawrence Parish of New Bedford, MA. While this essay does not directly deal with the French-Canadian population of that city, we are reprinting it here because it gives us a look into the history of the Catholic community of New Bedford, of which our people became a part during the second half of the nineteenth century.

The first Catholics in New Bedford arrived from Ireland around 1805. the opportunity to worship was exceedingly limited. Very often parents would take their children by stagecoach to Boston to have them baptized at the Church of the Holy Cross. Built in 1803, this was the first Catholic Church in New England. From time to time a missionary would come to New Bedford to offer Mass and to hear confession. Usually, a private home was used during these visits.

One of these priests was an Irish Augustinian, Father Philip LARICY (variously spelled LARASSEY and LARESCY). He encouraged Catholics here to start a fund for church building, a fund implemented by Portuguese seamen who contributed gold pieces of eight.

Record-keeping regarding the building of this first Catholic church was not as exact as one might have hoped. Various sources give the date as 1820 but documentary evidence differs on the date. In book 110, page 61 of the Bristol County South District land records, there is a deed signed by Edward WING and Lydia WING conveying a piece of land to John CHEVERUS (*Bishop Cheverus of Boston*) for eighty dollars. the deed is dated 19 March 1821; it was sworn to before Justice of the Peace Lemuel WILLIAMS, Jr. on 10 September 1821, and received and recorded by Registrar Alfred WILLIAMS on 25 September of that year.

This property was at the corner of Allen and Dartmouth Streets, now the location of the Albertine Funeral Home. This first Catholic church in New Bedford was built by Dudley DAVENPORT and cost eight hundred dollars. It was the fifth Catholic church in New England, following Holy Cross in Boston and churches in Salem, MA; New-castle, ME; and Claremont, NH. Father Laricy was named as the first pastor of the new parish, which was called St. Mary's.

Bishop Cheverus' successor as Bishop of Boston, Bishop Benedict Joseph FENWICK, described the New

Bedford church as a "pitiful little building." But an early parishioner remembered the site as a "Beautiful place ... one could look from the rising ground where the church stood off toward a broad expanse of green fields and see in the distance the blue waters of the bay."

The building was of wood, painted a drab color with a green door and heavy shuttered windows; one on each side of the door, and three along each side of the building. A wooden cross on the top was the only indication that this was a church. At the north end of the building, behind the altar, was a small room serving as a sacristy and with benches for the first Sunday school. A Mr. Frank O'CONNOR, who was an altar server, drew a sketch of the building in later years.

Behind the church was a graveyard in which Catholics were buried until the establishment of the present St. Mary's Cemetery in 1854. At that time the bodies were disinterred from the old plot and placed in the new cemetery.

It is said that services in the church were a great attraction to the curious outsiders who would stand in the church yard listening or looking in the windows. Mass was not offered on a regular basis during the early years of this growing parish.

The priests who followed Father Laricy were Fathers Robert WOODLEY, P. CANNABAR, Peter CONNELLEY, Francis KEARAN, John BRADY, Constantine LEE, James O'REILLEY, James O'BEIRNE, and James McGUIRE. Father Patrick BYRNE was appointed as the first resident pastor on 29 June 1844.

During these years, the Catholic population of New Bedford had been steadily growing. In the 1840's the railroad had been extended to New Bedford, thus establishing communications with Taunton and Boston. This brought in many workers for the first Wamsutta Mill which opened in 1849. The little wooden church was enlarged, but was still inadequate.

The former Universalist Church on the corner of School and Fifth (*now Pleasant*) Streets was purchased for \$5,000. (The last use of that building before its demolition was the Crowell Art Gallery.) It wasn't long before the Catholic congregation began to overflow that building, despite the additions to it.

In 1853, Father Henry E. S. HENNISS was appointed pastor of St. Mary's. He was New Bedford's first American born priest. A man of great zeal, energy and foresight, he purchased for \$5,500 a 20,000 square foot parcel of land at the corner of County and Hillman Streets and began raising money for a new church. But before his dream of a new church was realized, he died in 1859 at the young age of 37. New Bedford's *Daily Evening Standard* called him "A gentleman who was loved and respected while he lived and lamented deeply when dead."

Father Hennis was succeeded as pastor by his assistant, Father Joseph TALLON, who envisioned a brick church on the site. Plans were halted by the outbreak of the Civil War, and then by the sudden death of Father Tallon in 1864, at the age of 31.

On 1 January 1865, Father Lawrence Stephen McMAHON, a former Civil War chaplain, became pastor. He found \$13,300 in the parish treasury and parishioners eager for a new church. He purchased a 20,000 square foot parcel of adjoining land and initiated the building of the present church. Work began in May of 1866 and the cornerstone was laid on 1 November 1866. Curiously, the cornerstone is now nowhere to be found. It could have been covered by the later construction of the tower.

St. Patrick's chapel was dedicated on 17 March 1869. The main church building was opened with the 5 AM Mass on Christmas morning in 1870. With the opening of the church, there was a change in the name of the parish. Father McMahon named this church after his own patron, St. Lawrence the martyr. Formal dedication took place on 13 August 1871.

It is said that this new church cost approximately \$150,000. The tower was added from 1886 to 1889 and with it the carillon of fourteen bells, named after the patrons of the parish: The Sacred Heart, the Blessed Virgin Mary, St. Joseph, St. Patrick, St. Lawrence, and the nine choirs of angels. The bells were consecrated on 16 December 1888.

In 1879 Father McMahon left the parish to become the fifth bishop of Hartford, CT. He was succeeded by the formidable Father Hugh J. SMYTHE who served with great zeal and foresight until his death in 1921.

Every ethnic group worshipped in this church, usually in St. Patrick's

Chapel, where the sermon would be preached in the language of the people and plans made for the establishment of new parishes to serve their needs.

This parish was also the source of the Catholic educational system in the city of New Bedford, thanks to the vigorous leadership of Father Smythe. He had the vision of regional schools and so built in 1883, St. Joseph's School – later renamed the Holy Name School – to serve the north area of the parish. Then in 1885 came St. Mary's School – later renamed St. James – to serve the south area of the parish. In 1901 Holy Family School was built to serve the central area. Father Smythe established St. Joseph's High School – later renamed Holy Family High School. This was the first Catholic high school in the Diocese, and was coeducational. Until its close in 1985, Holy Family provided secondary education to many greater New Bedford students, including many religious sisters and 55 priests.

The vital work of Catholic education owes a monumental debt to the Religious Sisters of Mercy. The American founder of that community, Mother Mary Frances WARD, had sent the sisters to New Bedford on 19 March 1873 to establish the first hospital in the city, St. Joseph's, which served for about fifteen years. The sisters had also been called upon to teach Sunday school, so it was natural that they should direct their zeal and expertise to the Catholic educational system in the classroom.

Monsignor Smythe died in 1921 after having seen dramatic growth in the Catholic population and activities in New Bedford. He was succeeded by the

distinguished and well remembered Monsignor John F. McKEON. Msgr. McKeon is still spoken of by older parishioners as one who, through example, instilled in parishioners a sense of pride in their faith and in their parish family.

Msgr. McKeon died in 1956 and then came Most Rev. James J. GERRARD. Bishop Gerrard was a man of great virtues and stability, a man who led by example in the service of God and

the people. Bishop Gerrard retired in 1972.

A parish, of course, is not only buildings, important and impressive as these be and as vital the service they provide. It is not only priests, devoted as these might be. It is above all — people. For 175 years the people of St. Lawrence Parish have offered worship to God and have given testimony to their faith in good times and in bad.

AFGS Baseball Cap

- Durable 100% Cotton
- Royal Blue
- Size: Adjustable
- AFGS Embroidered in White



\$8.00 ea + \$2.50 s/h

*Please Allow 4-6 Weeks For Delivery
(Orders Can Be Paid with Check, Visa, or MasterCard)
Please Send Your Order To:*

AFGS
P.O. Box 2010
Dept. GM
Woonsocket, RI 02895-0950

A Family's Migration: Transition from Habitant to Industrialized Society

by Marguerite R. Robinson

To show the effects of urbanization on life styles, I will attempt to describe the efforts of one French-Canadian *habitant* family to maintain a specific way of life in the midst of an industrial environment. Oliver DESCHAMPS was born in 1850 in the parish of St. Anicet, in Huntington County, Québec, approximately twenty miles southwest of Montréal. This was a time when that city was beginning to expand industrially with textile and machine factories. Oliver, nevertheless, was brought up in very much the same manner as his forefathers, French-Canadian *habitants*. This meant a lifestyle of arduous agricultural labor as well as the pleasant intercourse of the farming settlements, each gathered about its church, along the St. Lawrence River.

Besides strong religious ties, there were many characteristics that typified the *habitant* way of life. The term *habitant* itself implied colonization and referred specifically to those very earliest inhabitants of New France who migrated from the mother country purposely to open up and settle new lands and seek a more prosperous life. In most cases, these people were unschooled but capable and independent. They were skillful in the construction of their own buildings, furniture, tools, and farming equipment. Their self-sufficiency was

complete to the extent that all of their material needs could be met by themselves on their own farms; this included growing fruits and vegetables such as corn, wheat, oats, beans, peas, carrots, turnips, potatoes, plums, and berries. Fish were abundant in the numerous streams, rivers, and lakes, but fresh meat was provided in the farm from the *habitant's* own geese, ducks, chickens, pigs, sheep and cattle. Two kinds of horses were usually in the stable: working horses and buggy horses; and some farmers, such as the DESCHAMPSs, enjoyed breeding, training, and trading their finest horses.

The *habitant* cured his own meat and boiled maple sap for sugar. His wife spun and wove cloth for the family's clothing, bedding, carpeting and household draperies. The *habitant* family was usually a large one, supplying both labor and societal needs. It was a custom for the father to provide new farm land for his sons as they became of age or were married, thus ensuring a continuation of the *habitant* lifestyle. From the standpoint of relative wealth, the *habitants* of New France constituted one of the most prosperous agricultural classes in the world.

The *Canadiens* were content to be left alone, guided by their *Curé* and

clergy whose major concern, after that of salvation, was the preservation of their culture. After the conquest of New France by England, the right to their religion, language, customs and civil laws were assured through the Québec Act passed by the British Parliament in 1774.

However, the struggle to earn a decent living as well as to maintain the characteristics of French Canadian life were made more and more difficult as the arable land in eastern Canada was generally taken up and as the industrial revolution took hold in the larger towns and cities. By the middle of the nineteenth century, steamboats and trains supplanted the canoes and *bateaux*, and travel became less of an ordeal. Frontiers of settlement were pushed back from the Great Lakes almost to the Canadian Shield.

Farm lands were restricted as factories used up more and more of the land around the city of Montréal. No new land was available there to pass on to future generations, and a choice was being forced upon the *habitants* to become a part of the industrial labor force of the city or to withdraw. Rather than submit to a new mode of living, Joseph DESCHAMPS of the village of St. Anicet decided to pioneer new land in western Ontario.

In 1872, Joseph and his wife Josephine DUPUIS and their four children, Oliver, Albert, Marguerite, and Nisette moved to the settlement of Pointes-des-Roches (Stoney Point). There they purchased fifty acres of wooded land. Some timber was cut to build a log home and some was cut to clear land for crop planting. Before long, old patterns were re-

established and hope was renewed. Their crops were plentiful and rich. They were brought to market in Tilbury, where they were shipped by train to distribution points such as Detroit, Chicago, and Buffalo. Thus it was that the value of farm life was impressed upon young Oliver, who grew up working long, hard hours farming and lumbering, and loving it.

As time went on, and his father became less able to manage the farm, Oliver, being the eldest son, took on the day-to-day operation of the farm, along with the responsibility of caring for his parents. His brother Albert had already been started out on his own 100 acre farm. Nisette was pioneering in the greater frontiers of Saskatchewan, and Marguerite had married a farmer from Tupper Lake, NY.

Oliver also married and had seven children, all of whom lived past infancy. When son Frederick was two years old, Oliver's wife, Ernestine LAVASSEUR, died. After the proper year of mourning, Oliver looked for a new wife to help raise the children and maintain the farm. He found a willing helpmate in Olivia VADEBONCOEUR, a native of the parish of Saint-Antoine in Rivière-du-Loupe, Québec. Oliver was 36, his new wife was 24, and the year was 1890. This pattern of marriage and family life was quite common in farming communities where large families were a strong element in the economy and where long hours of vigorous work prematurely caused the death of many farm wives.

With an adolescent family and a new wife it became necessary to find a larger home. Oliver purchased a 100

acre farm in nearby St. Joachim and deeded the original homestead to his eldest child, Virginie, and her husband. The following year, 1897, an agent from the new Colt rubber mill in Bristol, Rhode Island, came to the farm homes of Ontario seeking industrious workers.

This recruitment was not, of course, something new to French Canada, for industrial expansion in Rhode Island reached a peak and necessitated the hiring of thousands of manual, semi-skilled, and skilled workers. The state's population grew at a rate twice that of the rest of the United States. The number of French Canadians coming to the United States between 1875 and 1890 had tripled since 1861, the year that Marie-Louise BONIER established in her book as the start of the true emigration of *Canadiens*.

Thus, the beginnings of a change in the lifestyle of the DESCHAMPS family came about. For they, as well as several neighboring families were enticed to seek the riches and conveniences of city life. Oliva, at the age of 17, had spent a year weaving in a woolen mill at Holyoke, Massachusetts. She knew that although the money to be made was small, it exceeded that to be made from the sale of crops. She also knew the joy of shopping for clothes in a city and the joy of being able to save some money each week. Other factors of persuasion were better schooling for the children and the varied occupational choices that were available in and around cities.

The decision was made. The DESCHAMPS farm was sold, and the family moved to Bristol in the fall of

1897 with five children and two sets of parents. A house was rented, and work was begun in Colt's Mill. Oliva was a weaver and Oliver became a watchman. Things did not go well. Olivia's mother, Marguerite GRENIER died of pneumonia. With this discouragement, the family moved to another textile town situated more inland – Arctic, Rhode Island.

There they stayed until 1899, during which time a son was born but later died at the age of six weeks. Later in that year a daughter, Léa, was born to the couple.

The difficulties for adjustment were overwhelming to Oliver, who was so used to the freedom of his own land and an abundance of fresh air and physical exercise. So much so that the family moved back to St. Joachim, Ontario and purchased a farm. Olivier's parents, Joseph and Josephine DESCHAMPS bought a small cottage in the village and lived out their years in the manner of retired farmers...close to church and store.

Oliver and Oliva had several more children. Two sons died in infancy, daughter Delia was born in 1898 and Léon was born in 1899. However, the struggle to resist an urban life began anew. In 1900, the EMERYs, neighbors to the DESCHAMPS, were lured to work in the new Parker Cotton Mill in East Warren, Rhode Island, which was recruiting weavers, spinners and carders. The DESCHAMPS family were persuaded to accompany them. This time, however, they purchased some property – a 16 room colonial house, renting the spacious top floor to a family of Belgian immigrants. The prop-

erty included over an acre of land which Oliver quickly converted into a vegetable garden to supply the family's needs. There two more children were born: Omer in 1901 and Léona in 1903. The family enjoyed the conveniences of running water and electricity, and Oliva was happy working as a weaver.

In 1901 Oliver's daughter, Laura, married a carpenter from Québec, and they settled in Warren, Rhode Island. Frédéric and Midas were now old enough to become independent. Faced with the choice of continuing with city life or returning to an agricultural lifestyle, they opted for pioneering in the open spaces of Saskatchewan and Alberta. Léonie went back to Ontario where she married a former neighbor.

At this point we can see a diminution in the size of Oliver's family, aligning it more closely with that of the accepted norm in American cities where living space was at a premium. By 1905, Oliver and Oliva were becoming more adjusted to a style more or less typical of the times. Oliva no longer had the time to process foods such as cheese. Dairy and meat products were purchased. Bread and pastries were still homemade though, as well as canned fruits and vegetables. The children attended a nearby public school and began to develop English language skills, thus initiating a gradual breakdown in the traditional culture values.

In spite of these comfortable living arrangements, Oliver was unhappy with the factory work and citified living. He yearned to return to the farm. He expressed a dislike for being "shut up" in the noise and heat of the Parker

Mill, which of course was no different than other sweatshops of that era. But to Oliver it was an invasion of his privacy and it exerted certain controls over his environment which he resented. A severe bout of pneumonia was the occasion upon which the final move was made to return to the complete *habitant* way of living. In 1905 Oliver made the decision to go back to Ontario.

This time the house in East Warren was rented out, that income being set aside for upkeep expenses. Oliver then purchased a 200 acre farm bordering Lake Erie, with both wooded and cleared land. The farm had numerous fruit, evergreen, and willow trees. Live-stock and fowl were purchased. The farm buildings were accomodious and attractive. The young children enjoyed the rural atmosphere and were not out of place in the rural one-room school-house attended by their neighbors.

Here, two more children were born, but died in infancy. Otherwise all went well until October of 1908 when Oliver became paralyzed by polio and was unable to work the farm. His sons at home were much too young to help, and for the first time, he had to hire help. As a year passed, it became evident that he would no longer be able to manage the farm. Oliva conferred with the *Curé* who advised a move back to the house in East Warren, since Oliva could earn income as a weaver. Thus in 1909, out of necessity to earn a living, the family resigned itself to urbanization.

Attitudes this time were different. The family could no longer go back to a preferred way of life. Instead they

had to use their energies and skills to make as good a living as possible, and to maintain as many French Canadian customs as possible. French was the language spoken at home, although all members of the family had become fluent in English. Ethnic publications such as *La Presse* and the *Ste. Anne-de-Beaupré* magazine from Montréal were a part of their reading matter.

Oliver joined the church societies for men such as the *Société Jacques Cartier*, the Union Prayers, and the Catholic Order of Foresters. And, since he was now able to walk with a cane, he led in the development of the St. Jean-Baptiste Cemetery, clearing brush and marking roads and plots. He also assisted in the construction of the Calvary Shrine. The women of the family joined the Children of Mary and Ste. Anne societies.

The church was the center of French Canadian social activities, with weekly whist parties, monthly dances, annual banquets and clambakes — providing a much needed link with the former secure habitant life as well as providing a buffer against the seemingly oppressive demands of factory work. The church also helped these immigrants to maintain some identity in the face of a "Yankee" society that bestowed upon them an inferior status. These wonderfully resourceful and reliable people whose status in French Canada was earned on the basis of hard work and goodness were now in the midst of an industrial state that placed a higher value on the accumulation of material wealth.

In 1916, Oliver and Oliva became

American citizens, and although they did not participate in political movements or vote in elections, legal and political matters were subjects of discussions between them. Their children were admonished to vote Democratic, the party of the working people. Here we can note a shift from their narrow political views held in their village life to their broader views held after they became part of a large democratic society.

Oliva, Léa and Delia fell into the urbanized pattern of a 5½ day work week, Saturday afternoon shopping trips to Providence or Fall River, Sunday morning church activities, and Sunday afternoon relaxation. As the family became assimilated into the community, they participated in the popular sports of the day, such as ice skating, hockey, and croquet. There were funds available now to obtain professional services such as those offered by the doctor, lawyer, and piano teacher. The three younger children attended school until they were old enough to obtain a work permit. At the age of fourteen, Léon began work in the factory, enabling Oliva to remain at home and take on the duties of a typical American homemaker. Omer and Léona in turn began work in the mills, bringing in sufficient income for the family to purchase a large business block situated across from the Warren Town Hall. This was to be used as rental property. In this fashion came about a subtle but strong change in the family economic pattern from that of being the producers of food, clothing and shelter to that of using cash for the acquisition of these goods.

The family acquired a telephone

when they were first installed in Warren, but did not purchase an automobile since the horse and buggy taxis and later trolley cars were convenient. The railroad system was quite extensive and enabled one to travel where needed both quickly and inexpensively.

Léa married in 1920 and settled in South Warren. Delia opened a millinery shop in the family block and, with her sister Léona, operated a successful business for many years. Omer continued in factory work and joined the Volunteer Firemen's Association. Léon started night school study in 1921 and obtained his high school diploma. He studied further to become a radio operator in the U.S. Merchant Marine, traveling throughout the world. Throughout these busy years, Oliver, who had resigned himself to a life of semi-retirement, contributed to the family welfare in the way he knew best: that of producing wealth from the soil. He filled the larder with fresh vegetables, fruits, honey, and eggs. The DESCHAMPS family became more involved in town affairs and held a prominent place in the community.

Delia, Omer, Léon and Léona later married with other first-generation Americans, not necessarily those of French Canadian heritage as would have been almost mandatory in Canada. They moved to other parts of Rhode Island, not being quite as urbanized as American natives but certainly a functioning part of the industrialized society. Urbanization had made a definite change in their lifestyle, and, compared to what would have been had they stayed on their Canadian farm, a complete difference in the lives of their children who are in the

mainstream of middle-class business and professional life.

At his death at the age of 78 in 1928, Oliver DESCHAMPES could not claim to have left his family an inheritance of Canadian land or the security of the traditional French Canadian way of life. Nevertheless, he did endow them with a legacy rich in the language and culture of a proud people, strong in religious affiliation and joyous in the gifts of nature.

Editor's note: Léona M. (DESCHAMPS) ROBINSON, the daughter of Oliver and Oliva is the mother of the author. Marguerite Robinson is currently a professor at Trinidad State College, Colorado.

Bibliography

BONIER, Marie Louise, *Débuts de la Colonie Franco-Américaine de Woonsocket, Rhode Island*. Framingham, MA: 1920.

BREDOMIER, Harry C., *Social Problems in America*. New York: 1963.

ELIOT, Samuel, *The Parkway Reader*. Boston: 1955.

HANDLIN, Oscar, *The Americans*. Boston: 1963.

JENKINS, Kathleen, *Montreal*. Garden City, NJ: 1966.

LE BOURDAIS, D. M., *Nation of the North*. New York: 1953.

MAYER, Kurt B., *Economic Development and Population Growth in Rhode Island*. Providence: 1953.

McKELVEY, Blake, *The Urbanization of America, 1860-1915*. New Brunswick, NJ: 1963.



Searching For Roots — Finding Friends

by: Eugena Poulin, RSM, PhD.

Searching for my roots has unveiled a plethora of information, an abundance of perplexing mysteries, and a treasury of family heroism. The appreciation and wonder this search has engendered are rewards in themselves. What I had not anticipated were the truly extraordinary people I would meet on my quest. Like many people, I subscribe to the philosophical belief in the fundamental goodness of people, but I was, nevertheless, constantly amazed when I encountered this goodness in real life. On a recent trip to Rimouski, Canada, for example, I was looking for St Mathieu's Church, site of the baptism of my maternal grandfather, François-Xavier Jean¹. I arrived (after asking several working farmers for directions, I'm not noted for my navigational abilities) in the very tiny village also bearing the name of St. Mathieu.² Describing the village as tiny hardly seems adequate. The center of the town consisted of one general store, one wooden building serving as parish hall, archives and library.

There was also a one room bank and a post office. Though the church was small, it dominated the area. Plain wooden farmhouses sparsely dotted either side of the road. As I parked my car in the lot adjoining the church, I could hear the low grumbling of a lawn mower

in the church cemetery. The view from the elevated church grounds was truly spectacular with a sparkling lake far below. However, my goal was to visit the church, take pictures, and gather as much data as I could about my elusive grandfather. I photographed (hoping all would be recognizable, I'm not noted as a great photographer, either) the exterior of the church and parish hall, which were on the same lot. However, I was dismayed when I tried the door of the library alias parish hall. An attached note informed me that the multi-purpose edifice was closed for two weeks. Next, I strolled across the lot to the stone church whose foundation date (1866) was prominently displayed.³ Eager to visit the church I attempted to open the front door, LOCKED; the side door, LOCKED; the back door, LOCKED. Gazing at the panoramic water view, I consoled myself with the fact that I had, at least, visited the place of Pépère's initiation into the Church. In addition I had seen the little village which, in my opinion, had not changed much in the hundred and ten years since François-Xavier Jean had left it.

Finally done communing with nature and having given up all thoughts of breaking and entering, I was about to leave when a "mature" lady walked into the lot and asked me if I were vis-

iting. I saw her eyeing the Rhode Island license plates on my car. I explained my mission and my disappointment at finding the church locked. The woman immediately dug into her large well worn pocketbook and jubilantly dangled a key. "Come," she said, "let's have a nice tour of the church." (All communicated in French, of course). We did just that. She happily answered my many questions and seemed genuinely pleased that I was so interested in their tiny village and church. I was delighted with my good fortune. Little did I know that my good fortune was just beginning. My tour guide suggested that I go to the "presbytère" to meet the "curé." I felt apprehensive about this since I no longer had any particular questions to ask him. Furthermore, I hesitated to disturb the person in question by my unannounced presence. My lady guide absolutely insisted. She stood like a sentry as I climbed the old wooden stairs, apparently afraid I would not follow her advice. The pastor greeted me with enthusiasm when I told him the reason for my visit to St. Mathieu's. He graciously asked me to be seated while he sat behind his desk with head bent, poring over an old text. "Here," he read happily (en français, naturellement) "I found your great grandparent's family." All the children's names were listed with dates and other relevant details. I felt like a child on Christmas morning. I asked if I might copy from his text. "Oh! mais non," he teasingly replied. Tucked behind an old armoire was a modern copy machine. This priest appeared as fascinated as I was at finding my relatives' information. He confided that he was certain there were other documents about the "presbytère" that might be helpful, but at the moment he was un-

able to remember where these could be. He dutifully noted my name and address assuring me that if he found any further trace of my ancestors that he would send me the material. On leaving the rectory, the kindly priest gave me a medal, which was a replica of the church and a St. Mathieu Church pamphlet, both souvenirs of the last anniversary celebration.⁴

As I drove slowly away (One must drive slowly as the road is quite narrow.) I was happy indeed. I had seen my grandfather's baptismal church, his childhood village and in addition, I had learned more about my great grandparents and my great great grandfather.⁵

Nearly three months after returning home, I received a mysterious package. What a delightful surprise! The "curé" had found and sent me a copy of the repertoire of the births, deaths and marriages of St Mathieu's parish 1866 -1984.⁶ In all honesty, I thought he had forgotten my visit to Rimouski. Even today, I marvel at the kindness and thoughtfulness of that country priest and my "mature" lady guide.

There have been so many adventures on my genealogical pilgrimage. At one point (1993), my search took me to Notre Dame Cemetery in Fall River, Massachusetts.⁷ I was looking for the grave of my maternal grandmother, Marie Grenier Jean. I was especially interested in details about her death. All I knew about her was the date and place of her marriage to my grandfather and that she died between 1910 and 1915. No family members remembered anything about Mémère Jean because she died when her three daughters⁸, in-

cluding my mother, were very young. The family rumors were that she was buried somewhere in Fall River; however, even that was not certain. There had been some hint of a short stay in New York state. Fall River being a great deal closer than New York, I started my search there. Manning the cemetery office was a Franco-American woman who readily shuffled hundreds of index cards on which the records were kept. (They are now computerizing.) Before 1914 all the graves were registered only in the name of the owner of the entire plot. Thus, if one did not know the name of the registered holder of the plot, it was virtually impossible to locate specific individuals. My research here was fruitless, even after searching all the Jean and Grenier plots. Each time I came across a new family name that might lead to Mémère's grave, I returned to my "Lady of the Index Cards," always with disappointing results. One day, I jokingly suggested to her, "Perhaps my grandfather had no money and he buried his wife in the cellar!" I hated to admit defeat but I reluctantly laid that search aside.

To my astonishment some months later, I received a phone call from my cemetery friend, Doris. She had tracked me to my school office. She said in an elated and excited voice, "I think I found your grandmother, she's not buried in the cellar!" Finding her grave and the actual date of death provided the route to her obituary⁹. The mystery of the burial plot was solved. It seems that great grandmother Grenier had remarried in Canada after the death of her husband, Damase Grenier. Her second husband's name was Thomas Laroché.¹⁰ It was in his family plot that

Mémère Jean was buried.

I might still be investigating my grandmother's death if it had not been for a wonderfully generous lady who eagerly helped me. I stop by the cemetery from time to time to visit Doris, my friend and partner in research

The relationships germinated by my genealogical and historical inquiries were not confined to North America. While in France, I took the opportunity to visit Rouen, a Norman city dating to prehistoric times.¹¹ I knew very little about my Poulin ancestors. From my grandfather, Elzéar, I had learned that our first Quebecois Poulin had emigrated from this city.¹² Since the Archives of Rouen also contain many of the most significant documents relating to the province of Normandy, this was a good place to begin my inquiry.¹³ While studying the documents there I asked a young woman archivist to help me decipher the complicated sixteenth and seventeenth century script. She not only helped me read the texts, but on her break, invited me upstairs to view the magnificent illuminations of the church registers. She asked if I would like some slides of the early illuminations from St. Maclou's Church's register, the church in which Claude Poulin and two of his children were baptized.¹⁴ She offered to mail them to me. It was an offer I was happy to accept. I worked in the archives for more than a week that year and I saw my friend, Michelle, every day discussing with her the progress of my research. True to her word, a few weeks after my return home, I received the beautiful slides of the illuminations. They are now among some of my most prized possessions, but not

as precious as the friendship which I have enjoyed during the past ten years with Michelle and her family.¹⁵ On following trips I have stayed in her home. Over the years she has sent me newspaper articles and books. Although she no longer works at the Archives, she has gone there to retrieve information for me. Each time I think of France or my Poulin ancestors. I remember my dear friend, Michelle.

The pursuit of genealogical roots has disclosed fascinating events. Probing the history of my ancestors has filled me with awe. In addition, this research into their lives has rewarded me with amusing adventures, rich experiences and cherished friends.

Endnotes

¹ François-Xavier Jean was born to Léandre and Elise (Jean) Jean, September 25, 1882 and baptized September 26, 1882. His parents were related and had to obtain a dispensation to marry. François-Xavier married Marie Grenier in St. Jean the Baptiste Church, Fall River, July 30, 1906. He died at the home of his daughter, Lillian (Choquette), May 23, 1953 in Adams, MA. A well documented book on the Jean family was published in 1989. Les quatre frères Jean written by Luce Jean Haffner, Les Editions Septentrion, Case postale 430, 1300, rue Maguire, Sillery (Québec), G1T2R8. This text concentrates on the seventeenth century. Many of the Jeans were known by the name Viens.

² St. Mathieu is listed as having a population of six hundred (Tourist pamphlet 1994-95). The official name is Saint-Mathieu-de-Rioux. The latter title

comes from the Seigneurie of Rioux.

The village is located between high hills and Lake St Mathieu. Around the large lake there are numerous summer cottages for tourists who enjoy the advantages of the waterfront. The tourists who are scattered over a large area, do not disrupt the simplicity and tranquility of the village center.

³ St. Mathieu's parish, founded in 1866 had as its first pastor, M. Antoine Chouinard, who had come from Saint-Jean Port-Joli. In his annual report for the first year, he listed 785 parishioners. There were 85 families. In 1966 at the time of the centenary the parishioners numbered 160 families a total of 1060 persons. Of these families 70 were farmers.

⁴ The centenary in 1966

⁵ Michel Jean, the first pioneer in the area of St Mathieu, was Elise Jean's father and great uncle to François - Xavier Jean. Michel Jean originally came from St Jean Port-Joli and married Sophie Dambroise (her dit name was Bergeron) at St George of Cacouna on October 16, 1827.

Michel Jean's plot of land was so isolated that his only means of transport was by using the lake.

After living in the area for some time, Michel cleared a path from his property to St. Simon. This path was known as "la route à Michel Jean." He had three Micmac Indians : Abraham René, Jeannot René and Isaac René who helped him work his farmland.

⁶ My copy of the St. Mathieu repertoire is in the AFGS library.

⁷ Notre Dame Cemetery which is located at 1540 Stafford Road was founded by Rev. La Flamme in 1888. The Office Hours are Mon.-Fri 3AM-3:15PM; Sat. 8AM-12 noon. Cem-

etery visiting hours 8AM-3:15PM. Presently there are about 69,000 buried here.

⁸ Daughters of Marie Grenier Jean were Rose (Laroche), Lillian (Choquette), and Antoinette (Poulin).

⁹ Fall River Globe, May 1, 1912.

¹⁰ Celanire Breton (Grenier) married Thomas Laroche on July 5, 1897 at St Adrien d'Iberville. Thomas was the widower of M. Dubois.

¹¹ Rouen has a long and distinguished history. There are archeological digs which have revealed artifacts which date from 1500-1100 B.C. (Michel Mollat. Histoire de Rouen, Privat, Toulouse, 1979.)

¹² Claude Poulin arrived in Quebec June 11, 1636. He was born in Rouen in 1615 and baptized in Saint Maclou. In 1639 he married Jeanne Mercier, daughter of Loup Mercier and Jeanne Gaillard. Numerous Poulins lo-

cated both in Canada and the United States originated from the marriage of Claude and Jeanne Mercier.

¹³ The Archives of Rouen are housed in a large modern skyscraper building directly across Corneille bridge. The latter is one of the many bridges that cross the Seine river.

¹⁴ Claude Poulin and Jeanne Mercier returned to Rouen from Canada. They remained in Rouen for an undetermined amount of time. Their children, Pascal Poulin and Madeleine Poulin were baptized here. Pascal was baptized February 15, 1645 and Madeleine probably June 24, 1646. The Claude Poulin family reappears in the annals of Quebec life at Cap Tourmente, known as Beaupré in 1647.

¹⁵ Michelle is married and has three daughters; both she and her husband are teachers.

Members' Corner

Michael S. POST of 7870 Fairchild Ave., Winnetka, CA 91306-2008 (e-mail captcanuk@aol.com) is looking for an original copy (preferred) or a facsimile copy of *Lagimodiere And Their Descendants, 1635-1885*, published in 1980 by Hector COUTU. This book covers the LAGIMODIERE family and the ancestry of Louis RIEL. Any assistance will be rewarded and all expenses covered.

Victor J. ROY of 3505 Cameron Mills Road, Alexandria, VA 22305 is seeking the marriage and parents of Nazaire BOYER and Melina BRIERE, which possibly occurred in the St. Timothée, Valleyfield, or Montréal areas of Québec. Their son, Hermenegilde, married in Westerly, RI in June 1906 to Delia COULOMBE (or COLOGNE).

Rene H. BERNIER of 8 Honeysuckle Lane, Niantic, CT 06357 is seeking descendants of François-Régis PELOQUIN, born 29 July 1819 in Sorel; married there on 10 January 1843 to Zoé JOLY; died 9 May 1885 in Sorel. Early in this century, one descendant, Louis PELOQUIN was living in Danielson, CT; others were known to be in western Massachusetts.



The AFGS now accepts
MasterCard and Visa
for all transactions:

- Dues
- Purchases
- Donations

Mistaken Identity

by: George & Richard Christian

While engaging in genealogical research, it sometimes happens that we are misled by a wrong name for the individual, or incorrect names of the parents. This is a lesson that we have recently learned.

We are dealing with Jacques JOUIEL dit BERGERAC, the ancestor of our maternal grandmother, Marie-Louise Exérile JOYAL. Our early research was based on a brief study by Mme. Louis-Joseph DOUCET: *La Famille Joyal*, which was published in *Mémoires de la Société Généalogique Canadienne-Française*, Volume V, number 3, January 1953. Most likely she chose to follow Dr. Louis-Wilfrid JOYAL (ca 1930-35) as found in his unpublished work: *Généalogie de la Famille Joyal*. To compound the error, M. André LAFONTAINE repeated it in his volume: *Recensement Annoté 1681* (Québec, 1981).

All of them listed as parents of Jacques: Étienne JOUIEL and Suzanne MASSAU of Bergerac, Périgord, France. On 2 November 1676, in the Church of the Immaculate Conception (which apparently later became the Cathedral of St. Maurice) of Trois-Rivières, he married Gertrude MORAL, the daughter of Quentin and of Marie MARGUERIE.

This marriage is not found in *Repertoire des Mariages de Trois-Rivières (1654-1900)*, published by Le Centre de Généalogie S. C., Montréal; nor is it found in *Repertoire Cathédrale de Trois-Rivières (1636-1971) et Vieilles Forges (1753-1762)*, published by the Société de Généalogie des Cantons de l'Est, Inc.

A brief item on a microfiche card of the Mormon collection mentioned the Cathedral of Trois-Rivières (parish of the Immaculate Conception) for an individual named Jacques BERGERON dit JOHIEL (which later became JOYELLE, then JOYAL). In the marriage register, we find an entry for the marriage of Jacques BERGERON to Marie-Gertrude MORAL de St.-Quentin (daughter of Quentin MORAL and Marie MARGUERIE) on 10 November 1676.

This was obviously the man we were looking for. The wife's name and those of her parents fit in with the information we had. The parents of Jacques were given as: Arnaud BERGERON and Étiennette LAFARGUE. They lived in Vieux-Bouchaut (Boucaut-les-Bains) in the diocese of Aix-en-Provence (Bouches-du-Rhône). We have a copy of the document which is preserved in the archives

of the diocese.

On 9 April 1731, at St. François-du-Lac, Joseph, a son of Jacques and Gertrude, was married under the name *JOYAL* to Madeleine PATRY.

Aix-en-Provence is quite a distance from Bergerac in Dordogne. On three occasions, we visited the Museum of Tobacco in Bergerac, where the old registers are kept. There are very few of them, Catholic or Protestant (civil). We consulted them all, to no avail. We were told that, given the frequent wars

of religion in the area, a great number of public documents were destroyed or disappeared. We were advised to check with the archives at Bordeaux, where additional material might be available.

Obviously when you start with a wrong name or location, you don't get very far. This has been our experience with the JOYAL ancestor. Now that we believe we have the correct name and place of origin for Jacques BERGERON dit JOHIEL, we have to research the archives in Aix-en-Provence. We hope to do just that in July 1997.

AFGS Coffee Mug

- Ceramic Mug
- White w/Gold Trim
- AFGS Logo In Blue
- **JE ME SOUVIENS** In Blue

\$7.50 ea + \$2.50 s/h

R.I. residents please add 7% sales tax



*Please Allow 4-6 Weeks For Delivery
(Orders Can Be Paid with Check, Visa, or MasterCard)
Please Send Your Order To:*

AFGS
P.O. Box 2010
Dept. GM
Woonsocket, RI 02895-0950

East Meets West

by: Dr. Pauline Courchesne

On 19 April 1997, I met my American Indian cousins for the first time. It all began three years ago when I, the family genealogist, found information on my Courchesne colonist ancestor at the Mormon Church's Family History Center at Worcester, MA. The source which I consulted also listed the names and addresses of the researchers who had submitted the information. The first name to catch my eye was that of David "Chalk" COURCHANE of Wenatchee, WA. This appeared to be a variation of my surname. I decided to call him and much to my surprise, not only was I talking to a distant cousin who was also a genealogist; but he was also a member of the Flathead Indian tribe. He and his family had grown up on the Flathead Indian reservation in Montana, where his sisters still reside.

The original colonists in my family were Jean-François FOUCAULT and Elisabeth LePRÉVOST, who were married at Notre Dame de Québec on 14 November 1671. Their son, Jean-Baptiste-François, married Marguerite BERGERON on 6 February 1708 in the church of St.-Maurice at Trois-Rivières. This individual added COURCHESNE to his name. At this time, we can only speculate why this was done. Since the names of father and son were so similar, may have added Courchesne (mean-

ing short oak) to indicate that he was the Foucault who lived by the short oak. By the next generation, the Foucault name was dropped.

Here my ancestors and *Chalk's* part. His forebears moved to the Minnesota territories. They married into the Indian tribes (*Pend d'Oreille, Spokane, Lake, Sans Poil, Chippewa, Cree, Yanktonais Sioux, and Iroquois*). They lived by trapping furs to barter in the white man's new world. My ancestors remained in Québec until my grandparents settled in Holyoke, MA sometime around 1920. I am the oldest of nine children; while *Chalk* is the youngest of nine. He learned of my existence by way of my article in the Spring 1993 issue of *JMS*.

During my stay in Wenatchee, I had the opportunity to meet *Chalk's* wife, Pam, and several members of their family. Pam is a white person who grew up on the St. Ignatius Reservation. I also met Gail and Bernard MORIN, both of whom are also *métis*. Gail is the author of several works on the *métis* people (*See JMS, Spring 1997 — Ed.*)

In the near future, *Chalk* and I hope to travel to Québec and to France to research our ancestors' histories.

~~~~~

*The Lineage of Pauline Courchesne and David Courchane*

I

Pierre FOUCAULT-Péronne BORDE  
Périgord, France

II

Jean-François FOUCAULT-Elisabeth LePRÉVOST  
14 November 1671, Québec, Qué.

III

Jean-François FOUCAULT/COURCHESNE  
Marie-Marguerite BERGERON  
8 February 1708, Trois-Rivières, Qué.

IV

Louis-Jean-Baptiste COURCHESNE  
Marie-Anne CHEVREFILS/BELISLE  
10 February 1755, Baie-du-Febvre, Qué.

V

Joseph COURCHESNE-Catherine CAYER  
14 February 1792, Yamaska, Qué.

Jean-Baptiste COURCHENE-  
Josephite LIONAIS  
ca 1795, Baie-du-Febvre, Qué.

VI

Hyacinthe COURCHESNE-  
Marguerite LEFEBVRE  
14 February 1831, St. Francois-du-Lac,  
Qué.

François COURCHENE-  
Marie-Françoise BEAUCHAMP  
8 November 1825, St. Boniface, Manitoba

VII

Louis COURCHESNE-  
Dulcinée BAILLARGEON  
10 September 1862, L'Avenir, Qué.

François COURCHENE-  
Marie-Louise ST.-PIERRE  
10 January 1860, St. Joseph, Dakota Terr

VIII

Henry COURCHESNE-  
Victoria AUGER  
16 November 1896, Weedon, Qué.

Jean-Louis COURCHENE-  
Marie-Alphonsine AZURE  
23 January 1882, St. Peter's CC, Montana

IX

Leopold COURCHESNE-  
Claire ST. LAURENT  
18 September 1937, Holyoke, MA

Louis Luke COURCHANE-  
Viola ASHLEY  
6 February 1928, St. Ignatius Mission,  
Mont

X

Ludovit LINCZENYI-  
Pauline COURCHESNE  
24 July 1979, Genesee, NY

David COURCHANE-  
Pamela Rae BARRICK  
1 March 1975, Ronan, MT

# Honey, Where's The Mail?

by: **Albert D. Lamoreaux**

"Look, I'll call if you get anything interesting," said my wife, in a tone which I perceived to be one of slight, but growing irritation. Hey, it's not my fault. When I'm in an active mode, I live for the mail. "Did it come? What came? Really, nothing for me?," are all frequent questions I'll pose to my bride, around the expected mail delivery time. For me, being in an active mode means that I have several leads out "on the street," in process, pending. I need that mail. It becomes my focus. I think, how can it take that long? Maybe I'll call them. Sometimes my wife and children will even stoop to jesting that good mail had been received, when in fact it had not. Not funny. No allowance.

Before someone tries to throw a net over me, let me explain. I get different mail from most folks. I wonder what the postman thinks of my mail. Besides bills, ads, contests, and credit card offers, I get mail from foreign embassies, from France, Belgium, Canada, Scotland and local governments throughout the USA. Yes, I'm a genealogist. But does the postman know that? Does he care? What does he think when I get routine mail from the state of Connecticut, with a return address of a state agency dealing in drug and alcohol rehab? Nice touch, Connecticut. Why not merge your vital records sec-

tion with your substance abuse rehab program? I love it. It spices up the mail.

How did I come to this, rambling about mail and grouching about return addresses on Connecticut envelopes? It's simple. I have leads out, all over the world. I need the mail. My charts are waiting. It all started about three years ago. My son Dan was an eighth grade student at the middle school in Northbridge, MA. The whole grade was assigned two major projects. One was on American immigration and the other was on the Civil War. As I'm the computer expert in the family, I help the kids glean nuggets of information off *the net*. I think it's called the net because that's how you feel after *surfing it*. Like someone is going to throw a net over you! So now I'm involved in the project.

I chaperoned class trips to Ellis, Island, NY and Washington, D.C.. The Statue of Liberty and Ellis Island trip was really inspirational. I wondered about my own ancestors and whether they had stood in "The Great Hall" at Ellis Island. I really didn't know a lot about my family history. Were my ancestors at Bunker Hill, Valley Forge, or Gettysburg? When did my first direct ancestor arrive in the USA? At 37 years old, I had no clue. But I vowed to find out.

I set simple goals at first. At least I thought they were simple. Interview my parents in depth and find out when the first of our lines came to the USA. I confidently set a one year goal to finish my charts. This is before I had ever heard of the AFGS, before I'd ever heard that the Mormons were interested in genealogy, and before I tried to read documents, written in the 1700's, in French. Like most beginners, I was ignorant and confident enough not to be dissuaded from my goals.

Before interviewing my parents in depth, I took an inventory of just what I knew. It was sad. I knew my grandmother, Germaine ACKAERT LA-MOUREUX, had been born in France, and had emigrated to the USA during WW I. I assumed the rest of my grandparents had been born in the USA. I knew nothing of my great-grandparents. I knew nothing about when my first ancestor had come to the USA, but I was sure it was hundreds of years ago. Of course, I knew I was of French descent, on most of my lines, as I can remember my grandparents speaking French at home. But as incredible as it may seem now, I didn't know they all came to the USA from Quebec. I assumed they came from France.

My parents told me as much family history as they knew. I began the journey to the Northbridge Town Hall, the Massachusetts Bureau of Vital Statistics, and other public record repositories. Don't let the word repository throw you. It's just anywhere that "stuff" is kept. One thing I discovered quickly about my distant relatives is that they all have one thing in common. They are all dead. If I could offer any nug-

gets of wisdom to beginning genealogists, it would be this: If you are beginning your search for dead relatives, say a prayer and hope for the following:

1) Hope they died in Massachusetts.

2) Hope they came to the USA from Québec.

3) Hope you live close to the AFGS, if you are of French Canadian descent.

4) Hope fervently your relatives were the subject of research done by the Mormons.

Now, three years ago if I'd read the above four statements, they would have made no sense to me. Who cares what state you die in, why would the Mormons research my family history, as none were Mormons? But as I got into the details of family tree research, I found that like all other what I call subsets of life, the genealogy world is full of specialists who have done an incredible amount of work. I marvel at the work of devoted genealogists like TANGUAY, LOISELLE, RIVEST, and the incredible Mormons.

I found that the world of records revolves around two things: *Access* and *Indices*. Access to public records is very limited. From my experience, the records kept by the State of Massachusetts are the easiest to work with, as they are open to the public and are indexed (birth, marriage and death), from the 1600's until the present. There are many guides about the availability of records and how to obtain them. As the obtaining of records is a science unto itself, I won't try to cover any of



this here. I searched public records and obtained all the birth, marriage and death certificates I could find, in Massachusetts, Connecticut, and Rhode Island. What I discovered shocked me.

My ancestors might have fought the British during the 1600's and 1700's but it sure wasn't at Bunker Hill or Gettysburg. Maybe on the Plains of Abraham or at the Battle of Waterloo. The first ancestor in my direct line to be born in the USA was Joseph GAUVIN, born on 16 December 1868 in Woonsocket RI, the son of Peter and of Pepetué LEGACE. 1868! My whole view of American history was changed in a flash. My people didn't take sides in the Civil War because they weren't here. Further research determined most of my ancestors did not arrive in the USA until the late 1880's, or later.

So much for the ride of Paul REVERE, two if by land, one if by sea. Good-bye to the possibility of my ancestors perhaps hearing Lincoln's Gettysburg Address. It is unfathomable to think that in just over 100 years, virtually all traces of my foreign ancestry was unknown to me. The French language, spoken in my grandparent's home when I was a boy, is unknown to me other than courses taken in high school. It makes me wonder whether the immigrants wanted so badly to fit in that they immersed themselves in the melting pot.

In the last three years (really only in winter, when the grass stops growing), I've had some interesting leads which have led me to France and Québec. My grandmother, Germaine ACKAERT (1893-1972) emigrated to

the USA in 1917, along with her parents Hector ACKAERT and Eugenie SAMYN. Also along were Madeline and Jeanne, sisters of my grandmother, and Albert, her brother. Albert married Madeline ZINNO and they settled in Woonsocket, RI. By the time I started to do my research, my grandparents had all died. All I had left were several boxes of papers and pictures I had obtained from Albert ACKAERT, after he died.

There were many pictures of my grandparents visiting relatives in Paris, France, during the 1960's. There were pictures of them with little children who would have been about my age. I decided to somehow figure out who the people in the pictures were and to somehow make contact with them. My father, Albert LAMOREAUX, told me he had visited Jean SAMYN, in Paris, while he, my father, was stationed in Germany, with the U.S. Army, in the 1950's. Jean is a cousin. My father told me that Jean had shown him a great time in Paris, but that he had not contacted him since. In reviewing the box of pictures, I identified Jean SAMYN with my grandmother in several pictures taken in France in the 1960's.

My father told me he recalled that Jean SAMYN would be about 75-80 years old and that he been a prisoner of war for several years during WW II, a prisoner of the Germans. He also recalled that Jean had worked for the French Postal System for many years. Since I had nothing to lose, I decided to take what I considered a long shot chance. I wrote the French Embassy in Washington, D.C., asking for the address of the French equivalent of the

U.S. Postmaster General, which they quickly provided. I wrote a short letter, *in English* (please don't scold me), to La Poste, at a general address in Paris, stating my desire to make contact with Jean SAMYN, a former postal worker. I had no address or other identifying data, other than the fact he had been a WW II POW. I wondered what would happen to a letter, received by the U.S. Post Office, in Washington, D.C., *written in French*, asking about a postal employee who probably retired 30 years ago. Perhaps the round file? Incredibly, I received a letter back, from Jean SAMYN and his wife, about six months later. I really drove my wife nuts during the wait for that return! They apologized for the delay in responding. Since then, we have exchanged family information, charts, and most importantly, names, dates of birth, and addresses of their families. They have children and grandchildren about the same age as me and my children, so maybe the link will remain. The moral of this story is simple, "Take a chance."

I had another long shot payoff in similar fashion. Again, all I had was pictures of my grandparents and a French family, *DEPUYDT* (the name was on the back of the pictures, taken in 1965). The family was related to the ACKAERT/SAMYN lines. There was a picture of the DEPUYDT family at a French Church, in Ypres, France. I had been in written contact with Willie TILLIE (yes, that's his real name), who is a registrar of documents in Poperinge, Belgium. This is the region in Belgium where the ACKAERT line was from. He had sent me copies of birth, marriage and death certificates.

I wrote to Mr. TILLIE, sending

him the pictures of the DEPUYDT family. I asked him to drive to the church, in Ypres, France, which was about ten miles from where he worked, and see if he could find the family. I sent him \$50 with my request. Again, about six weeks later, I got a letter from Michel DEPUYDT. *Another link established.* I will also exchange charts and information with him. Contrary to the assumption in the USA that people from France are arrogant and do not like Americans, I have found exactly the opposite to be true. They have been very helpful and seem very interested in corresponding with me.

Now, getting back to the mail. I was getting cocky now. Two long shots that resulted in direct hits. I got to lecture the kids about perseverance, taking educated chances, doing one's homework, and all those lectures in every Dad's memory bank. Someday I'll tell them it was a mixture of all of the above and one other time-honored genealogical tool - Blind Luck! But more importantly, my link to France is established. Someday I'll visit there with the kids. I would think the French relatives would come over here someday.

When I first began searching records I was content to just fill in charts with dates and places. With the help of the AFGS and Family History Centers, many of my lines went back to the 1500's. It sometimes is too much data to work with. As with all genealogists, I have one problem line. To be more accurate, I have many problem lines, but one bothers me more than the others. It drives me crazy that I can't find any additional information on the

PATTERSON line of my family. Edmond PATTERSON, my great-great grandfather, died on 3 April 1921, in Northbridge, MA. Actually, he was found floating in the Blackstone River, in Woonsocket, RI, after having been missing for three weeks. My research into Edmond PATTERSON humanized the records for me.

With most of my lines, the registers at AFGS transport me effortlessly back to the first generation in Québec. You feel like a robot, grabbing huge blue DROUIN books, smaller parish registers and other assorted repertoires. No standing in the aisles! But Edmond PATTERSON was a problem. He first comes to view 23 May 1905, when he married Obelina GUILLEMETTE (a widow), at St. Aimé (now Masseusville), county of Richelieu. In the St. Aimé parish register, the blue Drouin books, the Loiselle and Rivest microfilms, and any other sources I've been able to find, appeared the dreaded symbol. The dreaded symbol, as you all know, is the THREE DOTS (...). This symbol means you are out of luck. No further data available.

I started looking hard to discover the parents of Edmond. His death certificate, filed in Massachusetts, stated the all too familiar phrase, "Cannot be learned," in response to the block designated for parents of the deceased. Right! I think we've all seen evidence that suggests that the data was probably not sought actively by New England civil authorities, for various reasons. The certificate listed an age, at time of death, as forty-six. His occupation was listed as a tinsmith. The cause of death was listed as accidental drowning in the

Blackstone River.

I visited the Woonsocket Public Library and viewed the microfilm of old *Woonsocket Call* newspapers. In the 5 April 1921 issue there was a story about Edmond's death. He was found in the river, in Woonsocket, three weeks after being reported missing in Northbridge, MA, which is located about 15 miles upstream from Woonsocket. The paper stated that his son, 14 year old Marc PATTERSON, came to Woonsocket to identify the body. Marc PATTERSON was my grandfather. The article went on to say that the police believed PATTERSON committed suicide by jumping in the river, in Whitinsville, three weeks prior. They surmised this because the day of his disappearance coincided with the one year anniversary of the death of one of his children.

The death of one's child would surely be one of the very worst things that could happen to you. Sure enough, a search of vital records in MA indicated that Joseph Jean Charles PATTERSON, born 17 January 1909, had died in Woonsocket on 20 March 1920. Edmond PATTERSON disappeared one year later, to the day. Even 75 years later, I can still feel what must have been a terrible time for the PATTERSONS. Was it suicide, or foul play? My uncle told me there was a family rumor that it might have been foul play.

At the time of his death, Edmond and Obelina PATTERSON had four children living with them, aged 14, 8, 7, and five years old. Another infant died at birth, one died at three years old and another, born in March 1920 also died. The couple was expecting another baby,

who was born 17 July 1921, three months after PATTERSON apparently committed suicide. If suicide, what sort of agony would lead a man to abandon such a vulnerable wife and family. As a result of Edmond's death, my grandfather was forced to quit school to support the family. Then, like now, a lack of education severely limits opportunity. The loss to the family was great.

One of my 1997 goals is to follow the PATTERSON line back further. My beloved chart, chart # 1, has a gaping hole in it. I can't find the parents of a man who died in my hometown. Was Edmond PATTERSON not catholic? As PATTERSON is a Scottish name, how long had he been in Quebec?

Curiously, the naturalization papers filed by my grandfather, Marc PATTERSON, in 1943, listed his nationality as BRITISH! Maybe the Quebec authorities treated the records of such people (British) the same way the Yankee officials treated our French Canadian immigrants. Who knows? But I'll find out. 1921 is way too early to have a gap in my charts. *(Editor's note: At that time, Canada was a British possession. Therefore, Canadian residents applying for American citizenship were considered British subjects, not Canadian citizens.)*

Looking back on the last two years, I'm proud of what I've accomplished. My extended family will ask me questions about the charts and so forth. Once in a while a nephew or niece will ask if I had any information about our family tree. Do I have info? This is your lucky day. Do I have any docu-

ments written in French? Come on down.

Like all of us, us being genealogists, I specialize in "stuff". Stuff being family tree stuff. Certificates, old newspapers, untranslated documents, computer discs, old pictures, I got 'em all. Electric bill? Who knows. A copy of a 1830 probate record, in French, got it right here. You know what I mean. I love stuff.

But I do admit that I'm cursed with the affliction we all have. Since I have gaps in my charts, I haven't taken the time to summarize my findings in a publishable format. I'm also uncomfortable with people going through my "stuff," fearing they'll disorganize my data. With the best intentions of all New Year's Resolutions, I resolve to publish this year. All of it. In book form. I resolve to give copies of my charts and obituaries to AFGS. I might even learn to speak French. I promise. Public proclamations are so much harder to slide on.

Even more importantly, I resolve to fully document my life with pictures, videos, journals, news articles, and whatever else I can think of. My wife, children, parents, house, everything. I can picture some descendant of mine, suddenly catching the genealogy bug. He or she will be told of some distant ancestor, dead maybe 200 years. Me! Think how much that person would value a history written by me, not some abstract of public records. Or some data base. Think how much we would value such a find. With that done, at least in memory, I'll be immortal. Hey, who took the mail?

# AFGS Open House

**August 23-24 1997**

As the photos that follow show, our annual open house this year was an overwhelming success. Not only was it successful in terms of attendance, but the public exposure received by the Society through our participation in Woonsocket's *Jubilé* festival was invaluable. In addition, this was the ideal time to unveil our library's recent acquisition of the Drouin Institute's resources.

The AFGS owes a great debt of gratitude to several people for this success. First to Claude Drouin, who made these resources available to us; to our Librarian, Janice Burkhart, who immediately recognized the value of these acquisitions to our Society; to AFGS member Larry Choiniere, whose generosity made these acquisitions possible; and finally, to Society publicist Sylvia Bartholomy, whose organizational skills made this day possible.

*Photos by Sylvia Bartholomy and Robert Burkhart.*



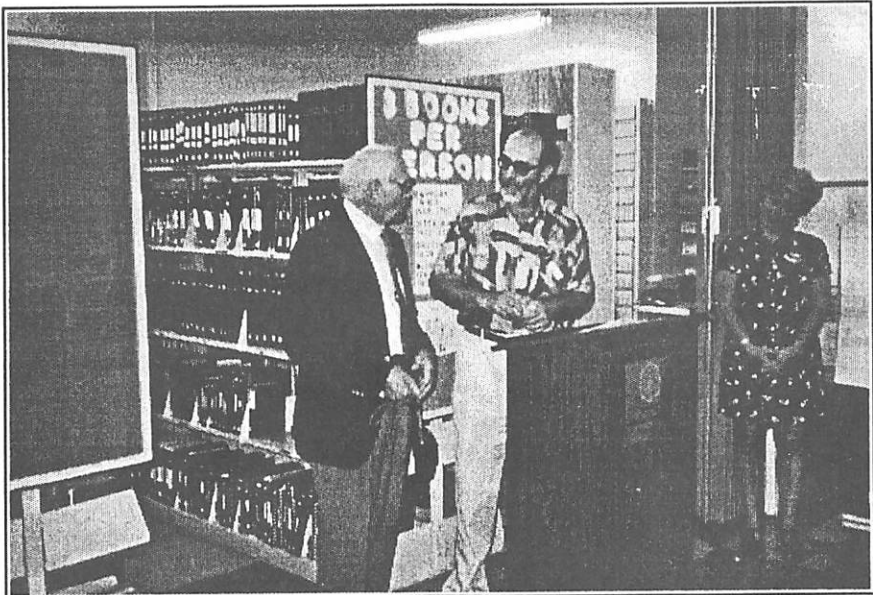
*Woonsocket Mayor Susan Menard addresses our members and guests and dedicates the Drouin microfilm collection in our library.*



*(Above) Mayor Menard presents AFGS President Roger Beaudry with a proclamation commemorating the addition of the Drouin Institute resources to the AFGS Library.*

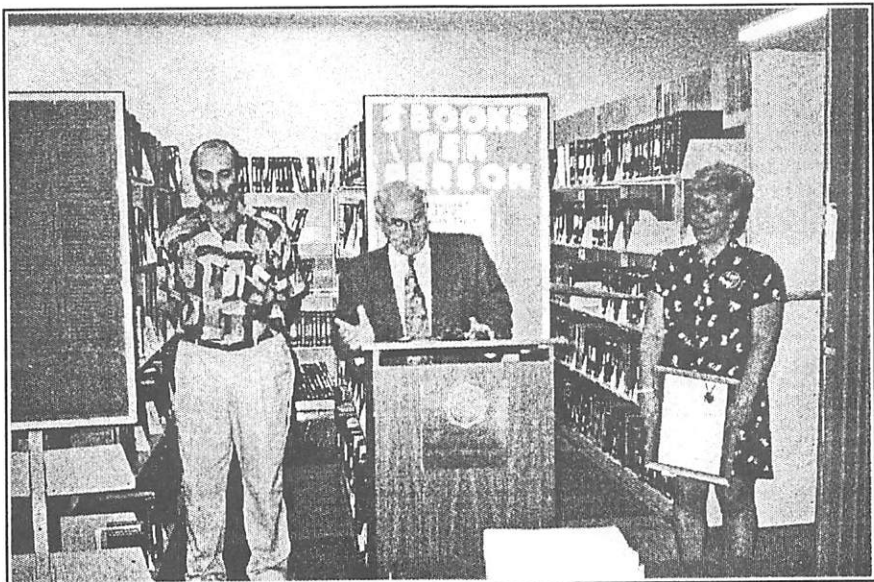
*(Below) President Beaudry with AFGS Publicist Sylvia Bartholomy.*





*(Above) President Roger Beaudry awards AFGS member Larry Choiniere an Honorary Life Membership in recognition of his assistance in obtaining the Drouin Institute resources.*

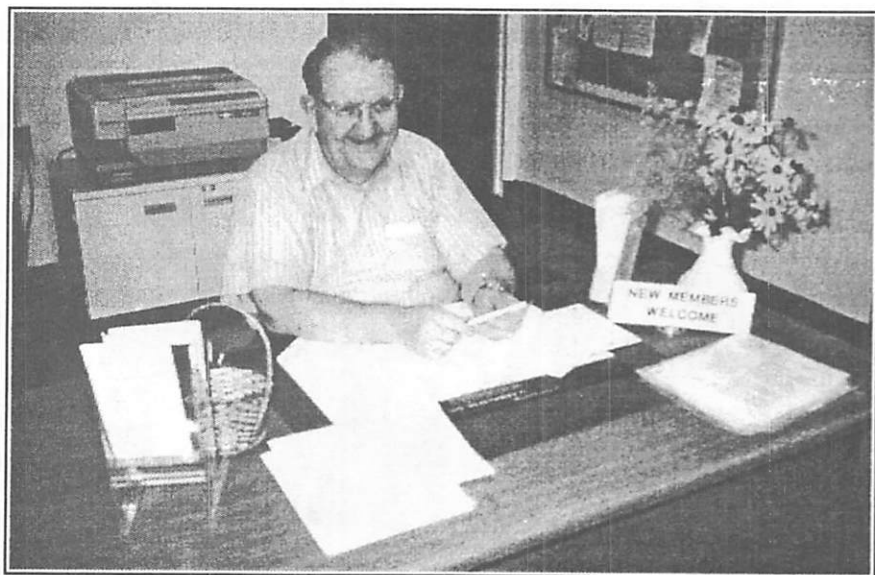
*(Below) Mr. Claude Drouin of Montréal addresses the assembly as President Beaudry and Mayor Menard look on.*





*(Above) It was standing room only in the Library during the ceremonies.*

*(Below) Bro. Louis Laperle, s.c., a member of the AFGS Board of Directors, welcomes members and guests to the open house.*







*(Above) The library is open to researchers after the ceremonies.*

*(Bottom) Mayor Menard, Sylvia Bartholomy, and an unidentified guest look over one of the exhibits.*





*(Above) Ed Poirier of Poirier Photography in Woonsocket exhibits his services.*

*(Below) AFGS Vice-President Roger Bartholomy discusses the Society's computer resources with some of our guests.*





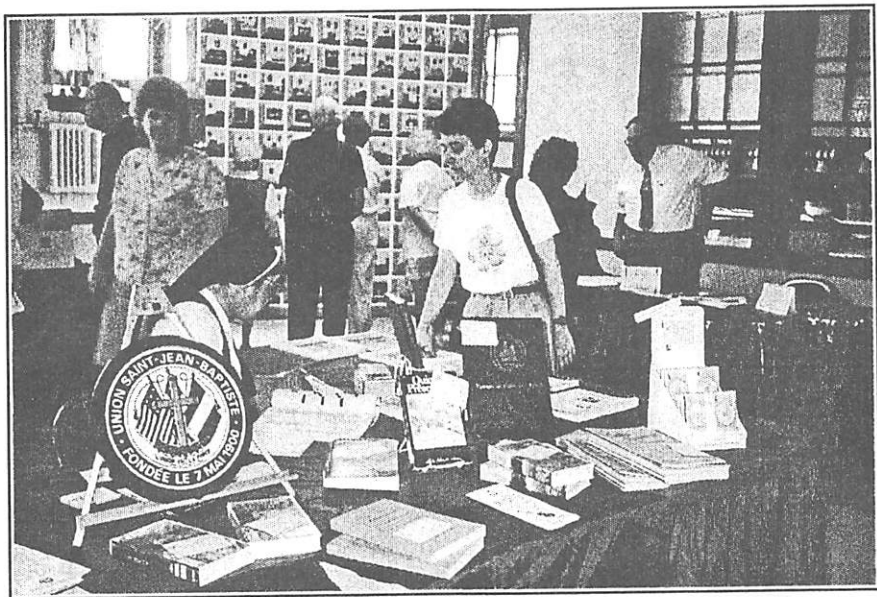
*(Above) Mr. Robert Quintin, representing Quintin Publications of Pawtucket, RI, discusses his firm's publications with one of our guests.*

*(Below) AFGS volunteers, Laura and Emile Martineau pose with Juliette Gagnon, creator of the quilt depicting her genealogy.*



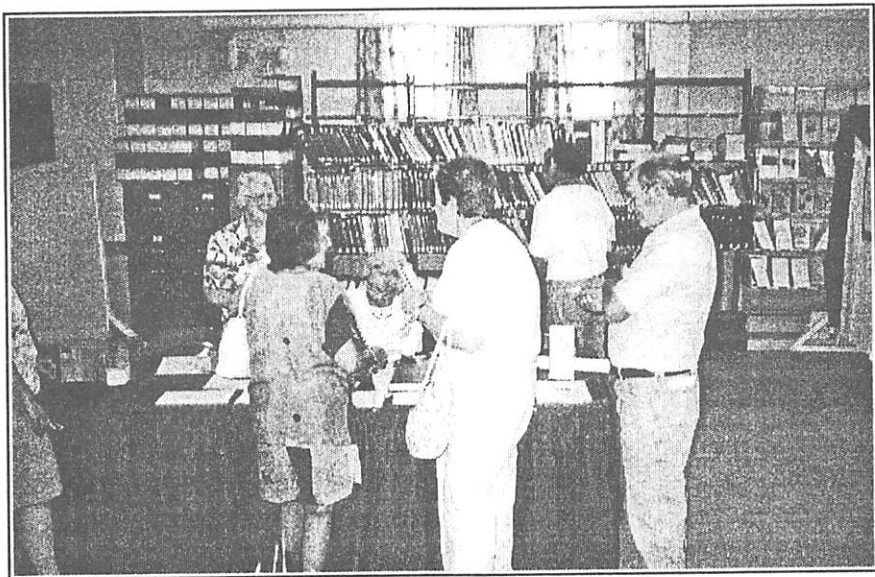


*Mrs. Gagnon's quilt in its entirety.*



*(Above) Sister Colette Auger, representing l'Union St. Jean-Baptiste of Woonsocket, tells about that organization's Malet Library, which is dedicated to French and French-Canadian works.*

*(Below) AFGS Board member Lucile McDonald and Treasurer Therese Poliquin welcome new members to the Society.*



## QUEBEC RESEARCH ALL PARISHES

Let Me help you add siblings, baptism and burial dates to your family tree

**Beth Davies AG**  
**69 W. 1080 N.**  
**American Fork, UT 84003**  
**S.A.S.E**

## French Canadian/Acadian Ancestors?



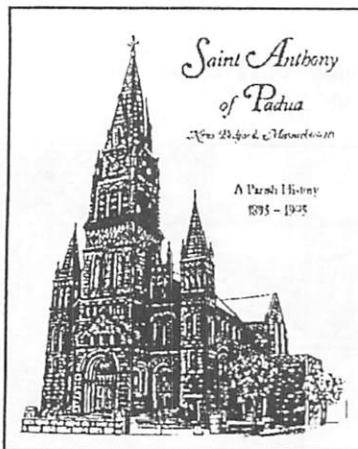
Join the French Canadian/ Acadian  
Genealogists of Wisconsin for:

- \* research assistance
- \* stimulating meetings
- \* *Quarterly* publication

\$10.00 annual dues



FCGW    P.O. Box 414    Hales Corners, WI    53130-0414



*Saint Anthony  
of Padua*  
*New Bedford, Massachusetts*

*A Parish History  
1895 - 1995*

### *Saint Anthony of Padua Church*

A Parish History  
1895 - 1995

A Softcover Book  
with 135 pages and  
over 130 illustrations.  
Fully Indexed

Donation \$20.00 plus \$3.00 Postage and Handling  
Please send a \$23.00 check payable to:

*St. Anthony of Padua Church*

1359 Acushnet Avenue  
New Bedford, Ma 02746



# Librarian's Report

## Janice Burkhart, Librarian

There are several major projects to report to you. All of them will affect each of you.

First of all, by the time you read this report, the AFGS Lending Library should be up and running. We are all very excited about this new venture and plan to continue adding to our lending library holdings. This has been a huge undertaking. *Please be patient with us!* We know that there will be some wrinkles that will need to be ironed out at first.

Secondly, by now I'm sure that you have heard about our purchase of the Drouin Institute microfilm collection. This is a fabulous collection that covers Québec (French and English, Catholic and non-Catholic), French areas of Ontario, parts of New Brunswick and parts of the United States. In addition, there are notarial records, old newspapers, and various census records. Since the collection includes birth, marriage and death records, you will be able to fill in much missing information on your charts by using this collection. We have started a new *Reel Friends* drive to help us raise funds to purchase more microfilm readers and to help cover the cost of this collection. Many members have already made a donation. Because of the high cost of this acquisition, our

plans for the purchase of Maine films and Canadian census films have been postponed.

Last, but certainly not least, the Drouin Institute offered AFGS another wonderful opportunity. We have purchased the entire collection of the Institute's library. This collection includes approximately 3400 volumes covering many areas of genealogy and history: biographies, church histories, military histories, court records, heraldry, family histories, seigneuries, wills, etc. This is a priceless collection with many rare volumes. Members who wish to "flesh out" their research will find these books to be invaluable. In the coming months, this collection will be cataloged and gradually integrated with our own collection. Our thanks go to Mr. Claude Drouin for giving us the opportunity to make this purchase.

We have had another busy publishing year. Our success in the sale of our publications has made it possible to publish new titles. Please watch your mailings for announcements as we introduce these new books. We ask that you pass on these new book announcements to your local libraries, in the hope that they will consider purchasing these books for their genealogy sections.

We are continuing our work on the *Blackstone Valley Heritage Corridor Project*. We continue to gather material from all of the municipalities that make up the corridor from Worcester, MA to Providence, RI. These communities include Worcester, Millbury, Grafton, Sutton, Upton, Northbridge, Douglas, Uxbridge, Millville, Hopedale, Mendon, and Blackstone in Massachusetts; Burrillville, Glocester, North Smithfield, Smithfield, Lincoln, Central Falls, Woonsocket, Cumberland, Pawtucket, and Providence in Rhode Island. Starting with the vital records on file in our library, we are adding church records, cemetery records, and funeral home records for as many of these locations as possible. To accomplish this very ambitious program, **we need help!** We need volunteers to copy microfilm records in the library. We need people to do data entry with their home computers; we need people to approach these record-holding agencies and obtain permission for us to copy their records, and finally, we need people to go to these locations with our copying machines. We also have research projects at libraries and city/town halls. This could be your chance to get involved and meet new people in your Society. I really hope to hear from you, that is why I am repeating this plea for help. *I also want to thank those members who have come forward to offer their time, contacts, and resources.* Because of you, and people like you, we have recently added several new funeral homes in Millbury, MA to our list of resources.

Our Obituary, bride, and milestone

projects continue to grow. thanks to all the loyal members who continue to clip, paste, copy and catalog this information. Please keep up the good work. If you have obituary information on family members, you might want to make a copy and send it along to us. We can then add it to our collection. If you would like to join us in this project, please feel free to do so. just clip out pertinent information from your local newspaper and send it along to us. If you live nearby and would like to help Noella and her crew in working on the final pages of this project, please let us know. This involves taping the clippings on sheets of paper and checking to see that all the pertinent information is listed. This is a job that you can do at home.

Roger Bartholomy and his committee are working very hard to provide records and resources on CD-ROM for our members' use at the library. These resources add an exciting new dimension to the tools available to our members. If you know about a CD that you feel we should purchase, please let us know. We also have extensive cemetery information on the library's computers.

We continue to make every effort to keep our library up to date and to purchase new books as they become available. We thank those members who continue to donate books and cash to our library. We could not possibly continue to increase our holdings at the current rate without your continued, generous support. We thank you most sincerely.

---

---

*Humor is a shock absorber on the road to life.*



## Book Donations

*The Family History Book of Arnold Jerome Brouillard* --- donated by Richard and George Christian.

*Vital Records of Clinton Co., NY, 1996* --- donated by Clyde M. Rabideau.

*Histoire de la Race Française aux États-Unis* --- donated by Jean Marie Hebert.

*My Legacy* --- donated by Karen Olival.

*Collections of the New Brunswick Historical Society, Vol. 1* --- donated by David Dumas.

*Ascendance de Réjean Thérout* --- donated by Richard and George Christian.

*Records of the French Church at Narragansett* --- donated by Albert Roy

*World War I Soldiers from Holyoke, MA* --- donated by Albert Roy.

*Bulletin of the Jersey Society in London* --- donated by Albert Roy.

*Linguistic and Cultural Heritage of the Acadians in Maine and New Brunswick* --- donated by Albert Roy.

*An Acadian Heritage from the Saint John River Valley* --- donated by Albert Roy.

*Québec Studies: A Selected Annotated Bibliography* --- donated by Albert Roy.

*Atlas of Canada* --- donated by Albert Roy.

*Les Bernard-Brouillet* --- donated by Albert Roy.

*Les familles Gagnon-Belzile, 1635-1985* --- donated by Albert Roy.

*Jacques Cartier - Explorer and Navigator* --- donated by Albert Roy.

*St.-Francois Ile d'Orleans* --- donated by Albert Roy.

*La Renaissance des Métiers d'Art au Canada Français* --- donated by Albert Roy.

*Vie Française, 15 Mars 1980* --- donated by Albert Roy.

*Une Amérique Française* --- donated by Albert Roy.

*One Piece in the Great American Mosaic* --- donated by Albert Roy.

*Les Premiers Seigneurs et Colons de Ste.-Anne de la Pérade* --- donated by Albert Roy.

*Ma Paroisse, St.-Jean Port-Joly* --- donated by Albert Roy.

*The Working People of Fall River: Essays and Documents, 1870-1910* --- donated by Albert Roy.

---

*Familiarity breeds contempt—and children!*

## Reel Friends Donations

In memory of Eugene & Antoinette  
 Jean Poulin \$1610.00  
 A Friend \$1000.00  
 Viateur & Sophie Pelletier \$500.00  
 Michael & Debra Bergevine \$250.00  
 Ernest P. Gagnon \$200.00  
 Armand & Mary Letourneau \$200.00  
 Therese Poliquin \$200.00  
 Dolores Laporte Nazareth \$150.00  
 A Friend \$100.00  
 Eugene A. Arsenault \$100.00  
 In memory of Cecile Rose Marie  
 (Lariviere) Brouillette \$100.00  
 Thomas Cartier \$100.00  
 David Coutu \$100.00  
 Louis C. Gaboriault \$100.00  
 Alice K. Gorman \$100.00  
 Betty Vadner Haas \$100.00  
 Lucile McDonald \$100.00  
 Donald St. Amand \$100.00  
 Fran Tivey-Jimmis \$100.00  
 A Friend \$75.00  
 Roger Beaudry \$75.00  
 Elda Mondor \$75.00  
 Elaine Smith \$75.00  
 A Friend \$50.00  
 Francis G. Blais \$50.00  
 Neil J. & Mary H. Bouchard \$50.00  
 Charlene Gaboriault \$50.00  
 Roger P. Johnson \$50.00  
 Raymond & Marguerite Ouellette  
 \$50.00  
 Sandra M. Poirier \$50.00  
 Michelle A. Proulx & Charles T.  
 Connell \$50.00  
 Gilbert L. Rebideaux \$50.00  
 Robert Renauld \$50.00  
 Joan Winters \$50.00  
 Paul A. Salvas \$40.00  
 Michele L. Pelletier \$36.00

Richard D. Wormwood \$35.00  
 A Friend \$25.00  
 A Friend \$25.00  
 A Friend \$25.00  
 A Friend \$25.00  
 A Friend \$25.00  
 A Friend \$25.00  
 Paula Tisdale Baptista \$25.00  
 Shirley A. Beaudin \$25.00  
 G. Fred Beaudry III \$25.00  
 Hubert N. Belanger \$25.00  
 Diane Blair \$25.00  
 Pauline Bourassa \$25.00  
 Susan Rowntree Boykin \$25.00  
 Suzanne M. Caouette \$25.00  
 George Christian \$25.00  
 Richard Christian \$25.00  
 Dr. Pauline Courchesne \$25.00  
 Margaret DePriester \$25.00  
 Andre Dion \$25.00  
 Robert Ducharme \$25.00  
 Russell A. Dugas \$25.00  
 Gerard J. Gauthier \$25.00  
 William Gelineau \$25.00  
 Annette Thibault Hardenburgh \$25.00  
 Muriel Labrie \$25.00  
 A. Michael Lemire \$25.00  
 Muriel L. Henault Locklin \$25.00  
 Edward J. Malo \$25.00  
 Rita McKeown \$25.00  
 Phyllis McPheeters \$25.00  
 Jacqueline LaBrosse Miller \$25.00  
 Sylvia Lamoureux Morin \$25.00  
 Luci Ortnier \$25.00  
 Susan A. Vermette Reed \$25.00  
 Fayne Seney \$25.00  
 Jeanne W. Swiszczy \$25.00  
 Harry J. Lanoue \$20.00  
 Thomas F. Bushery \$15.00  
 Dorothy Graham Caserta \$10.00  
 Louis Deziel \$10.00

**Thank You!**

*Dad: Son, everytime you do something wrong I get another gray hair.*

*Son: Gosh, Dad, whatever did you do to make Grandpa bald?*

# Questions and Answers

## AFGS Research Committee

23/1 Par. of Flora CHOINIERE m. to Antoine ROUSSEAU, s/o Stanislas & Marie FAFARD on 12 May 1925 at St. Joseph, Springfield, MA. (L. Choiniere)

23/2 Mar. and par. of Joseph RAYMOND/REMOND and Judith LAVALLEE. Their daughter m. Paul BEAUDOIN on 13 Jan 1852 at St. Philippe, Laprairie. (S. Beaudin)

23/3 Mar. and par. of Luc LARIVIERES and Anne JEANNET. Their son Luc mar. Marguerite BLENIER on 28 Oct 1794 at St. Laurent, I.O. (John Brown)

23/4 Marriage and parents of Jacques DUFRESNE and Angelique RAINAUD. Their son Basil mar. Genevieve GAUTHIER on 29 Sep 1812 at St. Hyacinthe. (John Brown)

23/5 Mar. and par. of Germain THIBAUT (b. 5 Oct 1833 at Rimouski) and Caroline ROUSSEL (b. 23 Sep 1841 at Cambelton, N.B.). (C. Grandmaison)

23/6 Mar. and par. of Thomas PARISEAU (b. Nov 1872) and Marie GAGNON (b. 15 Nov 1866 at Ste. Anne, Que.). (John Bloniasz)

23/7 Mar. and par. of John HUGHES and Elizabeth SHAW. Their son John mar. Euphrosine PETIT in Beloeil, Que.

in 1824. (John Bloniasz)

23/8 Par. of Leon and Theodore SAUCIER. They mar. sisters Clotilde and Desanges LAJEUNESSE in St. Peter's of Platsburg NY in 1869. (John Bloniasz)

23/9 Mar. and par. of Joseph FORAND and Cora WOADE/WOODEN. Their daughter mar. Maurice Ozias BERGERON on 18 Aug 1924 at St. Benoit, Brome Co., Que. (D. Ciriello)

23/10 Mar. and par. of Edouard SORELLE and Rose BIENVENUE. (N. Sorelle)

23/11 Mar. and par. of Louis GUE-NARD/BRETON/ELIE and Françoise LECLERC, ca 1775. (Al Larin)

23/12 Mar. and par. of François GIRARD and Catherine POSE, ca. 1750. (Al Larin)

23/13 Mar. and par. of Damase MARCEAU and Zoe DESCARAFFES, ca 1860. (Al Larin)

23/14 Mar. and par. of Pierre SYLVESTRE and Catherine MORAND, ca 1725. (Al Larin)

23/15/ Would like any information on

Needham MORSE and Sophie HART whose daughter was bapt. at St. Louis Church, Webster, MA on 5 Jul 1874. Sponsors were Clement BENOIT and Mary DUCHARME-BENOIT. (J.A. Choiniere)

23/16 Mar. and par. of Adelard DUROCHER and Denise ST. CYR, ca. 1890's. (Darlene Durocher)

23/17 Seeking any information regarding Emma MARTINEAU b. about 1876-7 in PQ, probably near Ste. Sophie de Megantic/Plessisville. Moved to Agawam, Hampden Co., MA. At Millncaque Village with family about 1879. (Ken Martineau)

23/18 Par. of Isaac SYLVESTRE who married Victoire LAMBERT at the Cathedral of St. Jean on 9 Feb 1841. (Petter Sylvestre)

23/19 Mar. and Par. of François-Xavier SYLVESTRE and Marie MICHAUD. They produced at least four children in St. Barthelemy from 1829 to 1842. (Petter Sylvestre)

23/20 Mar. and par. of François PALIN and Genevieve LARIVIERE dit PAQUET they had a son François who married Suzanne MAESIL on 28 Sep 1795 at Longueuil. (Michael Bisailon)

23/21 Mar. and par. of Antoine DAUTANT/DUTAUT and Marie-Elisabeth LAHAYE/LAHAISE. They had a daughter, Marguerite, who married Charles ALIX on 24 Nov 1794 at Beloeil, Vercheres Co. (Michael Bisailon)

23/22 Mar. and par. of William RILEY

and Rose CRODEN, ca Jul 1859/1860. (Beverly Lamoureux)

23/23 Mar. and par. of Joseph LAPERCHE/ST. JEAN and Ursule BISSON. Their son François married Thérèse DESROSIERS in Berthier on 21 Jan 1794. (T. Soucy)

23/24 Any info about Josephine MARTINEAU, b. about 1864-68 to David and Alvina ROUX and mar. on 24 Jun 1894 in Springfield, MA to Adolphus DAMAR, s/o Louis and of Amelia GOKEY. (Ken. Martineau)

*The following answers were received from Al Berube. Once again, thanks Al.*

22/1 Guenette PIERRE (Etienne and Marie-Josephte LACASSE) and Cecile LEFEBVRE-VILLEMURE (Joseph and Marie-Françoise JEANNON) m. ca 1800, place unknown.

22/5 Jean-François MICHAUD/DEVOST (illegitimate child of Celeste MICHAUD) mar. twice. First to Vitaline DUBÉ at Ste. Modeste, Riviere du Loup; and second to Aglae LEVESQUE.

22/8 Michel LEBEL (Vincent and Rose CORMIER) mar. Josephine CARON (Paul and Philomène MARQUIS) on 28 Oct 1882 at Grand Sault, N. B.

22/9 Charles RICHARD (No parents given) and Julie-Pélagie RICHARD (no parents given) were mar. on 6 Feb 1872 at Richibucto, N. B. Witnesses were Charles THIBODEAU and Blanche RICHARD.

22/10 Nicolas RICHARD (no parents given) and Marguerite RICHARD (no parents given) were mar. on 17 Nov 1862 at Richibucto, N. B. Witnesses were Barthelemy and Catherine RICHARD.

22/11 Jacques DAIGLE (Jacques and Marie JARED dit BEAUREGARD) and Marie LEDOUX dit DUBOUR(G) (François and Helen TETREAU) were mar. on 7 Jan 1799 at St. Hyacinthe, Que. Ledoux is undoubtedly a mistake of the parish priest.

22/12 Michel ST. PIERRE (Michel and Marie-Josephte-Brigitte OUELLET) and Marie-Anne ENGLAND (b. 25 Aug 1780 and bapt. 15 Aug 1781; probable d/o William and Annie SNIDER), mar. on 21 Jan 1799 in a Protestant ceremony at Trois Rivières.

22/13 Jean-Baptiste NADEAU (François and Marguerite FORCIER) and Agathe THEROUX dit PLASSY/LA-FERTE (Joseph and Agathe PARENTEAU) mar. on 16 Oct 1780 at St. Michel, de Yamaska.

22/18 Joseph LAPRISE (Cyrille and Philomene GOULET) and Angèle TURGEON (Narcisse and Scholastique CHABOT) mar. on 3 Sep 1888 at St. Magloire.

22/19 Antoine HÉBERT (Antoine and Julie YON) and Philomène-Phoebe LAMBERT (no parents given) mar. ca 1870.

22/20 Cyriac CHABOT (*not CABOT*) (Landry and Mélanie NOLIN) and Marie-Anne GOSSELIN (Antoine and Marie-Clémentine LABONTÉ) mar. 3 Jul

1855 at St. Lazare de Bellechasse.

22/24 Edmond TURENNE (Joseph and Louise MARTEL) and Sophie RECUYER (Joseph and Sophie MORENEY) mar. on 15 Nov 1869 at St. Didace, Qué.

22/28 Louis ROBICHAUD (no parents listed) and Zoé CHARRON (widow of François BENOIT and daughter of Jean-Baptiste and Marie-Anne DUCHESNEAU) mar. on 25 Jan 1895 (or 1885) in the Methodist Church of Acton Vale, Que.

22/29 Alfred PINSONNAULT (Pascal and Cécile GABORIAULT) and Philomène-Philonise PELADEAU (Amable and Marguerite COURVILLE) mar. ca 1840.

22/30 Maxime MONETTE (François and Marie NANTEL) and Josephine CONSTANTIN-DUTRISAC (Augustin and Josephite TAILLEFER) mar. on 23 Feb 1846 at Ste. Thérèse de Blainville, Que.

*The following are possible answers received from Al Berube.*

22/2 Joseph BENOIT (Firmin and Madeleine ROY dit DESJARDINS) and Marguerite DESMARAIS (Chrysotophe and Catherine CARTIER). (Marguerite Chrystatin was possibly named as such because of her father's given name.) Mar. on 28 Sep 1812 at St. Michel de Yamaska.

22/3 Louis BRODEUR (Joseph and Cécile CHABOT) and Marie SENE-CAL (Louis and Marie VINCENT) mar. on 6 May 1856 at Notre Dame de Granby.

# AFGS RESEARCH POLICY

## STEP ONE: WHAT YOU SEND

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

**A. Single Marriage** — Only one marriage to search. Marriages of parents will be counted as additional single marriages and billed as such. Rates are \$5.00 per marriage for AFGS members and \$10.00 per marriage for non-members.

**B. Direct Lineage** — A straight line of either husband or wife back to the immigrant ancestor. This will include each couple, their date and place of marriage, and their parents' names. Origin of the immigrant ancestor will be included if this information can be obtained. Price for this service will be determined by the number of generations found times the applicable rate quoted above for single marriages.

**C. Five-Generation Ancestral Chart** — Standard five-generation ancestral chart of 31 ancestors with 8 marriages found. The last column of names will give parent's names only; no marriages as they will start a new chart. Prices for this service are \$35.00 for AFGS members and \$50.00 for non-members.

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

## STEP TWO: OUR JOB

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

## STEP THREE: YOUR APPROVAL

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

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

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

# GENEALOGICAL MATERIALS & PUBLICATIONS FOR SALE

## *Je Me Souviens — Our Journal*

|                   |           |      |         |
|-------------------|-----------|------|---------|
| Vol. II, No. 2    | September | 1979 | \$2.50* |
| Vol. III, No. 2   | March     | 1980 | \$2.50* |
| Vol. III, No. 3-4 | October   | 1980 | \$5.00* |
| Vol. IV, No. 1    | December  | 1980 | \$2.50* |

\*Please add \$2.00 for postage and handling.

|                                                             |        |      |          |
|-------------------------------------------------------------|--------|------|----------|
| Vol. V, No. 2                                               | Autumn | 1982 | \$3.50** |
| Vol. VI, No. 1                                              | Spring | 1983 | \$3.50** |
| Vol. VI, No. 2                                              | Autumn | 1983 | \$3.50** |
| Vol. VII, No. 1                                             | Spring | 1984 | \$3.50** |
| Vol. VII, No. 2                                             | Winter | 1984 | \$3.50** |
| Vol. VIII, No. 1                                            | Summer | 1985 | \$3.50** |
| Vol. VIII, No. 2                                            | Winter | 1985 | \$3.50** |
| Vol. IX, No. 1                                              | Summer | 1986 | \$3.50** |
| Vol. IX, No. 2                                              | Winter | 1986 | \$3.50** |
| Vol. X, No. 1                                               | Summer | 1987 | \$3.50** |
| Vol. X, No. 2                                               | Winter | 1987 | \$3.50** |
| Vol. XI, No. 1                                              | Summer | 1988 | \$3.50** |
| Vol. XI, No. 2                                              | Winter | 1988 | \$3.50** |
| Vol. XII, No. 1                                             | Summer | 1989 | \$3.50** |
| Vol. XII, No. 2                                             | Winter | 1989 | \$3.50** |
| Vol. XIII, No. 1                                            | Summer | 1990 | \$3.50** |
| Vol. XIII, No. 2                                            | Winter | 1990 | \$3.50** |
| Vol. XV, No. 2                                              | Autumn | 1992 | \$3.50** |
| Vol. XVI, No. 1                                             | Spring | 1993 | \$3.50** |
| Vol. XVI, No. 2                                             | Autumn | 1993 | \$3.50** |
| Vol. XVII, No. 1                                            | Spring | 1994 | \$3.50** |
| Vol. XVII, No. 2                                            | Autumn | 1994 | \$3.50** |
| Vol. XVIII, No. 1                                           | Spring | 1995 | \$3.50** |
| Vol. XVIII, No. 2                                           | Autumn | 1995 | \$3.50** |
| Vol. XIX, No. 1                                             | Spring | 1996 | \$3.50** |
| Vol. XIX, No. 2                                             | Autumn | 1996 | \$3.50** |
| Vol. XX, No. 1                                              | Spring | 1997 | \$3.50** |
| INDEX OF <i>JE ME SOUVIENS</i> — SEPT 1978 THRU AUTUMN 1981 |        |      | \$4.00** |

\*\*Please add \$1.50 for postage and handling.

## Baptism/Birth Repertoires

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

Published by AFGS. Spiral Bound, 466 Pages.

\$35.00 & \$3.50 Postage, (\$8.00 Canada)

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

Published by AFGS. Spiral Bound, 317 Pages.

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

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

Published by AFGS. Spiral Bound, 349 Pages.

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

*Baptisms of St John the Baptist Church (1873-1989), West Warwick, Rhode Island.*

Published by AFGS. Spiral Bound, 2 Volumes, 1260 Pages.

\$60.00 & \$6.50 Postage, (\$11.00 Canada)

*Baptisms of St James Church (1860-1991), Manville, Rhode Island.*

Published by AFGS. Spiral Bound, 706 Pages.

\$40.00 & \$4.50 Postage, (\$8.50 Canada)

*Baptisms of St Joseph's Church (1872-1990), North Grosvenordale, Connecticut.*

Published by AFGS. Spiral Bound, 2 Volumes, 770 Pages.

\$45.00 & \$5.00 Postage, (\$9.50 Canada)

*Births of Swansea, Massachusetts (1879-1973).*

Published by AFGS. Spiral Bound, 359 Pages.

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

*Births of Peterboro, New Hampshire (1887-1951).*

Published by AFGS. Spiral Bound, 454 Pages.

\$35.00 & \$8.00 Postage (\$8.00 Canada)

*Baptisms of St. John the Baptist Church (1884-1988), Pawtucket, Rhode Island.*

Published by AFGS. Spiral Bound, 765 Pages.

\$40.00 & \$5.00 Postage (\$9.50 Canada)

*Baptisms of Notre Dame Church (1873-1988), Central Falls, Rhode Island.*

Published by AFGS. Spiral Bound, 2 Volumes, 1244 Pages.

\$50.00 & \$6.50 Postage (\$11.00 Canada)

*Baptisms of St. Joseph's Church (1872-1990), North Grosvenordale, Connecticut.*

Published by AFGS. Spiral bound, 2 Volumes, 770 Pages.

\$45.00 & \$5.00 Postage (\$9.50 Canada)

## Marriage Repertoires

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

Published by AFGS. Soft Bound, 310 Pages.

\$28.50 & \$3.00 Postage (\$7.00 Canada)

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

Published by AFGS. Soft Bound, 246 Pages.

\$24.00 & \$3.00 Postage (\$8.00 Canada)

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

Published by AFGS. Soft Bound, 225 Pages.

\$19.95 & \$3.00 Postage (\$8.00 Canada)

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



Published by AFGS. Soft Bound, 232 Pages.  
\$22.50 & \$3.00 Postage (\$7.00 Canada)

*The Franco-American Marriages of New Bedford, Massachusetts, (1865-1920).*  
By Albert Ledoux, Published by AFGS. Soft Bound, 478 Pages.  
\$40.00 & \$3.50 Postage (\$8.00 Canada)

*Marriages of Ste Cecilia's Church (1910-1986), Pawtucket, Rhode Island.*  
Published by AFGS. Soft Bound, 398 Pages.  
\$35.00 & \$3.50 Postage (\$8.00 Canada)

*Marriages of St Matthew's Church (1888-1986), Fall River, Massachusetts.*  
Published by AFGS. Soft Bound, 310 Pages.  
\$27.00 & \$3.00 Postage (\$7.00 Canada)

*Marriages of St John the Baptist Church (1873-1980), West Warwick, Rhode Island.*  
Published by AFGS. Soft Bound, 2 Volumes, 622 Pages.  
\$50.00 & \$4.50 Postage, (\$8.50 Canada)

*Marriages of St John the Baptist Church (1884-1988), Pawtucket, Rhode Island.*  
Published by AFGS. Spiral Bound, 496 Pages.  
\$50.00 & \$3.50 Postage, (\$8.00 Canada)

*Marriages of St Joseph's Church (1872-1990), North Grosvenordale, Connecticut.*  
Includes mission records from St Stephen Church, Quinebaug, CT.  
Published by AFGS. Spiral Bound, 484 Pages.  
\$50.00 & \$3.50 Postage, (\$8.00 Canada)

*Marriages of St Joseph's Church (1929-1980), Woonsocket, Rhode Island.*  
Published by AFGS. Spiral Bound, 248 Pages.  
\$20.00 & \$3.00 Postage, (\$7.00 Canada)

*Marriages of St Agatha's Church (1953-1986), Woonsocket, Rhode Island.*  
Published by AFGS. Spiral Bound, 119 Pages.  
\$15.00 & \$3.00 Postage, (\$7.00 Canada)

*Marriages of Our Lady Queen of Martyrs Church (1953-1986), Woonsocket, Rhode Island.*  
Published by AFGS. Spiral Bound, 142 Pages.  
\$15.00 & \$3.00 Postage, (\$7.00 Canada)

*Les Mariages des Iles de Madeleines, P.Q., (1794-1900).*  
By Rev Dennis M. Boudreau. Includes all marriages of the islands as well as many others from areas where Madelinot families settled, extending some lines beyond 1900. Complete listing of Madelinot Boudreaus from 1794-1980.  
Published by AFGS. Soft Bound, 326 Pages.  
\$21.00 & \$3.50 Postage, (\$8.00 Canada)

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

Published by AFGS. Spiral Bound, 242 pages.

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

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

Published by AFGS. Spiral Bound 686 pages.

\$45.00 & \$4.50 Postage, (\$8.50 Canada)

*Marriages of St Joseph's Church (1893-1991), Pascoag, Rhode Island*

Published by AFGS. Spiral Bound 276 pages.

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

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

Published by AFGS. Spiral Bound 132 pages.

\$15.00 & \$3.00 Postage (\$7.00 Canada)

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

Published by AFGS. Spiral Bound, 65 Pages.

\$15.00 & \$2.50 Postage (\$5.00 Canada)

*Marriages of St Joseph's Church (1875-1989), Natick, Rhode Island.*

Published by AFGS. Spiral Bound, 410 Pages.

\$40.00 & \$3.50 Postage (\$8.00 Canada)

*Marriages of Blackstone, Massachusetts (1845-1900).*

Published by AFGS. Spiral Bound, 601 Pages.

\$35.00 & \$4.50 Postage (\$8.50 Canada)

*Marriages of Peterboro, New Hampshire (1887-1948).*

Published by AFGS. Spiral Bound 559 Pages.

\$35.00 & \$4.00 Postage (\$8.50 Canada)

*Marriages of Notre Dame Church (1873-1988), Central Falls, Rhode Island.*

Published by AFGS. Spiral Bound, 2 Volumes, 1017 Pages.

\$50.00 & \$6.50 Postage (\$11.00 Canada)

*Marriages of Blessed Sacrament Catholic Church (1892-1995), Fall River, Massachusetts.*

Published by AFGS. Spiral Bound, 204 pages.

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

## **Death/Funeral Home Repertoires**

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

Published by AFGS. Spiral Bound, 326 Pages.

\$30.00 & \$3.50 Postage (\$8.00 Canada)

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

Published by AFGS. Spiral Bound, 272 Pages.

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

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

Published by AFGS. Spiral Bound, 412 Pages.

\$35.00 & \$3.50 Postage (\$8.00 Canada)

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

Published by AFGS. Spiral Bound, 248 Pages.

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

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

Published by AFGS. Spiral Bound, 563 Pages.

\$35.00 & \$4.00 Postage (\$8.50 Canada)

*Burials of Gilman-Valade Funeral Home (1960-1995), Putnam & N. Grosvenordale, CT.*

Published by AFGS. Spiral Bound, 458 Pages.

\$35.00 & \$4.00 Postage (\$8.50 Canada)

*Burials of Gilman-Valade Funeral Home (1970-1990), Putnam & N. Grosvenordale, CT.*

Published by AFGS. Spiral Bound, 458 Pages.

\$30.00 & \$3.50 Postage (\$8.00 Canada)

*Burials of Potvin Funeral Home (1893-1960), West Warwick, RI*

Published by AFGS. Spiral Bound, 2 Volumes, 1068 Pages.

\$50.00 & \$5.50 Postage (\$9.00 Canada)

*Burials of the Lamoureux Funeral Home (1930-1980), New Bedford, MA*

Published by AFGS. Spiral Bound, 304 Pages.

\$25.00 & \$3.50 Postage (\$8.00 Canada)

*Burials of the Auclair Funeral Home (1944-1992), Fall River, MA*

Published by AFGS. Spiral Bound, 373 Pages.

\$30.00 & \$3.50 Postage (\$8.50 Canada)

*Deaths of St Joseph's Church (1872-1990), North Grosvenordale, Connecticut.*

Published by AFGS. Spiral Bound, 576 Pages.

\$35.00 & \$4.00 Postage (\$8.50 Canada)

*Burials of the Alfred Roy & Sons Funeral Home (1904-1994), Worcester, Massachusetts*

Published by AFGS. Spiral Bound, 2 Volumes, 1286 Pages.

\$50.00 & \$6.50 Postage (\$11.00 Canada)

*Burials of the Joseph Lauxon & Sons Funeral Home (1911-1988), Woonsocket, RI*

Published by AFGS. Spiral Bound, 624 Pages.

\$35.00 & \$4.50 Postage (\$8.50 Canada)

## Combination Repertoires

*Baptisms, Marriages & Burials of Sacred Heart Catholic Church (1879-1990), West Thompson, Connecticut.*

Published by AFGS. Spiral Bound, 234 Pages.

\$30.00 & \$3.00 Postage (\$5.50 Canada)

*Baptisms & Marriages of Our Lady of Good Help Catholic Church (1905-1995), Mapleville, Rhode Island.*

Published by AFGS, Spiral Bound, 298 Pages.  
\$30.00 & \$3.00 Postage (\$8.00 Canada)

*Baptisms & Marriages of St. Michael Catholic Church (1922-1995), Ocean Grove (Swansea, MA)*

Published by AFGS, Spiral Bound, 409 Pages.  
\$30.00 & \$3.50 Postage (\$8.00 Canada)

## Canadian Maps

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

Quebec map \$4.00, all others \$3.00.  
Postage (in mailing tubes) \$3.50 (\$8.00 Canada)  
Postage (folded approx. 8 1/2 X 11) \$2.00 (\$5.00 Canada)

## Charts

*Eight Generation Family Tree Chart.*

23" X 28"; Heavy parchment-like stock; Shipped in mailing tube.  
\$4.00 & \$3.00 Postage, (\$8.00 Canada)

*Standard Family Group Sheets.*

8 1/2" X 11"; Punched for 3-ring binder; Places to record pertinent data for a couple and up to 15 children. Reverse side blank for notes and references. Minimum order 100.  
\$3.50 per 100 & \$2.00 Postage, (\$3.00 Canada)

*Straight Line Chart.*

12" X 18"; Designed by Gina Bartolomucci. Handsomely decorated borders printed in brown ink on 24 pound aged tan antiqua parchment. Suitable for other uses. Shipped in mailing tubes.  
\$2.00 & \$3.50 Postage, (\$8.00 Canada)

*Five Generation Chart.*

8 1/2" X 11"; Standard pedigree chart, Punched for 3-ring binder. Improved version, designed to be either handwritten or typed. Minimum order 100.  
\$3.50 per 100 & \$2.00 Postage, (\$2.50 Canada)

*Ten generation Fan Chart.*

25" X 36 1/2"; Printed in two colors on heavy paper, suitable for framing. Space for 1,023 ancestral names. Shipped in mailing tube.  
\$6.00 & \$3.00 Postage, (\$7.00 Canada)

## Miscellaneous Books

*La Cuisine de le Grandmere I.*

Reprint of our first cookbook. Completely re-typed and re-indexed. Contains hundreds of our favorite recipes. Spiral bound.

\$7.95 & \$2.50 Postage, (\$4.00 Canada)

*La Cuisine de le Grandmere II.*

All new edition, over 400 recipes, traditional and current in English.  
Spiral bound with plasticized cover.

\$7.95 & \$2.50 Postage, (\$4.00 Canada)

**Both cookbooks may be purchased for \$13.00 & \$3.00 Postage (\$4.50 Canada)**

*Beginning Franco-American Genealogy.*

by Rev. Dennis M. Boudreau. Describes how to research French-Canadian roots including valuable references, resources and addresses for research. Spiral bound; 75 pages.

\$7.00 & \$2.50 Postage, (\$4.00 Canada)

## Payment

**UNITED STATES:** Checks payable to the American-French Genealogical Society, or Mastercard/Visa.

**CANADA:** Postal money orders payable to the American-French Genealogical Society or Mastercard/Visa. *U.S. funds only.*

*Prices are subject to change without notice. An order form which you may photocopy is printed on the next page for your convenience.*

---

---

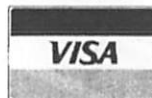


# **GENEALOGICAL MATERIALS & PUBLICATIONS ORDER FORM**

| Qty. | Description | Postage | Total Postage | Price | Total Price |
|------|-------------|---------|---------------|-------|-------------|
|      |             |         |               |       |             |
|      |             |         |               |       |             |
|      |             |         |               |       |             |
|      |             |         |               |       |             |



CIRCLE ONE



ACCOUNT NO. \_\_\_\_\_

EXP. DATE \_\_\_\_\_

Subtotals:

Total Postage: \_\_\_\_\_

R. I. res. add 7% tax: \_\_\_\_\_

Total Enclosed: \_\_\_\_\_

**ALL AMOUNTS PAYABLE IN U.S. FUNDS**

Canadian orders please use postal money order.

Personal checks drawn on a foreign bank cannot be accepted. *Prices subject to change without notice.*

*Make all checks payable to: American-French Genealogical Society*

*Please photocopy this form — Do not tear this book!*

|                          |                                                                                                                                   |  |                                                                                                                         |                                                                                     |                                                                                                                               |
|--------------------------|-----------------------------------------------------------------------------------------------------------------------------------|--|-------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|
|                          |                                                                                                                                   |  |                                                                                                                         |                                                                                     | 8 François LACOMBE                                                                                                            |
|                          |                                                                                                                                   |  |                                                                                                                         |                                                                                     | BORN: 1824<br>PLACE: Lévis, Qué.<br>MARR: 29 Jul 1851<br>PLACE: St. Gervais, Qué.<br>DIED: 30 Mar 1894<br>PLACE: Lewiston, ME |
|                          |                                                                                                                                   |  | 4 Joseph LACOMBE                                                                                                        |                                                                                     |                                                                                                                               |
|                          |                                                                                                                                   |  | BORN: 1855<br>PLACE: Lévis, Qué.<br>MARR: 3 Feb 1880 9<br>PLACE: Lévis, Qué.<br>DIED: 6 Nov 1914<br>PLACE: Lewiston, ME |                                                                                     | M.-Césarie THIBEAULT                                                                                                          |
|                          |                                                                                                                                   |  |                                                                                                                         |                                                                                     | BORN: 3 Aug 1831<br>PLACE: Canada<br>DIED: 17 Oct 1904<br>PLACE: Lewiston, ME                                                 |
|                          | 2 Edouard LACOMBE                                                                                                                 |  |                                                                                                                         |                                                                                     |                                                                                                                               |
|                          | BORN: 19 Dec 1886<br>PLACE: Lewiston, ME<br>MARR: 26 Jan 1910<br>PLACE: Lewiston, ME<br>DIED: 29 Dec 1943<br>PLACE: Lewiston, ME5 |  |                                                                                                                         |                                                                                     |                                                                                                                               |
|                          |                                                                                                                                   |  | Georgiana GAGNON                                                                                                        |                                                                                     |                                                                                                                               |
|                          |                                                                                                                                   |  | BORN: 1863<br>PLACE: St. Bernard, Qué.<br>DIED: 27 Apr 1914 11<br>PLACE: Auburn, ME                                     |                                                                                     |                                                                                                                               |
|                          |                                                                                                                                   |  |                                                                                                                         | 10 Thomas GAGNON                                                                    |                                                                                                                               |
|                          |                                                                                                                                   |  |                                                                                                                         | BORN:<br>PLACE:<br>MARR: 17 Jan 1860<br>PLACE: Lévis, Qué.<br>DIED:<br>PLACE:       |                                                                                                                               |
|                          |                                                                                                                                   |  |                                                                                                                         | Marguerite MARCOUX                                                                  |                                                                                                                               |
|                          |                                                                                                                                   |  |                                                                                                                         | BORN:<br>PLACE:<br>DIED:<br>PLACE:                                                  |                                                                                                                               |
| 1 Rosario Robert LACOMBE |                                                                                                                                   |  |                                                                                                                         |                                                                                     |                                                                                                                               |
|                          | BORN: 23 Nov 1912<br>PLACE: Lewiston, ME<br>MARR: 3 Nov 1941<br>PLACE: Selma, AL<br>DIED: 7 Feb 1985<br>PLACE: Reseda, CA         |  |                                                                                                                         |                                                                                     |                                                                                                                               |
|                          | SPOUSE:<br>Virginia May MAUDLIN                                                                                                   |  | 6 Charles BLANCHETTE                                                                                                    |                                                                                     |                                                                                                                               |
|                          |                                                                                                                                   |  | BORN:<br>PLACE: St. Anselme, Qué.<br>MARR: 21 Nov 1871 13<br>PLACE: St. Anselme, Qué.<br>DIED:<br>PLACE:                |                                                                                     |                                                                                                                               |
|                          | 3 Clarisse BLANCHETTE                                                                                                             |  |                                                                                                                         |                                                                                     | 12 Gabriel BLANCHETTE                                                                                                         |
|                          | BORN: 28 Aug 1873<br>PLACE: Ste. Claire, Qué.<br>DIED: 10 Nov 1913<br>PLACE: Lewiston, ME                                         |  |                                                                                                                         | BORN:<br>PLACE:<br>MARR: 7 Apr 1834<br>PLACE: Ste. Claire, Qué.<br>DIED:<br>PLACE:  |                                                                                                                               |
|                          |                                                                                                                                   |  |                                                                                                                         | Reine CRÉPEAU                                                                       |                                                                                                                               |
|                          |                                                                                                                                   |  |                                                                                                                         | BORN:<br>PLACE:<br>DIED:<br>PLACE:                                                  |                                                                                                                               |
|                          |                                                                                                                                   |  |                                                                                                                         |                                                                                     |                                                                                                                               |
|                          |                                                                                                                                   |  | 7 Malvina BLOUIN                                                                                                        |                                                                                     |                                                                                                                               |
|                          |                                                                                                                                   |  | BORN:<br>PLACE:<br>DIED:<br>PLACE:                                                                                      |                                                                                     |                                                                                                                               |
|                          |                                                                                                                                   |  |                                                                                                                         | 14 Pierre BLOUIN                                                                    |                                                                                                                               |
|                          |                                                                                                                                   |  |                                                                                                                         | BORN:<br>PLACE:<br>MARR: 23 Jun 1835<br>PLACE: St. Anselme, Qué.<br>DIED:<br>PLACE: |                                                                                                                               |
|                          |                                                                                                                                   |  |                                                                                                                         |                                                                                     |                                                                                                                               |
|                          |                                                                                                                                   |  |                                                                                                                         | 15 M.-Sophie BEAUDOIN                                                               |                                                                                                                               |
|                          |                                                                                                                                   |  |                                                                                                                         | BORN:<br>PLACE:<br>DIED:<br>PLACE:                                                  |                                                                                                                               |

**SUBMITTED BY:**

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





8 Magloire VÉTU/BELAIR

BORN: 8 Jul 1839  
PLACE: St. Pie-de-Bagot, Qué.  
MARR: 26 Aug 1861  
PLACE: St. Pie-de-Bagot, Qué  
DIED:  
PLACE:

4 Joseph VÉTU/BELAIR

BORN: 10 Jun 1875  
PLACE: Ste. Cécile, Qué.  
MARR: 15 Feb 1897 9  
PLACE: St. Cyrille, Qué.  
DIED: 28 Jun 1966  
PLACE: Blackstone, MA

Sophie TRUDEAU

BORN:  
PLACE:  
DIED:  
PLACE:

2 Eugene Ovila BELAIR

BORN: 10 Sep 1902  
PLACE: St. Cyrille, Qué.  
MARR: 26 Dec 1928  
PLACE: Bellingham, MA  
DIED: 18 Aug 1987  
PLACE: Woon., RI

10 Joseph CARTIER

BORN:  
PLACE:  
MARR: 25 Apr 1864  
PLACE: Pierreville, Que.  
DIED: Bef. 1897  
PLACE: Canada

Louise CARTIER

BORN: 5 Nov 1868  
PLACE: St. Frs.-du-Lac, Q  
DIED: 8 Feb 1936 11  
PLACE: Woon., RI

Alice GAUTHIER

BORN:  
PLACE:  
DIED:  
PLACE:

1 Eugene Maurice BELAIR Sr.

BORN: 11 Feb 1933  
PLACE: Bellingham, MA  
MARR: 4 Jul 1959  
PLACE: Woonsocket, RI  
DIED:  
PLACE:

12 André FLUETTE

BORN: 24 Dec 1844  
PLACE: St. Hughes, Qué.  
MARR: 12 Jan 1863  
PLACE: St. Hughes, Qué.  
DIED: 30 Mar 1895  
PLACE: Chesham, Que.

6 Adéland N. FLUETTE

BORN: 6 Jul 1874  
PLACE: St. Guillaume, Q  
MARR: 29 Jan 1894 13  
PLACE: Arctic Ctr., RI  
DIED: 17 Dec 1950  
PLACE: N. Smfld., RI

Mathilda BRODEUR

BORN:  
PLACE:  
DIED:  
PLACE:

3 Maric-Anne FLUETTE

BORN: 24 Aug 1902  
PLACE: N.D.-des-Bois, Q  
DIED: 23 Oct 1982  
PLACE: Woonsocket, RI

14 Bruno COTÉ

BORN:  
PLACE:  
MARR: 15 Jun 1868  
PLACE: Drummondville, Qué.  
DIED:  
PLACE:

7 Anna COTÉ

BORN: 1 Dec 1870  
PLACE: St. Cyrille, Qué.  
DIED: 20 Jul 1942 15  
PLACE: Woonsocket, RI

Léona Jessie BIBEAU

BORN:  
PLACE:  
DIED:  
PLACE:

SUBMITTED BY:

Eugene M. BELAIR  
46 Brittany Farms Rd.  
Apt. 225  
New Britain, CT 06853-1224

# Index To This Issue

## Volume 20, Number 2 — Autumn 1997

### A

ACKAERT, Albert 75  
 ACKAERT, Germaine 75  
 ACKAERT, Hector 75  
 ACKAERT, Jeanne 75  
 ACKAERT, Madeline 75  
 ALEXANDER, Bob 49  
 ALEXANDER, George 49  
 ALEXANDER, John 49  
 ALEXANDER, Willard 49  
 ALIX, Charles 94  
 ALLAIRE, Georgianna 40  
 ALLAIRE, Sophia 46  
 ALLARD, Germain 50  
 ARCHAMBAULT, Elmore 40  
 ARCHAMBAULT, Joseph 45  
 ARCHAMBAULT, Joseph-Moise 20  
 ARCHAMBAULT, Toussaint 20  
 ASHLEY, Viola 72  
 AUDET dit LAPOINTE, Ferdinand 14  
 AUGER, Victoria 72  
 AZURE, Marie-Alphonsine 72

### B

BAILLARGEON, Dulcinée 72  
 BARRICK, Pamela Rae 72  
 BARTHLETTE, Wilfred 45  
 BEAMAN, Willard W. 43  
 BEAUCHAMP, Marie-Françoise 72  
 BEAUDOIN, M.-Sophie 105  
 BEAUDOIN, Paul 93  
 BEAUVAIS, David 49  
 BELAIR, Eugene Maurice Sr 107  
 BELAIR, Eugene O. 107  
 BELAND, Celanire 14  
 BELISLE, Arthemise 40  
 BELL, Alexander Graham 35  
 BELLANGER, Alcide 45  
 BENOIT, Clement 94  
 BENOIT, Firmin 95  
 BENOIT, François 95  
 BENOIT, Joseph 95  
 BERGERON, Arnaud 69  
 BERGERON dit JOHIEL, Jacques 69  
 BERGERON, Marguerite 71

BERGERON, Marie-Marguerite 72  
 BERGERON, Maurice Ozias 93  
 BIENVENUE, Rose 93  
 BIBEAU, Léona Jessie 107  
 BIGGAR, H. P. 22  
 BISSON, Ursule 94  
 BLAIS, Emma 13  
 BLAIS, François-Xavier 14  
 BLANCHETTE, Charles 105  
 BLANCHETTE, Clarisse 105  
 BLANCHETTE, Gabriel 105  
 BLENIER, Marguerite 93  
 BLOUIN, Malvina 105  
 BLOUIN, Pierre 105  
 BOISSONNEAULT, Alice 50  
 BOISSONNEAULT, Arthur 50  
 BOISSONNEAULT, Delina 49  
 BOISSONNEAULT, Delphine 49  
 BOISSONNEAULT, Edmée 50  
 BOISSONNEAULT, Gabrielle 50  
 BOISSONNEAULT, George 50  
 BOISSONNEAULT, Rosalie 49  
 BOISSONNEAULT, Tommy 50  
 BOISSONNEAULT, Willy 50  
 BONIER, Marie-Louise 59  
 BORDE, Péronne 72  
 BOUCHER, Albert 50, 51  
 BOUCHER, Alfred 51  
 BOUCHER, Aunt Anna 50  
 BOUCHER, Donald 50  
 BOUCHER, Eva 51  
 BOUCHER, Ida 50  
 BOUCHER, Louise 51  
 BOUCHER, Marin 17  
 BOUCHER, Mary 50  
 BOUCHER, Mary Jane 50  
 BOUCHER, Rose-Alba 50  
 BOUCHER, Thérèse 50  
 BOURGIER, Leon 45  
 BOUSQUET, Marie-Elsabeth 20  
 BOUSQUET, O'Neil 45  
 BOUSQUET, Oscar 45  
 BOYER, Hermenegilde 67  
 BOYER, Nazaire 67  
 BRADY, John 54  
 BRASSARD, Adolphe 50  
 BRASSARD, Aline 50  
 BRASSARD, Juliette 50  
 BRASSARD, Margaret 50  
 BRASSARD, Maurice 50

BRIERE, Melina 67  
 BRODEUR, Joseph 95  
 BRODEUR, Louis 95  
 BRODEUR, Mathilda 107  
 BROUSSEAU, Marie-Louise 106  
 BYRNE, Patrick 54

### C

CANNABAR, P. 54  
 CAREY, Philemon 46  
 CARON, Josephine 94  
 CARON, Paul 94  
 CARTIER, Catherine 95  
 CARTIER, Joseph 107  
 CARTIER, Louise 107  
 CAYER, Catherine 72  
 CHABOT, Cecile 95  
 CHABOT, Cyrille 95  
 CHABOT, Landry 95  
 CHABOT, Scholastique 95  
 CHARRETTE, Joseph L. 45  
 CHARRON, Jean-Baptiste 95  
 CHARRON, Zae 95  
 CHEVERUS, John 53  
 CHEVREUILS/BELISLE, Marie-Anne 72  
 CHOINIERE, Flora 93  
 CHOINIERE, Stanislas 93  
 CLEVELAND, Grover 35  
 CLOUTIER, Zacharie 17  
 COLE, George 20  
 COLE, Kate 20  
 COLE, Marie Ellen 20  
 CONNELLEY, Peter 54  
 CONSTANTIN, Augustin 95  
 CONSTANTIN-DUTRISAC, Josephine 95  
 CONTRE, Therese 50  
 CONTRE, William J. 45  
 CORMIER, Rose 94  
 CORMIER, Theodore 45  
 COTÉ, Angelina 40  
 COTÉ, Anna 107  
 COTÉ, Bruno 107  
 COTÉ, Joseph M. 45  
 COUILLARD, Guillaume 17, 21, 22, 23  
 COUILLARD, Louise 25  
 COUILLARD, Marguerite 25  
 COULOMBI, Delia 67

COURCHANE, David 71, 72  
 COURCHANE, Louis Luke 72  
 COURCHENE, François 72  
 COURCHENE, Jean-Baptiste 72  
 COURCHENE, Jean-Louis 72  
 COURCHESNE, Henry 72  
 COURCHESNE, Hyacinthe 72  
 COURCHESNE, Joseph 72  
 COURCHESNE, Leopold 72  
 COURCHESNE, Louis 72  
 COURCHESNE, Louis-Jean-Baptiste 72  
 COURCHESNE, Pauline 72  
 COURTEMANCHIE, Albert 45  
 COURTEMANCHIE, Évariste 20  
 COURVILLE, Marguerite 95  
 COUTU, Hector 67  
 CRÉPEAU, Reine 105  
 CRODEN, Rose 94

## D

DAIGLE, Jacques 95  
 DAIGNAULT, Alice 40  
 DAIGNAULT, Elise 40  
 DAIGNAULT, Elizabeth 40  
 DAIGNAULT, Elmire 40  
 DAIGNAULT, Elphege J. 40  
 DAIGNAULT, Eugene J. 40  
 DAIGNAULT, Eustache L. 40  
 DAIGNAULT, Exilia 40  
 DAIGNAULT, Florina 40  
 DAIGNAULT, Godfroy 39  
 DAIGNAULT, Godfroy Jr. 40  
 DAIGNAULT, Marceline 39  
 DAIGNAULT, Marguerite 40  
 DAIGNAULT, Melanie 40  
 DAMAR, Adolphus 94  
 DAMAR, Louis 94  
 DAUTANT/DUTAUT, Antoine 94  
 DAVENPORT, Dudley 53  
 de CHAMPLAIN, Samuel 21, 48  
 de COMBALET, Madame 23  
 DECONING, Eleuthier L. 45  
 DeGENTILLY, François 47  
 DENAULT, Véronique 106  
 DENEAU, Lionel 50  
 DENEALT, Evariste J. 45  
 DENEALT, George J. 45  
 DENEALT, Onidace P. 45  
 DENIS, Adolphe Ambroise 48  
 DENIS dit LAPIERRE, Obeline 14  
 DEPUYDT, Michel 76  
 DERRE De GAND, François 24  
 DESCARAFFES, Zoe 93  
 DESCHAMPES, Josephite 59  
 DESCHAMPES, Oliver 62  
 DESCHAMPS, Albert 58  
 DESCHAMPS, Delia 59, 61, 62  
 DESCHAMPS, Frédéric 60  
 DESCHAMPS, Joseph 58, 59  
 DESCHAMPS, Laura 60

DESCHAMPS, Léa 59, 61, 62  
 DESCHAMPS, Léon 59, 61, 62  
 DESCHAMPS, Léona 61  
 DESCHAMPS, Léonie 60  
 DESCHAMPS, Marguerite 58  
 DESCHAMPS, Midas 60  
 DESCHAMPS, Nisette 58  
 DESCHAMPS, Oliva 59, 61  
 DESCHAMPS, Oliver 57, 58, 59, 60, 61  
 DESCHAMPS, Omer 61, 62  
 DESCHAMPS, Virginie 59  
 DESJARDINS, P.E. (Father) 36  
 DESMARAIS, Chrystophe 95  
 DESMARAIS, Marguerite 95  
 DESSAINT dit ST-PIERRE, Marguerite 14  
 DOUCET, Mme. Louis-Joseph 69  
 DUBÉ, Vitaline 94  
 DUBEY, Frank 38  
 DUCHARME-BENOIT, Mary 94  
 DUCHESNEAU, Marie-Anne 95  
 DUFRESNE, Basil 93  
 DUFRESNE, Jacques 93  
 DUMONT, André 51  
 DUMONT, Donald 51  
 DUMONT, Gloria 51  
 DUMONT, Jules 50  
 DUMONT, Larry 51  
 DUMONT, Laurier 51  
 DUMONT, Robert 51  
 DUPONT, Saintes 17  
 DUPUIS, Jeanne-d'Arc 50  
 DUPUIS, Josephite 58  
 DUPOUY, Marie-Marguerite 106  
 DUROCHER, Adelaire 94  
 DUSOE, Harold F. 45  
 DUSOE, Nelson A. 45  
 DUTANT/DUTAUT, Marg. 94

## E

EDISON, Thomas A. 35  
 ELLIOT, Nathaniel 41  
 ENGLAND, Marie-Anne 95

## F

FAFARD, Marie 93  
 FENWICK, Benedict Joseph 53  
 FERSCHKE, Julius 20  
 FLEURANT, Peter 45  
 FLUETTE, Adelaire N. 107  
 FLUETTE, André 107  
 FLUETTE, Marie-Anne 107  
 FONTAINE, Charles 41  
 FONTAINE, Clara 41  
 FONTAINE, Grace E. 41  
 FONTAINE, John B. 41  
 FONTAINE, John Baptiste 41  
 FONTAINE, John Raymond 42  
 FONTAINE, LeRoy N. 41  
 FONTAINE, Mabel 41  
 FONTAINE, Oliver Walter 42  
 FONTAINE, Paul Nelson 42

FONTAINE, Victor 41  
 FONTAINE, Walter F. 40, 41  
 FORAND, Joseph 93  
 FORCIER, Marguerite 95  
 FORGET, Edward 45  
 FOUCAULT, Jean-Baptiste-François 71  
 FOUCAULT, Jean-François 71, 72  
 FOUCAULT, Pierre 72  
 FOUCAULT/COURCIB:SNIE, Jean-François 72  
 FOUCHER, Antoinette 50  
 FOUCHER, Beatrice 50  
 FOUCHER, Gabrielle 50  
 FOUCHER, Mary 50  
 FOUCHER, Narcisse 50  
 FOUCHER, Pete 50  
 FOUCHER, Wilfred 50  
 FOURNIER, Marcel 15

## G

GABORIAULT, Cecile 95  
 GAGNON, Georgiana 105  
 GAGNON, Marie 93  
 GAGNON, Thomas 105  
 GARAND, Maggea J. 45  
 GARDE, Henry R. 45  
 GARNEAU, Ida 33  
 GARNEAU, Willie 45  
 GAULIN, Alphonse 40  
 GAULIN, Alphonse Jr. 42  
 GAULIN, Florina 40  
 GAUTHIER, Alice 107  
 GAUTHIER, Cécile 49  
 GAUTHIER dit ST-GERMAIN, Adelaide 14  
 GAUTHIER, Eugene 45  
 GAUTHIER, Genevieve 93  
 GAUTHIER, George 49  
 GAUTHIER, Girard 49  
 GAUTHIER, Joseph 49  
 GAUTHIER, Pauline 49  
 GAUTHIER, Roland 49  
 GAUVIN, Joseph 75  
 GAUVIN, Peter 75  
 GEINAS, Dennis 45  
 GENDREAU, Edmond 50  
 GENDREAU, Paul 50  
 GENDREAU, Rene 50  
 GENDREAU, Rita 50  
 GENDREAU, Thérèse 50  
 GENTILLY, Josephine 47  
 GERRARD, James J. 56  
 GERSTER, Etelka 47  
 GERVAIS, Jean-Baptiste 106  
 GERVAIS, Marie-Louise 106  
 GILBERT, Alexander 42  
 GILBERT, Amy Phillips 43  
 GILBERT, E. Oscar 43  
 GILBERT, E.E. Rena 43  
 GILBERT, Emma J. 43  
 GILBERT, Joseph 43  
 GILBERT, Leslie Phillips 43



*Philibert Riel and Florida Lacombe  
Married on 2 July 1917 In St. Ambrose Church, Albion (Lincoln), RI*

COURCHANE, David 71, 72  
 COURCHANE, Louis Luke 72  
 COURCHENE, François 72  
 COURCHENE, Jean-Baptiste 72  
 COURCHENE, Jean-Louis 72  
 COURCHESNE, Henry 72  
 COURCHESNE, Hyacinthe 72  
 COURCHESNE, Joseph 72  
 COURCHESNE, Leopold 72  
 COURCHESNE, Louis 72  
 COURCHESNE, Louis-Jean-Baptiste 72  
 COURCHESNE, Pauline 72  
 COURTEMANCHE, Albert 45  
 COURTEMANCHE, Évariste 20  
 COURVILLE, Marguerite 95  
 COUTU, Hector 67  
 CRÉPEAU, Reine 105  
 CRODEN, Rose 94

## D

DAIGLE, Jacques 95  
 DAIGNAULT, Alice 40  
 DAIGNAULT, Elise 40  
 DAIGNAULT, Elizabeth 40  
 DAIGNAULT, Elmire 40  
 DAIGNAULT, Elphege J. 40  
 DAIGNAULT, Eugene J. 40  
 DAIGNAULT, Eustache L. 40  
 DAIGNAULT, Exilia 40  
 DAIGNAULT, Florina 40  
 DAIGNAULT, Godfroy 39  
 DAIGNAULT, Godfroy Jr. 40  
 DAIGNAULT, Marceline 39  
 DAIGNAULT, Marguerite 40  
 DAIGNAULT, Melanie 40  
 DAMAR, Adolphus 94  
 DAMAR, Louis 94  
 DAUTANT/DUTAUT, Antoine 94  
 DAVENPORT, Dudley 53  
 de CHAMPLAIN, Samuel 21, 48  
 de COMBALET, Madame 23  
 DECONING, Eleuthier L. 45  
 DeGENTILLY, François 47  
 DENAULT, Véronique 106  
 DENEAU, Lionel 50  
 DENEAULT, Evariste J. 45  
 DENEAULT, George J. 45  
 DENEAULT, Onidace P. 45  
 DENIS, Adolphe Ambroise 48  
 DENIS dit LAPIERRE, Obeline 14  
 DEPUYDT, Michel 76  
 DERRE De GAND, François 24  
 DESCARAFFES, Zoe 93  
 DESCHAMPES, Josephite 59  
 DESCHAMPES, Oliver 62  
 DESCHAMPS, Albert 58  
 DESCHAMPS, Delia 59, 61, 62  
 DESCHAMPS, Frédéric 60  
 DESCHAMPS, Joseph 58, 59  
 DESCHAMPS, Laura 60

DESCHAMPS, Léa 59, 61, 62  
 DESCHAMPS, Léon 59, 61, 62  
 DESCHAMPS, Léona 61  
 DESCHAMPS, Léonie 60  
 DESCHAMPS, Marguerite 58  
 DESCHAMPS, Midas 60  
 DESCHAMPS, Nisette 58  
 DESCHAMPS, Oliva 59, 61  
 DESCHAMPS, Oliver 57, 58, 59, 60, 61  
 DESCHAMPS, Omer 61, 62  
 DESCHAMPS, Virginie 59  
 DESJARDINS, P.E. (Father) 36  
 DESMARAI, Chrystophe 95  
 DESMARAI, Marguerite 95  
 DESSAINT dit ST-PIERRE, Marguerite 14  
 DOUCET, Mme. Louis-Joseph 69  
 DUBÉ, Vitaline 94  
 DUBEY, Frank 38  
 DUCHARME-BENOIT, Mary 94  
 DUCHESNEAU, Marie-Anne 95  
 DUFRESNE, Basil 93  
 DUFRESNE, Jacques 93  
 DUMONT, André 51  
 DUMONT, Donald 51  
 DUMONT, Gloria 51  
 DUMONT, Jules 50  
 DUMONT, Larry 51  
 DUMONT, Laurier 51  
 DUMONT, Robert 51  
 DUPONT, Saintes 17  
 DUPUIS, Jeanne-d'Arc 50  
 DUPUIS, Josephite 58  
 DUPUY, Marie-Margurite 106  
 DUROCHER, Adelaïd 94  
 DUSOE, Harold F. 45  
 DUSOE, Nelson A. 45  
 DUTANT/DUTAUT, Marg. 94

## E

EDISON, Thomas A. 35  
 ELLIOT, Nathaniel 41  
 ENGLAND, Marie-Anne 95

## F

FAFARD, Marie 93  
 FENWICK, Benedict Joseph 53  
 FERSCHKE, Julius 20  
 FLEURANT, Peter 45  
 FLUETTE, Adelaïd N. 107  
 FLUETTE, André 107  
 FLUETTE, Marie-Anne 107  
 FONTAINE, Charles 41  
 FONTAINE, Clara 41  
 FONTAINE, Grace E. 41  
 FONTAINE, John B. 41  
 FONTAINE, John Baptiste 41  
 FONTAINE, John Raymond 42  
 FONTAINE, LeRoy N. 41  
 FONTAINE, Mabel 41  
 FONTAINE, Oliver Walter 42  
 FONTAINE, Paul Nelson 42

FONTAINE, Victor 41  
 FONTAINE, Walter F. 40, 41  
 FORANI, Joseph 93  
 FORCHER, Marguerite 95  
 FORGET, Edward 45  
 FOUCAULT, Jean-Baptiste-François 71  
 FOUCAULT, Jean-François 71, 72  
 FOUCAULT, Pierre 72  
 FOUCAULT/COURCHESNE, Jean-François 72  
 FOUCHER, Antoinette 50  
 FOUCHER, Beatrice 50  
 FOUCHER, Gabrielle 50  
 FOUCHER, Mary 50  
 FOUCHER, Narcisse 50  
 FOUCHER, Pete 50  
 FOUCHER, Wilfred 50  
 FOURNIER, Marcel 15

## G

GABORIAULT, Cecile 95  
 GAGNON, Georgiana 105  
 GAGNON, Marie 93  
 GAGNON, Thomas 105  
 GARAND, Maceca J. 45  
 GARDE, Henry R. 45  
 GARNEAU, Ida 33  
 GARNEAU, Willie 45  
 GAULIN, Alphonse 40  
 GAULIN, Alphonse Jr. 42  
 GAULIN, Florina 40  
 GAUTHIER, Alice 107  
 GAUTHIER, Cécile 49  
 GAUTHIER dit ST-GERMAIN, Adelaide 14  
 GAUTHIER, Eugene 45  
 GAUTHIER, Genevieve 93  
 GAUTHIER, George 49  
 GAUTHIER, Girard 49  
 GAUTHIER, Joseph 49  
 GAUTHIER, Pauline 49  
 GAUTHIER, Roland 49  
 GAUVIN, Joseph 75  
 GAUVIN, Peter 75  
 GELINAS, Dennis 45  
 GENDREAU, Edmond 50  
 GENDREAU, Paul 50  
 GENDREAU, Rene 50  
 GENDREAU, Rita 50  
 GENDREAU, Thérèse 50  
 GENTILLY, Josephine 47  
 GERRARD, James J. 56  
 GERSTER, Etelka 47  
 GERVAIS, Jean-Baptiste 106  
 GERVAIS, Marie-Louise 106  
 GILBERT, Alexander 42  
 GILBERT, Amy Phillips 43  
 GILBERT, E. Oscar 43  
 GILBERT, E.E. Rena 43  
 GILBERT, Emma J. 43  
 GILBERT, Joseph 43  
 GILBERT, Leslie Phillips 43

GILBERT, William H. 43  
 GILLES, Jules Jr. 45  
 GIRARD, François 93  
 GOKEY, Amelia 94  
 GOODFELLOW, Hélène 20  
 GOSSELIN, Antoine 95  
 GOSSELIN, Marie-Anne 95  
 GOULET, Eli 45  
 GOULET, Joseph 45  
 GOULET, Oliver 45  
 GOULET, Philomène 95  
 GRENIER, Marguerite 59  
 GRONDINES, Leo 45  
 GUENARD-BRETON-ELIE,  
 Louis 93  
 GUERIN, Joseph 10  
 GUILLEMETTE, Obelina 77  
 GUYON, Jean 17

## H

HAMBLETON, Josephine 16  
 HARRIS, Edward 41  
 HART, Sophie 94  
 HÉBERT, Antoine 95  
 HÉBERT, Guillaumette 21, 23  
 HÉBERT, Louis 17, 21  
 HENNISS, Henry E. S. 54  
 HEROUX, Claire Cora 107  
 HIVON, Prudent 33  
 HIVON, Stella 33  
 HUBOU, Barbe 25  
 HUBOU, Guillaume 22  
 HUBY, H. W. (Father) 35  
 HUGHES, John 93

## J

JARED dit BEAUREGARD,  
 Marie 95  
 JEANNET, Anne 93  
 JEANNON, Marie-Françoise 94  
 JOLY, Zoé 67  
 JOUIEL, Étienne 69  
 JOUIEL dit BERGERAC, Jacques  
 69  
 JOYAL, Marie-Louise Exérile 69

## K

KEARAN, Francis 54  
 KELSEY, Albert 41  
 KENT, Willard 41  
 KINNICUTT, E.H. 42  
 KIRKE, Louis 22

## L

LABONTÉ, Marie-Clement 95  
 LACAILLE, Félicité 20  
 LACASSE, Marie-Joseph 94  
 LACOMBE, Edouard 105  
 LACOMBE, François 105  
 LACOMBE, Joseph 105  
 LACOMBE, Rosario Robert 105

LAFARGUE, Étiennette 69  
 LAFERRIERE, Albert 45  
 LAFLEUR, Henry 45  
 LAFONTAINE, André 69  
 LAHAYE/LAHAISE, Marie-  
 Elisabeth 94  
 LAJEUNESSE, Clotilde 93  
 LAJEUNESSE, Desanges 93  
 LAJOIE, Napoleon ("Nap") 10  
 LAMBERT, Elise 35, 38  
 LAMBERT, Louis 35  
 LAMBERT, Philomène-Phoebe  
 95  
 LAMBERT, Pierre 36  
 LAMBERT, Victoire 94  
 LAMOREAUX, Albert 75  
 LANCOT, Gustav 16  
 LANGELIER, Henry 45  
 LANGLOIS, Marguerite 17  
 LANTHIER, Anita 13  
 LANTHIER, Dositheé 14  
 LANTHIER, Joseph 13  
 LAPERCHE-ST. JEAN, Joseph  
 94  
 LAPHAM, Abby G. 43  
 LAPOINTE, Celina 13  
 LAPRISE, Cyrille 95  
 LAPRISE, Joseph 95  
 LARICY, Philip 53  
 LARIVIERE dit PAQUET,  
 Genevieve 94  
 LARIVIERES, Luc 93  
 LAVALLE, Augustin 47  
 LAVALLEE, Benjamin 50  
 LAVALLEE, Calixte 47  
 LAVALLEE, Jean-Baptiste 47  
 LAVALLEE, Judith 93  
 LAVALLEE, Raoul Arthur 48  
 LAVASSEUR, Ernestine 58  
 LEBEL, Michel 94  
 LEBEL, Vincent 94  
 LeBLANC, Margaret 51  
 LECLAIR, Isaac 46  
 LECLAIR, Joseph 46  
 LECLAIR, Josephine Newell 46  
 LECLERC, Françoise 93  
 LeCLERCQ, Christian 21  
 LEIDOUX dit DUBOUR, Marie  
 95  
 LEIDOUX, François 95  
 LEE, Constantine 54  
 LEEDBERG, Mike 51  
 LEFEBVRE, Marguerite 72  
 LEFEBVRE-VILLEMURE, Cecile  
 94  
 LEFEBVRE-VILLEMURE,  
 Joseph 94  
 LEGACIE, Pepetue 75  
 LEMPY, George 45  
 LEMPY, Otila 45  
 LePRÉVOST, Elisabeth 71, 72  
 LESAGE, Joseph 50  
 LESAGE, Joseph Jr. 50  
 LETARDIF, Olivier 17

LeTARDIF, Olivier 24, 25  
 LEVESQUE, Aglae 94  
 LINCZENYI, Ludovik 72  
 LIONAIS, Joseph 72  
 LOUSCHE, Louise 17  
 LUCIER, Obeline 42

## M

MAESIL, Suzanne 94  
 MALET, Perrine 17  
 MARCEAU, Damase 93  
 MARCOUX, Marguerite 105  
 MARGUERIE, Marie 69  
 MARQUIS, Philomène 94  
 MARSOLET, Nicolas 17  
 MARTEL, Louise 95  
 MARTENAU, Raymond 38  
 MARTIN, Abraham 17  
 MARTIN, Gertrude 49  
 MARTIN, Imelda 49  
 MARTIN, Jean-Baptiste 49  
 MARTIN, Lucien 49  
 MARTINBAUT, Marg. 106  
 MARTINEAU, Philippe 36  
 MARTINEAU, Alfred 36  
 MARTINEAU, Antonio 45  
 MARTINEAU, Arthur 38  
 MARTINEAU, Emma 94  
 MARTINEAU, Eugénie 36  
 MARTINEAU, Eva 37  
 MARTINEAU, George 37  
 MARTINEAU, Ida 38  
 MARTINEAU, Joseph Alfred 38  
 MARTINEAU, Josephine 94  
 MARTINEAU, Louise 36, 38  
 MARTINEAU, Marc 35  
 MARTINEAU, Marie Irene  
 Amanda 38  
 MARTINEAU, Marie Louise Eva  
 37  
 MARTINEAU, Marie Rose  
 Yvonne 38  
 MARTINEAU, Paul Arthur 38  
 MARTINEAU, Philippe 37  
 MARTINEAU, Philippe Albert  
 Raymond 38  
 MARTINEAU, Robert Norbert 38  
 MASON, Stephen 42  
 MASSAU, Suzanne 69  
 MAUDLIN, Virginia May 105  
 McGUIRE, James 54  
 McKEON, John F. 56  
 McMAHON, Lawrence S. 55  
 MERCIER, Julie 36  
 MICHAUD, Celeste 94  
 MICHAUD, Jean-François 94  
 MICHAUD, Marie 94  
 MIGNERON, Marie 20  
 MONETTE, François 95  
 MONETTE, Maxime 95  
 MONGEAU, Frank 45  
 MONTPIILLER, Delphis 20  
 MORAIS, Fernée 35

MORAL, Marie-Gertrude 69  
 MORAND, Catherine 93  
 MORENEY, Sophie 95  
 MORIN, Bernard 71  
 MORIN, Gail 71  
 MORSE, Needham 94

## N

NADEAU, François 95  
 NADEAU, Jean-Baptiste 95  
 NANTEL, Marie 95  
 NICOLET, Euphrosine 25  
 NICOLET, Jean 17, 25  
 NICOLET, Madeleine 25  
 NOEL, Augustin 46  
 NOLIN, Melanie 95  
 NORMANDIN, Joseph 106  
 NORMANDIN, Marg. 106  
 NORMANDIN, Paul 106

## O

O'BEIRNE, James 54  
 O'CONNOR, Frank 54  
 O'REILLEY, James 54  
 OUELLET, Marie-Joseph-  
 Brigitte 95

## P

PAGE, Joseph 39  
 PALIN, François 94  
 PARENTEAU, Agathe 95  
 PARISEAU, Thomas 93  
 PATIENT, Adèle 20  
 PATIENT, Antoine 20  
 PATIENT, Eugénie 20  
 PATIENT, Hélène 20  
 PATRIE, Blanche 50  
 PATRY, Madeleine 70  
 PATTERSON, Edmond 77, 78  
 PATTERSON, Joseph Jean  
 Charles 77  
 PATTERSON, Marc 77, 78  
 PATTERSON, Obelina 77  
 PELADEAU, Amable 95  
 PELADEAU, Philomène-Philonise  
 95  
 PELLETIER, Celina 14  
 PELOQUIN, François-Régis 67  
 PELOQUIN, Louis 67  
 PENNELL, Joseph 41  
 PETIT, Euphrosine 93  
 PHANEUF, Angélique 20  
 PHILLIPS, Harriet F. 43  
 PHILLIPS, Israel B. 43  
 PHINNAY/PHENIX, Olive 20  
 PIERRE, Étienne 94  
 PIERRE, Guenette 94  
 PINEAU, Angélique 20  
 PINEAU, François 20  
 PINGUET, Henri 17  
 PINSONNAULT, Alfred 95  
 PINSONNAULT, Pascal 95

POSE, Catherine 93  
 POTHIER, Aram 6, 10  
 PRAIRIE, Ella M. 41  
 PROULX, Prudence 43  
 PUPIN, Michael 35

## R

RAINAUD, Angélique 93  
 RANDOLF, Elizabeth 47  
 RAYMOND/REMOND, Joseph  
 93  
 RECUYER, Joseph 95  
 RECUYER, Sophie 95  
 REMILLARD, Aimée 45  
 REVERE, Paul 75  
 RICHARD, Barthélemy 95  
 RICHARD, Blanche 94  
 RICHARD, Catherine 95  
 RICHARD, Charles 94  
 RICHARD, Julie-Pélagie 94  
 RICHARD, Marguerite 95  
 RICHARD, Nicolas 95  
 RICHMOND, James 20  
 RIEL, Louis 67  
 RILEY, William 94  
 RINGUETTE, Amable 13  
 RINGUETTE, Elie 14  
 RINGUETTE, Joseph 13  
 ROBERT, Amable 106  
 ROBERT, Jacques 106  
 ROBERT, Théophile J. 106  
 ROBERTSON, Grace 49  
 ROBICHAUD, Louis 95  
 ROBIDOUX, Joseph 106  
 ROBIDOUX, M.-Marg. 106  
 ROBIN, Mathurine 17  
 ROBITAILLE, Hyacinthe 20  
 ROLLET, Marie  
 17, 21, 22, 23, 25  
 RONDEAU, Albert 45  
 ROUSSEAU, Antoine 93  
 ROUSSEL, Caroline 93  
 ROUX, Alvina 94  
 ROUX, David 94  
 ROY, Ambroise 20  
 ROY dit DESJARDINS,  
 Madeleine 95

## S

SAMYN, Eugénie 75  
 SAMYN, Jean 75, 76  
 SAUCIER, Léon 93  
 SAUCIER, Théodore 93  
 SAVARD, Isabelle/Eliz. 20  
 SENECA, Louis 95  
 SENECA, Marie 95  
 SHAW, Elizabeth 93  
 SLATER, Samuel 10  
 SMYTHIE, Hugh J. 55  
 SNIDER, Annie 95  
 SNIDER, William 95  
 SORELLE, Édouard 93

ST. CYR, Denise 94  
 ST. LAURENT, Claire 72  
 ST. PIERRE, Michel 95  
 ST.-PIERRE, Marie-Louise 72  
 STEVENSON, Adlai 35  
 SYLVESTRE, François-Xavier 94  
 SYLVESTRE, Isaac 94  
 SYLVESTRE, Marie 25  
 SYLVESTRE, Pierre 93

## T

TAILLEFER, Josephite 95  
 TALLON, Joseph 54  
 TARDIF, Olivier 23  
 TETREAU, Helen 95  
 THEROUX, Agathe 95  
 THEROUX, Joseph 95  
 THIBAUT, Germain 93  
 THIBEAULT, M.-Césaire 105  
 THIBODEAU, Charles 94  
 THUOT, George 45  
 TILLIE, Willie 76  
 TINLEINE, Sophie 41  
 TOUCHETTE, Hormidas 45  
 TRUDEAU, Sophie 107  
 TRUDÉL, Marcel 17  
 TURENNE, Edmond 95  
 TURENNE, Joseph 95  
 TURGEON, Angèle 95  
 TURGEON, Narcisse 95

## V

VADEBONCOEUR, Oliva 58  
 VALENTIN, Caroline 47  
 VALOIS, George H. 39, 40  
 VALOIS, Georgine 40  
 VERHULST, François 45  
 VERHULST, Lucien G. 45  
 VÉTU/BELAIR, Joseph 107  
 VÉTU/BELAIR, Magloire 107  
 VILLANDRÉ, Zoé 106  
 VINCENT, Marie 95

## W

WARD, Mary Frances 55  
 WIGHTMAN, John A. C. 43  
 WILLIAMS, Alfred 53  
 WILLIAMS, Lemuel Jr. 53  
 WING, Edward 53  
 WING, Lydia 53  
 WOADE/WOODEN, Cora 93  
 WOOLLEY, Robert 54

## Y

YON, Julie 95

## Z

ZINNO, Madeline 75

# Parting Shots

**Paul P. Delisle, Editor**

What a great way to start our twentieth year! The recent acquisition of the *Drouin Institute's* research materials makes the AFGS the premier French-Canadian genealogical society in the U.S. and in much of Canada. The Drouin Institute, until its recent demise, was a *professional* research organization based in Montréal. They were probably best known for their publication, *Dictionnaire National des Canadiens – Français*. This three-volume set has since become a *bible* of French-Canadian genealogy, along with *Tanguay* and *Jetté*. The most important part of our acquisition is the collection of several hundred reels of microfilm containing actual church records from the founding of the parish to approximately 1940. It is impossible to estimate the value of this resource to researchers. The second part is a collection of printed and bound volumes covering, for the most part, the subjects of genealogy, history, and heraldry for not only French Canada, but also many volumes covering British, Irish, and other nationalities. Many of these books are rare and have been out of print for many years.

We have made much progress since our early days. Our library, back then, was housed in two gray metal cabinets that had to be moved into another room at the end of the evening. Today,

our books are housed on shelves in one room; our microfilm/fiche collection is stored in two other rooms; and our computerized resources are rapidly growing. The first *Je Me Souviens* was hand typed, printed at a local quick-print shop, and bound with two staples. Today, this publication is typeset on modern computer software and professionally printed and bound. The press run for this issue will set a new record.

We call your attention to the photographs in this issue which were taken at our annual open house in August. This open house was held in conjunction with the *Jubilé Franco-Américain*, a week-long festival held each year in Woonsocket to commemorate our French-Canadian heritage. At this year's open house, our Drouin collection was formally dedicated by Woonsocket Mayor Susan B. Menard and other local dignitaries, and received extensive coverage in the local press.

Another event of interest to French-Canadians was the dedication of the Museum of Work and Culture in October. This facility is a project of the City of Woonsocket in conjunction with the Blackstone River Valley National Heritage Corridor Commission and the Rhode Island Historical Society. This is a must see for all AFGS members.



## OFFICERS

**President:** Roger Beaudry  
730 Manville Road  
Woonsocket, RI 02895  
(401) 762-5059

**Vice President:** Roger Bartholomy  
286 Grandview Avenue  
Woonsocket, RI 02895  
(401) 769-1623

**Secretary:** Alice Riel  
19 Mowry Avenue  
Cumberland, RI 02864  
(401) 726-2416

**Treasurer:** Therese Poliquin  
88 Woodward Avenue  
Seekonk, MA 02771  
(508) 336-9648

## BOARD OF DIRECTORS

Eugene Arsenault  
Leon Asselin  
Janice Burkhart  
Paul P. Delisle  
Robert Edwards

Bro. Louis Laperle  
Gerard Lefrancois  
Lucile McDonald  
Henri Paradis  
George W. Perron

## COMMITTEE HEADS

|                      |                   |                |
|----------------------|-------------------|----------------|
| Membership:          | Therese Poliquin  | (508) 336-9648 |
| Library:             | Janice Burkhart   | (508) 285-7736 |
| Publicity & AFGnewS: | Sylvia Bartholomy | (401) 769-1623 |
| Research:            | Ray Desplaines    | (401) 762-4866 |
| Cemeteries:          | Roger Beaudry     | (401) 762-5059 |
| Je Me Souviens:      | Paul P. Delisle   | (508) 883-4316 |



*Philibert Riel and Florida Lacombe  
Married on 2 July 1917 In St. Ambrose Church, Albion (Lincoln), RI*