

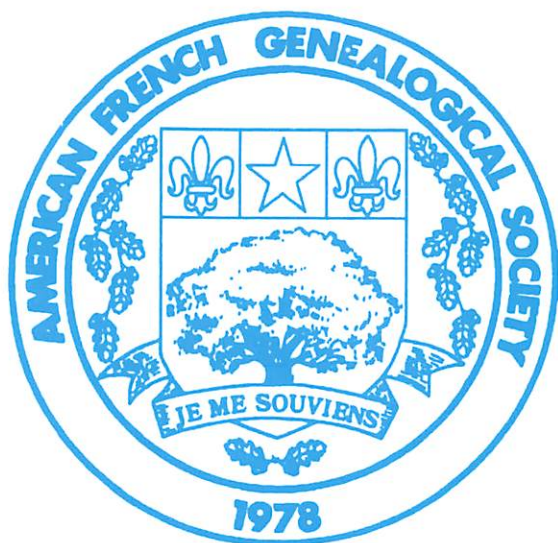
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Je Me Souviens

A Publication of the
American-French Genealogical Society

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AMERICAN-FRENCH GENEALOGICAL SOCIETY

Post Office Box 2113
Pawtucket, Rhode Island 02861-0113

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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@afgs.org**. E-mail to the Editor of *JMS* should be addressed to **delislep @ junio.com**.

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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

About a year ago I sent out an appeal to the membership asking for volunteers to help in a project of huge proportions. We were going to transfer all the information found in the Blue Drouin reference books to a database. Bear in mind that the Drouin collection contains over one million marriages from the Province of Quebec as well as other miscellaneous locales both in Canada and the United States. A computer program for data input was written by Claude Brunelle, instructions for data entry were prepared, pages from the original masters were copied, and a system for checking inputted data was established. All was ready; all we needed was volunteers. They came slowly at first, but they did come forward. Some received their data and returned it, unable to help after viewing the data. Others received data, completed it and asked for no more. Still others received their data, inputted it, and asked for more. As one volunteer dropped out of the project, more came forward. Some volunteers did not have a computer but offered their services as proofreaders. Everyone who wanted to help in some way was given something to do.

Today I am happy to report that this project is still alive and well. As I write this, we have received databases from volunteers totaling approximately

112,000 marriages. Of these, about 28,000 have been edited and merged into the main database. I am very happy with the results so far, but there is still much to do. We are past the 10% mark but we really can't afford to slow down. At this pace, it will be a ten-year project. We really must make it a five-year project. The longer it, like any project, goes on, the less enthusiasm it generates. If you haven't volunteered, but feel you might like to help, you can contact me via AFGS. If you have received data from me and have not yet completed it, please try to finish what you have and send it in. The weather will soon be getting better and I know what nice weather can do to indoor projects.

Whether you have helped a little or a lot, your contribution is very much appreciated.

Thank you so very much.

In case you are interested, the names presently in the master database are: Abel, Adam, Ahern, Ainse, Avon, Beaudry, Beausoleil, Bertrand, Blondeau, Blondin, Bolduc, Bourgault, Bourgeois, Bourget, Bourgoin, Bourque, Buteau, Cartier, Chauvin, Constantineau, Duteau, Fevrier, Gaulin, Genereux, Hebert, Hus, Labelle, Lacroix, Noël, Poudrette, Rosbery, St-Arnaud, Surprenant, Vachon, Vadeboncoeur, Vadnais, Vaillancourt, Valois.

In Memoriam

Jeannette R. Menard

The Society has lost a good friend and one of its first members. On 6 October 1999, Mrs. Jeannette R. (DUCHARME) MENARD, 88, died at her home in Coral Springs, Florida. She was the wife of the late Rodolphe MENARD.

Born on 5 August 1911 in Woonsocket, RI, she was the daughter of Alphonse DUCHARME and his wife Marie GAUTHIER. Mrs. MENARD was a graduate of St. Anne's School of Nursing in Fall River, MA, and had worked as a registered nurse at Notre Dame Hospital. Before moving to Florida, she lived in Pawtucket, RI for 55 years.

She was one of the founders and a charter member of the American-French Genealogical Society.

The Society offers its condolences to Jeannette MENARD's family.



Calendar Confusion

by Gerard A. LeFrancois

Those of us who pursue elusive ancestors and historical events accept dates on documents, civil records and historical records as definite. Disturbing perhaps, are the inconsistencies of dates between those recorded in English and American Colonial records with those of the same events as recorded in New France before September, 1752. Lets take a look at why.

Before October, 1582, the Julian calendar was prevalent in the Christian world. Due to a flaw, an error of minus 11 minutes and 14 seconds per year had accumulated over hundreds of years so that by 1582 the vernal equinox occurred on March 11 instead of on March 21 as it had in the year 325 A.D., the year of the Council of Nicaea. Pope Gregory XIII decided that this situation should not be allowed to continue for all time. Therefore, he issued a *Papal Bull* which annulled 10 days. In other words, the 10 days were totally discarded as if they never existed and what would have been October 5, 1582 became October 15. Eventually as time passed, this new calendar, the Gregorian, came to be adopted throughout Europe, with England and the Colonies adopting it in 1752. By the time that they did,

the adjustment, considering the flaw mentioned earlier and leap year days, etc. required that 11 days be dropped. For example, the good citizens of London or Philadelphia went to sleep on the evening of September 2, 1752 and awakened the morning of September 14, 1752.

Confusing? A bit, but perhaps this will provide an answer to one or more of your conflicting dates before September 2, 1752. The Catholic countries, such as France (and New France), Italy, etc. were quick to adopt the Gregorian calendar. The Protestant countries, such as England and Germany did not recognize the authority of the Pope, thus the almost two hundred year difference. Taking another perspective, an event recorded in New France as occurring on April 7, 1746 or 1666 for that matter, would be recorded in Colonial or English records as happening on March 28.

Although Greece adopted the Gregorian calendar on March 1, 1923, the Greek Orthodox Church still uses the old Julian calendar to celebrate feasts and Saint's days. If you have any questions, don't ask. Its all Greek to me!

"Sacred cows make the best hamburgers."

—Mark Twain

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Vitaline Lanthier Chartier (1864-1935)

A French-Canadian Matriarch

by: Adrien Lanthier Ringuette

My mother Anita LANTHIER (1899-1974), daughter of Joseph LANTHIER and Emma BLAIS, grew up in Central Falls, RI during the first two decades of the 20th century. She frequently visited her aunt, Vitaline LANTHIER and her uncle, Napoleon CHARTIER, and their family, also living in Central Falls, and kept in touch with this family thereafter. Many years later, on 4 May 1958, my mother wrote me a long letter describing the life and times of her aunt Vitaline. I believe her narrative captures the times eloquently, and I now offer it to the public along with my background research and notes on the life of Vitaline Lanthier Chartier.

By way of background, Vitaline LANTHIER was born and baptized on 30 October 1864 in the parish of St. Joseph of Chambly, which lies on the Richelieu River in Québec province. She was the oldest child of Joseph LANTHIER (whose given name was Dosithe) and Adelaide GAUTHIER dit ST. GERMAIN, who had married at Chambly nine months previously on 2 February 1864. Her godparents were her uncle and aunt, Joseph GAUTHIER dit ST. GERMAIN and his second wife Sophie LAVOIE.

When Vitaline was born, her father was 26 and her mother 34. Joseph

LANTHIER was a native of St. Eustache, north of Montréal, and according to family tradition, he left home at 16 to learn the tanning trade. He was a resident of Chambly in 1864. Adelaide GAUTHIER dit ST. GERMAIN was a native of Chambly. Both her parents having died, the census of 1861 shows her living with the family of her brother Joseph, who was then a widower.

Joseph LANTHIER brought his wife and infant daughter to Roxton Falls in the Eastern Townships about 1866. There, Joseph bought a farm, but actually worked in the tannery business, then flourishing in Roxton Falls. In 1867, a second daughter was born in Roxton Falls, but did not survive. My grandfather Joseph (Jr.) Was born there two years later, on 2 July 1869.

Alas, tragedy struck early in 1872. Vitaline's mother died on 26 January of that year. Adelaide GAUTHIER was only 41. Vitaline and her brother were sent to live temporarily with their aunt, Françoise GAUTHIER and her husband, Edouard LARIVIERE, who were living in nearby Ely, also in the Eastern Townships.

Back in Chambly, Joseph GAUTHIER, brother-in-law of Joseph LANTHIER, had just taken as his third

wife, Aurelie DESROCHES. They were married on 17 July 1871, just six months before the death of Adelaide GAUTHIER. Joseph LANTHIER thus had occasion to meet Aurelie's sister, Mathilde DESROCHES and they were married a year later. The marriage took place at Roxton Falls on 28 July 1872, thus Mathilde became stepmother to Vitaline and her brother.

Joseph and Mathilde were to have five children, but only two survived, namely Alcide (born in 1874) and Eva (born in 1877). Actually, Eva was born in New Bedford, MA, where Joseph LANTHIER had taken his family to live in 1876, leasing his farm to his brother-in-law, Joseph GAUTHIER. While Joseph LANTHIER returned to Canada in 1877 in order to attend to the sale of a right of way through his farm to the railroad, his family remained in New Bedford for another year. Vitaline and her brother were thus able to have two years of schooling in New Bedford from 1876 to 1878. Joseph LANTHIER decided to remain in Canada, however, and sent for his family in 1878.

Returning to Roxton Falls from New Bedford in 1878, Vitaline turned 14 soon afterwards. She was not quite 15 when she married 19 year old Napoleon CHARTIER. The marriage took place at Roxton Falls on 22 September 1879. The witnesses were Godefroy CHARTIER, father of the groom and Joseph LANTHIER, father of the bride.

Napoleon was a native of Roxton Falls, having been born there on 19 January 1860. He was the son of Godefroy CHARTIER, blacksmith, and his wife Lucie AUGER. The CHARTIER fam-

ily had come to Roxton Falls about 1856 from St. Pie, south of St. Hyacinthe. It was at St. Pie where Godefroy had married Lucie AUGER in 5 October 1841. Napoleon's grandfather, Philippe CHARTIER was a native of St. Pierredu-Sud, near Montmagny, and he had migrated to St. Hyacinthe, and then to St. Pie, where he settled.

Roxton Falls, located in the Township of Roxton in the Eastern Townships, came to be populated by French Canadians after 1848, and in 1856 the Catholic parish of St. Jean-Baptiste was established. The tanning and lumber industries began to flourish there, especially in the 1860s. By 1861, Roxton Falls had a population of 600, including Godefroy CHARTIER and his family. Joseph LANTHIER was to bring his family to Roxton Falls several years later. By the 1880s, however, the tanning industry in Roxton Falls was in decline, although the lumber industry continued to flourish. In 1886, Joseph LANTHIER decided again to emigrate, and brought his family to Central Falls. My grandfather Joseph Jr., then 17, came to Central Falls with his father, stepmother, and his half brother and sister. The family attended the French-Canadian parish of Notre Dame in Central Falls.

Napoleon CHARTIER and Vitaline LANTHIER had settled in Roxton Falls upon their marriage. By 1886, Vitaline was 22 and had already given birth to four children, of whom three survived. This family remained in Roxton Falls for another twelve years, finally following the LANTHIER family to Central Falls in 1898. By then, Vitaline had given birth to five more

children, so there were eight children who made the trip, ranging from Celine at 16 to Emma at 1. Emma would die in Central Falls two years later. Vitaline would have another four children born in Central Falls between 1899 and 1906. They were all baptized at the parish of Notre Dame. There were thus eleven children in the family when my mother would go to the CHARTIER home to visit a few years later, although the oldest son Delce (or Delsey) was already married and living away from home. Of the ten children still at home, six were girls and there were four boys.

My mother's narrative begins when the standard of living of the CHARTIER family was relatively high, due to multiple pay checks coming in from the older children as each in turn entered the workforce. This is reflected in the entries found in the City Directories for Pawtucket, RI and Central Falls over time. In 1899, Napoleon CHARTIER was listed as a *mill operative*, and the family was living on Summer Street in Central Falls. By 1904, however, the family had moved to Fletcher Street and was living next to Jencks Park. Napoleon was successively listed as *carpenter* and *clerk* between 1904 and 1910. Napoleon's relatively *easy* life beginning at about age 45 after years of hard work led him to abandon his family for a younger woman. This unfortunate turn of events took place on New Year's Day in 1911. I could fix the year because the City Directory for 1911 omitted the name of Napoleon CHARTIER. He had "fled" to Fall River, MA with his mistress. Instead the Directory lists "CHARTIER, Vitaline, Mrs., house 2 Fletcher, Central Falls.

Vitaline continued to manage family affairs after the defection of her husband. Several years later, Napoleon fell from a staging and was hospitalized in Fall River. Vitaline, as his lawful wife, made daily trips to Fall River for two months to visit him. After his death, she had his body returned to Central Falls, and buried at Notre Dame Cemetery in Pawtucket. The date was 2 October 1915. Napoleon died at fifty-five. Vitaline survived her husband for twenty years. She was buried at Notre Dame Cemetery on 5 June 1935. She was 70.

My mothers narrative follows. It is unedited except that as to Vitaline's children, some comments not pertinent to her life have been omitted.

"Vitaline Lanthier Chartier. Four years older than my father. Married at the age of 15 to Napoleon Chartier, tall, dark, and probably handsome. She was small, never put on weight, about 5' tall, and very, very pretty. Her skin was fair, but she had large dark beautiful eyes. Probably had three or four years of schooling like my father. Like him, she was generous to a fault, but there the similarity ended – she had a fiery temper, and ruled her household like a matriarch of old. She was an excellent housekeeper; loved people, possessive with her family, enjoyed parties with them, had a very keen brain, and her large sparkling eyes never missed anything even when her house was full of people – had about 13 children, but I can only recall twelve. Her children went to work at 14 and as their pays came in, so their way of life was raised – the standard of living went up as fast as the money came in.

"Traditions, such as feasting in New Year's Day (Canadian traditions) as well as the Church traditions of observing church holidays – Christmas and Easter. She did all the sewing for her girls, and blouses for the boys, and thought nothing of sewing all night long the night before Easter so that her daughters might be in the Easter Parade on Easter Sunday.

"She was not refined like my mother, and my mother did not like to go there, but I did when I was ten or twelve, because there were so many adults there – I liked their house full of company and adults just as you liked the Ringuette parties because there were many children there. I did not like them to use that 4-lettered word freely as they did, but I was allowed to sit with the adults, and they were gay. On New Year's Day, it was open house – food was served every time someone walked in – meat pies by the dozens and coffee on the stove – turkey dinner at 2:00. Everything went smoothly – like the good manager that she was – all her daughters were trained to do their part, and nobody noticed the work.

"The house was immaculate the year round, even on Mondays when she had the wash tubs in the kitchen all day. On Tuesdays there was ironing all day long and all evening – so many starched petticoats, starched dresses, starched blouses, etc., but the well trained girls took a hand at it after they came home from work and nobody sat down until all the work was done – and so it was each day of the week.

"After quite a few children went to work and brought in their full pays to

Mother, Father did not have to work so hard, and was quite often out of work (a carpenter at times, and a bartender sometimes), but Vitaline did not mind if he did not work too hard. She loved her husband as well as her children.

"1st child – Celina (1882-1965; born in Roxton Falls, buried in Notre Dame Cemetery in Pawtucket). Tall and dark like her father, and thin. A spinster. More or less the drudge of the family, as the oldest child of such a large family was then apt to be. Had to help with the housework after work, so many younger children and everything had to be spic and span. Never had a chance to go out with other girls much and never learned much – generous to a fault, loved her brothers and sisters like a doting parent.

"2nd child – Delsey (Born 1883 in Roxton Falls). Uproar when he got married to an Irish girl. Was so much older and away from home when I was old enough to go there, that I remember little about him. He drank and died in his forties. I do remember that when he died I went to the funeral with my mother.

"3rd child – Clara (Should be #4; born 1889 in Roxton Falls; married Alfred GAUTHIER, unrelated, 1908 Central Falls; moved to New Jersey). Had a large family. When she wanted to get married, her mother raised the roof and ordered him out of the house. Nobody was good enough for her children – he would never amount to anything, etc. Father Beland was appealed to, and he went to talk to Vitaline and convinced her that she did not have any right to oppose the wedding of those

two people. He was a good boy, Alfred GAUTHIER, two of his sisters were nuns, and Father Beland must have felt like telling Vitaline that Alfred's family was as good as hers. After all, her daughter was a mill girl who went to work at 14, and helped to bring up the rest of the brood after work – never had a chance to go out hardly.

“4th child – Eva (*Should be #3; born 1886, Roxton Falls; married Stanislaus NAULT, 1920, Central Falls*). Not too tall, dark like her father (and Clara), in fact she looked like Clara. Generous to a fault like Celina and Clara. Good to her mother and the younger children (they all loved their mother very much). Met a man, a bachelor, in her late thirties. He was ridiculed by Vitaline – told her she would have to work the rest of her life. After a while, Father Beland came and interceded for Eva. They were married, and she did work the rest of her life in the mills. He never raised a finger – never worked after he got married – went to the movies in the afternoon. She loved him. The family lost their respect for him and her for supporting him and finally could not stand having him come to visit them. She died of heart trouble after 15 or 20 years of marriage.

“5th child – Aurellia (*Born 1891, Roxton Falls; married Henri CAMIRE in 1911 in Central Falls; moved to Chicago*). Average height, blond and beautiful. Went to work at 14 like the others, in the mill. At 20 of 21 she met a young man she wanted to marry. Again the matriarch opposed – he was not worthy, etc. Again Father Beland came to the house and interceded for the young couple. They were married. Soon after

they were married they moved to Chicago. Bought a paint store (he was a painter) and did well, but the marriage was broken. Celina told me he was too jealous (she was really beautiful). Never knew what really happened. She died when she was in her late forties, I believe.

“6th child – Napoleon (*Born 1893, Roxton Falls; married Anna DES-ROSIERS in 1920 in Central Falls*). Met a girl that he wanted to marry. Matriarch opposed – and they went around for a long while. Finally got married. She was a good woman. She loved her husband. He bought a dine and dance place, and she helped him in his work. She died a few years ago, and he is still running his dine and dance place.

“7th child – Emma (*Should be #8; 1898-1900; buried at Notre Dame Cemetery in Pawtucket*). Died at 3.

“8th child – Ida (*Should be #7, 1894-1917, born Roxton Falls, married Emile ROY in 1916, Central Falls, buried Notre Dame Cemetery in Pawtucket*). Ida was quite pretty – average height, not quite as blond as Aurelia. When she was 20 she wanted to marry a young man her age. The usual opposition was met – he was too dumb, according to Vitaline, and he was ordered out of the house. They met secretly - one Sunday afternoon Ida was at my house and asked me to go somewhere with her. We went to the house of a friend, where she met her boy friend – we all played croquet in the yard, and he brought three sundaes at the drug store and left us at the corner. Ida warned me not to tell about the meeting. I objected to telling a lie, but she said there would be an aw-

ful scene if the family knew, so I agreed. Sure enough, as soon as Celina got me alone, she asked me whether Ida had talked to her boy friend or met him anywhere. I had to say "no." But Ida had inherited her mother's fiery temper – she did not ask the priest to intercede for her – she simply left home and boarded at the house of a distant cousin until they were ready to get married.

"9th child – Aurore (1899-1988; born in Central Falls, never married; buried in Notre Dame Cemetery in Pawtucket). About one year younger than I am. Dark like her father. Quiet and intelligent. Went to work at 14 like the others. She is now manager of a theater in Central Falls. I liked her.

"10th child – Ernest (1902-1982; born in Central Falls, buried in Notre Dame Cemetery in Pawtucket). Was a boxer. Married a Polish girl. She could not take care of her own babies. She kept on working and had someone take care of her babies. Not desirable as a wife and the marriage broke up. I don't think he was an angel either. But at least he tried to take care of his children.

"11th child – Louis (Born 1904, Central Falls; married Alice A. BOLER in 1927 in East Providence, RI; moved to Newport). Blond – looked like my father. Could not learn anything in school. Went to work at 14. He learned the roofing trade. Married a quiet refined girl. Like the rest of the children he loved his mother deeply and actually went into hysterics when she died not long after he got married. There were no objections to this marriage. When he got a chance to go in business for himself, he did not have any money and went to Celina and

borrowed her life's savings, \$1100.00. He did well from the start and soon repaid her. Albert (my mother's brother) tells me that he is now a millionaire. He has a lumber yard, a roofing business – bought a mansion and turned it into beautiful apartments, etc., etc. Vitaline did not live to see his success. Too bad, she was so proud – how she would have enjoyed watching his progress.

"12th child – Albert (Born 1906 in Central Falls; married Elsie Anita NEWSHAM in 1934 in Pawtucket). Not as tall as his father, but dark like him and good-looking. Married an attractive girl, had a lovely child that died at the age of three. Have not heard anything more about them since.

"But Vitaline did not keep her husband busy enough – he fell in love with a much younger woman and left her right after a New Year's party. He walked out with the last guests and never returned alive. I was there that night, and I remember that after he had a few drinks too many, he kept repeating that he hated women so very much, so much that he hated his own wife. Vitaline paid little heed to that, went around seeing that her guests were served with drinks, etc., as men often talked too much when they drank too much. I did not want to go home when my father left, so they suggested that I sleep there. That suited me fine – and I remember vaguely during the night, my aunt walked back and forth, and came into the room where I was sleeping with one of the daughters, and she would say 'It is three A.M., and he is not back yet.' And so it was every hour until morning. It seems that he went away with

this younger woman and they went to Fall River. A child was born from this common law marriage, but soon after he got hurt in an accident as he fell off the staging. Seriously hurt, as a Catholic he had to give up his common law wife. Vitaline was notified that her husband was dying. Vitaline was always ready to make up with those she loved. Always ready to forgive anything, she went to see him every day until he died, just as a woman would do for a loyal husband. As she did not have a car, it was with great inconvenience that she made the trip from Central Falls to Fall River for two months. When he died she had the body brought home and sent word to the Church that she wanted a high mass—in other words, a big funeral. Father Beland dashed over there when he heard and tried to talk her out of it. He told her that she needed her money and could not afford such an expensive funeral. The man did not deserve it, he said. But she was firm — this time, Father Beland's eloquence was wasted.

"We went to the funeral. At the grave when the family started to leave, my mother asked my father to take her to my brothers' graves. When we returned, we had to go by Napoleon's grave on our way out. Imagine our surprise when we noticed this woman all in black crying as though her heart would break. So this was the woman he had left home for! Evidently she loved him too! Later she married a rich man.

"Vitaline died a few years later. Still mentally active, but her heart had been thru too much — she died of heart trouble in her early 60's."

Vitaline's father Joseph LANTHIER Sr. spent the remainder of his life in Central Falls. He died there at 69 in 1907. Mathilde DESROCHES, Vitaline's stepmother, died in 1909. Both were buried in Notre Dame Cemetery in Pawtucket, RI.

Vitaline's brother, Joseph LANTHIER Jr. went to work in the mill upon his arrival in Central Falls. They had eight children, but one son died in 1915 and another in 1916, leaving six children who survived to adulthood, including my mother, who was the only daughter. From time to time, Joseph received promotions, rising to foreman in 1902. It was then that he left the mill and acquired a milk business, which he operated for about ten years. However, the milk business failed in 1911, and in due course Joseph returned to the mill, from which he eventually retired in 1934. He bought a farm in Attleboro, MA in 1921, and after retirement he became a full time farmer. He had lost his wife in 1931. He survived her for thirty years, and he was 91 when he died in 1961. He and his wife were both buried in Notre Dame Cemetery in Pawtucket.

Vitaline's half-brother Alcide left Central Falls in 1905 when he was thirty. He never married and is said to have played in the U.S. Army band in Washington, DC.

Vitaline's half-sister Eva (1877-1972) married Albert BRULE in 1904 in Central Falls. They had six children. She lived to be 94, and is also buried in Notre Dame Cemetery.

Depression is merely anger without enthusiasm.

I WILL DO YOUR.... FRENCH CANADIAN FAMILY TREE

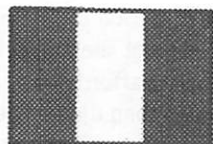
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EXPERIENCE**

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The King's Daughters

by: Thomas J. Laforest

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Rare indeed is the French-Canadian who does not have a *Fille du Roi*, or Daughter of the King in his ancestry. This was a title given to the women who came to New France under the protection of King Louis XIV to seek a husband. They came armed with a dowry from the King, hence his *daughters*.

A dowry was most important to a girl seeking a secure future in the France of the XVII century. In a period when positions were bought and sold, the size of a girl's dowry often determined her future status. It mattered not if she sought marriage or convent life, without a dowry a widow or orphan had little to look forward to other than a life of drudgery or worse.

So then, put yourself in the shoes of one of those unfortunates. Given the alternatives, would you brave a long and arduous sea voyage under the most inhuman conditions, especially for a woman, the lack of amenities in the wilderness of New France, marriage to a stranger with the prospect of death in childbirth or by a blow from an Iroquois tomahawk? Armed with a dowry, over 800 of them did just that — and thereon

hangs the tale we are about to tell!

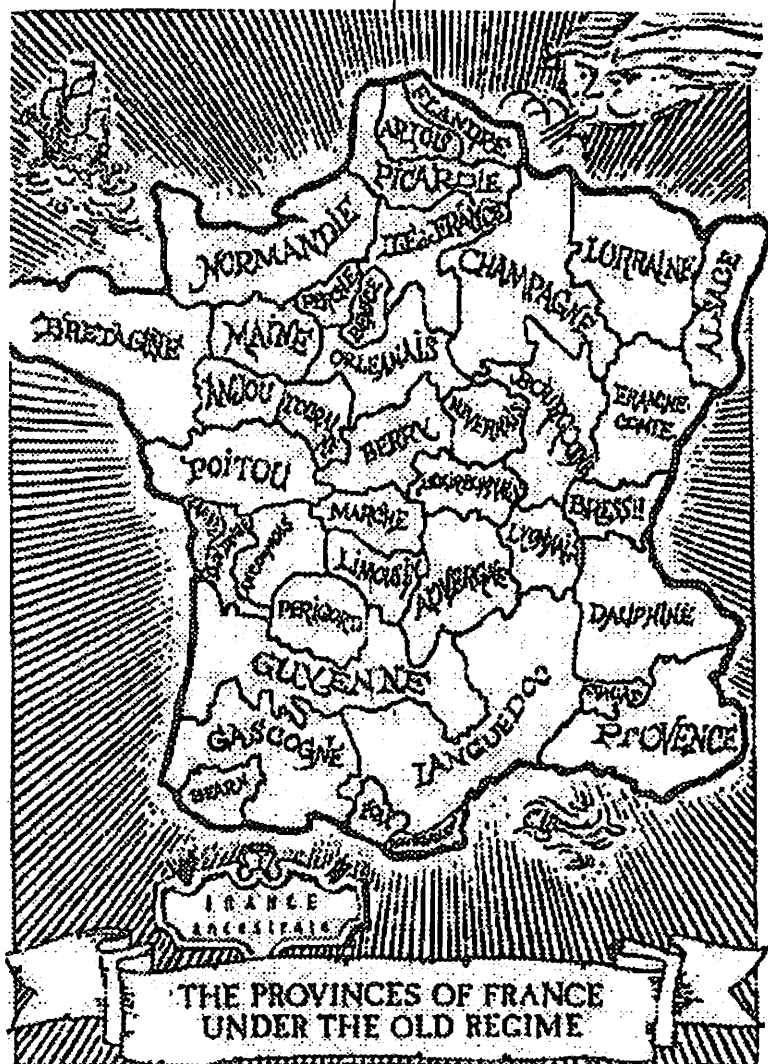
Before 1663, the first girls who came to Canada looking for a husband were known as *Filles des marier* or "marriageable daughters." In general, these girls paid for their own passage of indentured themselves as servants for a stated period of time in return for their passage, shelter and keep. There was always employment available because the most difficult person to find in the colony was a female servant, considered necessary for large well-to-do families or for the nuns who were busy teaching



or nursing. These women were encouraged to come to Canada but few did. Some other way had to be found.

The average French man, penniless and without a family, faced with military conscription and living in unsettled times when to be poor was to be outcast, was more susceptible to recruitment for a life in the New World than

were the women. Soon, Canadian life consisted of men without women. True, there were always the Indian girls, and many a Frenchman resorted to consortium out of necessity, aided by the amoral (by Catholic European standards) folkways of the natives. Some even married Indian girls. Pierre BOUCHER, an early colonial leader, himself married to one, envisaged a



"new race being formed" by this propagation. However, the squaws did not have many children, or at least very many who lived to adulthood. The Frenchmen wanted French girls and let their desires be known to the Intendant of those times, colonial administrator, Jean TALON.

It was TALON, beseeching the King's minister COLBERT, who started the ball rolling. Seeing that French women were sorely needed to establish a viable French civilization, TALON wrote "send us strong, intelligent and beautiful girls of robust health, habituated to farm work." Indeed the bachelor farmers wanted strong partners who could do their share of the work. Keep in mind that the first horse did not reach New France until 1647! Yes, there were oxen and horses for those who could afford them, but the average farmer cleared his land with the help of his wife and sometimes a hired hand, if he could find one. A not uncommon sight in those days before draft animals had been bred in sufficient numbers, was that of the wife pulling the plow and her husband pushing with one hand and holding a musket at the ready with the other. It is no coincidence then, that most of the girls came from the farm country of Normandy and the Ile-de-France.

Historian Gustave LANCTOT tells us that out of 852 King's Daughters, 314 came from the IIs and 153 from Normandy. Other provinces contributed as follows: Aunis, 86; Champagne, 43; Poitou, 36; Anjou, 22; Beauce, 22; Maine, 19; Orleanais, 19; and 32 from nine other provinces. We are speaking of the Provinces of France under the Old Regime, with which you are probably

not familiar, therefore a map has been provided.

Why this preponderance of girls from these two provinces? A likely reason is that most of the men who emigrated to Canada came from these places. That is not to say that the girls knew the men who went ahead of them, although that is a possibility in some cases. It is more than likely that communications provided the key. Letters home from officials and churchmen were widely circulated. Keep in mind that the average person could neither read nor write and most could not even sign their own names. These communications usually were in the form of mission reports from the Jesuits, known as the *Jesuit Relations* among others. Widely read in France by other religious persons, they were extensively disseminated among the faithful. Is it any wonder then, that under the urging of the Sisters who ran an orphanage, a girl could be influenced to go to New France where she would be needed?

Was there any other characteristic that we may select to account for these two provinces sending the majority of girls to Canada. Well, yes, if you remember that the primate city of France was, and still is Paris, the center of the Ile-de-France. It would have more than a normal share of orphans, foundlings and girls without a family or future. In fact, most of the early arrivals were from Paris and the farms of the Beauce, the area around Paris. Inevitably, someone would seek to cast a shadow of doubt on the girls' morals by suggesting that they were the sweepings from the streets of the cities. A certain Baron La HONTAN did just that, and was vigor-

ously refuted by others who conducted extensive research on the subject.

If the Ile-de-France contributed the greater share of girls because the population was in the cities, then why so many from Normandy? Because this is where the hard working farm were located, those who heard about Canada and were influenced to emigrate to find a husband and a new life. I don't know if there is any such thing as a "typical" Frenchman, but if there is, he is not a Norman. The word itself suggests "Northman" and indeed it is so. The Vikings of Scandinavia invaded and settled that area of France known as Normandy during the period from 800 to 1050 A.D. Their variation of French language, customs, architecture and government set the pattern for the occupation of New France which was to follow.

Now that we have set the stage, why not take a look at the players in the drama – the girls themselves. A few, very few, were women of quality, the so-called noblewoman. Let us skip these and look at what the vast majority had in common: the fact of poverty. This is why the largess from the King was so necessary. They were promised 50 *livres* if they married a soldier or farmer and 100 *livres* if an officer. There were very few of the latter simply because there were very few officers who needed help in finding a girl of their own choice.

The girl was usually selected by her parish priest on recommendation from the Sisters in charge of an orphanage, where she had learned to read and write. It is notable that many of the girls were literate whereas the men they would marry were not. Now she had to be out-

fitted for the voyage and to begin her future life. Historian Douville and Casanova may be quoted as follows: "To this statutory grant (the dowry) other essential expenses were added. The first disbursement was set at 100 *livres*: 10 for personal and moving expenses, 30 for clothing and 60 for passage. In addition to the clothing allowance, the following were furnished: a small hope chest in which to put 1 head dress, 1 taffeta handkerchief, 1 pair of shoe ribbons, 100 sewing needles, 1 comb, 1 spool of white thread, 1 pair of stockings, 1 pair of gloves, 1 pair of scissors, 2 knives, 1,000 pins, 1 bonnet, 4 lace braids and 2 *livres* in silver money. On arrival in Canada, the Sovereign Council of New France provided the girls with some clothing suitable to the climate and some provisions drawn from the King's warehouse."

The men eagerly awaited the arrival of the girls and the selection process was usually concluded in a fortnight. Nevertheless, the girl could pick and choose, often to the point of exercising her prerogative a few times over. When the match had been made, the newly married couple was given 50 *livres* to buy provisions, plus an ox and a cow, 2 pigs, a pair of chickens, 2 barrels of salted meat and 11 crowns in cash. All this was supposed to give them a start in their new life.

Any event such as this is bound to have a few misfires, and there were some to be sure. A few of the girls just did not get married. Some of these became nuns, some domestic servants and some returned to France. However, a greater category were those who simply could not make up their mind about

which man to marry. The custom of the time provided that a civil contract of marriage be made before a notary and witnesses and signed by the couple themselves. Then came the official religious ceremony, after which the marriage was to have taken place. Those of you who read into this in greater detail will hear the word "annulment." It refers to a cancellation of the contract, not the marriage itself. The large number of girls who formally contracted before a notary, then had the contract annulled, new partners obtained, another annulment, the earlier partner back again and finally the church ceremony.

Typical of these annulments is one taken from J. and V. Durand's *Jean Durand et sa Postérité*, as quoted in Reisinger and Courteau's *The King's Daughters*: Jean DURAND signed a contract as a recruit for New France 3 March 1657. By 1660, DURAND had completed his three years of service and obtained a land concession at Cap Rouge. On 3 October 1661, before witnesses which included Squire Pierre BOUCHER, *Sieur de Grosbois* and Governor of Trois-Rivieres, he contracted to marry Marie FAYETTE, a *Fille du Roi* who had arrived that year. DURAND returned to Cap Rouge and Mlle. FAYETTE remained in Trois-Rivieres with the nuns until DURAND would return for the church ceremony. However, on 12 January 1662, Mlle. FAYETTE appeared before a civil notary and had the first agreement annulled. She then contracted to marry Charles POULIOT but had that agreement annulled as well. Finally, on 26 July 1662, she married Nicolas HUOT. What happened to Jean DURAND? Did he die of a broken heart? Not likely! On

23 September 1662 in Québec, he contracted to wed an orphan Huron girl who had been raised in the Ursuline convent at Québec since 1654. She was probably 14 when they married and while we do not know if they lived happily ever after, we do know that their descendants in Canada and the United States now number in the tens of thousands.

The total number of King's Daughters, like the total number of immigrants into New France, during the period from 1663 to 1673, vary according to the historian cited. Estimates vary from a low of 774 (Silvio DUMAS) to a high of 961 (Gustave LANCTOT). The average for six historians is 805 or 16.45% of the total population, estimated at less than 5000 souls during the same time frame. Dollier de CASBON wrote from Montréal, "Though the cold is very wholesome to both sexes, it is incomparably more so to the female, who is almost immortal here."

The scheme of TALON to populate New France by the importation of officially sponsored girls was successful beyond his dreams. This *Intendant* reported that in 1670 most of the girls who had arrived in 1669 were already pregnant and that in 1671 nearly 700 children were born by them. Without exaggeration it can be said that these women created a nation, from which millions of us have peopled both Canada and the United States.

For those of you who would like to read into the story of The King's Daughters in greater detail, the best reference by far, in English, is by Reisinger and Courteau, quoted in the bibliography.

**A list of the King's
Daughters follows:**

A

ABRAHAM, Marguerite
ADAM, Anne
AFFILE, Marie
AGATHE, Marie-Anne
ALAIN, Marie
ALBERT, Marie
ALLENCE, Marie
ALTON, Madeleine
AMIOT, Jeanne
ANDRÉ, Louise
ANDRIEU, Marguerite
ANGELIER, Denise
ARCULAR, Marie
ARDIES, Jeanne
ARINART, Anne
ARIOT, Marie
ASSERIN, Fleurance
ATTENVILLE, Marie
AUBÉ, Marguerite
AUBERT, Elisabeth
AUBERT, Isabelle
AUBERT, Jeanne
AUBRY, Françoise
AUBRY, Anne
AUGER, Jeanne
AUVRAY, Madeleine

B

BAGAU, Antoinette
BAHAN, Marie
BAILLON, Catherine
BAILLY, Madeleine
BAISLA, Françoise
BALLIE, Catherine
BAMON, Marie-Anne
BANSE, Françoise
BARBARET, Jeanne
BARBARY, Marie
BARBARY, Françoise
BARBIER, Jeanne
BARDE, Anne
BARDOU, Marie-Louise
BARIL, Marie
BARILLET, Anne
BARON, Barbe
BARRE, Catherine
BARRY, Marie
BARTON, Françoise-Marthe
BASSET, Catherine
BAUDAIN, Catherine

BAUDON, Etienne
BAUGE, Anne
BAUGRAIN, Marguerite
BEAUJEAN, Marie-Jeanne
BEAUMONT, Marie-Anne
BEAUPERE, Marie-Louise
BEAUREGARD, Marthe
BEAUVEAU, Jeanne
BELLECHASSE, Anne
BELLEHUMEUR, Françoise
BELLESOEUR, Anne
BENOIT, Marie
BERARD, Marie
BERAUD, Anne
BERCIER, Louise
BERDE, Jeanne
BERGER, Marguerite
BERNARD, Jeanne
BERRIN, Marguerite
BERTAUT, Anne
BERTIN, Marie
BESCHE, Jeanne
BESNARD, Jeanne
BEUZELIN, Catherine
BIDEGUIN, Madeleine
BIERE, Marie
BILLOT, Catherine
BILLOT, Geneviève
BILLOT, Lucrée
BILODEAU, Jeanne
BILODEAU, Marie
BINARD, Marie
BINAUDIERE, Marguerite
BIRETTE, Renée
BIZELON, Françoise
BLAIN, Marie-Anne
BLAINVILLAIN, Anne
BLAISE, Marguerite
BLANCHARD, Marie
BLAY, Elisabeth
BLOIS, Marguerite
BLONDEAU, Jeanne
BLUTEAU, Antoinette
BODIN, Anne
BOETE, Marie
BOISLEAU, Marie
BOIVIN, Françoise
BOLPER, Marie-Louise
BONHEUR, Marie
BONIN, Nicole
BONNE, Marie
BONNEAU, Hélène
BONNEAU, Jeanne
BONNEFOY, Marguerite
BONVILLE, Marie
BOUART, Marie

BOUCAULT, Jeanne-Marguerite
BOUCHARD, Jeanne
BOUCHARD, Louise
BOUCHER, Madeleine
BOULLON, Marie
BOULLARD, Marie
BOUBIER, Marguerite
BOURGEOIS, Catherine
BOURGEOIS, Françoise
BOURGEOIS, Jeanne
BOURGEOIS, Marie
BOURGOUIN, Marie
BOUTET, Marie-Madeleine
BOVAN, Marie
BOYER, Barbe
BRACONNIER, Jeanne
BRANDON, Anne
BREMILLE, Marie
BREUILLET, Isabeau
BREVAL, Marie
BRIAU, Marie
BRISSET, Marie
BRUNEAU, Catherine
BRUNET, Anne
BULETEZ, Marguerite
BUOT, Marie
BUREAU, Catherine
BUREL, Jeanne
BUTEAU, Thomette

C

CAIET, Marie-Jeanne
CAILLAUD, Andrée
CAILLE, Jeanne
CAILLET, Marie
CAILLY, Hélène
COMPAGNON, Antoinette
CAMPION, Marie
CANARD, Marie-Madeleine
CARBONNET, Madeleine
CARCIREUX, Sylvine
CARDILLON, Marguerite
CARTIER, Marie
CARTIGNIER, Marie
CARTOIS, Henriette
CEDERET, Jeanne
CELLES, Marie
CERISIER, Jeanne
CHABERT, Marguerite
CHAFOUET, Denise
CHAMBOY, Marie
CHAMFRIN, Renee
CHAMOIS, Marie
CHANDOYSEAU, Nicole

CHARBONNIER, Marie-Madeleine
 CHARIE, Marie
 CHARIER, Louise
 CHARON, Françoise
 CHARPENTIER, Marguerite
 CHARPENTIER, Marie
 CHARPENTIER, Marie-Reine
 CHARRETON, Jeanne
 CHARTER, Jeanne
 CHARTIER, Michelle
 CHARTON, Jeanne
 CHASSELIN, Marguerite
 CHATOU, Marie
 CHAUSY, Marie
 CHAUVET, Marie
 CHAUVREAU, Renée
 CHAVELOT, Anne
 CHEMEREAU, Marguerite
 CHERFAULT/CHERFAUX, Denise
 CHESSON, Louise
 CHEVALIER, Jeanne
 CHEVALIER, Suzanne
 CHEVALIER, Françoise
 CHEVREAU, Marie
 CHRÉTIEN, Madeleine
 CHRÉTIEN, Marie
 CLERICE, Catherine
 COHE, Charlotte
 COIGNART, Marie
 COIPEL, Marie
 COLET, Marguerite
 COLIN, Anne
 COLIN, Denise
 COLIN, Rose-Marie
 COLLET, Jeanne
 CONFLANS, Françoise
 COTTIN, Marie-Catherine
 COUET, Marie
 COUSIN, Françoise
 COUTURE, Anne
 COY, Charlotte
 CRETTEL, Elisabeth
 CROISSETTE, Marie
 CROSNIER, Jeanne
 CURÉ, Françoise

D

D'AILLE, Anne
 D'ALLON, Marie
 D'OCQUINCOURT, Anne
 D'OLLERY, Anne
 D'ORANGE, Barbe
 DAINE, Marie
 DAIRE, Marie

DAMANE, Denise
 DAMESNIL, Denise
 DAMOUR, Hélène
 DAMOYS, Marie
 DANNESE, Marie-Esther
 DANNEVILLE, Gabrielle
 DAUBIGNY, Marguerite
 DE COUDRAY, Marie
 DE L'ASTRE, Adrienne
 DE LA GUERIERE, Elisabeth
 DE LACROIX, Antoinette
 DE LASTRE, Françoise
 DE LAUNY, Marguerite
 DE LAVAL, Claude
 DE STE. FOY, Marguerite
 DE BAILLON, Catherine
 DE BEAUREGARD, Marie
 DE BEAURENOM, Antoinette
 DE BELLEAU, Catherine
 DE BEUNINE, Marie
 DE BIDQUIN, Madeleine
 DE BOISANDRE, Catherine
 DE BRETIGNY, Marie
 DE CHARMENIL, Françoise
 DE CHAURANEVILLE, Madeleine
 DE CHEURANVILLE, Claude
 DE COGUENNE, Charlotte
 DE CONFLANS, Françoise
 DE FONTENAY, Catherine
 DE GUESNEL, Anne-Marie
 DELA FITTE, Appoline
 DELA HAYE, Catherine
 DELA HAYE, Michelle
 DELA HAYNE, Jeanne
 DELA TOUR, Catherine
 DE LACOUR, Marie
 DE LACROIX, Suzanne
 DE LACROIX, Françoise
 DE LAHOGUE, Marie-Claire
 DE LALORE, Catherine
 DE LAMARCHE, Charlotte
 DE LAMARE, Catherine
 DE LAMARE, Marie
 DE LAMOTTE, Diane
 DE LAMOTTE, Jeanne
 DE LAPIERRE, Perrine
 DE LAPLACE, Marguerite
 DE LAPORTE, Marie-Anne
 DE LARUE, Charlotte
 DE LICERACE, Suzanne
 DE LIMOGES, Marie

DE LOSTELNEAU, Catherine
 DE MANCHON, Claude
 DE MARINNE, Jeanne
 DE MATRAS, Judith
 DE MESNIL, Françoise
 DE MONMAINER, Marie
 DE NEVELET, Marguerite
 DE NOTÉ, Jeanne
 DE NOYON, Marie
 DE PITIE, Françoise
 DE PORTAS, Angélique
 DE PROVINLIEU, Marguerite
 DE QUAIN, Anne
 DE ROYBON, Madeleine
 DES GRANGES, Louise
 DESCHALET, Claude
 DESCHALET, Elisabeth
 DESCHALET, Madeleine
 DESCHAMPS, Anne
 DESCHAMPS, Marie
 DESCHAMPS, Madeleine
 DESEINE, Catherine
 DESFOSSES, Françoise
 DESHAIES, Marguerite
 DESHAIES, Marie
 DESJARDINS, Françoise
 DESMARETS, Catherine
 DESMATETS, Etienne
 DESPORTES, Françoise
 DESPRES, Madeleine
 DESTOUCHES, Agnes
 DESVEAUX, Marie
 DEVALLOIS, Catherine
 DE VIGNY, Marie
 DEXARD, Jeanne
 DODIER, Jeanne
 DOIGT, Ambroisine
 DORIANE, Simone
 DOSDAIN, Anne
 DOUCINET, Isabelle
 DROUET, Catherine
 DU MONTMESNEY, Marie
 DU FAUSSAY, Jeanne
 DU FIGUIER, Hélène
 DU GUESNEL, Jeanne-Marie
 DUBICOURT, Jeanne
 DUBIÉ, Françoise
 DUBOCT, Marie
 DUBOIS, Marguerite
 DUBOIS, Marie
 DUCHARME, Catherine
 DUCHESNE, Barbe
 DUMONT, Barbe
 DUMONT, Julienne

DUMORTIER, Madeleine
 DUMOUSTIERS, Madeleine
 DUMOUSTIERS, Antoinette
 DUPRÉ, Françoise
 DUPUY, Catherine
 DURAND, Catherine
 DURAND, Elisabeth
 DURAND, Françoise
 DURAND, Suzanne
 DUROSAIRE, Esperance
 DUSSON, Marguerite
 DUTAILT, Madeleine
 DUVAL, Françoise
 DUVAL, Madeleine
 DUVAL, Marguerite
 DUVAL, Michèle

E

ELOY, Antoinette
 ENCLEIN, Françoise
 ENFRE, Françoise

F

FANNEXE, Marie-Anne
 FAUCON, Marie
 FAUCONNIER, Jeanne
 FAURE, Louise
 FAUVAILT, Jeanne
 FAYE, Marie
 FAYET, Anne
 FERET, Catherine
 FERRON, Marguerite
 FIART, Marguerite
 FIEVRE, Catherine
 FIRMAN, Marie-Anne
 FLAMAND, Nicole
 FLECHET, Anne
 FLEURE, Marie-Anne
 FLEUREAU, Marie
 FONTAINE, Marguerite
 FOSSÉ, Jeanne
 FOUBERT, Anne
 FOUCAULT, Jeanne
 FOUCAULT, Elisabeth
 FOUQUES, Marie
 FOURNIER, Catherine
 FOURNIER, Jeanne
 FOVEAU, Jeanne
 FOY, Marguerite
 FRESSEL, Isabel
 FROST, Louise

G

GAILLARD/GAILLART,
 Marguerite

GALLAIS/GALLET, Anne
 GALLIEN, Thérèse
 GAMBIER, Marguerite
 GARCOTTINE/GARGOTIN,
 Louise
 GASTEAU/GATEAU, Cath-
 erine
 GAUTHIER, Marie
 GAUTIER, Jeanne
 GENAY/GENEST, Leonarde
 GENTREAU, Anne
 GEOFFROY, Anne
 GEOGROY, Marthe
 GEREMIE, Françoise
 GICHELIN, Catherine
 GILLES, Jeanne
 GIRARD, Marguerite
 GIRARD, Marie
 GIRARD/GIRAUT, Anne
 GOARD, Mathurine
 GOBERT, Madeleine
 GODEBY, Anne
 GODEQUIN, Jeanne
 GODILLON, Elisabeth
 GOISET, Anne
 GOMOND, Madeleine
 GOSSARD, Noelle
 GRANDIN, Marie
 GRANDJEAN, Adrienne
 GRANDJON, Madeleine
 GRANGER, Catherine
 GRATON, Mathurine
 GRAVOIS, Marie
 GRESLEAU, Marie
 GRIAUX, Jeanne
 GRIMBAUT, Anne
 GROISAT, Jeanne
 GROSLOT, Madeleine
 GROSSEJAMBE, Françoise
 GRUAU, Jeanne
 GRUSSEAU, Marie
 GUEDON, Anne-Marie
 GUENVILLE, Jeanne
 GUERARD, Catherine
 GUERIN, Madeleine
 GUERIN, Marie-Bonne
 GUICHONNE, Jeanne
 GUILLAUDEAU, Madeleine
 GUILLAUME, Anne
 GUILLAUME, Marie
 GUILLEBOEUF, Madeleine
 GUILLIN, Françoise
 GUIOT, Catherine
 GUISCHELIN, Catherine
 GUYARD, Catherine
 GUYET, Marie

H

HACHE, Françoise
 HALLAY, Marie
 HALLIER, Perette
 HANNETON, Madeleine
 HARDY, Jeanne
 HARIOT, Marie
 HAVARD, Anne
 HÉBERT, Françoise
 HÉBERT, Madeleine
 HÉBERT, Charlotte
 HEDOUIN, Marguerite
 HELOY, Marguerite
 HERMEL, Françoise
 HERON, Jacqueline
 HERRUBEL/HEREBERT,
 Françoise
 HEVAIN, Marguerite
 HIARDIN, Marie
 HOBBE, Françoise
 HOUSAN/HOUSSEAU,
 Marguerite
 HUBERT, Elisabeth
 HUBERT, Françoise
 HUBERT, Marie
 HUBINET, Louise
 HUCHÉ, Françoise
 HUÉ, Marie
 HUMELOT, Catherine
 HUOT, Marie
 HUTRÉ, Perinne
 HYARDIN, Marguerite

I

ISAMBERT, Catherine
 ITASSE, Marguerite

J

JALLAIS, Marie
 JAQUIERE, Louise
 JASSELIN, Marguerite
 JAUDON, Marie
 JAUFFROY, Anne
 JAVELOT, Anne
 JINTEREAU, Anne
 JOLIVET, Charlotte
 JOLY, Charlotte
 JOSSARD, Elisabeth
 JOUAN, Jeanne
 JOUANNE, Angélique
 JOURDAIN, Marguerite
 JUIN, Jeanne
 JULIEN, Anne

L

L'ADMIRAUT, Marguerite
 L'ANFILLE, Marie
 L'ARCHEVEQUE, François
 LEBASTILLE, Renée
 LABBÉ, Anne
 LABBÉ, Jacqueline
 LABBÉ, Jeanne
 LACROIX, Suzanne
 LAFAYE, Marie
 LAFLEUR, Jacobine
 LAFONTAINE, Marie-Anne
 LAGOU, Anne
 LAIRDAIN, Anne
 LAISNE, Catherine
 LAISNE, Geneviève
 LAISNE, Marie
 LALORE, Catherine
 LAMAIN, Marguerite
 LAMARQUE/LAMARRE, Anne
 LAMBERT, Jeanne
 LAMISE, Claude
 LAMOUREAUX, Étoinette
 LAMY, Marie
 LANDRY, Louise
 LANDRY, Olive
 LANGÉ, François
 LANGLAIS/LANGLIER, Marie
 LANGLOIS, Jacqueline
 LANGLOIS, Marie
 LANGUILLE, Elisabeth
 LAPLACE, Marguerite
 LARCHER, Madeleine
 LARUE, Charlotte
 LASNON, Marie
 LATIERE, François
 LATOUCHE, Marguerite
 LATOUR, Jeanne
 LAURENT, Catherine
 LAURIOT, Marie-Perette
 LAUVERGNAT, Jacqueline
 LAVERDURE, Marguerite
 LAWLOT, Catherine
 LE MER, Anne
 LEBARON, Barbe
 LEBER, Anne
 LEBERCIER, Louise
 LEBLED, Elisabeth
 LEBON/DE
 CHAMPFLEURY, Marie
 LEBRUN, Marie
 LECHEVALIER, Jeanne
 LECLERC, Anne
 LECLERC, Claire

LECLERC, Denise
 LECLERC, Françoise
 LECLERC, Geneviève
 LECLERC, Marguerite
 LECOINTE/LECOMTE, Jeanne
 LECOMPTE, Marie
 LECOMTE, Marguerite
 LECOMTE, Suzanne
 LECONTE, Marie
 LECOQ, Jeanne
 LECOUTRE, Louise
 LECOTURIER, Isabelle
 LEDOUX, Jacqueline
 LEDUC, Jeanne
 LEFEBVRE, Antoinette
 LEFEBVRE, Barbe
 LEFEBVRE, Elisabeth
 LEFEBVRE, Marie
 LEFEBVRE, Marguerite
 LEFRANÇOIS, François
 LEGENDRE, Jeanne
 LEGRAND, Antoinette
 LEGRAND, Nicole
 LEGUAY, Madeleine
 LELONG, Marie
 LELOUP, Catherine
 LELOUTRE, Louise
 LEMAIRE, Marie
 LEMAISTRE, Gabrielle
 LEMAITRE, Ann
 LEMARCHANT, Elisabeth
 LEMASSON, Anne
 LEMERLE, Marguerite
 LEMESLE, Catherine
 LEMOYNE, Marie
 LENOIR, Antoinette
 LÉONARD, Jeanne
 LÉONARD, Marie
 LEPAGE, Constance
 LEPAGE, Marie-Rogère
 LEPER, Anne
 LEPINE, Andrée
 LEPINE, Marie
 LEPREUVIER, Marguerite
 LEPREVOST, Marie
 LEQUINT, Isabelle
 LEROUX, Catherine
 LEROUX, Marie
 LEROY, Anne
 LEROY, Catherine
 LEROY, Isabelle
 LEROY, Jeanne
 LEROY, Marguerite
 LEROY, Marie
 LEROY, Marie-Anne

LESAIN, Marie
 LESEIGNEUR, Marie
 LESPERANCE, Marie
 LETELLIER, Jeanne
 LETRU, Suzanne
 LEVAIGNEUR, Marguerite
 LEVASSEUR, Jeanne
 LEVAULT, Marie
 LEVIEUX, Claire
 LEVIGNEUX, Marguerite
 LIMOGES, Marie
 LINIERE, Marie
 LOISEAU, Anne
 LOISEAU, François
 LOPPE, Isabelle
 LORE, Étienne
 LORTEAUX, Marie
 LORYOT, Perette
 LOUVET, Marguerite
 LOY, Marguerite
 LUCO, Catherine

M

MABILLE, Anne
 MAGDELAIN, Jeanne
 MAGNAN, Anne
 MAGNÉ, Marie
 MAJOR, Marie
 MALO, Marie
 MANCHON, Marie
 MANIE, Marie
 MANSION, Jeanne
 MAQUIN, Anne
 MARCHAND, Catherine
 MARCHAND, Elisabeth
 MARCHESSEAU, Marie
 MARECHAL, Madeleine
 MARIE, Denise
 MARIE, Jeanne
 MARISSAR, Madeleine
 MARSIAL, Madeleine
 MARTIN, Isabelle
 MARTIN, Marie
 MARTIN, Reyna
 MARTIN, Anne-Françoise
 MASSERON/MASSON, Marie
 MASSON, Anne
 MAUREAU, Marguerite
 MAURICE, Charlotte
 MAUVOISIN, François
 MAZOUÉ, Marie
 MENACIER, Louise
 MENARD, Barbe
 MERCIER, Marie
 MERLIN, Agathe

MERY, Anne
 MESNÉ, Marie
 MESURE, Marie
 METRU, Marie-Anne
 MEUNIER, Antoinette
 MEUNIER, Marie
 MICHAULT, Marie
 MICHEL, Anne
 MICHEL, Jacqueline
 MICHEL, Marie
 MICHELLE/MICHELOTE,
 Françoise
 MIGNOLET, Gilette
 MIGNOT, Catherine
 MILLOT, Françoise
 MOISAN, Françoise
 MOITIE, Catherine
 MOITIE, Marguerite
 MOITIE, Marie
 MONMENIER, Marie
 MONTARCHY, Marguerite
 MOREAU, Marguerite
 MORIN, Charlotte
 MORIN, Marie
 MORINEAU, Jeanne
 MOUILLARD, Eleonore
 MOUTARCHY, Marguerite
 MULOIS, Marie

N

NAVARRÉ, Marguerite
 NAVORON, Marie
 NIEL, Madeleine
 NÔEL, Françoise
 NORMAND, Catherine
 NORMAND, Marguerite

O

OINVILLE, Michelle
 OLIVIER, Agnes
 OLIVIER, Jeanne
 OLIVIER, Madeleine
 OUACHE, Madeleine
 OVARDE, Marguerite

P

PALIN/PAHIN, Claude
 PAPIN, Madeleine
 PAREMENT, Perette
 PARENTEAU, Marie
 PARIS, Françoise
 PASQUE/PASQUIER,
 Marguerite
 PASQUIER, Marie

PAUL, Catherine
 PAULINIER, Thérèse
 PAULO, Catherine
 PAVIOT, Marie
 PAYEN, Marthe
 PECHINA, Marie
 PEDENELLE, Françoise
 PELLETIER, Anne
 PELLETIER, Marie
 PELOIS, Marguerite
 PEQUET, Charlotte
 PERODEAU, Marie
 PERROT, Anne
 PESCHER, Marie
 PETIT, Louise
 PETIT, Marie
 PETIT, Rose
 PHANSEQUE, Marie-Anne
 PHILIPPEAU, Nicole
 PHILIPPE, Anne
 PHILIPPE, Madeleine
 PIETOU, Françoise
 PILLE, Françoise
 PILLIAR, Catherine
 PILOIS, Françoise
 PLANCHET/PLANTEAU,
 Isabelle
 PLEMAREST, Geneviève
 PLOIGNET, Marguerite
 PLOUART, Madeleine
 POINTEL, Marthe
 POIRE, Marie
 POISSON, Catherine
 POITEVIN, Catherine
 POITREAU/POITRON,
 Anne
 PORTAS, Angelique
 POTTIER, Marie
 POUILLLOT, Marie
 POUSSIN, Marie-Anne
 PRAT, Claude
 PREVOST, Marie
 PREVOST, Elisabeth
 PREVOST, Marguerite
 PRUNIER, Marie

Q

QUELUE, Jeanne
 QUENNEVILLE, Jeanne
 QUENTIN, Jeanne
 QUEQUEJEU, Marie
 QUIREMOND, Noëlle
 QUITTEL, Marthe

R

RABADY, Anne
 RABEAU, Florimonde
 RACLOT, Françoise
 RACLOT, Marie
 RACLOT, Madeleine
 RAGAU, Marthe
 RAISIN, Marguerite
 RAMBEAU, Jeanne
 RAUDY, Marthe
 RAVEAU, Barbe
 REGNAULT, Marie
 RELOT, Catherine
 REMONDIÉ, Andrée
 REMY, Marie
 RENARD, Jeanne
 RENAUD, Marie
 RENAULT, Anne
 RENAULT, Marguerite
 RENAULT, Elisabeth
 RENOARD, Marie
 RENTIER, Madeleine
 REPOCHE, Jeanne
 REPOCHE, Marie
 RICHARD, Françoise
 RICHARD, Anne-Françoise
 RICHER, Georgette
 RICHER, Marguerite
 RIGAU, Jeanne
 RIGAULT, Geneviève
 RIOULT, Madeleine
 RIVET, Anne
 RIVET, Catherine
 RIVIERE, Anne
 RIVIERE, Marie
 RIVIERE, Renée
 ROBIN, Louise
 ROBINEAU, Marguerite
 ROBINEAU, Marie
 ROBLIN, Marie
 ROQUE, Marie
 ROSSIGNOL, Jeanne
 ROTTEAU, Barbe
 ROUSSEAU, Henriette
 ROUSSEAU, Suzanne
 ROUSSEL, Charlotte
 ROUSSEL, Marguerite
 ROUSSELIN, Anne-Suzanne
 ROUSSELOT, Marguerite
 ROUTY, Madeleine
 ROUX, Aimée
 ROY, Elisabeth
 ROY, Marie
 ROYER, Nicole

S

SAGEOT, Geneviève
 SALE, Elisabeth
 SALLE, Marie
 SAMSON, Marguerite
 SAULNIER, Nicole
 SAUVENIER, Jeanne
 SAVARRE, Gillette
 SAVONNET, Jeanne
 SEDILOT, Jeanne
 SEGUILLET, Michelle
 SEIGNEUR, Anne
 SELLE, Madeleine
 SELLE, Marie
 SELLERIN, Marie
 SENECHAL, Catherine
 SENECHAL, Louise
 SERBIGNAN, Jeanne
 SICARD, Jeanne
 SONNOIS, Thérèse
 SOULARD, Nicole
 SURET, Catherine

T

TALBOT, Anne
 TARGER, Marie
 TAUREY, Martine
 TAVANELLE, Jeanne
 TAVERNIER, Anne
 TENARD, Marguerite

TESSIER, Marguerite
 TESSIER, Geneviève
 TESSON, Marguerite
 TESTU, Madeleine
 THIBIERGE, Madeleine
 THIREMENT, Anne
 THOMAS, Anne
 TIBAUT, Anne
 TIERCE, Françoise
 TISSERAN, Madeleine
 TOPSAN, Catherine
 TOUCHET, Françoise
 TOUSSAINT, Jeanne
 TOUZE, Jeanne
 TROCHET, Françoise
 TURBAL, Ursule

U

UBER, Elisabeth

V

VAILLANT, Marguerite
 VAILLANT, Perette
 VALADE, Marie
 VALET/VALLÉE, Cecile
 VALET, Louise
 VALLÉE, Madeleine
 VALLÉE, Perette
 VANNEY, Anne

VARA, Marie
 VARENNE, Madeleine
 VARIN, Catherine
 VARIN, Marie
 VASSAL, Françoise
 VAUCHER, Louise
 VAUQUET, Marie
 VERGER, Marie
 VERRIER, Catherine
 VIART, Marguerite
 VIEILLOT, Catherine
 VIEL, Thérèse
 VIEVILLE, Anne
 VIGNIER, Marie
 VILLIAN, Jeanne
 VITARD, Louise
 VITRY, Marguerite
 VIVIEN, Marie-Rose
 VIVIER, Marie-Xainte
 VODIER, Marie
 VUIDEAU, Anne

Y

YERDIN, Marguerite

Z

ZACHÉE, Françoise

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A Family Story

by: Patrick N. Martin-Beaulieu

Dear John and Julie. So you'd like to hear the story of your ancestors! I'm sure you realize that knowing our ancestors. . .their origin, life and times; their goals and accomplishments their trials, and even their failures. . .provides us with a deeper sense of history and, more importantly, a sense of family and of self. Let me begin with the ancestors whose name you bear (technically, your patrolineal surname).

Antoine MARTIN came to the New World, arriving at Québec some time before June, 1646, from the parish of St. Xiste, Montpellier, Languedoc, in the south of France. His place of origin is noteworthy in itself, as most of the 17th-century French emigrants originated in the region around Paris and the eastern and northern provinces, like Perche, Poitou, Aunis, Bretagne, and Normandie. Little is known of the family he left behind except the names of his parents, Jean MARTIN and Isabel CÔTÉ. Nor do we know when he was born. He probably sailed from the port city of La Rochelle, located some 400 kilometers northwest of Montpellier.

According to the historian, Benjamin SULTE, he was a soldier and cobbler by trade. He is described as a educated man with an enterprising spirit, traits that earned him the respect and

trust of the colonists and administrators.

In various official documents, he is referred to as Antoine MARTIN dit Montpellier, or by the honorific title of *Sieur de Montpellier*. [Note: The "dit-name," common in France and Québec (and Scotland) at that time, is an additional surname acquired for various reasons, among them to distinguish between two or more families bearing the same name. At least one other MARTIN family, that of Abraham MARTIN, dit l'Écossais, lived in or near Québec City at this time.]

Antoine's name first appears in the church register at Québec to record his marriage to fourteen-year-old Marie-Denise SEVESTRE, daughter of Charles SEVESTRE and Marie PICHON. The SEVESTRES were a prominent family of printers and book-sellers both in Québec and in France dating back to the early 16th century. [Marielle LA-ROCHE-MONPETIT, *Les Sevestres et la Nouvelle France*.]

The marriage took place in Québec on 18 June 1646, in the presence of witnesses Guillaume COUILLARD and Robert GIFFARD. The Jesuits recorded the event in their Journal (*Relations des Jésuits*), and describe a dance performed

at the wedding by five soldiers, a kind of ballet that created a bit of a sensation ("a pleasant event to behold"), and became the subject of conversation in Québec for some time thereafter. "*A ses noces on dansa une espèce de ballet, savoir cinq soldats.*" [Reuben GOLD THWAITES, *Travels and Explorations of the Jesuit Missionaries in New France 1610-1791; Relations des Jésuits.*]

According to historian Marielle LAROCHE-MONPETIT, the family of Antoine MARTIN dit Montpelier lived in Québec on the Grande-Allée. Some time after 1649, They also owned a farm at Cap-Rouge, an area especially vulnerable to Indian attacks. The colonists in the region had to adopt rules and procedures to ensure their safety. At a meeting held at the fortress of Saint-Louis on 19 April 1654, the residents of Cap-Rouge formed a compact of mutual defense. They appointed Antoine as their commandant and pledged obedience. The families PINEL, BLONDEAU, ARCHAMBAULT, GAUTHIER, BOISVERDUN, BOUCHER, and MEZERAY empowered him to impose fines and confiscations, to authorize their comings and goings, and certain other transactions. This compact was in force from 1 May 1654 to 1 May 1657.

Antoine MARTIN dit Montpelier, also surnamed BEAULIEU, died at his home after receiving the sacraments in 11 May 1659. He was buried on the same day in the church of Notre Dame de Québec in a grave adjacent to that of his father-in-law.

In their thirteen years together, Marie-Denyse had borne him six chil-

dren. Among them, Charles, born in 1651, spent 32 years at the Outouais mission in the service of the Jesuits; Antoine, born 28 August 1654, and baptized 6 September 1654, was a *habitant* at St. Bernard; Marie-Thérèse was born in 1656, and married Mathurin LAN-GEVIN-LACROIX. The youngest, Jean-François, was born in 1658, and drowned at the age of fifteen, in April, 1674, after falling through the ice. [JETTÉ, *Dictionnaire Généalogique des Familles du Québec.*]

Two months after Antoine's death, on 20 July 1659, the young widow appeared before notary Guillaume AUDOUART to record her intent to marry Philip NEPVEU, son of Pasquier NEPVEU and Philippe HAU-DEBRAND from Chartres. This marriage was not always a happy one, though Marie-Denyse bore NEPVEU eleven children. [LAROCHE-MONPETIT, *Les Sevestres et la Nouvelle France.*]

You then descend from Antoine, second son of Antoine and Marie-Denyse. The family now favored the surname of BEAULIEU, no doubt having been struck by the beauty of the landscape, and wishing to immortalize this impression in the patronym passed on to their descendants. Antoine MARTIN dit Beaulieu married Marie-Thérèse BONNET, twenty-two-year-old daughter of Mélaine BONNET and Marie BISSON, on 2 March 1699, at Charlesbourg, just north of Québec City. Antoine's first wife, Jeanne CADIEUX, had died two years earlier, leaving three young children. Antoine and Marie-Thérèse had ten children of their own [JETTÉ], one of whom, Jacques-Ber-

nard, would be your ancestor.

Jacques-Bernard MARTIN dit Beaulieu was born on the family farm at St. Bernard, near Charlesbourg, on 14 January 1706, and on 20 November 1737, he married Marie-Madeleine CHAUVEAU, the eighteen-year-old daughter of Pierre CHAUVEAU and Charlotte VALLÉE. Their son, Jean-Baptiste, born 12 March 1746 at Charlesbourg, was thirteen years old when, from 17 August to 3 September 1759, the British forces under the command of General James WOLFE were ravaging the nearby farms and villages along the Beaupré coast in advance of their assault on Québec, which would take place on 13 September. The family no doubt heard the roar of cannons and muskets being fired not far away at Québec, and Jean-Baptiste's father and older brothers may well have been combatants that fateful day on the Plains of Abraham. [*Journal of Malcolm FRASER, describing the Beaupré coast campaigns and the Battle of Québec.*]

About ten years later, on 8 Janu-

ary 1770, Jean-Baptiste MARTIN dit Beaulieu married twenty-six-year-old Dorothee MOREAU, eldest daughter of Pierre-Joseph MOREAU and Dorethee MICHAUD, at Kamauraska, on the south shore of the St. Lawrence, some 150 kilometers north of Québec. There, your 4th great-grandfather, Ignace, was born.

On 7 April 1806, Ignace BEAULIEU marries Angélique FRASER at St. André, Kamouraska. [Note: At this time, the surname MARTIN is dropped in favor of that of BEAULIEU, and the surname MARTIN would disappear for almost two-hundred years!]. Angélique FRASER is the daughter of fur trader Alexander FRASER and his Indian wife, Angélique MEADOW (*Angel of the Meadow*), who were married in the Northwest (today Saskatchewan) in accordance with Indian (probably Cree) customs after she intervened to save Alexander's life.

Ah, but that's another story!

What We Share

When we share laughter, there's twice the fun;
When we share success, we've surpassed what we've done.
When we share problems, there's half the pain;
When we share tears, a rainbow follows rain.
When we share dreams, they become more real;
When we share secrets, it's our hearts we reveal.
If we share a smile, that's when our love shows;
If we share a hug, that's when our love grows.
If we share with someone on whom we depend,
That person is always family or friend.
And what draws us closer and makes us all care,
Is not what we have, but the things we share.

AFGS RESEARCH POLICY

STEP ONE: WHAT YOU SEND

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

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

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

C. Five-Generation Ancestral Chart - Standard five-generation ancestral chart of 31 ancestors with 8 marriages found. The last column of names will give parents' names only: no marriages as they will each start a new chart. Prices are \$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. 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.



France – Canada – America

The Gendreau-Lebrun-Taylor Family

A 375 Year Diary

by: Dennis James Taylor

1630

Pierre GENDREAU dit LaPous-siere is born at St. Denis, an ancient hamlet on the Ile D'Oleron. This isle is 172 square kilometers, making it the largest French island off France's Atlantic coast. Pierre is the son of Georges GENDREAU and Jeanne COULAN (COULLON) also from the Ile D'Oleron. The names and origin of their ancestors as well as the names of any of Pierre's siblings are unknown.

Thursday, 30 March 1656

Pierre GENDREAU crosses the Antioche Channel to the mainland port of La Rochelle, France and goes to the home of Notary Pierre MOREAU. Notaries witness and draw up contracts for all official business such as marriages, land sales, house construction, financial transactions, deeds, wills and inventories. Pierre signs a three year contract with the merchant Jacques PEPIN, to go to New France as a land clearer, mason and brick layer. Pierre is given a salary advance of 86 *livres* and 3 *sols*. There are twenty *sols* in one *livre*. The *livre* functions as a unit of currency similar to the dollar. His annual salary is fixed at 84 *livres*.

Saturday, 8 April 1656

Pierre GENDREAU sets sail from the Huguenot port of La Rochelle,

France, aboard the 100 ton ship named *La Fortune 100*, captained by E. Raymond. The ship arrives at Québec City in a little over a month. A very quick voyage in those days.

Tuesday, 10 April 1657

Jeanne GARNIER, also from St. Denis, Ile D'Oleron, signs a three year contract to come to New France. She is 21 years old. She receives an annual salary of 45 *livres*. She leaves the port of La Rochelle aboard the ship *Le Taureau* (The Bull), captained by Elie TADOURNEAU. The ship moors at the port of Québec on Thursday, 21 June 1657.

Wednesday, 24 January 1663

Pierre GENDREAU marries Jeanne GARNIER at Château Richer in Montmorency County, not too far from Québec City. Jeanne is the daughter of Sébastien GARNIER and Marie ROUX, whose ancestors are unknown. This is Jeanne's third husband. The first two die young. Jeanne has six children with Pierre and three by her previous husbands. After Pierre dies, Jeanne takes a fourth husband.

Monday, 12 February 1691

Jacques GENDREAU, the sixth of Pierre and Jeanne's nine children weds Marie-Anne DALARET, the

daughter of Marin DALLARET and Marie-Anne LAFONTAINE at the village of St. Pierre on the *Ile d'Orleans*. The *Ile d'Orleans* is a large and fertile island in the St. Lawrence River, near Québec City. They have ten children.

Tuesday, 14 November 1724

Their son Pierre, the fourth eldest, marries Louise ROLANDEAU (LAURENDEAU), the daughter of Jean ROLANDEAU and Marie THIBAUT, at the parish of St. Thomas in Montmagny County. They have at least eight children.

Monday, 8 January 1753

Their eldest child Jean-Baptiste-Pierre GENDREAU marries Marie-Madeleine PROULX, the daughter of Jean-Baptiste PROULX and Claire-Françoise JOLY, at Cap Rousselot. They have at least five children.

Monday, 21 July 1794

Their eldest child, Jean-Baptiste-Benoni GENDREAU weds Marie-Louise CHANTAL, the daughter of Joseph-Marie CHANTAL and Marie-Josette BERGERON, at St. Nicholas in Lévis County. She is his second wife.

Thursday, 17 November 1831

Their son, Cyriaque GENDREAU weds Sophie DUBOIS dit LAFRANCE at the village of St. Nicholas in Lévis County, Québec. Sophie is the daughter of Jean-Baptiste DUBOIS dit LAFRANCE and Marguerite CONSIGNY. They have at least nine children.

Sunday, 24 March 1833

Sophie's third cousin, Euphrosine MARTINEAU, is murdered by her husband in Montréal. She is struck in the head with an ax and then her throat is

slit. It is a crime which deeply shocks all of Montréal. Euphrosine's husband, Adolphus DEWEY is found guilty of the crime and is hung from the gallows, Friday, 30 August 1833.

Wednesday, 13 February 1861

Cyriaque and Sophie's eldest child Cyriac GENDREAU is wed at Wottonville, Wolfe County to Marie GUIMOND. They have a double wedding with Cyriac's brother Flavien GENDREAU who weds Philomene SAUCIER. Marie is the daughter of Charles GUIMOND and Celeste VINCENT-CYR. The couple have eleven children.

1876

Cyriac, his wife Marie and nine of their children emigrate to the United States. They settle in the "Little Canada" section of Lowell, Massachusetts, not too far from the scores of spinning and weaving mills which Lowell is famous for. Their train fare is paid by a recruiter sent to Québec by a mill owner anxious to hire new workers to work cheaply in his mills. Cyriac's brother Flavien and his wife also emigrate to Lowell.

Tuesday, 19 June 1894

Cyriac and Marie's eighth child, Alexina M. V. GENDREAU, is wed to Jean-Baptiste-Amedee LEBRUN, the son of François-Boniface LEBRUN and Octavie ALLARD. They are married at the church of St. Jean-Baptiste, 725 Merrimack Street, in Lowell's *Petit Canada*. They have seven children. One child, Robert Francis dies in infancy.

Easter Sunday, 16 April 1922

Their third eldest, Maria Georgina Monique LEBRUN marries

Charles TAYLOR, the son of Nathan Wilson TAYLOR and Anne Frances SMITH of Bradford, England. Charles and Monique wed at St. Jean-Baptiste church in Lowell. It is her first and his third marriage. His two previous wives died young. They have four children together and Charles has one daughter (Elsie Hanton TAYLOR) by his first wife.

Memorial Day, Wednesday, 30 May 1945

Their eldest child, James Raymond TAYLOR weds Laura Yvette LAMARCHE at the Church of the Immaculate Conception, East Merrimack Street, in Lowell, Massachusetts. They have six children. Yvette is the daughter of Joseph Napoleon LAMARCHE and Marie Emma COURTOIS of Lo-

well.

Saturday, 7 October 1978

Their eldest, Dennis James TAYLOR is wed to Kathleen Ann DENNIS at Trinity Lutheran Church in Quakertown, PA. They have two daughters. Kathleen is the daughter of Vernon Ora DENNIS and Barbara HELLER of Quakertown.

Thursday, 12 November 1981

Their first daughter, Devon Leigh TAYLOR is born at Chestnut Hill Hospital, in Philadelphia, PA.

Tuesday, 26 April 1988

Their second daughter, Megan Elise TAYLOR is born at Pennsylvania Hospital, in Philadelphia, PA.

“An Experiment or How It Happens”

Start with a cage containing five apes.

In the cage, hang a banana on a string and put stairs under it. Before long, an ape will go to the stairs and start to climb towards the banana. As soon as he touches the stairs, spray all of the apes with cold water.

After a while, another ape makes an attempt with the same result – all the apes are sprayed with cold water. This continues through several more attempts. Pretty soon, when another ape tries to climb the stairs, the other apes all try to prevent it.

Now, turn off the cold water. Remove one ape from the cage and replace it with a new one. The new ape sees the banana and wants to climb the stairs. To his horror, all of the other apes attack him. After another attempt and attack, he knows that if he tries to climb the stairs, he will be assaulted.

Next, remove another of the original five apes and replace it with a new one. The newcomer goes to the stairs and is attacked. The previous newcomer takes part in the punishment with enthusiasm. Again, replace a third original ape with a new one. The new one makes it to the stairs and is attacked as well. Two of the four apes that beat him have no idea why they were not permitted to climb the stairs, or why they are participating in the beating of the newest ape.

After replacing the fourth and fifth original apes, all the apes, which have been sprayed with cold water, have been replaced. Nevertheless, no ape ever again approaches the stairs. Why not?

“Because that’s the way they’ve always done it, and that’s the way it’s always been around here.”

And that’s how company policies begin....

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 electronic

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.

Canadian Soldiers and Refugees of the American Revolution

Rebels Against British Authority

by: Pamela S. Olson

Editor's Note: This article first appeared in Heritage Quest Magazine, Issue #69, May/June 1997.

They were Canadians. They fought for the American Colonies in the Revolution. They are nearly forgotten today.

Marie GENNET, town historian for Chazy, New York, knows the fate of these Canadian and Nova Scotian soldiers. Much of the Refugee Tract was located in that part of today's Clinton County. When she became town historian a few short years ago, she discovered in a forgotten file the original list of those Canadians entitled to bounty land and which lot numbers they drew.

Colonists living in Nova Scotia and Canada (Québec) in 1775 who supported the thirteen colonies in their bid for independence are rarely mentioned today: while their counterparts, the Loyalists, receive ample recognition. Well before the Loyalists' wartime influx to Nova Scotia and other parts of Eastern Canada, sizable numbers of men and families had left the lower to settle in these areas. These transplanted colonists retained their extended family ties and business connections with the colony of their birth. Thus, when war came, their loyalties frequently were with their com-

patriots in the lower colonies. In addition, many French settlers in Canada and Nova Scotia chafed under British rule. A significant number of patriots from these two groups became collaborators, spies, or soldiers in support of the American Revolution. And as a consequence, their families became refugees.

A little known fact of the struggle for independence, these northern patriots, their political situation, rebellious actions, losses and eventual resettlement are of interest to genealogists and historians. To set the stage, at the time of the Revolution, New France or Canada consisted mainly of today's Province of Québec and territory along the Great Lakes. Nova Scotia did not become a Canadian Province until 1867. New Brunswick was a very sparsely settled, wilderness section of Nova Scotia. The northeastern area of Maine was generally considered British territory. In 1763, following the fall of Québec, decades of French versus British struggle for an empire ended with both Québec and Nova Scotia under British rule.

Nova Scotia

Today's Nova Scotia had been named Acadia by France and settled by French farmers and fishermen in the 1600s. In 1713, after decades of jockeying for supremacy, Great Britain

forced France to cede this land which they renamed Nova Scotia. The British government left the Acadians in relative peace until mid-century after Halifax had been founded. The British governor decided to bring in English settlers. By 1750, the French Acadians numbered 10,000. Their reluctance to swear loyalty to the British king led to the infamous expulsions of 1755 which forced the peaceful Acadians from their farms on the Bay of Fundy, a tragedy immortalized by Henry Wadsworth Longfellow in his epic poem *Evangeline*. Their fertile acres were taken over by British subjects mostly from the lower colonies.

Large numbers of immigrants arrived from New England, with groups from Pennsylvania and Maryland coming later. A mix of Germans, English, Irish and Scots developed Halifax. Irish settled Truro and Onslow, Londonderry and New Dublin. Blandford, St. Margaret's Bay and Chignecto were settled by families from England and Scots founded Pictou and Cobequid. Many Acadians still lived at Chignecto, Argyle, Canso and Clair. Significantly, at the outbreak of the Revolution, New Englanders made up about two-thirds of the population of approximately 20,00 inhabitants.¹

In addition to familial ties with their former homes in New England, economic interests connected Nova Scotians to the continental colonies who were their main partners in the import and export trade. However, New Englander immigrants to Nova Scotia did not find freedom to establish self-governing townships similar to those they were accustomed to in their native colonies. Instead the English governor and

the British-dominated assembly in Halifax made small concessions to the townsmen. They were allowed legislative representatives appointed by a grand jury, but not by direct election.

Their frustrations became evident when, as a result of Massachusetts protest of the Sugar and Stamp Acts, Halifax accepted the tea refused by colonial ports. Lt. General Thomas GAGE blockaded Boston in 1775 and called on Nova Scotia to provide supplies. GAGE's requisitions forced the settlers to face the issue of their loyalty. Although there was some miscellaneous opposition to supplying the British military, Nova Scotians sold General GAGE their goods. As a result, American privateers threatened the Bay of Fundy settlements, which caused the governor to call up the local militia. At this point, New Englanders, reluctant to confront their countrymen with arms, refused to muster. Only in Halifax could the militia be counted on.²

Pockets of defiance developed. New Englanders in Passamaguoddy applied for admission to the colonies. Rebel sympathizers such as Phineas LOVETT, Sr., and John HALL from Annapolis and Granville, lost their seats in the Halifax Assembly, along with William SCURR, Sam ROGERS and John ALLAN of Chignecto, Captain Lemual DREW refused to take an oath of loyalty with the other citizens of Liverpool. Residents at Maugerville sent Asa PERLEY and Asa KIMBALL to Massachusetts to petition for protection.³

The main rebellion came from a group in Cumberland County, led by

John ALLAN, a Scot with New England ties. He was joined by Jonathan EDDY, Sam ROGERS, William HOWE, Zebulon ROWE, Obediah AYERS, Sam WETHERED, Benoni DANKS, and Joseph THROOP in devising a scheme to push Nova Scotia into the colonial alliance. They sent a petition to General George WASHINGTON urging an invasion of Nova Scotia. ALLEN, EDDY, ROWE, AND HOWE managed to raise a force of 180 men from Machias, Sackville, and Sunbury, including some Indians. They led an attack on Fort Cumberland. Twenty-five more men from Cobequid joined them, including James AVERY and Thomas FALCONER. Their expedition failed when British regulars came to the relief of the fort. The governor then agreed to pardon those local rebels who swore allegiance; however a few preferred exile including thirteen Acadians who fled with Captain Isaiah BOUDREAU. Their families followed.⁴

ALLEN received a commission from the Continental Congress, established a base at Machias (now Maine) and tried to enlist Indians to join his force of 100 men who had fled Cumberland. Expecting help from Massachusetts, he attacked St. John (New Brunswick) and went up the river. When help did not come, the British scattered his unit and placed a bounty on his head. ALLEN retired to Machias and spent the next two years trying to recruit Indians.

In short, Nova Scotia's population, firmly under the control of British interests in Halifax, did not want to push for independence. Nor did they want to take up arms against fellow Americans. With some exceptions, the population

of Nova Scotia preferred to remain neutral during the Revolution, which was to their great economic advantage. All in all only about a hundred Nova Scotians participated on the American side.⁵

Québec

The French and Indian population of Québec came under British rule with the fall of Québec City to British forces in 1764. The Québec Act of 1774 appeased most of the French Catholic population by establishing the French Civil Code as law of the land and permitting continuance of the Roman Catholic religion. It placed the power in a governor and council, effectively limiting leadership to the clergy and the landowners (*seigneurs*). The act also extended the boundaries of Québec to the junction of the Ohio and Mississippi Rivers. Representatives at the Continental Congress in Philadelphia condemned The Québec Act, which they considered a threat to their representative form of government and the security of their western borders.

By 1774, there were approximately two hundred British citizens in Québec, about fifty of these were Americans and many of the others had previously lived in the lower colonies. Mostly merchants and commissioners from Massachusetts and New York who had moved to Montréal and Québec City, they were engaged in trade with these colonies. Some had bought up sizable tracts of land in Québec. The unrest over the Stamp Act threatened their businesses and they feared being forced to fight their compatriots. Many French inhabitants chafed under British rule and hoped for restoration of French

government.⁶

Considerable propaganda and correspondence promoting their sympathies and calling on the inhabitants for active participation or neutrality flowed northward. As both Anglo and French sympathizers debated in the coffee houses of Montréal and Québec, the Continental Congress began to solicit support from Canadians. However, the Canadians did not send delegates to the Second Continental Congress.

American leaders were concerned that a British army could invade New York via Lake Champlain and the Hudson River and launched their own expedition. Generals Phillip SCHUYLER and Richard MONTGOMERY invaded Canada via the Richlieu River valley in the fall of 1775 and began recruiting Canadians as they moved north. Previously Governor-General Guy CARLTON had sent his army troops to join General GAGE in Boston, leaving Canada with no defense capability. The clergy and *seigneurs* tried unsuccessfully to form defensive militia. When the governor ordered inhabitants to muster, dozens of country parishes refused to comply. Most French inhabitants resisted fighting for their conquerors and as many as 500 Canadians joined the American assault on Montréal which was occupied 11 November 1775. Catholic Bishop BRIAND retaliated by denying the sacraments to those aiding the rebels.⁷

After the occupation of Montréal, General Montgomery appointed James LIVINGSTON as colonel to recruit a Canadian regiment. A delegation from the Continental Congress consisting of

Benjamin FRANKLIN, Samuel CHASE, Charles CARROLL of Maryland and his cousin, Fr. John CARROLL, a Catholic priest, traveled to Montréal for the purpose of convincing Canada to join the revolution as another colony.⁸

Now barricaded in Québec by Colonel Benedict ARNOLD's American forces, Governor Carlton expelled men refusing to join the militia. Dozens of sympathizers left including Edward ANCTILL, John WELLS, Zachary MACAULAY, and John McCORD.⁹ The Americans commissioned Moses HAZEN a colonel to raise a second Canadian regiment of 1,000 with Edward ANCTILL as Lt. Colonel. HAZEN obtained the services of Jesuit priest Pierre-René FLOQUET to serve as a chaplain but his recruiting efforts enlisted only about 250 Frenchmen while LIVINGSTON had recruited about 200 Canadians.¹⁰

During the winter of 1775-1776, ARNOLD's troops besieged Québec City. Their strategies were unsuccessful, partly due to lack of supplies and the ravages of smallpox in the troops. When the British spring fleet arrived, ARNOLD found it expedient to retreat. With the siege of Québec abandoned, Benjamin FRANKLIN's delegation fled Montréal, along with most of the American merchants. The American army retreated south of the border.

Congress ordered the pro-rebel partisans desiring to leave the country to be placed on the army payrolls and given protection. Of HAZEN's regiment, 124 men retreated with the American army. Ninety-seven of them

formed a Canadian detachment in HAZEN's regiment under Colonel DeRUSSY and served to the end of the war. Most of their families retreated with the Army taking refuge at Fort Ticonderoga; although some, such as Captain Clement GOSSELIN's wife remained in Québec. Other Canadian partisans arrived singly or in small groups over several weeks. The families were eventually settled at Fishkill, New York.¹¹

A network of spies and partisans remained in Canada keeping the continental leadership informed. After Sir Frederic HALDIMAND replaced CARLETON as Governor-General in 1778, he ordered a number of activists arrested and imprisoned.¹² Following France's entry into the war on the American side in July 1778, French Canadians again entertained hope of a return to French rule. However, France had no wish to re-engage Britain over Canada. Throughout the war, most Anglo-Canadians supported the rebel cause while the majority of French Canadians remained neutral. Perhaps 10-15% of the population are estimated to have been actively pro-American.¹³

Congress's Own

During the Revolutionary War, army units were recruited, supplied and paid by the colony from which they came. The Canadian regiments were to be supported by the Continental Congress and so became "Congress's Own." The two officers responsible for these regiments were James LIVINGSTON and Moses HAZEN. LIVINGSTON, who had been born in Montréal of American parents, enlisted in the invading army and commanded 300 Canadians and 50 Americans attacking St. John's, Québec,

in 1775. He went on to capture Fort Chambly, in January 1776. The Continental Congress commissioned him a colonel. Later, he fought in both battles of Saratoga, at Stony Point and helped foil Benedict ARNOLD's betrayal of West Point.¹⁴

Moses HAZEN, was born in Massachusetts and had held a commission in the British Army, serving extensively during the French and Indian War. In 1761 he settled at St. John's Québec, and married Charlotte DE LA SAUSSAYE. He acquired considerable land holdings including two joint seigneuries on which he settled tenants and developed sawmills and a forge. After the invasion of Canada began, HAZEN was beset by conflicting loyalties to the British Army and the colonial cause, resulting in brief imprisonment by both sides. However, when the American army marched north over his land, he declared for the rebels and served staunchly until the peace. Although his recruiting activities did not raise the desired thousand men, those who retreated from Canada with him in June remained in his regiment through the war.

HAZEN's regiment, augmented by American soldiers and twenty-six Canadian prisoners of war whom he persuaded to enlist, saw action at Staten Island, NY; Brandywine and Germantown, PA, and Yorktown, VA. In 1781, LIVINGSTON's regiment was merged with HAZEN's, making a contingent of 504 men, designated the 50th Regiment.¹⁶ This unit fought bravely throughout the war. During that time, HAZEN continually tried to promote a second invasion of Canada, winning permission to build a road across north-

eastern Vermont for the purpose. However, the General Staff never did deem a second invasion of Canada good strategy. HAZEN found it necessary to frequently petition General Washington and Congress for support for his men and their families.¹⁷

Refugees

After Congress's Own Regiment was disbanded in November 1783, the French soldiers joined their families in refugee camps at Albany and Fishkill, NY. These families had endured great hardships during the war. Some spent the war in refugee camps, while others followed the army. Babies were born, children and women died. Conditions were no better after the soldiers were decommissioned. Congress issued them pay certificates; however it had no funds to redeem the vouchers. Most refugees had to sell their certificate to speculators to get cash. Only special issues of provisions authorized by Congress enabled the refugees to survive.¹⁸

When states began providing land to their own citizens, HAZEN and his officers petitioned Congress for land for the Canadian refugees, as well as for compensation for the money they had spent recruiting and the land they themselves had lost. Also petitioning New York for land was Josiah THROOP, a Nova Scotian, who had become a Lt. Colonel in the American army. Faced with the plight of the refugees living in their state, New York responded. On 11 May 1784, the New York legislature provided bounty land for its own soldiers and a grant of land for the refugees. Land for the Canadian and Nova Scotian Refugee Tract was set aside bordering Lake Champlain.¹⁹

HAZEN and LIVINGSTON were instructed to draw up eligibility lists for their men and Colonel THROOP for Nova Scotians. Officers would be issued 1,000 acres and enlisted men 500. Requirements were residence in New York for two years after 1 November 1782 and a settler must occupy each 600 acres within three years. Claims were to be filed before 1 May 1785. This submission date was later extended. Some claims were still being processed six years later.²⁰

The refugees still had not received their land in 1786, although their pitiful camp conditions had been investigated by General LAFAYETTE. Congress finally voted to subsidize their removal to Lake Champlain. The Refugee Tract encompasses 131,500 acres along the Canadian border, including most of today's Mooers, half of Chazy, parts of Champlain, Altona and small sections of Dannemora, Saranac, Plattsburg, and Schulyer Falls. After balloting to draw lot numbers, the refugees found they had to pay 40 shillings for each survey. This hardship forced many to pledge half of their land for the survey of the other half. Many sold their land to speculators. Others purchased land they had already squatted upon. A year later, a certified census of the French settlers on New York's Canadian and Nova Scotian Refugee tract listed 169 men, women and children.²¹

Congress finally acted. The Land Ordinance of 1785 designated three townships on Lake Erie be set aside for Canadian and Nova Scotian refugees. This benefitted the Nova Scotians and others who did not meet the New York residence requirements as rulings ex-

cluded men already receiving compensation from other states. Unfortunately, the Erie townships were bound up in Indian and Connecticut claims and so were unavailable for immediate settlement. Finally, in 1798 Congress substituted land in Ohio and in 1801 created the Canadian Refugee Tract. The land designated included most of today's Columbus, Ohio. Claims were still being awarded in 1812 when Moses HAZEN's widow, Charlotte, was granted three lots.²²

Chazy

Today Chazy, the heart of the refugee tract, is a beautiful small town with vistas of Lake Champlain. Residents are very proud of their historic heritage. Chazy has an official town historian, as do all towns in New York State. Marie Gennett, who currently holds this position, has thoroughly holds this position, has thoroughly organized a major collection of materials in her office, retrieving documents from forgotten files in the basement of the town hall. Her fortuitous discovery of the original list of Canadians eligible for bounty land, dated 1786, is the pre-eminent document of this collection and is believed to have been written by Colonel Moses HAZEN himself. The list shows the lot numbers granted each recipient as well as the officers' ranks.

Recent research indicates that of the eighty-three lots located within the town of Chazy, at least twenty-six were sold to Benjamin MOOERS and that many others were never taken up by the claimants. (Benjamin MOOERS was a nephew of Moses HAZEN, served in Captain OLIVERS Company as Lieutenant and apparently prospered after the

war.²³) There is sufficient evidence to identify many families as having put down roots in Chazy as a result of these bounty land claims.²⁴ For example Alexander FERRIOLE's pension application, dated 23 April 1818, states he had resided in Chaze 27 years. He had been a private in Captain OLIVER's company, Colonel Moses HAZEN's regiment. A cross check with the original list shows Lt. Alexander FERRIOLE drew Lot #94 of 80 acres and Lots #6 and #213 of 420 acres. Pvt. Alexander FERRIOLE received Lot #111 of 80 acres and Lot #156 of 420 acres. His brother Joseph FERRIOLE also received bounty land. The file reveals many other family relationships with information on FERRIOLE's residence before the war.

Among the many Revolutionary soldiers whose mini-biographies are in *A History of the Town Chazy, Clinton Co., New York* by Nell Jane Barnett Sullivan and David Kendall Martin is Edward ANTILL. He had left Québec City in 1785 after CARLETON's edict against those not defending the city. He served throughout the war as a Lt. Colonel in HAZEN's regiment and received Lots #48 and #10 of 80 acres and Lots #191 and #118 of 420 acres. He lived in Chazy until his death about 1798 when his property was in the hands of his heirs.

The homes of the original settlers were primitive log cabins and while none remain standing, 1 log cabin, built by the son of a French soldier now forms the central part of the John and Nina COOLIDGE House on Trombly Bay. Laurent Bruno TROMBLY, from St. Paul Bay near Québec, received bounty

land in reward for his service. After the war he first went back to Canada, returning to Chazy about 1790 to build a one-room log cabin where he and his wife raised eleven children. His son, Jean-Baptiste TROMBLY built a similar log cabin in 1805 on the bay named for his father. Jean-Baptiste's great-grandson D. T. TROMBLY, on his 83rd birthday, 23 August 1932, wrote a poem about the old log cabin which was illustrated with a photograph from that era. Today, this beautifully-restored log cabin with modern additions stands on the shores of Lake Champlain as a testament to the perseverance of the French Canadian patriots of the American Revolution.

The collections in Marie Gennett's office in the Chazy Town Hall includes lists of the officers and soldiers in the regiment commanded by Gen. Moses HAZEN and endorsed by Benjamin MOOERS; copies of Revolutionary pension applications from local residents, many with French names; booklets on the town's history such as the 1976 Town of Chazy Bicentennial Committee publication *Chazy and The Revolution* by David Kendall MARTIN and *A Guide to Historic Buildings In and Around the Village of Chazy, New York* by the Class of 1988 at Chazy Central Rural School. There are also significant resources detailing the history of Chazy during the War of 1812 through the present.

Extensive resources exist for researchers in both Canadian and American records who are tracing an ancestor who may have been part of this contingent of soldiers from Canada or Nova Scotia.

Endnotes

¹Wilfred Brenton Kerr. *The Maritime Provinces of British North America and the American Revolution*. (Buffalo, 1941).

²*Ibid.*

³Alice Arneson. "New York's Canadian and Nova Scotia Refugees in the Revolution, *Tree Talks*, 4:3, (Sep. 1964). Kerr. *The Maritime Provinces...*

⁴*Ibid.*

⁵*Ibid.* Dr. Virginia Easley DeMarce, "Canadian Participants in the American Revolution," *Lost in Canada*, Volume 6:2 (May 1980).

⁶Gustave Lanctot. *Canada and The American Revolution 1774-1783*, Trans. Margaret M. Cameron. (Cambridge, 1967).

⁷*Ibid.*

⁸Arneson. "New York's Canadian and Nova Scotia Refugees," *Tree Talks*, 4:3.

⁹Lanctot. *Canada and The American Revolution*. Allan S. Everest. *Moses Hazen and The Canadian Refugees in the American Revolution*. (Syracuse, 1976).

¹⁰Lanctot. *Canada and the American Revolution*.

¹¹*Ibid.* Everest. *Moses Hazen and The Canadian Refugees in the American Revolution*.

¹²Lanctot. *Canada and The American Revolution*.

¹³DeMarce. "Canadian Participants in the American Revolution," *Lost in Canada*, Volume 6:2 (May 1980). Dr. DeMarce discusses at length various estimates of the French Canadians participating in the American Revolution. By comparing numbers of officially mustered soldiers with the populations of the Canadian areas, she concludes that 10-15% of the adult male population of Québec was

actively pro-American and that no more than 10-15% were actively pro-British. She states that over 1500 name-identifications have been made of which at least 650 are officially mustered soldiers and she expects the number to reach 2000.

¹⁴Allen Johnson and Dumas Malone, Eds. *Dictionary of American Biography, IV*. (New York, 1931, rev. 1959, 1960).

¹⁵*Ibid.* Ramsay Cook, Ed. *Dictionary of Canadian Biography, V*. (Toronto, 1983)/

¹⁶ Everest. *Moses Hazen and The Canadian Refugees in the American Revolution*.

¹⁷Cook, *Dictionary of Canadian Biography, V*.

¹⁸ Everest. *Moses Hazen and The*

Canadian Refugees in the American Revolution.

¹⁹*Ibid.* Nell Jane Barnett Sullivan and David Kendall Martin. *A History of Chazy, Clinton County, New York*. (Burlington, 1970).

²⁰ Everest. *Moses Hazen and The Canadian Refugees in the American Revolution*.

²¹*Ibid.*

²²*Ibid.* Clifford Neal Smith. "Revolutionary War Refugees from Canada and Nova Scotia." *The National Genealogical Society Quarterly*. (Dec. 1971).

²³DeMarce. "Canadian Participants in the American Revolution," *Lost in Canada*.

²⁴Sullivan and Martin. *A History of Chazy*.

REAL questions asked of Canadian Park Rangers.....

1. How do the elk know they're supposed to cross at the "Elk Crossing" signs?
2. At what elevation does an elk become a moose?
3. Tourist: "How do you pronounce 'Elk'?" Park Information Staff: " 'Elk' " Tourist: "Oh".
4. Are the bears with collars tame?
5. Is there anywhere I can see the bears pose?
6. Is it okay to keep an open bag of bacon on the picnic table, or should I store it in my tent?
7. Where can I find Alpine Flamingos?
8. I saw an animal on the way to Banff today - could you tell me what it was?
9. Are there birds in Canada?
10. Did I miss the turnoff for Canada?
11. Where does Alberta end and Canada begin?
12. Do you have a map of the State of Jasper?
13. Is this the part of Canada that speaks French, or is that Saskatchewan?

14. If I go to B.C., do I have to go through Ontario?
15. Which is the way to the Columbia Ricefields?
16. How far is Banff from Canada?
17. What's the best way to see Canada in a day?
18. Do they search you at the B.C. border?
19. When we enter B.C. do we have to convert our money to British pounds?
20. Where can I buy a raccoon hat? ALL Canadians own one, don't they?
21. Are there phones in Banff?
22. So it's eight kilometers away... is that in miles?
23. We're on the decibel system you know.
24. Where can I get my husband really, REALLY, lost??
25. Is that two kilometers by foot or by car?
26. Don't you Canadians know anything?
27. Where do you put the animals at night?
28. Tourist: "How do you get your lakes so blue?" Park staff: "We take the water out in the winter and paint the bottom." Tourist: "Oh!"



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Primary vs. Secondary Records

The Research Saga of Evelina Provost Descoteaux McAuliffe

by: Pauline Cusson

The focus of this article is based on the value, and sometimes the pitfalls, of using original records. I was told many times by non-French-Canadian researchers that because it is so easy to do French-Canadian research and all our sources are secondary, "it's not REAL genealogy." Part of my reason for putting the following experiences in written form has to do with the above statement.

My intent is not to point out errors in original records but to help genealogists recognize the mistakes that most certainly did occur and to get beyond them. As much as we would like things to be either black or white, that's not a practical mind set when doing genealogy. There is some room for 'gray' areas.

If your parents or grandparents were married in Québec and the surname you are tracing is reasonably well known in the Province, you could conceivably do a straight line back to your emigrant ancestor in about 20 minutes. Having made such a statement, I would like to throw some sign posts up for your benefit.

One of the first stumbling blocks in doing French Canadian genealogy is dealing with 'dit' names and/or varia-

tions of a French surname. There are volumes of published information on this subject in most genealogical libraries or from genealogical publishing houses.

When looking at original or secondary records, keep in mind that many of our relatives just two or three generations back were simple, hardworking people who could barely read and write. Consequently, when a priest or notary recorded a person's name on a legal document or in a church record, he wrote it the way he thought it was spelled. Often times when looking at a marriage record in the church and a marriage contract by a notary for the same people, you may overlook one or the other at first glance because of a different first name. The priest would use the celebrants' given names (at least 2) as recorded in their baptismal records. A notary recorded the names of the contracting individuals as they were told to him in the present.

The authors of indexes or répertoires recorded the names as they saw them in the church registers. The authors wished to help future researchers find the keys to their Canadian heritage. Since one of the basic fundamentals of recording this data is to copy the information exactly as it is in the original

record, researchers need to keep an open mind when using these secondary resources. Remember, the authors are recording the information 'as they see it,' sometimes from very old, faded, barely legible registers and nearly illegible handwriting.

To demonstrate how easily a person could be lead astray in tracing a line, I will replay a set of circumstances that occurred as a result of a request for a 'straight line' search made to the Research Services Department of the American-Canadian Genealogical Society [ACGS] in Manchester, NH. I only use this as an example to alert beginners and experienced researchers how quickly things can go bad when beginning your research 'solely' from secondary sources.

Member, Maureen Babcock submitted what little information was already available and asked if we could proceed, based on this information. The query was put into the system. The information provided included her great-grandparents' marriage which took place in an area of Worcester, Mass. heavily populated by emigrants from the Province of Québec. Generally, this is a good lead. This was a Catholic marriage in a French community. One of our répertoires had the marriage we were looking for. Normally, this would have been the first step in a relatively simple lineage trace. However, it was the beginning of a tangled web of verification, researching civil records, and re-verification. Ultimately, a very often-overlooked source was the confirmation to our conclusions - the death certificate.

I remember being told early in my

genealogy training not to put much faith in the information obtained from a death certificate. In many cases, this advice is succinct. I'm finding that in just as many cases, the information is valid and can be the key to furthering your search even if it is not 'exactly' correct. When you are scrutinizing the information on a death certificate remember it is only as good as the informant's knowledge of the deceased person.

The bride in this marriage in 1898 is the person whose lineage we were tracing. The répertoire listed her as: PROVOST (DESCOTEAUX), Evelina. Under her name, were those of her parents: Napoleon/ Rachel DAJENAIS. After recording this information, the researcher began the search for the parents' marriage which is the normal progression in French-Canadian genealogical research. The first problem arose in trying to determine which name was the bride's maiden name and which one was from a previous marriage.

In the Québec répertoires, a woman is always listed under her maiden name, no matter how many times she gets married. Not so in the United States. As a matter of fact, in the United States, it is just the opposite - women seldom retain their maiden name. However, since this was recorded in a French church in New England probably by a French priest from Québec, we were not sure which way the church record was presented.

Without having direct access to the civil marriage record at that time, the alternative was to search for the parents' marriage, which was thought to be in the Province of Québec. When

the researcher could not find it under Napoleon DESCOTEAUX or Napoleon PROVOST, a third alternative was used. Search for the marriage of Rachel DAJENAIS in the female indexes. This search was the answer - Rachel DAJENAIS married Napoleon BOUDREAU in xxxx on such and such a date.

This could mean one of two things - Evelina was married twice before (Descoteaux & Provost) and Boudreau is her maiden name **OR** the wrong parents were listed in the répertoire containing Evelina's marriage record. A further search of the Boudreau marriages in the same répertoire netted a female (Elizabeth) BOUDREAU getting married two weeks after Evelina. It was probably the entry just below Evelina in the original register.

The quickest and easiest way to check the information was to look at the microfilm of the civil record. Since that particular year was not available in Manchester, I checked it at the American-French Genealogical Society (AFGS) in Woonsocket. What I was sure would be the solution to this minor complication, became another layer in the web of intricacies that was unfolding. The civil record showed the bride as: Avelina (PROVOST) DESCOTEAUX confirming, at least, that her maiden name was Provost. Her parents are listed as: Fred and Ellen FAVREAU. This primary document answered our first two questions - Evelina's maiden name was Provost and her parents were Fred and Ellen. It also ruled out the parents in the Church répertoire.

According to the Drouin Indexes, available at AFGS and ACGS, there is

a marriage for Frédéric PROVOST to Hélène(Ellen?) BIRTZ. Were these the parents referred to in the civil record? ACGS member Bob DECOTEAU of Manchester published a Decoteau family genealogy and donated a copy to the ACGS library. Upon returning to Manchester from Woonsocket, I went directly to the index of his book and there was a listing for Frederic PROVOST. Genealogy being what it is, the reference to Frederic was not exactly what I wanted to see! Fred is listed as the father of Emeline PROVOST who married Maxime DESCOTEAUX in Coaticook in 1883. Her mother is listed as Hélène DESMARTEAUX.

We do have the répertoire for Stanstead County in which Emeline's marriage appears. Her mother is listed as Hélène DESMARTEAUX. This marriage raised more questions - 1) is Evelina really Emeline? If that is true, and the age (29) listed in the civil record of her second marriage in 1898 is correct, then Emeline/Evelina was 14 when she married Maxime! Not out of the question but, not likely. That also leaves 15 years between Evelina's marriage in 1898 and this one in 1883.

Another question is her mother's identity. I could see the correlation between Hélène and Ellen and a slight resemblance between Favreau and Desmardeaux, using a good stretch of the imagination. To satisfy my own curiosity, I suggested to the Research Services coordinator that perhaps the parish secretary in Worcester would send us a copy of the marriage in the church register. For sure, that would be correct - a primary source, it must be right! The secretary did respond favorably, but the

copy lead us right back to what was transcribed into the répertoire. Since there was no one around to confirm what happened at the recording of this marriage 100 years ago, we concluded the original church record must be in error.

Without conclusive evidence as to who Evelina was, we thought we were defeated. The Research Coordinator wrote to Maureen and explained the steps we had taken to trace her great-grandmother's line, but we could not proceed on that basis without something a little more substantial. Genealogists being persistent and tenacious, Maureen did not take 'no' or 'maybe' for an answer to her query. Within a few months, she obtained Evelina's death certificate bearing her mother's maiden name.

It was transcribed as FRITZ but is probably a transcription error of the name "BIRTZ" as this was such an unusual name in either language! How could one incorrect entry lead to such an accumulation of mis-information? When we checked our resources for 'dit' names, part of the mystery was solved - BIRTZ is a 'dit name' for DESMARTEAUX. Although this latest piece of the puzzle is not conclusive for the whole picture, it did confirm that Evelina is the daughter of Fred PROVOST and Hélène BIRTZ dit DESMARTEAUX. It still leaves the question of who Emeline is in relation to Evelina. My first conclusion was that most likely Evelina and Emeline were one and the same. After much debate, I'm not so sure. They could be sisters who both married DESCOTEAUX men.

The other questions left unanswered are: who was Evelina's first

husband? what happened to him? did they have any children? where? when? We do know from the 1900 census in Worcester, that Evelina and infant daughter Blanche emigrated from Canada in 1893. If that is a clue, we must pursue other avenues. We do know for sure that Evelina married a second time in the Worcester area and had children.

There were still many avenues to pursue in order to better resolve this complex inquiry, however, at this point the Research Services were able to do the original request for the straight line of Provost.

The reason I used this example is for the many "lessons learned" from this kind of a trace. The primary lesson, is that even original records can be wrong. In this case, TWO original records (church and civil) for the same marriage, were incorrectly entered - the church record changing her identity to that of a BOUDREAU and the civil record making her the daughter of Ellen FAVREAU.

Another lesson learned was to pursue ALL avenues of lineage including death certificates - they can be the piece of information that proves or disproves suspicions, conclusions, or probabilities that you have accumulated along your path of research.

This is only one example of how quickly your research can be re-directed using either secondary or original sources. If you get in the habit of using BOTH, it can complicate your research even more OR set you on the right path. You will find quite often that if you keep

an open mind, use common sense, and test your theories periodically, you will probably see the signs directing you down the correct path.

A research problem as stubborn as this one may never visit you in your many travels doing your family lineage, but if all seems lost, step back, let someone else look at the problem, do some brainstorming, expand your vision to probabilities and possibilities. Somewhere there is a key - it may be a primary source or a secondary source, but whatever the form, be quick to grab it. It will open doors for you.

I must thank Maureen Babcock for letting me use her query; the Research Services at ACGS for letting me use their correspondence with Maureen

to launch this article; the wonderful help and co-operation I received from Norm & Jeanne Chaunt and draftee, Linda Turcotte from AFGS; and the many patrons of the ACGS library who put up with hours of listening to 3, 6, 8 or 10 of us bantering this dilemma back and forth.

My hope is that you never encounter a stumbling block like this in your quest for your lineage but if you do, don't be afraid to challenge the information you get from primary sources, as well as, secondary sources. You may discover things about your ancestors that are beyond your greatest expectations. Just be sure to check the sign posts before you leap. It can be a long climb back to square one!

20 SAYINGS WE'D LIKE TO SEE ON THOSE OFFICE INSPIRATIONAL POSTERS

1. Rome did not create a great empire by having meetings... they did it by killing all those who opposed them.
2. If you can stay calm, while all around you is chaos... then you probably haven't completely understood the seriousness of the situation.
3. Doing a job RIGHT the first time gets the job done. Doing the job WRONG fourteen times gives you job security.
4. Eagles may soar, but weasels don't get sucked into jet engines.
5. Artificial Intelligence is no match for Natural Stupidity.
6. A person who smiles in the face of adversity... probably has a scapegoat.
7. Plagiarism saves time.
8. If at first you don't succeed, try management.
9. Never put off until tomorrow what you can avoid altogether.
10. TEAMWORK... means never having to take all the blame yourself.
11. The beatings will continue until morale improves.
12. Never underestimate the power of very stupid people in large groups.
13. We waste time, so you don't have to.
14. Hang in there, retirement is only thirty years away!
15. Go the extra mile. It makes your boss look like an incompetent slacker.
16. A snooze button is a poor substitute for no alarm clock at all.
17. When the going gets tough, the tough take a coffee break.
18. INDECISION is the key to FLEXIBILITY.
19. Succeed in spite of management.
20. Aim Low, Reach Your Goals, Avoid Disappointment.



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This is the Army, Mr. B.

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 tenth installment. Mr. Boissonneault's book is in the AFGS Library.

All of the chosen, those sent greetings by my draft board, met at the draft board office on the corner of Savin Street and Blue Hill Avenue, Roxbury. I guess that we numbered about 25 mostly reluctant warriors. After being checked and double checked, a couple of army sergeants took charge of us, herding us to an MTA (Metropolitan Transit Authority) surface car slated to take us to North Station. Now ordinarily you took a trackless trolley to Dudley Street, changed there to the Elevated, and you could be in North Station in half an hour. It's probably four miles away as the crow flies, but of course nobody goes the way the crows do but the crows — and we were no exception. This street car took us to North Station by surface tracks. We rambled all over the city until by some roundabout way we finally reached North Station about an hour and a half later, at 2:00 p.m.

There we boarded a train that sat patiently waiting for us and in short order we were on our way to Fort Devens,

about 30 miles away, arriving in the fort itself about 45 minutes later. As we stepped off the train we were formed into groups of fifty, each of which was assigned to two regular army non-coms. Immediately they took us under their wings, and briskly marched us off to the personnel office, where all pertinent personal information was recorded and we were assigned an Army serial number (31163195 — it is still engraved in my memory). From there we went to the dispensary, where some men in white coats, whom we assumed to be doctors, gave each trainee a physical examination. To no one's surprise we all passed. By then it was 6:00 p.m. and some of us, I guess most of us were quite hungry. We had not eaten since an early breakfast, except for a candy bar or two, but our growling stomachs were not yet in any close proximity to food.

Next on our agenda was a mad rush to get our clothes and equipment. We were measured, squeezed, and crammed into trousers, jackets, and shoes. As for any clothes that didn't exactly fit, we were told that we would eventually grow into or out of them. It made as much sense as anything else that had happened to us that day. At last we were marched to what was to be our home away from home, a two-story barracks. We were each assigned a cot,

threw our new wardrobe on that cot, and were ordered to gather our civilian clothes together. Given a paper bag and a mailing tag, we stuffed the clothes into the sack, addressed the tag, and looked forward to some food. Unfortunately food was still far in the future for us.

After taking our parcels to whatever office was supposed to mail them, we were marched off to take the G.I. Classification Test and Mechanical Aptitude Test, this at about 11:00 p.m. Somehow or other, I managed to stay awake long enough to complete both tests rather successfully. At long last they marched us off to the mess hall and we were finally given something to eat. I don't know what we had but whatever it was, I ate it, and soon after effortlessly dropped off to dreamland in my new bed, among my new companions.

The next day was Sunday, September 6. The sergeant let us sleep late (until 7:00 a.m.) After cleaning up and shaving, we made up our bunks and were then marched to a leisurely 20 minute breakfast.

Our next stop was in some type of theater, where an officer read us the *Articles of War*, followed by a sex film and a lecture on venereal disease. The final lecture was on *Military Courtesy*. None of this was considered very interesting to the majority of us but I guess that it satisfied our wardens, as they continued their entertainment with a pitch to sell us War Bonds and allotments. By then we were all tired of the whole thing and I guess that we would have signed anything to end that foolishness. Our ears were finally given a rest and our mouths a workout when we went to lunch.

After lunch, we returned to our barracks and first cleaned the inside, then policed the outside area. The few cigarette butts lying around were well mutilated and when we were through, the area around our barracks was spic and span. In between ripping up butts, we tossed a few snappy (in our opinion) salutes to various officers strolling about.

Fort Devens at that time was a mass of confusion. Squads of men were marching on every company street. Rookies were being marched to the dispensary, to the mess hall, and to every other possible place. Some men were running pell mell, and others seemed to be going mell pell. Meanwhile the loud-speakers were calling out the names of soldiers to be shipped out. This calling went on day and night. Most men only stayed at Devens five or six days. For myself, I stayed at Devens about five weeks until they had enough personnel to make up a train to dispatch those of us selected for Air Corps training. Perhaps they had to wait until some Air Corps classes graduated, in order to have space for us.

Finally, on or about October 10, 1942, I gladly heard over the loud-speaker a name mangled close enough to my own to catch my attention. I was instructed to fill my *mussett* bag (that's an odd name) with my shaving stuff, towel, soap, change of underwear and socks, cram the rest of my G.I. clothing in my duffle bag, and proceed (in a hurry of course) to a section of the drill field. This was about 1:30 p.m. so I sped as quickly as I could – and proceeded to sit on my barracks bag, on that drill field, with many other G.I.s until 4:15

p.m. – when we finally marched off to a train that had pulled in at Fort Devens. *Editor's note: "Hurry up and wait" is a proud old military tradition.* We soon filled the train, with our barracks bags going into the baggage car. In my barracks bag was a good supply of chocolate bars that might as well be in Siberia. Needless to say there was no dining car on that train, no pullman, and no pullman porters. Part of a baggage car was set up with cook stoves and a few men, alleged to be cooks, managed to turn out some kind of hash three times a day.

The train started from Devens around 5:50 p.m. with all the shades pulled down so that we could not look out the windows. We had no idea where we were going but since Air Force personnel were in charge of the train, it seemed safe to assume that we were now in the Army Air Force. (At that time, there was no separate Air Force. Although the Navy had its own Air Corps, most of the flying done during the war was done by the Army Air Corps.) There were then three AAF training centers on the east coast: Atlantic City, New Jersey; Keesler Air Force Base, Mississippi; and Miami Beach Florida. The uncertainty of our final destination led to a lot of excited discussion.

The first night was not too bad; sometime during the evening we were given a couple of Spam sandwiches apiece, although there was nothing to drink but the water on the train. Eventually everyone went to sleep. It was not too comfortable but we made the best of it. Sometime around midnight someone in a seat near me peeped out the window when we stopped at a station

and we learned that the train was in Albany, New York. With that announcement, half the train passengers woke up, and once again the discussion centered around our destination. We certainly were not going south.

Lo and behold, six or seven hours later we woke up and, peering out from behind drawn shades, someone noticed that we were slowly going through the Port of New York area. Soon the train stopped and we were each given a boxed breakfast, consisting of a cup of lukewarm coffee and a couple of sweet rolls. When the train started up again, we now knew that we were definitely going south. Some thought we were headed for Atlantic City, where the Air Force had a basic training base but we were soon farther south than that, and still rolling on. We were fed on the train at various times with bologna sandwiches and other more awful meats, and of course we had G.I. coffee. I could stomach the bologna but as for the other exotic meats, I was more than happy to trade them for bologna.

Before boarding the train I had provided myself with a good supply of Milky Way bars but unfortunately most of them were in my barracks bag, which was stored safely in the baggage car. In my musette bag I had about a dozen bars but it was so warm on the train that they became too soggy to eat. Some of my companions were not as fussy as I was, however, and willingly traded their bologna sandwiches for those stick-soft Milky Ways. On that three day trip, I ate a lot of bologna!

Yes, that's what it took, three days, to get to Miami Beach, Florida. This was

a one day trip from New York City to Miami on a regular passenger train. I wonder if some wizard in the War Department read about the troop ships' method of zigzagging across the Atlantic to avoid submarines, and promptly decided that zigzagging would also be the mode of travel for troop trains.

After the second day on the train there was a shortage of water, with none allowed for shaving or washing. When we arrived at Miami Beach at 1:30 p.m., we were a sad looking lot, sweating in woolen shirts and pants, and carrying three days growth of whiskers. From the train we were marched to an Air Force warehouse where we were grateful to be issued to suits of suntans before being herded to our quarters. We were all assigned to hotels along Collins Avenue, which runs parallel with the beach, one block away from the ocean.

I was billeted at the Palmer House, a small apartment complex. The hotel had no kitchen or dining facilities so we had our meals at the Dunes Hotel, just around the corner. Every morning after breakfast we would line up in front of the hotel at 8:00 a.m. and then march nine or ten blocks to a golf course. There we did not find ourselves teeing off, but instead marching and countermarching to the barked commands of our drill instructors until 11:30 a.m., when we marched back to the hotel for lunch. The afternoons were a repeat performance of the morning. A few hours were spent sitting under some palm trees, singing the Air Corps songs. All in all, it wasn't a bad life. After supper we were on our own although we had no place to go – the City of Miami itself was off limits to us. Miami Beach had just about every-

thing that could be found in Miami itself, however, so each enjoyed himself doing "his own thing!"

After that five week Miami Beach vacation, the early part of November, 1942 found us on a train headed for Chanute Field, Illinois, a technical training base. In its infinite wisdom, the Air Force had decided that I would make an ideal teletype repairman. I, of course, had never even seen a teletype machine. I hardly knew a hammer from a screwdriver and here I was expected to repair a machine that was both electrical and mechanical. Off I went to classes for the next 13 weeks, listening to what seemed Greek to me, bored still, but trying to at least keep awake. The instructors and the instructions were great but the student was dumb. Somehow I passed the course, but I certainly don't know how.

Life at Chanute was good although the weather was very cold, and felt doubly so after coming from Miami. The food in the giant mess hall was amazingly first class. The base is located in Rantoul, Illinois, only a small town then, although by now I suppose that it is a pretty big place. There was no place to go in town, although the base itself did not lack for much in the line of entertainment.

In March of 1943, my course was completed and I was assigned to the 455th Bomb Squadron (M), then based at Myrtle Beach, South Carolina. When I arrived there I found that this outfit was all packed up and ready to be shipped somewhere overseas. At that time nobody knew where – Europe or Asia. While there I was able to get a seven day furlough so I went back home

for the last time before going overseas.

Myrtle Beach, SC is a very popular resort area now, but then it was only a spot on very detailed maps. There were four or five restaurants, a small movie house, a section called *Sin City*, and that was it.

The squadron left Myrtle Beach May 1, 1943, going first to Camp Kilmer, New Jersey, a staging area for overseas shipment. While there we had nothing to do but go to the PX or to the movies. One cold, blustery day was spent on the rifle range at Fort Dix, NJ. Perhaps anytime you went to the rifle range, it was a lousy day. All we had for lunch was a box lunch, two salami sandwiches and an apple. Well, I ate the apple, and for all I know, the salami sandwiches are still there. To this day I wouldn't think of putting that garlicky sausage in my stomach.

After four or five days we climbed on a train headed for the New York Port of Embarkation. We went first to Hoboken, NJ and from there took a ferry boat that brought us right to the pier where the Queen Elizabeth was awaiting. A former luxury liner, the huge ship had been transformed into a troopship for the duration of the war. We were lined up by rank alphabetically, and since I had no rank, I was one of the last to board the liner. As we stood in line on the dock, an unforgettable meeting took place when one of the fellows in front of me was discovered by his father. The father was working as a long-shoreman on the dock and he recognized his son in the long line waiting to board the ship. In a touching scene the poor man ran up to his son and offered him

the food from his lunch pail. He pulled out all the money he had, although his son would not take any money. It was an emotional farewell to the United States for all of us. All of this took place at 7:30 a.m. on May 5, 1943.

At last it was my turn to board and I was assigned to an area in a public room of the liner. This would be my home on board for alternating 24 hour periods. Despite the giant dimensions of the Queen Elizabeth, it was overcrowded because of the need to get troops to Europe quickly. The shortage of space meant that I would have use of my assigned space for 24 hours and then someone else would take it over. During the 24 hours when I had no place to sleep, it was up to me (and everyone else, as we were all in the same predicament) to find a place to flop – in the corridors, on the outside deck, anywhere that we could find a vacant spot.

On board we had two meals a day. With 15,000 troops on board, the mess lines were unbelievably long. You lined up at about 8:00 a.m. and would eventually reach the mess hall about 10:00 a.m. Breakfast wasn't really worth the wait, either. You lined up in the same way for dinner, the lines for which would start at 3:00 p.m. and find those in the front ranks reaching the tables at about 5:00 p.m. The food was no better than at breakfast, except that it was more greasy. After the first day's meal many of us went to the PX and bought vanilla snaps. Several small boxes of those cookies and a few Hershey bars were all the food that was needed for one day, and that's how I lived until May 11, 1943 when we touched land at Gourock, Scotland.

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A BOURGET FAMILY FROM RHODE ISLAND

PART ONE

by: **Richard L. Fortin**

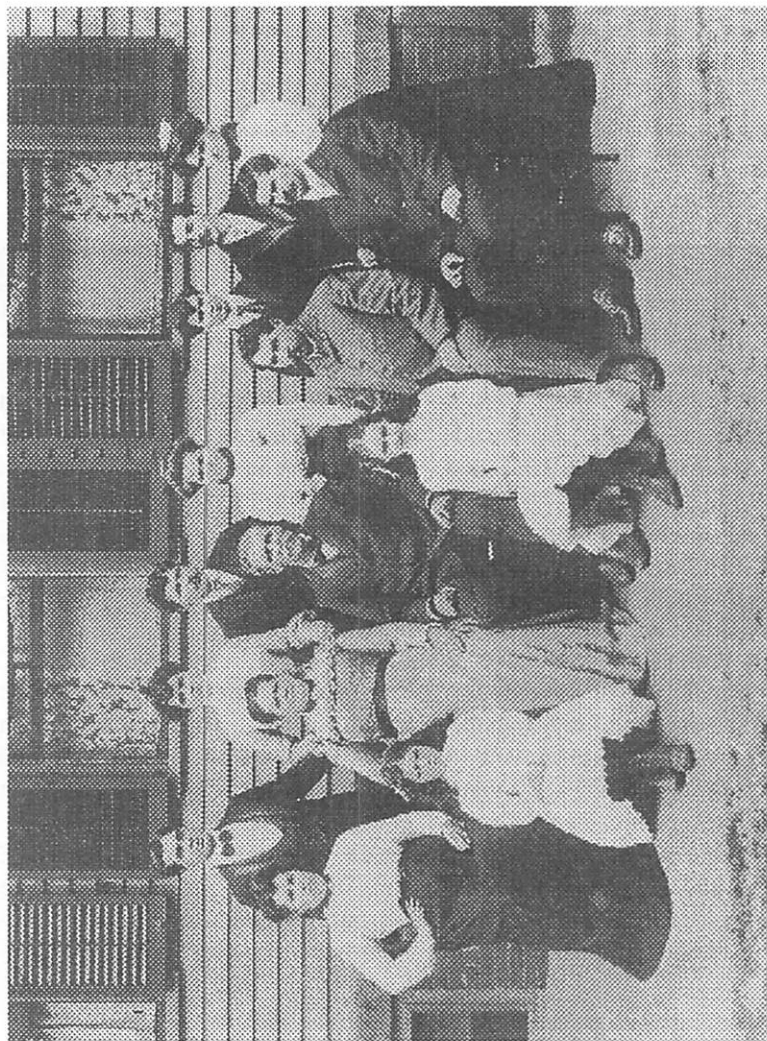
The genesis of that part of my BOURGET family that settled in Rhode Island had its start with the arrival in Pawtucket around 1893 of Great-Grandfather Pierre-Alfred BOURGET, his wife Marie-Eleanore ROY and their family of 15 children. Coming out of Coaticook, Quebec where the first 12 of the children were born they first went to Lowell, Massachusetts, where the remaining 3 were born, however, not long after the birth of the youngest the family, with the exception of my Grandfather Edouard-Theophile moved to Pawtucket. My Grandfather was to remain in Lowell and became the first to marry, he wed Louisa PARADIS on 7 November 1897 and they eventually moved to Manchester, New Hampshire where most of his descendants live today.

In Rhode Island, 6 of the remaining children would establish roots and become part of the then growing Franco-American community of Rhode Island. Pierre-Alfred BOURGET died in Pawtucket on 26 February 1905 and his wife Marie-Eleanore ROY-BOURGET died on 30 May 1939 also in Pawtucket. The first of Pierre and Eleanore's children to marry in Rhode Island was Marie-Ellene, who was born in Coaticook on 17 November 1893, she was wed in Providence to Napoleon B.

LAPERLE, the son of Remi and Marie LAPERLE and they became the parents of 2 children; Raymond-Napoleon and Blanche, and after the death of her first husband she married Wilbrod LEBOEUF in Pawtucket on 22 August 1936, there were no children from this union and Ellene died on 20 September 1953 in Providence where her descendants settled.

Louis-Olivier oldest of the sons was the next to marry, he too was born in Coaticook on 28 January 1868 and on 13 May 1896, he was married in Pawtucket to Hectorine GUILMETTE, the daughter of Cyprien GUILMETTE and Philomene DUMAS, they became the parents of 8 children; Beatrice-Hectorine, Louis-Eugene, Joseph-Ludger-Napoleon, Leona-Henriette, Leopold-Albert, Arthur-Jean-Baptiste, Gertrude-Eugenie, and Alfred-Henri, and most of them settled in the greater Pawtucket area. Louis-Olivier died on 14 February 1946 and Hectorine preceded him in death on 15 September 1945.

Marie-Deliah, was born in Quebec on 22 December 1873 first married Alphonse QUEVILLON in Worcester, Massachusetts, then to John C. TRIPP, she then emigrated with her second husband to the Kansas area and had one



The family of Pierre Alfred BOURGET and Marie Eleonore ROY: Seated (Left to right): Helene, Louise, Eleonore, Pierre Alfred, Angelina, Louis Oliver, Edouard Theophile. Standing (Left to right): Joseph Samuel, Deliah, Auguste Daniel, Georgiana, Robert Elzear, Alfred Pierre, and Marie.

child, she was married a 3rd time to E. Joseph GREENWOOD and she died in Jasonville, Indiana on 15 February 1960.

Alfred-Pierre, the seventh child born in Coaticook, was married in Warwick on 19 March 1898 to Marie-Louise BEAUSOLEIL the daughter of Roch and Marie-Louise BEAUSOLEIL and they became the parents of 4 children; Bert-Raymond, and Ernest-Clinton born in Rhode Island and Mildred-Louise, and Lester-George who were

born in Meota, Saskatchewan where this family settled. He was one of the two brothers who changed their names to BURGESS. Alfred-Pierre died in September 1920 and Marie-Louise after having been married a second time died in 1937 both died in Meota, Saskatchewan.

Joseph-Samuel, who was born 22 March 1875 left the family in Rhode Island around 1905 and was never heard from again.

Auguste-Daniel, the other brother to change his name to BURGESS was born 26 January 1879 and left Rhode Island around 1913 to emigrate with his brothers Alfred-Pierre and Edouard-Theophile to Saskatchewan and then went on to settle in Kansas where he married Hazel PATE on 22 July 1922. There were no children from this marriage and Auguste died in Paoli, Kansas in 1936 and his wife Hazel died in 1976.

Robert-Elzear, was born 22 December 1880 and was married in Providence on 15 December 1905 to Ada MIZEN who was the daughter of Thomas MIZEN and Eliza HARTLEY, this couple became the parents of 4 children; Elsie, Ruth, Charles, and Doris and all settled in the greater Providence area. Robert died 18 November 1947 and Ada died 24 September 1949.

Marie-Adelina, was born in Quebec, 8 February 1883, and first married John SLUENCHEFF around 1905 in Lynn, Massachusetts and eventually emigrated to the Kansas City area where she was married a second time to Milo GODDARD and thirdly to Newton KELLER, 2 children were born to the first marriage: Beatrice-Irene, and John Anthony and 4 were born from the second marriage: Marie, Lewis-Oliver, Della-May, and Richard-Milo. Marie Adelina died on 24 November 1960 in Kansas City Kansas.

Georgiana-Marie, was the first child to be born in Lowell, Massachusetts on 14 April 1887 and November 1906 she married Percy B. TOWNSON in Providence and they became the parents of 7 children: Jennie, Francis, Howard, Laura, Joseph, and John all

born in Providence and Helen who was born in Philadelphia. After the divorce of Georgiana and Percy the children were scattered to foster homes and most settled in the Delaware, Pennsylvania area. Georgiana is believed to have been married a second time to a Harry COLEMAN and that they had 2 children: Harry and Clara who's whereabouts are unknown. Georgiana died in Philadelphia on 4 September 1934.

Angelina-Marie, was born in Lowell on 18 January 1889 and was married for the first time on 20 May 1912 to J. Ferdinand LAPLANTE in Pawtucket, he was the son of J. Ferdinand LAPLANTE, Sr. and Rosalie MALO and they became the parents of 4 children: Roseanna-Leona, Arthur-Ferdinand, Mary-Louise-Rita, and Theresa-Leona with most of them settling in the Providence and No Scituate areas of the state. Ferdinand LAPLANTE died 11 February 1943 in Providence and Angelina re-married on 29 April 1950 to Henri GALIPEAU. Angelina died 24 December 1965 in Woonsocket.

Marie-Louise, the youngest was born in Lowell on 4 April 1891 and on the same date as her sister Angelina, 20 May 1912 she was married to Charles Desire PARADIS who was the son of Joseph PARADIS and Anna LAJOIE and the couple had two children: Charles-Arthur who's whereabouts is unknown and Rita who married and settled in the West Warwick area. Marie-Louise died on 6 January 1919 in Dorchester, Massachusetts and Charles died in West Warwick in November of 1979.

Did I put
that book
back on
the right
shelf?



A Visit to Ancestral Lands

by: Pauline Courchesne

I try to visit France on a genealogical mission every summer. It's a matter of my race against the clock. I should take advantage of my full-time salary and my ability to walk long distances, to withstand the hot summer sun while driving great distances in a usually non-air-conditioned rental car, to lug my heavy suitcase from place to place, to sleep in a non-air-conditioned hotel room, and to eat *sur le pousse*. When the day comes when my protesting joints make air travel and prolonged walking too difficult and when I have to make ends meet on a pension, I'll drive my air-conditioned car to an ancestral site somewhere in the province of Quebec, take a hotel room investigate at length just a few places at a time, maybe accompanied by some newly-discovered cousins.

Still winning my race against time, this past July I visited a number of ancestral sites. I'd like to share with you my visit to *la Basse-Normandie* when I was accompanied by Paulette, a person I befriended eight years ago when she owned a hotel in Rouen and I was on my first genealogical expedition in search of Elisabeth LE PRÉVOST, wife of Jean-François FOUCAULT, whose son would take the name COURCHESNE (See JMS, Spring 1993, pgs. 29-32). Since then Paulette has visited me in Worcester, Massachusetts with a

grandson who has become the pen pal of one of my students of French. On 26 July 1999, we arrived at Mortagne-au-Perche after a two-hour trip in the blazing sun which was mostly on Paulette's side. I offered to drive several times, but she would not accept. By the time we arrived, it was lunchtime, and we were both tired. We ate in a restaurant right next to the tourist office. At the tourist office, I bought two books on Perche. I was so excited ... there's a list in either book of the ancestors who left for New France from Mortagne, Tourouvre and other Perche places. My ancestors were in there! I also found out that Saint-Langis-lès-Mortagne (not *Langy*), where Marin BOUCHER and Perrine MALET were from, is now simply a suburb of Mortagne. Though at the time we were in Mortagne I was told that there was nothing there except houses, I found out after returning stateside that there are ruins out there... the old ramparts and that one of the ancestors helped build them. While Paulette read the paper in the restaurant and struck up a conversation with a person from the area, I ran around looking for the cathedral and the old ruins of the city. I found the cathedral and the library which is housed in *La Maison des Comtes du Perche*. It's a very beautiful building near one of the old entrances to the city called *Porte Saint Denis*. Unfortunately, everything

was closed on Monday. My ancestors from Mortagne are Marie GUYON, (wife of François BELANGER), Marin BOUCHER, Perrine MALET, Zacharie CLOUTIER and Sainte DUPONT.

From Mortagne, we headed for St. Martin-du-Vieux-Bellême where my ancestors Vincint GAULIN and Marie BONNEMER came from. The church was open. Inside, I immediately located a wall plaque under the statue of Saint Anne which indicates that Marguerite and François GAULIN, twins, were from that church. My ancestor is Marguerite. I did not have Marguerite's name with me, only her father Vincent's. So at the time, I did not realize that I really had the right family; I could only suspect so. Naturally, I took a picture of the plaque because of my gut feeling about the family connection. Then we drove to Montligeon, a very impressive relatively modern church in a neo-Gothic style. This basilica is the destination of many modern-day pilgrims. The stained glass windows are exquisite. I took a picture of the beautiful deep blue window in the transept, but my camera did not capture the color. It was unbelievably beautiful and captivating!

The icing on the cake was Tourouvre. As I entered the 15th century church. *l'église St.-Aubin*, I was struck by the apparent activity of the youth of the parish. Against the left wall, there stood on long tables, paper dolls about eight inches high, which the parish children most likely had made and dressed in clothes representing biblical times. The different biblical scenes in which they were set were probably also their creation. Above the table closest to the door was the first plaque. It had been donated by the Québécois GIGUÈRE clan to honor my ancestor Robert

GIGUÈRE. Paulette could not believe that my information coincided with the names and dates on the plaque. I was psyched to look for more plaques! There were others which I photographed, but I don't think any of them were connected to my ancestors. Anyway, I took pictures of them to give to the AFGS Library. I was very impressed by the stained glass windows. One represented the historic day when Honoré MERCIER, Prime Minister of Québec, descendant of the Tourouvre native Julien MERCIER, visited Tourouvre in pomp and circumstance. Paulette went back to the car, and I tried to find the loft. Unfortunately, it was closed. I knew that my ancestor, Jean GUYON, had built the white stone steps leading to the choir loft.

All in all, I was quite happy with my day. I had found some plaques and some beautiful stained glass windows, which indicated to me that the French in some areas are still mindful of their Québécois cousins. I had two books with a great deal of local information. I could now picture *la Basse-Normandie*, Tourouvre and Mortagne as well as some surrounding towns. My ability to associate names with places was strengthened, and I came away with a better understanding of the area and its history. And ... I was instrumental in helping my friend understand how strong the tie still is between Québec and France. This is because of the "clans" who will not forget their ancestors and who return to the ancestral sites out of a need to go back to one's roots, to renew one's spirit. This Franco-American returned to Rouen feeling linked to those who had honored (the Québécois) and to those honored. I slept very well that night!

Genealogy and Beyond

A Story About Our Pepin Ancestry

by: Wilfred E. Berube

Finding and tracing one's roots can be a lot of work, but it can also be fun, and in many instances most rewarding. However, if we go beyond the factual ingredients that make up a genealogical lineage and add a little imagination and conjecture, we may find quite an interesting and stimulating story. These are the elements that have gone into the story of the PEPIN families that follows. The story goes way beyond the first Canadian settler, Guillaume, as we will see, but the conjecture arises, in connecting facts found in Medieval history to the PEPINs that came to Canada about 350 years ago.

My maternal grandmother was Tarsille PEPIN and her father's name was Jules. Their ancestry dates back to Guillaume, who was born in St. Laurent de la Barriere, Saintonge, France, who married Jeanne MECHIN in 1645. The record of Guillaume and his family would make anyone proud to be a descendant of his. According to written documents of his time, Guillaume was said to be not only a very well educated and intelligent man, but also a man who loved adventure. Thus, when most early Canadian colonists were settling in Québec City, Guillaume decided to establish his home in Trois Rivières, which was in the initial stages of colonization. He became one of this com-

munity's outstanding citizens, having been elevated to the position of judge.

Guillaume and his wife Jeanne MECHIN had a large family. One of his sons, Jacques, is the ancestor of our line. Another son, Jean, apparently inherited his father's thirst for adventure. He left his home in Canada, traveled down the St. Lawrence River to the Great Lakes, until he reached the Mississippi River. He then continued until he reached a large lake and decided to settle in this location. To appreciate this sage, one must consult a map which encompasses the whole area.

When Jean settled here he was most active in all his endeavors and also achieved wide recognition for his courageous activities. The lake near which he settled, eventually called Lake Pepin, was named in his honor, and is found in Minnesota. Not many Americans are cognizant of how the lake got its name. It would seem then, that this PEPIN was really an outstanding person.

In the not too distant future, it is hoped that we may have an opportunity to pursue this genealogy further in France. Perhaps someone has already done so. Who knows what genealogical records may be discovered to pique

our curiosity. Although very unlikely, we may get lucky and be able to go back a few more centuries. However, should we be able to surmount the next period which covers approximately 1,350 years, we would reach the Medieval Era. In this period can be found some historical references to a PEPIN family that are truly startling and amazing. We can only surmise at this time whether these PEPINS are in our lineage. We do know that truth is stranger than fiction and it might be reasonable to consider these persons to be our ancestors. Certainly, the name PEPIN did not change over the years and Guillaume and his children might just have inherited their qualities from the Medieval PEPINS.

This much we do know. What follows about this family is fact, not fiction and is recorded in history books covering this period in the Middle Ages. It is recorded that several of the PEPINS served as mayors of the Palace in the Merovingian kingdom of France and Germany. Further, these PEPINS were considered to be "The Power Behind The Throne."

The first one we find is Pepin I, Also called Pepin of Landen, and he served as mayor of Austrasia, situated near the border of France and Belgium. Pepin II, the grandson of Pepin I, also served in the same capacity and as a result of the victory at Testry in 687 A.D., gained control of Neustria (*Normandy*) and ruled over all the Franks until his death in 714.

Pepin II's son, Charles, succeeded him and ruled over all the Frankish kingdom until he died in 741. Charles left two sons, Carloman, who became a

monk and Pepin III, also called *Pepin the Short*. Pepin III secured the approval of a general assembly of both the Franks and the Pope and then was anointed king in 751 by St. Boniface, apostle to the Germans. Pope Stephen gave his approval when he also anointed King Pepin in 754.

Pope Stephen, who at that time ruled Rome, crossed the Alps to seek help from Pepin against the Lombard kings. King Pepin twice defeated the Lombards and when he recaptured the city of Ravenna and its nearby territories, gave this seized land to the Pope. This gift came to be known as *The Donations of Pepin*. However, Pepin defeated his Lombard opponents primarily because of his reverence for the grave of the Apostle Peter. Indeed, to hasten Pepin's expedition, a letter had been sent to him which was supposedly dictated by the Apostle Peter himself, in which he promised the Franks future success in war and life after death if Pepin and his men came to the Pope's relief. The *Donations of Pepin* mentioned above was actually the foundation of the Papal States, which endured into the 19th century.

Pepin III continued the expeditions of his predecessors against the Saxons, but his chief task was the subjection of Aquitaine to Frankish rule, a task which took him at least eight or nine years to achieve. The inhabitants of Aquitaine, south of the Loire River, were looked upon by the Franks as *Romans*. Also, in Neustria (*Normandy*), the Franks had long formed a considerable faction and were considered the ruling class.



Charlemagne

Before his death in 768, Pepin had attained a position of considerable importance in international affairs. The caliph of Bagdad had sought his alliance against Omnical Spain and the Byzantine Emperor had sent several embassies to his court. Pepin III was also the founder of the Carolingian Dynasty.

Pepin III died in 768 and his son, Charles became King. This was none other than Charlemagne or *Charles the Great*. He ruled as King of the Franks from 768 to 814 and Emperor of the Romans from 800 to 814. Historians are better informed about him than any ruler since the Roman Empire. Charlemagne was a giant both in height and girth and had a jolly face. He could be stern on occasion and was never lacking in dignity. He exercised regularly and was fond of swimming and hunting. He had a good appetite, but was temperate in his drinking. His inexhaustible vigor was demonstrated by the fact that

he personally directed a military campaign almost every year of his reign.

Charlemagne was a zealous promoter of Christianity and education. Fighting, however, absorbed much of his time and energy; he fought against the Lombards, Bavarians, Saxons, Arabs, Avars, Slavs, and Danes. As a result of his military campaigns, he created a vast empire which included much of the western part of the old Roman Empire, plus some new territories. He was the first Germanic ruler to assume the title of Emperor and the empire he revived lasted in one form or another for a thousand years. He left his mark culturally and politically on the newly developing civilization of the west. Probably no ruler of the early Middle Ages better deserved the title of *The Great*.

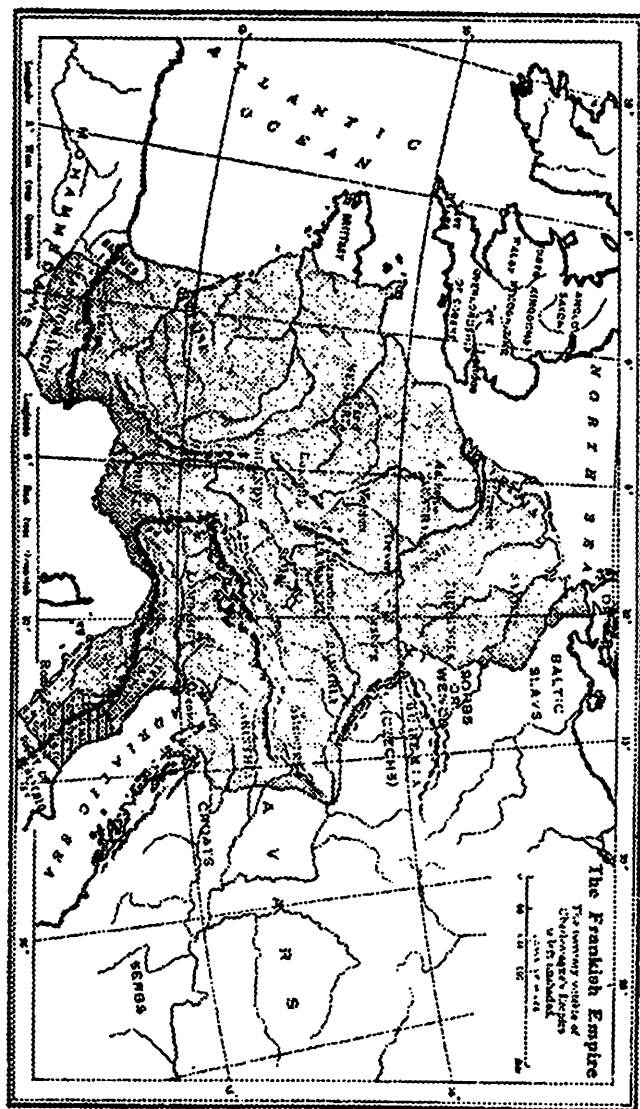
His conquest of the Saxons, who were pagans and held the whole North-western part of Germany, took 30 years and prepared the way for the religious conversion and civilization of Germany. He defended the Roman Catholic Church and constantly extended its power. He revived the Roman Empire in a new manner that was European and Christian in character. Pope Leo III placed the imperial crown on Charlemagne on Christmas Day in the year 800. Charlemagne maintained a considerable degree of law and order in a troubled time and his methods helped raise the standard of living.

Charlemagne's greatest contribution was his work as a patron of culture and extender of civilization. By means of his power and eminence, he gave western Europe a unified culture so

strong that it survived the terrible invasions and disorders of the next 200 years.

Much more could be written about the son of *Pepin the Short* and his family. I do believe that the preceding material may have piqued the curiosity of anyone with a PEPIN ancestor or any-

one of Frankish descent. Certainly these PEPINs left us a heritage that we can be extremely proud of, and one that will go down forever in the pages of history. It is my fondest hope that we will discover much more about those 1,350 years which are seemingly blank up to this date.



Report, Summer 1999

by: George & Richard Christian

This summer, my brother and I spent a month in our beloved Paris. Since we were now both retired, a month's stay would not interfere with other obligations or activities. Unfortunately, our trip started on the wrong foot. A heavy rain storm in Louisville delayed our flight to Cincinnati by an hour and a half. When we arrived at the Delta International gate in Cincinnati, the plane to Paris had already left. We were among a goodly number of persons from all over the country who were left stranded. We were given two options: staying overnight in Cincinnati and taking the same flight a day later, or checking with Air France (colleague of Delta) for possible openings on the upcoming flight to Frankfurt, Germany. Luckily, we were able to get two confirmed seats on the flight. Some passengers had to settle for stand-bys. After a mid-night departure, we were served dinner at 2 AM our local time! Otherwise, the flight was uneventful. At the Frankfurt airport, we had to return to the Air France counter to arrange for the next leg of our journey to Paris. We encountered no problems and were assured that our baggage would follow us.

After landing at Charles-de-Gaulle Airport, we spent almost an hour and a half looking here and there for our baggage—to no avail. Some passengers

were irate, for one reason or another. We registered our request, having identified the type of baggage we carried, gave our address in Paris, and left for our hotel. Needless to say, our friends (the hotel owners) were very concerned. We arrived some 8 to 10 hours later than anticipated. Chris' bag was delivered to the hotel two days later, mine four days later. Smart travelers that we are, we had a set of underwear in our carry-on bag to tide us over. A major snafu with the computer system at the airport caused the problem which left thousands of bags piled up, unsorted, for several days. Eventually, I suppose, all were cleared.

In Paris, we were also able to visit our friends the Christians, Francis and his wife Francine. She is a high school teacher, he a publisher and the editor of a monthly genealogy magazine. Both were interested in our current research of a Louisiana branch of French-Canadian and Acadian roots. Francis is of German descent.

He informed us that a distant relative—a butcher by trade—immigrated to Pennsylvania in the early 1700's. Unfortunately he could not supply us with definite facts to help trace the relative's life and descendants in the States.

The weather in Paris was variable, as usual, but on the whole, very pleasant. A bout with otitis somewhat dampened my enthusiasm since it also entailed an intermittent loss of hearing. We easily settled into our usual vacation pattern: late rising, lunch (no breakfast as such), reading two newspapers (one French, one English), afternoon walks or quiet crossword puzzles in the room, dinner at our favorite neighborhood restaurant, espresso and "digestif" at our café, some TV, and off to bed. One of our other dinners was at *Le Train Bleu*, a restaurant classed as historic monument in the Gare de Lyon train station. We had eaten there before with our mother. The ceilings in both dining rooms are at least 25 feet high. The walls are adorned with baroque paintings; the windows have velvet draperies. The brass fixtures for hats and coats and hand bags are kept highly polished though rarely used.

In addition, we renewed our acquaintance with personnel at a genealogy library and organization, to which we have contributed some of our works. We also brought some flyers about the Acadian festival in Louisiana to the *France/Louisiane* society, another of our interests in Paris. Personnel here were intrigued by our previous visit to Lafayette, LA, last Christmas and the photos of the Chrétien Point Plantation, to which I had been named "chaplain."

During our stay, a number of persons we had seen every so often in various locations came to greet us as long-lost friends. We knew each other by sight, and no more, yet they displayed a genuine friendliness. Unbeknownst to us, some repair work had been sched-

uled at the hotel during our second week. The owners arranged for the guests to move to a hotel across the street so they would not be inconvenienced. We were offered the same opportunity but declined. The workers would be in from 8 AM to 5 PM, so they would hardly disturb us even though they were to chip off the tiles in two bathrooms. Removing wallpaper and painting were not going to be noisy.

Much to our surprise, M. Jack Bernard, the owner, presented us with the keys to the hotel so that we could come and go in the evening, after the workers left. For one week, we spent the nights alone in "our" hotel. Twice, we even turned away prospective guests as we locked the door, pointing to the sign which said: "Hotel closed one week for repairs."

After a week, the time came for us to return the keys and end our "ownership" episode. An unexpected and amusing twist to mark this year's visit. The month went by very quickly and never dragged. It was time to return home, if only briefly.

Our return flight was through Atlanta rather than Cincinnati. We much prefer the smaller and less intimidating layout of Cincinnati. On arriving in Louisville, at least three of us passengers did not find our baggage. Mine was delivered home the following day, just hours before my brother and I were to leave for Louisiana.

Having enjoyed a trip to Lafayette last Christmas, we decided to return to visit our friends Louis and Jeanne Cornay (owners of Chrétien Point Plan-

tation), and look in on the activities of the Acadian Festival. While there, we also wanted to collect more details for our work on the Louisiana branch of the Chrétien Family (with French-Canadian and Acadian roots). The weather at our stop-over in Memphis and in Lafayette was beastly hot, a far cry from the unexpected cold we experienced in December. Fortunately we had prepared for the worse. Again we stayed at the Holiday Inn Central, near the airport where there are no "surprises." And yet there was one: our room was located next to a side entrance door with heavy traffic and in a dark corner. As a result of my brother's talk with a clerk at the reception desk, we moved further down to a more pleasant room with outdoor light and a view of a small park as well as the usual parking lot.

The Cornays had been alerted to our coming. Our visits with them were as delightful as previously. With them and by ourselves, we made it a point to partake of Cajun fare as often as possible. We especially enjoyed *Préjean's Restaurant* where on our second visit, a patron at the next table leaned over to welcome us to "our table." He had seen us at that same table two nights earlier! Talk about being noticed. Our guayabera shirts—not to mention pony tails—

helped; we saw no one else similarly attired during the week.

Although we were not able to visit several contacts for genealogy, we did luck out at a church rectory in Elton, after we had visited its cemetery. The pastor greeted us warmly and on learning the purpose of our visit, readily produced the record books for us to collect information. We have never before received such a warm welcome and cooperation. In turn, he was intrigued by our research when we showed him a copy of our work to date. He volunteered that he was of French-Canadian descent, and not Cajun at all. We are very familiar with his name, *Boulet*, in its various spellings.

Before we knew it, the week was over. We would be going back home to stay a while—until the next trip. At the airport screening area, one of the officials said we looked like brothers, which we confirmed. I guess this remark was an improvement over the one made by this same lady (as I recall) last Christmas, when she said that we looked like twins.

Genealogical research and travel go well together. We hope to enjoy the combination many more times.

Things My Mother Taught Me

My Mother taught me LOGIC...

"If you fall off that swing and break your neck, you can't go to the store with me."

My Mother taught me MEDICINE...

"If you don't stop crossing your eyes, they're going to freeze that way."

My Mother taught me TO THINK AHEAD...

"If you don't pass your spelling test, you'll never get a good job!"

My Mother taught me ESP...

"Put your sweater on; don't you think that I know when your cold?"

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

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 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 1-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.

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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

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

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

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

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

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



Some Famous Expressions

by: Alice Riel

Ever wonder where some of the expressions we use came from? Many, it seems, go back as far as the 1500s. Read on...

Most people got married in June because they took their yearly bath in May, and were still smelling pretty good by June, although they were starting to smell, so brides carried a bouquet of flowers to hide the b.o.

Baths equalled a big tub filled with hot water. The man of the house had the privilege of the nice clean water, then all the other sons and men, then the women and finally the children. Last of all the babies. By then the water was so dirty you could actually loose someone in it. Hence the saying, "don't throw the baby out with the bath water".

Houses had thatched roofs. Thick straw, piled high, with no wood underneath. It was the only place for animals to get warm, so all the pets... dogs, cats and other small animals, mice, rats, bugs lived in the roof. When it rained it became slippery and sometimes the animals would slip and fall off the roof. Hence the saying, "it's raining cats and dogs,"

There was nothing to stop things from falling into the house. This

posed a real problem in the bedroom where bugs and other droppings could really mess up your nice clean bed, so they found if they made beds with big posts and hung a sheet over the top, it addressed that problem. Hence those beautiful big 4 poster beds with canopies.

The floor was dirt. Only the wealthy had something other than dirt, hence the saying "dirt poor." The wealthy had slate floors which in the winter they would get slippery when wet. So they spread thresh on the floor to help keep their footing. As the winter wore on they kept adding more thresh until when you opened the door it would all start slipping outside. A piece of wood was placed at the entry way, hence a "thresh hold".

They cooked in the kitchen in a big kettle that always hung over the fire. Every day they lit the fire and added things to the pot. They mostly ate vegetables and didn't get much meat. They would eat the stew for dinner leaving leftovers in the pot to get cold overnight and then start over the next day. Sometimes the stew had food in it that had been in there for a month. Hence the rhyme: Peas porridge hot, peas porridge cold, peas porridge in the pot nine days old."

Sometimes they could obtain pork and would feel really special when that happened. When company came over, they would bring out some bacon and hang it to show it off. It was a sign of wealth and that a man "could really bring home the bacon." They would cut off a little to share with guests and would all around and "chew the fat."

Most people didn't have pewter plates, but had trenchers – a piece of wood with the middle scooped out like a bowl. Trenchers were never washed and a lot of times worms got into the wood. After eating off wormy trenchers, they would get "trench mouth."

Bread was divided according to status. Workers got the burnt bottom of the loaf, the family got the middle, and guests got the top, or the "upper crust."

Lead cups were used to drink ale or whiskey. The combination would

sometimes knock them out for a couple of days. Someone walking along the road would take them for dead and prepare them for burial. They were laid out on the kitchen table for a couple of days and the family would gather around and eat and drink and wait and see if they would wake up. Hence the custom of holding a "wake." England is old and small they started running out of places to bury people. So they would dig up coffins and would take their bones to a house and re-use the grave. In reopening these coffins, one out of 25 coffins were found to have scratch marks on the inside and they realized they had been burying people alive. So they thought they would tie a string on their wrist and lead it through the coffin and up through the ground and tie it to a bell. Someone would have to sit out in the graveyard all night to listen for the bell. Hence on the "graveyard shift" they would know that someone was "saved by the bell" or he was a "dead ringer."

Always Trust The Experts

"A cookie store is a bad idea. Besides, the market research reports say America likes crispy cookies, not soft and chewy cookies like you make."

—*Response to Debbi Fields' idea of starting Mrs. Field's Cookies.*

"We don't like their sound, and guitar music is on the way out."

—*Decca Recording Co. rejecting the Beatles, 1962.*

"Heavier-than-air flying machines are impossible."

—*Lord Kelvin, president, Royal Society, 1895.*

"If I had thought about it, I wouldn't have done the experiment. The literature was full of examples that said you can't do this."

—*Spencer Silver, on the work that led to the unique adhesives for 3-M "Post-It" Notepads.*

"So we went to Atari and said, 'Hey, we've got this amazing thing, even built with some of your parts, and what do you think about funding us? Or we'll give it to you. We just want to do it. Pay our salary, we'll come work for you.' And they said 'No.' So then we went to Hewlett-Packard, and they said, 'Hey, we don't need you. You haven't got through college yet.'"

—*Apple Computer Inc. founder Steve Jobs on attempts to get Atari and H-P interested in his and Steve Wozniak's personal computer.*

Questions and Answers

AFGS Research Committee

The following answers were received from Pierrette Thibault. Thank you Pierrette.

27/7 The parents of Francois Bourbeau dit Beauchesne who married Reine toutant were Joseph Bourbeau dit Beauchesne and Josephte Bourbeau dir Carignan. reines parents were Alexis Toutant and Francoise Marchand. francois and Reine were married in Gentilly 5 Feb. 1822.

Possible answer for 27/8 Pierre Bourbeau dit Beauchesne who married one Archange Montambeau in beancour 18 feb. 1822. Pierre's parents were Charles bourbeau dit Beauchesne and Agathe Deshaies. Archange's parents were Joseph Montambeau and Marie Gignac.

Questions for this issue.

28/1 Seeking m&p of Adelard Pinard and Marie Louise Morency ca 1887. Daughter Marei evelyne Claire m. 8 July 1913 in Bromptville(RD)

28/2 Seeking m & p for John bourgeois and Amanda Cormier, their daughter Marie Rite m. in Moncton, New Brunswick on June 7, 1951(J. Lapointe/RD)

28/3 Seeking m & p for Joseph Gagnon and Eulalie Ledoux ca 1810(R. Oswald)

28/4 Seeking m & p for Charles Paradis and Angeline LaChance/ Lanhier/Lavely ca 1816(K. Grimes)

28/5 Seeking m&p for Gabriel Constantineau and Catherine Deschamps ca 1812 (J. Goold/rd)

28/6 Seeking m & p for Pascal Casavant and Matilda(unknown) their son Elie m Odila Lambet/Jalbert on 9 Jan. 1905 in Providence, RI(R. Casavant/rd)

28/7 Seeking m & p fro Harold Duquette and Antonia Gamache ca 1929 in Lacolle?(P. Sharkey/rd)

"Sir, if you were my husband, I would poison your drink."

—Lady Astor to Winston Churchill

"Madam, if you were my wife, I would drink it.

—His reply

**THE BEGINNINGS
of the
FRANCO -AMERICAN
COLONY
in
WOONSOCKET, RHODE ISLAND**

MARIE LOUISE BONIER



Translated and Edited
by
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David Letourneau

by: Armand Letourneau

Editor's Note: This article first appeared in the Autumn 1983 issue of this publication.

David Letourneau, The first Canadian ancestor of a great number of people who today bear the name LETOURNEAU in Canada and the United States, was a man of courage, resourcefulness and ability. He was also a man devoted to his family and to his religious principles as the unfolding of his life in this brief sketch will demonstrate.

David was born in 1616, at Muron, in the Diocese of Xaintes (Saintes), Department of Charente-Maritime, Canton of Tornay-Charente, in the District of Saintonge. Muron straddles the road between Rochefort and Gurgeres and today boasts of a population of about one thousand inhabitants. It was in this town that Jeanne DUPEN gave birth to a male child who was destined to become the first LETOURNEAU pioneer in the New World. He Was christened David most likely after his father. Very little is known of the early years of this child. In fact, even the date of his birth had to be determined from his declaration of being fifty years of age at the time the census was taken in Canada in 1666.

The years went by quickly and David had become a young man ready to settle down. At Larochelle, on 10 June, in the year 1640, before a notary named BALANGUAY, David signed a marriage contract with Sebastienne GUERY. They undoubtedly were married soon after. From this union, three children were born:

Marie: b. 1641.

David: b. 1643; m. 6 June 1664 at Château-Richer to Françoise CHAPELAIN, daughter of Louis CHAPELAIN and Françoise DeCHAUX; d. 23 February 1709, Québec.

Jean: b. 1645; m. 18 April 1673 at Ste. Famille to Anne-Françoise DUFRESNE, daughter of Pierre DUFRESNE and Anne PALIN; d. 23 April 1722 in Québec.

Sometime after the birth of Jean, Sebastienne GUERY passed on from this world. Aware that the children needed maternal care and unwilling to burden relatives and friends for their care when away from home earning a living, David would not remain widowed for long. And so, on 6 July 1654, before the notary André CASFINT, David contracted to marry Jeanne BARIL, the daughter of François BARIL and of Catherine LIGNERON. The marriage vows were exchanged at Saint Germain

d'Aunis in the Diocese of La Rochelle.

In 1655, a daughter named Elisabeth was born to them. Two years later, in 1657, a son christened Philippe was added to the family. The household now numbered seven. It would not be so for long, for early in May of 1658, David accompanied by his two oldest sons David Jr. and Jean, embarked on a ship bound for New France.

What motivated David's decision to leave his country, his wife and some of his children to venture into an unknown land? It certainly was not a light and quick decision to make. First of all, David wanted to secure greater opportunities for his family, even at the sacrifice of an absence of indefinite duration. Most opportunities were unobtainable to the average inhabitant of France during the middle of the seventeenth century. France was in turmoil and the ministries of Mazarin and of Fouquet had left the country in financial and economic trouble. Also, France was almost constantly at war in one area or another. The uneasiness resulting from these situations caused many to seek passage to the New World with the hope of finding greater freedom and better opportunities, at least more so than in France.

Another consideration that must have weighed heavily in David's mind was his obligation to the family as a husband and father. It is reasonable to assume that he made adequate provisions for the comfort and need of the loved ones that he left behind.

As was the case for most emigrants from France at that time, David must have contracted for the then cus-

tomary three years of service to an individual or a company as payment for his passage and the assurance of board and shelter for himself and his two sons after their arrival in Canada. Once this obligation was satisfied, he could then settle somewhere and later send for the rest of the family to join him in the new country. Eventually, this would become a reality.

During the seventeenth century, it took an average of two to three months to cross the North Atlantic Ocean. Based on this fact, David must have reached Canada in the early summer of 1658. Soon after his arrival, he settled at Château-Richer to serve his contractual three years of service. Château-Richer may then be considered as having been the cradle of the LETOURNEAU descendants of David in North America.

Once his obligation had been satisfied, the father with his two sons moved to the Island of Orleans where on 24 August 1661, he purchased from François DUPONT, a piece of land located within the area of Sainte Famille. The terms of the purchase called for a price of 110 *livres* (a French monetary unit originally equal in value to one pound of silver) to be paid on the twentieth of the following month.

Cultivating and improving the property became the sole occupation of the three men for the next three years. The long hours of work and the indomitable pioneer determination that inspired them made the property prosperous and valuable. It was then a worthy piece of land that David Jr. inherited on 1 February 1664, when his fa-

ther transferred the land title to him on the occasion of his marriage contract to Françoise CHAPELAIN. To the title transfer, a condition was attached which required of David Jr. to turn over to his father fifty bushels of wheat for that year and fifty more on the following year. Figuring in the deal was also the promise by the father to help, with the assistance of his son, Jean, in the sowing and harvesting of the crops.

Within a month and a half after the transfer of the property to his son, David bought another parcel of land which he recorded in the name of his son, Jean. This land was located on the south side of the island in the area of Saint Laurent. As an encouragement to Jean and to help him if the occasion arose, David also acquired the adjoining piece of land. The LETOURNEAUs now owned three valuable properties. This ownership established them as pioneer landowners on the beautiful Island of Orleans. Some of this land, the first parcel, has been passed on from generation to generation and today it is still occupied by a LETOURNEAU.

On the sixth of June in 1664, as per the contract previously mentioned, David Jr. married Françoise CHAPELAIN. This was the first LETOURNEAU marriage in Canada as recorded in the registry of marriages of the church at Château-Richer. The actual ceremony, however, took place in the then Mission Church of Ste. Famille on the Island of Orleans. David Jr. was then twenty-one years old and the bride was three years younger. It is said that she was a woman who could make up her own mind. Two years earlier, she had rejected an offer of mar-

riage from Charles ALLAIRE even though a marriage contract had been negotiated in her name by her parents. She also was a woman of deep religious principles who would raise a family of fifteen children and see two of her daughters enter the Congregation of Notre Dame.

A passing note here is worth mentioning in view of the canonization rites that took place in Rome just recently when Marguerite BOURGEOYS was declared a Saint (1 October 1982). Marguerite LETOURNEAU, daughter of David Jr., knew the new saint personally. As earlier stated, Marguerite was the first LETOURNEAU vocation in Canada. When she entered the Congregation of Notre Dame in 1691, she took the religious name of Sister Saint Pierre and spent her entire life in a convent in Montréal. It was here that she died on 31 October 1721. Her body was put to rest under the ancient church of Notre Dame in Montréal.

Françoise, the younger sister, entered the same religious congregation at a very tender age. At the time of her death in 1693, she was only fifteen years old. No information has been uncovered to indicate if she were a postulant, a novice or a professed sister. Because of her age, it is assumed that Françoise was either a postulant or a novice. It is also assumed that if death were imminent that she was allowed to take the religious vows so as to die a full fledged member of the congregation. The body of young Françoise was laid to rest under the altar of the Holy Virgin in the Church of Ste. Famille.

Almost a year after they were

married, David Jr. and Françoise had their first child baptized on 24 May 1665. The child, named Marie-Anne was the first LETOURNEAU to be born on Canadian soil. The baptism was performed in the Church of Ste. Famille by a missionary priest called POMMIER. The act, however, was recorded in the church registry of Château-Richer.

Now that his two sons were well established on the Island of Orleans and he also owned property there, David felt that the time had come to sent for his wife and children who were still in France. Soon the reunion would become a reality.

In 1665, Four vessels left La Rochelle for Québec. They were the *Vieux Simeon de Dukerdam*, *Le Cat de Hollande*, *Le Jardin de Hollande* and *La Paix*. One of them carried on its passenger list the names of Jeanne BARIL and her two children, Elisabeth and Philippe. Daughter Marie of the first marriage did not accompany them. No motives could be found that would shed light on this matter. Several good reasons could be found to explain Marie's failure to join the family in Canada but all of them would be pure conjecture.

In the census that took place in Canada in 1666, there appeared the following notations, the names of which are herewith orthographically reproduced:

1. In Beauport

d'Avit Estourneau, aged 50 years, miller, farmer

Jeanne Barille, 33 years old, his wife

Igabeau Estourneau, 12 years old, daughter

phillip Estourneau, 8 years old, son

2. Isle of Orleans

d'avit Estourneau, 25 years, farmer

françoise Chapelin, 20 years old, his wife

Marie Estourneau, 1 year old, their daughter

3. Isle of Orleans

Jean l'estourneau, 22 years old, tailor and farmer

Judging from the above entries, it is evident that David, his wife and their children were at Beauport in February or March of 1666, when the census was taken. A question then is in order. Did David take his family to the Island of Orleans after their arrival from France or did he settle directly at Beauport? The Reverend Father Charles LETOURNEAU, author and genealogist of great excellence, states in his book, *Fêtes des Familles Letourneau*, that since David had no other property than the one on the Island of Orleans, that he took his family there when they arrived in Canada. The Reverend Father LEBEL takes a different view in his book, *Nos Ancetres, Volume 3*. He holds the opinion that David, not wishing to subject his wife and young children to live in the cabin style house that he built for himself on the island, opted to bring his family directly to Beauport. Be it as it may, we know for certain that the family was at Beauport in February or March of 1666.

David was an expert miller from early childhood. Milling had been his occupation in France and the experiences acquired there served him well

in the New World. Besides farming, he earned his living for a time, managing the flour mill of Seigneur GIFFARD in the village of Beauport. Perhaps his experiences as miller helped him learn something about the art of baking. During the Atlantic crossing in 1658, the captain of the ship sought his help in the baking of bread and in the preparation of pastries.

Besides being a good miller, David was also an expert archer who was known to have fashioned his own equipment from the bones of animals. At an early age, in Saintonge, he used his skill as an archer to spear fish that had been snared in wooden fence enclosures placed along the tidal shores of his native province. Now, in Canada, he practiced the same method of operation to obtain fish from the St. Lawrence River. Also, since gunpowder and firearms were not that plentiful in the colony, his mastery of archery proved to be an excellent way of hunting for small game which abounded in the neighboring woods and which provided a means of adding to the food for the table.

It is not known how long the family remained in Beauport nor on what date David returned to Château-Richer which had been his first home in Canada. On 15 August of that same year, he sold his property on the Island of Orleans to Antoine LACASSE for 300 *livres*. In so doing, David had indicated his intention of settling permanently in Château-Richer. He soon leased from Mgr. LAVAL, the first bishop of Québec, the two flour mills within the village. In no time at all, he was known as the master miller of the *Moulins de la*

coste et seigneurie de Beaupré.

Twelve years after the birth of his son Philippe, David was presented with another son whom he names Jacques and on the 17th of January, 1670, Jeanne presented David with one more son. He was christened Guillaume. The joy of the birth of this last child turned quickly to sadness however, as the baby lived for only two days.

When he first returned to Château-Richer, David must have rented or leased his living quarters. Always an independent man, he lost little time in obtaining a place of his own. On 8 February 1669, he purchased a house from Mace GRAVEL as well as the land on which the house stood. The purchase price amounted to 700 *livres*. The terms were for an immediate payment of 300 *livres* and the balance to be paid on or before the tenth day of the following month. His property abutted that of Guillaume THIBAUT on one side and that of Barthelemy VERREAU on the other. It was located along the main road just below the land upon which stood the church of the village. With an eye to the future, David had previously acquired land along the river from a man named Michel BOUCHARD. The transfer deed bore the date of 7 October 1668. Apparently, he intended to use this land for farming. He was never an idle man.

The first LETOURNEAU family in Canada was now living happily in its own house and on its own land. Jeanne was kept busy maintaining the household, while David was successfully managing the mills and the trade they brought. The married children were well established on the Island of Orleans and

those at home were assured of care and love. David had labored hard all his life and now he expected to enjoy the results of the long years of work. Events, however, would not allow this to last. On 15 May 1670, David was struck with a strange sickness and within a few short hours, he was dead. On the evening of the same day, his remains were deposited in the cemetery next to the church. The haste that accompanied the interment has given rise to speculation that David may have contracted a contagious disease and that prudence dictated that his body be disposed of quickly. That could very well have been the case, since it was the custom to wait at least a day and sometimes two before burying the dead.

David had died in the midst of his loved ones and with the full spiritual support of the church. Father FILLION, missionary priest at Château-Richer, wrote the following entry in the church register: "In the year of our Lord, one thousand six hundred and seventy, on the sixteenth of May, died David Estourneau, husband of Jeanne Barille, after having received the Holy Sacraments of Penance, Eucharist, and Extreme Unction. He was buried the same day, in the evening, in the cemetery of his parish, Château-Richer, the sixteenth of May."

During his lifetime, David had planned carefully for the security of his family and for their welfare. He had acquired land in the Island of Orleans for his sons David and Jean. He probably intended to do the same for his other younger sons. At any rate, we know that he did not leave his family destitute, if it can be judged by the goods and prop-

erties that he accumulated during his lifetime. Shortly after his death, the inventory of his estate was made by Notary VACHON of Château-Richer. David owned the following:

1. A farm near the St. Lawrence River in the Seigneurie of Beaupré, which he had bought from Michel BOUCHARD on 17 October 1668.
2. The lot and building at Château-Richer purchased from Mace GRAVEL on 8 February 1669 for 700 *livres tournois*. (*Livres tournois* was French money stamped or minted in Tours France. It had greater value than Canadian currency.)
3. A piece of land purchased on 8 February 1669 from Zacharie CLOUTIER.
4. Furniture valued in excess of 900 *livres tournois*.
5. Two animals valued at approximately 174 *livres tournois*.
6. Gold and silver coins amounting to 200 *livres tournois*.
7. Assets expressed as accounts receivable, but with no specific amounts listed in the inventory.
8. Offsetting the above assets was an obligation of 130 *livres tournois*.

If the properties on the Island of Orleans that were deeded to his two sons, David and Jean, are added to this inventory, it becomes obvious that David had become a very successful pioneer in the New World.

In writing this brief biography of David LETOURNEAU, records from many sources, both civil and religious were consulted. Most of them dealt with those events that generally govern the passage of one's life on earth. However, from time to time, there appears some-

where a notation that reflects upon the character of a person. Such was the case with David and it is befitting to conclude this brief sketch of his life with a short anecdote that reveals his piety and charity.

Château-Richer is only a few kilometers from the famous shrine of Sainte Anne de Beaupré. At the time of David, it was a modest structure that attracted even then pilgrims from many of the neighboring areas. David is known to have visited the shrine and to have contributed toward its support, as is attested by the following entry recorded in the journal of income and expenses, by the priests who then administered the affairs of the church: "Received from David Etourneau two bushels of wheat."

May this example of charity be one of the legacies of David LETOURNEAU to all of his descendants. David LETOURNEAU and Jeanne BARIL had four children:

Elisabeth: b. 1655; m. 23 September 1670 at Château-Richer to Mathurin TESSIER, son of Thomas TESSIER and Elisabeth POIRIER.

Philippe: b. 1657; 1st m. 14 February 1683 (Contract RAGEOT) to

Marie-Madeleine SIMON, parents unknown; 2nd m. 12 February 1685 at Québec to Marie-Madeleine VALLEE, daughter of Jean VALLEE and Marie MARTIN.

Jacques: b. 1668; m. 8 February 1694 at Ste. Anne-de-la-Perade to Angelique GUYON, daughter of Joseph GUYON and Geneviève CLOUTIER.

Guillaume: b. 17 January and died 19 January 1670 at Château-Richer.

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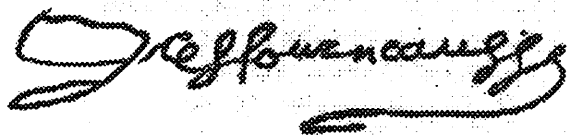
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A facsimile of the signature of David Letourneau

Did I put
that book
back on
the right
shelf?



Unlocking the Past Genealogical Journeys

by: Eleanor Siegel

Editor's note: This article first appeared in *BJ's Journal*, Fall 1999 and is reprinted here with the publisher's permission.

The genealogy bug bit Robert RAGAN when a cousin showed him pictures of his great-great-grandfather, Joseph David RAGAN. As RAGAN studied the pictures, he developed goosebumps because the man so closely resembled him and his dad. Suddenly, he wanted to know more about this ancestor. That was 1981.

By 1995, RAGAN, who lives in Jacksonville, Florida, had made a career of genealogy by launching a newsletter and Web site for genealogy beginners and by becoming a computer and genealogy college instructor. He and thousands of other family historians were responding to a rising demand for genealogical information, heavily driven by technology and political events. As they uncover and share knowledge with their families and their communities, genealogists build personal pride, connect with long-lost relatives, educate young people, and leave a family legacy for future generations.

Genealogy's popularity has pushed membership in the National Genealogical Society (NGS) from 600 in

1953 to over 4,000 in 1978 and more than 17,000 members in 1999. On a typical Internet day, thousands of family historians log on searching for information. In January alone, information posted on Rootsweb.com says the site handled over 85 million Web "hits" — visits to the Web site — and more than 154 million pieces of e-mail.

While amateur genealogists have many different reasons for studying family history, quite often, they don't start out wanting to be deeply involved. Then the unexpected occurs.

Tom LINCOLN, M.D., had his unexpected moment in a library. As a child, he had begun learning about his father's family when his mother would singsong a list of names, which were designed to teach him about his relative, President Abraham LINCOLN. But Tom, Abe LINCOLN's fourth cousin, four times removed, didn't become hooked on genealogy as a serious hobby until he visited the Mormon Family History Center to find his maternal great-grandfather's name, Jacob WISE. Bingo! On his very first search attempt, there was WISE's name. "In genealogy, if you have one aha! moment, you don't give up the search after that," says LINCOLN. The excitement comes from actually connecting with the past, finding

the beginning of a long thread that you know will lead you to interesting places. LINCOLN is a medical informatics (information sciences) professor at the School of Biomedical and Health Informational Sciences, University of Illinois at Chicago, and a senior research member at The Rand Corporation, which maintains a popular genealogy Web site.

Start with the Library

Like other beginner genealogists, LINCOLN started his search in the history department of the Mormon Church of Jesus Christ of Latter-day Saints (LDS). The world leaders in the field of genealogical record gathering and microfilming, thousands of LDS family history centers around the world offer a searchable computerized index on CD-ROM to everyone of all races and religions, not only Mormons.

But today, he says his best tool is the Internet. The Internet has dramatically changed the search for information, and has attracted many people who would have never become family historians.

The explosive growth of resources available on the Internet has made "a phenomenal dent in the ability to access information," agrees Lee RICKERSON, a children and family therapist with a private foundation, Hope Haven Children's Clinic and Family Center in Jacksonville, Florida. RICKERSON, whose hobby is genealogy, points out that his wife's grandmother's ancestors came from Hungary, where, until the Soviet Union collapsed, no information was available. "Today, though, a huge amount of records exist online, and you can pore over the Hungarian lists with

people of the same surname and contact each other through e-mail."

Even Teens are Fascinated

People are motivated to become genealogists for reasons as varied as the numerous Web sites. "But mostly," explains RICKERSON, "they want to know where they fit into the context of the great family of people." During group therapy sessions with troubled juveniles, RICKERSON provided them with historical information about their first names, even nontraditional names, which he gathered from their parents and relatives. "They became attentive, even spellbound."

Learning about family history had the same effect on RICKERSON as a teenager, especially when his maternal grandmother, Lola WARREN, now 94 years old, wove stories combined with historical facts and exciting, gossipy details of the family. Mrs. WARREN, who comes from southwest Georgia, can recite the names of four or five generations — over 600 relatives — without consulting any book.

Research on his father's side was more difficult since RICKERSON's grandfather abandoned the family. Yet, after RICKERSON submitted names to the LDS Ancestral File database, he received a letter from someone offering to help him research about the RICKERSON name. Using that connection, he located information about the previous seven generations.

Volunteers Make the Difference

Getting help from other genealogists is not unusual. Volunteers Al CHRISTOPHERSEN of Norway and

Marty HOAG of North Dakota initiated the ROOTS-L List in 1987. Today, ROOTS-L is part of the Rootsworld site, and it contains more than half-a-million family names submitted by over 60,000 Internet volunteer genealogists. Thousands of volunteers provide Web sites and free information about every county in the United States. This volunteer corps has ambitiously undertaken various projects, such as placing all the U.S. federal censuses online. For now, the Internet genealogy ethos is such that everyone pitches in to create something of value for the entire community.

No matter how much they helped each other, the work was difficult and slow until recently. Yesterday's genealogists — the Genealogists B.C. (Before Computers) — spent time recording information in longhand and sending letters through the mail, but personal computers have helped researchers become speedy and efficient.

Consider Loretta ENGEL from Lorain, Ohio. She began compiling her first family history eight years ago, working on a manual typewriter until her daughter, Nancy ENGEL, M.D., and Dr. ENGEL's husband, Sheldon LAUBE, presented her with a computer. She loved technology, and with it produced her first book: A handsome 650-page, self published hardbound book, *Treasures of the Heart*, a history of the Juroski and Niznik, her Polish maternal and paternal grandparents.

A Serendipitous Beginning

ENGEL's genealogical journey began in high school, accidentally. Mrs. ENGEL's schoolmates refused to believe that her mother had lost her U.S.

citizenship papers upon marriage. They called her a liar. Mrs. ENGEL spent the next five years furiously searching for information to vindicate herself. She finally located a lawyer who knew about an antiquated law that required her American-born mother to yield her citizenship when she married an immigrant. Mrs. ENGEL sent her schoolmates an explanatory letter and a copy of that out-of-date law.

Using her ability to research, she spent a rainy afternoon quizzing her father's sister about relatives, recording the names and dates in a notebook. When the notebook disappeared, she lacked the time to replace the information because she had married and had the first of her four children. Then, many years later, while preparing for a rummage sale, the notebook slipped from the lining of a little black suitcase. "I took that as an omen from Heaven that I should begin writing about the family," says Mrs. ENGEL. And so she began.

Once she resumed her research, she became a persistent detective. She wrote letters to Poland and received replies explaining that the information she wanted was burned during the war. Undeterred, she visited churches and libraries in the United States, and located U.S. state and city censuses. She spent weeks returning to one cemetery, recording the names of her mother's 14 aunts and uncles buried there. She bravely contacted an aunt who was not on speaking terms with her mother. The aunt invited Mrs. ENGEL to lunch. "I went there shaking; and when she opened the door, she hugged me." Besides those hugs, the aunt gave Mrs. ENGEL pictures for her

book. "Genealogy is hard work . . . You have to keep digging and digging, and," she enthuses, "eventually, it's there and it becomes so exciting."

Not wanting to relinquish the thrill of the hunt after her book was published, Mrs. ENGEL began working on her husband Louie's family. Together, the couple traveled to Canada, where they luckily found a family historian's dream: A 90-year-old relative with a clear memory for names and dates, and hundreds of pictures of relatives and friends clearing the land and splitting the logs to build her husband's grandfather's house.

A Rightful Place in History

Many genealogists want to make sure the lives of previous generations are documented to take their rightful place in history. Pennsylvania's African-Americans are one such population. In 1997, directors of the Washington County Historical Society asked Bill and Doris KEENE of Washington, Pennsylvania, to form an African-American Round Table designed to document the genealogies of African-American families in Washington County, something that had not existed before. Inspired, Doris KEENE has gathered quite a manuscript, documenting her family back to 1775.

When Marlene BRANSOM of Pittsburgh, found that her African-American ancestors were nowhere to be found in the public library, she was amazed and angry that those who had paved the way would remain hidden. The school teacher began researching African-American history in Greene County, pursuing her research by talking to

Alvah HEADLEE, who worked for the Greene County Historical Society in Waynesburg Pennsylvania. "He gave me bits and pieces of stories before he died. He also mentioned there was a Negro Slave Registry, and my eyes lit up. This is a record of 443 registered slaves in Greene and Washington Counties."

Handling that document changed her. Holding the original copy, now in the Washington & Jefferson College library, she felt linked with the past because, "These people had existed. It was living history." Besides, it confirmed rumors that she had heard that slavery existed north of the Mason/Dixon line. With proof that slaves lived six miles from her house, she decided to identify everyone from Greene County who was a registered slave, to trace them, and to find out what happened to them. Recently, she finished her first book, *The Early Colored/Slave Population of Greene County, Pennsylvania from 1700 to 1920*. She plans to write four more books.

Searching for Family Around the World

While many genealogists conduct their research in the United States by visiting libraries, government offices, and cemeteries, and by using the Internet, others make family history come alive through travel. They visit the distant cities, towns, or villages — even in remote places of the globe — to meet relatives, to walk on the land where their relatives walked, and to see their ancestors' homes. These travel dreams became easily realized in some places when the Iron Curtain fell.

Rosanne CERF of Manhattan dreamed of seeing her mother's village. She knew none of her family lived in Pobrada, a city northeast of Vilnius, Lithuania. These relatives were killed during World War II. Still, she yearned to see where her mother had lived as a child. When the Iron Curtain fell, she was determined to make that trip. By then, her mother, Gertrude MIRSKY NOVICK — known as the village beauty — had died. So, before setting out, her aunt, Esther MIRSKY, then in her 80s drew a map of the tiny town as she remembered it from 60 years before, marking the houses where the MIRSKY clan had lived.

From talks with her mother when she was alive, CERF knew the village had a "bend in a road that went over the bridge and a river." When she got there, she found it exactly as her mother described. "But she didn't describe the squalor. Even looking at Aunt Esther's pictures of the people, you couldn't see the poverty because everyone was so beautifully dressed and groomed."

"My first impression of the village — when we stopped to ask directions from a woman with an oxcart selling sour cream — was that I had stepped back in time." One resident, Alexander SHAPIRO, took CERF around the village, giving her background, pointing out the Nazi collaborator's large house, even finding the place on the map that she believes was her grandparents' house.

"I had a sense of place and the feeling of how lucky I was, and unbelievable wonderment that my grandparents came across the ocean to America

in 1929, and how happy I was that they had decided to leave Lithuania. I also had a sense of the current history, of what had happened to Lithuania under communism."

She wishes that she had made that trip when her mother was alive. "I wanted to talk to her about it." Yet, the trip helped her accomplish a "sense of closure," helping her feel more at peace with her mother's memory, and feeling as though she now understands her mother "more completely."

Some genealogists not only want to walk on the ground where their ancestors walked, but also want to meet their relatives. Dick JOSEPH of Oregon, a retired businessman, is such an individual. JOSEPH's father was born in Lebanon. He was named Ibrahim YOUSSEF until coming to the United States and petitioning for a name change to Kenneth JOSEPH. While he loved America, he often told his son stories about his village, Mari-Hasbaya.

But travel to Lebanon had been dangerous. When JOSEPH applied for a visa some time after his father died, he was turned down. Travel to Lebanon was banned. Still, JOSEPH traveled to the Middle East; and while he was there, he attempted to get to the village. But when his contact said she would smuggle him into Beirut after he met her, bringing \$1,000 in American money for expenses, images of hostage accounts scared him. So he refused.

He returned to the United States and after reading an article by Lara MARLOWE in *Time* magazine, he wrote asking the reporter for suggestions

on finding his family. MARLOWE lived in Lebanon, and offered to help. When JOSEPH sent her copies of his father's naturalization papers and photos, she located his relatives; and she wrote telling him of "a cousin running for a seat in Parliament, and another cousin who is Chief of Police in my father's village, and other relatives as well." She ended that 1996 letter asking, "When can you come?"

In July 1997, fate intervened. The travel ban to Lebanon was lifted. "Within days JOSEPH received a letter from Adib Hassan YOUSSEF, who introduced himself as a cousin, and told JOSEPH he was in charge of general security at International Airport in Beirut. He asked: 'When can you come?'"

The answer was easier than the arrangements. Although the ban had been lifted, JOSEPH needed a letter of invitation, and he could not purchase tickets in the United States. JOSEPH arranged to fly into Lebanon, although U.S. authorities advised him not to use the airport. They also advised him to stay away from southern Lebanon — where his father's village is located.

But by now, JOSEPH was so close to his objective, and he felt protected by his relative's connection with security. On his arrival at the Beirut airport, JOSEPH and his wife were walking across the black-and-white marble floor when a man threw his arms around him. "It was Cousin Adib, who clicked his fingers, took our baggage and passports, and led us into the lobby." There, JOSEPH met the former *Time* reporter, Lara, and her husband, Robert FISK, Great Britain's best-selling author of the

book, *Pity the Nation – Lebanon at War* (Oxford University). "I noticed four or five men staring at me, and when they came towards me, Adib grinned and said, 'More cousins, Richard.' We hugged in Arabic style, right cheek against the left, then the other side."

The next afternoon, the first family party began at Adib's home. JOSEPH recalls that he was apprehensive. "I wondered whether they were poor, and if they were, would they resent me. But I met school teachers, an attorney, a two-star general, the man who is running for a seat in Parliament, and entrepreneurs." Proudly, he says: "All had done well."

FISK's driver drove the couple on a tour of Beirut. To reach the village the following day, they passed through four checkpoints. JOSEPH and his wife Shirlie, were accompanied by a Lebanese guide, Leena HALABY, an English citizen who became anchorwoman on the evening news for Lebanese TV, whose husband, Major Maher HALABY, head of Beirut military security, is from the same village as JOSEPH's father.

JOSEPH's reception at the village was tumultuous. His relatives were waiting for him. "People poured out of the doorways, waving, cheering, and laughing, and we met Youssef YOUSSEF, my father's nephew who is my age, and we met second cousins. Someone asked me to remove my glasses, and the older men took off their glasses. The women laughed and nodded because of the strong family resemblance. One cousin said, 'Tell Richard he is home now. He does not have to go back. He

can just stay here.' Everyone was emotional, and I was moved. When I left, we agreed to stay in touch."

Once back in Oregon, JOSEPH shared the stories and the warm feelings with his children and grandchildren. He was grateful he had made that trip because, "The picture fell into place — about the family and how they got here."

But as with the other genealogists, that experience marked only a beginning, not a conclusion. Now, JOSEPH wistfully says, "If I can only find more answers to some clues." Like JOSEPH, these family historians want to find answers to put together the family puzzle, and to leave a permanent record for those who follow, so they will feel pride and wonder, and, in some small way, understand the sacrifices and contributions of those who lived before they did.

Resources for Researching your Roots

Don't be overwhelmed by the sheer amount of information that exists. Begin your research slowly, suggests Robert RAGAN, a genealogy college instructor who publishes a free newsletter (see his "firstct" Web site listed below.) Before starting, decide what aspects of genealogy you want to explore. Do you want to collect names and dates, or do you want to travel to your ancestors' homeland, or both? Once you de-

cide, here are some resources that can help you:

On-line College Course: Beginning Genealogy at Carl Sandburg College, Illinois, given by instructor, Michael John NEILL. \$35 for eight-week, non-credit course. Enrollees receive Web address and course access code. For information, call the college to register, (309) 341-5260, or call NEILL, (309) 341-5337.

Free brochure: The National Genealogical Society publishes a free brochure for beginners. Call (800) 473-0060.

Web sites:

www.deseretbook.com/famhis/frameless.html

www.usgenweb.org/

www.rootsweb.com/

www.cyndislist.com/

www.ngsgenealogy.org

www.rand.org:80/personal/genea/

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www.firstct.com/fv/

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Software:

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Things My Mother Taught Me

My Mother taught me TO MEET A CHALLENGE...

"What were you thinking? Answer me when I talk to you...Don't talk back to me!"

My Mother taught me HUMOR...

"When that lawn mower cuts off your toes, don't come running to me."

Excess Book Listing

Two years ago, we purchased the inventory of books owned by the former Drouin Institute. Like most collections purchased in one lot, there were books which we already owned. The following contains the titles of those duplicates. If you are looking to purchase a particular repertoire, please take a few minutes to look over this listing. Some of these books may be out of print and available nowhere else at this time.

All books are in fair to good condition unless otherwise indicated. Bear in mind that there is only one of each title, and they will be sold strictly on a first come, first served basis.

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An order form has been provided at the end of the publications list.

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"Remus Starr; horse thief, sent to Montana territorial Prison 1885, Escaped 1887, robbed the Montana Flyer six times. Caught by Pinkerton detectives, convicted and hanged 1889"

In a family history subsequently written by the researcher, Remus's picture is cropped, scanned in as an enlarged image, and edited with image processing software so that all that's seen is a head shot. The accompanying biographical sketch is as follows:

"Remus Starr was a famous cowboy in the Montana Territory. His business empire grew to include acquisition of valuable equestrian assets and intimate dealings with the Montana railroad.

"Beginning in 1883, he devoted several years of his life to service at a government facility, finally taking leave to resume his dealings with the railroad. In 1887, he was a key player in a vital investigation run by the renowned Pinkerton Detective Agency.

"In 1889, Remus passed away during an important civic function held in his honor when the platform upon which he was standing collapsed."

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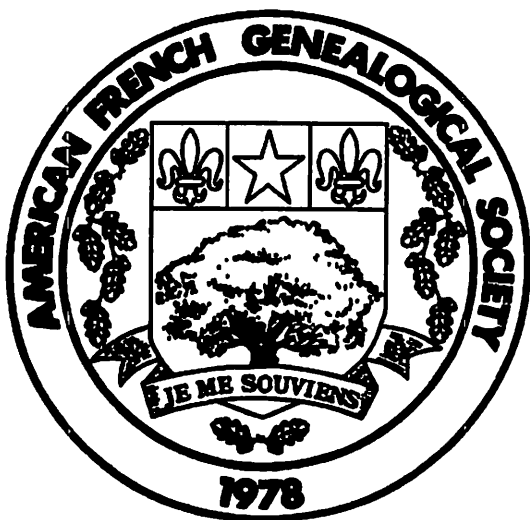
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Synonym: A word you use when you can't spell the other.

PARTING SHOTS

Paul P. Delisle, Editor

As we get older we are faced with an unescapable fact of life – the loss of friends. And such was the case when last October Jeannette Menard passed away at the age of 88. Jeannette and her late husband Rodolphe were among the first members of the Society and were very active in its early years. Our condolences go out to Mrs. Menard's family.

On a more pleasant note, our library has been renting space in the basement of the First Universalist Church in Woonsocket for about ten years. The church has been an excellent landlord all of that time. For the past few years space in the library has gotten to be premium as our collection grew. Since our purchase of the assets of the Drouin Institute of Montréal, the situation has grown worse, and the church can't spare any more space to give us.

At a recent Board of Directors meeting, a Building Fund Committee was established. The Committee has as its goal the eventual purchase of a building to house the library and offices of the Society. This is to be accomplished

through donations, gifts, and grants. The membership of the Society will be receiving a letter in the near future, outlining the project. We urge you to pay close attention to this letter. This is probably one of the most important undertakings in the Society's history, and it is crucial to the Society's continued growth.

In the last issue, we made a plea for contributions of articles for *Je Me Souviens*. We repeat that plea. This publication relies on its readers to fill its pages. Without you there would be no *Je Me Souviens*. And besides, it is a good way of getting your genealogy published.

Winter is finally over, not that it was a severe winter. Rhode Island had a pretty mild winter. Spring is here, the leaves are starting to appear in the trees, the flowers are getting ready to bloom, and the hardware stores are running sales on lawn mowers. We wish you a pleasant Spring and Summer, and we'll see you in the fall.

Middle-age is when you've met so many people that every person you meet reminds you of someone else.

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