

# Je Me Souviens

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# AMERICAN-FRENCH GENEALOGICAL SOCIETY

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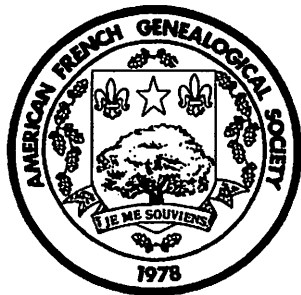
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# AFGS Mission Statement

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.





# In Memoriam

## Mary R. Letourneau

This issue of *Je Me Souviens* is dedicated to Mary Letourneau who passed away on 18 September 2000 at West Palm Beach, FL.

Born in Pawtucket, RI, she was a daughter of Euclide and Angelina (OLIVIERI) GIANETTI. She was 78 at the time of her death.

Mary had organized and indexed over eighty volumes of obituaries and thirty volumes of brides for our Library. When she lived in Pawtucket she was actively involved in collating, punching and binding our publications, including most of our cookbooks.

She, along with husband Armand copied almost all of the records for our early publications, including churches and funeral homes. She had typed more of our publications than any other member of the Publication Committee.

When we had our recognition nights, she always was very involved in helping with the decorations and refreshments.

Mary, and her husband Armand, were charter members of the Society, having been active since the beginning.

Our sincere condolences go out go out to her husband and her family.



# In Memoriam

## Pierre Elliot Trudeau

Canadians and especially French-Canadians mourn the death of former Prime Minister Pierre Elliot Trudeau who passed away on 28 September 2000 at his home in Montréal, Québec. Mr. Trudeau had been suffering from Parkinson's disease and prostate cancer. His sons, Justin and Sasha, were with him when he passed away. He lost another son, Michel, in an avalanche in 1998; his body has never been recovered.

Trudeau served as Canada's Prime Minister between 1968 and 1984 with a brief break when he was defeated by Joe Clark in 1979.

He was always flamboyant and charismatic and at the age of 71 he fathered a daughter. He was always known as a ladies man and had many "flings" with various women throughout his life, but that never affected his political standing. He was respected around the world by the leaders of his time and was instrumental in the political future of Canada.

He was either loved or hated by everyone. But at this time sadness is felt across Canada as they have lost a true statesman.



# PRESIDENT'S MESSAGE

## Roger Beaudry, President

Well here is the President's message you have all been waiting for—my last one. I have decided that six years is long enough as your president. I will not be seeking re-election in the fall. To paraphrase that great statesman, Richard Nixon, you won't have Roger Beaudry to kick around anymore.

Seriously, it has been an honor to serve as president of this organization for the last six years. The membership of AFGS is without a doubt the most generous with the big three of any organization, time, talent and treasure. I can't think of any time when the call has gone out, that the members weren't there to help. For this I sincerely thank each and every one of you.

I also must give a special thanks to those of you who help at the library. I really don't want to mention all of you by name for fear of forgetting someone, but you know who you are. You are those people who are there every week, opening the library, helping newcomers, signing people in, making copies from the Drouin film, printing, collating, punching, repairing books, cataloging, cleaning, taking out the trash, making the coffee etc. etc. etc. Everyone has got their own little job to do, and they do it very well. When you put those little jobs together, you get AFGS. Our

library may be noisy, but we all like it that way.

I also have to give thanks to the Board of Directors. It has been a joy to work with each and every one of you, both past and present. You have all taught me so much. The fact that we can disagree on an issue, but still leave a meeting as friends speaks very highly of the level of maturity in all of you. I also have to commend your foresight. You were willing to commit AFGS's financial resources to purchasing the Drouin film and book library and that speaks volumes to your ability to look at the big picture and realize the importance of this material as a research tool. As of this writing, all of this material has been paid for and we are totally debt free. We have accomplished this in less than five years with only a modest raise in dues a few years ago, and a lot of hard work on the part of our treasurer, Henri Paradis. Henri was the right person, for the right job, at the right time. Due to his prudent handling of our finances, we are now in the best financial condition ever. Henri will also be leaving us as Treasurer but fortunately he will still sit on the Board. It has been such a privilege to work with you, Henri.

The future looks bright for AFGS. Our finances are in good order; the

Building Fund Committee has begun a drive to raise funds to purchase our own building; the Library Committee will be offering many new repertoires over the next year; our website continues to improve and attract new visitors; membership is at an all time high; and our library shelves are bursting with material. It just doesn't get any better than that.

One last special thank you is in order before I close. That one goes out to my wife Sandy who has never once

complained about all the hours I have put in for the Society both at home and at the library. Never has one word been uttered about the fact that half of our garage is filled with AFGS property, or that every Tuesday night is Library night. Thanks for your understanding, Sam, that's why I love you.

Well Paul, here it is, my final President's message. You can quit bugging me for it now and send JMS to the printer.

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### EXTRACTS FROM "THE CYNIC'S DICTIONARY"

**AUTHOR:** A writer with connections in the publishing industry.

**BOSS:** A personal dictator appointed to those of us fortunate enough to live in free societies.

**CHILDHOOD:** The rapidly shrinking interval between infancy and first arrest on a drug or weapons charge.

**DENIAL:** How an optimist keeps from becoming a pessimist.

**EXPERIENCE:** In the working world, something you can't get unless you've already got it, in which case you probably don't want any more of it.

**FITNESS:** Salvation through perspiration.

**MARTIAL ARTS:** A family of Asiatic self-defense disciplines consisting largely of sweeping ornamental gestures of the arms and legs; amusing to look at but disappointingly ineffective when one's opponent is armed with a semi-automatic.

**NEIGHBORS:** The strangers who live next door.

**PARASITE:** A base creature that extracts a living from the lives of others, like a tapeworm or a biographer.

**QUAGMIRE:** Any situation more easily entered into than exited from; e.g., a guerrilla war, a bad marriage or a conversation with an insurance salesman.

**VOTING:** The right of our citizens to do as they please behind a curtain, as long as they do it alone.

**X-RAY:** A diagnostic tool used to detect existing cancerous growths and create new ones for future examinations to reveal.

**Y-CHROMOSOME:** A line of genes designed for men only; the cause of virility, war, baldness, hockey, sex crimes, clever inventions and a disinclination to ask for directions when lost.

**ZOO:** A pleasant and instructive wildlife park, lately denounced for depriving animals of their right to starve or be eaten alive in their natural habitats.

# Nuns, Wives, Mothers and Much More: The Contribution of Women to the Economy of New France

Eugena Poulin, RSM, PhD

## INTRODUCTION

New France beckoned women to its wilderness, first and foremost, as wives and mothers. Religious women were eager to come to the New World but, were at first, reluctantly accepted by the clergy because the priests feared the women would be a financial drain on the colony. The nuns would prove their capacity to support themselves and their apostolates. They served as missionaries, educators, and nurses. The Jesuit, Father LE JEUNE, would describe the religious women of Canada as having superior strength and courage, "Ces Amazones."<sup>1</sup> However, the feminine role in the new French colony would expand and surpass even Le Jeune's expectations.

As a general rule seventeenth century European society accorded little autonomy to women in any aspect of life, including the financial realm. In France a widow often had her financial assets managed by a male relative; a brother, a father, an uncle, or even a brother-in law. Life in the new colony, however, would open many avenues for women. Actually, the economy of New France would not only survive, but would grow through important contributions by feminine colonists.

Women obtained monies from

French patrons to sustain the settlements, and boarded ships bound for Canada with goods and cash. Once in the colony, they assisted their husbands in the family business and managed all the financial affairs in their absence. In adversity, they pleaded before the court for financial justice. In addition, they created innovative enterprises which brought financial success.

## THE EARLY COLONY

The French colony in the New World had its share of financial difficulties. Initially, its economy was dominated by private companies which would recruit colonists for the fledgling settlement and provide financial support in exchange for a monopoly on the lucrative fur trade. The number of inhabitants bears witness that the arrangement was far from satisfactory. While the Compagnie des Cent-Associés' financial resources dwindled, the population of New France increased insignificantly. Later the Crown took over the management of the colonization and finances of the colony. The monarch, Louis XIV, recognized the need for an increased feminine presence in the settlement in order to stabilize the population. It was at this juncture that Louis and his minister, Colbert, authorized the "filles du roi." program by which over seven hundred unmarried

girls and women<sup>2</sup> were recruited to travel to the New World and marry French colonists and soldiers. Women were viewed by most authorities and by some segments of society as having limited functions in the French colony. They were, first of all, to breed children, and as has been well established by numerous historians, they were most prolific. As good mothers they were expected to be the educators of their children. The importance of women on the economy was apparently not envisioned.

### FEMININE BENEFACTORS

Before considering the actual commerce and trade influenced by the seventeenth century French women, it is worth mentioning that the original colonies Québec, Trois-Rivières, Montréal and Acadia were substantially aided financially by women who never stepped on the shores of the Canada. The Jesuits had started their missionary work in Canada and sent letters and accounts of the country and their work to France.<sup>3</sup> These written reports were read at the court where noble ladies heard them and were so inspired that they donated portions of their fortunes to the missionary project of converting the "savages."<sup>4</sup> There were also the women who joined the men in the Société de Notre-Dame de Montréal. These women contributed monies themselves and raised significant amounts for the charitable goals of the colonies. The membership included these women: Jeanne MANCE; Charlotte de MONTMORENCY, princess de Condé; Marie FABRY, wife of Pierre SÉGUIR; Jeanne SCHOMBERG, marquise de Liancourt; Marie ROUSSEAU, a cabaretière;<sup>5</sup> Barbe de BOULOGNE; wife of Louis d'AILLEBOUST;<sup>6</sup>

Jacqueline CARRÉ, friend of Marie ROUSSEAU; (who was closely allied with the Sulpicians) Madame de Villesain, Isabelle BLONDEAU; Madame de Renty, Elizabeth de BALSAC and Madame SÉQUIN. The religious women of the colony, who staffed the schools, hospitals and performed other good works, were frequently and substantially financed by women in France. Ordinarily seventeenth century religious women would not be deemed influential in the financial scope of a society; however, in New France, nothing could be further from the truth. If we assess the monies brought to Montréal by Jeanne MANCE, the many financial trips to France to obtain funds for the building of schools by Marie de L'INCARNATION and Marguerite BOURGEOYS, or the financial support given to the Ursulines and for a time to the settlement of Montréal by Madame de la Pelterie we discover an important monetary infusion to the French colony. In addition the building of schools, hospitals and convents brought materials and workers into the young settlements.

Among the many famous names in this financial history of New France was the Duchess of Aiguillon, the niece of the influential Cardinal Richelieu. She was born Marie-Madeleine VIGNEROT in 1604 and died in 1675. Before her work with the new French colony, she had devoted herself to the work of Saint Vincent de Paul,<sup>7</sup> founder of the Daughters of Charity and the Priests of the Mission, later known as the Lazarists in France. Upon hearing the accounts of the Jesuits in the New World, the Duchess determined to found a hospital in Québec.

She was both rich and powerful and did not hesitate to approach the Hospitalières de Dieppe for volunteers for the projected hospital. There was no dearth of volunteers. She furnished workers and materials from France and the Hôtel de Dieu in Québec was begun. It was the first hospital in the French colony. On August 1, 1639 the Hospitalières de Dieppe entered their new home and began their work which would flourish over the centuries. She demonstrated her loyalty to the colonies, frequently contributing funds for the establishment of charitable work. She was a prominent member of the Société de Notre-Dame de Montréal.

Another lady of note was Madame de Buillon, the former Angélique FAURE, wife of the controller of finances under Louis XIII. Her husband died in December of 1639. This wealthy and powerful widow became one of the essential benefactors of Jeanne MANCE<sup>8</sup> and the Hôtel de Dieu of Montréal.

Not only the bourgeoisie and noble women demonstrated their zeal for New France, but feminine royalty as well in the person of Anne d'AUTRICHE, Queen of France, mother of Louis XIV, exhibited great interest in the French settlement. One such project financed by Anne d'AUTRICHE was the voyage of twenty women to the colony.<sup>9</sup> In the seventeenth century, women can be classified among the chief fund raisers for the New World French foundation.

In order to appreciate the economic circumstances in seventeenth century New France, the impact of

women on everyday life must be taken into consideration. Although the fur trade was the single most developed commercial endeavor, there were other important enterprises. Women not only influenced the economy of New France, but they contributed substantially to its expansion. The normal daily rituals, often influenced the economic status of society. The custom, for example, of providing dowries for the bride at her marriage generally necessitated an exchange of goods. Frequently, the bride's family provided its daughter with a chest of various articles of clothing, and presented its future son-in-law with lands, animals, seeds, and other victuals. One can note as an illustration, the situation of sixteen year old Jeanne BADEAU, daughter of Jacques BADEAU, who was engaged to Pierre PARENT in 1654.<sup>10</sup> Pierre was born around 1626 and arrived from the Montagne-sur-Gironde, in Saintonge around 1651. He had decided to settle in the Beauport area after a short stay in the Beauré region. His bride, Jeanne, brought three hundred livres for her dowry. Two thirds of this sum was in goods, the final third was considered her personal property, most probably clothing. She also enriched him with an extensive progeny.<sup>11</sup> This woman, like so many others in New France, proved to be such a good manager that her husband frequently left his affairs in her hands.

#### WOMEN, FINANCES AND THE LEGAL SYSTEM

The story of Marguerite LeBOEUF<sup>12</sup> demonstrates that women in New France were not financially powerless. Both she and her husband, who was a cask maker, were brought

before the court. Their problem with the law stemmed from the fact that they filled the casks before selling them. They were fined ten écus for illegal sale of alcohol. The following year her husband left for France to sell some merchandise, but the ship was pirated and he lost his cargo. He had to borrow money to pay his passage back to Canada. Meanwhile Marguerite was left to her own devices to cover her living expenses and those of her three children. Her activities at this time came under the scrutiny of the court. She was charged with committing adultery and operating a house of prostitution. The first case was dismissed but her brothel enterprise was challenged. Before her sentence could be carried out, she petitioned the court to allow her some leeway in order to settle her finances. It should be noted that her questionable activities continued even after her husband's return. Perhaps she was eager to help her husband recoup his ship's disastrous losses.

Women frequently proved themselves resourceful and persistent as well as courageous. Marie CHASTIGNY<sup>13</sup> was indeed called upon to face difficult circumstances in order to survive financially. On August 17, 1656 she married Pierre LEFEVRE, dit Ladouceur, in Québec. Her husband was an ordinary merchant in the area of Beauport who committed suicide in his barn in 1687. In seventeenth century New France such an act had many ramifications. Suicide was customarily punished severely. Since the victim was no longer personally available, the punishment was inflicted upon his body. The law commanded that his corpse be disinterred and dragged twice from one end of the

hamlet of Beauport to the opposite side. Then his cadaver was to be hung by its feet from a post in front of his barn, the place of his suicide, for four years. Finally, the remains, if there were any, were to be dragged to the refuse heap. Tragically, the family suffered financial punishment as well; all its property was confiscated, leaving the widow homeless and penniless. Marie did not accept this situation passively. She organized her relatives and friends to fight for her economic well-being before the court. The following October she succeeded in regaining her financial rights, and in bringing an end to the dishonor to her husband's corpse.

#### FURS AND ALCOHOL FOR SALE

Some women were involved in the fur trade as merchants running trading posts.<sup>14</sup> A few of these women ran the family business with their husband while others who were widows continued the trading venture on their own or with the help of their children. The first lawful cabaret in Québec was that of Jacques BOISDON in 1648.<sup>15</sup> While granted permission to have a public alcohol license, there were many restrictions, such as closure on Sundays, feast days and during Mass, Vespers, and other religious services. The selling of alcohol was not looked on favorably by the authorities or by some colonists; however, the commerce flourished. Some alcoholic beverages commonly sold in the cabarets or traded by the fur merchants were beer, wine and especially "l'eau de vie."<sup>16</sup> The latter was a coarse type of brandy. It could be made by a combination of items; grains and wine were frequently favored ingredients. Also used was



"marc" or cider. The chosen mixture was then distilled producing a varied strength of alcohol. Some brandy was brought over from France, but this precious commodity was at a premium since only a limited number of ships arrived in Québec usually between June and September. While there were few cabarets, nonetheless, some women were connected with them. Most often the sale of alcohol accompanied fur trading. There were three reasons for this situation. Much of the commerce of the early colony was carried on by bartering because script or coined money was often scarce. Secondly, bartering was useful and sometimes necessary. If the commerce was carried on with the Indians, exchange of goods was more meaningful. The Indians, were always eager to trade skins for alcohol. Thirdly, the use of alcohol was for the unscrupulous Frenchperson an easy way to cheat the unsuspecting natives. A few samples of the beverage given to the Indians before launching the business venture would provide more favorable terms for the French. In addition, some of the French furnishing the alcohol were not beneath watering down their product. Thus, the trafficking of fur and alcohol were closely allied.

Jeanne ENARD,<sup>17</sup> wife of Christophe CREVIER dit Lameslée,<sup>18</sup> had early connections with both merchandise. She was born in Rouen, France in 1618. She arrived in Trois -Rivières with her three year old daughter, Jeanne, and her husband in 1639. Christophe was a baker, but also pursued fur trading. It was Jeanne,<sup>19</sup> however, who between childbirth and raising ten children, appeared to be the organizer of the family business. Her hus-

band died around 1663 but Jeanne continued the fur trading transactions. In fact, she herself coordinated some of the trapping excursions. Her daughter, Marie CREVIER, wife of Nicolas GASTINEAU, sieur du Plessis, although not as active as Jeanne ENARD, nevertheless, was also connected to the enterprise. It must be stated that life in seventeenth century New France was not for the timid, There were difficulties with the Indians, harsh weather and everyday subsistence challenges. These were not the only adventures experienced by Jeanne ENARD. She was brought to court for selling liquor illegally to the Indians. Not only was she involved, but so were her family and her domestics. So disreputable was the situation that her brother-in-law, Pierre BOUCHER,<sup>20</sup> the former governor of Trois-Rivières, moved away, probably to distance himself from the unlawful situation. Jeanne ENARD's sons, Jean, Nicolas, and Jean-Baptiste as well as her sons-in-law, Nicolas GASTINEAU and Michel GAMELAIN, joined her in the fur trade and in the selling of alcohol. Officially, she was listed as a cabartière. The judicial authorities initiated a probe into her other suspicious activities.

Another woman alcohol vender was Simone DORANT, wife of Jean HÉBERT, a farmer working for the shrewd Jeanne ENARD CREVIER. It was the HÉBERT house that was at the center of some of the alcohol controversy in Cap-de-la-Madeleine. Some of the colonists complained because of the rowdy behavior and destructiveness of the drunken Indians. An Indian witness lead Jesuit Father DRUILLETTE, who was investigating the situation, to the

alleged culprits hiding in the HÉBERTs' house.

Marguerite COUSIN<sup>21</sup> and her husband, Charles MARQUIS, operated a cabaret. It appears that this couple didn't need a cabaret bouncer because Marguerite and her husband were accused of beating their client, Adrien MICHELON. Later Leonard DUBORD, dit LaJeunesse, met the same fate. These cabaret owners were fearless, they also demonstrated their displeasure against Robert MOISSON and his wife, Marguerite. Since both the names, of the Marquises are recorded in the court cases, it can be surmised that Marguerite was an active participant in even the unpleasant aspect of the cabaret business.

Included in the sale of alcohol was the famous female cabaretière Anne LAMARQUE, a "fille du roi," married February 8, 1666 to Charles TESTARD de Folleville in Montréal. She not only engaged in the questionable profession of selling alcohol, but she was accused of numerous other violations of delicacy. Jetté<sup>22</sup> claims that neither she nor her nine children were recorded in the census of 1681, yet there is a court case where she is accused of anticlericalism<sup>23</sup> in 1682 in Montréal. It can be recognized that women were active in fur commerce and its accompanying alcohol component.

Often women undertook some of the more unsavory occupations through necessity. They used the resources at hand to help the family survive economically because they had become the sole support of themselves and their children. Yet, there are some cases of

women engaging in daring commerce that are mystifying. One example is that of Madame de la Poterie.<sup>24</sup> She was formerly Madeleine LeGARDEUR, sister to Charles LeGARDEUR de Tilly and Pierre LeGARDEUR de Repentigny. Her family was very prominent in France. It was in Bordeaux that she married Jacques Le NEUF de la Poterie. They arrived in Québec on June 11, 1636 on one of the ships of Captain Courpon. Eventually about fifteen members of her family pursued their fortune in the new land. Also arriving with the family Le Neuf was the new Governor, François-Joliet de MONTIGNY, who was replacing the deceased Samuel de CHAMPLAIN. In this contingent from France there were about thirty new families for the colony and it was hailed by the Jesuit, Father LaJEUNE.

Monsieur de la Poterie went to Trois Rivières where he became governor of the colony from 1645 to 1648. Trois-Rivières was a hotbed of activity. It along with Cap-de-la-Madeleine were strategically situated midway between Montréal and Québec and located at a convenient place in the Saint Lawrence river for fur delivery and other commerce with trappers and especially with the Indians. The Iroquois Indians could easily attack their Indian enemies as they delivered their furs and also they could wreak havoc on the French settlers. Hostage taking was sometimes a very useful tactic for both sides. The French population of Trois-Rivières was neither faint hearted nor always law-abiding. It seems that the new governor was himself involved in trading with the Indians not only in furs but in alcohol. He

was not alone in this venture, his wife, Marguerite, his in-laws, the LeGardeur family, and his brother, Michel Le Neuf du Hérisson all delved in the fur and alcohol business. Marguerite's activities in Cap-de-Madeleine caused some rumors to abound. Not only did she actively engage in the sale of the controversial beverage, but she had in her employ Judith RIGAUD, a domestic of dubious character, who worked in this enterprise. The latter was hired by Marguerite Le GARDEUR in La Rochelle, France in 1651. In exchange for five years of service to her employer, Judith received payment of her passage to Canada. She traveled to New France with Marguerite's sister, Catherine Le GARDEUR. Marguerite's operations at Cap-de-la-Madeleine became the subject before the tribunal in 1665. Claude de RÉCHAUVETTE, dit La-violette, testified that the Indians were most certainly obtaining beer from the woman in question and Laviolette also asserted that it was possible that they were getting more than beer from Madame de la Poterie's post. She let drunk natives leave her house after which they destroyed property and behaved badly. The court testimony blamed Madame de la Poterie for the dreadful ruckus caused by the Indians when they were fueled with alcohol. However, in her defense Madame de la Poterie asserted she had permission from the Sovereign Council to dispense alcohol and was acquitted.

### PROSTITUTION

The oldest profession was carried on in the French colonies. This financial enterprise is documented in the tribunal records. The Sovereign Council evidently was gravely concerned

about the morals of the colonists because sieur Dupont was appointed to hear cases of this nature. The prostitution files identified some of these "filles de joie."<sup>25</sup> Among the names listed were Marie LeBOEUF 1667; Catherine GUYSELIN 1675, Anne BEAUGÉ; and Madeleine MORIZAL, wife of Pierre POUPARDEAU, dit le Batteur d'Antif.<sup>26</sup> Prostitution did not disappear despite the severe punishments. Most often the women were banished from the city limits. The clients were seldom chastised although in 1675 Jacques MICHELON and Jean AUMIER, dit Le Potier, were each fined ten livres for being clients of Anne GUYSELIN.<sup>27</sup>

Sometimes prostitution took on an added warped element. In 1680 Jean-Paul MAHEU appeared before the court accused of being a pimp.<sup>28</sup> Jean-Paul was denounced as a lazy drunkard. The woman he was offering to his neighbors was Marguerite TESSON, his wife. The court documents charged him with "selling the charms of his wife." Both husband and wife were found guilty; imprisoned and had their property confiscated.

### LOOKING FOR WIVES

An institution which influenced the economy of New France was the marriage bureau. It recruited over seven hundred "filles du roi."<sup>29</sup> Much has been written about the famous "filles du roi," these marriageable girls and women sent to the New World and financed by the King. This project would reap great financial benefit for the colony. It was not merely their presence nor their availability for marriage and for childbirth that made the immigra-

tion of these women so extremely important. It should be noted that these women all brought with them goods and some monies in the form of dowries. Many of the dowry sums were officially recorded by the notaries. The usual king's dowry was fifty livres;<sup>30</sup> however, numerous women would come to their new husbands with substantially more. There are instances of some women coming with one thousand livres or more. In searching the records, one finds that Marguerite CHABERT de la Carrière<sup>31</sup> was just such a bride. Many others brought an estimated two hundred livres or more in goods and money. It would be difficult to assign a monetary value on the arrival of the "filles du roi" since not all the marriage contracts nor official documents registered this information. Another reason for the unreliability of this kind of report is that the dowries were not just in cash, but often in goods whose worth was only estimated. Despite the lack of accuracy, there can be no doubt that the French brides brought some needed economic stability to the new colony.

Madame BOURDON<sup>7</sup> was one woman closely associated with project. This lady had a very unconventional and adventurous life. She must have possessed remarkable historic vision, exceptional management talents and unique interpersonal skills. The former Anne GASNIER was born in 1611 and was the widow of Jean de Clément Du Vault de Monceau. Her devout intent in emigrating to the French colony was to dedicate her life to the poor and sick. It was in New France that she met Jean BOURDON, sieur de Saint François, who was himself a widower. In 1635 one year after his arrival in Québec, BOUR-

DON had married his first wife, Jacqueline POTEL. During their nineteen year marriage she had given birth to eight children. After her death he needed a mother for his large family. Anne GASNIER took pity on the single father and married him in 1655, on condition that they live as brother and sister. Bourdon accepted this stipulation. Madame BOURDON demonstrated that she was a good mother who guided these young people in high standards of morality, four of the girls entered religious life, two joined the Hospitalières and two the Ursuline convent. Jean BOURDON was a genuinely notable member of Québec society, but it was his wife who ultimately rendered the most valuable service to the community. Madame BOURDON<sup>8</sup> distinguished herself in Québec for her acts of charity, but it is for her organization, care, and zeal for the project of the "filles du roi." that she is considered in this text. She was instrumental in bringing and successfully marrying off numerous young (and some rather mature) ladies. She traveled to France to bring them to Canada and she supervised them on board ship and after their arrival. She provided a place for them in which to stay until their marriage. Furthermore her name appears on a myriad of marriage contracts and numerous ceremonies were performed in her home. Some of these young ladies were spirited and challenging to control, but Anne GASNIER BOURDON treated them like they were her own daughters. It would be difficult to judge the impact that Madame BOURDON had on these future matriarchs of New France. Certainly her efforts changed many financial prospects for women, and the overall economic conditions of

her community.

### FINANCIAL HELPMATES

Sometimes women were chosen by their husbands, relatives or friends to be the guardians of their property, that was the case of Jacques LARGILLIER, dit le Castor, who in 1672 planned a fur expedition with Louis joliet to Michillimakinac and as far as Lake Ontario. Before leaving, LARGILLIER who owned a house and stretches of land in various locations, left his affairs in the hands of his sister, Catherine LARGILLIER, and to his cousin, Marie PAGET.<sup>9</sup>

Moreover in addition to the dowries exchanged by the families, it must not be forgotten that women contributed to the work force, not simply giving birth and tending to the homes and farms, but additionally, helping their husbands in the commerce in which they were engaged such as the sale of fur, alcohol and real estate. Most colonists were involved in some type of barter to supplement the production of the farm. It might be selling one or two beaver skins, a few fish or wool from lambs. In all these endeavors the presence of women in the negotiations was a prime factor. It should also be recognized that in numerous instances it was the women who ran the family finances when their husbands were away trapping or fishing, especially in the winter months. Thus the years of increased feminine immigration led to a more vital role for women in financial affairs.

### REAL ESTATE

It may seem surprising that women of the seventeenth century were involved in rather unusual enterprises.

Not only were they involved, but in numerous cases they were the driving force. A woman who captured some attention was Eleanor de GRAND-MAISON.<sup>10</sup> Eleanor was born around 1619 in Clamecy. When she arrived in Canada in June 1641 she was already a widow. The ship's registers listed her age as twenty-two. Her first husband was Antoine BOUDIER, sieur de Beau-regard. She traveled to Canada with her second husband, François de Chavigny de Berchereau whom she married in France. Eleanor was not a clinging vine. She showed herself throughout her life to be a resourceful and courageous woman. From this second marriage five daughters and one son were born. Her second husband died in 1651 and five months later she married her third husband, Jacques GOUDREAU de Beau-lieu. Jacques GOUDREAU and Eleanor had three sons and one daughter. Her fourth and final marriage was with Jacques CAILHAUT de la Tesserie who was ten years her junior. After ten years of marriage he also died. As a widow of four husbands, three of whom possessed large tracts of land in Canada, she was a large landowner. Moreover, she was awarded la seigneurie of la Chevrotière in 1672. Two of the inherited properties of this enterprising woman were located on the Ile d'Orleans. She was the first French woman to live on the island. She was not only resourceful and courageous but she was a very shrewd businesswoman as well. Her transactions included buying and selling real estate and after her house was destroyed by fire, she saw to its reconstruction. Her detailed financial planning for the inheritance of her children is quite extraordinary for the time.

## A NEW VENTURE

Although women were in the minority in seventeenth century New France, they, nonetheless, influenced the economic life of the colony. Agathe de SAINT PÈRE,<sup>11</sup> wife of Pierre LeGARDEUR de Repentigny, was just such a woman. Agathe was born in Montréal on February 25, 1657. Her family was well-known because her father, Jean de SAINT PÈRE, was a notary; he was killed during an Indian attack. A few months later her widowed mother married the merchant, Jacques LeMOYNE de Sainte- Marie. Thus Agathe became a member of another famous family, that of the legendary Le Moyne brothers whose exploits cover many pages of French Canada's history. It is considered probable that Agathe attended Marguerite Bourgeoys' school where this foundress of the first Canadian Congregation<sup>12</sup> taught weaving, knitting and other practical skills to her students.

At the death of Agathe's mother, it was fifteen year old Agathe who raised her ten Le Moyne step brothers and sisters. She continued her moral and financial influence over her step family even after her marriage on November 28, 1685 to Pierre LeGARDEUR de Repentigny. It was Agathe and her step-sister, Catherine LeMOYNE de Saint Marie, who legally stopped the proposed marriage of Nicolas LeMOYNE. Despite his confrontation with his step sister, Agathe, Nicolas left her with his power of attorney. It has been recorded that her husband was not very industrious- to put it kindly. His biographic information indicates that he had an illegitimate daughter, Cecile, less than one year after his marriage to Agathe. In fact,

Cecile was born one month after his and Agathe's legitimate daughter, Marguerite. Agathe gave birth to eight children over the course of twelve years. Her husband's lack of diligence left Agathe, mother of a large family, to attend to the finances. She possessed remarkable business acumen. She borrowed money, sold land and settled her husband's debts as well as her brothers-in-law's accounts.. She was a woman of imagination. At this juncture of history textiles<sup>13</sup> were imported from France. In fact the manufacturing of textiles was forbidden to the colonists. The Crown was very protective of French manufacturing and while only a limited number of ships traveled to Québec each year, this prohibition on Canadian textile production was still in effect. This was naturally a burden on the colonists for at least three reasons: they had to pay the price demanded since there was no competition, they had the added cost of the transport from France and there was always a scarcity of cloth. The situation became acute when the ship *La Seine* was lost at sea with its considerable cargo including the much needed textiles but, Agathe saved the day. She had ransomed nine prisoners taken from New England by the Indians. She hired them as they were knowledgeable in the weaving trade. She had them teach the inhabitants how to build looms from the only model in Montréal. Agathe's employees also learned how to weave. During the severe shortage of linen and wool, she experimented with various materials at hand, nettles, bark, cottonweed, and wooly buffalo hair. She produced linen, drugget,<sup>14</sup> twilled and covert-coating serge. She set up a factory in her own home on St. Joseph Street, and experi-

mented with various roots, berries and barks for fixing and dying multicolored fabrics . There existed a process of treating deerskins with oil before coloring them. Agathe discovered a more efficient way to dye the skins without applying oil. In 1707 the English prisoners were finally ransomed by the people of Boston and returned home. By this time Agathe had twenty working looms. Many women worked at this textile manufacturing in their own homes.<sup>15</sup> In addition to her real estate enterprises, her work with weaving and dying of textiles, and developing procedures for dying deerskins she also concocted a candy made of maple sugar. So impressive were her achievements that when she sent samples of her textiles and candy to the king, he rewarded her with an annual lifetime pension of two hundred livres.

### CONCLUSION

Clearly the feminine presence in New France significantly increased its population, and markedly enhanced its society. Still, woman's influence on the economy of the colony is only sparingly mentioned in historic documents. The economy stabilized and grew because the French woman was deeply engaged; she helped finance the undeveloped settlements, she arrived with a dowry, she managed businesses (not all of which were lawful) she bought and sold goods and real estate, and she created new ventures. She was responsible for the influx of a multitude of goods and thousands of livres. If, in fact, the woman of seventeenth century New France was not the actual captain of Canada's financial barque, she was most surely its first mate.

### ENDNOTES

1. Reuben Gold Thwaites, ed., *The Jesuits Relations and Allied Documents*, 73 vols. (Cleveland, Ohio: 1896-1901), 7:260.
2. Dumas, Silvio, *Les Filles du Roi en Nouvelle -France*. (Québec : La Société Historique de Québec, 1972).
3. Thwaites, vols.1-73.
4. "the savages" Although the term is not politically correct today, it was commonly used in the seventeenth century.
5. Carbaretière, female carberet owner.
6. Both Louis d'Ailleboust and his wife became prominent inhabitants of New France.
7. Saint Vincent de Paul (1581-1660).
8. Jeanne Mance (1606-1673) arrived in Québec in 1641, she became the administrator of the Hôtel de Dieu of Montréal.
9. Anne d'Autriche was an early supporter of the colony in the New World. She donated money and added her prestige to the establishment of charitable works in Canada..
10. Moquin, Yves éd., *Nos Racines*, Québec: Les Editions Transmo Inc.,1979, p.201.
11. Jeanne and Pierre Parent had seventeen children, including a set of triplets. The latter were the first triplets recorded in the French settlement. Jetté, René, *Dictionnaire généalogique des Familles du Québec des Origines à 1730*. Montréal: Les Presses de l'Université de Montréal, p.875.
12. LeBoeuf or Lebeuf.
13. Chaitigny or Chastaignes, Quesnel, Albert éd., "Procès au Cadavre du Défunt Pierre Lefevre, dit Ladouceur, Epoux de Marie Chastaigne de Beauport en 1687" (Montréal: Les Editions

Quesnel de Fomblance, 1977)

14. Douville, Raymond, "L'Epopée des Petits Traiteurs," *Cahiers des Dix*. vol.14. pp.41-63.

15. Boyer, p. 351.

16. Gosselin, Amédée, "Boissons Douces et Boissons Enivrantes chez les Colons, 1632-1760," *Proceedings and Transactions of the Royal Society of Canada*, XXXII (1938). pp. 99-108.

17. Enard or Evard, Lenard.

18. Christophe Crevier was born in 1611.

19. Micheline Dupont, Michèle Jean, Marie Lavoie, and Jennifer Stoddart, *L'Histoire des Femmes au Québec* (Montréal: le Jour Editeur, 1992) 32.

20. Pierre Boucher became the founder of Boucherville.

21. Boyer, p.351.

22. Jetté. See note 11.

23. Anne distributed posters around town accusing the clergy of various crimes.

24. Sometimes spelled Potherie. Roy, Pierre-George, éd., *Bulletin des Recherches Historiques*. Beauceville, Québec: L'Eclaireur, 2: 66-72; 6: 29-30; 9: 311-314.

25. Boyer, pp.349-351. Sometimes called the merchants of love.

26. Ibid. p.352.

27. See article "Crime and the Seventeenth Century Woman in New France," in *Je Me Souviens*, Spring 1998.

28. Quesnel, Albert éd., "Procès de Jean Maheu Accusé de Proxénète en Vendant les Charmes de Sa Femme, Marguerite Tesson, à Montréal le 20 décembre 1680" (Montréal: Les Editions Quesnel Fomblanche, 1977).

29. Dumas, p.45.

30. Le livre was a unit of currency

sometimes called chelin. There were twenty sols to a livre. A sol equaled twelve deniers. Modern day equivalents would be difficult to assign because of the fluctuation in money values and standards of living.

31. Marguerite Chabert de la Carrière was born in Rouen in 1649 and arrived in Canada in 1668. She brought three thousand livres as a dowry. Dumas, p.201.

32. *Dictionnaire Biographique du Canada*, Vol.I (Québec:Les Presses de L'Université Laval, 1966) 115-116.

33. Dumas, pp. 33-34, 84, 139-140.

34. Moquin, p.140.

35. Claire Goudreau, "Etablir ses enfants au XVII : Eleanor de Grandmaison (1619-1692) et sa descendance," *Espaces-Temps Familiaux au Canada au XVII<sup>e</sup> et XVIII<sup>e</sup> Siècles*. 1995. pp.45-68.

36. *Dictionnaire Biographique du Canada*, Vol.II. Québec: Les Presses Université Laval, 1966. pp. 580-581.

37. This religious order was not cloistered. This was unusual for the seventeenth century.

38. Fauteux, Joseph Noël, *Essai Sur L'Industrie au Canada Sous le Regime Français* .Vol. II. Québec: Proulx, 1927. pp.465-470.

39. Drugget is a cloth woven entirely from wool.

40. At one time she had ransomed young Warham Williams who was four years old in 1704 at his capture from Deerfield, Massachusetts. The Indians had offered to trade the child for one of their prisoners who was a weaver, a person she could clearly have used in her manufacturing enterprise, but she feared what might happen to the child and would not trade him.



# Le Fondateur de Cloches: The Bell-Maker

by: Roy F. Forgit

*This article is taken from the book, A Study of the History and Genealogy of the Forgit Family in New England, Descendants of the Latour dit Forget Family of Quebec. It is reprinted here with the kind permission of the author. The book is in the AFGS library.*

The year was 1712 when a twice married widower of about age 41 sailed from La Rochelle in the small maritime province of Aunis on the southwestern coast of France. There was relative peace in Canada's three small colonial settlements along the St. Lawrence River. The famed Carignan Regiment had succeeded in the task of controlling the murderous raids of the Iroquois from the forests of the inland to the south. Forts guarded the approaches to Montreal and Quebec along the Richelieu and Chaudiere Rivers, respectively. New France was about to embark on a period of economic expansion which would last a quarter-century, beginning in 1713 when the Treaty of Utrecht was signed. The result would be a doubling of the population of these French colonies of North America, from under 20,000 in 1712 to over 40,000 by 1739.

The "Sun King", Louis XIV, still ruled France, but the aging absolute monarch was nearing the close of his long reign, 1643-1715. He had been Le

Roi since age 5, but was now 69 years old and would be deceased within three years, to be succeeded on the throne at Versailles by his son, Louis XV.

Born in 1671<sup>1</sup> at Saintes in the Province of Saintonge, which was just southeast of La Rochelle, Pierre LATOUR was the son of a minor official, a bailliff (Fr: Huissier). His father was Louis LATOUR, also titled *Archer de la Marechaussee de Saintonge*,<sup>2</sup> which means that he was a bowman in the force of the local general, as a Marechal was a general officer. His mother was Marthe MICHEL. Only two of Pierre's siblings are known, both sisters. Suzanne, born in 1686, and Marie, born in 1688, who died in 1700, at age 12.<sup>3</sup>

Pierre first married on November 15, 1688 in the church of *Saint Sauveur* (Holy Savior) at La Rochelle. His bride was Renée DUBOIS, daughter of Emmanuel DUBOIS and Marie VIAU. His father-in-law was also a bailliff, from Beauvais, a town in the valley of the river Sevres. There are no found records of children born of this union, nor do we know when Renée passed away. We do, however, have a remarkable copy of the original record of this first marriage, written in "old French" script, with the signatures legible, courtesy of I.F.G.H.<sup>4</sup>

His second marriage was to Jacquette LEVASSEUR on the 3rd of February, 1706, at the church of St. John, also in La Rochelle. He is then titled a "fondeur" and the widower of Renée DUBOIS. He resides in the city, in the parish of St. Barthelemy. The bride is the daughter of Louis LEVASSEUR, an inn-keeper, and of Elisabeth BOUTIN. We are fortunate to have received, also from I.F.G.H. in La Rochelle, a copy of this marriage in the original hand-script.

Most likely the *fondeur* crossed the ocean in the springtime, after the threat of the Atlantic's winter storms. It also appears that he had companions on the sea voyage, which often took two months at the time. Records of his marriage contract of September 23, 1712, so well completed by the notary Chambalon, and of his October 3rd marriage at Beauport to Catherine CHEVALIER, state that several friends of the groom were present. Among them were Jacques PAYANT dit SAINTONGE, his cousin, and Jacques BERTHAULT, a friend.<sup>5</sup> PAYANT was a rope-maker and BERTHAULT a barrel-maker, both crafts in high demand, as New France was increasing exports to France and to her possessions in the West Indies.

We learn, too, from CHAMBALON that LATOUR had apparently hurried his preparations to sail from France. He had failed to take the time to inventory the joint property of his second wife, Jacquette, who was recently deceased at age 34. What is more, he had left his six year old daughter, Suzanne, in France without appointing a guardian<sup>6</sup>. What a critical notary he had!

It is fairly certain that his own par-

ents, Louis and Marthe, couldn't have taken in the child, as other references indicate that they were then deceased. But his sister, Suzanne LATOUR CROZETIERE,<sup>7</sup> had married well in La Rochelle and she most likely raised the girl, who being her name-sake was probably her godchild. Pierre had been godfather to Suzanne's own daughter, Marie, at her baptism on January 9, 1705 in La Rochelle. So these two little girls, first cousins, were only about a year apart in age. Marie herself would marry well in 1725 to Andre GRESSEAU, *Seigneur de St. Benoit*, the son of a counselor to the king. The CROZETIERES were politically connected it appears, as the husband of Suzanne LATOUR, Geoffroy, was in 1709 the caretaker of the royal prisons at La Rochelle and a merchant.

Unfortunately, we found no further record of the life of Pierre's older daughter by Jacquette, Suzanne. However, another daughter is recorded by Godbout in his writings. He lists a baptism on June 23, 1711 at La Rochelle of Françoise LATOUR, daughter of Pierre and Jacquette.<sup>8</sup> Why is she omitted by Chambalon? This child would have been about eight months old when Pierre left for Canada, if indeed she was still living.

In his third marriage, his new wife was a 20-year old native of Canada, her family having been one of the earliest to settle in Beauport, sometime before 1656. Her parents were Jean CHEVALIER and Marguerite-Madeleine AVISSE, who had themselves wed there in 1686. Jean was a stone-mason.

The parish at Beauport was

named *Notre Dame de la Misericorde*. It had been established in 1673 and the first church erected in 1684. This tiny settlement lay just east of Québec. The biographer of LATOUR, Gerard MORISSET, duly notes that one of the first pieces of workmanship in Canada was a bell of the fondeur intended for the church at Beauport.

By 1716 Pierre is well established with a business as a merchant in the lower city of Québec, residing on the Rue du Sault-au-Matelot. But the times are sad. Their first two children had both died within months of their births at Québec. Marie-Josephte was born in July 1713 and died that September. Pierre-Charles had been born in August 1715, but he only lived until February 1716.<sup>10</sup>

LATOUR's first large contract was the 1716 commission to cast an 1800 pound bell for the Cathedral of Québec. This to be not only a work of art, but also an engineering feat simply in the raising to the bell-tower. Sad to record, it no longer exists. We are informed, again by Morisset, that it "...was destined to be wrecked during the siege of 1759, probably in the course of the terrible bombardments at the end of July."

Two years later in 1718 the family is at Montreal where a third child, Madeleine-Marguerite, would be born and baptized on September 20th. This move of some 156 miles is just the first of many to be recorded as Pierre's business required on-site castings of the church bells. Travel was by river boats or *bateaux*, as no roads yet connected the three major settlements of New

France. It would be 1737 before a one-horse carriage could travel all the way from Québec City to Montréal in four days. Even then, ferries were needed to cross the larger tributary rivers, chiefly the St. Maurice at Trois Rivières.<sup>11</sup> During the winters a road was marked out with spruce trees on the ice of the wide St. Lawrence., which was truly their "Main Street."

What is more fascinating is that the bell-maker did not travel at all lightly, as his tools of trade were heavy! These included hammers, chisels, tongs, bellows and molds, plus a supply of copper and scrap-iron. A wonderfully descriptive paragraph of MORISSET's tells us in some detail what this craftsman bell-maker did in a day's work: "...it depends on the written records, tower by tower, precise or odd, that we show the caster at work, busy around his furnace, heating up the fire or cooling it, proportioning the bags of iron pellets that he collected at the homes of the inhabitants of each village where he labored, filing and polishing with pains the roughly cast bronze, seeking the essential harmonics, taking care finally at the installation of his bells so that they rang the most agreeably as possible."<sup>12</sup>

The *iron pellets* referred to are grape-shot (Fr.: *mitraille*), and we asked why people living in a dangerous frontier area would give him ammunition which they needed to defend against Indian raids. We believe now that LATOUR had to scrounge about for these bits of iron and that the "collecting" in the local homes meant that he dug them out, literally, from the exterior log walls of cabins and palisades.

Next we find the *fondeur* back down-river at Beauport in 1720, but Catherine remained at Montréal where her fourth child, Jean-Baptiste, was born on March 10th. Once again sad to relate, this child would not survive to adulthood. He died on September 7, 1720.

The years 1720-27 would show parish records with Pierre's name over a wide area, indicating a great deal of travel, but no impressively large bells being cast. He was in Bellechasse in 1724, Lauzon and Beauport in 1726, and in both Yamachiche and Berthier-en-haut in 1727. An interesting fact is that he was sometimes paid by means of agricultural products, for example at Grondines he received 66 *minots de bled*, or wheat. A *minot* was equal to 1.05 bushels. Later on at Varennes he was given 30 *minots* of corn, at an exchange rate of 2 *livres* per *minot*.<sup>13</sup>

The need for barter was evidence of the problems with achieving a stable currency in the colony. LANCTOT discusses this matter at some length in his historical writings, to quote: "...commercial activity was seriously hampered by the scarcity of coin in the colony. Each year the King's ship brought a large quantity of specie from the Royal Treasury, chiefly for payment of the troops, but much of it went back in the autumn to pay for imports, and part of what remained was hoarded."

"The dearth of small change had become so acute since 1719, the year card money was abolished, that in 1722, in an effort to silence complaints, the West India Company fabricated and sent to Canada 20,000 *livres* of copper

money. The people, however, refused to accept it because it was heavy and awkward to handle, and its circulation was limited to the colony. It had, therefore, to be sent back to France."<sup>14</sup>

Card money was re-instituted in 1729 by Louis XV, and so successfully that people hoarded it, requiring a new issue in 1733. This type of currency then continued to command credit as a viable means of exchange. In 1722 a fifth child had been born to the LATOURS, this time at Québec City, on July 15th. He was baptized Michel on the 16th. As had happened with three earlier babies, Michel would live a short life. He died at Québec, only age 3, on September 7, 1725.

Their sixth child, Marie-Josephte, arrived in September 1723. She and Madeleine would both survive to adulthood and marry at Québec City, but after the demise of their father. The six off-spring recorded by Rene JETTE are considered an incomplete listing. We know that other issue of Pierre and Catherine, perhaps several, are not mentioned due to lost baptismal records. Our own next generation ancestor, Antoine, is stated as their son on his marriage record of 1737.<sup>15</sup> The very fact of this couple's frequent change of domicile gives credence to the idea that some other births have been missed.

A large assignment was won by our *fondeur* in Montréal on June 12, 1728. This was a commission for a 1200 pound bell for the church of Notre Dame. It became a 3-month long project as the completed bell was not mounted in its belfry until the end of September. An appropriate celebration was held,

with cider being served, during which the *fondeur* is said to have been present. A second bell of 100 pounds was cast for Notre Dame just two years later, in September of 1730.

In between the two bells at Montréal he made one for Ste. Anne de Beaupre, a considerable distance away, as this shrine is well east of Québec City. That bell was consecrated on May 31, 1730, and raised to the beautiful belfry which had been designed by Claude BAILLIF and added to the church in 1696. This church no longer stands, as after being partially rebuilt in 1787-89, it was carefully de-constructed in 1878. The materials were then used to build a replacement, the Memorial Chapel.<sup>16</sup> We understand that the bell now there is a facsimile to LATOUR's, put up in 1788 to replace his original.<sup>17</sup> We should note here too, that a plaque on the front wall of this chapel is dedicated to the memories of Louis and Pierre GAGNE and their wives, who helped to establish the original church in the 17th century. These are the ancestors of our uncle, Clarence GAGNE, as documented in his family history.

The year 1730 also saw the *fondeur* at the villages of La Prairie and Boucherville, both opposite Montréal on the south bank. He was paid 200 *livres* in each case for similar small bells. As best we now know, La Prairie marks the most westerly point in his travels. It lies just below the notorious Lachine Rapids of the St. Lawrence, the site of many early drownings. The final entries of Morisset in his loggings of the bell-castings of LATOUR concern the work he did at Varennes. There are said to be 15 separate notes on one page for a bell of

80 pounds which he cast in 1733-34. These include the Abbe Ulric's costs for tin, wood, bricks, tallow, iron-shot, and labor, plus brandy and the "blessing"—no doubt a celebration. LATOUR did not receive his final payment until 1735. Could it be that this very meticulous priest wished to be quite certain that the bell would not crack?

The risks found in Pierre's profession did not come only from his handling of a hot forge and molten metals, nor in climbing the scaffolds of many high belfries. Other accounts tell us of a 1732 earthquake at Montréal, which brought down walls at the hospital (*Hôtel-Dieu*) and at the Recollet monastery. Later, a small-pox epidemic began at Montréal in 1733 and spread all through the country, resulting in the deaths of 900 people. The hospitals of all three major towns were over-worked. Finally, a third disaster befell the city on April 10, 1734 when an arsonist set fire to the *Hôtel-Dieu* and its chapel. This catastrophe destroyed 46 houses before being put out.<sup>18</sup> As noted earlier, the *fondeur* was all about the area during those events.

The labors of the bell-maker would cease in 1736. He died at Montréal on January 19th of that year. We located his brief three-line burial notice in the records of Notre Dame de Montréal.<sup>19</sup> He is said to be the "*fondeur de cloches*," so there is no mistaking him. It states that he is a resident of Québec, but omits any reference to his wife which indicates that they knew but little of him. He was buried in the cemetery of the poor. The age of 70 is stated, however this is of some doubt and is questioned by MORISSET and others. Three

people signed his burial notice, two of whom were priests, PEIGNE and BREUL. The third signer was Simon MANGINO, perhaps just an available person who could write.

Pierre LATOUR was not the first *fondeur* of New France. Earlier accounts of the church of Notre Dame de Québec indicate that a man by the name of Jean HAMMONET or AMOUNET had cast bells there in 1664 or 1665.<sup>20</sup> He is also listed in the census of 1666 as "*maitre-fondeur, 38 ans.*"

It is reasonable to wonder whether Pierre's son, Antoine, continued in this particular craft, being also a black-smith. We find no definitive answers. But MORISSET provides some background when he writes: "His bells, many of which were very small, have been replaced by much heavier bells, and more clarion-like. Who could have foreseen, in the period of 1730, the rapid development of the colony....when they began to erect large belfries and huge light-towers? It is without doubt the unexpected change in the weight of bells that had discouraged the successors of Pierre LATOUR."<sup>21</sup>

His widow, Catherine, would remarry in October of 1741 to François RAGEOT, a notary for the French Crown (*Notaire Royal*), at Québec.<sup>22</sup> She would have been age 49 by then. Their two daughters also wed at Québec, in the church of Notre Dame.

Madeleine married Louis BARDET, a *navigateur*, on September 15, 1744. Her sister, Marie Josephte, married François LEMAITRE, a widower, on November 11, 1749.<sup>23</sup> Their step-fa-

ther was present at both weddings, so it is to be assumed that he gave away the brides. Also, each of the girls was present at the other's ceremony, but no mention is made of their mother, Catherine. Since the fact that Pierre LATOUR is deceased is duly noted, it must be that their mother is still living. Further research may locate the record of her demise. However, a real possibility exists that she may have left Québec with her husband, as many French officials did, following the Conquest in 1759, in fear of the British.

In review the above is a remarkable account, a lode of information concerning one man's life, lived over two hundred and sixty years ago. Pierre LATOUR was neither wealthy nor famous; he was made unique by his occupation. Although just a humble artisan, his efforts produced a product that was much-valued, even capable of being termed a coveted possession, as it had a great utility to the clergy who contracted his services. In so doing they did also a great service to his later renown, in their scrupulous accountings of costs of casting a bell for their parishioners, and for the glory of God.

This must be termed, too, a half-biography, as it encompasses only the latter half of his life. How many bells did he cast in France? We can only guess whether there exist dusty volumes containing the name Pierre LATOUR in the library archives of Aunis and Saintonge provinces.

#### FOOT-NOTES

1. Jette, Rene, Dict. *Genealogique des Familles de Québec*, Les Presses de l'Univ.de Montréal, 1983, Vol. 3, p.661.

He cites the census of 1716 which states the age of LATOUR is 45 years.

2. Ibid.

3. Suzanne is listed by Jette, above. Marie is found in Godbout, Pere Archange, *Emigration Rochelaises en Nouvelle-France*, Archives de Quebec, 1970, p.141.

4. Institut Francophone de Genealogique et d'Histoire, La Rochelle, France. Correspondence. I became a member in 1999.

5. Morisset, Gerard, *Le Fondateur de Cloches, Pierre Latour, La Revue de l'Universite Laval, Québec*, Vol.3, no.7, p.566. He discusses the marriage contract by Chambalon, interpreting it. (We should note, too, our discovery that Morisset is evidently descended from Suzanne LATOUR CROZETIERE, Pierre's older sister, perhaps explaining his interest.)

6. Ibid.

7. Godbout, see # 3 above, p.63.

8. Ibid.

9. Drouin files, vol. DRN 069, p.269. Library of A.F.G.S., Woonsocket.

10. Jette, see #1 above.

11. Lanctot, Gustave, "A History of Canada", Vol.3, p.34, translated by M.M. Cameron, Harvard U. Press, Cambridge, Ma. 1965.

12. Morisset, see #5, p.567.

13. Ibid. p.568.

14. Lanctot, see #11, p.31.

15. Tanguay, *Complement au Dictionnaire Genealogique Tanguay*, Vols.1& 2 bound, p.116.

16. Gagne and Asselin, *Saint Anne de Beupre, Pilgrim's Goal for Three Hundred Years*, a brief history of the shrine, translated from the French by Eric W. Gosling, 1966. A note of credit found on the back of this booklet reads: "This publication is greatly indebted to the research of Mr. Gerard Morisset, Director of the Inventory of Works of Art of the Province of Québec..."

17. Morisset, see #5. In his foot-note no.9 on p.570 he states: "C'est le clocher, refait en 1788 d'apres le meme dessin, qui couronne la chapelle commemorative de Sainte Anne."

18. Lanctot, see #11, p.32.

19. Drouin files, micro-film @ A.F.G.S., Roll 1173, Notre Dame de Montréal 1736.

20. Gosselin, Amedee, Ptre, *Fondateurs de Cloches au Canada, Bulletin des Recherches Historiques*, Vol. 26, Nov.1920, p. 334-336.

21. Morisset, see #5, p.571.

22. Drouin files, Notre Dame de Québec, 1744, @ A.F.G.S.

23. Ibid. 1749.

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***The following pages show documents relating to this article.***

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***The following are actual signs seen across the good ol' USA:***

-In a New York restaurant: Customers who consider our waitresses uncivil ought to see the manager.

-On the wall of a Baltimore estate: Trespassers will be prosecuted to the full extent of the law. —Sisters of Mercy.

-In a toy department: Five Santa Clauses — No waiting.

A Translation of the Parish Records of Beauport, Church of  
Notre Dame de La Misericorde

The 1712 Wedding of Pierre Latour and Marie Catherine Chevalier

The third of October 1712, after three publications of bans without there being found any objection, has been by us, the Priest performing the curial functions at Beauport, celebrated the marriage between Pierre De La Tour, Maitre fondeur, widower of a second marriage to the deceased Jaquette Levasseur of the city of La Rochelle, dwelling since that time at Beauport. The ~~Cleric Pierre Bon~~, Jacques Etienne L'Allemand, Jacques Avisse, and others are undersigned. The bride having declared that she does not know how to sign, at this inquiry following the rule.

Signed :La Tour	Jean Chevalier	P.Bon
J.E.L'Allemand	Payan	Jaques Avisse
Rene Toupin	Boullard (priest)	

*Pierre de La Tour*  
*Marie Catherine*  
*Chevalier*

Le troisieme Octobre 1712 apres trois publications de bans sans qu'il se soit trouve aucun empichement a été par nous Prestre faisant les fonctions curiales a Beauport celebri le mariage d'entre Pierre De La Tour M<sup>r</sup> fondeur veuf en seconde nocce de deffunte Jaquette Levasseur de la ville de La Rochelle demourant depuis quelque temps au d<sup>e</sup> Beauport, le d<sup>e</sup> Pierre Bon, Jacques Etienne L'Allemand Jacques Avisse et autres sousignés La d<sup>e</sup> Epouse ayant déclaré qu'elle ne sçait signer de sa main suivant l'ordonne

*Signés La Tour, Jean Chevalier P. Bon*  
*J. E. L'Allemand Payan, Jacques Avisse.*  
*Rene Toupin Boullard.*



**A Translation of the Original 1688 Marriage Record \***  
**of Pierre Latour and Renee DuBois at La Rochelle, France**  
**Church of the Holy Savior**

The fifteenth of November 1688, after three publications of bans made per the canons of the Holy Church, and the intents of this official letter of his engagement of future espousal, I have given the nuptial blessing to Pierre Latour, merchant fondeur, residing in this parish and a native of the city of Saintes, son of M. Louis Latour, archer of the Marechaussee of Saintonge, and of Marthe Michel, deceased, his mother, of one part, and Renee DuBois, native of the parish of Cormenier in Poitou and residing in Creecy, daughter of Mr. Emanuel DuBois, baillif, and of Marie Viau, his deceased wife, of the other part, in the presence of the undersigned.

Latour Emanuel DuBois  
? Rabussone Mathieu deLaunay Sauvage  
? Ramey, pastor of St Sauveur

[illegible]

*Lat. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 84*

\* Received from the "Institut Francophone de Généalogie et d'Histoire" in La Rochelle, France, January 1999. Note: the old text shown above has been xerographically enhanced, as the original is nearly black.

**R.F.F. 12-8-99**

A Translation of the Parish Record of St John's Church  
of La Rochelle, France

The 1706 Marriage of Pierre Latour and Jacquette LeVasseur

The third day of February seventeen Hundred and six after the publication of three bans, customs of this city's statute, contract signed Moriau, and that there is not found any obstacle to — the marriage of Pierre Latour, fondeur, widower of Renee DuBois of the parish of St. Barthelemi and — we have received the certificate of the publication of three bans in the said church, dated the second of February 1706, signed Davarais, of the records — of the church of St. Barthelemi — 1706 Jacquette LeVasseur, daughter of Louis LeVasseur, trompette(?) inn-keeper and of Elisabeth Boutin of this parish of the other part. Undersigned Louis LeVasseur father of the bride, Jean —, also Louis Chevalier and many others who have stated that they do not know how to sign. Below are the signers :

Latour

L. Chevalier

L. LeVasseur

? LeVasseur

Jacquette LeVasseur

Monseigneur de Latousche, cure St. Jean

*Le troij troij fiteins sur dit ecclesie pour la  
publication de troij bans couloables enqst. ville  
Le. ~~Henri~~ ~~lepreux~~ moriau sequeur en dit honneur  
aucun empichement a este. bms le mariage de  
Pierre Latour fondeur veuf de Renee du bois de la paroisse  
de St. Barthelemi et Jacquette LeVasseur fille de Louis LeVasseur  
proposant a troij bans en la saidite ecclesie en date du  
second febvrier 1706 signe Davarais curé de St. Barthelemi  
et Latousche curé de St. Jean Barthelemi  
et de Jacquette LeVasseur fille de Louis LeVasseur  
trompette habitee et de Elisabeth Boutin de cette paroisse  
d'autre part ont assiste Louis LeVasseur pere de la mariée  
Jean Chevalier curé de St. Jean Barthelemi, Louis LeVasseur  
qui ont declare en leur nom pour tout le dit paroisse  
qu'ils ne sçavent signer pour tout le dit paroisse  
Monseigneur de Latousche, cure St. Jean*

A Translation of the Parish Records of Beauport, Church of  
Notre Dame de La Misericorde

The 1716 Burial of Pierre Charles, son of Pierre de La Tour

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The sixth of February 1716 by us the Priest undersigned has been  
Pierre in the cemetery of this area interred Pierre Charles, son of Pierre de  
Charles La Tour and of Catherine Chevalier of Quebec, died the day previous  
La Tour at age of five months. Presence of the said La Tour and many others.

Bouffard

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*Le sixieme fevrier 1716. par nous Prestre sousigné a été  
Pierre Charles dans le cimetière de ce lieu enterré Pierre Charles fils de  
La Tour Pierre de La Tour et de Catherine Chevalier de Quebec  
died le jour précédent age de cinq mois. presence ledit  
La Tour et plusieurs autres*

*Bouffard*

**LATOUR, Pierre** (Louis, archer de la Marchausse de Salinonge, & Marthe Micrel) de v., ar. et év. Saintes, Salinonge (Charente-Maritime); frère de Suzanne m. Geoffroy Chouzerillat; 45 ans au rec. 16, à la basse ville Québec; marchand, maître fondeur de cloches. [AQ-LAR]

† m 15-11-1888 St-Sauveur, v., ar. et év. La Rochelle, Aunis (Charente-Maritime)

**DUBOIS, René** († Emmanuel, bûcher, & Marie Viau) (n'est pas venue au Canada).

†† m ..., La Rochelle

**LEVAASSEUR, Jacques** (Louis, trompette, & Elisabeth Bournin) (n'est pas venue au Canada).

††† m 03-10-1712 Beauport (ci 23-09 Chambalon)

**CHÉVALIER, Marie-Catherine** (Jean & Marguerite-Madeleine AVICE).

1. **Marie-Joséphine** n 19 b 20-07-1713 Québec s 30-09-1713 id.

2. **Pierre-Charles** n et b 11-08-1715 Québec d 05 s 06-02-1716 Beauport.

3. **Madeline-Marguerite** n et b 20-09-1718 Montréal.

4. **Jean-Baptiste** n et b 10-03-1720 Montréal s 07-09-1720 id.

5. **Michel** n 15 b 16-07-1722 Québec s 07-09-1725 id.

6. **Marie-Joséphine** n 30-09 b 01-10-1723 Québec.

**JUNE 14, 1998**

S THE NINETEENTH OF JANUARY OF THE YEAR SEVENTEEN HUNDRED AND THIRTY-SIX, I, THE UNDER SIGNED PRIEST, HAVE BURIED IN THE CEMETERY OF THE POOR, PIERRE LATOUR, BELL-MAKER, RESIDENT OF QUEBEC, AT AGE SEVENTY YEARS, IN THE PRESENCE OF M. PEIGNE, PRIEST, AND OF SIMON MANGINO, WHO HAS SIGNED.

**BREUL, PRIEST**

## TRANS

[illegible]

B Le vingtième janvier de son mill sept cent trente six a Ete' baptisé  
par moy prestre du sacre sainte Eglise Jean ne co. meme Jean  
estoit nuy fil de prest. quierai vintet six et de Marie Catherine la  
femme de este parolle se prevoine a Ete' nuy aboy monse  
sieur de aboy le moine monse. marquant la maniere anglaise  
monse se pre. prestre d' Eglise se prevoine en la maniere  
d' Eglise. Eglise avec moy. Jean Goussier pierre Alexis Monse  
monse monse prestre

Did I  
put that  
book  
back on  
the  
right  
shelf?



# Genealogy and Family History

by: Albert K. Aubin

*Editor's note: This article first appeared in the Spring 1982 of this publication.*

Preserving and collecting material for a family history adds fiber and vitality to your genealogy. Writing a record for future generations is not a task which is solely restricted to the scholar. It is an endeavor that is within the range of latent skills which are possessed by most of us. These skills can be cultivated with just a little effort and care, together with practice. In many cases, diaries, oral histories, personal journals, school yearbooks, and newspaper articles can be used to provide the ingredients upon which to compose the family history.

Recording the tales of bygone days through the reminiscing of elderly family members gives valuable insight into the special features reflected from each family. Such memories, stories and traditions should be included in the discourse. The favorite story, rituals, role of family members, origin of the family surname and its spelling, or any name changes and variations should be included. Traditional names and nicknames are good to consider.

Evocative questions which elicit personal observations provide another

means of generating interesting and factual material for the history. Distinctive expressions or any colloquialisms are noteworthy. Stories related to heirlooms should not be forgotten. Traditional recipes and their preparation give another element for a more complete story.

Most histories generally deal with great events, world or national leaders, major conflicts, and socio-economic changes in world society. These are objective and didactic instruments of pedantic endeavor. Family history, however, should be more subjective, reflecting individual activities and conflicts. The nuances of family members are usually lost in time as grandparents, aunts and uncles, distant relatives, and siblings pass on to the velvet pastures where the fourth horseman holds court.

Many times, histories are limited to great moving forces where the individual loses his identity; where thoughts, ideas, plans, songs, aspirations, personal conflicts and labors, and all those other little things of family life are lost. The role of religion in the family, attitudes toward family stability, the work ethic, number of children within a family, and regard toward education are additional avenues for study. Our past is lost so rapidly that few

youngsters can compose a short story about their grandparents. The demands of modern life preempt our energies as effectively as the time-consuming labors of earlier generations. The lifeblood of history is man, the person — not movements, not leaders — but man.

With the growth of interest in genealogy, the development of subjective, filial histories is a logical step. A joining of the two disciplines is a fitting legacy for future generations. It should be noted that while we search for those genealogical links to the past and our ancestors, incorporating information of an anecdotal nature reflects a better image than the shadow matrix of skeletal name-linkage. A better method would be to include the raw data of births, marriages and deaths, some details and anthologies of these people. This adds flavor and color to mere cold hard facts. Future generations are aided in their quest for comparisons and can evaluate the progress through time of their kindred, whether for good or ill.

It is recognized that names and dates are important; however, places, events and interactions provide depth which fully enhance our story. Photographs from old family albums adds another dimension. Group family portraits are an excellent record, but remember to identify each individual, including time and place of the picture. Scenes of towns, homes, interiors of houses and work sites are also valuable and interesting resources.

Ensure that something is said about home life, skills, employment, location, whether rural or urban, recreation and other personal details which

would be of interest to future generations. Truthfulness must always be practiced with discretion. Certain unnecessary revelations need not be preserved for they tend to obscure the subject of the study and exacerbate matters of secondary importance.

Writing a family history may seem difficult for those who habitually do not use their skills in composition. Introductions, beginning and topic sentences are vexing to the neophyte but their acquisition is not an insurmountable task. Certain words and phrases seem to block our path and inhibit our thoughts. We are more concerned with form, sometimes, than with subject matter. A good method to use is the simple outline. This method solves many problems for the writer.

By constructing an outline, we develop a blueprint and establish parameters upon which to build the story. Once goals have been set and the framework constructed, it is time to write. The best technique for any writer in developing a story is to write. Put words down on paper; revise them later. It is the idea that we wish to capture, not the style nor syntax. Refining the work and correcting errors in spelling and form is done after the story is completed.

In composing family histories, remember and apply these rules. The topics within each history should be created and designed to be brief, cohesive and clear. Using too many words to explain or depict some things can create boredom and lose your reader. Write just enough to tell your story. Further, a lack of clarity can also con-



fuse the reader. Try to be specific when you are describing your subject. This quality in writing prevents misreading and directs your reader's attention. Lastly, the lack of cohesion will create a choppy, disjointed paper. Keep to one idea at a time; do not wander. Using an outline, of course, will solve many of your internal problems of engineering.

With a little effort and care, anyone can produce a commendable family history; one that will reflect the life and times of each individual within the genealogy. All that has to be done is to begin. We could begin by saying, "I am an American of French-Canadian descent. My ancestors settled in the New World during the time of..."

A postscript must be included in this article. There are no shortcuts in writing a genealogy or family history. From time to time, we may find in magazines and newspapers, advertisements for coats-of-arms and family histories. Unless you can prove that your particular family is related to that history or crest, you are wasting your money.

A recent book entitled, *The Amaz-*

*ing Story of the Aubins in America*, by Sharon TAYLOR (Halbert, 1982), is a good case in point. The only thing amazing about the book is the title. There is no story about the first settlers in Canada or the United States. In fact, no reference is made about the direct French influence; neither Québec nor Acadia nor Louisiana are mentioned. What hurt the most was the fact that the many scholarly genealogists and their works were not mentioned. French and French-Canadian genealogical societies are ignored. Name changes are mentioned in one vague sentence on page ten.

My original ancestor, the first settler, was Aubin LAMBERT, son of Audax (Odard) LAMBERT in the parish of St. Aubin of the village of Tourouvre, Perch, France. The family or their many descendants moved through the centuries from Québec City to St. Nicolas, Lanoraie, Maskinonge, Berthier-en-Haut, Ste. Elisabeth, St. Felix de Valois in Canada, then to Burrillville, Rhode Island. But that is another story. Simply speaking, use care and accurate data for your genealogy and family history.

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The following are actual signs seen across the good ol' USA:

In a Maine restaurant: Open 7 days a week and weekends.

In a New Jersey restaurant: Open 11 AM to 11PM midnight.

In front of a New Hampshire restaurant: Now serving live lobsters.

In the vestry of a New England church: Will the last person to leave, please see that the perpetual light is extinguished.

On the grounds of a public school: No trespassing without permission.

On a Tennessee highway: When this sign is under water, this road is impassable.

In front of a New Hampshire car wash: If you can't read this, it's time to wash your car.

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

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

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

**Ad prices quoted are per insertion.**

**The American-French Genealogical Society assumes no responsibility for the quality of products or performance of services advertised in *Je Me Souviens*.**

**The Society reserves the right to reject advertisements which it deems inappropriate.**

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

# The Merci Boxcar

by: Jacqueline Gauthier Auclair

The time was shortly after the end of World War II. France and the rest of the world had just been through two major wars in thirty years. Europeans were struggling to recover from a devastating drought and a major war. In 1947 columnist Drew PEARSON began asking for donations of food and clothing that could be sent to help the people of France and Italy. The American people responded overwhelmingly and \$40 million in food and supplies were collected and shipped to Europe.

When the ocean freighter carrying the donated supplies docked in France, the Communist Party unsuccessfully tried to prevent the unloading of the food and gifts. The French longshoremen defied the Communist Party and unloaded the cargo from the freighter by donating their services. The 700-car American Friendship Train then wended its way through France and Italy delivering the much-needed goods.

A French war veteran and rail worker named Andre PICARD proposed that the people of France respond by sending a 40 and 8 rail car full of gifts to the people of the United States as a way of saying thank you. The 40 and 8 railway car was selected and reconditioned because of its significance to the American soldiers of WWI and

WWII. Many of the American soldiers in the European War Theater had been transported in these cars. After WWI, the American Legion formed a group within its organization named for the cars, "*La Société des Quarantes Hommes et Huit Chevaux*," which translates to "The Society of Forty Men and Eight Horses."

The people of France were left with very little after the war with Nazi Germany; nevertheless, every citizen wanted to participate in the Merci Train project. They made personal sacrifices as many parted with family heirlooms. They were experiencing hard financial times and were in destitute circumstances; yet, they gave from the heart. They gave so unsparingly of their own worldly goods, salvaged from the Germans, because they all wanted to express their gratitude — they sent the Merci Train to the American people.

They did not want to send anything to America made out of raw materials received under the Marshall Plan. Therefore, they planned to send typically French non-luxury items such as *Sevres* pottery, *Limoges* porcelain, *Baccaret* crystals, engraved woodwork, *Annecy* church bells, *Brittany* bonnets, peasant costumes, art objects and history documents of interest to both countries.

As the Merci Train traveled through battle-scarred France picking up gifts, 6 million people contributed and filled 49 boxcars. Still at many of the pick-up stations the volume of gifts surpassed the capacity of the rail cars and many gifts were left behind on the railway platforms. After all the cars were filled with thousands of gifts, the French Railway collected all the cars and moved them to Paris where they were assembled into the Merci Train.

According to newspaper accounts, as the Fortys and Eights were being painted, one poor woman rushed past workmen to one of the cars and announced, "I have nothing else to send. I will send them my fingerprints." So saying, she pressed her fingers into the fresh paint. As one American was later moved to remark, "They gave so much from their little, while we gave so little from our abundance."

Along with the train project a letter writing project got underway. Each boxcar would contain letters from the children of France to the children of the United States thanking them for the Friendship Train.

Now the plan was to deliver one boxcar to each of the 48 states and one boxcar to be shared between Washington, DC and Hawaii. When Congress heard about the French Train of Gratitude, only 36 hours of session remained. However, it rushed through a special bill exempting the French gifts from custom duties. It was Senators TAFT and MILLIKEN, former Speaker Sam RAYBURN and Congressman Aime FORAND of Rhode Island who pushed the bill through in record time. President

Harry S. TRUMAN signed the bill.

On January 6, 1949, when the train was ready for departure it was young Michelle RANNOU, the daughter of a French railway worker, who had the honor of giving the signal to start the Merci Train on its next portion of its journey to the United States of America. The train departed from LeHavre and was transported to America aboard the ore carrier Magellan which sailed into New York Harbor amidst a fleet of small boats and Air Force planes flying overhead as thousands of New Yorkers watched from shore. A sign on the side of the Magellan simply read, "Thank you America." The ship docked at Weehawken, New Jersey and was unloaded through the voluntary services of local stevedoring companies.

The Rhode Island Merci Boxcar arrived in Woonsocket, Rhode Island on February 8, 1949. Thousands cheered as Governor John O. PASTORE accepted the Merci Boxcar from Albert CHAMBON, the French Consul of Boston, who made the official presentation and remarked, "It is appropriate that the acceptance of the Rhode Island car should take place in Woonsocket," which he termed the "French capital of New England." Among the speakers were Woonsocket Mayor Edgar PAR-ENT; Laure LUSSIER, statewide chairman of the event; David KARR as representative for Drew PEARSON; Robert WEINNER of the French Embassy, and two railway workers who accompanied the "Gratitude Train" from Paris. Veteran's organizations and large delegations of Franco-American groups with colors, including the national em-

blems of France and Belgium occupied the center of the station platform. The Woonsocket High School Band played *La Marseillaise* and the *Star Spangled Banner*. On its way to Providence it made a stop in Manville where thousands of citizens greeted it. Crowds also stood along the tracks in Albion, Berkeley, Ashton, Valley Falls and Pawtucket.

Many states have treasured, maintained, and preserved their boxcars through the years. However, the Rhode Island boxcar fell from glory. After the train's grand tour, it ended up in what is now Burlingame State Park in Charlestown, Rhode Island. This park had first been a camp for the Civilian Conservation Corps and then converted to an Army Camp. Then it became an American Legion Camp for boys, and the boxcar was apparently donated to the camp and sat there unused. While there, a caretaker took a plaque from the boxcar as a souvenir and that started the breakdown of the car. It is also known that a small fire was started on the train while it was at the boys' camp causing damage on some of the cedar boards. For years it had been reported as totally destroyed by fire. In the late 1950's or early 1960's the Army barracks were ordered razed and the boxcar wound up in a junkyard without the four undercarriage springs and wheels. The owner of the junkyard had thought of cutting it up for scrap, but he was hoping someone would buy it to restore and display it.

In August of 1995 anonymous buyers bought the car for \$800.00 and brought it to their property in East Greenwich, Rhode Island. For years these new owners tried unsuccessfully

to find someone who would be interested in restoring the boxcar. In 1998, Alphonse AUCLAIR, former state Senator, and Jacques STAELEN, a local businessman, were discussing the progress of an historical project with John HILL, Providence Journal staff writer. John brought up the subject of the Merci Boxcar knowing how interested these two men were in preserving local history. Armed with leads from John, they embarked on a search for this symbol of friendship and gratitude.

The two friends made many journeys along the highways and byways of the southern part of the state searching for the elusive boxcar. Finally, on a late November afternoon, they stopped at the New England Wireless and Steam Engine Museum, in East Greenwich and asked if anyone had knowledge of an abandoned boxcar. The museum attendant pointed across the street and there it was on a pile of logs on Fred and Betty TANNER's property. For years Al and Jacques had cherished the hope of finding the boxcar while the TANNERS had harbored the hope of seeing it restored. The TANNERS donated the Merci Boxcar to the Rhode Island Historical Society and arrangements were made to have it moved to the Museum of Work and Culture in Woonsocket, Rhode Island.

The Thornley Degrasse Rigging Company donated its services to move the boxcar from East Greenwich to Woonsocket. As fate would have it, the rigging company, under its former name of Perry Express, was responsible for bringing the Merci Boxcar to the State Capitol grounds for display when it first arrived in the state.

On February 6, 1999, fifty years

after its triumphant arrival, the Merci Boxcar returned to Woonsocket — broken, rusted, and in need of much tender loving care. On that cold blustery February day, hundreds of people came out to welcome this symbol of appreciation. In attendance to welcome the boxcar were Mayor Susan MENARD, who wholeheartedly supports the project, and Albert KLYBERG, President of the Rhode Island Historical Society. Many other city officials, veterans groups, and veterans who had been transported in these cars during the war were there to welcome it and reminisce about their experiences on the boxcars during their tour of duty in Europe.

After having completed its mission during the war and later as a symbol of gratitude, the boxcar is now located in an unfinished section of the Museum of Work and Culture. Plans are to transform this space into a replica of a 1940's railway station. The boxcar is presently being restored by many dedicated volunteers, most of whom are World War II veterans. Upon completion of its restoration, it will be on public display never again to lose its dignity or be forgotten — a permanent reminder of the friendship between the French people and the American citizens.

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God, Grant me the senility to forget the people I never liked anyway, the good fortune to run into the ones that I do, and the eyesight to tell the difference. Now that I'm older, here's what I've discovered:

1. I started out with nothing, and I still have most of it.
2. My wild oats have turned into prunes and All Bran.
3. I finally got my head together; now my body is falling apart.
4. Funny, I don't remember being absent minded ...
5. All reports are in; life is now officially unfair.
6. If all is not lost, where is it?
7. It is easier to get older that it is to get wiser.
8. Some days you're the dog; some days you're the hydrant.
9. I wish the buck stopped here; I sure could use a few...
10. Kids in the back seat cause accidents.
11. Accidents in the back seat cause...kids.
12. It's hard to make a comeback when you haven't been anywhere.
13. Only time the world beats a path to your door is when you're in the bathroom.
14. If God wanted me to touch my toes, he would have put them on my knees.
15. When I'm finally holding all the cards, why does everyone decide to play chess?
16. It's not hard to meet expenses...they're everywhere.
17. The only difference between a rut and a grave is the depth.
18. These days, I spend a lot of time thinking about the hereafter...I go somewhere to get something, and then wonder what I'm here after.

# The Conversion of the Savages who have been baptized in New France during this year, 1610.

from: The Jesuit Relations

The unchangeable word of our Savior Jesus Christ bears witness to us through the lips of saint Matthew that *This Gospel of the kingdom, shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come.*

History shows that the voice of the Apostles has resounded for several centuries past throughout all the old world, although to-day the Christian kingdoms form the smallest part of it. But as to the new world, discovered some hundred and twenty years ago, we have no proof that the word of God has ever been proclaimed there prior to these later times; unless we are to believe the story of Jean de Lery, who says that one day as he was telling the Brazilians about the great miracles of God in the creation of the world, and the mysteries of our redemption, an old man told him that he had heard his grandfather say that, many years before, a bearded man ( Brazilians have no beards ) had come among them and had related something similar; but that they would not listen to him, and since then had been killing and eating each other.

As to the other countries beyond the sea, some of them have indeed a certain vague knowledge of the deluge, and of the immortality of the soul, together

with the future reward of those who live aright; but they might have handed this obscure doctrine down, from generation to generation, since the universal deluge which happened in the time of Noah. It remains now to deplore the wretched condition of these people who occupy a country so large that the old world bears no comparison with it, if we include the land which lies beyond the straits of Magellan, called *Terra del Fuego*, extending as far toward China and Japan as toward New Guinea; and also the country beyond the great river of Canada, which stretches out to the East and is washed by the great Western ocean.

Dense ignorance prevails in all these countries, where there is no evidence that they have ever felt the breath of the Gospel, except in this last century when the Spaniard carried thither some light of the Christian religion, together with his cruelty and avarice. But this was so little that it should not receive much consideration, since by the very confession of those who have written their histories, they have killed almost all the natives of the country, who, only seventy years ago, according to a certain historian, numbered more than twenty millions.

For more than twenty-five years,

the English have retained a foothold in a country called, in honor of the deceased Queen of England, Virginia, which lies between Florida and the land of the Aumouchiquois. But that country carries on its affairs with so much secrecy, that very few persons know anything definite about it. Soon after I published my History of New France, there was an embarkation of eight hundred men to be sent there. It is not reported that they bathed their hands in the blood of those people, for which they are neither to be praised nor blamed: for there is no law nor pretext which permits us to kill anyone, whosoever he may be, and especially the persons whose property we have seized. But they are to be commended if they show to these poor ignorant people the way of salvation by the true and unvarnished doctrine of the Gospel.

As to our French people, I have complained enough in my History of the cowardice of these later times, and of our lack of zeal either in reclaiming these poor erring ones, or in making known, exalted, and glorified, the name of God in the lands beyond the seas, where it never has been proclaimed. And yet we wish that country to bear the name of France, a name so august and venerable that we cannot, without a feeling of shame, glory in an un-Christianized France. I know that there are any number of people who are willing to go there. But why is it that the Church, which has so much wealth; why is it that the Nobility, who expend so much needlessly, do not establish some fund for the execution of so holy a work?

Two courageous Gentlemen, Sieurs de Monts and de Poutrincourt,

have in these later times shown such great zeal in this work, that they have weakened their resources by their outlays, and have done more than their strength justified them in doing. Both have continued their voyages up to the present time. But one of them has been frustrated twice, and has had heavy losses through too great confidence in the words of certain persons. Now, inasmuch as the latest news of our New France comes from Sieur de Poutrincourt, we shall speak here of what he has accomplished, and we have good reason to praise his courage; for (not being able to live among the crowd of idle men, of whom we have only too many, and seeing our France seeming to languish in a monotonous calm that was wearisome to men of action), after having given a thousand proofs of his valor during the last twenty-four years, he sought to crown his truly Herculean labors in the cause of God, for which he employs his means and strength, and endangers his life, by increasing the number of celestial citizens, and leading to the fold of Jesus Christ, our sovereign Shepherd, the wandering sheep, whom it would be becoming to the Prelates of the Church to go out and gather in (at least to contribute to this end) since they have the means of doing so. But with what difficulty has he labored in this cause up to the present time? Thrice has he crossed the great Ocean to carry on his enterprises.

The first year was passed with Sieur de Monts in seeking a suitable dwelling and a safe port for the withdrawal of the ships and their crews. In this, they did not meet with much success. The second year passed in the same way, and then he returned to France.



During the third year, we experimented with the soil, which yielded abundantly to our cultivation. This present year, discovering through an unfortunate experience that men are not always to be trusted, he made up his mind to depend upon no one but himself, and put to sea on the twenty-sixth of February; the weather being very unfavorable, he made the longest voyage of which I have ever heard; certainly our own, three years ago, was tedious enough, when we drifted about upon the sea for the space of two months and a half before reaching Port Royal. But this one lasted three whole months, so that one reckless man was about to mutiny, going so far as to form wicked conspiracies; but Sieur de Poutrincourt's kindness, and respect for the place where he lived in Paris, served as a shield to protect his life.

The first coast which Sieur de Poutrincourt discovered was port Mouton; there, among the fogs which are very common in this sea during the summer, he encountered serious dangers. principally in the neighborhood of Cape Sable, where his ship came near foundering. Thence, in trying to reach Port Royal, he was carried by violent winds forty leagues beyond, namely to the Norombega river, so celebrated and so fabulously described by Geographers and Historians, as I have shown in my said History, where this voyage may be seen in the geographical Chart which I have inserted therein. Thence he came to the river saint John, which is opposite Port Royal beyond French Bay, where he found a ship from St. Malo trading with the Savages of the country. Here complaint was made to him by a Captain of the Savages, that one of the crew of the said ship had stolen away

his wife and was abusing her: the Sieur informed himself about the matter and then made a prisoner of the malefactor and seized the ship. But he released the ship and the sailors, contenting himself by retaining the guilty one, who escaped, however, in a shallop, and went off with the Savages, prejudicing them against the French, as we shall relate hereafter. Arrived at last at Port Royal, it is impossible to describe the joy with which these poor people received the Sieur and his company, And, in truth, there was still greater reason for this joy, since they had lost all hope of ever again seeing the French live among them. They had had some experience of our kind treatment while we, were there, and, seeing themselves deprived of it, they wept bitterly when we left them three gears ago.

This Port Royal, the home [15] of Sieur de Poutrincourt, is the most beautiful earthly habitation that God has ever made. It is fortified upon the North by a range of 12 or 15 leagues of mountains, upon which the Sun beats all day, and by hills on the Southern or Meridian shore, which forms a port that can securely harbor twenty thousand ships being twenty fathoms deep at its entrance, a league and a half in width, and four leagues long, extending to an island which is a French league in circumference: here I have sometimes seen swimming at ease a medium-sized Whale, which came in with the tide at eight o'clock every morning. Furthermore, there can be caught in this port, in their season, great quantities of herring, smelt, sardines, barbels, codfish, seals and other fish; and as to shell-fish, there is an abundance of lobsters, crabs, palourdes, cockles, mussels, snails, and porpoises. But whoever is disposed to

go beyond the tides of the sea will find in the river quantities of sturgeon and salmon, and will have plenty of sport in landing them.

Now, to return to our story; When Sieur de Poutrincourt arrived there, he found his buildings entire, the Savages (as these people have been called up to the present) not having touched them in any way, even the furniture remaining as we had left it. Anxious about their old friends, they asked how they were all getting along, calling each individual by his name, and asking why such and such a one had not come back. This shows the great amiability of these people, who, having seen in us only the most humane qualities, never flee from us, as they do from the Spaniard in this whole new world. And consequently by a certain gentleness and courtesy, which are as well known to them as to us, it is easy to make them pliant to all our wishes, and especially so in regard to Religion, of which we left them some good impressions when we were there; and they seemed to wish for nothing better than to enroll themselves under the banner of, Jesus Christ, where they would have been received at once if we had had a firm foothold in the country. But just as we were hoping to continue the work, it happened that Sieur de Monts, being unable longer to meet the expenses, and not receiving any help from the King, was obliged to recall all those who were over there, who had not taken with them the means necessary to a longer sojourn.

So it would have been rash and unwise to administer baptism to people whom it was necessary afterwards to abandon, and give them an opportunity to return to their corruption. But now that

the work is being carried on in earnest, and as Sieur de Poutrincourt has actually settled there, it is lawful to impress upon their minds and souls the stamp of Christianity, after having instructed them in the principal articles of our Faith. Sieur de Poutrincourt is careful to do this, remembering what the Apostle said, *He that cometh to God, must believe that he is*; and after believing this, one comes gradually to ideas which are farther removed from mere sensual apprehension, such as the belief that out of nothing God created all things, that he made himself man, that he was born of a Virgin, that he consented to die for man, etc. And inasmuch as the Ecclesiastics who have been taken over there are not familiar with the language of these people, the Sieur has taken the trouble to teach them and to have them taught by his eldest son, a young Gentleman who understands and speaks the native language very well, and who seems to have been destined to open up to the Savages the way to heaven.

The people who are at Port Royal, and in the adjacent countries extending toward Newfoundland, are called Souriquois and have a language of their own. But beyond French Bay, which extends into the land about forty leagues, and is ten or twelve leagues wide, the people on the other side are called Etechemins; and still farther away are the Armouchiquois, whose language is different from that of the Etechemins, and who are fortunate in having an abundance of vines and large grapes, if they only knew how to make use of this fruit, which they believe (as did our ancient Gauls) to be poisonous. They also have excellent hemp, which

grows wild, and in quality and appearance is much superior to ours. Besides this they have Sassafras, and a great abundance of oak, walnut, plum and chestnut trees, and other fruits which are unknown to us.

As to Port Royal, I must confess that there is not much fruit there; and yet the land is productive enough to make us hope from it all that Gallic France yields to us. All these tribes are governed by Captains called Sagamores, a word used with the same signification in the East Indies, as I have read in the History by Maffeus, and which I believe comes from the Hebrew word Sagan, which, according to Rabbi David, means Great Prince, and sometimes means the one who holds the second place after the sovereign Pontiff. In the usual version of the Bible it is defined "Magistrate", and yet even there the Hebrew interpreters translate it by the word "Prince". And in fact we read in Berosus that Noah was called Saga, as much because he was a great Prince as because he had taught Theology and the ceremonies of divine service, and also many of the secrets of nature, to the Armenian Scythians, whom the ancient Cosmographers called "Sages", after Noah. And perhaps for this very same reason our Tectosages, who are the Tolosains, are so called. For this good father, who restored the world, came into Italy and sent a new population into Gaul after the Deluge, giving his name, Gauls (for Xenophon says that he was also called by this name), to those whom he sent there, because he had escaped from the waters. And it is not improbable that he himself imposed this name upon the Tectosages. Let us return to our word Sagamore, which is the title of honor

given to the Captains in these new Lands, of which we are speaking. At Port Royal, the name of the Captain or Sagamore of the place is Membertou.

He is at least a hundred years old, and may in the course of nature live more than fifty years longer. He has under him a number of families whom he rules, not with so much authority as does our King over his subjects, but with sufficient power to harangue, advise, and lead them to war, to render justice to one who has a grievance, and like matters. He does not impose taxes upon the people, but if there are any profits from the chase he has a share of them, without being obliged to take part in it. It is true that they sometimes make him presents of Beaver skins and other things, when he is occupied in curing the sick, or in questioning his demon (whom he calls *Aoutem*) to have news of some future event or of the absent: for, as each village, or company of Savages, has an *Aoutmoin*, or Prophet, who performs this office, Membertou is the one who, from time immemorial, has practiced this art among his followers. He has done it so well that his reputation is far above that of all the other Sagamores of the country, he having been since his youth a great Captain, and also having exercised the offices of Soothsayer and Medicine-man, which are the three things most efficacious to the well-being of man, and necessary to this human life. Now this Membertou today, by the grace of God, is a Christian, together with all his family, having been baptized, and twenty others with him, on last Saint John's day, the 24th of June.

I have letters from Sieur de

Poutrincourt about it, dated the eleventh day of July following. He said Membertou was named after our late good King Henry IV., and his eldest son after Monseigneur the Dauphin, to-day our King Louis XIII., whom may God bless. And so, as a natural consequence, the wife of Membertou was named Marie after the Queen Regent, and her daughter received the name of the Queen, Marguerite. The second son of Membertou, called Actaudin, was named Paul after our holy Father, the Pope of Rome. The daughter of the aforesaid Louis was named Christine in honor of Madame, the eldest sister of the King. And thus to each one was given the name of some illustrious or notable personage here in France. A number of other Savages were about to camp elsewhere (as it is their custom to scatter in bands when summer comes) at the time of these ceremonies of Christian regeneration, whom we believe to be to-day enrolled in the family of God by the same cleansing water of holy baptism. But the devil, who never sleeps, has shown the jealousy which he felt at the salvation of these people, and at seeing that the name of God was glorified in this land, by inciting a wicked Frenchman, not a Frenchman but a Turk, not a Turk but an Atheist, to divert from the path of righteousness several Savages who had been Christians in their hearts and [23] souls for three years; and among others a Sagamore named Chkoudun, a man of great influence, of whom I have made honorable mention in my History of New France, because I saw that he, more than all the others, loved the French, and that he admired our civilization more than their ignorance: to such an extent, that being present sometimes at the Christian admonitions, which were given every

Sunday to our French people, he listened attentively, although he did not understand a word; and moreover wore the sign of the Cross upon his bosom, which he also had his servants wear; and he had in imitation of us, a great Cross erected in the public place of his village, called Oigoudi, at the port of the river Saint John, ten leagues from Port Royal.

Now this man, with others, was turned away from Christianity, by the cursed avarice of this wicked Frenchman to whom I have referred above, and whom I do not wish to name now on account of the love and reverence I bear his father, but I protest that I will immortalize him if he does not mend his ways. He, I say, in order to defraud this Sagamore, Chkoudun, of a few Beavers, went last June to bribe him, after having escaped from the hands of Sieur de Poutrincourt, saying that all this Poutrincourt told them about God was nonsense, that they need not believe it, that he was an impostor, that he would kill them and get their Beavers. I omit a great many wicked stories that he may have added to this. If he were of the religious belief of those who call themselves Reformed, I might somewhat excuse him. But he plainly shows that he is neither of the one nor the other. But I will say, however, that he has reason to thank God for his escape from imminent peril on our voyage. This Sagamore, being a Christian, by his good example might have caused a great number of others to become Christians. But I am willing to hope, or rather firmly believe, that he will not remain much longer in this error, and that the Sieur will have found some means of attracting him with many others to him-

self, to impress upon him the vital truths with which he had formerly, in my presence, touched his soul. For the spirit of God has power to drop upon this field fresh dew, which will bring forth a new germination where all has been laid waste and beaten down by the hail. May God, by his grace, guide all in such a way that it will redound to his glory and to the edification of this people, for whom all Christians ought to make continual supplication to his divine goodness, to the end that he may consent to confirm and advance the work, which he has been pleased to begin at this time for the exaltation of his name and for the salvation of his creatures.

There are in that country some men of the Church, of good scholarship, whom nothing but their religious zeal has taken there, and who will not fail to do all that piety requires in this respect. Now, for the present, there is no need of any learned Doctors who may be more useful in combating vices and heresies at home. Besides, there is a certain class of men in whom we cannot have complete confidence, who are in the habit of censuring everything that is not in harmony with their maxims, and wish to rule where ever they are. It is enough to be watched from abroad without having these fault-finders, from whom even the greatest Kings cannot defend themselves, come near enough to record every movement of our hearts and souls. And then what would be the use of so many such men over there at present, unless they wanted to devote themselves to the cultivation of the soil? For going there is not all. What they will do, when they get there, must be taken into consideration. As to *Sieur de Poutrincourt's* residence, he provided himself at his

departure with everything that was necessary. But if a few honest people were seized with a desire to advance the cause of the Gospel there, I would advise them to make up five or six parties, each one having a well-equipped ship, and to go and establish colonies in different parts of New France, as at Tadoussac, Gachepé, Campseau, la Héve, Oigoudi, Ste. Croix, Pemptegoet, Kinibeki, and in other places, where there are assemblages of Savages, whom time must lead to the Christian Religion: unless the head of some great family, like the King, wishes to have the sole glory of peopling these lands. For to think of living as the Savages do seems to me out of all reason.

And to prove this, the following is an example of their way of living: From the first land (which is Newfoundland) to the country of the Armouchiquois, a distance of nearly three hundred leagues, the people are nomads, without agriculture, never stopping longer than five or six weeks in a place. Pliny mentions a certain people called *Ichthyophagi*, i.e., Fish-eaters, living in the Same way. These Savages get their living in this manner during three seasons of the year. For, when Spring comes, they divide into bands upon the shores of the sea, until winter; and then as the fish withdraw to the bottom of the great salt waters, they seek the lakes and the shades of the forests, where they catch Beavers, upon which they live, and other game, as Elk, Caribou, Deer, and still smaller animals. And yet, sometimes even in Summer, they do not give up hunting: besides, there are an infinite number of birds on certain islands in the months of May, June, July and August.

As to their beds, a skin spread out upon the ground serves as mattress. And in this we have nothing to jest about, for our old Gallic ancestors did the same thing, and even dined from the skins of dogs and wolves, if Diodorus and Strabo tell the truth. But as to the Armouchiquois and Iroquois countries, there is a greater harvest to be gathered there by those who are inspired by religious zeal, because they are not so sparsely populated, and the people cultivate the soil, from which they derive some of the comforts of life. It is true that they do not understand very well how to make bread, not having mills, yeast, or ovens; so they pound their corn in a kind of mortar, and make a paste of it as best they can, and bake it between two stones heated at the fire; or they roast this corn on the ear upon the live coals, as did the old Romans, according to Pliny. Afterwards people learned to bake cakes under the embers; and still later bakers began to make use of ovens. Now these people who cultivate the soil are stationary, not like the others who have nothing of their own, just as the Germans in the time of Tacitus, who has described their ancient way of living. Farther inland, and beyond the Armouchiquois, are the Iroquois tribes, also stationary, because they till the soil, whence they gather maize wheat or Buckwheat, beans, edible roots, and in short all that we have mentioned in describing the Armouchiquois, even more, for from necessity they draw their sustenance from the earth, as they are far from the sea.

However, they have a great lake in their country, of wonderful extent, perhaps about sixty leagues, around which they encamp. In this lake there are

large and beautiful islands inhabited by the Iroquois, who are a great people; the farther [29] we penetrate into the country, the more we find it inhabited: so much so that (if we can believe the Spaniards) in the country called New Mexico, a long distance to the Southwest of these Iroquois, there are regularly built cities and houses of three and four stories, and even domesticated cattle, whence they have named a certain river Rio de las Vaccas, or Cow river, because they saw a large number of them grazing on its banks. And this country is more than five hundred leagues directly to the north of old Mexico, being near, I believe, the end of the great lake of the river of Canada which (according to the Savages) is a thirty days journey in length. I believe that robust and hardy men could live among these people, and do great work for the advancement of the Christian Religion. But as to the Souriquois and Etechemins, who are nomadic and divided, they must be made sedentary by the cultivation of the land, thus obliging them to remain in one place. For any one who has taken the trouble to cultivate a piece of land does not readily abandon it, but struggles valiantly to keep it.

But, I think, the execution of this plan will be very slow unless we take hold of it with more zeal, and unless a King, or some rich Prince, take this cause in hand, which is certainly worthy a most Christian kingdom. Great expense and loss of life were once incurred in the re-conquest of Palestine, from which there was little profit; and today at slight expense wonders could be accomplished, and an infinite number of people won over to God, with-

out striking a blow: and yet we are touched by an inexplicable apathy in religious matters, which is quite different from the fervid zeal which of old burned in the bosoms of our fathers. If we did not expect any temporal fruit from these labors, I would pardon this human weakness. But there are such well-founded hopes of good usury, that they close the mouths of all the enemies of that country, who decry it in order not to lose the traffic in Beaver and other furs from which they gain a livelihood, and without which they would die of starvation or would not know what to do. But if the King and the Queen Regent, his mother, in whom God has kindled a fire of piety, should be pleased to take an interest in this (as she has certainly done in the report of the Conversion of the Savages, baptized through the instrumentality of *Sieur de Poutrincourt*) and would leave some memorial of herself, or rather would secure for herself the blessedness of heaven by this most godly act, no one can tell how great would be her future glory in being the first to establish the Gospel in such vast territories, which (so to speak) have no bounds. If *Helena*, the mother of the Emperor *Constantine*, had found such a field for good work, she would have greatly preferred to glorify God with living temples, instead of building so many marble edifices, with which she has filled the holy land. And, after all, the hope of temporal profit is not vain. For on one hand *Sieur de Poutrincourt* will continue to be the servant of the King in the country which his Majesty has granted him; where he would afford a rendezvous and give assistance to all the vessels which go every year to the new World, where they encounter a thousand hardships and, as

we have seen and heard, great numbers of them are lost. On the other hand, penetrating into the country, we might become familiar with the route to China and the Moluccas, through a mild climate and latitude, establishing a few stations, or settlements, at the Falls of the great Canadian river, then at the lakes which are beyond, the last of which is not far from the great Western sea, through which the Spaniards to-day reach the Orient. Or, indeed, the same enterprise could be carried on through the Saguenay river, beyond which the Savages say there is a sea of which they have never seen the end, which is without doubt that Northern passage that has been so long sought in vain. So that we could have spices and other drugs without begging them from the Spaniards, and the profits derived from us upon these commodities would remain in the hands of the King, not counting the advantages of having hides, pasturage, fisheries, and other sources of wealth. But we must sow before we can reap. In this work we could give employment to many of the youth of France, a part of whom languish in poverty or in idleness: while others go to foreign countries to teach the trades which in former times belonged strictly and peculiarly to us, and by means of which France was filled with prosperity; whereas, to-day, a long period of peace has not yet been able to restore to her, her former glory, as much for the reasons just given, as for the number of idle men, and of able-bodied and voluntary mendicants, whom the public supports. Among these obstacles we may place also the evil of chicanery, which preys upon our nation, and which has always been a reproach to it.

This would be somewhat obviated

by frequent voyages; for, a part of these pettifoggers would sooner conquer some new land, remaining under the dominion of the King, than follow up their cause here with so much loss, delay anxiety, and labor. And, in this respect, I consider all these poor savages, whom we commiserate, to be very happy; for pale Envy doth not emaciate them, neither do they feel the inhumanity of those who serve God hypocritically, harassing their fellow-creatures under this mask: nor are they subject to the artifices of those who, lacking virtue and goodness wrap themselves up in a mantle of false piety to nourish their ambition. If they do not know God, at least they do not blaspheme him, as the greater number of Christians do. Nor do they understand the art of poisoning, or of corrupting chastity by devilish artifice. There are no poor nor beggars among them. All are rich, because all labor and live. But among us it is very different, for more than half of us live from the labors of the others, having no trades which serve to the support of human life. If that country were settled, there are men who would do there what they have not courage to do here. Here they would not dare to be wood-cutters, husbandmen, vinedressers, etc., because their fathers were pettifoggers, barber-surgeons, and apothecaries But over yonder they would forget their fear of being ridiculed, and would take pleasure in cultivating their land, having a great many companions of as good families as theirs. Cultivating the soil is the most innocent of occupations and the most sure; it was the occupation of those from whom we have all descended, and of those brave Roman Captains who knew how to subjugate, but not how to be subjugated.

But now, since pomp and malice have been introduced among men, what was virtue has been turned into reproach, and idlers have risen into favor. However, let us leave these people, and return to *Sieur de Poutrincourt*, or rather to you, O most Christian Queen, the greatest and most cherished of heaven, whom the eye of the world looks down upon in its daily round about this universe. You who have the control of the most noble Empire here below, how can you see a Gentleman so full of good will, without employing and helping him? Will you let him carry off the greatest honor in the world when it might have been yours, and will you let the triumph of this affair remain with him and not share in it yourself? No, no, Madame, all must proceed from you, and as the stars borrow their light from the sun, so upon the King, and upon you who have given him to us, all the great deeds of the French depend. We must then anticipate this glory, and not yield it to another, while you have a *Poutrincourt*, a loyal Frenchman who served the late lamented King, your Husband (may God give him absolution), in affairs of State which are not recorded in history. In revenge for which his house and property passed through the ordeal of fire. He is not crossing the Ocean to see the country, as have nearly all the others who have undertaken similar voyages at the expense of our Kings. But he shows so plainly what his intentions are, that we cannot doubt them, and your Majesty will risk nothing by employing him in earnest for the propagation of the Christian religion in the eastern lands beyond the sea. You recognize his zeal, your own is incomparable; but you must take thought as to how you may best employ



it. I commend the Princesses and Ladies who for fifteen years have given of their means for the repose of those men or women who wished to sequester themselves from the world. But I believe (under correction) that their piety would shine with greater luster if it were shown in behalf of these poor Western nations, who are in a lamentable condition, and whose lark of instruction cries to God for vengeance against those who might help them to become Christians, and will not. A Queen of Castille caused the Christian religion to be introduced into the lands of the West which belong to Spain; so act, O light of the Queens of the world, that through your instrumentality, the name of God may soon be proclaimed throughout all this new world, where it is not yet known.

Now resuming the thread of our History, as we have spoken of the voyage of *Sieur de Poutrincourt*, it will not be out of place, if, after having touched upon the hardships and tediousness of his journey, which retarded him one year, we say a word about the return of his ship; which will be brief, inasmuch as the voyages from the Western world, this side of the Tropic of Cancer, are usually so. I have given the reason for this in my History of New France, to which I refer the Reader, where he will also learn why it is that in Summer the sea there is overhung with fogs to such an extent that for one clear day there are two foggy ones; and twice we were in fogs which lasted eight entire days. This is why *Sieur de Poutrincourt's* son, when he was sent back to France for fresh supplies, was as long in reaching the great Codfish Banks from Port Royal, as in getting to France from the said Banks; and yet from these Banks to the coast of

France there are eight hundred good leagues; and thence to Port Royal there are hardly more than three hundred. It is upon these Banks that a great many ships are usually found all the Summer, fishing for Cod, which are brought to France and are called Newfoundland Codfish.

So *Sieur de Poutrincourt's* son (who is called *Baron de Saint Just*), on arriving at these Banks, laid in a supply of fresh meat and fish. While doing this he met a ship from Rochelle and another from Havre de Grace, whence he heard the news of the lamentable death of our late good King, without knowing by whom or how he was killed. But afterwards he met an English ship from which he heard the same thing, certain persons being accused of this parricide whom I will not here name; for they brought this accusation through hatred and envy, being great enemies of those whom they accused. So in fifteen days *Baron de Saint Just* made the distance between the Banks and France, always sailing before the wind; a voyage certainly much more agreeable than that of the twenty-sixth day of February mentioned above. *Sieur de Monts's* crew left Havre de Grace nine or ten days after this twenty-sixth of February to go to Kebec, forty leagues beyond the Saguenay river, where *Sieur de Monts* has fortified himself. But contrary winds compelled them to put into port. And thereupon a report was circulated that *Sieur de Poutrincourt* was lost in the sea with all his crew. I did not believe this for an instant, trusting that God would help him and would enable him to surmount all difficulties. We have as yet no news from Kebec, but expect to hear from there soon. I can say truly that if

ever any good comes out of New France, posterity will be indebted for it to Sieur de Monts, author of these enterprises: and if they had not taken away the license which was granted him to trade in Beaver and other skins, to-day we should have had a vast number of cattle, fruit-trees, people, and buildings in the said province. For he earnestly desired to see everything established there to the honor of God and of France. And, although he has been deprived of the motive for continuing, yet up to the present he does not seem discouraged in doing what he can; for he has had built at Kebec a Fort and some very good and convenient dwellings.

Here at Kebec this great and mighty river of Canada narrows down and is only a falcon-shot wide; it has as great a supply of fish as any river in the world. As to the country, it is wonderfully beautiful, and abounds in game. But being in a colder region than Port Royal, since it is eighty leagues farther North, the fur there is all the finer. For (among other animals) the Foxes are black and of such beautiful fur that they seem to put the Martens to shame. The Savages of Port Royal can go to Kebec in ten or twelve days by means of the rivers, which they navigate almost up to their sources; and thence, carrying their little bark canoes for some distance through the woods, they reach another stream which flows into the river of Canada, and thus greatly expedite their long Voyages, which we ourselves could not do in the present state of the country. And from Port Royal to Kebec by sea it is more than four hundred leagues, going by way of Cape Breton. Sieur de Monts sent some cows there two years and a half ago, but for want of some village house-

wife who understood taking care of them, they let the greater part die in giving birth to their calves. Which shows how necessary a woman is in a house, and I cannot understand why so many people slight them, although they cannot do without them.

For my part, I shall always believe that, in any settlement whatsoever, nothing will be accomplished without the presence of women. Without them life is sad, sickness comes, and we die uncared for. Therefore I despise those woman-haters who have wished them all sorts of evil, which I hope will overtake that lunatic in particular, who has been placed among the number of the seven Sages, who said that woman is a necessary evil, since there is no blessing in the world to be compare to her. Therefore God gave her *as a companion to man, to aid and comfort him*: and the Wise Man says: —*Woe to him that is alone, for when he falleth, he hath none to lift him up. And if two lie together, they shall warm one another.* If there are some worthless women, we must remember that men are not faultless. Several suffered because of this lack of cows, for when they fell ill they did not have all the comforts that they would have had otherwise, and so they have departed to the Elysian fields. Another, who had been with us on the voyage, did not have the patience to wait for death, but must needs go to heaven by scaling the walls, as soon as he arrived there, by a conspiracy against Sieur de Champlain, his Captain. His accomplices were condemned to the galleys and sent back to France. When Summer came, that is a year ago, Champlain wishing to see the country of the Iroquois, to prevent the Savages

from seizing his Fort in his absence, persuaded them to go and make war against them; so they departed with him and two other Frenchmen, to the number of eighty or a hundred, to the lake of the Iroquois, two hundred leagues distant from Kebec.

There has always been war between these two nations, as there has been between the Souriquois and Armouchiquois: and sometimes the Iroquois have raised as many as eight thousand men to war against and exterminate all those who live near the great river of Canada: and it seems that they did this, as to-day the language which was spoken in the time of Jacques CARTIER, who was there eighty years ago, is no longer heard in that region. When Champlain arrived there with his troops, they could not conceal themselves so well but that they were perceived by the Iroquois, who always have sentinels upon the routes of their enemies: and each side being well fortified, it was agreed among them not to fight that day, but to postpone the affair until the morrow. The weather then was very clear; so clear that scarcely had Aurora chased away the shadows of the night, than a din was heard throughout the camp. An Iroquois skirmisher hav-

ing tried to issue from the fortifications, was pierced through, not by one of the arrows of Apollo, nor of the little Archer with the blindfolded eyes, but by a genuine and very painful arrow, which stretched him out upon his back. Thereupon the eyes of the offended were full of ire, and each one takes his place in the line of attack and defense. As the band of Iroquois advances, Champlain, who had charged his musket with two balls, seeing two Iroquois, their heads adorned with feathers, marching on in front, supposed they were two Captains, and wanted to advance and aim at them. But the Kebec Savages prevented him, saying: "It is not well that they should see thee, for, never having been accustomed to see such people as thou art, they would immediately run away. But withdraw behind our first rank, and when we are ready, thou shalt advance." He did so, and in this way the two Captains were both slain by one musket shot. Victory ensued at once. For they all disbanded, and it only remained to pursue them. This was done with little opposition, and they carried off some fifty of their enemies heads, a triumph which, upon their return, they celebrated with great festivities, consisting of continual Tabagies, dances, and chants, according to their custom.

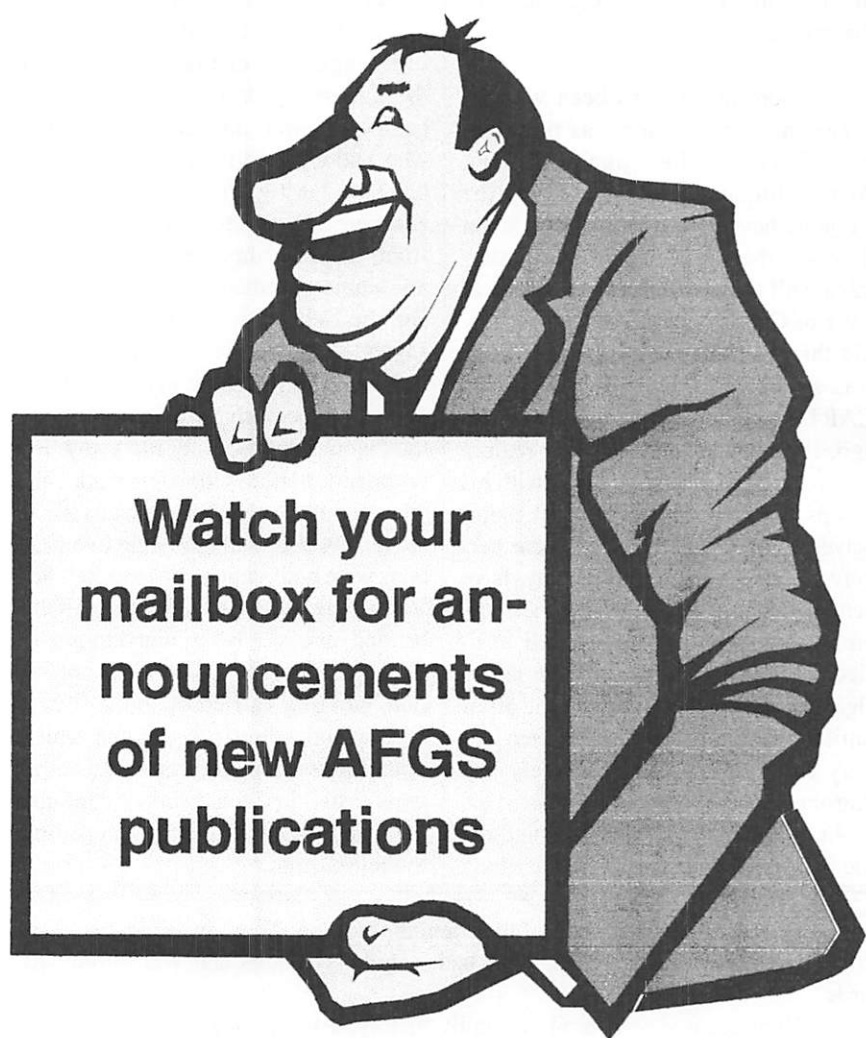
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The Smith's were proud of their family tradition. Their ancestors had come to America on the Mayflower. They had included Senators and Wall Street wizards.

They decided to compile a family history, a legacy for their children and grandchildren. They hired an accomplished author. Only one problem arose, how to handle that great-uncle George, who was executed in the electric chair.

The author said he could handle the story tactfully.

The book finally appeared. It said "Great-uncle George occupied a chair of applied electronics at an important government institution. He was attached to his position by the strongest of ties, and his death came as a great shock.



# Disp. 3-3c.

## Marriage Dispensations of Consanguinity and Affinity

by: Dennis M. Boudreau

*This article first appeared in the Spring 1982 issue of this publication.*

While plowing through the marriage repertoires, many genealogists no doubt come across the notation used as the title of this article, or one very similar, added there to help them in their search for lost ancestors. The abbreviation "*disp.*", followed by a combination of or singular 2, 3, or 4, with a "c" or "*aff.*" concluding the notation, signifies a dispensation given by the Church to marriages between blood relatives (*consanguinity*) and between in-laws (*affinity*). The number combinations signify the degrees of kindred between the spouses.

Little do some realize that such dispensations can often prove to be a valuable tool to the genealogist in their research, as valuable as other clues revealed through nicknames, histories, and census records, especially when one arrives at a *dead end* on their charts. It is also helpful in a region where registers no longer exist for a certain time span, or where there are many descendants of a given family, and one is confused.

Steve A. WHITE, genealogist from the *Centre d'Etudes Acadiennes* at the University of Moncton, New

Brunswick has successfully utilized the given dispensations in extant marriage records to bridge the gap between the first generations of Acadian ancestors and their later descendants, especially where registers have been lost due the *derangement* or other unfortunate mishaps, i.e. fires. In some areas of Acadia, more specifically on Prince Edward, Magdalen, and Cape Breton Islands, where such registers have disappeared, and two of three brothers or cousins of the same family have settled in a certain region, such as the BOUDREAU's at Barachois and Havre-Aubert, the GALLANT's at Rustico, and the LE-BLANC's at Arichat, many *would be* mysteries have been solved.

The wide usage of this neglected clue can often clear up questions and errors regarding any given family, especially if they have lived in a certain area for a considerable length of time, and their ancestors have inter-married with other local families over a period of several generations. One need not live only on an island to have been granted such a dispensation, as the repertoires all over the Province of Québec reveal their wide-spread usage.

There's an old adage that runs, *Marry someone from an island, and you marry the island.* Never has a prov-

erb rung more true, and thus, the reasons for granting dispensation. Hopefully, the next few pages will shed some light on further explaining what these dispensations are and how they are computed, as well as give examples of how to make good use of them.

## CONSANGUINITY

In Canon Law, the law of the church<sup>1</sup>, consanguinity or blood relationship exists *directly* if a person is one's direct ancestor or progenitor. One is never allowed to marry another which falls in this category for obvious reasons, i.e. great-grandparents, grandparents, parents, brothers or sisters, grandchildren, and so forth. Consanguinity exists *collaterally* if neither spouse is the direct ancestor of the other, but rather both of them are descended from a common ancestor, i.e. first, second, third or fourth cousins. Marriage with ecclesiastical dispensation is permitted between spouses in this case, although not recommended for the health and sanity of future generations. However, if you live on an island, or the next town is about fifteen miles away separated by wooded area filled with Indians, one readily sees the reason for marrying even close cousins.

A degree is the measure of distance between blood relatives and their common ancestor, often computed directly according to the number of generations in a line *without counting the ancestor*. See example 1 at the end of this article.

In collateral dispensations, the degrees are computed according to the number of generations of the spouse with the longest line back to the ances-

tor (without counting the ancestor as before). See example 2 at the end of this article.

If the two branches are unequal, as in the case above, the branch with the longest line, more distant from the common ancestor, determines the degree of relationship, the longer line as it were drawing over to the shorter. These dispensations will run as follows: 2-3, 2-4, 3-4.

If the two branches are equal in distance, the degrees will run as follows: 2-2, 3-3, 4-4, as in the example 3, at the end of this article.

Although this seems like a simple marriage between cousins, this case is compounded by another common ancestry, making it a double 3-3.

In using these dispensations, begin with the original marriage extract, if one is available, and go backwards to arrive at the ancestor, and or his/her brothers and sisters. This rule also applies to half-brothers and sisters in determining the degrees of consanguinity.

The impediment of consanguinity in Catholic marriages is invalid between *all* ancestors and their descendants, legitimate or not. Collaterally, it is invalid up to the 3<sup>rd</sup> degree, i.e. 2<sup>nd</sup> cousins. Beyond that point, the impediment ceases and dispensation is no longer necessary. There are still cases where a priest was doubtful, and thus, we find cases of dispensations accorded to even 3<sup>rd</sup> and 4<sup>th</sup> cousins in Canada. In applying for such a dispensation, genealogical charts must accompany one's marriage papers to the

chancery office. Those attempting and consummating marriage within the forbidden degrees of consanguinity are presumed guilty of incest, and subject to ecclesiastical (and sometimes civil) penalties. They must also have their marriage "re-blessed" (*rehabilité*, as was the case of those who discovered they were cousins only after their wedding was performed without the appropriate dispensation). Clerics who knowingly fail to apply for such dispensations are subject to even more serious penalties by the Church authorities.

A simple rule to follow for counting the degrees of consanguinity dispensations is the following:

1<sup>st</sup> Degree — Refers to brothers and sisters or combinations (e.g. bro./bro., sis./sis., bro./sis., sis./bro.).

2<sup>nd</sup> Degree — Refers to first cousins.

3<sup>rd</sup> Degree — Refers to second cousins.

4<sup>th</sup> Degree — Refers to third cousins.

3-2 Degree — Marriage of first cousin, once removed (i.e. one's parent's first cousin).

4-3 Degree — Marriage of second cousin, once removed (i.e. one's parent's second cousin).

Cousins once removed are the children of your parent's first, second, or third cousin, which causes the collateral line to become unequal.

## AFFINITY

Affinity or "in-law-ship" is a relationship arising from a valid marriage between two persons, whereby each party is related to the blood relatives of the other through marriage. To respect such a relationship between fami-

lies, it is treated similarly to that of consanguinity, and thus, requires dispensation. Affinity is computed in such a way that the blood relatives (or half-blood relatives) of the one spouse are related by affinity to the other spouse in the same line and degree as they are related by consanguinity, and vice versa.

The degree computation for cases of affinity is handled as that of consanguinity. See example 4 at the end of this article.

Hopefully, this will help those of you who see these notations and jot them down, but never realize their full importance. Happy hunting!!!

## Endnotes:

<sup>1</sup> HALLIGAN, Nicholas, OP. *Sacraments of Community Renewal*. New York: Alba House, 1974. P. 138f.

## Example 1:

Joseph (Ancestor)

Benoit (1)

Hyppolite (2)

Nectaire (3)

and so forth down the line.

**Example 2:** Disp. 3-4 c.; Felix marrying Cecile.

Pierre (Ancestor)

Hilaire (1)

Joseph (1)

Joseph (2)

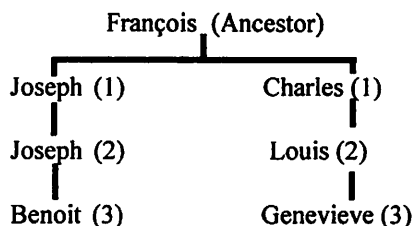
Ursule (2)

Marie (3)

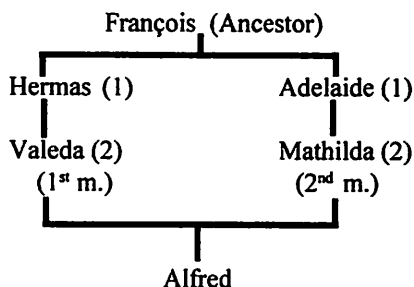
Cecile (3)

Felix (4)

**Example 3:** disp. 3-3c; Benoit marrying Genevieve.



**Example:** Alfred marrying Valeda, then marrying her first cousin (disp. 2 aff.).



## Always Trust The Experts

"Computers in the future may weigh no more than 1.5 tons."

—*Popular Mechanics, forecasting the relentless march of science, 1949*

"I think there is a world market for maybe five computers."

—*Thomas Watson, chairman of IBM, 1943*

"I have traveled the length and breadth of this country and talked with the best people, and I can assure you that data processing is a fad that won't last the year."

—*The editor in charge of business books for Prentice Hall, 1957*

"But what...is it good for?"

—*Engineer at the Advanced Computing Systems of IBM, 1968, commenting on the microchip.*

"There is no reason anyone would want a computer in their home."

—*Ken Olson, president, chairman and founder of Digital Equipment Corp., 1977*

"This 'telephone' has too many shortcomings to be seriously considered as a means of communication. The device is inherently of no value to us."

—*Western Union internal memo, 1876*

"The wireless music box has no imaginable commercial value. Who would pay for a message sent to nobody in particular?"

—*David Sarnoff's associates in response to his urging for investment in the radio in the 1920s.*

"The concept is interesting and well-formed, but in order to earn better than a 'C,' the idea must be feasible."

—*A Yale University management professor in response to Fred Smith's paper proposing reliable overnight delivery service. (Smith went on to found Federal Express Corp.)*

"Who the hell wants to hear actors talk?"

—*H. M. Warner, Warner Brothers, 1927*

"I'm just glad it'll be Clark Gable who's falling on his face and not Gary Cooper."

—*Gary Cooper on his decision not to take the leading role in "Gone With The Wind."*



# A Family Story

## Part II

by: Patrick N. Martin-Beaulieu

This is a family story you will find interesting because it takes place against the background of some very important events in North American history.

Most Franco-Americans assume that all their Québec ancestors (except for an occasional Native-American connection) originated in France. While it is true that most of the colonists who settled in Québec in the 17<sup>th</sup> century came from France, not all of them did. Some of your ancestors came to the New World from Portugal, Germany, Switzerland, and Ireland. They were promptly absorbed into the French culture of Québec, and even their names acquired a new form: MUELLER became MOLLEUR; O'BRENAM, AUBRE-NAM or AUBRY; RODRIGUEZ, RODRIGUE.

In the mid-eighteenth century, some came as invaders from Scotland and England with the forces of General James WOLFE, and many of these remained in Québec after the conquest. One of your more interesting lineages arises in Scotland.

Malcolm FRASER was the only son of Donald FRASER and Janet McINTOSH. He was born in Abernethy, Iverness, on 26 May 1733, and was only thirteen years old when his father died at the age of 34 in the battle of Culloden

(1746), a forty-minute skirmish in which the redcoats dashed attempts by the Jacobites to restore the STUARTs to the English throne. Malcolm, it is said, received a good education, and could speak Gaelic, English, French, and even Latin.

In 1757 he obtained a commission as Ensign in the 78<sup>th</sup> regiment, known as Fraser's Highlanders, and came to Canada sometime before the end of the French and Indian war (1754-1763). He served throughout the campaigns at Louisbourg and Québec in 1758-60.

On the night of 12 September 1759, after a three-month siege that began on 23 June, General James WOLFE's forces scaled the heights at Québec under cover of darkness. A Scotsman fluent in French misled the enemy sentries into believing the soldiers were French, so no alarm was given. When the French discovered the ruse, it was too late... WOLFE's forces were on the Plains of Abraham. Some believe the Scotsman who carried out the deception was Malcolm FRASER, by then an officer. [Note: The Plains of Abraham are named for their original landowner, pioneer Abraham MARTIN, nicknamed *l'Écossais*, "the Scotsman" (c.1588-1664), another of your ancestors.]

Next day, in the battle of the Plains of Abraham just south of the walled city, Malcolm was wounded slightly, then more seriously in the Battle of Ste. Foy, some six months later. He kept a journal, or diary, in which he recorded details of the battles, along with a detailed account of the army's activities on the *Ile d'Orléans* (the island of Orleans, just below Québec) and along the Beaupré coast during the months prior to the Battle of Québec, adding personal observations that are not always favorable to his fellow officers. He shows himself to be an intelligent, objective, and sensitive observer.

[Note: It is likely that FRASER recorded his experiences and events prior to 1759, and that his habit of recording events was kept up in later life. When extracts were made from the journal in 1860, the original manuscript remained in the possession of his son John Malcolm FRASER. These extracts were published by the *Literary and Historical Society of Québec* in 1868 and have been used by PARKMAN and other historians. However, the original manuscripts have not been found.]

FRASER's journal excerpts begin 8 May 1759, with his squadron's departure from Sandy Hook (New Jersey), where they had wintered following the siege and capture of Louisbourg the year before. The fleet consisted of about twenty-eight ships. On 17 May, nine days after leaving Sandy Hook, they sailed into Louisbourg harbor. FRASER heard one of the men has shot himself on one of the ships.

*"...for fear, I suppose, the French should do it. If he was wearied of life,*

*he might soon get out of it in a more honourable way."*

On Monday, 4 June 1759, the fleet set sail for Québec, and on 23 June, a whole division of the fleet anchored near Ile-aux-Coudres, about 102 kilometers north of Québec City. Upon their arrival at Québec a few days later, the Highlanders were sent to Pointe Lévis on the opposite bank of the St. Lawrence where they pitched their tents. FRASER's company requisitioned the church of St. Joseph there. Meanwhile, the Canadians carried on guerilla warfare, firing on the British from the woods. FRASER was shocked at the horrid practice of scalping.

On 2 July, he writes: *"While we were out, I observed several dead bodies in the road not far from our camp. They were all scalped and mangled in a shocking manner. I dare say no human creature but an Indian or Canadian could be guilty of such inhumanity as to insult a dead body."*

He was to see worse atrocities committed on his own side. On 10 July, still at Pointe Lévis, he writes of the doings of a company of the colonial scouting force, the Rangers, commanded by Captain GORHAM, who soon after destroyed Malbaie.

*"A party of our rangers having been sent out on this side of the river, the south, on May 9<sup>th</sup>, they took one man prisoner; and two boys, his children, having followed him a little way making a little noise, were in a most inhuman manner murdered by those worse-than-savage Rangers for fears, they pretend, they should be discovered by the*

noise of the children. I wish this story was not fact, but I'm afraid there is little reason to doubt it, the wretches having boasted of it on their return, though they now pretend to vindicate themselves by the necessity they were under.

*"But I believe this barbarous action proceeded from the cowardice and barbarity which seems so natural to a native of America, whether of Indian or European extraction. In other instances those Rangers have hitherto been of some use and showed in general a better spirit than usual. They are for the most part raised in New England."*

On the night of 28 July, the French tried to destroy the British fleet by launching a "fire ship."

FRASER writes: *"This night, the French sent down a large fire raft which they did not set fire to until they were fired on by some of the boats who are every night on the watch for them above the shipping. Our boats immediately grappled it and, though it burned with great violence, they towed it past all the shipping without and damage. We know from other sources that one of the sailors engaged in dragging away the fire ship likened it to having hell fire in tow."*

On 15 August, a detachment, including FRASER, was sent to the *Ile d'Orleans*. It was bent on the work of devastating the Canadian parishes, whose people persisted in warring on the British. On Thursday, 16 August, the detachment, consisting of 170 officers and men, marched the length of the island, and on the 17<sup>th</sup>, crossed to St. Joachim, the fertile flats lying almost under the shadow of Cap Tourmente.

There, they met considerable resistance, and Malcolm expresses disapproval at the ruthlessness of some of his fellow officers.

"We were ordered to lie behind the fences till the Rangers, who were detached to attack the enemy from the woods, began firing on their left flank, when we advanced briskly without great order and the French abandoned the houses and endeavored to get into the woods, our men pursuing close at their heels. There were several of the enemy killed and wounded, and a few prisoners taken, all of whom to barbarous Captain MONTGOMERY, who commanded us, ordered to be butchered in a most inhuman and cruel manner, particularly two I sent prisoners by a sergeant.

*"After giving them quarter and engaging that they should not be killed, were one shot and another knocked down with a tomahawk, a little hatchet, and both scalped in my absence by the rascally sergeant, neglecting to acquaint MONTGOMERY that I wanted them saved, as he, MONTGOMERY, pretended when I questioned him about it. But even that was no excuse for such an unparalleled piece of barbarity. However, as the affair could not be remedied, I was obliged to let it drop."*

After this skirmish, the British forces set about burning the houses and wheat fields, and felling the fruit trees until they came to the church of Ste. Anne [the now famous shrine of Ste. Anne de Beaupré], where they put up for the night. The destruction continued the next day in the coastal villages of Ange-Gardien and Château-Richer, so

that hardly a house was left between Montmorency and the Saguenay when, on 3 September, WOLFE abandoned the camp at Montmorency and began massing as many troops as possible above Québec on the south side of the river in preparation for the assault on Québec ten days later.

On 6 September, six hundred of the Highlanders, together with the 15<sup>th</sup> and the 43<sup>rd</sup>, marched six miles above Pointe Lévis and boarded ships. FRASER says:

"We are much crowded. The ship I am in has about six hundred on board, being only about 250 tons. On the 7<sup>th</sup> and 8<sup>th</sup>, it rained, and the men must have been very uncomfortable in the narrow quarters. For some days still they remained in this condition. Meanwhile were issued to the men careful instructions as to what they should do. The army was to drop down the river in small boats and to attempt to make a landing on the north shore.

"On the evening of September 12 came the final effort so carefully planned. About nine o'clock the night of the 12<sup>th</sup>, we went into the boats as ordered.

*"Thursday the 13<sup>th</sup> of September 1759. The light infantry under the command of Colonel HOWE immediately landed and mounted the hill. We were fired on in the boats by the enemy who killed and wounded a few. In the short time, the whole army was landed at a place called Le Foulon, now Wolfe's Cove, about a mile and a half above the town of Québec, and immediately followed the light infantry up the hill. There*

*were a few tents and a picket of the French on the top of the hill, whom the light infantry engaged and took some of their officers and men prisoners."*

It was an arduous climb of about three hundred yards, very steep, rocky, covered with trees and brush; but by ten o'clock the main body of the army had reached the Plains of Abraham; and faced the battlements of Québec, about a mile to the north. FRASER describes the preparation for battle and the initial exchanges of musket-fire and cannon as the French marched out of the walled town of Québec:

*"The army was ordered to march on slowly in line of battle, and halt several times till about half an hour after ten, when the French began to appear in great numbers on the rising ground between us and the town. And they having advanced several parties to skirmish with us, we did the like. They then got two iron field pieces to play against our line. Before eleven o'clock we got one brass field piece up the hill, which being placed in the proper interval, began to play very smartly on the enemy while [they were] forming on the little eminence. Their advance parties continued to annoy us and wounded a great many men."*

About eleven o'clock, the French army advanced in columns, and then tried to form in line of battle. But the British artillery (still a single brass cannon) made this very difficult. Still, the French continued to advance.

*"...[advancing] at a brisk pace till within about thirty or forty yards of our front, when they gave us continued fir-*

*ing very hot for about six, or as some say, eight minutes when, the fire slackening and the smoke of the powder vanishing, we observed the main body of the enemy retreating in great confusion towards the town, and the rest toward the river St. Charles.*

“Our regiment were then ordered by Brigadier General MURRAY to draw their swords and pursue them, which I dare say increased their panic but saved many of their lives, whereas if the artillery had been allowed to play, and the army advanced regularly, there would have been many more of the enemy killed and wounded, as we never came up with the main body.

“In advancing, we passed over a great many dead and wounded, French regulars mostly. Lying in front of our regiment who – I mean the Highlanders – to do them justice, behaved extremely well all day as did the whole of the army. After pursuing the French to the very gates of the town, our regiment was ordered to form fronting the town on the ground whereon the French formed first.

“At this time the rest of the army came up in good order and General MURRAY, having himself been put at the head of our regiment, ordered them to face to the left and march through the bush of wood toward the general hospital. When they got a great gun or two to play upon us from the town, which however did no damage, but we had a few men killed and officers wounded by some skulking fellows with small arms from the bushes and behind the houses in the suburbs of St. Louis and St. John’s.

“After marching a short way through the bush, Brigadier MURRAY thought proper to order us to return again to the high road leading from Port St. Louis to the heights of Abraham where the battle was fought, and after marching till we got clear of the bushes, we were ordered to turn to the right and go along the edge of them towards the bank at the descent between us and the general hospital, under which we understood there was a body of the enemy who no sooner saw us than they began firing on us from the bushes and from the bank.

*“We soon dispossessed them from the bushes and from thence kept firing for about a quarter of an hour on those under cover of the bank. But as they exceeded us greatly in number, they killed and wounded a great many of our men, and killed two officers, which obliged us to retire a little and form again.”*

FRASER’s 78<sup>th</sup> regiment was soon reinforced, and the force, now totaling about five-hundred men, drove the French down the meadow that lay between the hospital and the town, and eventually across the St. Charles river. FRASER describes some of the casualties of the battle, many of whom he knew by name.

“It was at this time and while in the bushes, that our regiment suffered most. Lieutenant RODERICK, Mister NEAL of Banner, and Alexander McDONALD, and John McDONALD, and John McPHERSON, volunteer, with many of our men, were killed before we were reinforced.

*“And Captain Thomas ROSS,*

*having gone down with about one hundred men of the 3<sup>rd</sup> Regiment to the meadow after the enemy, when they were out of reach ordered me to desire those on the height would wait till he would come up and join them, which I did. But before Mister ROSS could get up, he unfortunately was mortally wounded in the body by a cannon ball from the hulks in the mouth of the river St. Charles, of which he died in great torment but with great resolution in about two hours thereafter."*

Later that day, BOUGAINVILLE [Louis-Antoine de BOUGAINVILLE, 1729-1811, navigator and aide-de-camp to General MONTCALM] arrived from Cap Rouge to the south, where he had been positioned to prevent a landing. His force consisted of Canadians and Grenadiers numbering about two thousand, sufficient to turn the tide of battle, perhaps. But BOUGAINVILLE did not attack.

FRASER writes: "...he [BOUGAINVILLE] formed in a line as if he intended to attack us. But the 48<sup>th</sup> Regiment with light infantry and 3<sup>rd</sup> battalion Royal Americans, being ordered against him with some field pieces, they fired a cannon shot at him when he thought proper to retire."

FRASER gives the following account of the relative strengths in numbers of the French and British forces, and the number of casualties on both sides:

"The enemy's numbers I have never been able to get an exact account of. We imagined there were seven or eight thousand. This has been disputed since. However, I am certain they were

greatly superior to us in numbers, as their line was equal to ours in length, though they were in some places nine deep, whereas ours was no more than three deep. Add to this their advanced parties and those in the bushes, on all hands, I think they must exceed five thousand.

"Our strength at the utmost did not exceed a thousand men in the line exclusive of the 15<sup>th</sup> Regiment and 2<sup>nd</sup> Battalion Royal Americans and light infantry in the rear, and the 48<sup>th</sup> Regiment who were drawn up between our main body and the light infantry as a corps of reserve. So that I am pretty certain that our numbers did not exceed four thousand men, the regiments being very weak, most of them under three hundred men each.

"We had only about five hundred men of our army killed and wounded, but we suffered an irreparable loss in the death of our commander, the brave Major-General James WOLFE, who was killed in the beginning of the general action. We had the good fortune not to hear of it until it all was over.

"*The French were supposed to have about one thousand men killed and wounded, of whom five hundred killed during the whole day, and among these, Monsieur le Lieutenant-general MONTCALM [Louis-Joseph de MONTCALM, 1712-1759, the commander-in-chief of the French army in Canada]; one brigadier general, one colonel, and several other officers. I imagined there had been many more killed and wounded on both sides as there was a heavy fire for some minutes, especially from us."*

Of his own wound, he writes:

*"I received a contusion in the right shoulder, or rather, breast before the action became general, which pained me a good deal, but it did not disable me from my duty then or afterwards."*

FRASER concludes his description of the battle of the Plains of Abraham on something of a patriotic note.

*"Thus ended to battle of Québec, the first regular engagement that we fought in North America, which has made the king of Great Britain master of the capital of Canada, and it is hoped ere long will be the means of subjecting the whole country to the British dominion; and if so, this has been a greater acquisition to the British empire than all that England has acquired by conquest since it was a nation, if I may except the conquest of Ireland in the reign of Henry II.*

The winter that followed was brutal, and the forces that remained to secure the victory endured a number of hardships: freezing temperatures, inadequate clothing, and widespread illnesses, including scurvy.

"December 20<sup>th</sup>. The winter is become almost insupportably cold. The men are, notwithstanding, obliged to drag all the wood used in the garrison on sledges from Ste. Foy, about four miles distance. This is a very severe duty. The poor fellows do it, however, with great spirit, though several of them have already lost the use of their fingers and toes by the incredible severity of the

frost, and the country people tell us it is not yet at the worse. Some men on sentry have been deprived of speech and sensation in a few minutes, but hitherto, no person has lost his life, as care is taken to relieve them every half hour or oftener when the weather is very severe.

*"The garrison in general are but indifferently clothed, but our regiment in particular is in a pitiful situation, having no breeches, and the philibeg [a kilt] is not all calculated for this terrible climate. Colonel FRASER is doing all in his power to provide trousers for them, and we hope soon to be on a footing with other regiments in that respect.*

*"The scurvy, occasioned by salt provisions and cold, has begun to make fierce havoc in the garrison, and it becomes every day more general. In short, I believe there is scarce a man of the army entirely free from it."*

Of the garrison of five thousand, six hundred and fifty-three, no less than twenty-three hundred were on the sick list, when on the 26<sup>th</sup> of April came the great crisis of the defense of Québec.

FRASER writes: *"On the night of the 26<sup>th</sup> April, a man of the French army who with some others had been cast away in a boat that night came down the river on a piece of ice, and being taken up next morning at the town, gave the general information that the Chevalier de Lévy was within twenty miles of us with an army of about twelve thousand men made up of regulars, Canadians, and savages."*

The long-anticipated and dreaded counter-attack by the French forces of

the Chevalier de LÉVIS [*François Gaston, duc de Lévis, second-in-command to MONTCALM*] was imminent. On the morning of the 28<sup>th</sup>, the whole garrison (ten regiments, according to FRASER) marched out of the town with twenty pieces of field artillery. About three-quarters of a mile out, the advance parties of LÉVIS's forces came into view, and the British forces were ordered into battle positions.

*"In this order we advanced about a hundred paces when the cannonading began on our side, and we observed the French advanced parties retiring and their main body forming in order of battle at the edge of the wood about three hundred paces distant. We continued cannonading and advancing for some minutes. The enemy on their side played against the left of our army, where our regiment happened to be with two pieces of cannon, and killed and wounded us some men."*

The battle soon favored the numerically superior French forces, and the British, under fire from their front and flanks and in danger of being surrounded, were obliged to retreat. But FRASER appears to fault the French for failing to pursue.

"Most of the regiments attempted to carry off their artillery, but the ground was so bad with wreaths of snow in the hollows, they were obliged to abandon them ... Every regiment made the best of their way to town, but retired, however, in such a manner that the enemy did not think proper to pursue very briskly, otherwise they must have killed or made prisoners many more than they did.

"Our loss was about three hundred killed and about seven hundred wounded, and a few officers and men made prisoners. We had about three thousand in the field, one-third of whom had come that day voluntarily out of the hospitals. Of these, about five hundred were employed in dragging the cannon, and five hundred more reserved, so that we could have no more than two thousand in the line of battle, whereas the enemy must have had at least four times as many, beside a large body in reserve, and notwithstanding their great superiority, we suffered very little in the retreat.

"Some regiments attempted to rally, but it was impossible to form in any sort of order with the whole till we got within the walls. Our regiment had about four hundred men in the field, near one-half of whom had that day come out of the hospital out of their own accord. We had about sixty killed and forty wounded, and of thirty-nine officers, Captain Donald McDONALD, who commanded the volunteer company of the army, and Lieutenant Cosmo GORDON, who commanded the light infantry company of our regiment, were both killed in the field. Lieutenant Hector McDONALD and Ensign Malcolm FRASER died of their wounds, all very much regretted by everyone who knew them.

"We had twenty-three more officers wounded. Of this number was Colonel Simon FRASER, who commanded the left wing of the army, and it was with great pleasure we observed his behavior during the action, when he gave his orders with great coolness and deliberation. He was touched at two different



times. The first took him in the right breast, but having his cartouche box slung, it luckily struck against the star of it and did not penetrate through, otherways must infallibly done his business. The second he got in the retreat, but striking against the queue of his hair, he received no other damage than a stiffness in his neck for some days.

"Here I cannot help observing that if any unlucky accident had befallen our colonel, not only his regiment must have suffered an irreparable loss, but I think I can without any partiality say it would be a loss to his country. His behaviour this winter, in particular to his regiment, has been such as to make him not only esteemed by them, but by the garrison in general.

"Captain Alexander FRASER of our regiment was wounded in the right temple, and thought very dangerous. The rest are mostly flesh wounds. I received a musket ball in the right groin which was thought dangerous for three or four days, as the ball was supposed to be lodged, but whether it has wrought out walking into town or did not penetrate far enough first to lodge, or is still in I cannot say, but in twenty days, I was entirely cured, and the wound which was at first but small, was entirely closed up.

"We had very little chance of beating an army four times our number — an exaggeration, they were not twice as numerous — in a situation where we could scarce act, and if the enemy had made a proper use of their advantage, the consequences must have proved fatal to us, as they might have got betwixt us and the town, cut off our retreat, and by that means ruined us to all interests.

*"Our situation now became extremely critical. We were beat in the field by an army greatly superior in numbers and obliged to rely on what defense we could make within the walls of Québec, which were hitherto reckoned of very little consequence against a superior army. The French, that very night after the battle, opened trenches within six hundred yards of the walls, and went on next, the 29<sup>th</sup> April, with their works pretty briskly. For the first two days after the battle, there was very little done by us, and on the 1<sup>st</sup> of May, the largest of our blockhouses, small square redoubts of logs, musketproof, was blown up by accident, and Captain CAMERON of our regiment and a subaltern of the 48<sup>th</sup> with several men dangerously burned and bruised. On the third day after the battle, the General set about to strengthen, or I may say, fortify the town, and the men worked with the greatest alacrity. In a few days, there were about one hundred additional guns mounted with which our people kept an incessant fire on the enemy and retarded their works very much."*

On the 9<sup>th</sup> of May, an English frigate, the *Leostar*, arrived from England with the news that a squadron was on its way to Québec with supplies and reinforcements. The news had a profound effect on the morale of the garrison, and the General [Brigadier General MURRAY] announced his intention to defend the garrison to the last. LÉVY resumed the siege on the 11<sup>th</sup> but FRASER suggests the effort was largely ineffectual.

*"...the French opened two batteries mounting thirteen guns and one or two mortars. Their heavy metal con-*

sisted of one 24- and two 18-pounders. The rest was all light. They did not seem to confine their fire entirely to any particular part of the walls, otherwise I believe they might in time have made a breach, and their fire was not very smart. We were masters of a much superior fire and annoyed the besiegers at their batteries very much. Their fire became every day more and more faint, and it was generally believed they intended to raise the siege."

Five days later, on the 16<sup>th</sup> of May, the British ships arrived and immediately began attacking the French frigates that lay in anchor in the bay above Cap Diamant, sinking one and scattering the others. That night, some deserters arrived at the town and reported that most of the French army had departed. The news seemed too good to be true, so scouts were sent to observe the enemy positions.

*"About twelve o'clock at night, the general sent out a party who found the trenches entirely abandoned and next morning, 18<sup>th</sup> of May, 1760, we found ourselves entirely freed of very disagreeable neighbors, having left behind all of their artillery with a great part of their ammunition, camp equipage, and baggage. What made them retreat with such precipitation we could not guess, but it seems they were seized with a panic. It appears they allowed the savages to scalp all the killed and most part of the wounded, as we found a great many scalps on the bushes. I have since been informed by Lieutenant McGREGOR of our regiment, who was left on the field wounded and narrowly escaped being killed, having received two stabs of a bayonet from two French regulars that*

*he saw the savages murdering the wounded and scalping them on all sides, and expected every moment to share the same fate, but was saved by a French officer who luckily spoke a little English."*

Thus ends FRASER's account of the two sieges of Québec. He served in a third siege (1775-76), and was still alive (at 79 years of age) in 1812-15 to give counsel when Québec was again menaced by the Americans.

After the conquest of Québec, your ancestor chose to remain in Canada, and was stationed at Beaumont, a short distance from Québec, where he met Marie ALLAIRE, the daughter of François-Marie ALLAIRE and Josèphe MOLLEUR, whom he married against the advice of his friend and comrade-in-arms, John NAIRN.

In 1762, he obtained from Governor MURRAY, a signory east of the Malbaie river, which he named Mount Murray (at Murray Bay) in honor of his commanding officer. He later acquired the signory of L'Islet-au-Portage or St.-André de Kamouraska. On 8 March 1771, he granted his wife, Marie ALLAIRE, a farm in the first row (*premier rang*) of Beaumont. In 1775, he was promoted to Captain, and later Colonel in the 84<sup>th</sup> Royal Emigrants. For thirty years he held the signorial rights at Rivière-du-Loup, leased to him by General MURRAY.

Although he is thought to have fathered a considerable number of illegitimate children who took the names of their mothers, he seems to have eight children who were, to use the English

expression, "Heirs of his body." They were the children of Marie ALLAIRE, and include their first son, Alexander, who would be your ancestor. Alexander was born in 1763 and was baptized in 1765 in the Catholic church at Beaumont. He became one of the founders of the Northwest Company (fur traders) at Montréal. While he was stationed in the northwest (today Saskatchewan), he married Amerindian Angelique MEADOW (Angel of the Meadow) in accordance with native customs (probably Cree) after she intervened to save his life.

Malcom FRASER's signature appears in the register recording the baptism of his grandchildren (the three children of Alexander and Angel of the Meadow) in the Presbyterian church of St. Andrew, in Québec, on 8 October 1801. The eldest daughter Angelique married Ignace BEAULIEU in 1806. She is your 4<sup>th</sup> great-grandmother.

Colonel Malcom FRASER died at Québec on 15 June 1815, at the age of

Signature of Malcolm Fraser (Justice of the Peace) on a document in which a former soldier requests a land grant as a reward for military service.

82, and was buried in the cemetery of St. Matthew on the *rue St.-Jean*. His remains were later transferred to Mount Hermon Cemetery in Sillery (Lot 309, Section 2, HS Forsythe), where they remain today just a few yards from the grave of his friend John NAIRN.

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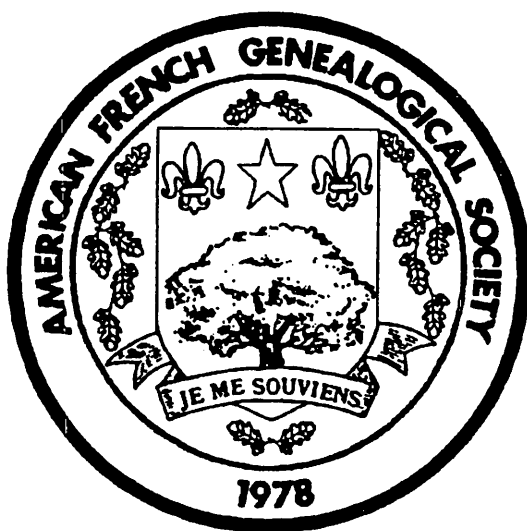
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Sworn before me this *Fifth* day of  
*July* in the year 1800.

*Malcolm Fraser J.P.*

In the space of one hundred and seventy-six years, the Mississippi has shortened itself two hundred and forty-two miles. Therefore... in the Old Silurian Period, the Mississippi River was upward of one million three hundred thousand miles long... seven hundred and forty-two years from now the Mississippi will only be a mile and three-quarters long. There is something fascinating about science. One gets such wholesome returns of conjecture out of such a trifling investment of fact.

—Mark Twain



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# There'll Always Be An England

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 eleventh installment in the series. This chapter continues Mr. Boissonneault's wartime experiences. Mr. Boissonneault's book is in the AFGS Library.*

With much enthusiasm, we GI's quickly disembarked from the Queen Elizabeth and the far from royal accommodations that we had shared during the voyage. Gladly we boarded ferries to the dock where English trains were already lined up waiting for us. As we walked to those trains, Scottish women gave us tea and some kind of bun – they were very kind to us. After an overnight train ride, We arrived the next morning at a place called Bury St. Edmond, and from there we traveled by truck to an RAF (Royal Air Force) base at Horsham in Suffolk County, near the town of Ipswich. The planes were being ferried over by their crews and until their arrival, we had no duties to perform.

When the planes finally caught up with us at the end of June, 1943, we were moved to a place called Earls Colne, in Essex County. Earls Colne was about 40 miles northeast of London, and about 20 miles from the English Channel. With

this latest move, our group at last became operational. The 323<sup>rd</sup> Bomb Group (M) (M for Medium Bomber) was composed of four squadrons: the 453<sup>rd</sup>, 454<sup>th</sup>, 455<sup>th</sup>, and 456<sup>th</sup> Bomb Squadrons (M). I was a member of the 455<sup>th</sup> Squadron, which had 18 planes, 24 flight crews and probably about 200 Ground echelon, including mechanics, cooks, communication personnel, etc.

At this base we all settled down pretty well to our new life in Nissen huts, about 20 men to a hut. These rounded huts were made of sheet steel with no windows, except on the ends. There were two doors, one on each end for quick exit in case of an air raid. Most of the officers and air crews had their own mess hall. Both mess halls were open 24 hours a day because everyone worked around the clock. The food served was pretty good all in all, a lot better than at our previous base at Horsham. Since the former was an RAF base, we had been given RAF rations. With the country of England undergoing severe hardships, the less said about those rations the better. Within a few days the group became fully operational and our planes began bombing German air bases in Holland.

Along with eleven other men in the group, I had been trained as a teletype repairman. We looked forward

with great anticipation at our first chance to fix an unruly teletype. With much eagerness and all good intentions, we descended on those poor defenseless machines – but to our consternation they were English machines. Although they operated on the same principle as American teletypes, they were a little different that the models on which we had been trained. In addition, the teletype network in the British Isles was operated by the General Post Office System and they were not about to let any Yankee approach their teletypes, especially one carrying a screwdriver or a wrench. They did not trust our intentions, honorable or otherwise, and so decided to maintain their machines themselves until those invaluable communications tool could be replaced by American teletypes.

Since the replacement teletypes did not catch up to us until we arrived in France, there we were, twelve good men tried and true, but having no specific job. For a time it looked as though we would all end up as permanent kitchen police. Luckily very soon the Group was informed that it had to have nine cryptographers and naturally no one had been trained in that specialty. Because I had scored very high in the Army Aptitude Test (146), I was the first one chosen to be sent to cryptography school. Three of us, an officer and two enlisted men, were sent to a big estate near Windsor Castle. We lived in a beautiful mansion and were bussed every day to a secret location where we were taught the RAF cypher system. We were also taught the American codes and learned about the various types of equipment that were used to ensure secrecy of communication. After a very interesting two weeks, we returned to our base at Earls Colne.

Though we still did not have all the necessary equipment, I was appointed Section Chief, and we began to handle all secret and confidential documents and books for the base. Most important were the bomber codes which came out monthly, a separate code for every day plus one for each plane. For training purposes the codes for the previous month were used by the air crews. All had to be accounted for and, after being used for training, they had to be destroyed by burning and their destruction certified by the officer in charge. There was quite a bit of paper to burn. I remember once in France, I was burning the monthly accumulation and an old Frenchman could not understand why I could not give him some of these codes to be used as toilet paper. Because there was an acute shortage of that commodity, he thought that I was crazy to burn those up rather than sell them on the black market. Unfortunately for his purposes, I had to certify to the officer in charge that the codes had been destroyed by fire.

A short time later I was sent to another RAF school in Worcester, England. There were 15 of us from various American Bomb Groups, the first Americans to be sent to the school, RAF Radar School 5. We were quartered in an old people's home (a poor house), accommodations which were very rough, with abominable RAF food. The six weeks that we were stationed there proved to be quite a comedown from the mansion in which we lived during the first classes.

Eventually I returned to the Bomb Group at Earls Colne in the county of Essex, about 40 miles or so northeast

of London. I was Code Room Chief for our group which contained nine enlisted men and one lieutenant. Our office operated 24 hours a day, seven days a week. First Lt. Porfirio Diaz SULLIVAN was a Mexican-American, a sergeant in the regular army who had been promoted for the duration of the war. The Bomb Group was originally from the Texas National Guard and most of its officers were Texans. I formed the opinion that they did not particularly care for Mexican-Americans. SULLIVAN was treated by them as an outcast, and of course that made him meaner than he would have been if he had received better treatment. As far as I can recall, he was the only officer in our squadron who remained a First Lieutenant throughout the entire war.

Lt. Sullivan and I got along fairly well and he never refused me anything. Since we were both cleared for *Top Secret* messages, one of us had to be on the base and on call 24 hours a day, and we had to arrange our absences from the base accordingly. Two men served on every shift, three shifts a day. I always worked during the day and so did he — except that he would only stay about six hours a day. Every two weeks I would get 48 hours leave off the base. Whenever we were on leave, everyone headed for London because in England during the war, London was the place where everything was the best — the restaurants, movies, dance halls, plays. The American Red Cross had about ten clubs operating around the city; all had dormitories, showers, and cafeterias.

All of the prices were very reasonable; of course the food was English and cooked by English women, who did

the best they could with the limited menu they could produce. Usually I ate at a chain of restaurants called Lyons Corner House, located all over London. The food in those restaurants was prepared a little better and tasted better than most English restaurant fare. For amusement I attended movies and plays. I first saw *Arsenic and Old Lace* there; it was a very good play that enjoyed an exceptionally long run. I also tried dancing at Covent Garden, a huge opera house that had been converted to a dance hall during wartime. Covent Garden's revolving stage allowed two bands to play alternately and thus provide continuous music; it was there that I first heard Vera LYNN, a popular singer whose cassettes I still enjoy hearing. It was a very colorful place as thousands danced there; all kinds of uniforms were on the floor (except for Nazi). The festivity ended at 10:00 p.m., when the Garden closed down so that everyone would have time to dance their way to the subway station. At 10:15 p.m. the subway trains stopped running so that those who used to station as a night-time bomb shelter would have a chance to sleep.

On the air base I live in a Quonset Hut with about 19 other men, all doing various jobs in communications. The consolidated mess hall in which we all ate served all four squadrons, headquarters section, and Air Corps engineers and weather men assigned to the base. The flying crews had their own mess halls, as well as the officers. I believe the food was about the same at all three mess halls. At first most of the food was cooked in big steam kettles but certain foods, such as pork were not cooked properly. I became very ill after eating pork and the doctor attributed it to im-

proper preparation of the meat. I guess that I was not the only one afflicted because soon after that incident, more stoves were installed in the mess hall. The doctor told me not to eat any pork products or pork gravies for a couple of months so I had many vegetarian meals, mostly Brussels sprouts, which were popular in England. Today, thankfully, I am able to avoid those flavorless baby cabbages!

On Thanksgiving Day (1943) some one put up a big sign on the mess hall reading NRA. In small letters they had written "with the NECKS, under the RIBS, and under the ASSHOLES. If you want white meat, go to the officers' mess!" Everyone of course enjoyed a good laugh. It got even funnier; when we entered the mess hall, we were served ham for our Thanksgiving dinner.

Life went along with little change from day to day at the base. We started off the day with a breakfast of powdered eggs, dehydrated potatoes, toast, juice and coffee – not very appetizing or very tasty, but we didn't have much choice. From the mess hall I went to the operations block where I worked. This block was partly underground and it had no windows. Three sections were housed in the building: Operations, Intelligence, and Communications. The last included the telephone exchange, the message center, the radio operator's shack, the teleprinters, and of course the cryptographers.

Our equipment was secret so we had both an outer office and an inner office where equipment and safes holding secret documents were guarded. This inner office door was locked and was

opened only to let authorized persons enter or exit. The days were long; we went out for dinner and that's about it. A radio that played Armed Forces Network programs was our only relief. At six o'clock my day was over; I would eat supper and then return to the hut.

On some nights I would relieve the monotony by taking a trip to the nearest town, Coggeshall, Essex County. The trek to town went through the fields and cow pastures for about three or four miles. Once there, there was very little amusement in that small town except for a couple of pubs. I went there to drink soda, if available, and talked to other soldiers or to the local people. The English people were very nice to us and they lived a very difficult existence at that time. Food was scarce and monotonous. I developed a great admiration for the people of that country who endured bombing, deprivation, and still managed to retain their civility and good will.

Every Thursday night a group of English ladies, who called themselves the *Sunshine Ladies*, came to the base carrying with them sewing machines, buttons, and all kinds of threads. These benefactors would mend and darn any of our clothing in need of repairs. They were very gracious ladies and I became friends with them, corresponding with some after my return to America. Until 1990 I still received Christmas cards from Mrs. Frank MILLER, who has since passes away. Amy MILLER's husband was a prisoner of war at that time, having been captured early in the war at Tobruk, Libya. He served in the regular British Army until his retirement, and died some years before her.



She, her sister, and her mother, Mrs. CUCKOW, were some of the most faithful of the sewing ladies. In spite of the worries that she had over her husband's fate, she was willing to lend a helping hand to those who were strangers in their midst.

The CUCKOWs were good enough to allow us to take leisurely baths at their home, and it was on a trip to their home that I was injured. I had hitched a ride on a tank and was accidentally thrown off, dislocating my left shoulder. The doctor put it back in its socket but for several years, the shoulder had a habit of being thrown out whenever any stress was placed on it. I never received a disability payment for the shoulder but because of the injury I was classified as a disabled veteran, which proved to be an advantage in later

life.

In June of 1944, the Allies invaded the beaches of Normandy, France and after that D-Day offensive, the army was continually on the move. The Bomb Group operated out of Earls Colne until July of that year when we moved to the south of England at a place called Beaulieu (pronounced *Bewley* by the English). Since it was close to the English Channel, I was able to visit Bournemouth; though it was a major peacetime resort, everything was boarded up and closed up tight in those ascetic wartime days. No one could swim at the lovely beaches as they were laced with barbed wire and dotted with mines.

*In the Spring issue: La Guerre en La Belle France.*

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## Death Date Conversion

**by: John Sterling**

*Editor's Note: Mr. Sterling is Chairman of the Rhode Island Cemetery Transcription Project.*

There is a simple formula for figuring out a birthdate when the death date and exact age is known. Example: A person dies on May 6, 1889 at the age of 71 years, 7 months and 9 days.

1. Convert death date to all numbers: 18890506.

2. Subtract age from above number: 18890506

$$\begin{array}{r} 18890506 \\ - 710709 \\ \hline 18179797 \end{array}$$

3. Subtract the number 8870 from your answer. This number is a constant and never changes.

$$\begin{array}{r} 18179797 \\ - 8870 \\ \hline 18170927 \end{array}$$

4. The answer is this person was born on September 27, 1817.

Did you  
remember to  
renew your  
AFGS  
membership?



# The Bug

by: Gerard Breton

For four or five years I have suffered from a bug whose bite has driven me on and on beyond all reason. Its primary infection started a simple curiosity; a desire to know who my grand father's father was. Little did I know what this would cause.

My curiosity became like Pinocchio's nose and grew and grew, leading me through countless books, maps, and histories until before me lay the ultimate trap, a map of all those who were responsible for me becoming me.

The infection spread rapidly throughout my body and mind, resulting in an uncontrollable urge to dig and dig. I never uncovered enough; I had to dig for more until the urge erupted into a full manifestation only experienced by such as Christopher Columbus and Jacques CHARTIER. Now, I *had to explore* to quell my affliction.

So it was that on a beautiful day in July I set forth with family members who were committed to my welfare, and wanted to help ease my malaise.

We motored to the land of these ancestors of mine and spared no effort in trying to uncover the places where they had lived, worshiped, worked, died, and were now at rest. This was the be-

ginning of a tour of the most beautiful and beckoning corner of the world, the *Ile Orleans* in the Saint Lawrence River of Canada.

There were no supermarkets, plazas, or other commercial concentrations. It was a unique experience to buy a loaf of hot bread from a family who operated an oven on their lawn and supplied passersby. Continuing along *Le Chemin Royal*, we stopped at various home enterprises: a family-owned winery that also made jams and jellies, a produce stand, and a strawberry farm. In one little village we found a restaurant.

Following *Le Chemin Royal*, we found little parish churches among each of the several clusters of houses. Looking at my ancestral data I singled out the churches each family had attended: *St. Jean* and *St. Famille*.

At *St. Jean* we found the parish priest away, but explored the church cemetery. There they were, a dozen or more ancestors with their spouses and children, somehow all related to me. After taking a few pictures, we went on to *St. Famille*, a short distance away.

Arriving at *St. Famille*, we were elated to find that the parish, motivated by hundreds of queries from pilgrims

like me, had set-up a genealogical department and library selling books in which histories of many of the island's settlers were detailed. I received print-outs of some (for a small fee) who were related to me, and bought a book which featured many ancestors from my family tree.

My malaise was diminished when I found that the house of my first ancestor was still standing and is part of the *same farm he had tilled in 1669*. The parish librarian gave me a printout showing the present address and location of the house, and the names of the present

owners, should I want to contact them.

The malady from this bug is contagious. Should anyone reading this be afflicted and needing some of the same antidote, my suggestion is that he take this route to the beautiful Ile Orleans and visit: Maison de nos Aïeux; 339, Chemin Royal; St. Francois, Ile d'Orleans; Quebec, Canada G0A 3S0, or l'Église Ste. Famille. Those wishing to visit all the parishes on this beautiful island need only stay on Chemin Royal as it goes up one coast of the river, then comes down the other, winding its way through all the villages.

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## **The Be-Attitudes**

Be understanding to your enemies.

Be loyal to your friends.

Be strong enough to face the world each day.

Be weak enough to know you cannot do everything alone.

Be generous to those who need your help.

Be frugal with that you need yourself.

Be wise enough to know that you do not know everything.

Be foolish enough to believe in miracles.

Be willing to share your joys.

Be willing to share the sorrows of others.

Be a leader when you see a path others have missed.

Be a follower when you are shrouded by the mists of uncertainty.

Be first to congratulate an opponent who succeeds.

Be last to criticize a colleague who fails.

Be sure where your next step will fall, so that you will not tumble.

Be sure of your final destination, in case you are going the wrong way.

Be loving to those who love you.

Be loving to those who do not love you; they may change.

Above all, be yourself.

— Author unknown

# The Spirituality of Genealogy

by: The Rev. Denis C. Brunelle

What is this? Talking about "spirituality" as the core foundation of those who seek to do genealogy? Well, yes, because we walk on sacred ground when we look at the story the "his-story" of our ancestors. When I began this journey about two years ago I couldn't help but be reminded of that ancient and great hymn of the Church called the *Te Deum*. These words from that ancient prayer come to mind:

*The glorious company of apostles praise you.*

*The noble fellowship of prophets praise you.*

*The white-robed army of martyrs praise you.*

*Throughout the world the holy Church acclaims you...*

*Come then, Lord, and help your people,*

*Bought with the price of your own blood,*

*And bring us with your saints to glory everlasting.*

I am reminded of John the Beloved as he writes his Book of Revelation. I see this vision of all "my" saints who surround me and protect me along with the Lord Jesus. My journey into genealogy and walking back into the past of my family: BRUNELLE, DESROSIERS, POTVIN, SMITH, LAROCHELLE, BARLOW, etc. I know

that I am being brought with all these saints into glory everlasting.

My talk of spirituality is to remind us that we are given a precious task of helping our descendants to remember. Remember! Memory, "Do this in memory of me!" we carry that precious history with us, we may not be aware, but the so called "coincidences of life" to me appear more and more guided by the saints of my family who help me, in the words of St. Paul: *to walk by faith and not by sight.*"

I'd like to begin with a wonderful truth from my Memère Potvin (Eva-Hortense LAROCHELLE June 27, 1898 – April 9, 1983). I remember one night being called back to New Hampshire from my parish in California because my grandmother was not going to make it through this heart episode. She was comatose and might not be alive by the time I got there. Well, memère was out of her coma when I arrived back in Manchester. I spent the night with her in Intensive Care. What a wonderful time! She talked to me of seeing the light, hearing beautiful music, seeing her two brothers who had died in the previous two years, of seeing the Blessed Virgin. She had tears in her eyes, and asked me if I believed her. At the time Dr. Elisabeth KUBLER-

ROSS had just begun her research in death and dying. I know my grandmother did not read or know of Dr. KUBLER-ROSS' material. Of course I believed my grandmother! She shared a beautiful spiritual experience. She told me she was no longer afraid of dying, that it was beautiful, but that she knew she had to go on living because *pepère* (Paul-Emile POTVIN, December 5, 1894 – June 11, 1985) was going to be a handful, and then she smiled her elfin smile.

Not long after that hospital stay she gave me a small box. She asked me to look inside. I did, but what was I going to say, it was empty. I told her it was a wonderful box and that I would treasure it. "But how do you like what I put inside the box?" It appeared to be empty. She smiled again and gave her little chuckle and said, "look again, and look real close". Again I looked and didn't see with the eyes of faith. There I was the priest of the family, once again being taught by my *memère*, about seeing with the eyes of faith. "Look at all my memories that I am placing in your hands. Those are the thoughts I've treasured over the years of you and my family. Protect them and guard them." Little did I know that some 15 years later I would begin my walk of faith into the holiness of my ancestors. That box sits to this day on my desk, and every now and then when I don't know what to do or how to handle a situation, I open that box and ask the guidance of my true Spiritual Director, *Memère* Potvin.

Her memory always amazed me as a child. Especially how she knew the family genealogy and to what degree we were related to certain people. I re-

member one time, when in high school, that one of the priests in the parish was "related" to us. His last name was MARCHAND. My memory tells me that when I listened I thought, "but their relation is so distant from us!" Come to find out he was related to us through her grandmother, Marie MARCHAND (February 26, 1845 – February 9, 1921) who had married Thomas BARLOW (about 1844 – June 1, 1907). Their daughter Olivine BARLOW (October 7, 1868 – September 15, 1953) was *memère's* mother. I remain amazed at her knowledge of our family history and regret not really taking it seriously back then and writing down the information.

I do remember *memère* telling us over and over that we were all French. Well not from her side of the family! There we have BARLOW and Thomas' parents, Joseph BARLOW (about 1807 – March 2, 1874) and Bridget O'NEIL (about 1818 – March 1, 1911) who came from Ireland.

I've sat in awe as I've researched the family and seen torment and hardship, exile and restoration. From *Pepère* POTVIN and his side of the family, comes another wonderful "French" name – SMITH. Paul-Emile POTVIN was the son of Eméry POTVIN (July 10, 1864 – February 22, 1942) and Emelie-Ceduli SMITH (May 19, 1865 – June 22, 1929). Where did this side of the family enter? Finally I found that I am one of numerous descendants of John SMITH (about 1743 – between 1800 and 1814) of East Haven, Connecticut (the colony) and Anastasie HÉBERT (about 1743 – April 7, 1814) from Acadie. Their son Jean-Baptiste

SMITH (July 26, 1777 – March 2, 1818) and Appoline BROUILLET, their son Joseph SMITH (July 17, 1807 – July 7, 1859) and Marie-Marguerite SURPRENANT, and their son Exuperi SMITH (November 17, 1832 – December 6, 1900) and Césaire-Laure REMILLARD (about 1833 – March 23, 1914) gave rise to my SMITH line.

I wonder what emotions, what spiritual life gave strength to Anastasie as she and her family were exiled to Connecticut. Her mother and a sister were separated from her father and her siblings. Then Anastasie met John SMITH, the grandson of the ship's captain. He is a member of the Congregationalists. John's father is a deacon, as is his grandfather, in the local Congregational church. The Congregationalists were extremely anti-Papist, anti-Anglican, anti-Quaker, anti-Baptist. So here is a young man who ends up marrying a Roman Catholic girl. Then there is the language barrier, or was there a language barrier? After the American Revolution, they return to Canada to L'Acadie. John's brother, Benjamin, also marries one of these "French women"; but Benjamin converts to Catholicism. John never takes that step. John was a loyalist to the King. He had to leave family and home behind and return to Canada with Anastasie. Now the reverse comes into play. He is in an area where the Catholics are in the majority, and English is not spoken.

In looking at the church records I am amused and angry. There John SMITH is for one baptism of a child, and in the same day, he is not there for the baptism of another child. Could the old parish priest have tried "convincing"

Jean SMETS to convert? One fact I've not uncovered is that his marriage to Anastasie is not "rehabilitated" and he is not buried in church property. The struggle of faith for both to live an honest and integral life faithful to their own understanding of God leads me to admire both John and Anastasie.

One final note from the POTVIN side of the family. When I first began researching at the AFGS library in Woonsocket, I was approached by Sylvia Bartholomy about my POTVIN lineage. She then introduced me to Moïse POTVIN, who settled in Rhode Island. When I related this to my aunts and uncles all of a sudden the memory of Moïse, my grandfather's cousin, came to the forefront along with the memories of watching his acting troupe that they got in to see for free because of being relatives, when Moïse toured with his company of players. Now I know where my acting and theatre interest come from. Could it be that the saints of the family were guiding me to Rhode Island to rediscover family? I believe so.

As I look at my father's side of the family I am in wonder at how one of my very early ancestors was able to support his wife as she watched her younger sister being abused by a drunken husband and then watched her parents put to death for poisoning their son-in-law. Jacques BRUNEL (about 1645 – between 1711 – 1717) and Suzanne BERTAULT (December 18, 1657 – May 2, 1739) would watch as Suzanne's parents, Jacques BERTAULT (1626 – June 9, 1672) and Gillette BONNE (1636 – June 9, 1672) were executed for the murder of their son-

in-law Julien LA TOUCHE, who married Elisabeth. There is a wonderful recollection of this incident in a previous edition of *Je Me Souviens* (Spring 1999, pp. 41-43). The need for strength from God, each other, and family must have been immense.

These are the memories that humble me and remind me to walk carefully, with honor and awe because God has walked through these lives.

Finally, here is my BRUNELLE lineage: Denis Charles BRUNELLE (October 27, 1951, Manchester, NH), son of Ferdinand Charles BRUNELLE (May 13, 1926, Manchester, NH) and Muriel Violet POTVIN (January 7, 1932, Manchester, NH).

Ferdinand's lineage:

Ernest Ovila BRUNELLE (born 12-20-1894 – October 17, 1977), son of Ovila BRUNELLE and Marie-Roseanna ROBERGE. He married Aldea-Delima DESROSIERS (September 16, 1894 – March 15, 1972), daughter of Theophile-Louis DESROSIERS and Marie-Emelie CLÉMENT, on August 29, 1916.

Ovila BRUNELLE (born May 30, 1863 - August 18, 1937). Marriages: (1) Louise ARCHAMBAULT (? - October 6, 1862) on August 8, 1881 at Notre-Dame-de-Bonsecours, Stukely, Québec. (2) Marie-Roseanna ROBERGE, (March 30, 1864 – April 28, 1905), the daughter of Benjamin ROBERGE and Vitaline GOSSELIN, on June 27, 1887. (3) Marie-Vitaline-Palmire ROBERGE, the sister of Marie-Roseanna, on October 7, 1905, she died on July 4, 1910.

André BRUNELLE (October 10,

1811 - ?). Marriages: (1) Justine ADAM (January 2, 1813 – April 4, 1852) on September 23, 1833 at Beloeil. (2) Cyprienne LAMOUREUX, daughter of Olivier LAMOUREUX and Apolline MARION, on October 4, 1852 in Beloeil, Québec.

Augustin BRUNELLE (March 2, 1773 – May 19, 1844). Marriages: (1) Marguerite MARTEL on November 16, 1795 in Varennes. (2) Marie-Celeste BEAUCHEMIN-dit-PETIT (April 24, 1787 - ?) on July 18, 1808 at Varennes, daughter of Jean-Baptiste BEAUCHEMIN-dit-PETIT and Louise DUSSAULT.

Jacques BRUNEL (February 12, 1742/43 – October 22, 1811). He married Isabelle JODOUIN, daughter of André JODOUIN and Isabelle HÉBERT, on January 12, 1761 in Varennes.

Jacques BRUNEL (December 8, 1704 - February 26, 1761). He married Marie-Angelique BARABÉ, daughter of Jean BARABÉ and Jeanne-Thérèse BOUVIER, on May 7, 1731 in Varennes.

Jacques BRUNEL (November 14, 1680 - April 6, 1723). He married Marie-Anne BERNARD-dit-HANSE (February 28, 1682/82 – April 24, 1752), the daughter of Jean BERNARD-dit-HANSE and Marie DE BURE DE BATTEVILLE, on March 31, 1704 in Varennes.

Jacques BRUNEL (1645 in St-Remi, Dieppe, Rouen, Normandie - between November 29, 1711 and February 3, 1716/17). He married Suzanne BERTAULT (December 18, 1657 –



May 2, 1739). The daughter of Jacques BERTAULT and Gillette BONNE, on November 24, 1677 in Boucherville, Chambly.

Jean BRUNEL and Anne MADDY of St-Remi de Dieppe, Rouen, Normandie.

And remember one last thing. As you look at those dashes in between the dates of people. Don't overlook that dash. That is the most important part of the date. For that dash symbolizes all that has taken place in between the beginning and the end of that person's life. It represents the joys, hopes, blessings, sadness, despair, pain, and sin of our great company of saints.

As John saw the visions recorded in the Book of Revelation, I am re-

mindful of Christ as the Alpha and the Omega, the beginning and the end. The saints we are uncovering remind us that the beginning and the end of their lives, those dates, are reminders that for us who believe, The Beginning and The End is the Lord. Let us each remember that the dash in between our dates is still unfolding. We can claim, learn, and rejoice in the dash left to us from our ancestors.

With them I rejoice in their guidance and protection as they stand before the throne of the Lamb of God and sing:

*Worthy is the Lamb to receive power and wealth and*

*Wisdom and might and honor and glory and blessing!*

*And all the saints fell down and worshiped singing: AMEN!*

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Actual requests received by the Family History Department of the LDS Church. These are extracts from REAL letters:

*I would like to find out if I have any living relatives or dead relatives or ancestors in my family.*

*He and his daughter are listed as not being born.*

*My Grandfather died at the age of 3.*

*We are sending you 5 children in a separate envelope.*

*The wife of #22 could not be found. Somebody suggested that she might have been stillborn - what do you think?*

*I am mailing you my aunt and uncle and 3 of their children.*

*Enclosed please find my Grandmother. I have worked on her for 30 years without success. Now see what you can do.*

*This family had 7 nephews that I am unable to find. If you know who they are, please add them to the list.*

# Dictionnaire National des Canadiens Francais (1608-1760)

AFGS is offering for sale its first ever CD ROM. Our recent purchase of the rights to Dictionnaire National des Canadiens Francais (1608-1760), commonly referred to as the Red Drouin books, allows us to offer it in this new media. All three volumes have been scanned onto a CD and as a member of AFGS you are entitled to buy it at a special reduced price.



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Expiration

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(Please photocopy this form - do not tear this book)

# Cordelia

by: Helen (Houle) Murray

*Editor's note: This article was first published in the Winter, 1985 issue of this publication.*

My great-grandmother, Cordilia CHATEL-DUHAMEL, was born on the 24<sup>th</sup> of May 1856 at St. Remi, Napierville, Québec, the daughter of François and Sophie (TROTTIER) CHATEL. On the day following her birth, as was the custom throughout much of Canada, she was brought to the parish church and was baptized by *Père* Eugène DES-MARAIS. Her godparents, Charles BEDARD and Marie GAGNE, gave her the name Marie-Delia CHATEL, but she was always called Cordelia.

The third child and first daughter of the family, she was preceded by two elder brothers, Moise, born the 7<sup>th</sup> of March 1848; and Leon, the 5<sup>th</sup> of August 1849. Cordelia often spoke of a sister named Marie, but no record of her birth has yet been found.

Little is known of Cordelia's family except that which has come to us from the church records. Her brother, Leon, died on the 8<sup>th</sup> of March 1851 when he was just two years old. François, their father, worked as a laborer. He was killed tragically on the 16<sup>th</sup> of September 1863, when a trench he was digging collapsed and trapped him beneath. Cordelia was then only seven

when her father passed away. At some point after his death, things became very difficult for the family, and Cordelia was placed in a Catholic orphanage. Two years later, church registers show that on the 14<sup>th</sup> of November 1865, Cordelia's mother married Antoine ROULEAU from the neighboring parish of St. Jean Chrysostome. From this date, there is no further trace of Cordelia's mother or of her older brother, Moise.

Cordelia often spoke about her leaving the orphanage in her early teens to work in the homes of the local wealthy English residents. She was responsible for such chores as making beds, sweeping floors, helping in the kitchen, and caring for the children. It was at this time, that she heard of the mills in New England, and the seemingly good pays that they provided. At that time too, the mills were actively recruiting workers from Canada. Thus it was, at the age of fifteen, she left with another girl from the orphanage to find employment on the States. It is believed that her first job was at the cotton mill in Moosup, Connecticut. It was while working that she met Pierre DUHAMEL, recently arrived from Canada, and the son of André and Josephine (ST. ONGE) DUHAMEL of St. Michel d'Yamaska. Pierre was born

there the 1<sup>st</sup> of May 1846, and was ten years her senior.

Oral history of our family states that they were married when Cordelia was seventeen, after which the couple returned to Canada, where Pierre had bought a farm on the *Seme rang* of St. Cyrille de Windover. While there, Pierre and Cordelia had twelve children, the following five of whom died as infants: Élexina, Yvonne, Marianne, Hélène and Urbain. One of their sons, André, survived to the age of four years. In her later years, my great-grandmother recounted holding the sick child in her arms. Although the child could not tell time, he said to her, "*Quatre heure*." Throughout the night, she sat there with the child in her arms, until her husband took him from her towards the early morning. Of the surviving children were Cordelia (Mrs. Desire ROY), Rose-Anna (Mrs. Alberic PROULX), Pierre-Nolasque (married to Emma BLAN-CHETTE), Beatrice and Annette (both unmarried), and the youngest, my grandmother, Felicité (Mrs. Albert DERYKE).

Farm life was not easy. Pierre worked hard in his fields, and also kept cows horses, chickens and sheep. One day a week, produce and home-made butter was taken into town and sold. It is said that Cordelia's home-made butter was especially thick and rich, and that a local doctor usually bought up all the extra she had. Cordelia concerned herself with raising her children and did all the usual chores. She made all her children's clothing, and Pierre made their shoes from hide obtained when a cow was slaughtered. She also found time to weave her own blankets and rugs

from the thread she had spun. We have also been told that Pierre grew flax, so it is possible that she used this as well as wool from their sheep. Cordelia made her own soap. She used a primitive washing machine that sat on the roofless porch. When it rained, the bucket would fill with water. Then a funnel-like arrangement was pumped to get the clothes clean. One hand-wrung and line dried, the clothes were ironed with heavy cast irons, which were heated on the wood stove.

Farm chores and child care were not the only tasks which occupied Cordelia's time. She was often called to assist her neighbors, as a midwife, at the time of childbirth. It seems that area women took great comfort in her presence, perhaps keeping in mind that she had given birth to a dozen children herself. Cordelia also recalled having to help prepare bodies for burial, when there were no undertakers in the area.

For the same reason which had brought Pierre and Cordelia to the United States originally, to seek a better life, they returned, settling in Franklin, Massachusetts for a time, where my grandmother, Felicité began first grade. Pierre and several of the older children worked in the mills, while Cordelia kept house. Again, the family decided to return to Canada, buying another farm near St. Hyacinthe. Realizing that farm life was much more difficult than of work in the textile mills, the family uprooted once more, permanently settling at Woonsocket, Rhode Island.

Pierre signed naturalization papers in 1920. His description at that

time, and at an age of 73, was as follows: fair complexion, 5' 3" tall, 127 lbs. with grey hair and grey eyes. Cordelia likewise signed papers in 1925 to become a naturalized citizen. She was described as 5' 5", 135 lbs., light brown hair and black eyes.

The following year was a tragic one for the couple. Pierre DUHAMEL was killed in an elevator accident in the Glenark Mill in Woonsocket on the 15<sup>th</sup> of August, 1921. He was going to use a flight of stairs, when a young employee said to him, "Come on, *Pépère*, don't walk. We'll use the elevator." After the elevator began its ascent, the cable broke, and he fell to his death.

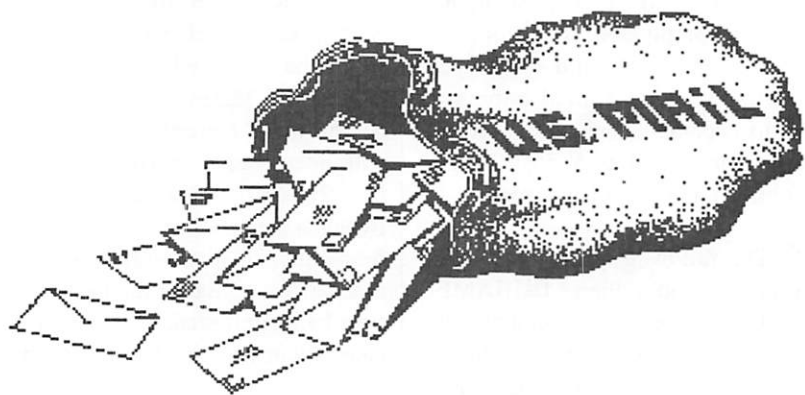
Following the death of her husband, Cordelia went to live with her youngest daughter and son-in-law, where she helped to care for her granddaughters Margaret and Beatrice

DERYCKE. Her other daughters, Annette and Beatrice moved next door, when the extended family moved to Blackstone, Massachusetts. In September of 1938, Cordelia was diagnosed with pneumonia. On Monday, September 12<sup>th</sup>, she could not answer her family when they spoke to her, but moaned frequently, "*Il mouille! Il mouille!*" She moaned about all the rain, the wind, and trees being uprooted. These words were heard by at least six family members.

Cordelia died and was buried on Thursday, the 15<sup>th</sup> of September 1938. The following Wednesday, September 21<sup>st</sup>, the great hurricane of 1938 struck the Woonsocket area, devastating it. Hurricanes were unknown at the time, and it is felt by her family that Cordelia must have had a premonition of what was to take place. Thus were the life and times of my great-grandmother, Cordelia.

### Cordelia CHATEL's Genealogy

- I. CHATEL, Christophe (parentage unknown)  
     DUPRE, Thoinette (parentage unknown)  
     Native of St. Sulpice, Paris, France
- II. CHATEL, Henri  
     LARUE, Genevieve (Jean & Jacqueline PAIN)  
     Married 8 January 1684 (Contract by Notary DUQUET)
- III. CHATEL, François  
     BELLEAU, Angélique (Blaise & Hélène CAILLE)  
     Married 22 November 1718, Ste. Foye, Québec
- IV. CHATEL, François  
     LAVIMODIERE, Marie-Anne (Joseph & Madeleine JACQUES)  
     Married 20 January 1755, Contrecoeur, Québec
- V. CHATEL, Joseph  
     BISSON, Marie-Anne (Widow of François CAILLE)  
     Married 22 August 1785. St. Philippe, Laprairie, Québec
- VI. CHATEL, Joseph  
     ALEXANDRE, Marie-Appoline (Jacques & Françoise DARAGON)  
     Married 23 May 1808, St. Philippe, Laprairie, Québec
- VII. CHATEL, François  
     TROTIER, Sophie (Toussaint & Marguerite PAQUET)  
     2<sup>nd</sup> Marriage, 25 November 1839. St. Isidore, Laprairie, Québec
- VIII. CHATEL, Cordelia  
     DUHAMEL, Pierre (André & Josephine ST. ONGE)  
     Married in Moosup, CT



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—Casey Stengel

\*Age is something that doesn't matter, unless you are a cheese

—Billie Burke

\*You can only perceive real beauty in a person as they get older.

—Anouk Aimee

\*Honey, we never married. We never had husbands to worry us to death.

—Bessie and Sarah Delaney, who lived to be 104 and 109, respectively.

\*By the time you're eighty years old you've learned everything. You only have to remember it.

—George Burns

\*With mirth and laughter let old wrinkles come.

—Shakespeare, *Merchant of Venice*

\*None are so old as those who have outlived enthusiasm.

—Henry David Thoreau

\*Youth is the gift of nature, but age is a work of art.

—Garson Kanin

\*Live your life and forget your age.

—Norman Vincent Peale

\*I'm saving that rocker for the day when I feel as old as I really am.

—Dwight D. Eisenhower

\*You're as old as you feel.

—Elizabeth Arden

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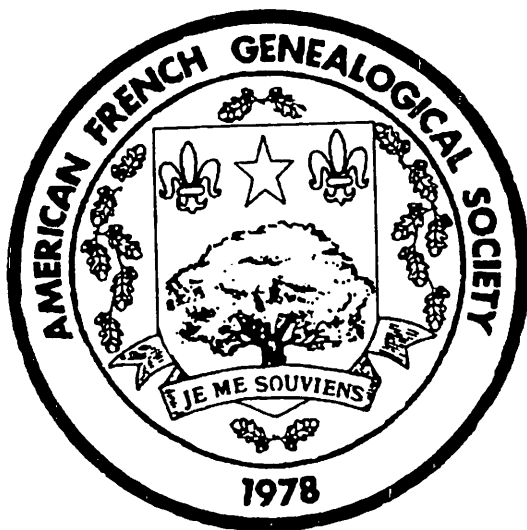
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# PARTING SHOTS

Paul P. Delisle,

First the bad news. Anne-Marie PERRAULT, past president of the American-Canadian Genealogical Society and current editor of that organization's publication, *The Genealogist*, passed away on 2 September, having lost her battle with cancer. To her family and our colleagues at our sister society, go our sincere sympathies.

We have had a problem editing this publication over the past couple of years. That problem is that not enough is being contributed by our members to fill the number of pages that need to be filled. You have seen where in past issues we have found it necessary to reprint articles from previous issues. *Je Me Souviens* is different from commercial publications. It relies on voluntary contributions from Society members to fill its pages. With almost two thousand members in the AFGS, one would think that wouldn't be a problem. We would not like to see this publication get smaller, but it seems that it might be necessary if the contributions don't increase in number.

In this issue, we have begun publishing *The Jesuit Relations*, a history of French Canada that is quite interesting. We have done this to help solve the problem stated in the last paragraph, and to provide a service to our members who don't have access to the internet. One or two chapters will be printed in each

issue until further notice.

The Society has had each time we have a mailing problem is with members who don't give their address with us when they move. This past mailing, we had a low return. What this means is that we remained using first class postage which creates an additional expense for the Society and an inconvenience for members affected. On page 10 of this issue you will find a change of mailing form. Please make use of it.

Now for the good news. The Board of Directors voted at their September meeting to open the library on Saturday until next May when the sessions close for the summer. The library will be open on a trial basis from 10 AM to 4 PM every Saturday from September except October, November, Christmas and New Years weeks, and the Memorial Day weekend. The library will be open on Saturday next fall to see if we can find enough volunteers to work Saturdays, and then we will decide if we get.

On the back cover of this issue we have the wedding photo of our outgoing president and his wife, BEAUDRY and Sarcelle. They celebrated their thirtieth anniversary on 8 August. We hope they will join us in wishing you a happy and prosperous

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# All Time Dumbest Questions Asked by Banff Park Tourists

Yes, they're ALL TRUE as heard at the information kiosks manned by Parks Canada staff!

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!"

# Members' Corner

Seeking information on children of Augustine BALARD and Jeanne SYLVESTRE, circa early 1700's. Birth, marriage and death on children of Louis-Amable BALARD and Marguerite BRULÉ, circa mid 1700's in area of Montmagny, Québec, Canada.

Seeking information on POMERLEAU and GRENIER families, Beauce County, Québec.

Alphonse L. Ballard  
5640 Drake, NW  
Albuquerque, NM 87114-4718

aballard@abq.com

---

## Questions and Answers

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29/2 Seeking m & p for Josephine Pierson and Etienne Stephane Guilbeau ca 1852(RD Sarah Gilbeo)

29/3 Seeking m & p for Arthur Leon Gamache and Exelia Dehetre Lisbon, ME (Jane Gamache-Weinberg)

29/4 Seeking m & p for Daniel Francois Perron and Rene Archam dit Desmarais P. Perron)

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Computer :	Roger Bartholomy	(401) 769-1623
Lending Library:	Eugene Arsenault	(401) 769-4265
Building Fund:	George Perron	(508) 528-5316



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