

# Je Me Souviens

A Publication of the  
American-French Genealogical Society

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# AMERICAN-FRENCH GENEALOGICAL SOCIETY

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## CORRESPONDENCE

Written correspondence should be addressed only to our post office box. The library telephone number for voice and fax is (401) 765-6141. An answering machine will take messages when the library is not open. The Society can be reached by E-mail at **AFGS @ afgs.org**. E-mail to the Editor of *JMS* should be addressed to **pdelisle1 @ juno.com**.

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## LIBRARY

Our library is located in the basement of the First Universalist Church at 78 Earle Street in Woonsocket, Rhode Island. It is open for research on Mondays from 12 PM to 5 PM, Tuesdays from 1 PM to 9 PM, and every Saturday of each month from 10 AM to 4 PM. The library is closed on all holidays; there are no Saturday sessions in June, July and August.

## RESEARCH

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

## ARTICLES

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

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# AFGS Mission Statement

The mission of the American-French Genealogical Society is:

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





# President's Message

## Roger Bartholomy, President

As I begin to formulate this, my second President's letter, I am reminded that one year has already passed since I have taken the helm of this wonderful organization. I am amazed at how fast the time has passed. Many changes have occurred. We have been saddened by the loss of some of our long time members—Al Gaboury, Viateur Pelletier, and Mary Letourneau. These dedicated members gave tirelessly of themselves to further the goals of the Society. In particular, Mary and her husband, Armand, data entered more than half of the local repertoires that we have produced.

Our Building Fund which was started in June 2000 has experienced tremendous growth in the past year with almost \$80,000 in the bank by the end of July 2001. All of these funds were donated by you, our members. Our search for a new home continues as we investigate additional sources of funding.

We have received numerous microfiche readers through the generosity of the Amica Insurance Company in Lincoln, RI.

Our members have been going out to copy many records from various funeral homes, town halls and churches

in the southern New England area. Once completed these repertoires will provide more material to review in the search for your ancestors.

By the time you read this we will be advertising our newly redesigned cookbook. A combination of the two cookbooks that we previously published, it will sport a new look—laminated color cover, section dividers providing handy cooking tips and more. The cookbook has all the traditional old French-Canadian recipes from "Memere's kitchen" along with some more modern favorites. It contains over 700 recipes in addition to holiday menus. It's a great Christmas gift!

We are strengthening our connections with our French-Canadian Sister organizations in the area by participating in their festivals. In August we will be hosting a display at the French-Canadian festival in West Warwick, RI; and in September we will be at the French-Canadian Pride day at the LaSalette Shrine in North Attleboro, MA sponsored by L'Union Saint Jean Baptiste, and the French Farmers market here in Woonsocket.

Our current projects are continuing. The Blue Drouin data-entry project is approaching 300,000 entries and still

has a long way to go to reach the estimated one million marriages listed in that series. The Blue Drouin scanning and bookmarking projects are moving along at a very nice pace. By this time in November 2001 we should have both the male and female Drouins available on our computers at the library along with all of the repertoires that we have produced. We are always adding data to our computers so check them out whenever you have a chance to come to the library.

In July our Website at [www.afgs.org](http://www.afgs.org) received the Golden Web Award from the International Association of Web Masters and Designers. On January 1, 2000 our site received the Ancestry.com History Favorite Award. In addition our website was recognized on August 15, 1999 with Dear Myrtle's

Best of Internet for Genealogists and the Award of Excellence from Home and Hearth on September 8, 1999. Kudos to our innovative and talented webmaster, Bill Pornmenville, who is always working to improve our site. In fact, most of our new members, have joined because of our presence on the internet.

To our many volunteers, near and far, who continue to give of their time and talent to the AFGS, thank you. The Society continues to grow and excel because of you.

On behalf of the Officers and the Board of Directors, I wish you all a wonderful Holiday Season.

Happy Thanksgiving, Joyeux Noël, et Bonne Heureuse Année.

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## Members' Corner

### AFGS Research Committee

30/1 Seeking m/p for Augustin BELANGER and Marguerite PROULX ca 1820 (F. Anderson)

30/2 seeking m/p for Jacques TESSIER and Madeleine PARENT ca 1730 F. Anderson

30/3 Seeking m/p for Julie ARCHAMBAULT and James MOORE may be Baptist or Methodist ca 1870 ( D. Beausoleil)

30/4 Seeking m/p for Michael O'CONNELL and Mary Maude Marjorie Marguerite SURPRISE, may be Conn. ca 1908 (Rose Mary Jolie)

# In Memoriam

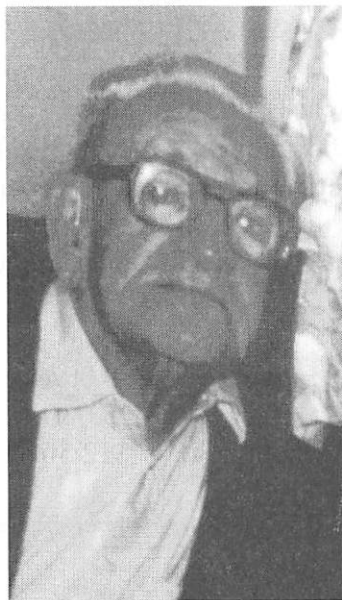
## Alfred D. Gaboury

The Society lost a good friend this past spring. Alfred D. GABOURY passed away on 22 April; he was 89. Born in Providence, RI, the son of the late Delias and Marie-Anne (LAMOTHE), he lived in Lincoln, RI for most of his life.

He was a founding member of the American-French Genealogical Society, and devoted much of his free time to the Society, until advancing age forced him to stop.

He was buried in Notre Dame Cemetery, Pawtucket, RI.

This issue of *Je Me Souviens* is dedicated to Alfred D. GABOURY. Our sincere condolences go out to his family.



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# Acadia 1612-1614

## Part II

from: The Jesuit Relations

Last Relation of what took place in the voyage made by Sieur de Poutrincourt to New France, twenty months ago.

The old proverb is true that the Gods sell us all things for work. This may be recognized in many of the ordinary events of life, but especially in the matter of which we are about to speak and for which we have a subject in the incomparable virtues of Sieur de Poutrincourt, whose more than Herculean labors have for a long time deserved a very ample fortune, which he might have succeeded in acquiring during our late struggles, had he not been too entirely devoted to the party which he had embraced. For the King, holding him besieged in person in Beaumont castle, wished to give him the County thereof to attach him to his service. Refusing the gift at this time, he nevertheless accepted it freely soon afterwards, when he learned that his Majesty had embraced the faith of the Roman Catholic Church. It is true that our late King Henry the Great had rendered him one service; that is, he had testified with his own lips that he was one of the most honorable and valiant men in his kingdom. Again, after our recent wars, being naturally attracted to difficult enterprises and shunning a life of idleness, he sought some occasion to more effectually show his courage, to honor his

Prince, and to glorify his country. This he did by meeting Sieur de Monts, who, in the year 1603, undertook the voyage to New and Western France beyond the sea; and by associating himself with him, to find a suitable place where he could settle down, and there render service to God and the King. To this end he has labored continually ever since, and would have already greatly advanced the work, had not his amiable nature been imposed upon by dishonest men, who have been the cause of great losses to him in time and money. But, as he was a Gentleman not to be conquered by; hardships, and fearing no dangers, he might have been sure of prompt advancement in his work had he not been hindered by the greed of those who robbed him of the fat of his lands, without making any settlement there. These people, eager to get the Beaver-skins of that country, go there for no other purpose; and so compete with each other, that they have caused every Beaver skin (which is the chief traffic of these regions) to be worth here to-day ten *livres*, when they might have been sold for one-half that price, if the traffic therein had been limited to one person. In this way the Christian Religion might have also been established there; and it certainly would have been greatly advanced, if such a course had been pursued. Also for the sake of Religion and

of permanent colonization, from which France can derive both profit and glory, it is well that those who settle there should enjoy fully and wholly the advantages guaranteed by them; since no one does anything in this direction for the sake of the leaders of the enterprise, who, at the risk of their lives and their fortunes, have discovered coasts and interior lands where no Christian had ever been. There is another consideration which I do not wish to set down in writing, and which alone ought to obtain the above-mentioned privileges to those who present and offer themselves to settle and defend the province, and indeed to give assistance to the entire French colony over there. There has always been a complaint that affairs of general importance are ruined by giving too much attention to the consideration of personal interests. It is to be feared this may be the case in the affairs of the new World, if we neglect them, and do not encourage those who, with an unchangeable purpose, take great risks for the welfare, the honor, and the glory of France, and for the exaltation of the name of God, and of his Church.

#### Voyage To The New World.

I related in my history of New France what happened in the first two voyages made by Sieur de Poutrincourt to the lands beyond the sea. Here I shall give an account of what took place in the subsequent voyages. Some years ago an inheritance, the Barony of Saint Just, in Champagne, fell to Sieur de Poutrincourt through his mother, Lady Jehanne de Salazar. The Seine and Aulbe rivers render the situation of this domain as beautiful as it is strong and eligible for defense. Here, in the beginning of February, one thousand six hun-

dred and ten, he partly equipped his ship, loading it with furniture, provisions, and munitions of war; and, indeed, so freighted it down that the sides were only two finger lengths out of the water. Meanwhile, the river had risen until it could no longer be confined in its bed, on account of the long winter rains. Often threatened by floods and by imminent perils in the passages from Nogent, Corbeil, Saint Clou, Ecorcheveau and other places, where vessels were wrecked before his eyes, he was not in the least affected by fear. At last he arrived at Dieppe, and, after a sojourn there, he put to sea upon the 26th of this same month of February. Many people of that city wished him well in his voyage and prayed God for its success. The season was stormy, and contrary winds prevailed the greater part of the time. But we may indeed call a voyage fortunate, which brings us at last safe into port. They were not far away when they met, in the direction of Casquet, a ship of Forbans, who, seeing that the Sieur and his crew were all ready to defend themselves if attacked, sailed on past them. On the 6th of March they met eleven Flemish ships, and they saluted each other by a discharge of cannon. From the 8th to the 15th there was a tempest, during which talk Sieur, who was lying down on the poop, was thrown from his bed, over the table, to that of his son. This bad weather made them turn their route more to the South, where they saw two of the Essores islands, Corbes and Flore; and there they had some fresh food by catching a few Porpoises. And as, according to the old saying, peace follows war, so, after these storms, there were calms more trying than the tempests, until Palm Sunday; for then,

although there was rest, there was no satisfaction in it, for the food was being consumed and the good season was passing away; in short, a great calm is a very harmful thing upon the sea. But it does not last always; and sometimes (according to the fickle moods of Æolus) after the calm comes a favorable wind, sometimes a tempest; as happened shortly afterwards (namely, the day after Easter), and this caused a leak in the soute, which is the storeroom for bread or biscuit. Now the ship's carpenter, who went to repair the leak, while doing what his trade demanded, interfered with the public prayers which were being offered in the morning, and the Sieur commanded him to do his work outside. He obeyed, and there found the Rudder broken (which is a very dangerous thing); wishing to readjust it, while he was engaged in the work, he fell from his scaffolding into the sea. And it was well that the weather had moderated; for otherwise there would have been a man lost. But he was rescued by the efforts of the sailors, who threw him a rope by which he saved himself.

On the 11th of May, the sounding lead was cast, and bottom was found at 80 fathoms, a sign that they were upon the Codfish Banks. There they stopped to obtain fresh food, either fish or birds, which are abundant upon these Banks, as I have described fully in my History of New France. When the Banks were passed, after having encountered several contrary winds, at last they landed in the neighborhood of Pemptegoët, (the place that our Geographers designate by the name Norembega); and the Sieur caused Mass to be said upon an Island, which he called Ascension, because they arrived there upon that day. Thence they came to Sainte Croix, the

first settlement of our French upon this coast, where the Sieur had prayers offered for the dead who had been buried there since the first voyage made by Sieur de Monts, in the year 1603. Then they went up the river Sainte Croix, where they found such a great number of Herrings at every tide, that they had enough to feed a whole city. During the other seasons there are other kinds of fish, but at that time it was the Herring season. Also there are trees there of indescribable beauty, height, and grandeur. Upon this same coast, before reaching Port Royal, they saw the funeral ceremonies over the corpse of a savage who had died in the land of the Etechemins. The body was resting upon a plank supported by four stakes, and covered with skins. The next day, a great crowd of men arrived, who performed their customary dances around the corpse. One of the old men held a long pole, upon which were dangling three of their enemies' heads; others carried other trophies of their victories; and thus they continued to sing and dance for two or three hours, chanting the praises of the dead instead of the *Libera* of Christians. Afterwards each one made him a gift of some kind, such as skins, kettles, peas, hatchets, knives, arrows, *Matachias*, and articles of apparel. When all these ceremonies were finished, they carried him, for burial to an isolated island, far from the mainland. And, leaving there, the Sieur sailed for Port Royal, the place of his residence.

#### Religion.

Sieur de Poutrincourt had hardly taken breath after so many labors, when he sent for Membertou, chief and oldest Captain of this country, to refresh

his memory in regard to some of the principles of the Christian Religion, which we had previously taught him, and to instruct him more fully in things which concern the salvation of the soul; so that, he being converted, many others might follow his example. As in truth it came to pass. For after having been catechized for some time, and his family with him, he was baptized, as were also twenty others of his company, upon saint John the Baptist's day, 1610. I have enrolled their names in my History of New France, just as they are written over there in the baptismal register of the mother-Church, which is at Port Royal. The Pastor who accomplished this master-piece [*chef d'œuvre*] was Messire Jesse Fleuch, a native of Lantage, in the diocese of Langres; he is a scholarly man, and received his commission from Monsieur, the Ambassador of the Holy Father, the Bishop of Rome, who was then, and is still, in Paris. Not that a French Bishop might not have given it to him; but, as this one was chosen, I believe the said commission is as good from him (since he is a Bishop), as from another, although he is a stranger. However, I leave the consideration of this matter to those who have more interest in it than I have, it being a question that admits of dispute on both sides since here he is not in his diocese. This Ambassador called Robert Ubaldin, gave him permission confessions from all people over there, and to absolve them from all sins and crimes not strictly reserved to the Apostolic see; and to impose upon them penances, according to the character of the sin. Furthermore, he gave him power to consecrate and bless the chasubles, and other priestly vestments, and the altar furnishings, except the Corporals, Chalices, and Pat-

ens. It is thus that I have seen it stated in the credentials granted to the said Fleuche, first Patriarch of those lands. I say patriarch, because that is what he was generally called: and this was an incentive to him to lead a life full of integrity and innocence, as I believe he has done. Now these baptismal ceremonies were not without solemnity. For Membertou (and consequently the others), before being introduced into the Church of God, made an examination of all his past life, confessed his sins, and renounced the devil, whom he had served. Then each one joined heartily in singing the *Te Deum*, and there was a joyful discharge of cannon, so that the Echoes lingered in Port Royal nearly a quarter of an hour. God has shown great mercy in granting that this man should receive the gift of Faith, and the light of the Gospel, at the age to which he has attained, which is, I believe, one hundred and ten years, or more. He was named Henry, after our late King, Henry the Great. Others were given the names of the holy Father, the Pope of Rome, of the Queen, of my Lords and Ladies, her children, of Monsieur the Nuncio, and of other notable personages over here, who have been, chosen as godparents, as I have written in my History. But I do not see that these godparents have: remembered their children, nor that they have sent them anything to support, aid, and encourage them in remaining firm in the Religion which they have accepted: for, if you give them bread, you can make them believe almost anything you wish; when, little by little, their land is cultivated, they will derive from it their support. But they must be assisted in the beginning. Sieur de Poutrincourt has done this as far as he was able, even



going beyond his means, for which he fasted afterwards, as we shall relate elsewhere.

### Return To France.

Three weeks after the Sieur's arrival at his estates in Port Royal, he made up his mind to send back to France his eldest son, the Baron de Saint Just, a young Gentleman who is well versed in seamanship, and whom, upon this occasion, Monsieur the Admiral has honored with the title of Vice-Admiral of the Western ocean and its more distant coasts. For, being obliged to furnish food for a great many men at least during the space of a year and more, while waiting for the wheat crop, he needed a new supply of provisions and merchandise suitable for general use, both for himself and his people, and for the Savages. So he had him leave on the 8th of July, enjoining him to be upon his return voyage in four months; and he accompanied him in a Pinnace, or large boat, for about one hundred leagues. At this season it is pleasant to sail along the coast, for there are a great many islands in the neighborhood of Cape Fourchu and Cape Sable, which are so full of birds, that all there is to do is to knock them down and reload also, fish are so plentiful, that it is only necessary to throw out the line and draw it in. Contrary winds having several times forced them to cast anchor among these islands, this gave them an opportunity of verifying what I have said. So Saint Just continued to coast along for two hundred leagues, until he had passed Sable island, a dangerous place because it is low and has no safe harbor, it is twenty leagues from the mainland opposite the land of Bacaillos. On the 28th of July, he

reached the Codfish Banks, where he obtained fresh food and met several ships from our French ports, and one English ship whence he received the first news of the death of our great King Henry. This grieved him and his crew, on account of the sad circumstances surrounding the death, and because they feared trouble might arise from it. Sunday, the first day of August, they left these Banks; on the 20th they sighted the land of France, and on the 21st entered the port of Dieppe.

### Progress Of Religion.

As Sieur de Poutrincourt sailed along the coast, while accompanying his son upon his return, he found some Savages whom he knew, encamped upon an island and engaged in fishing; they were overjoyed at his arrival, and after some talk about Membertou and others, and about what had taken place at their baptism, he asked them if they did not wish to be like him, to believe in God and be baptized: this they agreed to do after they had been instructed. And thereupon he sent them to Port Royal, where more time could be given to confirm them in the Faith and doctrines of the Gospel; they went there and were baptized. Meanwhile the Sieur continued on his way, always following the coast, until he came to Cape de la Héve, near which place he consigned his son, Sieur de Saint Just, to the care of God and, veering around the cape, he sailed toward the river of la Héve, which forms a port more than two leagues wide and six leagues long, expecting to find there a Chief, whom the French had for a long time called Martin. But he had gone away, on account of the deaths which had occurred there from some form of dysentery. Afterwards, this

Martin, having heard that the Sieur had done him the honor of coming to visit him, followed him up with thirty-five or forty men, and near Cape Sable overtook him and thanked him for this visit. The Sieur, who is a pleasant and agreeable gentleman, received him kindly; although some time before, in the year 1607, he had been somewhat angry at him, because when he, (the Sieur), with only a few men, was passing this same la Héve, seeing himself surrounded by three canoes full of Savages, he made them all get in line upon one side. Thereupon, Martin having remarked that the Sieur was afraid of them, the former was, in fact, in danger of seeing that his conclusion was wrong. At this last meeting, Martin was treated with great kindness, and invited to become a Christian like Membertou and several others, and to go to Port Royal to be more fully instructed. He promised to do this and to bring all his company. And, as the Savages never go to visit their friends empty-handed, he went hunting, that he might get some venison for this occasion; meanwhile the Sieur went on ahead, in order to meet them there (i.e. at Port Royal). But near Cape Fourchu, behold him carried by a land breeze straight out to sea, and so far, that he was six days without food (except some birds caught upon an island, which he still had), and without other fresh water than what he could sometimes catch in the sails; in short, seeing nothing but sky and water; and if he had not had a small compass, he would have been in danger of being carried to the coast of Florida by the violence of the winds, the tempests, and the waves. At last, owing to his good judgment and energy, he was able to land near the island of Sainte Croix, where Oagimont, Captain of the

place, brought him some sea-biscuits, for which he had traded with the French people. And thence, being familiar with the place, he crossed French bay, about twenty leagues wide here, and reached Port Royal, five weeks after his departure. Here he found his people wondering greatly at his long absence, and already meditating a change, which could not have been otherwise than disastrous. It is thus, at the peril of his life, and with incredible hardships and sufferings, he goes out to seek the lost sheep, to lead them back into the fold of Jesus Christ, and to add to the heavenly Kingdom. And if these people are not converted by the thousand, it must be remembered that no Prince or Lord has, up to the present, given any assistance to Sieur de Poutrincourt; the avaricious are even stealing from him the wealth of his province, and he permits this in his goodness, in order to do nothing that will exasperate the nobles over here; although, as the King has given him the land, he would be justified in refusing to others the fruits thereof, as well as entry into his ports, and the cutting down of his forests. When he has more ample means, he can send men into the more populous districts, where they must go in strength, and reap a great harvest for the extension of the Church. Put we must first establish the State, without which the Church cannot exist. And for this reason the first help should be given to this State, and not to what has the pretext of piety. For, when the state is founded it will be its duty to provide for that which is spiritual. Let us return to Port Royal. When the Sieur arrived there he found Martin and his friends, baptized, and all strongly imbued with zeal for the Christian Religion, listening very devoutly to divine

service, which was usually sung to Music composed by the Sieur.

This zeal is noticeable, not only in the Christian neophytes, as we shall state more in detail hereafter; but also in those who are not yet initiated into the sacred mysteries of Religion. For, as soon as Martin was baptized, there was one who was absolutely fleshless, having nothing left but bones, who, not having been with the others, dragged himself, with great suffering, through three cabins, seeking the Patriarch Fleuches, to be instructed and baptized.

Another living at the bay Sainte Marie, more than a dozen leagues from Port Royal, being sick, sent posthaste to the Patriarch, to let him know he was detained by sickness, and fearing that he might die, desired to be baptized. The Patriarch went to him, and, with the help of an interpreter, did for him what pertained to his office as a good Pastor.

As to the Christians, one of these Savage neophytes, previously named Acoüanis, and now Loth, becoming ill, sent his son with all speed more than twenty leagues distant, to request the prayers of the Church, and to say that, if he died, he wished to be buried in the Christian cemetery.

One day Sieur de Poutrincourt went to see the dismemberment of a Deer which had been killed by Louis, eldest son of Henry Membertou; and, when all embarked for their return and were riding upon the waves of the broad river of Port Royal, it happened that the wife of Louis was delivered of a child, and, seeing that it was short-lived, they cried loudly to our people, Tagaria, Tagaria, that is, "Come here, Come here." So the child was immediately baptized by the afore named Pastor.

This year the country has been visited, here and there, by dysenteric troubles, which have been fatal to those affected by them. It happened that Martin was stricken a week after his baptism with the disease, and died thereof. But it is worthy of being remembered that this dying man always had the sacred name of Jesus upon his lips. In his last moments he requested that when he died he should be buried with the Christians. There was some trouble about this. For the Savages having still some reverence for the burial places of their fathers and friends, wished to take him to Cape Sable, forty leagues distant from the Port. On the other hand, the Sieur wished to have him buried according to his request. Thereupon a dispute arose, and the Savages, seizing their bows and arrows, wanted to take away the corpse. But the Sieur placed a dozen arquebusiers under arms, who carried it off without resistance, after he had demonstrated to them that this had been the intention of the deceased, and that, being a Christian, he must be buried with his fellow Christians and so he was, with the usual prayers of the Church. When this was done, they were all given some bread, and went away happy.

But as we are now on the subject of sickness and death, I do not wish to pass over in silence a custom which I did not know about, and which, never having seen practiced, I did not speak of in my History of New France. It is, that when our Savages see a person gradually failing from old age or sickness, a certain compassion they hasten his death, him that he must die to procure rest, that it is a wretched thing to languish from day to day, that he is only a burden to them, and offer other simi-

lar arguments, by means of which they make the sick man resolve to die. And then they take away from him all food, give him his beautiful robe of Beaver or other fur, and place him in a half-reclining posture upon his bed, singing to him praises of his past life, and of his fortitude in death; to this he agrees, and replies with his last chant, like the Swan; When it is finished, all leave him, and he considers himself happy to die rather than to linger on. For these people, being nomadic, and not being able to continue living in one place, cannot drag after them their fathers or friends, the aged, or the sick. That is why they treat them in this manner. If they are sick, they first make incisions into their stomachs, from which the Pilotois, or sorcerers, suck the blood. And, whatever the cause, if they see a man can no longer drag himself along, they put him in the condition above described, and throw upon his navel so much cold water, that Nature weakens little by little, and thus he dies with great steadfastness and fortitude.

This is the way they had treated Henry Membertou when he was sick. But he sent and asked *Sieur de Poutrincourt* to come and see him that very day, otherwise he would be dead. At this request the *Sieur* went to seek Membertou at the farther end of Port Royal, four leagues away from his fort; to him the said Membertou related his story, saying he did not care to die yet. The *Sieur* consoled him, and had him lifted up and taken away with him. Then, when they arrived at the Fort, he had a good fire prepared for him, and, placing him near it upon a good bed, had him rubbed, nursed, well cared for, and doctored; and the result was, at the end of three days, behold Membertou up and about, ready

to live fifty years longer.

You cannot all at once eradicate the deep-rooted customs and habits of any people, whoever they may be. The Apostles did not do it, neither was it done several centuries after them; witness the ceremonies of the candles on Candlemas, the Processions of the Rogation-days, the Bonfires of Saint John the Baptist's day, the holy Water, and many other traditions that we have in the Church, which have been introduced for a laudable purpose, to convert to a good usage what had only been abused. So, although Membertou's family were Christians, nevertheless they had not yet been taught that it is not lawful for men to shorten the days of the aged, or sick, although they think they are doing right; but rather that they must await the will of God, and leave Nature to do her work. And certainly a Pastor is excusable who fails to do things of which he has no knowledge. Something similar was done in Martin's sickness. For they threw water upon him in this way, in order not to see him linger along; during his sickness, when the Patriarch and a man named de Montfort had caught for him, and made him eat some wild pigeon, which he liked very much, he asked them, as they were speaking to him about Heaven, if there would be any wild pigeon there. To which they answered that there was something better there, and that he would be happy. Such is the simplicity of a people more fit to possess the kingdom of heaven than those who know a great deal, and whose deeds are evil. For they believe and carefully observe what is proposed to them, even reproaching our people for their carelessness, if they do not pray to God before and after eating; this was done a

number of times by Henry Membertou, who likes to attend divine service, and always wears the sign of the Cross upon his bosom. Furthermore, not being able to formulate suitable prayers to God, he begged the Pastor to remember him, and all his brother Savages who have been baptized. Since the last baptism, of which we have spoken, there were several others, on the 14th and 16th of August, the 8th and 9th of October, and the 1st of December, 1610 And altogether the Pastor calculates that he has baptized one hundred and forty in one year, to whom have been given the names of many distinguished people over here, according to the inclinations of those who held the position of godfathers or godmothers these have given godsons to the following:

Monsieur the Prince de Conde.

Monsieur the Prince de Conty. M. the Count de Soissons.

M. the Duke de Nevers.

M. the Duke de Guise.

M. the Prince de Joinville.

M. the Prince de Tingry.

M. de Praslin.

M. Roger, Baron de Chaouree, son of Sieur de Praslin.

M. de Grieu, Counselor in the Parliament of Paris.

M. Servin, Advocate-general of the King in Parliament.

M. de la Guesle, Procuror-general of the King in Parliament.

M. the Count de Tonnerre.

Messire Jesse de Fleuchey, Patriarch of Canada.

M. Belot, called de Monfort.

M. de Jouy. M. Bertrand, native of Sesane, present and assisting in these baptisms.

M. de Villars, Archbishop of Vienne, in Dauphine.

M. Descars, Bishop and Duke de Langres.

M. de Gondy, Bishop of Paris.

M. Dormy, Bishop of Boulogne.

M. de Braslay, Bishop of Troyes.

M. the Abbé of Sainte Genevieve, son of M. de Beauvais Nangis.

M. the Abbé of Clervaux.

M. de Vausemain, Baron de Chapleine, Bailiff of Troyes.

Brother Claude de Vauvillier, Penitencier of Molesme.

M. Bareton, Canon, grand Arch-deacon and Official of Troyes.

M. Douynet, Canon and Promoter at Troyes.

M. Megard, Canon and Treasurer of Saint Urbain, at Troyes.

M. Megard, Licentiate in Law, Canon in the Church of St. Estienne at Troyes.

M. Fombert, Canon in the Church of Vienne.

M. Guillet, Canon at Vienne.

M. Bourguignon, pastor of Saint Estienne au mont, Paris.

M. Daviau, Vicar and receiver of St. Estienne.

M. Rouvre, pastor of Lantage. M. de Marquemont, auditor of Rothes, at Rome.

M. de Savarre, Counselor in the Parliament of Paris

M. Vigor, Counselor in the grand Council.

M. de Saint Just.

M. de Lantage-Baratier, sieur of Lantage.

M. Edme Baratier, his son. M. de Lantage Montleliart.

M. de Sainte Simon. M. de la Berge.

M. Auguste du Boullot, sieur de l'Estain.

M. Regnard, Secretary of the King's Chamber and of Monsieur the Procuror-general.

Mons. Symony, Sieur de Rouelle, Advocate at Langres.  
 M. Fombert, Procuror in Parliament.  
 M. Davant, President and Lieutenant-general at Troyes.  
 M. de Bobus, Criminal Lieutenant at Troyes.  
 M. Bazin, Attorney of the King at that place.  
 M. Parmentier, Lieutenant of the short robe at Troyes.  
 M. Jacquinet, master of streams and forests at Troyes.  
 M. Megard, Lieutenant of Surgeons at Troyes.  
 M. Martin, Lieutenant-general of the Marquisate of Isle.  
 M. l'Evesque, Procuror at that place.  
 M. Iamin, Master of Rolls at that place.  
 M. de la Rue, Vicar of Virey soub's Bar.  
 M. Belot, treasurer extraordinary of the wars in Guienne.  
 M. Belot, military Commissioner.  
 M. Belot, Sieur du Pontor.  
 M. Belot, Procuror in the grand Council.  
 M. Hardy, Receiver of taxes at Mans.  
 M. Marteau, Secretary to Sieur Prevost Morel.  
 M. Bajouë, Master of Rolls at the bailiwick of Monfort Lamaury.  
 M. de Cresse, Clerk to Monsieur Estienne, Controller of the King's buildings.  
 M. du Val, Judge and Guard of Justice at Lantage.  
 M. de la Creuse, Secretary of Monsieur de Chastille. Jean, Mathieu and Gregoire de Fleuchey, brothers of the Patriarch. Pierre Roussel, his brother-in-law. Ferry Roussel, son of Gabriel Roussel, of said Lantage. Robert ROY, Sergeant Royal, Forester of the forest of Romilly. Claude Jouguelat.  
*As to the women, goddaughters were*

*given to the following.*  
 Madame the Princess de Conde.  
 Madame the Princess de Conty.  
 Mad. the Countess de Soissons.  
 Mad. the Duchess of Nevers.  
 Mad. de Guise.  
 Mad. de Longueville.  
 Mad. de Praslain, mother of Sieur de Praslain.  
 Mesdemoiselles Catherine. Blanche, and Claude, daughters of Sieur de Praslain.  
 Mad. the Countess de Tonnerre.  
 Mad. Anne de la Val, Lady of Ricey.  
 Mad. François de Faulch, wife of Sieur Delantage Baratie.  
 Mad. Charlotte, their daughter.  
 Mad. de Grieu.  
 Mad. de la Berge.  
 Mad. de Savare.  
 Mad. Anne Arlestain, wife of Sieur de l'Estain.  
 Mesd. Philippa and Charlotte de Arlestain, his sisters.  
 Madam. Regnard, wife of Sieur Regnard.  
 Mad. Belot (wife of Treasurer.)  
 Madame Simony, widow of Monsieur Simony, Procuror in Parliament  
 Mad. de Beaulieu.  
 Mad. Marguerite Simony. Mad. Hardy.  
 Mad. Belot, wife of Monsieur Belot, Procuror. Mad. Bajouë.  
 Mad. Jeanne des Marets, wife of sieur Megard, Surgeon at Troyes. Barbe Ramin, mother of the Patriarch. Barbe de Fleuchey, his sister. Jeanne, Clemence Rousell, and Valentine Drouin, wives of said Fleuchey's, brothers of the Patriarch.

The above are the extracts I have made from a confused list of godfathers and godmothers, whom I wish to enumerate here so that they may do some good to those who have been baptized

under their names, which I am willing to hope for, even from those of humble condition. And if the conversion of these people is not effected by thousands, we must consider the state of the country, in which there are not as many men as in our villages in France. A greater harvest could be reaped by those who could go farther beyond; but we must be willing to do what we can, and pray God that he may consent to do the rest, since men look upon this enterprise with so much contempt.

### Occupations

Sieur de Poutrincourt's piety requires that the first exercise of the day in this country be to pray to God like Abel, who (as Philo says) offered his sacrifice to God in the morning; which Cain did not do. And sages observe, by citing Jacob, who received Isaac's first blessing, which was stronger than that given to Esau, that those who pray in the morning and receive the first benediction of God, affrays have a greater share in his mercies. Hence an illustrious personage of our times has written, among his moral precepts and truly golden sentences;

With the light thy day beginning,

Then praise the Name of the Eternal One;

Again at evening when thy work is done,

Thus spend the year his praises singing.

The Sieur has done this, having brought here, expressly at his own expense, the aforementioned Patriarch, who, I see from memoranda which I have has never spared himself in the performance of his duties, going sometimes four, sometimes twelve leagues

away to baptize some of the children of the Savages, in answer to their requests, saying they wanted to be like Membertou, namely, Christians. Also sometimes he has led his band in a procession to a mountain North of their settlement, upon which there is a square rock as high as a table, covered with thick moss, where I have sometimes enjoyed a pleasant rest. I have called this place mount de la Roque, in the sketch I made of Port Royal in my History, after one of my friends named de la Roque, Provost of Vimeu in Picardy, who desired to take up land there and to send over some men.

The second duty was to provide for the necessities of life, and to this end he employed his people, each according to his trade, as soon as they arrived; some were employed in tilling the ground, some in building, some at the forge, some in making planks, etc. The Patriarch took possession of my apartment, and of my parterres and gardens, where he says he found, at his arrival, a great many radishes, parsnips, carrots, turnips, peas, beans, and all kinds of good and productive culinary herbs. Occupying himself with these things, upon his return (which was the 17th of last June), he left a beautiful field of wheat with fine, well-flowered heads.

Several others were occupied in agriculture, this being the occupation of prime importance, and most necessary to human life. They have now (I suppose) reaped the harvest thereof, except that of the trees they planted, which are not so prompt in bearing.

As to the Savages, they know nothing about cultivating the land, and cannot give themselves up to it, showing themselves courageous and laborious only in hunting and fishing. How-

ever, the Armouchiquois and other more distant tribes plant wheat and beans, but they let the women do the work.

Our people, besides the farm and garden work, passed their time in hunting, fishing, and in making fortifications. Work was not wanting also in repairing and roofing the buildings and the mill, abandoned since our return in 1607. And, as the springs was some little distance from there, they dug a well in the Fort, and found the water very good. So that (wonderful to relate) they had no sickness, although there was sufficient cause for it in the privations they suffered. For Sieur de Saint Just, son of Sieur de Poutrincourt, having been ordered to return in four months (as we have said above), was expected the last of November, with fresh supplies; yet he did not come until the day of Pentecost, the 22nd of the following May. For this reason they were obliged to diminish their rations, of which they had rather a small quantity. To always eat fish (unless it is good and firm) or shellfish alone, without bread, is dangerous, and causes dysentery, as we have observed above in regard to certain Savages who died of it. We can prove this also by Sieur de Monts' men, who died, to the number of twenty, the first year they wintered at Kebec, both on account of their change of dwelling, and because they ate too many eels and other fish. Furthermore, game is not always to be found in abundance in a place where people are obliged to live on it, and where there is a permanent settlement. This is what makes nomads of the Savages, and prevents them from remaining long in one place. When they have been six weeks in a place, they are obliged to leave their habitation. This winter, in the neighborhood of Port

Royal they took six Grignaces or Elks, and brought a quarter or half of them to our people. But that did not go far with so many men. On Palm Sunday, Louis, the eldest son of Membertou, was on the trail of one which had reached Port Royal and was just crossing the river, when his wife caused an alarm by crying out several times, *Ech'pada, Ech'pada*, that is, "To arms, to arms." They thought it might be an enemy, but it was a welcome one. Sieur de Poutrincourt got into a boat to go and head it off, and, with the help of a big dog, made it turn back whence it came. There was some sport in chasing it so near its death. As soon as it approached the land, Louis pierced it through with an arrow, Sieur de Jouy discharged his arquebuse at its head, but *Actaudinech'*, or Paul, the younger son of Membertou, dexterously cut a vein in its neck, which completely finished it. This gave our people some game, and consolation to their stomachs. But it did not last always, and they had to come back to ordinary fare. you must bear in mind that, in this cutting down of supplies, of which we have spoken, there were great responsibilities for the commandant; for mutinies and conspiracies arose; and on the one brand the cook stole a part of what belonged to the others, while a certain one cried "hunger" who had plenty of bread and meat in his cell, as has been proven. Those who carried wheat to the mill, from fifteen bushels brought back only twelve of flour, instead of eighteen. They also took advantage of the necessity of others, in miserly traffic in Beaver skins with the Savages. Nevertheless (through too much kindness), all these faults were pardoned after they had been looked into. Poor fools, who



take good counsel so lightly, and do not see what will become of them afterwards, and that their lives call only be assured by a perpetual exile from their country, and from all they hold dearest in the world.

During this scarcity they heard of some roots which the Savages eat in their time of need, and which are as good as Truffles. To seek for these some of the lazy ones, as well as the more industrious, began to dig; and did so well that, by working daily, they cleared about four acres, in which rye and vegetables were planted. It is thus that God can draw good from evil; he chastises his people and yet sustains them with his hand.

When the winter was over and the mildness of the weather allured the fish to seek fresh water, upon the 14th of April, men were sent out fishing. There are a great many streams at Port Royal, and among them three or four where the fish swarm in the spawning season. One contains vast numbers of Smelts in April. Another, Herring, another, Sturgeon and Salmon, etc. So some were then sent to the river at the back of Port Royal, to see if the Smelts had come. When they reached the place, Membertou (who was encamped there), received them hospitably, regaling them with meat and fish. Thence they went to the stream called Liesse by Sieur des Noyers, an Advocate in Parliament, where they found so many fish that they had to send and get some salt, to lay in a store of them. These fish are very tempting and delicate, and are not so injurious as shellfish are apt to be. They remain about six weeks in this stream; after that there is another small river near Port Royal, where Herring is found, also another to which Sardines

come in great abundance. But as to the river of the Port, which is the river Equille, since named the Dauphin, at the time of which we speak it furnished Sturgeon and Salmon to any one who would take the trouble to fish for them. When the Herrings came, the Savages (with their usual good-nature) let the French know it by signaling from their quarters with fires and smoke. The hunt was not neglected, for this kind of hunting is much more sure than that of the woods.

### Return To New France

It was the 10th of May, when the last bread was baked, that they took counsel about returning to France, if help did not come within a month. This they were ready to do. But on the day of Pentecost (May 22nd) God sent his consoling spirit to this company, already so disheartened? and it came to them very opportunely in the arrival of Sieur de Saint Just, of whom we must say a few words; for awhile ago we left him at the port of Dieppe, and have not seen what he has been doing since. When he was presented to the Queen, she was wonderfully pleased to hear about the conversion of several Savages, who had been baptized before the departure of Sieur de Saint Just, an account of which I published and presented to her Majesty. Thereupon the Jesuits offered themselves to aid in the work. The Queen favored the plan, and recommended them. I should have been glad, if, before their departure, some one had suggested to her Majesty a thing which she would willingly have done; namely, to send some presents of food and clothes to these Neophytes and new Christians, who bear the names of the deceased King, of the Queen Re-

gent, and of my Lords and Ladies, the children of France. But every one looks out for his own interests. *Sieur de Saint Just*, after his report had been made, meant to obtain protection for the Beaver trade, believing that considerations of a religious nature would easily secure this for him. However, he could not obtain it. And seeing that the affair was dragging on, and that he must go and relieve his father, having been ordered to so arrange affairs as to be back in four months, he took leave of the Queen, who sent with him two Jesuits for the conversion of the Savage tribes over there. But as *Sieur de Poutrincourt* had taken an able man at his departure, it seems to me that these men (who can be more useful here) were in too much of a hurry for the best interests of the *Sieur*; because the delay, which took place on their account, was very detrimental to him, and caused a dissolution of his partnership. In such undertakings the State must first be founded, without which the Church cannot exist, as I have said before. I expressed my opinion on this subject to *Sieur de Saint Just*, to the effect that it was necessary to guarantee a living before anything else, to obtain a crop of wheat, to have cattle and domestic fowls, before they could bring these people together. Now this blind haste came very near, besides the above-mentioned losses, reducing the company that was over there to miserly and want as they had nothing left but the one baking of bread, already made and distributed.

*Sieur de Poutrincourt* had gone into partnership with two Dieppe merchants, who, seeing the two Jesuits,—namely, *Father Biar[d]*, a very learned man, a native of Gascony, of whom *Monsieur* the first President of Bor-

deaux has given me a high opinion; and *Father Nemon [Ennemond]*,—ready to embark, they objected, and did not want them to go upon the voyage, saying that they would willingly provide for allover kinds of men, Capuchins, Minimes, Cordeliers, Recollets, etc.; but, as to these, they did not want them at all, and could not consider themselves safe in their company; that if the Queen wished them to go there, let their [the merchants'] money be refunded, and they might do whatever they wished. Now there is a delay. The Court must be written to, her Majesty must be informed of the situation, the money to reimburse the Merchants must be collected, and journeys must be made: meanwhile, the season is passing away. The Queen granted them two thousand *écus*, in addition to which collections were made from the families of Princes, Nobles and people devoted to the cause, whence they obtained a great deal of money. In short, they reimbursed each of the Merchants two thousand *livres*, and at last set sail, the 26th of January, 1611. The weather was disagreeable, this being the roughest part of the winter. They were some time upon the sea, thinking they would be able to resist the winds, but they were compelled to put into port in England where they remained until the 16th of February. And the 19th of April they were upon the great Cod fish Banks, where they found some Ships from Dieppe and Saint Malo. The 29th, being between these Banks and the island of Sable, they sailed before the wind a distance of twelve leagues, in the midst of ice, mountain high, upon which they disembarked get some fresh water, which they found good. In emerging from this ice, they met one of *Sieur de*

Monts' ships, commanded by Captain Champlain, whose return we are awaiting to learn of some new discoveries. Afterwards, they continued to encounter other masses of ice, for a distance of fifty leagues, which they had much difficulty in outsailing. The fifth of May, they sighted the land and port of Campseau, the location of which can be seen in the great geographical Chart in my History. Father Biar[d] sang Mass there; then they sailed along the coast, so that the 21st of May they cast anchor at the entrance to the passage which leads to Port Royal.

The same day Sieur de Poutrincourt had called his people together to pray to God, and to prepare themselves for the celebration of the Pentecostal feast. And, as each one had placed himself at his post of duty, suddenly, about three hours after bedtime, there is heard the sound of cannon and trumpet, which awakes the sleepers. Scouts are sent out; they are found to be friends. Then there is joy and gladness and Thanksgivings to God in a procession the mountain of which I have spoken above. The first question which the Sieur asked his son, was about the King's health. He answered that he was dead. In reply to further inquiries, he told the story as he had heard it in France. Thereupon, they all began to weep, even the Savages joining in after they had heard about the catastrophe; and they continued to mourn for a long time, just as they would have done for one of their greatest Sagamores.

Sieur de Saint Just had hardly arrived, when the Etechemin Savages (who love Sieur de Poutrincourt) came to announce to him that there were three Ships upon their coasts, from St. Malo and Rochelle, which there boasting that

they would devour him as the Gougou would a poor Savage. Upon hearing this, Sieur de Poutrincourt would not even wait to have the lately-arrived ship unloaded; but straightway went and anchored opposite these three ships, and summoned all the Captains to come and speak with him. They obeyed, and the Sieur made them acknowledge the authority of his son, as Vice-Admiral the said lands of the West. One of the Malouin ships, while trying to make some resistance, was taken, but the Sieur, with his usual good-nature, released it, after having admonished it never again to come to sea without its Charter-party. There Father Birat [Biard] said Mass, and did all he could to bring each one to a sense of his duty. In particular, he caused a young man to acknowledge his transgressions, who had passed the winter with the men and women Savages: he (the young man) asked pardon from him (Poutrincourt) to whom this was due; and received the Communion from his (the Father's) hand. After this they all returned to Port Royal, with great rejoicing.

In the delay previously mentioned may be found the reason why these ships and others, having arrived before Sieur de Saint Just, took away all that was valuable in the country as regards the Beaver and other fur trade, which would have reverted to Sieur de Poutrincourt's sailors if his son had returned from over the sea at the time stipulated. And besides, more than six thousand escus [*écus*] worth of peltries would have been saved which the Savages devoured during the winter, and which they would have come to Port Royal to exchange, had they found there what they needed. A wicked act was also committed before the ship's departure from Dieppe,

by the Overseer of the boat, who, being charged to load [*enruner*] the wheat, appropriated it to his own profit, which contributed to the scarcity which our countrymen suffered over there. And yet God so sustained them, that no one has been sick; even those who have come back, are fortunate in that respect and there is not one of them who would not like to return to that country.

#### Effects Of God's Grace In New France

What I have just related may be attributed to the grace of God; as also the roots that were sent them in their need, which we have already mentioned; and furthermore, the exercise given the lazy ones who would not take part in tilling the soil, and who, without intending it, prepared for cultivation a fine field, while seeking for these roots. But more particularly the exemption from sickness, which is a very evident miracle. For, as to former sojourns, not one has been passed without some deaths, although they were well provided for. And in this one not only the healthy remained well, but also those who were afflicted with ill-health in France have there recovered. A witness of this is a worthy man named Bertrand, who, at Paris, was daily tormented with the gout, from which he was entirely free over there. But since he came back here, the same trouble has returned with more severity than ever, although he takes care not to indulge in excesses.

But who will not recognize God's peculiar graces in the case of Sieur de Poutrincourt and his crew when, upon his return from accompanying his son he was carried by a land breeze out into the open sea, in danger of making a visit to Florida, or of being overwhelmed by the billows, as we have stated above.

I call it also a miracle that these poor people have conceived such an opinion of the Christian Religion, that as soon as they are sick they ask to be baptized; and, even when they are well, they approach it with great Faith, saying they wish to be like us, fully recognizing their own shortcomings. Membertou, the great Sagamore, exhorts every one of the Savages to become Christians. All bear witness that since they have been baptized they are afraid of nothing, and go out boldly at night, the devil no longer tormenting them.

When Sieur de Saint Just arrived at Campseau, the Savages who had not been baptized ran away in fear. But those who were baptized, about fifty in number, approached boldly, saying, "We are thy brothers, Christians as thou art and thou lovest us Hence we fly not away and are not afraid:" and they carried the Sieur upon their arms and shoulders to their wigwams.

Towards the end of Spring, when Membertou's children had gone hunting, where they remained a long time, it happened that Membertou was sorely pressed for food; and in this time of need he remembered that he had formerly heard our people say that God, who feeds the birds of the air and the beasts of the fields, never abandons those who have hope in him, according to the words of our savior.

So, in this necessity, he began to pray to God, after having sent his daughter to see if there were any signs of fish in the mill-creek. He had not been a long time in prayer, when lo, his daughter comes running back crying in a loud voice, *Nouchich', Beggin pech'kmok, Beggin ëta pech'kmok*, that is, "Father, the herring have come;

the herring have come indeed." And he saw effectually, and to his satisfaction, God's care over his own. He (or some of his family) also had proof of this upon another occasion, in a like time of need, when he encountered an Elk, and another time a stranded Whale.

Who will deny that it was a special manifestation of the providence of God towards his own, when he sent to Sieur de Poutrincourt the desired help upon the day of last Pentecost, of which we have made mention above?

I will not repeat what I have written in my History of New France, book 4, chap. 4, of the wonderful thing which happened, during Sieur de Mont's first sojourn, to Master Nicolas Aubry, Priest, of a good family in Paris, who was sixteen days lost in the woods, and at the end of that time was found, very much emaciated, in truth, but still living; and he is liking yet, and is singularly devoted to the enterprises being carried on in behalf of that country, whither his desires more than ever attract him, as well as all others who have once made the voyage; these I have observed are almost all desirous of risking their fortunes there, if God would open up the way for them to do something. To this the great do not care to lend their ears, and the small have not wings strong enough to fly so far. Nevertheless there is something strange and incredible the perseverance of both Sieur de Monts and Sieur de Poutrincourt; the former having continued to send expeditions over there for ten years; and the latter, in spite of the difficulties enumerated above, having recently sent over another one, awaiting here the return of spring, to go again to see his people. May God grant to both the means of doing something which

may succeed to the glory of his name, and to the welfare of the poor people whom we call Savages.

To God Alone The Honor And Glory  
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By the King in Council.

Signed,

Brigard

#### The Mission in New France, or Canada

New France, an immense region adjoining the coast of Aquitaine in a westerly direction, is situated between the same parallels of latitude as is our France; and is separated from it by the very moderate voyage of 800 leagues, or, where the ocean is broadest, of 1,000 leagues. Because it is thus opposite and near to our France, our ancestors called it New France; and for this nomenclature another especially appropriate reason occurred in the good fortune by which our French fellow-countrymen were the first to take possession of this hitherto X known region, and visited it in frequent voyages more than a hundred years ago. But the name of Canada, which is commonly given to this entire country, belongs only to that Northern region which is washed by the abundant waters of the river Canada, and of the noble gulf which is called St. Lawrence. Indeed, the whole territory of New France, although flow much more confined than formerly, towards the frontiers of Florida, is nevertheless bounded on the South by the thirty-ninth parallel, and extends many leagues beyond the breadth of our France. Moreover, it stretches with yet unknown limits towards the North, and in vast expanses to the Chinese sea on the West; finally it is bounded Eastward by our Aquitanian

and Breton Ocean, lying opposite and between the same parallels

There ought to be in that region the same sort of Climate in every respect as that of our France, from the fact, as we pointed out, of its similar situation, and this is actually the case. Moreover, there is no reason why the soil should not be equally fertile, if the cultivation of the plains were long continued upon to lands, and if it were not for the dense shades of the almost unbroken forests. For the subsoil whole country is very rich, as trees of immense size and height readily demonstrate. That the surface-soil is also endowed with great fertility is shown by the pleasing luxuriance of the vegetation over all the plains.

The people comprise many tribes diverse in language and situation, united by no mutual purposes or interests; possessing neither laws nor arts, and knowing no other means of gaining a livelihood than by fishing and hunting; having almost no conception of Deity or concern for salvation; indolent in every occupation, and dull in those pursuits which depend upon talent or memory. On the whole, the race consists of men who are hardly above the beasts. One tribe hardly ever has intercourse with another, either distant or near, except such as may arise in the prosecution of offensive or defensive warfare. Even the members of the same tribe, united by a common location and the vicinity of their dwellings, are seldom accustomed to meet together, except to take measures concerning war against a common enemy. Of foreign nations, the French are almost the only people whom they admit to their harbors, for the sake of disposing of their Beaver skins and other peltries, in ex-

change for necessary clothing and utensils.

Among French navigators, the Bretons first explored this part of the new world in 1504; after they brought back reports of it, they had in subsequent voyages thither, many Companions or rivals,—not only the Normans, but also other dwellers on the Sea-coast of France. In the nineteenth and also in the twentieth year thereafter, John Verazano, a Florentine; and, in the thirty-fourth year thereafter, Jacques Cartier, a Frenchman of Brittany, severe sent as commanders by Francis I., King of France; and, by the occupation of this region under his authority, brought it under the jurisdiction of that King, and also of his successors. Various French expeditions, sent out at intervals, continue to this day to maintain that possession for the Kings of France. Some of our brethren were also sent last year in order, by the authority of Henry IV., to unite the tribes joined in friendship and Alliance with the French, and also the remaining Canadians, by the far holier tie of the Gospel, to Christ, the king of kings. Before rate begin to speak concerning this undertaking, we must, in addition to our general description, explain more fully some matters concerning the country and people.

New France presents to the French, as they approach it, two coasts, one which borders with a narrow frontage upon our Ocean to the East; and another far longer, which extends Southward to the confines of Florida. The former side abounds in bays and estuaries, by which one may readily penetrate the interior; by these routes the French usual these regions; but, since the other coast, lying opposite our France, is rendered almost inacces-

sible by the intervention of a great island which they call Newfoundland, our people do not approach in that direction. The immense plain in that quarter is watered by a river of vast size and mighty volume, its course directly eastward from almost the farthest west, until, by reason of the narrow strait at the island of Newfoundland and the opposition of the island itself, its mouth is broadly curved towards the Southern coast. The native name of that river is *Sacqué*, the French have called it St. Lawrence: its source the natives seek more than 500 leagues distant, in a lake 300 leagues in width. Into this main stream other noble rivers flow from the North, such as the Saguenay, the Three Rivers,—or three rivers flowing together,—the Algemequi, and many others. these rivers are open for navigation far Northward—the Saguenay five hundred leagues, the Three Rivers four hundred leagues. From the mountains upon the Southern bank of the *Sacqué* River other notable streams flow across to the Southern coast of the Ocean, and from these the native names for most of the tribes and districts of that region are derived; but upon some of them the French afterward conferred names after their own fashion. The rivers flowing Southward are the St. John, Pentegoët, Quinibequi, Chôüacoet, and Norembega, which last stream Champlain asserts to be the same as the Pentegoët. The tribes across the *Sacqué* or St. Lawrence, towards the North, not far from its mouth, are the Canadis and Excomminguis; but at a distance from these, on the same Northern shore, toward the west. in the direction of Florida, dwell the Algemequis and the Ochasteguis. Across the St. Lawrence, on the Southern bank, the Canadi live

also, directly at the bend of the great river, which turns from the East towards the South. Beyond them, toward the West, lie the Souriquois, inhabitants of the country of Acadia; thence, toward the Pentegoët or Norembega River, the Pentegoëts; to their right, looking Westwards about the fortress at Québec, the Montagnais; beyond the Pentegoëts, directly toward the Quinibequi River, the Eteminquis; then the Almochiquois, at the Chouïacoet River, scattered over a very extensive region; finally, between Florida and the great Sacqué River, the Iroquois inhabit enormous tracts of both level and mountainous country. Many of the remaining tribes of New France, especially those of the North, across the great Sacqué River, our French countrymen know only from hearsay. Among those whom they know, however, they have secured as friends, and almost as allies, the Souriquois, Eteminquis, Montagnais, Almochiquois, Algomemois, and Ochasteguis. The Iroquois, who are deadly enemies of these tribes, prove hostile to the French also, mainly because the latter have waged war against them, in company with their enemies. Certain of these tribes—the Almochiquois, Iroquois, and Ocha-steguis—practice agriculture, though unskillfully, and plant Indian corn and the Brazilian bean.

Numerous headlands meet those who approach New France by the Southern coast: Breton, at the very mouth of the great river St. Lawrence; next in order, La Hève, Mouton, Sable, Fourchu, St. Louis, Blanc, Ste. Hélène. Those who coast along the same shore from Cape Breton meet the harbors called Campseau, Sesambre, Port Royal, and Beaubassin. But those who wish to journey inland, beyond the borders of

Canada, by way of the Sacqué river, must pass Cape Breton, at the mouth of the St. Lawrence; Cap de l'Evêque, Cap Chat, and some other headlands,—finally reaching Tadoussac bay at the mouth of the Saguenay river, where it enters the Sacqué.

Moreover, in this great extent of territory, by means of numerous expeditions and in more than a century, the French have established only five settlements; the first of these was founded by Jacques Quartier during his last voyage, not at the inaccessible narrows and rocks of the place now called *Sainte Croix*, but in almost the very spot where now stands Quebec, fifteen leagues on this side of Ste. Croix. Another was built by Pierre du Gas, Sieur de Monts, in the year 1604, upon a small island, among the Eteminquis, close to their Southern shore, to which settlement and island he gave the name of *Sainte Croix*. He also in the same year, upon a sort of peninsula on the Acadian coast, near Port Royal, erected a small fort of the same name, defended by a ditch and a rampart. Port Royal, and the fort of the same name as the harbor, are on what is called French Bay one hundred and fifty leagues from Cape Campseau, eight leagues from the sea. A bay among the French, as among the Spanish, is a large indentation in the land at the shore of the sea or of a great river, angular or round in shape, giving the waters entrance to the interior regions. At the head of French Bay is a harbor, reached by a channel three-quarters of a mile long; it is two leagues long and one wide, capable of receiving 2,000 large ships, and because of its majestic appearance was named *Port Royal* by the Frenchman Champlain. A third settlement was founded by Sieur de



Monts, four years later, at the point of Québec, on the Southern bank of the Sacqué river, near the isle of Orleans, in the territory of the Montagnais; Champlain, who was in charge of the work, called this fort Quebec, from the name of the district, and observed that in almost the same place Jacques Cartier's post of Ste. Croix had in former days been built. Our Fathers were laying the foundations of the fifth and last French settlement mouth of the Pentegoët river, when they were vented from prosecuting the work by a descent English, and carried off into captivity, contrary to justice and the law of nations. These details which otherwise would have delayed the orderly narrative of events, having been thus first explained let us devote our pen to the Canadian expedition undertaken by our fathers.

Potrin court had asked of Henry IV. the fort at Port Royal, because it had been granted as a gift to him by Sieur de Monts at the very time of its establishment, which was perhaps the best reason he could give for advancing and maintaining his pretensions, and had obtained not merely a claim upon it, but its possession. Following the grant of this fort, and also the government of a definite territory in New France, to Potrin court, the King informed Father Coton that he wished to employ the services of our Brethren in bringing the Savages to Christ. He also desired him to write to the general of the Society, in his own name, in order that Fathers might be selected for this undertaking, whom the King himself would take measures to send thither at the first available opportunity, while an annuity of 2,000 *livres* was to be allowed the Mission. It was during the eighth year

of this century when the King made this decision in regard to Canadian affairs. but, in spite of his plans, by reason of more weighty business which called his attention elsewhere, and also the hindrance caused by his death, but especially because of the negligence of those who were managing the Canadian province for the Crown, the departure of our brethren was delayed until the third year thereafter. Moreover, either by some accident, or by the purpose of men, it came to be delayed the entire space of three years, although our brethren were already equipped. Such difficulties, also, suddenly arose as plainly showed that our plans for this voyage were displeasing to the Evil Spirit. The Queen Shad paid over 500 golden crowns, according to the decree of the late King; Mesdames *de Vernueil*, *de Sourdis*, and *de Guercheville* had given generous contributions,—one, the sacred furniture of the altar; another, an abundance of linen vestments; the third, a very liberal allowance of money for the expenses of the voyage. Father Pierre Biard and Father Enemund Massé had been selected for the undertaking, and had prepared themselves with great courage, eagerly awaiting their departure. The day for sailing had been agreed upon by them with Biencourt, the son of Potrin court, and Thomas Robin, the leaders of the expedition, for the 24th day of October, 1610; but, when they arrived upon that day, the ship was undergoing repairs, and that, too, in a negligent manner, upon the land; so far was it from being provided with suitable equipment either for navigation or for the Canadian colony. Two Calvinists had devoted their services and resources to the repair of the ship, and, because Biencourt and Robin

lacked means to pay for the work, the Calvinist merchants had contracted for a specified portion of the profits of the voyage. By this right, as masters in the ship, they thought themselves able to declare, in the presence of the Jesuits, that there would be no place for them in the vessel; and they emphatically asserted that, if it should be otherwise, they would straightway forsake the prosecution of the world and all other business in their contract. From this resolution, not even the authority of the Queen herself, pronounced with dignity and severity by *Sieur de Cicoigne* the royal Governor of the city of Dieppe, could move these servants of Calvin. The matter was apparently in a desperate condition, because only this one ship was that year being fitted out for New France, and the two Calvinists would not permit themselves to be moved in any respect. This difficulty of ours deeply pained Madame de Guercheville, a woman of extreme piety and great spirit; but her ingenuity speedily devised a method by which she might place us on the ship, not as passengers, but as partners, to the exclusion of the churlish Heretics. She therefore collected in a few days, from the leading men and women of the Court, 4,000 *livres*, as much as was necessary for fitting out the ship; and by raising that sum deprived the two Calvinists of a share in the vessel, establishing at the same time a sufficient capital from which there might each year be paid to the director of the Canadian undertaking an allowance for our Mission. When, therefore, by the diligence of this woman, the obstacles which delayed us had been removed, although nearly three months had been spent in equipping the ship, still, in the eleventh year of this century, on the 24th day of January, we

set sail under the leadership of God, from the shore at Dieppe; and, after a voyage lasting in all four months, arrived at Campseau harbor, on the Southern coast of New France; at a distance thence of 120 leagues, either by sea or land, we joyfully entered Port Royal. The exercises of the members of the Society in piety, humility, and kindness toward all manner of men, were especially observed by our brethren during that sea-voyage, because an expedition of great importance was being undertaken, and also for the reason that, besides a few Calvinists, we were associated with officers and seamen to whom it was absolutely necessary that we should, on account of our frequent intercourse, give more correct ideas concerning the Institution of the Society than they had formerly received. When we brought the ship to the Coast of this region, Champlain met us,—a man renowned not only for his valor in other respects, but also for his voyages in this sea for seven years past; whom, to our utter amazement, we have seen battling against masses of ice, equal in size to great hills upon land, with the greatest courage, and with remarkable activity and skill, sailing forth bravely amid all these dangers. Concerning the St. Lawrence, the greatest river of Canada, this same Champlain writes, in his commentaries upon his voyages, that its surface is frozen to the depth of three entire yards, during January and the two following months, to the distance of a hundred leagues upward from its mouth; and that the freezing of the water does not extend farther, although no part of the river, since it flows directly from west to east, is more Northerly than another, or more protected by mountains, so as to be warmer. He adds

also that in the beginning of April, by the melting of so great a mass of ice, the broad mouth of the St. Lawrence is almost blocked with frozen masses, which, he says, are carried forth a long distance into the sea, and usually melt within twelve days, each year.

The arrival of our brethren at French Bay and Port Royal occurred on the 26th day of June, and also,—certainly a most auspicious omen,—the sacred feast of Pentecost. Nothing more opportune could have happened to Potrin-court than the arrival of Supplies, if only these had been abundant, since his privations had compelled him to place a portion of the colony to be supported among the Savages. Moreover, the fact that we had not come well-furnished with provisions was due, not only to the smallness of the ship, which was of only sixty tons burden, but also to the placing of more fishing tackle than provisions in the cargo; then, finally, by thirty-six persons, the number which was on board, there was a great consumption of the ship's stores during four entire months. Wherefore, Potrin-court, almost overwhelmed, at the Outset, by the necessity of maintaining sixty men in this scarcity of provisions, was forced to take early precautions lest the meagerly furnished storehouse at Port Royal should be left bare for the coming winter. As behooved the father of the colony, he took upon himself the burden of managing this business, and resolved that he himself would cross over to France. With about forty of the people at Port Royal, leaving his son Biencourt in command of the fort there, and the rest of the company, he set sail in the middle of July; and, in the latter part of August, he reached the French coast.

Meanwhile, the greatest desire of our brethren, zealously occupied with the performance of their duties, was at the start to know the language of the natives, which the Frenchmen—caring but little for it, with one exception—could not impart by rules, or teach with advantage; so only one method remained, to learn it from the stupid natives, not by lessons, but by constant practice. Consequently, after our associates had made various attempts to conciliate the Savages, by gifts, by friendliness, and by every sort of service, they accomplished little or nothing. For, besides the fact that they employed teachers not it all fitted for instruction! from whom nothing could be obtained unless their stomachs were first liberally crammed, and who, being very impatient of even a short delay, would often be distracted and drawn away from one by earnest inquiry about any subject: the very nature of the language, also, so deficient in words suitable for the expression of even the most common ideas, evaded the eager pursuit of our men, and greatly disheartened them. Of those things, indeed, which fall under sight, touch, and the other senses, the names were obtained from the answers of the Savages in one way or another; but for those things which elude the senses, there is the greatest scarcity of names among that race, and also a profound ignorance of the things themselves. The knowledge of the latter class was despaired of, since the Savages either could not, or would not explain the former; one hope remained, in a young Frenchman, fluent in the native tongue, of remarkable kindness and affability, whom Father Biard also had laid under obligations to himself by no ordinary favors. This was

Pontgravé, the son of Pontgravé, an excellent man, who in former years, together with Champlain, represented Sieur de Monts in New France; and this youth, who was preparing to pass the winter no farther than eighteen leagues from Port Royal, at the river St. John, our brethren were anxious to meet, with his own ready consent, and with inconvenience to no one, for the sake of the aid of his instruction in acquiring the Canadian language. Although Biencourt was consulted about this expedition, and also requested by our comrades that they might be allowed by his kind permission to make progress through Pontgravé in the foreign idiom, by their ignorance of which, they were losing all the fruits of their voyage to New France, they did not succeed; because such intercourse with Pontgravé inspired suspicion in Biencourt. While our brethren therefore patiently endured their troubles, until some path more suitable to their plans should be revealed, God placed within their reach the desire opportunity, for doing a kindness to Henry Membertou, a Sagamore who was dangerously ill, by caring diligently for the salvation of both his soul and body. Among this people the chief of each tribe is called a Sagamore and Membertou was a Sagamore among the Souriquois, in Acadia, to the St. John river, North of the fort at Port Royal. However, when he began to be afflicted with dysentery, he was residing at *Bay Ste. Marie*, as they call it, between Port Royal and the Southern coast, whence he had ordered himself to be brought into the fort, in order that he might profit by the care of our physicians. Our fathers received him into their narrow Cabins and, for many days, in the absence of his wife and daughter, by day

and night, amid the noxious filth of a vile disease, freely bestowed upon him their services. as most assiduous and exceedingly solicitous attendants. When he had been absolved upon Confession, and anointed with the Holy oil, he arranged with Biencourt about his burial, and said that he wished to be interred in his own ancestral burial place. Biencourt, who did not think the matter of much importance, readily consented, and, upon hearing the objections of Father Biard to his decision, believed that trouble might be prevented if that grave would be blessed according to the Christian rite. This opinion of Biencourt rendered Membertou so much the more steadfast in his resolution; Father Biard declared that he would not agree with them in this, and explained why he would not Consent. There was no doubt that, if the Sagamore persisted in his purpose, and Biencourt continued to support him, some offense and disturbance would arise therefrom; but Divine providence prevented this evil. The day thereafter, Membertou of his own accord requested the usual Christian burial, in which resolution he died, evidently purposing by this act to leave his faith attested to all Christians and Savages, and to become a participant in the privileges of the Church. This Sagamore was in every respect a great man, not only in the opinion of his own people but in ours; and the good God seems to have raised this man's excellent nature high above the ordinary character of the Canadians, in order that he might gather him to himself as the first fruits in righteousness of his race. Out of some 80 natives of New France whom since the beginning of June of the year 1610 a certain Josse, a priest unfamiliar with

his duties, had heedlessly baptized, although they certainly had had no religious instruction, Membertou alone, who greatly excelled all his countrymen in acuteness and good sense, had wisely discerned how important it is not merely to be considered a Christian, but actually to live with a character agreeing to the name. And indeed, although the entire remainder of that 80 had continued their brutal mode of life ever since Baptism, this man alone deserved to be called a Christian, and indeed led a praiseworthy life in the midst of dense ignorance, before our brethren had come thither. As he, first of all the inhabitants of New France, was sprinkled with the saving waters, it seems, beyond doubt, that he so imbibed their most potent virtue, that nothing remained for him but to secure those teachers, by whose instructions he would be trained in Christian principles until he should become fit to introduce among his Countrymen an Apostolic teacher. Our brethren are competent witnesses of this burning desire; they often heard from his lips these words: "By the immortal God, Fathers, endeavor to quickly learn our language, in order that, after having employed you as teachers, I also, like you, may go forth as a public exhorter and instructor: and by our united labors the entire population of New France may be brought to Christ." This man, who survived hardly fifteen months after becoming a Christian, and was accorded but a few days of our training, was nevertheless rendered illustrious by many virtues truly Christian and belonging to a pious spirit; and, indeed, unique marks of an upright character had presaged in him this fruit which was so rich, a short time previously, while he was still living accord-

ing to his ancestral customs. By the testimony of all the inhabitants of the province, this one man, in strength of mind, in knowledge of the military art, in the great number of his followers, in power, and in the reason of a glorious name among his countrymen, and even his enemies, easily surpassed the Sagamores who had flourished during many preceding ages. This universal honor and renown he could not have attained, even among Savages utterly untaught, except from an established reputation, the knowledge also of the exceptional justice of his character, and his temperance. Indeed, concerning this last virtue, although nothing additional can be cited, there was certainly a distinguished example of a man of great self-restraint in the continual monogamy of Membertou, in which rank, thus far, New France has recognized him alone as a phoenix indeed. For, though all the rest of the natives, but especially the Sagamores, covet above all else from a multitude of wives a numerous train of progeny, and desire them as the especial Support and foundation of their power. Membertou could never be induced to conform to this custom of the race, because, with a certain wisdom deeper than that of the mass of Sagamores, he perceived that the evils arising among the quarreling wives and among the children of these rivals, beneath the same roof, more than balanced the increase of resources and of power that might arise from a large family. It is an observance of that race, from a superstitious rite which all especially revere, to never mention by name any deceased person; but to give each, according to circumstances, an additional appellation, by which they always designate him whenever they mention him.

In conformity with this custom, they called Henry Membertou, because he had of late been highly renowned in warlike virtues, by a name agreeing with his reputation, meaning, in their language, Great Chief.

Potrincourt, the father of Biencourt, had sailed for France in the month of July for the sake of procuring supplies, of which there was a great scarcity in the colony at Port Royal; but up to the following month of October no provisions had been sent from France; therefore, Biencourt decided to make a trip, in company with Father Baird, to the Almochiquois, who lived near the Chouïacoet river, and had plenty of Indian corn, in order by the exchange of French goods to obtain some food for the winter. But because he turned aside from the journey across French Bay, to the St. John River, in order that he might exact from the young Pontgravé and the rest of the Maclouins a tax Upon their Canadian traffic, and being longer delayed by disputes which arose with that colony, he waited almost beyond the time for obtaining corn; and, when he finally returned to that business, deceived by the pretensions of the Indians, who had held out the hope of buying food, he sailed back empty-handed to Port Royal. During this trip Father Biard fortunately Succeeded in reconciling Biencourt to Pontgravé, just as he had lately conciliated Potrincourt, who had been enraged at the same man; and also, by the same office of pacifications in preserving the life of Merveille, the Malouin, who was in great jeopardy on account of Certain suspicions; by which actions he acquired the greatest influence over them both. It was advantageous to our Priest to have men of this character indebted for favors to him, not

only for many other reasons, but especially, because he designed to make use of their faithful and effective services in learning the Canadian languages in which Pontgravé was unusually skilled, if they should be allowed to reside together for a few days, or to meet even more frequently. They, of their own accord, took care that Father Biard might not request what he desired, by very politely offering him the privileges of their home; the Father was grateful to them, and for the present returned thanks, requesting them, however, to postpone their kindness to him until that time when it around be proper for him to accept it; for it was not then fitting for him to desert Biancourt, especially when he was engaged in a dangerous journey. Afterwards, while Biencourt was returning from that unsuccessful trip to the Quinibequi for provisions, which we have just described, when they had arrived at the Pentegoët river and the island of Ste. Croix, Father Biard endeavored to persuade him and even begged him, to send him to Pontgravé from that place, which was near at hand, for the purpose of composing a Canadian catechism, which had previously been agreed upon between them. To this request, although most just, and although it certainly made no difference to him, Biencourt would not Consent, excepts under conditions which were both exceedingly unjust and by no means in the power of the Father. Therefore he was disappointed of the opportunity of learning the language of the natives, and was Compelled to lead an almost inactive existence in the fort, to his great vexation. By the end of November, although the provisions were already almost exhausted, no tidings were received from

France; and what aid they might have obtained by hunting was cut off by the deep snow that covered the ground; so it was necessary to exercise the greatest economy, in order that the provisions might last longer. The weekly allowance, therefore of every one in the Colony had finally been fixed at ten ounces of bread, half a pound of lard, three dishes of peas or beans, and one of prunes. And, although the whole colony was living upon the provisions which once had brought from France for our own use, we were treated with no more indulgence at that time than any one of the servants, nor did we wish for special privileges; although a certain rascal, in a writing published in France, has not hesitated to circulate many statements to the contrary, in the most shameless and calumnious manner. Until the 24th of January, in the year 1612, the scarcity of provisions lasted, upon which day a ship entered Port Royal with a small quantity of supplies, bought and sent over by Madame de Guercheville. This pious lady had paid to brother Robert du Thet, 1,000 golden Crowns, contributed according to the agreement between Robin and and the Canadian Fathers, for the purpose of purchasing and conveying provisions to the colony at Port Royal; but Potrincourt, by means of his promissory note, straight-way cheated our brother out of 400, as he was not a sufficiently careful guardian of his trust, and so the whole sum was reduced to 600, by means of which a scanty store was provided for us. But not even provisions to the value of that number of Crowns were placed in the vessel, for Potrincourt's naval agent embezzled in France part of the grain purchased; and, of the Supplies carried over, he deliv-

ered to the Society at Port Royal is much as he pleased and no more. Our brother Gilbert du Thet, before whose eyes most of these acts had been committed, when he saw that no account was rendered, by the person in charge of the transportation of the supplies, of what had been received by him, in company with Father Biard modestly requested Biencourt that a reckoning Concerning his trust be demanded from the man who, by order of his father, had acted as captain of the vessel; saying that it was to the interest of all the ship's company that it should be made manifest how much had been received and expended by each individual. Biencourt indeed admitted at that time, and often thereafter, that nothing more modest or more just could be asked by any person; but, nevertheless, just as if Simon Imbert, whose account in the matter was desired, had been cruelly accused by our brother, he so represented to the former the request of the latter, that he made him our bitter enemy. Therefore Imbert, in order to make Biencourt his friend and alienate him from us, and to release himself from the necessity of rendering an account, placing an evil interpretation upon the plan of Madame de Guercheville, who had taken occasion to make an agreement between the society and Robin, in order that he might more securely guard his interests of our Mission, falsely charged that by means of it a conspiracy of the society was in progress by which the authority of the Biencourts was to be destroyed in the fort at Port Royal and in the whole of New France. From this slander arose those quarrels with Biencourt by which our Services were rendered useless to the tribes of New France, nay, more, to the French themselves, who

needed instruction scarcely less than the natives.

It was easy for our brethren to refute the falsehoods of their defamer; and once, twice, and a third time they so plainly and completely disproved them, before Biencourt, in the hearing of the whole settlement, that Imbert was rendered speechless by the final refutation, and was so reduced that he did not hesitate to claim, for the sake of excusing his wickedness, that these slanders had been uttered by him while much intoxicated. Biencourt had been deeply vexed by the news which was brought, to the effect that, even with the knowledge of his father, Potrincourt, the possession and government of the whole of New France from its greatest river, the Sacqué to Florida, except Port Royal, had been granted by a Royal Charter to *Madame de Guercheville*, and that, by documents under public authority, there had been transferred to her also by Sieur de Monts everything which he had recently possessed in this region by the grant of Henry IV. And, although he could not suppose that these things were done because of our influence, still he thereafter acted towards us just as if he had so believed. The idea of *Madame de Guercheville* was, indeed, that their respect for her authority might serve as a strong restraint to hold to their duty the Biencourts, both father and son, who up to this time had kept poor faith with us and felt little gratitude toward us; but not by any means to deprive them of their right to Port Royal. But these men too fond of their private interests considered as an injury to themselves the solicitude of Others in regard to their own affairs; but because their affairs at home were embarrassed. and they knew no more Convenient source of provisions

for Port Royal than *Madame de Guercheville*, for the sake of our Fathers, they silently smothered their vexation, in order not to lose these supplies. Our brethren very easily exonerated themselves before Biencourt, and when he had for the time being accepted their excuses, and harmony had been restored the Fathers returned with great determination to their purpose of learning, the Canadian language, dividing the business between them, so that Father Massé should go for this purpose to Louis Membertou. son of the late Henry; while Father Biard should have a Savage to teach him the language at home. While Father Massé, with a young French companion, was residing with his host at the St. John river, he fell Seriously ill from long fasting and the continual annoyances of a wandering life; and, although he did not die, he was reduced to the utmost weakness. During this illness a very ridiculous discussion, worthy of a Canadian intellect, took place between Membertou and his guest, the Father. The savage approached the prostrate Father, very anxious and grieved, as his countenance actually showed, because of the Priest's unfortunate condition whom he addressed with these words: "Hear me, Father, you will surely die, as I indeed anticipate; write therefore to Biencourt, and also to your brother, that you have by no means perished at our hands but been overcome by disease, in order that no harm may come to us because of your death." Father Massé answered him in turn: "I shall not do as you advise me and imprudently write to my friends, lest you should become bolder and more careless. because of my lack of foresight and lay violent hands upon me, while nevertheless pos-



sessing my letter as proof of your innocence, which would save you from punishment." The Savage, astonished by this Unexpected and keen reply, soon came to himself, as if from a deep sleep, and said with a smile: " Therefore snake Jesus favorable to you by your prayers, in order that he may save you from the danger of death, and no One may lay the blame of your fate upon us." "I am attending to that very thing," said the Father, " cease to be anxious. for this disease will not end me." In the calm of Port Royal Father Biard, in the meantime, employed a Savage as teacher, that he might learn the barbarous tongue, which presented itself as the suitable vehicle for the Gospel among this utterly rude people. As long as he had provisions Zenith which to furnish the table for his teacher, he made progress by the aid of his willing and efficient services, but after a few weeks the scarcity of supplies interrupted the course of learning and teaching. By these difficulties our brethren were also hindered in the case of four Savages, whom Father Biard and Biencourt, in a time of peril upon the sea, had vowed, With the concurrence of the Savages themselves, to make Christians, if they should safely escape from the threatened shipwreck. When they were delivered from this danger, and had brought the Ship to Port Royal, there was nothing in the Storehouse with which to feed the Savages until they should be suitably instructed in the Catechism; and, because of this poverty of our brethren, the opportunity of successfully accomplishing the undertaking passed by and did not afterwards recur.

The twelfth year of this century had already advanced to November,

when the fact that the scanty supplies, brought the preceding February, were either entirely consumed, or reduced to extremely scanty remnants, caused Biencourt great anxiety but especially, because no ship was coming from France. There had been sent to our brethren privately, among the preceding February's supplies, four casks of pure wheat and one of barley, which they had laid aside for their own use in the future. This grain, because of the general extremities of the colony, they judged should be added to the Common stock; and gave it to Biencourt, in order that he might distribute it for the daily needs of the whole Settlement, and give them an equal allowance each day With the rest of the people. By this aid the general necessities were relieved for a time; but for the winter, and among all that crowd of people, although not numerous, this was a Scanty supply, considering the condition of the ground, which presented no opportunity for agriculture, and an uncertain chance for hunting and fishing. Moreover, even if the weather and the accessibility of the places had been every way favorable for fishing, there was still lacking for this pursuit the necessary aid of a fishing boat. Therefore, while the rest of the settlers were slothfully enjoying winter cheer the blazing hearth, as if forgetful of their poverty, our brethren devoted their attention and labor to the construction of a boat. While they were engaged in this sort of work, the whole colony guessed and wondered what men so unskilled in the carpenter's art, unprovided with working tools, and unsupplied with material, were trying to do; they talked a great deal before the hearth concerning this novel venture, and flung taunts at these rash Argonauts; but our

brethren never left their work, and hurried on the undertaking. In the middle of March, to the amazement of their scoffers, our friends launched their boat, Which endured the violence of the rivers and even of the sea; nor did they fear, in company With their young servant and another of the household, to ascend the river flowing into French Bay, to gather acorns and the Chiquebi root in the forest. The *Chiquebi* root is peculiar to this coast, and is not unlike our potatoes, but more pleasant and useful for eating; its numerous bulbs, joined by a slender thread, grow deep in the earth. However, our collectors found that all the spots where this root grew had been already visited by the Savages, who were acquainted with the places; so that after long search each one of them could scarcely find a quantity of this food sufficient for one day. From this harvest of acorns and roots, since it was of small importance, they turned their attention to fishing for the *Eplanus*, and advanced their boat farther toward the head of the river. The *Eplan* or *Epelan* is a little fish of the size of the *Trichia Rothomagensis*, that is, of the fish which is commonly called the *Sardine*, and, in the beginning of April, it leaves the ocean, and in great shoals enters the fresh-water streams, where it lays the eggs for its abundant young, these streams being very numerous four leagues from the post at Port Royal. Fishing for the *Eplanus* was succeeded by that for the *Halecis*, and for other sorts of river and Sea-fishes, just as opportunity and suitable place offered for capturing each, up to the month of May; but, contrary to what they most of all wished, our fishermen, with the hook or net of the Gospel, took only a very few men in the immense Ocean of the Ca-

nadian tribes.

Meantime in France the authority of the Queen was interposed, that we might at the first opportunity be relieved from our bondage at PortRoyal, and that we might be allowed, in any part of New France, either to study the language of the natives, or practice among the Savages what we had already learned by our own right, and seeking the permission of no man. Therefore two of our members, provided with a Royal commission for this undertaking, — Father Quintin, and he who previously had sailed from Port Royal for France, Gilbert du Thet,— safely and joyfully reached the coast of New France in the middle of May of the year 1613. It was provided in the commission that we should be allowed to establish a new settlement in a suitable places, and to have a sufficient number of colonists to protect it; and for its provision there had generously been sent a year's supply of food for thirty persons, and also horses, goats, and other things of the sort. By the kindness of the Queen there were also added weapons for our defense, some supplies, and also four military tents, by which we might be sheltered while our new residence was being built. La Saussaye with a military title and command, was to have charge of the household of colonists, not only while the buildings were in process of erection, but also when they had been completed and fortified, in order that in case of attack nothing might be neglected, but the entire colony should be in a condition of defense, and the buildings in good repair. When the supplies were landed at Port Royal, only five of us were there, out of the whole population, Biencourt being absent with the others. When the letter of the

Queen, in which were orders for our dismissal, had been read to Hébert, who represented Beincourt, we were allowed to collect our baggage; having done this, two days later we left Port Royal, with the intention of founding a new settlement in the neighborhood of Norembega. The boatmen had been notified, according to their agreement, to land at *Kadesquit*, a harbor on the shore of Norembega, in order that the whole colony might there disembark, and auspiciously take possession of a site for the future settlement upon the neighboring hills; but when we had stuck in a bay, this side of that, to which from the favorable outcome we gave the name of St. Sauveur, they declared that they had abundantly fulfilled their agreement, and that they would not continue the voyage any further. During this dispute, we engaged in conversation with the Savages inhabiting the spot, and since they praised their own country's being far superior to that at *Kadesquit*, and earnestly solicited us to choose it for our settlement, we conceived a desire to explore it. After we had examined this region, which was heartily approved by all, the whole company turned their attention to selecting a site for the building upon a suitable hill. Therefore, a Cross was erected, by way of consecrating the place; the ground was marked out for the erection of the buildings; the earth was dug up for laying the foundations; and our abode, while still in its infancy, was called by the same name as the harbor, St. Sauveur. La Saussaye, the commander of the colonists, took, from the beginning, so deep an interest in agriculture that he thought of that alone, and neglected everything else; and through his excessive zeal for husbandry, called off a

large portion of the colony from the work of building, and set them to farming. La Motte, Saussaye's Lieutenant, Ronseraye, the Color-bearer, Joubert, the Drillmaster, and other men of the Company were of the opinion that, postponing all other enterprises, the building ought to be completed, and the energies of the entire Company be devoted to this, until it should be protected by fortifications against hostile violence, and might safely be inhabited. Wherefore, they were greatly displeased because most of the colonists were taken away from building and employed in plowing by La Saussaye, whom they eagerly urged to apply the labors and zeal of all in building, a more profitable undertaking for the present; but it fell upon deaf ears. So, as the views and plans of the leaders were at variance, disputes arose, such as usually take place between those who differ, when each one thinks that what he deems best ought to be preferred to the projects and undertakings of others; the result was, that days were idly spent, away from work, in quarreling. This inactivity, and obstinacy in contrary opinions, so inimical to Christian interests and the Divine worship upon that shore, God seems to have willed to punish by means of an unforeseen calamity.

The English, a few years before, had occupied Virginia, which John Verazano, in 1523, had explored under the authority of Francis I., King of France, and brought under his jurisdiction. It is the portion of the continent between Florida and New France, which, covering the thirty-sixth, thirty-seventh, and thirty-eighth parallels, was formerly called by the name of *Mocosa*, situated two hundred and fifty leagues Westward from the station at

St. Sauveur. From the fort [at Jamestown], which they have held for eight years, strongly fortified and occupied by a garrison of soldiers, they make a voyage every summer to the fishing grounds of the Peucoit islands, to obtain fish for food during the coming winter. While they were sailing thither in the summer of this year, they encountered the heavy fogs which commonly prevail upon this sea during these months and while they were thus long delayed, and ignorant of their situation, they were gradually borne by the currents to our shore, not far from the harbor of St. Sauveur. Then, by the information of the Savages, who sinned unwittingly, and took them for friendly Frenchmen, they learned that there was a French ship in the nest bay, and that, too, not a large vessel, nor defended by a numerous crew, and but lightly armed with brass cannon. Of course, no more welcome news than this could come to half-naked men, whose stock of provisions was exhausted—men who, in addition to this poverty, were incited by an inborn love of robbery, and an expectation of greater booty than could have been obtained from the plunder of our ship, to willingly employ violence, even against natural justice and the law of nations. So they prepared their weapons, and under full sail, and with decks cleared for action, entered directly into our harbor. When the Savage by whose information we had been especially betrayed perceived from these signs the hostile intentions of the English towards us, he at once recognized his mistake, and with many tears declared that he had been at fault toward us whom he thought to please. These lamentations he often thereafter repeated, when he sought pardon from us for his error, even from his

Savage countrymen, who considered our misfortune their own injury, and often threatened him with violence. Meanwhile, we were in doubt whether we should judge as friends or enemies those whom an in-shore breeze was bearing straight towards our position; while the pilot of the ship set out to meet and reconnoiter them in a small boat, by a long circuit, however, in order that he might not be left without a way of retreat, but especially because the wind was contrary to him, but favorable to the strangers. But there was no need of reconnoitering, for they advanced, sounding the signal for battle, only reserving their fire until they could use it at close quarters, and aim at the defenders of the Ship one by one. With fourteen great cannon, and sixty guns of the larger size, which they call *Mosquets*, they made their attack upon our ship, which was unprepared. for sailing because the anchors had not been raised, and was furnished with only ten defenders, while the gunner of the brass cannon was absent; and so the capture of our ship and all of us, whom La Saussaye had scattered about upon the shore, was a matter of no great difficulty. Our brother Gilbert du Thet was assisting in the defense of the vessel, when an especially violent shower of bullets assailed them, in which he was stricken with a mortal wound; and although attended with great devotion by an English surgeon who was a Catholic, on the following day he died most piously, after receiving the consolation of the Sacraments. But all of us had come into the power of the English Heretic, who, being extremely crafty, secretly abstracted from La Saussaye's trunk the Royal commission, upon which authority rested the entire estab-

lishment of our colony in New France, in order that he might appear to treat with us not as a robber, but upon an equal footing; and then he began to urge La Saussaye to prove by what right he had planted a settlement upon the shores of Canada. When La Saussaye had cited the authority and commission of the King of France, which important document he declared he still retained the keys, was brought and he was ordered to produce it; but when he opened the chest, La Saussaye recognized everything else untouched and in its proper place, but no commission appeared. When this was not forthcoming, the English Commander assumed a severe countenance and tone, and was deeply angered, calling us all runaways and mere pirates, and, declaring us worthy of death, handed over our property to his crew to be pillaged, and, finally treated us as enemies. Now it seemed probable that the English, unless they should quickly be hindered, were about to cover up the outrage which they had already begun, with some greater crime, in order that they might conceal the memory of the previous injury by a fresh offence. Wherefore our brethren approached the Captain; frankly revealed themselves to him, as he was still ignorant of their identity; and begged him not, in elation over his easy victory, to adopt severe measures against their colony; they earnestly warned him to remember the conditions of human life, saying that just as he would wish his own interests mildly handled, if a similar calamity had fallen upon him, so he ought to act humanely in the case of others; moreover, that he should especially consider that he was dealing with innocent men, to whom no fault could be charged beyond the fact that, because of their blame-

lessness, they had been too careless in a peaceful spot. They were heard somewhat kindly by the Captain, and received with respectful address; the only thing of which he disapproved being that Fathers of the Society, who had commonly so good a reputation for piety and wisdom, should be among a band of runaways and pirates. When our brethren had proved by strong evidence the entire blamelessness of their colony, not only in respect to their honorable life in other ways, but also in that which was the subject of the conversation, the Captain seemed to yield his assent, and to find as the only fault in us our neglect to preserve the commission of our expedition. From that time on, he treated our Fathers with great consideration, and received them in all matters with honor, and with kindness at his table. In the meantime he was troubled because the pilot of our ship had escaped, together with a part of the crew; and he feared that harm might in some way fall upon himself, because of the pilot's being free to as announce what had taken place; and the more so, because the latter came in his boat at night to the captured ship and took off from it the rest of the crew. This pilot, indeed, although a Calvinist, came by night to Father Biard, and, taking him by the hand, with many protestations bade him and the other Fathers to expect from him, as far as faithfulness and devotion could go toward another, all the services of a Christian and a fellow-countryman, and to be persuaded that he would neglect nothing which might contribute to their safety; to employ his aid freely, and consider what they should decide upon, as to making their escape. Father Biard thanked him profusely, and promised that he would re-

member such earnest good-will towards himself and his associates; but added, that he would make no plans concerning him self until he should see the entire colony placed. in safety, and then he would leave to God the decision of his own case; that in the meantime the pilot ought to look out for himself, as the English Captain was making every effort to capture him. When the pilot had received these warnings, in order that he might cause the English to think he had gone away, three days afterwards, fearlessly, and with taunting expression and words, he passed in his boat before the faces of the angry English, as if he were hastening to seek refuge with some French ship of which he knew; and, while pretending to go farther, turned about behind a neighboring island and there lay in hiding to observe the Outcome of our capture. While we were wavering between the doubtful chance of either death or imprisonment, our Savage acquaintances, having received the news of our calamity, visited us in great numbers, deeply pitying our misfortune, and most dutifully offering us the use of their scanty resources for the whole coming year, if we were willing to remain among them. However Argall the English Captain, and his Lieutenant Turnell, had decided upon milder measures toward us, in appearance certainly, than we at first expected; indeed, they had agreed with La Saussaye, the Leader of our colony, to send us back to France; but the conditions of return were of such a character that they differed little from our certain destruction. There was allowed to us, although numbering thirty persons, only one boat, which could not hold us all, even if we were crowded together as closely as possible; and these conditions La Saussaye had ac-

cepted, nay, more, he had borne witness with his own handwriting that this had been his preference, which was really the choice of certain shipwreck. However, the efforts of our Brethren prevailed, that the whole colony should not together incur imminent danger and it was allowed that only fifteen should be placed on board the boat, of whom one should be Father Massé, while the two remaining Fathers should be carried to the Peucoit islands and entrusted to English fishermen for conveyance to France. The rest of the colonists were, in accordance with their own desire, to be carried to Virginia. Therefore one portion of the settlers, under the lead of La Saussaye, entered the boat to set out for France, although ignorant of the region and of seamanship, and unprovided with charts, to whom God in time sent the Calvinistic pilot, who had taken great pains to observe the fortunes of his countrymen, in order that if any opportunity should offer, he might bear aid to them in their distress. He had landed upon the continent, and in the Canadian manner of life and custom like one of the Savages, was traversing the entire coast, in order to ascertain our condition, when very fortunately he happened upon the boat which had set out. Upon being received on board, he showed himself a truly able leader in their perplexities, and united his boat and fourteen. sailors to ours as comrades in the voyage and its labors. Up to the time the French ships were found, a lucky catch of fish twice assuaged their hunger; they were also aided by various meetings with the Savages upon that coast, of whom Louis Membertou received them, when famishing, with a liberal present of elk meat, Roland and some other Saga-

mores furnished a supply of bread, and others most generously gave a bountiful provision of fish and birds. But of all blessings, the most grateful was the news, which the Sagamore Roland gave us, that on the neighboring coast, at Sesambre and Passepec harbor, there two ships preparing to return to France. The two boats, quickly directing their course thither, fortunately arrived before the vessels left; and, all having been received on board, they made sail and arrived safe and sound at St. Malo, a town in Brittany, where Father Massé was received with the greatest kindness and generosity by the Bishop of St. Malo and the magistrates and people of the town. Moreover concerning Fathers Biard and Quintin, as we have said, it had been decided that they should be conducted to the Peucoit islands, and thence by the aid of the English fishermen, should be conveyed to France; but these plans having afterward been changed, it was resolved that they should be sent to Virginia, they, with five others of the colonists, being placed on board the captured vessel, which was in command of Turnell, while eight other settlers had entered Captain Argall's ship. The governor of Virginia had heard something concerning the captive Jesuits. and was preparing severe punishment for them; this news had come to our brethren and the rest of the prisoners on board the ships, and deprived some of their nightly rest. This report did not rest on idle rumor, for when the ship bearing our brethren had reached Virginia, they were exposed to his fury. Argall, however, who had given his word to our brethren, boldly and vehemently, as was fitting his name and race, opposed the Governor in his attempt to punish them, and declared that,

as long as he lived, no danger should befall his prisoners. But, when the Governor obstinately persisted in his purpose, Argall produced the Royal charter, in dependence upon which our colony had been introduced into New France; and by its authority the Governor was restrained, and dared proceed no farther. In a meeting of the council, therefore, the whole affair was more carefully discussed, and all agreed upon the decision that Argall, with three ships, should take the Jesuits back to New France; that he should thence send them and certain other prisoners to France; that he should chastise La Saussaye and his military force, who were said, although falsely, to be in possession of the fort at Port Royal; and that he should plunder and level with the ground all the houses of the French. He therefore returned to that coast of New France occupied by the French, where he despoiled and burned the forts of Ste. Croix and Port Royal, which were bare of defenders, destroyed all evidences of the French occupation, and erected English monuments in various places, declaring the whole coast to be under the sway of the British King. While Father Biard was present during these proceedings, his life was twice endangered, because he had dissuaded Argall with many words from entering Port Royal, on that ground that there would be no profit in the undertaking, from which they, nevertheless, afterwards obtained an uncommon booty; because he was unwilling to become a guide to those places where plunder was sought; moreover, because slanders had been uttered against him by some Frenchmen in that region; for all of which reasons he offended Argall and Turnell deeply, to his own great peril.

Argall left Port Royal and started for Virginia in the early part of November of the year 1613, but, on the day after he set sail, an exceedingly violent storm arose, by which the ships were driven asunder in very diverse directions. Captain Argall's vessel, indeed, was finally borne to Virginia; the smaller of the two captured ships, with its crew, was never seen thereafter; the larger of these, which Turnell commanded, and on board of which we were, after being dreadfully beaten for sixteen days by continuous tempests, had reached almost desperate straits, because of the exhaustion of its provisions, when the storm finally ceased, and we resumed our voyage towards Virginia with a favoring wind. We were distant not more than twenty-five leagues from the coast of Virginia, where the Governor was planning our destruction, and for this reason the voyage was hateful to us; when a contrary wind which suddenly arose turned our bow towards the *Azores* islands of Portugal, situated at a distance of almost 700 leagues due East from that point. Since the force of this wind did not at all abate, Turnell foresaw that his life would be endangered should he come into the power of the Portuguese, because he was conveying as prisoners, Priests, who, with the greatest injustice, had been torn from their settlement and despoiled; and he was still more troubled because, persuaded by the false charges of the French at Port Royal, he believed Father Biard to be a Spaniard, so that he dreaded, with good reason, a denunciation of his offense before the Portuguese, if our Fathers should resolve to accuse him. Therefore he frankly acknowledged that the power of the Deity, which avenges injury done to the

innocent, was deservedly hostile to him and his upon that voyage; and, overcome by this calamity, although he had, through his own fault in rashly believing slanders, been extremely unfriendly to Father Biard up to that time, he began to soften greatly and become more amiable toward him. Moreover, even if the force of the wind were not driving them to the *Azores*, still, scarcity of provisions and fresh water compelled them to go thither though against their will; wherefore, it was necessary for Turnell to take precautions lest the presence of our Fathers should cause him damage; as no danger was to be feared from them, if the ship should remain at a distance at anchor, and the necessary provisions should be secured by sending a small boat into the harbor, as the Captain hoped to do. Matters turned out, however, contrary to his expectations; for when we approached Faëal, one of the *Azores* islands, we were compelled to enter the inmost harbor, and take a position among the other ships under the eyes of the inhabitants. Having entered thither a little too swiftly, when our vessel collided with a Spanish treasure-ship and carried away its forward jib, the Spanish Captain shouted out that we were pirates, and aroused his crew to arms. A few weeks before, a Frenchman had plundered a ship in the same harbor by a sudden attack; whence the Spaniards, fearing a similar fate, had been the more alarmed on this occasion, and thought an investigation still more necessary in the case of an Englishman. Turnell was therefore obliged to disembark upon the land, where the Spanish held him as a hostage while the interior of the ship was being thoroughly searched, the Fathers,



in the meantime, careful hiding behind a boat, in order that the Englishman might suffer no harm on their account if they should be discovered. Concealment was very difficult in a place not at all convenient, as the affair arose very suddenly, and there were so careful searchers, who rummaged the entire interior of the ship; but our brethren escaped their lynx eyes, greatly to their own delight, because they had thus preserved the Englishman; but with greater pleasure to the Englishman because he recognized that he had been saved, contrary to his expectations and his deserts. by those whom he had most wickedly deprived of their liberty. This service and remarkable good-faith the English recognized at that time with marked signs of gratitude, and often thereafter spoke of the Fathers with great praise, especially before their Ministers. Three entire weeks the English ship remained in that harbor, and the same length of time the Fathers were hidden away and deprived of the sunlight; then, abandoning the voyage to Virginia, Turnell proceeded to Britain. But, when a storm had diverted us from the direct prosecution of our voyage, it carried us violently Westward to the coast of Vuallia; and when here provisions failed the ship, Turnell entered the town of Pembroke for the sake of obtaining supplies. The officials of this town suspected him of piracy upon the high seas, because, although an Englishman, he was sailing in a French vessel, and produced no written testimonials of the authority under which he was making his voyage; and when he made oath that he had been separated by a storm from his Captain, Argall, he was not believed. When, therefore, every sort of evidence had failed him, he cited as witnesses for his

statements the two Jesuits whom he had onboard the ship, whose incorruptible integrity, he said, no mortal could deservedly call in question. Therefore, when the Fathers had been very respectfully interrogated, and had given their testimony in public before the magistrate. Turnell was placed in honor, and was believed to have done everything honestly, as befitted a gentleman; but our brethren were treated with distinction and were entertained as guests by the *Mayor of the City*, as he is called, that is, the Magistrate of that common people. When Nicholas Adams, who then represented the Minister of the marine at Pembroke, and in the presence of whom our brethren had given their testimony, heard that they had extremely bad fare upon the ship, he directed that they should be entertained at the home of the Magistrate whom we have mentioned, and that upon his own responsibility everything should be abundantly supplied to them; and if they should lack the means to repay him, he said that for the sake of God he would willingly do them the favor of meeting the expense, because he thought it very unbecoming that no kindness should be shown among the citizens of Pembroke to men distinguished in every way for merit and learning. A message had been sent to the King of Britain concerning our brethren; and, while an answer thereto was being awaited, many came, for the purpose of seeing and conversing with the fathers, from the ranks of the nobles, of the officials, and even of the ministers, four of whom one of the councilors put into the arena of debate with our brethren, with the desire of testing their doctrine. Moreover, when their case had been reported at Court, the ambassador of the Most Christian

King had already heard that a ship with French Jesuits had been captured, and urged the release of all and especially of our brethren, because he had from his King strict commands to this effect. There was therefore no delay in the conveyance of our brethren from Pembroke to Dover, whence, after a short passage, they safely and joyfully arrived, after almost ten months of captivity, at Itius Portus, a town on the French coast. Here they were received most honorably, with especial kindness and favor from Sieur d'Arquien, Commander of the Royal garrison, and Dean Boulaye; a suitable viaticum was also given to them, which was abundant for their needs during the trip to their College at Ambians [Amiens].

Now he who Measures the undertaking by ordinary standards, will not easily see how greatly the work of the Mission of New France has advanced the Christian religion among the Savages; he who will fairly estimate an enterprise very difficult in its nature, and greatly hindered also by the interruption of calamities from without, must confess that the rugged soil has been prepared for the Seed of the Gospel with very advantageous and glorious beginnings. For, in the first place, is it not a great thing, I ask, that a race of utterly brutal disposition and manners, lately keeping itself far aloof from all external intercourse, extremely suspicious by reason of its impotence, should be now so conciliated towards us, and entertain such sentiments for our brethren, that Savages of every tribe seek them out with the greatest pains, desire them to have a residence in their territory, offer them annual supplies from their scanty store, testify by grief and weeping to their longing for them, and

regard the English, the enemies of our peace, with implacable hatred? It is indeed something great, and of the utmost importance to the implanting of the faith in those minds, that they meet its heralds with such emphatic good-will, confidence, and veneration. Moreover there is another influence far greater, and so much the more powerful in effecting the salvation of the Savages as it is remote from the sphere of human affections and more characteristic of heavenly emotions. Already there has become deeply seated in the minds of the Canadians the belief that those who die without Baptism are consigned to eternal torments; consequently, as long as they are in health, they do not readily submit to the rules of the Christian faith, which to their ideas are a little too harsh; but when at the point of death, they regard Baptism as certainly a great blessing, and eagerly seek it. Since they have the Fathers of the Society as authorities for this doctrine, and have absorbed it into their inmost souls, of their own accord they warn and remind their Teachers of it, whenever any one of their friends is prostrated by some severe complaint, and urge them to anticipate the death of the patient by sprinkling him with the saving waters, before he shall perish. And, indeed, these emotions of the mind, in men who are in other respects most savage two Fathers have created by a training of two years, and that indeed not continuous, but interrupted by numerous difficulties, which is certainly no light incentive toward propagating the seed of the Gospel among that race with flourishing increase. To this propagation, the unaccustomed power of holy prayers and of Baptism, sometimes disclosed among this people in

several remarkable instances, seems likely to be no small incentive in the future. Where Father Biard was occupied one day at the river of the Eplan fish, a message was brought to him from a sick woman at the point of death, who was very anxious to see and converse with him, at Bay Ste Marie, two leagues from that river. He had one of the colonists as a guide thither, and found the woman lying, according to the manner of her race, near the hearth, and now miserably languishing in the third week of her illness. He instructed the invalid, as far as her disease permitted, in the necessary parts of the Catechism; strengthened her by prayers adapted to the circumstances, and a cross hung upon her breast; and directed that he should be called, if she should thereafter grow worse. The next day the woman arose from the hearth entirely well and, loaded with a heavy bag, started briskly for her husband, who was at a distance of four leagues. A Calvinist from Dieppe first of all observed this cure, and immediately ran to Father Biard to announce the wonderful event. The same Father was with Biencourt on the banks of the Pentegoët, where, according to his custom, he was going about among the cabins of the Savages, visiting and comforting the sick and aiding them with prayers and Christian instruction. There a sick man was lying, who had already been ill three months, whose recovery had been despaired of, and whom the Savages brought to the Father's notice. He was completely bathed in cold perspiration, an almost certain sign of death, since a heavy fever had taken possession of him. After prayers had been said and a short lesson in the faith given, when the Father had held out a cross to him to be re-

peatedly kissed, and had left it hanging about his neck, many Savages listening to him, and heartily approving what was done, he returned to the ship and Biencourt. But the next day, when Biencourt was engaged upon the ship in trading with the natives, that sick man, yesterday at the point of death, came on board in a state of health and, joyfully and reverently displaying the cross, went to Father Biard, and, testifying with great delight to his recovery, ascribed it to the power of the Holy Cross. That which follows is much more remarkable, and by the Savages was ascribed solely to the merit of Baptism. Father Biard, La Motte, the Lieutenant of La Saussaye, and Simon the Interpreter, had gone together to examine the site selected for the settlement of St. Sauveur. While returning thence, they heard at a distance a lamentable wail, and, when they asked of their Savage companion the cause of this mournful outcry, the answer was made that it was the customary token that some one had already departed this life. But as they approached nearer to the huts of the Savages, a boy, on being questioned, informed them that the lamentation was not for a dead, but for a dying person; and, turning to Father Biard, he said: "Why do you not hurry thither, if perchance you may find him still living, and administer Baptism before his death?" The voice of that boy, just as though sent from heaven, caused the Father and his companions to run swiftly, and as they reached the rude dwellings, there appeared a great crowd of Savages, drawn up in regular order, standing in the open air; and among this mournful-looking company a father walked about, in whose arms a delicate boy was dying. As the child struggled

for breath, hastening towards death, and weakly gasping, it tortured the unfortunate parent with grief and sorrow. Moreover, at each gasp of the infant, the father wailed dreadfully, and his lamentation was immediately answered by a howl from the gloomy throng of Savages standing near. Father Biard went to the afflicted parent of the boy, and asked whether he might, with his consent, baptize the dying child. The Savage, overcome by the depth of his grief, could not utter a word; but his action showed, by placing the child in the arms of the petitioner, what he desired. The Father asked for water, and giving the child to La Motte to hold, who eagerly received it, he sprinkled it with the saving waters, christened it Nicholas de la Motte, and formulating a prayer, begged from God light for the Savages, that they might recognize the immense blessings of the faith. After this prayer he took the infant from the hands of La Motte and gave it to its mother, who was present; the mother immediately gave her breast to the child, who greedily accepted it, partook of the milk to satiety, and finally

lived, healthy and vigorous. In the meantime, the whole circle of Savages who had stood about, struck by the marvelousness of the unusual occurrence, remained motionless as stones, and stood silently in their tracks. Therefore, while they were thus prepared in mind, our brother addressed to them such words as seemed appropriate to the subject in hand; and when he had finished, bade them depart to their own huts. As they, trembling and reverential, received his discourse with the greatest respect, so when, the object of their gathering having been accomplished, he ordered them to depart to their huts, they slipped away, silently exhibiting this unusual obedience, quietly and quickly, each to his own dwelling. Whoever shall carefully examine these and other like acts which have been performed in the sight of the Savages, greatly to their astonishment, and no less to their benefit, will justly conclude that the Mission of New France has been commenced under very advantageous beginnings.

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### **You are a little stressed when...**

- \*The sun is too loud.
- \*You are missing several days from this week.
- \*You can see individual air molecules vibrating.
- \*You wonder if brewing is 'really' a necessary step for the consumption of coffee.
- \*You say the same sentence over and over again, not realizing that you've said it before.
- \*Things become "very clear." Everything is "Very clear, indeed."
- \*You ask the drive-thru attendant if you can get your order to go.
- \*You and reality file for divorce.
- \*You say the same sentence over and over again, not realizing that you've said it before.
- \*Antacid tablets become your sole source of nutrition.
- \*You discover the aesthetic beauty of office supplies.
- \*You begin to talk to yourself, then disagree about the subject, get into a nasty tiff over it, lose, and refuse to speak to yourself for a week.

# Allies Über Deutschland

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

Sometime in February, I left the chateau and returned to my squadron (455<sup>th</sup>), joining it for the move to an airfield near the Belgian border at a town called Demain, very near Valenciennes. Just over the line in Belgium was the city of Mons. We operated from the airfield until May, when the war finally ended in Europe. I was then sent with about 24 other men as an advance echelon to a new airfield in Germany, near Aachen and Cologne. The destruction in that area was complete. We were near two towns, Julich and Duren, that had been leveled. Although there were no buildings standing, some people still lived in the rubble. Some of the Americans who were stationed there said that there were 20,000 people buried in the rubble. I cannot describe the smell, and the size of the rats that scurried around the area. Luckily we only drove through those towns.

For about four weeks we stayed in a nearby garage, preparing the communications for the base; by the end of that time, the first lines were so far ahead that this base would never be used. One day while I was manning the phones in the garage, a group of 24 German soldiers came wearily trudging down the road, seeking to surrender. It was just after mealtime and the tables in the garage had not yet been cleared from the last meal. The Germans hungrily grabbed the bread and anything else edible left on the table, quickly stuffing the leftovers into their mouths. The cook made them a pot of soup and I called communications headquarters, requesting trucks that were duly sent to pick up the men. The proud German army was on its last legs.

I returned to Demain about the middle of April; by then the end of the war in Europe was in sight. What a joy it was to celebrate V-E Day with rockets instead of bombs! Around the fifth of May we flew to a new base outside of Munich, Germany. At this base there was a big air depot and a warehouse which the enemy had been forced to abandon. Smudge pots had been used as smokescreens in an effort to hide the field from our planes; the German retreat was so sudden that when we arrived those smudge pots were still burn-

ing.

The depot was such a great source of souvenirs that it was hard to make up your mind what to take. The more enterprising fellows sent crates of Nazi daggers home, also all kinds of German firearms. There were uniforms and badges, and even cyanide pills in fancy cases. I sent my nephews each a German Air Force helmet and goggles with throat microphones. To my sisters I sent some parachute silk and to my stepbrother John a Nazi dagger, since I knew that he worked where it could be plated. For myself I took a kit of instrument tools (very small screwdrivers) which I later sold in Boston for \$50. I also took a Zeiss-Ikon camera, but it was too technical for me as it was made for commercial use. I sold it in Paris for \$200 – and that was my spoils of war.

While at this base we visited Dachau, the first Nazi concentration camp, and were horrified by the gas chambers and the ovens. There were still about 25,000 prisoners there, though the camp had been liberated almost three weeks earlier. About 100 inmates a day continued to die of malnutrition. Although the army did the best they could to feed the camp survivors, these people needed green vegetables, which were not available in May.

Actually they really needed everything, clothing, medicine, and all kinds of medical care. The barracks in which they lived were filthy beyond description. The camp inmates had lice and all kinds of diseases and our army was not equipped to cope with the problems of the camp survivors. In spite of the efforts of the medics to provide care,

many died every day. Though some were saved, most were in too grave a condition to respond to treatment. The dead were wrapped in sheets and piled up like cordwood, with German prisoners of war given the task of burying them. According to the GIs we talked to, the POWs had to be guarded from the liberated inmates, who would attack the German guards whenever they got a chance. I could easily understand their hatred.

The overpowering smell of the camp permeated all our clothing; I had to soak my clothes in gasoline and air them to get rid of the horrendous odor. I will never forget Dachau; no human being could experience that sight and be unmoved.

Shortly after this the Bomb Group was decommissioned and the flying echelon left us for other assignments, some to the Pacific Bomb Group. A dress parade was held with the flying echelon first passing by the ground echelon in review, and then the ground echelon parading past the departing flyers. An Air Force band had been flown in and it was a very moving ceremony; though we knew the end of the war was approaching, it was hard to say farewell to those with whom we had shared so much.

When it became obvious that the war would soon be over, a system of points for length of service and battle campaigns was established. Those who had accumulated 85 points were to be allowed to go home. Since most of us had the required points, all we had to do was to wait until the army got around to sending us on our merry way. In the

meantime we could enjoy Bavaria, which I must admit is a beautiful spot.

While there I was able to obtain a five-day furlough to London and thus was there on V-J Day. The city went mad, with impromptu parades all around the center of London. It was a memorable time. When it came to fly back, the weather closed in over the continent, and I remained in London an added five days until the weather cleared. While there I saw plays and stage shows, such as *Strike Me Pink*, one of several which I remember well. Eventually we flew back to Munich and I rejoined my group, by then stationed in Augsburg.

One by one the fellows began leaving, with those who had 90 points leading the departing parade. I only had 87 points so had to wait my turn, which finally came around October 1<sup>st</sup>. During our trip to a staging area near LeHavre, France, we rode for three days in box cars. The train would stop once

a day at designated areas where the army had set up mess halls to give us one decent meal a day. The rest of the time we had C rations. From Camp Philip Morris, we boarded a channel steamer to cross over to England. Once there we were sent to Manchester for a week and then moved to Tidworth Barracks near Southampton. On October 11 we boarded the liner *Queen Mary*. About 15,000 men were on board, mostly Air Force personnel. As we filed up the gangplank, an RAF band played the Air Force song, and, as the ship slowly pulled away, *Auld Lang Syne*. Many eyes were not dry; a strong bond had been forged over the years between both countries, so interdependent. Though most of us would never meet again, the bravery of our English allies would long remain in our memories;

*Mr. Boissonneault's story continues in the Spring issue, when he tells of his return home.*

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I hired a carpenter to help me restore an old farmhouse, and after he had just finished a rough first day on the job, I drove him home. A flat tire made him lose an hour of work, his electric saw quit, and now his ancient pickup truck refused to start. While I drove him home, he sat in stony silence.

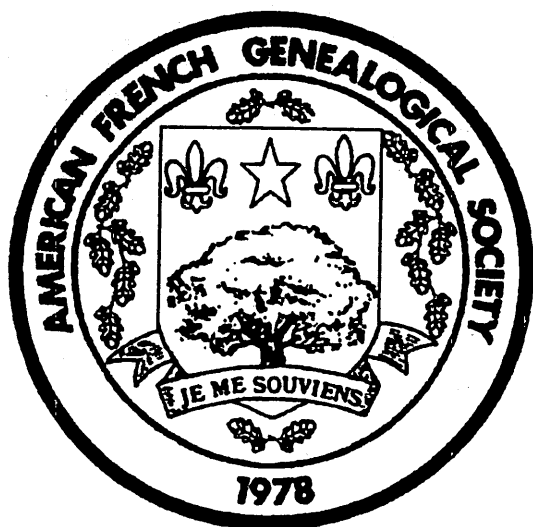
On arriving, he invited me in to meet his family. As we walked toward the front door, he paused briefly at a small tree, touching tips of the branches with both hands. When opening the door, he underwent an amazing transformation. His tanned face was wreathed in smiles and he hugged his two small children and gave his wife a kiss.

Afterward he walked me to the car. We passed the tree and my curiosity got the better of me. I asked him about what I had seen him do earlier. "Oh, that's my trouble tree," he replied. "I know I can't help having troubles on the job, but one thing's for sure, troubles don't belong in the house with my wife and children. So I just hang them up on the tree every night when I come home. Then in the morning I pick them up again." "Funny thing is," he smiled, "when I come out in the morning to pick 'em up, there aren't nearly as many as I remember hanging up the night before."

# The American French Genealogical Society has a new address:

AFGS  
P.O. Box 830  
Woonsocket, RI  
02895-0870

To prevent delays, use this address in all  
correspondence with the Society.





# Antoine Latour dit Forget And His Son, Joseph, 1802- 1873

by: Roy F. Forget

*This article is taken from the book, A Study of the History and Genealogy of the Forget 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 original land-fiefs, termed *rotures*, at Ste. Elisabeth were frontages along the Bayonne River, whose two western branches converge there. The terrain is very flat, a prairie, and the rivers and streams meander. In his 1815 topographical study, Bouchette discusses these waterways: "The rivers Chicot, the Chaloupe, Bayonne, and the creek Bonaventure, a branch of the latter, ...provide a convenient and level irrigation; the first is navigable for boats as far as the mill of the Seigneur, about two leagues, but the other two for only a mile or two to their mouths. Close to the Bayonne is a source very heavy with salt, the water of which one drinks little and sometimes makes of it very good quality salt"<sup>1</sup>

The salt spring would be the property of the *Seigneur*, as he reserved to himself all natural resources. The mill is where the *habitants* took their wheat or rye to be ground into flour, for a fee, payable again to the *Seigneur*. Wheat

was a main source of income to these farmers at the time of his travels about the Berthier *seigneurie*, and Bouchette also discusses the agricultural basis of business life at the start of the 19th century: "The village of Berthier is agreeably situated on the north of the North Channel, and forms a main street composed of at least 80 houses, although they are sometimes located at long intervals on the coast of the Grand Route of Québec; many are extremely good structures and very beautiful. There are beyond the homes, a great number of granaries and of stores for all kinds of merchandise, this place being one location of commerce, of where the sellers of English products distribute them to the populated *seigneuries* of the local area, and where they export also each year a large quantity of grain."<sup>2</sup>

Essentially, the farmers were required to trade their crops for British goods as trade with France was prohibited for the most part. Other limitations on the economic life of the habitants would lead to petitions to the King and the English-dominated Governor's Council at Québec, but to little avail. By the fourth decade of the 19th century, 1837-38, violence would result. These changes in the commercial life of Québec were among the many attrib-

utable to English control of shipping and credit since the Conquest. As Corbett explains the economic plight of the French Canadiens of the time: "Few had adequate means to adapt to new conditions of trade, the others soon learned they could expect little assistance from London suppliers or bankers."<sup>3</sup>

Still, the way of life on the farms about Ste. Elisabeth, at least in the first quarter of the 19th century went on undisturbed. This was due chiefly to the fact that they were basically self-sufficient: "Almost every *habitant* raised peas, oats, and barley. Peas were always a dietary staple. ...Oats was raised for feed, as was the small quantity of barley grown on most farms, although whenever the wheat harvest failed, barley bread appeared on many tables. Some habitants planted a little rye. Corn, the mainstay of agriculture in the Indian villages of the colony, was not popular with the habitants who apparently were little more fond of it than of potatoes ...which they would not grow."<sup>4</sup>

One other traditional crop was a coarse-leaf Canadian tobacco, which was viewed as too strong by most *seigneurs*, who grew a milder Virginia strain. Usually, a farmer had a tobacco patch in his garden, but in a corner away from the kitchen-food crops of cabbages, onions, beets, and carrots. Boys as young as ten or twelve often smoked, as did most adults.

While the LATOURs missed out on claiming the first baby to be baptised in the new parish of Ste. Elisabeth, they have the second, as on the very beginning page of the new register, dated 14 January 1802, we find Magdeleine

LATOUR. She was born on the 12th, daughter of Joseph LATOUR dit FORGET and Genevieve PELTIER dite ANTAYA.

The first Latour wedding of note in the new parish is that of Antoine LATOUR dit FORGET and Marie-Victoire ASSELIN on January 14, 1805. He was the fourth son of Pierre-Simon LATOUR and Louise FRICHET, and was then age 23 and a farmer. His bride was the daughter of Louis ASSELIN and Louise PAQUET, who were natives of the parish of *Sainte Famille* (Holy Family) at Ile d'Orleans, but now residents of Ste. Elisabeth. The priest who heard their vows was good old Father POUGET, who evidently served both Berthier and the new mission church. Present for the ceremony was Pierre Simon, father of the groom, who signed the parish register in large script. (He was the John Hancock of the LATOURs, always a big signature.) Also in attendance were the father of the bride and her brother, Louis ASSELIN, whom the priest duly notes "*ne savoir ecrire*." It was common then for these rural people to be illiterate. We should take note that the groom's other witness, his brother Jean-Baptiste was not a signatory, either.<sup>5</sup> Education for these rural families was usually unavailable: "The rudimentary educational system which had existed under the French regime had been disrupted by the Conquest, and for several decades there was practically no organized instruction. As a result, the vast majority of the French-speaking population at the turn of the century was 'illiterate'.<sup>6</sup>

A different situation is presented in the writings of Bouchette, who

seems to contradict Corbett by claiming that the Berthier seigneurie had four schools, two of which were operated by Catholic clergy. We would believe the account of Bouchette published in 1815 which addresses this specific area over that of Corbett who spoke in general of the province.

An interesting aside here is to record that the *Seigneur*, James CUTHBERT, had sent his three sons to be educated in France, at a Jesuit college. He wished for them to be fluent in French and in the Laws of France: "*Le droit civil français encore en usage au Québec.*" This to enable them to administer the family properties in Canada. Their names were James, Ross, and Edward and they would be active in legislative matters and in public careers in the Province. We can admire, in view of the legal storms to rage soon, how very prescient this Seigneur was.

Antoine and Victoire had ten children, as best our research could find, but others were probable. Among these is Joseph, our great-great-grandfather. We will count his progeny below. However, to organise the families at Ste. Elisabeth we have made up a chart for this parish.

This brings us to the subject of large families among the habitants, as there is more to it than simply the urging of their priests. There is the duty to be faithful to the mission of "*La Survivance*," which was the preservation of the French-Canadian heritage. This is what required "The Revenge of the Cradle." It was the sole method of maintaining population parity with the flood of Anglophones, English-speaking im-

migrants from England, Ireland, Scotland, and even America following the 1776 Revolution.

Many authors have debated when this phenomenon began to be seen, or at least to have become a conscious "Mission," one to be followed by the vast majority of Canadians. It would find public ridicule, especially in the late 19th century in New England where the French-Canadians were termed "un-assimilable" into American society.

The historian Ronald A. PETRIN sees the origins of a mission of survival in WOLFE's defeat of the French under MONCALM at Québec in 1759. He writes: "For the Canadiens the Conquest of Canada meant that they would remain a subjugated people for at least a century. Within Québec they created an insulated, rural, and militantly French Catholic culture. Proud of their French heritage and resentful of their English rulers, generation after generation resisted assimilation."<sup>7</sup>

Inevitably, the loss of all ties to the mother country would change the lives of the habitants, as well as those of their descendants. But increasingly the legal acts of the British against a population too large to forcefully remove from the land as they had done at Acadia in 1755 would result in some responses. Since their new government used economic policy as a weapon, the Québécois adopted passive resistance, with only a few exceptions. This can be summarized as three reactions:

1. A retreat to farming, since barred from trades and mercantile business,

2. An ethnic mission of survival, thus a closed society;

3. An attempt to achieve parity of their numbers with *les anglais*.

In the quiet village on the Bayonne, all of these actions can be seen. The five generations of LATOURS, if we count Honore also, would farm and raise large families. No marriages outside the ethnic tradition are ever found, nor any, certainly, outside the Catholic faith. If any one of them spoke a language other than French we are unaware of it.

However, Canada was experiencing rapid population expansion westward, leaving the villages of their *seigneurie* behind in both a figurative and a literal sense. Just as the Erie Canal in western New York allowed a vast migration to Ohio and beyond, the Lachine Canal near Montréal which opened in 1825 allowed Ontario to be rapidly populated. By the end of the 1830's Upper Canada (Ontario) had 480,000 people, while Lower Canada (Québec) counted 750,000, of which just over 500,000 were French-speaking. A vivid and colorful account of that era is presented by Creighton: "...Lower Canada was comparatively immune from the good and bad effects of this mass population movement from Great Britain. In the summer, of course, the poverty-stricken immigrants filled the old towns of Québec and Montréal to suffocation, crowding every inch of the taverns, immigrant shelters, and hospitals, filling the ill-paved, ill-lighted streets with their quarrels and drunken merriment, and thrusting the problems of their poverty and disease upon a community which was totally unprepared to

cope with them. A few of these newcomers found farms in Lower Canada on the territories which the British American Land Company had secured, and others, chiefly Irish, remained in Montréal and worked in the construction of the St. Lawrence canals. But the main body of the migration pressed tumultuously through Lower Canada, leaving only few and scattered detachments behind it, and French-Canadian society was never disorganized to the same extent as were other colonial communities by this thunderous invasion from overseas."<sup>8</sup>

Essentially then, it could be claimed that *La Survivance* was succeeding! The population of Québec would grow 400% between 1794 and 1844, a half-century. However, in the lower province farms were being overly subdivided. Soon human fertility would surpass that of the land, and emigration would become a necessity. In truth, the larger threats to survival of their ethnic culture originated in geographic and economic factors, rather than the perceived ones of religious and ethnic prejudices alone.

Long before any crises, the habitants were seeking to acquire more and newer lands, but encountered legal and political obstacles. Two examples of such were:

1. the Canada Trade Act of 1822 which contained provisions allowing for voluntary commutation of the tenure of lands held *en seigneurie*, which went unused, and

2. the 1825 charter given to the British American Land Company to settle the Crown lands, but excluded the use of the traditional French legal land

contracts, thus barring the *Québécois*.<sup>9</sup>

The real reason why the provisions in item number one above were ignored was that only the habitants wanted changes. The seigneurs did not, as under the British legal system they enjoyed a greater degree of profitability and control than before the Conquest. Many had raised rates on the *rotures* without regard to the original contracts, and the tenants were helpless in appeals. As explained by MUNRO, who cites the problem of the tenants under the British system of courts, the King's Bench, as opposed to before 1760: "...litigation was very much more expensive, and, although the *habitant* might in theory still claim the protection of the courts against illegal seigneurial exactions, he was in most cases debarred from doing so by his comparative poverty."<sup>10</sup>

In 1825 the British Parliament made a second attempt to revise the legal basis for commutation of seigneurial holdings. The Canada Trade and Tenures Act required that the seigneurs be bound to allow their habitants to secure a commutation when they did, for a "just and reasonable amount." This legislation, too, failed in its purpose as it was not realistic in valuing property. It allowed buy-outs for as little as 5% of the value. Consequently, by 1833 two cases only had been recorded of tenures ended: Ste. Anne de la Perade and Beauharnois.

But the voices of these tenant farmers were heard in one major forum, that of the French-speaking Assembly, or Lower House, which the *Québécois* controlled by their majority vote. In

1834, it adopted the PAPINEAU Resolutions, 92 in number, calling for the Repeal of the 1825 Act. Now the antagonisms grew between this body and the English-speaking Governor, his appointed Council, and the Upper House. A climax was reached in 1836 when the Lower body refused to appropriate moneys for the administration of the government. In London, Parliament issued a statement of Resolve in 1837 that should no compromise be made, it would curtail the authority of the Canadian Lower House. That body refused, and Parliament dissolved this elected legislature, pushing Canada to the brink of civil war.

The spring of 1838 saw the two Canadas in a precarious situation, with many urging a repeat of 1776's actions in the American colonies. An air of defeat, apathy and seething discontent filled the country. The constitution of Lower Canada had been suspended, a lack of funds meant a halt to all public works, the jails were full of political prisoners, shipping on the great St. Lawrence was at a standstill. Worse still, the cities were in a lawless state and mobs of angry workers clashed with other mobs of Loyalists. Discouraged and beaten farmers were leaving both provinces for the United States. Lest these conditions be thought to exist solely in Québec, one has only to read CREIGHTON's writings on the province of Ontario: "The Upper Canadian radicals hated the Church of England and its close relations to the state, its efforts to control education, and its exclusive claims to the Clergy Reserves. ...To them such corporations as the Bank of Upper Canada and the Welland Canal Company were 'abominable engines

of state' which corrupted government and oppressed the people. They hated the whole land-granting policy of Upper Canada—the system of crown reserves, of Clergy Reserves, of large grants to privileged individuals, which stood like uninhabited islands in the midst of general cultivation and blocked the whole development of the province. In the Huron Tract, ... there was deep discontent with the policies of ...the Canada Company; and Colonel TALBOT, ... the owner of an enormous property, was denounced as a local despot 'whose power is infinitely more to be dreaded than that of the King of Great Britain.'"<sup>11</sup>

Following a study by the Earl of Durham, who conducted a tour of the two provinces in 1838, then adopted others' ideas in his famous Report, the British Parliament passed the 1841 Act of Union. This legislation abolished the province of Québec. This was at a time when the French-speaking population was still a majority in that lower province, but was made a minority by the merger of the two Canadas. This was seen by many as nakedly prejudicial to democratic ideals, and since called such:

"With the obvious intention of neutralizing the French-Canadian majority in the new united province, the old Lower Canada ... was given the same representation in the assembly as Canada West. This open violation of representation by population was to cause trouble in the future."<sup>12</sup>

These political maneuvers were designed to provide a basis for uprooting the major remaining legal entity that was a legacy of the old French regime

in Canada, namely the land system. It was seen as a bulwark of the habitants' successful preservation of their ethnic culture, despite being surrounded by English-speaking authorities, whom they ignored in large part.

The beginnings of the end of the seigneurial system were no doubt well discussed on the farms at Ste. Elisabeth, as the Lanaudiere family member who had relinquished the *seigneurie* of La Perade resided in the "next door" *seigneurie* of Lanoraie. However, the wealthy CUTHBERT family who held the Berthier area were refraining most likely from any premature discussions of yielding their profitable land holdings.

Certainly, on their regular trips to Berthier to sell crops or buy supplies, Antoine and his sons would learn the latest news on many such vital topics. We'd expect, too, that they would watch the tall sailing ships on the St. Lawrence. Those bound down-river usually carried flour and timber, the ones fighting the powerful currents to reach Montréal carried human cargos. There's a possibility also that they made family horse-carriage rides there, in hopes of viewing some of the earliest steam vessels. In 1809, only two years after FULTON's success with his steamship, the Clermont, on a run from New York to Albany, John MOLSON's Canadian-built steamer, the Accommodation, made the up-river run from Québec to Montréal.<sup>12</sup>

While armed up-risings occurred in 1837-38, notably the Patriots' Rebellion at Saint-Denis-sur-Richelieu near Montréal, but also at

Montgomery's Tavern on Yonge Street about 4 miles north of Toronto, these ended in defeat and humiliation. The leaders, PAPINEAU in Lower Canada and MacKENZIE in the upper province, would flee but others were tried and executed.

Meantime, the lives of the Forgets remained centered on the farm, the family, and the altar. Sundays and Holy Days saw them traveling the Rang de la Riviere Bayonne Sud, the village road where stood the church of Ste. Elisabeth, with its cemetery behind it.

There in 1833 was held the funeral of Pierre-Simon LATOUR dit FORGET, the family patriarch, who died at age 88. His life had spanned tumultuous events in history, and being literate he was no doubt the most respected for an ability to relate and interpret them to other family members.

The following year, on August 12, 1834 our great great grand-father, Joseph, married Esther BARIL. Their vows were made in the presence of the bride's father, Louis BARIL, and Pierre LATOUR, whom we assume is the older brother of the groom, whose parents are stated as being Antoine LATOUR dit FORGET and the deceased Victoire ASSELIN. Joseph is a *cultivateur*, a farmer. The priest, Father L.M. BRASSARD, lists two other witnesses as well, Michel SYLVESTRE and Marie MINVILLE. The question of the senior Antoine's absence is an intriguing one. Why was he absent? Surely his health was fine, as just five months later he himself would marry a second time. At the age of 53, on January 13, 1835, Antoine would wed Adelaide

MARTEAU and go on to father at least two more children.<sup>13</sup>

The union of Joseph and Esther would produce a son within a short time: Joseph-Henri LATOUR arrived on May 7, 1835 to be baptized by Father BRASSARD on the 8th. His godfather was Antoine LATOUR dit FORGET, god-mother Elisabeth REMILLARD, who was also his maternal grand-mother. The same priest baptized a baby girl, Emerance SARRASIN, just two months later, on July 8, 1835. But it would be a different priest, Father DESEVES, who on July 18, 1837, baptized Honore, the second-born of Joseph and Esther.

While such vital records serve to confirm that the family members are still engaged in farming their *rotures*, other signs of the soon-to-arrive Industrial Revolution are being seen just a relatively few miles away. Canada's first railroad, 12 miles in length, opened in May 1836, to by-pass the rapids on the Richelieu River. The line ran from St. Jean-sur Richelieu northward to La Prairie, opposite Montréal. In effect it took away the importance of Sorel as a port on the St. Lawrence, and was to forebode a similar fate for the old port at Québec City. Called the Champlain and St. Lawrence Railway, the pioneering line would become part of the first line to be planned as a through route, a Canada to the U.S. railroad, instead of simply a portage.<sup>14</sup>

A Maine lawyer, John A. POOR, was to soon engage Alexander T. GALT, of the British American Land Company, in a scheme to connect Portland to Montréal by rail, providing the latter city with a year-round port. In 1848 the

Canadian half was begun. It was named the St. Lawrence and Atlantic, while the U.S. half was termed the Atlantic and St. Lawrence. Opened in 1853, the two railways met at Norton Mills on the Vermont border, just to the south of Sherbrooke. The juncture was 149 miles from Portland, and this 292-mile rail link became Canada's route to the sea.<sup>15</sup> It must be said that their line was not the very first to link Montréal to a U.S. port, as by the late 1840's it was possible by making numerous connections to reach both Boston and New York.

Just as in New England, the entrepreneurs of Canada's early Industrial Revolution sought the rights to water-power on the small rivers. Although the Bayonne, due to its level plain, offered little prospect of any vertical drop to power a water-wheel, one nearby river did. This was Riviere de L'Assomption, which runs a course through the neighboring *seigneurie* of Lanoraie. It was there that a Berthier native son, Barthelemy JOLIETTE, would erect several mills. Born in 1789, he had married well, when on September 27, 1813 at Lavaltrie he took Marie-Charlotte TARIEU as his wife. She was the daughter of the *Seigneur de Lavaltrie*, Charles TARIEU de LANAUDIÈRE. An aggressive businessman, Joliette would bring the first railroad to the area before midcentury, making the village on the L'Assomption which bears his name into a small city.

Since Ste. Elisabeth was situated closer to Joliette than to the older Berthierville hub, it grew as well, and by the mid-1800's it boasted a population of near 5,000 and had employment available in foundries and brick-mills.

It had at one time five inns welcoming visitors.

The busy old river-port of Berthierville described by Bouchette in 1815 was in decline by mid-century. It had lost importance for the same reason that the habitants were losing their livelihood as farmers, namely that the huge wheat ranches in Ontario were more productive and efficient. They had larger acreages and more modern milling methods. Canals, then railroads, brought the flour to Montréal where it was loaded directly onto ocean-going steamships.

Returning our attention to the political scene, in 1843 a Commission to study the "problem" of the *seigneurial* system had been appointed by Governor BAGOT.<sup>16</sup> The three members, BUCHANAN, TASCHEREAU and SMITH, issued a conclusion that the legislature should enact laws pursuant "to the complete extinction of the seigneurial system of tenure." Their biased report was in effect to sound the death knell for the *Québécois'* land holdings as *rotures*. MUNRO, in his history of that era, would state: "...the report of 1843 breeds suspicion by the very violence of its antagonism to the system."<sup>17</sup>

This same author provides examples of the language in the report, e.g.: "in many respects vicious and productive of extreme injury," and that it (referring to the seigneurial tenure) "paralyzes the whole country by its influence." The Commission's Report would soon be circulated in England's newspapers, as well as those of Canada.



In 1845, an Act was passed in the provincial legislature, legalizing optional commutation of tenure *en roture* into that of *franc aleu roturier*, which was in legal terms the most similar to free and common socage, which is the British legal version of land ownership. (Now we see why the sons of Sieur CUTHBERT needed to study law!<sup>18</sup>

By 1847 the above act was amended, but the two simply provided that the habitant "might arrange" with his seigneur to commute his feudal dues and services for a lump sum to be mutually set. It intended the retention of French legal rules on inheritance. Little progress was seen under the provisions of these two laws, and acrid debates continued.

Finally, in 1854 the British Parliament took actions of its own. It repealed both of the above laws and made abolition of the old system compulsory! A commission was to set valuations on every *seigneurie* and the lands of each and every *habitant*. The Commission members visited every one, held hearings, made decisions on worth. However, these could be appealed. For conversions to an annual rent amount, they computed a 14-year average of the value of dues in kind (grain, poultry, etc.).

An indication of how tangled a web of legal tradition held together this "Gordian Knot" was the need to establish, also, a Special Court of 15 judges to settle disputes of law. These judges had to examine questions of legal precedents in the history of the Custom of Paris (1510), and of various edicts, ordinances, and decrees over three and

one-half centuries. It met on September 4, 1855, to consider 46 questions by seigneurs and 30 more by groups of *habitants*. For an example, such questions as what a *cens* was worth led to a majority opinion that *cens et rentes* had never been made uniform (in value).<sup>19</sup>

Thus we know that there exist records of the many LATOUR dit FORGET *rotures* at Ste. Elisabeth, somewhere in the Archives of Québec. Research into them is allowed, but beyond this present effort. There are FORGET families operating farms there even today, on lands inherited since the 1854 end to the feudal system.

An interesting added fact is that there were exemptions to the law requiring compulsory commutation of seigneurial contracts. Several church sees were exempted, as well as lands of the Crown, and those held in trust by it for the Indians.

Who was most hurt by this authoritarian rending of tradition? In terms of monetary losses, the Seigneurs were largely the most adversely affected. They regarded it as unfair that most of their lands (domains) dropped in value. Somehow, it is enigmatic that the British, who defended at the time such large land grants in Ontario to a privileged few of their own upper-class should strip away lands in Québec, which were in many cases held by decedents of British immigrants of the 1760's, such as the CUTHBERTs of Berthier. True, they did not lose all claim to the properties, only the basis for its value.

As for the habitants, some gained

a measure of respect as true owners of their beloved farms. What they lost was a traditional leader, whom they had followed, literally. While most seigneurs were not from nobility, descended rather from soldiers, merchants, and administrators, they were a landed gentry. The people respected them still, just as in 1763 when they had lost all administrative and judicial duties. But some traditional privileges had continued. CREIGHTON gives us a nice summary of such: "The Canadian Seigneur had his special pew in church, with his arms above it, and special prayers were offered for him. He was first to receive the Sacraments and first in procession after the priest. The villagers doffed their hats in his presence, and, on New Year's morning, they came early to the manor house and begged his blessing."<sup>20</sup>

Had this feudal system inherited from France been "vicious"? No. It was less so than the British class system which in the very same era all-owed a famine to ravage Ireland, while wealthy estate owners turned a blind eye. No famines struck Québec, although within a generation they would become a real possibility due to government ineptitude and financial scandals.

The year in which our great-grandfather, Honore, wed Emerance SARAZIN, 1857, was a recession year. This was in part due to over-building of railroads, using very heavy subsidies from the Canadian treasury. These lines were developmental, and often the projected traffic and income was never realized. A prime example was the Grand Trunk, owned by British interests but using Canadian bonds to finance itself. The same Alexander GANT who built the

St. Lawrence and Atlantic Railway, discussed above, was in 1857 the Finance Minister of a Tory government which put in new tariffs to pay off government loans, precipitating Canada's Great Depression. Interestingly, the Grand Trunk had by then bought out his S.L.A. railway.<sup>20</sup>

The family would mourn the death of Honore's father, Joseph, in 1865. He died on January 21st at Ste. Elisabeth, and his burial record tells us that he was still a farmer. And although the priest records his age as 53, we must again correct the record, since we had found his baptism record of October 1st, 1812. He was only 52 years, 3 months and 21 days old. This is a relatively short life, but we have no indication that he died accidentally.

Just two months later, on March 16, 1865, a baptism was recorded at St. Charles Borromeo parish of Paul, son of Honore LATOUR FORGET and Emerance SARRAZIN. The parents are said to be from St. Paul's parish, which is a puzzler. We can conclude here only that Honore must have found work outside of Ste. Elisabeth. Was this a direct result of the changes in farm ownership precipitated by the end of the seigneurial era? Or could it have been a result of the change in ownership following the death of his father? One fact is demonstrated, namely that families of a newer generation were more willing to relocate for a better life.

Such stirrings would be one result of the mobility in their society made possible by the new railroads and horse trolleys. By 1860 Canada had over 2,000 miles of railroads, many

providing connections to the south. A restless population was on the move, and many were either heading to the new Canadian west or to the booming textile cities of New England.

Political developments were to play a part in this migration as well. Just as in America, the country-side was being emptied of people and the cities were growing rapidly. Both Montréal and Québec City would become majority English-speaking, the first due to an increase of people from the U.K., but the latter because it was losing its *Québécois* population. The old port of Québec was being by-passed because it had no rail connections to the southward. It would be 1917 before a cantilever rail-bridge spanned the St. Lawrence at Cape Diamond, just upstream of Québec City.<sup>22</sup>

Montréal had a rail-crossing as early as 1860, when the famous Victoria Bridge opened. Amazingly, even prior to that the Grand Trunk RR had a system to lay track on the thick winter ice and ran trains across the river until the spring ice became too thin. In summers they ran a ferry service.<sup>23</sup>

The British-Canadian capitalists of the time were impatient of the fragmented nature of Britain's colonies in North America. They saw the benefits which a union of states gave to the commercial growth of America, and the opening of the West. They coveted the Canadian west, still owned by the Hudson's Bay Company.

In 1867 the Dominion of Canada was born. This new union was the offspring, not of a plebiscite or popular

vote, but of the sovereign powers of the British Parliament. The new nation was envisioned to be a British-Empire country, although governed from Ottawa instead of London. Indeed, many believed it to be a defensive political entity, created to protect the Maritime provinces and Québec from overtures by some U.S. interests to annex them as American states, a "Manifest Destiny" movement with very vocal adherents in the U.S. Congress. When writing of this era, George Stanley states: "The Canada that had been formed in 1867 was not the outcome of a grass-roots movement. ...not the product of a strong sense of nationalistic patriotism. It was the achievement of the few, ...the work of governments, rather than of peoples."<sup>24</sup>

The few he refers to were the primarily British and British-Canadian politicians, who next proposed laws to impose an Anglican state-church and public schools to be taught in English. Such measures were aimed at the culture and language of the *Québécois*, to promote assimilation. No U.S.-styled democracy of four basic freedoms was inferred.

The first four members of the new nation were Québec, Ontario, Nova Scotia, and New Brunswick, as Newfoundland refused to join. The new Constitution of 1867 separated provincial powers from those of a federal government, akin to the U.S. system. Its most controversial part was Article 93, which created a school system divided along religious lines rather than by languages.

One last quote seems appropriate for its "looking back in time" view-

point. In 1967, writing as an apologist for the first century of Canada as a nation, John PORTER said: "Canada has been described by S.M. LIPSET as elitist rather than equalitarian in its values. ...this tendency to value the differences of status and aristocratic modes has been reinforced by the fact that Canada has two charter groups speaking different languages."<sup>25</sup>

This is the somewhat tortured phrasing by which this Professor of Sociology at Carleton University would attribute the failure of Canada to achieve national unity to the de-facto class system put in place by the British. It relegated the *Québécois* to a low social status, and would be a primary force in the loss of one million citizens who voted with their feet by emigrating. As recounted in our first chapter Honore was among them in 1873.

The loss of so many of its citizens would alarm leaders of both the government and the Catholic church. It is recorded that there were 40,000 vacant farms in Québec. Finally, in 1875 the provincial authorities did seek to begin a repatriation program, offering land and even free railroad cars in 1879-1880. Unfortunately, these lands were in remote regions, such as the Saguenay-Lake St. John area, the eastern townships, the Gaspé, and even western Canada.<sup>26</sup>

By 1900, almost half of the French-Canadian emigres had returned to *la belle province*, which they loved. But another one-half million remained, having built their "Little Canadas" here in New England. The history of their eventual assimilation here is another

fascinating story, only now being well documented by their own descendants.

A Postscript: I should state that my recounting of Québec history is intended only to high-light the struggles of our ancestors up to the year 1873. That decade of the 1870's was a "low-point" in many respects, an era when the mission of La Survivance was deemed lost by many. Such was not the case. In Québec, among our distant cousins the traditional culture survives, although in a changed form. The foods and the language are there, but the Catholic church's strictures on daily life are gone, just as here. I encourage those interested to read the modern history of Canada, and to go there. A visitor today will find a vibrant democracy, one which has made giant strides just in the last thirty years. The language problem has been solved by being bilingual, especially among the younger generations in the cosmopolitan cities, who greet you "Bienvenue" initially, then "Welcome".

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15. Ibid., p.74.

16. Sir Charles Bagot was a career English diplomat (despite his French-sounding name). He was Minister to France (1814), U.S. (1815-20), Russia (1820), and Governor-General of

Canada, 1841-43. He died in 1843.

17. Munro, see # 10 above, p.241.

18. According to Webster's New World Dictionary: Socage is an Anglo-French term, deriving from a medieval English system of land tenure in which a tenant held land in return for a fixed payment ....or services to his lord. Essentially, the two legal systems have common roots. Freehold tenure, by comparison, whether of property or of an office, can be for life or with a right to pass it on through inheritance.

19. Munro, see # 10 above, pp.243-246.

20. Creighton, see #11 above, p.80.

21. Vance, p.243.

22. Vance, p.286

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# Genealogy and History of the Noble Godefroy Family

by Jack Valois

*Editor's note: The following, a early genealogy of one of France's prominent families of the seventeenth century. A complete genealogy is in the AFGS library.*

The name Godefroy, known as *JAUFREDUS* or *GOFFREDUS* in Latin, is actually of German origin, implying that the family initially lived in Germany. The surname has also been spelled *GEOFFRE*, *GOUTFREY*, *JOUFFROY*, and *GEOFFROY*. It translates into: "good, helpful friend" in the French language; *god* (good); *fried* (friend) in German; *GODEFROY*, *GODEFREY*, *GODFRID*, *GOTTFRIED*, *GONTEFREY* — which translates into "significant good friend" in both French and German. There is also the German *GUTMAN* (good man), *GUTHERZ* (good heart), *GUTMOND* (good protector), and *GODARD* (good and hearty). All of the names are based on the root word *GODIN* which traces to the ancient Germanic term for God.

In France, the surname appeared as early as the 16<sup>th</sup> century when Denis GODEFROY is first listed in 1584 as royal inspector of a granary (storehouse for threshed grain) in Normandy Province. Principal members of the family in France include the Marquis (nobleman ranking below a duke and above an

earl) DE GODEFROY, a resident of Paris, and *Monsieur* DE GODEFROY, owner of the chateau *Grand'Maison* in the modern department of Aisne (in northeast France near the Belgian border).

Between the years 1610 and 1649, Theodore GODEFROY served as an attorney for the royal parliament in Paris. He also authored works of protocol governing the royal family, nobility, and ceremonial events involving the monarchy. His son Denis was also an attorney for the royal parliament at Paris, served as the king's librarian and, between 1655 and 1682 (during the reign of King Louis XIV), authored similar protocol publications. Denis' son, of the same Christian name, served as royal guardian of the library for the chamber of commerce at Paris.

At the end of the 16<sup>th</sup> century, Normandy, one of the English Channel royal provinces, was home for three GODEFROY families. One of these branches had died out by the 17<sup>th</sup> century for lack of surviving male heirs. The remaining clans were still in existence well into the 19<sup>th</sup> century.

The GODEFROY family—which later produces the DE TONNANCOUR branch in Canada, specific focus of this

genealogy—established itself within the region of Caux in Normandy. One of its members, Lord GODEFROY, was feudal seigneur of the fiefdom of Grand-champs, located in a parish near the community of Lintot. Another family branch lived in the Bayeux area, which witnessed heavy fighting by Allied forces during the World War II Normandy invasion on 6 June 1944.

Still another branch—GODEFROY DE MAUBEUF—made its home in the neighboring community of Carentan, Normandy. Between 1604 and 1609, Jehan GODEFROY served as royal paymaster at the Normandy provincial parliament. In 1624, Denis and Guillaume GODEFROY operated as grain merchants at Evreux, Normandy. In 1625, Jacques GODEFROY was an elected comptroller for the Normandy communities of Carentan and Saint-Lo.

A *Monsieur* GODEFROY, Protestant mayor of the coastal city of La Rochelle, Huguenot capital of France in the royal English Channel province of Aunis, was voted out of office in April of 1628 in an election apparently rigged by opposing royalist Catholics. Archives at the Department of Seine-Inférieure (in former Normandy) contain the royal patent of nobility granted in 1629 to Jacques GODEFROY, Lord of the Commune, by King Louis XIII, 1601-43, son of Henri IV—first Bourbon monarch, and father of Louis XIV, the celebrated “Sun King.”

Jacques was also one of the *Cent-Associés* (Company of One Hundred Associates), a merchant group that became heavily involved in the early Canadian fur trade. Appearing in 17<sup>th</sup>

century Normandy records, too, are the names of Lord GODEFROY DE BORDAGE and Lord GODEFROY DE MARCOUF.

A local Protestant noblewoman, Lady Anne GODEFROY, is listed as godmother in the records of a Protestant baptism held in the La Villeneuve Temple at LaRoche in Saintonge Province, France, on 17 February 1658. The child was Anne BEDART, daughter of Isaac & Marie (GIRARD) BEDART. The godfather was Nicolas BRUNET, Esquire, Lord DE LUS-SANDIERE.

Pierre GODEFROY, Esquire, of Lintot, near Caux, Normandy, fathered two sons—Jean (1608-1681) and Thomas (1610-1652)—who made their mark in the history of New France. Jean’s grandson Rene (1669-1738) founded the DE TONNANCOUR line in Canada.

Pierre’s wife, *Damoiselle* (noblewoman) Perrette DE CAVELIER, had a famous cousin, Rene Robert CAVELIER, Lord DE LA SALLE (1643-1687). The ill-fated, ex-Jesuit seminarian became one of the most celebrated explorers of the New France colony. During his third attempt to reach the source of the Mississippi River, LA SALLE was murdered in present-day Louisiana by a mutinous member of his expedition.

Anne GODEFROY, sister of Jean and Thomas, married Jean TESTARD dit LAFONTAINE, a resident of Rouen, capital of Normandy. Their son, Jacques TESTARD DE MONTIGNY, served in Canada as a captain in the



*Troupes de la Marine*. For exceptional valor during the French and Indian wars, this marine officer was created a Knight of St. Louis by King Louis XIV.

Jean-Paul GODEFROY, resident of St. Nicolas-des-Champs parish in Paris, France, fathered Lord GODEFROY DE LINTOT, who played an important role, over many years, in the history of New France.

In 1629, a Jesuit priest and family member named Alexandre GODEFROY DE VIEUX-PONT, accompanied two other Catholic clerics, Fathers VIMONT and NOIROT, on a missionary venture to France's new North American colony of Acadia, now the eastern Canada seacoast province of Nova Scotia.

At the battle of Denain, France, on 24 July 1712, Duke Claude DE VILLARS (1653-1734), marshal in charge of French forces, defeated the army of Prince Eugene of SAVOY. The Marquis GODEFROY DE VIEUX-PONT was one of DE VILLARS' corps commanders that day. In the same year, a French Navy ensign named DE TONNANCOUR commanded the ship *Glorieux* (Glorious) in the squadron of French Admiral DUGAY-TROUIN.

Benjamin SULTE's 1923 article on the GODEFROY family in *Mélanges Historiques* (Miscellaneous History) makes extensive mention of the famed Detroit Michigan, clan of GODEFROY DE MAUBEUF and its North American descendants. They were indirectly related to Pierre GODEFROY, Lord DE LINTOT, father of the Canadian founder of the family's

DE TONNANCOUR line. The MAUBEUFs descend from Jacques GODEFROY DE MAUBEUF, born in 1653 at St. Martin's Parish in Cantelan, diocese of Rouen in Normandy. Jacques was the son of Jean and Colette (DANLERVILLE) GODEFROY and married at Trois-Rivières, Québec, in 1683, aged 30, to Jeanne BRUNET, aged 28, born in 1655 at Charlesbourg near Québec City.

Children of Jacques settled at Detroit in present-day Michigan but, in those times, an important French military fort and fur trading post of Canada. The MAUBEUF family figured prominently in Michigan as large landowners in the Detroit area both during the French regime and later when the region became U.S. territory following the American Revolutionary War.

The Canadian descendants of aristocrat Jean-Baptiste GODEFROY, Lord DE LINTOT (1608-1681), seigneur and Indian interpreter, played a significant role in the development of the North American colony of New France. They supplied a number of officers to the royal *Troupes de la Marine*, colony militia, as well as to the English and French armies after the 1763 capitulation that ended French rule in Canada.

Joseph GODEFROY, Lord DE NORMANVILLE, was a marine officer in the French and Indian wars. His small force of marines, militia, and Indians decisively trounced the English army of General Edward BRADDOCK in 1755 near Fort Duquesne in present-day Pennsylvania. A certain Lieutenant-Colonel George WASHINGTON (is the name familiar?) Of the Virginia Colony

militia, was also present. BRADDOCK's stubborn insistence on European stand-and-fight-in-the-open tactics—inappropriate for dense North American forests where guerrilla-style warfare was used to brilliant advantage by the French and their Indian allies—cost him the fight plus his life that day.

Just one year later, a GODEFROY militia ensign, Lord DE ROQUE-  
TAILLADE, was among the French military officers whose troops defeated then Colonel George WASHINGTON and his Virginia militia during the future U.S. president's vain attempt to capture the village of Astigné, in the Ohio Valley territory of Canada, in June of 1756. Another family member, Antoine-Etienne GODEFROY DE VIEUX-PONT (1736-1763), aged 27, was among the 1,000 mostly English settlers killed in the Detroit area by bitter Ottawa Indians trying to drive greedy whites off their ancestral tribal lands during the short-lived Pontiac Conspiracy.

A third family member, killed by Indians near Trois-Rivières, Que., was Jacques GODEFROY DE VIEUX-PONT. Jacques never married and was a 20-year old fur trader when he and a band of Attikameque warriors were attacked in the spring of 1661 by a numerically superior war party of 80 Iroquois raiders. Only one of Jacques' Indian companions survived the encounter and reported Jacques' remarkable bravery on that occasion. Outnumbered three to one, a severely wounded Jacques, before his death, still managed, with the help of his red friends, to send 24 enemy warriors to their Happy Hunting Grounds.

Then there was Maurice GODEFROY DE LINTOT, (1744-?), teenaged veteran of the French and Indian wars. Barely 13 years old, he managed to attach himself to a French military unit during a 1757 campaign and got himself wounded while fighting English invaders. At the 1759 Battle of Québec, Maurice—still only 15—again fought the English on the Plains of Abraham.

After the 1763 capitulation, LINTOT went to France and obtained a lieutenant's commission in the royal Ile-de-France infantry regiment. At age 42, Maurice won the coveted Cross of St. Louis award for valor during the Madagascar campaign in 1786, where he was wounded several times but refused to leave the battlefield. He retired from the military shortly afterward.

General Benedict ARNOLD, then a 34-year-old colonel of the Connecticut Colony militia, was soundly whipped at Québec City by a small force of French marines that included two DE TONNANCOUR officers, during an unsuccessful American invasion of Canada in the winter of 1775-1776. ARNOLD later defected to the British himself after his plans to betray the American military post at West Point, New York, were thwarted.

Strangely enough, one family member—Daniel GODEFROY DE LINTOT (1739-?), fought against his own cousins during the Revolutionary War, 1775-1783. Born at Montréal, Que., Daniel later moved to Detroit where he became a fur trader and close friend of General George Rogers CLARK of the U.S. Continental Army who was a legendary Indian fighter.

CLARK was 26 in 1778 when he persuaded 39-year-old LINTOT to renounce his British allegiance and accept a captaincy in the Virginia colony militia.

Daniel was later promoted to major due in part to his friendship with Governor Thomas JEFFERSON of Virginia, later U.S. president, who used LINTOT's influence with the Shawnee Indians to turn them against the British at one point. He was eventually appointed U.S. Indian Agent for all tribes and federal lands between Lake Michigan and the Mississippi River.

Lord Joseph GODEFROY DE TONNANCOUR, a militia lieutenant and Revolutionary War veteran, was unfortunately captured by Benedict ARNOLD's American troops during the 1775 invasion of Canada and released two years later during a prisoner-of-war exchange. This former student at Louis-le-Grand College in Paris and Oxford University in Londod—equally fluent in Latin as well as French and English—later became a member of the Lower Canada (now Québec Province) parliament, as did several other DE TONNANCOURS. As a militia lieutenant-colonel, Joseph again fought American invaders during the war of 1812.

Three GODEFROYS—grandfather, father, and son—successively served Louis XIV of France as king's attorneys for the district of Trois-Rivières, Québec, from 1677 thru 1784. The second king's attorney, Rene, was later appointed to the legal/administrative post of attorney-general for the same region by Louis XIV of France.

He held the equivalent military rank of lieutenant-general.

The third king's attorney, Louis-Joseph GODEFROY (1712-1784), became the first wealthy Lord DE TONNANCOUR.

A Canadian militia colonel in the American Revolutionary War, he had married a white captive in 1740, Mary Ann SEAMAN/SCAMMON. She was abducted from her Massachusetts colony family during a bloody raid by an Abenaki Indian war party in the French and Indian wars. Louis was also the great-great-great-grandfather of Omer DETONNANCOURT of Albion, RI.

Additionally, GODEFROY family members were active in the fur trade, ocean fishing industry, and functioned, too, as gentlemen farmers on their extensive land holdings in the Province of Québec.

An affinity for languages proved to be a valuable career tool for some early Canadian family members. Jean GODEFROY, Lord DE LINTOT, was the ancestor of all North American DE TONNANCOURS. He and younger brother Thomas, Lord DE NORMANVILLE—first GODEFROYS to arrive in Canada—quickly learned the local Algonquin Indian dialect. They were personally recruited as official colony interpreters by Samuel DE CHAMPLAIN—explorer, geographer, and founder in 1608 of New France.

In Thomas' case, his added proficiency in the dialect of the deadly Mohawk tribe of nearby New York

Colony proved his undoing. Captured on two separate occasions by raiding Iroquois war parties, Thomas' bravery so impressed the red warriors that they adopted him into their wilderness tribe. But the fur trader preferred life in Canada and managed to escape from his captors twice. Thomas's third capture in 1652 sealed his fate. The disgruntled warriors brought him back to their village where he was subjected to the horrific death of being burned at the stake.

**NOTE A:** François GODEFROY DE ST. GEORGES, 1717-1764, emigrated to Montréal, Québec, around 1748 from Paris, France. A professional soldier in the colony, François founded a Canadian branch of his family before being killed by hostile Indians at Detroit in present-day Michigan. He was unrelated to the noble-born GODEFROY family or its various branches cited here.

**NOTE B:** The DENONCOUR family name is found among birth, marriage, and death records in Rhode Island archives. According to Cyprien TANGUAY's *Dictionnaire Généalogique des Familles Canadiennes*, DENONCOUR is actually a variation of the French LEFEBVRE surname and not

a corrupt spelling of DE TONNAN-COUR.

**NOTE C:** I often encountered the surname GODEFROY, sometimes spelled GODFREY, in Woonsocket, RI city directories for the years 1917 to 1952. I was unable to link these individuals to any GODEFROYS listed in this genealogy. Since many of these persons had French Christian names, they are probably related, if only distantly, to the Canadian GODEFROY clan.

In closing, I'll take a moment to dedicate this family study—comprising eleven generations of individuals over the three centuries between 1608 and 1999—to my favorite DETONNANCOURTs, the children of my late sister Dorothy VALOIS: Linda DETONNANCOURT-ZITO and Caroline DETONNANCOURT-FITZGERALD-MARTINO, both of West Palm Beach, Florida (escapees from the harsh winter climate of New England)...Bob DETONNANCOURT, ace poolroom hustler of Albion, Rhode Island...and the late Rita DETONNANCOURT-GIRARD-MINER, formerly of Pawtucket, Rhode Island.

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### **The Best Congress Money Can Buy...**

29 members of Congress have been accused of spousal abuse; 7 have been arrested for fraud; 9 have been accused of writing bad checks; 117 have bankrupted at least two businesses; 3 have been arrested for assault; 71 have credit reports so bad they can't qualify for a credit card; 14 have been arrested on drug-related charges; 8 have been arrested for shoplifting; 21 are current defendants in lawsuits; and in 1998 alone, 84 were stopped for drunk driving, but released after they claimed Congressional immunity!

# Pierre Morand

by: June M. Fahlen

In 2001, Detroit, Michigan will celebrate its tricentennial. This celebration would not be possible without its background of Canadians of French extraction, who played such an important part in the founding and settling of the Detroit River region.

When my ancestor, Pierre MORAND, married Marie-Madeleine GRIMARD in Batiscan, Québec on 23 November 1677 (Contract by Notaire ADHÉMAR), neither he nor his bride could predict that their descendants would some day populate metropolitan Detroit in the United States. Authoress Marie Caroline Watson HAMILIN, in her book entitled *Legends of Détroit*; includes the name of MORAND among the early French families, the family patriarch being Pierre MORAND who had emigrated from St. Jean-de-Thiolières, diocese of Clermont, Auvergne, around 1674. He was the son of Jacques MORAND and Marie JORCHÉ. His bride, the daughter of Jean GRIMARD and Christine REYNIER, was a descendant of Elie GRIMARD and Anne PERRIN of St. Pierre-de-Cholet, diocese of Angers, Anjou. Guests at the wedding were Anne PERRIN, grandmother of the bride; as well as Elie GRIMARD, François DUCLOS, Nicholas RIVARD, Mathieu ROUILLARD, Louis GUILLET, Pierre

LAFOND, and Pierre RIVARD; all of whom I claim as direct forebears.

According to Ms. HAMLIN, many of the numerous descendants of the bridal couple became noted Canadian lawyers, clergymen, and landed proprietors. One of their sons, from whom I descend, Jean-Baptiste MORAND, married Elisabeth DUBOIS in Québec on 7 November 1707; and one of their sons, Joseph, married Suzanne HAMELIN in Grondines on 10 April 1742. From that generation in line of descent, the families probably remained in Canada until my grandparents, Alfred PICHÉ and Arline BOISVERT, emigrated from Ste. Genevieve-de-Batiscan, Québec to the Copper Country of Michigan in March 1900.

Meanwhile, another son of Jean-Baptiste, namely Charles MORAND *dit* GRIMARD, established himself in Detroit; thus beginning a long line of prestigious family members. Another Charles who was married to Catherine BELLEPERCHE in 1751 belonged to the COUILLARD and GUYON de BUISSON family, associated with the La Mothe Cadillac line. Successful land acquisitions placed the family among "the foremost rank of Detroit capitalists." Ms. Hamelin lists the descendants

of this branch as follows:

"Louis, born 1756; Charles, born 1755; Joseph, born 1762; married, 1790, Catherine BOYCE; Louise and Thérèse, born 1769; Maurice, born 1775, married 1800 to Felise MELOCHE; Marthe married 1800 to Louis CAMPEAU; Susanne, married 1805 to François CAMPEAU, son of Jean-Baptiste.

Chas. MORAND-GRIMARD, married in 1767, Marguerite SIMARD-TREMBLAY, whose family possessed the Seigneurie du Tremblay as early as 1681. She died in 1771, leaving two children: Louis, born 1769, and Charles, born 1770. Louis married 1794 to Catherine CAMPEAU, daughter of Jean-Baptiste and Catherine BOYCE. One of his sons (Georges) married in 1826, Thérèse TREMBLAY, whose descendants reside at Grosse Pointe.

Charles married 1794, Catherine VESSIER dit LAFERTÉ, whose only child was the late Judge Charles MORAND. Charles Jr. married 1822, Julie DE QUINDRE, daughter of Antoine Daigneaux Donville DE QUINDRE and Catherine DES RIVIERES de la Moranddière. Their children were: L. Mathilda, married James WATSON; Charles; Julie, married Isaac TOLL; Virginie, married Francis ST. AUBIN; Mary Josephine, married Robert MIX of Cleveland, OH, 3 August 1836.

Judge Charles MORAN married Justine MC CORMACK of New York by whom he had the following children: James, died unmarried; William B. married 1872, Elise daughter of James J.

VANDYKE, and in 1875, Frances, daughter of Pierre DESNOYERS. His administrative faculty, his successful land operations have placed him in the foremost rank of Detroit capitalists. John married 1880, Emma ETHERIDGE, daughter of the distinguished orator and politician, Emerson ETHERIDGE, of Tennessee. He is one of the most successful businessmen of Detroit, and his sterling personal worth has made him deservedly popular.

Catherine, married 1877 to Henry D. BARNARD of Hartford, CT; Alfred, a lawyer was in partnership with his brother, William B. MORAN. He married in 1878, Satilda BUTTERFIELD.

*Judge Charles MORAN died in 1876, leaving the most valuable estate, with the exception of BRUSH and CAMPAU, in Detroit. Charles inherited this magnificent property from his grandfather, Charles MORAND GRIMARD. The family dropped the 'd' at the end of the name, and also the title of GRIMARD about 1796."*

Pierre MORAND died in June 1729 and was buried on 11 June at Batiscan in Canada. His wife, Madeleine, preceded him in death in 1725. Their legacy, of which they were unaware is awesome! While Pierre and Madeleine did not know of the valuable contributions their offspring would make in both Canada and the United States, neither did I know, during the four years of World War II, when I resided in Detroit, that the land on which I traveled once belonged to *distant cousins* who sprang from the same MORAND-GRIMARD roots as I. The

genealogy link adds a treasured dimension to my years of residence in Detroit.

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Trivia

Bank robber John Dillinger played professional baseball.

If you toss a penny 10,000 times, it will not be heads 5,000 times, but more like 4,950. The heads picture weighs more, so it ends up on the bottom.

The glue on Israeli postage stamps is certified kosher.

The housefly hums in the middle octave, key of F.

If your eyes are six feet above the surface of the ocean, the horizon will be about three statute miles away.

Only one person in two billion will live to be 116 or older.

An ostrich's eye is bigger than it's brain.

Mel Blanc (the voice of Bugs Bunny) was allergic to carrots.

The company that provided the liability insurance for the Republican National Convention, when it was held in San Diego, is the same firm that insured the maiden voyage of the RMS Titanic.



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# Leon Lemire

by: Joseph E. Lemire

Leon LEMIRE, born 21 June 1889 in Holden, MA, was the last child of Louis-Pierre Abraham and Vitaline MALHIOT. He was one of the "missing" children until Olive BELLEROSE discovered his name and date of death in her mother's notebook. His name, and date of death, 20 May 1927, were the only clues with which to unravel the mystery of the life of Leon. His name did not appear on the computer print-out of LEMIREs buried in Notre Dame des Canadiens Cemetery, nor did he appear in the records of St. John's Cemetery or Hope Cemetery, both in Worcester, MA. The LEMIREs in St. John's Cemetery were recognized as descendants of Louis-Pierre Abraham and Vitaline, but not the LEMIRE buried in Hope Cemetery. Her name was Edith G. LEMIRE, she was four years old when she died in 1918, and she was buried in a grave whose location was known, but unmarked. Buried two months later in that same lot was a Mary J. MOUILLET, whose name was not associated with any member of Louis-Pierre Abraham and Vitaline's family.

Without any further clues concerning Leon, and confronted with what would apparently be a challenging and difficult task, it seemed that the best course of action would be to request the assistance of someone with consid-

erable imagination, a high degree of deductive reasoning, someone very observant, able to solve any problem with which that individual might be confronted. So, on a cold, dreary December day, a telegram was sent to the following address:

To: Mr. Sherlock Holmes  
221B Baker Street  
London, England

Request your assistance in solving genealogical mystery. Transatlantic fare and lodging in Auburn, and fee for services will be provided. Answer as soon as possible.

*Joseph E. Lemire*

Two days later came the following reply:

To: Mr. Joseph E. Lemire  
45 Chestnut Avenue  
Auburn, Massachusetts  
U.S.A.

Major strength is criminal and forensic investigations, but willing to help you. May my assistant, Dr. Watson, accompany me. Will leave London on passenger ship. Very leery of these new flying machines.

## *Sherlock Holmes*

The following reply was immediately sent to Mr. Holmes:

Bring Dr. Watson with you. Two heads are better than one. Await your arrival.

Ten days later two gentlemen knocked on my door. Upon opening it, one of them introduced himself as Sherlock HOLMES. I shook his hand, welcomed him and asked that he and his companion step inside. After seating themselves comfortably, Sherlock HOLMES put aside his pipe and introduced Dr. WATSON. "Dr. WATSON and I," said Mr. HOLMES, "are ready to assist you." I then briefed the two gentlemen on all that I knew about Leon; his date of death, and the fact that only an Edith G. LEMIRE was buried in Hope Cemetery, and not recognized as a descendant of Louis-Pierre Abraham and Vitaline (MALHIOT) LEMIRE.

Sherlock HOLMES smoked his pipe for a moment, seemingly pondering the clues I have given him. "Is that all," he said. "No," I replied. "There is no listing of his burial in any of the three major cemeteries in Worcester." Following a brief conversation with Dr. WATSON, Mr. HOLMES told me that, the reasonable assumption that Leon had died in Worcester but was buried elsewhere, Dr. WATSON had agreed to proceed to the Worcester City Clerk's office and inquire about a death certificate. Sherlock HOLMES would go to the Worcester Public Library and look for an obituary. Sometime later both gentlemen returned, somewhat excited. "We have found new clues to pursue,"

said Sherlock. "Leon did in fact die in Worcester. His obituary appeared in the *Worcester Telegram* on 21 May 1927. There are some revelations, and some mysteries." The obituary showed that he was born in the Jefferson section of Holden, MA, a fact that was not previously known. Also noted in the obituary was the fact that he was survived by a wife. However, his first name is given as Leo, not Leon, and the initial of his middle name is "W." His wife's name is not stated, and for some reason, the funeral will be held from his home at a time to be announced later. Sherlock HOLMES suspected that Leon's wife was not from the Worcester area, and that she planned to return to the city where her family was living, and also planned to inter Leon in that city's cemetery. Mr. HOLMES then turned to Dr. WATSON and asked him, "What did you find?"

Dr. WATSON replied, "I did obtain Leon's death certificate from Worcester City Hall. Leon's wife's name is not listed, Leon's name is given as Leo W., and his place of burial is given as Passaic, New Jersey, which confirms your observation about the reason for the delay of the funeral. Also his father is listed as Abraham LEMIRE, and his mother's name is listed as Victoria MAYOTTE. That would make Leon the ninth and last child born to Louis-Pierre Abraham and Vitaline LEMIRE." Sherlock paused, contemplated, taking an occasional smoke from his pipe, then said, "For the moment, Dr. Watson, we shall set aside the mysteries and pursue the new clues we have discovered. You can go to the Holden Town Hall and obtain Leon's birth certificate. I will contact the

Passaic, New Jersey City Hall, and inquire if there is a marriage record for Leon and his wife there and also determine the name of the Passaic Cemetery where Leon is buried." Mr. HOLMES and Dr. WATSON seemed tired, fatigued from their long transatlantic journey, and from the efforts of the first day of their investigation. They both requested to take leave, and return the following morning.

The next day both gentlemen returned, eager to continue the investigation. But before they could do so, I brought to their attention some notes that had been written by Leon's sister, Annie (Anne-Marie BELLEROSE) in her notebook. "We moved to Passaic the 5<sup>th</sup> of June 1909. We moved back to Worcester the 2<sup>nd</sup> of October 1912." Sherlock HOLMES meditated a few minutes, then remarked, "It is almost certain that Leon, then about 18 to 20 years old, went to Passaic New Jersey with his older sister Annie and her family. Leon had probably finished school, and was now looking for employment. While in Passaic he probably met and married his wife, Gertrude." I was quite surprised that Mr. HOLMES knew the name of Leon's wife. "How did you know that," I asked. "Quite simple," he replied. "Dr. WATSON stopped on our way here this morning, at the library of the Worcester Historical Society, and searched the Worcester City Directory for the year 1927, and found the following entry: *LEMIRE, Leo W. (Gertrude), foreman, 53 Union Street, home 47 Fountain Street.*" Quite interesting, I mused, but there still remains more information to be discovered. Then I turned to Dr. WATSON, "I did find Leon's birth record at the

Holden Town Hall. He was born on 21 June 1889." Then Sherlock HOLMES agreed that he would write to the New Jersey Historical Society in Newark, New Jersey, enquiring as to the addresses of cemeteries in Passaic.

Several days later Mr. HOLMES and Dr. WATSON again revisited my residence. "We have some more information," said Sherlock. "I have just received a letter from Mrs. Eleanor H. CASAGRAND, corresponding secretary of the New Jersey Historical Society. Mrs. CASAGRAND indicates there are no cemeteries in Passaic, but she sent me addresses for four cemeteries that are nearby. I have written letters to each of them requesting that they check their records to see if Leon, and possibly Gertrude, are buried in one of them. I also have received a letter from Ms. Teresa C. QUINTANA, Registrar of Vital Statistics for the City of Passaic. Ms. QUINTANA confirms that there are no cemeteries in Passaic, and she has also found that Leon and Gertrude were indeed married in Passaic. I have immediately responded to her letter, requesting a copy of the marriage certificate, and asking that all the information in the City of Passaic records be noted on the certificate." Sherlock HOLMES and Dr. Watson seemed quite pleased with the progress of the investigation. They told me that their next step would be to revisit the Library at the Worcester Historical Museum, and that they would return the following week.

On a cold and windy January morning, Mr. HOLMES and Dr. WATSON came again to my home. Both men seemed excited, eager to come in. They

had no sooner entered when Sherlock told me he had received a reply from Ms. QUINTANA. The marriage certificate revealed that Gertrude's maiden surname was TROMMEL, and that she and Leon were married in Passaic on 27 September 1913. Gertrude's parents were listed as Gerrit and Jeannette (VAN STRIEN) TROMMEL. Her birthplace was given as Passaic, New Jersey, which prompted Ms. QUINTANA to look for Gertrude's birth record, but no record of birth in Passaic could be located. The strangest entries in the marriage record, however, were Leon's birthplace, listed as St. Louis, MO, and his mother's maiden name, listed as Mary BOND. Leon was actually born in Holden, MA. Why did he give his birthplace as St. Louis, MO, and why did he misstate his mother's maiden name? It then suddenly occurred to me that I had seen the name BOND elsewhere. After a brief search I showed Mr. HOLMES the marriage record from the City of Worcester for Charles A. LEMIRE and Goldie BONIN, who were married on 17 August 1897. Charles' mother's name was stated as *Malvina BOND*. Mr. HOLMES conjectured that the use of the name *BOND* was unlikely coincidental, even though Leon used it 20 years after Charles did. Mr. HOLMES, however, could offer no explanation for the substitution of names for *Vitaline MALHIOT*. Sherlock then agreed that he would write again to Ms. QUINTANA, requesting that she review the original City of Passaic records and verify that the entries in the marriage certificate for Leon and Gertrude LEMIRE agreed with the original records.

I had barely recovered from the puzzling marriage certificate when

Sherlock HOLMES, still excited, told me that he had also received a response from one of the four cemeteries to which he had also written letters requesting information on the burial place of Leon. The letter came from the East Ridgelawn Cemetery in Delawanna, New Jersey, and read as follows:

I have attached a copy of our lot card showing the interments of both Leo and Gertrude LEMIRE. The section is #22, lot #377 in our cemetery. If you have any questions, please advise.

Very truly yours,

*Betty O'Keefe*

Whereupon Sherlock HOLMES, master detective, stunned myself and Dr. WATSON by exclaiming: "Edith G. LEMIRE, the little girl buried in Hope Cemetery is indeed a descendant of Louis-Pierre Abraham and Vitaline (MALHIOT) LEMIRE. Her mother and father are Leon and Gertrude." "How did you know that?" said Dr. WATSON. "Elementary, my dear Watson, elementary. The lot card shows that an Edith TROMMEL is buried in the same lot as are Leon and Gertrude. Edith G. LEMIRE was named after her, and G is for Gertrude, her mother's name." "Well," replied Dr. WATSON, "we must return to the Worcester Public Library and look for her obituary. Before we leave, however, we should inform our host that we obtained the following information in the Worcester City Directories: 'Year 1916, LEMIRE, Leo W., foreman, boards 41 Pleasant Street.' Also listed as living at that address for the year 1916, are Joseph E. LEMIRE,

physician, Clovis BELLEROSE, foreman, and Victoria LEMIRE, widow Abraham. For the years 1917 to 1927, Leo W. LEMIRE is listed in the directories, living on Bismark Street, Bliss Street, Ormond Street and Fountain Street, where he died. Also for the years 1917 to 1927, both Leon and Clovis BELLEROSE are listed as foremen, and both worked at the same address, 98 Union Street, later 53 Union Street."

Sherlock HOLMES and Dr. WATSON continued with a recitation of further information they had uncovered. "We also checked the United States Census records for 1920, and found that Leon LEMIRE was living at 31 Bliss Street, Worcester, with his wife Gertrude. Leon's mother and father were not named, but each was listed as having their place of birth as Canada, and their mother tongue was French. Gertrude's mother and father were not named, but each was listed as having their place of birth as Holland, and their mother tongue was Dutch. Leon's age was 30, his birthplace Massachusetts, and Gertrude's age was 31, her birthplace, New Jersey."

The very next day Sherlock HOLMES and Dr. WATSON again came to my home. They were still as excited that day as they were the previous day. Evidently they had located further information. Just as Sherlock HOLMES had suspected, Edith G. LEMIRE was indeed the daughter of Leon and Gertrude. She died on 28 December 1918 at her home, 13 Bismark Street. After finding her obituary at the Worcester Public Library, Sherlock HOLMES told me that he went imme-

diately to the Worcester City Hall and obtained Edith's death certificate, wherein her birthplace was given as Passaic, New Jersey. While Mr. HOLMES was at the Worcester City Hall, Dr. WATSON remained at the Worcester Public Library. While awaiting Mr. HOLMES return, Dr. WATSON began browsing through the books on genealogical topics. Now aware that Gertrude LEMIRE's parents came from Holland, Dr. WATSON's curiosity was aroused by the title of a book, which he immediately began to read. It was titled *Dutch Immigrants to the United States*. Dr. WATSON noted that the book was an "Alphabetical Listing by Household Heads and Independent Persons of Dutch Immigrants in U.S. Ship Passenger Manifests, 1820-1880." Quickly he turned to TROMMEL, and to his amazement he found the following names: TROMMEL, Gerrit; TROMMEL, Jannetje; TROMMEL, Peter. These were the only TROMMELS listed. From the codes Dr. WATSON was able to obtain the following information: Gerrit TROMMEL was Jannetje TROMMEL's husband, Peter was their son. Gerrit was 37 years old; Jannetje, 34; and Peter, 4 at the time of their arrival. Gerrit was a tailor, Jannetje a housewife, and Peter was under 14. Their origin was the Netherlands, the ship was the MAAS (Netherlands American Steamship Company), and the date of arrival was 17 February 1843. The port of embarkation was Rotterdam, the port of arrival was New York.

Having found so much information, and wishing to take a respite from the search in order to review the material they had found, Sherlock HOLMES

and Dr. WATSON took leave of their presence, at the same time promising to return on the morrow. Fresh from an evening's restful slumber, and greeted in the morning by a dawning sky illuminated by mottles orange clouds reflecting the rising sun, the Master Detective and his companion came again to see me. By now I had been able to discern from the smiling countenances of the two sleuths that they were bringing more information. "I have received another letter from Ms. QUINTANA," said Sherlock. "She confirms that the information in the marriage certificate for Leon and Gertrude is just as it appeared in the original record, and she has graciously taken time from her busy schedule to send a photocopy of the original record. Leon's residence at the time of his marriage was Athenia, New Jersey, Gertrude's address was 442 Howe Avenue, Passaic; Leon's age was given as 24, which agrees with his birth date from the town of Holden, MA record, and Gertrude's age was given as 25, which would indicate her year of birth was 1888, though no birth record for her has yet been found." While Mr. HOLMES paused to light his trademark pipe, Dr. WATSON took advantage of the moment and spoke to Sherlock. "Tell us what you learned yesterday about Gertrude's parents." "Oh, yes," he said, "I almost forgot." "Quite unlike you, Mr. HOLMES," remarked Dr. WATSON, "but please continue." "As I was about to tell you, I checked the information given in the book of Dutch immigrants for Gerrit and Jannetje TROMMEL. Basen on their ages at the date of arrival in New York, Gerrit would have been 82 years old in 1888, the year of Gertrude's birth, and Jannetje would have been 79. Assuming they were living in 1888, it seems

unlikely that they are the parents of Gertrude. It first might be possible to obtain more information by writing Ms. Betty O'KEEFE at the East Ridgelawn Cemetery, and asking for the burial dates of the five people, including Leon and Gertrude, buried in section 22, lot 377. From these dates I will try to obtain obituaries from the Passaic Public Library. I will also write to the State of New Jersey Department of Health in Trenton, New Jersey and ask for the birth and death certificate for Gertrude and the birth certificate for Edith. For the moment we have no further clues to pursue, and must now await responses to my letters, and as soon as they are received we will return."

As promised, a fortnight later Sherlock HOLMES and Dr. WATSON came to my home again. Mr. HOLMES reported that he had received the burial dates from Ms. Betty O'KEEFE, and that he had forwarded that information to the Passaic Public Library, requesting the obituaries for the people buried at Ridgelawn Cemetery. A few days later Ms. Mimi HUI, Reference Librarian at the Passaic Public Library, forwarded to Sherlock HOLMES the obituaries, which had been printed in the Passaic Daily Herald and the Passaic Daily News. Gertrude's obituary noted that she had been ill for a year with heart trouble, and that she had resided in Passaic with her sister, Miss Edith TROMMEL. The obituary further noted that her parents were Garret and Janet TROMMEL. Other obituaries revealed that Marinus TROMMEL was Gertrude's brother, and Ida TROMMEL was Marinus' wife. The parents of Marinus TROMMEL were not listed. The last obituary, printed in the Passaic

Herald News in 1965, showed that Edith TROMMEL was 68 years old at the time of her death and that she was the "beloved daughter of the late Garret and Jane TROMMEL." Sherlock HOLMES then observed that Edith TROMMEL would have been born in 1897, and, if the Gerrit and Jannetje TROMMEL who arrived in New York in 1843 were indeed the parents of Edith, then Gerrit would have been 91 years old, and Jannetje 88 years old, at the time of Edith's birth. Mr. HOLMES believed that this was patently impossible. Dr. WATSON contributed the observation that Janet, Jane, and Jeannette were English spellings of the Dutch Jannetje.

Mr. HOLMES then produced a response to the New Jersey Department of Health. Three documents had been sent to him. One document stated that all records and appropriate indexes had been carefully searched, and no record found of the birth of Gertrude TROMMEL during the year 1888. The absence of a birth record confirmed the earlier observation of Ms. Teresa QUINTANA, Registrar of the Office of Vital Statistics for the City of Passaic. The second document was a copy of the Certificate and Record of Birth for Edith Gertrude LEMIRE. Her father's name was Leon LEMIRE, her mother's name was Gertrude TROMMEL, her birthplace New Jersey. Dr. WATSON noted that Edith was born in Acquackanock, New Jersey, which was a section of the City of Passaic. Acquackanock was also the name of the City of Passaic prior to 1854, when it was renamed after the Passaic River. The third and final document was as curious as the first two documents. It was Gertrude's death cer-

tificate, filed with the New Jersey State Department of Health, Bureau of Vital Statistics. It was the only document which stated her date of birth. It was also difficult to read. Anyone without prior knowledge and background of Gertrude and her family, would be hard pressed to decipher it, something that probably the New Jersey Department of Health should have done. But the most unusual aspect of the document is that a portion of it at some point in time, was actually neatly cut away with a sharp pointed knife. The cut away portion appeared to be part of the medical certificate of death.

After a brief pause, Mr. HOLMES opined that he and Dr. WATSON had assiduously investigated every clue, and had been able to determine as much as possible of what is known about Leon LEMIRE and his family. I acknowledged their assistance and thanked them profusely. As they were leaving, ready to return to 221B Baker Street, I asked Sherlock HOLMES the following questions:

Why did Leon list his birthplace as St. Louis, Missouri on his marriage certificate, and why did he give his birthplace as Missouri for his daughter Edith's record of birth, when he must have surely known he was born in Holden, MA?

Why did Leon list his mother's name as Mary BOND on his marriage certificate, when he must have surely known it was Vitaline MALHIOT, and did he know that his brother Charles had given his mother's name as Malvina BOND on his marriage certificate when he married Goldie BONIN on 17

August 1897 (when Leon was only 8 years old)?

In spite of several documents which give Gertrude's birthplace as Passaic, New Jersey, why was no birth certificate located?

Why did Edith J. TROMMEL give her sister Gertrude's birthplace simply as U.S.A. instead of the actual city and state of her birth?

Why and when did Leon change his name to Leo W., and what does the initial stand for?

Who was Mary MOUILLET, the person buried in Hope Cemetery, Worcester, with Edith Gertrude LEMIRE?

If the Gettit and Jannetjya TROMMEL, listed in the list of Dutch immigrants, are not Gertrude's parents, Is it just coincidence that there existed another Gerrit and Janet TROMMEL?

Why was the portion of

Gertrude's death certificate, signed by the attending physician, relating to the medical report of death, cut away, even though the certificate was an official record filed with the New Jersey State Department of Health?

Mr. HOLMES admitted being puzzled by these obvious discrepancies in the records, but observed that, lacking any further documentation, it would be almost impossible to answer my questions. "Without more information," he said, "I believe these mysteries will never be solved." As Sherlock HOLMES and Dr. WATSON prepared to return to 221B Baker Street, London, Dr. WATSON turned to Mr. HOLMES and said, "I believe, Mr. HOLMES, that our final remark should be to give this adventure a name. Remember the *Adventure of the Speckled Band*? *A Scandal in Bohemia*? *The Adventure of the Engineer's Thumb*? *The Bascombe Valley Mystery*? *The Adventure of the Noble Bachelor*?" Sherlock HOLMES replied, "The title of this genealogical adventure should be left to the reader's imagination."

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## Things My Mother Taught Me

My mother taught me how to BECOME AN ADULT...  
"If you don't eat your vegetables, you'll never grow up."

My mother taught me ABOUT SEX...  
"How do you think you got here?"

My mother taught me about GENETICS...  
"You are just like your father!"

My mother taught me about my ROOTS...  
"Do you think you were born in a barn?"



# Le Normand

by: Lawrence (Larry) Tupper

As is generally known, most of the French-Canadians who left Canada for the United States over the years — with the exception, of course, of the voyageurs, the coureurs de bois and the merchants, etc., who settled around Lakes Michigan and Superior beginning in the 1700s, made their new homes in the New England states.

However, my family, like a certain number of others, took a different route. I'm descended from Charles LE NORMAND, the third child and second son of Jean LE NORMAND and Anne LE LABOUREUR, who were married in Quebec City in 1653. (Jean's parents, Gervais LE NORMAND and Leonarde JOUAULT, were from a village in Perche called Igé, and arrived in New France with 10-year-old Jean in 1647.)

Charles was born in Quebec City in 1663. His first wife (they were married in 1691) was Marie-Madeleine DIONNE. Five children were born of this marriage before the death of Marie-Madeleine in 1701. In 1703, Charles and Francoise-Marie JEAN dit DENIS were married, and the sixth of their eight children (born in 1712) was Jean-Gaspard-Joseph NORMAND (he dropped the "le").

Jean-Gaspard-Joseph was an in-

teresting man, to say the least. He and Marie-Josephte CHENIER were married in Quebec City in 1734 and they had five sons — Charles, Jean-Pierre, Daniel, Joseph and Luc-Laurent. In 1765, Jean-Gaspard-Joseph and the four youngest sons moved to Louisiana (to the area called the German Coast, northeast of New Orleans). Some years later, they became one of the first families of Avoyelles Parish. None of these families had their roots in Acadia, a distinction that, even today, has importance to their descendants.

Today, it's fair to say, all of the NORMANDS and GASPARDS of Louisiana are descended from Jean-Gaspard-Joseph and Marie-Josephte, who, unfortunately, had a troubled relationship later in life (and, likely, earlier). At one time, both addressed letters to the Spanish governor, asking for help in resolving their domestic problems. (Marie-Josephte had a long list of accusations, everything from drunkenness to wife-beating). Jean-Gaspard-Joseph died in 1785.

In any case, I'm descended from the first son, Charles, who, undoubtedly because he was already married, declined to go to Louisiana. Charles, who by this time had moved to Montreal, married Felicite LALONDE in 1760 at

the church of Ste-Anne-du-bout-de-l'Ile (at the southern tip of Montreal island). The last of their four children (the first three were girls) was born at Lac des Deux Montagnes (Oka), and he was named Charles, also.

In 1792, the younger Charles and Angelique LEFEBVRE (the daughter of Charles LEFEBVRE and Angelique LALONDE) were married at the church of St-Michel in Vaudreuil County. The second of their five children was Joseph (born in 1796). He and Catherine BENARD dite BONENFANT were married in 1819, also at St-Michel. Catherine was the daughter of Francois BENARD dit BONENFANT and Catherine NOURRY (an interesting point here is that the Nourry family's roots in France were further south than those of most of the settlers of New France — in Agen in the province of Aquitaine, just to the north of the Basque country).

From the western part of Vaudreuil County, the family then moved — undoubtedly for reasons of work or available land — further east to the area of Rigaud, and then into Hawkesbury, Ontario (in Hawkesbury, on the Ottawa River, the lumber industry was prospering; in fact, the Hamilton sawmill there became the most important in Canada in the 19th century). Among the five sons born to Joseph and Catherine, all except the first was married at a church that has long had strong connections with my branch of the NORMAND family: Ste-Madeleine-de-Rigaud. This first son, who was born in 1820 and whose name was Joseph, also, became a farmer (I doubt he was the owner of his land) in the county of Glengarry, Ontario — near the village of Martin-

town, I believe. Although the banns were also announced at Ste-Madeleine, Joseph married Chantal SEGUIN at the historic church of St-Raphael in Glengarry in 1843.

There are some fascinating facts surrounding Chantal. Her parents were Louis-Vital SEGUIN and Jeanne-de-Chantal MALETTE (they were married in 1806). Her grandparents were Louis SEGUIN and Pelagie LEGER (married in 1773). And her great-grandparents were Louis SEGUIN and Marie-Anne RAIZENNE (1736). Marie-Anne was the daughter of Ignace RAIZENNE and Marie-Elisabeth NAIM. Ignace and Marie-Anne were born Josiah RISING and Abigail NIMS in New England. They were taken captive by the French/Iroquois/Abenaki in the raid on Deerfield, Mass., in 1704. At the time, Joseph was 10 years old and Abigail 4. The children were brought to Sault-au-Recollet, where they were given Iroquois (Mohawk) names: Touatogouach (Abigail) and Shoentakouani (Josiah). Later, they were baptized as Catholics and took the names of saints. Years later, their grandparents learned of their survival and location and tried to convince them to return, but they refused (there were, undoubtedly, many reasons, but not least, one imagines, were the severe restrictions of Puritan society). Marie-Elisabeth and Ignace were married in 1715 and, when the Indian mission moved to Oka, they moved, also.

To this point (about 1845), because of the marvelous church records in Quebec (and, to a certain measure, Ontario), the family's movements are not difficult to follow. But now things

get a little murky. Joseph and Catherine had eight children, with the third, Louis, being my great-great-grandfather. The first two, Caroline and Rose Anne, were born in Ontario (I have proof that Rose Anne was baptized at the church of St. Finnan in Alexandria, Ontario, in 1847), but I still don't know where Louis was born or baptized.

The family, like many others in those days, crossed and recrossed the borders of Quebec, Ontario and New York as if they were invisible. In 1860, according to the U.S. census, the Joseph NORMAN family was living in Madrid, New York, about 10 miles to the east of the St. Lawrence River and the Ontario line and about 30 miles southwest of the Quebec line. Joseph was listed in the census as a laborer. Louis was 10 years old. Octave, the youngest, was 2.

In 1871, according to the Canadian census, Joseph, Chantal and family — except for Rose Anne and Louis — were living in St-Anicet, Quebec. (At this point, the family — over several generations — was close to completing a circle, having begun its migrations on the island of Montreal). In 1867 or 1868, Louis married (probably in Waddington, New York) a girl whose name, according to U.S. and New York State census records, was Marguerite DESCHAMPS, and the couple remained in the Madrid area for the about the next 15 years.

For quite a while, I was unable to find any trace of Marguerite in the records, but am now all but certain that she was born Marie-Marcelline DESCHAMPS in 1850, the daughter of

Antoine DESCHAMPS and Zoe GAGNON, who were married in 1845 at St-Raphael. (My current genealogical problem centers on Zoe, or rather the question of her mother's identity. On Zoe's marriage to Antoine, her parents were listed in the church records as being Louis GAGNON and Marie DELINA. And there are several other women listed over the years as being the children of the same parents. But there is also a record for a Sophie GAGNON, who married a Joseph MASSON at St-Raphael in 1849; her parents are listed as being Louis Gagnon and Marie L'ITALIEN dite L'ETOILE. Are these different women who married the same man (at different times)? Were there two Louis'? Or did a non-French-speaking priest simply mis-hear Marie L'ITALIEN's name and record it as "Delina." This last seems unlikely, but I know for a fact that a Louis GAGNON and a Marie-Louise L'ITALIEN were married at the church of Stes-Anges in Lachine in 1816. So the weight of evidence is with Marie-Louise, but even though I've seen some incredible garbling of names in the record book, I find it hard to get over the DELINA-L'ITALIEN dite L'ETOILE hurdle.)

One interesting fact that emerged in my attempts to track down Marguerite/Marcelline's roots is that several of the DESCHAMPS who came from St-Anicet moved to British Columbia, where, with others from the same small town, helped to found the little town of Lumby in the 1880s. Their descendants continue to live in the area.

In any case, my family continued on. In 1883, they took a big step and

went far to the west — to Wisconsin, in Marinette County, near Green Bay. There were already many other French-Canadian families in the area, many of them descendants of the voyageurs. My family settled at first in the town of Coleman, where Louis bought a small farm. (Not far from Coleman is the town of Peshtigo, where, in October 1871, occurred the most deadly fire in United States history — more than 1,000 people died.)

Other Quebec families who took the path through Hawkesbury and the francophone counties of Ontario (and New York) and who also moved to Wisconsin, settled in Pepin County in the western part of the state (Marinette County is in the east). Most of these families had their origins in the towns of the Richelieu Valley.

At the time at which Louis and Marguerite moved to Wisconsin, they had five children — John (14 years old), Almeda (8), Joseph (6), Charles (4) and Curtis (2). Six more children were born to them in Wisconsin — Mable and Myrtle (twins) in 1884, Hester (1886), Maude (1890), Catherine (1892) and Beatrice (1894). In all, there were 14 children, although three died in infancy. Later (in 1907), the family suffered a tragedy when Catherine died from “quinsy,” an inflammation of the throat that can follow tonsillitis. Today, it could be easily cured, but there were no antibiotics in 1907. Catherine was a week short of her 15th birthday.

I believe that at least partly because of this loss, in 1912 Louis and Marguerite moved again, probably taking along at least the youngest child,

Beatrice. This time, they went as far west as possible — to Seattle, where they lived with their daughter, Myrtle. Louis, I’ve recently learned, used to take daily walks there. A friendly man who always dressed formally — even as a farmer, he apparently never sat down to a meal without putting on a coat and tie — he would stop and have a word with everyone, particularly children. He could sing French songs beautifully, I’m told, and was always very proud of his background: “I’m no canuck,” he would say with indignation. “I’m a French-Canadian!” Louis and Marcelline/Marguerite/Marjorie died within a year of each other in the early 1930s and are buried in Calvary Cemetery in Seattle, a long way from their Laurentian beginnings.

In 1891, Almeda NORMAN, then 16 years old, married Stafford TUPPER, a 20-year-old who was a member of a family originally from Massachusetts that lived for a generation or two in far northern New York State, in — I believe it’s just a coincidence — St. Lawrence County, not far from Madrid. Almeda and Stafford were married in Coleman and, in all, nine children were born to them, all except the last two in several of the small towns to the north of Coleman. In about 1912, Stafford and Almeda picked up stakes and crossed into Michigan, where they settled in the town of Gladstone.

My grandfather, Orin TUPPER, was the second of the nine children. He was born in 1893. The others were Ruth Grace (1891), Richard Dewey (1897), Everett Clyde (1901), Vera Mae (1905), Beulah Elizabeth (1908), Catherine Ione (1910), Orville Louis

(1912) and Eunice Lorraine (1916). (My family, in French-Canadian fashion, has always been prolific. For example, when my great-aunt, Vera Mae, died in 1994 (at 89), she was survived by 12 children, 63 grandchildren, 108 great-grandchildren and 10 great-great-grandchildren).

Orin settled in the town of Crandon, Wisconsin, which is approximately 75 miles northwest of Coleman, on the western border of Nicolet National Forest. Like most people there (even to this day), he worked in a variety of trades, depending on the season. In 1916, he married Irene MC CORMICK, whose parents operated a small hotel in Crandon and who was originally from Oshkosh, Wisconsin, on the shores of Lake Winnebago. Orin and Irene had eight children: Richard (born in 1917), Edward John (1919), Bernard Joseph (1921), Lawrence Francis (1923), Margaret Maryann (1925), Catherine (1927), Francis (1929) and George (1931).

Orin died in 1951 in unusual circumstances: One day, when he was driving his small truck through the town, a young boy darted into the road. The truck struck and killed the boy. My grandfather, who was a quiet and kind man, took to his bed in severe depres-

sion and didn't rise from it again.

In 1939, Edward, the second son, met a girl, Virginia BEHNKE, from Chicago who was vacationing in the north woods of Wisconsin. They married in 1940 and had three children (also twins, who didn't survive): Lawrence (myself, born in 1942 in Chicago), Michael (1943, Chicago) and Julie Ann (1945, Chicago). After service in the army in World War II, Edward attended, and graduated from, optometric school. In 1951, the family moved to California. Michael and Julie remained there. As for myself, upholding the family tradition, I moved again (after college). After many years working in Washington, D.C., I live and work now in Baltimore.

My wife (born Deborah BONNET in Boston in 1952) and I were married in 1974. We have four children: Holly (born in 1977), Clare (1981), Philip (1983) and Mary (1988).

My genealogical researches continue, for there are still many vacant branches on the family tree. I'd like to learn as many names and facts as I can, for then, in a certain sense, these people live again. And I value them.

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When the Black Plague struck Europe, over half the population was decimated. Some villages were completely wiped off the face of the earth, leaving empty houses which were never again lived in. As if this was not enough, the plague struck for a second time, with all the fury of the first. Some became so fearful that they left to go live alone in the wilderness.

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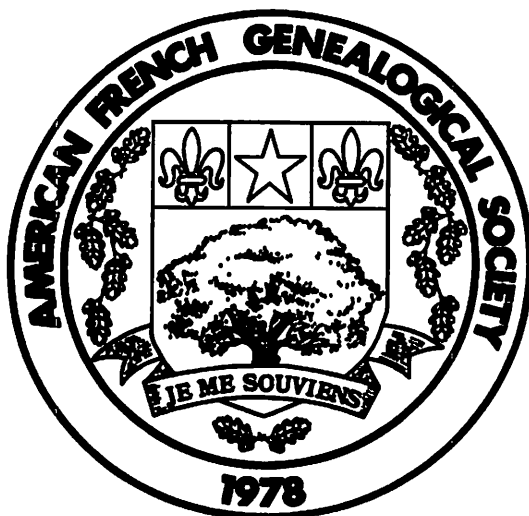
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# The First Barabé Family in Canada

by: Alfred Bérubé

Nicolas BARABÉ, son of the late Robert BARABÉ and the late Marie VAROU, was born around 1647, possibly in Quincampoix, in the diocese of Rouen in Normandy, where his parents lived. Shortly after he arrived in Canada, he worked as a domestic for Étienne SEIGNEURET in Cap-de-la-Madeleine in 1666 and 1667. He married Michelle OUINVILLE, born around 1647, daughter of the late Pierre OUINVILLE and the late Antoinette BONNARD, of St. Paul de Paris, and signed the marriage contract on 21 November 1668, before notary Séverin AMEAU dit SAINT-SÉVERIN in Trois-Rivières, Québec. On 19 April 1670, he demanded before a Cap-de-la-Madeleine judge that Jean BUISSON dit LE PROVENÇAL, master edge-tool maker, hand over to him the sum of 39 pounds, 10 sols of a debt, following an agreement between them. But, BUISSON also produced an account detailing that he owed only 32 pounds, 19 sols and BARABÉ owed him 34 pounds, 19 sols. So, the latter had to pay, besides the court fees, 2 pounds to Jean BUISSON.

On 29 May 1672, at an auction sale, he bought a lot in Trois-Rivières. A report by Mathieu DAMOURS, Sieur de Chaffours, dated 20 February 1673 shows that on 6 February of that same year Nicolas and a few accomplices

broke into notary AMEAU's wine cellar at night using a forged key. After the matter was brought before the Sovereign Council, the Lieutenant General's sentence was to pay a 20 pound fine as an apology.

On 21 February 1674, AMEAU contract, No. 2178: a sale from Nicolas BARABÉ to Jacques DUGAY, master surgeon, of the lot he had purchased in May 1672, on which was a house built on half of the land that was ceded to Julien TROTTIER, with part of the tenement that Guillaume PÉPIN had sold to Jacques FOURNIER. Thus, Jacques DUGUAY, promised to pay 80 pounds, which was the buying price for the lot, and 10 pounds for the fee. Moreover, he agreed to supply 80 pounds and to give medical treatment to the BARABÉ family for a year. This last obligation on the surgeon indicates clearly that Nicolas BARABÉ was seriously ill, because he most likely died in 1675. Michelle OUINVILLE, widow of Nicolas BARABÉ, then signed two notarized contracts before AMEAU: on 23 August 1676, No. 286, lease of livestock to Jeanne CAYER, wife of Jacques PÉPIN; on 25 September 1676, No. 257, summons to Sieur GODEFROY de Vieux Pont regarding cattle.

Michelle was remarried twice, to

Michel LEMAY on 12 April 1677 (ADHÉMAR contract), from whom she had two children, and to Louis MONTENU on 5 November 1685 (DUQUET contract). Michelle OUINVILLE and Marie-Madeleine PHILIPPE(AU) who was also married in 1668 to Pierre TOUSIGNAN in Québec City were both *Filles du Roi*, friends and fellow travelers. Both were on board the ship *La Nouvelle-France* which arrived in Canada on 3 July 1668. The BARABÉ and TOUSIGNAN families seemed to have remained in touch with each other. Both lived in Lotbinière in 1681 and Noël BARABÉ, Michelle's eldest son, contracted marriage before Gilles RAGEOT on 6 November 1687 with Marguerite-Michelle TOUSIGNAN, Marie-Madeleine PHILIPPE(AU)'s eldest daughter, also in Lotbinière, where he was churchwarden in 1721 and beadle in 1729.

Finally, Michelle OUINVILLE died at the age of 60 at the Hôtel-Dieu de Québec on 20 November 1700. She bore five children to Nicolas BARABÉ, all baptized in Trois-Rivières: Noël, about 1669, married 1686 Marie-Jeanne AUSKASKASSIVUKOUE; married (contract Gilles RAGEOT, 6 November 1687) Marguerite-Michelle TOUSIGNAN in Lotbinière. Jean, baptized on 18 May 1671, married about 1692 Jeanne-Thérèse BOUVIER in Lotbinière; buried there on 28 December 1729. Marie-Jeanne, baptized on 1 January 1673, married about 1700, Jean PÉRUSSE in Lotbinière. Marie-Antoinette, baptized on 15 October 1674, married about 1691 to Louis AUGER, in Lotbinière. Madeleine, baptized on 5 May 1676; died and was bur-

ied on the same date in Trois-Rivières. The BARABÉ family later settled in Lotbinière, Québec as previously mentioned.

Name variants for this surname are: BARABBÉ, BARABÉ, BARABEY, BARABEZ, BARABY, BARRABÉ, BARRABÉE, etc. Etymology: This name is probably that of an actor who played the part of Barabbas in a medieval passion play. From the chaldean word *Bar*, son and *abba* (syriac), father, son of the father. Just as the name Barnabbas turned into Barnabé, Barabbas turned into Barabbé. *The name converted itself into BÉRUBÉ in order to dissimulate a not well liked connotation.* Barabbas has never been a Christian name — “A pejorative surname from the name Barabbas, a criminal pardoned in the place of Jesus, and symbolizing wickedness.”

## Endnotes:

ANQ GN Ameau 21 Nov, 1668; 21 Feb. 1674; 23 Aug, 1676, 25 Sept. 1676. *Jugements et délibérations du Conseil souverain*, vol. 1, pp. 718, 725, 726, 727, 752 and 753. Joseph-Edmond Roy, *Histoire du Notariat*, vol. 1, p. 61. Pièces détachées de la Prévôte de Québec, 19 April 1670. *Collections de Pièces judiciaires et notariales* 21 Feb. 1674. ANQ GN Adhémar 12 April 1677. Duquet 5 Nov. 1685. Hubert Charbonneau et Jacques Légaré, *Programme de recherche en démographie historique*, (1991), vol. 7, pp. 47 & 51. Albert Dauzat, *Dictionnaire étymologique des noms de famille et prénoms de France*, pp. 24 & 27.

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If you're too open minded, your brains will fall out.



# Champion Quartette of Rhode Island Sisters

Submitted by Sue (Brissette) Musial

*Editor's Note: This article first appeared in the Providence (RI) Sunday Journal on 17 January 1926. It is used with permission of the publisher.*

Here, perhaps, is the champion quartette of Rhode Island sisters—champion in more ways than one.

Their total age is 314 years. Three of them married brothers. All four are in good health. All four live within hailing distance of each other in the same village.

The oldest is nearing 90 years; the youngest is 72. Their descendants number approximately 200, and they are "aunt" or "grandma" to seemingly half the countryside.

One of them is the first in a family of five generations.

If any other Rhode Island community can produce a more interesting family group it will have to look sharp, thinks the village of Pascoag.

There, in neighboring homes, live the four: Mrs. Peter BRISSETTE, aged 89; Mrs. Maxime BRISSETTE, 79; Mrs. Benjamin BRISSETTE, 74; and Mrs. Peter PAULETTE, 72.

Ask almost anyone in Burrillville township for one of the Brissettes, and the inquirer is certain to find a quick response. For practically everyone thereabouts knows either one of the sisters, or some of their children, grandchildren, or great-grandchildren. The story of the BRISSETTE families—of the union of three brothers with three sisters named ST. MARTIN, and of the fourth sister who became Mrs. PAULETTE—is one of the most interesting narratives of family association that will be met in many a day. It is as well a unique record of family establishment and long life in a single village that can probably stand unchallenged for the State, if not for a much wider area. Here is the story:

More than 60 years ago Peter BRISSETTE, a French Canadian, who had been brought up in St. Thomas, P.Q. came to Pascoag, bringing with him his bride, who had been Mlle. Caroline ST. MARTIN, of his native place. She was the daughter of Jean Baptiste ST. MARTIN, of the old home town in Quebec. So charmed were the young couple with life in the little mill town in northern Rhode Island that they told their friends in the northern country of their new home, and successively brothers of the BRISSETTE family and sisters of the ST. MARTINs, came to join them in

their adopted country.

Ties of early association and common country and language were strong, and as time went on two more of the BRISSETTEs became husbands of two more of the ST. MARTIN girls. The third of the girls, Marie, was married to Peter PAULETTE. Thus began the long term of delightful family life that is now represented by so many descendants is Pascoag, while the four ancestresses still survive. The four couples had married early in life, and early marriages and large families continued to be the rule. Pascoag would not be a very tiny village, if it contained no more people than can be numbered among the descendants of the four families here concerned.

Caroline, the eldest of the sisters, who had become the wife of Peter BRISSETTE in Canada, was the mother of 12 children, eight of whom are still living. The eight are Mrs. Joseph DENIKO of West Swanzey, N.H.; John and Peter BRISSETTE of Concord, Mass.; Albert J. and Michael of this city; Benjamin of Central Village, Conn.; and Mrs. Alzada CORNELL and Mrs. W.W. LOGEE of Pascoag. To the families thus established there have been born 56 grandchildren, 45 great-grandchildren, and three great-great-grandchildren. Mrs. Peter BRISSETTE has been a widow 17 years.

Genevieve, second of the sisters, who was married to Maxime BRISSETTE had 15 children. Only four of these, however, are living—Mrs. Cyrus DOMINICK, Mrs. Joseph GENDREAU, and Mrs. Eva LEDOUKE of Pascoag and Mrs. Mary MORSE of Glendale. There are 12 grandchildren

and four great-grandchildren. Genevieve's husband died a number of years ago.

Alexandrina, who became the bride of Benjamin BRISSETTE, had 15 children, of whom nine are living. These are Peter, Michael and Fred BRISSETTE of this city, Archie BRISSETTE of Pawtucket, John Baptiste BRISSETTE of Rockville, Conn., Mrs. Walter DE COTA and Mrs. Joseph MACCIASE of Pascoag and Mrs. Joseph DENNIS of Woonsocket. Alexandrina, who is known for short as 'Sandrina,' has 25 grandchildren and 12 great-grandchildren.

Mrs. PAULETTE, the only one of the quartet of sisters whose husband is still living, is the mother of 12 children, five of whom are living. Her children are Mrs. John QUINN of Oxford, Me., and Henry PAULETTE, Miss Glory PAULETTE; Archie PAULETTE and Peter PAULETTE all of Pascoag.

All four of the sisters bear their age well. They hear well, and have little need of glasses. Their knowledge of the English language is limited, but in their native Canadian French they converse animatedly together, and show little if any traces of deafness. If there is any difference in their general condition of good health, it is in favor of the older ones of the family, especially Caroline, who is approaching her 90<sup>th</sup> milestone.

On New Year's Day, this year, she celebrated the advent of a new year in the calendar by dancing a few steps to a lively tune that was played on the phonograph. She recently made an ex-

tended visit to one of her descendants, and intends to make another soon. All the sisters enjoy automobiling, and are never afraid of going away from home.

The sisters are great knitters, an accomplishment that is common among the old French Canadian people, who produce such wonderful lace. Caroline looks back proudly to her record of knitting socks for the soldiers during the World War. Specimens of the remarkable lace are many in the possession of the BRISSETTES and PAULETTES.

The BRISSETTES are as proud of their numbers and family associations as they are of their long-lived ancestresses. Five members of the family were in the service of their country during the World War, coming home un-

harmed. Two members of the family, Wilfred M. and Edward F. BRISSETTE, are members of the Providence fire department.

*Editor's note: Pictures of headstones in a Burrillville cemetery were submitted with this article and are quoted here: Maxime Bressette, 1840-1925, his wife Genevieve, 1846-?, Frank Bressette, born April 4, 1867, died Nov. 19 1894. Pierre Brissette, 1850-1923, his wife Alexandrina, 1853-1932, Archie J. Brissette, 1884-1934. Peter Bresette, Oct. 22, 1833 - April 12, 1909, his wife, Caroline St. M. Bresette, Aug. 25 1836 - March 30 1931, Albert J. 1876-1955, his wife Elizabeth, 1874-1970. Peter Paulette, 1855-1940, his wife Marie 1854-1941.*

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### What To Eat

Eating bacon isn't wise,  
Salt will make your pressure rise,  
Eggs will clog your arteries,  
Sugar causes cavities,  
Stay away from those preserves,  
Coffee jangles up your nerves,  
Mercury has spoiled fish,  
Cereals - a hopeless dish,  
Ice cream only slows you down,  
White bread's been replaced by brown,  
Junk food leaves you feeling weak,  
Tuna's future's looking bleak,  
Hot dogs stuffed with bits of dirt,  
Cyclamates have ruined meat,  
Now theres nothing left to eat.  
Forget nutrition you've been taught,  
Try to live on "Food for Thought."

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## 25 Phrases Of Wisdom

1. If you're too open minded, your brains will fall out.
2. Age is a very high price to pay for maturity.
3. Going to church doesn't make you a Christian any more than going to a garage makes you a mechanic.
4. Artificial intelligence is no match for natural stupidity.
5. If you must choose between two evils, pick the one you've never tried before.
6. My idea of housework is to sweep the room with a glance.
7. Not one shred of evidence supports the notion that life is serious.
8. It is easier to get forgiveness than permission.
9. For every action, there is an equal and opposite government program.
10. If you look like your passport picture, you probably need the trip.
11. Bills travel through the mail at twice the speed of checks.
12. A conscience is what hurts when all your other parts feel so good.
13. Eat well, stay fit, die anyway.
14. Men are from earth. Women are from earth. Deal with it.
15. No husband has ever been shot while doing the dishes.
16. A balanced diet is a cookie in each hand.
17. Middle age is when broadness of the mind and narrowness of the waist change places.
18. Opportunities always look bigger going than coming.
19. Junk is something you've kept for years and throw away three weeks before you need it.
20. There is always one more imbecile than you counted on.
21. Experience is a wonderful thing. It enables you to recognize a mistake when you make it again.
22. By the time you can make ends meet, they move the ends.
23. Thou shalt not weigh more than thy refrigerator.
24. Someone who thinks logically provides a nice contrast to the real world.
25. Blessed are they who can laugh at themselves for they shall never cease to be amused.

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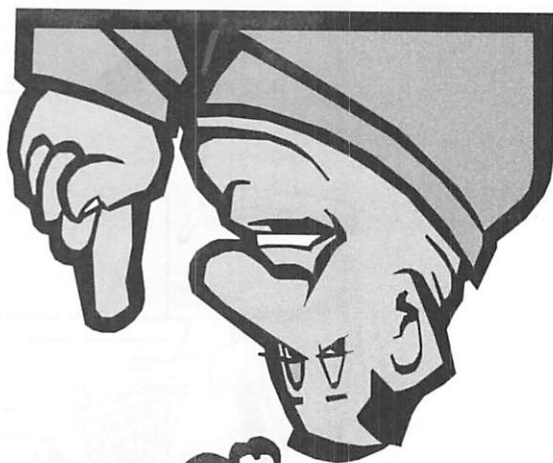
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We hope to grow old, yet we fear old age; that is, we are willing to live, and afraid to die.

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# PARTING SHOTS

**Paul P. Delisle, Editor**

First the bad news. We lost an old friend this Spring. Alfred GABOURY passed away in April. He lived to be 89 years old. Long time members of the Society will remember Al as one of the founders of this group. He along with a few other members of the Le Foyer club in Pawtucket, RI, formed the AFGS in 1978. He was active with the Society until advancing age forced him away.

On 31 May, another old friend of the Society passed away. Sophie, the widow of Viateur PELLETIER, benefactors of the Society, died at the age of 92. We offer our sympathies to their families. We will miss them both.

Now for the good news. The appeal for more articles in the last *JMS* had an overwhelming response. Keep up the good work. This is your publication and you derive the most benefit from the articles.

The back cover of this issue honors Henri Alfred PARADIS and Pauline Eva DION. They celebrate their 50<sup>th</sup> anniversary in November. Join us in wishing them many more happy years together.

In other news, the ever popular Lending Library has 36 new items to offer. All of the AFGS publications have

now been converted to microfiche. If you haven't subscribed to the Lending Library, this is an excellent opportunity for members who can't get to the Library to make progress on their genealogy.

And while on the subject of film, the microfilm and microfiche collection keeps growing. For example, the Rhode Island State death records are now current to the end of 1947, the last year they were published.

The AFGS Library has had two computers for some time now. In addition to a full range of CD's, the Rhode Island cemetery file has been uploaded and is being kept current.

Those of you that have internet access, the AFGS web site, WWW.AFGS.ORG, has a lot to offer, and keeps getting better. Under the able supervision of Bill POMMENVILLE, the web site has won quite a few awards in the past few months. If you haven't logged on lately, check it out. You're likely to be pleasantly surprised.

All of the out of print issues of *Je Me Souviens* are now available for sale. The cost is \$5.00 plus \$2.00 postage. Here is a chance for you to complete your collection.

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