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Je Me Souviens

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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 @ junocom.com**.

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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

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ARTICLES

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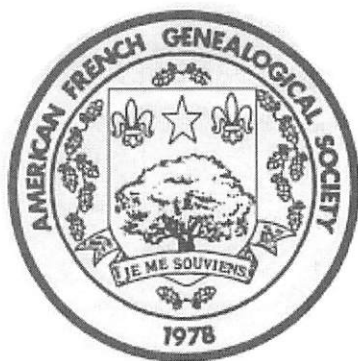
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AFGS Mission Statement

The mission of the American-French Genealogical Society is:

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



PRESIDENT'S MESSAGE

Roger Bartholomy, President

Our dreary winter season is being ushered out by an early spring; and while we face the prospects of a summer drought here in New England, the longer days of sunshine bring renewed energy.

All our projects here at the AFGS are going strong. Our Building Fund has reached the end of its first phase. Through one-time donations and pledges we have accumulated \$88,446. We are grateful to our members who donated generously to help us towards our goal of acquiring a permanent home for the Society.

The campaign will now enter its second phase during which we will reach out to businesses and charitable foundations for support. George and Therese Perron, Building Fund co-chairpersons, will be issuing a progress report to all members shortly. If you have fund raising ideas to share or grant writing skills, please contact George and Therese.

We have formed a **Heritage Committee** headed by Normand Deragon. This Committee will seek out avenues to expand French-Canadian cultural experiences for our members. Norm has begun by reaching out to other French-Canadian organizations to

learn how we can support and enrich each others programs. We also plan to explore cultural exchange activities with the Province of Québec and France.

Our first venture was our participation in the local Mardi Gras celebration in February. We hosted an open house at the library during the weekend festivities. In addition, a fifteen-minute play about the King's Daughters written by Sylvia Bartholomy, Bill Beaudoin and Normand Deragon, was performed at the Museum of Work and Culture by Woonsocket Sr. High School Drama club students, Emily Lawrence, Samantha Beudet and Allison Cournoyer, under the direction of the Drama coach, Jennifer Barrette. It was a great way to make history come alive. Plans are underway to have the play performed at our library for the benefit of our members.

Another offering from the Historical and Cultural Committee is a 5-day guided bus tour to Quebec City planned for September. The itinerary has been specifically designed to include places significant to our French-Canadian history, which will enhance our understanding of our early ancestors' lives.

Also being organized is a cultural exchange program between our members and members of La Société Généalogique de Québec. This program would facilitate the correspondence of members from both societies who wish to communicate on an individual basis to learn more about each others life experiences in Quebec and the US.

We would like to welcome our new receptionist, Gerry Camire. Gerry, who recently retired, is not new to the AFGS; he is one of our founding members, sporting life membership No. 2. Belated and sincere thanks to our previous receptionist, Rita Lapointe, who is now the primary caretaker of her husband who suffered a stroke.

The AFGS operates solely with volunteers, and we are grateful for each and every one of them. Last year we asked volunteers to keep monthly time

sheets so that we could better understand how many work hours it takes to keep us in operation. We learned that it takes about 10,000 work hours to keep us going on a yearly basis of which 3,000 hours are needed just to keep the library staffed during our regularly scheduled hours. If you have a little spare time, consider joining us in our "labor of love".

As you can see, we are forever on the move, thinking of you our members and how we can improve your research and cultural experiences. We look forward to meeting many of you during the traveling seasons ahead.

Have a safe and enjoyable summer.

A la prochaine!

Roger Bartholomy

"Cleaning your house while your kids are still growing is like shoveling the walk before it stops snowing."

- Phyllis Diller

"The good Lord didn't create anything without a purpose, but the fly comes close."

- Mark Twain

"Never put off until tomorrow what can be avoided altogether."

- Ann Landers

"I won't say ours was a tough school, but we had our own coroner. We used to write essays like, 'What I'm Going to be If I Grow Up.'"

- Lenny Bruce

A Cartier Genealogy

Medieval France and Early Canada

by: Morgan E. Cartier

Ancient Towns in the 15th 16th and 17th Centuries in Brittany Province of France in Which the Cartier Family Were Found.

Dreffeac	San Gereon
Orvault	Plenee
Dreno	Drain
Dreny	Sainte Coulombe
Derneuf	Jugon
Triellieres	Sainte Luncaire
Draw	Parame
Vitre	Sainte Malo

In many of these places in Brittany, France or in the official records at Nantes, and Rennes and Paris, were found vital records of the Cartier name. This is especially true as regards Dreffeac, Ste. Malo, Orvault, Drain, Treillieres, Saint Coulomb, San Luncaire and Saint Gereon. Church records are quite complete showing names at birth, marriage and death. Mention was sometimes made of titles and activities until it was possible to piece together a factual record but only after years of investigation that often ended in a blank wall, making further searching necessary and imperative. Delving into the history of the past can be very fascinating and in this case it so often happened that a date of marriage or other date would lead to many important events.

No family genealogy or record is

worth anything to the modern descendants unless the related history is fact. However to get the true facts and to be able to follow a correct roadway takes plenty of time and patience and resolve not to be led astray.

Families consist of children and as the years and centuries go on the ramifications become very complex. A true line of one family tree can only be accomplished by searching out the records of births and christenings, marriages and deaths. Both in France and Canada the church records are detailed with the names of the principals as well as the witnesses. In a large number of cases the National Governments of both France and Canada, have made copies of these church records that are preserved in the National Archives, and this work is still going on. The many years of effort and expense has been worthwhile.

Government Of France 15th, 16th and 17th Centuries

Medieval France possessed a very workable and excellent government. Of interest is the manner of arrangement and daily life of the French citizens. There were two classifications of governmental units: Those who went to Court, those who seldom left their homes and towns.

Of those that went to Court we find the weight of centralized power, although they were generally upheld by the other governing group who remained at home.

Consider the Court and view the arrangement. There were: King of France. He finally decided nothing except with the approbation of the members of the central government who were: Princes of Blood, Cardinals of the church, Dukes, Grand Officers of the Crown, Secretaries of the State.

These were the councils of the state and they controlled the National policy. However, under certain circumstances, the King could over-ride the council.

Chancellor of France. He solely made valid all opinions of the King. He likewise was keeper of the National Seal and alone could place it on valid documents.

Superintendent of Finance. He collected all tax monies and expended them in accordance with written order of the King and Council.

Constable of the Army. The Supreme land Commander.

Admiral of the Navy. The Supreme Commander of the sea.

The King's Court consisted of:
Grand Marshall of the household
Lord High Chamberlain
First Lord of the Bedchamber.
Chief Butler.
Chief Pantler.
Chief Cupbearer.

Master of Horse.
Master of the Hounds.
Master of Robes
Councilors.
Secretaries of State.
Procurator General.

In the Provinces and Towns the Merchants and the Notables were high in rank. They had command of the money and amassed fortunes and were fawned upon by the government and granted great privileges. The ordinary people were strictly regulated. France was full of nobles who lived on their estates in a modest manner compared to the terrific expense at court. We find that: Prince Barons. They were rich under patronage of the King. The King made them: Governors of the Provinces, Ambassadors, Court Officers such as Masters of Horse and Grand Cupbearers, Pantlers, Equer-riers, Gentlemen in Waiting.

The lives of the peasantry was quite hard and they were harried by a long list of laws and regulations that they knew little about by:

Judges
Lawyers
Treasurers
Tax Collectors
Receivers
Magistrates
Merchants
LA BELLE FRANCE!!!

Jean Cartier 1428-1488

Jean was born — Let's start there. His birth was recorded in the year 1428 in the ancient archives of Saint Malo, a seaport town in Brittany, France. In 1456 at the age of 28 he married

Guillemette BEAUDOIN of the neighboring town of Saint Coulomb. Jean had inherited the lands of his father near St. Malo and thus it can be assumed that he was the oldest son.

In order that a proper perspective be arrived at it would be well hereafter to inject into this genealogical record of the Cartier family some of the political aspects of France and the connections of the people and the nobility; the intrigues, the wars, the assassinations, as well as the customs and mode of life prevalent to any given time.

It was found that Jean CARTIER was a merchant and a banker and he lived in the Cartier Manor House at Limoilou near St. Malo on the lands he had inherited and the large estates were farmed by the peasants who also lived on the lands. Jean was not only a man of power in the region of St. Malo, but possessed much influence as Superintendent of Finance of France under Charles VII.

Five children were born to Jean and Guillemette, all boys, at the manor house at Limoilou. Jacques Jamet arrived in 1458. Then came Jean in 1465, Etienne in 1467, Pierre in 1469 and Thomasse in 1473. Now let us relate the political situation of the time and the violent death of Jean CARTIER in 1488.

Duke John the Fearless of Burgundy, a powerful political figure and a claimant of the throne, had his rival the Duke of Orleans assassinated and this caused many violent massacres. Henry V of England had an envious eye on France and because the French were

fighting among themselves he saw and opportunity to grab France and become its ruler. He entered into intrigue with the traitorous and powerful son of Duke John the Fearless and became King of France. Upon his death, his son inherited the thrones of England and France as Henry the VI. France was disorganized and demoralized, and at its lowest ebb as a nation. There came from the borders of Lorraine a young girl who, because of her vision and her native shrewdness and valor, convinced all of the surrounding country, that she was chosen by God to deliver France. She was the gentle Joan D'Arc, born in 1412, and a claimed cousin of Jean Cartier. She was born in a critical period of French history as her country was in great extremity through the "Hundred Years War" with the English who desolated France and destroyed its people by the thousands. France was in peril of becoming a vassalage of England and never before in history was there such vital need of a deliverer. Joan had seen the horrors of war as her village had been plundered and burned, its men slain and the whole country devastated. In full belief of her vision many were convinced in her recitations of it. She was championed by Robert de BAUDRECOURT and John METZ, a knight of uncrowned King Charles, who gained her a court audience. The beautiful city of Orleans was in great danger of being captured by the surrounding English. Charles believed that Joan was really an emissary of God and ordered his only remaining army to Orleans and to follow her orders. Three days later Joan was with Charles at Tour where she urged him to march at once after the fleeing English as the French under Joan had severely defeated the

English and saved Orleans. The French relentlessly pursued and finally captured Lord Talbot the English commander and chief.

Charles had, up to now, led a life of idleness and squandering but under the influence of the military and religious accomplishments of Joan D'Arc he was taken in triumph to Rheims and crowned Charles VII of France. Joan's mission was now fulfilled but she was betrayed and sold to the English who still occupied Paris, and she was burned at the stake 30 May 1431. Some hundreds of years later, in 1919, she was made a saint of the Catholic Church.

Charles VII was crafty, suspicious and cruel and he managed to rid himself of any advisor or political figure who dare to oppose his wishes. He gained for himself the nickname "Universal Spider. Chivalry was at its lowest ebb and the distress of the people became appalling through the riotous living at Court and the heavy taxes. Jean fled back to his estate at St. Malo and was assassinated in 1488 by a hired henchman of King Charles.

Jacques Jamet Cartier

Jacques Jamet CARTIER was the eldest son of the five children born to Jean CARTIER and Guilmette BEAUDOIN at St. Malo. Jacques married Geseline JANSART, daughter of the King's Constable at St. Malo. Born to them were also five children including an infant who died shortly after birth:

Jehanne - 1488

Jacques (the explorer) - 1492

L'Enfant (died) - 1494

Lucas - 1498

Bertheline - 1501

Jacques Jamet was born into the times of civil wars and intrigues in France but also the Classical age. Gunpowder, the compass and the printing press emerged into the world. French art also flourished in its beginnings. Many of the finest churches were erected. Late in Jacques's life commenced the heavier wars that lasted for fifty years under three French Kings. Jacques became Chancellor of France in the councils of Charles VIII who was a fantastic youth dreaming of conquest and the enlargement of his kingdom.

Etienne CARTIER was Jacques' brother, nine years younger and at the death of father Jean by assassination in 1488 Jacques became head of the family. He lavished his attention on his brother Etienne and saw to it that Etienne was given every advantage. When Jacques became Chancellor of France he made Etienne his aid and chief assistant. Etienne acquired a large tract of land adjacent to Jacques at Limoilou and both estates were known by the common name Limoilou. Because of this and because the lives of Jacques Jamet and Etienne were inseparably woven together most of the history of the two is parallel.

On 6 February 1476 Charles of Burgundy marched from Besancon against the Swiss. Louis XI, presumably befriending Charles, had secretly alerted the Swiss, and as a traitor to Duke Charles had secret agents in both camps. Duke Charles marched against the Swiss with a powerful train of artillery and forty thousand men, gleefully anticipating an easy conquest and the taking of Switzerland. The battle was fought at Granson in Vaud district and

the under rated Swiss army so disastrously defeated the French that Duke Charles, besides losing half his army, lost all his artillery and his huge baggage train. In his flight with only five mounted retainers, including his next in command Jacques CARTIER who had strenuously objected to a war with the Swiss, Duke Charles also lost his store of personal jewels and precious stones that were in a locked case in a wagon of the train. The great diamond of Charles, which was taken earlier from the crown of the Great Mogul was lost. It turned up later in the possession of the Emperor of Austria who purchased it for a trifle from the Swiss.

Duke Charles was mad with rage and calling his advisors together to raise another army to again fight the Swiss. The sage advice of his generals and commanders failed to show him the folly of another war with the powerful Swiss who were defending their homeland. In June 1476 the great army of Charles, now geared down to only needed arms and food, reached the town of Morat, a short distance from Berne. The Swiss advanced and general Jacques CARTIER drew his lines of battle perfectly suited to the hilly terrain and valleys. Pelting rain fell June 22, and the Swiss, hidden by fog, were upon the French. In the melee of the raging battle, more than half of the French foot soldiers were slain all of the cavalry killed who did not flee. Charles and his living commanders including Jacques CARTIER, fled the field with only a dozen of his cavalry.

Charles was wild with rage on reaching home. He ordered the raising of another army but the French peas-

ants refused to again war against the terrible Swiss. René II, Duke of Lorraine, saw an opportunity to down Charles the Bold. Charles was able to collect a small army and on 22 October 1476 he besieged Nancy and Duke René fled. Charles was still besieging Nancy on 4 January 1477 when René appeared with a fresh army. Charles was advised that he could not hope to cope with a sortie out of Nancy with René II falling on his flanks and rear, but he would not listen. The battle was fought, Charles was killed and Jacques CARTIER escaped to St. Malo with a few other commanders and faithful retainers. What he had gained for his years of war, his contributions of money and produce from his estate, and the loss of many of his own people --- nothing but a medal of honor from Charles that he dared not display. He wisely decided to spend the remainder of his days at home, husband his resources and rear his family.

It is recorded that Jacques was assassinated in 1509 at the age of 42.

Etienne Cartier 1458-1549

Etienne was the third child born to Jean CARTIER. His older brother Jacques Jamet CARTIER was quite famous and Etienne's later success was much due to the guidance and solicitude of Jacques. As he grew older Etienne accompanied Jacques on many of his trips to the court of France and was Jacques' aide in attending to his duties as Chancellor. Etienne acquired large land holding adjacent to his brother a few miles from St. Malo and this district was all known as Limoilou. Etienne supervised both estates and his

efforts were successful.

Etienne married Perinne NOUVELLE and it is recorded that they lived a peaceful and happy life in Limoilou. An only child, Raoullet, was born to this marriage in 1489.

At the death by assassination of his brother Jacques in 1509 Etienne continued in management of his own and Jacques estate at Limoilou awaiting the time when Jacques's son Jacques (the explorer), could take over this duty. However, Jacques became a sea captain so that he was unable to devote time to the duties of farming and left matters in the hands of his uncle Etienne.

Etienne died in 1549 and he had lived to see his nephew Jacques add to the fame of the family through his trips of exploration and his discovery of Canada.

Jacques Cartier Discover Of Canada

A baby was born into the world in 1491 who was destined to become one of history's most illustrious men. This babe was the son of Jacques Jamet CARTIER and Jesseline JANSART who were living a luxurious and comfortable life at St. Malo in the district of Brittany, France. St. Malo was one of the principal seaports of France. In the year following the birth of Jacques, Christopher COLUMBUS discovered America. Young Jacques attended the local schools and played with his brother Lucas and his two sisters Jehanne and Bertheline as well as the neighboring children and his cousins. He had an especial liking for his sister Jehanne which continued throughout his life. Jacques

was a normal and studious boy and early became tremendously interested in the vessels moored on the waterfront of St. Malo harbor which he frequented daily, bothering the sailors with his innumerable questions. St. Malo was a prosperous town and the boy's father was likewise prosperous and one of the leading citizens. Young Jacques's love of ships and the sea prompted his father to see to it that the boy was fully tutored in navigation and seamanship because a mariner's calling was held in high esteem and even as a boy he looked to the sea as his chosen calling.

The first historically authentic event regarding Jacques as a man was his marriage on May 2, 1519 to Catherine des GRANCHES, which recording reads: "2 May, 1519 was performed the marriage of Jacques CARTIER, Master Pilot of the Port St. Malo, son of Jamet CARTIER and Geseline JANSART, Katherine des Granches, daughter of the Honorable Des Granches, Chevalier of the King our Sire and Constable of the town and district of St. Malo."

Now 28 years of age Jacques had won the title of Master Pilot and he made many sea voyages as the commanding officer of ships. It is known that Captain CARTIER visited the shores of South America from his frequent mention of Brazil. He brought back from Brazil a small savage girl who was baptized in the St. Malo church July 30, 1528 as Catherine DE BRAZIL and who was adopted by Jacques and his wife.

The name of Captain Jacques CARTIER came to the attention of

King Francis I through Phillippe CHABOT, Sieur de Brion and High Admiral of France who had extolled Jacques to his Majesty as the foremost of French Mariners. Jacques was called to an audience with the King and he told the King that he believed there existed a westward passage to the rich ports of India if it could be found far to the north of Brazil. If such a pass could be found and taken for France it would put the Kingdom of France in possession of such a shortened way to India that France could become the first Nation of the world. King Francis commissioned Jacques to fit ships and undertake a voyage to discover this short passage to India. CARTIER sailed on April 20, 1534 as commander of two ships of sixty tons burden each, and twenty days later sighted the shores of Newfoundland. He sailed around many island and headlands and found friendly Minmac Indians, and the country abound with strange birds and game as well as fruits and grains never before seen. Autumn gales told of approaching winter and Jacques decided to return to France even though he had not found the India passage. He arrived at St. Malo September 5, 1534.

King Francis was intrigued with CARTIER's glowing account of this new land and gave him a new commission to fit out three ships for further exploration the following year. Jacques provisioned his ships for a voyage of at least 15 months so that he could winter in the new land if necessary. On May 19, 1535, Captain CARTIER again sailed from St. Malo. Storms harassed the ships and they became separated but Jacques again reached Newfoundland on July 15 and within two weeks the

other two ships joined him. Sailing westward he found himself in a great river with forbidding gorges of rocks. Jacques sailed westward up this river past other tributary rivers and through beautiful forested lands. He named the river Saint Lawrence and dropped anchor at a beautiful island that grew grapes in such abundance that he named the island 'Isle de Bacchus' now called Isle D' Orleans near Québec. Westward he discovered an Indian village called Stadaconne which lay on flat land at the base of a precipice of rock, now Québec. Here he decided to moor his vessels for the winter. He also heard of another Indian town many miles up river called Hochelaga and this he wished to visit. With one of his smaller vessels he again sailed westward through magnificent forests and reached the Indian village at the foot of a mountain that Jacques named Mount Royal. It is now known as Montréal. During the winter Jacques and several of his officers were able to learn the Indian tongue and they questioned the Indians at length as to the source of the mighty river and to see if another sea was to the west. All they learned was that the land extended for many moons journey and that all the lakes and rivers were fresh. In the spring Cartier intended to return to France, and his final ceremony occurred May 3, 1536 when a 35 foot cross was planted on the river bank at Stadaconne; on the cross bar were the arms of France. He arrived at St. Malo July 6, 1536. In 1538 King Francis commissioned Captain CARTIER to equip thirteen vessels for a two year trip to Canada and to take a large number of colonists and settle them. Many other ships were privately arranging to accompany the King's fleet. CARTIER set

sail with his own fleet May 23, 1541. Arriving in Canada and west on the Saint Lawrence River they anchored at Charlesburg Royal about four leagues west of Isle D' Orleans. After unloading his ships Captain CARTIER sailed back to France. He found France in a turmoil and again at war with Spain.

Jacques continued in the favor of the King and made two more trips to Canada as well as many voyages to European and ports. In later life he lived at St. Malo in very comfortable circumstances in his home at Rue de Buhen. No children were born to the marriage. Jacques possessed the quality of bravery to a remarkable degree and he was self reliant and calm amid the direst calamities. His knowledge of navigation and his skill of seamanship name him in the foremost rank of the world's heroic captains. His piety and reliance on Divine Providence were always visible.

Jacques died in 1557 at the age of 66. In the old records of St. Malo is found this entry: "September 1, 1557. This said Wednesday about five o'clock in the morning died Jacques CARTIER."

Canada has greatly honored the name of Jacques CARTIER. At Montréal a magnificent bridge crosses the St. Lawrence River and is named *Jacques Cartier Bridge*.

In 1934 four hundred years after Jacques first voyage of discovery, all Canada united in a celebration in his honor. Following is a newspaper account of this event:

"Gaspe, Québec August 27 – AP—A tribute to the intrepid adventurer

who brought civilization to this part of North America, a stone cross stood today on a knoll at the center of this little town over looking the historic Gaspe Bay where Jacques CARTIER dropped anchor 400 years ago.

The huge cross hewn from stone taken from a quarry in St. Malo, the little town from which Cartier and his band set sail in search of new lands, was unveiled before representatives of four nations by the Prime Minister, R. B. BENNETT.

With delegates from France, the United States, Great Britain and Canada gathered to pay homage to Cartier on the 400th anniversary of his epoch making discovery, the Prime Minister unveiled the great cross in the memory of the great cross that was planted by the first white man to set foot on these shores so many years ago.

Warren Delano ROBBINS, United States Minister, represented the United States, Rev. Father Victor BOISARD acted for Cardinal VERDIER, Archbishop of Paris."

Raoulette Cartier

Raoulette was born to Etienne CARTIER and Perinne NOUVELLE in 1489. Raoulette was a first cousin to Jacques who later discovered Canada and both boys were constant companions as the estates of both their fathers adjoined as Limoilou.

At 20 years of age Raoulette married Marie-Anne GOURGE and their only child Allaine was born on 24 December 1509 and Allaine's birth is recorded in the records of the church at St. Malo.

In later life Raoulette became a

court favorite, partly because of the fame of his cousin Jacques and also because of his own courage and aptitude. His companion and friend was Pierre du Terrail, Chevalier de Bayard. Pierre was the soul of Chivalry, courage, honor and trepidity. The town of Brescia was captured by Gaton de Foix and given to pillage by his troops. Pierre BAYARD was sorely wounded and Raoulette and some archers bore him to a pretentious farm house near Saint Luncaire. The loud summons of the archers brought a lady to the door and Raoulette saw to it that the Knight Pierre was safely housed and attended. The lady begged that her two daughters not be molested and she was promised by Raoulette: "You can trust my Knight and me that no harm will come to you and your daughters but you must keep them in your chambers and not let them be seen." A month passed and through the ministrations of Raoulette and the lady, Pierre slowly regained his strength. He wished to take the field in a new war now brewing in Spain. Assured by the surgeon that he could travel, he asked that the daughters of the house be presented. Shyly they appeared, one giving him a bracelet of gold and silver thread and that the other girl presented him with a purse of crimson silk. But the younger daughter, Marie-Anne, had eyes only for Raoulette, and she must have watched him on his promenades the past months in the gardens. To Raoulette it was love at first sight and he begged permission to return as soon as duty would allow.

Louis the XXII was now King of France and he had married Anne of Brittany at Nantes in January 1499. Louis desired to invade and conquer Italy but

this project was extremely impolitic. He became involved in a series of complications and squandered men and money in this precarious conquest to the end that he finally evacuated his army from Italy. Raoulette was violently opposed to the attempt on Italy saying it was far better if Louis XXII turned his attention to securing the boundaries of France. In January 1500, Milan, which had fallen to the French, revolted and the French army was forced to retreat to the foot of the Alps.

Louis XXII was a very sensitive man and somewhat difficult to get along with. His health was never robust and the disaster that had happened to his army in Italy had made him visibly thinner, weaker and easily exhausted. Anne of Brittany, his wife, became alarmed for her own future and because she and the King had no son the next in line for the throne was a distant cousin, Francis Count of Angoulemé. The mother of Francis, Louise of Saxony, and Anne of Brittany thoroughly hated each other and therefore the two households of Amboise and Blois carried feelings of the deepest antipathy. Anne knew that at the death of her husband Louis XXII that she would be forced to flee for her life because Louise would never tolerate Anne's taking over the throne. Anticipating the contingency of the King's death Anne packed everything of value at Castle Blois and sent boats down the river to Nantes. The convoy was seized by Consul de Gié, and Anne learned that if the King died that Marshall de Gié would have her arrested and either assassinated or deported. But Louis XXII fooled his physicians and the court by becoming well. Anne insisted that Marshall de Gié be arrested and tried.

Raoulette was ordered by the King to arrest his friend Marshall de Gié. The trial dragged on, and partly because of the testimony by Raoulette and the Parliament of Paris restored Gié to liberty. Anne was enraged and vindictive. She threatened Raoulette with dismissal if he again appeared for his friend. The King told Raoulette to stick by his friend in all things because the most the Marshall de Gié was guilty of was indiscretion in overstepping his authority. Another trial was held in the court of Toulouse and because of Queen Anne's lies the Marshall was stripped of his command and banished from the Court of France for five years. Raoulette also suffered from the anger of the Queen and he was ordered never again to appear in Court. Marshall de Gié retired to his magnificent seat, the Chat de Verger and Raoulette went to his estate near St. Malo. He spent the remainder of his life managing his affairs, hunting and educating his son Allaine who had grown like his father, into a tall and handsome young man. Raoulette died at his home near St. Malo in 1562.

Allaine Cartier

Allaine, the only child of Raoulette, lived on the family estate and eventually inherited it at the death of his father. He married Jehanne, a lady in waiting of Queen Claude, the wife of Francis I King of France. Two boys were born of this marriage, François in 1542 and Moise three years later. There is some proof that Allaine ventured into the ship building business in addition to his many other properties and by now the fame of the family was very wide due somewhat to the high honors given to explorer Jacques CARTIER.

In 1533 Charles, Duc de Bourbon, was Constable of France; which made him the highest personage in the Kingdom next to the monarch himself. He had set out at midnight on September of 1533, at the head of a train of troops headed from Chantelle toward Spain. He and fifteen of his followers were attired in a peculiar manner and their accouterments jingled along the road. They wore mail but it was mail of gold as in their jackets was sewed over thirty thousand crowns of gold and on the neck of Charles reposed the collar of the order of St. Michael. Due to Charles' hatred of King Francis of France he cut loose from his native land and joined the forces of Italy, a traitor to France. And here was Allaine CARTIER in the web of circumstances. He was a general under Charles and leading the Italians at Milan and Romagnano on the Sesia River, the French army under Francis I was severely defeated. But Duc Charles received a mortal wound and after his burial on the riverbank there was nothing left for Allaine and the others but to flee north. At that time Francis I was the most conspicuous monarch in Europe and the defeat was no deterrent to his ambitions. A new emperor was to be elected in Germany and Francis I was ambitious to be King of France and Emperor of Germany at the same time. If he could succeed in the election he would be the greatest Prince since the Roman Emperors of fifteen hundred years ago. Ancient custom in the Federated German States was the selection of an Emperor by a vote of seven, they being : the Archbishops of Mainz, Cologne and Treves, also the Duke of Saxony, the King of Bohemia, Count Palatine, and the Margrave of Brandenburg, who

was the brother of the Archbishop of Mainz. Maximilian had married Mary of Burgundy who was the daughter of Charles the Bold of France. Maximilian wanted his grandson Charles elected. Charles was exceedingly homely and more or less a recluse but he had a brilliant brain and, while cold, he was self possessed, calm, calculating and ruthless. Francis I was a decided extrovert wearing his heart on his sleeve and the bon vivant of European Courts. Adored by the ladies he lavished gifts on all his friends. Between these two personalities, only hatred could follow. Their open enmity was like a spitting cat and a growling dog. Francis I realized that if he was to achieve his objective and win the election as Emperor of Germany that he would need the assistance of every influential person in either France or Germany that he could command. Francis summoned his former general Allaine Cartier to his Court. Allaine was certain that this meant his death warrant as he was escorted on horse by a detachment of the King's Guard. Francis asked Allaine "Why did you desert me and follow Duke Charles and cause my defeat at the Sesia River." Allaine most humbly asked pardon of his King and explained the web of circumstances in which he had found himself. Francis then said that he could not afford to lose the services of one of his best generals and asked Allaine if he would forever pledge his allegiance. Of course Allaine would, not so much to save his life but to again serve this amiable King whom all the Frenchmen loved.

Francis I decided to win the German election at all costs. He poured bribe money into Germany and with

additional promises of estates and power he bribed the Margrave of Brandenburg to vote for him, and the Margrave likewise got his brother the Archbishop of Mainz to do the same. The Archbishop of Mainz then succeeding in convincing the Archbishop of Treves and these three won over the Count of Palatine. The whole proceeding was very costly in money and promises to Francis I but he now had the majority of votes. Francis had sent Jean d'ALBRET and President Guillard aux Bonnavet as his official and public emissaries to plead his cause to the Germans, but he also sent several of his most trusted friends in secret to transmit to him what was going on and to do the actual bribing. Allaine was with this group and again their persons were loaded with gold as they crossed the borders of Germany at night. Maximilian found that the election of his grandson Charles was in serious jeopardy so he entered into the intrigue of bribery of which he was a past master. The bribes got larger and Francis I declared to his emissaries that he would spend three million crowns, if necessary, to win the election. The seven electors wavered back and forth, first for Francis then for Charles. Maximilian died. The election must now be held as there was no head of the German nation. Charles was elected as Emperor of Germany to the enragement of Francis who had impoverished the treasury of France. Europe, at this time in history would wage war on the merest pretext of no pretext at all. War was again on its way and again Francis I and his hated rival Charles V entered into bribery for the assistance of Henry VIII of England and Pope Leo X of Italy. Charles V had seen Henry VIII in Lon-

don and thereupon Francis I invited Henry VIII to meet him at Ardres for negotiations to simply to refuse to assist either side. They met on the field of the Cloth of Gold, Francis I bringing 5000 gorgeously arranged troops and 3000 cavalry. The entire French Court was there. Never had such splendor been displayed and in front of the Cloth of Gold tent of Francis I was a gold statue of St. Michael his patron. The two Kings met in the most cordial interview and Henry VIII assured Francis of his good will. Twenty five days later, after much feasting and games, the meeting broke up but Francis found he had been promised nothing by the evasive Henry VIII. Bonnivet told Francis not to trust Henry VIII to attack Charles V of Germany. But Charles V was in serious troubles with money matters and was unable to collect sufficient taxes in this widely scattered empire. Under the orders of Francis I the Sieur de Lesparre crossed the Pyrenees and attacked the Italians at Pampelna capturing the nobleman Guipuzcoa who later became Ignatius Loyola, the founder of the Jesuit order. The armies of Francis I lost war after war until Francis found all Europe against him. Francis was finally captured and confined to the fortress of Pizzighettone. France was governed by a Regency. Later Francis was removed to a prison in Madrid where he languished for months. Then Charles V forced an obnoxious treaty with Francis I and released him from prison. Frenchmen were again all for their King who raised an army and thoroughly defeated Charles V of Germany. Henry VIII had been hand and glove with Charles V so Francis I decided to fight Henry VIII. He appointed Allaine CARTIER as Admiral to gather a fleet and cross the chan-

nel to the Isle of Wight. The threat of a French invasion caused Henry VIII to sign a treaty and give up his lands in France. Henry died the following year and Francis I the following year, 1547.

Allaine had been severely wounded and invalided to his home where he eventually recovered. King Francis had made Allaine a Prince Baron and Governor to the province of Brittany. As Sieur Cartier de St. Malo his enlarged manor house supported 18 villagers as servants. The family and servants all ate together, as was the custom, and they had lovingly nursed Monsieur through his near fatal wounds. Each was paid his wages, in addition to their keep, a suit of clothes and a pair of shoes each year. Monsieur wore velvet hose, tan leather britches, a red doublet and a black coat. His costume was complimented with a velvet hat and black boots. Most of all the clothes and shoes for all were made in his own establishments. Monsieur drank wine from Burgundy, Anjou and Bordeaux. His tables were heaped with meat, fowl, venison, rabbits, vegetables grown on the estate and fish of seafood from St. Malo and the nearby sea. Monsieur hunted and fishes as his pleasure dictated. His fields grew wheat, oats and barley, also hay for his stocks of cattle, sheep and goats and an immense band of horses. He rode on horseback well attended by his servitors and rode in state with his wife Jehanne in a stately carriage drawn by four to the village church on Sunday. He was a most imposing gentleman and ruled his province in a most kindly way, seeing to it that the taxes of the people were not burdensome and that justice prevailed. As lord of the manor and estate he

could and did demand from his tenants labor to work the soil and he enjoyed the full loyalty of them all. The peasants and artisans were well clothed and fed and were very happy, respectful and kind and very devoted to their master. The peasant women were noted for their irreproachable conduct and their domestic virtues in all the provinces governed by Allaine. France, at the time, was full of nobles who lived on their country estates at a third of the expense compared to those who remained at the King's Court.

Surrounded by his wife Jehanne, his two sons and his faithful servants Allaine peacefully died 1574 at the age of 65 and was buried in the family cemetery on the family estate.

François Cartier

François came into the world in the reign of Francis I. This King was handsome, artistic and chivalrous and he had brilliantly defeated the most expert fighters of Europe, the Swiss. Francis I was also a patron of Leonardo de VINCI and commissioned Leonardo to build the Louvre and Fountainbleau. Came the Lutheran revolt in Germany, which turned into an actual war. Martin LUTHER was boldly defiant and Protestantism emerged into Europe. France remained a Catholic country although the Huguenots were a vigorous but small minority. The counter Reformation began with the Council of Trent and the many Catholic religious orders brought a revival of discipline, piety and learning to France. The fury of the religious wars in Europe broke out in full in 1560 during the weak reign of Henry II and at his death, his widow Catherine de MEDICI gained full power. In 1572 King

Henry of Navarre, a Protestant, married Princess Margaret of Valois, a Catholic, which partly caused the shortly following St. Bartholmew Massacre. The cry in Paris was Kill, Kill, Kill! Death to the Huguenots! Blood flowed down the streets of Paris but not deep enough to drown the infamous Catherine de Medici. Admiral de Coligny was the Huguenot leader and through his efforts and the marriage of King Henry of Navarre with the Catholic Marguerite de VALOIS peace was made between the religious foes. But Catherine de Medici would have no peace and she railed at her weak son the King until goaded into fury he ordered his Admiral de Coligny and all the Huguenots in his kingdom killed. Every person not marked with a cross was slaughtered. Sixty thousand mad murders roamed the streets breaking into houses killing all within. Wagons loaded with bleeding bodies traversed the streets down to the Seine River and dumped them into the current. It is estimated that one hundred thousand Huguenots died.

François CARTIER, like all men of the time, was forced to take sides and likewise lend his time and talents and his wealth to the service of the state. François married Marguerite CUFF, a lady in waiting at the Court in 1562 and Jehan was born 1563, their only child. François, because of his absence with the army of Catholic France, could rarely come home to his estate and he was killed in battle in 1575 at the age of 33.

Jehan Cartier

Jehan married Jehanne RAUAULT in 1583. Guillaume was born in 1584, Claude on April 30, 1586

and Hervene in 1588. At the birth of Hervene Jehan was only 25 years of age and had been in the French army for two years before his marriage to Jehanne. While he was able, because of the near location of the fighting, to quite frequently come home, the estate was ravished by the opposing armies until farming about ceased. All of the male tenants on the farms were drafted into the army by the King, and the farms had no workers. The crops and horses and livestock were foraged by the opposing forces until only a skeleton of the former abundance remained. Many of the farm workers were killed in battle and finally Jehan was invalided home with severe wounds from which he never fully recovered.

Henry of Navarre, a Protestant became Henry IV of France on 2 August, 1589. On 26 August the King visited Dieppe where he was met by, Aymar de Chastes, General Jehan CARTIER and the leading citizens of Dieppe. Calling an immediate Council the King asked how well the town was fortified to withstand attack. He was advised that it would be unwise to risk being shut up in a walled town and that the council and all soldiers should repair at once to the large army camp in the surrounding hills. King Henry immediately ordered the camp fortified as he was certain the enemy would soon come. And that shortly happened with the Duke of Mayenne at the head of forty thousand men and a large artillery train. King Henry did not relish waiting for the Duke to get his army and artillery in place. His cavalry harassed the enemy and several skirmishes took place until the dark and rainy night of 20 September when Duke Mayenne attacked in full

force in the rain and fog. Mayenne was defeated. The army commanded by Jehan CARTIER consisted of three thousand cavalry and eight thousand foot, while the army of the Duke that Jehan opposed had four thousand horse and over twenty thousand foot, in part German and Swiss mercenaries.

The war continued as Henry the IV was a warrior and loved fighting and conquest and was a skilled soldier. More and more of France acknowledged Protestant Henry as their King. Henry solidified all of France to his Kingdom and to himself by his victory in one of the famous battles of history in the Plains of Ivry, which is between the towns of Nantes and Dreux. On this 14 March 1590 the King's forces were greatly outnumbered but his men were much bettered armed and disciplined although half were Catholic and half were Protestant. However, Paris was still in the hands of the Catholics and most of France was Catholic. Henry IV accepted the Catholic faith and also ordered that all persecution of the Huguenots cease, saying the each man had the right to worship as he saw fit. And so, for the first time in history, a people were given religious freedom.

Jehan CARTIER was quietly living on his devastated estate after being invalided home by Henry IV. Due to his devotion to Henry he was awarded a large pension, but due to his precarious health he was unable to attempt the restoration so badly needed at St. Malo. Jehan died in 1598 leaving his possessions to his sons Claude and Guillaume as he had established his youngest son Hervene at St. Briac.

Claude Cartier

Claude was born April 30, 1586 at St. Gereon in the hunting lodge of his father. His boyhood and young manhood was impoverished as the wars had devastated so much of northern France. He married Yvonne in 1616, she being a daughter of an innkeeper. Claude prospered in the growing prosperity of France under wise King Henry IV. Claude directed the rehabilitation of the family lands and the young men of the peasantry on the farms found wives and the fields waved with grain and hay and the stocks of animals grew and grew. Claude also reopened the warehouses and docks and the manufacture of wares and ships gear. He decided to join a venture of manufacturing in Nantes and built a second home in the nearby village of Dresnec as he was adverse to city living. He and his wife Yvonne divided their time between St. Malo and Dresnec, keeping servants in both places. He was prosperous and happy that the patrimony of his family was well established. He was a man of business and refused to take any political office or honors and certainly nothing in the military.

Claude and his brother Guillaume jointly owned the original family estate near St. Malo at Limoilou but Guillaume spent most of his time at Court and in the army so that Claude solely managed all the affairs. Guillaume met an untimely death, leaving Claude the sole owner. Dresnec, where Claude had built another home, was in the Archbishop of Nantes and in the home there in 1618 was born Julien and four years later Jacques was born at St. Malo.

Montaigne of Gascony had, in his

writings, been exposing to France the cruel and silly vanity and fanaticism of the religious wars. He asked "Why must one man kill another because of a difference in religious beliefs." Montaigne's penned approval of Henry IV brought Henry to the throne in 1594. Four years later Henry captured Paris from the English and in 1598 he issued the Edict of Nantes through which he hoped the religious wars would end. The weariness of the opposing forces made a truce acceptable and, with peace restored, prosperity returned to France. King Henry IV was a lovable, kind a tolerant monarch and his name became a household word. He had little use for the snobbery of the aristocrats and he had much sympathy for his lowest subjects. His slogan was "A chicken in every pot every Sunday for every peasant." He was loved by all. The aristocrats with their severely lowered wealth and power, hired assassins who murdered Henry IV in 1610 and his widow Marie de MEDICI became Regent of France. She was weak and profligate and the love of the people for the dead King turned to hatred for her and the peasantry were again left without a champion. France would have ended in chaos had not Richelieu appeared as the champion of France. He was far more a politician and a soldier than a Cardinal of the Church. He believed that "The entire dignity of Man rests in his thoughts." Richelieu was cruel and crafty, but through European wars and small civil wars he was able to put young Louis XIV on the throne and lead him to a position of power in France and much prestige abroad. It was now the classical age of France, the time of Moliere, Racine and LaFontaine. The Court of Versailles was a place of plea-

sure and glory a gilded cage. Again France was destined to misrule and chaos. During the youth of Louis XIV, who was made King at 10 years of age, his mother and her favorite minister Cardinal Mazarin ruled, or other misruled France. Taxes became unbearable and peasantry suffered. Hostility rose between Cardinal Mazarin and the courts and again we find oppression and misgovernment. Revolt was in the air; Paris seethed with anger. Councilor Broussel who championed the people, was arrested by the Queen Regent and she firmly wished his death. Although highly infuriated the Queen saw that something must be done or all Paris would revolt. She yielded to the freeing of Broussel if the people would disperse and stop their riotous behavior. But she was fickle and capricious and the people of Paris did not trust her. Paris was in insurrection. Mobs rioted in all the streets demanding the release of Broussel. He was released but the fury of the mobs of people demanded the retirement of Cardinal MAZARIN and Queen Anne from the Regency. Louis XIV came into full power. He visited the Chateau of Chantilly and all the nobility gathered there for the occasion. A shining array of great Lords and grand Dames came to Chantilly from all parts of France. The great Vatel, the most famous chef in France, was in charge of all the banquets. The crowning banquet was to be of fish and sea foods. Valet depended on his friend Claude CARTIER to send these from St. Malo. However the shipments arrived late and Valet, in despair at keeping the guests of the King waiting committed suicide. Throughout the turbulent years Claude CARTIER pursued his home life and basked in the love of his family and his

people. As mentioned, he refused to enter any political life and as his health was never robust he avoided the military. He died in 1642, an honorable gentleman of France, in the hunting lodge at St. Gereon where he was born.

Julien Cartier

Julien was the eldest son of Claude being born at Dresnac near Nantes in 1618. Very early he exhibited a roaming nature and he took long absences from home and school, even sailing on the seas. In 1638 at the age of 20 he married Françoise BOURDAIN who was born and baptized in Nantes and at that time Julien was in the French navy. His instincts revolted at the corruption of the nobility and the wiles of the aristocrats with whom he came into contact. Leaving his ancestral home and with his bride Françoise he sailed from St. Malo in 1649 for New France which had been discovered by his cousin Jacques Cartier and of which glowing reports had come to France. Julien had relinquished to his younger brother Jacques, who was four years younger and was still under the care and guidance of their mother Yvonne, all his right and title to the family estates and business in France. He took with him a substantial sum in gold crowns as his share, to enable him to relocate himself in New France. The passage was long but finally the ship sailed into the St. Lawrence River and landed at the village of Québec. It was here the Julien's cousin Jacques had first planted the arms of France on a cross in 1535 and taken all the lands for France. France had claimed all the vast territory and French settlers had opened up the country as far west as Montréal. England was likewise at-

tempting colonization of the country to the south which England had claimed. In 1608 CHAMPLAIN had founded Québec. Most of the Indians were friendly as they were not molested by the French and CHAMPLAIN had made an alliance with the Algonquins, the Hurons and the Mont-agnais tribes. A settlement had also sprung up at Trois-Rivieres some miles up the St. Lawrence River a year or so later and 5 Recollets priests built a monastery at Québec and they had come from France to convert the Indians as well as to minister to the spiritual wants of the settlers. Furs were much prized in France and ships arrived with goods to barter with the Indians for their furs as well as bringing implements and provisions for the settlers. Jesuits priests arrived at Québec in the spring of 1625. On 22 July 1628 an English fleet under the command of Captain David KIRKE captured Québec with no fighting as the town in its deplorable condition had no means to resist and was reduced to great want of food and gunpowder because lack of arrival of French ships for a year. Unknown to CHAMPLAIN and Capt. KIRKE the war between England and France had ceased three months previously. England looked on the inhospitable of Québec and the St. Lawrence valley with about as jaundiced an eye as that as the forbidding Atlantic shores to the south where England was attempting colonization in New England, and therefore Québec and Canada was restored to France by the treaty of St. German en Laye 29 March 1632. Then ships from France arrived in increasing numbers under the auspices of various corporations for trade which were chartered by the King of France and financed by private investors. The Jesu-

its were granted 600 acres at Trois-Rivieres to build a monastery. The voyagers pushed westward and Montréal was founded in 1641.

All was not peaceful with the Indian tribes because unscrupulous traders from France furnished the Indians with "firewater" and succeeded in practically stealing their furs. Then came the trouble with the Iroquois Indians who warred against the French colonists in 1648 and 1649. The French at Québec attempted an alliance with the English to the south and the Dutch of New Netherlands, but this did not materialize causing a century of hatred between the three groups and a growing distrust of the Indians for all Europeans.

Québec had had some growth at the time of Julien's arrival in 1649. Besides himself and his wife Julien paid for passage for four families from the Limoilou estate as he intended to secure land firmly establish himself in the New France. Later that year he was granted some lands at the big bend of the St. Charles river north west of Québec, one league along the river and four leagues in depth. He was addressed as Seigneur CARTIER which title showed him as a large land owner. He had arrived at Québec on the ship carrying the new governor, Vicomte d'ARGENSON, who was a former general in the French army. The French population of all Canada was around 2000 and the majority of these were in or near Québec, Trois-Rivieres, Montréal and smaller settlements. Québec was the center of government and society. Julien had gold and his grant of land. He caused a road from Québec to built through the forest to his land and busied his four families in cutting down

the forest to build houses and barns and to prepare the land for crops. Through constant effort one after another of these families became established until his grant was peopled and crops growing. His pastures supported some farm animals although no mention is made of horses. The road through the forest connected the grant to Québec. Then Julien built his manor house on the bank of the river but his house was much more of a palisaded fortress than a home so that all of his tenants could rush to it should enemies appear. Julien also wished to live away from Québec with his people because the ships from France had landed at the wharf with many immigrants dead or dying from typhoid fever. The Five Nations of Indians were not fairly treated and were not too friendly. All told of the Mohawks, Oneidas, Cayugas, Ona-dagas and Senacas there were about 2200 Indians called "The Five Nations." The close by Hurons and Algonquins were much less numerous but they were more friendly with the colonists. The Iroquois were not to be trusted and were dangerous.

Count Frontenac came from France as Governor by appointment by the King, and TALON was Intendant. By then the population of Canada was 6700. The Corporation of One Hundred Associates who had first attempted to colonize Canada was bankrupt and dissolved.

Julien continued to love to roam and made many trips by canoe far up river with other adventurers and Indian friends. He found a lovely country up river and came to the conclusion that he would dispose of his grant near Québec and remove to this new location. Back

at Québec he gave enthusiastic accounts of his find and after disposing of his grant of land he and several other families went by the St. Lawrence River to the new land where they hoped to be unmolested by the Iroquois Indians. Governor FRONTENAC of Québec gladly gave grants of land at the described place to Julien and several others and on reaching it these settlers agreed on the name *Pointe aux Trembles*. It was decided, on mutual protection, that all the houses would be reasonably close together with the new fortified and palisaded house of Julien as the central rallying point.

Guillaume, the only child of Julien and Françoise, was born in 1653 and baptized in the tiny church. Julien did not live to see the fruition of his plans as he never returned from an expedition in 1665 and presumably killed by Indians.

Guillaume Cartier

Guillaume was born at *Pointe aux Trembles* in 1653 and baptized in the settlement church. At the time of his father's death he was 12 years of age and he was educated by his mother Françoise and taught husbandry and farming by others of the settlers. The Padre of the church likewise taught the children. Other settlers arrived and the settlement enjoyed some growth. On 18 January 1685 Guillaume, now age 32, married Estienne GARNIER who was born in *Point aux Trembles* 14 April 1644 and the marriage is recorded as on 18 January 1685 in the records of the ancient church. Born of this marriage were:

Nicholas - 7 March 1687

Françoise - 18 January 1688

Louise-Angelique - 2 February

1690

Guillaume - 10 December 1693

François - 5 June 1702

It cannot be ascertained as to the history of the eldest son Nicholas, but Guillaume later established himself on a large tract of land at St. François-du-Lac and lived his life there.

Canada was now emerging into a supplier of valuable goods to be shipped to France and the returning ships carried grains and pine lumber as well as furs. Joliet and Jean Peré with Guillaume and others in search for new fur trade traveled to Lake Superior as the Indians from that far away region wore ornaments and had utensils made with copper. This expedition discovered a famed mass of copper on the lake shore. It was a long and arduous expedition and fraught with many perils traveling the inland seas and rivers of fresh waters. On a later expedition Joliet and Peré MARQUETTE reached the Mississippi River by way of the Wisconsin River. LA SALLE and Nicholas PERROT were commissioned to explore the west and Guillaume and others went with this expedition and trading posts were established at Machillimacknac and St. Marie. Guillaume became a voyager in truth. He was also an officer of the Canadian Militia which had membership of over 1800 men who saw much service against hostile Indians and were ready to repel any further encroachment on Canada from the English. The several religious orders of Recollets, Sulpicians and Jesuits were most active in the affairs of government and busily engaged themselves in converting the

Indians and were building monasteries, churches and schools. They had to be supported and the system of tithes was brought into being where by each person must contribute one twenty sixth of his grain, produce or money as his share. The Ursuline nuns had established schools at Québec and Trois-Rivieres and several orders of priests built seminaries. New France was making progress. Mills for the grinding of grain were becoming numerous. Artisans were making furniture and utensils. Shops for trade were opened in the towns and villages as more and more ships arrived from France bringing settlers and goods. Guillaume built a grinding mill where his own grains were converted into flour and cereals as well as taking care of the needs of his neighbors. A few shops existed at St. François-du-Lac and the tradesmen sold the goods brought from Québec. Few houses had glass windows but a substitute of parchment. But every home had its garden of flowers and vegetables. The settlers generally raised their own food, grew flax, wove linen on hand looms, spun wool from sheep and made cloth for clothing although in the larger places like Québec and Trois-Rivieres clothing and wines from France were obtainable as well as excellent furniture. In 1700 the French population of Canada was 17,000 of which 300 were at St. François-du-Lac. Guillaume died at St. Françoise du Lac in 1719.

Guillaume Cartier Jr.

Guillaume Jr. was born at St. François-du-Lac on 19 December 1693. At the time of his father's death Guillaume Jr. was 26 and was in charge of the operations of the family farm and business and he had inherited all of this.

His mother Estiennette died the following year and his three married sisters and his married brother continued at the homestead in the patriarchal manner. This provided manpower and mutual protection.

St. François-du-Lac was a small community on the St. Francis River, which emptied into Lac St. Pierre and this lake was a broadening of the St. Lawrence River. Goods could easily be transported to and from Montréal, Trois-Rivieres and Québec by way of the big river. Guillaume and his brothers prospered and added to their lands but the marauding Iroquois were always a menace and the men always carried guns when out of the house and a shot meant danger so that all could rush to the manor house on the river bank. Wheat was grown and milled for the families and neighbors. Corn was ground into meal. Oats, rye and barley provided winter food for the farm animals and fowl. Beans and peas were the favorite vegetables and there was always a pot of pea soup ready to eat. There were plenty of apple trees and other fruits and the woods provided wild berries in season. Game was abundant and the river teamed with fish. Tobacco was also grown, some used and some sold. Ox hides made heavy boots and the softer skins were made into moccasins. The houses were built of logs and stone and usually whitewashed. The French Canadians knew how to enjoy life and did not struggle for things beyond them. They all loved the soil, their church, their children and good company and a merry time. Skating and showshoeing were fine winter pastimes and the winter was an endless round of festivity because there was little to do on the farm and

the Indians remained in their own villages so there was little danger. There was always a fiddler for dancing. Sing at home or in the woods and fields and keep time with the canoe paddles to a rollicking song.

On 10 December 1722 Guillaume married Marie-Claude GAMELIN in the church of St. François-du-Lac. Five girls and seven boys blessed this union:

Marie-Louise 17 July 1723
François de Sales 29 April 1725
Jeanne-Thérèse 13 February 1726
Geneviève 31 October 1727
Joseph (lived 1 week) 5 May 1728
Joseph 12 October 1730
Michel 25 April 1732
Jean-Baptiste 13 February 1736
Marguerite 24 April 1738
Angèlique-Veronica 1 January 1739
Louis 1740
Michel 7 February 1742

Only a month after the birth of his youngest son Michel, Guillaume on 17 March 1742 was killed in an unexpected late winter foray by a party of Indians.

François De Sales Cartier

François was born 29 April 1725 at St. François-du-Lac and was the oldest son of Guillaume. He was 17 years of age when his father died from wounds in an Indian fight. It was therefore his duty to quickly take over the management of the lands and he was given every assistance by his uncles and the men of the community. His mother

Marie and his eleven brothers and sisters presented a serious problem to feed and clothe. His hatred of Indians was intense because they had killed his beloved father. François gladly became a Captain of the Militia and gathered a considerable number of younger men into a compact company to ravage the Iroquois. Thus he became an expert in Indian warfare and his company was very much feared. The English colonies of the south several times made forays into Canada in attempts to take all the French territory. Likewise the French warred on the English. In June 1759 a large English fleet sailed up the St. Lawrence River and anchored in front of Québec. General WOLFE intended to take the city and unsuccessfully bombarded it for 3 months. Bad weather was about to come and WOLFE must either make a final attempt or sail away before winter set in. He succeeded in landing his troops at night above Québec and at daylight several thousand English regulars were on the Plains of Abraham. General MONTCALM of the French was taken by surprise but he quickly formed his regulars and militia and the battle was joined. François CARTIER led his militia and the battle was the fiercest yet on the American continent. Both General WOLFE and General MONTCALM were killed as well as many English and French. The British were superior fighters and the French surrendered 13 September 1759. François and many others escaped and took to the forest for home. The next year the British captured Montréal and Canada belonged to England. The British ingratiated themselves with the people and rather than apply harsh measures they let the captured French pursue their usual way of

like. Moreover, the French were sick of war and the English had the power to keep the Indians in check.

The many religious orders were now the major land owners in Canada and they had settled industrious peasant families from France on their lands and supplied them with animals, fowls and implements and encouraged agriculture to provide food and something to sell. Most of the new settlers came from north France and these were staunch, adventurous and lighthearted. So many single men had come from France that the Governors realized that if New France was to be populated wives must be found. A plan of "Kings Girls" (*Filles du Roi*) was inaugurated. Homeless girls whose parents had been killed by Indians or who had died were in institutions of the nuns as well as many girls from the settlers farms. The girls were given a good education by the nuns and fully taught how to manage a home. Husbands were always available and the King of France had sent ship loads of marriageable girls. Each brought a King's dowry of goods and upon marriage the couple were presented with farm animals and fowls and seeds and some money from the Governor. If a bachelor refused to marry he was fined and forbidden to hunt or trap.

François married a lovely girl living with her family farther up the St. Francis River whose name was Louise PETIT BRUNO and a very gay wedding occurred on 8 January 1753. Louise, of course, moved into the CARTIER Manor house on the river. François was 27 and Louise was 19. They had seven children in the next nine years, five girls and two boys. First to arrive was

Françoise-Marie 9 November 1753. Marie-Cecile was born 25 July 1755. Then came Jean-Baptiste 30 March 1757. Louis was born 2 October 1758. Marie-Joseph on 8 December 1759. Louise-Marie on 15 August 1761. Now the mother had a boy and a girl named for her. Marie-Anne arrived 12 October 1762. And now with all these children in addition the families of his brothers and sisters the homestead was becoming very crowded. It was a gay and happy community and the little town of St. François-du-Lac had a number of stores, a church and a school taught by nuns.

François had ceased his forays on the Indians as this was frowned on by the English Governor and therefore his possessions increased as the years advanced. He was chosen as Magistrate and Mayor of the community. He opened an *apothecaire* for the dispensing of medicines and brought in a manager from Québec who also had some medical education.

On an expedition François had found a lovely river almost directly across Lake St. Peter in the St. Lawrence River and he had canoed up some river for some miles. The excellent soil, the forests and the meadows bordering this river caused him to make up his mind to acquire this land and to place some of his own people on it and perhaps maybe later on move there himself. He therefore went to Québec and purchased this land in 1755. His brother Michel and his married sister Angélique and their families moved to the new location after houses had been built for them. François also built the palisaded larger home on the river bank and in-

stalled a newly arrived immigrant and wife to care for the place and have it ready for François and Louise when they might visit. François was an ardent hunter and woodsman and the nearby forests were filled with game. He now supervised the new place that he named Maskinonge as well as the homestead at St. François-du-Lac. A new road along the main river from Québec to Montréal caused many a traveler to tarry with François at Maskinonge. He was famous throughout the country for his entertainment, fine foods and wines. He would not, however, tolerate any Indians around his place. Louise became even more lovely with the years and her gracious ways and charm endeared her to all. Her children were as well educated as the facilities of the nuns schools at St. François-du-Lac provided. During the summer season the entire family were at Maskinonge. The stone house was almost on the road leading to Québec and Montréal and only a mile or so down the gentle Maskinonge River to the St. Lawrence. Some of the furniture, hangings and silver François purchased from France. He also constructed a gristmill on the river as too much grain was being raised to boat it to St. François-du-Lac and it was shipped to the cities.

François did not live to see the completion of his plans and his death was recorded in 1763 at the age of 38.

ACKNOWLEDGEMENTS

When one is engaged in Ancient historical recordings, to sort out the wheat from the chaff help is urgently needed. Without the unstinted co-operation of the following this record could never have been made.

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Paris 3 E, France.

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Dr. Roland Berneche, MD. Maskinonge, Québec, Canada.

A. Provencher, Chef Bureau de Proto-notaire, Trois-Rivieres, Québec, Canada.

If I Had My Life To Live Over...

by: Irma Bombeck

I would have talked less and listened more.

I would have invited friends over to dinner, even if the carpet was stained and the sofa faded.

I would have eaten the popcorn in the 'good' living room and worried less about the dirt when someone wanted to light a fire in the fireplace.

I would have taken the time to listen to my grandfather ramble about his youth.

I would never have insisted the car windows be rolled up on a hot summer day because my hair had just been teased and set.

I would have burned the pink candle sculpted like a rose before it melted in storage.

I would have sat on the lawn with my children and not worried about grass stains.

I would have cried and laughed less while watching television - and more while watching life.

I would have shared more of the responsibility carried by my husband.

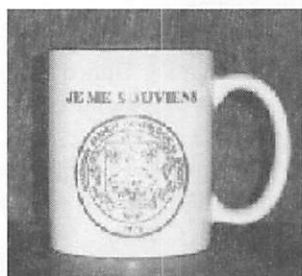
I would have gone to bed when I was sick, instead of pretending the earth would go into a holding pattern if I weren't there for the day.

I would never have bought anything just because it was practical, wouldn't show soil or was guaranteed to last a lifetime.

Instead of wishing away nine months of pregnancy, I'd have cherished every moment and realized that the wonderment growing inside me was the only chance I had in life to assist God in a miracle.

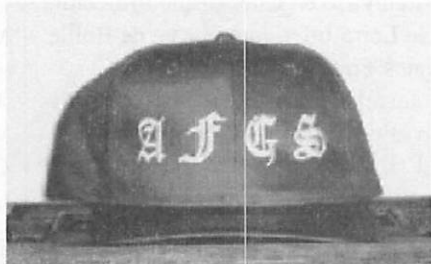
When my kids kissed me impetuously, I would never have said, "Later, now go get washed up for dinner."

There would have been more "I love you" ... More "I'm sorrys" ... but mostly, given another shot at life, I would seize every minute...look at it and really see it...live it...and never give it back.



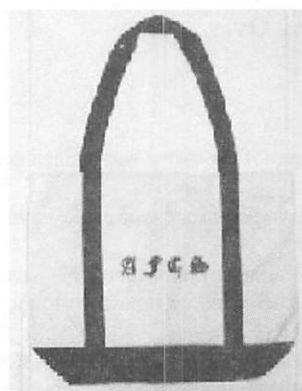
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Skeletons? — Not In Our Family

by: Lorraine (Champagne) Durling

My grandparents, Arthur and Angelina (GIRARD) CHAMPAGNE would go into shock if I could tell them what I have unearthed about my grandfather's uncle, Louis Adolphe BEAUGRAND dit CHAMPAGNE. Both my grandparents were born, baptized and married in St. Guillaume d'Upton, Yamaska County, Quebec. They came to the United States in 1905, settling first in Providence, RI, then moved to New Bedford, MA. They finally settled in Taunton, MA, where they lived out the rest of their lives. The CHAMPAGNEs were known throughout the cite as a very good and religious family.

While searching my CHAMPAGNE lineage I came upon the census of 1881 in the anniversary book of St. Guillaume. My grandfather's parents were listed along with his siblings, two sisters and two brothers. I was able to find marriages for all his siblings but one, that of Aristide who was two years younger than my grandfather. When I questioned family members they were totally surprised that our *Pepère* had another brother. No one had ever heard this name mentioned. Aristide became my elusive ancestor that I was determined to find.

I searched everything that I

could put my hand on at the AFGS Library with no results. As I became more proficient in using the computer, I decided to put a query on a genealogy web site. Weeks went by with no response. One day an e-mail came through with *A. Champagne* in the subject heading. I got so excited I could hardly click on the *read* button.

This e-mail came from Jim MCGILL, a historian and writer from Nampa, Idaho. He too was looking for an *A. Champagne*, and thought I might have some information that would help him. He had located and had in his possession copies of documents (*1881 Agricultural Water Rights*) from Butte County, Idaho written at Champagne Stage Station on a Champagne Ranch in Idaho, with the signature of an *A. Champagne* on them. Several days later he sent another e-mail and this time he had found a probable first name on an 1880 census there, that of Adolphe. He believed that Adolphe had come from Canada to Idaho in 1880. He told me that there was an old West mystery involving this *A. Champagne*.

He eventually found another document pertaining to this same man with the signature *A.B. Champagne* on them. My curiosity was then aroused. Could this *B.* have stood for *Beau-*

grand? I had three spiral notebooks containing notes that I had copied whenever I found anything on any BEAUGRAND dit CHAMPAGNE. I knew that some day they would all tie into my line as only one BEAUGRAND dit CHAMPAGNE came to Canada from France. I also had a three-ring binder filled with photo copies of information taken from the library's repertoires. I spent several hours going through this data and was just about to give up when I found a *Louis-Adolphe Beaugrand dit Champagne* that filled the time frame that Mr. MCGILL thought Adolphe would have been born in. I sent MCGILL this information never expecting to hear from him again.

I did hear from MCGILL again and again. He kept me abreast of his research and I was able to verify some of the things he found with bits and pieces of information that I had accumulated. He told me about the old west mystery involving Adolphe and a possible ranch partner, Bill NOYES. This Bill NOYES had been an abusive drunkard who had served three years in the late 1870s in the Idaho Territorial Penitentiary. When he was released from prison he abandoned his wife and two small children. She later divorced him and he remarried a widow, Effie BABINGTON. According to the Water Rights documents he had become a somewhat limited partner to Adolphe on the Champagne Ranch. CHAMPAGNE was a Stationmaster, and also bookkeeper and blacksmith and ran the Champagne Stage Station which was located on the older Goodale Cutoff of the Oregon Trail system.

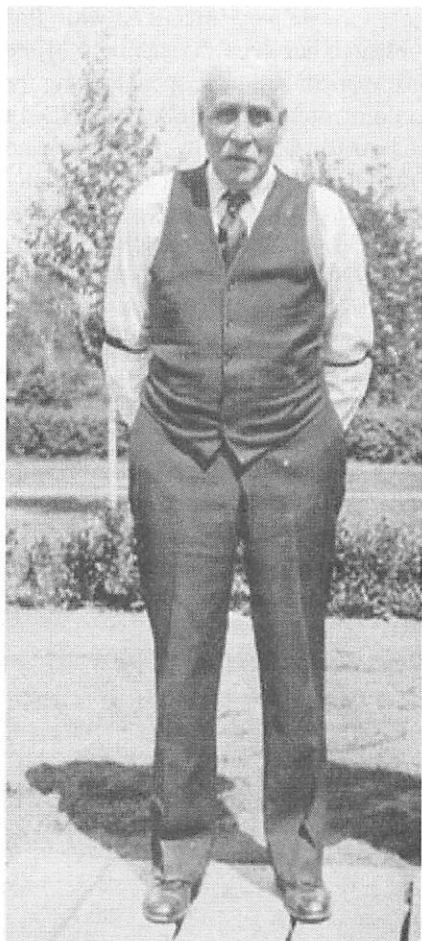
CHAMPAGNE, NOYES and

Effie went into town, Arco, Idaho, where NOYES got very drunk and abusive. CHAMPAGNE finally convinced him to return to the ranch with him and Effie. On the way back an argument erupted between the drunken NOYES and Effie. He threw her out of the wagon and she gashed her head on a rock. CHAMPAGNE, who possibly came to Effie's aid was also thrown out of the wagon and beaten. CHAMPAGNE, being of small stature, was no match for NOYES. NOYES then ran over CHAMPAGNE with his wagon. He and Effie were left there to walk four miles to the ranch.

That night, someone went to NOYES cabin, went inside, and called for him by name and shot him in his bed with a double barrel shotgun. He lived for about an hour afterwards. CHAMPAGNE disappeared that night and was never to be seen again in those parts.

The *Woods River Times* of Hailey, Idaho, dated Thursday August 4, 1881, wrote of NOYES' death with one headline, "*A GOOD RIDDANCE OF BAD RUBBISH.*" No attempt was ever made to find the perpetrator of this crime. It appeared that CHAMPAGNE may have slain the violating man, but he was never named even though there were several witnesses at the station. CHAMPAGNE must have been well respected as his identity was protected by all who knew of the event.

MCGILL continued his research looking for more information on *A. Champagne*. He had many helpers on the Web who sent him valuable information. The census of 1885 for Red Lake County, MN



**Louis Adolphe BEAUGRAND dit
CHAMPAGNE**

revealed that an *A. Champagne*, 33 years old was then living in Minnesota. This age fit right in with my Louis-Adolphe's birth year of 1852. He was also found after 1891 on several records for Duluth, MN. He was later found working as a janitor at St. Jean Baptiste Church in Duluth which was founded in 1884 by his older brother, Father Pierre BEAUGRAND dit CHAMPAGNE. He lived there until he died on December 23, 1939.

On the 1885 census record his

wife's name, *Malvina* and their children at the time were listed. The name *Malvina* rang a bell in my mind. So back to my data I went and found that my Adolphe and Malvina DAIG-NEAULT had been godparents to my grandfather's sister, Albertine* in 1875 and both had signed the baptismal record at St. Guillaume. I soon went back to the AFGS Library in Woonsocket, RI and obtained a copy of the baptismal record. I couldn't get home fast enough to compare Adolphe's signature from the baptismal record with the signature on the copies of the documents that MCGILL had sent me. Though the initials, only, differed on the prior records from the full name on the baptismal record, the signatures of his last name were identical. There was no doubt left in my mind that this was the right *A. Champagne*, a distant relative of mine and my grandfather's uncle.

MCGILL, hoping to locate some of Adolphe and Malvina's descendants in Minnesota, continued his search and was able to locate many of them. In conversations with several of them, he learned that some knew that something mysterious had happened in Adolphe's past. One of them stated that whenever the adults spoke of Adolphe and they as children wanted to pose questions, they were told "Children should be seen and not heard."

I have had the pleasure of talking with many of these new found cousins who are scattered all over our country. One of them was the 81 year old grandson of Adolphe and Malvina from whom I learned more family history. I also heard from a great-

grandson who, when he heard about the murder, referred to the action in Idaho as a *justifiable homicide*." I also exchanged e-mails with William NOYES' great-granddaughter, whom McGILL also located. She stated that Adolphe (if he did do it) had done society a great service. Both of NOYES' great-grandchildren knew of the abandonment of their great-grandmother and grandmother, and her sister. They knew that NOYES had been killed but knew nothing of the details which McGILL discovered and he was able to share this information with them.

Some of these descendants still had family photos which they very kindly shared with us. One of them is very precious to me, that of Adolphe, Malvina and all their children.

Helping McGILL with this research has been the highlight of the 10 years or so I have spent looking for information on my BEAUGRAND dit CHAMPAGNE family. I never did find my elusive *Aristide*, but I certainly learned a lot about my grandfather's uncle, Louis Adolphe BEAUGRAND dit CHAMPAGNE and his family.

Sorry Pepère, but it looks like there is one in every family's closet waiting to be unearthed.

*Marie Louise Albertine CHAMPAGNE, daughter of Joseph (Adolphe's brother) CHAMPAGNE and Valerie PROULX married Leonard PEPIN and settled here in Woonsocket, RI.



Adolphe Champagne's Family

A Family Story

by: Patrick N. Martin-Beaulieu

My Dear Children,

This family story speaks of uncommon courage and endurance. It's the story of your 5th great grandmother, Angelique MEADOW, known also by her Native-American name, Angel of the Meadow. And an angel she must have been! The daughter of an Indian chief (probably of the Cree nation), she lived in the Northwest, in an area called *The Pas*, in what is today northeastern Saskatchewan and northwestern Manitoba.

This is Cree country in 1768, the year Angel of the Meadow is born. The *Pas* area was, for hundreds of years, the gathering place of the Paskoyak Cree. The related word *paskwayak* means *meadow* in the Cree language, and thus may be the origin of the name she was given by her fur-trader husband, Alexander FRASER.

Alexander was the twenty-four-year-old son of Colonel Malcom FRASER, hero of the Battle of Québec and Marie ALLAIRE [Cf. *A Family Story*, JMS, Vol. 23, No. 2, Autumn 2000]. Recognizing the opportunities for enrichment through fur trading, Alexander joined the Northwest Company ('Nor'westers') as an apprentice clerk in 1787. In 1799, he became a

wintering partner with the Nor'westers.

[*Note: A reference to FRASER occurs in David THOMPSON's Narrative (1784-1812), in which he (Thompson) tells of his arrival on 28 May 1797 "on foot at the house of Alexander FRASER at the head of the Reindeer river (on Big Island, Latitude 56 degrees, 20'22" N) to take employment with the Northwest Company."*]

In the course of his several trips in the northwest, the hot-tempered Alexander was involved in a number of altercations with the natives. During one violent dispute, he was taken captive and tied to a tree. The natives were about to kill him, probably by burning, when the brave Indian girl suddenly ran forward and covered the hapless fur-trader with her blanket, an action by which she saved his life and claimed him as her husband. [LIZOTTE, Louis-Philippe, *La Vieille Rivière-du-Loup, Ses Vieilles Gens, Ses Vieilles Choses*, P. 77]

The event is also recorded by writer-editor Louis-Marie LEJEUNE, in the *Dictionnaire General du Canada*: "*Dans ses voyages dans l'Ouest, il fut pris par les Sauvages [sic] et condamné à mort: Mais une*

Sauvagesse [sic] nommée Angelique Meadows lui sauva la vie en l'adoptant comme époux." (In his travels in the West, he was taken prisoner by the natives and condemned to death: but a native woman named Angelique Meadows saved his life by taking him as her husband.) [Note: the French terms 'sauvage' and 'sauvagesse' were applied to the natives or 'people of the wilderness'. The words were not perjorative to the degree that the word 'savage' conveys today.]

Journalist Henry J. MORGAN recounts the marriage and other events in the lives of the couple in an extensive article published in the *Dominion Annual Register*: Alexander FRASER acquired a fortune by fur-trading in the Northwest. While there, about 1788, he allied himself, according to the custom of the country, with an Indian woman named Angelique MEADOW, daughter of a chief. There was no civil or religious ceremony, and no registration." [Henry J. MORGAN, "Journal of Remarkable Occurrences, 1884, *The Dominion Annual Register*, Pp. 324-5]

In the next ten years, Angel of the Meadow bears Alexander four children: Angelique, born 24 December 1789, will marry Ignace MARTIN-BEAULIEU in 1806 and be your 4th great-grandmother; Alexander Simon, born 16 November 1791 at Lac Lomage; Margaret, born 10 July 1796 at Cumberland House or *Lac Anglais*; Mary Anne, born 17 January 1799 at Lac Caribou.

Sometime before 1800, Alexander returned to Québec in order to tend to his business affairs, including his

purchase in 1802 of the Seignury of Rivière-du-Loup. (He also acquired at this time the Seigneuries of Temiscouata and Madawaska.) Traveling with him were his three eldest children, ranging in age from ten to three. Angel of the Meadow remained in the northwest along with their youngest, Mary Anne, who was barely a year old, too young to undertake the dangerous and arduous voyage of some two thousand miles by land and rivers. One can imagine the sadness of separation (even though temporary) and the mother's apprehension as she waved goodbye to her husband and children!

The travelers eventually arrived safely, and all three children were baptized on 8 October 1801, in the Presbyterian Church of St. Andrew in Québec City, by the Reverend Alexander SPARKS. Their grandfather Malcom signed the baptismal document along with Alexander.

Alexander returned to the northwest sometime after 1802. This time he would bring Angel of the Meadow and their young daughter, Mary Anne, back with him to Rivière-du-Loup. As they traversed the forests and rivers eastward toward Québec, how she must have longed to be reunited with her children!

On the other hand, imagine what trepidation Angel of the Meadow must have known at the prospect of living among strangers! Her fears were short-lived, however, for she was accepted – and soon esteemed – by the locals. According to farmer Benjamin MICHAUD, "She enjoyed a good reputation. I never heard anyone speak ill

of her."

A neighbor in Rivière-du-Loup recalled his conversations with her about the arduous voyage. "She said she came from the northwest. She showed me some clothing she had brought with her from the northwest. She had a *rabot* (a plane or chisel). I was young and I asked her why she had brought it. She told me they had to cross some rivers, build some canoes, and that's why she had brought it along."

Angel of the Meadow (now Angelique MEADOW) would bear Alexander one more child: John Henry, born in 1805.

Angelique would live to endure the loss of three of her five children: Mary Anne entered the convent at Rivière-Ouelle, and died there in 1820, at the age of nineteen; Alexander Simon was killed in a tavern brawl in Paris in 1829; John Henry was returning from a trip to England, when he was reported drowned at sea in 1832.

Angelique had already suffered the estrangement of Alexander who, in 1815, became enamored of Pauline MICHAUD, the seventeen-year-old daughter of his household servants. He married Pauline in 1816 *while his Indian wife still lived*, and she would bear him seven children. [Note: *The marriage would, after Alexander's death, lead to a dispute among his heirs, raising the issue of the validity of the marriage with Angelique. The courts declared the marriage "in accordance with native customs" to be legal, but this decision would later be appealed.*]

Despite his relationship with

Pauline MICHAUD, Alexander is said to have provided generously for his Indian wife, and maintained a house for her on his property. There she lived until her death on 4 February 1833, at the age of 65.

"The old fur trader used to say that she had saved his life, and he would never cease to treat her as – what she was – his wife. His relations...also recognized her as one of the family." {Henry J. MORGAN, op. cit.]

Hear the words of local farmer, Charles FOURNIER: "I knew the native woman (*sauvagesse*), the woman native, or the native grandmother (*grand-mère sauvagesse*) as we called her. Everyone said he (Alexander) took good care of her. She didn't pass for his wife. She was the 'grand-mère sauvagesse'."

And with regard to Alexander's open liaison with Pauline MICHAUD, farmer Pascal BOUCHER observes wryly: "In public the native woman was viewed as his wife when he was with her; one tires of sweetened milk (*lait au sucre*); one can tire of other things.

As to Angelique's own character, the words cited earlier by neighbor Benjamin MICHAUD are telling: "She enjoyed a good reputation. I never heard anyone speak ill of her." A worthy epitaph, that!

Children, as you take pride in your Native-American lineage, be especially proud and admiring of the courage, bravery, endurance, and tolerance of your Indian grandmother, Angel of the Meadow.

[Note: In 1834, three years before his death, Alexander FRASER bought the house that became the sixth manor of the Rivière-du-Loup seigneurie. In 1991, the "Manoir Fraser" was designated an historic site, underwent extensive restoration

in 1996-1997, and is now a museum/interpretation center.] Cf. An article on the Manoir Fraser and related Fraser family history appears in the *Canadian Explorer*, newsletter of the Clan Fraser Society of Canada, Vol. II, No. 4, December 1999.

Humorous Quotes

"Sometimes a scream is better than a thesis."

-Ralph Waldo Emerson

"Anything that is too stupid to be spoken is sung."

-Voltaire

"When choosing between two evils, I always like to try the one I've never tried before."

-Mae West

"If I were two-faced, would I be wearing this one?"

-Abraham Lincoln

"Ask her to wait a moment - I am almost done."

-Carl Friedrich Gauss, when informed that his wife is dying.

"Smoking kills. If you're killed, you've lost a very important part of your life."

-Brooke Shields

"Outside of the killings, Washington has one of the lowest crime rates in the country."

-Mayor Marion Barry, Washington, DC

"I believe we are on an irreversible trend toward more freedom and democracy. But that could change."

-Dan Quayle

Researching Quebec Descendants Who Came To the U.S.

by: Marielle A. Vigeant Bourgeois

This article is based on my experience at finding the whole VIGEANT dit TAUPIER dit LAROSE family of descendants – my father's maternal family. Although most of our readers begin their research in the U.S. and go back, generation-by-generation, to Québec, this article is written from the opposite perspective and probably contrary to everything you were previously taught. Consider the fact that a researcher in Québec already has access to the Québec lines and does not know who, in these lines, left Canada to go to the United States. Where would you begin your search?

How did I conduct my research?

Unlike my U.S. research counterparts, I must start my research at the emigrant ancestor and work toward the present. I begin by checking the available published information: *Tanguay* dictionary; *Jetté* dictionary; *Drouin* books; *Loiselle* marriage fiches; particular Roman Catholic parishes around where my people lived; Mormon Church records; PRDH online fiches (*Programme de Recherche en Démographie Historique*); *Archives Nationales du Québec*; and various internet sites, addresses which are provided in a more detailed 23-page booklet from this author.

At the start, I knew there was only one ancestor VIGEANT in Québec – Jean VIGEANT dit TAUPIER dit LAROSE from Fort Chambly, a single man, serving in the military, who came to *Nouvelle-France* about 1688-1700. That piece of historical information had been provided to me by a Québec genealogist and a cousin on my mother's side, Father Georges-Henri COURNOYER. The information was available at *Salle Gagnon at Bibliothèque Municipale de Montréal*, among other places. The *Tanguay* dictionary is now in the public domain and can be downloaded from the Internet for free, or can be consulted in book form at a genealogical library. From this dictionary, I determined that the first VIGEANT dit TAUPIER dit LAROSE, military, was named Jean, baptized in 1672, son of François and Jeanne BASIN, from *Montlieu*, diocese de *Xaintes*, married to Marie-Anne PERRIER-OLIVIER, baptized in 1694. There was a difference of 22 years between husband and wife. The couple married on January 7th, 1713, at Chambly, Québec. Based on *Tanguay*, the couple had 12 children, six boys, and six girls. There were a few mistakes contained in the above mentioned statements from *Tanguay*, and my research allowed me to correct them later.

From the *Jetté* dictionary, which can be consulted in large genealogical libraries, I found that *Montlieu*, place of birth of Jean VIGEANT above, was in *arrondissement Jonzac, évêché Saintes, Saint-Onge, département Charante-Maritime*, France. That more complete listing of the place of origin will prove very helpful later on in my search in France. *Jetté* lists 8 children, not 12; four boys, and four girls. It gives the birthplace of the children, all in Chambly, except for one girl born in Québec City. That piece of information will prove helpful later on in my search in France.

The reason *Jetté* does not cover all the children's births is that his information stops at 1730. Some of the children were born after that date. *Jetté* also provided information on the family roots of the wife of Jean VIGEANT, Marie-Anne PERRIER dit OLIVIER, allowing me to make the link between the VIGEANT and the BESSET surnames (grandfather of Marie-Anne) and particularly with Jean BESSET dit BRISETOUT, and Anne SEIGNEUR, respectively, he military in the *Régiment de Carignan* and she a *Daughter of the King*, important family background information. Armed with that BESSET family background, I would find out that the VIGEANT descendants are related to the reverend Brother André, (Alfred BESSET), founder of the magnificent St. Joseph Oratory, on Mount Royal, in Montréal.

The *Drouin* books, combined with PRDH files, allowed me to confirm that the VIGEANT/PERRIER couple had 11 children, not 12, or 8, as referenced above. Five sons and six daughters, the

names of whom were Jean, Florent-François, Louis, Alexandre, Laurent, and Marie-Jeanne, Louise, Charlotte, Françoise, Geneviève-Amable, and Marie-Ursule. *Tanguay* had mistakenly assumed there was a son of Jean, the emigrant, named Jean, and another son named Jean-Baptiste, when there was only one such son, which explains why my total number of children was different from *Tanguay's*.

My next step was to check the marriage records published in *Drouin*, PRDH, *Loiselle* cards, Mormon Church files, *Archives Nationales du Québec*, the *répertoire de St-Joseph de Chambly* parish, where the family was first established, the marriages of the County of Missisquoi, where the family lived later on, and some baptisms and burials when there was a discrepancy of sorts. This resulted in the five VIGEANT dit TAUPIER lines for the sons of Jean and their descendants. Proceeding this way, I was clearly able to see where each son's descendants lived and which ones of the descendants chose to go to the United States in the 1800s to work in the mills and factories of New England. I could establish that two of the most important lines of the sons of our ancestor Jean, from an offspring point of view, were that of Florent-François, usually named Florentin, who lived in *St-Denis-sur-Richelieu*, for several generations, and that of Louis, who lived in *St-Mathias-sur-Richelieu*, originally called Pointe Olivier. Both of these sons left large numbers of descendants in Québec, and quite a few in the United States. The younger son of Jean, named Laurent, also left descendants in Québec and the States, but this is a minor line and these

descendants are named VIGEANT or TAUPIER. There is Indian blood in Laurent's line. Based on *Loiselle's* card file information, Taupin TAUPIER married a "*sauvagesse des pays d'en Haut*" (savage from the Laurentiens in Québec). The two other sons of Jean, Jean and Alexandre, did not leave behind a very large number of offspring. We find their descendants primarily in the *St-Mathias*, Chambly areas. Jean's line, son of Jean, may be extinct today, as best as I can tell. The few of Alexandre's offspring are in Québec.

One can certainly take any Québec research at least one step further by checking with research organizations such as the American-French Genealogical Society in Woonsocket; the American-Canadian Genealogical Society in Manchester; and the New England Historic Genealogical Society in Boston, to trace ancestry in the United States, which I did. I was thus able to trace descendancy of Florent-François (Florentin) VIGEANT dit TAUPIER, son of Jean, in places such as Amesbury, South Grafton, and Worcester, MA; Woonsocket, Rhode

Island; Baltic, Connecticut; and Lancaster and Los Angeles, California. In contrast, the descendants of Louis, son of Jean, could be found in Fall River, Easton, Lowell, New Bedford, Lynn, Lee, and Holyoke, Massachusetts; and in some areas of New Hampshire like Manchester. Some descendants of Laurent, son of Jean, came all the way to Sunnyvale, California, and carry the surname TAUPIER. Most of these people's ancestors came to work in the mills of New England around the 1850s+. Some had probably been recruited in Québec by an agent or a relative, and had come by rail from Montréal, St-Hyacinthe, and other communities in the Richelieu Valley.

For more details on the complete 23-page booklet on "How to do Research in Quebec and USA", available for \$8.50 US, which includes mailing costs in the US, write to the author, Marielle A. Vigeant Bourgeois at: 3908 via Diego, C, Santa Barbara, California 93110, Email: amarielle@yahoo.com and/ or marielle@dock.net

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Every teenager should get a high school education - even if they already know everything.

Some things that cost \$5 to buy several year ago, now costs \$10 just to repair.

A synonym is a word you use in place of one you can't spell.

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The Manchaug, MA Baptist Affair

by: Cecile Julianne Belisle Champagne

I started to do my genealogy and my husband's genealogy in 1972 when our son, Robert was just a few months old. The first record that I obtained was the marriage record of my husband's paternal grandparents, Philias Louis CHAMPAGNE and Rose-Anna LAFLÉCHE, who were married on 4 November 1895 by Reverend Thomas J. PRESTON at Saint James Church in Danielson, CT. A few months later I obtained the marriage record of Rose Anna's younger sister, Marie-Clara. Marie-Clara LAFLÉCHE married Alphonse TÊTREAU on 19 September 1897 at the Congregational Church in Dayville, CT. I could not understand why two French-Canadians were married in a Protestant church during that time period. In time, I read the section on the Danielson Affair in Robert RUMILLY's *Histoire des Franco-Américains* and my questions were answered.

When I mentioned this Danielson situation to my mother, it reminded her of something that her mother-in-law constantly talked about but my mother could not remember any of the specific details. My parents were married in January of 1940 and my grandmother died in September of 1952 so these discussions took place during this time period. My paternal grandmother,

Julienne-Catherine PÉLOQUIN, was born on 15 August 1869 in Manchaug, MA, married Napoléon BÉLISLE on 13 February 1888 at Saint Anne's Church in Manchaug, and then moved to Worcester. The village of Manchaug is part of the town of Sutton. Saint Anne's Church in Manchaug was built and beautifully decorated in 1883 by Reverend Alexis DELPHOS and was a mission of Saint Denis Church in East Douglas until it achieved parish status in 1900. My grandmother told my mother about some French-Canadians living in Manchaug joining the Baptist Church because of problems that had arisen. Over the years I checked area local histories, histories of the French-Canadians of New England and histories of the Franco-Americans and never found any mentions of this event.

In the summer of 2000 my husband and I spent the Memorial Day weekend in Rhode Island. We toured the Museum of Work and Culture in Woonsocket which we found most informative. On Sunday we drove to Worcester so that I could place some flowers at my parents' graves. On the way I saw signs for Manchaug and decided that doing research on this Manchaug Baptist event would be my summer research project.

I found most of the information I needed during the summer months but was still missing a piece of the puzzle. A year later and much research time later, I am still missing a piece of the puzzle. I am hoping that someone still living in the Manchaug area might be able to fill this gap for me.

I became aware of the existence of the Sutton Historical Commission and wrote to them. Donna M. ROSSIO, the Survey/Project Coordinator kindly sent me a photocopy of the *Bulletin of the Sutton Historical Society*, Volume XXV, Number 1, January 1995. The cover story was entitled *It Happened in Manchaug Ninety Years Ago*. The article quoted almost verbatim an account written by a reporter who had been dispatched to Manchaug to investigate rumors that were reaching Boston. His article appeared in the 23 April 1905 edition of the *Boston Sunday Post*. I will also be quoting certain sections from this newspaper story almost verbatim.

An incident which is almost unprecedented took place in the history of the Roman Catholic Church in New England on Sunday, 16 April 1905 in the little mill-village of Manchaug, MA in the Blackstone Valley when 42 persons, formerly French-speaking Roman Catholics, renounced the faith of their fathers and were baptized by immersion as members of the Baptist religion. The French Baptist Church of Manchaug sprung into existence.

The problems leading to this event dated back to 1899. In July of 1899, Pierre L. COUILLARD, the French-Canadian Roman Catholic village phy-

sician of Manchaug filed a lawsuit against Jean Victor CAMPEAU, the French-Canadian Roman Catholic village priest of Manchaug. There were four counts in the lawsuit and this is the missing piece of the puzzle as information as to what these four counts were no longer exists either at the Superior Court of the Worcester County Courthouse or at the Supreme Judicial Court Archives and Records Preservation in Boston. According to Elizabeth C. BOUVIER, head of the archives, all that had to be retained was the docket book and I was sent a copy of the materials relating to this case. If anyone knows what could have led to this lawsuit, I would appreciate their contacting me. In July of 1899 both parties appeared at the Worcester County Courthouse and Dr. COUILLARD, the plaintiff, filed his declaration and notice that he wanted a trial by jury. On 29 November 1899, Rev. CAMPEAU, the defendant, filed his answer and the plaintiff consented thereto. On 9 March 1900 Rev. CAMPEAU filed a motion to amend his answer which was allowed by consent in court. On 16 April 1900, the cauls, after a full hearing, was submitted to a jury sworn according to law to try the same. They returned into court and said that they were unable to agree and were discharged from further consideration of said action. On 15 April 1901, the cause was again submitted to a jury sworn according to law to try the same and they returned their verdict. They found for Dr. COUILLARD, the plaintiff, on the second and forth counts and found for Rev. CAMPEAU, the defendant, on the first and third counts.

Interestingly, Dr. COUILLARD

and Rev. Campeau lived next door to each other in the 1900 federal census of Sutton, MA which was taken on 6 June 1900. Whether the problems between these two men stemmed from their being neighbors is not known. Dr. COUILLARD was born somewhere in the Province of Québec in February of 1850 and Rev. Campeau was born somewhere in the Province of Québec in June of 1862. Dr. COUILLARD was married, was the father of eight children, and was considered to be an excellent physician. There is mention of him and his family on page 274 of Volume II of the *History of the Town of Sutton, Massachusetts*. Edouard HAMON's *Les Canadiens-Français de la Nouvelle-Angleterre* which was published in 1891 makes several mentions of Rev. CAMPEAU. He served as pastor of Saint William's Church in Mittineague, MA, a village in West Springfield, from 1886 to 1888 and seemed to have been well liked. He was described as capable and insinuating and able to rouse the parishioners from their apathy. In 1888 he became pastor of Saint Anthony of Padua Church in West Boylston.

The friends and supporters of Dr. COUILLARD informed Bishop Thomas Daniel BEAVEN of Springfield that they would withdraw from attendance at church services if Rev. CAMPEAU was not transferred from their church. Initially Bishop BEAVEN refused to transfer Rev. CAMPEAU. Prior to this time, the entire village was one great family of peaceable people all working in unity and all practicing the same religion. These people were all natives of the Province of Québec and many of them were from the Sorel

region. They married into each other's families until the relationships throughout the village became somewhat complex. My father's maternal grandparents are one example of such a complex relationship. Félix PÉLOQUIN of Manchaug, son of Pierre PÉLOQUIN and of Judith MILLETTE, was married on 8 November 1868 to Julienne MILLETTE of East Douglas, daughter of Noël MILLETTE and of Catherine PÉLO-QUIN, at Saint Mary's Church in Uxbridge, MA. Saint Denis Church in East Douglas was not established until 1870.

Around the time that these problems began and while the dissatisfied members of the church were still in their angry mood, a young priest of the Independent French Catholic Church, Rev. Alfred E. RIBOURG, made his appearance and organized an independent church for the dissenters. Rev. RIBOURG graduated from the Little Seminary and the Greater Seminary of Paris, as they were then known, and was ordained a Catholic priest. The mill-workers were all harmonious while of one faith, but when the first seeds of dissension were sown, the mill officials discerned the impending trouble and endeavored to stay its course in order that peace might continue to reign among the help. For nearly four years the business men and mill-owners and the directors of the B. & B. Knight Manufacturing Company fought against the religious fight that the French-Canadian Catholics started among themselves. Rev. RIBOURG continued to hold services in defiance of the authority of the Bishop of Springfield. He gradually dropped the ceremonials of the Catholic Church and practically all

the ritual and then a few weeks prior to 16 April 1905, he was baptized in the Baptist faith. He performed the ceremony that converted these 42 people to Protestantism. Rev. CAMPEAU was finally transferred to Immaculate Conception Church in Holyoke and Rev. Albert G. BROUSSEAU was now the pastor of Saint Anne's Church but the dissension continued. Scores upon scores of persons in the village were not on speaking terms with each other on account of the trouble and some expressed fear that serious trouble might arise in the village. No mention was made in Volume II of the *History of the Town of Sutton, Massachusetts* that these converts to the Baptist faith ever returned to the Roman Catholic faith.

The French Baptist Church of Manchaug was located at the intersection of Morse Avenue and Gervais Street. It was erected in 1903 and was first called Saint Paul's Independent Catholic Church. In 1905 the name was changed to the French Baptist Church of Manchaug. Services were conducted in French. This small congregation continued to hold services into the 1950s according to Volume II of the *History*

of the Town of Sutton, Massachusetts.

Saint Anne's Church eventually had a parochial school and a convent. On 16 April 1924 a disastrous fire swept down Main Street of Manchaug and destroyed the church, rectory, convent, parochial school, and many dwellings. For many years following this fire, the parishioners held their church services in the room on the second floor of the Manchaug Store building. During an earlier time period, the Manchaug Store was operated by my paternal great-uncles, Elie and Hormisdas BÉLISLE. The church was not rebuilt until the 1950s when Bishop John Joseph WRIGHT became the first bishop of the Worcester diocese.

Rev. Alfred E. RIBOURG, age 28, and Miss Mildred REYNOLDS, age 19, were married on Monday, 15 May 1905 by Rev. John M. COLLINS, pastor of the First Baptist Church of Sutton. Rev. RIBOURG then left the area and went to Salem, MA to study the rules and doctrines of the Baptist Church. He never returned to Manchaug to serve those people that he had persuaded to leave their Catholic religion.

The Smith's were proud of their family tradition. Their ancestors had come to America on the Mayflower. Their line included Senators and Wall Street wizards. Now they decided to compile a family history, a legacy for the children. They hired a fine author.

Only one problem arose- how to handle that great-uncle who was executed in the electric chair. The author said he could handle that chapter of history tactfully.

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

The Godefroy Family

A Continuing Story

by: Jack Valois

Editors note: The following, an early genealogy of one of France's and Canada's prominent families of the seventeenth century, continues with this installment.

Much of the year, Canada is a cold, harsh, and snow-covered land — where the haunting, almost maniacal, cry of the loon is a welcome signal announcing the arrival of spring. Not surprisingly, the country's climate north of the 49th parallel (just past the tiny community of Mataine at the mouth of the St. Lawrence River in Gaspé Peninsula) is very similar to the frigid landscapes of Norway, central Sweden, and Finland.

South of that same geographic parallel — in the Prairie Provinces, southern Ontario, and the St. Lawrence valley — the weather is less extreme, comparable to western Russia and central Europe. Only western Canada's British Columbia coast and eastern Maritime Provinces (New Brunswick, Nova Scotia, Prince Edward Island), but excluding Newfoundland, offer a temperate climate not unlike that of the British Isles and France.

As a consequence, commercial farming was never really practical in the royal colony of New France — that narrow strip of territory hugging both

sides of the St. Lawrence all the way south from Québec (City), to Trois-Rivières, Montréal, and extending to Lakes Champlain and Ontario.

A six-month long growing season is required to make large-scale farming profitable. But in all the vast, 3¾ million square-mile domain of Canada, that essential agriculture condition is found only in Pacific coast British Columbia, the mid-western Prairie Provinces, southern Ontario, and the south-eastern Maritime Provinces along the Atlantic seaboard. So any French farmers emigrating to 17th century Québec in search of commercial profits from agriculture were doomed to disappointment.

Despite its spectacular scenery, most of early Canada was better suited to the needs of native Indian hunters/gatherers, white fur traders, or European commercial fishermen. By the early 1500s, a steady flow of stalwart French, English, Portugese, and Spanish seafarers, in their fragile, wooden, sailing vessels, had already begun seasonal excursions in dangerous, fog-blanketed waters off the Grand Banks, southeast of the island of Newfoundland, in competition for abundant yields of cod, haddock and lobster.

Earning a Livelihood in Early Canada

In the future United States to the south, geography and a milder climate made farming the predominant way of life. It triggered bitter disputes between the first English colonizers and Indian tribesmen already residing there. Especially since American aborigines had cleared, farmed, fished, and hunted over much of the best available land.

Inevitably, the stage was set for centuries-long strife provoked by land-oriented settlers and fortune-seeking speculators in the British colonies. It ended in the unjustified loss of most Indian lands in the U.S. during the course of 300 years under English and American rule.

The French in Canada were forced by adverse climate to concentrate instead on bountiful fishing found off the Atlantic coast or the significant profits available by bartering valuable furs from red skinned savages. The *Canadian* practice of using small tracts of land for subsistence farming purposes — raising only enough crops for family needs — never posed a threat to local Indians.

This helps explain why the original natives of New France willingly sided with the *régime* against land-obsessed English colonists in the nearly constant warfare caused by Great Britain's repeated attempts, over centuries, to conquer the entire North American continent.

Stone Age aborigines of Canada were quick to trade furs for previously unknown and now irresistible trade items that made a primitive existence

so much easier: flintlock muskets, powder and lead, metal goods (scissors, knives, hatchets, flints, fish hooks, cooking kettles), multi-colored war paints, mirrors, combs, cloth, blankets (of the thick and warm Hudson Bay Company variety), European-cured tobacco, manufactured trade beads of many colors (to replace crudely hand-crafted shell products) for decorating purposes, and brandy or rum.

Alcohol addiction proved an unmitigated catastrophe for multiple generations of native people. Not because Indians had no tolerance for liquor. Sadly, they associated this newfound potion with the novel and exciting act of getting intoxicated. And were ignorant of, or chose to ignore, the need to space the all-important time periods between drinks.

Tribesmen preferred to guzzle down liquor in order to get inebriated as quickly as possible, with predictably disastrous results. In a typical drinking bout, men, women, and even children soon became drunk on watered-down rum, brandy, or wine (lavishly spiked beforehand, by enterprising fur traders, with quantities of pepper to disguise alcohol liberally diluted with water).

With minds blacked out from injudicious liquor use, drinking sessions could deteriorate into bloody, inter-family arguments — or even to incestuous sex orgies — that might easily turn deadly due to ever-present knives, hatchets, flintlock pistols, of muskets available to participants.

Canada was brutal in other ways. The new country demanded settlers of

fortitude and courage if they hoped to profit from a rich, fur producing wilderness overflowing with mostly untrapped beaver, muskrat, lynx, otter, weasel, raccoon, mink, fox, skunk, marten, bear, puma, deer, moose, elk, wolf, seal, and buffalo. Using white man logic, most fur-bearing animals were killed solely for pelts, and the meat discarded. This wasteful practice was to decimate the beaver in particular.

GODEFROY family males measured up to nature's exacting wilderness standards and earned a good living, even fortunes, from the lucrative trade in animal furs. The first family noblemen to immigrate from France, Jean GODEFROY (I), Lord DE LINTOT (1608-1681)—founding ancestor of the related DE NORMANVILLE, DE ROQUETAILLADE, DE TONNANCOUR, DE VIEUX-PONT branches—and his unlucky younger sibling Thomas GODEFROY (I), Lord DE NORMANVILLE (c. 1610-1652), became respected fur traders among Huron tribesmen.

Surnames, or *dit* (alias) names, of the GODEFROY family branches derived from their Canadian seigniories. In the case of the DE TONNANCOUR clan, they eventually stopped using the GODEFROY name entirely, becoming known instead by the moniker of their Québec fiefdom.

Eighteen-year-old Jean, a.k.a. Jean-Baptiste, arrived in New France with his 16-year-old brother Thomas in 1626. They lived among Huron tribesmen for several years, learned the difficult tongue, then became fur traders as well as official Indian language in-

terpreters for the *régime*. Jean later wound up a gentleman farmer on his extensive seigniories, or feudal fiefdoms, of Lintot, located at Becancour, and nearby Ile Marie, along Québec's Godefroy River (named for the Normandy clan).

Younger brother Thomas GODEFROY DE NORMANVILLE was a very religious person and assisted, even temporarily replaced as needed, always scarce missionary priests. He was authorized by the church to baptize Indian converts, both infants and adults, to Catholicism (appearing on many Huron baptism records as the new godfather), taught them catechism, and often led tribal flocks in prayer sessions.

NORMANVILLE became fluent in several Algonquin and Iroquois dialects. He learned the complicated Mohawk language the hard way. While engaged in the fur trade, Thomas was captured on two separate occasions by Mohawk war parties. Each time, his initial bravery as a prisoner earned him adoption into the tribe.

If, through good fortune, a male captive was taken alive and unwounded, his fate was usually determined by the gauntlet, an aboriginal ordeal that began after Iroquois raiders returned to their village. The unbound prisoner was stripped naked and forced to run between two lines of 25 to 50 screeching warriors, squaws, even children — armed with all manner of punishing implements ranging from thorn switches, sticks, and rocks to tomahawks, spears, knives, and war clubs.

Captives who survived the pain-

ful, sometimes bone breaking, experience, and displayed sufficient courage to impress their captors, qualified for adoption into the tribe. Crafty victims were known to seize weapons out of the very hands of unwary antagonists and mete out their own punishments—amid loud cries of approval from other admiring Indians—while racing through the gauntlet.

Any prisoner too weakened by injuries to reach the end of the gauntlet might wind up being hauled away, tied upright to the communal war post in the village center before having his face painted grisly black and his torso heaped high with the kindling, brush and firewood destined to slowly and agonizingly burn him to death. Red or white females captives deemed worthless, for whatever reason, to serve as slaves also ended up at the stake.

Thomas escaped from the Mohawks twice and, each time, reached freedom in New France: In February 1641 and again, during his second captivity in the spring of 1648. But in August of 1652, he was snared a third and final time. Once recognized, exasperated Mohawk braves wasted no time or words. Securely and painfully bound, Thomas was hustled back to their village in upstate New York. There, the prisoner was brutally tortured before being burned at the stake. GODEFROY never married and was about 42 years old at the time of his fiery end.

Family members in early Canada were pitted against unpredictable natural elements: trackless, almost impenetrable forests...placid or turbulent streams, rivers, and lakes (French chil-

dren raised around swift-flowing waters contributed more than their share of accidental drowning victims)...endless, water-scarce, tall-grass plains...towering mountains and hills...tremendous extremes in weather...dangerous animals like pumas, wolverines, bull balfaloes, grizzly bears, moose, venomous snakes.

There was an even more menacing enemy always present in the form of predatory Iroquois braves of the Five Nations who refused to acknowledge *Canadien* sovereignty over territory seized in earlier times by their own confederacy tribes from resident Algonquins.

Over the years, a not inconsequential number of Jean DE LINTOT's sons, grandsons, even great-great-grandsons were active in the fur trade: Joseph (II) GODEFROY DE VIEUX-PONT (1649-1696)...Jean Amedor (II) GODEFROY DE SAINT-PAUL (1649-1756)...Jean-Baptiste (II) GODEFROY DE LINTOT (1658-1767)...Pierre (III) GODEFROY, Lord DE ROQUETALLADE (1683-1767)...Jean-Baptiste (III) GODEFROY DE VIEUX-PONT (1689-1756)...Jean-Baptiste III GODEFROY Lord DE SAINT-PAUL (1676-1761)...and Daniel (V), GODEFROY DE LINTOT (1739-?).

Jean-Paul GODEFROY (1602-1668), was a nobleman cousin of the first two GODEFROYs to arrive in the New World. Son of Paris-based Robert GODEFROY, King's Counselor and Treasurer-General for Supplemental War Expenses, Jean-Paul began his Canadian career as an administrator and

Indian interpreter. Appointed to an important fur trade position in 1636 by the Trois-Rivieres, Québec, *régime*, Jean-Paul was active in commercial cod and seal fishing as well. He was affluent enough to own at least one sailing vessel, leading to his appointment as admiral of the tiny colony's fleet.

The DE MAUBEUF branch of the GODEFROY clan furnished its share of fur traders to New France. Jacques (II) GODEFROY DE MAUBEUF (1684-1730), son of his namesake immigrant father, was the first relative to establish himself at Fort Pontchartrain, a military fort and fur trade post on the site of present-day Detroit, Michigan. Beginning in 1710, he was an active partner of local fur traders Paul CHEVALIER and Joseph SENEAL and, in the process, amassed a considerable fortune.

Jacques involved himself in farming, too. Son Jacques (III) G. (1722-1795), followed his father into the fur trade and agriculture. In addition, Jacques G. was appointed an official Indian interpreter and English militia officer during the Chief Pontiac Rebellion, 1763-1766. A wealthy farmer and landowner in later years, Jacques was at one time married to the daughter of a principal chief of the Miami Indian nation, an expedient public relations move, to say the least.

His namesake son, Jacques (IV) (1758-1833), became a fur trader, Indian interpreter, U.S. Indian agent, and well-to-do landowner in the Detroit area. Jacques Jr. served as an American militia officer in the War of 1812. Gabriel (V) GODEFROY (1783-

1848), son of Jacques Jr., was also active in the fur trade and farming. He was commissioned a U.S. militia officer during the War of 1812, eventually becoming a federal Indian agent.

Initial Hostilities Against Iroquois and English

The fateful but spur-of-the-moment decision of ex-Protestant Samuel DE CHAMPLAIN (c. 1557-1635) to side with Montagnais Indians, along with their Algonquin and Huron allies, against Iroquois enemies was to have long-lasting repercussions for New France.

His determination that hot July day in 1609 to use firearms in decisively trouncing a large party of attacking Iroquois — who had never before seen white men much less witnessed the deadly effect of European muskets in action — earned the everlasting hatred of a formidable Five Nations confederacy (Cayuga, Mohawk, Onondaga, Oneida, and Seneca tribesmen) who claimed the Great Lakes region of upstate New York as theirs through prior conquests of its Algonquin occupants.

As early as 1604, French fur traders had established the first permanent colony in North America at Port Royal in Acadia, later renamed Nova Scotia by the English. A few years later, CHAMPLAIN founded the New France colony at Québec (City), with only 28 settlers, on 3 July 1608.

Just 18 years afterward in 1626, the first GODEFROY family members — adventurous, teenaged brothers/aristocrats named Jean and Thomas —

landed in Canada from Normandy Province on the English Channel coast of western France. Coincidentally, Samuel DE CHAMPLAIN accompanied the two young GODEFROY siblings aboard the same vessel, only it was his 11th trip to the New World.

Even then the new settlement contained fewer than 100 persons. The 1609 to 1615 Iroquois war at last produced an armed, uneasy truce. Fresh hostilities, launched in the 1640's by the always aggressive Five Nations — aiming to wipe out fur trade competition — resulted in a series of defeats for eastern Canadian Algonquin tribes and collapsed their intertribal alliances, mainstay of New France's existence as a colony.

Many GODEFROY men, though members of the colony's landed gentry and gentlemen farmers to boot, clearly preferred military careers as indicated by the following individuals, all of whom saw active duty as commissioned officers in the 17th, 18th, and 19th century North American wars:

Michel (II) GODEFROY DE LINTOT (1637-1709), marines; Joseph (II) GODEFROY DE VIEUX-PONT (1645-1696/99), militia; Jean Amador (II) GODEFROY DE SAINT PAUL (1649-1730), militia; Pierre (II) GODEFROY, Lord DE ROQUETAILLADE (1655-1677/88), army; Arnoult (III) GODEFROY DE LINTOT (1671-1703), marines; Louis (III) GODEFROY DE NORMANVILLE (1678-1756), marines; Pierre (III) GODEFROY Lord DE ROQUETAILLADE (1683-?), marines;

Jacques (III) GODEFROY DE VIEUX-PONT (1684-1724), marines; Jean-Baptiste (III) GODEFROY DE VIEUX-PONT (1689-1756), marines; René (III) GODEFROY DE LINTOT (1675-1748), marines.

Also: Exupere (IV) GODEFROY DE TONNANCOUR (1703?-1733), marines; Jean (IV) (birth date and place and date of death unknown) GODEFROY DE ROQUETAILLADE, marines; Louis (IV) GODEFROY DE LINTOT (1709-1745), marines; Jacques G. (III) GODEFROY DE MAUBEUF (1722-1795), U.S. militia; Jean-Baptiste (IV) GODEFROY DE VIEUX-PONT (1723-?), marines; Joseph (IV) GODEFROY DE NORMANVILLE (1727-1805), marines; Louis (IV) GODEFROY DE TONNANCOUR (1712-1784), militia; Hyacinthe (V) GODEFROY DE LINTOT (1733-?), army and marines; Maurice (V) GODEFROY DE LINTOT (1744-?), militia and army; Jacques (IV) GODEFROY DE MAUBEUF (1758-1833), U.S. militia; Gabriel (V) GODEFROY (1783-1848), U.S. militia.

Between 1645 and 1655, Iroquois tribes — armed now with European muskets exchanged for furs from Dutch and, beginning in 1664, English allies — pitilessly reduced the number of their Algonquin and Huron enemies from a total of 12,000 to just a few hundred!

They were aided in part by smallpox, a lethal disease together with measles in influenza, formerly unknown to Canadian Indians and inadvertently spread throughout the tribes by

French fur traders, soldiers, and settlers. Consequently, Iroquois raiding parties in 1600 and 1661 were able to inflict considerably more havoc — with musket, tomahawk, and scalping knife — among the colony's already diseased-ravaged red allies.

Agriculture suffered as terrified Canadian farmers sought refuge inside palisaded forts. Fearful for their lives, many contract workers fled back to France by the first available ships, while the fur trade turned even more dangerous and unprofitable. Not until 1667 did a peace treaty bring a flimsy, 20-year armistice between French and Iroquois. This allowed the young colony, with a population then of only 3,918 settlers, to focus once more on developing its commercial assets.

Jacques (II) GODEFROY DE VIEUX-PONT (1641-1661), was a son of Jean, Lord DE LINTOT. Like his father, a fur trader and Indian interpreter, Jacques was 20 and unmarried on the pleasant spring day in 1661 when he led a French and Indian raid into Five Nations territory as retaliation for a recent Iroquois massacre of local *Québécois* settlers.

The expedition included another Frenchman and 30 Attikamegue warriors. Ambushed by 80 Mohawks, vicious fighting erupted that lasted over the next two days. Though greatly outnumbered, the French with their Indian allies made the attackers pay dearly, slaying 24 in all. But only one survivor, an Attikamegue brave, escaped to report the disaster. Jacques and the rest of his valiant companions perished.

Early Canadian Arrivals

In 1663, a third of Canada's settlers — numbering barely 3,000 as opposed to more than 50,000 inhabitants in the English colonies on the Atlantic seaboard — were children under 15 years old. To encourage more immigration, King Louis XIV (1638-1715) of France undertook a vigorous recruitment program.

One in-country source was the royal Carrignan-Salierés regiment of infantry. The first four companies — clad in their broad black hats, gray tunics, and violet-colored stockings — arrived at Québec (City) on 18 and 19 June 1665 to fight the Iroquois menace. With an organized strength of 1,000 soldiers distributed among 20 companies, each of the basic units was assigned a captain, 1st lieutenant, ensign (2nd lieut.), two sergeants, three corporals, five lance-corporals, and 40 privates.

The regiment was disbanded in 1668, three years after arriving in the New World, following the precarious 1667 peace with the Five Nations. Its officers and men were encouraged to remain in the colony. Only about 30 officers, chiefly captains and lieutenants, accepted the King's offer granting each a free seignior (that varied in size according to the individual's rank and length of service).

Some 370 enlisted men agreed as well to leave the regiment and settle in New France. Noncommissioned officers received bonuses amounting to 100 *francs* (equivalent to \$25 in 1957 U.S.

currency); the other enlisted men were each given a 50 *franc* gratuity. Sergeants also had the option of receiving an additional 150 *francs* in cash, or 100 *francs* plus one year's supply of food rations for subsistence purposes. The remaining deactivated units went back to France in 1667 and 1668, except four companies, together with their officers, all of whom volunteered to remain in Canada on active duty and at full pay.

Troupes de la Marine represented the marine branch of the King's navy. This military service was established in 1674 for duty as a protective force aboard navy and merchant vessels while also serving in French overseas possessions as garrison soldiers at permanent forts around a colony and as infantry troops during field campaigns. In Canada, they were also referred to as "colony troops."

Recruited in France for six-year enlistments, these infantrymen wore gray-white tunics trimmed in blue and decorated with pewter buttons, blue serge breeches, and stockings of the same color held in place by white garters, buckle shoes, and black hat with silver stripe trimming. In addition to a belt and sword, each man carried a smoothbore musket.

Marine enlistment standards were so lax that men in poor health as well as 12- and 14-year old youths were sometimes accepted as volunteers. For the most part, their officers were native-born *Canadiens*, usually young colony aristocrats. The first of 20 marine companies arrived at Québec (City) by ship from France in 1683 and periodic rein-

forcements followed from the marine recruit depot at the coastal seaport of Rochefort in Saintonge Province, France, at the rate of about 300 recruits per year — in 1684 to 1688 — for a final total of 1,680 troops.

Organized into companies of 60 men each, the marine force's total complement of noncommissioned officers included 56 sergeants, 80 corporals, and 84 lance-corporals. Every company was commanded by a captain, assisted by one 1st lieutenant, one ensign, and a supernumerary officer cadet. It's estimated that at least 70 percent of our Franco ancestors arrived in New France either as marines or regular soldiers.

Militia units weren't officially established until 1669. With or without their consent, all able-bodied colony males between the ages of 16 and 60 were liable for compulsory training each year or for active service in times of emergency (mostly to fight off raiding Iroquois war parties). They were enrolled by individual Catholic parishes into district militia companies.

Every company was headed by a captain (*capitaine de milice*, normally selected from the local *seignior* class, or he might be a prominent merchant, tradesman, or farmer in the community). He was assisted by a 1st lieutenant, an ensign, two sergeants, three corporals, and 40 privates. The organized strength of a militia company differed according to the size of the community it served.

Militiamen wore no standard uniform. Typically they dressed like the Indians who fought beside them on the

frontier: buckskin shirts and leggings (some even wore Algonquin breechclouts) and, naturally, their feet were clad in durable leather moccasins.

As many as one-fourth of Canada's males served on active militia duty every summer for varying periods. At that time, they received military training and practiced musket firing under simulated combat situations. Militia officers and enlisted men received no pay (except for active service performed during emergency call-ups) but were routinely supplied with flintlock muskets at cost, kept in their homes for use as hunting weapons, and with free ammunition.

Settler-frontiersmen and their staunch Indian allies fought alongside colony marine units and regular army troops. Militiamen also supported the *régime's* far-flung military campaigns by transporting war supplies in horse-drawn wagons, barges, and canoes. They maintained government supply depots, while constructing new roads and forts when necessary.

Between 1754 and 1759, 14 units of regular army infantry — from the royal *La Reine, Languedoc, Guienne, and Bearn* regiments — were shipped to Canada. Each regiment contained 600 men, amounting to 8,400 troops in all. A total of 21,000 French-born regulars, marines and army, served in the colony from 1685 to 1754. Add to that figure some 9,000 militia members, too.

Civilian laborers were also recruited in France for three-year contracts. After the peace treaty of 1667,

men outnumbered women in Canada by nearly two to one. So between 1663 and 1673, 775 unmarried females were recruited by royal officials all over France, and carefully screened beforehand by local parish priests. They accepted government offers of free transportation to the New World in order to start a new life and, hopefully, land themselves a husband into the bargain.

New World immigrants faced a trying and sometimes dangerous sea voyage lasting four to six weeks or more, depending on weather. Howard ZINN, in his 1989 edition of *A People's History of the United States*...cites the following graphic description written by a musician who traveled from Germany to America by sailing vessel in 1750:

"During the voyage, the ship was full of pitiful distress signs—smells, fumes, horrors, vomiting, various kinds of sea sickness, fever, dysentery, headaches, heat, constipation, boils, scurvy (*due to lack of fresh vegetables — J.V.*), cancer, mouth-rot (*toothbrushes and oral hygiene were then unknown — J.V.*), and similar afflictions, all of them caused by the age and highly salted (*used as a preservative — J.V.*) state of the food, especially the meat, as well as by the (*old*), very bad and filthy water...

"Add to all that a shortage of food (plus) hunger, thirst, frost, heat, dampness, fear, misery, vexation, and lamentation as well as other troubles ... On board our ship, on a day on which we had a great storm, a woman about to give birth and unable to deliver under the circumstances, was (deliberately)

pushed out one of the portholes into the sea ...”

Called *Les Filles du Roi* (the King's Daughters), 90 percent of the volunteer brides found husbands in the New France. In fact, most of the *made-moiselles* married within weeks or months of their arrival, spurred on by the royal dowry awarded to each newly married couple (or fearsome of a dangerous return voyage to France!). The dowry amounted to 50 *livres*, \$10.00 in today's U.S. currency but equal at that time to two-thirds of a contract laborer's yearly salary.

The *Troupes de la Marine* were a second important source of new settlers. A significant number of marine enlisted men, influenced by liberal, royal wedding dowries, were persuaded to marry eligible females and stay in Canada after their enlistments expired.

As early as 1681, with the colony's population at 10,000, large-scale immigration from France had just about ceased. Those relatively few *habitants*, however, bred most of Canada's present Franco residents. From 1673 to 1773, *Canadien* colonists produced offspring at an astonishing rate of 55 to 65 births per year per thousand people.

Compare that to the 1985 *Québécois* birth rate of only 15 per thousand. French-Canadians refer to the fertility phenomenon as *revanche du berceau* (revenge of the cradle). It represented sweet retaliation losing the French & Indian War to *les maudit Anglaise* (those damned Englishmen) and, more importantly, permitted them to easily outnumber Anglo occupiers of

their homeland.

One glaring exception was the GODEFROY family. For whatever reason, they never kept pace with more prolific countrymen. The surprisingly few number of family descendants in this genealogy reflects that finding. Did those virile GODEFROY military officers prefer to squander *boudoir* time fighting Iroquois and Englishmen?

It's instructive to note that today's French-Canadian family names originated from a relatively small number of direct ancestors. According to recent University of Montréal research studies, no more than 10,000 immigrants arrived in New France prior to the year 1800. Compare that to the overwhelming number of 380,000 Anglo immigrants who landed in the North American colonies, in the same period, from the British Isles.

If you reduce that figure of 10,000 French colonists by counting only male immigrant spouses whose surnames survived over the centuries because at least one son married and produced male children, then the number of actual *Canadien* family names falls dramatically to 4,500. Equally amazing, only about 1,400 French surnames remained prevalent among nearly 95 percent of everyone born in Canada before 1800. So it's safe to say that most of today's French Canadians really are each other's cousins due to so many intermarriages between families.

Settlers lived longer in the healthy New World by escaping Europe's grinding poverty and overcrowding with its resulting fatal diseases of pneumo-

nia, diphtheria, influenza, measles, and smallpox. This is reflected in the fact that their babies now enjoyed a higher survival rate — almost three-quarters of them could expect to reach adulthood.

Half of New France's brides married before age 20. Owing to a chronic woman shortage, 14-year-old brides weren't uncommon and perfectly legal in the eyes of a sometimes realistic Catholic church. Married couples matter-of-factly began producing offspring on their wedding nights. Unlike today's disturbingly high illegitimacy rate, premarital sex in Canadian colonial times accounted for less than five percent of all births.

French Canadians of that era kept producing children for as long as they could. More helping hands eased the long and rigorous workload on *habitant* farms. For that reason alone, large families in the New World — which weren't hard to feed given their improved standard of living — were a blessing, offering the key to a better life. And there were no modern contraceptive devices available to incite nightmares for parish priests.

Consequently, a child often had six or seven siblings. Actually, more than half of New France residents grew up in households of 10 children or more. The all-time GODEFROY family record was 20 children born to one harried 19th century DE TONNAN-COUR wife. *Whew!!!*

Habitants grew only what they needed on family farms. Bread became a daily necessity so wheat was Canada's

basic crop although corn, oats, barley, and some leaf tobacco were also grown. Most farmers maintained vegetable gardens for household use. They raised only enough livestock — cows, pigs, poultry, sheep, and goats — to provide the family with a variety of meats along with milk and eggs. Canadian settlers were much better fed than their 17th and 18th century European counterparts; the latter often went to bed hungry at night.

Self-sufficiency was the rule. Local settlers and/or tradesmen actually made most of the everyday articles they needed: simple hand tools like hammers, saws, and chisels ... raw wool, sheared directly off the family's sheep, and fibers obtained from home-grown flax plants for linen, were woven on household spinning wheels into clothing and other necessary fabrics. Shoes were the product of local cobblers, or moccasins in the case of frontier dwellers, fashioned from hand-cured leather.

Most *Canadien* children never received much education beyond a basic knowledge of the Catholic bible and catechism. Little wonder that illiteracy in New France quickly reached 90 percent. Not that it really mattered that much because very little reading material was available anyway.

Books (except for ever-present bibles), not to mention newspapers and other periodicals, were practically nonexistent in that day. Any necessary legal documents — bills of sale, personal loans, wills, marriage or employment contracts, etc. — were routinely prepared by royal notaries.

To be continued in the Autumn issue.

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College and University Records in Family History Research and the French Influence of Early Seton Hall College, 1856-1866

by: Alan Delozier

Introduction

"Pomp and Circumstance" is a joyous tune signifying a symbolic right of passage one usually hears at a high school or college commencement ceremony, but it can also describe the sense of exhilaration a genealogist feels as they find that piece of information which makes their self-created homework assignment well worth the effort. When it comes to the actual study and subsequent exercise of trying to find one's ancestors in this wonderful process known as genealogy, a mixture of traditional record types including birth certificates, census statistics, tax rolls, and military pension data are ordinarily consulted on a regular basis. From a religious perspective, the presence of parish sacramental books allow for an inspirational look into the spiritual cycle of a person especially within the area of Catholic Church research where such important life passages as baptism, first communion, confirmation, marriage and even death are noted for the ages. The aforementioned source material is vital to piecing together the proverbial heart and soul of a family tree, but just as important is the mind and how our ancestors learned to make use of education in their everyday lives. Therefore, the often overlooked college and university record can serve as a means of

examining the intellectual and budding professional development of our primer reading relatives in a very important way.

Perhaps the reason why college and university records are not often consulted is due to the fact that fewer people chose to attend institutions of higher education prior to the end of World War II. In general, the socio-economic realities of the 19th and 20th centuries for European immigrants show that a majority of fathers and mothers from first-generation French-American or French-Canadian families were concerned mainly with the importance of everyday survival, thus, the dream of a formal education would become an oft-discussed objective and goal for future generations to pursue in turn. Most often a college student of the 1800s emerged from the ranks of a middle or upper class background, but in some cases the offspring of laborers were able to send their children to college for a year or so of basic skills training (reading, writing, arithmetic, etc.) and formal education before the pupil left usually due to a lack of funds, or to enter the job market in earnest. This was a common phenomenon found among college students of that day. Another common factor evident within American higher education

circles during the 1800s showed that enrollment of students at private colleges (especially those of Catholic origin) ranged in the handful to a hundred or so which stands in contrast to the hundreds or thousands populating various secular public, state, and land grant universities across the nation. These figures varied dramatically, but this trend remained proportional for a majority of the post-Civil War era as well. However, with the G.I. Bill of Rights in place as a benefit accorded veteran servicemen after World War II and the Korean Conflict this inducement led to a tremendous explosion of higher education enlistment during the 1950s and onward to the present day.

Turning the page on family history, a genealogist would most likely find that their parents, grandparents, and possibly great-grandparents (but rarely great-great-grandparents and beyond) would not have set forth on a college campus at all. Therefore, as a researcher ascends up the family tree they stand a greater chance of joining the proverbial "homecoming" where success can be found in the pursuit of pinpointing a scholastically endowed relative somewhere among the crowd. Aside from the relevance factor associated with basic college and university records within an institutional context they can also serve to showcase the personal, intellectual, physical, and multi-dimensional personalities of the all-important alumni, faculty, and staff which constitutes the true character profile found within these citadels of learning. In short, the story of higher education is written and perpetuated by the people who are associated with their respective alma mater. With this in

mind, the famed "Horatio Alger" legend applies to many second and third generation children of French extraction who through the sacrifice and toil of their forbearers had more of an opportunity to pay for college where they could possibly embark upon a more specialized trade such as law, business, medicine, or priesthood in the process. Therefore, a genealogist can find a wealth of information pertaining to their ancestors which graced the halls of academe in some form or fashion if they study and cram carefully enough. A Ph.D. in family discovery will be the reward which awaits ahead!

College and University Records - General

For "freshmen" on the higher education research scene, orienting oneself to the resources available at a college or university archival repository is a traditional first step in the quest for enlightenment on the student-family member in question. It is a fortunate coincidence in many cases that there is a wealth of materials from which to draw information upon as the written word tends to be a priority item at any educational institution of note. Typically, a matriculated student once they receive an acceptance letter is automatically made part of a school's own family circle and a personal record file is started as a result. This is known as the famed "permanent record," but unlike the proverbial lifetime warranty, this individualized folder is flexible in terms of when it is started and the cut off date for adding content, but it still remains the most detailed type of profile record available on any student.

The evolution of the personal record document/folder has gone from a modest mention in an attendance register (to be discussed later) to the manila folder filled with multiple sheets of computer-generated documentation. At Catholic schools during the 19th century, the college president or another high ranking college official was personally responsible for determining an individual's fitness for attending college from an academic potential and personal character point of view. This was in the day before standardized testing, transcripts, and other related particulars. As enrollments swelled and spots for admission became more competitive, the school record has reached a level of importance mirrored by other types of civil or demographic data. "Viewed in a broad context, student educational records compare in scope and content with the personal data files maintained by governmental agencies such as the Internal Revenue Service, Social Security Administration, Census Bureau, Military Services and correctional or law enforcement agencies. School attendance is compulsory for all citizens, and most institutions of higher learning, whether public or private, have many of the general characteristics of large public institutions."

In a present day context, an admissions office is the first contact point for perspective applicants. This department receives the application and other supporting documentation before these files are often transferred to the registrar's office for information on demand when it pertains to a currently matriculated student. "From the time the application of a prospective student

arrives at the admissions office, institutions of higher learning maintain a vast array of records concerning that student. The nature of the records varies as each student moves through the evaluate processes of academic performance and becomes involved in a wide range of social, political, intellectual and recreational activities."

For those accepted (files are also kept for those on a waiting list, or not admitted altogether) folders also grow in bulk as progress reports, written comments, grade information, health records and other items are added as personnel data and news of accomplishments become more pronounced. Employment files and alumni-related compilations also constitute part of the personnel file for the academically-inclined individual. "Basic biographical and work data are retained in the belief that it provides the information necessary for scholarly research involving student work patterns at a major land grant institution where over 70 percent of the students are employed at some time during their university careers."

For those students who stay on campus for the requisite four years, their record for all intensive purposes becomes complete upon graduation. Thereafter, depending upon the policy of the school's registrar office these records are kept on file for a specially proscribed amount of time, destroyed altogether, or kept for all time either in paper or microfilmed form. Often times to the benefit of the genealogist these records end up in the more user-friendly confines of an archives or records management office due to space constraints experienced through

the constant volume of applications received each year. However, there is no standardized system for all colleges and universities, thus, it is up to each individual institution to determine a working policy. For the discriminating researcher this type of record can be of tremendous benefit in fleshing out a personal information profile not only in regard to an individual's academic accomplishments, but their character, state of mind, and interests if they were involved in extra-curricular activities for example.

Students are not the only people connected to a school. Faculty, administrators, clergy (at religious-oriented institutions) and other personnel from the academic account manager to the chair of zoological studies can be of great benefit to a researcher as well. Even though files dedicated to a myriad of different employees and student body members are desirable historical records when it comes to accessing records, the retrieval issue is a variable depending upon age and the relationship between requestor and student. Newer records are usually closed to all personnel except authorized college officials, but in some cases they are available for view by family members under special circumstances. When it comes to the existence of older records, many institutions have a 75-100 year rule in effect which dictates general access, but more often when it comes to basic information outside of name, address, and possibly social security number, the grade information and supplemental commentary are confidential for an indefinite amount of time unless a family member can obtain proper approval, or a special dispensation is granted.

Although these resources can be quite difficult to see in many instances, the mention of them is not meant to discourage, but rather highlight that a potential path still exists for the researcher to pursue. However, one should not to despair if you cannot access these records yet (or altogether) because there are several other options to explore which can result in an above average outcome during the examination process.

Moving into the "sophomore" or "junior" stage of research, there is a plethora of supporting materials which are usually available for review by the genealogist in the following forms. "In fulfilling legitimate administrative and academic functions, college and universities generate a variety of published and unpublished records relating to virtually all aspects of student life and activities. Published records include student directories; annual yearbooks; graduation, honors and concert programs; athletic event programs and the published minutes of the Board of Trustees. Unpublished documentation, usually accumulated in central administrative offices and arranged so that data on each student is easily identified, can be divided into the following general subject categories: admissions; academic performance; proficiency and qualifying exams; financial aids or obligations; campus employment; social or organizational involvement; housing and campus living; health and medical treatment; academic career or psychological counseling; job placement and discipline or conduct governance."

The oldest and most valuable

documentation in terms of format type tracing the foundation and early years of an institution are the ledger book and daily journal which were a staple especially at Catholic institutions of higher education from the 1700s through the pre-World War II era. Just like the famed multi-volume Jesuit Relations series, the scholastics and clergy-faculty of an institution were often required to keep a personal diary by their provincial if part of a religious order (i.e. Jesuits, Franciscans, Augustinians), or bishop if part of a diocesan institution. However, this rule varied, but where applicable these resulting journals are an invaluable foundation for the basis of providing a link between the actual attendance and duration of time a student spent at that school. What these books also show is a tangible insight into a day in the life of a college and its student population. The entries made ranged anywhere from a line to a page or so of written observations on what happened that day where such things as course schedules, visitations, and final examination schedules were routinely recorded. Usually the president, vice-president and/or dean of students wrote these pseudo-official institutional histories. The student register is probably the most important one (which typically included the name of a student, date enrolled, parental information, how long they remained at school, etc.) in providing basic personnel data, but this was only one type of record book usually kept during those days. Supporting record books were produced in other forms such as student expense ledgers (which typically included the name of a student, course taken, cost per class, and status of payment), punishment books

(which typically included the name of a student, infraction, and disciplinary measures taken if any), along with other valuable commodities such as school diaries, physical plant registers, and attendance roll books for example are standard fare when researching any aspect of the early higher educational experience.

Counted along with ledger books, the annual school yearbook is a truly viable source for information. This is perhaps the most commonly requested, colorful, and useful tool for finding a student profile in quick order. Most school yearbooks from the late 19th century to around the late 1940s in terms of format were often heavy on text and had a literary bent, and these works almost always featured detailed profiles of the student body. Since there were fewer students, and a regimented, close-knit existence was the norm during this period when one looks at a vintage college yearbook it is often akin to peering into a family scrapbook or album. Many smiling faces, formal poses, and a variety of activities from work (classroom action shots and club photos) to play (school dances and group outings) are well represented. In addition, members of the yearbook club at any institution were more often than not a more conscientious, involved, and spirit-filled group which really took the task of documenting campus life in a serious, thorough manner. This is evident in the fact that each designation from freshman through junior level were accorded a general class history which often featured some personal insights on different students and humorous highlights of the year in review as it pertained to

their particular group. In almost all cases, the name of all underclassmen and a class picture was featured in each annual volume. More ink and illustrative attention came to the senior graduate, however, as a nice formal portrait photograph along with various candid individual and group shots were often found to highlight a detailed, personalized entry section. These biographical sketches included the name, major, activities participated in, nickname, home address, and a short to lengthy write-up about how that individual was perceived whether they were studious, athletic, friendly, serious, and so forth. These candid depictions were almost universally positive in form and sentiment which makes for a pleasant and informative read. Conversely, after the 1950s the general shape of a yearbook content-wise changed to more of a picture book with less text wherein a senior might only have their name, picture, major, and possibly a home address listed without much else. Regardless of detail, it is a source that the genealogist can use to verify and build upon their knowledge of a particular student-ancestor.

In addition to the yearbook, the most useful tool for a researcher is the annual general college bulletin and/or student catalogue which serves as the yearly academic record of an institution. This type of book has traditionally featured broad-based information about the school including a semester calendar, class titles and descriptions, curriculum requirements, physical plant information, costs and expenses, faculty names and schools attended, administrators, and many other features of school life including a list of regis-

tered students. The names of those enrolled from the 1800s through the 1940s were often featured in the bulletin/catalogue. This information was presented alphabetically or by class level (freshman, sophomore, junior, senior with hometown noted), and in many cases graduates from years past were represented in their own special alumni section. Another unique section often featured was a listing of "Premiums" earned. These premiums were subject award medals won by students who excelled in particular academic subjects, and having their name mentioned in print was part of the reward for their victory, but such notations also help bring success to the later-day researcher as well. Therefore, when the opportunity to research your ancestors at a college or university archival research center presents itself, the aforementioned student register books, yearbooks, and general college bulletins/catalogues should be among the first items consulted wherever available.

Now that you have passed into the ranks of "senior" level researcher, the secondary and complimentary source material one can consult is rather abundant especially if your ancestor was active in school activities such as membership in a fraternity/sorority, R.O.T.C., lacrosse team, student council for example. "From both a research and an administrative standpoint, university archivists have a special obligation to preserve the records of individual students, student organizations and campus life. Students, one might say, are the most important products of higher education. Most archivists recognize this and are less selec-

tive in evaluating student records than many other types. Records of the Office of Student Affairs, including the student newspaper and other published series..."

Therefore, academic-oriented publications such as student newspapers, newsletters, activity flyers, club brochures, athletic programs and media guides, subject files, and so forth are very important information resources when it comes to piecing together the vibrant connection between academic pursuit and student life. These attributes and other solidly produced documents will help support research, but digging even further in the attempt to exhaust every possible printed source available is not only a good rule for general genealogy efforts, but also at college and university archives where thorough study habits are encouraged. Since many college and university archival programs were established (often in anticipation of an anniversary or special event) during the 1960s or anytime thereafter, the amount of material that has been saved and made available to researchers varies from repository to repository. The most prolific period of output seems to be from the 1950s onward to the present day in terms of overall source material, whereas, items produced prior to this period were not saved or accounted for in a systematic manner. Therefore, whatever early documentation on an institution has survived over several decades is deemed truly significant.

Other record groupings which could also prove useful are correspondence, reports, memoranda, and related

papers from high-ranking college officials such as presidential, vice-president, provost, or the dean of a particular college whether they be from arts & sciences, business, law, medicine, and so forth. Outside of being a relative to the administrator, these items are not quite as useful as student registers, but if a member of the family worked at the school, served in another administrative capacity, or became a part of the teaching faculty they might be included as a correspondent or subject of a memoranda. In many instances, school officials are noted savers, and with a solid records management retention schedule in place the amount of paper generated can be quite mind-boggling in many instances, thus, the potential for finding relevant information becomes heightened all the more.

Despite the investigative options available to a genealogist, the fact remains that life in academic circles is not a wide-spread profession, but a specialization beyond the attendance level alone. Therefore, as one becomes more prolific in their research efforts and learn about the institution and its many facets the level of material found will add to the collective personal history file. In order to show a correlation between family research and higher education records an example from my own institution will be shown in order to highlight how the French influence and family ties can actually come together in a collegiate context.

French Influence in Higher Education, New Jersey, and Seton Hall College - General

The French have been a vibrant force within the field of Catholic education on the North American continent beginning in the 1600s and has moved to greater heights ever since. "The first opportunities for education within the present boundaries of the United States...In French America missionaries were active too. Most prominent were the Jesuits, but the Sulpicians, Recollect Fathers, and Capuchins were also engaged in spreading the Faith. The most striking educational achievements of the French in what is now the United States were in New Orleans, St. Louis, Detroit, Vincennes, and upper Maine."

Even with the presence of these teaching priests in place, there was no exclusive French-Catholic institution per se since the founding of America's first-ever Catholic college at Georgetown in 1791. However, when it came to strong French influence various institutions were under the leadership of transplanted priest-teachers bringing with them customs and educational models learned in their homeland. The closest institutions having a truly French flair included St. Mary's College and Seminary (MD) of Baltimore, the second Catholic institution of higher education in the country founded in 1799 by Louis William Valentine DuBOURG, S.S. (Society of St. Sulpice), Saint Louis University (1818), Spring Hill College (AL) (1830), Xavier University (OH) (1831), and the University of Notre Dame du Lac founded in 1842 by the French Holy Cross Father Edward SORIN, C.S.C. among others. For the young French-American Catholic male living in New England during the late 19th or early

20th century, the typical schools of choice might include such religiously-affiliated institutions as Assumption College (MA), St. Michael's College (VT), or St. Anslem's College (NH).

The French have also been among the earliest trailblazers when it comes to settlement in North America from the province of Quebec down the Mississippi River to Louisiana and many other venues in-between. Within the Eastern United States, the French influence has been a mainstay and enriched the New England region for several generations and to a lesser extent the Middle Atlantic region. When the mention of New Jersey is made in reference to the French experience at first glance there seems to be no connection, but upon deeper review there is actually a proud tradition of Gallic influence in the Garden State. This phenomenon was more pronounced within certain pockets of the state during the late 18th and early 19th centuries as many French Catholic expatriates escaped directly from their native country during the Revolution of 1789 and 1792, or migrated to New Jersey from such French West Indies islands as Guadeloupe to the environs around Old Elizabethtown (present day Elizabeth, Union County). Here they joined a small, but prominent Huguenot population which had settled in the northern part of the state where sizeable numbers of newly established French-Americans would populate such emerging locales as Paterson (present day Passaic County) and Madison (present day Morris County). It was in this region of New Jersey where the mix of French inspired religious and secular influence fused to help create

a standard of religious higher education which would ultimately result in the conception of Seton Hall College (the school did not become a university until 1950) in the 1850s.

With the creation of the Diocese of Newark in 1853 (this episcopate did not become an archdiocese until 1937), the entire Catholic population living within the state of New Jersey fell under its jurisdiction. With this designation made, a unique identity was created which was perpetuated through the creation of the first Catholic college in New Jersey – Seton Hall in 1856. The driving force behind this institution was James Roosevelt BAYLEY, the first Bishop of Newark and an interesting figure for students of genealogy who upon closer examination would see a well-documented ancestral lineage which included members of the socially prominent Bayley, Roosevelt, and Seton families along with a direct tie to an aunt who happened to be the first-ever American born saint – Mother Elizabeth Ann BAYLEY SETON. Bishop BAYLEY was a convert to Catholicism and even studied at the Seminary of St. Sulpice in Paris (1843) after serving as a member of the Episcopalian clergy earlier in life. The school named Seton Hall (in honor of Mother SETON) which later became known as the “Catholic University of New Jersey” began through the patronage of Bishop BAYLEY and the direct administrative efforts of Father Bernard J. McQUAID (the first college president and later Bishop of Rochester, N.Y.) who were both in accord when they wished to establish a parochial college as one of the first major institutions designed to perpetuate the

Catholic mission of religious and educational training to the people of New Jersey.

The first order of business was finding a location for the new school, and as circumstance would dictate, the area around Madison where many French-Americans lived was envisioned as an ideal site. “Father McQUAID, when in Madison, often entertained Father BAYLEY, who would run out to Morris County to revisit the scenes of his boyhood, and to forget in his rambles through the hills and forests and the famed peach orchards the cares of office and the wear and tear of his responsibilities. The charms of these precious hours of idyllic pleasure were not utterly lost, and neither had forgotten the situation of the Seminary for Young Ladies, conducted by Madame CHEGARRY [sic], a few miles from the village of Madison. As it was in the market, both Bishop BAYLEY and Father McQUAID were of one mind in regard to its desirability for a college site.”

The CHEGARY school and farmstead was therefore purchased by Bishop Bayley in April of 1854 for the sum of \$8,000. He went on to recount a return visit to the immediate area in his diocesan journal which confirmed his warm feelings about the people of Madison. “July 11th (1854) Confirmation at Madison – On Saturday the 8th went to Madison...dine with M. Beaupland – took tea at Mr. Thebaud’s – was very kindly treated by all. Monday took a ride etc to look at the intended Coll. Tuesday visited Mr. Raynald. Dined at Mr. DuBerceau – came home in the Aft. Train-much pleased

with my visit. Especially with the good old French families about M[adison].”

Many of these families would not only support the college in prayer and financial collections over the years to come, but some also sent sons and cousins to this fledgling seven year (originally a combination high school and college) institution of higher learning located in their own backyard.

Unlike other Catholic colleges and universities founded in the shadow of New Jersey (i.e. Pennsylvania and New York) which had an overwhelming Irish or English feel, Seton Hall had a solid French presence which helped the school to prosper and grow. The beginning bell for Seton Hall officially came on September 1, 1856 with a total enrollment of five students from which a majority of three were of French extraction. For a fee of “\$200 per annum” Leo G. THEBAUD, Louis BOISAUBIN and Alfred BOISAUBIN from Madison were part of the first student body influx which eventually grew to 25 by October of 1856.

These three students were soon joined by young men sporting such French surnames as BRUGUIÈRE, SONE, and DuCHAMP along with other individuals representing different nationalities, but all were subject to the following rules and regulations which can be found in the earliest surviving school catalogue of Seton Hall from 1861. “The object of the Institution is to impart a good education in the highest sense of the word – to train the moral, intellectual, and physical being. The health, manners, and morals of the pupils, are an object of constant attention. The system of government is mild

and paternal, yet firm in enforcing the observance of established discipline...The better to carry out the design of the Institution, to maintain strict discipline with kind and gentle treatment, and to devote constant and special attention to each individual student, but a limited number is received. All are thoroughly instructed in the doctrines of the Catholic Church, and trained in its practices...The academic year consists of two sessions, of five months each, commences on the last Wednesday of August, and ends on the last Wednesday of June, at which time there will be a Public Exhibition, and Distribution of Premiums. Weekly reports of all the classes are read before the Professors, Tutors, and Students. At the end of the first session, after a general examination, bulletins are sent to the parents or guardians informing them of the progress, application, health, etc., of their children or wards.”

Along with structure came collective cheerleading in the form of tuition payments, financial donations, and even emergency relief. For example, during the earliest years of Seton Hall, the school benefited from the largesse from such sources as the Society for the Propagation of the Faith in Lyons, France along with a number of individual donors spread throughout the diocese. Another clear showing of support came when tragedy struck in 1866 as a fire decimated the main college building once the campus moved from Madison to South Orange in 1860. The highpoint of a benefit event held at the famed Delmonico’s Restaurant in New York during the month of April, 1866 under the sponsorship

of Madame BARRIL (wife of a Peruvian minister) resulted in many substantial financial donations including a \$2,000 check from Madame BRUGUIÈRE who ranked as one of the top contributors at the event.

However, other local citizens from the French-American community also did their part to help out the cause. These included: Mr. Gustave REYNAUD - \$200.00, Mr. Geo. S. REPLIER - \$100.00, Mrs. GUILMETTE - \$50.00, Mr. A. BOSSIER - \$150.00, Mr. F. BRUGUIÈRE - \$100.00, Mr. Edward THEBAUD - \$100.00, Mr. Delphin E. THEBAUD - \$100.00, Mr. Paul L. THEBAUD - \$100.00, The BEAUPLAND Family - \$50.00, Mr. Edward THEBAUD - \$50.00, Mr. Louis B. BINSSE - \$50.00.

In other money matters such as tuition and board, parents were the typical subscribers in paying for a college education and as a result were subjected to a uniform pricing structure which they had to pay in order for their sons (the school did not attain full co-educational status until 1968) to attend Seton Hall in good standing. The 1861 catalogue noted the following costs and personal equipment needs which had to be satisfied by a pupil in attendance. "Board and tuition, washing, mending, use of bed and bedding, \$225 per annum, payable half-yearly in advance. Physician's fees, \$5; medicine will be charged for at Apothecary's rates. Music \$50 and Drawing \$40 per annum, for those who wish to learn them....Each student, on entering; must be supplied with four Summer suits, if he enter in the Spring; or three Winter suits, if he enter in the Fall. He

must also have at least twelve shirts, twelve pairs of stockings, twelve pocket-handkerchiefs, six towels, six napkins, three pairs of shoes or boots, one pair of slippers, a cloak or overcoat, and silver spoons, forks, and napkin-ring, marked with his name. With regard to pocket money, it is desirable that parents should allow their children but a moderate sum, and that this should be placed in the hands of the Treasurer, to be given as prudence may suggest. Bills of expenditure are sent at the close of each session, and at the same time is issued a draft for the amount at ten days' sight. Parents or guardians residing out of the country, or at too great distance, must appoint a representative at some convenient place, who will be responsible for the regular payment of the expenses, and bound to receive the student, should it become necessary to dismiss him."

On a more detailed and personal level, the expenses of Louis BOISAUBIN, Seton Hall's first student during the 1856 semester included board and tuition of \$100.00, a doctor's fee of \$1.50, sundries - \$11.27 which were all paid in cash.

This trend followed true to form each year before he left for good in of April 1858. The costs which Louis's brother Alfred was responsible for were similar, but a look at the 1858 bill he had to pay included some extras as noted for board and tuition - \$100.00, two month's vacation - \$40.00, doctor's fee - \$1.50, music (in advance) - \$20.00, and sundries - \$58.18 = \$219.68 total for the fall semester of that year.

Nearly all students went through the same basic payment schedule prescribed by the school such as Albert A. REYNAUD who was perhaps the first actual graduate of clear French extraction from Seton Hall in 1871. He had to pay somewhat more than most due to his duration at the school which shows many expenditures typical of the student at that time including board and tuition - \$150.00, washing and mending - \$7.50, doctor's fee and medicine - \$5.00.

At this point, the genealogist studying college and university records would have a basic background of Seton Hall and the influences which made up its founding and staying power. A subsequent look into the first personalities of the institution will yield an abundance of French surnames which dot the earliest student register books of the college (other types of sources mentioned in the first part of this essay including yearbooks and newspapers were not published at Seton Hall until 1924) at large, and provide an example of what can be found once a genealogist takes the time to consult these historical resources. Those with obvious French surnames were taken from the 1856-1866 Seton Hall College student register, and are listed in order of enrollment as designated by a chronologically assigned number. The information found below is presented in abridged (yet incomplete) form with the following supporting facts in this order - enrollment number, first and last name, date of enrollment, residence, parent or guardian, address [of parent or guardian], and notes/status where available.

[1856] 1 Louis BOISAUBIN; Sept. 1; Madison, N.J.; Edward THEBAUD; Madison, N.J.; Left, April 1858. 2 Alfred BOISAUBIN; Sept. 1; Madison, N.J.; Edward THEBAUD; Madison, N.J.; Left, April [of 18?]. 3 Leo G. THEBAUD; Sept. 1; Madison, N.J.; Edward THEBAUD; Madison, N.J.; Ordained. 17 Francis BRUGUIÈRE; Sept. 15; New York; F.A. BRUGUIÈRE; New York; Left, June 30, 1859. 18 Louis SONE; Oct. 8; New York; Mrs. A.M. SONE; Left, April 1858. 19 Emile BRUGUIÈRE; Oct. 16; New York; F.A. BRUGUIÈRE; New York; Left, April 1858.

[1857] 54 Alfred DUCHAMP; Aug. 24; Madison, N.J.; Left, Nov. 20, 1859. 58 Emile VATABLE; Sept. 1; New York; Jules VATABLE; Left, June 30, 1859. 59 Morgan BRUGUIÈRE; Sept. 2; New York; William BRUGUIÈRE of STEWART & BRUGUIÈRE; Left, Sept. 9, [?]. 61 Emile NOËL; Sept. 8; New York; Ramsey Crooks, Jr.; New York; Left, March 8, 1860. 67 John RODRIGUE; Sept. 29; New York; Wm. RODRIGUE, the Nephew of Abp. HUGHES (first Bishop of New York); Left, June 30, 1860. 68 Michael RODRIGUE; Sept. 29; New York; Wm. RODRIGUE, Left, June 30, 1860. 71 Stanislaus PERGELINE; Oct. 23; Nantes, France; Omer PERGELINE; Left [18?].

[1858] 72 Felix LISOS ?; Jan. 6; Louisiana; F.A. BRUGUIÈRE; New York; Left, May 1860.

[1859] 101 Alfred BINNUSE; Aug. 24; New York; Dr. D. BINNUSE; Left, June 26, 1861. 102 Auguste BINNUSE; Aug. 24; New York; Dr. D. BINNUSE; Left, June 26, 1861. 114 Frank F. THEBAUD; Nov. 7; Madison, N.J.; Edward THEBAUD; Madison,

N.J.; Left, 1865.

[1860] 130 Adolphus VERDEREAU; June 26; N. CARAMAJOR, Esq.; Left, Jan. 1863.

[1861] 158 Claude Leonard BLANCHARD; Aug. 7; Washington, D.C.; Mad. Mida BLANCHARD care of M.B. Brady; Left, June 1862. 159 Charles Conrad BLANCHARD; Aug. 7; Washington, D.C.; Mad. Mida BLANCHARD; Left, Oct. 1862. 160 Carlisle Paterson BLANCHARD; Aug. 7; Washington, D.C.; Mad. Mida BLANCHARD; Left, Nov. 4, 1862. 173 Thomas CAMPAU; Sept. 5; New York; Mrs. A.M. CAMPAU; New York; Left June 29, 1862. 174 Albert CAMPAU; Sept. 5; New York; Mrs. A.M. CAMPAU; New York; Feb., 1862. 177 Louis B. BINSSE; Sept. 19; New York; L.B. BINSSE; New York; Left, Jan. 1862. 181 Francis (Frank) LaFARGE; Oct. 12; New York; Left, Jan., 1862.

[1862] 211 J.B. Sarpy BERTHOLD; Sept. 20; St. Louis; F. BERTHOLD; St. Louis; Left 1863. 212 Pierre CHOUTEAU; Sept. 20; St. Louis; G.P. CHOUTEAU; St. Louis; Left 1863. 213 Chouteau MAFFITT; Sept. 20; St. Louis; Dr. William MAFFITT of P. Chousean & Co.; Left, 1863. 216 Wheaton BERAULT; Oct. 4; Paterson, N.J.; A. GHAULT; Paterson, N.J.; Left, Nov. 4, 1862.

[1863] 221 Wm. Carter MAFFITT; Apr. 28; St. Louis; Dr. MAFFITT; St. Louis; Left, June 1867. 232 J. Charles CABUNNÉ ?; Aug. 31; St. Louis; L.D. CABUNNÉ care of Edw. V. TESSON Bakery, St. Louis. 233 Sarpy Carr BABURÉ; Aug. 31; St. Louis. 234 Amedee BERTHOLD; Aug. 31; St. Louis; F. BERTHOLD, Esq.; St. Louis; Died 1864. 236 Charles MAFFITT; Aug. 29; St. Louis;

Left, Died. 238 [First Name ?] MAFFITT; Aug. 29; St. Louis; Died 1869. 243 Charles HARVIER; Sept. 5; Left. 246 Harry REPPLIER; Sept. 7; Philadelphia; Geo. S. REPPLIER; Pottsville, PA; Left, 1863. 247 Charles REPPLIER; Sept. 7; Philadelphia; Geo. S. REPPLIER, Pottsville, PA; Left, 1863. 250 Harry THOURON; Sept. 11; Left. 253 Stanislaus BRUGUIÉRE; Sept. 23; New York; F.A. BRUGUIÉRE; New York; Left, Went to Fordham. 256 Sylvester PRATTE; Sept. 25; St. Louis; Bernard PRATTE; Pendleton, Warren Co., MO; Left. 257 Charles PIATT; Oct. 8; Ohio; W. Liberty, Ohio; Left. 260 Claude BLANCHARD; Nov. 23; New York; Mr. M. BLANCHARD; Bivay ? N.Y.; Left.

[1864] 264 Carlisle BLANCHARD; Jan. 4; New York; M. Mida BLANCHARD; New York; Left. 266 William PIATT; Jan. 8; West Liberty, OH; Left. 267 Emile BRUGUIÉRE; Jan. 8; New York; F.A. BRUGUIÉRE; New York; Left. 287 Victor Charles GUILMETTE; Sept. 1; New York; Mr. Eugenie GUILMETTE; Yonkers, N.Y.; Left - Business, Lawyer. 288 Albert REYNAUD; Sept. 7; New York; Gustave REYNAUD; 21 Nassau St., N.Y.; Graduated, June 1871. 292 Nicholas BALLAUDUR; Sept. 7. 310 Char. D. PIATT; Oct. 22; W. Liberty Ohio.

[1865] 335 John GASESCLIE; Sept. 4; New York; St. Louis; Left, Died 1872. 353 J. Linton PIATT; Sept. 14; St. Louis; Ran Off, Sept. 15.

[1866] 364 Joseph C. BAUGHER; Jan. 4; Baltimore; Left. 386 Adolph L. LEGAY; Sept. 4; New Orleans, LA; Left. 403 Nicholas DEVEREAUX; Sept. 3; Utica, N.Y.; Graduated, June 1867. 414 Alfred de

ROUGÉ; Sept. 29; Millburn, N.J.; L. de ROUGÉ; Millburn, N.J.; Left. 417
Louis F. BINSSE; Oct. 31; Watertown, N.Y.; D. BINSSE; Watertown, N.Y.; Left.

In addition to the regular undergraduate student rolls, the record books show that the first honorary Doctor of Science degree awarded by Seton Hall College was bestowed upon Charles De GOMME, Ph.D. of South Orange in 1874 (who also was a member of the faculty during the 1865-66 term) and Frederic R. COUDERT, LL.B. became the third honorary Doctor of Laws degree holder in 1880. As for early faculty members, Gaston M. De LaFERRIERE, A.B. – Licence de la Faculte De Paris was the Professor of French at Seton Hall during the years 1863-65. Counted among the first Board of Trustee members was Edward THEBAUD, Jr. who shared this honor with famed Catholic philosopher Orestes BROWNSON, Bishop BAYLEY, Father McQUAID, and other prominent local dignitaries in 1861. As noted and observed, the French connection to Seton Hall was not only a prolific one, but its roots are deep in the overall story of American higher education.

This broad-based view of college and university records along with using a relevant example to display institutional and student information will hopefully show the positive potential which genealogists can pursue in the course of their research experiments. Hopefully, now that the exercise of looking for family history in an alternative manner has been contemplated you will now go forth and graduate into the wonderful world of college and university record investigation. Here is

wishing you that moment of “Pomp and Circumstance” and total success in all of your research endeavors!

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Louis Riel a Hero, Says Canadian Parliament

On Sunday, 9 December 2001, *The Ottawa Citizen* printed a story about Louis RIEL and Canada's first Métis senator who has introduced legislation declaring him a hero. Liberal Senator Thelma CHALIFOUX says her *Louis Riel Act* has enough support in the Canadian Parliament to become law this spring. Prime Minister Jean CHRÉTIEN also supports this bill.

Anyone familiar with Canadian history will know that Louis RIEL was hanged for his role in the Northwest Rebellion of 1885. The senator introduced the bill early in December, hoping for passage by next May the twelfth, which would be declared officially as *Louis Riel Day* in Canada. "It's going to be a really good debate and it's long overdue. Canada need a hero and when we look at Louis RIEL, they say he was hanged for treason," said Ms. CHALIFOUX, chairperson of the Senate's aboriginal affairs committee. "No. His hanging was a political act." RIEL's life and death have long divided Canadians.

RIEL was a great Métis leader whose story has "fired the imagination of successive generations of Métis, French Canadians and Western Canadians." The bill further states that Parliament must now "bring harmony to Canada's national story" by honoring RIEL and the Métis people. RIEL, for his role in bringing Manitoba into the Canadian Confederation in 1870, is often referred to as a father of confederation. The bill will acknowledge his role in history as a "Métis patriot." Section 3 of the bill states: "The conviction of Louis RIEL on August 1, 1885 for high treason is vacated." The bill further states that the purpose of the act is to honor RIEL and the Métis people by commemorating the leader's "unique and historic role in the advancement and development of the Confederation." It also recognizes his contribution to the "rights and interests of the Métis people and the people of Western Canada." The bill further states that RIEL's activities as a leader brought him into conflict with authorities and Canadian law, "creating both a need and an opportunity to reconcile his story with the national story of Canada."

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

MARIE LOUISE BONIER



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The Friendliest Church in Boston

A Brief History of Our Lady of Victories

by: Robert R. Bellerose

*"And the King shall answer and say unto them, 'Verily I say unto you, inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me.'"*¹

Nestled along Isabella Street is the Church of Our Lady of Victories. It is on a narrow lane in the Back Bay section of New England's largest city and the capital of Massachusetts, Boston. Today the parish specializes in a ministry to the poor. Yet, interestingly enough, it began as a church to serve the needs of a French-speaking peoples in this urban hub.

In 1880, Father Léon BOURLAND, a priest from France, imagined the creation of a magnificent French parish to minister to the needs of French speaking Catholics in Boston. His vision incorporated a lavish church, an academy, a social center and a *"Université de Boston!"* Organization of the parish occurred that same year on Washington Street with Father BOURLAND becoming the first pastor of Our Lady of Victories Church. Achieving the goal would take years, so, the work would begin here, serving immigrants from both France and French Canada.²

Also, in 1880, the Marist Fathers

came to the United States. This Catholic religious order of men would later come to play an important role in the life of Our Lady of Victories Church.³

Following an extensive search, Father BOURLAND and his parishioners selected an old Protestant chapel on Freeman Place, just off Beacon Street, near the State House, as their initial church. They took ownership on 5 December 1880 and christened the chapel *Notre-Dame des Victoires*.⁴

For the better part of 1881, Father BOURLAND was in Paris. He also visited additional cities in France trying to collect money to construct a church for his French speaking flock. During his absence different clerics provided Mass and the sacraments.⁵

During this trip in 1881, Father BOURLAND saw Pope Leo XIII. The Pope, although ailing, was an intelligent, hard worker, who at this time set about creating a new strategy for the faith. He so awed the Holy Father that the Pope made Father BOURLAND the first Monsignor appointed for the Archdiocese of Boston. The Pope also gave him a reproduction of the renowned bronze statue of St. Peter, from the Basilica in Rome. Visitors can see it today in the Lower Church of Our Lady

of Victories. Upon his return, Catholics and Protestants alike came from Beacon Hill and the Back Bay to hear and meet the strikingly intelligent, cultured and articulate Father BOURLAND.⁶

During the months of May through July 1882, Archbishop John J. WILLIAMS invited Father Elphege GODIN, S.M., a Marist cleric, to replace Monsignor BOURLAND in his absence.⁷

Nevertheless, at the beginning of December 1883, Father BOURLAND left for Europe permanently. Archbishop WILLIAMS invited the Marist Fathers to take over the administration and care of this newly organized parish. The initial Marist pastor was Reverend Louis TOUCH, S.M., who served from 1883 to 1885. The chapel then was still on Freeman Place, near the State House.⁸

Organization of the Corporation of the Marist Fathers of Boston occurred on 27 July 1885.⁹

With the Archbishop's consent, on the third of September 1885, the congregation bought the site for this gorgeous church on Isabella Street. The Marists obtained a loan to construct the crypt church. At its completion the accurate cost of the crypt church was \$26,886.85.¹⁰ Our Lady of Victories' cornerstone was blessed on 12 September 1886.¹¹ What today is the lower church was consecrated on 31 October 1886. That same day the rector, Father Henri AUDIFFRED, S.M., sang the initial Mass.¹²

On 25 May 1887, the Marist Fathers floated another loan and built the

rectory to the left of the church structure.¹³ The rectory was available for occupancy on Christmas Eve of 1887.¹⁴ In 1889, Reverend Firmin COPPIN, S.M., the new rector, set about building the current superstructure or upper church.¹⁵

Unfortunately, Father COPPIN died a month short of the finish of the upper church in 1891. When Our Lady of Victories was finished in that year, the inside was quite different from what it looks today.¹⁶

Our Lady of Victories was flourishing through 1892. In that one year, 245 infants received baptism in this church! At the end of the nineteenth century, Our Lady of Victories was the only French parish for miles around. Parishioners resided in East Boston, Everett, Chelsea, Cambridge, Newton, Roxbury, Jamaica Plain, South Boston and Dorchester. Reverend Anatole POLICE, S.M., was the pastor. During this period he also oversaw the installation of the organ in 1892. The original Hook and Hastings Company organ was Opus Number 1531. This organ was a three manual tracker movement of 39 stops.¹⁷

Installation and blessing of the marble altars imported from France occurred in November 1892.¹⁸ The stained glass windows date to the late 1890's presumably no earlier than 1898. Within the upper church, the lower windows in the sanctuary, the window over the main altar, and those in the nave of the church are from Mainz, Germany. Also, the two windows on either side of the sanctuary are from Chartres in France.¹⁹

In 1917, twenty-six years after the completion of the upper church, the Reverend Joseph-Marie SOLLIER, S.M., undertook a renovation of the church. This work included affixing a ceiling made of plaster of Paris over the wooden one to give it a Gothic form. Also, workers attached a grand entablature to the full extent of the church on both sides. Affixed on the columns and in the open wall spaces were cherub motifs and ornamentations. He also attached the current marble communion rail replacing the wooden one.²⁰

By 1920, however, the number of parishioners had dwindled. Many French inhabitants relocating to the suburbs required the construction of additional French-speaking churches to fit their needs. Slowly it became a shrine serving the laborers of downtown Boston.²¹

In 1933, Robert MOREL (Sr.), who was the New England agent for Casavant Brothers St. Hyacinthe, Québec, had a new organ built for the church. It is Opus Number 1484. Nothing was kept from the Hook and Hastings save for most of the pipework and the whole case.²²

Throughout the years many great organists came to play the church's organ, one of whom was Pietro YON, celebrated organist and composer. In 1975 the organ was central to the celebration of the National Holy Name Convention.²³ The Boston Symphony Orchestra has used the organ on many occasions. The organ seems to possess the qualities of the church and the acoustics are beyond acclaim.²⁴

Reconditioning of the organ occurred during the mid 1990s by Morel Organ Company. Releathering of the chests, reservoirs, and console occurred. The pipes were cleaned and slide tuners attached to them. Organ technicians increased the wind power to its initial degree, and the registration is the same as in the 1933 reconstruction. This reconditioning did not add any new pipes. Currently, the organ has 28 stops, which confirms the deletion of 11 stops from the first organ.²⁵

At the dawn of the third millennium, Our Lady of Victories is still a French National Parish and labeled *The French Church*. This parish still has some parishioners but it survives also to minister to all those who live and work in the Back Bay area of Boston. Most of the weekend ministries address the wants of thousands of travelers who come to Boston every year and stay in the area. Our Lady of Victories is in the "hotel and theater district" of Boston. The gorgeous church is still under the care of the Marist Fathers. Father Kenneth THIBODEAU, S.M. and Father Albert DI INNI, S.M., form the current personnel. Father Philip LAPLANTE, S.M. is the 23rd pastor. The Marists are delighted to receive folks from all over the globe who come to pray at this church consecrated to Mary. They minister to all Catholics, although originally founded to serve the needs of one specific group, the French.²⁶

Our Lady of Victories Church has truly developed into a sanctuary where attention to hearts in all their distress is available. It is the friendliest church in Boston.

Endnotes:

¹Matthew 25:40

²*Our Lady of Victories: The Friendliest Church in Boston.* (Boston, MA: Our Lady of Victories, 27 Isabella St., n.d.).

³Ibid.

⁴31st Annual National Holy Name Convention: Our Lady of Victories, Boston, MA, August 29-September 2, 2001.

⁵Ibid.

⁶*Our Lady of Victories: The Friendliest Church in Boston.* (Boston, MA: Our Lady of Victories, 27 Isabella St., n.d.).

⁷31st Annual National Holy Name Convention: Our Lady of Victories, Boston, MA, August 29-September 2, 2001.

⁸*Our Lady of Victories: The Friendliest Church in Boston.* (Boston, MA: Our Lady of Victories, 27 Isabella St., n.d.).

⁹31st Annual National Holy Name Convention: Our Lady of Victories, Boston, MA, August 29-September 2, 2001.

¹⁰Ibid.

¹¹Ibid.

¹²*Our Lady of Victories: The Friendliest Church in Boston.* (Boston, MA: Our Lady of Victories, 27 Isabella St., n.d.).

¹³31st Annual National Holy Name Convention: Our Lady of Victories, Boston, MA, August 29-September 2, 2001.

¹⁴Ibid.

¹⁵Ibid.

¹⁶Ibid.

¹⁷Ibid.

¹⁸Ibid.

¹⁹Ibid.

²⁰Ibid.

²¹*Our Lady of Victories: The Friendliest Church in Boston.* (Boston, MA: Our Lady of Victories, 27 Isabella St., n.d.).

²²31st Annual National Holy Name Convention: Our Lady of Victories, Boston, MA, August 29-September 2, 2001.

²³Ibid.

²⁴Ibid.

²⁵Ibid.

²⁶Ibid.

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My mother taught my about the wisdom of age...
"When you get to be my age, you will understand."

Omer Dénommée 1893-1881

The Inventor

Author unknown

Editor's note: This article was found in our files without author's name.

Omer DÉNOMMÉE, son of Mederic and Herminie was a blacksmith. He had taken over the forge his father built in 1889 in St. Damien, Québec. Married in 1912 to Marie-Louise FRAPPIER, the couple, around 1940, occupied the apartment above the forge and he also ran a multi-purpose workshop.

Once he moved to the apartment above, Omer installed in a wooden shed adjoining the shop, an electric lift which communicated with the apartment. A waterproof door allowed him to get firewood in the lift to the second floor. "I don't have any more wood!" Marie-Louise would yell to Omer. He would then press the electric button so the lift could come down and then he'd put two day's worth of firewood and send it up again.

Very active and very handy, he worked in wood and metal and added several more things in his shop. He constructed winter and summer vehicles and he even stuffed furniture. In 1930, he was handling funerals, constructing and cement monuments. With a precious ten-cents in their hands, many children, and some adults, went

to his shop to have a tooth pulled.

At the end of winter, to avoid the paralysis to horses who went from heavy duty work to lesser work, he would open a vein in their necks for bloodletting. A veterinarian couldn't have done better.

Early in his career, after two years of work, he was successful in making a vehicle whose double seat was mounted on wheels of wood surrounded by rubber. An eight-horsepower motor on a gear wheel, which activated two other gear wheels were installed, the sizes being different to produce the change of speed controlled by the driver.

The car only ran on forward. To get out of the garage in good weather, he installed on a central pivot, a round piece of wood four feet in diameter to turn the car. So, he was always ready to turn when he had to go to Saint-Gabriel or Joliette.

To be handy, a car also has to go backwards. Fortunately, he discovered that a small American automobile, called the Star, possessed a very light transmission that worked like a conveyor belt to change the gears and drove the wheels.

Invited to the marriage of Jean

FRAPPIER and Lise MAILLOUX, Omer and Marie-Louise, dressed in their finest, took off from St. Damien to St. Côme in his recently improved prototype automobile. At a maximum of 20 miles per hour on a flat road the new auto was slow, especially going uphill to get to Ste. Emélie before arriving at the village of St. Côme and delighting the villagers and the wedding guests.

In his spare time, he improvised and built a wooden violin equipped with wooden strings. The melody was assured to be good for the listener. In 1953, Radio Canada transmitted a *Village Fete*. Omer did his part in the spectacle. He played his own renditions and was warmly applauded.

He will also be remembered for singing at Mass every morning during the week. Because there were two Masses daily, at the end of the first Mass, when the priest intoned "*Ita missa est, alleluia, alleluia*," Omer had already descended from the choir loft and holding the knob to the outside door, would respond, "*Deo gratias, alleluia, alleluia*." Then he would take the time to have a cigarette on the church steps before the second Mass.

When he retired, he closed his shop. The land and building were sold and the first City Hall was built on that site.

"The person who says "I won't say another word!" always does."

- Suzan L. Wiener

"Some see the glass as half-empty, some see the glass as half-full. I see the glass as too big."

- George Carlin

"Men are like steel. When they lose their temper, they lose their worth."

- Chuck Norris

"A word to the wise isn't necessary, it is the stupid ones who need all the advice."

- Bill Cosby

"The first sign of maturity is the discovery that the volume knob also turns to the left."

- 'Smile' Zingers

Home, Sweet Home

by: Albert Boissoneault

Editor's note: The following is taken from the book, Je Me Souviens — A Family Remembrance, by Albert Boissoneault, and is reprinted here with his widow's permission. This is the fourteenth installment in the series. This chapter continues Mr. Boissoneault's wartime experiences. Mr. Boissoneault's book is in the AFGS Library.

After a five-day Atlantic crossing, we landed in New York on the 16th of October. Among the many celebrities on the dock who greeted us, I remember especially Paulette GODDARD, a popular movie star of the day. We had on board about 500 WACs, who were first such to return from overseas. Behind the barriers on the dock a great crowd of people waited and some fellows were fortunate in having joyful reunions with their parents on the spot. From New York we went to Camp Kilmer, New Jersey, arriving after nightfall. We were assigned to a barracks and then told that a steak dinner awaited us in the mess hall. That dinner was not enough for me however; after about an hour, I dashed down to the nearby PX and demolished two hot dogs. I had spent a long time looking forward to those frankfurters!

After a short stay at Camp Kilmer,

we boarded a train for Fort Devens, Mass. There new clothing was issued to us and we were given a ten-day furlough. At 2:00 p.m. the time came for us to leave Fort Devens. A train for Boston's North Station was scheduled to leave Ayer, the closest railroad station, at 5:00 p.m., but three or four of us decided that we could not wait, but instead hired a taxi to take us to Boston. If I remember correctly, it cost us \$10.00 each but we could well afford it; for the last couple of months we had not been paid so we had all received a lot of back pay. (I had also won a few dollars shooting crap on the Queen Mary.) We arrived in Boston at about 3:00 p.m. and I took the Elevated Railway to Roxbury.

My arrival was a happy surprise for my father, who of course knew that I was coming home, but had no idea that it would be this quickly. I called my sisters and informed them of my return and my father promptly took me around to the neighboring stores, where we had dealt for years, and proceeded to show me off. He was very proud and pleased and I felt like a hero although I had not accomplished anything heroic except to follow orders and to go where I was told to go. I must say that it was a great feeling. That night I took my father and Grace to a fine Chinese restaurant, as I

had not had any Chinese food for some time.

The next five days were spent in seeing some of my friends, including the PETRUCCI in Winthrop. My boyhood friend Tory (Salvatore) PETRUCCI was still overseas, as was their youngest son Joseph, but it was nice to see the rest of the family again. Luckily Tory and Joseph returned unharmed from battles which included for Joseph the Normandy invasion. (Tory was not as lucky as me; he died in 1988 of lymphoma, the same disease with which I have been living since 1983.) I also traveled to Lowell and saw my mother's sisters and many of my cousins.

On the 28th of October I returned to Fort Devens, prepared to be discharged. My lower teeth were in bad shape and the army doctor suggested that I stay at the fort where they would do the needed dental work; I refused their kind offer, however, preferring a prompt discharge. That day came on October 29, the day before my 36th birthday. — And that is why that birthday found me sitting in a dentist's chair!

Now I must stray from this little story and write about this dentist. Somewhere out west many years before, a dentist named E. R. PARKER advertised that he could extract teeth painlessly and adopted the name *Painless Parker*. He would hire a horse and wagon, drive around any crowded place in a city he visited and offer to pull anyone's teeth right there in the wagon, where a dentist's chair was set up. He did this prove his point, that his service was painless. By the 1900s he had offices all around the country, including Boston. It

was the forerunner of today's franchises; a dentist could pay him to use his system and take it from there. In 1935 I had gone to the Parker System for the removal of my upper teeth and the resulting denture. All of those teeth were pulled out for \$50.00. There was also an extra charge of \$5.00 for gas; I did not fully trust his painless method and thought the \$5.00 good insurance! In addition to the teeth extractions, the \$50.00 charge covered the manufacture of an upper denture.

When my teeth were examined by the army dentist, he told me that whoever had made that denture had done a wonderful job. I then told him that it had been made by a Painless Parker method dentist. The dentist said, "I'm not supposed to say anything good about the S.O.B. but I have to admit that your denture would be difficult to improve upon. Of course all the dentists that did not use his system were not overjoyed by a dentist charging only \$1.00 to extract a tooth. You can see why I went back to the painless dentist. Pretty soon I had a mouthful of good china choppers, which would have taken me months to receive in the army. (And by the way, those teeth, which are still serving me perfectly well at the age of 82, were also praised by my wife's dentist.)

For the balance of 1945 I did not do much. I did take a trip to Rochester, NY, to visit my sister Edith, and meet my new nephew, Ronnie MUIR, who had been born while I was overseas. Edith had married Jack MUIR, a Coast Guardsman from Rochester, whom she has met while he was stationed in Boston. She had gone to Rochester to stay

with his family, though her husband was still on duty in the South Pacific. We came back for the Christmas holidays but on boarding the train in Rochester, found it crammed with sailors from the Great Lakes Naval Training Center, who had joined the train in Chicago. Not only were all the seats taken but the aisles and platform were packed with standees. Somehow we squeezed in and swayed along until Syracuse where Edith was luckily able to get a seat and hold the baby. It was not until Albany that I managed to find a seat for the rest of the trip to Boston. Little did I realize, as the train rambled through Springfield, that I would return to western Massachusetts and spend the rest of my life there.

The trip from Rochester doubly insured an especially happy Christmas that year. My father was always thrilled with any of his grandchildren and the visit with Ronnie was icing on this first postwar Christmas celebration.

Not only was Edith a mother by

then, but Estelle and her first husband Shirley BRANNEN were the parents of two children, Shirley and Bobby. (Estelle and Shirley BRANNEN had been divorced and she later married Smith BATEMAN, her present husband.) Gabrielle, who had married Albert SOUZA, had three children, Joseph Albert, and Caralinda. My stepbrothers Willard and George also had several children between them, though John and his wife Loretta never became parents.

During those years, my primary concern was the completion of my education. Although I had dated a girl in Canada for some time, she married someone else during the war, and a wartime romance with an English girl in London had not gone any further. Family and friends considered me a confirmed bachelor – but life is full of surprises!

Mr. Boissonneault's story continues in the Autumn issue.

Don't Argue with Children...

A little girl was talking to her teacher about whales. The teacher said it was physically impossible for a whale to swallow a human because even though it was a very large mammal, its throat was very small.

The little girl stated that Jonah was swallowed by a whale.

Irritated, the teacher reiterated that a whale could not swallow a human; it was physically impossible.

The little girl said, "When I get to heaven I will ask Jonah."

The teacher asked, "What if Jonah went to hell?"

The little girl replied, "Then you ask him!"

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

Deadline for the Spring issue is 1 January.

Deadline for the Fall issue is 1 July.

Ad prices quoted are per insertion.

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

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

Single insertion ads must be paid in full prior to the deadline date.

Multiple insertions will be billed and are payable in full prior to each insertion's deadline date.

Q & A Answers

by: Al Bérubé

Editor's note: In every issue, we publish research problems that our Research Committee has been unable to solve with the hope that by doing this, the answer might be found. Mr. Bérubé has been a major help in solving this dilemma. Here is his latest contribution.

26-14 (Possible answer): CHAP-DELAINE, François (Jean-Baptiste & Josephite PHANEUF), m. JARET-BEAUREGARD, Sophie (François & Marie-Louise BERGERON) – 18 October 1836, St. Charles sur Richelieu, Que. They had four children baptized at La Présentation, Que.

27-2: CHAMPAGNE, Henri, b. 1853 (Dominique & Adélaïde ____?), m. MÉNARD, Marie-Louise, b. 1858 (Parents unknown) – 19 June 1876, Precious Blood, Woonsocket, RI. Witnesses: Fabien CHAPUT, Jules MÉNARD, Héloïse LAFERRIÈRE, Pierre DASSIRDIQUE(?).

27-4 (Possible answer): GIROUX, Jean-Baptiste (Joseph & Olive BLANCHETTE), m. FORTIN, Reine (Joseph & Perpétue AUDET-LAPOINTE) – 30 October 1874, Lévis Que. or 25 October 1887, St. Evariste, Que.

27-6: NADEAU, Elzéar (Narcisse & Eliza ROCHEFORT), m. ST. GERMAIN, Melina (Isaac & Aurélie MORRISSEAU) – 8 February 1880, St. Michel d'Yamaska, Que.

27-7: BOURBEAU-BEAUCHESNE, François (Joseph & Josephite CARIGNAN), m. TOUTANT, Marie-Reine (Alexis & Françoise MAR-CHAND) – 5 February 1822; St. Edouard, Gentilly, Que.

27-8: BOURBEAU-BEAUCHESNE, Pierre (Charles & Agathe DESHAIES), m. MONTAMBAULT, Archange (Joseph & Marie GIGNAC) – 18 February 1822, Nativité, Bécancourt, Que.

27-12: ANDRÉ dit ST. AMANT, Cyprien (Michel & Françoise LECLERC), m. BISSONNETTE, Olive (widow of Léon LECOMPTE-LEGROS) (Paul & Josephine PILON) – 22 October 1839, Coteau-du-Lac, Que.

28-2 (Possible answer): BOURGEOIS, Jean (Anastase & Catherine BOUD-REAU), m. CORMIER, Léonie (Grégoire & Marie-Catherine POIR-IER) – 3 February 1913, Moncton, Westmoreland Cty., New Brunswick.

28-4: PARADIS, Charles (Jr.) (Charles

(Sr.) & Marie-Louise NOËL), m. LAINÉ-LAGACÉ, Marie-Catherine (Joachim & Thérèse MORIN) – 1 October 1822, St. Henri-de-Lévis, Que.

28-7: DUQUETTE, Harold (Etienne & Anna ELDRIDGE), m. GAMACHE, Antonia (Parents unknown) – 11 June 1930, Rouse Point, NY.

28-10: BRISSET, Charles (Michel & Marie BRIEN), m. LAPORTE-ST. GEORGES, ____? (Jean-Baptiste & Thérèse LAURENCE) – 4 August 1782, marriage contract by Notary Joseph RAYMOND.

29-1: MORISSETTE, Onésime (Charles & Théotiste ROY), m. GIRARD dit LAPLUME, Marie (Michel & Marguerite AUDET-LAPOINT) – 27 April 1869, Ste. Justine, Dorchester, Que.

29-2: GUILBAULT, Etienne (Jr.) (Etienne (Sr.) & Joseph LATOUCHE), m. LAFOND dit PERSONNE, Joséphine (Joseph & Agathe GATIEN) – 28 May 1849, Repentigny, Que.

29-3: GAMACHE, Arthur (Pierre (Peter) & Zoé BÉRIAULT), m. DESHÊTRES, Exilia (Philius & Hattie BENNETT (BINETTE?)) – 16 August 1935, Richmond, Que.

29-6: BOULANGER (*not* BELANGER), Georges (François & Suzanne LESSARD), m. CLAVEAU, Marie-Louise (Frédéric & Olive GAUTHIER) – 27 October 1845, La Malbaie, Que.

Members' Corner

Vol. 23, #2:

BALARD, Louis (Augustin & Marie-Jeanne SYLVESTRE), m. BRÛLÉ, Marguerite (Antoine & Marie-Angèlique MÉLIN) – 1 June 1739, Ile Dupas, Berthier Cty., Que. Children: Joseph, m. 7 February 1774 to Marie-Anne GAGNON, Ile Dupas, Berthier Cty., Que.; Antoine, m. 27 January 1766 to Marie CHÉNÉ-LAGRAVE, Ile Dupas, Berthier Cty., Que.; Louis, m. 3 June 1794 to Geneviève BÉRARD, Berthier, Que.

Vol. 24, #1:

ROIROUX-LALIBERTÉ, Michel (Michel & Marguerite LEBEUF), m. MAILLOT, Marie-Catherine (Jacques & Marie-Angèlique HOUY) – Married ca. 1751, place unknown.

COUTIN, Michel (Joseph & Marie CARDINAL), m. JOYAL, Olivine (Joseph & Louise DANYS) – St. David d'Yamaska, Que.

MIGNIER-LAGACÉ, Joseph-Marie (Joseph & Félicité CAOQUETTE), m. AUBÉ-AUBERT, Marie-Anne (François & Françoise BÉRUBÉ) – 25 January 1768, La Pocatière, Que.

WAIT, James (A blacksmith; parents omitted), m. HAMILTON, Catherine (*Her name was corrected to that of HODIESNE; likely related to a Public Notary HODEISNE of that time.*) – 1 November 1778, Christ Church, Montréal, Que.

Ambition is a poor excuse for not having enough sense to be lazy.

AFGS Lending Library

Additions

Revised 17 August 2001

Number in parentheses indicates number of fiche.

SP-085 (4)
Letourneau Dictionary
Descendants of Guillaume & Letour-neaus of
NH

SP-086 (10)
Marriages
Recorded in the town of Peterboro, NH 1887-
1948

SP-087 (8)
Births
Recorded in the town of Peterboro, NH 1887-
1951

SP-088 (6)
Elmwood Memorial Funeral Home
Burlington, VT 1934-1990

SP-089 (3)
Marriages
St. Thérèse, Blackstone, MA 1929-1987

SP-090 (11)
Deaths
Recorded in the town of Bellingham, MA
1883-1992

SP-091 (5)
Marriages
Sacred Heart, N. Attleboro, MA 1904-1990

SP-092 (7)
Births Recorded in the town of Swansea, MA
1879-1973

SP-093 (8)
Baptisms & Marriages
St. Michael, Swansea, MA 1922-1995

SP-094 (5)
Marriages
St. Jacques, Taunton, MA 1904-1989

SP-095 (7)
Hickey-Grenier Funeral Home
Brockton, MA 1911-1987

SP-096 (8)
Auclair Funeral Home
Fall River, MA 1944-1992

SP-097 (4)
Marriages
Blessed Sacrement, Fall River, MA 1892-
1995

SP-098 (5)
Lamoureux Funeral Home
New Bedford, MA 1930-1980

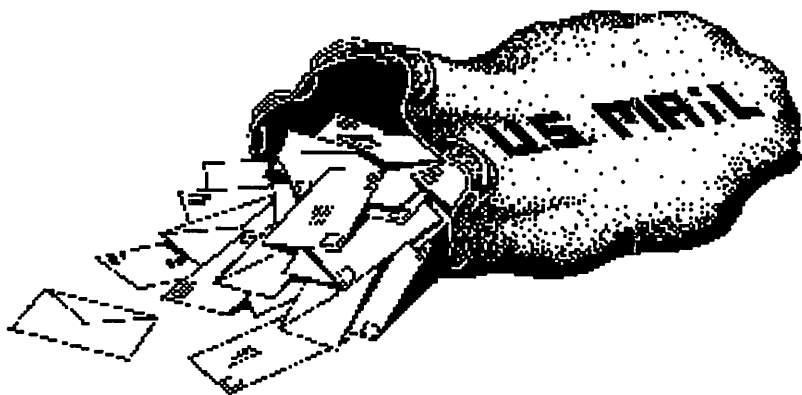
SP-099 (12)
Alfred Roy & Sons Funeral Home
Worcester, MA 1904-1994 Vol. 1 A - L'ES

SP-100 (11)
Alfred Roy & Sons Funeral Home
Worcester, MA 1904-1994 Vol. 2 L'ES - Z

SP-101 (13)
Red Drouin Dictionnaire National des
Canadiens Francais
1608-1760 Vol. I A - K

SP-102 (12) Red Drouin Dictionnaire National des Canadiens Francais 1608-1760 Vol. II L – Z	SP-113 (5) Marriages St. Joseph, Pascoag, RI 1893-1991
SP-103 (11) Red Drouin (vol. III). Historical Sketches – English translation	SP-114 (7) Baptisms St. Joseph, Pascoag, RI 1893-1991
SP-104 (11) Red Drouin (vol. III) Historique – French	SP-115 (6) Baptisms/Marriages Our Lady of Good Help Mapleville, RI 1905-1995
SP-105 (9) Marriages St. Joseph, North Grosvenordale, CT 1872- 1990	SP-116 (3) Burials Our Lady of Good Help Mapleville, RI 1905-1995
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Our Lady Queen of Martyrs, Woonsocket, RI
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Joseph Lauzon Funeral Home, Woonsocket,
RI 1911-1988
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Dipardo Funeral Home, Woonsocket, RI
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Menoche Funeral Home, Woonsocket, RI
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Marriages
St. Stephens, Attleboro, MA 1880-1986
- SP-143 (6)
Baptisms
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“Suppose you were an idiot. And suppose you were a member of Congress. But I repeat myself.”

-Mark Twain

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- Jay Leno

“The trouble with being punctual is that nobody’s there to appreciate it.”

- Franklin P. Jones

“When I read about the evils of drinking, I gave up reading.”

- Henny Youngman

“Man invented language to satisfy his deep need to complain.”

- Lily Tomlin

AUTHORS' GUIDELINES

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

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

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

Manuscripts: This publication is produced on an IBM-compatible computer, using state of the art desktop publishing software. While this software has the capability to import text from most word-processing programs, we prefer that you submit your article in straight ASCII text or in WordPerfect 8 format on 3.5" floppy disk. If you do not use an IBM-compatible computer, or do not have access to a computer, your manuscript should be typewritten on 8.5" x 11" paper. It should be double-spaced with a 1-inch margin all around. If notes must be used, endnotes are preferable over footnotes. A bibliography is desirable.

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

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

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

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

To Submit Articles: Mail all submissions to Paul P. Delisle, P.O. Box 830, Woonsocket, RI 02895-0870.



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

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

Again, please do not send payment in advance.





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He who laughs last probably didn't get the joke.

Parting Shots

Paul P. Delisle, Editor

Let me start off by thanking the authors of this issue's articles. We had problems with last Autumn's issue. We have a certain number of pages to fill, and that issue just wasn't filling up. We put out a call for more articles and that call was answered.

Now we are faced with the Autumn 2002 issue. We have some articles but certainly not enough to fill our quota. Let us remind you that this publication is primarily for the members of the American-French Genealogical Society. It is published to help members aid other members. This is especially important for those members who are not able to use our library.

We have an especially good issue this time; from Mr. Cartier's piece on the early genealogy of his family, to the Baptists of Manchaug, MA, to the early records of Seton Hall College. Let's keep up the good work. Being editor is just a job; an interesting job, but a job

nonetheless. You make up this publication.

We welcome Al Berube to these pages once again. Mr. Berube has made it a habit to research questions that have stumped our Research Committee, and he has been successful once again. Well done, Al!

Our Lending Library has quite a few additions. This is especially handy for those members who cannot visit the Library. The Lending Library has been very successful since its inception, and we see it as a tremendous service to our members. The additions are listed on page 85 of this issue.

The Society changed its mailing address last year. We are still getting mail at our old post office box. If you have not made a note of our new address, it is: P.O. Box 830, Woonsocket, RI 02895-0870.

"Politics is supposed to be the second oldest profession. I have come to realize that it bears a very close resemblance to the first."

- Ronald Regan

"If the shoe fits, get another one just like it."

- George Carlin

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(Dates in parentheses indicate end of term)

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Vice President:	Janice Burkhart (2002) 263 S. Worcester St. Norton, MA 02766 (508) 285-7736
Secretary:	Alice Riel (2003) 19 Mowry Avenue Cumberland, RI 02864 (401) 726-2416
Treasurer:	Roger Beaudry (2004) 730 Manville Road Woonsocket, RI 02895 (401) 762-5059

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AFGnewS	Roger & Sylvia Bartholomy	(401) 769-1623
Research:	Ray Desplaines	(401) 762-4866
Cemeteries:	Roger Beaudry	(401) 762-5059
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Building Fund:	George Perron	(508) 528-5316
Heritage:	Normand Deragon	(401) 334-1672
Website:	William Pommenville	(401) 333-5888



*Eugene A. Arsenault and Yvonne A. Belhumeur
Married 1 September 1947, Precious Blood, Woonsocket, RI*