Je Me Souviens

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CORRESPONDENCE

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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

For those of you who might think that we have had a restful summer, nothing could be further from the truth.

Our library has a new look thanks to our Librarian Jan Burkhart, who along with members of her library committee, have re-arranged our Drouin, Jette, Tanguay and Acadian collections onto new shelves.

Our website has been enhanced tremendously by our web master Bill Pommenville who has added many new features. If you have internet capability, check it out. It is now possible to order everything the society sells from this secure web service. Your membership may also be renewed online. Quite a few members have already taken advantage of this feature.

The four new microfilm machines are getting rave reviews from the members who have tried them. Our lending library is busier than ever since our sale of 20 microfiche machines. We know the members who were lucky enough to purchase one of these machines are now enjoying viewing the fiche in the comfort of their own home. We are hoping to be able to conduct a similar sale again next year.

As I write this President's letter, we are attending to last minute details for our Quebec Tour. When we began planning the trip we hoped to have enough members register to fill one bus. We were caught off guard by your tremendous response to this trip. Two busses will be leaving Woonsocket on September 9th. In addition to locals (members from Rhode Island and Massachusetts) members will be traveling from Connecticut, New York, Illinois, Ohio, New Jersey, Florida, South Carolina, Virginia, Maryland and California to enjoy this experience with us. We are anticipating a great time as we explore the land of our ancestors together.

The AFGS will be celebrating its 25th anniversary in 2003. We are in the midst of planning a "Gala Event" to be held at the Crown Plaza in Warwick, RI on the evening of April 12, 2003. You will be notified when all the arrangements are completed. Plan to reserve a table and bring family and friends to celebrate this milestone with us. Special room rates have been negotiated for those who wish to stay overnight.

ADDENDUM:

If this JMS is late, the fault is mine as I held back finishing this letter so that I could report on our Quebec Tour. Seventy-five of us left Woonsocket at 7 a.m. on Monday, Septem-

ber 9th. We arrived at the Clarion Hotel in Ste. Foy at 5:30 p.m. where we received a warm welcome from our tour guides, Suzanne Morin-Bourque and Louis Archer (he has a touch of English) of Immersion Tours.

After dinner on Tuesday evening we were invited to meet some of our Canadian "cousins et cousines" from La Société Généalogique de Québec at their library at Laval University. I would like to personally thank Mme. Mariette Parent, President of the SGQ, who suggested a collaboration between our two societies when we first met in Quebec City a few years ago, for arranging this visit. It is our sincere hope that our two organizations will develop a mutual exchange on both a cultural and personal level that will enhance the research experiences of our members. Also, a special thanks to Mr. André Dauphin, who was our gracious host/interpreter for the evening and to all the other members of the SGQ who came to meet with us for the evening. We were given a two-volume dictionary of Marriages of Kamouraska for our library and we gave their members who hosted us a lapel pin with crossed American and Franco-American flags. Once again may I say to our "cousins et cousines" un tres grand MERCI!

Member Al Poulin who joined us on the tour with his wife, Anna, will be writing about our activities in Quebec. Watch for his article in the next issue of JMS.

On Friday morning as we boarded our buses for the return to Woonsocket, our friends Suzanne and Louis were there to say "au revoir". Tears flowed as we waved goodbye. It was an incredible experience, and we didn't want it to end. This was a vacation beyond our wildest expectations, and I feel so sorry for those of you who didn't come with us. You missed one of the best trips ever!

In addition, I must give thanks to Christian Bourque of Immersion Tours for his patience and attention to detail in tailoring our itinerary with our historical interests in mind. Also thanks to our bus company "Midnight Sun" out of West Palm Beach, Florida for providing our luxury coaches; and kudos to our professional and courteous bus drivers, Jimmy Lopez and Francisco Castro-Palomino.

And last but not least, thanks go to my wife, Sylvia, and Norm Deragon for the long hours they spent in organizing this tour. Without them, this trip could not have been possible.

Will we do this again next year? Who knows? But if you get wind that there's another trip being planned by that crazy group of French Canadians in Woonsocket, don't get left out....

A la prochaine

"When I was a boy of fourteen, my fater was so ignorant I could hardly stand to have the old man around. But when I got to be twenty-one, I was astonished at how much the old man had learned in seven years."

- Mark Twain

Jean Jouineau

by: June M. Fahlen

My ancestor, Jean JOUINEAU, would undoubtedly be surprised to know all the variations the name JOUINEAU has acquired since he emigrated from France. Kathleen Mennie-de-Varennes, the Canadian author of *Annotated Bibliography of Genealogical Works in Canada*, lists the following variations: JANEAU, JANETTE, JANNEAU, JANNOT, JANNOTTE, JEANOT, JOANNETTE, JOINAULT, JOUINEAU, JUINEAU, LOUINEAU, LOUINEAUX, TUINEAU, LATULIPPE, the latter the line on which I ascend. More conservative, the French volume entitled *Dictionnaire Etymologique des Noms de Famille et Prenoms de France* by Albert DAUZET, lists JOUINEAU as a derivative of JOUIN, which, in turn, is described as a popular form of JOVIN, and the JOUNEAU spelling as a regional diminutive for *yellow* or *unripe* probably pertaining to *jaune* (yellow) or *jeune* (unripe) foliage or fruit. One definition defines *jaune* as youthful! Yet another spelling appears in Marcel TRUDEAU's *Catalogue des Immigrants (1632-1662)* as HUNOT. It is the JUNEAU spelling, however, that brought fame and honor to the family name by two descendants: Joseph JUNEAU and Solomon JUNEAU.

According to a Milwaukee newspaper article authored by Jay JOSLYN, a *Sentinel* staff writer, there were two branches of the JUNEAU family: one Catholic and the other descending from Protestant Huguenots. The Catholics purportedly emigrated from France "at the start of the French Revolution in the 18th century and settled near Montréal. The Huguenot JUNEAUs crossed the ocean as a result of the 17th century religious wars and settled near Québec."

Jean JOUINEAU was born about 1599 probably near Poitou in France. He was the son of Clement JOUINEAU and Catherine VERGNEAU of Coigne-hors-les-Murs de La Rochelle. He was married in 1625 to Marie BILLARD, parentage unknown, and living in Coigne-hors-les-Murs in 1629 when the first of their sons was born. Historians readily admit that there are discrepancies in the background history of the JOUINEAU family, and especially regarding the number and names of Jean JOUINEAU's sons. Author Thomas J. LAFOREST clarifies this issue in Volume V of his *French-Canadian Ancestors* series by assuming that the second born son, Jean, later changed his name to Pierre after the death of his older brother. Thus, some genealogists list the two Pierres as Jean and Marie's only sons although a third son, André, was purportedly born in France in 1636. The

two Pierres are referred to as *Pierre the older* and *Pierre the younger.* The latter is my multi-grandparent.

In 1664, Marie BILLARD apparently having passed away, Jean JOUINEAU married a second time. His bride, a "King's Daughter," and daughter of Jacques VUIDEAU and Marie CHAUVELETTE was forty-three years his junior. She had been baptized Anne in 1641 in Saint Sorbin de Marennes in Saintonge. Their daughter Marie-Hélène was born in 1665 while the couple was settled near Québec. Following Marie-Hélène's birth, Anne was born in 1668, Suzanne in 1671, and Jean-Pierre in 1675. Aside from information about Jean's land acquisitions and his family, there in little else available about his life.

After Jean's death in June 1672, his widow, Anne VUIDEAU, became the wife of Etienne BLANCHON, dit LA ROSE, son of Jean BLANCHON and Anne ROCHON of St. Amable in Auvergne. From this marriage were born five children, one of whom was Elisabeth, born in 1679 and married to Augustin JUINEAU-LATULIPPE grandson of Jean. My forebears descend from both of Jean's wives.

My ancestor, Jean's son, Pierre the younger, married Suzanne ROUSSEAU in France in 1660. His two children were Marie-Anne (1671) and Augustin (1672). Augustin, as mentioned above, married Elisabeth BLANCHON dit LAROSE. One source gives Augustin's birth date as 1674 and his full surname as JOUINEAU dit LATULIPPE. His marriage to Elisabeth in Montréal in 1698 produced seven living children; namely, François, Jean-Baptiste, Claude, Joseph, Louis, Françoise, and Marie-Josephte. The latter, my ancestress, married Paul BERTRAND dit SAINT-ARNAUD in 1725. Paul was the son of Paul BERTRAND dit SAINT-ARNAUD and Gabrielle BARIBAULT. Paul senior was the son of Jean BERTRAND dit LAROSE and Marie NEE of Ste. Madeleine de Verneuil, diocese d'Evreux, Normandie. With Elisabeth JUNEAU's marriage to Paul BERTRAND, my ancestry leaves the JUNEAU line and is recorded in other male lines.

While I am not able to claim either of the famous JUNEAU men in my direct ancestry, I share their French roots. Their accomplishments were awesome as listed below.

There is an abundance of material available about Solomon JUNEAU and his part in the founding of Wisconsin's largest city, Milwaukee. He is described as a tall handsome man with an impeccable character. He had the distinction of being the first white settler, first village president, first postmaster, first city mayor, established the first newspaper, and much more. His accomplishments are awesome and his generosity to the city and to the Catholic church with property and monies, enviable. His friendliness to the Indians while simultaneously protecting his white fur trader friends from the thievery of the Mahn-a-wau-kies tribes, endeared him to all. Marriage to Josette, the daughter of Jacques VIEAU, for whom he worked during the early years in the Milwaukee settlement, produced seventeen children. There is a statue of Solomon JUNEAU at the entrance of

Juneau Park. Solomon JUNEAU was truly a great man and earned his title of "Father of Milwaukee."

Much less is known about Solomon's cousin, Joseph JUNEAU. However, he is responsible for giving the name of JUNEAU world acclaim. In 1880, Alaska became the dreamland of prospectors seeking gold. Apparently Joe JUNEAU and Dick HARRIS were both broke and hungry when they agreed to venture on a prospecting trip for an engineer who financed their hunt for gold. With an Indian guide, JUNEAU and HARRIS located gold in Silver Bow Basin. The two men immediately staked out a claim for the engineer who had grubstaked them. They did not, surprisingly, make any claims for themselves! HARRIS, evidently able to read and write, named to stake Harrisburgh. Later it was changed to Rockwell until Joseph JUNEAU sought the support from the miners in 1881 and suggested the town be named after him. Considering his part in the gold findings near Sitka, the name was appropriate. Today Juneau is the capital of Alaska, the 49th state of the United States. Little did my ancestor, Jean JOUINEAU, dream that the name JUNEAU would be recognized all over the world.

There are a great many descendants from the original JOUINEAU families. There have been many JUNEAU reunions each with a surprisingly large turnout of JUNEAU descendants from many countries. The 2003 JUNEAU International family reunion will be held in New Orleans, Louisiana on June 27, 28, and 29. Mrs. Virginia JUNEAU of Shreveport, Louisiana has been active for many years as editor of the *Juneau International Newsletter* and can be contacted via her mailing address which is P.O. Box 1864, Shreveport, LA 71137; telephone (318) 424-7211; or by e-mail: juneau@softdisk.com.

To be descended from a JUNEAU ancestor is something of which to be justly proud.

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"When you say you agree to a thing in principle you mean that you have not the slightest intention of carrying it out in practice."

- Otto Von Bismark

"A man may be a fool and not know it, but not if he is married."

- H. L. Mencken

"This provides one more piece of evidence that, unfortunately, the present cloning procedures are rather inefficient.

- Professor Ian Wilmut of the Roslin Institute in Scotland after disclosing that Dolly, the world's first cloned sheep, has developed arthritis.

The Godefroy Family
A Continuing Story

by: Jack Valois

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

Relations Between Seigneurs and Settlers

In France, the *null terre sans seigneur* tradition (no land without its lord) dated to medieval times when a lord and retinue, operating from his castle, controlled and protected a specific territory. In return, its residents supported him with their labor and feudal allegiance in peace and war. The transfer of this traditional system to Canada was practically automatic.

As far as the King was concerned, all land in the colony traditionally belonged to the French crown. In the monarchy's view, the seigniorial system was an ideal way to grant tracts of acreage throughout Canada in the time-honored form of bestowing fiefdoms on His Majesty's noblemen representatives (*seigneurs*, for the most part).

A seigneur paid no fee to authorities when originally granted a fiefdom, but if any portion of the land was later sold, given away as a gift, or inherited by a non-seigneur second party, a tax payment immediately became due to the *régime* amounting to one-fifth of the fiefdom's value. Fortunately, this tax was always automatically rebated by one-third.

Individual land parcels from the original seigniory could by made available to tenant farmers, tradesmen, or settlers by means of lease arrangements with the seigneur owner. Whether a fiefdom was received directly from the King of another seigneur, aristocrat owners of the property owed allegiance only to their royal sovereign; in return for which, they never had to pay taxes.

Settlers who farmed the seigneur's land were regarded essentially as tenants, and paid rent for as long as they tilled the property. Under *régime* regulations, a farmer had to patronize the seigneur's grist mill, where each farm's grain crop was ground into flour—that staple of everyday menus. Tenants also paid a fee on sales of any land they subleased to other *habitants*. Normally, a seigniory was large enough to include dozens of *retures* (land concessions) and the average concession was rarely bigger than a single family farm.

In 1627, when the colony's population still numbered under 100 persons, the French monarchy organized

La Compagnie des Cents-Associés (The Company of 100 Merchants), a group of aristocrats committed to developing New France, particularly the lucrative fur trade.

Their founding mentor was a vaunted and much maligned personage (as arch enemy of the fictional Three Musketeers). He was Armand-Jean DUPLESSIS, *Duke De Richelieu* (1585-1642), a Catholic cardinal plus ranking statesman and policymaker at the royal court of Louis XIV.

One family member in that group was Robert GODEFROY, King's Counselor and Treasurer-General, father of early Québec fur trade official Jean-Paul GODEFROY. He was a Paris resident and nobleman cousin of those pioneer Canadian aristocrat-brothers Jean and Thomas GODEFROY. The *Compagnie* initially granted seigniories in the new colony to anyone able to recruit urgently needed immigrant settlers.

Most seigniories developed slowly and, by 1650, the colony boasted three distinct population centers in Québec (city), Montréal, and Trois-Rivieres. The dimensions of nearly all seigniories were narrow, rectangular blocks of land situated at right angles to a river front. *Retures* (land concessions within a fiefdom) were long and narrow, too, because settlers preferred homes close to water since access to it was essential for canoe travel and bartering with the Indians.

Seigneurs weren't necessarily aristocrats and one didn't have to be a nobleman to own a seigniory. But colony aristocrats were definitely in the majority in terms of the actual number of landholders. By 1663, half of the *seigneurs* were noblemen or noblewomen (usually widows who had inherited their late husbands' estates) and they held at least three-quarters of all land fiefdoms granted by the French crown.

The proportion of aristocrats among *Canadien seigneurs* grew steadily as some officers in the royal army's Carignan infantry regiment, as well as officers in the royal navy's *Troupes de la Marine* companies, acquired land fiefs that helped influence their decision to leave the military and remain in the fledgling colony.

As members of the traditional Second Estate (nobility comprised the First Estate and common folks represented the Third Estate), the Catholic church was a major landlord throughout New France's history. Awarding seigniories to certain religious orders of priests and nuns was hardly a charitably gesture by the French monarchy. Many of the orders possessed both the money and knowledge to develop land fiefs into profitable enterprises.

Not all church seigniories were held by religious groups *per se*. Catholic Bishop François DE LAVAL was a wealthy, noble-born aristocrat in his own right as well as *seigneur* of Ile d'Orleans fiefdom near Québec city. The shortage of aristocrats in early Canada also encouraged aspiring commoners to become *seigneurs*.

Charles LE MOYNE, an ambitious innkeeper's son from the English Channel port of Dieppe in western

France, came to Canada in 1641 as a 15-year-old contract laborer hired to work in Huron Indian villages by his employer, the Jesuit religious community.

The experience and trading skills he acquired, plus fluency in various Indian dialects, helped Charles to grow wealthy after becoming an independent fur trader. His first seigniory, Longeuil, located on the east shore of the St. Lawrence river, was granted to him by the French monarchy as a reward for conspicuous bravery during the Indian wars of the 1650s.

Not long after being adjudged a rich and influential merchant of Montréal, he was ennobled by the King as Lord De Longeuil and Lord De Chateauguay (his second fiefdom). Charles left a sizable estate, more than adequate to provide for all of his 14 children. Several rose to greater prominence in the saga of New France than their illustrious, ex-commoner father.

Other individuals of obscure birth and background joined the ranks of seigneurs as a reward for military valor in the Iroquois wars (several married GODEFROY daughters) or through success in commerce. A few seigniory owners began life as commoners and never did achieve noble rank, but their estates were small to begin with and their numbers gradually declined over the years. As a rule, landholding, power, and social status were closely linked to the aristocratic gentry of Canada.

In theory, a GODEFROY family seigneur was not merely a landlord but a respected leader in his Québec community. Military officers of that class were expected to organize and lead the community's local defense (militia units) against the always present threat of roving Iroquois war parties raiding into New France from tribal villages in upstate New York. The seigneur functioned, too, as patron of the local parish church for whose construction he was probably responsible.

As a landowner, grist mill operator, and richest person in the community, the seigneur functioned as the local economic czar. An imposing mansion reflected and confirmed his aristocratic status and he was the rural squire, or kingpin, around which the seigniory revolved. In later years, this class of aristocrats belatedly found there was little profit in farming on the small scale to which they were accustomed.

So they lost interest in developing land holdings to the fullest. Nor did they go out of the way to recruit settlers and tenants to their fiefdoms. Preferring the conveniences of town life, seigneurs rarely lived on their frontier estates and typically earned insignificant income from rented land concessions. Tenant farmers moved frequently from one seigniory to another and – certainly not unique in tenant/landlord relationships – showed little respect or fondness for most seigneurs.

Nevertheless, a seigneur's property rights made the fiefdom system important to the *régime*, not so much as a social program but as a financial burden on tenant farmers. The sad truth was that seigniorial revenues in Canada rarely contributed to the wealth of aris-

tocrat owners but definitely helped make *habitants* poorer.

The GODEFROY family and its noble DE LINTOT, DE NORMANVILLE, DE QUETAILLADE, DE TONNANCOUR, and DE VIEUX-PONT branches owned extensive land holdings in Canada and even in far-off, frigid Labrador. The DE MAUBEUF clan of GODFREYs owned considerable land in the Detroit area that would become part of the U.S. state of Michigan.

Seigneurs may have been distant and uninvolved in the daily life of their fiefs but, for *habitants*, the end result definitely wasn't independence. Besides paying rents to aristocrat landlords, they were obliged to fork over 1/26th of their crop revenue to support the parish priest – that strict guardian of Catholic dogma and *Canadien* morals.

What's more, settlers had to perform militia service for the *régime* during frontier emergencies (normally against the incursions of hostile Iroquois), not to mention donating their time and labor to local authorities when roads, fortifications, and other public works projects called for muscle power supplied by normally reluctant volunteers.

To be continued in the Spring issue.

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

On a New York convalescent home: For the sick and tired of the Episcopal Church.

In a funeral parlor: Ask about our layaway plan.

In a Tacoma, Washington men's clothing store: 15 men's wool suits, $10. They won't last an hour!

On a shopping mall marquee: Archery Tournament -- Ears pierced.

Outside a country shop: We buy junk and sell antiques.

In the window of an Oregon store: Why go elsewhere and be cheated when you can come here.

On a moovie marquee: *Adam and Eve* with a cast of thousands!

On a roller coaster: Watch your head!

In a library: Blotter paper will no longer be available until the public stops taking it away.

The Swiss Connection: Le Regiment Meuron

by: Roy F. Forgit

The following is an account of how one family's request for a clearer delineation of their Swiss-Canadian ancestry led to some unexpected family history and to new facts as a conclusion. Hopefully, the history and the genealogy discussed herein will be of some assistance to others if their searches lead to the French-speaking Swiss Cantons.

When we think of Switzerland we visualize first the snow-covered Alps and skiing. Or perhaps we think of Swiss products such as watches, fine chocolate, and cheeses. Some people may recall news reports of secret Swiss bank accounts, which have been a traditional proof of the integrity of the Swiss. But who today would ever mention those mercenary regiments of Swiss soldiers, hired to wage battle against the citizen-soldiers of early America? Surely that onus in one which we have historically reserved for the Hessians, whoever they were!

So much for 21st Century conventional wisdom in regard to the traditions of the Swiss. Ever wonder how the Pope came to have a Swiss Honor Guard at the Vatican in Rome? In 1958, as a young Army G.I. stationed in Italy, this writer did ask that question while on my first-ever visit to St. Peter's Basilica and the Papal Museums. My buddies and I admired these guards in medieval uniforms and especially their weapons called *halberds*, which were a combination spear and battle-ax, and appeared fearfully lethal.

According to W. Coleman NEVILS, S.J.[1], the Papal bodyguards date from a 1505 Treaty between Pope Julius II and the Cantons of Zurich and Lucerne, which agreed to provide 250 Swiss soldiers to protect the Papacy. Then the sovereign ruler of the Papal States, the Pope needed a small defense force as not all of his neighboring dukes and princes would honor his land borders. In fact, from the 1870 Unification of Italy until the 1928 Lateran Treaty the Pope was called "The Prisoner of the Vatican". Although a voluntary status, he could not risk leaving, lest he surrender all claims to the Papal States.

In those later medieval times from the 16th through even to the early 19th centuries it was a common practice to hire mercenary forces. The kings of France, Spain, Holland and especially Great Britain made a regular practice of it. What is more, it was actually considered by most to be an honorable profession for the many sons of the noble class to raise a regiment for

hire, thus giving them a military command. Unfortunately for the peasant classes, it often meant involuntary military service in a foreign country. In landlocked Switzerland, without ports to provide sea-commerce, sending their sons off as mercenary soldiers became a tradition.

To answer first our implied question above as to who the Hessians were, i.e. those who are embedded in our collective memory of the history of America's Revolution, we must return to 1776. They fought against General George WASHINGTON's forces, and drove him from New York City and all of New Jersey. They were regarded as unbeatable until he counter-attacked and routed them out of Trenton on 26 December 1776. In his truly definitive 1884 history, Edward J. LOWELL[2] wrote of those German Auxiliaries of Great Britain at great length. His book provided a chart of the 29,875 recruits sent to America by six small Hessian principalities. Notably, 16,992 of these men were from Hesse-Cassel. This small state, whose ruler was entitled the "Landgrave", even required that the King of Great Britain enter into a defensive alliance, as well as that his troops be allowed everything allowed to the British troops. Despite such seemingly good terms, it was estimated by LOWELL that fully 5,000 Hessian men deserted in America of the nearly 30,000 sent to fight, or one-sixth of them. The Hessian casualties due to all causes were estimated at 7,554 men, with only 17,313 eventually returning to their families in northern Europe, a surprising 58% only.

References to Swiss mercenaries in America well prior to the outbreak of fighting in the 1776 War of Independence are found in Col. David G. FITZ-ENZ's 2001 book on the War of 1812, *The Final Invasion*[3]. This author informs us that a Major Augustin PREVOST, a Swiss mercenary officer, has been recruited from the service of the Dutch into a unit of the British Army in the 1760's. While he was assigned here to form a third battalion of a mercenary regiment, he had a son born at Hackensack, NJ in 1767. On his page 13, FITZ-ENZ writes: "One of the original members of the 62nd Infantry Regiment, *The Royal Americans*, Major PREVOST formed his battalion of Germans and Swiss in the colonies." Of interest, too, is that a brother of his, one Jacques PREVOST, would form a 4th battalion of that mercenary regiment. Augustin PREVOST would rise to the rank of General, and in January of 1779 would be re-assigned from duty in St. Augustine, Florida to take command of the British Army at Savanna, Georgia.

This brief summary thus establishes our thesis on an old, time-honored European and especially Swiss tradition of mercenary soldiering. Here it is timely to return to our tasks of genealogy, and to that request of our opening paragraph, asking for research assistance in identifying some Swiss ancestors.

Our BOUCHARD cousins lived nearby in the 1940's and 1950's when we were growing up in the village of Greenville, MA, a part of the Town of Leicester, in Worcester County. Eva FORGIT BOUCHARD was a first cousin to my father Armand, but out of respect we called her "Aunt" Eva. She and Harold BOUCHARD had married

at St. Aloysius Church in Rochdale, MA on 3 June 1918. They had four children: Edna, Lawrence, Nancy and Eleanor.

Aunt Eva had been one of my chief sources for the FORGIT family oral history during 1997 when I was writing the *LATOUR dit FORGET* story. Although frail of body her mind was quite clear and her recollections were a treasure. She would pass away at age 99 in April of 1998, leaving 17 grandchildren, 30 great-grandchildren, and 2 great-great-grandchildren. Uncle Harold had predeceased her, passing in June of 1989 at the age of 90.

Early in 2000, my cousins Larry and Eleanor asked whether I would do some further research of their BOUCHARD genealogy. They had a good four-generation beginning, which comprised the U.S. family, but no vital records from Québec for proof-sources. Their oral history had always been that their ancestry was Swiss-Canadian. Larry, a retiree and a resident of Denver, Colorado, promised to forward copies of documentation as to their roots in Switzerland.

While awaiting that, I plunged into the task of proofing the U.S. paper-trail, seeking census data, marriages and obituaries. We first learned that Harold's parents, Joseph S. BOUCHARD and Arzélie BEAUDETTE, had wed on 14 June 1886 at Precious Blood Church in Woonsocket, RI. He was stated to be *Canadien*, age 19, Eraste BOUCHARD and ----- DEMARAIS(?). Joseph's obituary of 16 August 1939 in the *Worcester Telegram* informed us that he had died at age 72, in Leicester, MA. It failed to state his parents, relating only that he was born in Montréal and came to the U.S. at age 12 (or 1879?). An obituary of Eraste *BAUCHARD* in the Worcester Evening Gazette of 19 November 1924 was also a disappointment. He had died at Oxford, MA. However, neither his wife's name nor those of his parents were listed, only his children's names proved his identity. However, a death record at the Oxford Town Hall listed his parents as *Levon* BOUCHARD and Demerise WILLET *(OUELLETTE?)*, both natives of Canada. Eraste had died at age 81 years, 8 months, giving us his birth year of 1843.

The 1880 U.S. Census of Leicester, MA does list Eraste BOUCHARD as age 37. His wife's given name is stated as Demerise, also. She is age 34. On line 21, column 24, he is listed as having been born in Switzerland. They then had only four daughters still living at home. Their ages and birthplaces of their two youngest, Marie-L., age 2 in Canada, and then Amanda, age 1 in Massachusetts, indicates a family emigration in 1879.

Two other interesting and important records were found. The first one was the 1916 obituary of Demerise (GROCE) BOUCHARD, wife of Eraste, who had died at age 72 in Leicester. She was said to have borne 24 children, including triplets and two sets of twins, only four of whom had survived her. The second item was an undated list from my cousin Eleanor, titled *"Estrait des enfants du légitime mariage de M. Eraste Charles Bouchard avec Mlle. Demerise GOSSE, le 16 Novembre 1862."* It is on a large page taken from the *Registration Book*

of the Hawthorn House, Willimantic, CT, Augustin LAPIERRE, Proprietor (as per the elegantly printed page-heading). Thirteen children of this couple are listed by birth-date, 1863 to 1887. Included are Joseph-Eraste-Napoléon, born 24 July 1865; Marie-Amanda, born February 1879; and Marie-Louise, born 6 July 1877. These latter two confirmed the 1880 Leicester Census data, although no birthplaces are given for either of them. No real significance of the choice of paper is known, nor whether Mr. LAPIERRE was the actual writer. Eleanore was not aware of any family member having lived in Willimantic.

Searches of the Drouin marriage files at the A.F.G.S. for an Eraste BOUCHARD and Demerise GROCE (or GOSSE) proved fruitless, as did several attempts in the Loiselle files. In Worcester, we visited the Family History Library of the L.D.S., but again came away empty. Could Eraste and Demerise have been married in Switzerland?

Then, on 3 July 2000 the large envelope arrived from Larry in Denver, containing several key documents and many old photographs. Three items in particular were eye-catching:

1. The 1861 British passport issued at LeHavre, France to Léon BOUCHARD, age 50 (He is described as tall, blue-eyed and grey-haired), for travel to Freibourg, Switzerland;

2. A Canadian Commission of Léon BOUCHARD as *Capitaine de Milice* (Captain of Militia); and

3. A copy of an old water-color sketch of the walled *Château d'Orsonnens*, Switzerland, by one Gustave D'ORSONNENS, dated 1857.

Next, we went to the Net. The Swiss have wonderful genealogical sites, by city and canton. See footnote 4. However, we located BOUCHARDs in Freibourg! There are BOCHUDs, BUSSARDs, BORCARDs, and DE BOCCARDs – but none with the first names of Léon or Eraste.

Back in Woonsocket, we decided to read up on the Canadian militias in the history section at the A.F.G.S. Library, hoping to find Léon. There, a stroke of pure random luck hit! In SULTE's *Histoire de la Milice Canadienne-Français, 1760-1897*[5], we just happened a photo of a Lt. Colonel Gustave D'ODET D'ORSONNENS — and *voila*! Here was the name of the amateur artist who had sketched the chateau in Switzerland! His surname was that of a town! He was from Orsonnens!

A quick visit to the Worcester Public Library yielded a great map of Switzerland, one with fine details of each canton. In the Canton of Freibourg, which is French-speaking, I scanned the small print of the map for the town I needed. Yes! Orsonnens lies southwest of the canton's capital city of Freibourg, just above Romont. An enlarged copy was easily made available.

Back on the Net, on November 1st, we found the family ODET D'ORSONNENS, their coat of arms, and an extensive genealogy back to 1440. Downloading seven pages, we read that

a Marie-Esther-Herméline, born in 1820 in Canada, had been married to a Léon BOUCHARD in 1840. She was a daughter of Protais ODET D'ORSONNENS and Sophie ROCHER, who had wed at St. Roch de l'Achigan, Canada on 7 February 1814.

Thus, Léon BOUCHARD and his son, Eraste, were not Swiss-born after all! Only Léon's father-in-law, Protais ODET, had been born there, in 1780. Captain Protais ODET D'ORSONNENS had come to Québec in 1813 as a mercenary soldier, an officer of the Swiss Meuron Regiment in the employ of the British Empire. His regiment was one of the two Swiss regiments sent in 1813 as part of an immense military force assembled to invade and crush the fledgling United States and to put a successful end to the on-going War of 1812.

FITZ-ENZ relates that the then newly appointed Governor-General of Canada, Sir George PREVOST, had been chosen with care to replace Governor, Sir James CRAIG, "who favored the British settlers, had seriously oppressed the French-speaking community, which was a majority at that time..."[6]. In truth, there was serious concern in London that the French-Canadians might side with the Americans in this conflict. Sir George was no other than the New Jersey-born son of General Augustin PREVOST, whom we have discussed earlier.

In *Les Cahiers des Dix*, No. 2, Gerard MALCHELOSSE[7] writes of *Deux Regiments Suisses au Canada*, namely the Meuron and the Watteville. On pp.276-278 he lists the officers of the Meuron in 1814-15. Among them is the 34 year old *Capitaine Protais D'ODETS D'ORSONNENS*. That regiment had left Malta in the Mediterranean Sea on 13 May 1813, and made a landing at Québec City on 17 July 1813. The unit comprised about 1105 men, including 43 officers.

Captain D'ODETS would serve with the Meuron Regiment in the ensuing battle for Plattsburgh, NY in September of 1814, part of a British invasion force estimated at 15,000 men. Comprising both naval and land units it is said to have been the largest ever foreign military incursion into the United States. However, according to FITZ-ENZ, the real goal was never that small town of 80 houses on Lake Champlain, but rather a longer advance south to the Hudson Valley, to Albany, and ultimately to New York City.

Sir George PREVOST was present at Plattsburgh, acting as Commander-in-Chief. On page 108, FITZ-ENZ states that Sir George gave the order on September 5th to send "DE MEURON's Swiss" to the left, along the lake road, thus splitting the Canadian forces. On the 6th the Swiss are said to have "boasted" of clearing the Americans from the town before dark. We can assume, too, that Captain D'ODETS thus had a clear view of the naval engagements of the 11th on Lake Champlain.

Due to the heroic efforts of his American sailors in executing a turning maneuver of their own flagship, *The Satatoga*, Lt. Thomas MAC DONOUGH the U.S. Commander, destroyed the British Royal Navy's lake

fleet. However, unbeknownst to those under his command, Sir George PREVOST had secret orders not to risk any further losses of his forces should the British fleet fail to drive the Americans from Lake Champlain. PREVOST would thus order a retreat and later be court-martialed by the British Navy for this defeat, although he was an army officer. He would die in England on 5 January 1816 before a request for a review could clear his name. He was only 49 years of age. Those with an interest in this truly epic tale of American history are encouraged to read the full account in FITZ-ENZ's book, *The Final Invasion.*

The history of the Meuron Regiment is discussed in great detail, in French, by the internet writer Maurice VALLEE[8]. He informs us that upon completion of their contracts in 1816-1817, many of the members of the Meuron were awarded land by the British Crown. These were lands in the Eastern Townships of Grantham and Wickham, near the city of Drummondville; but also in Bathurst in Upper Canada, i.e. Ontario.

Although the Meuron was disbanded in 1816, Protais ODET D'ORSONNES remained in Canada, where he pursued his military career as an officer in the militia. There he became Lieutenant Colonel and Commandant of the Lachenaye Battalion. He and his wife Sophie ROCHER of St. Roch de l'Achigan would settle in that village, building a manor house which he named *La Chaumiere Suisse*, the Swiss Cottage. He and Sophie would have eight children, the fourth of which was Armeline *(or Hermeline)*, born in 1820. The February 1836 funeral record of Protais at St. Roch confirms his Swiss origin, and that he did not live to see the marriage of Armeline who would be wed there to Léon BOUCHARD nearly five years later.

The original record of their 23 November 1840 marriage would provide a mini-biography of this "thought to be Swiss" ancestor, Léon. It informs us that he was an *Equerry*, a Captain of Militia, and that he resided at St. Etienne, La Malbaie, Canada which was also his birthplace. It states that his father, P. Alexis BOUCHARD, was by then deceased although his mother Agate LEBLANC, was still living. Léon was age 29 by 1840.

In the Drouin File, we learned that Alexis BOUCHARD and Agate Blanche LEBLANC had wed at Carleton, Québec. We found that their 17 May 1790 marriage at St. Joseph's Church in Carleton, which is located on the Bay of Chaleurs on the south coast of the Gaspe Peninsula. The parents of Alexis were Louis BOUCHARD and Françoise DUFOUR.

Continuing our search we learned that Louis and Françoise had wed on 14 November 1757 at Petite Rivière, Québec. The parents of Louis were Antoine BOUCHARD and Madeleine SIMARD. We easily located Antoine's marriage to Madeleine at Baie St. Paul on 20 November 1704, which gave us his parents as Claude BOUCHARD and Louise GASNIER (or GAGNE).

This key ancestor had been called *BOUCHARD dit LE PETIT, Claude.*[9] He had been born at St. Come-de-Vair, Diocese of LeMans, France. He was a

tailleur d'habits. He wed Louise GAGNE on the 25 May 1664 at Beaupre, Quebec. The parents of Claude Le Petit were Jacques BOUCHARD and Noëlle TOUSCHARD. We were surprised at the half-century between the above marriages here, but upon checking for Antoine's birth, we found that he was the last of Claude's twelve children and was not born until 15 October 1682, or 28 years after his parents' 1654 wedding. So, he was just 22 when he himself was wed to Madeleine SIMARD in 1704.

Thus, the BOUCHARD tree was complete. I could inform Eleanor and Larry that they were tenth generation of a BOUCHARD line from France, not Switzerland! Their ancestors are well documented, and I provided the following quote: "In 1650 Claude BOUCHARD left his native parish of St. Come-de-Vair. In 1950 more than 100,000 of his Canadian descendants celebrated the tri-centenary of this event."[10]

To conclude, we believe that Léon very likely went to Switzerland in 1861 to view the ancestral estate, or to claim some inheritance of his wife, Ermeline's. She was probably with him, as families then all traveled on the passport of the male head of the household.

Who then, you may ask, was Gustave ODET D'ORSONNENS, the artist who gave us our first clue in this search? He is found in the ODET tree which we downloaded from the Net. He was the grandson of Protais, and the son of Thomas ODET D'ORSONNENS, a Doctor of Medicine. Gustave was born in 1842 in Canada, and was therefore only age 15 when he drew the Château. He had a very distinguished career as a lawyer, and as an officer in the Canadian Militia, rising to the rank of Lt. Colonel. (See foot-note 5.) In the year 1874 Pope Pius IX created him the first Roman Count D'ORSONNENS, in gratitude for his efforts in organizing and leading a volunteer contingent of the Canadian Zouaves to Rome, to protect the Papal States.

Thus our story of the Swiss military tradition has come full-circle, ending where we began it, at the Vatican. Here was evidence again that just as in soldiering it helps when a genealogist has a little faith in the ultimate results of all the effort.

Footnotes:

1. NEVILS, W. Coleman S.J., *The Smallest State in the World*, National Geographic Magazine, March 1939, p.384.
2. LOWELL, Edward J., *The Hessians and the other German Auxiliaries of Great Britain in the Revolutionary War*, Corner House Publishers, Williamstown, MA. First published in 1884, 2nd reprinting in 1975. Chart of six Hessian states.
3. FITZ-ENZ, Col. David G., *The Final Invasion, Plattsburgh, the War of 1812's Most Decisive Battle*, Cooper Square Press, NY, 2001.
4. For genealogy searches in French-speaking Switzerland: http://www.eye.CH/Swissgen/Kant/frallg-F.html/
5. SULTE, Benjamin, *Histoire de la Milice Canadienne-Française, 1760-1897*, Desbarats & Cie, Montréal, 20 Juin 1897. On p.97 is a photo of Lt. Col.

Gustave d'Odet d'Orsonnens. He was Commandant of the 6th Military District and of the School of Infantry of St. Jean d'Iberville.

6. FITZ-ENZ, p.13.

7. MALCHELOSSE, Gerard, *Deux Regiments Suisses au Canada.* Les Cahiers des Dix, No. 2, p.261, Montréal, 1937.

8. VALLÉE, Maurice, *Breve histoire de la presence au Bas-Canada du Regiment suisse de Meuron, 1813-1816.* See http://www.colba.net/~vallee/Muer.html

9. JETTE, Réné, *Dictionnaire Généalogique des Familles de Québec.* Les Presses de L'Université de Montréal, 1983, p.132.

10. DOUVILLE, Raymond and Jacques – Donat CASSANOVA, *Daily Life in Early Canada*, trans. By Carola CONGREVE. The MacMillan Co., N.Y. 1968, p.19.

"The day after tomorrow is the third day of the rest of your life.

- George Carlin

"You read about all these terrorists, most of them came here legally, but they hung around on these expired visas for as long as 10-15 years. Now, compare that to Blockbuster; you are two days late with a video and these people are all over you. Let's put Blockbuster in charge of immigration."

- Jay Leno

"I want to die before my wife, and the reason is this: If it is true that when you die, your soul goes up to judgement, I don't want my wife up there ahead of me to tell them things."

- Bill Cosby

"You've got to be very careful if you don't know where you're going, because you might not get there."

-Yogi Berra

"One disadvantage of having nothing to do is that you can't stop and rest."

- Unknown

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

- Henny Youngman

Passage to Canada

by: Adrienne Leduc

Rather than the fanfare of great histories with their dates, facts and figures, I prefer the spirit of small history. Without outward display it appraises love – a great love – as one employs patient research for detailed descriptions in the yellowed archival material. Through obscure documents one can feel the heartbeat of the past – virtually shake hands with ancestors – and obtain insight into a family's way of life.

For many years I have researched the life of Antoine LEDUC who came to New France (Canada) during the 17th century. Now the story of his wife – Jeanne FAUCHEUX – a fille du roi, should no longer be ignored. History has been written mostly by and about men – it is time for Her story. Who was this woman – this heroine?

Dearest Jeanne,

My search for you came full circle when I visited your birthplace, Huisseau-sur-Mauves, 17 kilometres west of Orléans, France. You grew up in Huisseau, where a maze of small creeks, *mauves*, meander throughout the farming community. More than three hundred years ago some 300 families cultivated grain, hemp, grapes and shallots in the area.

In my imagination I could see you praying in the local church, dedicated to St.Pierre-és-Liens. Now only a few walls of the church remain amongst the remnants, surrounding the top part of the broken-off old steeple. An 8th century sarcophagus *(a stone coffin holding the remains of a Merovingian)* stands beside the baptismal font in which you were christened. The ruins of this 12th century church remain joined to the local *Château*. The latter is still occupied and consists of two building at right angles, flanked by three large towers whose pointed roofs are shaped like ornate pepper shakers. Located in the centre of the village, the *Château* used to be protected by a moat, and was accessible only by two draw bridges on the east and north sides.

Jeanne, I learned that in 1671 the local priest recruited you to immigrate to New France as a *Fille du Roi*. The term *Filles du Roi* (King's Daughters) implied that the girls, mostly orphans, were wards of Louis XIV and were part of a program to promote the settlement of the King's colony in New France. Like other *Filles du Roi* before you (between 1663 and 1673 convoys of ships that held the future of a new nation left for New France) you agreed to make the voyage and marry a colonist. The money for the voyage was drawn from the King's personal fortune.

By the time you were recruited, the administrators of New France had expressed their real needs – they wanted healthy peasant girls who would be capable of adapting to the climate, and have pleasant features. At seventeen, you were also of the appropriate age for childbearing. This was an important consideration!

There was talk that after your arrival in New France you would receive a dowry of 50 *livres* when you signed your marriage contract. However, from the history books I learned that less than one third of the *Filles du Roi* actually received a dowry. Since the authorities did not always have the money required, the dowry often came in the form of household goods or was simply not paid at all. Still, your parish priest undoubtedly knew and told you about the latest offer from Jean TALON, the Intendant of New France. On November 10, 1670, the Intendant wrote the following to Jean-Baptiste COLBERT, *Ministre de la Marine:* "To promote the marriage of these girls I have decided to give them, apart from some material substances such as colonial produce to set up housekeeping, the sum of 50 *livres* in Canadian money."

At last in New France you expected a future that was denied to you in your homeland. In France at that time, as was the case in many countries, conventional dowries for orphans were negligible. A girl needed a dowry, no matter how small, either to enter a convent as a nun or to get married.

After you received the necessary certificate of good behavior, you were transported to La Rochelle, the port of departure. Here you and 124 other girls were cared for in a convent. Madame BOURDON, a widow from Quebec, and Elisabeth ETIENNE from France, would accompany the group across the ocean.

Apart from the 10 *livres* paid for your recruitment and transportation to La Rochelle, every future bride received 30 *livres* for clothing and 60 *livres* for your transportation to Canada. The King also bestowed every girl with a wooden chest, filled with a head dress, taffeta handkerchief, bonnet, comb, spool of white thread, one pair of shoe ribbons, stockings, gloves, scissors, 2 knives, 100 sewing needles, 1,000 pins, 4 lace braids, and a small box with 2 *livres* in coins.

Jeanne, without doubt the expected dowry must have given you hope in a special way, and helped to see the new colony as a means of escaping the hardship and poverty that would be your lot in France. And so, of your own free will, you embarked and crossed the Atlantic with your companions, under rigorous discipline and protection.

You probably knew nothing about New France, except hearing the descriptions quoted from the *Jesuit Relations* during the sermon at Sunday Mass. You emigrated in very difficult conditions, making sacrifices to help populate New France, which was rumoured to be a *lieu d'horreur* (place of horrors) and *aux faubourg de l'enfer* (the outskirts of hell). You were a courageous, daring spirit, but must have wondered who was to be your future husband. Like your companions of that day, love must have been something

you expected would come after marriage – if ever. I will never know what went through your mind during the voyage across the Atlantic – the talks you had with your companions about your dreams and expectations. It is understandable that you worried about storms and possible pirate attacks. The shipboard diet, a daily ration of 18 ounces of hard-tack biscuits, cheese and smoke-cured meats, was totally lacking in fresh vegetables. If one of you became ill, there was no treatment. Those of you who died were sewn up in sailcloth, weighed down by a cannon ball and simply dropped into the sea, while the captain recited a funeral oration.

Were you relieved when finally the ship made its way up the Saint-Lawrence River? Now, after a journey of some nine weeks, you had your first glimpse of the new country growing more distinct hour by hour. When Quebec rose up on a spur of high ground, with *Cap Diamant* – the three hundred-foot quartz cape – dominating the shoreline, someone surely pointed out Fort St. Louis and the Cathedral, with the Jesuit College behind it. Were you impressed when cannon shots welcomed the ship and you heard the church bells toll? It definitely must have been heart-warming to see the waving, cheering crowd gathered on the shore of the Lower Town. The arrival of the brides-to-be was a big event and undoubtedly you made frantic efforts to appear your very best. Still, the crowding on board ship and the scarcity of supplies surely made this extremely difficult. I imagine that you checked your bonnet, adjusted the multi-colored shawl covering your shoulders, and straightened your faradine skirt.

When in the early autumn of 1671 the French frigates carrying the *Filles du Roi* had been sighted approaching the Gulf of Saint-Lawrence, canoe-men quickly spread the news throughout the colony. The priests announced the sightings during Sunday Mass and seigneurs made it known to their tenants. Soon the bachelors flocked to the town of Quebec.

Jeanne, you were certainly unaware of the fact that on October 20, 1671, Intendant Talon had given extraordinary orders to the local bachelors. If these men, mostly *coureurs de bois,* were not married within fifteen days after the arrival of the vessels carrying the *Filles du Roi*, they would be deprived of the right to trade, hunt, or fish. And the privileges of church and community would be withheld from them.

I can envision your uneasiness when after your arrival a large group of young men stood jostling for a better look at you. As you and your companions climbed *Côte-de-la-Montagne*, the corduroy road that led up the mountain, the bachelors surely followed – even when some of them were reluctant to get married and give up their freedom.

The plans to build a house to receive the *Filles du Roi* had been abandoned in 1667 for lack of funds. Therefore, you and your group of female immigrants were placed under the authority of the *Ursulines* and *Hôtel-Dieu* nuns. These women, delegated by royal warrant, had been ordered to accept the King's protegees in their care. The widow, Madame Bourdon, who knew

the name and background of every girl, kept an eye on your activities.

The effects of researching your voyage lingered as I struggled to comprehend more of your life here in Canada. I haunted archives and libraries, but could not find any record of your religious marriage. I then resorted to searching for your marriage contract – a legislated pre-nuptial notary document that usually noted the birthplace of bride and groom, and their parents' names. These notary documents also established the co-ownership between husband and wife, according to the common Law of Paris, applicable during the French Regime in Canada. When it became apparent that the archives held no such contract either, I regretted its loss – for omissions to draw up such document were against the Law of Paris. In my need to identify you – to place a face and personality on you – I had to rely on other documents.

Your death certificate indicated that you died at Ste.-Anne-de-la-Pérade, near Trois-Rivières, on November 20, 1721. Visiting this place and the others where you and your husband once resided, I began to piece together your life and trace your movements. I tried to feel the hardships of your time, as I visualized your life in New France, in the heart of a wilderness surrounded by hostile Iroquois.

Documents revealed that your first home was on the south shore of the St. Lawrence, just east of the Gentilly River – now this area is home to a nuclear station, and out of bounds to visitors. Later on you moved across the St. Lawrence River to Grondines. Here, on October 2nd, 1675 you gave birth to your daughter Françoise, assisted by your female friends. In June of the following year, you and several of your neighbors received the sacrament of Confirmation from Bishop Laval, who traveled by canoe from the town of Quebec. A few years later you moved again, following your restless husband to Ste-Anne-de-la-Pérade, where eventually you gave birth to two sons. While visiting these villages, my imagination was challenged to picture your life, since the more than 300 years had erased most of the buildings.

Gradually I searched the history books as your frequent moves to new *seigneuries* unfolded before me. Occasionally your name was mentioned, and daily life was described for each locality. More and more I began to understand some of your husband's motivations. I now could visualize you meeting Antoine, a *coureur de bois*. He was probably wearing the usual leather outfit, his coat decorated with long fringes along the back and sleeves. To you he must have appeared quite different from the young peasants in France who wore colourful clothing of reds and pinks.

Jeanne, I learned that like the other bachelors who wished to marry, Antoine had to address himself to your chaperones and was obliged to declare his possessions. He undoubtedly mentioned the contract with his farming partner, Jean HAREL, and that together they had leased a large tract of land, now being cultivated. Your future husband would have explained that they had three heifers, three calves, two oxen, and several pigs. As was the rule,

Antoine would also have promised to supply you, his bride, with the essential provisions for the next 12 months – until the land would provide again. Did Antoine tell *you* that he shared a one-room cottage, five-by-five metres, with HAREL who was now marrying your travel companion, a *fille du roi* named Marie PESCHER? It is peculiar that proof of the HAREL-PESCHER marriage is also missing.

However, during that time missionaries frequently performed marriages, often in private homes. These missionaries would record only the basic facts of the nuptial on single pages of paper, to be later added, or rewritten, into the parish registers. Due to forgetfulness or lack of care many of these documents were never inserted in the registers.

Jeanne, I wonder if you accepted Antoine's marriage proposal because his partner chose your friend, Marie? Of course, I will never know. I can picture both of you, after your church wedding, hurrying to his canoe. It is easy to imagine the curving prow cutting acute angles into the glassy water, as you were carried along shores still covered with virgin hardwood forest. You saw the tiny wooden homes, far from one another, lost in a wilderness. When you arrived and entered your husband's one-room home it was of course the sight of the hearth that struck you first. When you noticed the proverbial *cabanes,* a type of wardrobe that at least would allow some privacy for undressing and sleeping, you probably felt relief and were pleased to see the beds covered with furs.

Jeanne, after years of searching, I was thrilled to finally discover a notary contract that shed light on my quest for data about you marriage. Three witnesses signed this document drawn up at Ste-Anne-de-la-Pérade, and dated February 17, 1682. Before notary Michel ROY, your husband Antoine declared that he had married you *eleven* years ago. Your marriage had taken place in the Catholic, Apostolic and Roman Faith. However, he also declared that he had *neglected* to draw up the required marriage contract. Of course I do not know the reason why your husband neglected to have a notary draw up your pre-nuptial contract. Was he perhaps influenced by the fact that in 1671 there were no longer government funds available for a dowry, and only perishable food was handed out? Or was it to avoid the notary's fee?

Occasionally, Jeanne, while I reread the records and collected background on your passage to Canada, vague images hovered around me, until they fused with facts. Finally, reading this 1682 document – translated into modern type – was like touching an electric current. I felt I was in direct contact with you. For several years I had carried your story in my imagination without realizing what my intuition insisted upon – that there was a similarity in our lives. As I evaluated the documentation gathered I recalled events in my own life, stretching back more than fifty years. Had history repeated itself?

Some two-hundred-and-seventy-five years after your arrival in Canada as a *fille du roi*, another group of young women crossed the Atlantic – when

more than 48,000 War Brides came to join their Canadian husbands. I can identify with you, Jeanne, because I was one of these young women.

From the Chief of Police in my hometown in Belgium, I too received the necessary certificate of good behavior. Later came a visit from the Canadian Army Padre asking numerous questions. A medical examination by a Canadian doctor followed, and blood tests were taken. Finally, on December 27, 1945, I married one of your descendants.

The following month my new husband returned to Canada. I was eager to join him, despite my apprehension of going to a country where people did not speak my language. Besides, in those days travel was a luxury, and I was not sure that I would ever see my parents again. In July of 1946, I boarded the *Queen Mary* and traveled to Canada under the Free Passage Scheme of the Canadian Government.

The population explosion following the arrival of the Filles du Roi in New France gave rise to the success of the colony. These 737 young women – who eventually married – had their lives inextricable transformed by Louis XIV. As a group they assured the survival and the preservation of a moral and cultural heritage. We should all be proud of their legacies, as they stayed steadfast beside their husbands to found a new country. Their unique contributions have long been forgotten in France and were rarely noted in Canada.

However, after more than three centuries the King's Daughters have finally been commemorated. On June 19, 1999, at Place de Paris in Quebec City, the arrival of the Filles du Roi was celebrated and a plaque was unveiled.

Recently the Canadian Government has honoured the European/Canadian War Brides. On August 26, 2000, at Pier 21 in Halifax, I joined 320 War Brides for the unveiling of a plaque. During the dedication ceremony several speakers gave homage to "these young women's courage and tenacity." We all felt like sisters – there was not a dry eye among us.

"It's not that I'm afraid to die. I just don't want to be there when it happens."

- Woody Allen.

"Experience is that marvellous thing that enables you to recognize a mistake when you make it again."

- F. P. Jones

"Politicians are interested in people. Not that this is always a virtue. Dogs are interested in fleas."

- P. J. O'Rourke

Addendum to The Manchaug, MA Baptist Affair

by: Cecile Julienne Belisle Champagne

I have been doing genealogy for over thirty years, but I am relatively new in using internet genealogy sites. In early March of this year I typed in the name *Pierre COUILLARD* and found some genealogical information on the physician mentioned in my article that appeared in the Spring issue of *JMS*. I also discovered that one of his great-granddaughters is my age and lives in Whitensville, MA. I wrote to her and sent her a copy of the article and asked her if she had any further information as to what led to the lawsuit. She never responded. I then decided to see if I could find any additional biographical and genealogical information on both Dr. COUILLARD and on Rev. CAMPEAU.

I was aware of the existence of various editions of the *Guide des Franco-Américains*. In the middle of March I called the Mallet Library in Woonsocket and reached Sister Charles-Émile, P.M., the librarian. I talked to her about my article and she was aware of the schism in Manchaug as she was stationed in Linwood many years ago. I asked her to check the Franco-American guides to see if there was any mention of Dr. COUILLARD or Rev. CAMPEAU and she was unable to find listings for either one of them. She then did something that I wish I had thought of doing. She wrote to the archivist of the diocese of Springfield, MA and asked him if there was, in the archives, any information on the lawsuit that led to the Manchaug problems. On 18 April 2002, Rev. Richard F. MEEHAN, the archivist, sent her copies of two letters that Bishop Thomas Daniel BEAVEN, the second bishop of Springfield, had sent to his superiors. These letters were written a century age but very little seems to have changed as to how bishops function. They are very open with their superiors but not as open with the lay church members.

The first letter was written on 27 April 1900 to the Most Rev. Sebastian MARTINELLI, D.D., apostolic delegate, in Washington, DC. In this letter he stated that four or five months prior to the letter that Rev. CAMPEAU spoke in his church in a very rash manner and in such a way as to fix the attention of the congregation upon a doctor of his parish. The doctor's name was not mentioned in the letter. The doctor brought suit against Rev. CAMPEAU for slander and defamation. The case occupied the Superior Court of Worcester during three days of holy week when a disagreement of the jury–eleven to one in favor of the doctor–pushed him to bring the case again before the next sitting of the Superior Court. He also stated

that the superiors of the manufacturing company of the town upon which the Catholic population depends for a livelihood had approached him to know if he could allay the factional feeling and discord aroused among the parishioners by the bitter opposition between Rev. CAMPEAU and this doctor. The name of the company was not mentioned in the letter. They state also that Rev. CAMPEAU by his peculiar temperament has given rise to very bitter antagonisms and that they cannot entertain pleasant relations with them. The manufacturing company has shown a kindly disposition to the parish by pledging some hundreds of dollars for its benefit but have intimated to Bishop BEAVEN that they wish to withhold their benefactions whilst Rev. CAMPEAU is the pastor. In this unfortunate condition Bishop BEAVEN considered it his duty to give Father CAMPEAU a change. He then mentioned that the parish in Williamstown is not as considerable as East Douglas but under the circumstances that he considered that the stubborn and combative disposition of Father CAMPEAU would be less harmful to religion in Williamstown than in a large parish. Bishop BEAVEN then stated that no change shall be effected until he received a reply from the apostolic delegate.

The second letter was written on 24 April 1905 to the Most Rev. Diomede FALCONIO, D.D., apostolic delegate, in Washington, DC. In this letter Bishop BEAVAN mentions Rev. CAMPEAU's efforts to secure a more lucrative parish. The bishop believes that he should bring to the attention of the apostolic delegate that the public still associates him with the unfortunate schism in Manchaug. Any promotion whilst this sad memory is kept before the public would render diocesan discipline ridiculous and nauseate the whole body of the clergy. Bishop BEAVAN then mentions that the scandalous proceedings described in the enclosed clipping (no doubt the article from the 23 April 1905 *Boston Sunday Post*) is taken from a newspaper whose circulation is very extensive throughout the eastern portion of the diocese. The bishop then mentions that the present pastor, in sending him an account of the affair, tells him that the data therein given are substantially correct. Bishop BEAVEN then mentions that these 42 persons represent about ten families who in the beginning abandoned Rev. CAMPEAU with about 300 others. These 300 others have since returned to the church since the transfer of Rev. CAMPEAU to Three Rivers. The RIBOURG spoken of in the clipping is an ex-seminarian, who, as far as Bishop BEAVEN can learn, never received sacred orders.

Pierre-Léonard COUILLARD was born on 26 January 1849 and baptized on 27 January 1849 at Sainte-Martine Church, Châteauguay Co., Québec. He was the son of Joachim COUILLARD and of Catherine DOUTRE who were married on 8 June 1838 at Ste.-Martine. According to the 1900 federal census of Sutton, MA, he immigrated to the United States in 1865 but according to family records, he immigrated in 1873. The CAMPEAU family was not found in either the 1870 nor the 1880 federal census of Massachusetts. Dr. Couillard attended McGill University in Montréal and obtained his medical education at the University of

Maryland in Baltimore. He was married on 23 April 1880 by Rev. Alexis DELPHOS at St. Denis Church in East Douglas, MA to Noémie-Elisabeth PROVOST, daughter of Charles PROVOST and of Julie GAU-CHER, who was born in Québec Province in March of 1863. They had the following nine children: Edward James, Antoine Charles, Bertha A., Pierre who was stillborn, Jean Jacques, Noémie Elisabeth, Ulysses, Ruth Evangeline, and Rachel R. Dr. COUILLARD died in Manchaug on 11 October 1918. The funeral was held on 15 October 1918 at the French Baptist Church of Manchaug and he was buried in the French Baptist Cemetery also in Manchaug. The services were conducted by Rev. August DEVOS and Rev. J. Chester HYDE.

I had some information on Jean-Baptiste-Victor CAMPEAU but wrote to Rev. Richard F. MEEHAN, archivist of the diocese of Springfield, MA, who provided me with some additional biographical information. He was born on 19 January 1862 and baptized on 20 January 1862 at Sainte-Scholastique Church, Deux-Montagnes Co., Québec. He was the son of Antoine CAMPEAU and of Elmire FORTIER who were married on 12 October 1835 at Sainte-Scholastique Church. According to the 1900 federal census of Sutton, MA, he came to the United States in 1880. I was unable to find the name of the school where Rev. CAMPEAU obtained his seminary education. He was ordained on 20 December 1884 at Notre-Dame-Canadiens Church in Worcester, MA (my home parish) and served as a curate at that church from the day of his ordination until 11 October 1885. He served as pastor of St. William's Church in Mittineague (West Springfield) from 11 October 1885 to 15 October 1888; as pastor of St. Anthony of Padua Church in West Boylston from 15 October 1888 to 24 January 1898; and as pastor of St. Denis Church in East Douglas from 24 January 1898 to 23 April 1900. He was then assigned as pastor of St. Raphael Church in Williamstown but for some reason that assignment was changed. He did not go to Williamstown but instead he was assigned as pastor of St. Anne's Church in Manchaug, where he served from 23 April 1900 to 2 June 1903. He then served as pastor of St. Anne's Church in Three Rivers from 2 June 1903 to 11 November 1905 and as pastor of Immaculate Conception Church in Holyoke from 11 November 1905 to 22 July 1910. From that time forward he just seemed to move from place to place with no pastoral assignments. In late 1910 he was living in Shelburne, VT. On 2 February 1911 he was living at 51 Fountain St. in Holyoke. In late 1911 he was living at *l'Hôtel-Dieu* in Montréal. In 1912 he was at 334 Richmond St. in Montréal, and then at L'Assomption, Québec. In 1913 he was at Ferrisburg, VT. From 1915 through 1919 he was at Châteauguay Basin, Québec. The next piece of correspondence dated February 1926 was from 152 Dufresne St. in Montréal. In 1927 and 1928 he was at l'Hospice Notre-Dame, L'Assomption, Québec. From 1929 through 1931 he was living at 8050 Notre Dame St. East in Montréal. From 1932 until early 1939 he was living at 171 Saint Catherine St. West in Montréal. He was still living at this address at the time of his death on 9 May 1939. I was unable to find any funeral and burial information on Rev. CAMPEAU.

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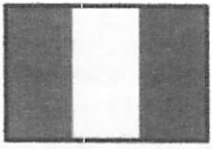

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Return to the Workaday World

by: Albert Boissonneault

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

After the first of the year, I returned to work at Durand's Chocolates. I was employed in the shipping room at a salary of 95 cents an hour. The company had promised me a good job and I guess that was their idea of a great opportunity, but I had expected that they would take advantage of my training as an accountant and was quite disappointed.

In the meantime I had joined the Veterans of Foreign Wars Post in Roxbury, and had met George SHELDON, who worked at the State House as a capitol policeman, and of course knew everyone there. When I mentioned to him that I had graduated from Bentley and desired to work somewhere as an accountant, he said that he would speak to the state auditor, Thomas BUCKLEY. I said, "Fine," and lo and behold a few weeks later he told me to go see BUCKLEY's deputy, named Herbert EVELETH.

Now this Tom BUCKLEY obtained the job because a few years before another Thomas BUCKLEY, who was a Certified Public Accountant, haD served as State Auditor but had then given up the job. My future boss was at that time a Works Progress Administration worker, a government program for unemployed workers during the Depression. When he campaigned for that state-wide office, many voters believes that he was the original BUCKLEY and cast their votes for him. He may have been the most surprised man in the world when he won the election. He had no qualifications for the post but his deputy, EVELETH, who had worked with him on the WPA, was a pretty shrewd operator, and he ran the office well. Of course CPAs and accountants performed the actual auditing.

I started working for the Auditor's office as a junior accountant at a salary of $148.00 a month. I was welcomed by the crew because most of them were also graduates of Bentley's, then and still today the major accounting school in the country. My job took me around the state; every day I went, along with other auditors to different state institutions and audited the books

of those institutions.

One of the places that I audited was Charlestown Prison, which was a very depressing place. At that time the inmates made automobile license plates. We auditors had to account for all the different series of numbers. The guards told me to be careful of the inmates near the machine that painted the plates. They were described as a mean bunch, and one guard advised me that "some of these people would be very happy if they could drop a few freshly painted plates against your good clothes." I can imagine it would be easy to be mean in a place like that. The cells of the prisoners had no toilets and only buckets for waste. Once a day the inmates would line up with their buckets and dump them in a sewer in their so-called play area. The buckets were then hosed down and returned to the cells for future use.

I also went to various mental hospitals throughout the state. It was interesting work and I enjoyed it. When the Comptroller told me of an opening for a treasurer at Grafton State Hospital, and advised me to apply for the post, I had no hesitation in doing so. The application entailed being interviewed by the hospital trustees and convincing them that I could fit the bill. That I was able to de, and after what seemed forever to me, I was notified that I had received the appointment.

In November, 1945 I started my new life as treasurer at Grafton. The position required that I live on the premises, which suited me fine. I lived in the administration building, on the third floor, along with four or five young psychiatrists, which made life more companionable. We all ate our meals in a special dining room on the building's first floor. The building's cook was very capable at both cooking and baking. Besides pies, cakes, rolls and popovers, we enjoyed roast beef, ham, chicken, and lamb (which I usually skipped!) The hospital grounds also contained a very good farm where civilians taught some of the patients to do farm chores for a small stipend. Besides the large truck farm, cows, pigs, and chickens were also raised, making fresh food no problem.

The former treasurer had been there for years, and she had grown old in the job. In her last years a good deal of work had been neglected. The payroll checks had not been reconciled for about 20 months and there was no way to reconcile the account. Many were the nights that I burned the midnight oil trying to make heads or tails out of those checks. It really was too much for one person to do; I needed help but there was no help available. The four office workers were already busy trying to keep abreast of the current work. The head of the Mental Health Department told me not to worry about the old checks, to just keep plugging on, but every month another 1500 checks went unreconciled. Finally the Comptroller of the Commonwealth decided to start a new payroll account with different colored checks, a welcome solution to the difficult problem, or so it seemed at the time.

Over 1000 men and women were patients at Grafton State Hospital, living in four or five large buildings. On one side was the *Oaks* section, which

housed women and had its own cafeteria. On the other side of the grounds, about one half mile away, was the men's section, called the *Pines*, also equipped with its own cafeteria.

There were also three or four dormitories for the help, with a third cafeteria for the use of the employees. Most of the help, though classified as Attendant Nurses, had no formal nursing training. After being hired, they were thrown into a ward with another attendant to look after 30 or 40 mental patients. I'm sure that it was an unpleasant job, although I never went inside any of the wards. Luckily my job was in the front office, but from all that I heard, conditions in the wards were appalling.

It was not surprising that many of the people who worked as attendants were drifters, alcoholics, or worse. The jobs paid very little so most of the attendants lived in the dormitories. Since I never heard any complaints, I imagine that the food they received was reasonably good. The food and housing were not good enough, however, to prevent a tremendous turnover of the help. As soon as some of these people saved a few dollars from their salaries, they would take off for what they believed to be greener pastures. Their working conditions were not, in my opinion, very pleasant; work in the wards was often disgusting and degrading. The supervisor was never sure who would show up for work, and with a constant shortage of help, the employees were forced to work a great deal of overtime.

When employees finally finished their shifts, all they could do was to go to their rooms; there were no amusement facilities at the hospital. A bus made the ten mile trip to Worcester about once an hour, and of course in that town there were movies, restaurants, etc. The last bus returned at 10:00 p.m., however, so employees could not even take in a late show. (Most employees, including myself, did not have cars in that early postwar period and thus were totally dependent on public transportation.)

As for me, I worked many nights. There was a lounge and a library for the use of the doctors and I used that quite often when I had time off. I also played bridge with the doctors so my life wasn't too bad. There were a few young skilled nurses at the hospital who were well protected from me. The superintendent of the hospital, Dr. Paine, lived on the second floor of the administration building; when I went to my room at night, he would peer out of his door to make sure that I climbed the stairs without the accompaniment of one of the nurses! He need not have worried; my interest was centered in an altogether different direction.

In the Spring issue: Bye Bye Bachelorhood!

"Half the world is composed of people who have something to say and can't, and the other half who have nothing to say and keep on saying it.

- Robert Frost

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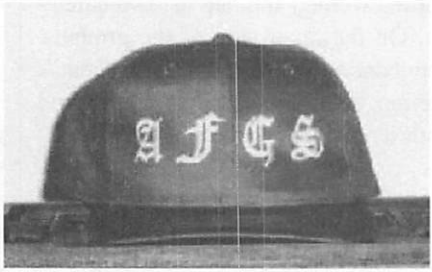

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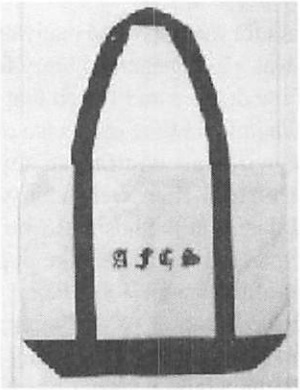

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The Emigration From Québec

by Joseph E. Lemire

A genealogy would not be complete without some mention of the social and economic forces which compelled many French-Canadians to leave Québec and emigrate to the United States. Emigration started in the late 1700's, though very small in number, and proceeded at a slow rate during the early years of the nineteenth century, increasing from about 1840 to its climax about the year 1900. At the beginning of the twentieth century the rate of emigration slowed considerably, and became negligible after 1930.

The emigration of the French-Canadians to New England has been characterized as the second colonization of New England. The first colonization, from about 1825 to the Civil War, was predominantly Irish, spurred by the disastrous Irish potato crop failures of the 1840's. The second colonization, by the French-Canadians, began in earnest from the Civil War to about 1900. The third and final colonization began in the early years of the twentieth century and was dominated by European emigrants of widely varied national backgrounds.

Between 1840 and 1900 it is estimated that the net migration of French-Canadians to New England numbered about 350,000, with about 94% of this total occurring in the years after 1860. Including first generation children born in the United States, it is estimated that the people of French-Canadian origin in New England numbered roughly 575,000 in 1900, slightly more than 10% of the region's people. The French-Canadians were widely distributed throughout New England, but in only relatively few regions did they exhibit any population concentration. The lower portion of the Merrimack Valley, the whole length of the Blackstone Valley from Worcester to Providence, as well as Southeastern Massachusetts and the Holyoke-Springfield area were notable regions of concentration.

Background

When Great Britain acquired Canada in 1763, French-Canadian society underwent a basic reorientation. The trading society, which was so important to New France, collapsed while many of the traditional social patterns of French-Canadian life were permanently undermined. By the middle of the nineteenth century French Canada had evolved into a society overwhelmingly dominated by a landed agricultural population living within the institutional framework of an anachronistic almost medieval system of land tenure, called the *seigniorial system*. After the acqui-

sition of Canada by Great Britain the French-Canadian population increased from 65,000 in 1763 to 669,500 in 1851. Urban life at that time was centered in only two cities, Montreal and Québec, the capital. The rest of Québec was rural and agricultural in character. Nine out of ten French-Canadians lived in a rural environment. The normal grant of land followed the seigniorial system, which consisted of a lot with a narrow frontage on a river of road and with a depth many times its breadth. As the French-Canadian population increased demand for new land grants also increased. Since the St. Lawrence river could no longer provide suitable *seigniories* along its banks, the French-Canadians moved to the *seigniories* in the valleys of the Richelieu, Chaudiere, and Yamaska rivers. In the Eastern Townships the French-Canadian population numbered approximately 35,000 in 1851, representing about 37% of this region's population. (Today this region is 90% francophone, and its name has been changed to *l'Estrie*. The densest concentration of Québec's rural population was to be found in the seigniorial counties extending from about Trois-Rivieres upstream to beyond Montreal and along the Richelieu, Chaudiere, and Yamaska valleys. This portion of Québec constituted the best agricultural land in the province.

French-Canadian Agriculture

The French-Canadian family farm was the basic unit of production and most of the farming activities were oriented toward making it nearly self-sufficient as possible. In general, about one-third of the cleared land in the province was devoted to grain crops, the remaining two-thirds either in fallow, or in pasture or meadow. Wheat was the chief crop throughout most of French Canada. The center of wheat production lay in the counties on both banks of the St. Lawrence river, extending from Lac St. Pierre upstream to the Montreal region and in the valleys of the Richelieu, Chaudiere, and Yamaska rivers. The fertile plain between the Yamaska and St. Lawrence rivers was well known for its wheat output and was referred to as the "granary of Lower Canada." Wheat was the major cash crop for the majority of the *Habitants*, and the success or failure of its harvest largely determined the prosperity of the rural population of Québec. The business engendered by the trade in wheat made it possible for artisans, mechanics and small businessmen to find employment in villages where milling establishments were located. Peas and potatoes were also widely grown and were major items in the French-Canadian diet.

The French-Canadian farmer, however, was not an efficient cultivator and the productivity of his crop land was dismally low. The nineteenth century Québec farmer, like his New England counterpart, tilled the soil, planted, and harvested according to age-old custom and stubbornly resisted and change. He did not use manure or any other kind of fertilizer, kept turning the same old topsoil with a shallow plow, sowed unclean and unimproved seed, allowed weeds to grow everywhere, and knew little about crop rotation. Sometimes there was an annual rotation of the crops between the fallow area and the cropped portion, but more frequently the crops, especially wheat, were planted in the same fields year after year until signs of declining

productivity forced the farmer to switch to the fallow areas. As if this were not enough, Québec farms were also infested by insect pests and suffered the injurious effects of blight.

Many reasons have been proposed to explain the low level of French-Canadian agriculture. One French-Canadian writer put it succinctly as follows: "The miserable state of Lower Canadian agriculture was no other than the misery of all skills or trades which have survived for a long time on their own, without contact from the outside and thus with no possible renovation in its techniques or methods. Deprived for ninety years of all means of improvement, devoid of professional teaching, agriculture in Québec could only end by a degeneration into a deplorable routine."

The above statement, in itself, failed to go to the root of the problem. The *habitant* farmers ignored the advice offered them in the French language press and periodicals or, for that matter, from the pulpits of many of their parish churches. But not withstanding the *habitant* farmers' reluctance to accept agronomic improvements, the fundamental, basic problem was the lack of education. Whatever the good qualities of the *habitants* and their families, educational attainment was not one of them. By 1838, when the whole of the Diocese of Québec counted but 178 Catholic schools, Lord DURHAM could still observe that the population was "almost universally destitute of the qualification of reading and writing." Such educational backwardness among a peasant society had the effect of perpetuating their strong conservatism and their resistance to change, even when such change was to their benefit. Discussing the relationship between education and agricultural improvement, a Québec parliamentary inquiry reported in 1849 that "the latter of these objectives will always be difficult to attain, so long as the first has not been completely successful." One of the conclusions of the 1849 inquiry observed that "ignorance is the heaviest tax which can weigh upon a people, and the only possible cause of inferiority in the age in which we live."

Needless to say, lack of education affected not only agriculture but also other trades and occupations as well, and many, many decades would pass before education, at least at the primary grade level, would become de rigueur for the French-Canadian children. Examples of this lack of education and illiteracy will be found in many genealogies; in the copies of the birth records of many individuals. Since these records were ecclesiastical in nature, it was common practice to have at least the father and the godparents, as well as the priest, sign their names. The signatures of the father and godparents indicated that they understood the responsibilities which the Church imposed upon them. In many cases, however, the priest who wrote the document found it necessary to add the phrase *"ils n'ont su signe,"* which was a polite eupemism meaning "they could not write," not even their names.

Land

Apart from attempting to alleviate the plight of the habitant farmers resulting from crop failures, the basis dilemma faced by Québec during much

of the nineteenth century was to find a solution to the question of how to satisfy the land aspirations of an ever increasing rural French-Canadian population. With land scarce and becoming increasingly expensive in the seigniories, it was natural that the farmers should covet the vast unoccupied tracts which lay beyond the seignories. The French-Canadian farmers focused their attention on the area east of Montreal, known as the "Eastern Townships" *(les Cantons de l'Est)*. Today this area is called *"l'Estrie."* Unlike the seignories, which could be acquired at no initial cost and with only a nominal annual rent subsequently required, land in the Townships required an immediate outlay of cash. Few French-Canadians possessed very much in the way of cash savings. In the years after 1820, the scarcity of money became even more acute. The poverty of the great mass of the habitants made it impossible for large numbers of them to acquire the vacant lands which were available in the Townships. The settlement of this area of Québec was made more difficult by reason of the fact that the land owners themselves did not occupy any of the land, and were in effect absentee land owners. These land owners also evaded the payment of taxes which might be levied and ignored their responsibilities toward the construction of roads, bridges, and drains. Even where roads existed, neglect on the part of the authorities usually led to their deterioration so that for much of the year they were in a deplorable condition. In the *Second Report on the Eastern Townships*, Rev. N.A. LECLERC stated that the Lambton Road (Megantic County) was "dangerous nearly throughout its whole length of thirty miles" and that those who traveled on it "encountered the peril of life and limb," finding it necessary to abandon "the remains of their broken vehicles." The inadequate provision of roads in much of the unoccupied portion of the province tended to paralyze colonization activity for years. The demand for roads was to remain a persistent and largely unsatisfied plea of the promoters of colonization for much of the balance of the century.

Although the troubled state of agriculture after 1830 produced hardships generally in rural Québec, it was the farmer with a small holding and such landless laborers who were particularly adversely affected. Even under the best of conditions, theirs was a precarious existence. Even in the case of the small landholder, he usually could maintain himself at a bare subsistence level as long as the harvest was abundant. But the failure of the wheat and potato crops plunged this group into a state of destitution by mid-century. Because of the scarcity of money in the rural areas, those who relied in the various trades or upon day labor in the village found themselves in similar straits. With farms no longer able to support the burgeoning population and with little capital to purchase tillable land in the Eastern Townships or anywhere else, an acute crisis developed in the province. The solution arrived at is familiar to historians. When the population is expanding rapidly and the land is declining in productivity, people emigrate.

Commerce and Industry

The French-Canadian *habitant* and his family existed almost exclusively in a rural and agriculturally ori-

ented environment. What commercial and industrial activity developed in Québec was almost completely the result of the enterprise of the English-speaking population. The economic philosophy that motivated this group led to an emphasis on commercialism at the expense of industrial development. The dominant view was that it was more advantageous to import manufactured articles from Great Britain, or the United States, than to produce them locally in Canada. Thus the limited investment capital of the colony was channeled largely into commercial activities which were based firmly upon the existence of the St. Lawrence waterway which provided one of the best routes of entry into the heart of the North American continent.

More significant than the processing of agricultural produce was the economic activity associated with the exploration of the province's forest resources. For the French-Canadian, lumbering provided a much needed opportunity for employment. It was claimed that at mid-century approximately thirty to thirty-five thousand workers were engaged in Québec's lumber industry, the largest number of whom were French-Canadian. The lumber industry also created further work opportunities for the French-Canadians. Saw mills were required to produce sawn lumber products, asheries were established to produce potash and pearl ash, and shipyards were established to manufacture wooden vessels. By mid-century shipbuilding completely dominated the industrial structure of Québec City and its environs. Outside of Montreal and Québec City, there were few manufacturing establishments of any significance. Of the great industries which would one day lay the foundation for Québec's industrial growth, few were represented in the industrial patters at mid-century. The manufacture of paper and paper products had hardly begun. The factory production of boots and shoes and the manufacture of clothing were still largely unborn. As for cotton textiles, only one small mill had been established, that at Sherbrooke. Until the self-sufficiency of farm families began to lessen, little expansion of the consumer goods industry could be expected. The gloomy economic conditions in Québec in 1849 were summed up by one observer as follows:

"It is acknowledged by all that for the last two or three years, Lower Canada had been poorer than it has been for half a century. Money has disappeared; there is no credit; landed prosperity is mortgaged; bankruptcy is the order of the day; commerce is dead and agriculture threatens to share the same fate. What is then left us? Manufactures? They have been nipped in the bud. The manufacturing of lumber from our forests? This has been the ruin of our country. I will state what is left us: it is poverty, it is regret at having followed a wrong course, it is perhaps the future and hope."

The fundamental dependance of the *habitant* on the land has been emphasized and the availability of unoccupied agricultural land as a necessary requirement for the perpetuation of the French-Canadian rural system has been pointed out. In the years leading up to 1850, a serious land problem had developed throughout the French-Canadian countryside. For the *habitant*, the

acquisition of new farms involved difficulties which many were totally unable to overcome. As a consequence, the old established settlements gradually became burdened with an increasingly dense rural population which strained the ability of the land to support them. In the end, the land failed them. By mid-century, the general decline in the productivity of the soil coupled with land subdivision and recurring crop failures had produced considerable hardship and privation among a substantial portion of the rural population.

Had Québec possessed a manufacturing establishment at mid-century, part of the rural distress might have been alleviated. An expanding industrial economy would have provided an outlet for the surplus population of the seigniorial settlements and for those farmers who were unable to adjust to the changing agricultural realities. But manufacturing was in an embryonic state and with little expansion taking place it offered few employment opportunities for the larger numbers who were searching for a means out of their dilemma. For many French-Canadians this predicament tended to generate a feeling of disillusionment and despair; disillusionment with a life of dependance on a seemingly ungrateful soil, and despair at the prospects which the future might bring. Other peoples, in other lands, when faced with analogous circumstances, has sought improvement through emigration. By the middle of the nineteenth century it was inevitable that a similar solution would receive increasing attention from a reluctant French Canada.

The Emigration Before 1860

As is the case with most population movements, no specific date can be selected as marking the beginning of the French-Canadian immigration to New England. For the most part, the earliest phases of the movement were undocumented and many of the pioneers probably lost their identity in the mass of the American people. It is known that occasional French-Canadian families were filtering into the border areas of Vermont shortly after the Revolutionary War had ended. As early as 1786 they were reported in Montpelier and several families have been identified as living in Vergennes around the beginning of the nineteenth century.

In Massachusetts, several towns in the Blackstone River Valley were receiving occasional Canadian migrants before 1840. Worcester was the center of this movement and from here the arrivals wandered to other communities in the surrounding area. The first French-Canadian made his way to Worcester in 1820, and he was soon joined by others. In the years 1824-26, a total of fourteen arrivals have been recorded. Like an earlier Woonsocket colony, the Worcester community originated largely from the St. Ours region. In the years before 1840, French-Canadians were to be found in Millbury, Uxbridge, and Blackstone. It was from Worcester that the first French-Canadian made his way to Southbridge in 1832.

An investigation was made in 1849 by a committee in Québec to determine the causes of the emigration. Their report *(Province of Canada, Report on Emigration, 1849)* identified eight major classes of migrants which

they were able to distinguish:

1 - *Workmen of the cities of Québec and Montreal.* Described as numerous, this group was emigrating because of the unsettled state of trade and industry, the insufficiency of employment either in public works or industry, and the higher wages which could be earned in the United States.

2 - *Workmen in villages and country parts.* Relatively small in number, this class had become largely unemployed as the farmers themselves were now performing most of their own work. Lacking alternative employment, these workers found it wise to emigrate.

3 - *Laborers and craftsmen in the Ottawa River region.* Unemployment had become widespread among this class due to the depressed conditions in the lumber trade. For many of these workers the only available jobs were in the United States.

4 - *Young men belonging to good farmers' families.* The emigration of this class was largely attributed to the difficulties which their parents encountered in attempting to settle them on land of their own. The difficulties cited were the refusal of certain *seigniors* to concede land at reasonable rates, the high price of land in the Townships, and the lack of roads into the vacant lands. In addition this group had been strongly influenced by the example of previous migrants.

5 - *Poor families settled in the seignories.* Deeply in debt, many of this group had been either forced to sell their property or had it seized by the sheriff. Their plight was attributed to the ravages of the wheat midge, their lack of agricultural knowledge, the high rates of rent charged by the *seigniors*, and in some cases to excessive indulgence in purchases beyond their means.

6 - *Settlers in the new township settlements.* This class had been discouraged by the lack of roads or the poor condition of the existing ones and by their inability to meet the high payments which were required for their land.

7 - *Farmers in easy circumstances.* These well-to-do farmers had seen their prosperity gradually vanish as the result of the succession of bad harvests which the province had experienced. They were easily induced to abandon their farms by previous migrants who sent back glowing reports of the superior conditions in the States. This class of emigrant had become especially numerous since about 1845.

8 - *Young men of education.* Although described as not too numerous in 1849, this group was handicapped in Québec by the lack of careers open to them. The Army and the Navy were closed to them, the liberal professions were overcrowded, business and commerce offered them few opportunities and in their fields they were subjected to discrimination because of their French-Canadian origin.

In the years before the Civil War, French-Canadians were being attracted to various parts of the United States. Through much of the 1840's it appears that a substantial number of permanent immigrants chose to settle in the middle west. The Illinois French population increased from nearly 8000 in 1851 to about 20,000 in 1859. The French-Canadian population of Michigan, centered around Detroit, may have been even larger, while both Wisconsin and

Minnesota had been able to attract a surprising number of migrants. While the migration to the United States had been equally divided between eastern and western states during the period 1852-1856, in the final years of the decade the balance was tipped definitely in favor of New England. There as much about New England that made it more and more attractive to French-Canadians who had decided to emigrate. Not the least of these attractions was the simple fact of proximity. In spite of the nearness of many New England communities to Québec's parishes, the move represented a major undertaking especially during the earlier years of the migration. Before 1850 the major mode of transportation was by means of lightly constructed, two-wheeled horse-drawn carts, often pulled by two horses. Into these wagons were loaded clothing, food for the family as well as some for the horses, and possibly a piece or two of favorite furniture. The space that remained had to accommodate the family. Not infrequently, however, the family was too large and the older members were forced to walk. As a result, the rate of travel was generally slow. The trip from Québec to Woonsocket, Rhode Island, for example, was said to have required from three to four weeks. Bear in mind the fact that before 1900 most roads were dirt or gravel surfaced and unlit, restricting travel to mostly daytime hours.

As long as migration involved cart transport, the number of migrants remained small. But during the two decades after 1840, the rapid expansion of the railway network, at first in New England and later in Canada, dramatically changed the transportation outlook. Active railroad construction had taken place in southern New England, particularly in Massachusetts, even before 1840. By 1835, Boston was the hub of a number of short rail lines, linking it with Lowell, Worcester, and Providence.

In Québec the pace of railway construction was considerably slower than in the United States. However the completion of the Champlain and St. Lawrence railroad from St. Jean on the Richelieu River to Rouse's Point, New York in 1851 finally provided an international rail link connecting Québec with the New England railway network. Before the decade of the fifties was over, a second international connection, the Grand Trunk Railroad, had given the province a route of entry into northeastern New England. With the construction of the Victoria Bridge across the St. Lawrence River in 1859, the Grand Trunk Railroad at last acquired direct access into Montreal from the east.

The internal extension of the railway network in New England and Québec had far-reaching effects on the course of French-Canadian emigration. Not only was the time needed to travel to any New England community reduced significantly, but the cost was less than ten dollars per passenger. Thus the ready accessibility to New England had the effect of stimulating the immigration from Québec. One Montreal newspaper, *La Minerve* of 7 May 1872, observed that the development of railway connections with New England came at a propitious period, since the decade of the fifties was characterized by considerable rural unrest and a

growing disillusionment with farming and colonization, particularly among the rural youth.

Changes in the New England Economy

The increasing accessibility of the majority of New England communities was taking place at a critical juncture in the social and economical development of the region. Profound changes were taking place in the two decades after 1830 which were altering the traditional way of life of the region. It was especially the growth of manufacturing enterprises that produced the most far-reaching changes. This expansion, especially in its factory phase, was destined to result in a major economic reorientation of the region. The repercussions were to extend to the rural and urban populations alike and in the end it was a major factor in the social transformation which New England experienced in the latter half of the nineteenth century. The greatest development of manufacturing enterprise occurred in Massachusetts, Rhode Island, and Connecticut. For New England as a whole, it was the manufacture of cotton and woolen textiles and boots and shoes which formed the basis for the industrial expansion during much of the nineteenth century. Although the manufacture of cotton textiles had grown to be New England's most important factory industry, significant expansion had also occurred in the woolen textile industry. The third great industry of New England was the manufacture of boots and shoes. The relatively large boot and shoe establishments in Massachusetts completely dominated the industry, employing 84% of the boot and shoe workers in New England in 1860.

The opportunity for economic betterment which was offered by the United States, and particularly by the New England states, convinced many French-Canadians of the desirability of emigration and the number of departures gradually increased throughout the years prior to 1860. All accounts referring to the emigration, vague as they are, imply that it achieved substantial proportions.

The Pre-Civil War Period in Retrospect

We have seen how, in the period around the middle of the nineteenth century, many of Québec's rural people were living on the edge of poverty, while others were witnessing a steady erosion in their level of prosperity. To a great number of *habitants* lacking financial resources, the province's vacant lands lay beyond their grasp. To others, the years of declining agricultural productivity suggested the futility of the cultivator's life. To those seeking an escape from agriculture, Québec's slow industrial growth offered relatively few opportunities. In view of the conditions which prevailed, the decision by increasing numbers of French-Canadians to emigrate to the United States appeared to be inevitable. Although the majority of those who set out for the United States did not intend to remain there permanently, for many their temporary migration not infrequently became but a prelude to a permanent establishment south of the border.

The course of the emigration from Québec has already been detailed. Small in volume during the 1840's, the

movement slowly began to take on greater importance during the ensuing decade. During this period, the direction of the migrants was seen to have undergone a significant change and by the time of the Civil War, New England, with a rapidly expanding industrial economy, offered the migrants the greatest number and variety of employment opportunities. Of the opportunities available, employment in the textile industries of southern New England emerged after 1850 as a major determinant of French-Canadian settlement as employers actively undertook to recruit Canadian workers.

The Emigration Between 1860 and 1900

In examining the changing pattern of the French-Canadian migration to New England, the years about 1860 represent a critical turning point. What in previous years had been a relatively small scale movement suddenly became transformed into an exodus which for French Canada assumed substantial proportions. In the period 1860-1870, the estimated net migration swelled to more than 52,000 persons, more than three times the number of the previous decade. In the next ten years, 1870-1880, it probably exceeded 65,000 persons, and went on to attain record levels after 1880 when the estimated net migration of native French-Canadians exceeded 100,000 persons in each of the two decades preceding 1900. Not all of the movement of native Canadians to the United States were of French-Canadian origin. It appears that during the decade 1890-1900, almost 40% of the net migration of native Canadians were of French-Canadian origin, and of that number 65% emigrated to New England. The estimated net migration to Massachusetts numbered 22,000 from 1860-70, 28,800 from 1870-80, 54,700 from 1880-90, and 55,500 from 1890-1900. From these figures we see that the total net migration to New England from 1860-1900 numbered 327,550, and the total net migration to Massachusetts for those same years numbered 161,900, representing 49.4% of all the total net migration to all of New England. Because there was so much coming and going across the border the net flow obscures the size of the population movement. For the majority of the migrants, their establishment in New England, particularly in the manufacturing centers, required a major adjustment in their mode of life and in mental altitudes. Many never made the necessary adjustment and returned to Québec.

The steadily increasing level of migration which marked the years after 1860 stemmed largely from the economic difficulties which French Canada was experiencing. These problems were particularly acute in agriculture. Grain crops found a limited market in Canada, while the abrogation of tariff reciprocity with the United States in 1866 made their export to that country extremely difficult. French-Canadian agriculture was slow to adapt itself to the changing competitive conditions which had developed during the latter years of the nineteenth century. The Committee of the Québec legislature which studied the problem in 1892 was forced to acknowledge that the province's agriculture had "largely maintained its primitive character." By 1893 the situation had become so bad that it was asserted that indebtedness

was by far the most serious problem facing the French-Canadian farmer and that a farm that was not mortgaged to its full value was exceptional.

Industrial employment in the years after 1860 was limited largely to Québec City and Montreal and increasing numbers of French-Canadians sought to move to these cities. In 1873 Canada was plunged into an economic depression which has been described as "six years of stagnation and hope deferred, making the heart sick." With the inauguration of the National Policy and its high industrial tariffs in 1879, there was a widespread optimism that Canadian industry would be revitalized. The plain though regrettable truth was that without a larger population Canada lacked the market conditions which were essential to the success of the policy of protection and it steadily continued to lose the population which might have aided that success. Not only were employment opportunities outside of agriculture distinctly limited, but in virtually all manufacturing wage rates generally were low by comparison to those in New England. In his report for 1880, the American Commercial agent in Ottawa pointed to the lack of steady employment and the relatively low wages paid in Québec, and observed that the French-Canadians would "not work at home for less than they get by going a day's journey." He went on to forecast that "the superior advantages and better opportunities to be found in the United States must continue to attract the young men of the Dominion to seek their fortunes by emigration." The events of the succeeding years bore out the accuracy of this prediction.

The post Civil War labor shortage in New England came at a time when industry was expanding to meet the demand for consumer goods. Although all industries shared somewhat in this growth, it was the cotton textiles that paced the boom. The spindle capacity of the industry increased by more than 42% between 1860 and 1870 and by an additional 57% during the following decade. During this same period more than 45,000 workers were added to the labor force. It should be noted that the bulk of this expansion occurred between the years 1865 and 1873.

Under these conditions it was inevitable that French-Canadians would seek work in the United States. This was sensed by one writer as early as 1865 when he grimly observed that "the emigration of Canadians toward the United States is distressing and it can be feared that it is only the beginning of a massive exodus of our population for the years to come." This apprehension was borne out by the events of succeeding years as emigration affected all parts of Québec and virtually all classes of the population. In 1870 it was claimed that one-half of the passenger traffic revenues of the Worcester and Nashua Railroad were derived from French-Canadian immigrants. Considerable numbers of French-Canadians were leaving the province. Some settled in Eastern Ontario, a few took up lands in New Brunswick, but the largest portion by far crossed into the United States, particularly to New England. An idea of the volume of the migration can be obtained from the following comment by *L'Union des Cantons de l'Est* of Arthabaska:

"Here at our station in Arthabaska, the waiting room is full every night with poor Canadians who are emigrating. Fifty left in a single night and several others would have gone if there had been room for them on board the train. And this, unfortunately, is often repeated.

All along the line from Point Levis to Richmond, one sees the same thing; it has reached such a point that for several weeks, when the trains reach Arthabaska they are filled and we know some persons who have waited unsuccessfully for eight days to obtain a place on the train."

In many parts of Québec, abandoned farm houses and idle fields were grim consequences of emigration. Yolande LAVOIE cites the following quote, (translated): "It was a lamentable exodus of the rural population. Our older parishes, long age nurtured by the toil and blood of our ancestors, decreased by one-half, and we saw entire rows of houses abandoned by their occupants, presenting nothing but closed houses and windows covered with boards."

By 1876, *Le Pionnier de Sherbrooke* (12 May 1876) could only confess to its bafflement at the extensive migration then in progress. The paper noted that "it pains us to state that the cars of the Grand Trunk often arrive here in Sherbrooke filled with persons on the way to their exile. We have said that we do not know how to explain this mania of going to seek a fortune there where one is charitably warned that misery, humiliation, and privation are to be found."

The first signs that the long years of depression in the United States might be coming to an end began to appear during the spring of 1879. The business recovery extended to most sectors of the economy and proceeded at a rapid rate during the course of the year. Before the end of the year, cotton mills in Biddeford and Saco, Maine were said to be operating at night so as to cope with the backlog of orders. During 1880, wages in the textile industry were advanced between ten and twenty per cent.

The reaction in French Canada was immediate and large numbers who had deferred their migration plans lost no time in setting out for New England in search of work. It was clear that a massive exodus was taking shape; to *Le Pionnier* of Sherbrooke it appeared to be a "veritable epidemic."

Although the volume of French-Canadian immigration rose markedly after 1880, the pattern established during the preceding years persisted for the remainder of the century. The sensitivity of the migration to the fluctuations in the business cycle can be followed clearly in the pages of the Québec and New England French-language press. Thus the three major waves after 1880 clearly coincide with the periods of prosperity of 1880-1883, 1886-1893, and the relatively less prosperous period from 1895 to 1900. Although the migration between 1880 and 1900 was heavy both at the beginning and end of the period, it is likely that the movement achieved its greatest volume during the years 1886-1893. In explaining the heavy immigration of these years, *L'Independent*, a

French language newspaper of Fall River, MA observed in its issue of 14 May 1891 that "when the specter of famine appears at the threshold of his home, the French-Canadian emigrates." The volume of migration is suggested by the following excerpt from a letter written by a young migrant to his parents in Québec. Describing what was termed a common scene at the Worcester railroad station, he wrote that:

"The trains arrived crowded with poor French-Canadians who emigrate here to seek the bread which is refused them in their own country. When the trains arrive, there are always so many French-Canadians that you would think you were at Montreal's Bonsecours market on market day."

These surges of migration were distinctly separated by the business downturns of 1883-1885 and 1893-1895 which were accompanied by sharply levels of migration and a certain amount of return movement to Québec, features which led to false hopes in French Canada that the exodus was coming to an end.

In interpreting the rising levels of French-Canadian immigration, recognition must be granted to the role played by previous migrants in encouraging, either consciously or unconsciously, their compatriots to abandon their native land. The French-Canadians were, as one former Vermont postmaster described them, "inveterate letter writers." After the Civil War, an increasing volume of migrant letters, described in the Canadian Parliament as "an unseen but very extensive influence," flowed into Québec. Residents thus were kept well informed of conditions in New England and when jobs were plentiful these letters usually urged the readers to emigrate. As one of the migrants expressed it, each Canadian family became a foyer of propaganda and information for parents and friends in Canada.

Not only did the earlier migrants stimulate the immigration, they were also instrumental in directing the movement to specific areas. They often arranged for accommodations and even employment for the newcomers and, not infrequently, funds to pay for the trip were made available by those already established in New England. In general, newly arrived French-Canadians were assured of a warm welcome from their relatives and friends who had preceded them. To a very important degree, the family played a key role in the migration since the departure of one family often led to the migration of other families that were closely allied with it. Throughout New England established migrants everywhere attracted their former co-parishioners to join them south of the border. So common was this feature of the migration that Ambrose CHOQUET, the Québec repatriation agent, reported in 1891 that "there is probably not a single town or parish in the Province of Québec which has not its representative in New England."

The immigration of French-Canadians also was stimulated by New England's railroad companies which had become well aware of the potential revenue that was involved. Agents were dispatched to Québec to disseminate information about New England and to

point out supposed advantages which life there could offer. Such activity was carried on even during the depression of the seventies and created a storm of protest. To make the trip to New England as pleasant as possible, the railways engaged personnel to act as guides and interpreters, and generally to provide assistance and comfort. Railway agents throughout New England co-operated with the manufacturers and in many instances they functioned as quasi-employment agents, directing the migrants to those areas where they had been informed that workers were needed.

The efforts of the press to discourage emigration, particularly before 1880, often were accompanied by derogatory remarks aimed at the migrants themselves. In promoting the impression that the migrants represented the least desirable elements of the population, a view hardly supported by the available evidence, the aim, presumably, was to cast the whole emigration movement into disrepute. The persistence of emigration frustrated and baffled many editors who refused to admit the depth of dissatisfaction which existed among the population. The migrants, it seems had lost their senses. Toward the latter part of the century there was a noticeable change in the position of the press. Although opposition to emigration did not diminish, the attitude towards the migrants tended to become increasingly more moderate and sympathetic. This stemmed partially from a realization of the definitiveness of the emigration and also from the relative success the migrants achieved in resisting assimilation and remaining French and Catholic. But also, having seen all efforts to prevent emigration fail, a conviction grew that the population loss was somehow providential in origin. *La Minerve* (15 March 1882) set the tone for other newspapers when it decided in 1882 that it was "necessary to accept the state of things and try to take the best possible advantage from it in the interest of nationality and race." It is of interest that the changing attitude of the press came at a time when Québec's newspapers were acquiring many new subscribers among the migrants in New England.

The decline of the immigration

The large-scale movement of French-Canadians to New England reached its high water mark during the decade of the eighteen-nineties. In a sense, the year 1900 represents a critical divide in the development of the migration since after this time the movement never again approached the levels which had prevailed earlier. There were a number of factors which operated simultaneously about the turn of the century that explain the decline in French-Canadian immigration. In New England the important cotton textile industry was experiencing increasingly severe competition from producers in the South where the number of spindles had grown from about 1.5 million in 1890 to 4.3 million in 1900. Also the French-Canadian job seekers had to face growing competition for the work which was available. After 1890 immigrants from such countries as Poland, Portugal, Germany, Greece and Russia gradually began to enter the mills. Minimum wage laws and school attendance regulations became stricter and more closely enforced. To the French-Canadian family which frequently had relied heavily on the mill

earnings of children and young women, the increased difficulty which was experienced in finding employment for these groups represented an important deterrent to immigration.

The conditions just described must be viewed against a background of considerable change which was taking place in Canada. During the last two or three years of the nineteenth century the clouds of depression which had hovered over the Dominion for so many years began to break giving promise of a more prosperous future. The gradual transition to a more rational basis of farm production in Québec combined with steadily rising commodity prices produced an improvement in the standard of living of the French-Canadian farmer. A rapidly expanding Canadian population, largely resulting from the swift extension of settlement by immigrants on the western prairies, enlarged the consumer market creating new and increasing demands on Canadian industry which now took on new life. In Québec, the vast forest and mineral resources assumed new meaning as increased investment in manufacturing, based in large part upon the resource potential of the Canadian Shield, began to yield a larger and larger number of employment opportunities to the people of French Canada. Thus, after 1900, the need of the French-Canadian to emigrate lessened considerably while the benefits which he might derive from moving to New England were being outweighed by the advantages to be gained from remaining in Québec.

The French-Canadian immigration was a partial contributor to the social and cultural transformation which New England experienced in the nineteenth century. The prior arrival of the Irish had initiated these changes. But compared with the French-Canadian, the Irish had become Americanized relatively quickly. Among the French-Canadians, however, the leadership promoted the idea of cultural pluralism by which they hoped to remain a distinct cultural group while at the same time becoming loyal American citizens. This objective was pursued largely within the institutional framework of the Roman Catholic Church. By the establishment of their own parishes and schools, where the French language could be employed, as well as through the formation of ethnic societies and newspapers, it was hoped that cultural preservation could be assured.

The French-Canadian cultural aspirations produced considerable concern and opposition within New England. In the Catholic Church itself the Bishops, for the most part Irish, looked with little approval on their demands for separate national parishes. To the old-line native New Englanders, the French-Canadians, as well as the Irish, were seen as undermining the traditional culture of the region. But the French-Canadians, seeking to maintain their own language and building strong ethnic organizations, created the most concern in the latter half of the nineteenth century. By 1900, these people numbered close to 575,000 in New England and formed roughly 10% of the region's population.

Thus ends a narrative history of the emigration of the French-Canadians from Québec to the United States during the nineteenth century. Histori-

ans will continue to debate and discuss, for many years to come, the causes and consequences of this large exodus. We have attempted to portray a picture of the movement of a group of people, French in ancestry, Canadian in origin, who found themselves in dire straits in their homeland in the nineteenth century. Faced with the ultimate choice between poverty, starvation, or emigration, they providently chose the latter. Imbued with the pioneer spirit of their forefathers, they went forth to the United States, and particularly to New England, to a country with a way of life that differed in many respects with their way of life, and to a country whose language they could neither speak nor understand. Undaunted, God fearing, they set out to their new country with faith, with hope, with courage, and with the deep conviction that they would ultimately conquer any obstacles which they faced, and would endow their children with the good life which had eluded them in Canada.

Ponderables

Monday is an awful way to spend one-seventh of your life.

Support bacteria - they're the only culture some people have.

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

Hard work pays off in the future. Laziness pays off now.

If at first you don't succeed, destroy all evidence that you tried.

A conclusion is the place where you got tired of thinking.

Experience is something you don't get intil just after you need it.

For every action, there is an equal and opposite criticism.

Success always occurs in private, and failure in full view.

The severity of the itch is proportional to the inability to reach it.

Two wrongs are only the beginning.

You never really learn to swear until you learn to drive.

The sooner you fall behind, the more time you'll have to catch up.

A clear conscience is usually the sign of a bad memory.

Change is inevitable...except from vending machines.

Jean-Baptiste Goes to War

by: Michael Lemire

When we think about our ancestors who served in the military during the early settlement of New France, we usually think about the Carignan Regiment. However, this famous regiment served in New France only during the years from 1665 through 1668. These soldiers from France were sent by King Louis XIV to protect the settlers from the ravages of the Indian raids. A substantial number of the settlers were killed by the Iroquois and King Louis, in his disgust of the situation, sent the distinguished Carignan Regiment to "impose a truce"; "to carry the war to their doors, to exterminate them entirely."[1] After the introduction of these troops and the new protection for the settlers, life in the new country began to stabilize and treaties were signed. The mission of the Regiment was accomplished and they were to return to France. Officers had the option, and were encouraged by the Marquis de Tracy, to accept Seigneurial Land Grants. These were large but very narrow strips of land, all of which terminated at the banks of the St. Lawrence River so that all farmers would have access to the water. Many of the current day towns along the St. Lawrence River were once *Seigneuries*. These lands were cleared and farmed. The *Seigneurs* would employ tenant farmers, often troops from their own companies, who would, at harvest time, give up a portion of their crops to the *Seigneur*. Militias were formed to enforce the peace and protect the settlers at a local level.

It is often overlooked that the French Military was to return to New France after conflicts with the Indians were renewed and new conflicts with the British were beginning. The French troops returned in 1683, however, it was not the Carignan Regiment who came but rather the *Compagnie Franche* de La Marine [Independent Company of Marines]. King Louis created this new military force of eighty companies with one hundred men in each and they were distributed among the different ports of France and the French colonial possessions.[2] Like the *Carignan Regiment*, the *Compagnie Franche* was a distinguished group of the French Military and were similar to our current day Marines. King Louis chose this group to be deployed to New France. They were to occupy forts along the Richelieu River, much as the *Carignan Regiment* had done and were to protect and defend the settlers against the marauding Iroquois. When the British became an enemy in 1689, they encouraged the Iroquois to join their side against the French and the tribe, seeing an opportunity to pursue their own goals, ac-

cepted this alliance. Most of the other Indian tribes had good relations with the French, and alliances were formed with them. Nevertheless, the Iroquois were a formidable enemy and there would be many casualties. The *Compagnie Franche* were the only regular French troops in New France until they were joined by other French Army units [*Les Troupes de Terre*] at the beginning of The Seven Years War in 1756. This war with the British would ultimately prove to be the end of the French Regime in 1759.

The following story is not the history of the encounters, skirmishes and battles of the *Companie Franche*, rather, it is the story of the soldier himself, from the time of his recruitment, through his daily life and activities to the engagement of his mission.

The name *Compagnie Franche de La Marine* came from their independent status. They were a relatively small military unit and LOUVOIS, the Minister of War, "did not wish to be bothered with the administration and equipment of so small a body of men and they were therefore carried on the budget of Colbert's Ministry of Marine and Colonies"[3] It was from this circumstance that the name *Troupes de La Marine* was derived.

A young recruit in the *Compagnie Franche* in France was typically in his late teens or early twenties. It was required that he be a minimum of five feet five inches tall, of slender build, and healthy. If accepted, he would serve for six years. New recruits were drawn from a variety of sources. Many of the individuals were motivated to enlist by the soldiering tradition of France's frontier and coastal regions. Some were motivated by a desire to improve their material circumstances and escape from poverty. Still others may have been surprised in a drunken stupor and were induced to sign up. Upon enlisting, the recruit would receive a bonus which was usually spent immediately, celebrating with his new fellow recruits. The King issued him a uniform and arms. The uniform, unlike the pioneer type uniforms of the *Carignan Regiment*, were those of the French Army with long grey coats, blue knickers, white gaiters, a white bloused shirt and scarf, and a dark blue *trichon* hat with gold trim. A heavier outer cloak was provided for colder weather.

The recruit would receive three weeks of training in France and the remainder upon arrival in New France. Almost all of the *Compagnie Franche* departed from the port of La Rochelle. They would leave in early June and the trip would take six weeks. The recruits were required to board the ships two days in advance of departure. They would set sail for New France, not knowing what awaited them. They were going off to fight across the seas, far from their families and their homeland, possibly never to see them again.

Living conditions on the trip were appalling. The food was bad and hygiene was poor. Scurvy and fever plagued these recruits. If that was not enough, the route that these ships took in the North Atlantic was a dangerous one and they often encountered fierce storms. For these young Frenchmen, this ocean crossing to a new land was an extraordinary event and a great ad-

venture.

Each year, New France received about 60 new recruits. Upon arrival at the city of Québec, many of the soldiers were sick or in poor health from the voyage and were immediately taken to the hospital. Of those that remained, the Company Captains would choose their new soldiers and they would leave immediately to garrison the Royal Forts. At this point in their new life, the soldiers would receive more extensive training.

A typical day in the life of the soldier would begin with *Reveille* [the sounding of the bugle to awaken the soldiers], they would have breakfast and then have *Drill* which comprised of learning marching formations, demeanor, and portage of weapons at various commands. They would learn the techniques of fighting their enemy and defending the fort at their various battle stations. They would learn to use and maintain their weapons. In addition to the military training, they would do the "King's Works" which typically were working on the fort, building or repairing it's structure, gardening, fishing, hunting for food supplies, and maintaining their equipment. They would aid the local inhabitants whenever possible. At the end of the day, they would have supper and later would alternate guard duty throughout the night. In the barracks, they were required to maintain their areas and equipment and they were required to comb each other's hair for lice which thrived in the damp forts along the rivers. They would also do work for each other depending on their various skills such as shoemaking, tailoring, etc. until curfew.

The soldiers were well fed. They were provided with a daily ration of 24 ounces of bread which was almost more than they could eat, 4 ounces of lard, 4 ounces of peas, bacon or dried meat, and salt. Once per month, they were given a pot of molasses. The land in the Richelieu Valley was fertile and during the harvest months, their monotonous diet was supplemented with produce from the gardens. Fishing and hunting year round also provided a supplement to the basic diet. Fishing was accomplished by angling, harpooning and netting.

As well as gardening for food, they also grew plants for medicinal purposes or sought them in the wild. Some examples of these plants and their purposes are;

EVPATORIUM- Poultice used to treat Gout.

MAIDENHAIR FERN- Syrop to treat coughs and congestion.

GOLDENROD- Syrop to treat colds.

WHITE OAK- Poultice using bark to clean wounds.

SARRACENIA- Infusion to counteract Small Pox.

WHITE PINE- Liquid made from bark to treat burns.

SARSPARILLA- Used as a poultice to treat skin rashes.

TAMARACK- Salve made from gum to treat Sciatic pain.

BURDOCK- Used as a poultice to treat infected sores.

GROUND HEMLOCK- Used to treat Diarrhea.

BALSAM FIR POULTICE- Using gum to treat scrapes and cuts. [4]

When time permitted, the soldiers would help the local inhabitants with gardening, building and harvesting. They also dated the local habitant women but they were not allowed to marry while they were a soldier. Local businesses enjoyed the presence of the troops because, as well as protecting them, they were also a good source of income. A soldier's monthly pay was 9 *Livres*. Typical expenditures were;

UNIFORM- 2 livres 5 sols
GAMBLING DEBTS, ALCOHOL, TOBACCO, MEDICATION, CIVILIAN CLOTHES- 6 Livres 15 sols[4]

In 1685, the *Intendant*, Jean TALON, acting as the King's treasurer in the colony, issued a paper currency in the form of playing cards to replace coins which were not readily available. The various card faces denoted a particular sum of money and all local businesses were required to accept this form of currency. When the King's ships returned the following year, the Intendant would reimburse the sum indicated on the cards. This form of currency was used until the end of the French Regime.

Recreation for the soldiers was usually playing cards or drinking. Approximately every two years, troops were exchanged among the various forts to prevent them from getting into a rut and to give them a chance to acquire varied experience. This policy was not without it's problems however. The officers who often had families and one or more properties in the various administrative districts, were sometimes reluctant to move with their companies, or simply refused to do so. The instability of the command and the multiplicity of postings affected discipline among the troops.[5]

The Mission

The mission of the soldier in the *Compagnie Franche de La Marine* was to protect the habitants from the Iroquois and later in 1689, the British. The French colonies were the providers of raw material to the mother country and the receivers of manufactured goods in return. In order for this trade to be successful, regulations and the means for enforcing them were required and a climate of peace was necessary. Peace was not to be found in New France, where the Iroquois constantly threatened the fur trade, farming and the lives of the colonists. At every harvest, the Iroquois came down the Richelieu River and terrorized the colony. They attacked primarily, isolated settlements and rarely *seigneurial* forts. Despite the fact that the Marines were regular soldiers and trained according to the European ideas of warfare, they became by experience and example, as proficient as the Militia in the art of bush fighting. Moreover, they became imbued with the ideas, the prejudices and the aspirations of the new colony. The *Marine troupes* became a highly nationalistic force and the favorites of the people of New France.

Ultimately, the British would prove victorious in 1759 and the soldiers were disarmed before leaving the colony with their officers and government officials. During the next three years, hope lived on. The war was not lost but continued in Europe. However, with the Treaty of Paris in 1763. the

King of France acknowledged defeat and handed New France to the British. The Conquest was sealed. Many of the soldiers of the *Compagnie Franche de La Marine* and MONTCALM's regiments stayed on and established families. Their descendants are still living in Canada and the United States.

"All conquests go deep! They are among the deepest of human experiences."[6]

Notes

[1]MORTON, Desmond- *A Military History of Canada*, Toronto, McLelland & Stewart Inc. 1992
[2]STANLEY, George F. G.- *Canada's Soldiers, The Military History of an Unmilitary People*; Toronto, The Macmillan Company of Canada Ltd., 1960
[3]Ibid
[4]Panel at Fort Chambly, Chambly, Quebec
[5]MIVILLE-DESCHENES, Francois, *The Soldier Off Duty*, Hull, Canadian Government Publishing, 1987
[6]Unknown, *The Making of Lower Canada*, 1958, from a panel at Fort Chambly

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"We can't all be heroes because sombody has to sit on the curb and clap as they go by."

- Will Rogers

"In the beginning there was nothing. God said, 'Let there be light!' And there was light. There was still nothing, but you could see it a whole lot better."

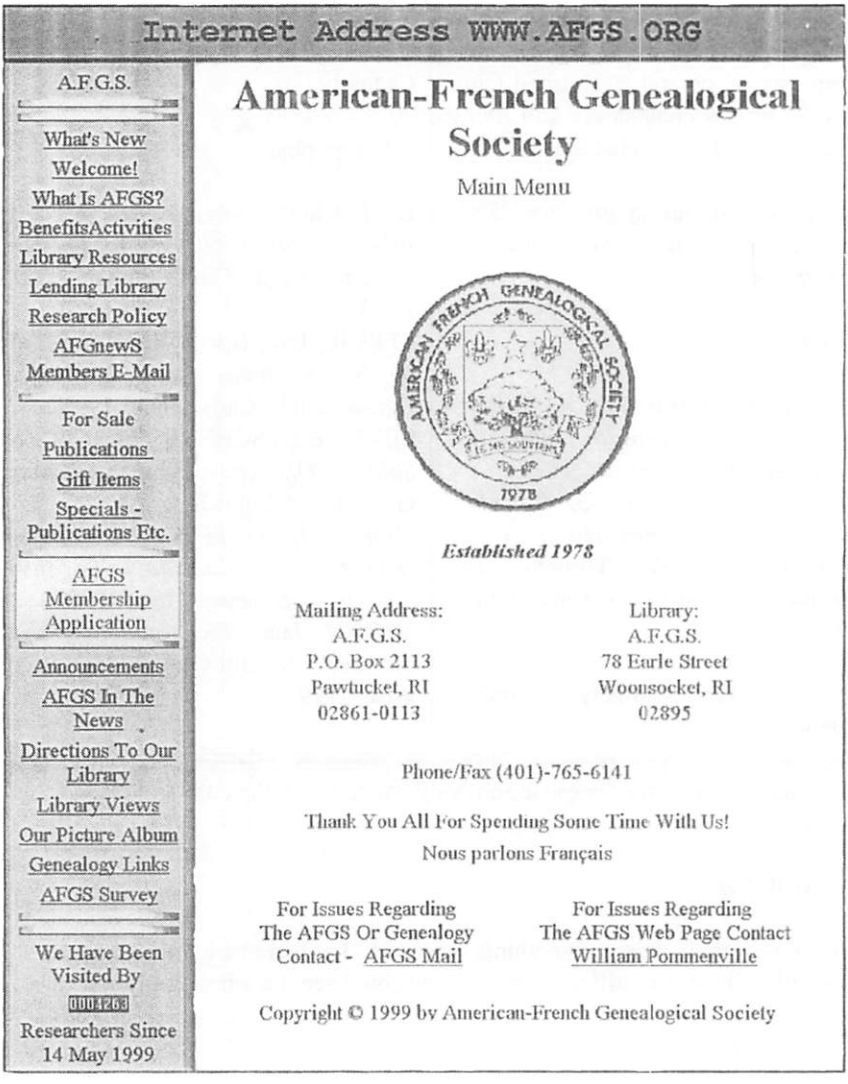
- Ellen DeGeneres

"Husbands: A small band of men, armed only with wallets, besieged by a horde of wives and children."

- National Lampoon, 1979

"China is a big country, inhabited by many Chinese.

- Former French President Charles de Gaulle



For all those of you who have access to the Internet out there... Check out the AFGS web site. You'll be amazed at what you'll see.

A History Lesson

by: Janice Burkhart

Next time you are washing your hands and complain because the water temperature isn't just how you like it, think about how things used to be. This is very interesting and worth the trouble of taking the time to read.

Here are some facts about the 1500s:

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

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

Houses had thatched roofs – thick straw – piled high, with no wood underneath. It was the only place for animals to get warm, so all the dogs, cats and other small animals (mice, bugs) lived in the roof. When it rained it became slippery and sometimes the animals would slip and fall off the roof – hence the saying "It's raining cats and dogs." There was nothing to stop things from falling into the house. This posed a real problem in the bedroom where bugs and other droppings could really mess up your nice clean bed. Hence, a bed with big posts and a sheet hung over the top afforded some protection. That's how canopy beds came into existence.

The floor was dirt. Only the wealthy had something there than dirt, hence the saying "dirt poor." The wealthy had slate floors that would get slippery in the winter when wet, so they spread thresh (straw) on the floor to help keep their footing. As the winter wore on, they kept adding more thresh until when you opened the door it would all start slipping outside. A piece of wood was placed in the entranceway – hence, a "threshold"

In those old days, they cooked in the kitchen with a big kettle that always hung over the fire. Every day they lit the fire and added things to the pot. They ate mostly vegetables and did not get much meat. They would eat the stew for dinner, leaving leftovers in the pot to get cold overnight and then start over the next day. Sometimes the stew had food in it that had been there for quite a while – hence the rhyme, "peas porridge hot, peas porridge cold, peas porridge

in the pot nine days old."

Sometimes they could obtain pork, which made them feel quite special. When visitors came over, they would hang up their bacon to show off. It was a sign of wealth that a man "could bring home the bacon." They would cut off a little to share with guests and would all sit around and "chew the fat."

Those with money had plates made of pewter. Food with a high acid content caused some of the lead to leach onto the food, causing lead poisoning and death. This happened most often with tomatoes, so for the next 400 years or so, tomatoes were considered poisonous. Most people did not have pewter plates, but had trenchers, a piece of wood with the middle scooped out like a bowl. Often trenchers were made from stale bread, which was so old and hard that they could be used for quite some time. Trenchers were never washed and a lot of times worms and mold got into the wood and old bread. After eating off wormy, moldy trenchers, one would get "trench mouth."

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

Lead cups were used to drink ale or whiskey. The combination would sometimes knock them out for a couple of days. Someone walking along the road would take them for dead and prepare them for burial. They were laid out on the kitchen table for a couple of days and the family would gather and eat and drink and wait and see if they would wake up – hence the custom of holding a "wake."

England is old and small and the local folks started running out of places to bury people. So they would dig up coffins and would take the bones to a "bone-house" and reuse the grave. When reopening these coffins, 1 out of 25 coffins were found to have scratch marks on the inside and they realized they had been burying people alive. So they thought they would tie a string on the wrist of the corpse, lead it through the coffin and up through the ground and tie it to a bell. Someone would have to sit out in the graveyard all night (the "graveyard shift") to listen for the bell; thus, someone could be "saved by the bell" or was considered a "dead ringer."

And that's the truth. Whoever said that History was boring?

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

- George Burns

"Smartness runs in my family. When I went to school I was so smart my teacher was in my class for five years.

- George Burns

French-Canadian Veterans of World War II

by: Paul P. Delisle

In May of this year, near Memorial Day, announcement was made of plans to construct a memorial to the veterans of World War II to be built in Providence, RI in Memorial Park. Names of the 2,480 Rhode Islanders who lost their lives in this war will be inscribed on a wall near the entrance to the memorial.

The following are the names of Rhode Island French-Canadians who sacrificed their lives in this War. They are listed alphabetically by branch of military service.

U.S. Army

ALLARD, Roland - SSgt.
ARCAND, George L. - Sgt.
ARCHAMBAULT, Normand - Tec5
AREL, Gerard P. - Pvt.
ARTRUC, Arthur N. - 2nd Lt.
AUBIN, Albert H. - Pfc.
AUBIN, Henry F. - Pfc.
AUCLAIR, Jean B. P. - Pfc.
AUDETTE, Eugene F. - Pvt.
AYOTTE, Joseph - Pvt.
AYOTTE, Raymond C. - Pfc.

BACON, Raymond J. - Pfc.
BARIL, Edgar L. - Pvt.
BARNABE, Camille A. - Sgt.
BARSALOU, Conrad A. - Pfc.
BEAUCHAINE, Louis N. - Pvt.
BEAUCHENE, Eugene (Jr.) - Pvt.
BEAUDOIN, Charles J. - Pvt.
BEAUDOIN, Edgar E. - Pfc.
BEAUDOIN, Lucien E. - Pvt.
BEAULIEU, Armand B. - Pvt.
BEDARD, Earl G. - Pfc.
BELANGER, Alfred - 2nd Lt.
BELISLE, Eugene C. - SSgt.
BENOIT, Napoleon - Pfc.
BERGERON, Arthur A. - 2nd Lt.
BERGERON, Dean - Pvt.
BERUBE, Leo G. - Pfc.
BESSETTE, Leo U. - Pvt.
BLANCHARD, Robert W. - Pfc.
BLANCHETTE, Aram H. - Pfc.
BONNEAU, Charles R. - Pfc.
BOTVIN, Irving - 2nd lt.
BOUCHARD, William L. - Pvt.
BOUCHER, Albert A. - Pfc.
BOUCHER, Louis - Pvt.
BOULAIS, Leodore - Pvt.
BOURQUE, John J. (Jr.) - 2nd Lt.
BOUSQUET, Gerald J. - Sgt.
BOUTHILLIER, Gerard J. - Pvt.
BREAULT, Arthur R. - Pfc.
BREAULT, Edward J. - Pvt.
BRISSETTE, Charles E. - Pvt.
BRISSETTE, Dollard H. - Pfc.
BRISSON, Raymond J. - Pfc.
BRODEUR, Vincent E. - 2nd Lt.
BROUILLARD, Alcide J. - Pvt.
BROUILLARD, Joseph A. - Tec5
BROUILLARD, Normand - Pvt.
BROUILLETTE, Leo O. - Pvt.
BROUILLETTE, Normand - TSgt.
BROUSSEAU, William H. - 1st Lt.
CARON, Joseph A. - TSgt.

CARPENTIER, Rene L. - Sgt.
CHAMBERLAND, Emile J. - Pvt.
CHAMBERLAND, R. L. - Pfc.
CHAMPAGNE, David O. - TSgt.
CHAMPAGNE, Edward S. - Pfc.
CHAMPAGNE, Wilfred J. - Pfc.
CHARBONNEAU, A. J. - Pfc.
CHARBONNEAU, Walter A. - 1st Sgt.
CHARPENTIER, Alfred J. - Pfc.
CHARRETTE, Joseph E. - Sgt.
CHARTIER, Alfred A. - SSgt.
CHARTIER, Maurice C. - SSgt.
CHOINIERE, Louis - Pvt.
CHRETIEN, W. H. (Jr.) - SSgt.
CINQ-MARS, Leon H. - Sgt.
CLOUTIER, Raymond E. - Tec5
CORRIVEAU, William H. - Pvt.
COTE, Robert E. - AV C
COUCHON, Lionel J. - Pvt.
COURNOYER, Edgar V. - SSgt.
COURNOYER, Joseph A. - Pfc.
COURNOYER, Lucien E. - Tec5
COURTEMANCHE, N. N. - Sgt.
COUTU, Anatole R. - Pvt.
COUTU, Paul F. - 2nd Lt.
CROTEAU, Harold E. - FC
CUSSON, Roland O. - TSgt.

DESLAURIERS, N. A. - 2nd Lt.
DESPLAINES, Armand J. - Pfc.
DESROSIERS, Eugene A. - Pvt.
DESSAINT, Eugene A. - Pvt.
DUQUETTE, Omer A. - SSgt.
DEVAUDREUIL, T. E. - Tsgt.
DIONNE, Adelard J. - Sgt.
DIONNE, Earle G. - Pvt.
DUBE, Joseph L. - SSgt.
DUCLOS, Leo W. - Pfc.
DUFAULT, Leo D. - Pfc.
DUGAS, Alfred H. - Pfc.
DUGAS, George H. - Sgt.
DUGAS, John A. - Pfc.
DUHAMEL, Leopold A. - Pvt.
DUHAMEL, Marcel E. - Pvt.
DULONG, William A. - Pfc.
DUMAIS, Gerald - SSgt.
DUMONT, Henry J. - Cpl.
DUMONT, Romeo J. - Sgt.
DURAND, Viateur C. - Pfc.

FAVREAU, Arthur A. - Pfc.
FERLAND, Armand L. - Tec5
FLEURY, Normand R. - Sgt.
FOISY, Joseph A. - Pvt.
FOISY, Roger L. - Cpl.
FOISY, Thomas A. - Pvt.
FONTAINE, Normand G. - Pfc.
FONTAINE, Rene J. - Pvt.
FORGUE, Albert A. - Sgt.
FORTIER, Gerard G. - SSgt
FORTIN, Joseph O. - SSgt.
FORTIN, Leo R. - Pfc.
FOURNIER, George - Tec5
FOURNIER, William G. - Sgt.
FRAZIER, Francis W. - Pvt.
FREGEAU, Emile L.

GAMELIN, Arthur J. - Pvt.
GAMELIN, Ernest J. - Pvt.

GARIEPY, Raymond C. - Cpl.
GAUDETTE, Edward W. - Pfc.
GAUDETTE, Paul H. - Pvt.
GAUDREAU, Joseph E. - SSgt.
GAUTHIER, Henry I. - SSgt.
GAUTHIER, Leo A. - SSgt.
GAUTHIER, Maurice A. - Pvt.
GAUTHIER, Rene A. - Pvt.
GAUTHIER, Wilbrod A. - Pfc.
GAUVIN, Normand T. - Cpl.
GELINAS, William - Sgt.
GENDRON, Henry J. - Sgt.
GERMAIN, Herve - Pfc.
GERMAIN, Joseph - Pfc.
GIGUERE, Alfred J. - Tec5
GIROUARD, Joseph O. C. - Tec5
GIROUARD, Normand V. - Pfc.
GOSSELIN, Edward - TSgt.
GOULET, Clarence R. - Sgt.
GRENON, Ovila - Pvt.

GRONDINE, Joseph S. - Pvt.
GUENETTE, Joseph L. - Pvt.
GUERIN, Omer D. - Pfc.
GUYETTE, Harry O. (Jr.) - SSgt.

HAMEL, Normand F. - Pvt.
HARBOUR, Roland J. - Pfc.
HARNOIS, Rene O. - Pvt.
HEBERT, John L. - Pvt.
HEMOND, Roger E. - Pvt.
HENAULT, Omer R. - Sgt.
HEROUX, George A. - Pvt.
HEROUX, Joseph G. A. - Pfc.
HOULE, Ernest E. - Pvt.
HOULE, William D. - Sgt.
HOULE, William E. - TSgt.
HUDON, Louis J. - Pfc.
HUDON, Rene L. - Pfc.

JACOB, Rene J. - Pfc.
JACQUES, Walter L. - Cpl.
JALBERT, Walter A. - Cpl.
JANELLE, Laurence P. - Sgt.

LABOSSONIERE, H. J. - Pfc.
LACROIX, Lawrence - Sgt.
LAFERRIERE, William - TSgt.
LAFOND, Eugene J. - Pvt.
LAFONTAINE - F. W. (Jr.) - 2nd Lt.
LAGUE, Gerard A. - SSgt.
LAJOIE, Edgar A. - TSgt.
LALIBERTE, Albert E. Pfc.
LAMARRE, Edmond R. - Sgt.
LAMBERT, Donat W. - Sgt.
LAMBERT, Gabriel - Tec5
LAMBERT, Leo J. - Tec5
LAMONT, Joseph T. - 2nd Lt.
LANDREVILLE, Armand - Pvt.
LAPIERRE, Armand A. - Sgt.
LARAMEE, Alcidas C. - SSgt.
LARIVIERE, Leonard H. - SSgt.
LAROCQUE, Maurice T. - Pfc.
LAVIMODIERE, Rene J. - SSgt.
LAVOIE, Roland J. - Pvt.
LAVOIE, Urbain B. (Jr.) - SSgt.
LAVOIE, Theodore F. - Tec5
LEBEAU, William O. - Pfc.
LEBEUF, William - Pvt.
LEBOEUF, Jean-B. - Tec5
LECLAIR, William G. - Sgt.
LEFEBVRE, Charles E. - Pvt.
LEFEBVRE, Lucien O. - Pvt.
LEGER, Rene A. - SSgt.
LEMAY, Normand R. - Pvt.
LEVEILLE, Henry - SSgt.
LEVESQUE, Albert A. - 2nd Lt.
LUSSIER, Albert J. - Cpl.

MALOUIN, Ernest J. - Sgt.
MANSEAU, Oscar P. - Pfc.
MARQUIS, Theodore J. - Pvt.
MARQUIS, Trefflé W. - Pfc.
MARTEL, Leo G. - Pvt.
MARTEL, Wilfred E. - Pfc.
MARTIN, Aldege A. - Sgt.
MARTIN, Andrew J. - TSgt.
MARTIN, Joseph J. - Pfc.
MARTIN, Lawrence J. - SSgt.
MARTIN, Leo E. - Pvt.
MARTIN, Robert M. - SSgt.
MARTIN, Thomas A. - Capt.

MASSE, George J. - RCAF
MENARD, Gustave E. - Pfc.
MENARD, Leo E. - Pfc.
MENOCHE, Oliver J. - SSgt.
MERCIER, James H. - 2nd Lt.
MERCIER, Robert C. - Pvt.
MERCURE, Louis W. - 2nd Lt.
MESSIER, Norman R. - 2nd Lt.
MICHAUD, Aurele J. - Pvt.
MICHAUD, Emile J. - Sgt.
MICHAUD, Romeo (Jr.) - Pfc.
MICLETTE, Leo R. - Pfc.
MONTVILLE, Harold O. - Cpl.
MOREAU, Leo J. - Pfc.
MOREL, Edward C. - Pfc.
MORIN, Roland W. - Cpl.
MORIN, Walter A. - Sgt.
MURON, Victor - Pfc.

NADEAU, Gustave A. - Tec5
NADEAU, Leo J. - Pfc.
NADEAU, Omer W. - Pvt.
NEVEU, Joseph A. Tec5

PAGE, Leo V. - Tec5
PAQUETTE, George R. - TSgt.
PAQUETTE, Roland J. - SSgt.
PAQUIN, Herve - Pvt.
PARADIS, Alexander O. - AV C
PARADIS, William J. - Pvt.
PARENT, Calixte R. - SSgt
PARENTEAU, Eugene L. - Sgt.
PAUL, George E. - Pvt.
PAYETTE, Edward E. - Sgt.
PAYETTE, Francis H. - 2nd Lt.
PELLERIN, Frank E. - Tec4
PELLETIER, Gerald J. - Pfc.
PELLETIER, Henry P. - Sgt.
PELLETIER, Ulysse R. - 2nd Lt.
PELOQUIN, Edgar A. - Cpl.
PELOQUIN, Joseph N. - Pvt.
PELOQUIN, Walter A. - Pvt.
PELTIER, Armand H. - Sgt.
PELTIER, William L. - Sgt.
PERRON, Albert J. - Pvt.
PERRON, Rene W. - Pfc.
PETIT, William J. - Cpl.
PHANEUF, Emil L. - Sgt.
PICOTTE, Emery O. - Pvt.
PLANTE, Albert - Pfc.
PLOURDE, Gerard J. - Sgt.
POIRIER, Domenique - Pfc.
POISSON, Roland J. - Pvt.
PRATTE, Charles F. (Jr.) - 1st Lt.
PRUNEAU, Wilfred D. - Pvt.

REMILLARD, Theodore - Pfc.
RHAULT, Edmond J. - SSgt.
RICHARD, Armand R. - SSgt.
RICHARD, Donat J. - Pfc.
RICHARD, Joseph P. - Tec4
RICHARD, Raymond J. - Pfc.
RIENDEAU, Raymond J. - Tec5
RIQUIER, Gerard E. - Pfc.
ROBIDOUX, Charles R. - Pvt.

SALOIS, Arthur R. - Pfc.
SAN SOUCI, Albert J. - Pvt.
SAN SOUCI, Arthur E. - Pfc.
SAVIGNAC, Valmore G. - 1st Lt.
ST. GELAIS, Lionel A. - SSgt.
ST. GERMAIN, C. H. - Maj.
ST. LAURENT, Leo A. - SSgt.
ST. ONGE, Albert J. - Pfc.

TESSIER, Edward F. - Sgt.
TESSIER, Eugene E. - Sgt.
TESSIER, Oscar - Pvt.
TESSIER, Reginald R. - Pvt.
TETREAULT, Rene W. - Tec5
THEROUX, Ernest A. - Pfc.
THEROUX, Henry D. - Pvt.
THEROUX, Romeo L. - Pfc.
THIBAULT, Charles J. - Pfc.
THIBAULT, Eugene F. - SSgt.
TROTTIER, Eugene A. - SSgt.
TURCOTTE, Alfred E. - Pvt.
TURCOTTE, Thomas R. - Pvt.
TRUDEL, Henry P. (Jr.) - Capt.
TURGEON, Oscar A. - Pvt.

VALCOURT, Oscar G. - Pvt.
VINCENT, Gerard R. - Sgt.

U.S. Navy

ALLARD, John F. - COXSW
ARCHAMBAULT, Charles (Jr.) - MM 2c
AUBIN, Raymond J. - COOK

BACON, Walter B. - Ensign
BEDARD, Edward I. - RM 3c
BELANGER, Joseph A. - E1M 2c
BELHUMEUR, Normand P. - FRE 2c
BENOIT, Roy H. - S 2c
BERARD, Naldor P. - S 1c
BILODEAU, Rene J. - AVR 3c
BLANCHARD, Richard - AV MM

BLANCHETTE, Walter A. - TPM 3c
BOIVIN, William J. - S 1c
BOUCHER, Normand L. - R 3c
BOUCHER, Wilfred J. - TPM 3c
BOUFFARD, Irenee J. - Lt. Chp.
BOURASSA, Roland J. - AP S

CARON, Normand J. - COOK
CHAPUT, Normand M. - GM 3c
CHARTIER, Frederick - Ensign
CLOUTIER, Irenee N. - S 2c
COTE, George N. - S 2c

DESJARLAIS, Euclide A. - AVR 2c
DEBLOIS, Raymond F. - E1M 3c

GALIPEAU, Normand A. - S 1c
GAUMOND, Alexander E. - YM 3c
GAUVIN, Charles D. - FRE 1c
GAUTHIER, Paul J. - GM 3c
GENDREAU, E. A. M. - Cmdr.

HOULE, Joseph E. - PHM 3c

JACQUES, Edmond L. - S 2c
JETTE, Augustine E. - MM 2c

LAFARGE, Thomas S. - Lieut.
LANDRY, Wilfred A. - CRPM 2c
LAPRADE, Arthur - S 1c
LECLERC, Albert V. - MM 2c
LEDOUX, Walter C. - Ensign
LEMAY, Arthur N. - AVT 3c
LEMIEUX, Philip F. - S 1c
LEMIRE, Joseph V. - MM 3c
LETOURNEAU, Raymond A. - S 3c
LEVESQUE, Arthur N. - AVR 3c

MESSIER, Raymond - FIR 1c
MESSIER, William E. - CH MM

NEVILLE, Joseph P. - WT 1c
PAUL, Joseph E. - APR S
PLANTE, Hubert - S 2c
PLASSE, Felix R. - S 2c
POIRIER, Henry L. - S 1c
POTHIER, Dolor - WT 1c
POTVIN, Ovila L. - PTR 3c
PRUDENTE, William V. - AVM 2c

ST. AMAND, Paul N. - FIR 3c
SURPRENANT, Herman W. - S 1c

TRUDEL, Harold A. - S 2c

U.S. Marine Corps

BEAUDRY, Robert O. - Pvt.
BRASSARD, George M. A. - Lieut.

GOULET, Joseph A. - Pfc.

HENAULT, Normand T. - Pfc.

LAPLANTE, Maurice J. - Pfc.
LETOURNEAU, Leo J. - Pfc

MAILLOUX, Leonard - Capt.

ST. LAURENT, Charles J. - TSgt.

TETREAULT, Marcel G. - Pvt.

TRUDEAU, James U. - Pfc.

Merchant Marines

ARSENAULT, Charles A. - S 1c

BOISSEL, Arthur - Oiler

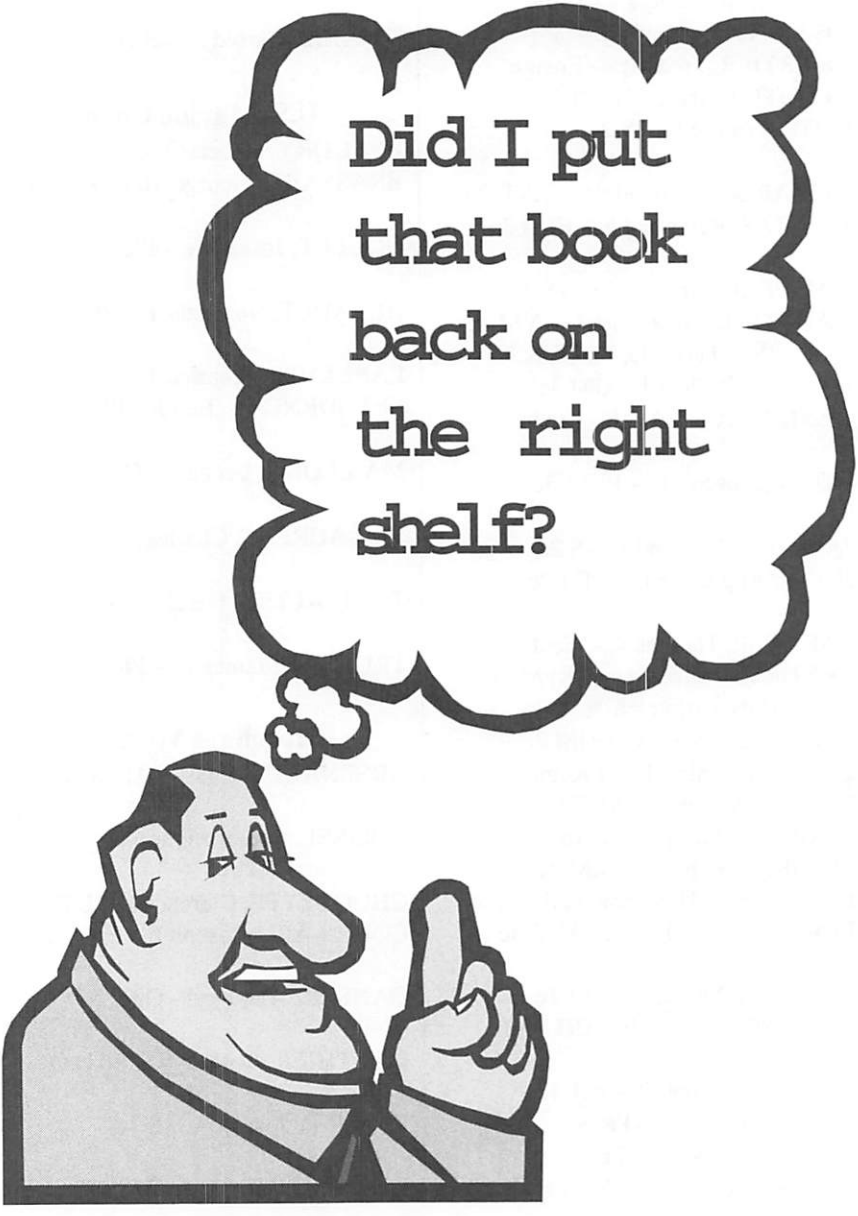
CHOQUETTE, Clarence L. - BTSW
COUILLARD, Joseph P. - ENG 1c

DANSEREAU, Fred - Oiler

GAUTHIER, Rosario S. - RAD O

LUSSIER, Joseph A. - S 1c

PAPINEAU, Victor J. - M ATT


Did I put that book back on the right shelf?

Joseph LEFEBVRE dit VILLEMUR

The Founding Ancestor of North-American "VILLEMUREs"

by: Paul Vilmur

I have often wondered where in Canada the family name "VILLEMUR" (often spelled VILMUR in the US) came from. The first known ancestor to use the name was Joseph LEFEBVRE who took on the dit name VILLEMUR (later spelled VILLEMURE) as early as 1736. I haven't really found the answer but the research into the question was very interesting.

Where did the name originate? Loosely translated the name could mean "walled town" or possibly fort. There is a town of Villemur back in France. This is what a 1771 French Gazetteer had to say about Villemur,[1] "*Villemur and surroundings is a small town in the upper part of the province of Languedoc, diocese of Montauban parliament and stewardship of Toulouse collector ship of Montauban It is located on the river Tarn, next to the Albigeois region , between the small town of Rabastens and the sizeable town of Montauban, 5 miles below Rabastens, and approximately 10 above Montauban, and 12.5 miles north of Toulouse. The city has nearly 4000 inhabitants. Villemur is the first of the three towns of this diocese, which are situated in Languedoc, send by turn to the states of the province. This city will receive a census in 1771. Its coat of arms are a red shield, showing a wall faced with silver with 5 lookout slits; at the top, a crescent sprinkled with two gold stars; at the bottom a single star, with emblazon of France at the head.*" In any case, no LEFEBVRE ancestors have been connected to this town. Joseph's grandfather Nicolas LEFEBVRE was a master meat packer in Paris in the mid 1660's. Paris is over 360 miles North of Villemur.

The first reference to "VILLEMUR" in Canada was when the Seignourie de VILLEMUR was established in 1672. A careful examination of JETTE[2] indicates that there were four Seigneurs de VILLEMUR over the years. Here is a summary of their ownership.

1. The First Seigneur de VILLEMUR — Hughes RANDIN.

Hughes RANDIN came from the town of Ecully, archdiocese of Lyon, department of Rhone. This is over 200 miles from the town of Villemur so there doesn't seem to be a direct connection. Hughes arrived at Québec City on 17 August 1665 as part of the Carignan regiment. He was a military engineer in the Saurel company. The second Seigneur de VILLEMUR, Alexandre BERTHIER, came over on an-

other ship in the same regiment as captain of his own company but they probably knew each other. According to JETTE, Hughes received the concession to the Seigneurie de VILLEMUR (to become known as Berthier-en-Haut; that is Upper Berthier) 29 October 1672. The Seigneurie of VILLEMUR was located at the western end of Lac Pierre, the next *seigneurie* west of Maskinonge. This is now part of the County of Berthier, Province of Québec. Compared to the other 54 grants made at about the same time, this was one of the smallest, about 1.2 miles frontage on the North bank of the St. Lawrence by 2.5 miles deep. It is not clear whether this Seigneurie was named by Hughes or by the land granter who was the Intendant (the real state authority, the Governor being more of a figurehead) Jean TALON (1626-1694). TALON served two terms as Intendant, 1665-1668 and 1669-1672. After this he never returned to New France. TALON himself was born in Champagne and was associated with the cities of Lespinay, L'Islets, Orsainville, Royal and Reine – nothing to do with Villemur. We can speculate that since Hughes was a military engineer, he built fortifications. Since VILLEMUR means "walled town", he could have been called Seigneur de VILLEMUR (Lord of VILLEMUR) as an honorific for his service.

Anyway, Hughes RANDIN sold the Seigneurie de VILLEMUR to Alexandre BERTHIER on 3 November 1673, so he only held title for 5 months. Hughes died without marrying on 13 February 1677 at the age of 29.

2. The Second Seigneur de VILLEMUR — Alexandre BERTHIER.

Alexandre BERTHIER was born about 1638 at St. Jacques in the diocese of Perigueux, department of Perigord. This is a little west of south-central France about 100 miles north-northwest of the town of Villemur. It is not known whether he had any connection with this town. Alexandre arrived in Canada 30 June 1665, a Captain in charge of his own company as part of the famous Carignan regiment sent to pacify the Iroquois. He married Marie LAGARDEUR in 1672 at Québec City. Shortly thereafter, Alexandre was granted the Seigneurie he named after himself (subsequently called Lower Berthier or Bellechasse) on 29 October 1672. This Seigneurie is on the South bank of the St. Lawrence a little North of Québec with about 7 miles frontage by 7 miles deep. On 3 November 1673, Alexandre purchased the Seigneurie de VILLEMUR from Hugues RANDIN. In 27 August 1674, Alexander received an addition to this land grant which expanded it from 3 square miles to just under 22 square miles. This addition he also named after himself, Berthier. With this expansion the Villemur portion appears to have been absorbed and the entire holding is now called Berthier or Upper Berthier in the records. So the name of this holding was called Villemur only from 1672 to 1674 although the honorary title "Seigneur de VILLEMUR" appears to still have been used to distinguish from Alexandre's other Berthier holding at Bellechasse. At the time of purchase and expansion Upper Berthier was unoccupied. In fact by 1692, it was estimated that only about 50 people were living in this area.[3] It is

not known whether Alexandre ever visited this holding since he died at Lower Berthier (Bellechasse) in December of 1708. It was the task of the Seigneur to recruit colonists for his land, put up a mill and establish a church. I don't believe that Alexandre put much effort into this. He seemed preoccupied with his other Seigneurie at Bellechasse.

Alexandre had three children. The first daughter, Genevieve, died four days after birth in 1673. The second daughter, Charlotte-Catherine became a nun. The son Alexandre was born 24 April 1676 at Sorel. He also became an officer in the military establishment at Québec. He married Marie-Françoise VIENNEY-PACHOT on 4 October 1702 at Québec City. Unfortunately he died only four months later on 11 January 1703 without children. So there are no descendants of Alexandre in Canada. After his son's death, Alexandre Sr. gave both Seigneuries to his daughter-in-law, Françoise.

3. The Third Seigneur de VILLEMUR – Pierre LESTAGE.

On 25 April 1718, Alexander Jr.'s widow, Françoise, sold the Upper Berthier Seigneurie which included the original Villemur concession to Pierre LESTAGE. Pierre was born 2 February 1682 in the Gascogne area of France. He probably came over to Canada in the company of his older brother Jean in the late 1600's. He started out in the fur trade in 1709 and later became a very active land speculator as well as a major merchant in the town of Ville Marie (which became the city of Montréal). So in 1718, Pierre now had the honorary title "Seigneur de VILLEMUR" even though his entire land holding was now called Upper Berthier. It appears that Pierre LESTAGE was the first Seigneur to actively give out land grants. The first town (Berthierville) in this Seigneurie was established in 1727. In 1732, Pierre received an augmentation to his Seigneurie more than doubling its depth. Upper Berthier now covered 55 square miles.

By the early 1730's Pierre was also involved in providing goods to be sent to the Western forts in trade for furs. Pierre's son, Pierre Jr., joined him in the fur business and would become the 4th Seigneur de VILLEMUR on the death of his father on 22 December 1743. Pierre Jr. had no male heir to pass on the title and all mention of the Seigneurie de VILLEMUR have disappeared from current references to the Seigneurial system in Canada.

So the question now arises, did Joseph LEFEBVRE have any connection to the Seigneurie de VILLEMUR or its Seigneurs? Let's first look into Joseph's ancestry.

Joseph's father was Gabriel-Nicolas LEFEBVRE dit LATAILLE. The *dit* name indicates he may have been a tailor back in France but apparently did not actively pursue this trade in Canada. None of his children used this dit name. The "LEFEBVRE" surname means fabricator and is equivalent to "SMITH" in English or "SCHMIDT" in German. Gabriel Nicholas was baptized in 1665 in the church of Saint-Laurent, Paris. Gabriel immigrated to New France probably in the middle 1680's. The speculation is that he came to New France as a member of a regiment re-

cruited in 1685 by the governor of New France. Some background is necessary here to describe the situation in New France.[4]

Marquis Rene-Jacques de BRISAY de DENONVILLE was appointed Governor of New France in 1685. The previous Governor, LA BARRE, was replaced because he let the fur trade get into jeopardy due to British actions and hostile Indians. DENONVILLE's job was to neutralize both the British and Indian threats to the fur trade. He came to New France in 1685 with a 500-man regiment he had recruited in France. If Gabriel Nicholas were a member of this regiment, he would have been engaged in one or possibly two actions. The first was an expedition in 1686 led by Pierre de TROYES to chase the British out of lower Hudson Bay. This was successful. The second expedition was led by DENONVILLE himself in 1687 and destroyed the Iroquois-Seneca villages and their crops in what is now upper New York state.

Gabriel was married at St. Francis Xavier church in the Seigneurie of Batiscan on January 17, 1688 to Marie-Louise DUCLOS (1673-1733).

Today there exists in Champlain County about 18 miles Northeast of the city of Trois-Rivieres, a small town of Batiscan on the Batiscan River (less than 500 population). The name Batiscan comes from the name of an Iroquois Indian chief named Batisquan and was a large land grant (Seignuerie) given to the Jesuits in 1639. Between 1688 and 1714, Gabriel and Marie Louise had eleven sons and three daughters. Gabriel started out by renting property in the town of Batiscan at least until 1697. He later acquired some river front property in Becancour on the South side of the St. Lawrence across from Batiscan. On 12 October 1711, Pierre LAFOND, acting as agent for the Jesuits, granted Gabriel a lot on the Batiscan River about 6 miles upriver from Batiscan. His lot or concession as it was called was across a loop in the Batiscan River and was a strip approximately 600 feet by 2900 feet or 40 acres. Three of his sons, Antoine, Joseph, and François would also acquired land in near by lots in later years. The village of St. Geneviève was built just South of the LEFEBVRE family holdings.[5]

Gabriel died when he drowned in the Batiscan River on 11 November 1735. His wife, Marie DUCLOS, had died in 1733. Four of Gabriel's sons are known to have left the Batiscan area. Son Jacques went to Riviere du Loup (Louisville) around 1718. This is about 36 miles down the St. Lawrence River from Batiscan. Sons Charles and Louis went to Montréal in the early 1730's. The last son, Julien went to Riviere du Loup after 1752. The fourth of Gabriel's sons, Joseph, was born on October 14, 1698 and married Marie-Jeanne LAFOND dit MONGRAIN (1697 -?) on 22 November 1724 in St. François-Xavier church in Batiscan. They had five sons and four daughters between 1728 and 1741. As mentioned above, Joseph acquired a plot of land on the Batiscan River near his father's holdings from Louis PEROS on 3 March 1718. He probably did not farm the land but used it to supply wood for the community. Joseph was a wood merchant and a lieutenant in the local militia in 1753 and a captain in 1763.

Local militias were necessary because the Iroquois Indians sporadically harassed the areas away from fortified towns.

Joseph appears in the notarial records as just Joseph LEFEBVRE until 1736. Notary François Lepailleur of Montréal records that on 15 June 1736 a *"Joseph VALMURE dit LEFEBVRE of Batiscan"* was engaged to deliver goods to Fort Michilimakinac and return with a load of furs.[6] Did he pick up the name on his way to Montréal, perhaps passing through the Seigneurie de VILLEMUR or had he already acquired the name back in Batiscan? We don't know.

A short digression is necessary here to discuss the fur trade business in New-France. The French-Canadian government kept very tight control of the fur trade. They only allowed licensed fur merchants to engage in the fur business. These fur merchants were allowed to let contracts to hire other merchants called *"merchant voyageurs"* to trade merchandise for furs at the remote Western forts. The fur merchants also let contracts to hire men to transport these goods to the forts and to bring back the furs. These men were called *"garçon voyageurs"* or just *"voyageurs"*. They were paid in furs. These contracts were all written down by licensed notaries so we have a record of them today. There were also free lance fur traders called *"coureurs du bois"* who were considered outlaws by the government. If caught they could be condemned to the gallows.

Joseph LEFEBVRE's younger brother Charles left Batiscan and was married in Montréal in 1730. In association with Claude CARON and Pierre HERTEL, *(Sieur de MONCOURS)*, Charles became a licensed fur dealer. It was this association that in June of 1736 hired the son of the current Seigneur de VILLEMUR, Pierre LESTAGE Jr., age 21 years, as a voyageur to Fort Michilimackinac (where Mackinaw City exits today at the top of Lower Michigan). This trip from Montréal to Fort Michilimackinac was around 550 to 600 miles, first West from Montréal on the Ottawa river, then on the Mattawa River to Lake Nipissing, across Lake Nipissing to the French Channel into Lake Huron. Then across Lake Huron to Fort Michilimackinac. This trip probably took 2 to 3 weeks each way.

About this same time, Joseph LEFEBVRE dit VILLEMURE along with his brother Pierre and seven other colleagues from Batiscan went to Montréal to hire out as voyageurs. Six of these colleagues, François LAFOND, Jacques BARIL, Pierre and François PERIGNY, and Pierre and François COSSET were all related to Joseph by marriages among his other brothers and sisters. Brother Pierre LEFEBVRE was hired by Charles LEFEBVRE and associates. Brother Joseph along with his brother-in-law François Lafond and the two COSSET brothers were hired by Jean TROTTIER-DERUISSEAUX for the Hurtebize and Deruisseaux Association. Why didn't Joseph work for his brother Charles as Pierre did? Maybe he had a problem working for a younger brother. These trips to the Western forts were done by large canoe convoys. Approximately 73 men were hired for the June

1736 convoy to Fort Michilimackinac.[6] It is assumed that the men hired by the individual fur brokers went together in the same or paired canoes. There were 8 men hired by Charles LEFEBVRE including Pierre LESTAGE and Pierre LEFEBVRE, probably traveling in two canoes, while Joseph was in another group. But Joseph probably visited with his brother Pierre and met Pierre LESTAGE Jr. It is also conceivable that Joseph had some dealings with Pierre Jr.'s father in connection with gathering trade goods for the trip. So, the link of Joseph LEFEBVRE dit VILLEMURE to Pierre LESTAGE, the Seigneur de VILLEMUR, is there but not so strong as to prove that this is where Joseph picked up his *"dit"* surname. In the following year, Joseph made one more fur trading trip West this time to Fort Ponchartrain (now Detroit, MI). This appears to end Joseph's fur trading adventures. In any case, he now appears in all notarial records as Joseph LEFEBVRE dit VILLEMURE. Probably all VILLEMUREs (VILMUREs, VELLMUREs, VILMURs etc.) in the US and Canada are descendants of Joseph.

After this, Joseph lived the rest of his life in Batiscan where he continued to buy and sell land. He traveled occasionally to Yamachiche for family events with a son and a daughter who had moved there. One such trip was a sad occasion. In 1756 both his son-in-law Charles LESIEUR dit DESAULNIERS and his daughter Josephine died within a month of each other in Yamachiche leaving four young children. Josephine died giving birth to daughter Marguerite. Joseph became the guardian of these children and would live to give his ward (grandaughter Josephine) away in marriage in September 1767. In November 1767, Joseph started settling his affairs and one of his sons, Jean-Baptiste agreed to provide for all the needs of Joseph and his wife. Joseph LEFEBVRE dit VILLEMURE died at Batiscan and was buried on 14 October 1769.

References

[1]Robert de Hessln, *Dictionnaire Universal de la France 1771*, Quintin Publications, Pawtucket, RI.

[2]Rene Jette, *Dictionnaire genealogique des familles du Québec des origenes 'a 1730,* University of Montréal Press, 1983.

[3]Richard C. Harris, *The Seigneurial System in Early Canada*, McGill-Queen's University Press, 1984.

[4]Richard C. Harris and Geoffrey Matthews, *Historical Atlas of Canada-From the Beginning to 1800*, University of Toronto Press 1987.

[5]Thomas J. Laforest, *Our French-Canadian Ancestors vol. VII*, Quintin Publications, Pawtucket, RI, 1983.

[6]*Inventaire des Griffes des Notaries du Regime Francais*, Quintin Publications, Pawtucket, RI., 1997.

A useful background book--Marcel Trudel, *Introduction to New France*, Quintin Publications, Pawtucket, RI, 1997.

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

- Abraham Lincoln

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

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Antoine Dionne dit Sans Soucy (1641-1721)

by: June M. Piche Fahlen

My ancestor, Antoine DIONNE, was married to Catherine IVORY in France in 1600. Although sources inform us that Antoine traveled to New France with his brother Jean, the exact date of his arrival is not known. A book entitled *Les Anciennes Familles du Québec*, compiled by *la Brasserie Labatt Limitée*, places Antoine and his wife in Sainte-Famille on the Isle of Oreleans in 1663. Further proof of their residence in Canada is the record of their son's death, at age three, in Château-Richer in November of 1664.

At the time of their Atlantic crossing, the DIONNE brothers bore the name of *GUYONNE* and the surname *SANS SOUCY*. Like most French names, derivations in spelling included *DIONNE, DIANNE, GUYON, DION, GUION(NE), GUYNARD, GUINARD, DINARD, GUYONNET, GUIONET, DIONET, GUYONY, GUIONY, DIONY, GUYOT(TE), GUIOT(TE), DIOT(TE),* etc. DIONNE is the most popular and, according to Thomas LAFOREST's translations in *Our French-Canadian Ancestors*, Antoine DIONNE's descendants are "like the stars in Heaven" including many "brilliant men in every sphere of society!" Certainly, the stir caused by the birth of the DIONNE quintuplets gave the name universal fame. However, although Antoine DIONNE and his wife, Catherine IVORY, produced twelve off-spring during their union, there were no multiple births among them. Apparently Oliva DIONNE and Elzire LEGROS needed neither fertility pills nor hereditary genes to accomplish their miracle in 1934!

Reference sources are not able to supply us with the place of origin in France of the DIONNE brothers nor do they list the parents' names of Antoine and his wife. Several sources suggest that, perhaps, there is a familial connection with the Jean GUYON family who came from Mortagne-au-Perche (now in Orne). This seems a likely possibility to me since Jean GUYON and his spouse Mathurine ROBIN are also my ancestors. Jean GUYON was purportedly an inhabitant in Beauport as early as 1634 and Beauport was also the location in which Jean DIONNE, Antoine's brother, was last traced. However, Leon ROY, in *Antoine et Jean Dionne-dit-Sanssoucy*, negates this supposition. Therefore, the place of origin in France and the parental names of Antoine DIONNE remain a mystery.

Researching Antoine DIONNE's life in Canada is facilitated by the fact that he moved frequently necessitating land transaction records. Some of the

Canadian places in which he located are Château-Richer, Saint Pierre of the Island of Orleans, Longue-Pointe, Argenteuil (St. Francois), Sainte-Famille, Saint Laurent, Côte-de-Lauzon (Québec), and St. Jean of the Island of Orleans. Anyone desiring descriptions of the land acquisitions can find detailed accounts in the *French-Canadian and Acadian Genealogical Review*, Volume VIII, nos. 3-4 (1980). It is this source that lists Sainte-Famille as "the cradle of the DIONNEs in Canada." Considering the size of Antoine DIONNE's family, it would seem surprising that he moved so often. However, it was common in Canada's pioneer days for families to change residences as their families increased. It was easier to move to a plot of land with a larger log cabin thereon than to build additions on the unsuitable dwellings currently sheltering them. Their possessions were meager and moving was accomplished quite easily. Many of Antoine's land exchanges with ancestors from my other ancestral lines, such as Jean LECLERC, Françoise GAREMAN (wife of François BOUCHER), Pierre-Abel BENOIT, Jean-Baptiste MARCOT, and others. Since Antoine DIONNE's talents were many, he was able to augment his farming skills with fishing, trading, and carpentry.

During the first census in New France in 1666, we find Antoine DIONNE and his family living on the Island of Orleans as well as a number of my other ancestors: Nicolas GODBOUT, Jacques BUSSIERE dit LAVARDURE, Jean LECLERC, Jean LANGLOIS, Marin BOUCHER, Jean PICHET, and Maurice CREPEAUX. The census indicates that Antoine DIONNE owned but one head of cattle and eight *arpents* of land. By 1681, the family has three head of cattle, one musket, and 25 *arpents* of land. His interest was definitely in land acquisition.

The marriage of Antoine DIONNE and Catherine IVORY resulted in twelve children, only six of whom lived to adulthood. Of the three male children, only one son survived, so it is obvious from whom the famous quints descend! The children are as follows:

1. André died at age 3 in 1664.
2. Pierre (1692-1749) married Marguerite PLANTE in 1720.
3. Marie-Madeleine (1667-1702) married Charles NORMAND in 1691.
4. Antoine (1669-1681).
5. Jean (1670-1752) from whom the famous DIONNE quints descend, married Marie-Charlotte MIGNOT in 1694.
6. Marie (1672-1736) is my ancestress. In 1694 she married Pierre-Abel BENOIT who was the son of Abel BENOIT and Marthe POINTEL of Sainte-Famille.
7. Marie (1674) is listed as Anne-Marie in the 1681 census after which time there is no trace of her. There is some discrepancy between ROY and JETTE regarding this daughter.
8. Anne (1676-1737) married Barthelemi GOBEIL in 1697.
9. Marguerite (1678) died nine days after her birth in Ste. Famille.
10. Catherine (1680) died ten days after her birth in Ste. Famille.
11. Catherine (1681) died almost two years later in 1683.
12. Catherine (1685) married Pierre MICHAUD in 1702.

My interest, of course, centers on Antoine and Catherine's daughter Marie who married Pierre-Abel BENOIT, and another generation later, on their granddaughter, Thérèse, who married Claude BERTRAND dit ST.-ARNAUD, followed by surnames BROUILLET, ADAM, NAU, PICHE, BOISVERT, SMITH, and finally, myself!

Antoine DIONNE was over 80 years old when he died on Christmas Day, 1721. He had been living with his son-in-law Barthelemi GOBEIL to whom he had donated his property. Catherine IVORY's exact death date is unknown, but she preceded her husband in death sometime after 1709.

Whenever I read about the famous DIONNE quintuplets, I am pleased to know that I share their roots; but also grateful that I escaped multiple births and had my three children one at a time!

In 1934, the DIONNE quintuplet's birth on May 28th in Callander, Ontario created world wide attention. Although premature, all five survived and were educated by the Canadian government. Annette, Cecile, Emilie, Marie and Yvonne were both fortunate and unfortunate during their growing up years in Canada – victims of commercial tourism, while the whole world marveled and watched their activities with delight. In today's world of fertility pills and other medical gynecology marvels, multiple births get only moderate attention in no way comparable to that of the famous DIONNE quintuplets. How awed both Antoine DIONNE and Catherine IVORY would be, could they have foreseen how popular their surname would become and for what reason!

Alfred PICHE and Arline BOISVERT with Joel PICHE
Grandparents and father of author.
Picture taken around 1902.

Dictionnaire National des Canadiens Français (1608-1760)

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A Very Productive Genealogy Research Day

by: Marielle A. Bourgeois, M.A., C.F.A.

In 1975, I wondered if I could find the roots of my paternal ancestors who werefrom the Richelieu River Valley area, in Québec.

A friend and I visited cemeteries, surrounding the oldest churches of the province of Québec, along the Richelieu River. I knew that my grand parents, by the surname Bourgeois, had been born, lived, and were buried in the cemetery of the parish of St-Mathias sur le Richelieu, one of the oldest parishes in Québec.

We walked in the cemetery of a neighboring parish to St-Mathias, reading the stone inscriptions. We did not find stones marked Bourgeois, other than my grandparents. We found stones marked Cournoyer, which was the surname of my maternal grandmother. Interesting fact to me since I did not believe that the Cournoyer side of my family was from the Richelieu River Valley area.

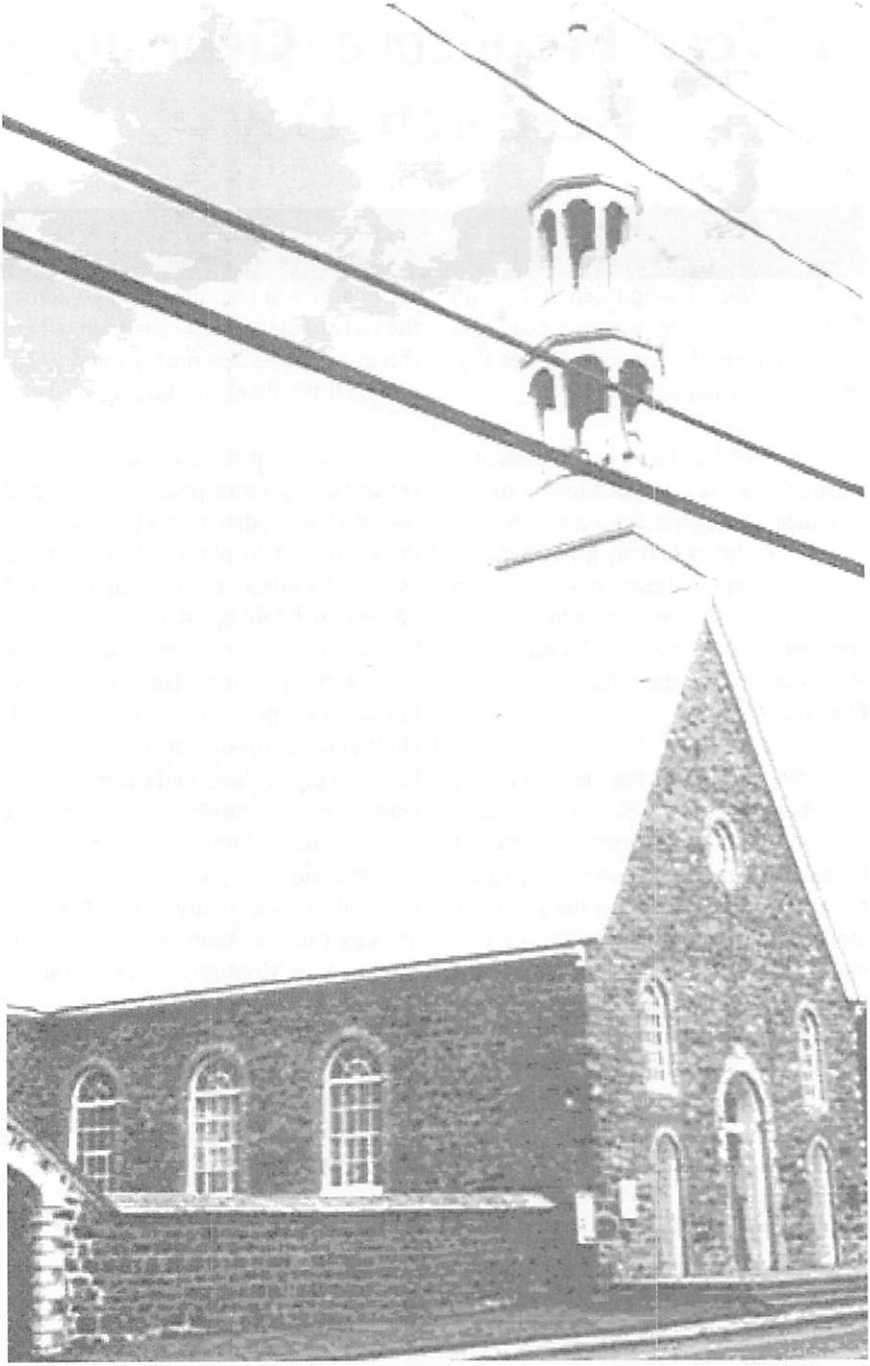
Our search in a second cemetery produced similar results. The priest said "I suggest you take the ferry, go across the river to the parish of St-Roch, where the priest there is a professional genealogist". We thanked him.

A look at the St-Roch cemetery revealed the same pattern as we had found in the other two cemeteries. A man, dressed in plain clothes, with a beautiful smile in his face, approached us. When I looked at him, I thought "This man has the same facial expression as my brother". He asked us for our names, smiled when I responded. He invited us for dinner. That man was the local priest, *curé*, and a professional genealogist. He turned out to be a third degree cousin of mine, on my mother's maternal side. He gave me a kiss and a file that contained my Cournoyer genealogy from my mother's name all the way back to Montigny, Rouen, France, in 1620. Finding over 350 years of ancestors in one evening, not bad, wouldn't you say?

Turn to the next page to see a picture of St. Mathias Church.

"To treat your facts with imagination is one thing, but to imagine your facts is another."

- John Burroughs



S.S. John Fairfield 2nd Voyage

by: Roland N. Ouellette

Editor's note: This article was contributed by AFGS member Diane M. Cardin. Her father kept the log while on a voyage to Europe during World War II.

Went on board Oct. 15, 1943 at Portland, Maine

Oct. 23, 1943 — Left Portland for Boston.
Oct. 29, 1943 — Left Boston for Halifax, Nova Scotia.
Oct. 31, 1943 — Arrived at Halifax, Nova Scotia.
Nov. 2, 1943 — Left Halifax for Great Britain.
Nov. 16, 1943 — Arrived at Glasgow, Scotland.
Nov. 27, 1943 — Shifted ship to Greenock, Scotland.
Dec. 3, 1943 — Left Greenock went to Helensburg, Scotland.
Dec. 15, 1943 — Left Scotland for Naples, Italy.
Jan. 3, 1944 — Spent Christmas and New Year's at sea.
Jan. 7, 1944 — Broke up convoy and went to Augusta, Sicily.
Jan. 8, 1944 — Arrived at Augusta, Sicily. Got drunk.
Jan. 9, 1944 — Left Augusta for Naples, Italy. Fired at German plane – score 0 to 0.
Jan. 10, 1944 — Arrived at Naples 30 miles from the front. Can hear gunfire from the front.
Jan. 11, 1944 — Shifted to Harbor of Bocoli.
Jan. 21, 1944 — Unloaded mail at Mt. Vesuvius. Beautiful landmark.
Jan. 24, 1944 — First air raid at Naples. One tanker sunk and one Liberty Ship hit. Men killed.
Jan. 26, 1944 — Another air raid. No ships hit.
Jan. 27, 1944 — Another air raid. Flashes and canon fire can be heard and seen.
Jan. 29, 1944 — Received orders to proceed to Torre, Annunziata to unload cargo.
Feb. 1, 1944 — Went ashore after 50 days at sea. Went to Pompeii and visited ruins and Cathedral.
Feb. 6, 1944 — Went for plane ride in B-25 Bomber which had over 31 missions.
Feb. 8, 1944 — Left Torre, Ann. for Bay of Naples. No liberty because of typhus. Beautiful city but bombed to hell like every other city in Italy. Hardly any food. Very bad off.
Feb. 10, 1944 — Left Naples for Augusta, Sicily. Passed Straits of Messina and saw Stromboli, Egypt....extra beautiful sight.
Feb. 28, 1944 Well we didn't get attacked by that sub yet. Maybe the destroyers got her. We had gun practice

today and a life boat drill.
Feb. 29, 1944 — Beautiful day, nice and warm. Nothing new today.
Mar. 1, 1944 — Passed by Malta. Most bombed spot in the world. The last time we went by here they bombed it at night. We went by in the morning. Had a general alarm tonight at supper. They spotted a sub. Dropped ash cans - almost broke my leg going to my gun station and fell over a cable.
Mar. 2, 1944 — Arrived at Augusta, Sicily this morning. They say we're going to the beachhead up by Rome. Six out of 8 don't come back - must be some place.
Mar. 4, 1944 — Left Augusta, Sicily bound for Naples, Italy.
Mar. 5, 1944 — Passed by the Isle of Capri this morning. Arrived at Naples this noon. Had a bad storm. Tonight we rammed another ship and we smashed all one side of our ship. Boy we were lucky we didn't explode - we had T.N.T. aboard.
Mar. 9, 1944 — Still anchored out in the bay waiting to unload. Military came over and warned us to shoot at any swimmers or row boats because they put time bombs on the side of the ships. They blew one up last week.
Mar. 10, 1944 — We heard news over the radio. About 60 German planes attached a convoy off the coast of Africa last week. That was the convoy that passed us at Tunis, North Africa. Boy we were lucky we missed that. We've been pretty lucky so far.
Mar. 11, 1944 — We had 2 air raids last night, one at 1:15 and one at 3:30 a.m. No damage done.
Mar. 12, 1944 — We had 2 air raids last night at 11:15 and one at 12:00.
Mar. 15, 1944 — Had one aid raid last night about 1a.m. Lasted 40 minutes. It seemed like hours. The worst one yet. Shrapnel was hitting the deck like rain. They dropped quite a few bombs. Our luck is still good-no damage to us. We're too close to the front to suit me. They sank one Liberty ship and damaged another.
Mar. 18, 1944 — A German plane came over this morning – it was a plane that takes pictures. Mt. Vesuvius started to erupt – a beautiful sight to see at night with red hot lava pouring down the side. We got orders to keep our engine warm in case it blows up.
Mar. 19, 1944 — Well we got our orders to go to the Anzio Beachhead. We might leave today. I hope we come back. They bomb 4 and 5 times a day over there so our chances to come back are slim. They get 6 to 8 ships that go there. So I'm keeping my fingers crossed.
Mar. 20, 1944 — Arrived Anzio Beachhead at 7 a.m. We were attacked just as soon as we arrived. Once in a while shells drop around us. It's 10 a.m. and pretty quiet except the guns on the front. We're 10 miles from the front lines. There's a half of a Liberty right next to us - was bombed last week. A bomb fell in Hold no. 5 and broke the ship in half. They only had 5 ships at the time. We have to unload on barge - no docks over here. One of the Libertys had to move. Shells are getting too close. They call them Whistling Willies.
Mar. 20, 1944, 3 p.m. — The long range guns pretty near got us. Four shells came about 25-30 feet from us. I guess we didn't get away from there in a hurry. They were Whistling Willies. 8p.m. no raids yet but our Shore Batteries are giving them hell. It's just like the 4th of July. No raid yet. But the evening is still

young.

Mar. 21, 1944, 3 a.m. — It was quiet for a while. Had about 4 hours sleep. No raids yet. But the long range guns are leaving us. It just woke me up - 3 or 4 shells came close - too close to suit me. The sooner we get out of here the better it will suit me. Boy if daylight can only come. At 8:30 p.m., March 21, had an air raid. They dropped flares about 200 yards off our port side and dropped 8 bombs. Four of them came about 100 yards off our port side. The concussion almost lifted the ship out of the water. Boy that was a close call. This place is too hot to suit me. The second time they came over was at 9:10 p.m. They were further over so we felt better. I almost broke my leg running to my gun station.

Mar. 23, 1944 — Today was kind of quiet except shells bursting around us. But they were kind of far from us. Just a lucky shot would get us. At 8:15 p.m. we had an air raid. They dropped flares all around us and dropped about 10 bombs. The closest ones were about 400 yards off. It was just like Times Square it was so bright. If we only can get through the night, we're leaving tomorrow. Boy I'm not the same guy I was when I came to the Beachhead. Naples was a picnic compared to this. Keeping my fingers crossed. The evening is still young.

Mar. 24, 1944 — Well we only had one raid last night, but they were shelling us all night long. But we're still lucky. Had one raid this morning at 6:45 a.m. One plane dropped only one bomb. Our Spitfires chased him off. This is our last day with this Beachhead. We are leaving today. I hope we don't come back again. We left about 6 p.m. and at 8 p.m. they had a big raid at the Beachhead. We could see the flares and the ..... from the bullets. We had 5 alerts. The last one at 3:30 a.m. We just got in bed and the alarm would ring. German planes were always going by overhead. We had to go on the guns in case they saw us. Our luck is still good. We went by the German lines about 12 midnight. We were 5 miles away. When we were about 40 miles from Naples we could see the city had a raid. Next morning we found out it had 4 raids during the night. Boy we missed everything and I didn't mind a bit.

Mar. 25, 1944 — We arrived at Naples about 6 a.m. Mt. Vesuvius is still erupting. Black smoke all over the sky and lava flowing on the other side of Naples 6 feet deep there. Afraid it will come towards Naples.

Mar. 28, 1944 — Left Naples for Augusta, Sicily. Got news over the radio today they bombed Anzio Beachhead last night. Sank one Liberty and damaged 3 freighters. The Liberty pulled in the day we left. We got out just in time.

Mar. 29, 1944 — Arrived Augusta, Sicily.

Mar. 31, 1944 — Left Augusta, Sicily. Bound for the good U.S.A. I hope they don't change their mind. We were going to North Africa, but our Skipper complained about the ship wasn't fit for another trip. So they came back with orders to go to the States. Boy, I'm happy now. In one month I'll be with my sweetheart again if our luck holds out.

Apr. 3, 1944 — Tonight at 8:00 we got word to man the guns. We're up by Algiers where 20 German plans attacked that convoy 2 weeks ago. We put up a smoke screen.

Apr. 4, 1944 — Went by Algiers today.

Apr. 5, 1944 — Well we got by ..... North Africa. That's the place we

loaded up last trip. Boy I felt better when we went by because they could have changed the orders again. But our luck is still good.

Apr. 6, 1944, 3:30 p.m. — We are in the Straits of Gibraltar. Should go by the Rock tonight.

Apr. 11, 1944 — Went by the Azores today.

Apr. 12, 1944 — We passed the Azores yesterday. We got news over the radio that German planes attacked a convoy off the coast of North Africa by Algiers. We missed that one by a week. Have we been lucky so far. We should reach the States about the 22nd or 23rd. Gee, time goes by slow.

Apr. 19, 1944 — We're off the coast of Bermuda.Harbor

Apr. 22, 1944 — Sighted land this morning. Good U.S.A. Anchored in the of N.Y. today. Reached our destination. Trip lasted 5 months and 22 days.

Book Review

by: Janice Burkhart

Journeys Taken
The Search for a Better Life
New France to New England
by: William Kane

The title of Mr. Kane's book truly sums up what this book is all about. Primarily, the book centers around his family line, starting with Louis Hebert's arrival in Canada and ending with himself. He explores the journeys that each family took in their quest to improve themselves and chronicles the difficulties that were overcome in order to move on.

In that sense, this book is about all of our families. When Mr. Kane talks about the hardships faced by the early settlers, he is also talking about our ancestors. When he talks about life during the time the British took over Canada, it is also how our ancestors lived. You will gain much insight when you read about the death inventories, the marriage contracts, the need to move to New England for work in the mills, and the struggle always to support large families and to get ahead.

I found myself thinking about my own family and the struggles and sacrifices that were made down through the centuries. This book helped me place these events into a framework and I could visualize my ancestors in those same time frames. I think you will enjoy reading about these *Journeys Taken.*

This book can be purchased from the author:

William Kane
5632 S. Crowsnest Rd.
Tempe, AZ 85283

Or from the AFGS at the Library or by mail:

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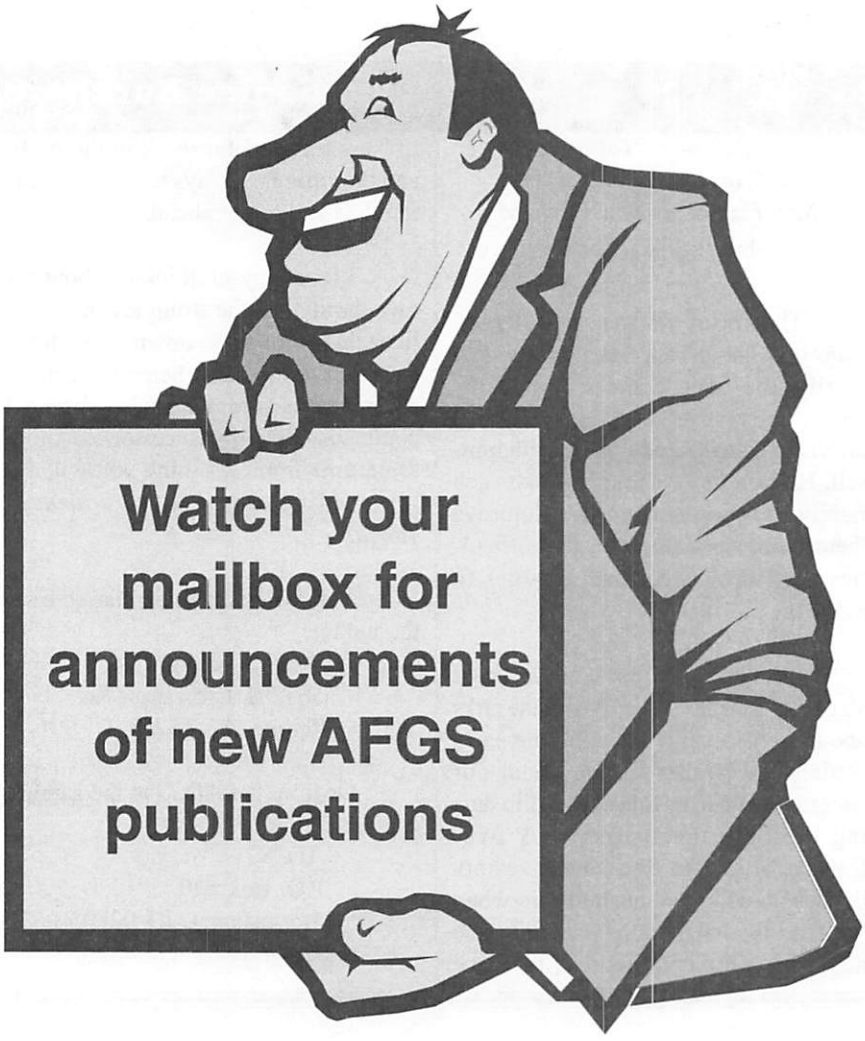
P.O. Box 830
Woonsocket, RI 02895-0870

"What we know about Osama Bin Laden is this - he's worth $300 million, he has five wives and 26 kids... and he hates Americans for their 'excessive' lifestyle."

- David Letterman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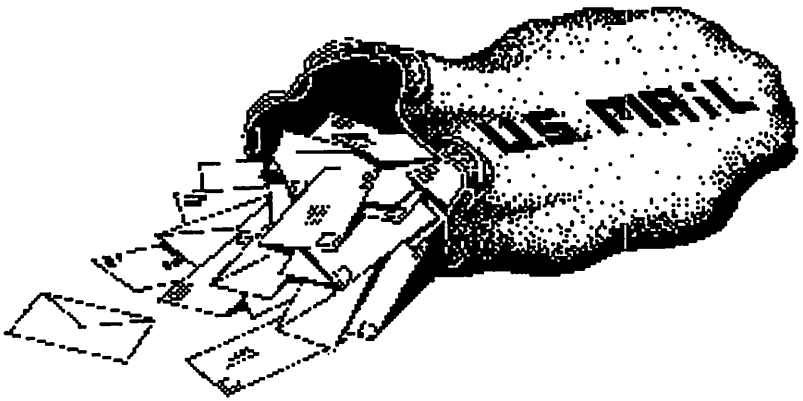

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Please don't tear this book. Photocopy this page.

Accepted Standards of Conduct for Family History Researchers

· I will be courteous to research facility personnel.

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

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

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

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

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

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

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

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

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

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

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

· I will treat records with respect.

· I will not mutilate, rearrange, or remove from its proper custodian any printed, original, microform, or electronic record.

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

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

· I will not write on records or books.

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

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

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

* The above was compiled by Joy Reisinger, Certified Genealogical Records Specialist, 1020 Central Ave., Sparta, WI 54656 for the 1995 annual conference of the Federation of Genealogical Societies, Seattle. Some points were adapted from codes adopted by the Board for Certification of Genealogists and the Association of Professional Genealogists.

PARTING SHOTS

Paul P. Delisle, Editor

First the bad news — *The Call*, a Woonsocket RI newspaper reported on 21 August a theft of birth records from the City Clerks office. The thieves weren't satisfied with their theft; they compounded their crime by cutting the records out of the books in which they are kept.

Forty birth records were stolen in this fashion. According to Pauline PAYEUR, the City Clerk; "is that the thief seems to have targeted only 'altered' records — those involving infants whose birth names were changed because of subsequent adoption, remarriage of the mother or some other reason." The City Clerk has a theory that this activity may be tied to identity theft or some related fraud.

Modified records are merely pasting a new document on top of the old document, so that the thief, when he snips out the record, actually has two records with different names for the same person.

The result of this crime, is that the City Clerks office has instituted new security methods plus a policy that restricts access to the records to only certain people. Members of genealogical societies will continue to have access to the records, but under strict new guidelines.

According to the city's Deputy Police Chief, the theft of records will be construed as the crime of destruction of public documents and larceny of city property.

Now the good news — the documents stolen are not the originals, they are copies. The originals are stored in the state health department in Providence. Thus the damage can easily be repaired, but genealogists and other people who have a legitimate right to view these records will have a more difficult time getting to the records.

We wish the police the best of luck finding the person or persons responsible for this crime; and to the judicial system, you have the task of prosecuting and jailing the offenders.

Be sure to read *Emigration From Québec* in this issue. The author covers the subject extremely well and he has done extensive and excellent research on the subject. He explains the reasons why our forefathers came to the United States in the nineteenth century.

"Honesty is the best policy - when there is money in it."
- Mark Twain

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r. Willam Auger, uncle of the bride.
Sitting: Leo Maurice Perron, Yvonne Auger
Married 18 April 1931, Notre Dame Church, Central Falls, RI