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Je Me Souviens

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AMERICAN-FRENCH GENEALOGICAL SOCIETY

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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

Janice Burkhardt, President

Challenge and change are two of the most difficult issues we have to face in our lives. Both of them seem headed our way and your Board of Directors has positioned itself to be able to handle both.

I am sure that you read in an earlier newsletter that we have been notified by the First Universalist Church that they will be deciding in June of 2007 whether they will keep the church open or close it. Their membership has dwindled and aged and they realize that changes will probably need to be made. The Church Board has been extremely accommodating to AFGS and we can never thank them enough for their many kindnesses. At the same time, this possible change poses a very big challenge for AFGS. We will need to find a home of our own.

For several years we have looked for a new home. Nothing has suited so far. Buildings have been too expensive, had no parking, were too small, needed too much work and more. We were in effect comfortable where we were and

maybe a little spoiled by the wonderful relationship we have had with the First Universalist Church.

Things have changed very quickly. We will continue to look for a building and at the same time hope the First Universalist Church will find a way to continue. In the meantime, we have secured the right of first refusal if the building does come up for sale. In other words, if the building comes on the market, and if we can afford it, we will purchase the building and stay where we are. This would be the best of all worlds.

We know that changes are coming that will challenge all of us but AFGS has always been able to rise to challenges. I know we will do so again. In the next few months you will hear about renewed fund raising. We are researching available grants and seeking corporate support in our endeavors. We will keep you informed as we travel down this new road. There is a curve ahead but we feel there is a bright horizon around that curve.

The next time you feel like complaining, remember: Your garbage disposal eats better than thirty percent in this world.

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Marguerite Messier, daughter of Michel Messier and wife of French explorer, Pierre Le Sueur, may have been the first white woman to travel down the Mississippi River in a canoe or pirogue. This journey included her five children and her brother, Jean-Michel Messier, Sieur de Saint-Michel, to meet her husband, French explorer, Pierre Le Sueur in Mobile, Louisiane.

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Médard Chouart Des Grosseilliers

by: Paul Vilmur

This is the story of Médard CHOUART DES GROSSEILLIERS an early French-Canadian explorer and fur trading entrepreneur. Although he is not my direct descendant, his second wife, the widowed Marguerite HAYET, is my 8th great grandmother on the VILLEMURE side of the family. Her first husband Jean VERON (my ancestor) was killed by the Iroquois on August 19, 1652 at Trois-Rivieres. Material for this article was compiled or copied from various sources listed in the References section at the end of this article.

Introduction

Médard CHOUART DES GROSSEILLIERS, a native of Champagne, was baptized on July 31, 1618 at Charly-sur-Marne, arrondissement of Château-Thierry, province of Champagne. Médard's parents were Médard CHOUART and Marie POIRIER. The family farm "Les Grosseilliers" (Gooseberry Bushes in English) is still located on the banks of the Marne River across from Charly. Except for having spent some time in Touraine, nothing is known of his life before his arrival in New France around 1641. Taken into the service of the Jesuits as a servant and a *donné* or an interpreter, DES GROSSEILLIERS traveled with them until 1646. He was the first Frenchman in

New France to recognize the possibilities for fur trade around Hudson's Bay. Despite being the person responsible for identifying the primary economic resource that could save the colony, history dismisses him as a mere adventurer trying to make money for himself.

The early years

After leaving the Jesuits, DES GROSSEILLIERS learned the Algonquin, Huron and Iroquois languages. He settled in Québec and married Hélène MARTIN, the daughter of Abraham MARTIN, on September 3, 1647. One of their two children, Médard Jr., will follow in his father's footsteps but not marry. Widowed before 1653, DES GROSSEILLIERS marries the widow Marguerite HAYET on August 8, 1653 at Quebec City. About 21 at the time, she is the half-sister of Pierre-Esprit RADISSON. DES GROSSEILLIERS leaves Québec for the settlement at Trois-Rivières where many of the colony's traders can be found. Of the four children with Marguerite only one survived to marry, daughter Marie-Antoinette, baptized at Trois-Rivieres on June 7, 1661 and married Jean JALOT in November of 1677.

In 1652 and 1653, murderous incursions by the Iroquois against the French living in the Saint Lawrence Val-

ley as well as against their allies, the Great Lake Hurons, make life difficult. The French are cut off from the market for their furs. On either side of the Atlantic, there is talk of abandoning the colony if nothing is done to protect the fur trade. In the spring of 1653, some Huron and Ottawa Indians show up at Trois-Rivières and reveal the existence of a cache of furs not far from the area the French call the North Bay or North Sea (Hudson's Bay) and that they hoped to come down the following year in sufficient numbers to defy the Iroquois.

The road to Lake Superior

Upon hearing this bit of good news, DES GROSSEILLIERS makes his appearance. In the months that follow, he goes to Acadia and then to Boston, trying to get financing for a trip to the North Sea by way of the Atlantic Ocean. His plans fall through. However, in early summer, 1654, the colony is ecstatic: the furs promised by Hurons a year earlier, arrive in Montréal carried by hundred or so Amerindians in canoes.

When the Hurons head back to the southern and western areas of Hudson's Bay on August 6, DES GROSSEILLIERS and another *courier de bois* go with them. They start their journey on the Ottawa River near Lake Nipissing and from there, down the French River toward Georgian Bay and Lake Huron as far as the strait, which links Lake Erie to Lake Michigan. According to historian Grace Lee NUTE, even though Pierre-Esprit RADISSON later gave a detailed description of this trip, he was elsewhere at the time. When they return to the colony near the end of August 1656, DES GROSSEILLIERS and his companion are part of a flotilla of 50

canoes laden with valuable furs.

His partnership with Radisson

The years that followed were uneventful. In Trois Rivières, DES GROSSEILLIERS divides his time between short trips to carry out trade and meeting his responsibilities as head of a family. Despite the opposition of the Governor, Pierre VOYER D'ARGENSON, he leaves again in August 1659. This time, RADISSON, his brother-in-law is part of the expedition, which takes them west of Lake Superior.

In 1659, DES GROSSEILLIERS and RADISSON set up a trading post at Chagouamigon Bay, southwest of Lake Superior. From there, they explored the headwaters of the Mississippi. They also explored the Pigeon and Gooseberry rivers (the latter from *groseillier*, "gooseberry bush" in French).

When they return in late August 1660, they are leading a convoy of canoes carrying 300 men and many furs. RADISSON and DES GROSSEILLIERS were part of a grand portage taken by the Assiniboine and the Kilistinono (Cree) who, arriving from the north with beautiful furs, explained that the former group had come from the western sea and the latter from the northern sea. Therefore, though DES GROSSEILLIERS and RADISSON did not get to Hudson Bay on this voyage, they understood that they were not far from it, adding the information provided by the Cree to that of Native people who had come down the drainage basin from James Bay to Trois-Rivières in 1657-1658. DES GROSSEILLIERS and

RADISSON recognized the importance of reaching Hudson Bay -- New France could avoid both the Iroquois attacks in the south and competing with the Dutch for trade. They also were the first Frenchmen to see the Mississippi, although they did not realize the importance of that find.

The Journal Des Jésuites on August 24 states that of the 100 canoes which left Lake Superior, *40 turned back and 60 made it through, loaded with 200 000 livres worth of pelts; they left 50 000 livres worth in Montréal and carried the remainder to Trois-Rivières.* When they arrive at Québec, they are *saluted by the cannon and batteries of Fort Saint-Louis and those of three ships anchored in the harbor.*" After formally acknowledging DES GROSSEILLIERS' contribution to the colony's prosperity (according to some, RADISSON and DES GROSSEILLIERS' furs saved the economy of New France), the Governor has DES GROSSEILLIERS imprisoned for having left without permission. Both are fined heavily and their goods are seized.

The information provided by the explorers did spur governor D'ARGENSON to send the Jesuits DRUILLETES and DABLON to Hudson Bay via the Saguenay in 1661. The Native peoples, however, stopped them from passing the watershed with threats of roving Iroquois and forest fires.

Negotiating with England

DES GROSSEILLIERS and RADISSON told no one what they knew about the Northern Bay: "*We wanted to find their land (that of the Cree) and see it for ourselves before telling others*

about it." The way they are treated by the Governor, who had again refused them permission to leave, greatly offends DES GROSSEILLIERS. In 1661, he can be found in France. Despite many promises made by the Minister for the Colonies in a meeting with DES GROSSEILLIERS, nothing ever comes of it. In La Rochelle, a merchant, Arnaud PERE, supplies him with a sailing ship to take him to the Northern Bay from Ile Percée. However, after this plan falls through, DES GROSSEILLIERS heads for Boston, becomes involved with some local ship owners and attempts more fruitless journeys to the bay. Something worthwhile was achieved, nevertheless, as commissioners, including Sir George CART-WRIGHT, from the newly restored king of England, sent to win truculent New Englanders' support for the new régime in England, met the Frenchmen, learned of their plans, and persuaded them to go to Charles II's court. After capture on the high seas by a Dutch caper (privateer) and a landfall in Spain, the two explorers made their way to London, Oxford, and Windsor, arriving in time to witness the ravages of the plague in 1665 and the Great Fire of 1666.

Near the end of the summer of 1665, DES GROSSEILLIERS and RADISSON meet the king of England and tell him everything they know about the treasures to be found around Hudson's Bay. It was quite easy for RADISSON and DES GROSSEILLIERS to convince the merchants of England of the value and potential of trading in Hudson Bay, even though it had been virtually abandoned by the British. If England could gain a foothold in Hudson Bay and make it work, an entire new source of furs could be made

available to them. With easier access to Hudson Bay than to the St. Lawrence River, the Natives would be more inclined to trade with the British. This would give them an extreme advantage over the French.

Three years later, DES GROSSEILLIERS and RADISSON will guide the first two English ships to head there. During the crossing, the ships were hit by a storm. The *Eaglet*, carrying RADISSON, suffered serious damage and was forced to return to England for repairs. The *Nonsuch*, with DES GROSSEILLIERS aboard, continued on into Hudson Strait, past Cape Diggs (Wolfenbuttel) and enters Hudson's Bay. After crossing this inland sea, heading south, the ship reaches the Nemiscau (Rupert) River on September 29, 1668. During the winter, DES GROSSEILLIERS' companions lay the foundation of Fort Charles.

The Hudson's Bay Company

The next year, in 1670, DES GROSSEILLIERS returned to England with a shipload of furs and with news that Fort Charles had been established. King Charles II was ecstatic, as were the merchants. On May 2, 1670, under the authority of King Charles II of England, the Hudson's Bay Company is set up under the name "*The Governor and Company of Adventurers of England, trading into Hudson's Bay*". According to Marie DE L'INCARNATION, writing shortly after her return to London, "Des Grosseillers received twenty thousand écus (about \$165,000 in today's money) as a reward from the King who made him a Knight of the Garter" - a title of great honor to the common man, made even more honorable by the fact that DES

GROSSEILLIERS was French.

In the same year, DES GROSSEILLIERS returns to Hudson's Bay. In New France, rumors abound that there are foreign vessels in the Bay. On November 10, the Intendant, Jean TALON, writes to the Minister of the Colonies: "*After reflecting on the nations that might have penetrated as far North as that, I can only light upon the English who, under the guidance of a man named DesGrozeliars, formerly an inhabitant of Canada, might possibly have attempted the navigation, of itself not much known, and no less dangerous...*" During the 4 years since its founding, RADISSON and DES GROSSEILLIERS make numerous trips between England and the trading posts in Hudson Bay. The Hudson's Bay Company prospered beyond all expectations.

Back in New France

Our story now turns to a Jesuit priest and explorer in his own right, Father Charles ALBANEL (1616 - 1696). He came to Canada on August 23, 1649 and spent the next 10 years in Indian missions North and Northwest of the St. Lawrence. He accompanied RADISSON and DES GROSSEILLIERS on their short-lived triumphant return to Quebec in 1660. He later made two journeys to Hudson's Bay and verified that the English had settled there. His second journey in the summer of 1673 was taken to try and convince the local Indians to ally with the French. On reaching the Bay, he was captured by the British and brought to England.

In 1674, Father ALBANEL met in London his two companions from 1660, RADISSON and DES GROSSEILLIERS. Historians believe that, by

this time, RADISSON and 'Gooseberry' (as DES GROSSEILLIERS was known to the British) had served their purposes in establishing and expanding the Hudson's Bay Company. They no longer offered anything of any value to the Company. It is thought that Father ALBANEL had much influence on their decision, as RADISSON and DES GROSSEILLIERS returned to France where they would once again pledge their allegiance to their 'home' country. Father ALBANEL probably returned to France with his two companions. He later made his way back to Canada in July of 1676 where he stayed until his death at Saulte-Ste-Marie on January 11, 1696.

France was eager to accept their pledge. They had realized the horrible mistake of not listening to the brothers-in-law a decade earlier and their own fur trade was being seriously hampered by the presence of the Hudson's Bay Company. France was still in serious financial trouble.

RADISSON and DES GROSSEILLIERS were ordered to sail to New France and to convince the authorities there of the necessity to claim Hudson Bay under the French flag and to take over the fur trade there. In New France, however, Governor FRONTENAC (who had attained his title in 1672) would hear nothing of it. He was convinced that their future lay in exploring the Great Lakes and the Mississippi River. Despite their efforts, RADISSON and DES GROSSEILLIERS were unable to complete the commission given to them by the King of France.

Also, DES GROSSEILLIERS

found himself in trouble with the law again. This time, it had nothing to do with fur trading. It seemed that when he returned to France from England he met Thérèse VIEL at LaRochele. She was the wife of Étienne BOYER back in Canada and had come to LaRochele to settle an inheritance. When Thérèse returned to Canada in the July of 1676 (probably on the same ship as RADISSON and DES GROSSEILLIERS) she was pregnant. DES GROSSEILLIERS was brought to court by her husband where he admitted having an affair. The child, Jeanne-Elisabeth was born January 14, 1677. On August 21, 1677, the *Prévôté de Quebec* fined DES GROSSEILLIERS 200 livres for damaging Thérèse's reputation but ordered her husband to raise the child.

With little choice, RADISSON and DES GROSSEILLIERS resumed their explorations and fur trade to the west. However, when they were forced to pay a heavy duty on any furs they brought into the trading posts, the brothers-in-law had just about had enough of the treatment they had been forced to endure.

One Last Try

In 1681, RADISSON sailed to France where he met with his friend, Charles Aubert DE LA CHESNAYE, whom he had met 2 years earlier. Excited by RADISSON's desires to claim the fur trade around Hudson Bay for France, DE LA CHESNAYE formed the *Compagnie Française de la Baie d'Hudson* (a.k.a *Compagnie du Nord*, or the Company of the North).

In August, 1682, RADISSON and DES GROSSEILLIERS set sail for

Hudson Bay. They sailed to the southern tip of James Bay and captured Fort Nelson, at the mouth of the Hayes River, from the British. They also managed to capture a trading ship from Boston anchored in the harbor. However, the Canadian company, in endeavoring to evade payment of the *quart* on the furs to the governor in Québec, brought about a governmental decree, which sent most of the Canadian participants, including DES GROSSEILLIERS and RADISSON, to France for adjudication of the case.

Once again, the French, siding with the Canadian governor, treated RADISSON and DES GROSSEILLIERS as insignificants, paying them a pittance for their accomplishments and charging them duty on the furs. Frustrated and infuriated at the deplorable and continuing treatment of their efforts, DES GROSSEILLIERS rejected a Hudson Bay Company offer to reenter its service and returned to Canada in 1684 where he lived the rest of his days. He died in Canada some time between 1696 and 1698 near Sorel.

DES GROSSEILLIERS' career was not merely adventurous and romantic. His daring led him to explorations that were crucial for French and English territorial claims in North America; and his intelligence enabled him to see quickly and clearly that the easiest and quickest route to the richest fur region of the continent was not by the difficult, dangerous, and time-consuming canoe

highway through the Great Lakes and along the Grand-Portage-Lake of the Woods waterway, but across Hudson Bay in ships carrying large cargoes quickly and easily to the very heart of the continent. In addition he had the competence on the one hand to calm Indian fears of white men and on the other to persuade European officialdom and businessmen to carry out his ideas. The Hudson's Bay Company continues to this day to prove the correctness of his judgment.

Unlike his brother-in-law, RADISSON would seek a final revenge. Returning once more to England in 1684, RADISSON switched his allegiance yet another time and signed up once more with the Hudson's Bay Company. From there, he sailed to Fort Nelson and found his nephew, Médard CHOUART, in charge of the now-French trading post. It was easy for RADISSON to convince CHOUART and the Assiniboiné Natives to ally with England instead of France. The furs were emptied from the storehouses, loaded aboard ship, and RADISSON returned to England.

In 1687, RADISSON became a British citizen and married his 3rd wife, Elisabeth, in London. He died in London in 1710 - destitute and virtually forgotten by both of the countries for which RADISSON and DES GROSSEILLIERS had done so much.

Politicians are interested in people for the same reason that fleas are interested in dogs.

My mind contains many good ideas, but it is not always easy to squeeze one out.

Timothy Demonbruen

by: B. Michael Servais

When I moved to a suburb of Nashville, Tennessee in 1989, I noticed that one of the major streets in downtown Nashville was named DEMONBRUEN. Being of French-Canadian descent and being a family historian and genealogist for over forty years I was curious about the name and began to look at the French-Canadian connection to Nashville. I went to the Williamson County Historical Society and looked through some of their early census and property books finding the following references among others: DEMONBRUEN, Timothé (Jacques-Timothy BOUCHER Sieur du Montbreun)

Although there are others with French-Canadian names listed, I decided to further my research on this individual. The following are excerpts from material that I collected from various sources including the internet, specifically, Wikipedia.

Timothy DEMONBRUEN is known as the first citizen of Nashville, Tennessee. He was born in Montréal, Québec, Canada in 1747 and died in Nashville, Tennessee in 1826. He was around the age of 79 when he died. During his lifetime he was a fur trader, an officer during the American Revolution and Lieutenant Governor of the Illinois

Territory. Described as "tall, athletic, and dark-skinned, with a large head and an eagle eye," DEMONBRUEN was a striking figure who wore a fox-skin cap with a tail down the back.

DEMONBRUEN's grandfather, Pierre BOUCHER, was the first Canadian to be raised to the rank of nobility. The genealogy shown on page four was assembled using the *Dictionnaire National des Canadiens Francais 1608 - 1760*.

The young Sieur de Montbreun served in the French army in Canada during the French and Indian War. After his country was soundly beaten in the Battle of Québec in 1759, he migrated south to what is now the United States and got into the fur trade.

DEMONBRUEN preferred the simple life of a hunter and disposed of the noble title, running it together as his new last name. DEMONBRUEN began coming to the Middle Tennessee area in the 1760's.

In 1766, while hunting near the muddy water at the mouth of a small creek entering the Cumberland River in the region called French Lick, DEMONBRUEN noticed a large number of buffalo and deer using a salt lick. The

spring is a natural source of sulphurated water, and eventually became known as Sulphur Dell. He lived in a cave there for several months until he was able to build a cabin on the river to be used as his home base for fur trapping.

DEMONBRUEN made frequent trips to the early Nashville settlement to engage in fur trade with Native Americans. When James ROBERTSON and the Watauga settlers came to establish Fort Nashborough in 1778, they were surprised and relieved to find that DEMONBRUEN, a white man, was thriving there.

DEMONBRUEN joined the George Rogers CLARK expedition and received an appointment as lieutenant governor in command of the Northwest Territory. He settled at Fort Kaskaskia in the Illinois Territory where he served as lieutenant governor from 1783 to 1786. In 1786 he resigned from military service and soon thereafter moved permanently to Nashville.

He traveled extensively, and managed two careers and two families. He fulfilled his duties as lieutenant governor of the Illinois Territory and maintained a family in Kaskaskia. But during his time in Nashville, he took a Native American wife and began to raise a family there. DEMONBRUEN had five children by his first wife in Illinois and three by his second common law wife in Nashville.

Eventually, DEMONBRUEN developed a thriving mercantile and fur trading business with seventeen employees in the Nashville area. By 1800 his mercantile business on Nashville's public

square advertised such items as window glass, paper, cured deer hides, and buffalo tongues.

The Marquis de LAFAYETTE visited Nashville on May 4, 1825, and Andrew JACKSON presided over a banquet in his honor at the Nashville Inn. Timothy DEMONBRUEN, now very elderly, conversed with the Marquis in their native French. When he died in 1826, DEMONBRUEN divided his substantial fortune among his children. No record of the burial site of Nashville's "First Citizen" survived. A historical marker at the northwest corner of Third Avenue North, and Broadway in the city marks the site of his home.

In 1996 a monument sculpted by Alan LEQUIRE to honor DEMONBRUEN was erected near Fort Nashborough overlooking the Cumberland River in downtown Nashville.

Because French orthography was so fluid at the time, and because of widespread variations in English orthography, DEMONBRUEN's name is of some debate. The preferred use today is Timothy DEMONBRUEN, though the first name is sometimes rendered in the French as Timoth   or Timoth  e. As for the first name, it derives from the French words for *from brown mountain*, and is also rendered variously as *Demonbrun*, *de Montbrun*, *Demontbreun*, *de Montbreun*, *De Mont-Bruen*, and others. Descendants of DEMONBRUEN (it is a very common name in Middle Tennessee) spell the name with and without the middle "T," as one word or two, with a "U" in place of the "O," with and without the "E," and with an "N" or an

"M" at the end. In addition, other variations such as "Demumbrine" and "Demonbrum" also exist. Demonbreun Street in Nashville shows the preferred spelling. The proper local pronunciation rhymes with "Northumbrian."

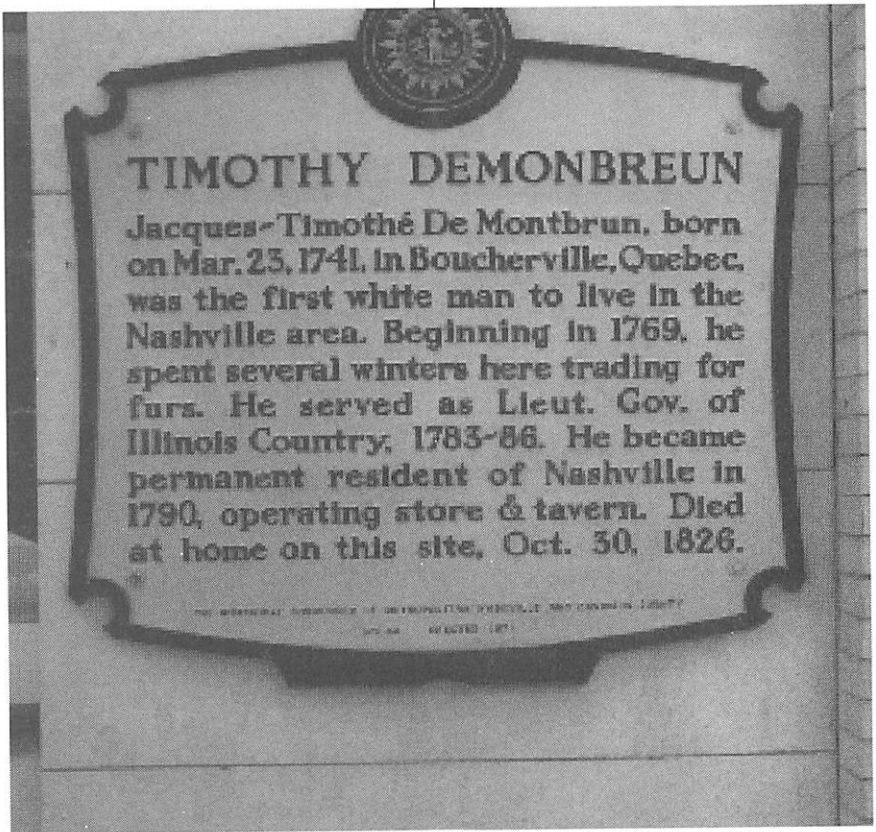
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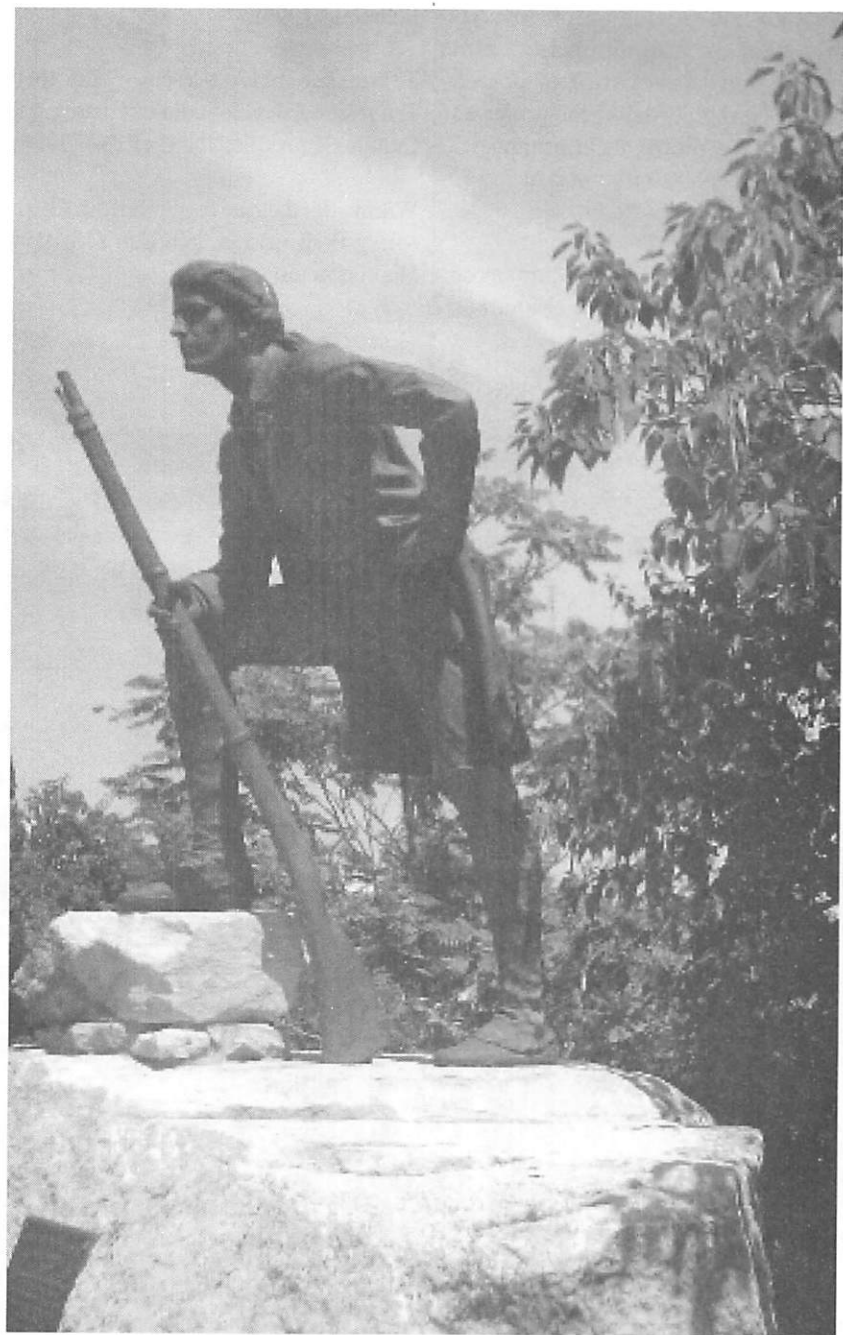
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Historical marker highlighting the site of Demonbrein's home



Monument sculpted by Alan LEQUIRE to honor
DEMONBRUEN

17th and 18th Century Comedians

by: Robert A. Valois

Laurent BOYVAL, dit Sieur DE VALOIS and François BOYVAL DE VALOIS; how are they related?

I have researched my VALOIS ancestors for many years and have come to a difficult point. Determining which of the above persons are in my direct line is critical to accuracy. The author welcomes corrections, additions, questions and extensions. Like other such projects it should be considered a work in progress and an almost, not final, last word.

PREMISES:

A. It is clear that some Americans with VALOIS roots are descended from one François BOIVAL de VALOIS "*from or of Dauphiné*." This same person was referred to in Luneville church records as "François BOYVAL de VALOIS." He was a comedian and singer and was born about 1667-1678.

B. A 1693 church entry in Hanovre records that François de VALOYS married Antonia-Berenice PATISSIER de CHATEAUNEUF. She was the daughter of A. P. P. de CHATEAUNEUF, *Chef de Troupe* of the Duke of Hanovre. Hanovre records also show that François (BOYVAL) de VALOIS married Jeanne Marguerite ROGER in 1706. Varia-

tions in spelling VALOIS and other names were common practices.

C. There was a person born 5 June 1678 in Romans-sur-Isere, Dauphiné, names François de VALLOYS. His father, a bourgeois and marchand drapier, died six years later on 7 May 1684. (Hereafter VALLOYS).

D. Laurens BOIVAL was born in 1649 in Corbeil-Cerf, Pays de Thelle, in modern department of Oise. His father, a carpenter, had the same name and died shortly before his son was born. The son became a comedian as early as 1666. He usually used a name, a *dit*, "Laurent BOYVAL, Sieur de VALOIS." Frequently he signed documents "de VALOIS." Rarely did he sign "François de VALOIS." Once, under oath, he said he was "Laurent VALOIS." (Hereafter sometimes Laurent BOYVAL).

Are A and B the same person? Are A and C the same person. Hereafter where it is clear that A is being referred to, I will write VALOIS; where C is being referred to, I will write VALLOYS.

Is D the father of A?

DISCUSSION:

Several years ago, I traced my

VALOIS ancestors from the United States to Rastatt, Bade where Louis Gabriel VALOIS, a Hussar, was garrisoned from about 1756. Louis was born on 31 January 1738 in Notre Dame de Strasbourg cathedral parish St. Laurent. Louis was the son of Charles Friederich Guillaume VALOIS, a musician, actor and singer (*kantor, chanteur*), born in Hanovre in 1708. The record of Louis' 1768 marriage in Rastatt says he is the son of Charles VALOIS, a musician in France. Louis' son François Joseph VALOIS had many children. Several of them immigrated to America in the middle of the 19th century.

Located in the Strasbourg archives were several important pieces of evidence:

A 1742 Strasbourg marriage contract wherein Charles Friederich Guillaume VALLOIS said that his father, François BOYVAL de VALOIS, was living "among the bourgeois in Valence in Dauphiné." The contract also recited that François' wife, Marguerite ROGER was deceased. This latter fact was corroborated by evidence in the record of St. Jacques, Luneville where she died in 1720. François worked in Luneville for the court of the Duke of Lorraine. In the Luneville death record of Jeanne Marguerite ROGER, François was referred to as François BOYVAL de VALOIS. This Luneville entry is one of a few times research revealed that he was referred to with the name "BOYVAL."

Marguerite's parents were Michel ROGER, from Saumur, and his wife Dionysius TOURROUX. Michel was the wine keeper for the Duke of Hanovre. Dionysius was from St. Germain-en-Laie. Michel and Dionysius were married at

St. Germain-en-Laie on 10 November 1671. While in St. Germain, during the time of Louis XIV, Michel was also in the wine trade and a "*marchand-cabaretier*" there in 1672.

The 1742 Strasbourg marriage contract showing François de VALOIS' presence in Valence in 1742 gives some support that A and C are one person because it described François de VALOIS as a bourgeois of Valence and present in "Valence en Dauphiné" in 1742. VALLOYES was a bourgeois family. This is also the time when they opened the Romans-born VALLOYS' rich brother Joseph's will in February 1742. Was VALLOYS (or VALOIS) there to hope for part of this inheritance? He is not named among the members of the family who were then summoned nor in the will itself, but his brother-in-law or his nephew Gaudo PAQUET received several sums of money. Remember that the church and society for many years had disfavored comedians. François VALLOYS had left Romans some 40 years earlier. Probably he was a proverbial "black sheep" of the family. The family was well known in the community and he was likely an embarrassment to them. He had also been a pest to his guardian uncle concerning his inheritance many years earlier, and would have been absent from Isere and Drôme for most of the 40 years if he was an actor.

Another Strasbourg record confirmed that Charles Friederich Guillaume VALOIS was born in Hanovre. Hanovre records showed Charles born there in 1708. In François de VALOIS' son Philippe's 1711 Hanovre birth record, it says that François de VALOIS was of "Delphinatus," i.e., from Dauphiné. I

have found no references indicating *where* in Dauphiné this François de VALOIS was born, if he was born there. "Of" or "from" Dauphiné is an ambiguous phrase. It could mean it was the place he called home or it could mean he was born there. I think he probably was born in Dauphiné or in Savoie because of Laurent BOYVAL's itineraries. If, however, *we are indeed dealing with more than one person with the same name*, then one François' birthplace is known and the other or others are not. A birth date of 1678 fits two but not three. VALLOYS did not marry in 1693 because he was still in Romans and St. Lattier in care of his guardian uncle. VALOIS, if born shortly after 1666 when Laurent BOYVAL joined JOLIMONT's troupe *was* old enough in 1693 to marry Ms. Patissier de Chateauneuf in Hanovre.

Hanovre records reveal that François VALOIS married Miss ROGER on 2 January 1706 and that their first child, Francisca Vilibina, was born on 28 June 1704, thus placing François VALOIS and Miss ROGER together as early as September 1703. Ms. ROGER was a singer and dancer. Lower Saxony treasury record books reflect payment to her as early as 6 September 1703.

Because Hanovre records also reveal that one François de VALLOY and Antonia Berenice PATISSIER married there on 25 April 1693 we must ask whether this is the same François who married Miss ROGER in 1706. If so, what happened to Ms. PATISSIER?

Ms. PATISSIER was the daughter of A.P.P CHATEAUNEUF, the Chef de Troupe of the Duke of Hanovre. Her Dunkerque birth record of 31 August

1675 says her name is Antoinette-Veronique, daughter of Pierre PATISSIER and Catherine DU RUFFIN. It could not have been the Romans-born François VALLOYS who married Ms. PATISSIER because in 1693 VALLOYS was still living in the care of his guardian uncle in St. Hilaire. If it was François BOYVAL de VALOIS, then Antoinette must have died before September 1703 when he struck up an alliance with Ms. ROGER. Antoinette's death is not recorded in Hanovre. Later Hanovre records show that François and the CHATEAUNEUF family had a close relationship after François' marriage to ROGER. Assuming the great likelihood that François BOYVAL de VALOIS is the son of Laurent BOYVAL, and Laurent BOYVAL was François BOYVAL de VALOIS' father soon after Laurent BOYVAL joined JOLIMONT in March 1666, a 1667 birth for François BOYVAL would make him 26 in 1693. That "works." That would make him 75 in 1742 when we know he was alive in Valence. That still "works."

The François de VALOY who married Ms. PATISSIER? Was this François BOYVAL de VALOIS? Erik ALBERTYN "The Hanover Orchestral Repertory. 1672-1714; Significant Source Discoveries" Early Music-Vol. 33, August 2005, pp. 449-471 says that the violin player there in 1680, 1688 and 1698 was Stephan VALOIX, *id.* 451; that he was one of the composers from Darmstadt, *id.* 455; was personally involved in ballet performances, *id.* 463; and composed a number of pieces in 1689, Table 4, *id.* 464. ALBERTYN noted seven different ways VALOIS' name was spelled, and noted that VALOIS appeared on lists without a first name. He *presumed* VALOIS came with other musicians in 1681, but for

some reason did not appear on the lists in 1698. I note that this is the last year Ms. PATISSIER appears in the Hanovre church records.

On 4 June 1697 Pierre PATISSIER Junior *dit* CHATEAUNEUF (Petrus CHATEAUNEUF) married Françoise BONCOURT in Brussels. Stephano Francisco VALOIS and Henri BIET were witnesses. (Stephan is Germanic for Etienne).

On 14 September 1698, in Brussels, Stephano VALOY and Henri CHANTREAU are witnesses to the marriage of Jacques De BEAUVALON and Françoise JOLY.

Was François BOIVAL de VALOIS the person at these two events?

Antonia Berenice VALOIS was a Godmother to the child of Petro VEZIN and Marie CHATEAUNEUF on 6 October 1698 (page 213, St. Clemens, Hanovre). So she was alive in Hanovre on this date. 1698 is also the *last date in the 17th century* Franz (Franciscum, François) is mentioned in the Hanovre Archive (p. 2, Index, I/268). 1692 is the last year Stefan VALOIS, referred to in Hanovre records as the Parisian Hofkappellmeister, Hofmusik, was noted in the Hanovre Archive index (p. 2, I/135).

The January 1706 marriage of François to Jeanne ROGER in St. Clemens, Hanovre, was witnessed by CHATEAUNEUF Junior, so we must assume a friendly relationship continued thus implying Antoinette's death between 1698 and 1703 if she was François BOYVAL de VALOIS' former wife. It

would be very helpful to determine François' whereabouts during those 5 years. We know about some-he was in Den Haag 1701-1702. If the above two entries from Brussels are François BOYVAL de VALOIS then: a) the name Etienne/Stephan appears for the first time in this research associated with BOYVAL, and b) we know his whereabouts during more of the 5-year period, and c) BOYVAL has or is using the violinist's name. This makes me wonder whether he was trained and skilled as a musician. To speculate (and then investigate) we know that Laurent BOYVAL was associated in Lyon 6 May 1699 and 19 January 1700, Laurent BOYVAL with Jean Pierre LEGUAY, master of the Royal Academy of Music of Lyon, Jacques and Pierre DUPILLE, and Mlle. NEUBOURG of Belle Isle. And, François had some affiliation in Luneville with Her Majesty's musician Madame DE SAINT GOBERT wife of Sir DEMAREST, Superintendent of Music of Her Royal Highness. True that in those days comedians were also singers and musicians, but his skill level is not apparent. We know François was a kantor in Strasbourg.

Several years ago the "Groupe Patrimoine" which performs historical research in Romans-sur-Isere, St. Hilaire, and environs, and includes DE VALLOYS descendants, heard about my research in Dauphiné and in the records of Valence. They contacted me to explain that they had found the 1678 record of the birth of François de VALLOYS in Romans-sur-Isere, a town in Dauphiné. The "Groupe Patrimoine" has studied the family. DEVALLOYS/ DEVALLOIS/VALLOIS/VALOIS, etc., *et al*, in connection with their historical

studies. They have been very gracious in assisting me in trying to determine what happened to François DE VALLOYS, the son of Christophe DEVALLOYS of Romans, a bourgeois and marchand drapier.

Despite diligent research by the "Groupe Patrimoine" and by others and me, we have been unable to determine what happened to the Romans-born François de VALLOYS after 1701 *unless* he is the same François de VALOIS referred to in Den Haag, Strasbourg, Luneville, Hanovre, and Parisian, etc. records who was without doubt my direct ancestor.

Several facts, *or mere coincidences*, have been discovered which are consistent with a "one François DE VALOIS theory". First and foremost is the 1742 presence of François de BOYVAL de VALOIS in Valence when his rich brother Joseph VALLOYS' will was opened, mentioned above. Shortly after the Romans-born François de VALLOYS received his inheritance in 1701 he was living in Grenoble in a street where entrepreneurs of the theatre in Lyon were also located, one Monsieur and Madame LEGUAY of Lyon. She was well acquainted with comedian Laurent BOYVAL, a bourgeois in Lyons, and BOYVAL was associated with her husband's Royal Music Academy in Lyon at that very time. In addition, a famous comedian and director of an acting troupe, NANTEUIL, Denis CLERSELIER dit, was present in Grenoble on 10 January 1702 (Mongredien, *Les Troupes Libres*, p. 229), and living nearby. This presence in Grenoble was at the same time the last trace of François de VALLOYS (born Romans) is found in Grenoble or Romans

or anywhere else *unless* he is the comedian François DE VALOIS. *ie.*, did he become an actor? NANTEUIL was a colleague of Laurent BOYVAL, dit Sieur DE VALOIS, bourgeois of Lyons, was known in Paris and was in Hanovre before 1700 where he preceded A.P.P. de CHATEAUNEUF.

François BOYVAL de VALOIS was from 3 March 1700 to 3 March 1701 a member of the troupe of du Roi-Stadthouder Willem III. (p. 178-9, J. Fransen, *Les Comedians Francois en Hollande au XV^ee et au XVIII^ee siecles*. 1925.)

During that same period of time, Laurent BOYVAL was probably in Lyon. "*Il est, avec sa femme, a Lyon le 6 mars 1699*" (Vallas, Leon, *Un siecle de musique et de theatre a Lyon, 1688 - 1789*, Lyon, P. Masson, 1932, p. 56) *et s'associe les 6 mai 1699 et 19 janvier 1700 avec Jean Pierre LEGUAY, maitre de l'Academie royale de musique de Lyon, Jacques et Pierre DUPILLE et Mlle. NEUBOURG de Belle-Isle* (Arch. dep. du Rhone, 3 E 4316)." [AS] CESAR, <http://www.cesar.org.uk/>).

We are sure that Laurent BOYVAL was in Lyon on 9 December 1700 because we have his signature on the death entry for his and Darbanne's 17 year old son. The deceased son's Christian name is not given. (St. Martin d'Ainay Parish.) The LA HAYE signature and the Lyon signatures are similar but there are differences. Neither duplicates the 1723 Darbanne death entry signature which is written - "François-with a small "f"- ,BOYVAL." Since we believe that François was Laurent BOYVAL's son, and handwriting was in those days taught

in the home, and Laurent BOYVAL's was elegant, it would follow that François' should be quite similar.

François BOYVAL de VALOIS was in Den Haag on 12 February 1701 in the Troupe of Willem III. On that day he signed a notarized note or bond. (Den Haag Notarial Archives pp. 65 and 65 *verso* inventory number 749). He was declared to be a member of the Troupe of His Majesty. This signature lends support to a finding that this is not Laurent BOYVAL because he seems to be in Lyon at the time and in this signature, like the 1723 Darbanne death entry the "François" is made with a small "f."

The day after François signed the note, a number of other French comedians signed a contract but François de VALOIS did not sign it. My reasoning: he was already bound and the notarial contract he signed the previous day declared it to be so. If working under the typical one year contracts ending at Eastertide, he would have been free to be in Paris to tryout at *Comedie Française* on 17 March 1702. And, he was also in Paris on 13 April 1702 (see note below) and agreed to the terms of a contract for Hanovre, and Anne Dubuisson dite'Jouvenoth, signed too and she was one of the comediennes who was part of the troupe of Willem III who signed the day after François BOYVAL De VALOIS signed his note. Fransen (?????????) See: CESAR-"Prefleury (Marie-Anne DU BUISSON, femme de Jean POHU, dit). Soeur de Jacques DU BUISSON, Bruxelles, juillet 1670 (1) comedians du roi d'Angleterre, La Haye, aout 1697, mars 1700, fevrier 1701 (acte d'association du 13 fevrier 1701, (2)); Bruxelles, 1702 et 1706; Munich, 1711 (3). (1) Liebrecht

(Henri), Histoire du theatre fran9ais a Bruxelles au XVIIe et au XVIIIe siecles, Paris, Champion, 1923, 72. (2) Fransen (J.), Les Comedians français en Hollande au XVIIe et au XVIIIe siecle, Paris, Champion, 1925, 177 - 179. (3) Fuchs (Max), Lexique des troupes de comedians aux XVIIIe siecle, Paris, Droz, 1944, 170." [AS]"

N.B. Wild thought. Was Marie-Anne DU BUISSON François' mother? Compare her bio and age to Laurent BOYVAL's travel schedule.

Ms. K found this entry at the Comedie Française Library-Registre Journalier 1701-1702, 17 March 1702: "*Debut de M. VALOIS in Alcibiade and Le Souper Mal Aprete. Payment-> La demise part de l'acteur nouveau: 12 pounds, 20s -d (une part = 25 pounds) retry.*" [Ms. K. March 1998].

I think that it was not the Romans-born François de VALLOYS who attempted to become a member of the Comedie Française in Paris in 1702. Combined with the coincidences of time, place, name, disappearance from Grenoble, possible appearance in Paris, proximity to Madame LEGUAY and NANTEUIL, disagreement with his uncle over his inheritance according to archival records of the proceedings in Romans, receipt of his inheritance, a conclusion that the two François' are one in the same is intriguing. The receipt of his inheritance at that moment gave him the means to travel. The introduction to theatre personnel in Grenoble who were well known in Paris gave him the opportunity to become a comedian. These are all circumstantial evidences that permit, but do not mandate an in-

ference of sameness.

But was VALLOYS a comedian? If so, no such connection has been established by found documents or even family lore.

On the other hand, because of the times of known and plausible sequence of movements to and from Hanovre, (especially when VALLOYS was still in Grenoble); presence in Den Haag and Paris where François de VALOIS BOYVAL is identified by name and by his signatures on official documents; (and VALLOYS was still in Grenoble); plausible timing of departure and arrival to Paris to Hanovre to Luneville; to the mention in Strasbourg of the same person (ROGER), known to be the Hanovre wife of VALOIS, (even without references to BOIVAL) as being in Valence in Dauphiné, and the certainty that the comedian VALOIS in Paris, Hanovre and Luneville was my ancestor, there must have been some other track that VALLOYS was on, and all of these coincidences are just that and not more. The Romans family is different; our original name is BOIVAL and we have been known as VALOIS since before 1666. Technically I suppose I am BOIVAL dit VALOIS.

On March 17, 1702, a person named VALOIS, no first name is shown, playing the title role in Campistron's Alcibiade, tried out for the Comedie Française in Paris but did not succeed. (He tried again on 27 June 1712 when he played Antony in La Chapelle's Cleopatre).

Actors who were unsuccessful at Comedie Française usually then went to

provincial French towns or to foreign countries. After the 1702 attempt in Paris François BOYVAL de VALOIS appears in Hanovre. After the 1712 attempt, he appears in the Duchy of Lorraine in Luneville in the court of the Duke.

Exactly how one got to try out at Comedie Française was subject to the variables of reputation, vacancies in the play, connections to the authors, influential friends, influence by a Chef de Troupe, acquaintance with current societaires, influence by a 'chef de Troupe' or royal connections. The actor had to contact the Comedie Française and he surely sent them his references. Then, during their next assembly the "societaires" of the Comedie Française decided if they agreed to let this person try himself on their scene or not. Paris records have not supplied evidence of that VALOIS' first name at Comedie Française for either the 1702 or 1712 attempt. Nonetheless the evidence supports the conclusion that he was the same François de VALOIS who, after lack of success at Paris, traveled to Hanovre in March 1702 and to Luneville in 1712.

Madame DUCLOS, a share owner-member of Comedie Française, was active in Comedie Française both in 1702 and 1712. Lancaster, *Sunset: A History of Parisian Drama*, p. 10. She was another daughter of A.P.P. CHATEAUNEUF and Catherine du RUFFIN, parents of the first wife of the François de VALOIS, married 1693 in Hanovre to her sister Antoinette Berenice PATISSIER de Chateaneuf.

"On September 5, 1693, Jean-Baptiste RAISIN, ...the leading comic actor, died... distribution of a payment

shows a half to DUCLOS, who was to be in the eighteenth century a prominent tragedienne..." (Lancaster: *The Comedie Française*, 1680-1701. 1941.)

The ranks of the Comedie Française were filled with names of those who had been repeatedly associated with Laurent BOYVAL, Sieur de VALOIS and François BOYVAL de VALOIS. It seems quite normal that they would give François a "courtesy" try out based on their long acquaintance.

From Professor Henry Carrington LANCASTER's "Sunset" *A History of Parisian Drama In The Last Years Of Louis XIV 1701-1715*, (The Johns Hopkins Press Baltimore Maryland 1945): In December, 1711, and in 1712 there were changes of greater consequence. On December 9, 1711, Etienne BARON died. Paul and Philippe POISSON retired a week later. DESMARES [N.B One François BOYVAL was godfather to one Jacqueline DESMAREST in Corbeil-Cerf, Laurent BOYVAL's birthplace, in November 1617.] followed their example on June 27, 1712, as did his daughter Anne and the DUFÉY couple on December 21, 1712... The need for new members was obvious....Of the twenty-nine actors and actresses who made up the company when Louis XIV died only twelve had been members of it in 1700. (note 36 follows) (other footnotes omitted).....

Other actors and actresses, some of them closely connected with members of the troupe, (emphasis supplied) had endeavored to join it, but had failed. On March 17, 1702, VALOIS had played the title-role in Campistron's Alcibiade and the "Amoureux" in Poisson's Apres-soupe. Des auberges, He made a second and equally unsuccessful attempt on

June 27. 1772, when he played Antony in La Chapelle's Cleopatre... ..pages 13-14.

Note 36. *The twelve were: Dancourt, Beaubourg, their wives, Guerin, La Thorilliere, Lavoy, la Duclos, la Desbrosses, la Fonpre, la Dangeville, and la Champvallon. The others were: la Desmares, Mimi Dancourt, Ponteuil, Dangeville, Legrand, Du Boccage, La Salle, Maurice and Mane Quinault, Quinault-Dufresne, Dumirail, Fontenay, Clavareau, la Morancourt, Durant, Moligny, and Louise La Chaise. When Louis XIV was dead and the Regent took control of the theater, his daughter, the duchesse de Berry, persuaded Paul and Philippe Poisson to return to the troupe and dropped Clavareau, Durant, Moligny, and la Morancourt. As each of these four received a pension of 500 francs, each must have had half a share in the company. (Excerpts from pp. 13-14 of Sunset, Lancaster, id.)*

I do not think that it is an over-reading to infer that our François BOYVAL de VALOIS was one of those who was "closely connected" because he, and his likely father Laurens BOIVAL, dit Laurent BOYVAL, Sieur de VALOIS had previously been intimately connected over many years to some of these comedians and could thus claim a personal favor or privilege, based on their acquaintance, sharing of work and friendship for an opportunity to a "try out" at Comedie Française. For example: Professor Lancaster says at page 14, *id.*, that "La Beauval was given a prominent part under her own stage name... probably continued to hold in the counsels of the company the important position

to which her long career as a prominent actress entitled her. Nothing is known about her husband's acting in the eighteenth century except that Louis XIV recognized his worth by giving him in 1704 a pension of 600 francs. (40. Cf. Bonnassies, op. cit. p. 231)". BEAUVAL and Laurent BOYVAL were in the same troupes at times. CHATEAUNEUF and BEAUVAL were associated in Hanovre. (Vorkamp: Das Franzoesische Hoftheatre in Hannover (1668-1758), 1957). Page 147.)

Vorkamp, Gerhard notes, according to Rosen Marie WALLRECHT's article in Niedersachsisches Jahrbuch, Band 29, 1957, *Das Franzoesische Hoftheatre in Hanovre (1668-1758)* page 139, that in the year 1712 in March and February the couple VALOIS (François and Ms. ROGER) Liermont, DULAC and wife, Jacque BELLEFOND and the son, CHATEAUNEUF, Junior, Mrs. CHATEAUNEUF, Beauvais, the CHATEAUNEUF girl, Duval, Dulac, Le Cocq, Barre' acted and were in the troupe. (February 1712 was VALOIS' last time in Hanovre according to VORKAMP). VORKAMP also believed that the VALOIS who came from Paris in 1702 "could be" (translation by Herr. Z ltr 26 May 1994- page cite is 181) the VALOIS in the troupe of his majesty in Den Haag and the same one who tried out in Paris in March 1702 and June 1712, and that those who did not succeed at their debut then went to a foreign country, i.e. the Electorate of Hanovre or the Duchy of Lorraine. (It was the same BOYVAL de VALOIS as we now know based on the Den Haag and Paris records).

Yet another factor (or mere coincidence)...Listed on the CESAR site is

information about DESMARETS de Saint-Sorlin, (Jean), native of Paris 1595, died 28 October 1676. His real name was Jean DES BOISVAL! And DESMARETS was a familiar name to the BOIVAL family in Corbeil-Cerf records- godparents, etc. And SORLIN was a name found in the area near Corbeil-Cerf.

"DESMARETS DE SAINT-SORLIN (Jean), natif de Paris, étoit fort aimé du Cardinal de Richelieu, qui le fit Controleur General de l'Extraordinaire des Guerres, Secretaire general de la Marine du Levant, & Intendant de M. LE DUE de Richelieu, en l'Hotel duquel il mourut le 28 Octobre 1676, age d'environ quatre-vingts ans. Baillet ayant depeint le genie de cet Auteur, & détaillé ses differens ouvrages dans ses Jugemens des Savans, ainsi que Baile dans son Dictionnaire, il suffira de dire ici qu'il avoit beaucoup d'esprit, fut l'un des premiers Membres de l'Académie Française, a fait des Poesies & des Romans ; & de rapporter ensuite ses pieces de Theatre, qu'il commença a composer en 1636 (...)." [ME] LERIS p. 556 (1763)

Another DESMARETS- M. Henri DESMARETS (fevrier 1661-7 septembre 1741) - overlapped time and employment at Luneville with François and Ms. ROGER. "Six years later, again with support from connections in France, he secured an appointment as *surintendant de la musique* at the court of Lorraine, which was closely modeled on the court of Louis XIV, his duties encompassing both religious and secular music. Although he mounted a production of his own, *Venus et Adonis* for the court at Luneville in 1707, DESMARETS' operatic activities focused chiefly on reviv-

als of operas by Lully at both Luneville and Nancy (...) However favorable the musical climate in Lorraine, DESMARETS hoped to be allowed to return to France. A petition to Louis XIV on his behalf by MATHO in 1712 was rejected, but DESMARETS was finally pardoned by the regent in 1720" See: below and CESAR, *infra*.

Coincidentally, Hanovre Chef de Troupe A. P. PATISSIER de CHATEAUNEUF and Laurent BOYVAL were well acquainted, as were BOYVAL and NANTEUIL. BOYVAL was in NANTEUIL'S troupe in 1682. NANTEUIL had preceded CHATEAUNEUF at Hanovre and had been an important participant in the Hanovre theatre. Frau WALBRECHT says, "François PASSERAT followed (Messrs.) NANTEUIL, CHATEAUNEUF, and FLORIDOR as comedian-writer of the Hanovre troupe". (Source citation below).

Also, BEAUVAL and VALOIS, i.e. Laurent BOYVAL, were in Bordeaux 24 May 1670. Laurent BOYVAL and Françoise DORIZI were godparents to the daughter of François BESSON and Françoise BEAUVAL in Bordeaux. DORIZI/SI was married to CHAUMONT. Madame DUCLOS was Mlle. Marie-Anne de CHATEAUNEUF dite Mlle. DUCLOS/DUCLOS (1670 - 17 juin 1748), daughter of A.P.P. CHATEAUNEUF and sister in law of François de VALOIS.

According to Frau WALBRECHT in March 1702, François DE VALOIS arrived in Hanovre from Paris with an actress "Mme. JOUVENOTH". Was she the mother of Mlle. Louise HEYDECAMP dite Mlle. JOUVENOT (18 mai 1762)? See: *Das Theater des Barockzeitalters an den*

welfischen Hofen Hanovre und Celle. (Rosenmarie Elisabeth WALBRECHT, *Niedersächsisches Jahrbuch*, Band 29 Hildesheim 1974.) She or her daughter became a member of the Comedie Française. See: (<http://www.cesar.org.uk/cesar2/home.php>.) Frau WALBRECHT says that François played the first roles- "*les premiers roles*."

Helmut ZIMMERMAN, formerly the archivist in Hanovre, helped me with the timing issue. In his letter of 7 December 1998 he pointed out that Gerald VORKAMP had written that François was paid since March 1702 and that GUIDI, the secretary of the later King George wrote on 3 August 1702 mentioning "*les nouveaux comedians*". ZIMMERMAN however had checked the books of accounts in the Main State Archives of Lower Saxony. "There I checked the book of 1701/1702 Hanovre 76c A, number 121 and on page 421 I found the entry (German text omitted, HZ's translation inserted). That means that they ordered 700 Taler on May 1, 1702, to the diplomatic agent BROSS-SEAU at Paris because the two new actors VALOIS and JOUVENOT, (Anne DUBUISSON dite') were coming from Paris to Hanovre. But this does not exclude that they came to Hanovre in March or April 1702." I take that to simply mean that payment was made after they showed up in Hanovre, and we now know that BOYVAL de VALOIS went to Hanovre after the 13 April 1702 Paris contract (Minutier Central LXX/215 Maitre Verani) signing.

One JOUVENOT and LE GRAND, de Meaux, Barre' "Frenchmen" are present in Catholic St. Clemens,

Hanovre for the marriage on 6 June 1693 of François PASSERAT, Parisan and Magdalena Ceciliam LA GRAND Hanovreian. Archive index page 110. Is this the same Jouvenot Anne DUBUISSON - who was Francois' 1702 traveling companion? Were they both in Brussels and Holland and elsewhere during all that time? François de VALOIS' marriage, to Antonia Berenice PATISSIER on 24 April 1693 is on page 109. The 9 May 1693 entry shows us that François de VALOIS is a witness with Peter VEZIN at the wedding of Bertrand CARDINAL, musician from Paris, and Catharina RICKART.

François performed in Hanovre and was employed in the troupe headed by Auguste Pierre PATISSIER DE CHATEAUNEUF in the Troupe of the Duke of Hanovre. The thesis article by Frau WALBRECHT explains that NANTEUIL preceded CHATEAUNEUF in Hanovre as a comedian and writer. Their acquaintance and the coincidental link of their geographic proximity connecting VALLOYS to NANTEUIL supports a notion that NANTEUIL was in a position to refer VALLOYS along in his career, but it does not prove it without more.

In March 1712, François de VALOIS left Hanovre. A VALOIS again unsuccessfully tried out at Comedie Française 27 June 1712. Role le d'Antoine in Cleopatre-de VALOIS -2 feux- An actor M. DESMARRES retires that day -27 June - did VALOIS have a chance to replace him? (Report of Ms. K 3/1998.) Was this VALOIS the same person and the retiring actor a DESMARET? Same person? Very likely.

The file at Comedie Française Library contains the Order pertaining to the June appearance. (Translated by Ms. K):

"May 4, 1712 - Order for the debut of Sr. VALOIS. It is ordered to the King's actors to allow Sr. VALOIS to act at the Theater of Paris for his debut, and to allow him to choose the roles he wishes in the play decided upon; the actors and actresses must each play their role or else be deprived of their shares for a month; said shares will be distributed to the poor of St. Sulpice parish. The Intendant of Minor Pleasures of the King will see that this order is carried out. Date 4 May 1712, signed Charles de la Tremoille. In view of the above, of which we have kept the original, the actors are ordered to adhere to this, point by point. Signed in Paris on the above date."

Hanovre records tell us of the payments and departure of François and Ms. ROGER. In the book of 1710/11, number 235, VALOIS got another salary advance. In 1711/12, number 236, VALOIS and ROGER were paid 1050 *Thaler*, for the months of March, April, and May 1712 after a deduction of 150 *Thaler* because they were departed. Herr Z. says there was no mention of VALOIS after 1712. This data is perfectly consistent and complimentary with the 1712 try out in Paris and the arrival in Luneville.

Marie Marguerite VALOIS daughter of François de VALOIS and Ms. ROGER was born in Luneville on 5 November 1713. The Godparents were Sir Alexis Catalde CHEVALIER and Lord de La Loutiere and none other than Madame De Saint GOBERT wife of Sir DEMAREST Superintendent of Music of Her Royal Highness. When

DEMAREST's first wife died the Saint GOBERT took DEMAREST, a famous musician, into their household. He was 38, GOBERT's daughter was 18. She got pregnant. He and she got out of town to Spain! DEMAREST was given a death sentence. Later he got a pardon and he returned to Luneville in 1707. François' new-born daughter is given the same name as the St. Gobert's daughter married now to DEMAREST!

Thus we find François de VALOIS in Luneville shortly after March 1712 until at least 18 March 1723 when he and his daughter received the last payment of 500 livres for their services. (*Cote B 1655, Department Archives, Nancy* -Account of the receipts and expenses of the hostel etc. for the year 1723. Chapter 9. #400.) "Five hundred nineteen pounds, five *sols* to VALLOIS comedian for supplement to his wages and those of his daughter during the months of January and February and bonus etc. upon leaving mandate serving as a receipt of March 18, 1723."

When Ms. ROGER died 20 July 1720 in Luneville, we see that the name "BOYVAL" appears as part of François' name. It also appeared in La Haye, but BOYVAL never appears in Hanovre records. Yet because of the marriage to Ms. ROGER we know it is the same person. This means that VALOIS had become his name as well as his stage name. Laurent BOYVAL was dead before 15 August 1723 because Darbanne was a widow. How long before then?

Would it have been advantageous for François to use the BOYVAL name as a *dit*? Why not? But if Laurent BOYVAL was his father then he was trading on his real name. Virtually everyone in the act-

ing business adopted a *dit*. François de VALOIS was already a good name and one known to others. Why not add "BOYVAL" to distinguish one's self from other VALOIS and at the same time use a name which had been part of theater personnel since the time of MOLIERE?

"Laurent BOYVAL, Sieur de VALOIS" was a Chef de Troupe in Lyon, and appeared in Orange, Marseille, Dijon, Torino, Avignon, Munich, Chambéry, Den Haag, and elsewhere in Europe. His wife, Catherine D'HERBANNE, died a widow in Lyon 15 August 1723.

MONGREDIEN, page 196 says that Laurent BOYVAL and Catherine were in the Troupe of the Duc de Savoie 1671-1676. A person referred to in her death entry, and identified as her stepson, was one François BOYVAL, who attended her funeral and signed as a witness - "françois boyval," using lower case letters as he did in writing "François" in Den Haag.

The last trace I have of the François de VALOIS, who is absolutely, indisputably and clearly, my direct ancestor is that he was in Valence in 1742 according to the Strasbourg marriage contract of Charles VALOIS. His death would have occurred not long after.

There are numerous coincidences in the collected evidence. A son of Laurent BOYVAL was referred to in a 1686 contract in Lyon as also being the son of Catherine D'HERBANNE. If this is their son, who is given minor non acting duties in the contract, and he is called François BOIVAL de VALOIS there, he

could not have been François of Romans who was still a ward of his uncle at that time. An unnamed son of Laurent BOYVAL died in Lyon on 9 December 1700. Was it François BOYVAL of the 1686 contract? Laurent BOYVAL's daughter Françoise died in Perpignan in 1696. At her marriage in Perpignan she said her mother "Marie" was deceased. Catherine D'HERBANNE, Laurent BOYVAL's second wife D'Arbanne was present and signed so this was not a reference to her. This means that Françoise's mother Marie gave birth to Françoise before 1671 because Catherine and Laurent BOYVAL were married by then according to records relating to the Troupe of the Duke de Savoie. It also means Françoise was at least 25 years old. Catherine D'HERBANNE had a daughter named Françoise too. Little Françoise died in Flogny 24 April 1684 probably when Laurent BOYVAL and D'HERBANNE were passing through.

Laurent BOIVAL was born in Corbeil-Cerf in 1649 a short time after his father died. His mother Nicolle DU BOIS remarried a person named Nicolas BARBIER. Was Laurent BOIVAL the father of our François de VALOIS?

The earliest acting contract I have found concerning BOYVAL is 30 March 1666. Laurent entered into this contract at age 17 with JOLYMONT, real name Vincent DU BOURG. In the introduction, Laurent BOIVAL is referred to as "Laurens BOYVAL, known as VAL-LOYS" and he signed the contract "VALOIS." "VALLOYS" was to play the parts of "all the kings." Thus as early as age 17 Laurent had adopted using the name VALOIS. Where or why he got it

or took it is uncertain. On February 18, 1673, a power of attorney authorized one Prevost to contract on his behalf (BOYVAL was then in Turin, Italy in the company of the Duc de Savoie) was signed "Devalues." A March 6, 1682 agreement with Sieur Denis DE NANTEUIL'S Royal Company refers to BOYVAL in these Terms- "*Laurens BOISVAL, Sieur De Vallois.*" Elsewhere in the agreement, he is referred to as "*Sieur BOISVAL.*" In addition, Sieur GUERIN assented for BOIVAL's wife Catherine D'HERBANNE because she was then in Holland.

A 22 March 1691 agreement says "Laurens Boisval, Sieur de VALLOIS, damsel Marie-Catherine D'ERBANNE, his wife, François BOISVAL, [-as read by Madame O. and by Madame K.] Damsel Marie-Anne de VILLIERS, etc. Each other person is introduced as a wife, son, daughter. Several lines down ...as to the damsel Françoise BOIVAL, daughter of said Sieur and damsel BOISVAL, she will get 30 -minor roles.." On the line read François-why not call him the son? The signature "BOYVAL" bears more resemblance to Laurent BOYVAL's style than the 1723 Lyon "françois boival".... and two signatures appear - "DEVALOIS" and "BOYVAL." The latter for his unmarried daughter Françoise, I thought, because she was unmarried and not at the age of majority, but now I believe it to be François' and also Madame O explains that the father's signature was binding on Françoise.

Françoise was given minor roles in this contract. This was Laurent BOYVAL's own company. In fact, Catherine was Françoise's stepmother not mother. There is no mention of

François in the signature area or the introduction, except his name on the end of the second line. I read it initially as Françoise, although I see no critical issue here and Madame O. and Madame K. are the experts and although I have quibbled with them about it they are insistent that it is François BOYVAL de VALOIS who is referred to and who signed the signature page as BOYVAL. I have seen other Françoise and Darbanne signatures, e.g., Perpignan, and they are not on the document. Françoise has pay and duties mentioned in the body; François does not and does not sign "François". My conclusion: I accept the judgment of Madame O and Madame K. If he was born 1668-1670, he would have been 23+. Somebody married Ms. PATISSIER in 1693, I think it was he. Perhaps he was soon on his way to Hanovre to be further schooled by Laurent BOYVAL's old friend and colleague A.P.P. CHATEAUNEUF.

Except as mentioned herein, I have never found in any document or scholarly treatise or book or article a reference to a, or any, François de VALOIS being referred to as son of Laurent BOYVAL. And, I cannot explain to a certainty why Laurens BOIVAL, born in the very small village of Corbeil-Cerf in 1649 was "known as VALLOYS" when he was 17 and got a role in an acting troupe. Madam O suggests François de VALOIS may have been the son of Laurent BOYVAL and a paramour. Perhaps. Since Laurent BOYVAL joined Jolymont in 1666, and was in the Troupe of the Duc de Savoie with DARBANNE in 1671, then François BOYVAL de VALOIS must have been born 1666 to 1671. Best guess? Where in Dauphiné was Laurent BOYVAL during that time?

I have not found a death entry for François de VALOIS who was in Valence in 1742. It has been hypothesized that if he was VALLOYS he may have gone there to live with his brother Joseph, who was then living in Romans or with another relative in that area.

Nor do we know where Laurent BOYVAL died.

NOTES OF RELEVANT FACTORS:

1. Mongredien & Robert, p. 201: VALOIS (Marie-Catherine Darbanne [d'Herbanne], femme de Laurent BOYVAL, dit). Elle appartient avec son mari a la troupe du due de Savoie, 1672-1675. F. Mugnier places VALOIS and his wife in the Troupe of the Due de Savoie 1671, 1672, 1675, 1688, and 1698. F. Mugnier. *Le Theatre en Savoie*, 1187. Chambéry. Imprimerie Menard, rue Juiverie, p. 144. In 1698, Mugnier says VALOIS was the director of the French troupe in Turin and went by the name Laurent BOYVAL de Vallois, mistaken sometimes as Laurent Bonneval de Valenois. (Chapter IV, p. 57, 43, 46, 55.) Id. Thus, if François BOYVAL de VALOIS was Laurent BOIVAL's son he would have been born before 1672 to wife number one or a paramour. M.C. DARBANNE was born 1635. Her childbearing years likely ended by 1681 when little Françoise who died in Flogny was born.

2. François BOYVAL DE VALOIS was alive in 1742. If born in 1678, he would have been 64 years old. If born shortly after Laurent BOIVAL joined Jolymont in 1666, François would have been 74-75 in 1742. If he was born in 1672 he would have been 70 in 1742.

3. Extensive research in Lyon,

Avignon, Torino, Valence, and elsewhere for the relevant periods have not yielded any birth entry-other than the one in Romans- for a François DE VALOIS, nor a death entry for Laurent BOYVAL.

4. Despite the fact that François DE VALOIS was in Hanovre for a number of years, March 1702- February 1712 in Hanovre, according to VORKAMP and had several children there, the name BOYVAL never appears in the Hanovre archive and none of the known children were named Laurent or François.

5. 29 February 1663. Lyon. Parish Ste. Croix. Françoise DORISY is Godmother to Pierre PAJOT's daughter.

6. 30 March 1666. Paris. Laurent BOIVAL joins the troupe of JOLYMONT (First troupe). Min. Cent. LII, 68. Others in this troupe: Jolimont, Chef de Troupe; Mondorge, and his wife; VALOIS (Laurent BOYVAL); La Tuillerie; Françoise AUZOLDT; Mile de BEAUREGARD; Judith GUYOT; Jacques TROCHE; Prevost. The troupe existed for two years March 1666 to March 1668.

7. 16 August 1669. Avignon. "VALOIS", i.e., Laurent BOYVAL is along with others including A.P.P. de CHATEAUNEUF in the Troupes de Marine. Bulletin Historique et archéologique de Vaucluse, 3 annex, 1881 pp.142-143; and CESAR.

8. 24 May 1670. Laurent BOYVAL and Françoise DORIZI were godparents to the daughter of François BESSON and Françoise BEAUVAL in Bordeaux. DORIZI/SI was married to CHAUMONT. La Vie Theatrale A Bordeaux Des Origines A Nos Jours, Tome 1, Lagrave, Henri, *et al.*, pp.105-106. (1799) 1985 reprint.

9. 1671 and 17 March 1673, Min.

Cent. LXXXI, 104, Laurent BOYVAL is in the troupe of the due de Savoie; record in Dijon; March 21, 1673 Municipal archives. Extracts 1-132. Duc de Savoie authorization to perform 2 August 1667 issued to POISSONERE.

10. January 1674. Lyon. Catherine DARBANNE is Godmother to Catherine Marie, d/o Jean DE VILLIER and Catherine RAISIN. Parish St. Paul.

11. January 1675 Savoie -Torino treasury records show a payment to VALOIS and his wife. Also to CHATEAUVERT, ROCHEMORE, DES ESSERTS, ROSANGE, and PREVOST.

12. March 1675. Laurent BOYVAL's handwriting was beautiful. Was he trained by a scribe? Since handwriting was taught in the home in those days and his mother remarried Nicollas BARBIER, did he learn it there or was he raised in a completely different household perhaps by a VALOIS family? A March 1675 letter to the Duke of Savoie, which he signed "DE VALOIS" followed by a little seal, is typical. This letter requested a pension for their departed sister. Who she was I have not determined. Madame O. suggests a colleague. Laurent BOYVAL was also in Munich in this year.

13. 20 and 26 October 1676. Avignon. Laurent BOYVAL in Troupe of the Duc de Savoie signs contract, as does ROZANGES, DE ROCHEMORE, J. FOUCHIER, DE ROSELIER, C. MALLANE/MASSANNE. Others in this troupe according to Chappazeau: p.l 11 Le Theatre Francois. Lyon 1674; Le sieurs de Beauchamp; de Chateau Vert; Guerin; Provost; de Rochmore; de Rosange; de VALOIS. Les demoiselles: de Lan; Mignot; de Rosange; de VALOIS.

14. 5 June 1678. Romans. Birth of

François Christophe de VALLOIS, son of Christophe de VALLOYS, bourgeois and marchand drapier and Françoise MARIE.

15. 6 November 1678. Laurent BOYVAL is in Avignon

16. 23 March 1681 BOYVAL and his wife D'ARBANNE were in Den Haag at a wedding for BACKEUR and RYKER. They are in Nanteuil's troupe of the due d'Enghien at this time. *Vie Quotidienne de Comedians au Temps de Moliere*, Mongredien p. 229.

17. 5 March 1682. Laurent BOYVAL is in Holland.

18. 6 March 1682. Paris. Through an agent, Guerin d'Estriche, Laurent BOYVAL, Sieur DE VALLOIS and his wife D'HERBANNE enter troupe of Sieur Denis de Nanteuil. *Min Cent LVIII*, 147. Laurent BOYVAL was Chef de Troupe 22 March 1682. *Min Cent*, VI, 593.

19. 25 March 1682. Laurent BOYVAL is in Dijon, also there on 25 March 1683, 25 February and 22 December 1684.

20. 1683. Laurent BOYVAL is in Chalon sur Saone.

21. 4 April 1684, BOYVAL and DARBANNE were in Flogny, France when their daughter Françoise, age 2 years died. Probably passing through on the way from Paris to Lyons.

22. 29 November 1686. Lyon. Theater contract mentions a François in the text but not in the introduction and he does not sign, (why not? too young? what age is this François? I am told that children learned to write in the home. Since it is very clear that Laurent BOYVAL was quite skilled at writing, if this child (?) was at least eight (?) and part of this company even if he acted in a minor role – no role is mentioned-but it appears he was given minor duties on

the days of the play – taking tickets – or “keep the play room” – to play the roles which will be assigned pay – 20 *sous*, 5 *centimes* on performance days-why did he not sign? He is referred to as being the son of Laurent BOYVAL and Catherine but we know that at her 1723 death François BOYVAL signed as her stepson. What effect should this have on determining whether he was the F.V. who married in Hanovre in 1693 or the one who was in Paris trying out in 1702? It is not the Romans-born François. Is it the unnamed son of Laurent BOYVAL who died in Lyon on 9 December 1700 in parish St. Michel d'Ainay?). Also in the troupe-Bret du BOUCHON, Magdeleine DE LA TRAVERSE, Laurent BOYVAL, Darbanne, his wife, Charles BOTTOT, Sieur D'Angeville, Paul MERLE, Sieur DE LA SALE, Jacques TROCHE, Marie TROCHE, his daughter, Anselme DUFRESNE, Urbane VALLIOT, and his wife, Anne DUBISSON (N.B. How many people have this name - CESAR says she was married to POHU?) Contract to end Ash Wednesday 1668.

23. 1687. Laurent BOYVAL is in Aix en Provence with Anseime DUFRESNE and Charles DANGEVILLE. This troupe is protegee by the governor of Provence, Monseigneur de Fonville.

24. June 1688. Laurent BOYVAL is chef de Troupe of Troupe VALLOIX in Toulon, Marseille. Arch. Corn de Marseille, BB295 and GG202. See also p. 115, where the reference to VALLOIR is most likely Laurent BOYVAL because Laurent BOYVAL was in Chaumont's troupe. CHEILAN-CAMBOLIN, Jeanne, *Un aspect de la vie musicale a Marseille au XVIIe siecle. Cinquante Ans Opera 1685-1739*.

25. 1690-1698. François de VALLOYS is living with his uncle in St.

Hilaire as his ward.

26. 14 May 1690 Darbanne DE VALOIS is in Perpignan and god-mother to Maria Catharina DEBAS d/o Pierre DEBAS in St Jean Baptiste Church. Sieur Julien LE BOUR is Godfather. He signs LE BOURG

27. 9 June 1690-23 August 1690. The troupe resides and plays in Marseille. Laurent de VALOIS, director of the Troupe de VALOIS (Chielan p. 432) and with the comedians of the troupe of the Duc de Savoie arrives; He declares that he is 44 years old, born in "Bauvais en Picardie." He performs without authorization and has to appear before the Senechausee, sort of an administrative tribunal. He pays a fine. On 3 August the troupe has an encore at the Hospital for Charity and for its benefit. See: CHEILAN-CAMBOLIN, Jeanne, *Un aspect de la vie musicale a Marseille au XVIIIe siecle*, 1973, these, p. 134). "Bauvais is really Beauvais. Laurent BOYVAL was born in the Diocese of Beauvais of Picardie in the small village of Corbeil-Cerf, south of Beauvais. The church books are signed by the Beauvais priests.

28. 22 March 1691. Paris. Mention of François BOYVAL in contract near the opening line, and Françoise several lines down. This scribe finishes each line with a loop. François appears at the end of a line with a deformation following the "s". Françoise did not sign the contract. Both "BOYVAL" and "DE VALOIS" signatures are on the signature page, but not Françoise or Darbanne. Laurent BOYVAL is not said to be François' father but Françoise is mentioned as Laurent BOYVAL and Catherine DARBANNE's daughter. (She is not DARBANNE's biological daughter). If François was there why did he not sign "François BOYVAL"

or did Laurent BOYVAL suggest the "BOYVAL" signature to keep down confusion? The characteristics of the BOIVAL signatures are similar to François' later proven signature. If François was indeed born ca. 1668 he would be 23 and either out on his own or mentioned as an actor.

29. 3 August 1692. Hanovre. Antonia B. P. CHATEAUNEUF is God-mother. Father is Johann du Mont CAMPAGNA an Italian painter or wall painter; mother is Magdalene JOUY from Maastricht, Liege, Godfather Ludwig JEME from Osnabruck.

30. 14 January 1693. Hanovre. Antonia Berenice PATISSIER de CHATEAUNEUF is Godmother to child of Johann MERA, Brussels, and Ceceilia BOET/BOVET from Osnabruck.

31. 24 April 1693. Hanovre. Marriage of a François de VALOY to Antonia Berenice PATISSIER. She is from Dunkerque. They are "Gallos" (French) in St. Clemens Catholic church, Hanovre. This cannot be the Romans-born François because he was still in Dauphiné in the care of his uncle. It was not Laurent BOYVAL. She was the daughter of Chef De Troupe August Pierre PATISSIER de CHATEAUNEUF (dit CHATEAUNEUF), who was born in Soissons, France, died Hanovre 21 January 1717 and Catherine DU RUFFIN an actress. Witnesses Dionysus LE TOURNEUR, (mother of Jeanne Marguerite ROGER who later married François BOIVAL de VALOIS), Bertranus CARDINAL, Musician with the ducal orchestra; Petro VEZIN; orchestra member B. NARDINI, other Frenchmen.

32. 9 May 1693 Hanovre "Franciscum de VALOY and Petro VEXIN" are witnesses to a marriage of Bertrand CARDINAL musician of Paris.

33. 6 June 1693. Hanovre. St. Clemens. P.I 10. Le Coq, Barre, Touenect and de Meaux are witnesses to the marriage of François PASSERAT, Parisien and doam? Magdelene Ceciliam LA GRAND, Hanovreian.

34. 17 December 1695. Rennes. Laurent BOYVAL is in Rennes. He writes a letter to Mlle. BONCOURT who is in Hollande at La Haye.

35. 26 January 1696 banns entered in Perpignan Re: Bernard DE BONNEUIL. Arch. Dept. du Rhone, notary 3 E 4316. Banns and marriage on same day may imply that she is ill.

36. 26 January 1696 marriage of Françoise BOYVAL and Bernard de BONNEUIL, s/o deceased Pierre BERNARD of Paris. Laurent BOYVAL, Sieur DE VALOIS is said to be the bride's father and a witness. Françoise declares that her mother MARIE is dead. Laurent BOYVAL signs DE VALOIS, also signing - Catherine DARBANNE de VALOIS, Nicolas CHAUMONTLE CAVET, Joanna BELLEFOIS/Jeanne BELLEFONT, and Loy TERLEY/Louis FIERLEY, Bernard de BONNEUIL.

37. 26 April 1696. Perpignan. Death of Françoise (BOYVAL)-BENART-BOIVALL, wife of Nicolas BENART. Laurent BOYVAL's daughter and Catherine DARBANNE's stepdaughter. No mention that any of them attended the death or funeral. Out of town? Sudden death?

38. 4 June 1697. Brussels. Etienne (François?) VALOIS is witness - (also - see below - Beauvallon's marriage with Françoise JOLY, Brussels, September 14, 1698). Pierre PATISSIER dit CHATEAUNEUF (Augustin's son) married Françoise BONCOURT in Brussels. (Is it François BOYVAL de VALOIS that is one of the witnesses? called Etienne François), together with Henri BIET dit

BEAUCHAMPS. *Ltr from Mr. Van Aerouck 5/06.*

Pierre Patissier's marriage: "A° 1697 4junii iuncti sunt matrimonio Petrus CHATEAUNEUF et Francisca BONCOURT dispens. Dno Van Susteren officiali super impedimentorum secundi gradis affinitatis et super bannorum proclamationibus, ac servatis servandis coram Stephano Francisco VALOIS et Henrico Biet tamquam testibus et me. [signed] Guil. vande Nesse Pastore." (Sainte-Catherine parish, register 218).

38. January 1698. Contract of apprenticeship between François de VALLOYS and Mrs. De CHAZELLES widow of Vincent, an important cloth trader in St. Etienne.

40. *Histoire du Theatre Dictionnaire des Comedians Français (Ceux D'Hjer) Biographic, Bibliographic, Iconographie: Ouvrage illustre de nombreux portraits, autographes, vues, scenes, etc. par Henry Lyonnet. DEVALOIS ou VALOIS, ou VALLOIS, Laurent BOYVAL et sa femme. - tous deux comedians des Ducs de Savoie 1671, 1672, 1675, 1688 et 1698; avaient chacun une pension de cinq cents livres. La demoiselle de VALOIS recut du Duc, en avril 1675, une gratification particuliere de 400 livres. En 1698, 'il semble que De VALOIS etait directeur a Turin de la troupe Française. M. F. MUGNIER, l'auteur du Th. en Savoie, nous apprend que le nom de ce comedian a ete souvent mal lu. On a cru voir Laurent BONNEVAL de VALENOIS. Page 538. Premier Volume Bibliotheque de la Revue Universelle Internationale Illustrée. Geneve PN 2637. L8*

41. 14 September 1698. Brussels. Beauvallon's marriage: "14 septembre

1698 *juncti sunt matrimonio Jacobus SIMONY De BEAUVALON et Francisca JOLY factis previe sine oppositione tribus solitis proclamationibus ac servatis alijs servandis coram Stephano Valoy et Henrico Chantreau tamquam testibus et me [signed] G. Verschueren Vicepastore.*" (Sainte-Catherine parish, register 218). (same question is this Francois Boival de VALOIS?).

42.6 October 1698

Antonia Berenice VALOIS is in Hanovre and Godmother to the child of Peter VEXIN and Maria CHATEAUNEUF. Page 213, St. Clemens, Hanovre... is François there? Or in Holland? Or in Belgium? Was Antoinette not traveling because she had a young Jean-Baptiste de VALOIS to take care of? See note below regarding his death in Marseille.

43. 6 March 1699. Lyon. Laurent BOYVAL and Darbanne are in Lyon.

44. 6 May 1699 and 19 January 1700 Laurent BOYVAL is associated with Jean Pierre LEGUAY, master of the Royal Academic of Music in Lyon, Jacques and Pierre DUPILLE, and Mlle. NEUBOURG of Belle Isle.

45. 9 December 1700. Lyon. Death of an unnamed son of Laurent BOYVAL. Parish St. Michel d'Ainay. Laurent BOYVAL signs death entry.

46. 1701. François de VALLOYS is living at Mrs. LEVAUX's near Palace Street and Place des Herbes in Grenoble.

47. 1701 Grenoble. During a tour of the princes of Louis XIV to Dauphiné of which Grenoble is the capital there was great celebration and a comedy and acting took place there. *Le Mercure Galant*. April 1701 -II- 115-117. See BNP "The touring of France of the Dukes of Burgundy" according to a few letters and stories-the discovery of France in the 17th C. Paris 1980-15-30.

Par devant le notaire a Grenoble soussigne le troisiemejour du mois de mars avant midi 1702 ont ete presents Denis de NANTEUIL...comedian du roi, d'une part et Sieur Jacques Saint-Fray aussi comedian et musicien, et demoiselle Marie Elisabeth BLOU, sa femme. Procedant de son autorite d'autres lesquels de leur gre ont fait les conventions suivantes qui sont que le Sieur de Nanteuil et le Sieur de Saint-Fray et la dite demoiselle Blou demeurent ...associes et en consequence comme le Sieur de Nanteuil est sur son depart pour Paris pour aller choisir une troupe le dit Sieur de Saint-Fray et la dite demoiselle Blou ont fait et constitue pour leur procureur ...special...le dit Sieur de Nanteuil pour et en son nom engager le dit Sieur de Saint-Fray et demoiselle Blou dans la troupe que le Sieur de Nanteuil choisira aux conditions qu'il trouvera a propos.... Minutes de notaire Rousset 3E 1092/17 folio 54. Grenoble.

48.12 February 1701. Den Haag. "François de VALOYS BOYVAL" a comedian of his majesty Willem III confesses a money judgment and signs "François DE VALOIS". This signature is different from Laurent BOYVAL "DE VALOIS" signatures. This could mean that François was taught to write by his father and therefore they are similar but not the same. The determination of exactly whose signature this is critical because it bears on the issue of whether the François of Romans is "our" François. As noted the latter was in Grenoble later that year. Also we must be certain that this is not Laurent BOYVAL's signature and using "François" as a dit. This document, a bond ('obligation'), was drawn up before the notary Samuel FAVON on February 12, 1701. It can be found in inven-

tory number 749, folio 65 and 65 verso, which is part of the collection of notarial deeds (archive number 372). Haags Gemeentearchief, The Hague, The Netherlands. It says that François de VALOIS BOIJVAL, '*commedien de sa majeste Brittanique*', inhabitant of The Hague, declares that he owes 200 Dutch pounds to...left blank. It is also in J. FRANSEN's book. We know that Laurent BOYVAL was in Lyon on 9 December 1700 because we have his signature on the death entry of his and DARBANNES' 17 year old-no first name given- son. St. Martin d'Ainay Parish. The La Haye signature and the Lyon signatures are similar but there are differences. Neither resembles the death entry signature for Darbanne very much, but that is 23 years later.

49. 24 September 1701. François de VALLOYS (VALLOIS) is in Grenoble and writes a letter to his brother concerning his inheritance.

50. End of 1701. François de VALLOYS is in Grenoble until this time. And Nanteuil is there too and was there on 3 March 1702 (translated): Minutes de notaire Rousset 3E 1092/17 folio 54: In presence of the notary in Grenoble, here under signed, the third day of the month of march before midday 1702 were present Denis de Nanteuil... comedian of the King, on one side, and on the other Sieur Jacques Saint-Fray comedian as well and musician, and Miss Marie Elisabeth BLOU his wife. Proceeding from his authority, others from their own opinion, have made the following conclusions which are that the Sieur de Nanteuil and the Sieur de Saint-Fray and the named Miss Blou remain ... associated and therefore, as the Sieur de Nanteuil is on his way to depart from Paris to go and choose another troupe, the named Sieur de Saint-Fray and the named Miss BLOU have

done and constituted for their prosecutor... special... the named Sieur de Nanteuil for and in his name engage the named Sieur de Saint-Fray and Miss Blou in the troupe that the Sieur de Nanteuil will choose at the conditions he will find right.... Records of the notary Rousset 3E 1092/17 folio 54.

51. 10 January 1702. According to MONGREDIEN at page 229 "*Trois ans plus tard, il est revenue en France et, sans se decourager, il s'apprete a tenter une nouvelle experience. A Grenoble, le 10 janvier 1702, il esat s'accocie avec un certain Jacques Saint-Fray, qui n'est pas autrement connu, et fait construire un theatre aujeu de paume de al Dame Blanche. Pendant les travaux, il part pour Paris "pour choisir une troupe"*

52. 17 March 1702, a person named VALOIS tried out for the Comedie Française in Paris but did not succeed. Parfaict Dictionnaire, Tome 6, 1767, p.34. The tryout was a "debute au Theatre le Vendredi.. par le role d'Alcibiade, dans la Tragedie de ce nom & celui d'Amoureux, dans l'Apres souper des Auberges, second debut le Lundi 27 Juin 1712 par le role d'Antoine dans Cleopatre Tragedie de M. de La Chapelle. Il n'a point ete recu. Historic du Th. Fr. Annex 1732." Madame DUCLOS, a share owner-member of Comedie Française, was active in Comedie Française both in 1702 and 1712. She was another daughter of A.P.P. CHATEAUNEUF and Catherine du RUFFIN, parents of the [first?] wife of one François de VALOIS, married 1693 in Hanovre to her sister. Lancaster, Sunset: A History of Parisian Drama, p. 10.

53. March 1702 François de VALOIS and Madame JOUVENOTH arrive in Hanovre from Paris -according to Frau

WALBRECHT's work. But we now know based on the discovery of the 13 April 1702 contract and the earlier letter missive that he and did not arrive then, but were paid from then. See: Minutier Central LXX/215 Maitre Verani.

54. 13 April 1702. Paris. François BOYVAL De VALOIS and Anne DUBUISSON agree by contract signed by Guyot LeCompte and them to appear in Hanovre following a letter missive from De CHATEAUNEUF. Minutier central-Etude LXX/215 M° Verani. Engagement 13 avril 1702 and Letter missive from A.P.P. CHATEAUNEUF to [a] Monsieur Le Compte, comedian du Roy a Paris; [de] Hannover le 31° mars 1702.

55. 1703. Resolution of the inheritance issues regarding François' father's estate. It is said that François is a merchant residing in Romans, but in fact it is known that he resided either at his brother Joseph's or Jean Christophe or the sister married to Paquet. Ltr Mlle. R.

56. 28 September 1703. François de VALOIS is "together" with Miss ROGER.

57. January 1704. Marseille. Laurent BOYVAL and Catherine D. are in Marseille in troupe of Primault-Dumont. Cheilan-Cambolin, Jeanne, Un aspect de la vie musicale a Marseille au XVIIe siecle. Cinquante Ans Opera 1685-1739. p. 213-214.

58. 16 April 1704. Marseille. Laurent BOYVAL signs notary act for the sale of clothes and other theatrical items. He is referred to as Laurens VALOYS and VALLOYS and signs De VALOIS. At his time Laurent BOYVAL is 55 years old, perhaps ill, in any event the last documented evidence of his existence so far discovered. Others signing – Jean-Pierre LE GUAY, Director of

the operas of Provence; Jacques PRIMAULT-DUMON, Pierre Bernard BONNEUIL, Charles Antoine LESAGE, Jacques DUPILLE. Arch. dept B du Rhone. Notariot. Fds. J. Robert LAUGIER, 364 E. 439. folio 443-447. M AMOUREUX, Notaire. Marseille 16 Avril 1704.

59. 28 June 1704. Schlosskirche Hanovre. Birth of Francisca Vilibina, daughter of ROGER. Father is comedian Franz WALLAWA (François VALOIS).

60. 6 January 1706. Hanovre. François de VALOIS and Margaretha Johanna ROGER are married in both St Clemens Roman Catholic and in the Evangelische Lutheran Church on that same day. CHATEAUNEUF, Jr. and ROGER are witnesses.

61. 20 December 1706 Hanovre. Birth of George August Wilhelm De VALOIS to François DEVALOIS and ROGER.

62. 31 July 1711. Hanovre. Philippe VALLOIS a son of François VALLOIS (VALOIS) is born. François is said to be of "Delphinatus" and ROGER the mother is from Hanovre. Godfather Philippe BOUVIS from Paris, Godmother Theresia BOUVIS from Brussels.

63. 3 March 1712. François and his wife are with the troupe in Hanovre.

64. 27 June 1712. VALOIS has a second debut at Comedie Française, also unsuccessful.

65. 1713. Marseille. François de VALOIS is in a troupe formed by Bretonval who is imprisoned. Chielan-Cambolin p.270 et seq, esp.p.275. If this is correct François was traveling or was Laurent BOYVAL still alive?

66. 28 July 1713. Marseille. Death of Jean-Baptiste VALOIS son of François VALOIS. Paroisse St. Ferreol. In the paroisse St Ferreol, Marseille, France, we

find the death entry of one Jean-Baptiste VALOIS, son of one François VALOIS on 28 July 1713. Witnesses: 29 July 1713: Fouquey, Pierre Germain BARRET, Jean-Baptiste LE GRAS. Who were they? Jean-Baptiste VALOIS was born about 1695 just about the right age to be the son of François and Antonette. Madame CHEILAN-CAMBOLIN -fn. (1) "Arch.B. du Rhone 201E, 100, folio 91 v. *paroisse St Ferreol. Le 29 Juillet, il perd un fils age 18 ans. S'agit-il de François de VALOIS, acteur a La Haye en 1700-1701 ; par FUCHS (Lexique p. 200). Archives Communales de Marseille, Cote GG 310*

"Jean-Baptiste VALOIS fils de François age de dix huit ans decede lejour d'hier muni des sacrements a ete enseveli cejour d'hui 29juillet 1713 dans l'eglise des R.R. Sainte Augustine pres a la me de Rome temoins Pierre Germain BARRET et Jean-Baptiste GRAS qui ont signe avec moi."

There was apparently a theater on a street named St. Ferreol and a church by that name. A letter from M. de la CASINIERE, citing Max FUCHS as authority says that "Miss CHATEAU-NEUF, daughter of actors CHATEAU-NEUF, Fair actor, would have played in 1710 in Marseille in the company of Octave with Roma GUESI." If this is Antonia Berenice PATISSIER, and not one of her sisters, then the François de VALOIS referred to by Fuchs would have been a different François who married Ms. ROGER in 1706.

67. 5 Nov 1713. Luneville. Birth of Marie Marguerite VALLOIS, d/o Sieur François VALLOIS and Lady Anne ROGER. Witnesses: Sir Alexis CATALDE chevalier Landlord de la Loutiere and Godmother Madame DE SAINT GOBERT wife of Sir DEMAREST Superintendent of Music of Her Royal High-

ness.

68. 23 July 1719. Luneville. Death of Marie Catherine d/o sieur François VALLOIS and Lady Marguerite ROGER. She was 3 months old.

69. 20 July 1720. Luneville. Death of Jeanne Marguerite ROGER, about 35 years, spouse of François BOYVAL DE VALLOIS. A note in the margin indicates that the request for the rite of extreme unction was refused by the priest until François agreed that his wife would not return to the stage. The promise was given in the presence of Sir THIRION and her Royal Highness Madame de Msre. FOLLER. She received the blessings, and died.

70. 18 March 1723. Luneville. VALOIS and his daughter receive final payment from S. A. R. As a supplement to his wages and that of his daughter of 519 pounds, 5 sol. Also in Luneville in 1723 appeared a Charles VALLOIS . page 19, Jacquot, Albert -Essai de repertoire des Artistes Lorrains: les Comedians, les auteurs dramatiques, les Poetes et les Litterateurs Lorraine. Paris, 1905, in-8e. See also Fuchs, Max, Lexiques des Troupes de Comedians au XVII Siecle. François' son Charles would have been 15 years old at that time. The next trace we have of Charles is in Strasbourg in 1732 when he marries Ms. SCHWING.

71. 16 August 1723. Lyon. "François BOYVAL, stepson of Catherine D'HERBANNE", widow of Laurent BOYVAL signs Catherine's death entry. "François BOYVAL"

72. 1 October 1726. Rouen. Marie Charlotte PATISSIER DE CHATEAU-NEUF, age 26, d/o Charles PATISSIER DE CHATEAUNEUF and the late Marie Ursula PASSERAT marries Louis Vincent François BOYER, age 20, s/o the late Jean-Baptiste BOYER

and Olive SANTON. Consent Notary act of Rennes 5 September 1726. Chas P de CHATEAUNEUF consent: Paris 7 March 1725 by notary and brother at Chatelet – Anthoine CHATEAUNEUF. Parish St Vincent.

73. 27 October 1742. Strasbourg. Marriage contract. Charles F.W. VALOIS. His father Francois de VALOIS is said to be in Valence en Dauphiné among the bourgeois.

74. 20 January 1742. Romans. Death of Joseph de VALOIS. Brother of François de VALLOYS. LDS Film 658213-Valence? See also LDS film 130516 Table of Testateurs, etc. He died 20 January 1742 in Romans and was buried in the church St. Barnard in Romans, "doro?"

75. 27 October 1742. Strasbourg. Marriage contract. Charles F.W. VALOIS to Ms. AUGER. His second marriage. In this contract he says he is the son of François VALOIS bourgeois of Valence and the late Ms. ROGER. His first wife SCHWING is dead.

76. 7 September 1748. Strasbourg. Contract between Charles F.W. VALLOIS and the Drapiers of the city.

77. 22 March 1749. Strasbourg. C.F. VALOIS enters into a business contract in Strasbourg.

78. 3 September 1751. Hagenau. Charles F.W. VALOIS is Godfather to Therese, child of Antoine SAVEUR, master of dance. Godmother is Marie Catherine, d/o Charles domiciled in Strasbourg.

79. Here is a nice letter I received from the late Barry Russell with whom I exchanged many pieces of information:

Subj: Re: St. Etienne

Date: 1/13/999:44:05 PM Eastern Standard Time

From: foires@club-intemet.fr

(Barry Russell)

Reply-to:

br@inwave.demon.co.uk

To: RVALOIS368@aol.com

Hi Bob,

I have no record of a theatre company in St Etienne prior to the 1770s. (Not a database, just books and notes.)

You are evidently still looking for a connection with the other Francois. I can understand this, since it would be fitting for a 20th century lawyer to find legal forebears in the 17thc. The temptation will be great to resist evidence to the contrary and continue to have faith that what you want to be the case will turn out to be so. For me, with nothing personal at stake in the issue, the evidence points beyond reasonable doubt to Francois BOYVAL, son of Laurent BOYVAL, being your ancestor. If you had been Charles, instead of Robert, you would have been delighted to find your forebears were also actors like yourself!

You have people here who were close to Moliere, Racine, Louis XIV, all the greats. Laurent had good friends and former colleagues in the Comedie-Française. You could take enormous pride in such ancestors - not forgetting, of course, the very close relationship there has always been in Europe between the acting profession and the legal profession (witness the famous Garrick Club in London which is open only to those two professions).

Laurent and Francois both worked in companies maintained by some of the most esteemed royal houses of Europe. They would have derived considerable status from that. Sa'voy's daughter, Mane-Adelaide, would have become Queen of France if she and her husband

had not both died in 1711.

The real question, for me, would be how Laurent got to be in Beauvais in 1646. I am sure your surprises and discoveries are not yet over.

With best wishes, Barry
Barry Russell

WWW Virtual Library, Theatre
and Drama <http://www.vl-theatre.com>:
email: barry@vl-theatre.com

I invite inquiries: Robert A. Valois,
3952 Bentley Bridge Rd., Raleigh, NC
27612.

Email address:
rvalois388@aol.com

Generation

by: Maurice R. Duperre

I
am two
when I write for
all those who are and those who ate
my hosts of ancestors.

Masons, carpenters, jewelers, pilots,
and all the tillers of the sea and soil:
one died in a trap, some were shot, some burned
and others drowned, though most were simply
overwhelmed with tears and toil.

The earth has sunk into the graves;
the proud flesh lives now just in words.
Their ashes, even bones once bright,
have turned to dust—or dusty records.

But the eddies, whirlpools, gene pools,
memories are far from still.
Forefather blood still pulses when my pen
attempts to plumb these lines
or peer through mists in search of some horizon.

The History & Genealogy of the Renault Family

by: Robert Renault

Introduction

The RENAULD family has lived in Millbury for six generations, since about 1844. Prior to that, our RENAULD ancestors lived in the area of Contrecoeur and Sorel, Québec, Canada, where François REGNAULT settled. François was a soldier in the French army stationed in Canada during the French and Indian War. He descended from several generations of shoemakers living in Tours, France.

Our family name in France was most often spelled REGNAULT, although on occasion it was spelled RENAULT or RENAUD. When François went to Canada, he continued to spell his name REGNAULT, but others, usually parish priests, spelled it RENAUD. The priests in Contrecoeur usually wrote the name as RENAUD dit SANSCHA-GRIN to differentiate the family from another unrelated family, which was referred to as RENAUD dit DESLAURIERS.

After emigrating to Millbury, the family was sometimes called RENAUD, but more frequently they were called NOE. Most official and church records referred to the family as NOE, until about 1900. From 1900 to the present the name was always spelled RENAULD.

Although the names REGNAULD, RENAUD, NOE and RENAULD were most commonly used, a review of past records will show many spelling variations, including the following: RENO, NAULT, KNOW, REYNOE, RENAUX, RENEAU, RENAULT, RENEALD, RENEALTY

France

The earliest written records of our RENAULD ancestors were found in the parish registers of St. Clement church in Tours, France. Included in the register is the record of the marriage between Charles RENAULT, a master shoemaker, to Renée JARY on February 9, 1664. The record also states that Charles presented a certificate stating that he was baptized in St. Venant, France.

Charles had been married previously to Marie BOISSET on January 7, 1655 and also to Claude ROY on February 25, 1663 at St. Clement. No records were found of any children from his two previous marriages.

Charles and Renée had four children, all baptized at St. Clement. He died February 21, 1682 in Tours, France at the age of 66.

Michel REGNAULT, the son of Charles, was baptized on January 29,

1666 at St. Clement parish, Tours, France. He married Marie ROU at St. Clement parish on October 8, 1691. Like his father, he was a master shoemaker. Michel and Marie had 15 children.

François REGNAULT, son of Michel, was baptized at St. Clement parish on June 1, 1703. He carried on the family trade as a master shoemaker and married Catherine FOURNIER at St. Clement's on June 25, 1726. François and Catherine had 5 children.

François' two oldest sons broke away from the family trade of shoemaking and joined the army. François, our ancestor, enlisted on December 3, 1752. He became a soldier in the Company of Vallette of the First Battalion of the Royal Roussillon Regiment. His brother, Louis became a Grenadier in the Company of Poulharies, of the same battalion and regiment.

At that time, the French army assigned a nickname, usually referred to as a "*dit*" name, to every enlisted man. The one word "*dit*" name became their official name as long as they remained in the military. Many of the soldiers continued to use the dit name after their military service ended.

Thus, François became known as Sanchagrín of Company Vallette and his brother Louis became Tourangeau of Company Poulharies. Since no two soldiers in a company could have the same dit name, their dit and company name provided complete identification.

The spring of 1756 marked the beginning of hostilities between France and England. King Louis XV placed General

MONTCALM in command of an army that included the First Battalion of the Royal Roussillon Regiment and sent them off to Canada, which was then known as New France, in an effort to gain control of North America from England. This action marked the beginning of the French and Indian War.

François and Louis' regiment sailed from Brest, France aboard the vessels Leopard and L'Illustre in late March, 1756 bound for Québec City. The two ships took an excessively long time to cross the Atlantic Ocean as they did not arrive in Québec City until May 30th, a duration of more than two months. The delayed voyage took a heavy toll on the passengers, as 220 of them required hospitalization upon their arrival in port. 17 soldiers from François and Louis' companies died either during the voyage or while hospitalized.

Canada

The Royal Roussillon Regiment played a major part in the following major battles of the war: August, 1757 Fort William Henry; July, 1758; Fort Carillon (Ticonderoga); July, 1759 Montmorency Falls; September, 1759 Plains of Abraham; April, 1760 Ste. Foy; September, 1760 surrender at Montréal.

The Royal Roussillon's first major effort against the British was the successful attack and capture of Fort William Henry at Lake George, New York. The following year, as part of a force of less than 4,000 French, Canadian and Indian troops, the regiment helped to successfully defend Fort Carillon against an attack by 16,000 British troops.

In 1759, the regiment participated in the decisive battle of the Plains of Abraham in Québec City. During that battle, both of the opposing commanders, General MONTCALM and General WOLF, were killed. The British won that battle and captured Québec City.

The following year, on September 8th, 1760, after a brief skirmish at Montreal, the entire French army surrendered to the British commander, Jeffrey AMHERST. England then gained control of all of North America and sent the French troops back to France on British ships. However, some of the French soldiers who had married Canadian women defected to avoid deportation and stayed on in Canada. François REGNAULT and his brother Louis were among those who chose to stay because they had married Canadian women during their deployment in Canada.

During the French and Indian war it was customary for the combatants to discontinue fighting during the winters. During these lulls in fighting, the French troops were allowed to board with civilian families, helping them with the fall harvest and winter chores. During the winter of 1757-1758, François stayed with the CHARBONNEAU family in Contrecoeur, Québec.

François then married the daughter of his host, a young widow, with an infant daughter. The parish register at Contrecoeur shows that François REGNAULT and Marie-Anne CHARBONNEAU were married on January 9, 1758. The day before their wedding, they drew up a marriage contract. At that time it was customary for anyone entering a marriage with children

from a prior marriage to prepare a marriage contract.

Marie-Anne CHARBONNEAU was the daughter of Michel CHARBONNEAU and Geneviève BABIN. Her great-grandfather, Olivier CHARBONNEAU, one of Canada's first settlers, emigrated to Canada from La Rochelle, France, in 1659.

After the war, François settled in Contrecoeur and became a farmer. He and Marie-Anne had six children. He died April 22, 1810 in Contrecoeur at the age of 82.

Michel RENAUD, the son of François, was born in October, 1767 in Contrecoeur. He married Marie BLETT of St. Pierre-de-Sorel on October 27, 1788 and settled there as a farmer. Michel's wife, Marie, the daughter of Joseph BLETT, dit GAZAILLE and Marie MANDEVILLE was a descendant of Jean BLETT dit GAZAILLE, who emigrated from Perigeux, France to Canada sometime before 1670. Michel and Marie had three children.

Pierre RENAUD, the son of François, was born April 1, 1800 in Contrecoeur, Québec. He married Marie-Amable-M. DUMAS on October 17, 1826 in St. Jude, Québec. They then settled in St. Pierre de Sorel as farmers. Pierre and Marie-Amable had 8 children while living in St. Pierre de Sorel. The last child born there, in May, 1842 was Marie. Sometime after Marie was born, the family emigrated to Massachusetts, where their son, Richard was born in 1845. Their tenth child Joseph was born in Millbury in 1847.

Massachusetts

Pierre RENAUD apparently came to Massachusetts to work in the fast growing textile industry in the Blackstone Valley, which promised a higher standard of living than could be had on a farm in Québec. He worked in a variety of cotton and woolen mills along Singletary Stream in Millbury and lived in Millbury. His family was among the first French Canadians to settle in the area. Shortly after arriving in Millbury, he became known as *Peter NOE*. At the time, most existing residents were English merchants and farmers along with many immigrant Irish mill workers. Since those people were English speaking and not familiar with the French language, the French Canadians were influenced to anglicize their names. Although the RENAUD name could be found in some written records the name NOE was most prevalent until about 1900. Peter died in Millbury on October 20, 1883 at the age of 83.

Pierre's wife Marie-Amable was a descendant of François DUMAS of St. Sauvier, Paris, France who emigrated to Canada about 1660 where he was well known as an interpreter for the Iroquois Indians.

Pierre's son, Peter, was born on February 27, 1840 in St. Pierre de Sorel, Québec. He came to Millbury with his parents around 1844 and also went by the name of NOE. He worked as a shoemaker in Millbury most of his life and owned a home on Sutton Road near Brieley Pond in Millbury. Peter married Margaret POTVIN on August 28, 1857 in Uxbridge, Massachusetts. Peter and Margaret had eight children and he died

in Millbury on July 1, 1882.

Peter's wife, Margaret POTVIN was a descendent of Mery-Emery HERPIN dit POITEVIN of Poitiers, France, who went to Canada as a Royal Marine in the Company of St. Ours of the French Overseas Militia. This unit was sent to Canada in 1687 in an effort to completely eliminate the hostile opposition of the Iroquois Indians who were threatening to undermine King Louis XIV's attempts to develop settlements in his new colony called New France.

Peter's oldest son, Peter RENAUD, also called NOE, was born on October 17, 1859 in Millbury. He married Rosanna HUGHES on April 26, 1880 in Millbury. He worked mainly as a weaver in the cotton mills of Millbury, but also worked in other towns along the Blackstone River. Peter and Margaret lived in the Bramanville section of Millbury, where they raised two children, Harry, born April 2, 1881 and Marguerite, born July 4, 1893. Peter died in Millbury on December 4, 1923.

Harry RENAULD, the son of Peter, was born April 2, 1881 in Millbury. He married Rose A. SNAY on August 5, 1901 in Spencer, Massachusetts. They lived in the Green Island area of Worcester, where Harry worked as a machinist for the F.E. Reed Company from 1900 to 1904. He then opened a grocery store at 185 Washington Street. In 1920, he moved the store to 18 Lamartine Street at the corner of Washington Street. He continued to operate the store until he retired about 1944. His son Ted then ran the store until 1945 and then his son Ralph ran it until 1950. Rose died July

31, 1940 at the age of 59 and Harry died October 22, 1947 at the age of 67.

Harry and Rose had three children; Theodore N. RENAULD, born December 25, 1903; Leonard H. RENAULD, born July 31, 1910; Ralph V. RENAULD, born December 30, 1918.

When Harry and Rose married, his name was entered in the records at Worcester and Spencer as *RENAULD*. From then on, to the present, the family name has been consistently spelled that way. Although it has been pronounced phonetically as either *RENO* or *RENAULD*.

At the age of 15, Harry enlisted in the Papal Zouaves of Worcester, a drill team for youths. He served with them until he was 19, when he, and several companions, organized a new drill team called Company A, Garde Independent, to compete with other Franco-American drill teams in the Northeastern United States and Canada. Harry commanded that unit, which won many championships and was regarded as the leading drill team in the country. Sometime later, he also organized a very successful Women's Auxiliary drill team which included among its members, Mary RENAULD and her sisters, Sophie and Irene, with Mary as its commander. Harry continued to lead the drill teams until they were disbanded after the start of World War II.

Harry's wife Rose A. SNAY, the daughter of Isidore SNAY and Tarsile ALIX was born in Oakham, Massachusetts on August 3, 1880 and died in Worcester on July 31, 1940. Her father, Isidore emigrated from Canada in 1862,

married Tarsile in Killingly, Connecticut and settled in Spencer, Massachusetts in 1865. While in Spencer, he worked as a bootmaker. In 1879, he bought some land on East Hill Road in Oakham where he built a farm that he operated until 1884. He then moved back to Spencer and became a contractor specializing in moving buildings.

Rose's great-great-great grandmother, Thankful STEBBINS, was twelve years old and living in Deerfield MA when the village was attacked by a large band of Indians led by a small group of Canadian Militia on February 29, 1704. The Indians killed more than 50 villagers and captured 112, including Thankful and the entire family of nine. The captives were then force marched to the vicinity of Montréal, Canada. It took the entire month of March to make the long journey through Vermont and into Canada in the deep snow. Thankful's parents and eldest brother were later returned to Deerfield, but the remaining children were bought from Indian captivity by various Canadian families. After being subjected to intensive religious training by Jesuit priests, they chose to remain in Canada and converted their religious faith to Catholicism. Thankful was then baptized in 1707, taking the name Louise Thérèse. In 1711 she married Charles LEGRAIN, a Canadian. Thankful died in Chambly, Québec in 1729 at the age of 38.

Theodore RENAULD was born in Worcester on December 25, 1903 where he attended school until he completed the seventh grade. He worked at a variety of occupations, including carpenter and bartender, however his principal occupation was that of a truck driver. In

his later years he operated a utility trailer construction company.

Theodore and Mary LEMANSKI eloped to New York City and were married at city hall in Manhattan on September 2, 1924. Later, on May 16, 1925, they were married with the blessing of the church at Our Lady of Czestochowa in Worcester. Ted built a home in Millbury about 1926, but moved back to Worcester several years later. In 1937 he built another house in Millbury where he continued to live for the remainder of his life. Ted died January 16, 1968 at age 64 and Mary died January 5, 1997 at age 88. Ted and Mary had nine children: Henry, born September 7, 1925, died September 13, 1944; Theodore J. born June 16, 1927, died February 16, 2000; Jeanine, born November 17, 1930; Robert A., born December 15, 1935; Roland P., born June 30, 1937; Richard, born March 30, 1939, died July 28, 1954; Roseanne, born August 4, 1940, died May 4, 1987; Maryanne, born August 14, 1943; Julianne, born February 8, 1946.

Mary LEMANSKI's parents, Joseph LEMANSKI and Julianna CHENTNIK had emigrated from Poland where their families and their ancestors had lived for many generations as peasant farmers. Joseph and Julianna came from small villages that were located a few miles away from the town of Nowogrod, which is located about 8 miles west of Lomza in northeastern Poland. Joseph LEMANSKI was born on December 8, 1874 in Debniki, Nowogrod, Poland. He stated on his naturalization application dated January 28, 1909, that he sailed on the S.S. Veendam from Rotterdam, Holland and arrived in Philadelphia on May 10, 1892. He lived in Phila-

delphia until 1897 when he relocated to Worcester.

Julianna was born on March 13, 1881 in Matwica, Nowogrod, Poland. She left Poland when she was 18 years old, she joined her half-brother Alexander who was living in Worcester. She sailed from Hamburg, Germany on December 3, 1899 aboard the S.S. Patricia arriving at Ellis Island, N.Y on December 18, 1899.

Julianna and Joseph were married in Worcester on February 18, 1900. They lived on Richland Street in Worcester with their family of seven children until 1920, when they bought a farm in North Grosvenordale, Connecticut. They had lived on the farm for two years, when Joseph died unexpectedly on March 12, 1922 at the age of 47. After Joseph died, Julianna sold the farm and moved with the family back to Worcester. Joseph and Julianna's children were: Stacia, born January 2, 1901; Viola, born February 15, 1904; Joseph, born October 11, 1906; Mary, born May 6, 1908; Wanda, born December 1, 1911; Sophie, born November 10, 1914; Irene, born September 25, 1916.

The following year, on November 11, 1923, Julianna married Wladyslaw "Walter" ARASNIEWICZ, a widower with five children. Walter died in 1939. Several years later, Julianna went to live with her daughter Sophie in Dearborn, Michigan and later in Worcester and Auburn. She also lived for several years with her daughter Mary in Millbury and then with her granddaughter, Marion FARRAR in Worcester. Julianna died in Worcester on June 6, 1978 at the age of 97.

Hockey as a Genealogical Study in the French-American Experience

by: Alan Delozier

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Introduction

The emotional spirit and enduring attachments an individual adopts and cultivates over time that are ultimately passed down through the course of family lore come in many different forms. Along with such common denominators as a shared ethnic identity, cultural heritage and religious experience, the pursuit of sport as a participatory event or fellowship is sometimes overlooked when one studies the development of personal, family or community adherence and cohesion. Athletics is a type of society onto itself just as with geographical ties and professional bonds they may change over time depending upon a wide array of circumstances, but involvement whether emotional or physical still remains a part of personal and communal history alike. During the course of North American history interest exhibited by French expatriates continent-wide when it came to sport in general and ice hockey in particular is one which transcended avocation alone to become a unique emblem of recognition and respect. Just as many French-Canadians made their way to America with

their distinctive language en bon Français, belief in Catholicism and value systems adopted as long-term inhabitants of Les Québécois, they often brought an added allegiance to a favorite athletic pursuit and team as well. Over the past century, the culture of hockey has transcended playing time alone and helped to define a positive perception of French-Canadian émigrés in New England and throughout the United States alike.

History of the Game – In Brief

A brief introduction to the philosophy of the rink is in order to provide perspective on the essence of this sport and how its legacy has lived on among several generations of the French in North America. Ice hockey as an entity does not have French roots per se, but is rather a Northern European creation which has evolved and endured over the past six centuries. The mechanical part of the game lies in the ability to skate and handle a stick simultaneously. This former skill achieved a vogue in the new world when it was introduced by Scottish migrants to Canada during the seventeenth century as a means of facilitating transport and commerce between river towns. By the 1800s, as newer technology in equipment design evolved, the marriage between skates and sticks

joined and merged into a game called "shinny" which involved hitting slabs of wood or spherical objects into opposing goals. Shinny combined elements of field hockey, Irish hurling and lacrosse (from the French word for "cross" or "crozier" to describe the shafted net used in match play) as a new winter weather pastime played on the frozen waterways of Canada and the northeastern United States thereafter. These impromptu contests served as the direct forerunner to hockey in its present day form. We can also credit the French with the lasting nomenclature of the sport, the word "hockey" is derived from the Gallic word "hoquet" (a sheep shepherd's crook which resembles a hooked stick used in upside down form) and its use by explorers who revolutionized the sport. The game of today itself is often played in cold climates or upon an icy surface either outside in pick-up games or across indoor rinks where more formal games continue to be contested.

The modern version of ice hockey was unveiled during the mid-nineteenth century and the first official rules were adopted three decades afterward. Throughout this span, the game was steadily gaining vast popularity all over Canada as league play proliferated in Québec among other provinces nationwide. For French-Canadians of that age like other minority groups struggling for acceptance, hockey was a means to achieve a measure of social success and standing. For example, the Montagnard Club, a team made up predominately of players boasting French orientation secured the championship of the Federal Hockey League in 1907 which was established three years earlier in "La Belle Province" and branched out to other

parts of the nation over time. Counted among the first stars of Montagnard were Didier PITRE, Newsy LALONDE and Manager Jack LAVIOLETTE. On another level, Université Laval, Quebec's French-language college was accepted into the All-Canada University League that same year joining Montreal's McGill University and other Anglo-centered institutions of higher education. A forerunner to the present-day National Hockey League (NHL), known as the National Hockey Association was formed in 1910 with the Montreal Wanderers and Montreal Canadiens counted among the charter membership of this group. Further provincial team movement came eight years later when a team sporting a nickname inspired by the country at large was established in Québec two seasons prior to the birth of the NHL Montreal Maroons in 1924. That same year, the first American-based squad to achieve league membership known as the Boston Bruins were formed. Both the Maroons and Bruins served as early and long standing rivals of the aforementioned team nationally nicknamed club commonly known as the Montreal Canadiens who would eventually become the team most beloved by French-Canada and found allegiance among many French-Americans and scores of post-World War I devotees as well.

How The Game Relates To Genealogy

With a brief introduction to the history of hockey illustrated above, how does the game connect to genealogy in a traditional sense one might ask? This is a question not often asked since the most common ancestral history tools found in tangible form are birth certifi-

cates, marriage records or family bible registers among others. However, the sport proper can be another facet of life experience especially in tales of personal exploits or those achieved by heroes adopted like a personal choice of patron saint lives on through the ages in memory and oral recollection form. The joy of sport in general is often discovered during adolescence. Various authors have documented this fact in different accounts on the subject at large. In his book about the traditions formulated among the French of New England, Gerald J. BRAULT noted that spare time between chores, class work and church resulted in basic games of bonding such as hopscotch, jump rope and leap frog for example. Several other types of individual and tandem contests of this type were adapted from the home country and cheers of encouragement were often expressed in their native tongue. Each activity served to promote cooperation, friendship and a source of amusement all year long. On a more organized level, youth hockey is a prime example of personal development and budding passion. In his recent tome on the subject, Jay ATKINSON provides keen insights on the sport and coming of age in Methuen, Massachusetts during the 1970s. He described growing up in the famed hockey culture of New England with such individuals as Joe ROBILLARD who served as head coach of the local minors team who learned his craft at Boston University taught his players the principles of the game from earliest age. Among players of Gallic origin mentioned by ATKINSON were Albert SOUCY who was described as being speedy like a "water bug" gliding over the icy surface whom Coach ROBILLARD tabbed as a "...great little

kid' from a French-speaking family..." and a supporting cast that included James GIROUARD and "Tibber" THIBODEAU among others in this group of young stick handlers.

Other historians have made a kinship connection as to how hockey has become a part of family life outside of direct participation alone. In his book on one of the icons of the sport, writer Roch CARRIER illustrated a typical scene in 1940s-1950s Québec, but one which could easily be repeated in similar homes just across the St. Lawrence River. Such a Saturday night memory of family entertainment which warmed a wintry night of leisure and recollection sheltered from the cold was evoked by CARRIER in the following text:

At last, clean and smelling of Ivory soap, we're ready to press our ears to the radio for the Canadiens game. Our mother...is bored....Everyone has to be absolutely silent...To help pass the time, she leafs through the family photograph album...There are all the faces of old dead people I've never met...There are ridiculous pictures of our parents before they were parents, trying to look gorgeous in their Sunday best. And there are some very old photos of hockey players in ancient uniforms. How can it be that my mother, a mother, has photos of hockey players in her album, along with those of ancestors, cousins and children? Hockey photos among pictures of weddings, funerals and religious pro-

cessions?

The answer to these questions rest in the perceptible memories of hockey fans who also adhere to the spirit of family bonds and the power of fond remembrance.

The Game, Genealogy & Ethnic Identity In History

Even though the official sport of Canada is an Indian-originated field game known as lacrosse, the national sporting obsession lies on the ice. Hockey in a sports-related spiritual sense has its own devoted following not only in Canada, but throughout the United States. Like the long standing presence of baseball as the acknowledged American pastime, hockey is an activity which has traditionally been passed down from fathers to sons and recently from fathers and mothers to daughters who have shared in a love of play and memories of watching games together. Such a connection often leads to common ground and lasting bonds between past and present generations of adherents. Even though this phenomenon was stronger in Québec at first face, the residual effect noted by social scholar Doug BEARDSLEY resulted in the fact that hockey became a "social glue" and the "great unifying symbol" when it came to strengthening ethnic identity among a majority of the populous, albeit it in varying forms and degrees as the sport has gone on to achieve an international fellowship as a result.

Another analogy that touches upon genealogical ties is the concept of friendship and teamwork. Outside of biological family links, teammates serve as a

surrogate family of sorts if not by blood then through the union of common objective and cause. The Montreal Canadiens popularly known as "Le Habitants" or "The Habs" (translated to mean "the home team") have been embraced as *the* team of French Canada with allegiance spilling over the borders to New England in certain instances with the growth of migration from Québec during the past eight decades. The Canadiens who adopted the French spelling of this nationalistic soubriquet also donned the colors of red, white and blue reflected in the standard of France which added to their socio-cultural mystique. Noted hockey historian Frank ORR wrote about the birth and consistency of the Canadiens as one of the pre-eminent teams of the NHL and how their popularity has remained steadfast over the course of several seasons. "Some of the most exciting players in hockey history have been the French-Canadian stars...The 'Flying Frenchmen' have been the National Hockey League's most exciting and successful team since they joined the league as an original member in 1917...For generations the main ambition of many boys in the Province of Québec has been to play for the Canadiens."

It was therefore with some irony that one of the administrative architects who made professional hockey in Montreal a happening was of American birth. Original team owner Joseph Viateur "Leo" DANDURAND hailed from Bourbonnais, Illinois and emigrated to Canada at the age of 16 and became part of a consortium which brought the Canadiens into existence on November 3, 1921. Counted among individual players who dotted this early

lineup card were Howie MORENZ (of German decent and the first team star, but most players and subsequent stars had French surnames) Auriel JOLIAT and Billy BOUCHER who had a major hand in leading the Canadiens to their first Stanley Cup championship in 1924. The Canadiens as a full fledged member of the NHL often played road games in the United States and this helped to bring the appeal of a French-Canadian team into a whole new realm. As historian Frank ORR further noted in his published overview of the game that "...the Canadiens...attracted big crowds...at a time when the game was struggling for recognition. When the Canadiens visited American cities, the arenas were packed. Everyone wanted to see the 'Flying Frenchmen'..." The next wave of star players who graced Montreal rosters and were witnessed by crowds in the United States from the 1930s onward included Bernie "Boom Boom" GEORFFRIN, Jean BELIEVEAU, Guy LAFLEUR and Jacques PLANTE to name a few.

Genealogical Adherence Within The Game

Familial tandems have long been a fixture in professional hockey and the Montreal Canadiens were among the most prominent in this regard. Early traces of this lineage on ice were found in the form of teammates and brothers Francois X. BOUCHER and George "Buck" BOUCHER who played during the early years of the NHL and later earned induction into the Hockey Hall of Fame and established a tradition which was subsequently inherited by other interior and relative circles such as the fabled family RICHARD.

The one player most connected to French-Canadian identity was Maurice RICHARD (commonly known as "The Rocket") who joined Le Habitants during the 1943-1944 season and in the process scored 544 goals and played on eight Stanley Cup championships in the course of his career which ended in 1960. Maurice came from a family of eight children, later married the former Lucille NORCHET and together they raised seven children of their own. Counted among the RICHARD brothers who played hockey were Maurice and his siblings Henri (who starred for Montreal from 1955-1975 and was a four time all-star and shared the most ice time with him) and their younger brother Claude. Collectively, these men constituted the first all-player family line in NHL history when the suited up for one game together in 1958 where they were dubbed "'The Rocket'...'The Pocket Rocket'...(and the)...'Vest Pocket Rocket'" respectively. Along with his part in a family and team dynasty, Maurice RICHARD was seen as a lay deity to the Catholics of French Québec. Sports historian Gerry ESKENAZI wrote of his impact in a social context among the fans and citizens of a close-knit community. "In many ways, what Richard meant to French-speaking Quebecers paralleled what baseball legend Jackie ROBINSON or boxing hero Muhammad ALI meant to African-Americans." His photo and name became a fixture in many Québec households during his heyday and this appeal in several cases permeated American soil and his influence scored among many French-Americans from Westbury to Woonsocket.

The Game Sweeps Into French-America

From Canada

The French-Canadian youth of Québec were seen as the prime potential territorial draft picks of the Canadiens and it was a case of reciprocal affection among prospects and players alike. This phenomenon was one of the few instances in history where a particular segment of the population were not only geographically aligned, but so closely linked culturally and socially with a professional sports team. Some top players who boasted Québec origins ended up on other NHL squads which in turn led to a small but growing French presence in America among athletic émigrés. However, during the first half of the twentieth century, these players were often seen as second-class citizens on the very teams they represented. These attitudes gradually changed especially as the post Cold War-era progressed and began to reach higher levels during the 1960s when roster increases combined with league expansion to include heavier French influence signaled an evident turn of the tide in this regard. Family and fan allegiance is now scattered beyond the borders of the old Montreal Forum as more French surnamed players line the rosters of assorted teams throughout the NHL and other conferences both minor and major league across the continent.

Fan allegiance toward a professional team especially among the French-Canadians and French-Americans of New England is an interesting contrast when adoption by history is factored into the mix. The object of obsession among most Quebecers was, and has been the Montreal Canadiens (and to a lesser extent for a shorter period of time the

Québec Nordiques of the World Hockey League and later the NHL were a presence in Québec City between the 1970s-1990s), but when it comes to assimilated New Englanders one of the most rabid fan bases below the Canadian border belonged to the Boston Bruins. As the pre-eminent hockey team located in the northeastern United States, the Bruins as a parent club quartered in the largest city of New England also sponsors a minor league team in Providence, Rhode Island. This farm club plays in the American Hockey League along with other conference members from such long-standing and prolific French-American population centers as Manchester, Worcester, Portland and Lowell helped to attract French-Americans of the Ocean State and build a unique fan base and family legacy of hometown partisanship in the process. However, not many star performers of French decent played in Boston during their early prime of the 1930s and 1940s which mainly featured Canadian-rooted players of German decent. As noted previously, most NHL teams featured French sired skaters over the last several years and the Bruins were no exception. Counted among this rank were Art GAGNE who suited up for the Black and Gold in the late 1920s, Art GIROUX who played briefly during the mid-1930s and there are others who are included in the historical ledger which led up to the present day when such stars as hall of famer Ray BOURQUE represented the team. The influence of the game on this area also led to more parochial roster entries from New England and neighboring Mid-Atlantic region which included Connecticut natives Matt DEL GUIDICE and Marquis MATHIEU along with Andre ROY of Port Chester,

New York who all played for Boston at various times during the 1990s and early 2000s. Each of these individuals serves as a case in point for the wider impact on French-American participation and family influence toward the game and its appeal combined with ancestral influence of recent vintage.

Hockey players from America were a minority group onto themselves during the late 1800s and early 1900s as the game grew slowly nationwide over time. Every sport has their own season in the spotlight. Just as baseball and lacrosse are played in the spring and summer, hockey is a late fall and winter-oriented activity. In terms of overall attention and popularity among the public, the French-Americans of New England often came with an appreciation of hockey, but as assimilation in the cultural fabric of America strengthened during the nineteenth century sports which found the greatest favor at first included baseball, boxing, soccer and cycling. Throughout the twentieth century, basketball and football along with other athletic endeavors based on high levels of action became equally fashionable as participatory and cheerleading options among the masses. Outside of team sports, individual excellence is often rewarded on its own or within a group context and in some cases contribute to personal choice of team preference.

Throughout the history of athletics in America there have been many of these individual heroes of French extraction which became mainstream fan favorites as well. Such baseball players as Napoleon LAJOIE, Lou BOUDREAU, basketball stars Bob COUSY, Clyde LOVELLETTE and even recent entries

from the National Football League including Jake DELHOMME and Brett FARVE have been counted among the domestically grown talent which have gone on to fame in their own time and beyond. Even though most hockey players who were lionized in the United States during the early years of the NHL represented all parts of Canada there were some practitioners of French-American birth who are now members of the United States Hockey Hall of Fame. Such New England and Mid-Atlantic-based skaters as Pat LaFONTE who starred for the New York Islanders and Buffalo Sabers during the 1980s and 1990s scored over 1,000 points in the NHL; Larry PLEAU a native of Lynn, Massachusetts played on the Montreal Canadiens from 1969-72; and Richard "Dick" RONDEAU who led Dartmouth College from 1940-44 and coached at Holy Cross and Providence Colleges was a product of Mt. St. Charles Academy in Woonsocket, Rhode Island were just a few representatives of the burgeoning American hockey experience among the French-American populace.

Professional teams found in the top ranks of the National Hockey League were located in major American cities such as Detroit, Chicago and New York City alone throughout most of the first six decades of the twentieth century. In North America, hockey is one of the few sports where bi-national residence (even if on a short term basis) is common especially if a player from Canada finds a place on the roster of an American-based team. Thus, a common historical presence and lasting occurrence when it comes to both Americans and Canadians rooting for French play-

ers regardless of place of origin in many cases. Furthermore, in the present day previously delineated ethnic, cultural and even geographic lines are often immaterial as the youth of the last few decades have embraced any number of teams further a field across North America. Added expansion of rosters, players and alumni who play or participated in the game further add to the ranks found on hockey's evolving pedigree chart as a whole. Over the last 25 years such exotic locales as Florida, Southern California, Tennessee, Texas and Arizona now host top tier franchises for example. This new trend in ice hockey is manifest as the game is now played in warm weather and traditionally famed cold-temperated cities and states alike. One such place which has embraced both climate and cultural shifts is New Jersey. The Garden State is one locale included in this recent emergence of professional hockey in previously fallow frontiers, but it is also a spot which did not have a strong hockey tradition or French presence per se. However, this has changed significantly over the past two decades as citizens of Québec have not only spent vacation time or conducted business in the state, but some have shown a connection to both places especially through a love of the game and its ancillary benefits.

The Game & Genealogy - Recent Team Case Study

Long time goalie and all-star player Martin BRODEUR of the New Jersey Devils was asked if there were any similarities between the athletic culture of Québec and that of New Jersey as to how they were similar or differed in his estimation. He answered in the context of family and his own experience as found

in the body of the following passage:

Different sports and different beliefs in sports. The perspective of hockey – it's a lot easier to play in Canada. It's more difficult down here. It's a little fairer, the game and the leagues in Canada. Now that I have kids, I'm learning a lot more about other sports. Definitely in hockey, it's harder here because you don't have a rink on every corner. Every town doesn't have a rink and they don't have enough people to play. As a result, you have groups of towns that play in a certain area. It doesn't matter where you are from, if you register in this rink, you'll play for that hockey team. It becomes uneven as far the town's location and how each rink is run. It's definitely different than what we see in Canada. In Canada, we don't have football and baseball as much anymore. We're really big in soccer. That's where you see the difference. For me, it's the hockey player. It's kind of hard for any kids to be well structured.

Hockey like other athletic options in the last few decades has become more of a participatory activity and multi-dimensional as more than one sport is often played by a person depending upon preference, season and with family support which makes the decision a positive developmental option possible.

The New Jersey Devils were born on May 27, 1982 after the franchise moved from its original home base of Colorado. French influence was evident from the face off as Rocky TROTTIER became the first number one draft selection and Rob RAMAGE was involved in the first player transaction

completed that inaugural season. The Devils have copped three Stanley Cup championships (1995, 2000, 2003) in their tenure as representatives of the Garden State. The architect of this success is Chief Executive Officer, President and General Manager Lou LAMORIELLO who spent time coaching and supervising a number of French-oriented players over the last several years. Executives of French extraction have helped the Devils in recent times and have added to the Gallic presence in this organization and is representative of other like administrative structures in the corporate world where individuals have achieved top level positions and other key posts. Such individuals as Ken FERRITER (Vice President for Corporate Partnerships), Jacques CARON (Goaltending Coach), Claude CARRIER (Assistant Director for Scouting), Marcel PRONOVOST (Scout), Marie CARNEVALE (Hockey Operations Executive Assistant to the CEO/President/General Manager) and Neil DESORMEAUX (Director of Group Sales – Tickets) have achieved a business-oriented lineage in this organization through their efforts on behalf of the club. Those from the coaching ranks include Bob BELLEMORE (Assistant Coach), Jacques CARON (Assistant Coach), Jacques LAPERRIERE (Assistant Coach) and Jacques LEMAIRE (Head Coach from 1993-1998) serve as more high profile mentors and advisors to the gentlemen they teach and prepare for game situations.

Players themselves earn more headlines in their native Canada, but many still come to the United States in order to play college or professional hockey. A typical example is Raymond

GIROUX who originally came from North Bay, Ontario played four seasons at Yale University in Connecticut and now is a part of the parent team. Other players who have their own stories and graced the Devils roster with French surnames over the last several seasons include Jason ARNOTT (1997-2002), Brad BOMBARDIR (1997-2000), Joel BOUCHARD (2001-2002), Josef BOUMEDIENNE (2001-2002), Steve BRULE (2000), Alain CHEVRIER (1985-1988), Pat CONACHER (1985-1992), Pierre DAGENAIS (2000-2002), J.F. DAMPHOUSSE (2001-2002), Dan DORION (1985-1986, 1987-1988), Paul GAGNE (1982-1986), Bill GUERIN (1991-1998), Claude LEMIEUX (1990-2000), Jocelyn LEMIEUX (1995-96), Claude LOISELLE (1986-1989), Troy MALLETT (1991-93), David PICHETTE (1984-1986), Joel QUENNEVILLE (1982-1983), Pascal RHEAUME (1996-97, 2002-2003), Stephane RICHER (1991-2002), Sam ST. LAURENT (1985-1986), Bob SAUVE (1987-1989), Sheldon SOURAY (1997-2000), Rocky TROTTIER (1983-1985), Sylvian TURGEON (1989-1990), Carol VADNAIS (1982-1983), Yvon VAUTOUR (1982-1984) and Claude VILGRAIN (1989-1993). These individuals represent a latter-day connection of French-Canadian migration to America which builds on an already abounding tradition, but also serves as a marvel of higher profile migration in the course of family life cycles.

The Game & Genealogy - Recent Individual Case Study

Perhaps the most famous French-Canadian athlete currently playing in the United States today is Martin BRODEUR

who represents an interesting family lineage through his immediate ancestral ties and involvement with sports in general. In terms of an oft-told analogy which revolves around the son who follows in their father's footsteps, the BRODEUR family provides a clear example of how hockey in particular constitutes one such generational bond. The future Devils goalie was born in Montréal and grew up in Québec where he learned his craft from father Denis BRODEUR who was a net keeper for the 1956 Canadian Olympic National Team and later became the official team photographer for the Montréal Canadiens and Montreal Expos (expansion team of the National League from 1969-2004) baseball club for several years afterward. A brother, Claude pitched in the Expos minor league organization for a number of seasons as well. This devotion to family carries into the presence of younger offspring as seen with Martin BRODEUR who is the father of three sons and one daughter and honors them by wearing their initials on the back of his helmet during games.

The American connection as it relates to the BRODEUR family came mainly with job-related circumstances in various places across the country. Denis, the father lived briefly in North Dakota as a baseball player and brother Claude played upon the diamonds of various American towns during his career. The longest duration belongs to Martin who left Québec for East Rutherford, New Jersey and a stay which has lasted nearly a decade. In a similar vein, he was asked what type of transition had he and various fellow French-Canadian teammates experienced in terms of living in New Jersey from a cultural and communal perspective over the years. BRODEUR an-

swered in mainly cerebral terms about how this transition has worked for him:

It's funny – after about five years, I saw a change in the way my mentality worked. Now everything works in English. Before it was harder for me because I always had the French concept in my head, culture-wise and everything. Every time someone would talk to me, I would translate it into French in my head to understand it. Now it's the opposite. If someone now talks to me in French, I almost have to translate it into English to understand it. It took me a good five years to be like that, but the transition was great. I think people were really good. When I played one year in Utica [New York] and was by myself, I really learned a lot as far as speaking the language and trying to get the accent right. It's been great for me. My first instinct right now is English.

The rationale and effects of migration in combination with developing personal experiences and bringing about an understanding of the alpha of French Québec birth and the omega of exposure to America and the world at large has brought further enrichment to family history in general. As described here, the cross-cultural exchange is one which has been going on for a number of centuries and remains a presence in sporting and societal terms as we move further into the new millennium.

Conclusion

The game of hockey can provide clues on how to round out certain aspects of a family genealogical project if it relates to the person and their past

involvement with the sport. There are several individual tales that have been told, re-told and have yet to be made when it comes to devotion to the sport and its lore. This premise goes along with future discoveries of past and present information as with any aspect of genealogy at large. From broader origins to how the game of hockey impacts on a life like that of religion, language, culture or any other key variable provides a unique dimension into the exploration of individual ancestry. The history of hockey, its heroes, teammates, family and other facets of the game are all a part of the sport and its appeal as a potential focus for genealogical study. Therefore, sports in general and hockey in precise measure from Québec to America from Boucher to Brodeur provides another level of study for those interested in the pursuit of the proverbial scoring opportunity when it comes to securing successful family knowledge.

Where to Find Historical Hockey Information

With this introduction to hockey and family ties outlined, the next step is exploring your own connection to the sport as an activity along with how it has impacted on personal experience. There are various paths that can be followed and methods employed in which this can be accomplished. A good starting point would be with the Hockey Hall of Fame and Resource Centre located in Toronto, Ontario, Canada. This repository is devoted to the history and study of the game from its origins to the present day. They feature a library and archive housing over 1.5 million photographic images, 26,000 publications and

over 20,000 files devoted to various aspects of the sport including individual player folders, team and league data along with related ephemera. Specific information on enshrines and others affiliated with the hockey universe can be found here to varying degrees. Although open to the public, research can be accomplished on an appointment only basis. Contact information is featured below...

Hockey Hall of Fame & Resource Centre

30 Yonge Street
Toronto, ON Canada
(416) 360-7735
www.hhof.com

The American version is located in Minnesota and features historical information on the sport of hockey from an American perspective. This museum can be contact via the following means...

United States Hockey Hall of Fame
801 Hat Trick Avenue
Eveleth, MN 55734
(218) 744-5167
<http://www.ushockeyhall.com>

Although it has yet to be established in full, one of the first domestic attempts at a scholarly research center is the Charles E. Holt Archives of American Hockey at the University of New Hampshire located in Durham. This collection will ultimately contain records pertaining to the American Hockey Coaches Association and Hockey East collegiate league among others. More information can be found on their Internet homepage...

Charles E. Holt Collection Web Site

<http://www.izaak.unh.edu/specoll/hockey>

Other sources which seem the most obvious include professional leagues which may be helpful in guidance on current data and possible historical leads as well. They are also the best places to look at when it comes to obtaining general information on the sport from a current perspective. The NHL constitutes the top league level in the sport, and the headquarters can be reached through the following means...

National Hockey League
1251 Avenue of the Americas
47th Floor
New York, NY 10020
(212) 789-2000
<http://www.nhl.com>

The minor leagues of professional hockey can also be of additional help in finding further information on the history of the sport. Within New England, the most prominent of these organizations is the AHL...

American Hockey League
One Monarch Place
Springfield, MA 01144
(413) 781-2030
<http://www.theahl.com>

Public and special libraries can also provide an abundant source of information on professional players and teams as with other aforementioned options. This is particularly true if a reference section is employed where encyclopedias and dictionaries can often be found in tandem with the main collection where biographies on star players and detailed works on the history of the sport are fea-

tured in many cases. Some of these book centers might also feature a local heritage section and/or neighborhood historical societies might also feature specialized team records especially in regard to club, school or factory sponsored squads, individuals who might have saved materials such as game programs, photographs, scrapbooks and other items related to the sport.

High schools, preparatory schools, college and university archival repositories often feature information on teams and individuals as well. The availability of source material varies from place to place depending upon institutional focus along with volume and what type of records might be accessible. Specific articles could include player rosters, statistical files, yearbooks and other types of data as noted in the local library/historical society section. Sports information departments can also provide helpful insights on current squads along with published media guides which typically have sections on the history of the sport including all-time rosters and record setters sections.

The Internet can also provide a good starting point and with further usage lead to avenues of useful data especially on professional teams (minor and major league) and using search engines to locate certain individuals. Of particular note are sections devoted to all-time rosters and player profiles. This can also involve deeper research into contacting individual team offices for additional details on the development of their respective club from a historical perspective. The amount and focus of information depends upon what desig-

nated officials have kept and make accessible for research purposes. Counted among general web sites which might help in the investigative process include the following pages of note...

Selected Internet Resources

A to Z Encyclopedia of Hockey – <http://www.azhockey.com/>
 Hockey Research Association – <http://www.hockeyresearch.com>
 International Hockey Database, The – <http://www.hockeydb.com/>
 US College Hockey Online – <http://www.uscollegelhockey.com/>
 Women's Hockey Information – <http://www.whockey.com/faq/>

Acknowledgments

An immense thank you and much gratitude goes to Mr. Jeff Altstadter, Director of Public Relations for the New Jersey Devils for his work in facilitating access to information related to the team along with personnel rosters found in their Media Guide; Mr. Martin Brodeur for taking the time to answer questions included in this article and Staff Assistant Ms. Erica Luthman who facilitated the interview process.

Endnotes

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- ² Ibid., 2-5.
- ³ Roch Carrier, *Our Life With The Rocket – The Maurice Richard Story*, trans. Sheila Fischman (Toronto: Penguin Canada, 2001), 10-11.
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- ⁵ Orr, 16-23.

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- ¹¹ Hockey Hall of Fame official Web site, <http://www.hhof.com/> (accessed September 1, 2005). [* Biography of Leo Dandurand – Biography]
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- ¹⁴ Carrier, 6. [* Photographic Section of Text]
- ¹⁵ Ramos and Gosine, 12.
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- ¹⁹ Martin Brodeur. Electronic-mail interview by author. May 5, 2004.
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²² Ibid., 32-34.

²³ Ibid., 32-34.

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Yorio, Kara. "Roy's Legacy Lives On," *Sporting News*. 227:23 (June 9, 2003): 48-51.

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Diamond, Dan. *Total Hockey: The Official Encyclopedia of the National Hockey League*. Kingston, NY: Total Sports Publishers, 2000.

Fischler, Stan and Shirley Fischler. *Fischlers' Ice Hockey Encyclopedia*. Rev. ed. New York: Crowell, 1979.

Hollander, Zander and Hal Bock, eds. *The Complete Encyclopedia of Hockey*. Toronto: Doubleday Canada, 1983.

Ronberg, Gary and Robert A. Styer. *The Illustrated Hockey Encyclopedia*. New York: Balsam Press/Rutledge Book, 1984.

"101 Dalmatians" and "Peter Pan" are the only Disney animations in which both of a character's parents are present and don't die during the movie.

New Legislation Affecting Genealogists And Family Researchers

by: Michael Lemire

Introduction

In December of 2004, President BUSH signed Public Law 108-458, the "Intelligence Reform and Terrorism Prevention Act", which includes Section 7211, "Minimum Standards for Birth Certificates". As a result of the passage of this act, some state officials are under the impression that they are required to close vital records to researchers. Birth, marriage and death records are being removed from "Public Records."

During the summer and fall of 2005, working groups throughout the nation discussed proposed draft regulations for this law with Vital Records officials in every state. These Federal regulation proposals include sweeping changes to state and local vital records laws, as well as vital records access and security measures. The regulations were originally due out in December of 2005, but have been postponed until later this year (2006).

Legislation Affecting Researchers

New Hampshire

In New Hampshire, House Bill 1382 is an act regulating the disclosure

of personal information. This bill prohibits a "public" or "private entity" from using personal information without the individual's consent. This bill has been enacted and will take effect on January 1, 2007. An amendment to this bill, Chapter 359-1, states: 359-1:1 "Definitions"

"Individual" means a human being, including a deceased human being.

"Nonpublic personal information" means personal information that has been made available to the public by or with the consent of the individual to whom it relates.

"Personal information" means information that allows an individual to be identified or located and includes an individual's name, address, telephone number, driver's license number, Social Security number, credit card, bank account and other financial account numbers including a personal identification number; and any other information that, directly or indirectly, or in conjunction with other information, that allows an individual to be identified or located.

"Private entity" means any person, partnership, corporation, association or other legal entity other than a public entity or entity of the Federal Government.

"Public entity" means any agency, department or office of state and local government.

"Services" includes the provision of credit, medical and governmental assistance, and licensing.

Section 359-1:2: Prior Approval Required

Nonpublic personal information (see definition above) is the property of the individual (which includes the deceased) to whom it relates and shall not be used by any public or private entity for any purpose without the prior approval of the individual (including the deceased).

No public or private entity may require an individual, as a condition of doing business with the entity, to authorize the use of his/her nonpublic personal information for any purpose other than to provide goods or services requested by the individual, nor may the public or private entity treat such an individual differently because the individual authorizes or refuses to authorize the use of personal information.

Notwithstanding paragraphs I and II, a public or private entity may require an individual to provide nonpublic personal information in order to provide goods and services requested by the individual, provided that the nonpublic personal information is directly related to, and essential for the provision of such goods and services.

Section 359-1:3: Remedy; Private Action

An individual whose nonpublic personal information has been used contrary to the provisions of this chapter may bring a civil action to recover damages, court costs and reasonable attorney's fees.

Under this legislation where the definition of an "individual" is extended to deceased individuals, it would be against the law to use a person's name or any other 'nonpublic personal information' that makes it possible to identify or locate an individual unless that "individual" (including a deceased individual) has given his/her permission for the use of that information.

Theoretically, under this legislation, if you publish a cemetery burials transcription from a cemetery in New Hampshire, the estates of the deceased in that cemetery can sue you for "reasonable damages", court costs and attorney's fees. Equally disturbing is the fact that a dead or living person's name is being defined as "nonpublic personal information". Are there any other states out there that give such rights to deceased individuals? Also, does anyone know how to get permission from a deceased individual to use their information in your genealogy charts?

As Sharon SERGEANT states so well "People who think that this New Hampshire problem is none of their concern, should be aware that this is part of an international trend towards bad legislation that does not address real issues of concern, but does create many problems for the normal activities of conscientious citizens."

Massachusetts

In the state of Massachusetts, there are bills in the State House of Representatives that are close to passage and will soon affect genealogists residing in that state.

House Bill 3642: An Act to Establish an Electronic System of Vital Records

The State Registrar is to prepare an index of records. Such index may be automated. Such index would be made available to all town/city clerks. Certified copies or reproductions would be admissible as evidence of the record.

Vital Records in custody of the Archives may be issued in format other than certified. (Note- The Archives currently has Birth, Marriage and Death records prior to 1916.) Provides for uniform format of Vital Records; Provides for matching of Birth and Death records.

Problem Area- "There is no provision for copies other than certified, such as special copies for genealogical or non-legal purposes. (Massachusetts Genealogical Council)"

House Bill 3643- An Act Establishing Standard for All Vital Records

Records and indices of Births (with amendments to births) prior to 1911 and of Marriages and Deaths prior to 1951 are unrestricted and available to the public.

Records shall be transferred from registry to Archivist in five-year increments. Such transferred records shall be available for inspection and copying.

All other records, reports and indices maintained by the custodians other than the Archivist are restricted and not available to the public. Only certified copies shall be issued.

Certified copies of Birth or Marriage records available only to registrant, spouse, children, parents as named on birth record, legal guardian, siblings, grandparent or grandchild, executor, authorized legal representative or "authorized genealogist" designated by one of the aforementioned persons in writing.

Custodians shall allow public examination of certificates and indices of deaths. Upon written application, a certified copy of Death Record shall be issued.

Problem Areas- "Incremental updating of dates for transfer is not clear. Indices as well as the actual records are restricted. An enormous burden is placed upon a person seeking a record to prove he/she is indeed of a class of people entitled to receive a copy of the record.

Custodians can make the decision as to what is a "proper" written request without regulation by a disinterested third party. (MGC)"

House Bill 3644- An Act to Fund a System of Electronic Vital Records:

Fees shall be collected into a special fund to provide for improvement of the statewide system of Vital Records and Statistics. Establishes a special Vital Records Committee to oversee overall improvements including automation and preservation of Vital Records made up of 17 members.

Problem Areas- "There is no provision for a mechanism or date of formation of such a committee. The composition of the committee should include the State Supervisor of Public Records and the State Archivist. In addition, the Massachusetts Historical Society should be included.

A quorum should be at least a majority. Duties of the Committee should include formation of regulations after public hearings are conducted. (MGC)"

While the above were published as three separate bills, they are so inextricably linked that it is clear that they are intended to be considered as a whole. These bills may be passed very soon but the linking of the three bills and their poor wording, along with the problems cited above could possibly result in their defeat. Recently, a new bill has been introduced (House Bill- 3448 sponsored by Representative Stephen Leduc) which is much improved from the three cited above, and is supported by the Massachusetts Genealogical Council, addresses the concerns cited above. Funding issues that are not addressed in H-3448 can be easily remedied by insertion of appropriate language from H-3644 cited above.

It should also be noted that there is legislation pending to get rid of the

Massachusetts State Census and have only the Federal Census.

Rhode Island

There are four bills pending in the Rhode Island State Legislature that could possibly affect access to vital records by genealogists and individuals doing family research. Those bills are H6951, H6952, S2268 and S2270. They are currently in their respective (House and Senate) Judiciary Committees, being held over for further study.

H6951: This bill as currently proposed states that "the following records will not be deemed public records: All records which are identifiable to an individual pertaining to personal, confidential and protected health information."

Access to health and medical information is not a problem for genealogists but this amendment as stated in the other three bills has a more loose interpretation. They are worded as follows; "all records reflecting personal or medical information relating to an individual in any files." This provision could be interpreted as limiting access to any personal information in government files including Vital Records.

New Jersey

AB1390 was passed by the Homeland Security and State Preparedness Committee of the New Jersey Legislative Assembly on January 26, 2006 and will be heard on the Assembly floor in May. If this bill is enacted as currently drafted, it would "remove vital records, (birth, marriage and death) from public

records and genealogists would no longer have access to vital records including genealogical copies that are currently permitted in New Jersey. It would also prevent anyone, including genealogists, from sharing, selling, reproducing or disclosing the information contained in the vital record. The penalties for violating this provision are a crime and would prevent the person/genealogist from applying for vital records in the future.

The Future for Genealogists

While many of the new laws regarding access to records, including those that have already been enacted, and those that are approaching passage, are a logical solution to many areas of financial, medical and personal security, many of the new proposals are a knee-jerk reaction to Federal Regulations imposed as a result of the Intelligence Reform and Terrorism Prevention Act of 2004. While some of these bills attempt to address identity theft, the occurrences of identity theft are usually the result of hacking into databases, particularly banks and financial record holding companies, not from access to vital records. Legislation that addresses a crucial problem should be thoroughly examined for its potential and possibly unintended consequences on the activities of responsible citizens.

Genealogists, both amateur and professional, tend to be responsible and usually educated individuals. They would be absolutely inhibited from conducting their pursuits under the provisions of some new laws.

Access to these records is abso-

lutely essential to research the lineage of individuals when that information is unattainable from family members who do not know or have forgotten the answers. Having to obtain written permission from an individual who is in the line of ancestry but is not the subject of the genealogy, may scare the individual into thinking that if a law exists concerning their information, then they might be better off not releasing it. This could certainly cause a "dead-end" in that line of research.

The absurdity of requiring permission (from the deceased!!!!) to obtain information on a deceased individual as in the New Hampshire law goes without saying. Most privacy laws that are in existence expire at the individual's death or at least within a specific period of time after the death. The regulatory efforts to "mandate privacy forever destroys historical data forever." (SERGEANT)

And what of the records now held by genealogical libraries throughout the country which include Vital Records of Births, Marriages and Deaths. Will they now become illegal since individuals will have access to those records without "permission"? The possibilities for the future of Genealogy are frightening indeed. The ambiguous language that seems to accompany this legislation regulates access to records by guardians of these records who are ill equipped or not inclined to understand the needs of a genealogist or an individual doing research on their own family.

What will a researcher need to do to obtain a "proper written request" to see or obtain a copy of a record? Will an

individual be able to publish a book of their family history and genealogy without getting permission from the thousands of individuals (most deceased) whose information is contained in the book, to release their data?

This concern for genealogists is not a problem that we can afford to ignore while waiting to see what happens in future legislation. Once an ambiguous piece of legislation has passed, the creators of the legislation may be ill-equipped to clear up problems resulting from that legislation, or even produce more "unintended consequences" in an effort to resolve the problems. They may be reluctant to correct problems in an effort to follow their own agendas or may produce legislation for political "feel good" reasons.

Genealogists must be proactive on this issue before it is too late. There are enough of us in the country to have some political clout! Genealogical societies in particular need to inform their members and anyone connected to them that our way of life may soon become impossible! It might be beneficial for each society to form a committee of two or three people (ideally, someone with knowledge of legal systems) that would follow the events relating to these issues and work to maintain access to records while not interfering with legitimate concerns.

What We Can Do

Sharon SERGEANT states in a reaction to the New Hampshire law, "Wherever you are, you should be checking with your legislators on such trends toward ambiguous rhetoric versus real problem prevention and historical expe-

rience." Many legislators do not have the time to get deeply involved in issues that they are not familiar with and are unaware of all of the possible ramifications of the legislation that they produce. In our complacency, we do not give them the feedback that they need, which would help to keep them on track. Legislation needs to address real problems in a pragmatic way without destroying normal activities. It is our responsibility to try to identify the problems and suggest proper responses to them.

Craig KILBY states, "I served six years in the Missouri State Legislature and it is correct that most legislators may have no idea what the Bill really says, and may, at best, skim the summary (prepared by Legislative Research) on the day it is taken up. They all have their own issues, their own agendas, and cannot possibly read every word of every Bill. A letter from a constituent, flagging the issue for the legislator, will definitely get their attention. Of the mountains of mail that goes through on a daily basis, those that were from constituents were at the top of the priority list, especially if it were hand-addressed and stamped. You knew that if someone was taking the time to write to you about something, it must be important to them. Phone calls work well also. E-Mails do not.

Ask your legislator to meet with you sometime when he/she is back at home for the weekend. Offer to testify before the committee when the bill is heard if you are able to get to the State Capital Building. Perhaps bring a few officers of your genealogy society. Generating form letters that all say the same

thing in the exact same words tends to dilute the effect. Contact your representative as soon as you hear about the Bill. Being first in line is definitely a plus as it will get the representative on your side before opponents come behind you."

Representative KILBY's suggestions are particularly appropriate and valuable since they come from someone who is directly involved in creating legislation and is speaking from experience.

Sharon SERGEANT states that "Genealogists are uniquely equipped to do several things; Remind legislators that genealogists are a class of voter who not only tends to be civic-minded (and a large body of voters), but versed in longitudinal historical patterns of consequence.

Remind legislators that the pri-

vacy concerns of today should and could be geared toward felonious actions by criminals and negligent practices by business institutions, without creating harm for the needs of everyday citizens, destroying either our own place in history or our ability to accurately research those who came before us.

Remind legislators that this voting public, a backbone of democracy, expects legislators to do their homework and provide appropriate legislation to balance the principles of both civil rights and freedom of information"

Questioning a piece of legislation puts the legislators on alert that their actions are being watched. Knowing that their constituents are tracking their actions will make them more likely to actually examine the issues closely. The odds are simply better that they will notice the problems and address them."

Member's Corner

I have a Joseph LANDRY (Pierre and Marie BOUVET) married 1 October 1833 at l' Acadie Genevieve GAUDREAU (Jean-Baptiste and Victoire DEMERS). I found this couple in the 1861 census of West Farnham, Missisquoi (info in italics acquired from further research). The LANDRY/GAUDREAU family is enumerated thusly in 1861: Joseph LANDRY, age 52 (1809); Genevieve LANDRY (nee GAUDREAU), age 48 (1813) with the following children: Joseph LANDRY, age 24 (1837), *married 24 April 1861 to Cordelie LAFLAMME (Pierre and feu M. Anne DUMAIS/DANIS. Pierre LANDRY age 20 (1841) – my person of interest; Josephine LANDRY age 14? (1857); Hubert, baptized at St.-Romuald de Farnham, 2 June 1857, godparents Étienne BARBO and Marie FONTAINE. Note: They had a daughter Onesime born ca 1834, married 25 October 1852 to Cyprien BRO. I am looking specifically for any information on the 2nd child listed Pierre LANDRY, born ca 1841; i.e. where born/baptized, etc. I would welcome any and all information concerning any of the children of this LANDRY/GAUDREAU couple.*

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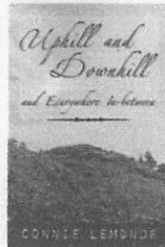
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Joseph Gravelines and the Lewis and Clark Expedition

by: Paul C. Graveline

Editors notes: This article first appeared in the December 1979 issue of this publication. Paul C. Graveline, business administrator and genealogist, resides in Hyannis (Cape Cod), Massachusetts. A 1976 Graduate of Assumption College in Worcester, Massachusetts, with a B.A. in Economics; he has also contributed articles to New England periodicals and newspapers on the Lewis and Clark Expedition, and especially his distant cousin Joseph GRAVELINES. The latter was a fur trader-merchant encountered by the Expedition in what is now the Dakotas, who provided great service to the exploring party as an interpreter, diplomat, and expert boatman. In his spare time, Paul enjoys building pleasure boats, since Cape Cod provides him with many harbor and natural marine facilities. The article that follows is Copyrighted 1977, reproduction or re-use for profit without the express consent of the author is prohibited.

On the occasion of the 150th anniversary of the Lewis and Clark Expedition, many articles and books appeared relating the history of the Expedition and the stories of the men who participated. It was one of these articles that brought Joseph GRAVELINES to our attention. Although little has been written about him it appears that Joseph GRAVELINES

contributed much, indeed probably more than anyone realized at the time, to the safety and success of the Expedition.

The purpose of the present article is to introduce Joseph GRAVELINES. Our research is ongoing and the eventual goal is to produce, both for scholars and the GRAVELINE family, a complete account of his part in the Expedition. I am particularly interested in the details of what transpired during his visit to Washington with Chief Ankedoucharo, and of his subsequent dealings with the Arikaras after the chief's death.

Long before the date of the Louisiana Purchase, Thomas JEFFERSON had considered sending an American expedition through the territory. While it was designated as a scientific expedition, another goal was to gain knowledge concerning the wealth which could be extracted from the region, since a growing fur trade was transforming the Upper Louisiana Territory, particularly along the Missouri River Basin, into an economic asset. Thus, in early 1803, while Napoleon was commanding the respect of Europe, he foresaw that the retention of France's last main possession in the New World was a tenuous one. The Louisiana Territory was, after all, bordered on the north and south by

his enemies, the British and the Spanish. Unwilling to enhance their empires, he decided to sell the Louisiana Territory to the fledgling United States.

Shortly after President JEFFERSON commissioned the Lewis and Clark Expedition, it was determined that if the venture was to succeed it was essential for good relations to be established with the Indian tribes of the area. Indeed the need for continued good relations with the Indians was recognized as sufficiently vital so that the Expedition came to be seen as a diplomatic mission as well as an economic and scientific one. There was an obvious necessity to engage men who were friendly with the Indians, and who understood their customs. One such person was Joseph GRAVELINES, a descendent of French colonials.

GRAVELINES, whose father and grandfather had been engaged in Mississippi and Missouri River commerce for almost 100 years, was established as a merchant and trapper-trader, probably in the employ of the Missouri Company, along the Missouri at the time that Lewis and Clark encountered him. He lived among the Arikara, a tribe bordering the Sioux nation in the north central Dakotas. These Indians followed primarily agricultural pursuits, and lived in stationary villages, unlike their more nomadic neighbors. Their life style attracted the other plains tribes for several hundred miles around.

GRAVELINES, before the time of the expedition, had established a good relationship with the Arikaras, and had become adept at speaking their language.

He was experienced at bartering with the visiting tribes for the hides of buffalo, deer, and elk which were plentiful in the area, and for the furs of such river animals as beaver and muskrat. It is probable that he also used the barter system to acquire living quarters, as resident fur traders customarily resided in the pole-and-brush frame lodges used by the Arikaras. GRAVELINES' situation, necessary to the success of his own business, also was made to order for the diplomatic purposes of the Lewis and Clark expedition. Here was a man who not only lived with the Arikara and knew them well, but also, because he bartered with the other Indians who traded with the Arikara, had a certain familiarity with tribes who lived farther west. Furthermore, he was no doubt in a position to supply Lewis and Clark with geographical information about the area.

Lewis and Clark signed GRAVELINES on as a guide and river pilot. "Mr. Joseph Gravelines, an honest, discreet man and an excellent boatman is employed to conduct the keelboat as its pilot." Apparently he was well established in his trade up-river, for the Expedition journals record meeting two of his trappers on the journey. He traveled with the Expedition along the Missouri as far as Central North Dakota, where they established their 1804-05 winter camp among the Mandan and Minnetaree Indians.

Immediately GRAVELINES' role changed from boatman to diplomat. Making peace among the warring tribes was of prime concern to Lewis and Clark since it would foster a favorable atmosphere for trade and, more important,

would insure a secure return journey should the Expedition survive the trek over the Rocky Mountains.

Staging an impressive counsel three days after the arrival at the 1804-05 winter camp, Lewis and Clark and GRAVELINES persuaded the Mandan-Minnetaree delegations to go to the Arikaras and resolve their differences. Later, GRAVELINES, assisted by two of the French boatmen with the Expedition, was sent to assist with the negotiations.

In early April 1805, the Expedition departed their Fort Mandan to proceed westward. The previous year, their largest vessel, a keel boat fifty-five feet in length, eight feet wide, and capable of carrying ten tons, after descending the Ohio River in 1803, had served them well for the ascent of the Missouri to the Mandan country. Now, since the upper Missouri was unnavigable for this large a vessel, the Captains decided to send the keel boat back to St. Louis. On April 7, 1805 the Expedition proceeded westward in six small canoes and two large pirogues. On the same date the keel boat under the command of Corporal WARFINGTON departed downstream toward St. Louis. When GRAVELINES returned to the Fort Mandan winter establishment from his negotiations with the Arikaras, he was engaged as a boatman and pilot for the keel boat by Lewis and Clark, who were not to see him again until September 1806, when they crossed paths traversing the lower Missouri River.

President Jefferson, at the outset of the expedition, had instructed Lewis and Clark to persuade the chiefs from the Missouri tribes to travel to Wash-

ington. GRAVELINES, acting as an interpreter, agreed to accompany one of the Arikara chiefs to the capital. Jefferson's scientific and diplomatic interests, as well as his concern for the Expedition, undoubtedly caused him to hold extensive conversations through interpreters. The necessity for this interpretation at a formal audience must have given GRAVELINES frequent occasion to meet with JEFFERSON. GRAVELINES' familiarity with Indians and their customs no doubt made him invaluable in this capacity.

GRAVELINES' value as an interpreter, however, probably was secondary to his value as a diplomat. Ankedoucharo, the Arikara chief who came to Washington with GRAVELINES, was unaccustomed to the habits of his hosts, and died. How to explain the death of a chief in the white man's country was a serious problem. Indeed the fate of the entire Expedition may have rested with the handling of the matter, as it was necessary for Lewis and Clark to return through Indian country. Had the Indians decided to turn against them, American history undoubtedly would not read as it does. Thus GRAVELINES, to whom the problem was assigned, became a far more important figure in the history of our country than he knew. An article in the U. S. Department of the Interior collection on Lewis and Clark mentions the deterioration of relations between Indians and whites after the Lewis and Clark Expedition. It also states that Joseph GRAVELINES was ill treated when he arrived in the spring of 1806 with the news of Ankedoucharo's death. Nevertheless the point is made that the Indians were friendly to the Expedition. Therefore it is safe to assume that

GRAVELINES' mission was at least temporarily a success.

At this time we know little about Joseph GRAVELINES after the Lewis and Clark Expedition. We suspect that he did not remain long with the Arikaras. Indian hostility to the whites increased as the white man claimed Indian lands and introduced disease against which the Indians had no natural immunity. Even fur traders were no longer welcomed.

It is important to realize the specific and significant contributions which Joseph GRAVELINES made to the success of the Expedition. He helped to pave the way through Indian country for the progress of the Expedition. He made it possible for the Expedition to return safely through these same Indian areas by means of his diplomatic efforts with the Indian chief in Washington. After the death of Ankedoucharo he was chosen by President JEFFERSON to deliver his

speech to the Arikaras and to console them for the loss of their chief. He successfully handled a situation that could have resulted in large scale warfare and the ruin of the Expedition. That he succeeded in these important missions is evidence of the fact that Joseph GRAVELINES is another of the little known heroes who contributed so much to the early development of our country and American History.

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Food For Thought

Can you get cornered in a round room?

Why do we wash behind our ears? Who really looks there?

Why don't the hairs on your arms get split ends?

If an atheist has to go to court, do they make him swear on the Bible?

Why is it illegal to park in a handicapped parking space but its ok to use a handicapped toilet?

In that song, *She'll Be Coming Around the Mountain*, who is she?

How come we say 'It's colder than hell outside' when isn't it realistically always colder than hell since hell is supposed to be fire and brimstone?

St. Jean-Baptiste Day

Translated by: **Raymond T. Lambert**

Editor's Note: On June 24, 1895 the St. Jean-Baptiste Society in Woonsocket, RI held a celebration that included a big parade with many floats, a picnic, a dance and many receptions. A 120 page official program was published and sold at the picnic for 25¢. This program was translated from the French language in 2003 by Mr. Lambert. In this article we have the preface to this program. A biography of Charles R. DAOUST as it appeared in this program is included. Keep in mind that this was written in 1895.

In conferring the honor of writing this introduction, an honor for which I feel unworthy given its significance, Mr. Eugene BRAULT, has imposed on me a task as delicate as it is daunting.

Newly arrived in this part of the great American Republic, I know better than anyone that I lack the proper qualifications to execute this prescribed task. But as the saying goes, *noblesse oblige*. Having worked as a journalist for nearly 15 years, I have learned from harsh experience that we French Canadians will be turned away and subjected to the most unreasonable demands.

I would need pages and pages, volumes perhaps, to thoroughly write the history of our compatriots who have

established themselves in Rhode Island, yet I am limited to only a few lines. Even if I have only been in this small state for a short time, I have remained current with the events that have unraveled here in the "privileged land."

More than fifty years ago, the first French Canadians of Québec crossed the border into America. They came here to earn their daily bread with a greater ease than they were able to do on their native soil. The swaying branches of the national tree were dispersed by divine wind to different points of this vast territory; the struggle for existence was hard. Through the traditions that we have piously conserved in this land of liberty, we learn just how difficult it had been for our predecessors to assimilate into American society.

But we have a vitality in our blood, and no one will deny where it comes from. We have a strong inherent work ethic and perseverance. It's with giant steps that we have traveled across the uninhabited plains and villages where heterogeneous populations already exist.

The first who came here were only travelers, but their number continued to grow. The Canadians arriving later knew where to settle and, little by little, they

acquired their predestined superiority through their spirit of conservatism had predestined. Today we are here to stay.

One can get a good idea of our national character when one understands that in Rhode Island alone, out of a total population of 375,000, there are now 43,214 French Canadians owning landed property worth \$4,009,700. If other states in the union had the same proportion of French Canadians, we would number more than 7 million in this country. Out of this number, we count more than 5,000 voters, and it is worthy to note here in passing that aside from the basic qualifications, two year's residence in the state is required for the right to vote.

We have about 30 national societies with nearly 3,000 active members; 14 French Canadian parishes, 14 schools, 6 convents, and even more parochial schools.

The French Canadian influence is so strong that we have six deputies in the state legislature and an even greater number of aldermen and municipal councilors. Also, which could be called Rhode Island's honor, we have the only French Canadian mayor on the whole American Republic.

Altius tendimus! Our aspirations are even greater. Perhaps in a quarter of a century, we will have a French Canadian governor in the old state founded by Roger WILLIAMS? Perhaps we will have members of Congress and Senators?

Our ambition is completely legitimate and perfectly justifiable. Our influence as a distinct population is so great

that in comparison to the cities of Québec, we are in greater numbers here than in St. Hyacinthe, Trois-Rivieres, Joliette, Nicolet, and other surrounding cities combined.

Here in the United States, we have adopted the great "go ahead" attitude! Ignoring obstacles and paying no attention to difficulties, we have arrived at our goal. Whatever God's purpose was to have brought us to this country, we fear not its greatness nor any difficulties.

The sun shines for all; we want our part and we will have it. Here, French Canadians are, above all, Catholic and patriotic: that is the secret of our strength and power. That is why I recommend that all pick up this book; read it from beginning to end and see the lesson of the past and the brilliant future that will surely unfold.

Those faithful to our holy traditions, full of the ardor of the valiant knights who have preceded us in the land of liberty, we inscribe our works on the brazen table of history, so that our children will see in the centuries to come the realization of the old proverb: *Sesta Dei per Francos!*

Charles R. Daoust
Woonsocket, RI
June 1895

~~~~~  
Charles Roger Daoust  
Editor-in-Chief of *La Tribune* of  
Woonsocket, RI

Mr. Charles Roger DAOUST was born in Montreal, Québec, on March 20,

1865. His mother, Mrs. Angèle DOUTRE-DAOUST is today the last in a long line of a great family that has distinguished itself as much in letters as in politics. Mr. Joseph DOUTRE, of celebrated memory, was the older brother of Mrs. DAOUST. After the death of his sister's husband, he adopted the young DAOUST and saw that he obtained an education. After graduating from the Plateau School, he entered the small seminary of Montréal, where he had the honor of having Mr. Adélard LANGEVIN (today archbishop of Manitoba) as professor of elements and syntax and Mr. Joseph M. EMARD (today bishop of Valleyfield, Québec) as professor of English.

In 1878, he left the seminary to enter the Montréal High School. In 1881, at the age of 16, he graduated from McGill University. The only French Canadian on the whole school, he finished first in his class, winning the Davidson Gold Medal, the Marquis de Lorne Medal, and all the first prizes of his class. Two months later, on July 12, 1881, he was admitted to the law school. Feeling too young to start the regular course so soon, he started to work in journalism and has remained in this field ever since.

He first worked for the English press of Montréal – at *The Witness*, *The Gazette*, *The Star*, and *The Times* of Montréal and later for *L'Etendard* and

*La Patrie*.

In 1855, he took part in the Northwest Campaign with the 1<sup>st</sup> Company, 65<sup>th</sup> Battalion. He left a private and returned a sergeant, leaving the battalion in 1887 with the rank of Color Sergeant. On returning from this campaign, he wrote his first work: *120 Days of Active Duty*, which was very popular at the time.

In 1888, Mr. DAOUST came to the United States. He has worked as an editor in this country for *Le National* of Plattsburgh, New York and Lowell, Massachusetts; *La Patrie* of Cohoes, New York; *Le Travailleur* of Worcester, Massachusetts; and *Le Protecteur* of Fall River, Massachusetts. Today he is editor-in-chief of *La Tribune* of Woonsocket.

He has also worked at some time for the *Worcester Telegram* and the *Evening Tribune* of Pawtucket, Rhode Island.

In 1883, he married Miss Emma MONTMARQUET, a great French Canadian woman, in this great center of our culture. He currently lives in Woonsocket with his elderly mother and his young wife, who consoles and supports him through the difficulties of life. For them, the future offers magnificent hope.

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“A motion to table a motion to reconsider a vote to table an appeal of a ruling that a point of order was not in order against a motion to table another point of order against a motion to bring to a vote the motion to call up the resolution that would institute a rules change.”

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

***Again, please do not send payment in advance.***





# Woonsocket: Where French Language Met American Culture

by: Michael Holtzman

*Editor's note: This article was published in The Call on Sunday, 4 June 2006 and is reprinted here with permission. Mr. Holtzman is a staff writer for this newspaper.*

WOONSOCKET - Back around 1920, Woonsocket, it was said, stood out as *la ville la plus française en Etats Unis* - the most French city in the United States.

It was an era when upwards of 70 percent of city residents were French and or, mostly, French-Canadian, where the city's mills differed from those elsewhere in the country, said Raymond H. BACON, co-manager of the Museum of Work & Culture, who grew up in such a home.

Unlike other mills, French mills were not a melting pot of different cultures and languages. Most of the bosses were from France and Canada, and the immigrant workers spoke their language, not a mixture from other countries.

Within a half century after François PROULX in 1814 became the first French-Canadian resident in Woonsocket and probably Rhode Island, the immigration took strong hold. By 1890, Census reports showed 8,000 of the city's 20,000 residents were French Ca-

nadian.

When the population nearly doubled to 38,000 in 1910 - a 20-year period that represented Woonsocket's "boom years" - more than half the city was French-Canadian, according to research supplied by BACON, a city high school history teacher for 30 years until 1992.

"The minority became the majority," BACON said of the population composition.

As that majority increased in the early 1900s and remained through at least the 1960s, the French language was used widely in schools, stores, at public gatherings and, of course, in homes.

With a renewed effort by President George W. BUSH and some American lawmakers recently to designate English as the official national language, BACON, who attended the former St. Ann's School - one of the foremost among the city's many French-Canadian parochial schools - was asked about the French language influence that dominated during that period.

"When I went to school at St. Ann's," BACON said, "we learned about American heroes and we learned about

Canadian heroes.”

During those days, before he became a teacher at Woonsocket High School in 1962, students at St. Ann’s, for grades 1 to 9, would learn their lessons for half the day in French and half in English. Church history, prayers and catechisms, for instance, would all be in French.

Many of their teachers were Canadian-born and often would instruct in both languages.

In his museum office at Market Square, BACON pondered which language students saw as their primary one. “Good question,” he said. “I think we thought both.”

Asked what was spoken at home between children and their parents, BACON, who lived in the heavily French-Canadian Social District, said, “My experience in the ’50s was they spoke English. But in the mills, they spoke French.” There, in most cases, the machinery spinning system was French, not English, he said.

In the large first-floor room at the Museum of Work & Culture depicting that machinery, a young boy in one corner is seen sweeping scraps of wool with an old broom. In English, a sign says, “pick up the wool,” and in French it says, “*ne balayez pas la laine*,” or translated, “do not sweep the wool.” The museum shows the lad of maybe 13 doing the opposite as a kind of joke.

In 1953, out of 9,312 city students, 4,300 of those students attended the city public schools. A clear majority, 4,853

went to Roman Catholic parochial schools, which included an Irish school and a Polish school, and another 159 students attended outside the city, mostly Catholic parochial schools.

BACON was asked about employees in city stores having to speak French to get a job. He remembered working as a drug store “soda jerk” where French would often be spoken. “But you didn’t go into Najarian’s - the five and dime store - and necessarily speak French. But if you did speak French, someone would come over and speak French with you,” he said.

Kevin K. COLEMAN, the city’s popular Irish mayor, who served four-plus terms between the early 1950s and 1960s, said he didn’t see speaking the French language as an issue for any employment. “There were so many available that could do that anyway,” he said.

Coleman also didn’t see the dominance of the language as any problem in the city. “That was the language they were brought up with,” he said, later adding, “I wish I could speak two or three languages. What’s wrong with that?”

The French language, BACON said, was certainly spoken in the churches that served as families’ social centers in those days. In his family of five children, they’d visit their grandparents “and always spoke French.”

But in his wife’s family, where the native tongue was less dominant, the parents sent the children to learn French on Saturdays - to retain knowledge of

the language, Bacon said.

In Woonsocket's centennial history published in 1988 when Charles C. BALDELLI was mayor, the special edition reports what was seen as perhaps Woonsocket's most traumatic event, the "Sentinellist Movement."

From 1923 to 1929, the French-Canadian Catholic community believed that efforts by the Providence Diocese to finance construction of new high schools was aimed at Anglicizing and assimilating its youth and "alienating them from their families, their community and their cultural background." To express themselves and oppose the campaign, *La Sentinelle*, a French language newspaper, was first published in Woonsocket on April 4, 1924.

The bishop at the time, to squelch the opposition, brought the protests all the way to the Vatican, where Pope Pius XI excommunicated 62 church members that had signed a bill of complaint, effectively ending the Sentinellist movement, the city history account says.

BACON believes that one of the things that happened during ensuing years and decades was that the French language in Woonsocket did not remain as fresh and vibrant. New words weren't introduced because English was the mother tongue. Even natives from Quebec would start to use the English word

for something new, he said.

As kids, he said, "We'd go to play soldiers. I don't remember if we'd speak French or if we'd speak English like the soldiers. I think we'd mix up the language."

When talking about which was more dominant, he said, "I was brought up in the World War II period. We never had any doubt... There were my uncles fighting for the United States. They were American soldiers and sailors."

While there are a reported 158 countries in the world whose constitutions stipulate one or more national languages, BACON said that in The United States "I don't think there is a need."

Asked about the increasing dominance of Spanish, used in many places and areas of the culture as almost a co-language, he said, "I think we need to be patient ... reconciling the values of the old culture with the new one.

"... Woonsocket could have made the case, if you keep this up - the French spoken all over the city - it could become French. But it didn't happen.

"I think the United States is probably the most ethnic country in the world," BACON said with a hint of pride. "And I think that's the story."

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"Fortnight" is a contraction of "fourteen nights." In the US "two weeks" is more commonly used.

"Forty" is the only number which has its letters in alphabetical order. "One" is the only number with its letters in reverse alphabetical order.

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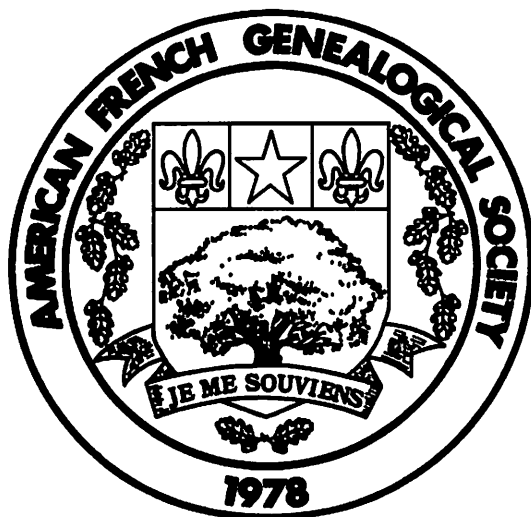
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# The Laflamme Family

by: Jacquelyn (Laflamme) Williams

I started my research on my family in 1997. I wanted to prove to my father that his relative was the Indian (American) and not my mother's side of the family. But of course my search was in vain as there is no Amerindian's in my fathers direct line. (There were some in the outer branches).

My father is a Aldore LAFLAMME. He will be 86 in September, and is the last of his brothers and sister to survive. His mother Mary Jane BIBEAU-LAFLAMME died on June 19, 1939, of fatal burns, a tragic accident at her home in North Grafton, Massachusetts. His father (Joseph) Ovila LAFLAMME died on Aug. 29, 1952, in his home in North Grafton, Massachusetts. We believe it was a massive heat stroke, as he had been putting the hay into the high second story of the barn, and was overheated and went into the house for a drink of water and collapsed and died.

My search has taken me very far. I have met several of my relatives, that I would not have known existed, after I found a site online with a message board from "LAFLAMME's": <http://genforum.genealogy.com/laflamme/> I actually got in touch with 2 Laflamme's. Maurice was so helpful by supplying me with a copy of the "Laflamme Asso-

ciation" bulletin (published about quarterly each year, and is totally in French.) Then I bought a translator program for my computer. (Really helped) Well, I wrote to this association and joined it very quickly. Then in 2000 I went to Québec to a "Big Gathering" to celebrate the 300th anniversary of (it turns out) my 7th great grandparents wedding. François QUEMENEUR dit LAFLAMME & Marie-Madeleine CHAMBERLAND 15 November 1700. (I have a copy of this record too). It was held on Ile d'Orleans just south of Old Québec City in the St. Lawrence River. I met the founder of the Laflamme Association, Henri LAFLAMME, and also the author of the "*Laflamme Family Dictionary*", Annette LAFLAMME. This Dictionary has over 10,000 LAFLAMME names in it. It seems that our original name was QUEMENEUR. There are extreme variations of the spelling of this name. So I bought a copy of this Dictionary, and am ever grateful that I did. My grandparents were listed in there as well as a couple of their children, so it was easy to go from there. Since then I have gone back to Montréal to deliver the information of my relatives that should be incorporated into the next edition of the Dictionary, all with their permission. I sent out family fact sheets and asked them to fill them out and return them to me, and explained why. Those who failed

to return them are not included in my information. So now I'm branching out to include my dad's mother's family. BIBEAU-BIBEAULT. There does seem to be some discrepancy of the spelling of this name, as it started out as BIBAUD. I have the birth (all) and death records (some) of my dad's aunts and uncles and the last name was spelled 3 different ways. I can happily say that I can trace my LAFLAMME ties all the way back to Bretagne, France. To one Hervé QUEMENEUR & Françoise JOSEPH. According to the records I've been able to find he was born 21 December 1621 and died in 1705. He and Françoise were married 12 July 1650 de Plou Daniel, France. She died 18 April 1673. Hervé remarried to Marguerite NEDELEC not even a year later. Together Hervé & Françoise had 5 children, only one who came to Canada. The others who survived stayed in France.

François arrived in Québec. He lived on Ile d'Orleans. He met and later married Marie-Madelienne CHAMBERLAND on 15 Nov, 1700. In St. François, Ile d'Orleans (QC). They in turn (as near as I can find) had 12 children.

1. Geneviève 1701
2. François 1702
3. Jean-Baptiste 1703
4. Joseph 1706; son Michel; son Michel; son Jean-Baptiste; son Joseph;

- son J. Ovila, my grandfather
5. Marie 1708
6. Antoine 1710/11
7. Thérèse 1713
8. Pierre 1716
9. Charles 1717
10. François 1718/19
11. Marie Geneviève 1721
12. Louis (Charles) 1724

I am a direct descendant from Joseph 1706. If you are a descendant from any of the others, would you like to share your info with me? I would gladly like to have it. Listed on #4 above is my 5th Great-Grandfather Joseph, down to my Dad's father. He did go by the name of Ovila, and if I hadn't found his birth records I never would have known his first name was actually Joseph. This is what good digging can do for you. I have the marriage records from micro fiche, but not their birth or baptismal records, I'm sorry to say, wish I did. Maybe if I keep digging I will find them. My ties are also connected to the DUROCHER's, AUGER (ANGER(s), BIBEAU (BIBEAULT), These are mostly on my father's mother's families. If anyone is interested in the LAFLAMME Family, I can perhaps help them out. My e-mail address is [Jwilli2681a@wmconnect.com](mailto:Jwilli2681a@wmconnect.com). Don't hesitate to contact me. I will gladly share my information with you.

"Canada" is an Indian word meaning "Big Village".

"Conservationists" & "Conversationalists" (18 letters) are the longest non-scientific transposals (word formed from another by changing its letters).

"Dreamt" is the only English word that ends in the letters "mt".

"Duff" is the decaying organic matter found on a forest floor.

# Chronology of Louis Adolphe Beaugrand Dit Champagne

by: **Lorraine Durling**

Adolphe BEAUGRAND dit CHAMPAGNE is the subject of an article published in *Je Me Souviens* in the Spring issue of 2002. Adolphe is also the subject of the book written by the author James MC GILL of Idaho. The book, "Discovery of the Champagne Stage Station Site" can be found in the AFGS' s library's History and Family section under Town Histories — Book #230.

1852: Born 16 September 1852-baptized 19 September 1852 at St.Charles Borromée, Joliette, PQ, Canada. Son of Pierre BEAUGRAND dit Champagne and Clarista AYOTTE.

1871: Married 27 November 1871 in Springfield, Massachusetts, USA to: Malvina DAIGNEAU (born in 1852), Daughter of Louis DAIGNEAU and Zoé (surname unknown). Occupation: brick maker.

1880: From Idaho census: Adolphe is living on a sheep ranch in Oneida County, Idaho. Occupation: bookkeeper for John and Peter FLEMING.

1880-1881: Butte County Idaho - at Champagne Stage Station, occupation blacksmith, bookkeeper and brick maker...a jack of all trades.

1884: In November of 1884 he emigrated to the US through Port Huron, Michigan.

1885: On March 12, 1885 he applied for US citizenship.

1885: From 1885 census of Polk County Minnesota: CHAMPAGNE, Adolphe 33 years of age born in Canada; "Malvina - 34", "Parmele - 11", "Pierre - 9", "Marie A. - 7", "Oscar - 6", "Eusebe - 3"

1886: From Red Lake Falls, Minnesota records: Page 2, entry #42 born 18 November 1886 Georgiana CHAMPAGNE daughter of Adolph and Mrs. CHAMPAGNE.

1886-1889 From Red Lake Falls, MN records, Adolph's family occupies house once held by his brother, Reverend Pierre BEAUGRAND dit CHAMPAGNE, the founder of St. Joseph's Parish in Red Lake Falls, MN.

1889: From records held by Red Lake Falls, MN page 5 entry #61 born a boy (no name) on 23 May 1889 son of Adolph and Malvina CHAMPAGNE born in Canada. Father 39 years old, mother 37 years old.

1889-1892: From city directory of

Duluth, MN, Adolph's occupation listed as bookkeeper.

1900: From 1900 census, Adolph and his family reside in Superior (Douglas County), Wisconsin.

1910: From 1910 census of Superior, (Douglas) Wisconsin, CHAMPAGNE, Adolphus 57 yrs. School janitor - Malvina, 57, at home - Pierre, 34, baker - Lydia, 18, at home - Albertine, 16 - music teacher.

1920: From 1920 census of Duluth, Minnesota, Adolphe CHAMPAGNE and his wife Malvina reside at St. Ann, a home for the elderly. Malvina dies there on February 15, 1927. She is buried at Calvary cemetery in Duluth, MN.

1925: From 1925 census of Duluth, MN Adolphe works as a caretaker at St. Jean Baptist church (a parish founded by his brother Reverend Pierre BEAUGRAND dit CHAMPAGNE).

1930: From 1930 census of Duluth, Minnesota, Adolphe 77 years old resides

with his daughter Parmelia DE ROCHE, her husband Clément DE ROCHE and their two sons, Robert born in 1917 and Francis born in 1920. Living in the same household is Donald MC CLELLAND, the son of Albertine (CHAMPAGNE) MC CLELLAND, the deceased sister of Parmelia DEROCHE.

1939: From Duluth, Minnesota death records for 1925-1949, Adolphe dies on 23 December 1939 in Duluth (St. Louis County), MN at 87 years of age. He is buried at Calvary cemetery in Duluth, MN

Children of Adolphe and Malvina CHAMPAGNE

Parmelia born in St. Guillaume D'Upton, Canada in 1874 ... died in 1956, Duluth, MN. (Mrs. Clement DE ROCHE).

Pierre Adolphe born in St. Guillaume D'Upton, Canada on September 2, 1875...died October 12, 1932, Duluth, MN.

Oscar born in 1876.

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“Long in the tooth,” meaning “old,” was originally used to describe horses. As horses age, their gums recede, giving the impression that their teeth are growing. The longer the teeth look, the older the horse.

“Lunula” is the tip of the finger and toenail that is white. It is called this (referring to the moon) because the end of the nail is rounded like the moon.

“Ma is as selfless as I am” can be read the same way backwards. If you take away all the spaces you can see that all the letters can be spelled out both ways.

“Second string,” meaning “replacement or backup,” comes from the middle ages. An archer always carried a second string in case the one on his bow broke.



## AUTHORS' GUIDELINES

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

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

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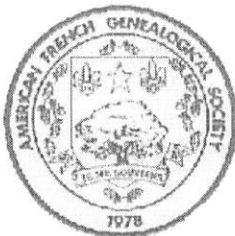
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# Boisse/Laliberte Wedding

by: William O. Ashness

On the back cover: Ambroise Ubald BOISSE and Eliza [Colin] LALIBERTE. They were married on June 25, 1888 in N. Stukely, PQ, Canada. Eliza's Wedding Dress was Red Satin and Velvet. They had 11 children, 5 boys and 6 girls, between (1890-1908). In 1908, all family members with Eliza's father Trefflé immigrated to Rhode Island by train.

Ambroise Ubald BOISSE: born 14 March 1869 in N. Stukely, PQ, Canada; died 6 March 1955 in Pawtucket, R.I.

Eliza [Colin] LALIBERTE: born 20 January 1871 in N. Stukely, PQ, Canada; died 21 February 1959 in Pawtucket, R.I.

## Their Children:

1. Mane Rose Alima Florilda: born 12 March 1890 in N. Stukely, PQ, Canada; died 22 May 1967 in Lincoln, RI.

2. Marie Louria Palima: born 27 April 1891 in N. Stukely, PQ, Canada; died 7 September 1891 in N. Stukely, PQ, Canada.

3. Marie Laura Euphemie: born 17 July 1892 in N. Stukely, PQ, Canada; died 16 October 1972 in Fall River, MA.

4. Joseph Edias Emile: born 24 February 1894 in N. Stukely, PQ, Canada; died 19 October 1974 in Pawtucket, RI.

5. Marie Eliza Antonia: b 29 June 1895 in N. Stukely, PQ, Canada; died 17 September 1948 in Pawtucket, RI.

6. Joseph Elphege Edias: born 22 June 1896 in N. Stukely, PQ, Canada; died 20 October 1982 in Pawtucket, RI.

7. Joseph Léonel Ernest: born 1 March 1898 in N. Stukely, PQ, Canada; died 22 November 1934 in Pawtucket, RI.

8. Joseph Antione Elie: born 21 March 1902 in N. Stukely, PQ, Canada; died 30 June 1920 in Pawtucket, RI.

9. Joseph Remi: born 23 July 1903 in N. Stukely, PQ, Canada; died 13 June 1969 in Pawtucket, RI.

10. Marie Bernadette: born 8 December 1906 in N. Stukely, PQ, Canada.

11. Marie Louise Deloris: born 12 May 1908 in N. Stukely, PQ, Canada; died 29 April 2002 in Pawtucket, RI.

Burial Sites: Most of the BOISSE family members are buried at the Notre Dame Cemetery in Pawtucket RI. Ubald BOISSE bought the BOISSE family plot on April 4, 1944 for \$840.00, Section 3, Lot# 151-152. Elie is buried with his Grandfather Trefflé [Colin] LALIBERTE (1826-1914, Eliza's Father) in Section 10, Lot# 231 with the words "Une Priere Silvous Plait" = "One Prayer Please". Leonel is buried in Section 10, Lot# 276. Louria is buried in N. Stukely, PQ, Canada at an unknown location.

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