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The American French Genealogical Society will be happy to exchange publications with any bona-fide genealogical or historical society in the United States, Canada or abroad. At present we are exchanging with the following genealogical and historical societies:

Maryland Historical Society

Flint (Michigan) Genealogical Society

Fort Worth Genealogical Society

Grange County California Genealogical Society

Orange County California Genealogical Society

Missisquoi Historical Society

Milwaukee County Genealogical Society

Canadian American Query Exchange

Florida State Genealogists Society

MASSOG

Acadian Genealogy Exchange

American-Canadian Genealogical Society of New Hampshire

Indiana Historical Society

Le Canado Americain

Vermont Historical Society

West Central Missouri Genealogical Society

Quebec Family History Society

British Columbia Genealogist

Racoma Genealogical Society

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Genealogical Society of Vermont

Ontario Genealogical Society

Cercle Généalogique et Héraldique de L'Auvergne

La Revue Française de Généalogie

Any Society wishing to effect an exchange program with the Society is advised to contact the Society at the following address: Box 2113, Pawtucket, Rhode Island 02861

AMERICAN-FRENCH GENEALOGICAL SOCIETY
BOX 2113
PAWTUCKET, RHODE ISLAND 02861

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The Library is located at Le Foyer, 151 Fountain Street, Pawtucket, Rhode Island. The library is open every Tuesday evening at 7:00PM. Membership dues are $10.00 per annum. Application is available upon request: A.F.G.S., Box 2113, Pawtucket Rhode Island, 02861.

The American French Genealogical Society does not take responsibility for the historical and genealogical content of "Je Me Souviens". Submit all articles for publication to Albert K. Aubin, 191 Gladstone Street, Cranston, RI 02920. Articles submitted become the property of the A.F.G.S. and cannot be returned.

PRESIDENT'S MESSAGE

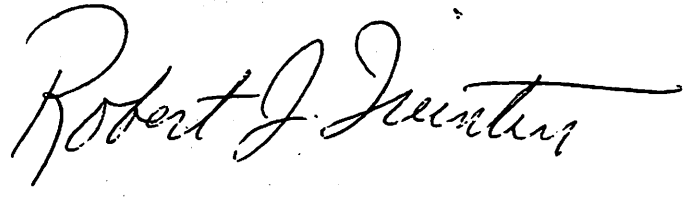
Growth is the essence of development and life. Without these revitalizing accumulations, advancement and maturity cannot be reached. So too, with our Society. It has grown rapidly and substantially in the short time that it has been in existence. With the continued support of its members and the encouraging admission of new enrollments, together with the positive inclusions of new research data to its resource library, the Society can be proud of its accomplishments.

One of our major projects over the next few years is the acquisition of new genealogical data. This material is generally found in the form of repertoires. In order to develop greater density and dimension of resources, continued effort must be utilized to record the births, marriages and deaths of all French-Canadians and Americans. Of particular interest are the parishes, city halls, and funeral homes throughout New England, the Mid-West, and the western provinces of Canada itself.

If anyone wishes to participate in this most purposeful and challenging endeavor, please contact the Society for assistance and guidance. We especially look forward to receiving repertoires from the Worcester area, as well as Springfield, Lowell, Fitchburg and Taunton. The states of Connecticut and New York are also fertile areas for research.

In closing, let us not forget the enjoyment and the companionship which we derive from our interesting activities and stimulating discussions. Every gathering on Tuesday evening is both a source of achievement and a funfilled adventure. Our Society is a vibrant and exciting place to meet and share our interests and experiences.

Robert J. Quintin
President



GENEALOGY IN THE PROVINCE OF QUÉBEC

By Roland J. Auger

(given at the First Annual Conference of the American-French Genealogical Society, April 1979, at Le Foyer, Pawtucket, Rhode Island

INTRODUCTION

Modern Canada, or the Canadian Confederation as we know it today, has only been in existence since 1867.. If we go back yet further in history to the 17th century in order to get our proper geographical bearings, all of what we know of as Canada, as well as the Mississippi Valley and the western outposts, belonged to France and was known as New France.

As early as 1604, Henry IV of France authorized Pierre Du Gua, sieur de Monts, and his associate, Samuel de Champlain, to found a permanent settlement at Port Royal, in Acadia (now Annapolis Royal in Nova Soctia), and, in 1608, Champlain sailed up the St. Lawrence River and founded Québec City, capital of New France.

SETTLING AND POPULATING THE LAND

Although the city was founded in 1608, Champlain and his men did not spend the winter in Québec until 1611 or 1612. In 1615, missionaries sent by the King began arriving in the French Catholic colony. The first family, whose head was Louis Hébert, an apothecary from Paris, arrived in 1617, and, from then on, the various Companies saw that the growing colony was settled.

Historians estimate that some 10,000 Frenchmen came to New France between 1608, the year Québec City was founded, and 1759, the year Canada was won by England. The French Canadians of today, however, all descend from only about 3,000 ancestors.

It was a very homogenous population with the exception of some dozen marriages with Huron squaws, less than 50 captives from the English colonies who married Frenchwomen and were soon totally integrated, and a very small number of foreigners (British, Dutch and Spanish).

Not all the French Canadians stayed in Québec after the British victory. Thousands lived as voyageurs and coureurs de bois and most of these settled in the United States. In 1775, hundred more left to support the Continentals and take part in the Revolutionary War. After the War of Independence, they brought their families to settle in northern New York on land the young American government gave them. During the rebellions of 1837 and 1838 in Canada, Quebecers once again emigrated to the United States by the thousands, with their friends and relatives. The most notable flow across the border, however, came between the years 1840 and 1900 when over one million of our compatriots sought asylum, mainly in New England, such that, today, it is estimated that there are at least 10 million descendants of French Canadians in the United States, while there are only six million inhabitants in Québec today. These observations explain the large number of letters we receive at the Québec National Archives from Americans in search of their ancestry.

ARCHIVES AND CIVIL STATUS

Although the Province of Québec has preserved all its civil status records since 1621, the only general index in existence is the marriage index. Since the records of marriage always give the names of both the husband's and the wife's parents, French Canadian genealogists trace a family back through the marriages and, when possible, complete their work by looking up the baptisms and burials.

Québec's greatest genealogist was without a doubt Father Cyprien Tanguay, who, between 1871 and 1890, published the genealogy, in seven volumes, of all the French Canadian families under the French Regime, recording the baptisms, marriages, and burials. He grouped together all the families with the same name, classifying them by marriage dates and linking them to their common ancestor. In spite of its imperfections, oversights, omissions, errors, and the criticism his work has generated, it nonetheless remains the basis of all our genealogical research. Tanguay was a great French Canadian genealogist and, regardless of claims to the contrary, he has yet to be surpassed.

From an archivist's point of view, the French Canadians are a privileged and highly favored people; this fact can never be overemphasized. French Canada has only three and a half centuries of history, and for that reason may well be the only nation in the world to have a full set of archives almost completely intact.

The Province of Québec is divided into 34 civil districts, and each courthouse keeps most of the records of civil status for its district. Each courthouse has a prothonotary attached to it as chief director and administrator of the district. Unfortunately, the prothonotaries do not have personnel available for research. In order to obtain an official copy of a record of civil status, the applicant must provide the name of the parish and the date of the document. There are 108 counties in Québec and each district may have from three to eight counties.

A recent change in the law has seriously hampered the work of researchers in civil archives. The ministère de la Justice (justice department), which has jurisdiction over the courthouses, wanted to stop all genealogical research covering the last 100 years, on the grounds that a living person's civil status is confidential. We are now fighting this restrictive decision.

But the new law is not all bad. The ministère de la Justice is gradually transferring all records over 100 years old to our National Archives. We already have all the records for the districts of Québec, Trois-Rivières, and Montreal. Within five years all the manuscript sources over 100 years old will have been transferred to our National Archives.

QUÉBEC NATIONAL ARCHIVES, GENEALOGY SECTION

So many genealogical requests were addressed to the Québec National Archives that, in 1962, the record keeper decided to hire a professional genealogist. I was appointed to this post with instructions to create a genealogy section. In 16 years we have helped over 8000 genealogists who came to our office from all over the world, and have answered over 50,000 requests and letters, mainly from Canada and the United States.

The following are the sources to be found in the genealogical section of our National Archives:

The Parish Registers, prepared in duplicate since 1621 (the original remains in the parish and the copy is filed with the courthouse at the end of each year), are based on the French model created by the royal ordinance of Villers-Cotterets issued in 1539. This is obviously the most important source in genealogy. Except in very rare cases, the names of the parents are entered on baptismal and marriage records and the name of the spouse on burial records, as well as the place of residence.

In our genealogy section, we have all the parish registers for the districts of Québec, Montmagny, Rivière-du-Loup, and La Malbaie from the founding of each parish until 1875. They total 3,990 for 94 different parishes. Although there is no genealogy section in Trois-Rivières or Montreal, we have all the registers at the local National Archives offices.

The Genealogical Collections, in manuscript form, were prepared by great genealogists like Father Archange Godbout, Léon Roy, and Gérard Malchelosse, to name only three. These collections, almost all indexed, represent about 3,240 linear feet of paper.

The Master Marriage Index was started by Rev. Loiselle. It contains nearly two million 3x5 cards. There is a card for each groom and each bride. Each card is classified first by family group, then by alphabetical order based on first names, and then chronologically. We easily find seven marriages out of ten using the master index.

The Bibliographical Index contains about 25,000 genealogical references which identify printed material that refers to a given family name, as well as unpublished genealogical files in our National Archives. By checking this bibliography, a genealogist knows at once what can be found in the genealogy section and what we have at his disposal in the archives.

In our Bibliographical Index, we have about 10,000 direct references to printed biographies of notable people and, very often, of our Canadian ancestors.

The Index by Place Name refers to manuscript documents as well as printed material on a parish or locality. This index contains over 5,000 cards.

The Index by Subject contains about 20,000 cards on old houses, churches, manors, cemeteries, streets, bridges, traditions, etc.

We also have about 1,000 linear feet of information, by parish and by county, in our Marriage Repertory. About ten years ago, several genealogists began publishing parish marriage indexes in alphabetical or chronological order, or both. They have already completed work on about 80 of the 108 counties. These guides, or tables, are a great help to researchers and complement, to a certain extent, our master marriage index.

Finally, we have over 1,000 Publications on the genealogy of French Canadian and Acadian families. We buy every genealogical book on French Canada that comes out, whether it was published in French or in English or was printed in Canada, France or the United States. Printed material also includes genealogical journals and family histories.

PRINCIPAL ARCHIVES TO CONSULT

The most dependable sources to use when preparing a genealogy in Québec are the registers of civil status. Under the French Regime, Catholicism was the only official religion and the parishes faithfully modelled their registers of civil status on those of France.

After the English victory in 1760, Protestants were granted equal rights. Unfortunately, ministers were not obliged to keep the same type of records. Records of Protestant marriages do not give the names of the parents of the people and often the records of burial do not fully identify the deceased.

NOTARIAL DEEDS

Notaries in France and in the Province of Québec do not practice their profession in quite the same way as in English-speaking Canada and the United States.

It was Pierre-Georges Roy, the first archivist of the Province of Québec, who started the publication of the oldest repertories of notarial deeds. In 1940, faced with many thousands of documents, he decided to make a separate inventory of them. Notarial deeds are extremely important in Québec genealogy.

To begin with, it might be well to explain the difference between a royal notary and a seignorial notary. The royal notary held his appointment from the King himself or, in Canada, from the King's representative, the governor or the intendant. He had the right to practice throughout the area under the jurisdiction of the government to which he was appointed. As for the seignorial notary, appointed by the seignior, he could not perform any professional acts outside the domain of the person from whom he held his commission.

We have stated that notarial deeds are very important in genealogy. Actually, by their diversity, they constitute the richest archival source of documents.

It was the late Gérard Morisset who best described these oftentimes puzzling scrawls, and here is what he said:

This mass of documents was generally well written and kept with great care and neatness. The scribe wrote his prose on good-quality laid paper, yellowish and supple, with a carefully sharpened quill; he often spelled phonetically, because few works then existed which served the purpose of our modern dictionaries; but he wrote a nicely flowing language, a realistic language, the syntax of which was accurate and the expression well-shaded; and when he made out a form, the sentences had that elegant and flexible construction, that balance and that touch of the picturesque in expression which came down from immemorial usage and was the contritubion of the most gifted scribes.

Notarial deeds are a precious and abundant source of information for anyone who wants to study the civilization of New France, the fate of its inhabitants and the material traces of their wealth or their poverty; indeed, they mention domestic economy over more than two centuries so frequently that they become, as it were, one of the essential bases of any concrete, objective and historical study.

It would be impossible to describe here all the types of notarial documents. We shall attempt to identify only a few of them. A young couple, for instance, would first sign a marriage contract and then possibly make a mutual gift or a gift inter vivos and prepare deeds of gifts of property or a will. Later, an inventory after death would be made and closed, papers for the distribution of property or sale of property prepared, etc. As to real estate, a grant of land, a purchase of land, the sale of land, the exchange or retrocession of land, taking of possession of land, cancellation of sale, report of sale, abandonment of land, a gift or division of land, a farming lease, etc. all required notarial deeds; for the individual, indentures, apprenticeship certificates, gifts in contemplation of death, wills, etc. were prepared by a notary.

Obviously, besides the registers of civil status, the Québec genealogist will find it useful to consult the old minutes of the notaries. He will find there a thousand and one details on each and every one of the French Canadians in whose family history he is interested.

MARRIAGE CONTRACTS

A researcher may not find the desired record of marriage in the parish registers. The Québec genealogist may then refer to another important source: the marriage contract signed before a notary.

The marriage contract before a notary or by private agreement is, to a certain extent, the civil contract complementing the religious marriage celebrated at the church. Inasmuch as a number of marriage records are not to be found in the registers, we can always resort to the marriage contract to discover the parents of the bride and bridegroom, and from where the family originally came. Hence the extreme importance of the marriage contract in Québec genealogy.

Marriages and marriage contracts under the French Regime in New France were occasions for great rejoicing and festivity. Guests sometimes rode fifteen or twenty miles, over roads which were often in poor repair, to be present at the signing of the marriage contract and the wedding itself. Generally, the contract was signed the day before the wedding, so that the relatives could attend both events. It will likewise be noted that the nuptials most often took place in the autumn after the harvest, or in the winter, during the pre-Lenten season, so as not to lose any time better spent in the fields.

All marriage contracts during the French Regime established co-ownership between the husband and the wife, in keeping with the Coutume de Paris. Acquêts (acquests) and conquêts (acquisitions) were involved, as well as mutual gifts, dowries, jointures and preference legacies.

It was obviously very important, from a legal point of view, to have a carefully drawn up marriage contract. A genealogist's work is clearly much easier when he can find a contract signed by the people in whom he is interested.

WILLS

A will is the authentic, original act by which a person solemnly makes known his last wishes and decides how his property will be disposed of after his death.

There is the holographic will, written entirely in the hand of the testator and dated and signed by him, the notarial will, made before a notary and witnesses, and the mystic will which, according to Webster's, was sealed in an envelope and executed before a notary.

The forms of the old wills do not vary much, but it appears, at least under the French Regime, that the testator had the choice of the introduction, and certain samples reflect profound religious sentiment and belief in eternal life.

GIFTS

A gift is a voluntary transfer of property. In New France there were various kinds of gifts: gifts in contemplation of death, mutual gifts inter vivos, gifts of land -- to build a church, for example--and gifts a father might make under certain conditions to one of his children. Documents relating to such gifts are important in genealogy, for they depict many of the habits, customs and practices of our ancestors, who gave proof of considerable foresight.

A gift in contemplation of death was made before leaving on a long trip, a military or fur-trading expedition or the like, and it was specified that the property was to be given only if the donor did not return. By a special clause, the document lost all its validity on the return of the donor.

Mutual gifts inter vivos were made between spouses who had no heirs. The survivor inherited the estate. "The most critical age in the life of an habitant", wrote Robert Cliche, was the fifties, when he retired. He turned everything over to one of his sons, the one who was to inherit the land. The most memorable contract in the life of the habitant was the one in which he made this gift. It is worth our while and within the context of our subject to comment on one of these contracts. Even though the contract was made before a notary, all the commitments it involved derived from common law. It included, among other items, the obligations of the heir toward the brothers and sisters who remained at home. The heir had to take the bad with the good, that is, all the conditions he inherited with the land. This record of donation gives an eloquent picture of life on a farm prior to the First World War."

INVENTORIES OF PROPERTY AFTER DEATH

This type of document is unique.. When a co-ownership of property was dissolved by the demise of a spouse, it was necessary to draw up a complete inventory in order to protect the property of minor children. Inventories after death are a precious and abundant source of information for anyone wishing to make a thorough study of the civilization of New France and the Province of Québec, the fate of the inhabitants and the material signs of their poverty of wealth.

"What is more," wrote Gérard Morisset, "like the parish account books and ledgers, they contain so many particulars concerning the domestic economy over a period of more than two centuries, on the important fur-trading industry and even on the linguistics and phonetics of the past, that they form, as it were, one of the essential bases of any concrete, objective and historical study.

"The oldest of these inventories go back to the middle of the 17th century. With rare exceptions, they bear witness to the extreme poverty of our ancestors in the heroic age of New France. But, as the country was peopled by new arrivals, as the merchants made their fortunes in trade and shipping, as the artisans gained admittance to the middle class, through the merit of their works, as the coureurs de bois, tireless and cunning, returned from the west laden with furs of all sorts, as the peasant, hard-working and little-taxed, brought in his harvest and sold his produce in town, prosperity appeared in the colony, timidly at first under Frontenac's second term, and then in full bloom under Beauharnois, between 1730 and 1740. Public prosperity...that is what the "inventories after death" for this peaceful period indicate, provided, of course, that a proper sampling is made."

The property inventories contain important and precise details on the private lives of our ancestors. They often mention the date and circumstances of death and give the names of the heirs, their age and their civil status. They also enumerate all the goods and property and give the values set by the appraisers.

"Of all notarial documents," Gérard Morisset further wrote, "it is the property inventories which best stock the arsenal of history. They are generally well-written, descriptive and detailed to a fault; they are perhaps, of all the old documents, the most revealing and the most indiscreet; they provide an unheard-of abundance of precise details on the deceased person's family, his nome (even to the number of rooms), his clothes, his furniture, his silverware and crockery, his works of art and paintings, his foodstuffs and fuel supplies, the tools and instruments of his profession, his property, his assets and liabilities, hence his debtors and creditors and, finally, his personal papers, memoirs and letters. I wonder whether it is possible to find an historical document more useful than an inventory after death."

To sum up, records of wills, gifts and inventories are perhaps the richest source of information a genealogist can find and the most important; they provide a peep-hole into the private lives of our ancestors.

I have outlined the main sources available to a genealogist in Québec. In conclusion I will simply repeat that, thanks to these old archives, parish registers and notarial deeds, it is relatively simple to trace your ancestry in French Canada.

NOTES

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Mr. Auger is in charge of genealogical publications of the Quebec National Archives. This paper was presented at the NGS Jubilee Conference on 16 August 1978. This paper was also delivered to the First Annual Conference of the American-French Genealogical Society, April 29, 1979, at Le Foyer, Pawtucket, Rhode Island

LE SAVIEZ-VOUS?

1. Pope Clement IV, born in France, was elected Pope in 1265?
2. George Washington was the descendant of Nicholas Marteau, born in France in 1591?
3. That in Old Norwich, Connecticut there is a memorial honoring 20 French Canadians who died fighting for American Independence?
4. Rochambeau, coming to the aid of Washington, came ashore with his 8000 French soldiers in Newport, R. I. in 1780?
5. Samuel de Champlain was the first white man to venture into Vermont?

THE ACADIANS IN NEW ENGLAND

(Given at the First Annual Conference of the American French Genealogical Society, April 29, 1979, at LE FOYER, Pawtucket, Rhode Island)
by Reverend Clarence D'Entremont

It is a great pleasure for me to be here today to take an active part in this First Annual Conference of the American French Genealogical Society. This is the second time that I have the honor and privilege to speak to you. The first time was when the Society was established two years ago.

It was the second time that I was involved in the foundation of a Franco-American genealogical society in New England. Already in 1973, when Professor Roger Lawrence, of Merrimack, N. H., was making plans for the establishment of such a genealogical society in New Hampshire, he contacted me. We met one day at Harvard University, Cambridge, amd discussed the matter thoroughly. We even contacted by telephone, in Quebec, the one who, of all people, knows best what it takes to organize a genealogical society, my dear friend here present, Mr. Roland Auger. In the Fall of that year, 1973, September 28, the American-Canadian Genealogical Society of New Hampshire was founded, under the plans formulated by Mr. Lawrence and Mrs. Lucille Lagassé, of Manchester.

I had suggested then, to the organisers of the New Hampshire genealogical society, to make it a genealogical society for all the Franco-Americans of New England. I see now that I was wrong, because otherwise we might not have had a similar genealogical society for Rhode Island.

About three years and a half after, Mr. Henri Leblond invited Mrs. Lucille Lagassé to give here, at LE FOYER, a talk on genealogy, when she outlined the Quebec ancestry of the Franco-Americans of New England. So when Mr. Leblond, who was to become the President-Founder of the Society, asked me to speak, I thought I would give the Acadian aspect of the genealogy of the Francophones of New England. The title of my talk was The Acadians and their genealogy, when I outlined the availability of the records dealing with the vital statistics of the Acadians, wherever they may be.

It was at this meeting, May 25th, 1977, that the Society was founded, to which nearly one hundred people gave their name, among whom 93 became charter members. And from then on, membership has been progressing from leaps and bounds, like a torrent, by which I, myself, was swept along, when I became last year a life member of the Society.

Then, last October, in Montreal, at the Congress of the 35th Anniversary of La Société Généalogique Canadienne-Française, I had the honor, through the benevolence of our President, Mr. Robert Quintin, to tell the 620 genealogists, who attended the Congress, of the vitality of the newly baby born genealogical society of the Franco-Americans of Rhode Island. In reading the paper that Mr. Quintin had given me, I told them that just as La Société Généalogique Canadienne-Française had chosen for its publication the title LES MÉMOIRES, likewise the American French Genealogical Society of Rhode Island had chosen the title JE ME SOUVIENS. Both titles have the same meaning.

The choice of this title could not have been more fitting, as Mr. Leblond states in his message published in the first issue of this review. He wrote: "The motto, Je Me Souviens, is most appropriate for genealogy, not to mention the fact that it is the motto of the Province of Québec, home of most of our ancestors". Very well said! But we have also in Rhode Island, just as in the rest of New England, many Franco-Americans whose ancestors were Acadians, who cannot be neglected. In fact, I take it for granted that the star in the logo of the Society, between the two fleurs-de-lis, represents not only the American Star, but also the Acadian Star. Since Roland Auger, to-day, is dealing rather with the Franco-Americans whose ancestors came from Québec, I thought it would be proper for me to tell you about the Franco-Americans whose ancestors came originally from Acadia. I have given to my conference the title The Acadians in New England.

When the word Acadia or Acadians is mentioned, many people immediately turn their mind towards the Maritime Provinces and its French speaking population. Very seldom will they think of New England, much less of the United States, except maybe of Louisiana. If ever they hear of those of Acadian origin who live in the New England States, immediately

they think of renegades who do not deserve the enchanting name of Acadians.

No doubt they forget, or do not realize, or do not know that the very word ACADIA takes its origin in the United States. After the long and strenuous studies of Professor William Francis Ganong, it is now a historical fact well established that the word ACADIA comes from the name ARCADIA that Giovanni Verrazano gave to a region on the 36th or 37th parallel at the time of the year when now in Washington takes place the National Cherry Blossom Festival. This region reminded him of the Arcadia of ancient Greece, where beauty, simplicity and happiness prevailed. That was in 1524, thus 455 years ago, when he gave to the whole region the name of FRANCESCA, which would be the first name ever given to the United States; from it was derived our own name of Nouvelle-France, (New France). Both names shifted north, Nova Francia toward Québec, and ARCADIA toward Nova Scotia. The explorers in fact mistook the peninsula of Nova Scotia for that to which Verrazano had given the name ARCADIA, now the peninsula of Delmarva, which share jointly the States of DELaware, of MARyland and of VirginiA. There is in fact similarity between both peninsulas. In 1603, Champlain still calls ARCADIA what is now Nova Scotia, But the year after, in 1604, he writes ACADIA, which form stuck up to this day, 375 years later.

This year, in fact, 1979, marks the 375th anniversary of the founding of Acadia, on the Island of Saint Croix, in the American territory, more precisely in New England, more precisely yet in Maine, being located in the Saint Croix River, between Maine and New Brunswick, emptying into the Passamaquoddy Bay. When the Treaty of Paris of 1783, which formally ended the American Revolution, was signed, it stated that the channel of the Saint Croix River would be the boundary line between the United States and Canada. It so happens that the channel is east of Saint Croix Island, thus putting Saint Croix Island in the State of Maine. Thus Acadia was born in what is now the United States, more precisely in New England, when Saint Croix Island became La Cellule Embryonnaire de L'Acadie, (The Embryonic Cell of Acadia). The Acadians are getting ready to celebrate in grand style this anniversary. The main celebrations will take place the two Sundays of June 24th in Moncton, and of July 1st with an excursion on Saint-Croix Island. You are all invited, especially to the excursion which will be without charge, when you will see the site of the buildings that de Monts and Champlain had erected here in 1604 and the place where were buried 35 or 36 of the group who died of scurvy during the Winter,23 skeletons having been unearthed ten years ago by a team of archeologists from Philadelphia, under the guidance of Dr. Gruber of Temple University.

As a matter of fact, up to the Treaty of Utrecht, in 1713, which followed the conquest of Acadia made three years before by Nicholson, Acadia comprised a part of Maine, up to Thomaston, on the St. George River, in which territory lived many Acadians. It would take me too long to give in detail the history of the Acadians who lived in New England during this first century. May it suffice to state that in 1613 an establishment was founded at Saint-Sauveur on the mainland, behind Mount Desert Island, when Argyle came from Virginia and devastated the settlement. Shortly after, Claude de La Tour, father of Charles, the future Governor of Acadia, my ancestors, erected a fort at Pentagoët, now Penobscot, which was taken by the Kirkes in 1628. Thomas Temple, who became Governor of Acadia in 1657, resided here for a time, and in 1670, Governor Chambly made of Pentagoet the capital of Acadia.

It would be beyond the scope of this talk to insist on the prominent Acadians, most of them coming from Québec, who lived in that part of New England up to the definite conquest of Acadia by the English in 1710, with names like Bergeron dit d'Amboise, Chartier, Chateauneuf, Gourdeau, Jean dit Denys, Lefebvre, Martel, Meunier, Moyse dit La Treille, Serreau de St-Aubin, and many other famous Acadians, as St-Castin, La Motte-Cadillac, Le Borgne and D'Amours.

During this first century of history of Acadia, we find a certain number of Acadians residing also south of St. George River, mainly in Boston and vicinity. It is true that they were few and that their stay here was only of short duration, some of them being here even as captives. But, on the other hand, the involvement of the Acadians in general with Boston and even with Rhode Island, during the first century, is surprising. Unfortunately

this has hardly been explored by historians. Only in the Archives of the Supreme Court of Suffolk County, Boston, I have copied 235 documents concerning the relations of the Acadians with the people of New England. For a period of 35 years, from 1663 to 1698, I have well over 200 hand-written pages of documents which I copied involving such dealings. And that is not the only ource. You will find other original documents concerning such relations at that time at the following places: The Middlesex County Superior Court, (East Cambridge); The Essex County Superior Court; the Massachusetts Archives, (Boston); the Boston Public Library; The Library of the Massachusetts Historical Society (Boston); the Archives Section of the New York State Library, (Albany); the Public Record Office, (London). Even in the Bibliothèque Nationale de Paris we find accounts of the relations that the Acadians had during this first century with what is now the New England States. Unfortunately time does not permit me to insist any further on this matter. After the conquest of Acadia by the English, those relations ceased about entirely.

I am omitting here the years that the Acadians spent in exile in New England. It is not because the documents are lacking. In the Archives of Massachusetts alone there are over 1000 documents concerning them. It is estimated that there were 1100 Acadians in exile in Massachusetts, which then comprised a part of Maine, and 700 in Connecticut. New Hampshire and Vermont did not get any, one of the reasons given was that these two provinces were too close to the French of Canada. No mention is made of Rhode Island, probably because of its size.

The French Neutrals, as they were called, started to leave for the Maritime Provinces and for Québec a year or two after the Treaty of Paris of 1763, but more noticeably in 1766, and the emigration kept on till the eve of the Revolutionary War. Some even fought in the War of Independence, even here in Rhode Island. We even have an Acadian Peter Robichaud, who as one of the MINUTEMEN, took part in the Battle of Lexington and Concord, April 19, 1775, when was "fired the shot heard round the world". The records tell us that his brother, Joseph Robichaud, fought right here in Rhode Island, more precisely in Warwick. I have outlined all this with many details in an article entitled The Acadian Participation in the American Independence, which was published in the Cahiers of La Société Historique Acadienne, during the bicentennial year of the Declaration of Independence. May I add, with some pride, that I have found some soldiers with the name of Mius d'Entremont. I do not think that I could qualify as a Son of the American Revolution, but there are actually Acadians who belong to the Society of the Sons or Daughters of the American Revolution.

After the Revolution, some Acadians stayed in New England. Among them, we have this Joseph Robichaud, just mentioned, who had fought in Warwick. Just a few years afterwards, June 11, 1779, he married in Wrentham, Massachusetts, Mary Ware, of the same place, born September 23, 1750, (o.s.), daughter of Daniel Ware and Mary Hewes Ware. She died in April 1806, at the age of 56 years. As to her husband, we read that "Joseph Robichaud ... was cast on Lovell's Isle, Boston Harbour, and perished December 10, 1787, aged 31". The remains of both lie in the cemetery of Wrentham Center. They had one daughter, Mary, born in Foxboro, Massachusetts, on November 20, 1787, thus only three weeks before her father drowned. She became a school-teacher. She died on March 31, 1873, in Walpole, "from old age", it is said, being 85 years old.

With regard to those who had gone back "home", many of their descendants were to come back to New England to live, starting about a hundred years later. Even long before then, there was an Acadian, Louis-Benjamin Petitpas, of Chezzetcook, which is just north of Halifax, Nova Scotia, who applied in 1781 to become an American citizen. In volume 538, folio 3, of the Archives of the Supreme Court of Suffolk County, there is a document dated May 7, 1781, with the legendary signature of the Governor, John Hancock, making him the first Acadian, if not the first person, to become a naturalized American Citizen.

We will have to wait 60 more years before finding another Acadian of note in New

England. This was Louis A. Surette, of Sainte-Anne-du-Ruisseau, Yarmouth County, Nova Scotia, whose mother by the way was a d'Entremont. He arrived in Boston for the first time in March of 1841, where he was to make a fortune. He had been brought up by Father Sigogne, the first permanent priest in southern Nova Scotia. He says somewhere that Father Sigogne would have liked him to become a priest, but instead he became a Free Mason, even Master of the Corinthian Lodge of Concord, Mass., for which he wrote the by-laws. He married a daughter of Hon. Daniel Shattuck, a prosperous banker and well known Legislator, of Concord. He was involved in shipping. For a time he owned in whole or in part over 30 ships. He had a large family. He is buried with his wife and a certain number of his children in the Sleepy Hollow Cemetery, in Concord. His last grandchild, Mrs. Dorothy Clay, with whom I have long been in correspondence, died in Pennsylvania just a few years ago, being close to her 100 years of age.

With regard to the Acadians who followed, I may say that personally, about twenty years ago, I spent during a couple of years about all my weekly days-off in the Office of the Registrar of Vital Statistics of Massachusetts, at the State House, in Boston, where it was then located, copying the records of births, marriages and deaths of the Acadians, mostly of those who came from the southern part of Nova Scotia. Starting with the year 1840, I completed the records up to 1880 inclusive, also went partially as far as 1895, and even gathered a certain amount of statistics up to 1900, when I had to quit to enter, of all places, the hospital... Of course, you know that Dr. Ulysse Forget, of Warren, did the same with regard to the French Canadians of Rhode Island and with regard to some statistics of those of Massachusetts. Let us hope that Dr. Forget will generously give or will his collection to the American French Genealogical Society of Rhode Island, where they would most fittingly belong.

It is a fact that the Acadians migrated mostly to Boston and vicinity, at least till about the beginning of this century. Maine, Rhode Island, even Connecticut received some of them, but the flow of Acadians to these other States started to have some momentum only years after. That is why I will deal here mainly with Massachusetts, who got the lion's share.

From the statistics just mentioned, we learn that while the flow of migration of the French Canadians started in the late 1840's, that of the Acadians from the Maritime Provinces started in the early 1870's; and that while the French Canadians who migrated were mostly farmers, the Acadians for their part were mostly fishermen; and that while the French Canadians immigrated on account of the economic difficulties that existed at the time in Canada, also because they could not easily subdivide their farms any more for each of their numerous children, the Acadians immigrated on account of the Treaty of Washington between the United States and Canada, signed in 1871, declaring that, for the twelve succeeding years, fishing would be free on the shores of both countries. Already in 1854, the treaty of reciprocity had been put in force which allowed free trade each side of the border, in products of the sea, among other things. As most of the Acadians, particularly in Nova Scotia, were fishermen, this treaty was to be for them a bonanza, which developed into a crescendo to attain its climax around 1868, the year that followed the Confederation, called in Nova Scotia the boom period. It is true that in 1866, the Americans had notified Canada that the treaty of reciprocity was ended, but its supression did not have much effect with regard to the fishery question, which gave rise to some difficulties that were submitted to arbitration, while the Nova Scotians in particular kept on fishing off the New England coast and selling their fish to the Americans. It is not a simple coincidence that one of the first Acadian names that is to be found in the Boston Vital Statistics, apart from those of the family of Louis A. Surette, is that of a Melanson, mariner, who drowned in Boston in 1855, the year after the signature of the treaty of reciprocity.

As the Treaty of Washington was giving to the Americans all rights to fish on the shores of Nova Scotia without granting anything practically to the Canadians, it seems that the Acadians said to themselves: Since we can't lick them, let us join them. Although the records that precede the 1870's show that few Acadians lived in Massachusetts

we find just the same a certain number of marriages of Acadians, more particularly around Gloucester, that took place even in the 1850's, even with Americans. During the second part of the decade which followed, marriages of Acadians in Massachusetts will increase, although they were yet few in number, being more particularly of Acadians from Cape Breton, mostly from Arichat, rather than of those of southern Nova Scotia. We may note here that at this time most of the Acadian fishermen came especially from the Arichat region and from southern Nova Scotia. The fishermen from southern Nova Scotia could easily get back home at the end of every fishing season, but not so for those from Cape Breton, the distance for them, to and from Boston or Gloucester, being twice as long as for these others. Of the Acadians of southern Nova Scotia, there were about 20 marriages performed in Massachusetts in the 1860's, nearly all in Boston and in the Gloucester region. Then in 1870 and especially from 1871, the march is on, with an ever increasing number of marriages, births and deaths.

I have prepared a list of the marriages that took place in Massachusetts from 1854 to 1880 of the Acadians of southern Nova Scotia, nearly all of them, up to this time, being of Acadians from Digby County, to which are added a few from Isle Madame, exclusive of the family of Louis A. Surette. Note that the partners who are said not to be Acadians are either English speaking, (even from Nova Scotia), or French speaking, (from the Province of Québec). The chart with the dotted line gives you at a glance a general idea of the number of marriages that took place throughout these 27 years, when 127 were performed, of which only 35, that is 27.5% were with Acadians. Of the 92 "strangers" that these Acadians married, one is said to be colored, born in Africa, and the "Acadian" girl that he married is also said to be colored, but born in Nova Scotia; and since her name is given as Muse, it could very well be that she was of the Micmac nation, a descendant of one of the Acadians Mius d'Entremont.

I have prepared also a list and a chart of the deaths which took place during the same time, at the same places, of the same people, in which is to be found a total of 74 deaths. These in the graphic are given in a continuous line. We are not interested here to know of what sickness or disease they died, although to give you an idea that these Acadians might not have been different than any other human beings, even of to-day, I find this girl, from Yarmouth, with a very well known and respectful Acadian name, who, as early as 1866, was taken to Deer Island, vicinity of Boston, (and you know what that means - maybe Framingham was not yet in operation at the time); here she died after eleven days from small pox and abortion: she was 22 years of age and single. "L'histoire se répète"!!

With regard to their occupations, I have taken a rapid look at them. Out of 92 men, 41, (exactly half), are listed as fishermen or mariners; 21 or a quarter as laborers or farmers; 13 carpenters; 5 shoemakers; 4 teamsters, and then one for each of the following: a shipwright, a stone-cutter, a painter, a sail-maker, an ice cart driver, an amalgamator and a holster, whatever those were, and even a male-nurse, the closest I could get to any profession, although it could stand for what we call now an orderly. It is too bad that the occupations of the girls and women were not recorded in those days.

And these people from southern Nova Scotia kept on coming and coming. They were coming to La Marique, which meant, from the beginning till about the first quarter of this century, Boston and vicinity. The flow was quite regular till the First World War, when the migration came way down, to start anew and with more vigor than ever during the five or six years that followed the war, even up to the depression, when it seems that nearly everybody who had $9 took the Prince George or the Prince Arthur on one of their daily trips from Yarmouth to Boston, the only other requirement being to be able to read. It circulated in my home-town at the time that a person who never had gone to school told the immigration officers that he could only read French; they gave him a French line; he looked at it, and, having no idea what it was, said: "Si je passe, je passerai; si je ne passe pas, je ne passerai pas", and with that he made the grade.

Before this crowd came over, Lynn and Salem, apart from Gloucester, had been favorable spots to settle in, but after the First World War, the new immigrants, especially

those from Yarmouth County, shifted rather to East Boston and north of Boston; name all these towns and you will still find them there, if not themselves, at least their children and now even the children of their children, as Chelsea, Everett, Malden, Melrose, Saugus, Stoneham, Wakefield and Reading especially, Wilmington, Andover, etc., etc. One of the reasons why they were in this region is that most of the boys worked at the rattan factory in Wakefield; and it was not too far for the girls to travel to the necktie factory in Boston. Those from Digby County chose rather south of Boston, as Dorchester, Milton, Quincy, Braintree, Weymouth. We must say though that even if Massachusetts got the great percentage of them, especially some 20 or 25 miles from Boston, the other States were getting their share at this time, Rhode Island included, exclusively though of Vermont, which was too far out of the way for them. Some ship-builders came to Connecticut, especially to the Groton district, where they settled. All this lasted up to the depression. Don't ask me where they are now; ask me rather where they are not. Their descendants are now spread all over.

With regard to the Acadians of Inverness County, on Cape Breton Island, who were on the side of the Gulf of St. Lawrence, their migration to the United States started a little later, although Father Anselme Chiasson, in his Chécicamp: Histoire et Traditions Acadiennes, tells us that by 1879 migration had become for these Acadians like an endemic or permanent disease, which will be felt in the region more especially so, around the end of the 19th century and the beginning of the present, scattering these Acadians in the New England States, from Bangor to Hartford, although Massachusetts got most of the downpour. For these Acadians, the migration lasted also up to about 1930, the time of the depression.

For the Acadians from New Brunswick and from Prince Edward Island, their immigration to New England started at about the same time as that of the Acadians of Inverness County. It was still easy enough for the Acadians from the mainland of Nova Scotia, especially for those of the southern section, to cross by water to the United States; already in 1855, the steamship Eastern State had a regular service between Yarmouth and Boston. But it was not so easy for the Acadians of the two neighboring provinces. It was only in 1860 that the railroad was opened in New Brunswick, from Moncton to St. John, and in 1871 from St. John to the border of Maine, up to Bangor, where it joined the American system of railroads. Let us say, though, that in 1864 the Boston and Colonial Steamship Line established a direct service between Charlottetown, P.E.I., and Boston, carrying freight, mail and passengers, and calling at intermediate ports along the way. Even as early as 1839, and thus well before the migration started, the S.S. North America ran between St. John, Eastport and Boston, cabin fare being advertised at $12. But such plying between the Maritimes and New England can hardly be called pleasure trips, not more than the ships themselves can be called passenger boats. We may add here that Portland was for a long time, up to 1897, the terminus of the Canadian Mail boats; it was then only that St. John became the Winter Port of Canada.

With regard to the Acadians from the northeastern part of New Brunswick who came to New England during the migration period, they were rather few in comparison with the other sections of the Maritimes, although we find some from the Chaleur Bay region in the Upper State of Massachusetts. While those along the St. John River, in the Counties of Madawaska and Victoria, some have crossed the border quite early to join their Acadian relatives of the Aroostook district, which, in 1842, by the Treaty of Ashburton, became American territory, when the people, some two thousand of them, we are told, became American citizens. But already in the 40's a flow of Madawaska Acadians, along with the French Canadians of La Beauce region, was pouring into Maine, in some of its timber-lands, ("les chantiers"), as in Skowhegan, Waterville, Augusta and Belfast. Others later chose Lewiston, Portland and Biddeford.

All in all, how many Acadians came to New England? It is quite impossible to say or even to give an approximate figure, that which stands also the for Franco-Americans who came from Quebec. In all this, authors vary widely. How many people now living in New England can claim as ancestor an Acadian who migrated from the Maritimes during

the years that we have mentioned? Your guess is as good as mine. It was said for a time that Boston was the third largest Canadian city. Of course these "Canadians" were far from being all Acadians, or even Franco-Americans. It has been said also that the people of Acadian extraction living now in New England are as numerous as and even more numerous than the Acadians living in the Maritime Provinces. I have no trouble believing it.

A certain number of these are not known to-day by their Acadian names, although all those who changed their names did not do so to get rid of their Acadian identity. For example, we are told of this Acadian by the name of Thibodeau who always had trouble spelling his name, as he thought it was too long. So one day someone told him: "Why don't you make it short?". And since then, he, himself, his children and grandchildren have gone by the name of Short. But it was not always by such necessity that the Acadians changed their names, that which happened also to French Canadians, when Theodore Roosevelt was writing that "we must be Americans; and nothing else", adding that we must not "become merely a huge polyglot boarding-house"; at a time also when Acadians and Franco-Americans looking for a job in this foreign land, would see each side of the streets signs like this: "Help wanted. Catholics or aliens need not apply". That is when Aucoin became Wedge; Chiasson, Chisolm; Doiron, Durant; Fougère, Frazier; Girouard, Gillwar; LeBlanc, White; Pitre, Peters; Poirier, Perry; Roy, King. I have chosen purposely names from the Isle Madame region and from Prince Edward Island, as more of these Acadians have changed their names than the others.

Let us add that we can be and should always stay pure blooded Acadians and Franco-Americans from the bottom of our heart, while being at the same time real Americans. A few years ago, I was listening on the radio to the very sympathetic Bishop of Providence, who had just been appointed at the head of the diocese; it was during one of those "open lines". A woman of the diocese called to say how happy she was that the diocese of Providence had at its head a French Canadian Bishop. The Bishop answered: "I am not a French Canadian Bishop; I am an American Bishop, of French Canadian extraction".

I could get into the field of culture, identity, language, traditions, with regard to the Acadians who migrated to New England. Such questions though do not interest genealogists as such. Nevertheless, genealogy is one of the best means, to my point of view, to preserve our culture, our identity, our language, our traditions, because genealogy draws us closer to our forebears and to their ways of life. Genealogy also takes us back to the land our ancestors have left and gives us the longing to visit those places where are our roots. For that reason, I dare conclude with this paradox, which applies to all of us: If we are kept interested in our past, we will stay loving sons and daughters of the land which our forefathers came from, by the very fact that we are far away, if we can believe in any way the poet who said: "Absence makes the heart grow fonder".

Rev. Clarence J. d'ENTREMONT.

Marriages of Acadians in Massachusetts, mostly from southern Nova Scotia, to which are added a few from Isle Madame, (exclusive of the family of Louis A. Surette), from the beginning to 1880. - Note that the partners said not to be Acadians are either English speaking (even from Nova Scotia) or French speaking from the Province of Quebec.

YEAR	CITY or TOWN	Number of Marriages		Partners not Acadian	
		Each Town	Total per year	Each Town	Total per year
1854	Boston	1	1	1	1
1855	Boston	1	1	1	1
1856	Danvers	1	1	1	1
1859	Boston	1		1	
	Glouc & Rock	2	3	2	3
1860	Gloucester	1	1	1	1
1863	Salem	2	2	2	2
1864	Boston	1		0	
	Gloucester	1	2	1	1
1865	Boston	2		2	(1 col)
	Gloucester	1		1	
	Lynn	1	4	1	4
1866	Boston	1		1	
	Rockport	1	2	1	2
1868	Boston	2	2	2	2
1869	Gloucester	6		4	
	Rockport	1	7	0	4
1870	Boston	5		4	
	Gloucester	2	7	1	5
1871	Boston	6		4	
	Glouc & Rock	5		1	
	Haverhill	2		2	
	Lowell	1		0	
	Lynn	1		1	
	Wilmington	1	10	0	8
1872	Boston	6		3	
	Glouc & Rock	3		2	
	Haverhill	2		1	
	Needham	1		1	
	Salem	1		1	
	Weymouth	1	14	1	9
1873	Boston	5		2	
	Rockport	3		3	
	Fall River	1		1	
	Haverhill	1		1	
	Marblehead	1		0	
	Waltham	1		1	
	Weymouth	1		1	
	Wilmington	1	14	0	9
1874	Glouc & Rock	7		4	
	Boston	3		2	
	Read & Wakef.	2		1	
	Burlington	1		1	
	Haverhill	1		1	
	Sandwich	1	15	1	10
1875	Gloucester	2		1	
	Boston	1		1	
	Salem	1	4	1	3
1876	Concord	2		0	
	Boston	1		1	
	Gloucester	1		1	
	Lynn	1		1	
	Lowell	1		1	
	Weymouth	1	7	0	4
1877	Glouc & Rock	4		3	
	Andover	1		0	
	Boston	1		1	
	Lynn	1		1	
	Wakefield	1		1	
	Wilmington	1	9	0	6
1878	Glouc & Rock	4		2	
	Boston	1		1	
	Peabody	1	6	1	4
1879	Gloucester	5		4	
	Haverhill	2		2	
	Lowell	1	8	1	7
1880	Glouc & Rock	3		2	
	Boston	1		1	
	Haverhill	1		1	
	Salem	1		1	
	Wakefield	1	7	0	5
	TOTAL :	127		92	

Deaths of Acadians in Massachusetts, mostly from southern Nova Scotia, to which are added a few from Isle Madame, (exclusive of the family of Louis A. Surette), from the beginning to 1880.

YEAR	CITY and TOWN	Per town	Total per year
1855	Boston	1	1
1859	Gloucester	1	1
1862	Salem	1	1
1863	Gloucester	1	1
1866	Boston	1	
	Rockport	1	2
1867	Boston	1	1
1869	Salem	1	1
1870	Boston	1	
	Marblehead	1	2
1871	Gloucest & Rock	2	
	Salem	1	3
1872	Boston	2	
	Reading	1	
	Wilmington	1	4
1873	Gloucester	3	
	Boston	2	
	Salem	1	6
1874	Boston	3	
	Gloucest. & Rock	2	
	Everett	1	6
1875	Gloucester	2	
	Haverhill	1	3
1876	Gloucest & Rock	6	
	Boston	2	
	Woburn	2	10
1877	Boston	3	
	Gloucester	1	
	Haverhill	1	5
1878	Gloucest & Rock	3	
	Wakefield	1	4
1879	Gloucest & Rock	4	
	Boston	1	
	Reading	1	
	Somerville	1	7
1880	Reading & Wakef	5	
	Gloucester	3	
	Haverhill	2	
	Malden	2	
	Boston	1	
	Stoneham	1	
	Wilmington	1	
	Woburn	1	16

TOTAL : 74

THE HISTORY OF THE FRANCO-AMERICANS IN RHODE ISLAND

by Robert P. Goudreau

PREFACE

This study is primarily concerned with the French Canadian movement into Rhode Island, and the political and social development of that group within this state from 1865 to the present time.

Until the era of the Civil War the French influence in Rhode Island was primarily scattered or on an individual basis. The most notable efforts being those of the French Huguenots in the East Greenwich area during the colonial period, the French military influence in Newport of the Revolutionary era, and some individual efforts as reflected by the early French Canadian settlers of the Woonsocket area.

Following the Civil War it would require the vast economic development and growth of New England in general, and the flourishing textile mills of Rhode Island in particular, to draw a large number of the French Canadians south of the forty-ninth parallel. The insatiable appetite for labor in these new factories along with the developments in railroad transportation culminated in the arrival of tens of thousands of French Canadians into Rhode Island during the period from 1865 to 1910.

The early efforts to establish themselves, either temporarily or permanently, were accomplished by overcoming all kinds of adversity. Fearing assimilation into the general population, the French Canadians successfully established their own institutions--- such as churches, schools, newspapers, and various social and mutual societies.

Their hard-working efforts and perseverance have been rewarded in many areas and over a long period of time. For many, many years the Franco-American influence in society and politics has flourished. The language, traditions, and heritage has been preserved through two, three and even four generations in this country.

The question which remains to be answered, is whether or not the Franco-American of today is willing to meet the challenge by picking-up the torch which has been so capably carried by our forefathers. If we can stimulate this desire to preserve our ethnic heritage, then we have succeeded in our current endeavor.

INTRODUCTION

The population of Rhode Island is a composite of various nationalities which immigrated into the state primarily during the period from 1840 to 1914. Beginning with the large influx of Irish in the 1840's and 1850's, the characteristics of the population began to change. From this point on, the native-born "Yankees" were soon on the defensive as they attempted to maintain the economic, social and political dominence they once solely enjoyed.

It is with this background in mind that we begin our story of the arrival and establishment of the French Canadian influence on the history of Rhode Island.

PART ONE - - - THE ARRIVAL

Before the Civil War, the French Canadians had been on the verge of crossing the border into New England, but their initial contacts with the "Yankees" and Irish had not been very friendly.[1] As a result their migration was often only of a seasonal nature. They would go south for a few months to work on the farms in Vermont and upper New York State, or in the lumber camps of Maine and New Hampshire. This pattern of earning some needed money and then returning to Quebec was often repeated in the early nineteenth century.

A few French Canadians did travel as far south as the budding industrial centers of Massachusetts and Rhode Island during this period. Among this early group, we do note the arrival and settlement of Francis Proulx and his family in the Woonsocket area of Rhode Island by 1815. In the following years other French Canadian families would settle in the Blackstone Valley. By 1846 Woonsocket and the mill villages along the river to the south would include 332 French Canadians among their population, and of this number 77 were American citizens, while some 225 retained their Canadian citizenship.[2]

THE TEXTILE LABOR SHORTAGE

During and immediately after the Civil War, the textile industry's rapid growth would provide the impetus for a tremendous influx of French Canadian immigration into Rhode Island.

The Civil War itself, the low status associated with mill work, and the westward migration of the native population, would each contribute to the development of an acute labor shortage. The mill owners were therefore desirous of solving this problem by obtaining a work force which was readily available, docile, easily controlled and low-salaried. The French Canadians, at this point in their history, appeared to meet all of these so-called "ideal pre-requisites." The mill owners therefore sent agents to the Province of Quebec to engage workers and bring them into Rhode Island under contract.[3]

LIFE IN RURAL QUEBEC

These overtures were also being made at a time when the "habitant" was extremely susceptible to the idea of emigrating for a better life. After having resisted for over one hundred years any and all efforts to infiltrate the established society of the extended family and the Catholic parish, the normally traditional-minded "habitant" experienced little hesitation over leaving. The motive for migrating was economic, for in Canada the "habitant's" traditional values and mores kept them out of commercial and industrial activities, and at the same time, their own economic system of farming, lumbering, and trapping began to decline.[4]

Furthermore, by 1870 hardly any land was available in Quebec to accomodate the expansion as a result of the growing number of French Canadians. It was not uncommon, for instance, to find families of 16, 17 or even 20 children. This high birth rate would force many to migrate from the Province of Quebec.[5] "La Belle Province" was simply unable to support her growing population. Farming, which was the real basis of the French Canadian economy, was less profitable and held little inducement for them to stay. Work in the fields was very hard, yet the harvest scanty from an exhausted soil.

Since the farm demanded very long hours from the entire family, it usually left very little time for the children's intellectual development. Few would be able to attend more than three or four years of school, if at all. The children were needed on the farm to assist in the preservation of the family economy. The need to survive would pre-empt the "luxury" of an education. As a result, many "habitants" would remain illiterate throughout their entire lifetime, as their economic status did not allow them the leisure time to learn to read and write.

Unable to read a newspaper and too poor to travel, many of these people knew little of what went on in the world beyond the boundaries of their own village. Only those

fortunate enough to come from a fairly prosperous family received the chance to further their education in the city; where the girls attended a "convent" run by the nuns, and the boys a "séminaire" run by the priests or brothers. Graduates of such schools usually had the opportunity to enter into a profession or perhaps the religious life. Religion also played an important role in the daily life of everyone, rich or poor, "habitant" or professional. The church was generally located in the center of the village and was the focal point of all activity, with the "curé" as the guardian of his flock. The "habitants" felt secure knowing that their religion kept them united and this in turn helped to preserve their unique French Canadian ethnic identity.[6]

When we take into account the "habitant's" hard work with little reward, the poor living conditions, the lack of educational opportunities, as well as the inadequate representation in government, and the general dislike of the English speaking Canadians; we can begin to understand why these people were attracted to "the land of opportunity" which lay south of the forty-ninth parallel.

"YANKEE" RESENTMENT

The reception of these first French Canadians who migrated into Rhode Island was not too cordial. The established residents of English ancestry (Yankees) disliked these newly arrived people because of their religion, customs, and language. Much of this resentment originally stemmed from a phenomenon of an early nineteenth century native-American movement known as the Know-Nothing Society. This group was comprised of Protestants who both hated and feared the Catholics in the United States. They believed that the Irish, French Canadians, and other Catholic groups would one day unite and eventually turn this nation into a Papist-controlled state. Eventually they formed their own party, enabling their candidates to secure key positions in the federal, state and local governments. By the 1870's the political movement had died out, but the philosophy of hate and prejudice would linger well into the twentieth century.[7]

As a result of these feelings, the early French Canadian arrivals in Rhode Island were under a tremendous pressure to change each of their distinctive traits. Many did anglicize their names and changed their religion, for prior to the 1870's there was no significant number of French Canadian priests or professional people to assume a leadership role for the protection of their identity. Once changed, the names were eventually retained and passed on from generation to generation.[8]

THE LURE OF NEW ENGLAND

Regardless of this initial wave of resentment, the first French Canadian immigrants saw for themselves that the stardard of living in New England was beyond expectations. These few became the prime instigators of the great movement of French Canadian people across the border. Letters such as the following are typical examples of the kind of correspondence newcomers to Rhode Island sent to their relatives in the Province of Québec:

> "The pay is good, Basile. We work from sunrise to sunset, but on Sunday the mills are closed and it is like a church holy day. The work is not hard. I am in the cotton mill. Some of the children are working and we make more money than we can spend. Let me know what you decide and if you want to come I will speak to the foreman."[9]

The tales of prosperity spread like wild fire, and thousands were soon emigrating from Quebec into Rhode Island. Between, 1860 and 1910 some 31,257 French Canadians entered the state. The majority were attracted to the Blackstone Valley area where the textile mills were flourishing and the opportunity to work was plentiful.[10]

NEW SOURCES OF CONFLICT

The mill owners of Rhode Island were extremely pleased with the French Canadian as a source of labor. The hard-working "habitant" was not only a tireless and dedicated worker, but the owners soon discovered that he would frequently work for less money than other workers and also struck less often. They were not prone to strike because the leaders of their local communities, most notably their priests, had advised them to be law-abiding. So their failure to join in labor disputes increased the antagonish between them and their fellow "Yankee" and Irish workers, who did participate in strikes. This hostility was often heightened by the fact that the French Canadians would unknowingly accept lower wages for their labor.

One of the most scathing attacks upon the French Canadians would generate from the pen of the State Labor Commissioner of Massachusetts, Carroll D. Wright. In his report of 1880 he stated:

> "With some exceptions the Canadian French are the Chinese of the Eastern States. They are a horde of industrial invaders, not a stream of stable settlers.
> These people have one good trait. They are indefatigable workers and docile. To earn all they can by no matter how many hours of toil...
> and to take out of the country what they can save: this is the aim of the Canadian French in our factory districts."[11]

Mr. Wright's prejudiced view of the French Canadians put into words the feelings of many Irish and "Yankees" about these new immigrants from the north.

Several reasons lay behind the mutual distrust between the French-Canadians and the Irish. First and foremost came the language barrier. Since many French Canadians had come to Rhode Island only for financial purposes, with the intention of returning home in the near future, most never bothered to learn the English language. The Irish, who came from a background which was as poor and as intellectually deprived as that of the "habitant", certainly had no knowledge of the French language.

Another way in which the two groups differed was in the domain of religious authority and parish finances. Under the French Canadian system, the "curé" and an appointed parish council had control of all finances. Parishioners regarded their curé as their father and guardian who always had their best interests at heart. As a result, church matters in Québec were run locally. Accustomed to dealing directly with their pastor who could be approached at any given time, the French Canadians did not agree with the Irish power structure in which the major emphasis was placed on the bishop's authority, and very little control existing at the parish level.[12]

These initial differences were magnified to the point where almost all of the relations and contacts between these two Catholic immigrant groups would deteriorate into some form of conflict. Generations of French Canadians and Irish would battle each other in all fields of society, industry, politics and religion.

PART TWO - - - THE ESTABLISHMENT

The hostility and prejudice which the French Canadian immigrants encountered only served to strengthen their determination to maintain their identity and heritage. Initially they would lack the time, the finances, and the necessary leadership to undertake such a monumental task. This effort would require the arrival and establishment of a significant number of French Canadian professional people to assist in overcoming all of these obstacles. By the late 1870's a significant number of priests, doctors, merchants, businessmen and journalists would be available to provide the necessary leadership to develop a French Canadian sense of unity, direction, and purpose.

To accomplish this preservation of identity and heritage, a series of social organizations were formed during the period from 1870 to 1900 in Rhode Island. Among these organizations we include the French Canadian parish church, the parish school, newspapers, and a multitude of various fraternal, mutual, and religious associations. Each could and would play a major role in stabilizing the French Canadian's life during this period of early establishment in Rhode Island.

"LITTLE CANADAS"

By 1895 definite centers of French Canadian influence were established and easily identifiable in Rhode Island. The largest concentrations of French Canadian population were in the following cities and towns----Woonsocket (12,000), Central Falls (6000), Centerville (6,000---present day West Warwick) Manville (3,500), Providence (3,075), Pawtucket (3,000), Harrisville (1,800), Warren (1,725), Natick (1,700), Slatersville (1,300), Georgiaville (1,289), Pascoag (925), and Albion (500). In just these 13 cities and towns we can account for over 42,000 of the 46,000 French Canadians estimated to be living in Rhode Island by 1895.[13]

The French Canadian immigrant in Rhode Island would further show a penchant for settling in small factory towns and villages or in the so-called "French Canadian" section of the larger cities. The initial reasons for the concentration was the booming textile industry in the area which employed not only single young men, but whole families, including even the children. Neither age nor sex was a fundamental consideration in the mills; there was work that even a child could do and no laws were available to bar even the youngest from working in the factories. The French Canadians further tended to form such compact groups and to re-create the life they once experienced in Québec, that these centers of settlement soon became known as "Little Canadas."

A stranger could easily recognize these neighborhoods by their distinct inward characteristics. The church, usually the nucleus of the area, reflected the geographical structure of Québec's rural villages. In the immediate vicinity of the church one would find the school, the rectory, and the convent. Not too far away, there might be a grocery store, a drugstore, and perhaps a hardware store, all owned and operated by French Canadians. These businesses, whose customers all knew one another, often served as social gathering places. There, men and women could chat about the daily occurrences in the neighborhood. Also in this area, one would find the French Canadian club, which offered a variety of diversions. Walking a few blocks farther away from the center, one would find the residential section, with its three and four-story apartment houses, where the majority of the French Canadian factory workers lived. Parents often occupied the ground floor while their married children boarded upstairs with their families. Little children played in the yards, on the sidewalk, or in the street, always speaking French amongst themselves. Since the "Little Canadas" were generally located near the textile factories, this meant that for all practical purposes one could go to work, to school, to church, to buy provisions, and to socialize, all within walking distance of the home.[14]

THE FRENCH CANADIAN PARISH

As previously stated, the French Canadian parish church was literally and figuratively the center of all the "Little Canadas." To properly gage its importance one must recall the roll it played in the "habitant's" life back in Québec.

In Québec the "habitant's" life was primarily rural. As such the church and the family were the two most powerful forces molding his life. The small villages amid a vast wilderness had made them frugal and diligent, parochial and isolated. The most important persons to exert influence in this type of situation would be the male head of the family and the local "curé."

Once the "habitant" migrated to Rhode Island this situation would change. The rench Canadian leaders were quick to realize that the association with the English Protestants and the materialistic way of life found in the urban areas would cause the irreversible loss of ethnic identity. As such, they were soon hard at work in

attempting to preserve the identity and heritage ("la survivance") through the formation of French Canadian parishes.

All of the important facets which constituted the French Canadian were vulnerable in this period---the religion, the language, the culture, and ultimately the family itself. If they were to survive in this new atmosphere, it would require the strength which could only be generated from the close association and mutual support which existed between the parish church and the family.

By 1895 Rhode Island would have eight distinctive French Canadian parishes already established.[15] These churches played an extremely important role in the lives of these early immigrants:

> "To immigrants of the first generation the church meant home, the village in the Province of Québec, French Canadian patois, French Canadian customs, relatives, friends; the church gave vent to all that complex of feelings tied up intimately with home."[16]

The most notable example of the traditional "curé-fondateur" and all that he would represent during this period, is best exemplified by the life of Monsignor Charles Dauray. His career is actually representative of the history of the French-speaking population of Rhode Island from 1870 to 1930. Monsignor Dauray was not only the moving force in the establishment of two French Canadian parishes, but he was also the "spiritual leader" and spokesman of all French Canadians in Rhode Island.[17]

THE PARISH SCHOOL

Once the French Canadian parishes were established, a second major objective was to secure the continuance of the French faith, language, and customs through a parish school.

Before the existence of French Canadian parochial schools, parents had to send their children either to public schools or to Irish Catholic schools. Because of a language barrier and cultural differences, many French Canadian students found it difficult to keep up with the rest of the class, not to mention the prejudice which the other children felt toward them. As a result, a number of these children left school at an early age to help out their parents by working in the mills.

The pastors of the early French Canadian parishes were quick to see the dangers. Unless the parochial school was established the entire fabric of the French Canadian identity could come apart. Soon the adage was heard "He who loses his language, loses his faith."[18] With this as a battle-cry, the parishioners gave their whole-hearted support to the establishment of the French Canadian parochial school. These schools, where both French and English were taught, were one of the most important means of instructing future generations about the religion, language, and heritage necessary to preserve and perpetuate the French Canadian identity.

THE FRENCH CANADIAN PRESS

The French Canadian press played a large roll in the struggle to maintain the identity of the French Canadians in the United States. The dominant interests and most widely discussed items in these papers were the preservation of their language, religion, and identity as a group. From the beginning the French Canadian press realized that its primary purpose was to preserve the language, and to serve as an educational medium explaining the American governmental system and customs to a people who were new to the United States.

The establishment of French Canadian newspapers in Rhode Island was erratic to say the least. The first publication was l'Etoile founded in 1873 by M. Desmarais. However, its first number was also its last. A whole series of newspapers attempted to survive, but each would fail. It remained for the founding of La Tribune by Adélard Lafond in

1895 in Woonsocket to give Rhode Island a truly representative French Canadian newspaper. La Tribune was also the first French Canadian newspaper in the United States to start as a daily.[19]

PART THREE - - - THE FRANCO-AMERICAN

During the decades from 1900 to 1930 the economic, political and social gains made by earlier French Canadian immigrants were consolidated. As a group, the French Canadian and their descendants in Rhode Island had grown beyond the bounds of the "Little Canadas" established earlier in the nineteenth century, to make their presence felt in the larger community.

By this time, many French Canadians had learned to speak English, others had become American citizens, and an entire generation was soon to develop which had been born and had lived its entire life in the State of Rhode Island. The French Canadians had firmly established their families and their institutions in this state. They owed their allegiance to one country, the United States of America, while still retaining the love, the language, the religion, and the traditions of their mother country. They were truly bilingual and bicultural.

Eventually, the combined exposure to a new economic life style, to other types of social institutions, and to a relatively higher standard of living, altered the French Canadian's traditional social system to the point that by the early twentieth century we see the emergence of a distinct Franco-American subculture.[20]

THE FAMILY

In the early Franco-American family, French was still the primary language, but contrary to the Canadian situation, English was often learned as a second language. This represented just one aspect of the entire social character which was slowly but surely being influenced by the world which surrounded the Franco-American. Other social characteristics to be influenced would include the family structure, education, occupation, social and physical mobility, and community organization.

The majority of the Franco-Americans still labored as semi-skilled workers in manufacturing, primarily as weavers and spinners in the cotton and woolen mills. However, an increasing percentage of Franco-Americans were drawn into other occupational specialties ranging from small-business proprietors to professional occupations. Each Franco-American community soon developed their own small ethnic businesses: Clothing, and shoe stores, small grocery and variety stores, plus an array of other small community enterprises. Eventually a whole generation of professional persons of Franco-American heritage were found in all fields of medical, dental, and legal services for the community.

THE POLITICAL ARENA

The Franco-American not only gained social acceptance, but gained politically once they organized properly. As early as in the 1880's Ferdinand Gagnon in his paper Le Travailleur wrote that the French Canadians would be protected as a group if they sent representatives to the legislature or to political offices on the municipal level. He encouraged them to seek naturalization and then vote for the French Canadian candidates.[21] The rank and file of the French Canadians in the late nineteenth century had not yet developed a keen interest in politics; rather it was their leaders who, convinced that they were here to stay, sought for their countrymen the rights and privileges of American citizenship as quickly as possible. Yet we must remember that during this period, naturalization in Rhode Island required that the foreign-born be a property owner in order to vote, whereas the native-born was exempt from this rule.

The political affiliations of the early French Canadians were usually the same as their employers, the industrialists of Rhode Island. Since most of the employers were Republicans, the French Canadian voted Republican. The Irish at this time were Democrats

and controlled that party in Rhode Island. The resentment between these two groups naturally assisted in keeping them apart politically, especially when the Republicans began to give French Canadians a place on their ticket.[22]

The evidence of their growing political strengths were numerous at the turn of the century. From 1894 until 1920, the office of Mayor in Woonsocket was retained at different times by five Franco-Americans for a total of fourteen years. However, the greatest achievement in politics occurred when Aram J. Pothier became Governor of Rhode Island in 1908. Between 1908 and 1914 he would have the distinction of being elected Governor for five consecutive terms. Pothier's story is that of the young and ambitious immigrant who overcame all forms of obstacles to become an American success story.[23]

During the 1930's the Franco-Americans would change their political affiliation as most Rhode Islanders would, and soon a new era of Democratic Franco-American political leaders would emerge. On the state level (through such leaders as Armand H. Coté, August P. LaFrance, and Philip Noel) and the national level (Felix Hebert, Aimé J. Forand, and Fernand J. St Germain) the Franco-Americans have been well represented.

FRATERNAL ASSOCIATIONS

As early as 1869 a local chapter of the St. John the Baptist Society was incorporated in Woonsocket, Rhode Island. Its purpose was to reunite the "habitants" on June 24 of every year, and to form a fraternal as well as a beneficent society. In case of death of a member, each member would be assessed one dollar, and the receipts would be given to the widow and her family. Seven other chapters were established in other communities by 1895. The use of the French language, particularly in the home, was also stressed.[24]

To combat the trend of French-speaking peoples joining non-French groups, a movement for unification of all the local societies was begin in Holyoke, Massachusetts in 1889. The result was a national society, known as the l'Union Saint-Jean Baptiste, headquartered then and now in Woonsocket, R. I.

L'Union offers a national organization to safeguard and aid in the survival of the important aspects of French culture. The Society also constituted a "savings bank" for workers and middle-class persons, who made up the bulk of the membership. The organization was successful from the start. By 1918, L'Union had over 32,000 members and funds in excess of one million dollars.[25]

L'Union Saint-Jean Baptiste is today the nation's largest mutual benefit society for Americans of French descent. The insurance benefits that are available to its members represents only one part of its entire commitment. The society is actively engaged in many different endeavors that seek to promote and develop the French culture and heritage in today's rapidly changing world.[26]

PART FOUR - - - - THE FUTURE

The fear of assimilation forced the Franco-Americans into the establishment of their own institutions to protect and preserve their culture and idendity. As a result we have wienessed, that from generation to generation this ethnic group has been able to consistently make worthy contributions to the composite culture of their adopted homeland. As a matter of fact, because of their history and background, they are in many ways more "American" than most other groups. The question before us at this time, is whether this heritage can be maintained, or will the Franco-American eventually be absorbed into the mainstream of American life.

The facts suggest that the Franco-Americans may have peaked as a racial group in the 1950's and 1960's. The evidence at times appears to be incontrovertible---the language is dying-out in many families, the Franch parochial schools are disappearing, the newspapers are gone, the unifying influence of the Cathòlic religion may be waning, the extended family unit suffers from economic mobility and inter-marriage, and the ethnic communities are dispersing.

Yet all is not lost. We do have evidence of a re-awakening of the same desire and spirit that was once so prevalent in the earlier "Little Canadas". The Franco-Americans must commit themselves, individually and collectively, to participate in the various opportunities still available. If we wish to preserve the proud and capable heritage which has been passed on to us, we must act now. If we desire to maintain our "roots" then we must live in consonence with the motto of Québec, which is "JE ME SOUVIENS."

NOTES

[1]Marcus Lee Hansen, The Immigrant in American History (Cambridge, Mass. Harvard University Press, 1948) p. 170.

[2]Marie Louise Bonier, Débuts de la Paroisse Franco-Américaine de Woonsocket, RI (Framingham: Lakeview Press, 1920) pp. 79-80

[3]Alexandre Belisle, Histoire de la Presse Franco-Americaine (Worcester, Mass: Ateliers Typographique de l'Opinion Publique,1911) P.11

[4]Lawrence French, "The Franco American Working Class Family," Chap. XIV of Ethnic Families in America, edited by Charles Mindel and Robert Habenstein (New York: Elsevier Scientific Publishing Co. Inc., 1976) P. 327

[5]Charles Wagley and Marvin Harris, Minorities in the New World (New York: Columbia University Press, 1958) p. 182.

[6]Robert B. Perreault, One Piece on the Great American Mosaic: The Franco-Americans of New England (Lakeport, N.H.: André Paquette Associate 1976)p.10.

[7]Gustavus Myers, History of Bigotry in the United States (New York: Capricorn Books, 1960 edition)p. 131. For more specific information on nativism and the immigrant in Rhode Island see Peter Coleman (The Transformation of RI, 1790-1860. (Prov.: Brown Univ. Press, 1969) pp 242-248.

[8]examples are plentiful:

Dubois ---Wood	Paquin ---Perkins
Boulanger---Baker	Boisvert---Greenwood
Bienvenue---Welcome	Lapierre---Rock
La Roche--- Stone	Phaneuf ---Farnum

[9]Jacques Ducharme, The Shadows of the Trees (New York: Harper and Bros. Publishers,1943) p. 14.

[10]Gerald Doiron, The French Canadian Migration into RI, MA dissertation, Univ. of RI, 1959, p. 27.

[11]Springfield's Ethnic Heritage: The French and French Canadian Community (Springfield, Mass: Bicentennial Committee, Inc. 1976) pp 9-10.

[12]Perreault, The Franco-Americans of New England, P. 14.

[13]Histoire des Canadiens-Français du Rhode Island, Souvenir d'une fête nationale, le 24 juin, Woonsocket, R. I. Eugene Breault, éditeur, 1895 p. 119.

[14]Perreault, The Franco-Americans of New England, p. 20.

[15]Histoire des Canadiens-Français du RI, p. 119. These parishes were located in Warren, Centerville, Providence, Pawtucket, Central Falls, Manville, and two separate ones in Woonsocket.

[16]Springfield's Ethnic Heritage, p.11.

[17]For a detailed history on Monsignor Dauray and the early history of the French Canadian parishes in Rhode Island see Ambrose Kennedy, Québec to New England, The Life of Monsignor Charles Dauray, (Boston: Bruce Humphries, inc., 1948)

[18]Robert Rumilly, Histoire des Franco-Americains (Montreal: Robert Rumilly, 1958) p.33. "Celui...qui perd sa langue, perd sa foi."

[19]Belisle, Histoire de la Presse Franco-Americaine, P. 198

[20]French, Ethnic Families in America, P. 331

[21]Si vous avez des représentants Canadiens au Conseil municipal ou à la Chambre de L'État, vous serez protégés. Pour cela, prenez vos lettres de naturalisation, et votez pour les Canadiens quand ils seront sur les rangs.
Remilly, Histoire des Franco-Americains, p. 96.

NOTES

[22]Rumilly, Histoire des Franco-Americains, p. 85.

[23]Pothier was born in Yamachiche, P.Q. in 1854 and received his early education in Canada. In 1870 when he was 16 his family moved to Woonsocket. The Woonsocket Savings Institution, where he later became a vice-president, employed him as a teller. In the 1880's he served in various elected offices which culminated in his election as mayor in 1894. He was eventually elected Lieutenant-Governor of RI in 1897, and in 1908 was elected Governor with a majority of 1,200 votes over his Democratic opponent. Bonier, Début de la Colonie Franco-Americaine, pp. 292-93, 296-98.

[24] "Au dehors, l'anglais pour les affaires, mais à la maison, rien que de français." Rumilly, Histoire des Franco-Americains, pp. 43-44.

[25]Springfield's Ethnic Heritage, p. 27.

[26]L'Union is just one of the many Franco-American organizations which continue to flourish in Rhode Island in the 1970's. Among the most active groups in our state today are: the Le Foyer Club of Pawtucket, the American-French Genealogical Society of Pawtucket, la Fédération Française au RI, and numerous other societies which belong to the Alliance des Organisations Franco-Américaine du Rhode Island.

JEAN DE BRÊBEUF 1593-1649

by Robert P. Goudreau

INTRODUCTION

Of all the Jesuit martyrs in la Nouvelle-France during the seventeenth century, the name of Père Jean de Brébeuf stands out above the rest.

A man of excessive humility, he devoted his entire life to the strenuous task of missionary work among the Huron Nation. His prayers were that God might chose him, to spend his strength and to give his life for the salvation of their souls. He worked and toiled under painful burdens, yet never showed sign of regret or disappointment. His external actions reflected his internal beliefs, feelings, and thoughts.

How he arrived at these convictions and fulfilled his goals, represents the theme of this work.

Jean de Brébeuf was born in the northern French province of Normandy on March 25, 1593. About his childhood and young manhood, he left us no reminiscence, and no one else has written any recollections. It is known that he was born into a manorial family of landowners and farmers, enriched with Norman heritage.

During this period France labored under a constant struggle between the Huguenot Condés and the Catholic Guises. Despite the rampant Calvinism of their part of Normandy, the Brébeuf family defiantly remained Catholic. To Jean de Brébeuf, his family's racial heritage and their undeviating devotion to their faith, always remained a source of great pride.[1]

In accordance with the status of his family and because of his own inclinations to become either a lawyer or a priest, he sought a higher education by attending the University of Caen. Here he became attracted to the Society of Jesus. The Jesuits were, in this period, the most explosive/of topic debate. They were hated, feared, and attacked by the Huguenots while at the same time, were loved, lauded, and patronized by the traditional Catholics. Emotions rise quickly in a religious conflict and this may have influenced his crusading spirit early in life. In the end, what compulsive ambition led him on, is a matter of speculation. The only certainty remains the fact, that at the age of twenty-four he applied for admission to the Society of Jesus.

Exceptionally tall, somewhat lean, but broad-shouldered and well-built, Brébeuf often became too conscious of his bulk and strength and would pun of being "un vrai boeuf," a real ox. Yet he became emotionally, intellectually and spiritually aroused. He developed an excessive humility, which he felt to be a true sense of his utter unworthiness.

In the course of his studies he contacted pneumonia and later tuberculosis. During the sickness the Père Rector deemed it advisable that he should be consecrated a priest before he died.[2] Almost miraculously, he recuperated. During his recovery he became the treasurer of the College of Rouen in 1623. Due to his position he became not only cognizant of, but involved in the whole business and financial life of the city. It also enabled him to become acquainted with two Recollet missionaries, who just returned from la Nouvelle-France. Père Irénée Piat (two years at Québec) and Père Gabriel Sagard-Théodat (One year with the Hurons) told him of the desparate needs of the Recollets. They could not carry on the labor of converting the savages and battle against the mercenary trading companies. Père Irénée further carried a secret

report to the Recollet Provincial in Paris inviting the Jesuits to join them in the missionary field.[3]

Père Gabriel's experiences with the Hurons greatly inspired Brébeuf. They were a totally distinct racial stock from the other savages in the area. A sedentary people who cultivated corn and lived in permanent houses in palisaded towns. They could be the key to saving thousands of souls in the New World.

Therefore in his next interview with Père Coton, the Père Provincial, Brébeuf volunteered to go as a missionary to the Hurons. As a boy, the sagas of Norman fishermen in the New World probably encouraged him; and as a novice thoughts of self-immolation in some dangerous mission also attracted him. Yet, his chances of acceptance were slim. A Jesuit for only seven years, and a priest only three, and that by accident, Jean de Brébeuf was astonished when his request had been granted.

In his personal diary Père Coton provided an insight as to why he unexpectedly chose the young Norman.

> "For so high an enterprise was required an accomplished man, and especially one of eminent holiness. This is what he did not see in himself, but what all who have known him have always admired in him. A virtue which seemed natural to him."[4]

Along with the Pères Charles Lalemant and Ennemond Massé, they represented the first solid thrust made by the Jesuits to spiritually conquer New France. After a long journey of some three months the weary Jesuits finally reached Québec on June 15, 1625.

The Recollet Superior, Père Joseph Le Caron, aided the Jesuits in establishing themselves in New France. At the same time he had discouraging news for Brébeuf. The Hurons were reluctant to take such a big man as Père Jean in their small canoes. But they did promise to take Echon[5] with them the following year.

Despite the keen disappointment, Brébeuf decided to attach himself to a family of Montagnais for the winter, as the interpreters had done. Living with them, as they lived, he would gain a clearer insight into their minds. Therefore the winter of 1625-26 was spent in the lofty foothills above the St. Lawrence, searching along uncharted streams for beaver skins. Within the cabins the sickening stench of dirty bodies, stale food, excrement, freshly-skinned furs, dogs, and the smoke from the fire of wet wood, were more nauseating than the fresh air was cruel. Despite the ordeal he felt a stronger determination to do all for God, to give of himself.

In the spring of 1626 he was able to finally set out for Huronia. His companion, Père de Noue, provided a very suitable account of Brébeuf's nature:

> His humility caused him to embrace with more love, more joy and more natural inclination, the humblest and most painful duties.[6]

Despite the discomforts, Brébeuf was overjoyed to begin his apostolate. His first and most important step in their evangelization was that of mastering the Ouendat language. Secondly, he must familiarize himself with the customs of the savages, their beliefs, and understand their myriad forms of superstition.

With persistent, inexorable enthusiasm he labored through his second winter to master the language. In his studies he was puzzled as to how he could express abstract and spiritual concepts. Their vocabulary was limited to specialized, concrete, material things that they knew through their senses.

Beginning his third year (1628) Echon was the only priest in the area. He had little companionship but many contentions with Etienne Brulé and the French agents who used his

cabin as their headquarters. His consolation however was with the Hurons. He had progressed as far in the language that he could converse with them, and he intended, during the coming year to press forward more vigorously in instructing them. The hardships and strenuous work did not crush him, only his own personal failure bothered him.

During the summer a severe drought plagued the area near Toânche, where he was residing. The wrath of the people turned on the sorcerers and they begged Echon to make rain. After telling them what the cross meant, he invited all to venerate it. The Hurons in turn kissed the crucifix and he related that "they did so well that, on the very same day, God gave rain and in the end a plentiful harvest, as well as a profound admiration for the Divine Power."[7] To the Hurons this marked the beginning of a profound admiration for Echon.

In the end of May, 1629, he received a letter from Québec ordering him to find means of returning at the earliest moment possible. His dreams were tattered. Instead of new missionaries coming, he must abandon his Hurons just at the time when they were prepared to accept the word of God.

The temporary rule of the English in New France brought to an end the first labor of Jean de Brébeuf among his Hurons. The next three years he spent in France, undergoing private spiritual directions for his final vows. Some of his spiritual notes reveal the intimate feelings which motivated his actions.

> I feel within myself an overpowering desire of suffering something for Christ...do with me harshly, Lord, according to Thy heart...that I might be the future apostle of Canada, if I should respond to you.[8]

Once again the persistent sense of self-abasement is reflected upon.

Not till March, 1633, did Echon return to his mission. His reputation forced him to settle at Ihonatiria, in order to be easily accessible to the growing number of followers. Centrally located between the Cord and Rock Nations, Ihonatiria proved to be dangerously near the menacing Iroquois Nation.

The toil, vigil, sorrow and patience experienced by Brébeuf, soon gathered in a small harvest. Even those who did not embrace the faith acknowledged the strength of his preachings. He had won the respect of the strongest warriors by his own great height, strength, and endurance, as well as by his wisdom, courage and determination. Eventually Echon was raised to a position of Chief of Council for the Rock Nation. As consultor of the Huron Mission, Père Jean was able to send an extremely optimistic report to Rome in June, 1648.

> Christianity makes very satisfactory progress, the Christians increasing more and more not only in number but also in virtue.[9]

In reality this proved to be the culminating point of Jesuit success in Huronia. Too many obstacles were placed in the path to success. The depopulation of the region, the hatred expressed by the infidel Hurons, and finally the traditional enemy, the Iroquois; each played a role in the eventual doom of the mission.

The end came in March of 1649 when the village of St-Ignace fell to the invading Iroquois. Captured along with some sixty Christian Hurons was Père Jean. The triumph of the fiendish and impious Iroquois agonized his soul more than their cruelty could afflict his body. He knew the code, what they expected of him, what he might expect from them. On their part, they must burn and slash him and otherwise torment him, till they beat down his courage. On his part, he resolved to beg God to convert them from their savagery and to forgive them for their satanic cruelties.

Echon continued to exalt his fellow captives while being tortured. Angered to insanity by his defiance, the Iroquois became frantic because they could not find a weakness in him. The hideous tortures and torments inflicted on his body were too numerous to mention. After some thirty hours of torture Père Jean died on Tuesday March 16, 1649.

It appeared also as if God had determined to put an end to the mission of the Hurons at the same time that he put an end to the life of its founder. At his death began the irreparable ruin of the Huron Nation. Within ten years, the once mighty confederacy of the Ouendats was obliterated from the area.

No greater tribute to Père Jean can be given than that expressed by his contemporary missioners. They revered him as a saint, and they molded themselves according to his spirit. They were daily witnesses of his austerities and self-chastisement and his trust in God regarding all happenings. Père François Bressani's Relation of 1653 indicated the true worth of an individual such as Brébeuf.

> Père Jean de Brébeuf was the first who carried the Gospel to those regions, and having found on his arrival not one Christian, at his death left more than seven or eight thousands.[10]

Père Jean believed and practiced his faith to such an extent, that his whole life reflected its greatest merits.

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4. Pouliot, Études sur les Relations, p. 37.

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6. Translated from: "Son humilité lui donna cause d'embrasser avec plus d'amour, plus de joie, et plus d'inclinations naturelle, les plus modeste et plus douloureux devoirs." Auguste Carayon, S.J., Première Mission des Jésuites au Canada, Lettres et Documents Inédits (Paris: L'Ecureux, 1864), p. 297.

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8. Philip Child, "The Noble Army of Martyrs in Huronia," University of Toronto Quarterly, Spring 1935, p. 49.

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OTHER WARS, OTHER VALOIS:

WAR FOR AMERICAN INDEPENDENCE, 1775 - 1783
by John Valois (129)
(continued from Page 30, January 1979, Vol. I, No. 2.

Manifest destiny, a concept dear to the hearts of territorial expansionists throughout U.S. history, was a factor behind the decision of America's fourth president to involve this country in war. The chief executive, Virginia aristocrat James Madison (1751-1836), was influenced by wealthy planter types who fostered the War Hawks--a congressional lobby not averse to conflict with England.[56]

These politicos represented frontier states adjoining coveted Spanish land in the South plus English (read: Canadian) and Indian lands in the Middle West. Southern members of the Washington clique, led by House Speaker Henry Clay and Congressman John O. Calhoun (both destined for prominence in the coming fraticidal schism over slavery), convinced themselves that war with Britain offered an excuse to seize Spanish territories in East and West Florida.[57] Clay boldly went on record to declare it "absurd to suppose we shall not succeed."[58]

One Shawnee chief proved an irritant to the Midwest branch of the War Hawks. Long ago forced out of their original holdings in warm, coastal Florida by whites, the tribe was now making its stand in Ohio. Tired of quasi-legal, land-stealing forays by settlers, Tecumseh (1768?-1813) ruled that their acreage was the common property of all tribes and couldn't be ceded by, or bought from, an individual red man or Indian nation.[59]

In his 1810 rebuke to William H. Harrison, then governor of Indiana Territory, the fluently bylingual Shawnee expressed himself: "'Sell a country?' Why not sell the air, the clouds, the great sea, as well as the earth? Did not the Great Spirit make them all for the use of his children?...No tribe has the right to sell land, even to each other, much less to strangers, who demand all and will take no less."[60]

The United States wasn't keen about accepting that disturbing, socialistic judgment. So with weapons and backing from English sources in Canada, Tecumseh set out to organize nearly fifty tribes of the Middle West, South, and eastern Mississippi valley into a single, powerful coalition to protect their remaining lands and way of life.

His plan misfired in 1811 at the indecisive battle of Tippecanoe in Indiana Territory where troops under Harrison--who would be heard from again--repelled a foolhardy attack by a half-armed band of Shawnees in the absence of Tecumseh and his warriors.[61]

The strong-minded yet oddly compassionate (Tecumseh abolished the barbaric Shawnee custom of torturing captives at the stake) champion of red man rights continued the struggle by actively allying himself with the British. They reciprocated with a brigadier's rank--an achievement equalled by few chiefs--for his stinging June, 1812, defeat of a 600-man American detachment, near the Raisin River below Detroit, with only seventy Shawnees and forty British soldiers.[62] Thereafter, his fierce warriors were utilized with considerable effect as guerrillas and scouts.[63]

England, France, and Spain by then were up to their armpits in the Napoleonic Wars that raged intermittently across Europe from 1803 to 1815. With the Indian coalition weakened by Tippecanoe, America's War Hawks concluded that inasmuch as Britain was busy on the continent the mid-western peninsula of Upper Canada, a Great Lakes area rich in furs and waterways, was ripe for the taking.[64]

Problems at Sea

For public consumption, other reasons were found to stir up anti-English feeling. Among these was the treatment accorded U.S. sailing vessels in foreign war zones. East coast shipowners and merchants discovered early on that substantial profits went to neutrals carrying needed materials and supplies between France and Spain and from France to its Caribbean colonies in the South Atlantic. American presence in those seas helped fill a supply demand created by the Royal Navy's clean sweep of French and Spanish shipping from the same regions.[65]

Disturbed about neutral countries getting rich at her expense through trade with the enemy, Brittania in 1806 clamped a naval blockade on the English Channel, North Sea coast of France, and European satellite nations of Napoleon. Elsewhere, the Caribbean in particular, American ships remained free to trade with England's foes.[66]

In November of that year, Bonaparte pulled a shrewd one. He proclaimed the British Isles under blockade and threatened seizure of any neutral or English shipping caught in the area. The Corsican knew the embargo was unenforceable, French navymen being no match for the British in numbers or seamanship. He wanted to goad Britain into countermeasures that would further alienate neutrals such as the U.S.[67]

Sure enough, early in 1807 the Royal Navy blockade expanded to include all French harbors and possessions. Moreover, neutral ships found trafficking with the enemy were liable to capture and forfeiture as prizes of war unless a cargo tax was paid beforehand at an English port.[68]

President Jefferson protested that a blockade must be effective before being judged binding under international law. Since France couldn't enforce its blockade, he contended (possibly with tongue in cheek) that French and English embargoes were therefore "paper" blockades, hence illegal.[69]

Another sore point was the British practice of stopping neutral vessels on the high seas and forcibly impressing into naval service any sailors with English or Irish accents. British law regarded such individuals as subjects of the king. Since Royal Navy deserters comprised a significant proportion of seamen on U.S. merchant ships,[70] there was extra incentive skippers of English men-of-war, with crews perpetually understrength, to board the nearest American merchantman.

Uncle Sam Declares War

President Madison sent Congress a message on June 1, 1812 asking that it seriously consider declaring war on England based on three grievances: 1) refusal to discontinue impressment of seamen, 2) willful interference with trading ships in international waters, and 3) anti-American intrigue with mid-western Indians.[71]

The request squeaked through Congress on June 18 despite divided opinions among capitol politicians. A surprising number of House members disapproved the measure: sixty-two nays opposed a slim majority of ninety-eight affirmative votes.[72]

Though hardly admirers of John Bull, New Englanders were so incensed by War Hawk tactics that they refused to support the unpopular war and merchants in that section defiantly traded with the enemy. Massachusetts, joined by one political party in Vermont, actually negotiated with England for a separate peace and alliance. On several occasions, New York troops wouldn't fight outside the state.[73]

Britain revoked her naval blockade of neutral shipping two days before the declaration of war. Attempts to patch up differences were stymied by American interests still determined to risk battle over impressment of seamen, Mid-Westerner grudges against Indians, and those tempting Canadian and Spanish lands. As it turned out, northern opposition in Congress neatly sabotaged immediate War Hawk hopes for territorial conquest in the Middle West or South.[74]

The government belatedly learned that it wasn't prepared for war. Congress called for a volunteer army of 35,000 but settled for fewer than 10,000. State militias were untrained, undisciplined and, consequently, untrustworthy in battle. Some governors followed New York's example, declining to allow their militia outside state borders. The country's navy strength was also inferior, consisting of sixteen frigates and sloops-of-war. No plans were made to ensure naval control of the Great Lakes, essential to any invasion of Canada.[75]

The administration abruptly found itself unable to finance the struggle. Compelled to enact war taxes, it sought loans in New England banking circles as well. But east coast Yankees from Connecticut to Maine stayed resolutely anti-war; only a fraction of the necessary funds was ever raised.[76] And the region kept its promise to remain neutral, taking no part whatsoever in the subsequent hostilities.[77]

Canada Invaded Again

U.S. military strategy began disastrously enough. Devised by the commander-in-chief, Major General Henry Dearborn (1751-1829), a physician turned soldier in the Revolutionary War, the plan proposed an attack on Canada at two widely distant points: across the Detroit River at the western end of Lake Erie and across the Niagara River from New York state. When the British supposedly fell back along the Lake Ontario shore, a third operation would begin via Lake Champlain against Montreal.[78]

The Detroit campaign got underway first. Brigadier General William Hull (1753-1825), Connecticut native and Yale graduate, emerged from the revolution as a Lieutenant Colonel with a creditable record. An attorney, former judge, and ex-Massachusetts state senator, Hull had himself appointed governor of Michigan Territory in 1805. Prior to the outbreak of war, he took over the already formed northwestern invasion army.[79] General Hull arrived in Detroit in mid-June of 1812 with 2,500 men; on July 11, he marched into Canada[80] and occupied the village of Sandwich (presently Windsor, Ontario).

Until 1791, the area invaded by Hull formed the western portion of Quebec. In that year, it became Upper Canada--now Ontario. Not including Indians, four-fifths of the province's 1812 population comprised American immigrants. Only one in four could be termed loyal to the crown. With war declared, some American sympathizers returned to the states, others were expelled by provincial authorities, and a few of those remaining became openly pro-Yankee when Hull arrived.[81]

In 1812, English forces in Upper (Ontario) and Lower (Quebec) Canada totaled 4,450 regulars in addition to 2,500 militia in Lower Canada and 1,800 in Upper Canada.[82] In July of 1812, the U.S. regular army totaled 6,686 officers and men plus 5,000 non-regular recruits enlisted after January of 1812 by special authorization of Congress.[83] The settler population of British North America at the time was 500,000; against six million Americans.[84]

Bad news always travels fast. Hull quickly learned of the war's first disaster--Michilimackinac, later shortened to Mackinac. This strategic American fort, controlling the northwest fur trade from the junction of Lakes Michigan and Huron, was captured July 17 by a motley group of forty-five troopers from the Tenth Royal Veterans regiment and 180 French-Canadian voyageurs. Three hundred as yet uncommitted Indians went along to watch. Unaware there was even a war on, the garrison of fifty-nine Americans woke one morning to find enemy field artillery menacing their flimsy wooden stockade and called it quits.[85]

Worse happenings were ahead. Fearful of an Indian uprising following Michilimackinac, Hull aborted the Canadian adventure on August 7, 1812 and headed for the safety of Detroit. In his own words, "...after the surrender of Michilimackinac, almost every tribe and nation of Indians...joined in open hostility, under the British standard against the Army I commanded...The surrender of Michilimackinac opened the northern hive of Indians, and they were swarming down in every direction."[86]

Enroute to Detroit, Hull sent an urgent dispatch to Captain Heald at Fort Dearborn, 215 miles west of Detroit, instructing him to abandon the post (site of downtown Chicago today). In the midst of evacuation, Heald and his small detachment of regulars and militia--accompanied by male civilians, women, and children--were attacked on August 15 by a horde of Potawatomies, Foxes, Sacs, and Winnebagoes. Many of the whites ended up slaughtered.[87]

At this point, the beleagured U.S. commander's main adversary approached Detroit. Major General Isaac Brock (1769-1812)--who masterminded the Mackinac takeover--spent years on active duty in the Netherlands, Denmark, and West Indies before assuming control in 1806 of Upper and Lower Canada defenses. The immediate task: defending nearly 1,000 miles of frontier. His exploits during 1812 brought a knighthood, the nickname "hero of Upper Canada," and death in combat at age forty-three.[88]

Surrounded by enemy troops and Indians, all means of communication sealed off, General Hull reacted to Brock's presence (at the head of 1,300 effectives: 300 British soldiers, 400 Canadian militia, and 600 Indian auxiliaries under Tecumseh) by surrendering without a fight the fort at Detroit and his 2,500-man army.[87] Many of the garrison threw down their weapons in rage and wept over the disgrace.[90]

Hull was conned by one of the oldest tricks in warfare. The Britisher shrewdly crossed and recrossed the Detroit River with his smaller army, in full view of the fort, duping his opponent into thinking the English contingent was double its actual size. Tecumseh was singularly impressed with Brock's energy, foresight, and military skills and said so: "This is a man! Other chiefs would have ordered us to 'Go' into battle; Brock says 'Come!'"[91]

An 1814 court-martial convicted Hull of cowardice and neglect of duty, sentencing him to be shot. President Madison remitted their verdict in consideration of the general's age, sixty-one, and his Revolutionary War service.[92]

(To be Continued)

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LE SAVIEZ-VOUS?

Calixte Lavallée, composer of "O Canada", was a member of the military band of Rhode Island during the Civil War of 1860.

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91 - Mallory, op. cit.

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LE SAVIEZ-VOUS?

William Howard Taft, twenty-seventh President of the United States, was a descendant of Guillaume Cheney, a Frenchman?

The ancestors of John Calvin Coolidge were French? He was named Coulinge and lived in the city of Avranches, Normandy.

Gabriel Manigault, who lent Washington more than a million dollars, never expected payment on this loan?

Prudent Beaudry, who was born in Montréal and is buried there, was elected mayor of Los Angeles in 1874. His brother Jean-Louis, during the very same period, was mayor of Montréal. Beaudry had vast land holdings in what is now Beverly Hills.

Dulhut of Montréal, who explored Minnesota while endeavoring to reach the Pacific Ocean, gave his name - in modified form - to Duluth. De Repentigny of Mascouche, Qué., founded Sault Ste. Marie, Michigan.

Le Coin De Nos Ancêtres
By Lucille F. Rock (65)

NICOLAS RIVARD

On March 9, 1646, in Tourouvre, Perche, France, Nicolas Rivard signed a contract to work in New France for a period of three years for Pierre Juchereau, sieur des Chestellées. This contract would begin the day the ship set sail in 1646. Rivard was promised free passage to and from France, including meals, also 66 pounds "tournois" a year, and an advancement of 15 pounds "tournois", deductible from his wages. ("Tournois" was worth 25% more than regular pounds.)

The earliest document found in Canada mentioning his name is dated February 27, 1649, when he was godfather at a christening in Trois-Rivières.

Nicolas settled in Cap-de-la-Madeleine, where he soon became captain of the militia, a post he would maintain until 1698 in this area and later in Batiscan. This was an honorary position and held without monetary compensation. The captain of the militia was, in fact, the administrator of the seigneury. He trained the troops, led them into battle, and also executed the orders of the intendant. He was the governor's agent. When the seigneur lived outside of the seigneury, the captain had the first pew in church, on the left side of the main aisle. He was usually referred to as "sieur" and most often, at his demise, he was buried in the crypt of the church.

In 1652, Nicolas married Catherine St-Père, baptized August 26, 1634, in St-Jean d'Angely, Tourouvre, Perche, France. She was the daughter of Etienne St-Père and Néomie Coutaud. Nicolas was baptized on June 10, 1617, also in Tourouvre. His godparents were Nicolas Boucher and Jeanne Pichon. He was the son of Pierre Rivard and Jeanne Mullard. At the time of their marriage, Nicolas was 35, and Catherine was 18. The couple settled in Cap-de-la-Madeleine, where they would remain until at least 1666.

Nicolas, literate and well respected, became churchwarden of his parish. In 1661, he made arrangements to purchase a chapel from Pierre Boucher. The deed, prepared by notary Claude Herlin, read in part, "A chapel that he (Boucher) had built in his yard, of 20 feet long and 20 feet wide". This chapel was most likely rebuilt on the exact location where the second church was erected at Cap-de-la-Madeleine.

On March 23, 1666, Nicolas acquired two concessions in Batiscan from the Jesuits. The deeds were drawn up by notary Jacques de La Touche, and give us a description of the parcels of land. The first, in the seigneury of Batiscan, was a concession of 2 acres by 40, adjoining on the southwest the land owned by François Bibaux and on the northeast, the land owned by Guillaume de la Rue; the second concession at Ile St-Eloi, of 2 acres by 40, adjoined the land of Pierre Trottier on the southwest and that of Martin Foisy on the northeast.

A church meeting was held in the home of Nicolas on June 26, 1670 and he was elected first churchwarden of the parish of Batiscan. Present at this election were twenty of the most influential people in the parish.

Because of Nicolas' position in the community, he was often called upon to defend the rights of his fellow citizens in Batiscan. In 1676, he appeared before the Tribunal of Trois-Rivières, representing the colonists because they were dissatisfied with the land boundaries made by Jean Guyon, Sieur du Buisson. On October 13, of the same year, an ordinance, signed by Boyvinet, was published in Trois-Rivières to the effect that the

boundaries would be re-examined by Jean Le Rouge, land surveyor, to the satisfaction of all interested parties. Nicolas was to examine the deeds of the settlers to see that justice was done.

In 1679, he fought for a clear, precise and uniform manner for the church to collect the tithe. This had been a matter that had brought much bickering between the pastor and the parishioners. The matter was not settled until it had reached the Sovereign Council and in November of 1682, an ordinance was signed by Intendant Duchesneau and Rouer de Villeray. The text of this ordinance was given to Nicolas Rivard, Sieur de la Vigne, and also the Sieur Contant, so that it could be posted on the door of the parish church for everyone to see.

The remaining years of Nicolas' life were spent actively. In fifteen years, he had converted twenty-five acres of forest into cultivated land and by 1681, he owned five head of cattle. He attended numerous social functions and he held his post as captain of the militia until he was 81 years old. On the 1st of July, 1701 Nicolas died at the age of 84. He had been the father of ten children and the grandfather of eighty-one grandchildren. His widow, Catherine St-Père, survived him for eight years. She died on June 28, 1709, in her 75th year.

Children of Nicolas Rivard and Catherine St-Père:

Nicolas; b. Trois-Rivières (TR) 1 Feb. 1654; m. 1. Batiscan (B) 20 Nov. 1678 to Elisabeth Trottier, 2. Québec 28 June 1709; d. B 2 Dec. 1719.

Jeanne; b. TR 24 Aug. 1656; m. B 22 April 1669 to Charles Dutaut; d. Champlain (c) 25 Nov. 1698.

Julien: b. TR 24 Aug. 1656; m. C 3 Feb. 1682 to Elisabeth Thunay; d. B 10 Dec. 1708.

François: b. TR 27 Sept. 1659; m. 1. B 18 Feb. 1697 to Madeleine Lepèle; 2. B 1 April 1717 to Geneviève Chêne; d. B 14 Sept. 1726.

Pierre: b. 1661; m. B 9 Jan. 1685 to Catherine Trottier; d. B 1 March 1724.

Madeleine: b. 1663; m. Pierre de Lafond (contract Frérot 10 Jan. 1677); d. 11 March 1737

Michel: b. 1665; d. B 17 Aug. 1687.

Jean: b. B 1668; m. B 5 Sept. 1703 to Geneviève Trottier; d. Ile Dupas 30 June 1731

Catherine: b. B 1673; m. B 18 Feb. 1697 to Alexis Marchand; d. B 15 Feb. 1703

Anthoine: b. B 1675; destiny unknown after 1697.

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LIBRARIAN'S MESSAGE
By Robert J. Quintin (4)

The library has been progressing along very well since the last edition of "Je Me Souviens." This will be evident when one reads the additional list of material that has been purchased in the last six months.

As always, the library is open every Tuesday evening at 7:00 PM and during the daytime at the convenience of our untiring Mrs. Jeannette Ménard who devotes many of her Mondays to opening the library for members who cannot otherwise avail themselves of the library. A special thanks to Mrs. Ménard for this service. If any member wishes to use the library during the day, please contact Mrs. Ménard at the following number: (401) 726-2004.

DONATIONS TO THE LIBRARY

Leona Patten	10.00
Kristine Kurtz	1.00
Olive Reed	6.50

Publications of Our Members

Robert J. Quintin, 28 Felsmere Avenue Pawtucket, Rhode Island 02861

Marriages of Précieux-Sang, Woonsocket (1874-1977).....$22.50
Franco-American Burials of Rhode Island (1913-1978) Compiled by Lucille Rock, Pauline Lemire and Robert J. Quintin, contains burial information of those Franco-Americans who were buried in the city of Woonsocket although not necessarily dying there. Over 15,000 deaths most containing the town of origin in Quebec. Approximately 550 pages in two bound volumes.....$27.50
Add 10% for postage and handling. Canadian patrons use Postal Money order only.

Reverend Youville Labonté, 267 Minot Avenue, Auburn, Maine 24210 has the following for sale:

The Necrology of St. Peter and Paul's Cemetery 1870-1976, 30,500 inscriptions giving parent's (Spouse's) name and age at death.....$30.00
Marriages: Holy Cross (1923-1977), Lewiston, Maine, Holy Family (1923-1977 Lewiston, Maine.....$15.00
The Clément dit Labonté Family, 1200 families plus 6000 Labontés.....$20.00
St. Ann (1885-1977) Lisbon, Maine, St. Mary (1907-1977) Lewiston.....$15.00
St. Joseph (1858-1978) Lewiston Maine

Napoleon Goulet, rue Principale, St-Gervais, Comté Bellechasse, Québec, Canada G0R 3 C0

"Personnes nées dans Bellechasse et mariées dans les Etats-Unis" 3,500 marriages 15.00 plus 3.00 postage.

Genealogical Endeavors of Our Members

Lucille F. Rock, Pauline Lemire and Robert J. Quintin are continuing work on Volume II of Franco-American burials in Rhode Island. The second volume will concentrate on the Woonsocket and Manville areas.

Robert J. Quintin is compiling the Protestant and Civil Franco marriages of Central Falls in view of an early 1980 publication.

Alfred Gaboury has completed the marriages of St. Mathieu's in Central Falls and also Notre Dame in Central Falls. These works will be published as soon as they are typed. The Society could use accurate typists in the local area who are familiar with French names and who would be willing to type the manuscript for these repertoires. Please contact Mr. Gaboury if anyone can give us a little time. His address is 5 River Road, Lincoln, R.I. Tel. 722-3973.

Father Denis Boudreau is making a list of the marriages of St. Joseph's Church in Woonsocket.

Mrs. Cecile Martens has compiled the baptisms, marriages and deaths of St. Michel d'Yamaska.

Mr. & Mrs. Lionel Lapointe of Fall River have undertaken the extraction of St. Jean-Baptiste parish in Fall River.

We would hope that other members of this Society and other Societies will be encouraged to follow the footsteps of the above people and attempt to extract marriages, baptisms etc. from their local parishes, funeral homes and city halls.

BOOKS DONATED BY OUR MEMBERS

L'Acadie des Ancêtres, by Bona Arsenault, donated by Mrs. Cecile Martens and J. Adélard Michaud

"French Canadian and Acadian Genealogical Review"

Volume I, #1 Spring 1968
#2 Summer 1968
#3 Fall 1968
#4 Winter 1968

Volume II, #1 Spring 1969
#2 Summer 1969
#3 Fall 1969
#4 Winter 1969

Volume III, #1 Spring 1970
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Volume IV, #1 Spring 1972
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"Les Familles Huard et Roberge aux Bois Francs" par Antonio Huard, Québec 1966
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"Les Prônes de Ste Luce, Comté de Rimouski: 1876-1962" donated by Grégoire Riou, ptre

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"Généalogie et Histoire de la Famille Thibault" donated by Precille Boucher MacCay

"Glanures Historiques de St. Nicolas (Lévis) des Origines à nos jours" Cahier II 1800-1850
donated by Raymond Gingras #359

1900 Federal Population Census - A Catalog of microfilm copies of schedules,
donated by Raymond Bleau

"Mémoires" de la Société Généalogique Canadienne-Francaise

VOL I, 1,2,3,4.
VOL II, 1,2,3.
VOL III, 2,3,4.
VOL IV, 1,2,3,4.
VOL V, 1.
VOL VI, 1,2,3,4,5,6,7,8.
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VOL VIII, 1,2,3,4.
VOL IX, 1,2.
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VOL XXVI, 1,2,3,4.
VOL XXVII, 1,2,3,4.
VOL XXVIII, 1,3,4.
VOL XXIX, 1,2,3,4.

All donated by Jack Valois

"Paroisse St-Georges, Manchester, N. H. 1966-1970
donated by Armand Demers #70 and Leo J. Bernier #55

"Who's Who in Canada" 1966-1968. donated by Armand Demers #70
and Leo J. Bernier #55

NEW ADDITIONS TO THE LIBRARY

ARTHABASKA COUNTY:
Entire County 1840-1925

BELLECHASSE COUNTY:

- St- Michel 1693-1974
- Notre Dame Auxiliatrice de Buckland 1863-1974
- St- Lazare 1849-1970
- St- Raphael 1851-1974 Marriages and Deaths
- Armagh 1857-1973 Marriages and Deaths
- St- Gabriel de la Durantaie 1910-1973
- St- Nérée 1883-1971
- St- Damien 1882-1972
- Honfleur 1903-1972

CHAMBLY COUNTY:

- Longueil

CHAMPLAIN COUNTY

- Notre Dame de Mont Carmel

CHATEAUGUAY COUNTY

- St-Joachim de Chateauguay
- Valleyfield

COMPTON COUNTY

- Entire County

GASPÉ-EST COUNTY

- Ste-Cécile de Cloridome, Pointe à la Frégate, Petite Anse, Cloridome, Pointe Sêche, Grand Etang

HOCHELAGA COUNTY

- St-Vincent de Paul 1868-1977

JACQUES CARTIER COUNTY

- Notre Dame des Sept Douleurs

KAMOURASKA COUNTY

- Ste-Anne de la Pocatière
- St-Pascal
- St-Pacôme, St-Gabriel Lallemand

MEGANTIC COUNTY

Entire County

MONTMORENCY COUNTY #1

Chateau Richer
Ste-Anne-de-Beaupré

MONTMORENCY COUNTY #2

Ile d'Orleans

QUEBEC COUNTY

- St-Roch-de-Québec

RIVIÈRE DU LOUP COUNTY

- Isle Verte

ST-MAURICE COUNTY

- Trois Rivières
- St-Paul-de-Grand-Mère

TERREBONNE COUNTY

- St-Louis-de-Terrebonne
- Ste-Thérèse de Blainville

WOLFE COUNTY

- Entire County

ONTARIO PROVINCE

GEORGIAN BAY REGION

- Ste-Croix-de-Lafontaine, Ste-Anne-de-Pénétanguishène,
- St-Patrick-de-Perkinsfield

PRESCOTT COUNTY

- Hawkesbury 1883-1975
- Entire County except Hawkesbury

NEW BRUNSWICK PROVINCE

MADAWASKA COUNTY

- Entire County

UNITED STATES

MAINE

AROOSTOCK COUNTY

- Entire County

NEW HAMPSHIRE

HILLSBORO COUNTY

- Ste-Marie-de-Manchester 1880-1975, births and deaths
- Ste Anne-de-Manchester 1848-1974
- Ste-Marie-de-Manchester 1880-1973, marriages
- St. Georges 1890-1975,
- St-Augustin 1871-1972

RHODE ISLAND

- St-Jacques-de-Manville 1874-1977

"Flint Genealogical Society Quarterly", Volume 20, #2,3,4 April, July, October 1978

"Le Canado-Américain", Volume 5 #1, March 1979

Milwaukee Co. Genealogical Society Reporter, Volume 10 #3,4,5

Vermont Historical Society, Vermont History, Volume 47, #1 Winter 1979

Indiana Historical Society, Genealogy Volume 42, January 1979

"RI Roots", Volume 5 #2, Summer and Fall 1979

"Lost in Canada" Volume I, #1, #2, March and June 1979

"Fleur De Lys" Volume I, #1, #2, March and June 1979

British Columbia Genealogist, Volume 7 #1-4

"The Prairie Gleaner" Volume 1 - #1,#2, December 1978, March 1979

"The Researcher", Volume 10, #1,2,3,4, September, November, February, April 1979

"Acadian Genealogy Exchange" Volume 19, #1, March 1979

"The Hoosier Genealogist" Volume 8, #2 April 1979

"Genealogy" April 1979

"Cousins and Cousines" Volume II, #1 February 1979

"Mémoires" Volume XXX, #1 March 1979

"MASSOG" Volume 3, #2, April 1979

Clovis Page, Notaire Royal à St-Ephrem de Tring, par Cyril Bernier 1979

"Connections", Volume I, #3,4 March, June 1979

"Branch Notes" Waterloo-Wellington Branch of Ontario Genealogical Society, Volume VII, #1,2,3.

"Notes and News" from Connecticut Historical Society Volume 4, #5 May 1979

Index des Greffes des Notaires Décédés by Benoit Pontbriand

"A Moi Auvergne", March 1979

"Footprints", Volume 22 #2, May 1979

"Orange County California Genealogical Society Quarterly", Volume XVI, March 1979

"Généalogie de la famille Chabot-Branche St-Césaire" unpublished manuscript

"Branches and Twigs" Volume 8 #2, Spring 1979

"British Columbia Genealogist", Volume 8, #2 Summer 1979

"The National Genealogical Inquirer", Volume 3, #2

"Connecticut Historical Society Bulletin", Volume 44, #2, April 1979.

Inventaires des Greffes des Notaires du Régime Français, Volume XXVII 1976
Volume XXVI 1975
Volume XXIV 1973

État Sommaire des Archives Nationales Du Québec à Montréal, 1972.

Rapport des Archives Nationales du Québec, Volume 53, 1975

Petite Histoire de Saint Luc, par Réal Fortin

Inventaire des Greffes des Notaires du Régime Francais by Jules Martel
(H. Presse 1736-1746 and E.F. Rigaud 1750-1778)

Histoire des Familles Paquin en Amérique 1672-1976 by Pasteur Paquin 1975

Your Genealogical Heritage, by Robert Tarte.

Linguistic and Cultural Affiliations of Canadian Indian Bands Ottawa, 1970.

Mélanges

*Please inform the Society if you are planning to move and send the new address to us as soon as possible so as to insure that you receive your issue of "Je Me Souviens". The post office will not forward third class mail.

*Cold cuts in the Woonsocket City Hall??? Robert J. Quintin, while using the marriage records in the Woonsocket City Hall discovered a marriage between a Salami (Salomée) and a Boloney (Bélonie). Not everyone had a knowledge of French in those days!

*Keep sending those Franco-American obituaries to the Society -- we have quite a large file of them at present.

*Would like to see more members send in their pedigree charts - especially the local members. We have received many hundreds of them at present but we have had a very poor response from the local members. Use any type of chart that you wish and send them to the Society.

*Additions to family associations: Urbain B. Graveline Family Association,
Box 191, Palmer, Mass.

Association des Familles Paquin, Inc.
1400 Route de L'Aéroport
Ancienne Lorette, PQ G2G 1G6

Urbain B Graveline Family Association
Box 191
Palmer, Massachusetts 01069

Bernier Family Association
1205, Cr. Champigny
Duvernay, Laval, PQ H7E 4M3

*Members who did not receive Vol. 2 of "Je Me Souviens" are advised to contact the Society

*One of the Society's members is a stamp collector who has asked that you use Commemorative stamps on all mail to the Society.

*Any member having repertoires or histories for sale please allow the Society the first opportunity to accept or purchase them.

*The Annual Christmas Party will be held at Le Foyer on Saturday evening December 15th at 7:00 PM. Hot and Cold buffet and entertainment. More details in the future

*Starting with the next issue, "Je Me Souviens" will be published in December, March, June and September.

QUERIES

17. Need the marriage of Norbert Durand to Delima L'Herault, circa 1883, possibly in Massachusetts or Connecticut. (#332)

18. Need the birth, marriage and death dates of David LaReau and Louise Anna McClune. She was possibly born in Woonsocket, R. I. David's father worked for G.W. Webb Machine Company in Pawtucket, R. I. (Andrew F. Boutin (#131), 1 Greenwood Lane Acton, MA 01720)

19. Where was Gonzague Guimont born? Her parents were Antoine Guimont and Mary Arvisais, m. St. Flore Co. St. Maurice, Que. 9-4-1877. Their children were Gonzague; b.___ , Sarah, b. 30-4-1885, Manchester, N.H. (MNH); Laura, b. 22-2-1887, MNH; Florida, b. 19-6-1888, Ste-Flore, Que. (SF); Ulderic, b. 19-6-1890, SF; Rachel, b-16-5-1892 SF; and Théode, b. 6-10-1894. Antoine was also married to Mathilde Caillé (Alexis and Marie Gagnon), m. St-Léon-de-Maskinongé, 1-6-1840 and to Félicité Lescadre (widow of Joseph Lincourt), m. St-Léon de Maskinongé, 17-4-1860. (Mrs. Dora Hoffman, (#384), 150 High St., Watertown, CT 06795)

20. Need birth, marriage and death dates of Oliver Lacourse and his wife Josephine Bissonneault. Daughter, (Arthémise (Lacourse) Vivier, born 11-4-1856, St. Grégoire, Nicolet, PQ (Doris Levesque Greer #265)

21. Have 5-volume repertoire of the marriage of the Diocese of Rimouski (1702-1925). Will search for members. (Robert C. Lavoie #325)

22. Would like to locate the marriage and parents of Jean Baptiste Deschenes and Marguerite Blouin. Daughter, Aurélie, b. 11-3-1891, St-Jérôme, PQ, m. 12-10-1914 to Alphonse Goulet, Ste Anne, Fall River, MA (#325)

23. Who were the parents of John Henry Blois and Georgiana Smith? They married 1869 in Simcoe County, Ontario, and immigrated to Lansing, Michigan in the late 1880's. Believe J.H. Blois may be a descendant of one of several Blois families that lived in Toronto, York County, Ontario in early 1800's. (#266) Michael LaForest, 604 Ensley Dr., Rte 29, Knoxville, Tennessee 37920

24. Who were the parents of Joseph Guyon, born 24 October 1827 near Montréal, Qué.? in 1843-4, Joseph married Sophia Desdell (Déziel?), daughter of Michel Desdell. They had a daughter Alice, and the family moved to Bourbonnais, Ill. in the 1850's. #266)

25. Who were the parents of Carolyn Desnoyers, born 4 June 1840 in/near Montréal? Sometime before 1856 she immigrated to USA. #266

26. Need the marriage of David Coté and Marie Desrochers, somewhere in Maine before 1890. (Kristine Kurtz #333)

27. Need the place and date of the marriage of Charles Chouinard (Pierre and Marie Gosselin) and Amanda Otis, possibly in Matane

28. Need marriage information concerning Jean Baptiste Mondore and Madeleine Doré. Daughter is Angélique who married Jean Baptiste Drolet, 2-2-1828, St-Michel, Yamaska (Pearl Thibeault (#137) 223 Skell St., Chicopee, MA 01013.)

29. Need marriage of Basile Morin and Françoise Bois. Their daughter Séraphine, married Hyacinthe Boisvert, 14-4-1828, St-François-du-Lac, Yamaska. (#137)

30. Need marriage of August Coté and Elizabeth Gill. Son, Frederic, married Julie Nadeau, 12-1-1864, St-François-du-Lac. Yamaska. (#137)

31. Need marriage of Joseph Nadeau and Marie Gingue. Son, Maxime married Aurélie Boisvert, 10-2-1846, St-François-du-Lac. (#137)

32. Require information on the descendants of Guillaume Charbonneau and Catherine Grignon, m. 20-4-1839, St-Hyacinthe. Guillaume remained in Canada and did not follow his brothers, Jean Baptiste and Antoine, to Vermont around 1836. Later they migrated to Wisconsin, Iowa and Minnesota. The son of Guillaume Charbonneau and Catherine Grignon named Bernard, married Melina Durocher, 8-2-1869, St-Hyacinthe. Some of Bernard's children moved to Massachusetts. They were: Elie, m. Mathilda Thompson (Joseph and Julia Thompson) 8-9-1889, Lynn; Joseph, m. Marie Henriette Coté, 28-10-1878, Lawrence; Neralie, m. Thomas Dubois (Augustin and Rosalie Facteau) 10-11-1880, Methuen. (Leander J. Cole # 338 820-2nd Ave. N.W., Grand Rapids, Minnesota 55744)

33. Need marriage of Eli Helier Trombley - Trembly to Mary Depuis, ca. 1878 possibly in Bristol, RlI. Children: George, b. 10-12-1880; Theodore, b. 9-7-1881; Rose, b. 24-8-1887, all of Bristol, R. I. (Earl D. Belisle (#332), 5604 Upton Ave. S., Minneapolis, MN. 55410)

34. Did Oliver Xavier Trombley marry Carrie Beauchene in Warren, R.I. on 8-4-1881? Who were her parents? (#332)

35. Seeking info on Joseph R. and Mary Jacques who emig. Can. to MI ca 1865, then to MN by 1900. Joseph d. 1907, Mary d. 1902 both St. Paul. Their children included Joseph Alphonse who m. Marie Exilda Rondeau by 1889; Edward who m. Césarine Papineau 31-10-1886; Felix Emanuel who m. Marie Rouleau 31-7-1888; Joseph Alexander who m. Elizabeth Bellemeur 25-6-1894; Marie who m. Nick Hansen 8-2-1891; and Florence who m. a Mr. Thacker after 1900. Wish to corresp. w. descendants of any of the above. (Jeanne Herman Jacques # 385 1300 Branzos, Rosenberg, TX 77471)

36. Marriage of Alfred Bourget (could be Burgess) and M. Louise Beausoleil, ca. 1898-1901. Could have been a civil or Protestant Marriage in R.I. or Mass. (#115).

37. Marriage of Roch Beausoleil and M. Lse. Bonin (parents of M. Louise in question #36.(115)

38. Parents of George Nadeau born 23 Aug. 1843 in Canada. Married Marguerite Lambert (#131)

****

LE SAVIEZ-VOUS?

Undoubtedly the most famous Québec expatriate to establish himself in California was Explorer Jean-Charles Frémont, who became an army general, state governor and a U.S. senator before running unsuccessfully as the Republican Party's candidate for the U.S. presidency.

NEW MEMBERS

274.	Farnsworth, Harold David	549-B Piazza Dr., Mountain View, CA 94043
275.	Gaboriault,Louis C.	277 Pike Ave., Attleboro, Mass. 02703
276.	Morin, Paul E.,	35½ Lincoln Ave., Cranston, R. I. 02920
277.	Fournier, Camille, s.c.	57 Division St., Manville, R. I. 02838
278.	Hébert, Captain Maurice	3303A Galloway Gate Rd., Fort McLellan, ALA 36205
279.	Tablas, Lorraine M.,	249 Lancewood Rd., Columbia, S.C. 29210
280.	LaGasse, Rudolph	26 Norwalk Ave., Whiting, N. J. 08759
281.	Levrault, Estelle,	169 Oakland St., Fall River, Mass. 02720
282.	Levrault, Romeo J.,	169 Oakland St., Fall River, Mass. 02720
283.	Ouellette, Marion,	168 Balch St., Pawtucket, R. I. 02861
284.	Ouellette, Joseph,	168 Balch St., Pawtucket, R. I. 02861
285.	Beauchemin, Charlotte,	96 Earle St., Woonsocket, R. I. 02895
286.	Proulx, George A.,	144 Maple St., Attleboro, Mass. 02703
287.	Proulx, Emeline C.,	144 Maple St., Attleboro, Mass. 02703
288.	Glaude, Roger O.,	830 Mendon Rd., Woonsocket, R. I. 02895
289.	Loring-Lorbach, Jeannette	5061 Lamb Dr., Oak Lawn, Ill. 60453
290.	Shane, Rita,	10 Montgomery St., Chicopee Falls, MA 01020
291.	Soucy, Romeo A.,	608 Mendon Rd., N. Smithfield, R. I. 02895
292.	Quintal, Helen,	1279 Hunt St., Central Falls, R. I. 02863
293.	Lamoureux, Cora M.,	Weaver Hill Rd. RR1, W. Greenwich, R.I. 02816
294.	Tootell, Lucy Rawlings,	Meadowbrook Rd., Wyoming, R. I. 02898
295.	Hollister, Calvin Henry	59 High St., So. Glastonbury, CT. 06073
297.	Kears, Judy Ann,	14540 Baldwin Ave., Baldwin Park, CA 91706
298.	Lamarre, Normand L.,	359 Williston Way, Pawtucket, R. I. 02861
[illegible]9.	Lamarre, Francis,	988 Smith St., Providence, R. I. 02908
[illegible]00.	Thomas, Mrs. Mariano	83 Wakefield St., W. Warwick, R. I. 02893
301.	Gamache, Sarto R.,	83 Booth Ave., Pawtucket, R. I. 02861
302.	Duffy, Donald,	582 N. Main St., Palmer, Mass. 01069
303.	Bernier, M. Cyril	1205 Cr. Champigny, Duvernay, Laval H7E-4MB
305.	Deragon, Norman T.	4 Taylor Court, Cumberland, R. I. 02864
306.	Rancourt, Rene E.	38 Clark Ave., Pawtucket, R. I. 02860
307.	Fournier, Alfred	24 Pine Valley Rd., Hyannis, MA 02601
309.	Charrette, Edmond,	5 Clyde Place, Lexington, MA 02173
310.	Sloan (Leveille), Rita J.,	Sharp St. RFD2, W. Greenwich, R.I. 02816
312.	Mercure, Marie	Ironstone St., Milville, MA 01529
313.	Smith, Geraldine,	745 Point Judith Rd., Narragansett, R.I. 02882
314.	Labbe, Corinne A.,	4 Union Ave., No. Providence, R.I. 02904
315.	Greer, Vivian B.,	RFD2, Box 60E, Foster, R. I. 02825
317.	Peterson, Rosemary E.,	956 No. Eastern Ave., Fall River, MA 02720
318.	Cadoret, Raymond	48 Coyle Ave., Rumford, R.I. 02916
319.	Thibault, Lea,	1172 Smithfield Rd., No. Smithfield, R.I. 02895
320.	Duprey, Nora O.,	Myricks St., RFD5, Lakeville, MA 02346
321.	Gagnon, Ronald	Pole #41, Cobble Hill Rd., Lincoln, R.I. 02865
322.	St. Onge, Kenneth	76 Clay St., Central Falls, R. I. 02863
323.	Harris, Diane R.,	442 Stone Church Rd., Little Compton, R.I. 02873
324.	Collison, Sharon Clermont,	2140 N. 93rd St., Wauwatosa, Wisc. 53226
325.	Lavoie, Robt. C.,	2803 Lomax Ct., Waldorf, Maryland 20601
326.	Duval, Gertrude R.A.,	62 Ave. B, Woonsocket, R. I. 02895
327.	White Cross, Carolyn	Pole 6, Ledgemont Dr., Lincoln, R. I. 02865
328.	Joubert, Debbie	30 E. Hodges St., Norton, MA 02766
[illegible].	Dowling, Margaret M.	217 Luisita Rd., Thiensville, WI 53092
331.	Vint, Mrs. Florence M.	6200 Cumberland Ave.(Apt.201) Springfield, VA 22150
332.	Belisle, Earl,	5604 Upton Ave., So. Minneapolis, WI 55410

333.	Kurtz, Mrs. Kristine,	7334 S. Losan, Oak Creek, WI 53154
334.	Lapointe, Lionel	1033 Spencer St., Fall River, MA 02721
335.	Lapointe, Mrs. Madeleine (Gagnon)	1033 Spencer St., Fall River, MA 02721
336.	Raymond, Helene	254 Chapel St., Lincoln, R. I. 02865
337.	Markielewski, Esther,	7651 Townline Rd., West Bend, WI 53095
338.	Cole (Charbonneau) Leander,	820-2nd Ave. N.W., Grand Rapids, Minn. 55744
339.	Siebert, David Arthur	P.O. Box 60, Colchester, CT 06415
340.	Cartier, Gerard A.,	11 Pricilla Rd., Woonsocket, R.I. 02895
341.	Pennachi, Jeannette Yvonne,	49 Connection St., Newport, R. I. 02840
342.	O'Brien, George	265 Prospect Ave., Middletown, R.I. 02840
343.	Bissonnette, Constance	58 Annette Ave., Woonsocket, R.I. 02895
344.	Rompre, Francis	196 Alder St., Waterbury, CT 06708
345.	Emery, Henri	7 Charpenter St., Pawtucket, R.I. 02860
346.	LaFrance, Maurice	4 Eric Rd., N. Dartmouth, MA 02747
347.	Haskell, Owen John,	1229 Narragansett Blvd., Cranston, R.I. 02905
348.	Mulcahey, Robt.,	153 Nancy Ct., Woonsocket, R.I. 02895
349.	Loy, Elaine	2922 N. Silver Spur Dr., Tucson, AR 85705
350.	Morrissette, J. Ronald E.,	25 Gough Ave., W. Warwick, R.I. 02893
351.	Bergeron, Paul E.,	181 Valley St., Central Falls, R.I. 02863
353.	Boulia, Bernardine	3325 S. 26th St.,(#18) Milwaukee, WI 53215
354.	Harrington, Loretta (Gosselin)	E. Rd., Hampstead, Westville, N.H. 03892
355.	Connelly, Beverly,	67 Coggeshall Ave., Newport, R. I. 02840
356.	Guertin, Robert B.,	Lake Washington Dr., Chepachet, R.I. 02814
357.	Rush, Lillian Dionne,	658 Public St., Providence, R. I. 02907
358.	Auger, Roland	P.O. Box 845, Hauteville, Quebec. Que G1R 4S7
359.	Gingras, Raymond	39 West 39th St. Cyrille, Apt. 5, Quebec
360.	Lanthier, Raymond	323 Tiffany St., Attleboro, MA 02703
361.	Rocheleau, Jean,	242 Manton Ave., Pawtucket, R.I. 02861
362.	Canuel, Juliette,	165 Trenton St., Pawtucket, R. I. 02860
363.	Tondreault, Francis	20 Fletcher St., Central Falls, R.I. 02863
364.	Lebeau, Leo	32 W. Hunt St., Central Falls, R.I. 02863
365.	Cyr, Paul Albert	441 Pleasant St., New Bedford, MA 02740
366.	Olivieri, Dorothy	251 Arnold Rd., Coventry, R.I. 02816
367.	Lanciaux, Paul	120 Waumsett Ave., Cumberland, R.I. 02864
368.	Lafrenaye, Lucien Leo	P.O. Box 227, W. Warwick, R.I. 02893
369.	Lafrenaye, Yvonne	P.O. Box 227, W. Warwick, R.I. 02893
370.	Karmooch, Helen T.,	27 Harcourt Ave., Pawtucket, R.I. 02863
371.	Desbiens, George	30 Washington St., Central Falls, R.I. 02863
372.	Vieira, Carolyn	10 Carrier Ave., So. Attleboro, MA 12703
373.	Gagnon, Louis P. M.D.,	465 Read St., Manchester, N.H. 03102
374.	Theberge, Jeanne F.,	808 Central Ave., Pawtucket, R. I. 02861
375.	Theberge, Fleurette G.,	808 Central Ave., Pawtucket, R.I. 02861
376.	Theriault, Simonne	208 Suffolk Ave., Pawtucket, R.I. 02861
377.	Greenhalgh, Helen	Mt. Pleasant Rd., Nasonville, RI, RFD4, 02895
378.	Benoit, Jeanne	27 Coyle Ave., Pawtucket, R.I. 02860
379.	MacCay, Prescille B.,	14707-40th NE, Seattle, Washington 98155
380.	Bellin, Robinson Oligny	26 Fairview Ave., Cranston, R.I. 02905
381.	Adams, Marie A. Masse,	RFD3, Box 282A, Gales Ferry, CT 06333
382.	Brodeur, Ernest J.,	5 Cottage Place, Lowell, MA 01852
383.	Fontaine, Emery,	17 Gagie St., Penacook, N.H. 03303
384.	Hoffman, Doral	150 High St., Watertown, CT 06795
385.	Jacques, Jeane Herman	1300 Brazos, Rosenberg, TX 77471
386.	Pion, Russell	193 Norfolk Ave., Pawtucket, R. I. 02861
387.	Johnson, Rosalie	229 Park Ave., Cranston, R.I. 02905
388.	Hebard, Mae	7 School St., Box 581, Marion, MA 02378

389.	Fournier, Marie	395 S. Main St., Woonsocket, R.I. 02895
390.	Aubin, Robert R.,	155 Lawndale Rd., Mansfield, MA 02048
391.	Smith, Mrs. Barbara	345 So. Chery, Itasca, Ill. 60143
392.	Leblanc, Mrs. Gaspard	98 Lounsbury St., Waterbury, CT 06706
393.	Phaneuf, Denise	52 Grandview Dr., Westfield, MA 01085
394.	Tremblay, Robt.,	47 Atlantic Blvd., No. Providence, RI 02911
395.	Goulet, Robert	35 Sayles Ave., Pascoag, R.I. 02859
396.	Lacoste, Louise	212 Providence St., Woonsocket, RI 02895
397.	Pelletier, Raymond,	CP 813, Nicolet, Qué., JOG 1EO
398.	Sturtevant, Alice B.,	523 Winchester St., Keene, N.H. 03431
399.	Heroux, Yvette	43 Garnet St., W. Warwick, R.I., 02893
400.	Gurney, Doris Levesque	42 Oriole St., New Bedford, MA 02745
401.	Jobin, Florence E.,	5 Peach Orchard Dr., Riverside, RI 02915
402.	Berard, Linda	7 Payan St., W. Warwick, RI 02893
403.	Perron, George W.,	147 Railroad St., Manville, RI 02838
	Manchester City Library	405 Pine St., Manchester, N.H. 03104
	Wisconsin State Historical Soc.,	816 State St., Madison, WI 53706
	Woonsocket Public Library	303 Clinton St., Woonsocket, R.I. 02895
	R.I. Historical Soc.,	121 Hope St., Providence, R.I. 02906
	Pawtucket Public Library	13 Summer St., Pawtucket, R.I. 02860
	N.E. Historical Genealogical Soc.	101 Newbury St., Boston, MA 02116
	N.Y. Public Library, Div. G	G.C.Sta., P.O. Box 2237, New York 10017
	Los Angeles Public Library, Gen.	630 W. 5th St., Los Angeles, CA 90071
	Detroit Public Library	5201 Woodward Ave., Detroit, Mich. 48202
	Société Historique de la Gaspésie	
	Musée Régional de Gaspé	CP 680 Gaspé, P.Q. GOC 1RO

LIFE MEMBERS

44-L	Robert P. Goudreau
46-L	Ronald Paquette
67-L	Mrs. Calvin Harlow

RE-INSTATE

7.	Turenne, Leo E.	120	Lillian Blais
21.	L'Heureux, Alcide	121.	Leona Messier
35.	Normand Lapointe	102.	Edward Prew
97.	Flora Therrien	38.	Joseph Blanchard
31.	Leda M. Michaud	30.	Robert Michaud

CHANGE OF ADDRESS

Roland Laplume	188 Sumter St., Providence, R.I. 02907
Leo Leboeuf	136 John St., Pawtucket, R. I. 02861
Anne Chretien	Buxton St., PO Box 74, Slatersville, RI 02876
John Pereira,	1156 Brayton Ave., Somerset, MA 02706
Cdr. R.E. Doucet	5228 Guinda Ct., San Diego, CA 92124
George Gagne	P.O. Box 441, Winstead, CT 06098
Theodore Brassard	RFD3 Box 220, Mountain Grov., MO. 65711
Elizabeth Schug	P.O. Box 727, Airway Heights, Washington 99001
Jean Tetreault,	11831 Lavigne, Montreal, H4J 1X7
Cecile Martens	RFD4, Benedict Rd., Woonsocket, R.I. 02895

FOR SALE BY THE SOCIETY

Eight generation Family Tree, Specially designed and printed on parchment-like paper of heavy stock, very ornate and suitable for framing....(add.50¢.postage)..... $2.50 ea.

Back issues of "Je Me Souviens" (specify which volume)..... $2.50 ea.
bound..... $3.50 ea.

Five generation charts -- Standard form.....per 1,000.....$12.50
(sold only by 1,000 in the mail but always available by 100's at the Society)
(add $2.50 postage for these charts)

Thirty-three 7 generation charts (11" x 17") containing space for 14 generations.$6.00 set

Specially designed Straight Line Chart for inscribing the direct ascendance of a family. This chart is printed in blue and gold and contains the seal of the Society in the Lower left-hand corner. Suitable for framing. (add 50¢ postage for mail orders)
.....$1.00 ea.

American-Canadian Genealogical Society of New Hampshire

Founded September 1973

FOR RELEASE IN THE NEXT ISSUE OF YOUR PUBLICATION:

The American-Canadian Genealogical Society will hold it's "Fall Conference" on the weekend of October 6th, 1979.

Jean L. Pellerin, of Manchester, society President explained that the conference will be held in the Perini Science building at St. Anselm's College, Manchester, N.H.

The program will begin on Saturday October 6th at 9:00 AM with registration followed by the Annual Business meeting and Election of Officers at 9:30 AM.

After the lunch break, the program will consist of a multi-media presentation entitled "Franco-Americans, their History, Culture, Music and Traditions".

At 4:00 PM there will be a beginners workshop and running concurrently with the day's program will be an exposition of genealogical aids and publications available for sale. From 6:00 PM to 10:00 PM, Saturday evening the Society's Library located at 172 Belmont St. in Manchester will be open for individual research.

Sunday's program will consist solely of research in the Library from 9:00 AM to 9:00 PM., due to the limited capacity, preference will be given to individuals attending from long distances.

The conference is open to members and non-members, the registration fee is $2.00 per person. For more information contact the Society at 587 Rimmon St., Manchester, N.H., 03102, Tel. 603-669-3264.