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Je Me Souviens

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Our 31st Year



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AMERICAN FRENCH GENEALOGICAL SOCIETY

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Our library is open for research on Mondays from 11 AM to 4 PM, Tuesdays from 1 PM to 9 PM and Saturday from 10AM to 4 PM. The library is closed on designated holidays; there are no Saturday sessions in June, July and August.

RESEARCH

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

ARTICLES

Original manuscripts are welcomed. Please see our author's guide elsewhere in this issue and at our website <http://www.afgs.org>.

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President's Message

by: Janice Burkhart, President

Genealogy is such an interesting hobby. It is satisfying on so many levels.

First, genealogy gives you a real appreciation for your family. No matter what your background, you have to acknowledge all that your ancestors endured and be thankful for what they made possible for you.

Second, genealogy helps you to reconnect with branches of your family you have never met and reintroduces you to family members you may not have seen in a long time. As an adult, it is amazing to hear again stories you might have heard as a little child or even stories you never heard. And when you look at those old pictures, you become surprised at how great-uncle Harry looks just like your nephew Mike or how your great-great-grandmother looks just like your daughter. Those genes really do stand out.

Third, genealogy is a great inspiration for education. Genealogy isn't just collecting a lot of names and dates. Sooner or later, you are going to get interested in history, geography, sociology, science, politics, migration patterns, even perhaps, another language. You want to know what was happening in your ancestors' lives. Why did they come to North America? How did they come to North America? Where did they live when they first arrived? What was the attraction in the area? It will really expand your mind.

Fourth, genealogy will introduce you to wonderful people. I find that people interested in genealogy are usually, generous with their time and knowledge, friendly, interested in what you are doing, helpful and kind. I have met some wonderful people that I am happy to call my friends through time spent in this hobby.

Our AFGS library is a wonderful place to meet people who are involved in family research. If you have not visited the library, please plan to do so. You will find a wonderful group of people who laugh, encourage each other, occasionally speak French, are willing to lend a helping hand or give advice and who will make you feel right at home.

I hope to see you soon.

Jan Burkhart
AFGS President

Bienvenue - From the Editor's Desk

by: Shellee Morehead

This issue promises to take you away from the trials and tribulations of modern life to the trials and tribulations of our ancestors. Several of the articles focus on the challenges faced and overcome by many of the inhabitants of New France, as well as their descendents who settled in the United States. Some deal with family historians overcoming their own unique research questions.

First, we learn more about the members of the Carignan Regiment and the *filles du roi* they married. Many French Canadians can trace their ancestry to these brave and determined individuals who settled and populated New France.

Next is an inspirational story of Adelard Soucy who was a significant member of the Woonsocket community, and a well-loved local personage. We see a prominent local individual set within the context of larger social and economic changes and his success within the French Canadian community in the U.S.

We have two stories about Pierres in this issue: Pierre Bessette and his wife Marie Florence Raymond as well as Pierre Parent and his wife Jeanne Badeau. Each couple forged a successful life based on their determination to overcome challenges, raising families during changing times.

Two stories deal with answering difficult family history questions. The first, "Aristide, where are you?" uncovers a family secret and reestablishes a family member to his rightful place in the family and its history. Author Al Spooner describes his search for Louis Spooner, surmounting the challenge of Americanization of surnames.

I hope that this issue gives you inspiration to surmount your own obstacles, in research or in life, and be successful. As always, we hope that you will write your family's stories and send them to share with our members in *Je Me Souviens*.

Shellee Morehead
Editor, Je Me Souviens

Author's Guidelines

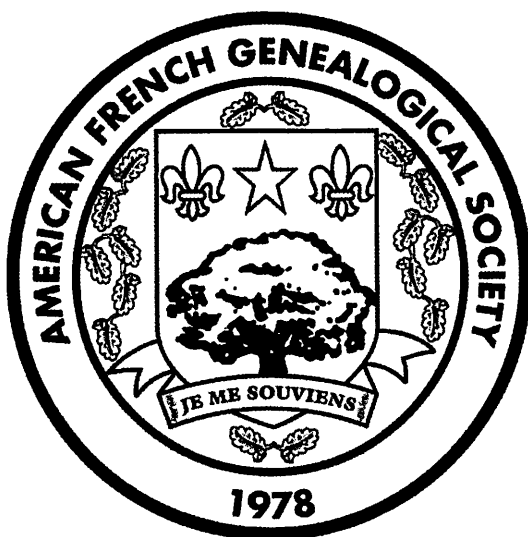
Je Me Souviens publishes articles of interest to members of the American French Genealogical Society and people of French Canadian and Acadian descent. Articles dealing with history and genealogy are of primary interest, although articles on related topics will be considered. Especially desirable are articles dealing with sources and techniques, i.e. "how-to guides," related to specifics of French Canadian research.

All manuscripts must be well-documented (i.e. with sources) and well-written material on French-Canadian or Acadian history, genealogy, culture or folklore, but not necessarily limited to these areas. However, there **MUST** be a French-Canadian connection to what you submit. They can be of any length, though we reserve the right to break down long articles into 2 or more parts.

We prefer a clear, direct conversational style. A bibliography is desirable, and documentation is necessary for genealogical and historical submissions. Please use endnotes, rather than footnotes. All articles should be single-spaced and left-justified. Do not use bold, italics or underlining for headings.

All submissions must be in electronic form. Any word processing file will be accepted but we prefer .txt, .doc, and .rtf files. All illustrations and photos should be submitted as JPEG (Joint Photographic Experts Group) files. You may also submit printed black-and white photographs for publication. These photographs should be labeled with the submitter's name and contact information and the caption for the photo, preferably on the back. We are not responsible for loss or damage to originals and they may not be returned.

Authors are responsible for the accuracy of all materials submitted. All material published in Je Me Souviens is copyrighted and becomes the property of the AFGS and Je Me Souviens.. All material submitted for publication must be original. Previously published material, except that which is in the public domain, will be accepted only if it is submitted by the author and is accompanied by a signed release from the previous publisher. Articles that promote a specific product or service, or whose subject matter is inappropriate, will be rejected. Submissions received that do not fit these guidelines will be returned to the author.



Members' Corner

Work In Progress

DID YOUR ANCESTORS LIVE IN SALEM, MASS, IN 1914?

A historian writing about the Salem Fire of 1914 seeks documents or family

stories about Franco-Americans (or others) and their experiences in and

after the fire. If you have photographs, diaries, letters, similar documents, or even family stories from that period, please contact me.

I am particularly interested to know where your family went after the

fire, with whom they stayed, and what organizations, if any, helped them.

Documents from 1914 through 1916 from families living or working in Salem

are useful even if they do not explicitly mention the fire or its aftermath.

If you have documents or stories to share, please contact:

Jacob Remes

Department of History

Duke University

226 Carr Building

P O Box 90719

Durham, NC 27708

202 468 7616

jacob.remes@duke.edu

Welcome to our New Members

Ray and Jeanne Adams	Rhode Island
Carolyn and Francis Basler	Massachusetts
Mary and Eileen Blais	Massachusetts
David and Maria Carriere	Rhode Island
Donald and Regina Chamberlain	Rhode Island
Anette, Roger and Lorraine Contre	Rhode Island
Michael and Theresa Croteau	Massachusetts
Laura Demers	Massachusetts
Gene and Gail Desautell	Rhode Island
Pierre and Maureen Desilets	Connecticut
Roger and Donna Desrosiers	Massachusetts
William, Joseph and Katherine Domina	Wisconsin
Elizabeth and Ellen Dulude	Rhode Island
Donald and Jonathan Duval	Rhode Island
Kristin and Sheila Sanna Feruolo	Rhode Island
James and Gina Gilbert	Massachusetts
Elizabeth Gilbert	Rhode Island
Ann Hebert	Massachusetts
James and Janet LaFountain	Connecticut
Leo and Jean Legendre	Massachusetts
Gerry and Cheryl Martin	Michigan
Jean and Edith Masse	Canada
Jeanne Oakes	Maine
Raymond and Mary Jo Pouliot	Rhode Island
Susanne and George Proulx	Massachusetts
Errol and Lucy Renaud	Massachusetts
Kevin and Theresa Rioux	Massachusetts
Paulette Smith	Massachusetts
Jennifer and John Swart	Connecticut
Viviane and Mary Lou Valentine	Rhode Island
Cheryl Vatcher-Martin	Michigan
Catherine and George Warren	Massachusetts

The Soldiers that Married the King's Daughters

By William F. Kane

When I first began my quest to find my ancestors in 1998, little did I know that that search would lead me to a new career (unpaid but very fulfilling) as a genealogist-historian. I knew next to nothing about New France and in fact had never heard that term before, only to find out that almost all of my roots came from there. After two years of tracing my major lines all the way back to France, I decided I wanted to know more about these people and I researched and wrote a family history and the history of New France called *Journeys Taken*. Researching and writing, and then each new discovery, led me to want to know more. One of the most fascinating parts of my research led me to the 1660's and the history of the *filles du roi* (daughters of the king) and that chapter in French Canadian history of the Carignan Regiment, over 1,000 strong in New France.

As I continued researching and adding new lines to my ancestral list, I started to find that some of my ancestors were members of this regiment and also, that I had some *filles du roi* in my family tree. This brought me to join the *Société des filles du roi et soldats du Carignan*, Inc. Naturally, this led to more research, I found that I descended from 47 *filles du roi* and from 21 members of the Carignan Regiment.

There are several lists of the members of the Carignan Regiment that stayed in New France but no two of them are exactly the same. Many problems exist in trying to identify the soldiers, largely because of dit names, or nicknames, that they used almost exclusively while they were in the service. About 340 have now been confirmed as soldiers that definitely did stay in New France and became our ancestors. Another group of men can only be listed

as unconfirmed but probable. Hopefully some day we can add some of these to the confirmed list.

It was easier to find the women who made the voyage to Canada as *filles du roi*. Several researchers have written books on these "daughters of the king". The latest and most complete that I have found is *The Kings Daughters and Founding Mothers* by Peter Gagne.

What no one had ever done, however, was compile a list of the soldiers of the Carignan Regiment that had married *filles du roi*. Naturally, I felt compelled to do so. My first attempt led to a list that was published as part of an article on the Carignan Regiment in the "Genealogist" (Official Journal of American-Canadian Genealogical Society). After feedback and rechecking sources, a second revision was published in "Sent by the King" (the newsletter of the *Société des filles du roi et soldats du Carignan*, Inc)

As we all know, a genealogist's work is never done. So now there is a third revision to the list that adds some and deletes a few. Here is the latest (Feb. 2008) list of the confirmed members of the Regiment that married *filles du roi*. Anyone who finds mistakes in the list or feels that a member has been left out please get in touch with the author at fkane@juno.com

Members of the Carignan regiment who married *Filles du Roi*

Achin, (Archin), André, dit St-André, m. Francoise Pieton, 24 Oct 1667

Adhemar, Antoine, dit St-Martin, m. Genevieve Sageot, 10 Oct 1667

Audet, Nicolas, dit Lapointe, m. Madeleine Despres, 15 Sep 1670

Augrand, Pierre, dit Lapierre, m. Marguerite Andrieu, 19 Sep 1673

Bacquet, François, dit Lamontagne, m. Anne Philippe, 12 Nov 1671

Badel, Andre, dit Lamarche, m. Barbe Duchesne, 26 Oct 1671

Balan, Pierre, dit Lacombe, m. Renee Biret, 09 Jun 1672

Banlier dit La Perle, Mathurin, m. Denise Anthoine, 1690

Barbary, Pierre, dit Grand Maison, m. Marie Lebrun, 24 Feb 1668

Bariteau, (Baritault), Louis, dit Lamarche, Marie Vara, abt 1671

Barsa, André, dit Lafleur, m. Françoise Pilois, 02 Dec 1669

Beaugrand, Jean, dit Champagne, m. Marguerite Samson, 1668

Belleau, Blaise dit LaRose, m. Hélène Calais, 25 Sep 1673

Bénard, (Besnard), Mathurin, dit La Jeunesse, m. Marguerite Viard, 11 Oct 1672

Benoît, Étienne, dit La Jeunesse, m. Nicole Chandoiseau, 07 Oct 1670

Bergevin, Jean, dit Langevin, m. Marie Piton, 26 Nov 1668

Bernier, Mathurin, dit LaMarzelle, m. Jeanne Vilain, 28 Oct 1670

Bertin, Bernard, dit Languedoc, m. Noelle Tiremont, 23 Sep 1670

Besset, Jean, dit Brisetout, m. Anne Seigneur, 03 Jul 1668,
contract-Adhémar

Betourné, André (Adrien), dit Laviolette, m. Marie Deshayes, 1668

Bidet, Jacques, dit Desroussels, m. Françoise Desfosses, 18 Oct 1669

Biville, François, dit LePicard, m. Marguerite Paquet, 26 Nov 1670

Blet, Jean, dit Gazaille, m. Jeanne Beauveau, 16 Apr 1674

Boissoneau, Nicolas-Vincent, dit Saintonge, m. Anne Colin, 18 Oct 1669

Bolduc, (Boulduc), Louis, dit Bosleduc, m. Elisabeth Hubert, 20 Aug 1668

Bordeleau, Antoine, dit Dampierre, m. Pérrette Halier, 15 Oct 1669

Bouin, (Boin), Julien, dit Dufresne, m. Marquerite Berrin, 02 Jul 1675

Boyer, Étienne, dit La Fontaine, m. Marie-Thérèse Viel, 26 Oct 1671

Brard, (Brac), Jean, dit La Reverdra, m. Charlotte Coy, 12 Nov 1669

Breton, Francois, m. Barbe Dumont, 11 Nov 1668, contract LaRue

Brin, Jacques, dit LaPensée, m. Marie Malo, 24 Sep 1670

Brouillet, Michel, dit LaViolette, m. Marie Dubois, 03 Nov 1670

Brunion, Pierre, dit LaPierre, m. Charlotte Coy, 24 Apr 1678

Bussiere, Jacques, dit LaVerdure, m. Noelle Gossard, 16 Oct. 1671

Buy, Laurent, dit Lavergne, m. Denise Anthoine, 11 Oct 1670

Cambin, Laurent, dit La Rivière, m. Françoise Baiselat, (Boisela), 16 Aug 1668

Castineau, Jean, dit Maison Blanche, m. Jeanne De Guenel, 8 Nov 1671

Charbonnier, Louis, dit St-Laurent, m. Anne Blainvillain, 01 Jan 1672

Charles, Étienne, dit Lajeunesse, m. Madeleine Niel, 24 Oct 1667

Cherlot, Jean, dit DesMoulins, m. Jeanne Mansion, 09 Oct 1669

Chevrefils, Francois, dit Lalime, m. Maire Lamy, 1671

Chiron, Louis, m. Marie Voguer, 04 Nov 1669

Choquet, Nicolas, dit Champagne, m. Anne Julien, 12 Nov 1668

Colin, Mathurin, dit La Liberte, m. Jacqueline Labbe, abt. 1668

Collet, Jean, dit LePicard, m.1. Jeanne Dechard, 16 Feb 1668, m. 2. Marguerite Eloy, 19 Oct 1688

Content, Étienne, dit Berry, m. Anne Laine, 14 Oct 1669

Coquin, Pierre, dit LaTournelle, m. Catherine Beaudin, 12 Oct 1671

Couillard, François, dit Lafontaine, Esther Dannessé De Longchamps, 17 Oct 1668

Coulon, Aufray, dit Mabrian, m. Françoise Tierce, 13 Oct 1671

Daniau, Jean (Jacques), dit Laprise, m. Marie-Louise Michaud, 10 September 1670

DeGuire, François, dit Larose, m. M. Rose Colin, abt. 1671

Delisle, Louis, m. Louise Desgranges, 15 October 1669

Delpêche, Bernard, dit Belair, m. Marguerite Jourdain, 25 Nov 1667

Deniger, Bernard, dit Sanssoucy, m. Marguerite Raisin, 1669

Denis, Louis, dit LaFontaine, m.1. Marguerite Sellerin, 12 Oct 1671, m.2. Catherine

Isambert, 09 Sep 1673

Dery, Jacques, dit La Rose, m. Marguerite Vitry, 13 Oct 1669

Desmoulins, Jacques, m. Hélèn Bonneau, 18 Jul 1667

Dessureaux, François, dit Laplante, m. Marie Bouart, 03 Mar 1672, contract Cusson

Dompierre, Charles, dit St-Martin, m. Marie Agnes Destouches, 27 Oct 1669

Dubord, Julien, dit LaFontaine, m. Catherine Guerard, 12 Feb 1670, Contract Larue

Duchiron, Mathurin, dit DesLauriers, m. Marguerite Roussel, 28 Sep 1673

Dufresne, Antoine, m. Jeanne Fauconnier, 04 Dec 1668

Dumas, Rene, dit Rencontre, m.1. Marie Lelong, 12 Oct 1671, m. 2. Jeanne Gilles, 01 Jun 1689

Dumont, Julien, dit LaFleur, m. Catherine Topsan, 02 Nov 1667

Dupre, Antoine, m. Marie Jeanne Guerin, 13 Jul 1667

Durand, Pierre, dit Desmarchais, m. Jeanne Chartier, 17 Oct 1673

Duval, Jean, m. Marie Lamy, 1678

Emery, (Coderre), Antoine, dit Coderre, m. Marie Devault, 13 Apr 1674, contract Adhémar

Enaud, Jacques, dit Canada, m. Marie Leroux, 1673

Faure, Moise, dit Saint-Vivien, m. Marie Lepin, 29 Oct 1677

Favreau, Pierre, dit Deslauriers, m. Marie Benoit, 1668

Faye,(Faie), (Faille), Mathieu, dit LaFayette, m. Marguerite-Françoise Moreau, 30 Sep 1670

Faye, (Faie) Pierre, dit Villefagnan, m. Marie Chauvet, 16 Aug 1668

Ferre, Pierre, dit L'Espinay, m. Marie Lasonon, 24 Nov 1667

Fevrier, Christophe, dit Lacroix, m. Marie Martin, 16 Nov 1671

Forgues, Jean-Pierre, dit Monrougeau, m. Marie Robineau, 16 Oct 1668

Foucher, Louis, dit La Fouche, m. Hélène Damours, 6 August 1668

Fournel dit Belle-Isle, Jacques, m. Louise Madeleine Hubinet, 12 Oct 1671

Gaigneur, Jean, dit Laframboise, m. Elisabeth Lequin, 05 Jul 1668

Gauron, Michel, dit Petitbois, m. Marguertie Robineau, 17 Oct 1668

Gazaille, Jean, dit St-Germaine, m. Jeanne Touze, 08 Oct 1668

Gély, Jean, dit Laverdure, m. Ursule Turbar, 19 Oct 1667

Genest, Jacques, dit Labarre, m. Catherine Doribeu, 1669

Gibault, Gabriel, dit Poitevin, m. Suzanne Durand, 30 Oct 1667

Grégoire, Mathurin, m. Françoise Loiseau, 07 Oct 1669, contract Becquet

Gros, (Le Gros) Antoine, dit LaViolette, m. Jacqueline, Aubry, 09
Sep 1670

Guérard, Martin, dit Legrapt, m. Marie Bouet, 24 Oct 1667

Guillaud, (Guillaume) Nicolas, dit LaChaume, m. Marie
Madeleine Routy, 22 Oct 1668

Guillet, Jean, m. Marie Meunier, 21 Nov 1690

Hébert, Michel, dit Laverdure, m. Anne Galet, 01 Sep 1670

Herpin, Jean, dit Tourangeau, m. Madeleine-Judith Valleé, 03 Oct
1669

Inard, (Inaid), Paul, dit Provencal, m. Marie Bonheur, 27 Oct 1669

Julienn , Jean, m. Madeleine Guerin, 10 Nov 1665

Lambert, Aubin, dit Champagne, m. Elisabeth Aubert, 29 Sep 1670

Lancougner, Pierre, dit Lacroix, m. Marie Liardin, 09 Oct 1668

Laquerre, Jean, dit Rencontre, m. Marie Croiset, 29 Aug 1671,
contract Larue

Laspron, Jean, dit Lachrité, m. Anne-Michelle Renaud, 07 Oct
1669

Laurent, Christophe, dit Champagne, m. Marie-Therese Petit, 29
Oct 1669

Lauzé, Jean, dit Matha, m. Marie Jalais, 26 Aug 1669

Leblanc, Antoine, dit Jolicoeur, m. Elisabeth Roy, 26 Jan 1670

LeNoir, Francois, dit Rolland, m. Madeleine Charbonnier, 02 Jan
1673

Lépinay, Jean, m. Catherine Granger, 11 Sep 1673

Leroux, François, dit Cardinal, m. Marie Renaud, 25, Oct 1668

Letendre, Pierre, dit LaLiberte, m. Charlotte Morin, abt.1668

Limousin, Hilaire, dit Beaufort, m. Antoinette Lefebvre, 09 Nov 1671

Lucas, Toussaint, dit Lagarde, m. Marguerite Charpentier, 11 Jun 1669

Mageau, Louis, dit Maisonseule, m. Marguerite Jourdain, 08 Jan 1689

Magnan, Jean, dit L'Esperance, m. Marie Moite, 19 Mar 1672

Marais, Marin, dit Labarre, m. Marie Deschamps, 1672

Marsan, Pierre, dit LaPierre, m. Françoise Baiselat, 22 Sep 1670

Massault, Jean, dit Saint-Martin, m. Anne Michel, after Feb 1674

Ménard, Pierre, dit Saintonge, m. Marguerite Deshayes, 1670

Merienne, Jean, dit LaSolaye, m. Barbe Baron, 02 May 1672

Meunier, Julien, dit LaFramboise, m. Louise Fro, (Frost), 09 Sep 1670

Meunier, Rene, dit La Ramée, m. Margeurite Chapentier, 16 Oct 1668

Mignier, Andre, dit Lagace, m. Jacquette Michel, 23 Oct 1668

Montreau, Léonard, dit Francoeur, m. Marguerite Levaigreur, 01 Mar 1668

Moreau, Martin, dit LaPorte, m. Catherine Lucos, 14 Nov 1671,
contract

Morin, Charles, m. Marie Michel, 3 Nov 1667

Mouflet, (Monflet), Jean, dit Champagne, m. Anne Dodin, 18 Aug
1669

Olivier, Jean, m. Elisabeth Renaud, 20 Sep 1673

Paquet, (Pasquier), Étienne, m. Henriette Rousseau, 06 Nov 1668

Paris, Jean, dit Champagne, m. Marie Lefebvre, 13 Oct 1671

Paviot, Jacques, dit La Pense, m. Anne Michel, 1668

Peladeau, Jean, dit St-Jean, m. Jeanne Roy, 1670

Perrault, (Perrot), Paul, dit Lagorce, m. Marie Chretien, 04 Nov
1670

Perrier, Jean, dit LaFleur, m. Marie Gaillard, 06 Oct 1669

Perthuis, Pierre, dit Lalime, m. Claude Damise, 10 Dec 1668

Piet, (Piette), Jean, dit Trempe, m. Marguerite Chemereau, 1670

Pigeon, Jacques, dit Petit-Jean des Mines, m. Jeanne Gruaux,
before 25 July 1674

Pinsonnault, (Pisonneau), Jean-Francois, dit LaFleur, m. Anne
Leper, 1673

Pion Nicolas, dit Lafontaine, m. Jeanne Amiot, 19 Sep 1673

Poirier, Jean, dit LaJeuness, m. Marie Langlois, 18 Mar 1668

Poirier, Michel, dit Langevin, m. Jeanne Rigaud, abt.1676

Poitevin, Jean, dit Laviolette, m. Madeleine Guillodeau, 19 Aug, 1669

Poitiers, Jean-Baptiste, dit du Buisson, m. Elisabeth Jossard, 06 Oct 1670

Pothier, (Potier), Etienne, dit Laverdure, m. Michelle De Lahaye, 09 Sep 1670

Poutré, Andre, dit Lavigne, m. Jeanne Burel, 03 Nov 1667

Prévost, Elie, dit Laviolette, m. Marie Pothier, 24 nov 1670

Prunier, Nicolas, dit Picard, m. Antoinette Legrand, 03 Oct 1669

Raimbault, Étienne, m. Jeanne Raimbault, abt.1672

Ratier, (Radier), Jean, dit Dubuisson, m. Marie Rivière, 16 Feb 1672

Renaud, Guillaume, dit Reqnaut, m. Marie Delamare, 27 Nov 1668

Renaud, Pierre, dit Locat, M. Françoise Desportes, 05 Nov 1669

Rene, Jean, m. Jeanne Gruaux, 09 Sep 1670

Robin, Jean, dit LaPointe, m. Jeanne Charton, 10 Oct 1667

Rognon, Michel, dit Laroche, m. Marguerite Lamain, 14 Sep 1670

Rousset, Pierre, dit Beaucourt, m. Jeanne Chartier, 03 Nov 1669

Roy, Antoine, dit Desjardins, m. Marie Major, 11 Sep 1668

Roy, Michel, dit Chatellerault, m. Françoise Aube, (Hobbé), 08 Oct 1668

Saint-Ours, Pierre, dit L'Echaillon, m. Marie Mullois, 08 Jan 1668

Salois, Claude, m. Anne Mabile, 1666

Salvaye, Pierre, m. Catherine Roy, 1673

Séguin, Francois, dit Ladéroute, m. Jeanne Petit, 31 Oct 1672

Seleurier, Jean, dit Deslauriers, m. Anne Rivière, 1676

Siret, Rene, dit Lafleur, m. Anne Fayet, 08 Sep 1670

Soucy, Jean, dit Lavigne, m. Jeanne Savonnet, 1670

Surprenant, Jacques, dit Sanssoucy, m. Jeanne Denot, 16 Aug 1678

Téchenay, Alexandre, m. Marie Bouillon, 16 Aug 1668

Thoery, Roch, dit L'Ormeau, m. Marie Rogere Lepage, 05 Dec 1667

Toupin, Pierre, dit LaPierre, m. Mathurine Graton, 30 Sep 1670

Trottain, (Trollain), François, dit St-Surin, m. Jeanne Hardy, 16 Aug 1668

Viau, Jacques, dit L'Esperance, m. M. Madeleine Plouard, 21 Jan 1670

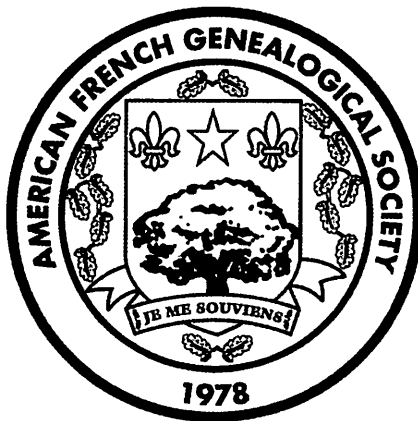
Vignault, (Vignau), Paul, dit Laverdure, m. Françoise Bourgeois, 03 Nov 1670

Names in () are alternate spellings of name.

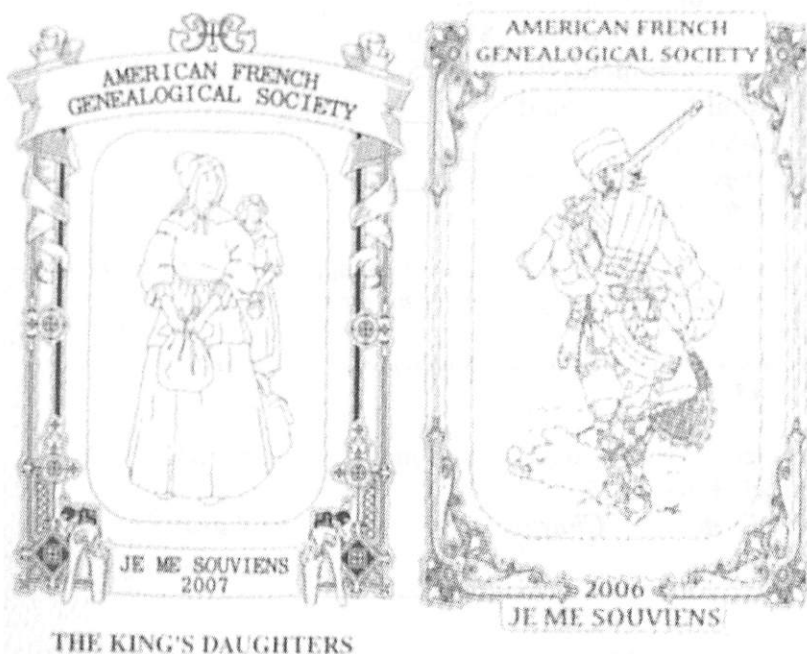
The *Société des filles du Roi and Soldats du Carignan* is in the process of updating its list of members of the Carignan members and plans to publish the most complete list of confirmed and unconfirmed members of the Regiment in the fall of 2008.

About the Author

Bill Kane has written two books on family history, *Journeys Taken* is the story of New France as shown through the lives of 13 generations of his family from France to New France to New England. The second, *The Brothers and the Sisters*, is the story of his wife's family and their lives in Croatia and their emigration through Ellis Island to the United States. He has also written many articles for genealogical journals on French Canadian genealogy and history. Mr. Kane is a director of *La Société des filles du roi et soldats du Carignan, Inc* and spends much of his time these days researching the members of the Carignan Regiment. Proud of his French Canadian ancestry, he is descended from Louis Hebert, and several of the very early settlers of Quebec and Acadia. He is also descended from 21 soldiers of the Carignan Regiment and 47 *filles du roi* and can point to several members of the *Compagnies franche de la Marines* that were his ancestors.



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Adelard L. Soucy, Woonsocket, Rhode Island, USA

By Ronald M. Bernard

Historians estimate that as many as 900,000 French-Canadians emigrated from Quebec to the United States between 1840 and 1930. This dramatic and remarkable exodus has shaped the destinies of both Quebec and the proximate New England region.

The story of Adelard L. Soucy (1886-1931), representative to the Rhode Island legislature and mayor of that most French of all immigrant communities, Woonsocket, is probably the best example of the character, work ethic and pride of these special new Americans. They sought a better life and future for their families and were willing to sacrifice so much to attain it. At the same time they were determined to retain their culture and their dignity.

Immigration from Quebec to New England in the 19th Century

Starting in the 1840s towns and cities throughout New England were being industrialized and transformed into economic dynamos. There was a virtually unlimited need for factory labor. Nevertheless, native-born Americans were turning away from such miserable, exhausting, dangerous and unhealthy work. Their places had to be filled by foreigners. Irish immigrants stepped in but soon they too abandoned it. After the Civil War the textile industry looked north to Quebec and found a large, dependable source of factory workers.

Meanwhile in rural Quebec the combination of population explosion and worn out, failing farmland, few non-agrarian opportunities, indebtedness, and an indifferent government and elite class drove thousands into poverty and desperation. By the 1870s good rail service between Quebec and the New England states turned a trickle of immigrants into a flood. Beckoned by

established family members and friends, the countryside and villages emptied of residents with their hopes for a better life albeit in a strange, alien urban America. Almost 600,000 made the trek by 1900, leaving behind ancestral farms and extremely close social, cultural and religious connections. It is estimated that as much as one-third of the entire population of Quebec departed, most permanently. Too late this was recognized as a social catastrophe for the Province with demographic consequences to this day.

Waves of poor French-Canadians settled into overcrowded ghetto tenements in major textile centers like Lewiston, Manchester and Nashua, Lowell, Lawrence, Fall River and Worcester, and dozens of others. They transformed sleepy Yankee communities into lively towns. They also brought the vibrant French culture of Quebec anchored by their strong Catholic faith: at least 250 new French parishes were established in New England in this period. In turn parish schools, infirmaries and even colleges were established. Despite 60 plus hour workweeks for adults *and* children under dreadful, unforgiving conditions and low wages – plus social discrimination and tension-- our great-grandparents helped to create the foundation of our modern economy and comfortable lifestyle. I wonder if we, their grandchildren in America, can appreciate the legacy they left us—their family values, work ethic, selflessness, sacrifice and courage.

The Rise of Industrial Woonsocket and the Role of its French-Canadians

Nowhere was the impact of 19th century Quebec French immigration more profound then and evident today than in the small northern Rhode Island city of Woonsocket (pop. 43,200), one of the earliest destinations. Before the American Civil War 117 “French” families settled in and around what had been a collection of six distinct “mill villages.” These evolved by 1888 into modern Woonsocket.

French-Canadian immigrant destinations tended to lure families from particular areas or parishes. One family attracted another.

For example, in the case of Woonsocket 23 of the original 117 families came from the village of St.-Ours. This pattern eased economic, emotional and cultural burdens for the immigrants and assured homogeneous communities for them. There was even a term coined for their affinity to their language, traditions and culture: *la survivance*. Naturally at the time local populations did not generally 'appreciate' this social self-segregation by the French-Canadians. Not infrequently this resulted in unfortunate cultural misunderstandings and hard feelings. By 1900 French-Canadian families accounted for 65% of the population of Woonsocket, the highest proportion in any major industrial town or city in New England.

Woonsocket quickly became one of the largest industrial textile manufacturing centers in the United States. The boom produced a modern city with all the amenities including a convenient trolley system, excellent railroad connections, beautiful architecture and advanced public services and buildings such as libraries and auditoriums. But it would not last. By the 1920s while various other manufacturing forms continued to prosper, the cotton industry, mainstay of the city's economy, collapsed signaling the decline of textiles in New England and the end of immigration to the area by French-Canadians.

Probably the most beloved figure in Woonsocket in this period of immigrant transformation was Adelard L. Soucy. Son of immigrants from St.-Felix parish in Valois, Quebec, Adelard Soucy became at an early age one of the most prominent public figures to come from the French-Canadian community. In her historically important book, "The Beginnings of the Franco-American Colony in Woonsocket, Rhode Island", Woonsocket native Marie-Louise Bonier (1867-1927), published an extraordinary history (with the genealogies of the original families) of the city and its relationship to the French-Canadians who played a major part in its development. She wrote it in French for the Franco-American community to help them understand their contribution and to foster pride in their accomplishments and in their new home.

In 1997 Claire Quintal, professor of French at Assumption College and head of the *Institut Francais* in Worcester, Massachusetts, expertly translated and edited the entire work into English, thereby opening a window to newer generations interested in their Franco-American heritage. We are grateful for this contribution.

Louise Bonier included the following (1920) biography of Adelard L. Soucy, someone she obviously knew and admired. He was mayor of Woonsocket, 1919-1926.

Admitted to the bar as an attorney when only 21, he served in the Rhode Island General Assembly in 1914 at the remarkably young age of 28.

“Adelard L. Soucy is a prominent Franco-American and one of the most eminent citizens of the city. He did not wait to grow old before achieving success. His fellow citizens thought enough of him to elect him mayor of Woonsocket in the fall of 1918 with a resounding victory in all wards; he won with a 1285 majority of the votes cast.

He was born in Manville, R.I. on May 28, 1886, the son of Mr. Bruno Soucy and Miss Olivine Henault. He gave proof early in life of conceptual ability, unusual in a child. His first years in parochial school were notable for his

steadfast docility, his passionate love of study, his precociously convinced piety and extraordinary intelligence. The virility of his



M. ADELARD L. SOUCY,
le maire actuel de Woonsocket; élu en 1918.

character and his aptitude for leadership resulted in his being named captain of the young Zouave Guards which he trained to be admirably disciplined. No ceremony took place at that time without the presence of these young boys who added dazzle to the events by their captivating maneuvers.

His parochial school teachers having noted his remarkable intelligence and the seriousness of his character, he was sent by his parents to the Joliette Seminary where he continued to distinguish himself in his course work. In June, 1910 he brilliantly completed his course of classical studies for the baccalaureate degree granted magna cum laude by Laval University. Soon thereafter, however, exhausted by having studied too intensely, he was obliged, with great regret on his part, to cut short his graduate studies. He then went out to the Canadian Northwest to regain his health.

In 1914, he became a journalist at the Canado-American of Manchester, New Hampshire, where his talents drew attention

He returned to reside in Woonsocket that same year where he became the manager of the Social Realty Company's business bureau.

He soon started his own real estate agency where he also sold insurance and became a notary public. His business has since grown by leaps and bounds, making him one of the most outstanding real estate agents in the city as of this writing.

His interest in public affairs and the working class being natural to him, it was only a question of time before he turned to politics. In 1914 he was elected to the General Assembly of Rhode Island. From this first political campaign of his, everyone was unanimous in recognizing his leadership qualities and a natural propensity to take on the task of defending the rights of the weak and the cause of the worker. He was re-elected in 1916. In his actions as mayor can be seen this same concern for justice for all classes of society, but especially for the weak and working men and women.

Mr. Soucy's already accomplished career is a wonder to all. But the future seems, nonetheless, to have even more brilliant successes in store for him.

He is a man of deep religious conviction, and his honesty is without reproach. He is a worker, a self-made man, an American with a clarity of vision regarding our country's destiny, a gentlemen of whom everyone is proud, and who will certainly continue to bring honor to his people and to be a factor in attracting to them in the future all the respect which is their due."

The above was written in 1920 while Soucy was in his first mayoral term. He was re-elected several times ultimately serving longer in that office than any previous mayor. Sometime after 1926 he developed a serious illness that culminated in his death on July 14, 1931 at the untimely age of only 45.

Adelard Soucy was not only a tireless champion for his community in his public role but he also served in numerous civic capacities including as a long-time trustee for the St. Louis church, a knight in the Papal Order of St. Gregory, and leading benefit efforts. One can imagine that his proudest moment was his dedication of the fabulous Stadium Theater in 1926. He probably had used all his energy and powers to make the Stadium a reality for the people of Woonsocket. Lovingly restored as an Arts Center in 2001, it lives in testimony to the golden age of Woonsocket.

His funeral was a very impressive affair according to the *Woonsocket Call*. Hundreds of ordinary citizens as well as business, community, religious and political leaders paid their respects the evening before at his home that was directly across the street from the church. Every civic and religious organization sent a delegation. His large family and relatives from throughout New England as well as from St.-Hyacinth, Quebec attended.

Although his life was short, Soucy accomplished everything he had set out to do while also earning admiration and respect from the people. He was a brilliant, unusually gifted man who used his

talents and prodigious energy to improve his fine city. Adelard Soucy was truly a credit to his French-Canadian heritage and will be long remembered.

His family included four sons and two daughters and several of them had distinguished careers in Woonsocket. Like his father, Jean-Paul Soucy (1921-2000) was an attorney with a 50-year career and served a term as mayor of Woonsocket (1957-58). He was also active in Woonsocket community service organizations. Adelard Jr. (1917-2003) and Rodrigue (c.1920-2007) managed the Soucy Insurance Agency founded by their father and operated today by grandson David Soucy. This Soucy family from Woonsocket continues a proud tradition of community service and upstanding citizenship.

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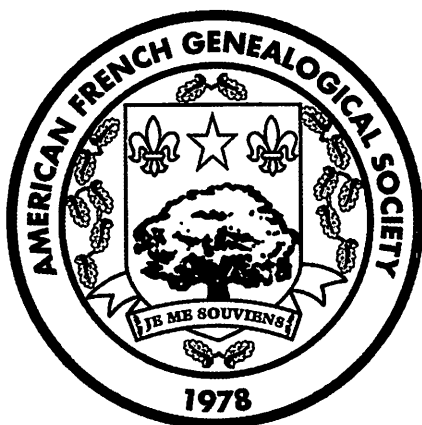
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Special thanks to the American-French Genealogical Society in Woonsocket for their kind assistance.

About the Author

Proud of his Soucy family roots through his maternal side, Ron Bernard has been researching North American Soucy genealogies for 25 years and hopes to eventually complete the entire Soucy family tree. He is eager to correspond with any Soucy(ie) interested in the project or to share information. Contact Ron by email at Ronbernard@aol.com or write to him at P.O. Box 1288, Farmington, CT 06034.



Pierre and Florence – Courage to Build a Life On

By Claire Spiess

He was born in Sutton Flat, Brome County, Quebec, on June 2 of 1871. Son of a farm laborer, Pierre Bessette loved the land he lived and worked on until his family immigrated to the United States in 1886 in search of a more economically feasible life. She was born in St Michele, Yamaska County, Quebec, on May 3 of 1872. Daughter of a farm laborer, Marie Florence Raymond immigrated with her family to Natick, Rhode Island in 1873. Both these families came from the economically depressed area southeast of Montreal. The post Civil War northern United States needed large numbers of workers, as it was booming industrially and the US workforce had been depleted. So the Bessettes and the Raymonds joined hundreds of other French Canadian families in taking advantage of the opportunity this provided them.

His parents also located their family in Natick, Rhode Island, where many others of their family and friends from around Sutton Flat had found work. Census records show that children as young as 10 years old worked in New England cotton and woolen mills in the late 1800's. From this information we can assume that as youths both Pierre and Florence worked long hours in Natick's cotton mills. Pierre and Florence met in Natick and married in December of 1890. Here they lived and worked until about 1894, when they and their 2 young children, moved to Moosup, Connecticut, for better work opportunities to meet the needs of their growing family. Other members of their extended family had settled here, so they easily felt the comforts of home. Here they raised nine children, five sons and four daughters.

The type of courage Pierre and Florence had when they took on a major change in their own lives must have flowed

through their veins. Their parents had had the courage to pick up, relocate, and start a new life when circumstances required and permitted. Pierre's father, Claude, was around 45 when he moved his family out of Sutton Flat. Florence's father, Joseph, was 36 years old when he moved his family out of St. Michel. Both of their families, along with hundreds of other French Canadian families showed that they were not afraid to seek out what was best for their families.

After their five oldest children, a son and four daughters, married and left home Pierre and Florence decided to leave the life of mill workers to become full time farmers. They went back to their roots, so to speak. Whether due to his farm life experience before coming to Rhode Island, or to relationships he developed with family or friend farmers in Rhode Island and Connecticut, Pierre always harbored a love of farming and dreamed of owning and working his own farm. The opportunity to realize his dream occurred when he was 52 years old! An 80-acre farm came up for sale only a few miles from his Moosup home, in Plainfield.

What were his deepest concerns and for how long did he deliberate? No one today really knows. But we can assume that some of these thoughts may have crossed his mind. What should he do? Did he have the strength, the health, the longevity required to take on this effort? Could he afford it? Could he make the endeavor successful? He still had 4 unmarried sons who might help him. Would his wife be willing to leave the conveniences of mill housing with running water? Would she adapt to pumping water from a well, using an outhouse, cooking only the food the land itself provided? Could he let this opportunity pass him by and forever regret not taking a chance when it came his way?

Eventually Pierre and Florence embraced this life change. They purchased this farm along with its "six cows, one horse, 60 hens, one two-horse lumber wagon, one one-horse lumber wagon, one delivery wagon, one buggy, one sleigh, one mowing machine, one horse hay rake, one harrow, four plows, one cultivator, harnesses and all hay and other articles of farming implements l.

He took on the care of milking cows and increased their number so that he could run a horse and cart milk delivery business. There were no vacations from milking cows. They had to be bred, fed, and milked. Their stalls had to be cleaned. He became friendly with veterinarians and owners of bulls. He increased the animal stock to include pigs.

He plowed and harrowed the land, autumn and spring; he cut and raked hay and harvested corn. He tended stone walls, added an entire section to the house and enhanced the existing roofline. He planted garden produce both to sell and to maintain the family's stores of food. There were cornfields, a potato patch, an onion patch, and other specialty fields, in addition to the family garden. All of these had to be tended. With his sons he cut and chopped wood from a large wooded area on the farm to heat their home.

Florence made cottage cheese, sour cream and butter, and with her daughters and 2 granddaughters she canned all kinds of vegetables to keep the family fed year round. Whenever a pig was slaughtered they made boudin. She made her own jellies from grapes and other wild berries. She harvested eggs, and fed, feathered, and cooked chickens. Everyone helped to harvest the garden produce, which was often added to the milk wagon for sale to regular customers. She loved roses and planted rose bushes on 2 sides of the house that saw sunlight - pink on the east side and white on the west side.

They did not lack for food even through the depression years. In fact, Florence always had a plate of food to give to passing hoboes throughout those challenging years. It was far from a lonely place, as there was always someone peddling goods - the iceman, the fish man, and the baker - and there were often unexpected visitors. One such visit came at least once from Pierre's uncle, Alfred, better known as Brother Andre of Mont Royal fame.

"The Farm" had lots of space for family gatherings, especially in the summer time. Summer haying season brought some of the married sons back to help harvest and store the hay. It was during one of those hay seasons that Pierre and Florence paid

the ultimate high price for their farm. Their son, Albert, was pitching hay for storage in the hay loft as others pitched it up to him. He was a very strong man in his 20's who was known to do large amounts of work quickly. Whether due to the heat, lack of water, or lack of ventilation, Albert experienced an agonizing abdominal pain and had to be carried down from the loft. The next day his entire colon was surgically replaced. He died 2 days later on August 4, 1935.

Despite such a severe loss, their hard work and family solidarity made them successful in their endeavor. All of their children spent some time at "The Farm". Some stayed to work there for some time even after their marriage. Their life was not all work and no play. There was music in that household, as 2 daughters played the piano, one son played the drums, and their youngest son, Laurent, played the fiddle. There was teasing and fun. The pre-teen and teenage sons had a favorite tree to climb and hide in. Young Laurent loved to tease and one day chose to hide from everyone in the woodpile. The family searched the farm in panic for quite some time, even large distances from the house to find him. Although that prank became the source of much laughter later, on that day the innocent prank ended with many disgruntled people when they did finally find him! Eventually that youngest son, as is the tradition in French Canadian families, kept and worked the farm.

Pierre had the pleasure of fulfilling his dream and making it a large success for nearly 19 years before his death in 1941. Florence lived on at the farm, enjoying the vegetable garden and her roses until her death in 1956.

There are nine people here today who lived on that farm with both Pierre and Florence or just Florence. They are the only ones remaining who can testify to this couple's courage and steadfastness - their daughter-in-law, Beatrice, 2 of the grandchildren who were there in the family farm's early years and Laurent's and Beatrice's 6 children. These shared the life that this couple courageously embraced when they faced a once-in-a-lifetime challenge that changed their family's life entirely, and as a

result bequeathed to their grandchildren the happiest years of their lives. After all, an 80 acre playground is more than any child could dream of!

Claire Spiess
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Aristide, where are you?

By Lorraine Durling

Giving up would have been so much easier, but 11 long years to find the answer to the above question revealed more than just the vital statistics of a missing family member.

I first saw the name Aristide in a history book at the AFGS Library. Aristide's name was in the census of 1881 found on page 403 of the book titled St. Guillaume D'Upton 1833-1983 – 150 Ans D'Histoire. He was one of the children listed in the family of Joseph and Valerie Proulx, my great grandparents. He was the second oldest child in a family of five children. My grandfather, Arthur Champagne, the oldest, was then 10 years old, having been born in 1870. Aristide was listed as being eight years old. Two sisters, Emilia, age 7, and Albina, age 5, followed and then 1 year-old Joseph. Another daughter, Alexandrine was added to the family after that census in 1883.

Over the years, I had heard my family speak of my grandfather's siblings, though the name Aristide was never mentioned. *Ma tante* Albina, *ma tante* Emilia, *ma tante* Alexandrine and *mon oncle* Alfred were often talked about in conversations between my father and my grandparents, but not Aristide. Who was this Aristide? Why was he not included in family reminiscences? I was determined to find out.

So many questions went through my mind, pondering possible reasons for his presence in the family. Was he someone that had been taken in by my grandparents because his parents had died? Had he died when he was very young? Was he someone staying with the family when the census taker came and mistakenly counted with the family?

I contacted my cousins for answers. I particularly queried those cousins who had lived in the same house with my grandparents to see if they had heard of Aristide. Their responses were negative. They assured me that our Pepere had only one brother, Alfred, who had married Leah Roussel and had lived in

Waterville, Maine. Their negative replies made me more determined to answer the question; Aristide, where are you?

There were several Aristide Champagne's to be found in the Blue Drouin and other repertoires at the library, but none were the one I was searching. But the Drouin microfilm Box #2028 – St. Guillaume D'Upton had a baptismal record for Joseph Champagne born on December 16, 1872, to Joseph and Valerie Proulx, my great grandparents. This must be Aristide since the year of birth and parents fit into the information from the 1881 census. The same microfilm revealed Aristide's signature as a witness at his paternal grandfather Pierre Champagne's burial in 1888. I also found his signature as a witness to his sister Emilia's marriage to Alfred Houde on February 18, 1895. He also signed the burial record of his father Joseph Champagne's burial record in 1898.

After that, there were no other records. I put in many queries at various genealogical research sites to no avail. Several years passed with no progress and finally genealogical serendipity came to the rescue. I happened upon a posting on a genealogy site mentioning my hometown of Taunton, Massachusetts. I offered to do look-ups for the email poster, who lived in Minnesota, since I was well acquainted with the area. After a series of correspondence, I told her about the elusive Aristide. Not too long afterwards, she responded that she had found Aristide in the 1900 and 1910 census in Manchester, New Hampshire who she thought might be my elusive uncle.

Aristide Champagne was listed as a tailor, married and working as a spinner in the 1900 census. Was this the man I had been looking for? Had I found him after many years of searching?

Another trip to the library confirmed that it was indeed Aristide Champagne, son of Joseph and Valerie. His marriage was listed in the repertoire of St. Georges in Manchester, New Hampshire. On November 10, 1901, he married Georgiana Desrochers, daughter of Francois Desrochers and Louise Parent. How had I not found this before? I had searched all the New England repertoires at the AFGS library. Perhaps it was not on the shelf, or because the given names were not listed alphabetically and I missed it. I was so excited to find the missing Aristide that "I found him!" was probably heard all over the surrounding area. I

then began to search for children, but to this date, have only found one stillborn child born in 1905.

But why was he never again mentioned by the family? Again, serendipity played a significant role in answering that question. I had imagined that because my great grandfather was a rentier, a man of property, there was a rift in the family caused by an inheritance. A fellow Champagne researcher found the missing piece when he located Aristide's death record. I now had an answer! Aristide Champagne took his own life on December 1, 1917 in Pembroke, New Hampshire and was buried in St. Jean Baptiste Cemetery in Allentown, New Hampshire. Aristide's suicide caused his family to forget or cover up his entire existence, and many might say that this family secret should not be revealed in a publication. But Abraham Lincoln once said, "History is not history unless it is the truth" and that applies to family history as well. A well-researched, accurate family history is not complete until the skeletons come out of hiding, and are restored to their place in their family history.

About the Author

Lorraine "Lorry" (Champagne) Durling was born in Taunton, MA, the only daughter of Joseph Hector and Medora (Rogers) Champagne. She worked for many years as a Library Technician at the Cranston High School West library, retiring in 1989. She developed a passion for genealogy and delighted in discovering new friends and "cousins" all over the U.S. and Canada. Besides being an avid researcher, she loved cooking for her family and was known for her muffins, bread puddings and molded salads.

Lorraine died of cancer at her home in Cranston, R.I. on June 7, 2008. Her last wish was to have the story of her search for Aristide published.



Louis Poulin alias Spooner

By Al Spooner

The first mention of Louis, or Lewis, Spooner in the United States is in his marriage record. On December 30, 1871, he married Julia Pecor, daughter of George and Jane M Pecor, in Weybridge, VT¹. Louis is said to have been born in Weybridge, son of Frank and Sara G. Spooner. Louis' age is given as 26, making his year of birth 1845. There is no birth record for him in Weybridge. In fact, there is no birth record for him anywhere in Vermont².

Other vital and census records generally report that Louis was born in Quebec, specifically in the town/parish of St Simon. The birth records of his children show Canada as his place of birth. Two records (for Etta in 1886 and Wilfred C in 1897, both in Braintree, VT) show specifically St Simon; and another (for Sadie, in Georgia, VT) shows St Hyacinthe, the county in which St Simon is located. All census listings (1880, 1900, and 1910 in Braintree and 1920 in Bethel, VT) agree on Canada as the place of birth. Most convincingly, a Louis Spooner of Braintree, VT, born in 1844 in St Simon, PQ, was naturalized in 1880³.

There were several Spooner families in central Vermont in the latter part of the 1800s. However, there is no apparent connection between any of them and Louis Spooner other than that they lived nearby.

The registers of the parish church of St Simon are available on film from the library of the Church of Jesus Christ of Latter Day Saints⁴. The records start in 1832. Unfortunately, there are no Spooners in St Simon. A rough translation of Spooner into French is Cuillerier, which is actually a surname found in Quebec; but there are no Cuilleriers in St Simon, either.

There were about fifty St Simon baptisms between 1840 and 1850 where the given name of the infant was Louis. None of the

surnames is close to Spooner or Cuillierier, but this record stands out:

Poulin, Louis, baptized 16 Jul 1844, born yesterday, parents
Francois Poulin and Seraphine Gauthier

The surname does not suggest any connection to Louis Spooner, but the names of the parents are the same as those of the parents in Louis' marriage record: Frank and Sara G. This doesn't prove that Louis Poulin and Louis Spooner were the same person, but it does suggest an avenue of investigation.

Much of the "proof" that is evidenced constitutes negative inferences: if Louis Poulin wasn't anywhere else, he must have been Louis Spooner in Vermont. Louis Poulin had many brothers and sisters, all of whom married (details will follow); but there is no record of a marriage for Louis. In 1861 and 1871, the Canadian census shows Louis living with his parents and many of his siblings in St Simon. In 1881, he disappeared. On the other hand, Louis Spooner does not appear in Vermont in the US censuses before 1880; but then he appears in Vermont in every census until his death. There are Louis Poulins in Quebec in the 1881 census, and it is hard to be sure that none of them is our Louis; but that's the way it looks.

Evidence of a Spooner-Poulin connection appears in the marriage of Mary Jane Spooner, daughter of Louis and Julia, to Samuel Poulin, recorded in Braintree vital records. According to the record, Samuel was born in Woonsocket, RI, but living in Braintree. The actual wedding occurred in Worcester, MA, 24Aug1892. This might seem an odd circumstance. It seems less odd when it is revealed that Samuel Poulin, father of the groom, was the brother of Louis Poulin. If Louis Poulin and Louis Spooner were the same person, Mary Jane Spooner and Samuel Poulin, Jr., were cousins. One might expect the church to object to the marriage of cousins, but the officiant might not have known of the relationship because of the different surnames. As for marriages between cousins in general, there appear to be other instances in the extended families of the bride and groom.

There are two interesting land records in the books of Brookfield, VT. On 29Sep1905, under a quitclaim deed and a mortgage deed⁵, Louis and Julia Spooner sold a piece of land to Joseph Spooner of Randolph, VT, and George Spooner of Mapleville, RI, subject to the continuing right of Louis and Julia to continue to use the farm. George and Joseph were almost surely the sons of Louis and Julia, born in 1881 and 1883, respectively. The feature of interest is that George had moved to Mapleville, which is just outside Woonsocket. Woonsocket was the home to a very large French Canadian immigrant population. It is also interesting to note that Samuel and Mary Jane (Spooner) Poulin were living in Burrillville, RI, a section of Woonsocket, in 1900, according to the census. There was apparently a Spooner-Poulin outpost in the Woonsocket area at that time.

All this suggests that a review of records in the Woonsocket area might shed some light on the Spooner and Poulin families. In fact, such a review puts an end to the speculation on the identity of Louis Spooner. The following record appears in the registers of Precious Blood Church, or *Eglise Precieux Sang*, in Woonsocket⁶:

Poulin, Joseph Francois, born 1May1892, baptized 8May1892,
parents Louis Poulin (St Simon, PQ) and Julie Picard
(Weybridge, VT), godparents Samuel Poulin and Marie
Jeanne Poulin

Evidently Louis and Julia Spooner relocated for a short period to the Woonsocket area, during which their daughter Mary Jane married Samuel Poulin and Julia gave birth to a son, Joseph Francois. The godparents to Joseph Francois appear to have been his sister and brother-in-law. Because Woonsocket is so greatly populated with Quebec French Catholics and the baptism was performed in a French Catholic church, the original French names were apparently written into the record rather than Louis Spooner and Julia Pecor.

Additionally, Samuel Poulin, Sr., brother of Louis Poulin, also appears several times in the same baptismal records between 1887 and 1895 as father and godfather.

With this confirmation of the identity of Louis Poulin alias Spooner in hand, it is now relevant to present a little genealogy of the family so that Louis can be seen in a family context.

Genealogy of the Poulin and Spooner Families

Francois Poulin (Louis and Charlotte Briere) was born 2 Sep 1812 and baptized 3 Sep 1812 in Notre Dame du Rosaire, St Hyacinthe, Quebec. On 24 Feb 1835 he married Seraphine⁷ Gauthier (Jacques and Agathe Leclerc) in Ste Rosalie, Quebec. The marriage record calls him a farmer living in St Simon. Francois and Seraphine evidently settled in St Simon and remained there for the rest of their lives. They are listed in St Simon in the 1861, 1871 and 1881 censuses; all but one of their children were baptized in St Simon; and both of their deaths are recorded there.

The 1871 census shows that Francois owned 30 arpents (roughly 30 acres) of land, 2 barns, 5 "conveyances", 2 wagons, and a plow or cultivator. He grew wheat, oats, peas, buckwheat, corn, potatoes, flax, and tobacco. He owned 2 horses, 5 bovines, 14 sheep, and 5 hogs. He produced butter, wool, and flannel.

Francois died 5 Apr 1893 and was buried 7 Apr 1893 in the St Simon cemetery. Seraphine died 17 Mar 1895 and was buried 20 Mar 1895 in the St Simon cemetery. There are no individual stones in the cemetery today, but there is a single stone marked "Poulin".

Children of Francois and Seraphine (Gauthier) Poulin:

1. Marie Delina/Adeline, born 22 Jan 1836, baptized 23 Jan 1836, St Simon. She married Antoine Loranger (Joseph and Desanges Havase) 25 Jan 1859, St Simon.

2. Francois, born 15 Mar 1838, baptized 16 Mar 1838, St Simon.
He married Olive Jarred dite Lajoie (Antoine and Theotiste Breau) 25 Jan 1859, St Simon.
3. Marie Apolline/Pauline, born and baptized 1 Jul 1840, St Simon.
She married Noel Caron (Louis and Celeste Leclair),
widower of Julie Dupre, 4 Jun 1872, St Simon.
4. Seraphine, born and baptized 18 May 1842, St Simon. She
married Remi Scott (Andre and Marguerite Gendron) 17
Feb 1857, St Simon.
5. Louis (see below).
6. Samuel, born and baptized 30 Sep 1846, St Hugues⁸. He
married Domithille Breau ~1869⁹.
7. Francois Saul, born 22 Aug 1851, baptized 23 Aug 1851, St
Simon. He married Adelaide Marin (Joseph and Adelaide
Morin dite Valcourt) 22 Nov 1875, St Simon.
8. Marie Victorine/Vitaline, born 13 Jun 1853, baptized 14 Jun
1853, St Simon. She married Joseph Odile Lusignan (Jean
Baptiste and Julie Brodeur) 8 Nov 1870, St Simon.
9. Joseph, born 25 Aug 1855, baptized 27 Aug 1855, St Simon. He
married Adele Deblois (Joseph and Angele Cournoyer) 28
Jan 1878, St Simon.
10. Marie Parmelie, born 29 Jan 1859, baptized 30 Jan 1859, St
Simon. She married Magloire Morel, widower of Arzelie
or Aurelie Ledoux, 25 Nov 1895, St Hyacinthe

Louis Poulin (Francois and Seraphine Gauthier) was born 15 Jul 1844 and baptized 16 May 1844 in St Simon. The 1861 and 1871 censuses show Louis living on the farm with his parents and many of his siblings. In 1861, the family at home included Apolline, Louis, Samuel, Saul, Vitaline, Joseph, and Parmelie. Adeline, Francois, and Seraphine had married and moved out. By the 1871 census, Samuel and Vitaline had also married and moved out. In the 1881 census, only Parmelie remained at home.

Louis apparently immigrated to Vermont after the 1871 census, became Louis Spooner, and married there Julia Pecor (George and Jane McAvia) 30 Dec 1871 in Weybridge. Louis was a farmer like his father. He and Julia spent most of their married lives in central Vermont, generally in or around Braintree. Judging from birth

records for their children, they moved to Georgia, VT, around 1888, and then to Woonsocket, RI, around 1891, before returning to Braintree around 1894.

Local property and tax records in Brookfield, Braintree and Georgia support these conclusions. Grand lists (town tax records) show Louis was in Braintree, VT, from 1878 through 1888 and again from 1894 through 1898; and he was in Brookfield from 1898 through 1908. The collection of Georgia grand lists before 1900 is very small, but Louis was there in 1889. Tax and land records show that Louis bought a farm with 73 acres in Braintree in 1883 and sold it in 1888. School records in Brookfield show that Louis and Julia had children in the Bear Hill school from 1898 through 1906. Brookfield grand lists show Louis owned a farm there, with 113 acres, from 1898 through 1905. As previously mentioned, Louis sold that land to his sons George and Joseph in 1905. Louis remains a taxpayer from 1906 through 1908, but the 113 acres moves to George and Joseph Spooner for 1906 and 1907.

The 1880 census places Louis and Julia in Braintree, VT, with children Mary Jane (5), Edith (2), and Bertie (11 months). In 1900 they are in Brookfield with children Joseph (Jan1883), Ethel (Jul1886), Sadie (Aug1888), Benjamin (Jun1890), Clifford (Sep1895), Charles (Dec1897), and Leon (Dec1899). Louis' birth date is given as Aug1844. In 1910 Louis and Julia are in Braintree again with Sadie, Clifford, Charles, and Leon. In 1920 they are in Bethel (on a farm in Gilead) with Sadie, Charles and Leon. In general, the censuses show all children stayed home until they either married or died. The notable exception is George, who in 1900 was living with Harry and Edith Cole, his sister and brother-in-law, in Morrisville, VT.

Louis Spooner died 20Aug1921 at his farm home in Bethel, VT near the Bethel/Randolph border. The Randolph *Herald & News* of August 25, 1921, contains an obituary which states that Louis was born in St Simon but had lived in the Randolph area since he was 28 (which would have been in 1872). His surviving children were Bert, George, Clifford, Charles (at home), Joseph, Edith,

Ethel, and Sadie. This roster implies that Mary Jane had died. Leon is also missing, but he didn't die until 1923.

Julia (Pecor) Spooner died 16 Jan 1940 on the same farm. The *Herald & News* of January 25, 1940, contains an obituary that states that, since Louis' death, Julia and her son Charlie had run the farm. Her surviving children were George, Bert, Joseph, Charles, and Ethel. The obituary says Louis and Julia produced 13 children, a tally also supported by the 1900 and 1910 censuses. The latter census indicates that, of the 13, 10 were still alive at that time. This is consistent with the roster of children that appears below.

Children of Louis and Julia (Pecor) Spooner (All children are Spooners except Joseph Francois; all places are in Vermont unless otherwise noted.):

1. Mary Jane, born 21 Aug 1874, Weybridge. She married Samuel Poulin 24 Aug 1892, Worcester, MA (recorded in Braintree)
2. Edith J, born September, 1878, Royalton¹⁰. She married Harry O. Cole 20 May 1899, Morristown.
3. Bertie/Bert Louis, born 23 Jun 1879, Braintree. He married Laura Jerd 16 Jul 1900, Salisbury. He died 9 May 1949, Waterbury (buried Brookfield).
4. George S, born 18 Apr 1881, Braintree. He married Corena Coutu¹¹ ~1906.
5. Joseph Francis, born 20 Jan 1883, Braintree. He married Edna King 1 Oct 1907, Randolph. He died 18 Mar 1941, Randolph.
6. Ida M, born 27 Oct 1884, Braintree. She died 27 Apr 1900, Brookfield.
7. Etta M/Ethel, born 31 Jul 1886, Braintree. She married Oscar D. Tracy 16 Feb 1908, Chelsea.
8. Sadie Ellen, born 2 Aug 1888, Georgia, VT. She married Will Bingham 25 Feb 1905, Braintree; but she was divorced and living with her parents in the 1910 census. She died 22 Jul 1926, Waterbury.

9. Benjamin Frederick, born 26 Jun 1890, Georgia. He died 7 Jan 1906, Brookfield
10. Joseph Francois (Poulin), born 1 May 1892, baptized 8 May 1892, Precious Blood Church, Woonsocket, RI. He probably died young; he is not with the family in the 1900 or 1910 censuses.
11. Clifford M, born 2 Sep 1895, Braintree. He married Sarah Daley 14 Jul 1915, Montpelier. He died in a railroad accident 16 Aug 1923, Montpelier.
12. (Wilfred) Charles, born 5 Dec 1897, Braintree. He apparently remained single. There is a cemetery stone in Randolph for Charles Spooner 1898-1988.
13. (Albert) Leon, born 13 Dec 1899, Brookfield. He died 24 Mar 1923, Waterbury.

Unanswered Questions

A couple of questions are still unanswered. First, why did Louis Poulin become Louis/Lewis Spooner? As was mentioned above, there were several Spooner families in the area when Louis came to Weybridge; but there is no clear relationship. The evidence I have seen suggests that most or all of the other Spooners had English, not French, heritages. It is true that "Louis Poulin" sounds vaguely like "Lewis Spooner" if the letter "s" is pronounced; but that's a stretch. It also seems unlikely that the minister who married Louis Spooner and Julia Pecor would have created the confusion by reporting the wrong name; he knew the Pecor family; and the Pecors also originated in French Canada. None of these explanations is convincing.

Second, why did Louis ostensibly come from Quebec to Weybridge and marry a 15-year-old girl within just a few months? It seems almost impossible that this would have happened in the absence of an arrangement. Who were the arrangers? We may never know the answer, but one possibility is the Larock/Laroque family. Joseph Larock, the brother-in-law of Julia Pecor, was born 12 Mar 1847 in St Hyacinthe, son of John, according to his death record in Middlebury. A Joseph Laroque was baptized 13 Mar 1847 in St Simon, son of Jean Baptiste and Julie (Rabby) Laroque. Furthermore, a John Larock married Julia Pecor's aunt, who was

then 18, 17 Jun 1861 in Middlebury. Julie Rabby was alive in June 1860, when her daughter Marie was born, but dead by March 1861, when Marie died. It is certainly plausible that Julie Rabby died in 1860, perhaps from complications of childbirth, and her husband remarried the following year. If there was a close connection between the Larocks of St Simon and the Pecors of Weybridge, the Larocks could well have been the facilitators of Louis' relocation.

Conclusion

My primary motivation for writing this narrative is to help anyone who is trying to fit together the pieces of the life of Louis Spooner. However, I am also interested in getting the benefit of any information someone else has managed to put together. Comments and additional facts will always be welcome. For the curious reader, Bert Spooner (Louis and Julia Pecor) was my grandfather.

Notes

1. For most vital and census records, no footnote is provided. The assumption is that the inclusion of the town and date will make the source clear.
2. Vermont has collected vital record information for the entire state in the Public Records Office in Middlesex.
3. Records of the U S District Court, Burlington, VT, 1Sep1880, vol. 10, p. 44, on file at the National Archives office in Waltham, MA.
4. Film numbers 1298629 (years 1832-1864), 1298630 (1865-1877), and 1765567 (1877-1899).
5. The quitclaim deed is 22-314 and the mortgage deed is 22-540, both in Brookfield land records.
6. A transcription of the records of baptisms of Precious Blood Church has been published as *Baptisms, Precious Blood Catholic Church, Woonsocket, RI 1870-1995*, American French Genealogical Society, Woonsocket, 1998.
7. The actual record calls the bride Agathe Gauthier, but subsequent records make it clear that she was Seraphine Gauthier. It appears that the priest inadvertently called Seraphine by her mother's name.

8. Though Samuel was for some reason baptized in St Hugues, the record indicates that his parents, Francois and Seraphine, lived in St Simon.
9. Several records support this assertion. Samuel and Domitille baptized a son in 1871 with godparents Francois and Seraphine Poulin, and a daughter in 1873 with godparents Remi Scott and Seraphine Poulin. Also, Samuel Poulin and Domitille Breau were godparents to a daughter of Remi Scott and Seraphine Poulin baptized in 1871, and to a son of Odile Lusignan and Vitaline Poulin baptized in 1886. All four baptisms occurred in St Simon. Samuel and Domitille were living in St Simon in 1871 with son Joseph Samuel, age 1, which suggests they were married around 1869.
10. Month and year of birth are taken from the 1900 census; place of birth is taken from her marriage record.
11. George Lewis Spooner was born 10Aug1907 in Brookfield to George S and Corena (Coutu) Spooner. George S, 26, was born in Braintree; Corena, 18, was born in Pasco, RI.

About the Author

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Pierre Parent and Jeanne Badeau: Pioneers of New France

By Guy Parent

This text is an adapted translation of an article already published in *L'Ancêtre* (Société de généalogie de Québec) in 2007, which summarizes the book *Pierre Parent, le pionnier* by Guy Parent, published in 2005 by *La Société de généalogie de Québec*. See <http://parentfrost.netfirms.com>

In 1645, the French authorities realized that the settlement of emigrants to New France was progressing too slowly. The last fur trading company responsible for bringing new settlers, the *Compagnie des Cents-Associés* (the Company of One Hundred Associates) had not fulfilled its obligations. A new organization called the *Communauté des Habitants* (Community of Inhabitants) was given the task to populate New France. In return it had the monopoly on the fur trade and the responsibility to administer the new country. Soon, however, the *Communauté des Habitants* ran into serious financial problems, primarily due to bad administration of funds and the costly Iroquois wars. In 1651 they stopped taking new settlers. Pierre Parent would have landed on North American soil during these years of our history.

At the Seigneurie de Notre-Dame-des-Anges

Pierre Parent and his young bride, who was about 15, wanted to live on the shore of the *Seigneurie de Notre-Dame-des-Anges*. The Jesuit Fathers who owned it responded to their wish and granted Pierre a piece of land on May 31, 1654. It covered an area of 60 *arpents* (a little less than 60 acres). In order to fulfill the terms of the concession, Pierre committed himself to fence off the land where his livestock would graze and to have his grain

ground in the Jesuits' grist mill; and pay an annual rent of three *livres* and three live capons to his *seigneur*¹². In 1654, starting from the Beauport River and going west, the settlers on the *Seigneurie de Notre-Dame-des-Anges* were Jacques Badeau, Pierre Guillet dit Lajeunesse, Pierre Parent, and the Jesuits.

Another indication on the location of Pierre Parent's residence is given in 1656. That year, Pierre enlarged his house. We learn that, together with Pierre Guillet, he owned a house in the *Seigneurie de Notre-Dame-des-Anges*. The latter sold him a "little room enclosed in part and portion of Pierre Parent, farmer, and similar to that of the said tenant of the first part of the said house in which he wished for a good reason to rid himself of that little room" for the sum of 40 *francs*¹³.

On October 7, 1658, Pierre bought some more land in the *Seigneurie de Beauport*. It belonged to Zacharie Maheu and Toussaint Giroux and his wife. This property was next to the Badeau family. Maheu and Giroux had obtained it directly from Robert Giffard, *seigneur* of Beauport, on June 30, 1654¹⁴. Unfortunately, we did not find the deed of sale dated October 7, 1658 in the minutes of the local public notary Vachon. But, we learned of its existence through the inventory of belongings of Pierre Parent in 1698 and also by the deed of sale of Pierre's land by his wife, Jeanne Badeau, January 30, 1706, written by the public notary Genaple. The land was sold to their son, Charles Parent.

In 1659, we discover more about the land holdings of the Parent family. Pierre and his wife sold to Thiennette Després a parcel of land of approximately 60 acres that they had acquired in 1654. Després paid 500 *livres*, an amount to be paid "in beaver"¹⁵. Pierre bought a second piece of land to the east of the Badeau family. On April 14, 1660, he acquired 16 square *perches* from the Jesuit Fathers, who were represented for the deal by the Reverend Father Paul Ragueneau¹⁶. The location was next to a quarry owned by the Jesuits. To pay for this last purchase, Pierre committed himself to deliver annually to the Jesuit Fathers two

minots of wheat good for bread baking. This plot of land of the Jesuit Fathers, next to the quarry, was already part of an agreement between the Reverend Fathers and Pierre's father-in-law dated April 7, 1651, when Jacques Badeau had obtained his concession.

Following the death of Pierre's mother-in-law on October 11, 1669, Jeanne Badeau, his wife, inherited one-third of her parents' estate. In one single stroke, this inheritance doubled the area of Pierre's land possessions. At the end of the year, he became proprietor of his father-in-law's estate^{17,18}. Pierre Parent bought other parcels of land in the neighborhood in the *Seigneurie de Beauport* in places called the *villages de Saint-Michel*¹⁹ and *Saint-Joseph*²⁰.

The Parent-Badeau couple also owned different plots of land in the Lower Town of Québec City. On August 30, 1662, Pierre obtained from Governor d'Avaugour a concession on the public place in the Lower Town²¹. Then in 1672, Jeanne Badeau, representing her husband Pierre, and in association with Michel Lecourt, bought from the wardens of the parish of *L'Ange-Gardien* property measuring 25 *pieds* by 48 *pieds* located at the bottom of *Sault-au-Matelot* street in the Lower Town of Québec City²².

Pierre Parent, the butcher

Pierre Parent's first trade was that of a butcher. Very early, the purchase of animals illustrated his activity. He bought livestock to be slaughtered and sold at a public meat market. For instance, in September 1657, he bought a steer from Pierre Gagnon, a farmer on the *Côte de Beaupré*. He paid 129 *livres* to be concluded by *Saint-Jean-Baptiste* day, that is June 24 of the next year²³. Pierre kept good relations with the farmers living on the *Côte de Beaupré*. Two years later, in 1659, he bought from Robert Giguère a three-or four-year old steer for which he paid 75 *livres*. Cash was scarce at the time so Pierre could pay in "beaver, money, or notes"²⁴.

In 1664, Pierre was called by a new tribunal of the *Conseil souverain* (Sovereign Council) to act as an expert in litigation between Mrs Couillard (Guillemette Hébert) and Mathieu Hubou. Our ancestor, accompanied by Guillaume Lelievre and Jacques Boissel, examined an ox that had been injured while working for Hubou. Based on the opinions of the three experts who considered that before being hurt the animal was able to give “a good service,” the *Conseil souverain* condemned Hubou to pay the sum of 180 *livres* to Mrs Couillard and, in return, could dispose of the ox at his convenience²⁵. On Thursday, January 12, 1668, Pierre went to the home of Anne Racine, widow of Jean Côté, who lived in Beauport. For the price of 255 *livres*, he bought two steers from Joseph Massé Gravel, farmer of the *Côte de Beaupré*²⁶.

In the month of March 1672, Pierre Parent and Michel Lecourt, both merchants and butchers — Lecourt lived in Beauport — decided to work together. The two colleagues frequently bought prime material for their butcher stall, but the trade in animals brought them to sell some as well. On May 15, 1672, Robert LaPorte and François Dorbecq bought from them “two steers aged five years, more or less, one of black and white hide and another of brown” for a sum of 90 *livres*²⁷. In the summer of 1673, they bought 50 sheep, sold and delivered by Philippe Varnier for the important sum of 700 *livres* which the two butchers promised to pay before the next feast day of Saint-Michel which is September 29²⁸.

Pierre Parent occupied a first rate position as butcher in Québec and for the year 1677 he obtained a contract to provision the Québec Seminary with meat. That year, he brought 10 311 pounds of meat to the Seminary. This earned him a sum of 2 394 *livres* (pounds) 2 *sols* (shillings) and 3 *deniers* (pennies). These numbers allow us to conclude that the Seminary paid for the meat at a rate of 5 *sols* per pound. An extract from the account book of the Québec Seminary for the period from April 17 to May 8 allows us to grasp the importance of this contract. Pierre brought 338 pounds of meat on April 21, 264 pounds on April 29, and 235 pounds on May 8. Meat delivery continued in January and February 1678. For these two months, Pierre brought to the

Seminary 662 pounds of meat at 5 *sols* and 6 *deniers* per pound. This was the last recorded delivery of meat to the Seminary by Pierre²⁹.

Although less present in the official acts in the next few years, Pierre Parent always remained active as a butcher. He continued to buy steers and to trade in animals. On May 4, 1686, Martin Prévost of Beauport, sold him two steers for 124 *livres*³⁰. In October, before the Court in the *Seigneurie de Notre-Dame-des-Anges*, he admitted that he had not yet paid Claude Baillif the sum of 39 *livres* for a horse that the latter had sold him³¹.

Pierre also trained butchers. His son-in-law, David Corbin, practiced the trade of butcher; succeeding him in the same merchant's stall in the Lower Town of Québec City in 1678 and his former servant, Germain Langlois, practiced this trade throughout his life at Charlesbourg, a village located north of Québec City. Two of his sons, Jacques and André, were to temporarily take up this profession.

Pierre Parent, the farmer

Pierre had to harvest wheat in order to fulfill the taxes and rents on the land that he had bought in 1660. He was also a farmer. For example, in addition to other duties with the land acquired in 1658, he equally had to act as a farmer on the property of his deceased father-in-law, as is revealed in a document produced by Jean Guyon, *Sieur Dubuisson*, surveyor. In 1662, the Jesuits and Robert Giffard asked Jean Guyon to survey their *seigneuries* respectively, i.e., that of *Notre-Dame-des-Anges* and of Beauport. On April 12, 1662, a document confirmed that Pierre Parent held the role of farmer of the lands occupied by Anne Ardouin, Jacques Badeau's widow, in the *Seigneurie de Notre-Dame-des-Anges*, near the Beauport River. Guyon had taken himself to the shore of Beauport where he identified Pierre Parent as being the farmer for Anne Ardouin³².

This role played by Pierre Parent in the upkeep of the lands of his wife's family derived from the death of his father-in-law Jacques Badeau on August 17, 1658. As a neighbor and as a son-in-law, Pierre contributed to the exploitation and development of this concession.

The Parent Quarry, or Jeanne Badeau, businesswoman

Pierre Parent did not content himself with being a butcher and a prosperous animal trader. He wished to exploit the quarry adjacent to his property that belonged to the Jesuits. This is the quarry situated at the end of the land of sixteen square *perches* that he acquired from the Jesuits in 1660. The start of production from this quarry is revealed on December 9, 1670 when Pierre Parent concluded a transaction with Charles Aubert de Lachesnaye, a wealthy Québec merchant. As Aubert de Lachesnaye wished to construct a stone building of some large dimensions in the Lower Town of Québec, he had to find appropriate rock for his production. He outfitted himself with first class material from the Parent quarry.

This contract reveals a fact of a very great importance in the professional life of the ParentBadeau couple, for it marks the start of the exploitation of the Parent quarry. The Parent quarry was committed to deliver Aubert de Lachesnaye some 45 to 50 *chaloupées* (long rowboats) of stone as well as all the lime necessary for the construction. The rich merchant was to pay 100 *sols* for each *pipe* of lime and 10 *livres* and 10 *sols* for each *chaloupée* of stone. Pierre promised to bring the lime and the stone to the shore of the Beauport River to facilitate the transportation. In addition to the sum of money involved in this transaction, Aubert de Lachesnaye promised to furnish Pierre with a *barrique* (hogshead) of red wine³³. Meanwhile, we don't know when Pierre obtained the right to exploit the quarry located on the west bank of the Beauport River.

In addition to being a quarryman, Pierre Parent also commercially manufactured and furnished lime. In the 17th century, lime producers were also known as *chauniers* (lime burners). People exploiting a calcareous or sedimentary stone quarry such as Pierre's would commonly also produce lime, since they had the right type of chalky calcium materials to work with as prime elements in its manufacture. In the construction trade, lime, as well as stone, was used abundantly. Combined with water to obtain the consistency of a firm dough, then mixed with some sand, lime forms a mixture used as a mortar in masonry works³⁴.

In the autumn of 1672, the associates Pierre Parent and Michel Lecourt decided to have a house built on their lot on *Sault-au-Matlot* street. Lecourt went to the notary Rageot, accompanied by Jeanne Badeau while Pierre was absent. They hired Jean Langlois, a respected carpenter in Québec. The latter contracted to construct "a house of 20 *pieds* long inside dimensions and 25 *pieds* outside dimensions" with rafters installed such that they could eventually build a porch. Each wall was to have a thickness of two-and-a-half *pieds*. Langlois' work, for which he received 200 *livres* plus six liters of common wine, had to be finished by end of the month of June in the following year. Lecourt and his associate had already paid 50 *livres* to Langlois before the beginning of this *Sault-au-Matlot* street project. The presence of Jeanne Badeau at the signing of this contract shows the primary role which she played in the administration of the family businesses, and this statement of fact would amplify itself in the following years³⁵.

In the autumn of 1675, Pierre and Jeanne concluded an agreement with Jean Dedouyt, legal advisor to the Québec Seminary. The Jesuit Fathers wished to have work done on their building located in Québec City's Upper Town and they turned to their tenant to get the primary material. The Parent-Badeau couple promised to furnish and to deliver all the stone needed for this construction. The delivery of material began in autumn to be continued the following year. Under the contract, Pierre and Jeanne received 1 000 *livres* at a rate of 50 *livres* per *toise* of

stone. Also, Father Dedouyt declared that he had already furnished 18 *livres*³⁶.

At the end of 1678, at Charles Aubert de Lachesnaye's house, Jeanne Badeau concluded another transaction for the delivery of stone. Aubert de Lachesnaye wanted to build a very large house of 54 *pieds* of length by about 25 *pieds* of width. The Parent quarry committed itself to furnish all the stone and lime needed to complete this house. Also, in this same contract, the Parent quarry was to deliver the same quality building materials for the construction of a windmill tower owned by the wealthy merchant at *Pointe-aux-Lièvres*, near the Lower Town of Québec City. Aubert de Lachesnaye committed to pay at the end a total of 2 500 *livres* in "money, cash, notes, or merchandise, at the choice and option of the said Parent and his wife"³⁷. Pierre and Jeanne were to receive the payment as work progressed. Additionally, they would receive a *barrique* of wine of their choice from the cellar of the said Aubert de Lachesnaye, a sum of 23 *livres* and a leather leotard for Michel Chrétien *dit* Lebrun. The latter, a resident of Charlesbourg, was a member of the confraternity of quarrymen from the Québec area. Pierre and his wife had already received an advance of 300 *livres*. To conclude the transaction, Aubert de Lachesnay gave them 60 empty *barriques* for lime with 3000 *clous à poinson* (a kind of forged nails).

Delivery of the stone and lime was to start in the following Spring but Jeanne and her husband had to assure de Lachesnaye that when March arrived, sufficient stone would have been delivered to Québec City so the stonemasons could begin their work. Pierre and Jeanne promised to send all the stone necessary the following summer and to continue the following year if the work was not completed by then. Relations between the Parent-Badeau family and the Québec Seminary were at the best, since in addition to the meat deliveries carried out by Pierre the butcher, the Parent family continued to furnish prime materials to the Québec Seminary for its construction. In 1678, the Seminary's account book reports that the Parent quarry carried out the delivery of lime very frequently to this institution. From April 25 to September

3, the Seminary acknowledged having received delivery of 440 *barriques* of lime in 19 trips made by the lime- burner Pierre Parent³⁸.

Pierre did not rest on his laurels. He soon planned another project in the Lower Town of Québec City. The money he had accumulated as a result of his contracts for the furnishing of stone and lime did not stay in his coffers for long. In association with Antoine Caddé, they had built a common roof that connected their homes at the site he owned located on *Sault-au-Matelot* street. This site is located between Antoine Caddé and the widow of Eustache Lambert. On April 18, 1681, Parent and Caddé entered into an agreement for this construction. They would furnish all materials to build in a gable in masonry that would connect their respective houses and to have a common wall erected. This house was to have four chimneys, two on Pierre Parent's side and two on Antoine Caddé's side³⁹.

The quarry was functioning at full speed. Less than a year after the contract for the construction of a common gable with Antoine Caddé, the Parent-Badeau couple committed themselves to the merchant François Hazeur in another transaction for the delivery of stone and lime. Hazeur wished to have erected a building behind the house where he lived "along the great way at the base of the upper town." Jeanne promised to deliver stone appropriate for the foundation of a building and to deliver it "on the banks of the water of the little Beauport River at a site the most convenient where their boat could unload." Hazeur was to pay the sum of 9 *livres* and 10 *sols* for each *toise* of stone and 4 *livres* and 6 *sols* for each *pipe* of lime. Further, Pierre and Jeanne were to receive a half-*barrique* of common wine and 12 *aunes* of muslin cloth. Hazeur had already paid 250 *livres* in merchandise and 50 *livres* in money⁴⁰.

Contracts continued to pour in. The Parent quarry furnished the stone for the construction of the church of the *Notre-Dame-de-Québec* parish. In 1686, from the month of June to the month of

October, Jeanne Badeau had delivered 17 *chaloupées* of cut stone and 4 of masonry stone. At the end of December, the account book of the Québec Seminary indicated that they had paid to Jeanne Badeau 476 *livres* for these 21 *chaloupées* of stone⁴¹.

In February 1688, the Ursuline Nuns of Québec called upon their former student Jeanne Badeau. They needed to rebuild their convent as a result of a fire in October 1686 which destroyed the monastery. Thus Reverend Mother *Marie de Jesus*, Superior of the Religious Ladies of the Ursulines Monastery of Ste-Ursule of this city and *Anne de Saint Anges*, representing the said monastery signed an agreement with Jeanne Badeau in the exterior parlor of the convent. The contract indicated the Parent quarry would provide the stone and lime for the masonry work to be done at their monastery. Jeanne promised to have all the stone and lime necessary delivered during the coming summer. The Ursulines were to pay 100 *sols* for each *pipe* of lime and 24 *livres* for each *chaloupée* of cut stone (*pierre de taille*) and 17 *livres* for each *chaloupée* of common stone, the sum due half in money and half in merchandise⁴².

Barely was the contract finished when Jeanne committed the Parent quarry to a new venture. In this case, the quarry was producing for the family. On November 14, 1688, Pierre and Jeanne hired Guillaume Jourdain, master mason. They wished to have a new house on *Sault-au-Matelot* street built to replace their previous home which was destroyed in a fire a few weeks earlier. Jourdain committed himself to raise the foundation of this residence in a relatively imposing manner. The three-story building was to be 45 *pieds* in length by 30 *pieds* in width. It was an ambitious project. The contract reveals the characteristics of the house. The thickness of the walls varied from three *pieds* at the base to two *pieds* at the last story. Further, the door of the first floor of the house on the side of the street was to measure three-and-a-half *pieds* wide by six *pieds* of height and that on the side of the porch was to be three *pieds* wide by six *pieds* high. Four windows on each of the sides of each story, that is, four facing the street and four towards the River, would light up each story.

Jourdain was to install two chimneys side by side and have four *pieds* of jambs embellished with great cut granite stonework”⁴³. Unfortunately we do not have a drawing of the house when completed, but it must have been an imposing structure.

Finally, in 1693, the account books of the Québec Seminary report several deals with Jeanne Badeau. For the delivery of some cords of wood and 20 *barriques* of lime at 45 *sols* per *barrique*, they owed her 95 *livres* and 16 *sols*⁴⁴. In 1695, Jeanne Badeau delivered lime and stone for a sum of 250 *livres* and 10 *sols*. In these deliveries, we note that the 41 *barriques* of lime and the half *chaloupée* of stone were brought to *Longue-Pointe*, near Montréal, and five other *barriques* of lime delivered to the *Île Jésus* (Jesus island), north of Montréal⁴⁵. Now, *Île Jésus* is the town of Laval.

Pierre and Jeanne before the courts

Pierre and Jeanne were never afraid to appear before the Courts of Justice of New France, be it the tribunal of the *Conseil souverain* (Sovereign Council), that of the *Prévôté de Québec* (Québec Provost), or that of the bailiwick of their *Seigneurie de Notre-Dame-des-Anges*. They even presented themselves before the bailiwick of the *Seigneurie de Beaupré*. The highest tribunal of the country – the *Conseil souverain* – received the pleas of Pierre Parent or his wife on 11 occasions, that of the Provost on 93 instances, and the Parent-Badeau couple also appealed to the *seigneurial* tribunal 15 times. Before these different courts, Pierre was represented on several occasions – some 61% of the causes – by his wife. Thus, Jeanne Badeau presented herself in the name of her husband or in her own name before the *Conseil souverain*, 4 times, before the Provost 61 times, and before the bailiwick of *Notre-Dame-des-Anges* on 7 occasions. From March 29, 1664, the date of her first appearance before the *Conseil souverain*, to July 18, 1698, the date of an appearance of Jeanne Badeau representing her husband before the Provost tribunal, Pierre Parent and Jeanne Badeau were the plaintiff or the defendant

on 119 occasions. In New France, people presented themselves before the Courts of Justice; there were no lawyers.

Among the more spectacular causes were: Pierre had to answer to a charge of public drunkenness in 1665: he was acquitted⁴⁶; physical assault by Jeanne Badeau and her mother, Anne Ardouin, against Pierre Dumesnil, the servant of the *seigneur* Robert Giffard in 1668 who, under the orders of the latter, chased Anne Ardouin's pigs from his lands⁴⁷; a long procedure by the civil authorities of the city of Québec against the butchers which started in the fall of 1676 to be ended in the month of July 1677⁴⁸; and, at the end of the year 1705 and in January 1706, the vehement opposition of Jeanne Badeau to the marriage of her grandson, André Corbin⁴⁹.

The family

From 1654, the year of their marriage, until 1681, the year of the birth of their youngest child, Jeanne Badeau brought into the world eighteen children, fourteen boys and four girls. An exceptional event, in 1674, the Parent family saw the birth of triplets, named Étienne, Jean, and Joseph. Surprisingly, two of the older brothers already carried the first names of Jean and Joseph. In the official acts, the eldest Jean is identified as Jean the elder. The problem did not exist for the two Josephs since the elder moved to Montréal while Joseph, one of the triplets, spent his life in the Québec area.

Fifteen children were to live to adulthood and to marry. The number of their children and grandchildren is so high that it has aroused the interest of researchers. The smallest family of the Parent sons is that of André who, because of his premature death, only had four children and the largest, that of Étienne with 21 children. That number far exceeds the average family for New France for the years 1608 to 1760. In fact, researchers have figured that, during this period, the Canadian family averaged some 7.3 children⁵⁰. They write that the Parent-Badeau couple had the

imposing number of 187 grandchildren before 1730⁵¹ and that the number reached a total of 195 with the birth of the last one in 1739⁵².

Perhaps contributing to these high birth rates was the fact that large families were encouraged in New France by the French government. Given the limitations of immigration, providing support for settlers with children proved an easier and less costly way to settle the region. The monarchy offered monetary incentives to those couples in the colony who married while they were young. In addition, financial bonuses were given based on the number of children they had. A yearly pension of 300 *livres* was granted to families with 10 children, rising to 400 *livres* for 12 children and more for even larger families.

The first marriage of the Parent children took place on November 25, 1670. On her fifteenth birthday, Marie Parent married David Corbin. Pierre and Jeanne had to wait until the month of February 1677 for the marriage of the eldest son, Jacques, only 19 years old. The Parent children married mostly in the Beauport Church. But, there were several exceptions: André married at St-Pierre of *Ile d'Orléans*, Antoine married Barbe Trudel at *L'Ange-Gardien*, and Étienne, in the same church, for his second marriage to Barbe Trudel's sister, Geneviève. One must underline the marriage of the triplets on the same day in the month of February 1696.

The Parent children built several ties with the Baugis, Bélanger, and Chevalier families of *Beauport* and with the Trudel family of *L'Ange-Gardien*. Nearly all of the Parent children stayed in the Québec area; only three lived elsewhere. Joseph, the elder, a master edge-tool maker, moved to Montréal, stayed in Detroit for about 12 years in the early 1700's and then returned to Montréal. Antoine became a financial advisor of the *Seigneurie de l'Île Jésus*, north of Montréal, and lived there. Finally, Claude left the shores of the St. Lawrence River for the banks of the Bay of Mobile in Alabama, on the Gulf of Mexico in what was still part of the Louisiana territory in those years. Married to Catherine

Christophe, widow of René Boyer at Fort Condé in Mobile around 1713, he spent his life in that area and died there in 1733.

The end of a reign

In his stone home – the exploiter of a quarry must set an example – of two rooms with another smaller one which served as a bakery, the well-filled life of Pierre Parent ended on August 5, 1698. He was interred the next day.

Extract of the register of the parish of *La-Nativité-de-Notre-Dame-de-Beauport*:

On the sixth of August, 1698, by me the undersigned priest of Beauport, was buried in the cemetery of the said place, Pierre Parent, resident of the said parish, deceased the preceding day in the Catholic faith after having received the last rites of the Eucharist, Penance, and Extreme Unction, at an approximate age of 88 years. Present at the said burial were Noël Vachon Pamerlaus and Vincent Vachon la Minée, the undersigned.

The priest of the parish certainly gave an advanced age to Pierre in writing in the register “an approximate age of 88 years.” Not knowing his date of birth, it is impossible to give Pierre Parent’s exact age, since at the census of 1667 he said he was 50 years old and at that of 1681, 55 years old. Other than the registration of his burial, these are the only two known instances where his age is indicated. According to the data of 1667, he would have been born in 1617; if we have faith in those of 1681, he would have seen the light of day in 1626 and, finally, if we hold to the burial act data in the Beauport registers he was born in 1610. We should ignore the last information, as it does not coincide with the events in the life of our ancestor. One must favor the second hypothesis. Thus, a single man about 20 years old would have arrived in New France around 1647 or 1648 and would have married around age

27 or 28 years; this is what aligns with the logic of the time. If he were born in 1617, it would have been astonishing to see him land on the banks of the St. Lawrence River a single man of more than 30 years and that he would have married at 36 or 37 years.

On the following October 16th, all the Parent children except Michel, reunited with their mother at the paternal home. The notary Duprac was to proceed with the inventory of belongings of Pierre and Jeanne. It was an inventory of importance by its length, as it started on October 16th and did not finish until the 18th, but also by the quantity of materials enumerated, for it covered 19 pages. Besides the house, the usual facilities which we see on a farm (a stable and a barn) completed the list of buildings. The livestock consisted of: nine pigs, five adults and four piglets, nine head of cattle consisting of four young oxen, two cows, and three bulls; two sheep; and five geese. Pierre owned approximately 80 *arpents* of cultivated land and 10 *arpents* of meadows⁵³.

The death of Pierre Parent at the end of the year 1698 brings to an end an era for the Parent family. New France equally saw the end of an era following the death of Governor Frontenac, who died on November 28, 1698.

After the death of her husband, Jeanne Badeau remained active. For instance, with her son Charles, she committed herself towards Charlotte-Françoise Juchereau, to deliver all the lime needed to build an outbuilding at the water mill of the parish of St-Pierre on *Île Orléans*, on the Ferrée River. The quarry exploiters had only to bring the lime on barges on the Beauport River to an unloading site where the Lady Juchereau would send to have it picked up. The lime was to be furnished in the spring and summer to come. Charles Parent and his mother were to receive 3 *livres* and 15 *sols* per *pipe* of lime, but accepted payment in merchandise. They were to receive 80 *minots* of wheat good to bake bread of two very different qualities: first, 50 *minots* at 45 *sols* each to be taken from the lands of the *Madame* Juchereau at the parish of *Saint-Famille de l'Île d'Orléans*, and 30 *minots* of the "best

which can be found for sowing this year's harvest to be taken from the home of the said Lady of the farm" at a price of 50 *sols* per *minot*, and if the 80 *minots* of wheat paid did not cover the amount demanded, the remainder would be paid in money⁵⁴.

In addition to these contracts, Jeanne of the Provost of Québec and the bailiwick of the *Seigneurie de Notre-Dame-des-Anges* regularly continued to visit the court. At the beginning of the year 1706, she had to admit that she no longer had the energy and the vivacity which she previously had and she sold all her lands to her son Charles by a contract written by the notary Genaple⁵⁵. On November 18 of the same year, she asked to see the notary Duprac as she wished to change her last will. "Reclining on her sick bed in the said house in a bedroom, sane of spirit, memory, and understanding," she dictated her last wishes. There remained only a few goods to bequeath. She gave 100 *livres* to the priest of the parish for his services and for Masses for her intentions and 10 *livres* respectively to the community of Fathers of the Québec Congregation and that of *Notre-Dame-de-Lorette* so that they would pray God for the repose of her soul. She gave to her son Antoine "her bed, garnished with two sheets, one bolster, one blanket, and a set of canopy bed drapes", and emphasized that she further owed to her son the sum of 50 *livres* associated with the succession from his father and their house in Québec⁵⁶.

Jeanne Badeau closed her eyes for the last time on November 22, 1706, and was buried the following day.

Extract of the register of the parish of *La-Nativité-de-Notre-Dame-de-Beauport*:

The 23rd of November 1706 by me, priest of Beauport in the cemetery of that site was buried Jeanne Badeau, widow of Pierre Parent, of the said Beauport, deceased the previous day in the Catholic faith after having received the Last Rites, aged approximately 75 years. Present at the burial were Charles Parent and Jean Parent of the said Beauport, both of whom declared

themselves not knowing how to sign according to the legislation. Boullard

By their multiple activities at Beauport and in the Québec area, we may say that Pierre Parent and Jeanne Badeau were prominent citizens in their community. Moreover, they demonstrated the important role women as well as men played in ensuring the continuance of the colony. Their lives of hard work, like many other of the early settlers, resulted in incalculably lasting benefits for those generations that followed – including us today.

About the Author

Guy Parent, genealogist, is a member of the Société de généalogie de Québec (<http://www.genealogie.org/club/sgq/>) and the Association des familles Parent d'Amérique (<http://www.afpa.qc.ca/>). Retired from Laval University, he is author of the book *Pierre Parent, le pionnier* published in 2005 by the Société de généalogie de Québec. See <http://parentfrost.netfirms.com>. E-mail: gui.parent@videotron.ca

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Notes

To identify the main places in the Québec area quoted in the text, see the map drawn in 1709 at the address:

<http://services.banq.qc.ca/sdx/cep/document.xsp?app=ca.BAnQ.sdx.cep&db=notice&id=0000590353>

To identify the main places in Western France, see the maps at the addresses:

http://inventaire.poitou-charentes.fr/nellefrance/nf/decouvrir/departements/17/mortagne_sur_gironde/port_de_mortagne/image.pdf and
<http://www.migrations.fr/images/francem.jpg>

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Abbreviations

ASQ: Archives du Séminaire de Québec (Archives of the Québec Seminary)

BANQ-Q: Bibliothèque et Archives nationales du Québec, à Québec (Library and National Archives of Québec, Archives Center of Québec City)

JDCS: Jugement et délibérations du Conseil Souverain de la Nouvelle-France (Judgements and Deliberations of the Sovereign Council of New-France)

Notes

1.

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15. BANQ-Q, Minutes of Guillaume Audouart, public notary, July 8, 1659.

16. BANQ-Q, Minutes of Guillaume Audouart,
public notary, April 14, 1660.



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Autumn 2008

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To utilize the AFGS Research Service, simply print the research request sheet by clicking on the research request form at the bottom of this screen, fill in the necessary information, send via regular mail to the address listed on the form. No requests will be accepted via email at this time.

To utilize the AFGS Research Service, please fill out the research form with the following information and send it in regular mail:

What You Need To Send To Us --

1) Your request with a choice of one of the following;

Type of Research -

Single Marriage - One marriage to search. Marriages of parents will also be counted as additional single marriages and billed as such.

Direct Lineage - A straight line of either a husband or wife back to the immigrant ancestor. This will include each couple, their date and place of marriage, and their parents' names and location of immigrants in France. Price for direct lineages will be determined by the number of generations found times the rates for research as applicable.

Five Generation Ancestral Chart - Standard five generation ancestral chart of 31 ancestors with 8 marriages found. The last column of names will give parents' names only: no marriages as they will start a new five generation chart.

Your name, street, city, state, zip code, and member number if you are an AFGS member

Any pertinent information you may have should also be sent.

What We Will Do In Return

After receiving your request, we will start as soon as possible on your research. Currently, our staff is very busy with a record number of searches to perform, so please be patient. We will then notify you by mail of our findings and bill you in advance for the research performed using the applicable rates listed below.

Your Approval

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

All requests not found by the Research Committee will be placed in the question and answer section of our semi-annual journal, *Je Me Souviens*.

Rates

\$5.00 per marriage (AFGS Members)

\$10.00 per marriage (Non-members)

\$35.00 per 5-generation chart - Direct Lineage (AFGS Members)

\$50.00 per 5-generation chart - Direct Lineage (Non-members)

Please be patient, the Research Committee is a volunteer group, as is the entire AFGS. There is a backlog of requests, and the group is working very hard to keep up with the demand!

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