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Je Me Souviens

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AMERICAN FRENCH GENEALOGICAL SOCIETY
FRANCO-AMERICAN HERITAGE CENTER

78 Earle Street
P.O. Box 830
Woonsocket, Rhode Island 02895-0870
Phone (401) 765-6141
Fax (401) 597-6290.

Website: www.afgs.org
Inquiry E-mail info@afgs.org.
Editor: JMSEditor@afgs.org.

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President's Message

By Jan Burkhart

Hello from Rhode Island. Spring has finally sprung! It seems so nice to see the flowering trees, green grass and the flowers that are beginning to bloom. Those cold, icy and snowy days of Winter have passed and new life is seen everywhere.

These wonders of nature caused me to think about AFGS. Just as there is new life in our gardens and yards, AFGS is also experiencing new growth. We have been getting many new members and renewals from members who have not renewed for several years. We are delighted to welcome so many new members to the AFGS family and are delighted to welcome home our previous members who have decided to return.

We tend our gardens and nourish our plants with fertilizer and care. At AFGS, we have developed a series of workshops that are meant to nourish our members and help them to gain good, strong research skills. We have added many new pages to our website with tools and videos to help our members grow.

Just as our gardens require someone to tend the plants, AFGS has wonderful volunteers who watch over our members and make sure they are growing in the right direction. They are available to suggest references, answer questions and give advice.

Our gardens have a wide variety of plants. Our AFGS membership has all kinds of members: new members who are so eager to get started; our more experienced members who are still finding new materials and beginning to write their family stories; and of course our wonderful very experienced members who are so willing to share their knowledge with everyone at the library.

We will continue to cultivate and enjoy our membership and will eagerly wait to see how our "garden will grow."

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. Please no PDFs. 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.

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Welcome to our new Members!

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Faye	Wasco	MO
Chuck	Welden	CT
Rob	Wilcott	WI
Eva	Zito	RI

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for the index to our

Cemetery Headstone Database

Over 42,200 Headstone Listings

Headstone pictures are available at the AFGS Library or
by order.

Journals and Portraits From The Past

By Jeanne Chakraborty

I am very grateful to have so many old photographs and a number of journals to help me compile a family history. My mother, Cécile Tessier-Bédard, left behind nine small journals revealing bits and pieces about her life and the family niche that she occupied on Calder Street in Pawtucket, RI. They have been a huge help in doing genealogy research and writing family history.

She started journaling in March of 1939. She was 30 at the time and engaged to be married to Phil Bédard that August. Her entries virtually stopped about a year after Mémère's death in 1972, but a decade later, she recorded a few details of her husband's lung cancer and subsequent death. Her mother was my Mémère, Bernadette Généreux-Tessier, a widow who lived with us.

Reading Cécile's journals has revived many memories long dormant in my mind and has helped me identify people in some unlabeled photos. To be honest, when she died in 1985, I dismissed her journals as the compulsive record keeping of a neurotic woman. I nearly threw them out at first, but reconsidered and boxed them up with her photo albums and brought them back to the Midwest where I live, and where they remained in a sealed box for 17 years until her sister Lucie died in 2002.

Lucie's death brought on the sudden realization that all the older maternal relatives were now gone and I had effectively rotated from being a young granddaughter with two older generations above me, to becoming the matriarch with two younger generations below me. I don't know how that all happened so quickly, but gone were the two generations that would have to die before my turn approached. This is when I felt the urgency to document all the family information that I could, while I could. I finally unpacked the journals, albums and loose photos that had been in the closet for 17 years.

Amazingly, these small journals quickly transformed into priceless assets once I started developing a family history and genealogy from the clues they provided. Even now, they still provide information and reveal new clues to family connections and situations that I was only vaguely aware of while growing up. The clues enabled me to trace a number of family connections and eventually document them. As I try to connect more dots, some journal entries that meant nothing in the first reading, start making sense in light of a new discovery. Best of all, these little books stimulate my memory to recall events and conversations with my Mémère that were long dormant.

All types of expenses were recorded, including every house and car my parents ever bought or sold. Mundane purchases were recorded as well--everything from underwear to wallpaper and live chickens. (We kept chickens in a very small coop in the back yard at 48 Calder St. I didn't like them when I was 4 or 5; they scared me a little. The chickens cost \$2.00 each back then.) Cécile also kept address books on relatives and close friends here and in Canada, records of trips to Canada, special events, hospitalizations, births, deaths and weddings. She even recorded every Christmas and other gifts she bought for many years, and the price of each. Once, I was trying to recall the year she had seriously quarreled with a certain sister-in-law, never to reconcile, when I noticed in one of the journals that the annual birthday gifts to her godchild-nephew had stopped. Question answered!

With marked inconsistency, my mother thought it so important to keep careful records on all our personal and household items, however trivial, yet felt no need to label photographs. The only help I had was that the brown photo album contained the maternal side of the family and the red album contained the Bédards and Rousseaus. The photos in the shoebox are anyone's guess. A few have a date or something vague like, "Ada's baby" (which of Ada's several babies would that be?) or "Claire's little girl." (I finally learned in summer 2010 who Claire was, when I located and contacted a cousin in Montréal). Most photos indicate nothing, including those that my cousin Terry gave me from the collection originally belonging to our Mémère's older sister,

Florence. They present a daunting challenge. Whenever I tackle them, I check the journals for clues and try to find more clues through other methods.

Experts have written articles on how to date antique photos so that we can maybe figure out the period of time in which a photo was taken. Fashions changed regularly for both men and women in older times, and garments provide important dating clues. The background and setting at the studio and the imprint of the studio's name and location also provide clues. They won't provide a subject's name, but we might be able to discern which generation the subject is in. (Example, this man looks just like Mémère, but is it her brother or his son?)

On two occasions, a strong magnifying glass with a built-in light revealed print that had been overlooked with the naked eye. In one case, I learned where the portrait was taken. Just knowing that the picture was taken in a Central Falls, RI studio narrowed down who that person might be by eliminating people that never left Canada. In the other case, I discovered an unknown, but important name. Léocadi Lavallée's name had greatly faded on the back of the picture because it was written in pencil. It turns out that she was the second wife of Mémère's maternal grandfather and they had two sons together. After her husband died, Léocadi and her surviving son and his family settled in Rhode Island. That was a great discovery.

Unlabeled family portraits are a little easier to deal with. One way to verify that we have the right nuclear family is by matching the children in the photo against the baptism records. For example, if the two tallest or oldest looking children are clearly girls and we have the baptism records, we can confirm whether the couple we think it is had two daughters before they had any boys, taking into account any child born in between that may have died young.

One also has to look closely at family resemblances. My Génereux relatives were petite in stature and my grandmother's siblings looked very much alike. The Tessiers, on the other hand, had their own features in common. Watch for similarities and compare the

people in unidentified photos to those that are labeled. Are their faces round, oval or otherwise? Do they have similar eyes, noses, chins or dimples? What about body size being petite or more robust? Sisters, their mother and at least one aunt, may all have the same distinct shape to their legs or faces. Of course, that alone won't inform us as to which sister, for example, is Julie and which is Valérie, but we can at least make family associations.

Use a magnifying glass to look closely at features such as eyebrows when trying to figure out who an old person might be. You probably have a photo of him/her as a younger person that only close scrutiny will allow you to recognize 40 years later.

Another way to get help is to send photocopies of mysterious photos to living descendants that you have found, asking them to help you identify individuals in them. They can compare them to their own photos. They may even be willing to show them around to other relatives, if possible. Send two sets, one for them to keep, and one to return to you labeled, if they can identify anyone.

Too many of my unlabeled photos still remain a mystery, but I have hit a few jackpots. With many others, I can at least say with cautious confidence that certain people belong to the branch of Généreux, or Tessier, or Bédard or Rousseau.

Working in the Textile Mills

By Jeanne Chakraborty

Gédéon Bédard (1883-1956) and his young wife, Émilia Rousseau, left St. Flavien, Québec, along with Émilia's parents and most of her siblings. They sought work in the mills of Fall River, MA, in 1905. The Bédards arrived with their first child in their arms. Twelve more children would be born in Fall River and their last child would be born in Pawtucket, RI, in 1920. Ten Bédard children would live a full lifespan, while three would die as youngsters.

Seeking to learn something about what a typical day in the mills may have been like for Pépère Bédard and the four of his ten living children who once worked in such places, I searched the Internet for some quick facts to include in my family history book, as a simple overview. I was soon caught up in a plethora of information about the history of the textile mills in New England and the inhumane conditions the workers endured at the hands of greedy mill owners until around 1900, when conditions finally improved. Fortunately, the Bédards arrived in 1905 when conditions were somewhat better. At least, they were not involved in the oppressive mill conditions of the 1800's. Back in the 1840's, laborers in Lowell, MA, worked about 73 hours per week. They worked 12 to 14 hours per day, six days a week, with only three holidays a year. Still earlier, Samuel Slater, of the Pawtucket Slater Mill, regularly employed little children as young as five years old.

Child labor, inadequate pay and deplorable working conditions existed in mills everywhere in the early decades. Windows were nailed shut, even on the hottest days of summer, to keep people from sneaking out for a break. The machines were dangerous. It was easy to get hurt among the open and exposed gears and pulleys. Eventually, the labor force organized and through unions, strikes and other actions, conditions improved. The Lawrence Strike of 1912, in Massachusetts, is famous for being one of the most militant, innovative and successful strikes in American labor

history. It fought child labor, among other things. Conditions improved, but even at that, the workday was still too long, further endangering a worker's lungs. The air was full of lint particles that invited respiratory disease. The mills were cold during winter and hot and humid during summer. At all times, the mills were dirty, physically uncomfortable and very noisy. The machines clattered so hard that the floors shook and people couldn't even talk to each other.

Given such numerous hardships, what motivated nearly a million French Canadians, like P  p  re B  dard, to immigrate in such large numbers and risk their health in the textile mills? They were eager, even desperate, for steady work. Economic conditions were bleak in Qu  bec. With French Catholics having such large families, good arable farmland eventually ran out. Many sons could no longer go into farming as their fathers and grandfathers had done, and there was not enough alternate work to sustain all these people in Canada. Although the mills were grueling and exploitive, they enabled many French Canadians and other immigrants to sustain their families.

Like most of the other 800,000 or so French Canadian immigrants, P  p  re left the once self-sufficient lifestyle of the Qu  bec farmlands to seek a new life at the mills, based on steady wage labor. Eventually, one-third of Qu  bec's population ended up in the mill villages of New England. Most lived in close-knit ethnic communities, like Woonsocket, RI. In fact, the *My Home Town* article states that, "Woonsocket was the most French city in the entire U.S. with 60% of the population being French Canadian by 1900." It further states that Woonsocket still has the largest ethnic group of French Canadians. Gary Gerstle, author of *The Politics of Labor in a Textile City 1914-1960* concurs. Readers may wish to check further into ethnic percentages, especially those of the border towns in northern New England.

Other immigrants were also present in significant numbers in New England. For example, the mills of Fall River also employed many Irish, Germans, Portuguese, Polish, Italians, Greeks, Russians and Middle Easterners.

French Canadians started arriving after the Civil War (1865 +). Many came to Fall River from the Yamaska Valley in Québec, near the Vermont border. Yamaska is near Trois Rivières, southwest of Lotbinière County. It is this group of people that built the large and beautiful Ste. Anne's church in 1872, which was the first French Catholic church in Fall River. Other French parishes quickly followed. The French thought big, built big and worked hard. Their parishes included hospitals, orphanages and schools.

Fortunately, Pèpère immigrated to Fall River late enough to have escaped most of the inhumane conditions of the earlier textile mills. By the time his children were old enough to work in the mills, conditions were even better, at least in Fall River and Pawtucket, where the Bédards were. They were fortunate because textile mill workers outside of New England were still living in bleak shantytown conditions.

When Pèpère arrived in Fall River, he found himself living in a place that was very different. It surely assaulted his eyes and ears. One can only imagine Pèpère's great culture shock at suddenly being surrounded by nearly one hundred dirty and noisy mills in Fall River, operated by about fifty corporations. Instead of inhaling the fresh air and gazing at the green countryside he was so accustomed to, he was in the midst of an industrial center having a hundred five-and six-story granite textile mills.

One hundred textile mills equates to about three million spindles and nearly one hundred thousand looms, operated by thirty thousand people. Fall River was the top producer of cotton textiles in the United States, which is not surprising since it was an ideal location for ships to bring up countless bales of cotton from the Cotton Belt.

People worked in the mill nearest to their home or tenement, and walked to work. Those who were lucky enough not to have their health ruined by middle age, often continued to work in their mill until they were quite elderly. There was no retirement pension back then, as social security did not come into being until 1935. Pèpère would have been just over 50 at that point and I don't know

how this impacted him. Since I couldn't locate a death record for him in the social security death index, it may be that he never collected social security. Three of his children never married and lived with him, so other support was available to him, if needed. Two worked at good jobs and one kept house for the four of them. It is also possible that he did collect social security and I just didn't find the record, or the database omitted it in error. Not finding him listed does not prove that he was never on social security.

With a variety of discrete tasks to be done in the mills, the work was not set up in the monotonous fashion of factory assembly lines. Mill workers enjoyed the opportunity to change their task from time to time if they wanted to, because most jobs took only a day or two to learn. Much of the work could be done by either gender, except for fixing the looms. That task was done exclusively by males, whereas inspection work was typically done by females.

Working in the cotton mills took stamina, some intelligence and in some cases, speed. It was hard work, but it had its rewards such as steady wages, job security and more variety than they would get in a factory.

There was a pecking order, based on the skill needed for each task. People could advance in salary and status, if they had the skill and strength. Mule spinners were the elite and best paid classification. This was a special job that required years of training to become proficient. These people walked some 25 miles during each shift. Compare that to our doctors' recommendation of walking five miles a day as being the ideal standard for fitness! During a strike, mill owners could not readily replace mule spinners.

Ring Spinners were next in the hierarchy. This task took less strength and training. Men and women could operate this equipment. Machinists were important, too. Weavers were numerous at first but, later on, machines eventually took over the weaving. There were stokers (firemen) who fed coal into the steam boilers. Doffers were people who removed full bobbins from spindles during spinning. Slashers applied starch solutions to spun

yarn to strengthen it. Speeder tenders were often children who had completed elementary school. They started working in the mills around the age of 13. Young girls sometimes had to stand on a box in order to reach their working surface. Other people were classified as openers. They opened the cotton bales and loosened the fibers to prepare them to be cleaned and straightened. Finally, mills employed sweepers to remove the endless debris from the mill rooms.

The hardships of the textile mills drew the sympathies of many, including songwriters. Included are the lyrics of two of the songs that reflected the hardships of the textile mills.

Sources:

The Cotton Mills of Fall River, at
<http://ccbit.cs.umass.edu/lizzie/k12/activities/borden1/cottonmill.html>

The Lawrence Strike Children, edited by Jim Zwick, at
http://www.boondocketsnet.com/labor/cl_120309_lawrence.html.

The Mill Workers, at
<http://homepage.mac.com/joepowers/workers.html>.

Spotlight on Slater's Mill: CyberFair 98, at
<http://www.ri.net/schools/Pawtucket/tolmanCyberfair/slatermill.html>.

Woonsocket, Rhode Island – My Home Town – Industrial Trade Union, at <http://www.woonsocket.org/french.html>.

SONGS ABOUT THE TEXTILE MILLS

Babies in the Mill Dorsey Dixon, 1960's

*I used to be a factory hand when things was moving slow,
When children worked in cotton mills, each morning had to
go.
Every morning just at five the whistle blew on time
To call them babies out of bed at the age of eight and nine.*

*Come out of bed, little sleepy head,
And get you a bite to eat.
The factory whistle's calling you,
There's no more time to sleep.*

*To their jobs those little ones was strictly forced to go.
Those babies had to be on time through rain and sleet and
snow.*

*Many times when things went wrong their bosses often
frowned.*

*Many times those little ones was kicked and shoved
around.*

*Those babies all grew up unlearned, they never went to
school.*

*They never learned to read or write. They learned to spin
and spool.*

*Every time I close my eyes, I see that picture still
When textile work was carried on by babies in the mill.*

Following is a Joe Hill song that evolved around the I.W.W.-led strike against the Lawrence, Massachusetts, textile mills in 1912-- "John Golden and the Lawrence Strike." This song satirized the activities of John Golden, an American Federation of Labor official who attempted to gain control of the strike.

A majority of the unskilled laborers in the textile mills of Lawrence were recently arrived immigrants who received wages barely sufficient to sustain life. About half of Lawrence's 85,000 population over the age of fourteen had jobs in the mills, and health and living conditions were so deplorable that a local physician maintained that thirty-six out of every one hundred men and women working in the mills died before the age of twenty-five.

The strike was precipitated by a law passed by the

Massachusetts legislature, reducing the workweek from fifty-six to fifty-four hours for women and children, beginning January 1, 1912. Workers struck spontaneously when the mill owners reduced wages to coincide with the reduced workweek.

Joe Hill, 1912

Tune: "A Little Talk With Jesus"

In Lawrence, when the starving masses struck for more to eat

*And wooden-headed Wood tried the strikers to defeat,
To Sammy Gompers wrote and asked him what he thought,
And this is just the answer that the mailman brought:*

CHORUS:

A little talk--

A little talk with Golden

Makes it all right, all right;

He'll settle any strike,

If there's coin enough in sight;

Just take him up to dine

And everything is fine --

A little talk with Golden

Makes it right, all right.

The preachers, cops and money-kings were working hand in hand,

The boys in blue, with stars and stripes were sent by Uncle Sam;

*Still things were looking blue 'cause every striker knew
That weaving cloth with bayonets is hard to do.*

*John Golden had with Mr. Wood a private interview,
He told him how to bust up the "I double double U."*

He came out in a while and wore the Golden smile.

He said: "I've got all labor leaders skinned a mile."

John Golden pulled a bogus strike with all his "pinks and

stools."

*He thought the rest would follow like a bunch of crazy
fools.*

*But to his great surprise the "foreigners" were wise,
In one big solid union they were organized.*

FINAL CHORUS:

*That's one time Golden did not
Make it right, all right;
In spite of all his schemes
The strikers won the fight.
When all the workers stand
United hand in hand,
The world with all its wealth
Shall be at their command.*

The Several Lives of “Jeanne la Fileuse”

By Brendan Shanahan

Honoré Beaugrand was not a typical late nineteenth-century French Canadian/Franco-American writer. A radical Liberal, republican and Freemason, Beaugrand was unafraid of challenging French Canadian Catholic philosophy that placed emphasis on submission to the papacy, the ultramontane, or moderate liberal social and political views in his writings and speeches during his eclectic career as a journalist, author and politician in New England and Québec between 1873 and 1906. Sometime between 1877 and 1878 (the exact dates are unknown), Beaugrand printed his novel *Jeanne la fileuse: épisode de l'émigration franco-canadienne aux États-Unis* in a series of chapters in his newspaper *La République* of Fall River, Massachusetts. In his fictional novel, Beaugrand tells the tale of a poor young farm girl, Jeanne Girard, who is forced by desperation and isolation to depart her ancestral Québec homeland to join the flood of rural French Canadians flocking to the mill towns of New England. Self-published in volume [as a complete story] by Beaugrand in Massachusetts in 1878, the story was reprinted several times in serial form in French Canadian newspapers during the 1870s and 1880s and was published a second time in Montréal in 1888. Although this novel would remain outside the standard corpus of recognized nineteenth-century French Canadian literature for most of the twentieth century, *Jeanne la fileuse* was republished twice in 1980 by two separate publishing houses; the small National Materials Development Center for French in Bedford, New Hampshire and the major francophone publishing house of Fides in Montréal.

That this story was written by the influential, nonconformist Victorian journalist-turned-politician Honoré Beaugrand renders *Jeanne la fileuse* a fascinating source of historical analysis. Why

did Beaugrand write this story? Did the author's intentions extend beyond his desire to publish a work of fiction? Why was this story published in volume and in serialised form so many times in Beaugrand's lifetime? And why, after a century of little recognition, was the story of *Jeanne la fileuse* republished in the same year by two very different publishing houses? The answers to these questions will lead us to understand Beaugrand's intentions as an author and help us to better understand patterns of publication and reading in nineteenth-century French Canada and francophone New England. More importantly, however, such queries will also force us to recognize that the intended motivations and purposes of a publishing and republishing of a work of fiction evolve in conjunction with the time and place in which that story is read and (re-)produced.

The prominent presence of Beaugrand's personal social commentary and his highly political views in *Jeanne la fileuse* highlight that the author had more than one objective in writing and distributing this story. Nonetheless, it is important not to overlook perhaps his most basic intent of all – to create a recognized work of literary fiction for a mass French Canadian and Franco-American audience. Although the author's pro-emigrant plot and highly liberal political commentary differ greatly from the writings of most French Canadian authors of his day, Beaugrand's plot structure and substance reflect the patterns and themes of popular French Canadian adventure novel of the nineteenth century.

Firstly, and in its most basic sense, Beaugrand's *Jeanne la fileuse* is a dramatic love story. Beaugrand situates his novel in 1872 and recounts the experiences of the poor sixteen year-old farm girl, Jeanne Girard, who falls in love with Pierre, the son of the wealthy local farmer and government bureaucrat, Jean-Louis Montépél. Because the elder Montépél is a Conservative and a personal enemy of Jeanne's Liberal, former Patriote father, M. Montépél does not consent to the marriage of Jeanne and Pierre. While Pierre sets off to spend the winter working in the woods of Gatineau to save enough money to marry Jeanne, her father, M. Girard, dies leaving Jeanne alone and poor. Aided by the kindly

emigrant Dupuis family, Jeanne makes the fateful decision to depart for the Massachusetts city of Fall River to work in the mills. Although she is later injured in a factory fire, Jeanne is ultimately reunited with Pierre and returns to Canada. Beaugrand's employment of this dramatic love story plot was not unusual for a nineteenth-century French Canadian writer. In fact, many of French Canada's most popular novels of the nineteenth century such as *La Fille du brigand* by Eugène L'Écuyer and Joseph Doutre's *Les Fiancés de 1812* similarly tell tales of enduring love in which heroic couples must overcome countless trials and tribulations before their ultimate and final union. Beyond this popular love story motif, Beaugrand's constant interruptions of his plot to tell tales of French Canada's history and folklore (with an entire chapter dedicated to the famous folkloric tale "*le Fantôme de l'avare*") place his story directly in line with contemporary French Canadian novels. For instance, Philippe Aubert de Gaspé's widely popular story *Les Anciens Canadiens* similarly pauses for whole chapters at a time to recount tales of French Canadian folklore. While not all of Beaugrand's contemporary peers appreciated his style and plot (critic Joseph Desrosiers wrote in 1878 that the "livre, en tant que roman, est ennuyeux comme la pluie", [the book, while a novel, is annoying as rain], Beaugrand's writing demonstrates that he sought to follow an established (and popular) pattern of writing novels in his attempt to create a recognized work of French Canadian fiction. However, in Beaugrand's own words, "le livre que je présente...est moins un roman qu'un pamphlet." Less a novel than a pamphlet? If Beaugrand compares his book to a pamphlet, why did he choose write a work of fiction?

In fact, Beaugrand's primary purpose in writing this novel was to promote his own personal views regarding French Canadian emigration to New England to defend emigrant workers from attacks leveled against them by members of the French Canadian elite. During the 1860s and 1870s, thousands of poor, overpopulated habitants left their unproductive farms in Québec in search of industrial employment in New England's mill towns. Mass emigration from Québec to New England greatly disturbed the French Canadian clerical and political elite who felt that

emigration threatened the French Canadian race and the Québec state. To discourage emigration, migrants were often labelled “des apostats” by “l’élite catholique.” Meanwhile, the Québec press was often equally hostile as one 1867 article in Montréal’s *La Minerve* read, “how cowardly, lowly, and despicable are these Canadians of the United States, wrapped in their nothingness, and with ridiculous self-conceit equalled only by their insignificance.”

Jeanne la fileuse is a direct challenge to this standard anti-emigrant rhetoric of the 1860s and 1870s. According to francophone literary scholar David Hayne, Beaugrand was “le seul romancier [qui] osa défendre les émigrants.” [the only novelist to defend the emigrants]. Beaugrand makes quite clear his intentions in writing *Jeanne la fileuse* when he states in the introduction to the first edition that he has “qu’un but en le publiant: celui de rétablir la vérité, tout en défendant l’honneur et le bon nom de mes compatriotes émigrés.” [one end in publishing: to reestablish the truth all in defending the honor and the good name of my compatriot emigrants]. The plot of Beaugrand’s book reflects his sympathy for emigrants as he recounts the common economic and demographic pressures that daily threatened the livelihood of Québec’s habitant farmers. For instance, Beaugrand depicts his model emigrant family, the Dupuis, not as traitors to their country but as desperate economic migrants. Referring to the Dupuis father as a “brave homme” who is reluctant to uproot his family, Beaugrand writes that M. Dupuis comes to realize that, “sa famille nombreuse, qui ne lui causait que des dépenses au Canada, deviendrait une source de revenus aux États-Unis.” [his numerous family members who caused him nothing but expenses in Canada would become a source of revenue in the United States.] Although they depart for New England, the Dupuis family never ceases to cherish Québec, they send their son to participate in the patriotic 1874 Montréal Saint-Jean-Baptiste celebrations and after amassing sufficient savings, they return to farm in Québec.

Beyond serving as a social commentary in the defense of emigrants, *Jeanne la fileuse* is also a political tract that Beaugrand employs to censure prevailing laissez-faire economic policy. As literary scholar Pierre Sabourin articulates, Beaugrand’s book

reads as a criticism of a perceived “apathie de l’élite politique qui, selon lui, maintenait volontairement le sous-développement de l’industrie et de l’agriculture.” [apathy of the political elite which, according to him, voluntarily maintained the underdevelopment of industry and agriculture].

A staunch Liberal, Beaugrand also writes this story in a highly partisan manner and blames Canadian Conservatives for failing to prevent emigration to the United States. It is no coincidence that the author situates his novel in 1872 and can therefore freely criticise the administrations of federal and provincial Conservative governments in Ottawa and Québec. And Beaugrand does just that – writing that in 1872 “on accusait hautement l’administration” [one severely accused the administration] (he does not specify which one) of “négligence coupable et d’insouciance criminelle pour ce qui touchait à la prospérité agricole, industrielle et financière du pays.” [guilty negligence and criminal indifference for what affects the agricultural, industrial and financial prosperity of the country]. Beyond such political diatribes, however, Beaugrand’s plot further underscores his belief that Conservatives were responsible for the expulsion of patriotic French Canadians to New England. For instance, in Beaugrand’s tale, following the failure of Conservatives to rise in revolt against British rule alongside Liberal Patriotes in 1837, it is none other than the Conservative M. Montépel’s who betrays the hideout of Jeanne’s Patriote father to the English and forces him to flee to New England for his life. Additionally, as Franco-American literary student Janet Lee Schidler finds, Jeanne herself is also chased from Québec. Thus, Beaugrand’s story is highly political and serves as a contemporary political treatise for economic interventionism while also serving as a partisan tract for Liberals.

Nonetheless, regardless of why Beaugrand would choose to write this story, it remains to be seen why *Jeanne la fileuse* was printed in no fewer than five different Franco-American and French Canadian newspapers between 1877 and 1888. After all, during this same period Beaugrand had two editions of *Jeanne la fileuse* published *en volume*. Presumably Beaugrand wanted to sell copies of his book and reprinting his story in newspapers would seem

counterproductive to those efforts. To examine this subject it is necessary to understand patterns of literary publication and distribution in late nineteenth-century French Canada.

While during the nineteenth century the novel was a popular form of literature among both bourgeois and working-class North American francophone readers, books, as we know them today – in which stories are printed and sold in their entirety – were very rare. With a very limited audience and high printing costs, French Canadian authors hesitated to print their books *en volume* in the late nineteenth century. Jacques Allard finds that among all of Quebec's francophone publishers “de 1900 à 1910, on ne voit jamais paraître plus de trois romans par année (pour une moyenne de 1,5).” [from 1900 to 1910 one never sees appear more than three novels per year (for an average of 1.5)] That Beaugrand had the funds to print *Jeanne la fileuse* in Fall River in 1878 (a self-published book) and had enough confidence in his own name recognition to sell his story makes this publication quite unusual. His second, 1888 Montréal edition published by les Éditions de la Patrie was less unusual as it appeared after Beaugrand had achieved fame and fortune as the owner of the popular daily newspaper La Patrie and had served as mayor of Montréal from 1885 to 1887. Yet if books were rare in Victorian French Canada and Franco-America, novels were not.

Novels appeared in installments of one or two chapters at a time in newspapers as authors and editors sought to attract and to retain readers by enticing them to read their serialized stories. In Beaugrand's career as newspaper editor and owner, he frequently employed this form. As his career brought him from Fall River to Ottawa and then Montréal, each appearance of a new Beaugrand newspaper witnessed the reappearance of *Jeanne la fileuse*: in La République (Fall River – 1877-1878), Le Fédéral (Ottawa – 1878) and La Patrie (Montréal – 1880). Thus, Beaugrand's efforts to expand his story's reach to new readers and his desire to attract daily subscribers for his newspapers explain the persistent reprinting of *Jeanne la fileuse* in francophone newspapers of the 1870s and 1880s.

Meanwhile however, Beaugrand's two published editions of *Jeanne la fileuse* reflect not just the author's efforts to sell copies of his book, but his attempts to address two distinct contemporary issues by appealing to two different audiences in each edition. At first glance it would appear that Beaugrand's two editions were practically identical. In fact, Beaugrand did not change any of his writing in the second edition. However, Beaugrand's two dissimilar introductions demonstrate that he was addressing two different audiences and sought to propagate two distinct messages in each edition of *Jeanne la fileuse*. In his first introduction Beaugrand makes it clear that his primary audience is the Franco-American/French Canadian immigrant working class in New England. After all, he presents his first edition as "une réponse" to attacks emanating from "certains cercles politiques" against French-Canadian groups in the United States. He goes on to write that, "J'ai cru devoir adopter la forme populaire du roman, afin d'intéresser la classe ouvrière qui forme, aux États-Unis, la presque totalité de mes lecteurs." [I believed that I had to adopt the popular novel format in order to interest the working class who in the United States make up practically all of my readers] Quite differently, however, to begin his 1888 edition, Beaugrand appeals directly to French Canadian readers by addressing contemporary Québec politics. Beaugrand writes in his opening line of the second edition that the Québec government that had promised a fair treatment of emigrants has "malheureusement échoué." [unfortunately failed] Even though the Liberal Party of Honoré Mercier was in power in Québec City, Beaugrand believes that it is "son devoir...de contribuer à tenir l'opinion publique en éveil, sur les désastreuses conséquences d'une politique laisser faire et d'indifférence de la part de ceux qui sont chargés de veiller au progrès et à l'avancement de la race française, sur les bords du Saint-Laurent." [his duty ... to contribute to maintaining public opinion on alert to the distressing consequences of a laissez-faire politic and indifference on the part of those who are charged with taking care of the progress and advancement of the French race on the borders of the St. Lawrence.] While the 1878 edition sought to primarily defend Franco-Americans from attacks against their character emanating from Québec, the second sought to influence political policy within Québec by criticizing continued

laissez-faire economic policy in 1888. Despite these differences, however, both editions of *Jeanne la fileuse* reflect Beaugrand's efforts to use his novel to address and to influence contemporary social and political debate.

Flash forward nearly one hundred years. Despite the several serialized printings and two publications of *Jeanne la fileuse* in the 1870s and 1880s, this story would remain outside the standard corpus of recognized nineteenth-century French Canadian literature (and for that matter, American literature) for most of the twentieth century. And yet, in 1980 two new publications of *Jeanne la fileuse* appeared – one by the small National Materials Development Center (NMDC) for French in Bedford, New Hampshire, the other by the large Montréal publisher Fides. Though both were published in the original French without alteration to the original text, these two publishers printed *Jeanne la fileuse* for different audiences and distinct purposes.

The 1980 publication of *Jeanne la fileuse* by the NMDC of Bedford, New Hampshire emerged owing to the convergence of efforts to promote bilingual education by the American federal government and attempts by Franco-American scholars to recover and to publicize what they viewed as a little-known Franco-American literary past. In the wake of the American Civil Rights movement of the 1960s, the United States federal government began creating and funding programs for bilingual primary and secondary education. In 1970s New England, bilingual education often meant English and French instruction. Since bilingual schools required minority language textbooks and instructional material, throughout the seventies National Materials Development Centers emerged across the country where these materials would be printed. In 1975, the NMDC for French opened in Bedford, New Hampshire. Meanwhile, in the 1970s several Franco-American scholars were in the process of trying to republish New England's little-known francophone texts and to recover lost Franco-American writings. Owing to what they viewed as a general neglect of published Franco-American novels and to the fact that so many works of Franco-American literature were printed only once through the medium of (now-defunct)

newspapers, scholars such as Normand Dubé lamented that Franco-American literature “remain[ed] ignored by the general public.” Attempting to address this apparent neglect, upon securing funds from the federal government, between 1975 and 1982 activist scholars such as Dubé and Richard Santerre utilized the NMDC of Bedford to republish many of New England’s past francophone texts. In 1980, the NMDC republished Beaugrand’s *Jeanne la fileuse*.

The efforts of the NMDC editors and publishers to republish works like Beaugrand’s text reflect their efforts to incorporate *Jeanne la fileuse* into a recognizable body of Franco-American literature. As this edition contains several typographic errors, lacks any editorial introduction and is held together by a fragile cover and binding, the NMDC’s publication of *Jeanne la fileuse* mirrors the limited institutional and economic resources available to the editors. And while those involved in the reproduction of this NMDC edition offer neither an introduction to their edition nor publicize their names, they clearly sought to define *Jeanne la fileuse* as part of a small, yet definable collection of Franco-American texts. After all, the back cover of the NMDC edition defines *Jeanne la fileuse* as “le premier roman franco-américain.” [the first Franco-American novel] Meanwhile, Franco-American literary scholar Richard Santerre included extracts of this story as a central portion of his NMDC-published *Anthologie de la littérature franco-américaine de la Nouvelle-Angleterre*. Thus, with the appearance of this edition of *Jeanne la fileuse*, Beaugrand’s tale no longer served as a contemporary social or political commentary; it had become a central part of efforts to recognize and to promote a definable body of texts constituting Franco-American literature.

Meanwhile, the Montréal edition of the same year published by Fides and prepared by Québécois literary scholar Roger Le Moine reflects this academic’s efforts to include *Jeanne la fileuse* into the corpus of Québec’s national literature and to recognize the story as Québec’s first “roman bourgeois.” In his forty-four page introduction, Le Moine cites a widespread failure to analyze *Jeanne la fileuse* among Québec’s literary scholars from Camille Roy to Laurent Maiholt for creating “une silence plus néfaste que

la pire des condamnations” [a silence more harmful than the worst of the condemnations] that has led to the story’s absence or occasional minor status in studies of Québec literature. According to Le Moine however, *Jeanne la fileuse* should be considered part of Québec’s literary tradition as the plot is largely situated in Québec and depicts the lives of Québec migrants. He maintains that Beaugrand’s tale was largely ignored in its own time and in the early twentieth century because it did not reflect the prevailing French Canadian elite opposition towards emigration. But since this (often ecclesiastically-driven) opposition towards emigration no longer remains a defining characteristic of Québec’s literature, Le Moine argues that “Jeanne la fileuse...peut être perçu comme notre premier roman bourgeois.” According to this scholar, unlike popular French Canadian historical or moralistic novels that centered upon collective identity and “la communauté”, Beaugrand’s story proposes an ideal accomplishment of the individual. In Le Moine’s view, it is Beaugrand’s emphasis on the individual that makes this story so unique and so important for “notre” (i.e. Québécois) literature.

Le Moine can point to much evidence in *Jeanne la fileuse* to support his claims as this story often reads as praise to individualist perseverance and heroism. For instance, Pierre chooses to set off to work in the Gatineau woods while Jeanne’s brother Jules, after Jeanne returns to Canada, chooses to settle in New England where he becomes a respectable small business owner of a grocery store. And after all, this story title translated in English is “Joan the Spinner” (emphasis on the individual worker) even though the title character spends less than one-third of the novel as a New England factory spinner. Needless to say, this publication reflects a vision of *Jeanne la fileuse* that is distinct from the views held by the editors at the NMDC of Bedford, New Hampshire. While Franco-American scholars sought to establish and to promote *Jeanne la fileuse* as part of a small, yet distinct Franco-American literature, Le Moine’s edition reflects an attempt to expand the standard Québécois literature to include this “roman bourgeois” which Le Moine maintains has been unfairly neglected from Québec’s literary tradition due to the narrow confines of what used to define Québec’s literature.

In the span of one hundred years Beaugrand's pamphlet-esque novel was transformed from a contemporary tract of social and political commentary to a defining piece of Franco-American literature while also becoming part of an effort to enlarge the boundaries of what constitutes Québécois literature. While Beaugrand's several printings of his story in francophone newspapers testify to the prevalence and the importance of the roman-feuilleton form in nineteenth-century French Canadian/Franco-American literature, Beaugrand's two published editions demonstrate that an author can republish a novel with different intentions and audiences in mind. While Beaugrand's first 1878 edition primarily addressed emigrant concerns and appealed to a Franco-American audience, the introduction to Beaugrand's second edition alluded to a politically-attuned French Canadian audience and offers his criticisms of contemporaneous French Canadian economic policies. And yet, one hundred years later this story had become something entirely different. Beaugrand's story was no longer a contemporary commentary but a literary tract that had become the subject of debate over its classification – whether *Jeanne la fileuse* should be considered part of Franco-American or Québécois literature. (I would propose that perhaps this story should be considered part of “une littérature du Canada français” – incorporating works by francophone Canadian writers inside and outside of Québec and New England's Franco-American writers because of the institutional, social and often religious links that tied together the writers of these communities during the late nineteenth and early twentieth century.)

As the subject of a source analysis, *Jeanne la fileuse* is rich in detail for it demonstrates that Beaugrand's intentions were literary, social and political. The story also underscores that literary material in French Canada and Franco-America was constantly reprinted and republished in several forms. Most importantly, however, *Jeanne la fileuse* demonstrates that a work of literature is never republished without consideration for its function. In fact, the intended purposes of a story's republication evolve in conjunction with the time and place in which that story is reproduced and consumed.

About the Author

Brendan Shanahan is an historian, graduating this spring from McGill University and heading to a PhD program at University of California-Berkeley. He has recently been named the McGill University Faculty of Arts Valedictorian, and performed an internship with the Museum of Work and Culture in Woonsocket in 2010.

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The Bluto Family of Grand Isle, Vermont

By George Buteau and Jean Bluto Saysani

Pierre Buteau, the great-great-grandfather of the second author, settled in Grand Isle, Vermont in the mid-19th century as Peter Bluto. Five generations of his descendants in VT have maintained the Bluto surname.

The youngest of nineteen children, Pierre was born to Louis Buteau and Marie Gregoire dite Valentin on May 19, 1802 in the small village of St. Antoine sur Richelieu on the north bank of the Richelieu River about 50 miles north of the U.S. border. The population of the village today is around 1600, most of whom claim French as their language. Pierre Buteau's translated baptismal record from the parish church register of St. Antoine de Padoue states:

"The twentieth of May one thousand eight hundred two by us priest signed below has been baptized pierre born yesterday legitimate son of louis plutot and of marie valentin dite gregoire inhabitants of this parish. The godfather was pierre courville and the godmother marie bonin who both declared not to know how to sign as required by ordinance. Signed P.T. Compain, priest"

Louis Buteau and Marie Gregoire dite Valentin were married on February 3, 1777 in the town of Contrecoeur on the south bank of the St. Lawrence River, 28 miles northeast of Montréal. Louis had traveled more than 150 miles from his home village of Berthier sur Mer, on the south bank of the St. Lawrence River. Louis' parents were François Buteau and Marie Anne Tanguay. François, who had died at age thirty-seven a month before the birth on June 21, 1753 of his son, Louis, was a grandson of Pierre Buteau who came to Québec from France 90 years earlier.

In November 1778, Louis Buteau and Marie Gregoire's first child, Marie Josephte Buteau, was born in St. Antoine sur Richelieu, 5 miles from Contrecoeur. Louis was farming in the village so most of Louis and Marie's children were born there and baptized in the Catholic church of St. Antoine de Padoue. At least six of their nineteen children died young. Two of their sons, Louis (Jr.) Buteau, born in 1784 and François Buteau, born in 1789, married and had relatively large families. One of Louis Jr's sons, Henry T. Buteau, great-great-grandfather of the first author, emigrated to the U.S. after 1850. He settled his family in Slatersville in northern Rhode Island and, before 1860, moved to Baltic, Connecticut. (See: Je Me Souviens, Winter, 1989, pages 15-20). None of François' children emigrated to the U.S. but several of his grandsons settled in Massachusetts.

The parish baptismal, marriage and burial records for the Buteau family living in St. Antoine sur Richelieu have the surname spelled several different ways by various parish priests. Among these surname misspellings were Bluteau, Blutot, Bulteau and Plutot. Families with the Bluteau surname were also living in the area at the time. Their ancestor was Jacques Bluteau who had emigrated from France in 1665. The Buteau family was descended from Pierre Buteau who came from France in 1662.

Many of the habitant farmers in Canada could not read or write so they were often not aware of how to spell their surnames or, if they could write, they may not have been certain of the correct spelling. Although the Catholic Church required signatures on all baptismal, marriage and burial records, witnesses to these events often declared not to know how to sign their names sometimes even if they did know how to sign. Officiating priests always signed.

Pierre Buteau married Angelique Belanger on November 23, 1824 in St. Antoine sur Richelieu. In the marriage record in the St. Antoine parish register, the priest wrote the groom's surname as Bulteau. At the end of the record, the groom signed his name Pierre Bluto while his older brother signed Louis Butau as Pierre's witness.

Pierre and Angelique had four children. A daughter, Odille was born in 1829 and probably died in infancy though a record of her burial cannot be found. Twins, Pierre and Marguerite, were born in 1831 and also died as infants. Another daughter who was also baptized Marguerite was born in 1833 and died in August 1834, within days of her mother and paternal grandmother. All three may have died during a cholera epidemic.

Bluto family historians believe that Pierre was so devastated and depressed by the deaths of his wife and children as well as the death of his mother that, sometime after August 1834, he left St. Antoine sur Richelieu behind him and migrated south along the Richelieu River valley into the U.S. where he became Peter Bluto.

Peter married Ann Liza (Anliza) Hicks sometime before 1850 most likely in New York State. Bluto family records indicate that Ann Liza was born in Cork, Ireland. Peter's grandson, Louis (Lewis) Edward Bluto, wrote a journal in his later years that contained many of the stories he recalled his father telling him about his grandparents. Peter and Ann Liza had only one child, a son name Charles Edward Bluto, who was born on August 8, 1850 in Troy, New York. According to Lewis' journal, Ann Liza died giving birth to her son. However, the date of her death does not appear on the tombstone that she shares with her husband Peter in the Grand Isle cemetery. She obviously died in Troy, NY so she is not buried with Peter but only has her name on his tombstone. Her actual burial place has never been found.

Lewis stated in his journal that, after the death of his grandmother, Ann Liza, Peter married Mary Lorette who was from Sorel, Quebec. In 1856, Peter brought his family consisting of his wife Mary and his son Charles Edward from Troy, NY to Grand Isle, VT. The family of three was recorded in the 1860 U.S. census for Grand Isle. In that census record, Mary was listed as 37 years of age making her birth year around 1823 but the 1880 census in Grand Isle listed Mary as 74 years of age. This would have her born around 1806. Mary died February 2, 1890 and is buried in the Grand Isle cemetery. Her tombstone is engraved "Mary Lorette, second wife of Peter Bluto" despite the fact that she was actually

Peter's third wife. The tombstone gives her birth date as November 31, 1811. Since November only has 30 days, we must assume that the date of her birth on the tombstone was intended to be November 30, 1811.

The journal referred to a visit from Canada to Grand Isle in 1857 or 1858 by Peter's two brothers, François and Louis. Lewis mentioned that Louis was "an all around worker" and François was a blacksmith. Louis was actually a tanner in Sorel, QC as recorded in the burial record of his wife, Desanges Grenier in Sorel in 1851. Louis would have been around 74 years of age during his visit with Peter and François would have been in his late 60s. Lewis also mentioned in his journal that Peter did any kind of work but was a tanner by trade. It would appear that tanning was a trade that ran in the family since Louis' son, Henry T. Buteau, was also a tanner as was François' son, Pierre Buteau. In his journal, Lewis stated that the two brothers, François and Louis, never visited their brother Peter again.

Lewis described a temporary falling out between his Peter and his seventeen-year old son, Charles Edward, who everyone called Ed, over a girlfriend named Rose Paquette. By this time, Peter had moved his family from Grand Isle to nearby South Hero, VT. When Peter decided to put a stop to this serious friendship, there was a physical confrontation between father and son after which Edward left home to work in Burlington, VT. Eventually returning to the island and his father's good graces, Edward became engaged to another girl, Janette Bean, with Peter's approval. Sadly, Janette died of diphtheria before the wedding could take place. After a series of girlfriends, none serious, one Sunday in church Edward met the girl he would marry.

Rachel Glaude Vierge was born on May 5, 1854 in Granby, Shefford County, Quebec. Her translated baptismal record states: "The fourteenth of May one thousand eight hundred fifty four we priest signed below pastor of Granby have baptized Marie Rachel born the fifth of the current month of the legitimate marriage of Glaude Vierge farmer and of Angelique Chagnon of the township of Shefford, Godfather Joseph Martel, godmother Hermine

Chagnon who both along with the father did not know how to sign.
Signed G. Quinn, missionary”

Edward and Rachel were married on August 4, 1875 in Milton Falls, VT. They had nine children who have given rise to the Bluto descendants living in northern Vermont today. Rachel died on January 22, 1925 and Edward followed nine years later on April 5, 1934.

The Bluto surname also appears in upper New York State and in New Hampshire. These Bluto families are not related to the Bluto family in Vermont. They may very well be Bluteau descendants.

To protect the privacy of hundreds of Bluto family members, the names of living Blutos and of their spouses have not been included in the chart below. This chart contains the deceased descendants of Peter Bluto né Pierre Buteau.

Descendants of Pierre Buteau aka Peter Bluto

Pierre (Peter) Buteau (Bluto), b. 5/19/1802 in QC, Canada, d. 8/20/1884

+**Angelique Belanger**, m. 11/23/1824 in QC, d. 8/18/1834 in QC

— **Marie Odille Buteau**, b. 9/21/1829 in QC

— **Pierre Buteau**, b. 2/5/1831 in QC, d. 9/4/1831 in QC

— **Marguerite Buteau**, b. 2/5/1831 in QC, d. before 6/29/1833 in QC

— **Marguerite Buteau**, b. 6/29/1833 in QC, d. 8/13/1834 in QC

+**Ann Liza (Anliza) Hicks**, b. 1811 in Ireland, m. before 1850, d. 8/8/1850.

— **Charles Edward Bluto**, b. 8/8/1850, d. 4/5/1934

+**Rachel Mary Glaude Vierge**, b. 5/5/1854 in QC, m. 8/4/1875, d. 1/22/1925

— **Mary Louise Bluto**, b. 5/7/1876, d. 2/2/1965

+**Joseph Jerry Blow**, b. 11/1869, m. circa 1894, d. 7/16/1953

— **Orin Blow**, b. 3/1/1908, d. 6/1981

+**Susie Loretta Mott**, d. 1/13/1987

— **Louis Edward Bluto**, b. 1/9/1878, d. 3/8/1966

+**Rose Blow**, b. 11886, m. 3/23/1899

— **Millard Louis Bluto**, b. 4/8/1901, d. 12/20/1983

+**Mabel R. Lambert**, b. 3/17/1906, d. 4/1/1987

— **Merritt Bluto**, b. 2/19/1905, d. 7/1982

+**Ida Bapp**, b. 4/18/1905, d. 9/7/1996

— **Lincoln Bluto**

— **Mark Douglas Bluto**, b. 12/16/1951, d. 5/6/1987

— **Rose Bluto**

+**Bert Denno**

— **Geneva Bluto**, b. 11/23/1907, d. 4/20/1983

+**[--?--] Hopkins**

- Earl E. Bluto, b. 5/20/1910, d. 3/14/1987
- +Edna M. Langlois, b. 1920, d. 1968
 - James E. Bluto, b. 7/18/1939, d. 10/28/1990
 - +Phyllis [--?--]
 - Willard Bluto, b. 9/6/1947, d. 3/8/2005
- Loyal (Loyle) Bluto, b. 8/22/1916, d. 7/5/2001
- +Gladys Ruth Sorrell, b. 2/8/1918, m. 2/16/1939, d. 11/2/2000
 - Robert Bluto, b. 10/22/1941, d. 1/2006
- Cecil Bluto, b. 1918
- Millie Bluto, b. 10/12/1880, d. 1970
- +Joseph Edward Socia, b. 1877, m. 10/21/1896, d. 1948
 - Lennie Socia, b. 1910, d. 1987
 - +Hurchel Watson, b. 1908, d. 1961
- Elma (Alma) Pearl Bluto, b. 10/19/1882, d. 1969
- +John Mashtare, b. 6/1876
 - Flossie Mashtare
- Carrie E. Bluto, b. 10/1884, d. 1978
- Julius Willis Bluto, b. 12/4/1886, d. 12/6/1963
- +Marion May Blow, b. 5/31/1891, d. 6/13/1997
 - Justin E. Bluto, b. 10/2/1916, d. 1/23/1996
 - +Jennie May Edison, b. 8/5/1912, d. 7/7/1981
 - Firmin J. Bluto, b. 9/25/1918, d. 12/13/1997
 - +Imelda Smith, b. 10/14/1916, d. 11/10/1996
 - Marion Bluto, b. 5/17/1920, d. 9/17/1921
- Edson Arthur Bluto, b. 3/16/1889, d. 1947
- +Olive Ethel Mashtare, b. 1893, d. 1950
 - Olmen Bluto
 - Olson V. Bluto, b. 6/19/1915, d. 3/8/1999
 - Almon Bluto, b. 5/28/1918, d. 7/1987
 - Leona Rose Bluto, b. 8/6/1920, d. 12/28/1962
 - +Allen William Church, m. 1/9/1946
 - Oison J. Bluto, b. 12/25/1925, d. 5/23/1996
 - +Anna [--?--]
 - Lenna May (Lennie) Bluto, b. 1/31/1931, d. 1947
- Rachel Bluto, b. 6/1892, d. 1955
- +George W. Lambert, b. 1882, d. 1963
- Austin J. Bluto Sr, b. 3/31/1896, d. 3/21/1974
- +Gladys Berry, b. circa 1901
 - Austin Joseph Bluto Jr, b. 1/30/1921, d. 10/1/2003
 - +Clara Lurlene Buffington, b. 9/20/1927, m. 11/27/1946, d. 5/23/2006
 - Francis E. Bluto, b. 4/21/1927, d. 10/2/1983
 - +Constance C. [--?--], b. 1/25/1929, d. 3/21/1988
 - Veronica M. Bluto, b. 5/10/1937, d. 8/13/1999
 - +Roland P. Gratton, b. 1/17/1935, m. 9/29/1956
- +Marie Lorette, b. 11/30/1811, d. 2/2/1890

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About the Authors

Jean Bluto Saysani and George Buteau are 4th cousins. Jean grew up in Grand Isle Vt and currently lives in Winooski, Vt with her husband Sean. She has been researching the Bluto-Buteau line for over 25 years. Her research began the old fashioned way by road trips to National Archives in Sherbrooke Quebec and Town offices in St. Antoine sur Richelieu and nearby areas.

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Pierre and Rose (Frechette) Nadeau

By Elaine Nadeau

Pierre Nadeau and Rose Alma Frechette were my grandparents. Rose Alma is the only grandparent I have known, as the other three died in the 1940s, before my birth. My grandmother almost never spoke of the past. The following is from public records and a little family lore.

Pierre Nadeau was bornⁱ in Sainte Hyacinthe County, Canada, on January 17, 1886, to Joseph Nadeau (son of Charles and Marie Laliberteⁱⁱ), a mason, and Marie Sansouci (daughter of Joseph and Sophie Normandⁱⁱⁱ). Baptized in Saint-Jude Parish^{iv} on the day of his birth, Joseph Detendre, a farmer, and Marie Blanchette were his godparents. The 1900 census shows Pierre had seven siblings, six of whom were alive at the time the census was taken. Pierre, 16 years old and a mill worker, cannot read or write. In 1942, he signed his WWII Draft Registration Card with a mark.

Census reports and city directories show Joseph and Marie emigrated to the United States in 1869. They returned to Canada for a time, then lived in Ware, Massachusetts, eventually settling in Central Falls, Rhode Island. In 1906, Pierre was 20 years old and living with his parents in Central Falls. He worked as a roofer, teamster and laborer before taking on his father's profession of mason. The family talks about him working on Cogswell Tower in Jenks Park, Central Falls. Information I've found about the tower says it was completed in 1904, when Pierre was a teenager. Possibly he worked on it with his father.

In 1914, at 28 years of age, he married Julia Dumont (Damase & Matilda Gagne) 17 years old, born in Fall River, Massachusetts.^v The couple lived in Pawtucket, Rhode Island, where they had two daughters, Marie Alboma (Boma), born in 1915,^{vi} and Anita, born in 1917.^{vii}

The family's lives took a tragic turn. The couple's first son, Arthur, died two days after his birth in 1918, due to "premature birth ... and influenza of the mother."^{viii} In 1921, twenty-four days after the birth of her second son, George^{ix}, Julia died of "Acute dilatation of the heart following myocarditis and indigestion".^x She was 25 years old. Aunt Boma told me that George died a few months later, while living with Dumont relatives in Wakefield, Rhode Island.

At age 34, within a short time period, Pierre had lost his young wife, two infant sons and mother (1916). He had two young daughters to care for.

Rose Alma Frechette was born to Narcisse (Narcisse and Louise Juneau) and Julie Lavoie (Edouard and Julie Pepin) on November 30, 1891, in St. Didace, Maskinonge County, Canada. She was baptized a week later and, at the time, her father was a journeyman.^{xi} Her godfather was Alfred Denomic, a farmer, and her godmother was her sister, Marie Louise. On her baptism record, the family's name is shown as "Chichette (Frichette)" The only other place that I've seen it spelled similarly, is in "Dictionnaire des familles de St. Didace 1820-1968", where it shows an alias of Chéchette.^{xii} Frechette is the only name that was used by Rose Alma and no one in the family is familiar with the alias. From this same Dictionnaire, it appears Rose Alma had ten siblings, three dying in infancy.

The 1901 Canadian Census shows the Frechette family living in Saint-Gabriel-de-Brandon, Berthier. Narcisse was a farmer and Rose Alma could read and write. She could not speak English at that time. That same year, the family emigrated to the U.S.^{xiii} Rose Alma's sister, Marie Louise, and brother, Joseph, married, and most likely remained, in Canada. Narcisse, Julie, and their children, Louis, Rose Alma and Rosalie, settled in Fall River. It's unknown where their other children lived. In 1905, Rose Alma's mother, Julie Savoie Frechette, died in Fall River of dysentery after a five-day illness. She was 53 years old.^{xiv}

According to the 1910 Census, Rose Alma lived in Fall River with her father, Narcisse, and Rosalie, her younger sister, who was attending school. Narcisse sawed wood; 18 year old Rose Alma worked in a mill. Rose Alma's brother, Louis, had married in 1906^{xv} and the 1910 census showed him also living in Fall River with his wife and young daughter. The Fall River City Directories show that Rose Alma and her father eventually both moved in with Louis' family. Narcisse returned to Canada in 1919^{xvi} and, in 1920^{xvii} died at L'Hospice de Sainte Ursule in St. Didace at age 76. Rose Alma remained in Fall River with Louis. It's unclear where Rosalie was at that time. She eventually married and lived in the Fall River area.

Pierre and Rose Alma Frechette married on April 3, 1923, at St. Mathew^{xviii}, Fall River. He was 37 years old and she was 32. No one knows how the couple met but it's thought that Pierre had relatives in Fall River. Rose Alma moved to Pawtucket, Rhode Island, into the home Julie Dumont had formally occupied. Joining Boma and Anita, Rose's first daughter, Rita, was born in 1924 and a second daughter, Dorothee (Dottie), in 1925. The family continued living in Pawtucket, eventually moving to Slater Street where they lived for many years.

Pierre's mother, Marie, had died at 64 years of age on September 23, 1916, of "interstitial nephritis".^{xix} After her death, his father, Joseph, moved in with Pierre's sister, Rose Anna, who lived in Central Falls with her husband, Philias Chartier. Joseph died November 24, 1925, of "arterio sclerosis", age 82.^{xx}

Pierre continued working as a mason. I've often heard of his generosity and how he was well-liked. Rose did housework and laundry for other people. She was also a midwife. She worked terribly hard regardless of how tired she was. She was resourceful, doing things such as making new clothes out of old clothes.

Pierre began the process of becoming a U.S. citizen, having a picture taken for this purpose and obtaining statements from people attesting to his good character. However, he found that

when his father, Joseph, was naturalized in 1903,^{xxi} he had been included and was already a citizen.

Pierre Nadeau, age 59, died on June 12, 1945 of "cirrhosis of liver".^{xxii} He is buried in Notre Dame Cemetery, Pawtucket, Rhode Island, along with his parents, wives and infant sons.

In the early 1950s, Rose moved with Dottie and her new husband to Warwick, Rhode Island. She remained living with them until her death on June 16, 1974.^{xxiii} She was 82 years old and is also buried in Notre Dame Cemetery, Pawtucket.

ASSOCIATION DES NADEAU D'AMERIQUE

Association des Nadeau d'Amerique, originally named L' Association des familles Nadeau, was founded in May 1982 by Yvonne Nadeau. Among the objectives of the association is to preserve the history of the pioneer families, help members research their family lines, publish and celebrate members accomplishments and encourage cultural exchanges. The association allows members to share their common heritage/backgrounds, support one another and remember those who are no longer with us.

I first heard of the Association des Nadeau d'Amerique many years ago from a flyer on the bulletin board at AFGS. During the summer of 1996, I went to their annual meeting and was immediately taken into the group as though I was close family. Even though most participants spoke French, and I didn't, those who spoke English stayed close by and I had a fantastic time. The warmth of this group went well beyond the two- or three-day event and it's the main memory that remains with me. They are a great resource for help in finding one's Nadeau lines and four times a year they publish their newsletter, Le Journal Info-Nadeau. Besides the annual meeting that is held in different locations of Quebec Province, they have social gatherings such as the sugar shack scheduled this April 10th in St-Valere Quebec. For information, e-mail Renée Nadeau nadeaurenee@hotmail.com or write to Yvonne Nadeau, 704, rang 12, r.r.#3, Val Joli, Qué. J1S 2X2.

About the Author

Elaine Levesque has been a member of AFGS since 1993. She lives in San Ramon, CA. If you wish to contact her, you can reach her via email at elaine.bishop@gmail.com.

Endnotes:

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- ⁱ Pierre Nadeau - Extrait du register des baptêmes, mariages et sépultures de la
- ⁱⁱ Joseph Nadeau death record, City of Central Falls, RI, Book #6, p 156.
- ⁱⁱⁱ Marie Sansouci Nadeau, death record, City of Central Falls, RI, Book #6, P13.
- ^{iv} Pierre Nadeau - Extrait du register des baptêmes, mariages et sépultures de la paroisse de Saint-Jude, comté de Saint-Hyacinthe, pour l'année mil huit cent quatre vingt six.
- ^v Pierre Nadeau & Julie Dumont marriage record, Pawtucket City Hall, V6, P227
- ^{vi} Marie Alboma Nadeau birth record, Pawtucket, RI, City Hall, V 5 p217.
- ^{vii} Anita Nadeau birth record Pawtucket City Hall, V 6 p37
- ^{viii} Arthur Nadeau death record, Pawtucket City Hall Vol 5 p243
- ^{ix} Julia Dumont Nadeau Deaths Pawtucket City Hall Vol 6 p117
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- ^{xiv} Julie Savoie Frechette death record , Fall River, MA Vol 1905/42 p247
- ^{xv} Louis Frechette marriage record, Mass Vital Records 1841-1910, Fall River, MA Vol 562 p195.
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- ^{xx} Joseph Nadeau death record Deaths Registered in City of Central Falls, Rhode Island. Book #6, P156
- ^{xxi} Joseph Nadeau Naturalization US District Ct, Prov., RI Vol Yr 1888-192 #10947
- ^{xxii} Pierre Nadeau, copy of death record from RI State Dept of Health.
- ^{xxiii} Rose Alma Nadeau Frechette, obituary published in Providence Journal.



Rose Nadeau, about 1970.

Many Journeys: Fred Gamelin (1853-1925)

By Paul Vilmur

This is the story of my Great Grandfather Fred Gamelin and his family. It is a journey that takes him from Canada to the United States where he labored in the mills of New England and the iron mines of Upper Michigan and finally for the last 20 years of his life as a farmer.

Fred Gamelin was born 8 November 1853 at St. François du Lac, Yamaska County, Quebec. He was baptized as Joseph Fredderic but just used the name Fred. His father was David Gamelin and mother Adelaide "Elide" Cartier. Fred Gamelin's ancestors in St-François go back to his fourth great-grandfather Pierre Gamelin dit Chateaufvieux who moved there from Boucherville around 1686. It was then a Seigneurie owned by Pierre's uncle, Jean Crevier. Fred's father, David, started out as a farmer in St. François but later became a sailor on ships plying the St. Lawrence River. In the 1871 Canadian Census Fred, his brother David Jr as well as their father were listed as sailors. By the time of the family's emigration to the United States in 1873, Fred had 10 living siblings. Only one brother, Pierre, had died at nine months of age in 1856.

The cotton mills of New England attracted many French-Canadians when hard economic times occurred in Canada. It is not known why David decided to move his whole family (except for David Jr. who stayed behind) to the United States. Most probably, it was for economic reasons. In any case, the family settled near Concord, New Hampshire some time in 1873. With a wife and eleven children to support, David and those children who were able all probably worked in the cotton mills. At age 20, Fred married Leocadie Bedard on 30 April 1874 in Concord, New Hampshire. The marriage record was very difficult to find. I had searched for it for 9 years before accidentally coming

across it. Back in 2002, I had looked at the FHC microfilm on the New Hampshire marriage index and didn't find any Gamelin marriages. I was going through the now on-line New Hampshire marriages again in 2010 when I came across a Gamblin marriage. After looking at the details, it turned out this was the Fred Gamelin marriage. Leocadie Bedard had arrived in New Hampshire with her parents, Norbert Bedard and Marie Treppe, and a number of her siblings around 1871. They came from the Joliet area of Canada. Fred and Leocadie's first recorded child was Elisabeth born 18 February 1876 in New Hampshire. No other recorded births were found in New Hampshire. From her death record we know that their daughter, Adwilda, was born in Biddeford, Maine around 1878. It is not known if Fred actually moved there. His godfather and Uncle Joseph Gamelin and wife Therese Nadeau had settled in Maine, so it is possible that they were just visiting when Adwilda was born.

Fred's father, David and his family had moved on to Fall River, Massachusetts to work in the cotton mills there. Fred, Leocadie and his two daughters followed his father to Fall River in late 1879 or early 1880. He was picked up there in the 1880 census as Fred Gamley whose occupation was a day laborer. On the 10th of July 1880, third daughter Ladine was born. This daughter only lived for a month. There may have been other births in Fall River but they were not recorded. In fact, in the 1900 and 1910 censuses, Fred and Leocadie are listed as having 15 children with only four living. Of these 15 children only 9 were found in records. Fred and family stayed in Fall River at least until 1884.

In the late 1870's and early 1880's iron mines opened up in the central part of Michigan's Upper Peninsula in what are now Gogebic, Iron and Dickinson counties. This created many jobs which attracted French-Canadians. French-Canadians were used to outdoor work and the mines provided jobs as surface miners, carpenters and teamsters. Leocadie's father Norbert and his family moved from New Hampshire to the Upper Peninsula around 1873 to work in the mining industry, leaving Leocadie behind. Fred and Leocadie eventually followed Norbert to Michigan's Upper Peninsula where their first stop was Fayette, Michigan on the

Garden Peninsula. Fayette was founded in 1867 to smelt iron ore shipped in from the Escanaba iron ore docks. The two blast furnaces were shut down in 1891 when the pig iron market declined and Fayette became a ghost town. It is now the Fayette Historic Town Site, a part of Fayette Historic State Park. We know that Fred and family were there in 1885 where daughter Delia was born on 25 May 1885. The family could have been there years earlier but no records were found to confirm this.

The Quinnisec iron mine in Dickinson County was in operation by 1878. It was part of the Menomonee Range, which also included the Breen, Cyclops, Norway and Vulcan mines. Fred and family had probably moved to Quinnesec before 1887. His first living son, Fred Jr., was born here on 18 August 1887. It is also believed that daughter Dorothy was also born here on 20 August 1889 but no birth record was found.

The Gogebic Range iron mines really opened up for exploitation in the mid 1880's when railroads were extended to service the area. We know that Fred Gamelin and family were in that area when their first daughter Elisabeth married Tom "Azorie" Bedard on 25 April 1892 in Ironwood, Gogebic County, Michigan. Tom Bedard was not a close relative of Leocadie but a distant cousin as their shared ancestor was second Great-Grandfather Joseph-Bernard Bedard. By 1910, Tom would have a 120-acre holding with a sawmill on it in the New Hall area of Delta County, MI. Elisabeth died 27 April 1911 at New Hall after giving birth to stillborn twins. She left behind 3 young children, 6 other children had died earlier.

As seen in the preceding paragraphs, Fred did not settle in one place for very long but was prone to pick up and move his family, following where jobs were most abundant. Why Fred moved back to Fall River in late 1892, we don't know. Perhaps it was the urging of his father, David, whose family had been in Fall River since the late 1870's. Anyway, Fred's daughter Jeanne was born there on 5 January 1893. This daughter did not survive to the 1900 census but no death record was found. Daughters Delia and Dorothy and son Fred Jr. were schooled in parochial schools in Fall River. My grandmother Delia could read and write fluently in

both French and English. Son Conrad was born 19 April 1895 in Hooksett, Merrimac County, New Hampshire. They might have been visiting Leocadie Bedard's sister who had also married in New Hampshire and settled in Merrimac County. Since Conrad died 27 September 1895 in Fall River, we know the family was still residing there. Second daughter Adwilda married Arthur Roy on 2 October 1898 in Fall River. 1899 was the last year Fred and family were in Fall River. This turned out to be a tough year. First a son was stillborn on 17 January 1899. Then Adwilda died on 25 May 1899 four days after giving birth to a stillborn male.

After the tragedies of the last six years in Fall River (no child born there survived), I think the family had it with Fall River and moved back to the Upper Peninsula after Adwilda's death. In the 1900 census, Fred, Leocadie, daughters Delia and Dorothy and son Fred Jr. were listed in Hematite Township in Iron County, MI. Fred was working as a surface miner. About 2 years later Fred bought a 20-acre farm in Wells Township, Delta Co., MI (around 2 miles NE of the Tom Bedard farm) where he lived until his death on 1 Dec 1925. After his death, his farm was sold and his widow Leocadie moved in with daughter Delia's family on an 80-acre farm off Danforth Road in Wells Township. Daughter Delia had married Leonard Gardner on 4 May 1903 in Escanaba, MI. Daughter Dorothy was the last to marry. She married Joseph Chouinard on 15 April 1912 at Flat Rock, MI. Fred Jr. served in World War I from 29 April 1918 to 30 March 1919. He was wounded in France, losing a part of his right hand. Fred seems to have been profoundly affected by his war experience. He never married and only held itinerant jobs during his life. Fred Jr. died July 21, 1942 at the Wood Veteran's Hospital in West Milwaukee, WI. Leocadie Bedard died at the Gardner farm 25 May 1933 at the age of 80.

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About the Author

Paul Vilmur is a longtime AFGS member and frequent contributor to *Je Me Souviens*.

A General Introduction to Acadian Genealogy

By Dennis M. Boudreau

Due to the uniqueness of our ethnic history, with all of its tragic events, it remains a wonder that Acadians everywhere can climb their family trees with a great amount of ease and success, even if many stop on this side of the Atlantic Ocean and do not connect back into France. Given the events of the Acadian Deportation, the numerous mini-deportations and migrations from region to region, as well as the lack of clergy to keep records of vital events, it is understandable then why many parish registers are either totally missing today or that there exist within their pages, sometimes, large gaps of missing information. Add also to these factors the numerous pages lost to ravaging fires in the earliest churches and rectories of Acadian settlements over the years, as well as the fact that Acadia per se did not have a system of “double sets of records” or many notarial documents (like its Québécois counterpart), and one readily sees the seemingly insurmountable challenges facing the researcher of an Acadian family heritage. But these challenges are not impossible to overcome!

Much information still exists to help one overcome such difficulties – numerous census records (several of which are extremely detailed!); marriage dispensations from consanguinity (blood relationships) or affinity (in-law relationships) in the extant registers (some of these being calculated with meticulous clarity and exactness); further clues to the identities of individuals, hidden within the texts of existing vital records: such as a deceased parent’s “feu(-e)” notation; a sister who acted as a godparent called “aunt or sister” of the child being baptized; or a brother-in-law or son-in-law who acted as a burial witness, for examples. Add to these perhaps the existence of a civil record somewhere of an event that was lost in the church registers; a gravestone whose information enables us to close the chapter on a certain family by

the information it bespeaks; a will naming a person's heirs; a passenger list giving details of a family in transit (or none at all proving their demise and disappearance); evidence such as these which all teach the aspiring Acadian genealogist or family historian to proceed cautiously, and "one-step-at-a-time" to gather bits of information about their family, until the portrait is complete.

One must also highly value the use of the traditionally Acadian (and still in use in many localities) system of climbing one's tree via the string of oral tradition: "Paul à Jos à Fred à Samuel". Such identifiers are very useful to researchers. Unfortunately, we do not yet have the resources to compile our lineages in a matter of minutes like our Québécois neighbors, but we are getting there. Our information is being amassed and evaluated as this is being written, and there are still many unknowns needing to be questioned and answered.

Some Acadian Genealogical Pioneers

Along the way, there have also been pioneers in Acadian genealogy who have helped and inspired us. One such person was the pre-eminent Acadian genealogist and Canadian archivist, Placide Gaudet, who maintained a vast correspondence with many of the descendants of the exiled Acadians, and who had kept their histories and genealogies alive in their families by way of oral tradition. Mr. Gaudet's "Notes on Acadian Genealogy", published in the 1905 Report to the Canadian Archives, forms the cornerstone of much of what we know about our ancestors. His work is still consulted by experts due to the meticulous and detailed document source material. In addition to his files of personal letters, census records, collected papers and documents regarding the Deportation and resettlement of the Acadians, many of the initial facts he gathered back in the late 1800s, and which he incorporated into his compilations of Acadian family lineages, still hold true today, supported by further data and newly discovered documentation. By the way, contrary to popular belief, Placide Gaudet was not a priest, but married with children! Throughout the years, in another arena, more solid research and documentation by several clergy such as Fathers Patrice Gallant,

Archange Godbout, Hector Hébert, Clément Cormier, Anselme Chiasson, Donald Hébert and Clarence d'Entremont have all added veritable substance to the body of evidence which comprises much of the reference source materials on the Acadians in different regions. These men were neither afraid to ask questions, dig for facts, test new theories, search for origins, nor share their conclusions with hungry genealogists. Through their further research and writings, so much more is now known about the history, traditions and families of the various groups of Acadians from certain regions, be it in colonial New England during the years of Acadian exile there, or the populations found in certain districts such as Miquelon, Cape Sable, Cape Breton, Québec, France or Louisiana. We are indebted to these dedicated Acadian priests, whose contributions have enriched our pool of source materials in the various Acadian archival centers, and who have enhanced our knowledge of our ancestors and their particular roles played in the development of their local communities and parishes in which they lived.

Though riddled with inadequacies and often erroneous conclusions, toward the late 1970s and early 1980s, Bona Arsenault published his "Histoire et Généalogie des Acadiens", a multi-volume work, which for many at the time was a partial solution of readily available information on the history and genealogy of many Acadian ancestors. Unfortunately, the compilation by Mr. Arsenault, while encompassing a vast geographic area and several generations of people into the early 1800s, it also contained many unproven assumptions, leaving much to be desired from his conclusions, and much work to be done in order to either prove or disprove them. While many have found fault with his research and genealogical work, we should at least give him his credit due for trying to do his best to assemble a tremendous amount of material. One must admit that like Alex Haley, the author of *Roots*, whose writing inspired a great wave of genealogical research in America and elsewhere, Mr. Arsenault's published work sparked a whole generation of Acadian descendants into motion on a similar dynamic quest for their Acadian roots and heritage. For such a spark, Acadia and its descendants must be at least grateful to him.

Stephen White's "Dictionnaire Généalogique"

Finally, we have arrived at the latest, and undoubtedly, the most exciting moment in this long odyssey, marked by the publication of Part One of Stephen A. White's "Dictionnaire généalogique des familles acadiennes", the first truly reputable and solidly researched compendium on the origins and first generations of our Acadian ancestors on this continent to 1714. As precious as the genealogical dictionaries of Cyprien Tanguay and René Jetté, the P.R.D.H. and the Drouin Collection of marriage records are to the Québécois Canadians and their descendants, Mr. White's dictionary, when completed, is destined to become, for the Acadian descendance, the "Bible of our ancestral origins". Having started all over from the very beginning, consulting each primary source of information once again, and employing newer tools and methods of dissection, as well as a fresh perspective and sweeping command of the other source materials compiled, Mr. White's work has resulted in countless new discoveries and conclusions, as well as confirmed with certitude some older conclusions held since the last century. These first two volumes in this ongoing series offer all Acadian researchers, expert and amateur alike, a very solid basis of data with which to expand their knowledge, as well as a very solid foundation on which all may construct their Acadian lineages on all of its many branches. What will also make the future publication of this work even more credible is Mr. White's skill in dismantling marriage dispensations and the indisputable proof of mtDNA analysis, results of which he is utilizing to prove his lineages and incorporating into the revised and newest texts for this work. We await with anticipation the appearance of future volumes in this vast undertaking by one so dedicated to making known our ancestral past with as much certainty and precision as is possible.

Where Do We Go From Here?

If you know from which Maritime Province or Québec that your ancestors migrated, begin your search of the links from that place. If you don't, then please continue to do your genealogical

homework here in the various United States archival holdings and parishes before proceeding further. Doing this necessary legwork enables a successful transition to the sources offered across the border via cyberspace. Also, please proceed cautiously, as all information presented at these sites, if not a primary source with images, and although presented as accurately and error free as possible, may contain spelling errors and other transcriptional errors, or lack of vital information and other clues missed by their compilers. Nothing beats the primary sources of information: the actual parish or civil records or censuses themselves. Let these links and web sites, then, be your guides in locating these original materials.

Finally, if you use information from these web sites in your own research, please be mindful of the long hours their authors have spent compiling and making this information available to us all. Don't forget to document your sources, respect all copyrights, and give credit where credit is due. With regard the dissemination and use of genealogical data, we highly endorse the Standards for Sharing Information with Others as recommended by the National Genealogical Society. Happy ancestor hunting!

Marie Plantier: My “Illegitime” Ancestor

By Lawrence Roberts

Working back in time through my ancestral lines I was unable to find a birth or baptism record for my Great-Grandmother, Marie Plantier, who married my Great-Grandfather, Elie Robert in Clinton County, NY in 1856. I put that aside at the time and continued filling in the blanks for her line, as well as many other lines, of my ancestry. After several years and many hundreds of hours in the Family History Library in Salt Lake City, in local Family History Centers, and elsewhere fleshing out my various French-Canadian lines, I was ready to tackle the question of my Great-Grandmothers birthplace.

According to the 1850 US census records of Clinton County, NY, Marie was living in the household of Francois Plantier (aka, Plankey) and Salome Lemieux along with her many siblings. Additional research revealed the Salome was the second wife of Francois and that Marie had been born prior to Francois’ marriage to Salome in November 1843. So based on Marie’s approximate birth year—around the mid 1830s—I assumed she was the product of Francois’ first marriage to Felicite Bisailon, who died in March 1843.

The baptism records of many of Marie’s siblings were found in the Catholic parishes of the Laprairie and Napierville Counties of Québec, south of Montréal. Three of her siblings, born around the time of her presumed birth year, were baptized in the parish of St-Edouard-de-Napierville in 1834, 1837 and 1839. In the census records, Marie is listed in among those siblings, so it was logical to assume that she would have been baptized in the same church around the same time. A careful review of the St-Edouard parish register, however, failed to turn up a baptism record of a Marie to Francois Plantier and Felicite Bisailon around that time frame.

The next logical step was to alter my assumptions to include the possibility that she was baptized in a nearby Catholic church around that time period. Unfortunately, an exhaustive search of the church parish registers in Napierville and Laprairie Counties failed to locate her baptism record. Likewise, the records of Clinton County, NY, albeit somewhat meager for that time period, failed to turn up a record of her birth either. So where was I to go from here?

After much thought, the idea occurred to me that perhaps Marie was an illegitimate child who had been perhaps taken in by Francois and Felicite and raised as their own. Back to the St-Edouard parish register to have a look at all the baptisms of the “illegitime” and “parens inconnue” children around the time frame of interest. Not sure what I was hoping to find that would connect Marie to this family, I read each entry with great care.

And there it was! Baptism #155 for the year 1837, Marie Aubéline Illegitime, baptized 18 September, born two days earlier of “parens inconnue”. Sponsors at her baptism were Francois Plantier and Felicite Bisailon.

Of course, this is not positive proof that this is the same Marie who showed up on the 1850 US census of Black Brook, Clinton County, NY, living in the household of Francois Plantier and Salome Lemieux. But the fact that the godfather in her baptism was the same person “my” Marie was living with later on, is strong circumstantial evidence that she is, indeed, one and the same person. Admittedly this is an analytical judgment born out of necessity due to the lack of primary source information on the birth of my Great-Grandmother Marie Plantier. But I expect that this is probably the best I can expect to do under the circumstances.

This discovery was both exciting and disappointing at the same time. Exciting because I felt as though I had finally solved the mystery of Marie’s birth. Disappointing because I had compiled great detail of information on her ancestry to no avail during the years I had put off dealing with the question of her birth. So my

approach to her linkage to Francois and Felicite is to leave the connection as is with an explanation that spells out the situation and my judgment on her origin. That way, the large volume of accurate and detailed data I assembled over time regarding her ancestry will be potentially useful for others working in the Plantier lines.

Postscript: Based on my research and input of other researcher on the Plantier lines, it can be said that the surname has “morphed” into other surnames on several descendent lines. Of course, as we all know, this is not particularly unusual. The surname in the records of Québec is seen as Plantier or Planquier with a dit name of Lagrenade cropping up in several lines. In the US, it is commonly recorded as Plankey and, not surprisingly, several lines have adopted the name Legnard, a variation on the Lagrenade dit name.

For more information on this line and others in my ancestry, visit my web sites:

<http://worldconnect.genealogy.rootsweb.com/cgi-bin/igm.cgi?db=rbrtslm>

<http://freepages.genealogy.rootsweb.com/~lmroberts/index.htm>

Bouldoc to Boldoc

By Yan J. Kevin Bolduc

[Note from Yan J. Kevin Bolduc (yanbolduc@hotmail.com): the purpose of this work is to freely share the wealth of the BOLDUC Heritage to everyone interested. I have compiled these translated in honor of my father's memory, Joseph Réginald O. Bolduc, Physiologist (PhD of Plant Physiology, Purdue University), who had wanted to know more during his life. He was the son of Wilfrid Bolduc and Lucienne Deslongchamps. All translations from the original French texts are done by myself, and are liberal efforts prone to corrections or modifications. Each word or expression was translated under reserve, according to context, while trying to maintain as accurately as possible the original intent of the authors. All notes, comments and anecdotes in brackets are from me.]

The Boulduc Dynasty: Apothecaries in Paris, XVIIth and XVIIIth Centuries

by Christian Warolin [translated by Yan Bolduc]

The study of the Boulduc dynasty was addressed by G. Planchon¹, former Director at the Superior School of Pharmacy of Paris, who died a century ago. This famous Parisian family counted four Apothecaries from father to son: Pierre, Simon, Gilles-François and Jean-François. Simon and Gilles-François were members of the Royal Academy of Sciences and Apothecaries to the King. The last of this lineage, Jean-François, was also the King's Apothecary.

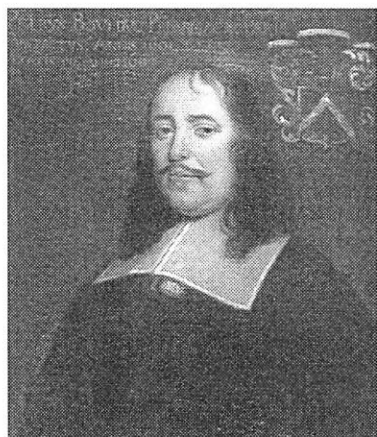
G. Planchon found that at the origin of the lineage, there was a Grocer Louys (or Loys) Boulduc, who was received as a Master on 11 May 1595 by "Practical Examination", which implies that he was not a Grocer's son². This fact is confirmed through a marriage

contract found at the National Archives. Received as Master Grocer, Louys, who practiced at the Halles on Marché-aux-Poirées, engaged to marry Françoise Lebrun. Their marriage contract³, signed on 6 August 1595, says that he was the son of deceased Symon Boulduc, Merchant Draper at Senlis, and Jacqueline Debonnaire. Therefore it is to the trade of drapery that this ancestor of the family applied himself in the XVIth century.

Françoise Lebrun and Louys Boulduc had three children: Pierre, future Apothecary, Louis, Grocer, and Marie, who married twice, first with Jacques Parent – they will have a daughter named Françoise – then with Gilles Gond.⁴

After the death of Louys Boulduc⁵, his property inventory was begun on 25 June 1622, at the request of his son Pierre. Louys was the owner of a House at the Marché-aux-Poirées under the sign of the Soleil d'or [Golden Sun]⁶, whose descendants will inherit.

Pierre Boulduc, Apothecary-Grocer, Warden of the Community (1607 - 14 may 1670)



Pierre BOULDUC Received as Master Apothecary in 1636, he was Warden from 1661 to 1663. His portrait, dated 1663, represents him at the age of 56. He was the father of Simon Boulduc.

The grandson of Symon Boulduc, Merchant Draper, son of Louys, Grocer, Pierre Boulduc was born in 1607⁷. The after death inventory of

his property, started on 21 March 1671, indicates that he died on 14 may 1670⁸. Accomplished both at the request of Gillette Pijart, his wife – guardian of the children Louis, Simon, Gilles and Jacques – and of Pierre, the eldest son, this important inventory provides many references to Acts and includes transcripts of the Will of the deceased. Surprising revelations are made on their son Louis who had started a career in Quebec.

The same day, 11 February 1622, Pierre and Louis, the two sons of Louys, were received as Master Grocers by examination⁹, but Pierre leaned towards the apothecary field. His apprenticeship document was signed on 6 October 1626¹⁰. On the following 20 November, he underwent review allowing the Wardens to judge if he was received as an Apprentice¹¹. Ten years later – normal curriculum – on 7 October 1636 he was registered to attend review for Master¹². Finally on 2 December the same year, he signed the Codex of Concordat¹³, the last Act allowing him to exercise his trade. He seems to have been Apothecary Companion in Montpellier: a Pierre Boulduc "said from Beaulieu", a native of Paris, was registered there on 28 November 1631¹⁴. The words added to his surname remains obscure. Another question – perhaps related to the previous one – which remains unanswered. In fact, the role of Merchant Grocers and Apothecaries of Paris established on 5 December 1655¹⁵ makes reference to two Pierre Boulduc, one received as Master Grocer in 1622 – the son of Louys –, the other in 1636. This other one is unknown to us.

Pierre Boulduc was Warden of the Community of Apothecary-Grocers in 1661, 1662 and 1663. His Arms bearing portrait, exposed in the Salle des Actes of the Faculty of Pharmacy of Paris-V16, bears the following inscription: "Petrus Boulduc Pharmacop. Paris. Præfectus annis 1661,62,63. Ætatis 56 anno 1663."



The Arms of the Boulduc: three Dukes (birds) grasping under their legs a ball of sand, are illustrated¹⁷.

In 1642, Pierre Boulduc was elected Councilor of the jurisdiction consular¹⁸. He was also one of the Apothecary Garden's Directors in the suburb of Saint-Marcel, and was responsible in 1652 for collecting from his "fellow gentlemen" funds committed for the installation of necessary water supplies to the Garden¹⁹. The special account that he established for this

occasion mentions the names of seventy Apothecaries constituting the entire Community²⁰.

In 1662 he was Inspector of the Consular election for Paris²¹. This is not surprising because, that same year, he was Warden of the Community, and as such a member of the Board of the Six-Guilds, and we know the interrelationship which existed between the Court and this privileged Board.

Pierre Boulduc practiced his business on Saint-Jacques Street, where he was already installed back in June 1639²². Was it in the house of l'Image Notre-Dame [Image of Our Lady] that he rented²³ – or renewed his rent – on 16 November 1649 for six years? It was an important domain "consisting of a dual dwelling, one in the front and one behind", with a store, a court, a well, belonging to a Marie Hubert, daughter of Jean Hubert, Apothecary, and spouse of Nicolas Cappon, Doctor-Administrator at the Faculty of Medicine of Paris. Located on the census terrain of the city of Paris²⁴, on the side of St-Jean-de-Latran, and having behind the College of Trois Évêques, or College of Cambrai, she was close to the entryway of the mass grave [charnier] of Saint-Benoît-le-Bestourné. Repulsive neighborhood, no doubt, but our Apothecary, who was Council Member in charge of the construction of the Church Saint-Benoît²⁵, had only to cross Saint-Jacques Street in order to exercise his charitable work!

This house was taxed in respect of the cleaning of the streets, following the Royal Declaration of 9 July 1637, but the name of the occupant is altered as Pierre Barleduc²⁶.

[Anecdote: another mention of this house can be found in the book *Le Cadre de Vie des Médecins Parisiens aux XVIe et XVIIe Siècles*, by Françoise Lehoux (1976). Here is the excerpt, page 375:

(...) L'image Notre-Dame1 [Saint-Jacques Street], (...), was a dual-dwelling domain (...). (...) on 16 November 1649 (...) Nicolas leased the entire house, for six years, to Pierre Boulduc, Apothecary-Grocer, averaging 710 l. in rent and 3 l.t. annuity to "Gentlemen of Sorbonnes"2. No house sign is mentioned in the

leases of 1641 and 1649, *infra*. But in the inventory of Marie Hubert (inv. 70, fol. 6) is the lease of 1649 in these terms: "lease made ... to Mr. Pierre Bolduc (sic) ... to a house in Paris, St. Jacques Street, under the sign of l'Image Nostre-Dame, towards the mass grave of St. Benoist". And 16 November 1649. Lease by Nicolas Cappon, "living on Tirechappe Street", to Pierre Boulduc, living on Saint-Jacques Street "in here declared house" of "a house consisting of two bodies of lodging, one in front and one behind ... to said Sir, the leaser being Marie Hubert, his wife ". The leaser is committed to "have a stone sink made in the camber of the second or third room watching the court, with a lead discharge, at said renter's choice". XLIII, 59.]

In January 1655, Boulduc acquired the connecting side under the sign of the Trois coquets [Three Young Cocks], at the price of 8,000 l.t., a sum that he gave to the creditors of François Fléau, Attorney to the Parliament Court²⁷. In this house, also located on the census of the City²⁸, he would henceforth live, and die on 14 May 1670. The house had a store, well furnished judging by the long list – 23 pages of inventory – of goods and popular tools, after the death of Pierre, by the Apothecary Louis-François Desréaux²⁹. [...] Pierre Boulduc had inherited from his parents half of the home of the Soleil d'or at the Marché-aux-Poirées, the other half being given to his sister Marie³⁰.

He formed several Apothecary friendships: Toussaintz Gorenflos³¹, Emmanuel d'Estas³² and Nicolas de Sainte-Beufve³³. With two other Parisian Apothecaries, he ordered in 1639 bronze mortars from Pierre Mobon, Master Caster living on faubourg Saint-Marcel Street, Saint-Médard parish³⁴.

On 27 December 1639 Pierre Boulduc married Gillette Pijart, daughter of Adam Pijart, Goldsmith, and of Jacqueline Le Charon, who gave her a dowry of 9,000 l.t., an honorable sum at the time. Endowed with an annuity of 200 l.t., she benefited from a privileged allocation of 500 l.t.³⁵. In the home of Gillette and Pierre, were born five sons. The elder Pierre was Practitioner, a Clerk at the Châtelet, and in 1667, he bought an office of Applicant Attorney at the Châtelet and jurisdiction of auditors³⁶. During a

transaction which occurred in 1701 with his brother Simon, he was qualified as "Lieutenant Policeman of the King's Armies"³⁷. Curious evolution!

Two other sons, Jacques and Gilles, chose the spiritual life and were Professed Religious at the convent of the Augustins-Déchaussés [Barefoot Monks] in Paris, torn down during the Revolution (it would have been situated at the Place des Petits-Pères).

The brothers Louis and Simon had a completely different destiny.

The after-death Property Inventory of Pierre Boulduc and his Will transcribed in that inventory³⁸, refers to the settling of his son Louis in Quebec, Canada. This has led us to consult the Dictionary of Canadian Biographies³⁹ and the Genealogical Dictionary of Canadian families⁴⁰, kept at the Cultural Service of the Canadian Embassy in Paris.

According to these two books, Louis Boulduc, born c. 1648–1649, landed at Quebec on 17 August 1665 as a soldier of the Andigné de Grand-Fontaine Company of the Carignan Regiment. Three years later, he married on 20 August 1668 Elisabeth Hubert, daughter of Claude Hubert, Attorney in the Parliament of Paris, and Isabelle Fontaine, living on Tisseranderie Street, Parish of Saint-Gervais. The marriage contract⁴¹ was done 8 August 1668 before the notary Lecomte at Quebec (sic) following the custom of Paris in the presence of many personalities. The bride brought a dowry of 4 l.t. in furniture, clothes, rings and jewelry.

On the Count of Frontenac's recommendation, Governor General of Canada (1672), Louis was appointed by Royal letters dated 15 April 1676 Attorney for the King in the Provostship of Quebec. Victim of local political intrigues, Boulduc was "accused of misappropriated funds in every house that has suffered his presence, of depravity, and a continuous crook"! He was judged yet still as "a mischievous one ever to have suffered in such a function." As the favorite of Frontenac, he was accused of

embezzlement, was dragged in front of the Sovereign Board, and deprived of his Office on 20 March 1682, a decision confirmed by the King on 4 June 1686. His wife having returned to France in 1685, Louis then followed her and died in his native country between 8 February 1700 and 2 April 1701⁴². Their eight children⁴³ remained in Canada and took the name of Bolduc. Their descendants are considerable, if we acknowledge that the thousands of Bolduc registered in the phone book of Quebec and its surroundings have the same origin. They are numerous in Montreal, and can be found in the United States. In the 1930s, the most famous female Quebec singer, Mary Travers, was dubbed "Bolduc"!

What can we make of the charges of embezzlement against Louis Boulduc in Quebec? Are they based on facts? In the Will that Pierre Boulduc wrote on 30 April 1666, while Louis had been eight months in Quebec, he begged and implored his wife Gillette Pijart "to one day have the kindness to forgive all the bad past behavior of Louis Boulduc, our son, as I have forgiven him, if with the great grace of God, as I hope, having come to terms in recognizing all the errors of his past, will submit to all the required and necessary submissions for such instances, and in so doing, that you will charitably and reasonably assist him with good advice and counsel (...)". He finally asks his wife to not disinherit their son.

We have no records of action identifying any misconduct by Louis, sins of youth no doubt, because he was only eighteen years when his father wrote his will, but serious enough to a devout father's eyes when two of his sons were joining the religious order. A few deeds listed in Pierre Boulduc's property inventory⁴⁴ refers to purchases destined for Louis or sums of money that were advanced for his settlement in Quebec:

- On 5 September 1665, a Paris merchant, François Meslier, gave a receipt to Pierre Boulduc for 300 l.t.⁴⁵ for furnitures made to Louis Boulduc who had arrived in Quebec.
- In a message dated 17 may 1669 to Pierre Boulduc, Paul Ragueneau acknowledged that Gillette Pijart gave him

1,000 l.t. to send to her son Louis in K  bec (sic) towards the purchase of a house. We know that Louis will acquire in Charlesbourg on 7 October 1669 a forty acres lot belonging to Jacques B  dard for the price of 800 l.t.

- On 18 May 1669 Louis, being in passage in Paris, stayed with his parents and "getting ready to return to said city of K  bec", begged them "to kindly assist him with something to make his settlement and the trade of goods". He received 1,500 l.t. in advanced heritage rights⁴⁶.
- This same 18 May, Pierre Boulduc requests a merchant of Rouen to supply goods to his son Louis valued at 500 l.t., to include transportation, and undertakes to have it settled in July.
- On 23 July the same year, under a privately sealed act, Paul Ragueneau acknowledges having received from Mrs. Boulduc 250 l.t. for the 500 pounds that he has advanced to Louis.
- The last document, undated, refers to a compiled list of goods supplied to Louis Boulduc from Reverend Father Ragueneau's order.

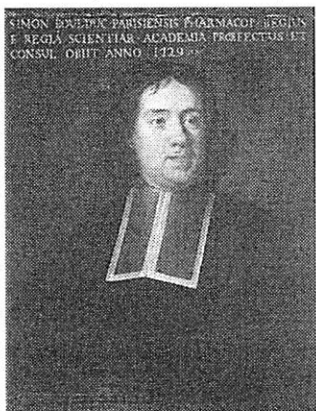
Born in Paris in 1608, Father Ragueneau arrived in Quebec in 1636, and was General Superior of the Jesuits' Mission in Quebec. Returned to France in 1662, he was Prosecutor of the Mission in Paris and died on 3 September 1680 in the capital. Two uncles of Louis Boulduc, both Jesuits, participated in the Quebec Mission. They were the sons of Claude Pijart and Genevi  ve Charon. The eldest, Claude Pijart, was born in Paris in 1600, came to Quebec in 1637, and remained there until his death on 16 November 1683. He taught theology, philosophy and humanities in the Jesuit College of Quebec. His brother Pierre was also of Parisian origin, born in 1608, was able to reach Quebec in 1635, but left the Mission and returned to France in 1650. He died in Dieppe on 26 May 1676.

It is likely that the subsidies delivered to the Reverend Father Ragueneau, and intended for Louis Boulduc, arrived in Quebec

through the intermediary of the Parisian and Quebec Jesuit Missions.

Louis had a third religious uncle, Sébastien Pijart, brother of Gillette, doctor of theology and living in the convent of the Religious Ursulines Dames of the Saint-Jacques Commune. He made the donation of his goods to his sister in 1656⁴⁷.

Simon Boulduc, Apothecary-Grocer, Member of the Royal Academy of Sciences (1652-22 February 1729)



Simon BOULDUC

Received as Master Apothecary on 8 November 1672, he was Warden from 1687 to 1689, Consul in 1698, Judge in 1707. As Royal Apothecary, he was Demonstrator in chemistry at the Royal Garden (Jardin du Roi) (1695) and member of the Royal Academy of Sciences. He was the son of Pierre Boulduc.

If Pierre Boulduc, when drafting his Will⁴⁸, was vehement against the actions of his son Louis, on the other hand, he manifested a real affection for Simon, promised for a distinguished Apothecary career. Here is what he wrote in his will: "I bequeath (...) To Simon Boulduc, my son, in consideration of his good obedient services and respect given me, and for the good of love and affection, that I give all of my books on humanity and having them both in print and manuscripts, concerning medicine, pharmacy, pharmaceutics and chemistry, and of surgery, Latin, Greek and French, and all other small published writings affecting these matters, which books and writings are all in my Office or elsewhere (...) to the condition and if he continues his original purposes and will, of further educating in the art of apothecary and that effectively he reaches, one day, to the Mastery."

Simon was to be a privileged beneficiary of his parents' property. On 27 January 1692, Gillette Pijart made a report to her sons⁴⁹ Louis and Simon on the guardianship of their property and to Pierre, the eldest son, on the management of his assets, since the death of their father on 14 May 1670. The three brothers were heirs, each for a third of all assets, concerning their religious brothers' share, Gilles and Jacques, since as a result of their status were considered to be "dead to the world", and were assimilated as such. Thus their successions were open. A month later, on 26 February, Gillette gave the totality of all movable and immovable property to Simon which belonged to her, or which would belong to her on the day of her death⁵⁰. Among the rules and conditions imposed on the recipient, included a pension plan for the benefit of the House and Convent of the Jesuits in Canada of 100 l.t. to the capital of 2,000 pounds. After the death of their mother, a little before April 1701, a friendly transaction was negotiated on 2 April 1701 between Pierre and Simon⁵¹ – Louis having died – in order to avoid judicial expenses weighing between them to queries from the Palace Hotel. The estate not having produced anything and Simon not being a debtor, it was decided that he would receive the shares from their parental estate in any property, and the two brothers decided to withdraw from any court procedures.

[...] Simon practiced his business on Boucheries-Saint-Germain Street, in the suburb of Saint-Germain, Saint-Sulpice Parish. We do not know on what date he settled there, but during the marriage of his daughter Marie-Élisabeth, in February 1691, he was living there. Contrary to what P. Dorveaux says, this was not "the home of his ancestors" because, as we have said, his father had lived on Saint-Jacques Street, first at L'image Notre-Dame, then in the house under the sign of the *Trois cochets*⁵⁹.

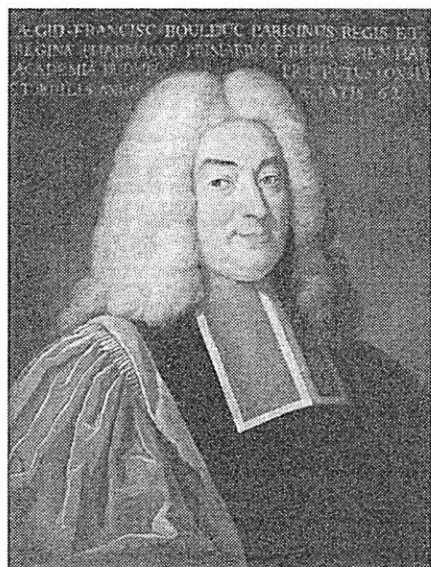
The after-death Property Inventory of Simon Boulduc, started on 3 March 1729⁶⁰ – he died February 22 on Tournon Street –, reports the disposition of his shop's contents to his son, Apothecary Gilles-François, on 1 April 1702, without any other specifications.

[...] Simon married Marie-Élisabeth de Lestang, daughter of Bénigne de Lestang and Élisabeth Herne (or Hervé). The marriage

contract was signed on 12 June 1674⁶² and Marie-Élisabeth was endowed by her mother, widow of Lestang, with 7,000 l.t. of which she kept two thirds as her own. They had four children: Gilles-François, Simon-Charles, future Canon at the Cathedral Church of Lisieux, Marie-Madeleine and Marie-Élisabeth, already mentioned. This fifteen year-old was engaged by a marriage contract of 12 February 1691⁶³ to marry Guy-Érasme Emmerez, doctor of medicine at the Faculty of Paris. Her large dowry of 12,000 l.t. was due to the enviable situation her father occupied. On a noteworthy observation, high nobility personalities attended the signing of the contract: the Duchess Bénédicté de Brunswick, Charlotte and Amélie de Brunswick-Lüneburg, her daughters, Princess of Mecklenburg, and friends. Bénédicté de Brunswick was the daughter of Anne de Gonzague, Princess Palatine. Also present was Dupin, Intendant of the House of Affairs of the Duchess Bénédicté, after being responsible for the stewardship of the House of Princess Palatine, who left her 12,000 pounds by testament.

[...] Simon Boulduc died on 22 February 1729 in a house on Tournon Street, Parish of Saint-Sulpice, belonging to the Hôpital-Général⁶⁴. His assets and those of his wife, who died in May 1700, were taken and their movable goods sold⁶⁵. Two houses were left in heritage. The *Trois cochets* house⁶⁶, on Saint-Jacques Street, purchased by Pierre Boulduc in 1655, was appraised at 18,000 l.t., when it had been purchased at 8,000 l.t. At the Marché-aux-Poirées, the house of *Soleil d'or*⁶⁷, bought by the ancestor Louys Boulduc, and having been the subject of a first inheritance between Pierre Boulduc and his sister Marie, now only half of it entered the succession at the price of 10,000 l.t. Finally the total estate value amounted to 53 652 l.t., and each of the four heirs received the equivalent of 13,413 l.t. Gilles-François was the sole recipient of half of the house on Saint-Jacques Street, the other half being distributed between his Canon brother in Lisieux and a sister. Half of the *Soleil d'or* was divided between his two sisters. [...]

Gilles-François Boulduc (20 February 1675 – 17 January 1742)



Gilles-François BOULDUC

Received as Master Apothecary on 14 March from 1695 to 1711, Consul in 1717, Alderman in 1726, First Apothecary of the King and Queen, Demonstrator in chemistry at the Royal Garden (1729), member of the Royal Academy of Sciences. He was the son of Simon Boulduc.

In a previous article⁶⁸, we have shown that Gilles-François Boulduc was the eldest of four children of Simon Boulduc and Marie-Élisabeth de Lestang. His brother Simon-Charles was Canon at the Cathedral Church of Lisieux. His two sisters entered honorable marriages, Marie-Madeleine Boulduc married François-Spire Chastelier, Attorney at the Châtelet of Paris, Marie-Élisabeth Boulduc married Guy-Érasme Emmery, doctor of the Faculty of Medicine of Paris.

The research we've conducted at the National Archives has helped to find the after-death property Inventory of this Royal Apothecary and other pieces of archives. The Inventory was started 3 February 1742⁶⁹ at the request of his wife Edmée-Catherine Millon, guardian of Jean-François Boulduc, their minor single son. Present were Master Pierre de Beauvais, lawyer at the Parliament of Paris, subrogate guardian of Jean-François, and Claude Pia, Apothecary Merchant, the partner of Gilles-François, as we shall see.

Born 20 February 1675, died 17 January 1742 in Versailles, Gilles-François accumulated many titles and honors as did his father Simon, and even surpassed him, as he also became Alderman of the city of Paris in 1726. This charge ennobled him, and allowed him to grab the title of "Squire". This rich background was described by G. Planchon⁷⁰ and P. Dorveaux^{71,72}, from the documents preserved in the archives of the former School of Pharmacy of Paris (BIUP). The following table lists the titles, functions and mandates of both father and son.

Functions occupied by Simon and Gilles-François Boulduc.

	Simon	Gilles-François
	1652	20 February 1675
	22 February 1729	17 January 1742
Master Apothecary	8 November 1672	14 March 1695
Warden of the Community	1687-1689	1709-1711
Director of the Apothecary Garden	1722	
Privileged Apothecary	Artist-Apothecary of the King (Louis XIV and Louis XV)	Apothecary of the King (Louis XIV and Louis XV) Since 1712
	Apothecary of Madam Princess Palatine	Apothecary of Madame Princess Palatine 1705-1722
	Apothecary of the Queen	Apothecary of the Queen Marie Leczinska 1735-

	Dowager of Spain	1742
Consulate Jurisdiction	Consul in 1698 Judge in 1707	Consul in 1717
Squire Office		Squire in 1726
King's Garden	Chemist Demonstrator	Chemist Demonstrator
Royal Academy of Sciences	Academician-Chemist 1694 Resident-chemist 1699 Veteran 1723	Assistant for Chemistry 1716 Associate-Chemist 1727

[...]

Endnotes

1.G. PLANCHON, "Dynasties d'apothicaires parisiens: les Boulduc", J. Pharm. Chim., 1899, 6th series, p. 332-336.

2.BIUP, Register 7, f° 164, 11 May 1595. The sons of Masters were dispensed from Practical Examinations.

3.AN, MC, I, 25, 6 August 1595. Marriage contract between Louys Boulduc and Françoise Lebrun. She was the daughter of Isambert Lebrun, deceased Merchant Bourgeois of Paris, and Perrette Conseil, who had remarried with Loys Mauclerc, Merchant on Saint-Denis Street. The dowry was at 500 pieces of gold, the dower 166 pieces 2/3, and she had a privileged allocation of 100 pieces.

4.AN, MC, XXXV, 261, 20 June 1649. Marriage contract between Françoise Parent, daughter from the first marriage of Marie Boulduc, sister of Pierre Boulduc, with Rodolphe Gaudeau, Grocer. Present were Gilles Gond, Grocer in the Marché-aux-Poirées, and Marie Boulduc now his wife, previously widow of Jacques Parent.

5.AN, MC, LXX, 25 January 1622, deficit year. After-death Property Inventory of Louys Boulduc, cited in the Property Inventory of his son Pierre, note 8, f° 35 v°, item 15. The furniture goods were sold on the following 29 August.

6.Louys Boulduc bought the house at the Marché-aux-Poirées under the sign of the Soleil d'or on 22 April 1612. This Act passed in front of the Notary Ménard (Study XXXIX) was not found. This acquisition is cited in the inventory of Pierre Boulduc, v. note 8, f° 36, item 18, and in the one of Simon Boulduc, v. note 60, f° 14 v°, item 7. The Mud Tax of 1637, BN, ms. fr. 18794, f° 32 and AN, KK 1025, f° 37, was imposed on this house belonging in half to Gilles Gond. At the death of Louys Boulduc, Pierre Boulduc and his sister Marie inherited the house of Soleil d'or. This house was situated on the East bank of the Marché-aux-Poirées, and was the twelfth from Fers Street going up towards Cossonnerie Street.

7.The year of 1607 is calculated from two data points: he was 56 years old when his portrait was done at the Salle des Actes of the Faculty of Pharmacy of Paris

- V in 1663 (see note 16), and he was 18 years old at the signature of his Apprenticeship Contract on 6 October 1626 (see note 10).
- 8.AN, MC, XXXV, 431, 21 March 1671. After-death Property Inventory of Pierre Boulduc.
- 9.BIUP, Register 7, f° 105 v°, 11 February 1622. Acceptance to the Mastery level of Grocer by examination of Louis and Pierre Boulduc, sons of deceased Louys Boulduc.
- 10.AN, MC, X, 60, 6 October 1626. Apprenticeship Patent of Pierre Boulduc, roughly age 18, minor son of deceased Louis Boulduc and of Françoise Lebrun, presented by Jacques Boulduc, Merchant living at the Tonnellerie in Paris, guardian of Pierre. Placed in Apprenticeship at Simon de Séqueville, Master Apothecary-Grocer living on Saint-Martin Street, parish of Saint-Nicolas-des-Champs, for four years, at the price of 350 pounds.
- 11.BIUP, Register 21, p.16, 20 November 1626. Apprenticeship registration of Pierre Boulduc.
- 12.BIUP, Register 7, f° 146 v°, 7 October 1636. Registration to the Master Apothecary examination of Pierre Boulduc presented by Jehan Nicolas, Merchant Apothecary-Grocer.
- 13.BIUP, Register 44, signature of the Concordat Register by Pierre Boulduc on 2 December 1636.
- 14.Louis Dulieu, *La Pharmacie à Montpellier*, 1973, p. 98.
- Here is the transcript of the text conserved in the Departmental Archives:
- "I, Pierre Boulduc said of Beaulieu, native of Paris, Apprentice Companion living with Mister Bastise, Master Apprentice in Montpellier, having been examined as much on the selection and the preparation of medicine as in the practical art of Pharmacy by Mister Durand, judged Master, after which having made me give the Oath to observe the reputation of their School, have allowed me in paying the commonplace rights, enlisted myself on this present record book. Done in Montpellier this 28th September one thousand six hundred and thirty one.
- Boulduc said of Beaulieu."
- The signature of Boulduc is identical to the ones found on other Acts.
- I thank Mme Colette Charlot for kindly having addressed to me the reproduction of this Register.
- 15.C. WAROLIN, "Les apothicaires et la maîtrise d'épicerie à Paris. I - Deux listes de réception en 1655 et 1671", *Rev. Hist. Pharm.*, 1990, n° 286, p. 295-302.
- 16.C. WAROLIN, "Les portraits d'apothicaires et de pharmaciens", in *La Salle des Actes de la Faculté de pharmacie Paris V*, edited by the Renovation Comity and ECN Editions, Paris, 1996, p. 52-53. The portrait of Pierre Boulduc was given n° 74.
- 17.M. CHAIGNEAU, *ibid.*, p. 66 et 69. Description of the Armories represented on the portraits of the Salle des Actes, but also the Apothecary Armories not represented on the paintings.
- 18.BIUP, Register 21, p. 29, 31 January 1642.
- 19.G. PLANCHON, *Le Jardin des apothicaires de Paris*, Paris, 1895, p. 68-70.

BIUP, Register 28, piece 14.

20.C. WAROLIN, *Le Cadre de vie professionnel et familial des apothicaires de Paris au XVII^e siècle*, Doctorate Thesis, University of Paris IV, Sorbonne, 3 March 1994, t. I, p. 170-171 ; t. II, p. 173-175.

21.G. DENIÈRE, *La Juridiction consulaire de Paris*, Paris, 1872, p. 518.

22. See the mortar transaction done on 9 June 1639, see note 34.

23.AN, MC, XLIII, 59, 16 November 1649. Lease of the house of l'Image-Notre-Dame, Saint-Jacques Street, for six years averaging 710 pounds the rent, and 3 pounds annuity to "Misters of Sorbonne".

24.AN, Ql 1099 l. Terrier de la ville de Paris, 4th notebook, n° 61.

The Tenure Register indicates the nouns of the owners of l'Image-Notre-Dame between 1526 and 1728. The name of Boulduc does not appear. However, two Apothecaries are mentioned: in 1567 Godefroy Roussel, and in 1610 Jean Hubert.

25.AN, MC, XLIII, 52, 25 April 1647. Pierre Boulduc Council Member of the Church Saint-Benoît.

26.BN, ms. fr. 18788, f° 47 and AN, KK 1024, f° 61. Roll of the Mud Tax in execution of the King's Declaration of 9 July 1637.

"The house under the sign of La Belle image is against the wall of Le Mortier where Pierre Barleduc, Master Apothecary, is living: one hundred and twelve sols tournois."

See: C. WAROLIN, *Le Cadre de vie professionnel et familial des apothicaires de Paris au XVII^e siècle*, op. cit., t. I, p. 130-152 ; t. II, p. 113, and plan 16, p. 151.

27.AN, MC, XX, 283, 17 January 1655. Purchase of the house les Trois cochets, Saint-Jacques Street, by Pierre Boulduc.

28.AN, Ql 1099 l. Terrier de la Ville de Paris, 4th notebook, n° 60.

The Tenure Register indicates the nouns of owners of les Trois cochets between 1507 and 1655, year of the house's acquisition by Pierre Boulduc. Gillette Pijart, his widow, claimed possession on 2 July 1671.

29.Inventory of the store's content of Pierre Boulduc, see note 8, f° 11 v° - 22 v°.

30.On 5 June 1658, the co-owners of the Soleil d'or — house bought in 1612 by Louys Boulduc, see note 6 — declared it to the King's Domain, see note 60, f° 14 v°, item 7.

Pierre Boulduc, Pierre Parent and Rodolphe Gaudeau, guardian of his minor children and of deceased Françoise Parent, his wife, and Isabelle Parent, major daughter, declared that the house of the Soleil d'or belonged to them as inheritors, to know: Pierre Boulduc of deceased Louys Boulduc and of Françoise Lebrun his father and mother, Pierre Parent and Isabelle Parent, and the Gaudeau minors, as inheritors of deceased Marie Boulduc, wife of Gilles Gond on the day of her death and widow of Jacques Parent.

A report done at the Soleil d'or on 12 January 1650, rated Zlj 269, and followed by a verdict on 25 July, proves that Marie Boulduc was still alive and was remarried to Gilles Gond.

- 31.AN, MC, XLIII, 39, 4 April 1643. Service contract for two years of Toussaintz Gorenflos, son of an Apothecary from Angevin, without disbursements. Terminated on 2 April 1644.
- 32.AN, MC, XLIII, 43, 12 May 1644. Service contract for two years of Emmanuel d'Estas, son of a Merchant from Compiègne, without disbursements. Terminated on 21 July 1644.
- 33.AN, MC, LXXIII, 382, 6 January 1646. Service contract of Nicolas de Sainte-Beufve, son of Jacques de Sainte-Beufve, Apothecary in Paris. Price of 400 l.t. for two years. Discharged on 31 January 1648.
- 34.AN, MC, XLIII, 27, 9 June 1639. Transaction of mortar done between Pierre Boulduc, from Saint-Jacques Street, Pierre Berger, Apothecary-Grocer, Parish and street of Saint-Gervais, Nicolas Bovin, Apothecary (probably privileged), Grande rue du Four Street at Saint-Germain-des-Prés, and Pierre Mobon, Master Caster, Faubourg Saint-Marcel Street, Parish Saint-Médard. The three Apothecaries provided part of the metal from old "broken" mortars. The Master caster brought the "excess metal from a bell" at the price of 35 l.t. for every 100 pounds-weight, plus 15 l.t. of basic matter for every 100 pounds-weight of worked mortar. Delivery time one month.
- 35.Marriage Contract of Pierre Boulduc and Gillette Pijart on 27 December 1639 analyzed in Pierre Boulduc's inventory, see note 8, f° 26 v°, item 3. The archives of the Notary Anceaume (Study LXIII) were destroyed in 1871.
- 36.AN, MC, XXX, 68, 13 January 1667. Sell of Office to Pierre Boulduc, son.
- 37.AN, MC, I, 218, 2 April 1701. Transaction between Pierre Boulduc son and Simon Boulduc, his brother, heirs to Pierre Boulduc and Gillette Pijart.
- 38.Will of Pierre Boulduc dated 30 April 1666, integrated in the inventory of his goods, see note 8, fos 24 v° to 26 v°, item 2. Remember that he died on 14 May 1670.
- 39.Dictionnaire biographique du Canada, Les Presses de l'Université Laval, 1966, t I, p. 92-93.
- 40.Dictionnaire généalogique des familles Canadiennes, Abbé Tanguay, Province of Quebec, 1871, vol. 1, p. 64-65.
- 41.National Archives of Quebec, Quebec, Laval University, Notary Lecomte, Marriage Contract of Louis Boulduc and Isabelle Hubert, 8 August 1668 (microfilmed). [The original document can no longer be found.]
- 42.Transaction between Pierre Boulduc, son, and Simon Boulduc. It is noted that Louis Boulduc was deceased; see note 37.
- 43.Dictionnaire généalogique des familles Canadiennes, op. cit., v. note 40, p. 64-65. There is a disagreement between the different genealogical dictionaries on the number of children, which may be explained by the deaths at a young age of some of them.
- 44.Property Inventory of Pierre Boulduc. See note 8, fos 34 v° and 35.
- 45.AN, MC, XLIII, 117, 5 September 1665. Receipt to Pierre Boulduc, in debt.
- 46.AN, MC, XLIII, 131, 18 May 1669. Pre-inheritance donation to Louis Boulduc.
- 47.AN, MC, XLIII, 83, 27 December 1656. Donation from Sébastien Pijart to Pierre Boulduc and his spouse Gillette Pijart, brother-in-law and his sister, of all

of his belongings and inheritance, for a pension. Act sealed at the Châtelet in Paris, Y 194, 27 December 1656, f° 81 v°.

48. Will of Pierre Boulduc, see note 38.

49. AN, MC, I, 195, 27 January 1692. Account between Gillette Pijart and her children.

50. AN, MC, I, 195, 26 February 1692. Donation in whole of the goods of Gillette Pijart to Simon Boulduc.

51. Transaction between sons Pierre Boulduc and Simon Boulduc, see note 37. [...]

58. C. WAROLIN, "Les portraits d'apothicaires et de pharmaciens", op. cit., see note 16, p. 50-51. The portrait of Simon Boulduc received n° 67.

59. Simon Boulduc had become sole owner of the house the Trois cochets (see notes 27 and 28) after the death of his mother Gillette Pijart, thanks to the donation she gave him of everything she owned (see note 50).

60. AN, MC, C I, 274, 3 March 1729. After-death Property Inventory of Simon Boulduc.

[...]

62. Marriage contract of Simon Boulduc and of Marie-Élisabeth de Lestang, see note 60, fos 12 v° and 13, item I. The Notary Delvoyes was not identified.

63. AN, MC, I, 193, 12 February 1691. Marriage contract of Marie-Élisabeth Boulduc, daughter of Simon Boulduc and Marie-Élisabeth de Lestang, with Guy-Érasme Emmerez.

64. Death of Simon Boulduc, Tournon Street, on 22 February 1729 (and not on the 23rd as indicated by P. Dorveaux), see note 60, f° I v°.

65. AN, MC, CXXII, 585, 23 June 1729. Sharing of the goods of Simon Boulduc and of Marie-Élisabeth de Lestang.

66. House of the Trois cochets, see notes 27, 28 and 59.

67. House of the Soleil d'or, see notes 6, 30.

68. C. WAROLIN, "La dynastie des Boulduc, apothicaires à Paris aux XVIIe et XVIIIe siècles", *Rev. Hist. Pharm.*, 2001, no 331, p. 333-354.

69. AN, MC, VIII, 1045, 3 February 1742. After-death property inventory of Gilles-François Boulduc.

70. G. PLANCHON, "Dynasties d'apothicaires parisiens: les Boulduc", *J. Pharm. Chim.*, 1899, 6th Series, p. 385-387 and 470-474. Planchon errs on the date of the death of Gilles-François: 1742, and not 1744.

71. P. DORVEAUX, "Apothicaires membres de l'Académie royale des sciences, Gilles-François Boulduc", *Rev. Hist. Phar.*, 1931, no 74, p. 113-117.

Abbreviations

AN National Archives, Paris.

MC Minutier Central of notaries at the National Archives.

BN Bibliothèque Nationale, Paris.

BIUP Bibliothèque Interuniversitaire de Pharmacie of Paris.

ARS Royal Academy of Sciences, archives of the Academy of Sciences, Paris

[Editor's note: This article will be continued in the Autumn 2011 issue of JMS.]

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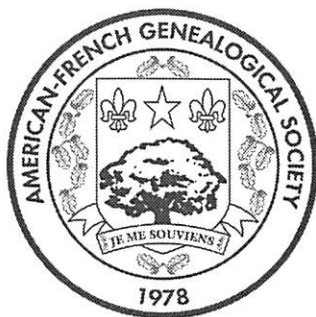
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Marriages of St Joseph's Church (1875-1989), Natick, Rhode Island

8 fiche \$8.00

Marriages of St Joseph Catholic Church (1872-1990), N. Grosvenordale, CT.

9 fiche \$9.00

Marriages of St Joseph Catholic Church (1893-1991), Pascoag, Rhode Island.

5 fiche \$5.00

Marriages of St Joseph Catholic Church (1929-1980), Woonsocket, Rhode Island.

5 fiche \$ 5.00

Marriages of St Lawrence Catholic Church (1907-1970), Centredale, Rhode Island.

2 fiche \$ 2.00

Marriages of St Louis Catholic Church (1902-1987), Woonsocket, Rhode Island.

6 fiche \$ 6.00

Marriages of St Matthew's Catholic Church (1906-1986), Central Falls, Rhode Island

8 fiche \$ 8.00

Marriages of St Matthew's Catholic Church (1888-1986), Fall River, Massachusetts

6 fiche \$ 6.00

Marriages of St Paul's Catholic Church (1852-1995), Blackstone, Massachusetts

7 fiche \$ 7.00

Microfiche MARRIAGES

Marriages of St Stephen's Catholic Church (1880-1986),
Attleboro, Massachusetts
4 fiche \$ 4.00

Marriages of St Theresa Catholic Church (1929-1987), Blackstone,
Massachusetts.
3 fiche \$ 3.00

Marriages of St Theresa Catholic Church (1923-1986), Nasonville,
Rhode Island.
2 fiche \$ 2.00

MARRIAGE REPERTOIRES (FROM CIVIL RECORDS)

Franco-American Marriages of New Bedford, Massachusetts
(1865-1920)
9 Fiche \$ 9.00

Marriages Recorded in the Town Reports of Norton,
Massachusetts (1850-1950)
9 Fiche \$ 9.00

Marriages of Peterboro, New Hampshire (1887-1948).
10 fiche \$10.00

FUNERAL HOME REPERTOIRES

Burials of the Auclair Funeral Home (1944-1992), Fall River,
Massachusetts.
8 Fiche \$ 8.00

Burials of the Courchesne Funeral Home (1930-1988), Worcester,
Massachusetts.
5 Fiche \$ 5.00

FUNERAL HOME REPERTOIRES

Burials of the Egidio DiPardo & Sons Funeral Home (1926-1995),
Woonsocket, RI

12 Fiche \$12.00

Elmwood Memorial-Meunier's Funeral Service (1934-1990)
w/Addendum, Burlington, Vermont

6 Fiche \$ 6.00

Franco American Burials of the Stephen H Foley Funeral Home
(1911-1985) Attleboro, MA.

6 Fiche \$ 6.00

Burials of Gilman-Valade Funeral Home (1920-1969), Putnam &
N. Grosvenordale, CT.

10 Fiche \$10.00

Burials of Gilman-Valade Funeral Home (1970-1990), Putnam &
N. Grosvenordale, CT.

8 Fiche \$8.00

Burials of the Hickey-Grenier Funeral Home (1911-1987),
Brockton, Massachusetts

7 Fiche \$7.00

Burials of the Lamoureux Funeral Home (1930-1980), New
Bedford, MA

5 Fiche \$5.00

Burials of the Joseph Lauzon & Sons Funeral Home (1911-1988),
Woonsocket, Rhode Island

11 Fiche \$11.00

Burials of Menard Funeral Home (1970-1990), Woonsocket,
Rhode Island

5 Fiche \$ 5.00

FUNERAL HOME REPERTOIRES

Burials of Menoche Funeral Home (1955-1984), Woonsocket,
Rhode Island

5 Fiche \$5.00

Burials of the Potvin Funeral Home (1893-1960), West Warwick,
Rhode Island.

19 Fiche \$ 19.00

Burials of Potvin Funeral Home (1960-1995), West Warwick, RI -

7 Fiche \$7.00

Burials of the Alfred Roy & Sons Funeral Home (1904-1994),
Worcester, Massachusetts

23 Fiche \$23.00

DEATH REPERTOIRES (FROM CHURCH RECORDS)

Burials of the First Universalist Church (1834-1998), Woonsocket,
Rhode Island.

5 fiche \$5.00

Burials of Holy Family Catholic Church (1902-1987),
Woonsocket, Rhode Island.

13 fiche \$13.00

Burials of Our Lady of Good Help Catholic Church (1905-1995),
Mapleville, Rhode Island.

3 fiche \$3.00

Burials of St Joseph Catholic Church (1905-1986), Attleboro,
Massachusetts.

5 fiche \$5.00

Burials of St Joseph Catholic Church (1872-1990), N.
Grosvenordale, CT.

10 fiche \$10.00

DEATH REPERTOIRES (FROM CHURCH RECORDS)

Burials of St Matthew's Catholic Church (1906-1988), Central Falls, Rhode Island.

8 fiche \$8.00

BAPTISM/MARRIAGE/DEATH REPERTOIRES

Baptisms, & Marriages of Our Lady of Good Help Catholic Church (1905-1995), Mapleville, Rhode Island

6 Fiche \$ 6.00

Baptisms, & Marriages of St Michael Catholic Church (1922-1995), Swansea (Ocean Grove), Massachusetts

8 Fiche \$ 8.00

Baptisms, Marriages & Burials of Sacred Heart Catholic Church (1879-1990), West Thompson, Connecticut

5 Fiche \$ 5.00

MISCELLANEOUS BOOKS

Burials of Oak Hill Cemetery, Woonsocket, RI.

7 fiche \$7.00

French and Belgian Immigrants to Northern Rhode Island.

3 fiche \$3.00

Letourneau Dictionary-The Descendants of David Letourneau (1616 to Present).

12 fiche \$12.00

Letourneau Dictionary-The Descendants of Guillaume Letourneau & Letourneaus of NH.

4 fiche \$4.00

Postage and handling on all fiche is \$2.00 for the first set, and \$.75 for each additional set.

Research Policy

Spring 2011

The American-French Genealogical Society accepts requests for ancestral searches. This offer is open to the general public, members or not. The only requirement is that the ancestor you are seeking be French-Canadian, for that is the focus of our organization, and the area where we can be of the most help.

To utilize the AFGS Research Service, simply print the research request sheet by clicking on the research request form at the bottom of the page at our website, www.afgs.org, fill in the necessary information, and 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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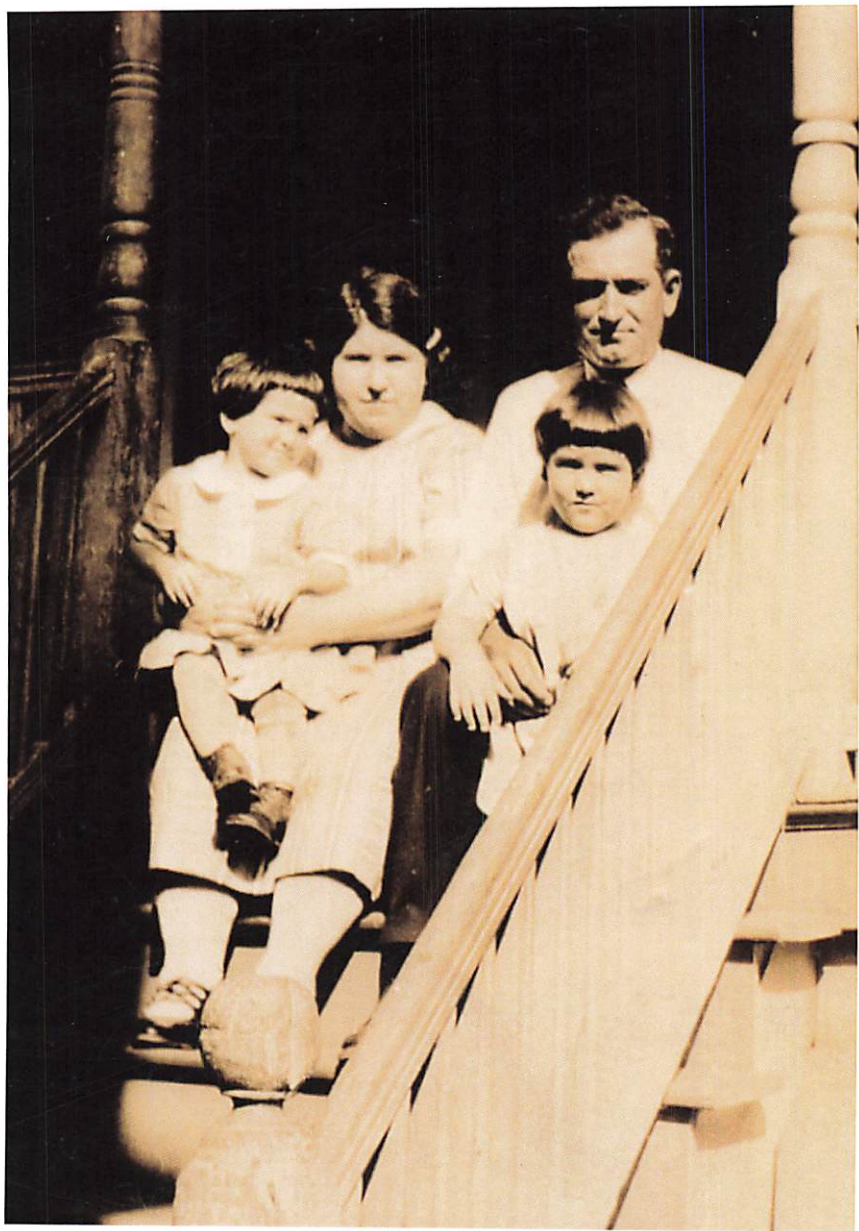
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Rose, Dottie, Pierre and Rita Nadeau, about 1927
(See story on page 41)