LA
JP

Je Me Souviens

A Publication of the
American-French Genealogical Society

Our 34th Year

Volume 35
Number 1

Spring 2012

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

MEMBERSHIP

Individual: $35.00 ($45.00 Canada); Family: $35.00 ($45.00 Canada) + $10.00 additional family member; Institutions: $40.00 ($50.00 Canada); Life:$600 ($800 Canada); Corporate $250.00.

Make checks payable to AFGS in US funds.
Non-U.S. residents must use postal money orders or credit cards.

LIBRARY

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

RESEARCH

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

ARTICLES

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

ADVERTISING

Rates for copy are $100.00 for a full page, $50.00 for a half-page and $25.00 for a quarter-page. **All advertising copy must be camera ready**. The Society assumes no responsibility for the quality of products or performance of services advertised in Je Me Souviens. The Society reserves the right to reject advertisements that it deems inappropriate. All advertising fees must be paid in full at time of submission.

COPYRIGHT

 ISSN:0195-7384

Table of Contents

Volume 35, Number 1, Spring 2012

President's Message

By Norm Deragon

Growing the Society into the 21st Century

First, let me say how honored I am to write this message as the president of our Society. I know you will join me in expressing a heartfelt thank you to Jan Burkhart for her many years of dedication to AFGS both as president and librarian. Jan will continue serving as our librarian and remains a member of the board of directors.

By way of introduction, I joined AFGS in 1979 and have been a member of the board of directors since 2000. I previously served as secretary and vice president. I am proud to have chaired a very talented building fund committee that worked non-stop for more than three years to help raise more than $200,000. We not only purchased the building with those funds, but also renovated and repaired much of the building's infrastructure.

This year, thanks to a $100,000 grant from The Champlin Foundations, we will upgrade the building heating system and increase our electrical capacity. We plan to add air conditioning next year and then begin a drive to raise funds for an elevator to provide full access to the building.

The board of directors is about to undertake a strategic planning project to help guide the direction of our Society in the future. With the development of our Franco-American Heritage Center, we will be developing programs that will extend beyond our extensive research library. One of these could provide more "value added" to members who are unable to visit us in Woonsocket, such as a "members only" section on our Web site that would provide information and resources not available to non-members.

We are exploring ways to better communicate with our members. In this age of instant communication, members should not have to wait two months for news from us. E-updates, including photos and videos of AFGS activities could be delivered sooner and in high definition to computer desktops. The same is true of our bi-annual journal *Je me Souviens*. Not only will this provide information to our members on a timely basis, but will also save the Society thousands of dollars each year. The ever increasing production and mailing costs may force us to follow the lead of other organizations that have digitized their publications and are delivering them online.

I will keep you informed as plans develop. Feel free to contact me via e-mail nderagon@afgs.org, or write to me at the Society.

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.

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

Acadian Festivals

By Anselme Chiasson

From Le Réveil Acadien Volume XII No 1 February 1996 and Volume XII No 2 May 1996

(Excerpts from CHÉTICAMP, HISTORY AND ACADIAN TRADITIONS), pp. 490)

Editor's Note: Each year at the Jewish Passover supper, the youngest member of the family asks the oldest member why they are celebrating the way they do. And after the recounting of the history of their ancestors, the family sits down to celebrate a meal in honor of that event. For us Acadians to fully understand and appreciate our ancestral heritage, it is good for us to look back at the strong religious traditions which were part and parcel of our ancestor's lives, for in them we get a glimpse of their particular attachment to the Church, and a heightened sense of their devotion and religious piety.

One of the best authors we have found who has provided us with this intimate look at this aspect is Père Anselme Chiasson, from whose book on his native town of Chéitchamp, Nova Scotia, we have taken the following excerpts. To understand the religious practices of the Acadians and the rhythms of the Church year will, no doubt awaken in many of us long-forgotten memories while growing up and why we did some of the things we did. Some of these customs have been engrained in our lives, year after year, handed down to us from one generation to another, from a strong ecclesial and communal tradition. For those descendants who no longer share the Roman Catholic tradition of our ancestors, perhaps these will give insight as to who and why we are, and from whence we have come.

NEW YEAR'S DAY

In the old days, New Year's Day was one of the most popular social occasions in Acadia.

In every home, people would get up in the morning, shake hands and wish one another "a good and happy new year, and paradise at the end of your days". The same ritual was repeated when neighbors and friends met at church and while visiting

But that day, a fairly common superstition required that the first visitor to enter a house be a person of the male sex. Sometimes this meant paying the neighbor's boys a few cents to come in first in order to avoid having a woman do so, for if she did, it was a popular belief that she would bring bad luck to the family. (Jean-Claude Dupont, HÉRITAGE D'ACADIE, Editions Lemaéc, Montreal, 1977, pp. 278-279)

The custom of kissing one another, at least in public, did not exist among the Acadians. It is a recent introduction from Québec. Even today, in the purely Acadian regions, kissing is extremely rare, even on holidays or when someone is leaving or returning home even from a lengthy trip.

The paternal blessing too seems to be a tradition imported from Québec. It existed in the border regions of the province (At Madawaska. Collection of Anne-Marie Lévesque tape 1, No 25, Centres d'études acadiennes.) and in certain areas such as Memramcook (CHEZ LES ANCIENS ACADIENS, p 45) where it had been introduced by Québeckers. Later, around d 1936, there was a campaign to promote this custom, but it met with only limited success.

One of the finest New Year's traditions consisted of forgiving one another of past wrongs, of seeking a reconciliation with anyone with whom one had quarreled (ibid. pp. 144-145). It still exists in some regions.

On this day as well, everyone tried to wear something new for the first time. According to the popular belief, this ensured having new clothes all year long. It was also the day for giving small presents. Children would go to wish their godparents a happy new year and would be given candies, nolais (a kind of cookie baked in the shape of little men - similar to today's gingerbread cookies) or a few coins.

Finally the day was spent visiting. Guests were served spruce bee, homemade wine, or rum imported from the West Indies.

EPIPHANY [FEAST OF THE 3 KINGS] JAN 6TH

Epiphany was primarily a religious festival. Socially it was one more holiday in the (Christmas) holiday season, a period of continued visiting and rejoicing.

The only special tradition which marked this holiday in Acadia was the Twelfth Night cake. In some regions, the cake contained a ring, a medal, and a button. When the cake was cut, it was said that the person who found the ring would be married soon; the person who found the medal has a religious or priestly vocation; the person who found the button would remain a bachelor or an old maid. In other areas, a white bean and a kidney bean would replace the ring and medal. It was arranged that the white bean would be found in the girl's piece and the kidney bean in the boy's. This couple became king and queen, presiding over the evening's festivities and leading the dancing. Once again, the button represented the unenviable life of a bachelor or old maid.

CANDLEMAS DAY [FEB 2nd]

The name Candlemas comes from the fact that on this day people had candles blessed at church, in the home. It was these consecrated candles which were then lighted for protection against the threat of lightening or kept burning beside the body when a member of the family died.

During this quiet period of winter, Acadians used Candlemas as an excuse for special celebrations. It was the general custom to make Candlemas rounds several days before the holiday. Groups of about ten men per township, sometimes in masks and costumes, depending on the region, would go from house to house to collect the food required for a community supper, which would take place the evening of February 2nd at a previously chosen home. Only those who contributed food were invited to the Candlemas feast.

The canvassers traveled by sled. They would knock at doors and ask, "Will you contribute for Candlemas?" If the family members were willing to contribute something, they would be

invited in to sing and dance. The song they sang as they danced, with some variations in different regions, was as follows:

Monsieur, madame mariés N'ont pas encore soupé
Va dans ton quart Me chercher du lard
Va dans tonbaril (ou grenier) Me chercher de la farine

Kenty County N B version, ms of Father Chiasson. See also other versions and descriptions of the dance in Chéticamp, pp, 210-212, and La Chandeleur chez les Acadiens du Cap-Breton, by Arthur LeBlanc, NA thesis, Université Laval, Québec City, 1954, pp. 109

(translation: Sir husband, madam wife,/ Have you not yet supped./ Go to your barrel/ and fetch me some pork (lard)./ Go to your keg (or attic). And fetch me some flour).

The canvassers then placed the family contribution in their bags, and left the house singing:

En vous remerciant mes gens d'honneur. D'avoir dinné pour la Chandeleur, Un jour viendra Dieu vous l'endra. Alleluia

(translation: Thank you, my good people,/ For having given to Candlemas Day./ A day will come/ when god will repay you. Alleluia.

On Candlemas Day itself, women went to the house chosen for the feast fairly early to prepare a copious repast from the food collected. In almost all areas (Acadian settlements), there were pancakes, les crêpes de la Chandeleur, Candlemas pancakes.

Once all the guests who had contributed arrived supper began, table after table. In New Brunswick and in the Magdelen Islands, each guest was required to flip his pancake in the pan. If he failed to do so, he had to go without; and in some areas, if it fell on the floor, the clumsy guest had to eat it there, on all fours, without using either his hands or fork.

After supper came the dancing. The next day, the large quantity of food which was always left over was distributed to the poor.

PRE-LENT

The Acadians used Sunday, Monday, and Tuesday before Lent, the Jours Gras, for fun and entertainment, because they were about to enter a period of forty days of penitence.

These evenings were spent partying, playing cards, singing and dancing. There was a great deal of visiting back and forth and the celebrations were enlivened, although sometimes totally spoiled, by alcoholic beverages.

At midnight on Shrove Tuesday (Mardi Gras) Lent began and all festivities and amusements ceased.

LENT [Le Carême]

Ash Wednesday (Mercredi des Cendres) ushered in forty days of penitence, as prescribed by the Church. Fasting, for those between the ages of twenty-one and sixty, was very severe, permitting no more than two ounces of bread in the morning, a good meal at noon and a light snack or perhaps eight ounces at night. Meat was prohibited, at first every day of the week and later only Wednesdays and Fridays.

In the spirit of penitence, everyone, even children, gave up candies or sweets. Some men would try to give up smoking.

Lent was also a period of prayer and devotion. Besides the evening rosary and prayer, some families recited an additional rosary together in the morning (at Ste Anne de Kent, N B ms of Father Anselme Chiasson). Everyone tried to attend Mass frequently during the week and to do the Stations of the Cross every Friday. Often, and in some families every evening, but particularly during Holy Week, the hymn of Our Lord's Passion was sung. (text of this very long hymn can be found in Chansons d'Acadie, 1st series, pp 28-31.

MID-LENT [Mi-Carême]

The only relaxation in the rigidity of Lent occurred at Mid-Lent. On that day, children, young people and sometimes even married couples would dress up in costumes prepared several days

before in any of countless fashions. They would wear homemade masks, often woolen stockings with holes cut for the eyes, nose and mouth. Thus costumed and armed with sticks, they would walk about, alone or in groups, from house to house. The game consisted of escaping recognition, while making gestures, dancing, and even speaking, but in an assumed voice.

This was the commonest way of celebrating Mid Lent. In some parts of Acadia, the Mid-Lent celebrants distributed candy to the children, who were allowed to eat it on that day. In some parts of Prince Edward Island and the Magdelen Islands, Mid-Lent was used as an opportunity to collect gifts for the poor.

Mid-Lent was celebrated originally for a single day, and later for two days. Today, this tradition has practically disappeared. Only in the Chéticamp region of Cape Breton, where it is still celebrated for a full week, does it remain as vigorous as ever.

PALM SUNDAY

In memory of Our Lords' triumphal entry into Jerusalem, accompanied by people waving palms, the Church blesses branches on the Sunday before Easter.

Today, we use palm branches imported from tropical counties, but in the old days people brought their own branches to be blessed. Most were twigs from pine or fir trees, or from junipers or other wild plants which would keep for some time.

These consecrated branches were placed in all the rooms of the house, in the barn and on the boats, as protection against lightning, fire, the devil and sorcerers.

GOOD FRIDAY

In memory of Our Lord's death, the early Acadians marked Good Friday by more severe fasting. Some ate nothing at all, while others required their livestock to fast as well. (in Kent County N B and in the Magdelen Islands, ms of Anselme Chiasson). In some families, a religious silence was observed from noon until three o'clock.

Finally, no butchering or hunting was permitted on that day, in order to avoid shedding blood, out of respect for the blood of Our Lord. (Father Anselme Chiasson, Légendes des Iles-de-la-Madeleine, Editions d'Acadie, Moncton, 1969, pp 37-38.)

EASTER

In Kent County, New Brunswick. It was the custom to go about at midnight in small groups to the homes of those already in bed and sing, to the tune of the Latin hymn "O filii et filiae":

Réveillez-vous gens qui dormez Notre Seigneur est ressucité
En Galilée vous verrez. Alleluia

(Translation: Awake, ye who are asleep,/ Our Lord is risen./
In Galilee you will see him,/Alleluia!)

The people of the house, who were not always thrilled by this late night visit, were expected to get, invite the unwelcome callers in and serve them a snack or drink of rum.

This custom disappeared around the beginning of the twentieth century. (Louis-Cyriaque Daigle. Histoire de St Louis-de-Kent, Moncton, 1948, p 137. Also ms of Father Chiasson.)

On Easter morning, throughout Acadia, people would go out looking for Easter water, that is, water drawn before sunrise from a stream or river. It had to be moving water and it had to be drawn against the current. This water would not spoil and was considered medicinal. This tradition persisted until quite recently and has not completely disappeared (Editor's Note: My grandfather, Alcide Gaudet, and other Acadians brought this tradition to Centredale R I when they migrated from the Magdelen Islands. The only year they did not go for this Easter water was because there was a snowstorm to prevent them, the esteem in which Easter water was held was so great that many believed it more powerful then the holy water blessed during the Easter vigil).

According to popular belief, on Easter morning the sun rose with particular brilliance, no doubt to demonstrate its joy in the Lord's resurrection, and was even thought to dance. People would get up earlier than usual so as not to miss the phenomenon.

In rural areas, in the old days, everyone kept hens, but they did not lay eggs during the winter. If they began laying before Easter, the eggs were kept for the morning of the holiday, when they were cooked in various ways and everyone could eat as much as he liked. There even developed a kind of competition as to who could eat the most.

APRIL FOOL'S DAY

The Acadians with their fondness for pranks, made good use of the first of April to play April fool tricks. Everyone wanted to trick someone else without being caught himself. And any way of pulling someone's leg was fair. Someone might say "Look! A deer at the edge of the woods!" or "Here comes the priest!" or some similar hoax. If anyone fell for the trick and went to look out the window the prankster would call, "Poisson d'avril!" (April Fish, i.e. fool) or "largue at ligne" (let out your line). There were other tricks as well, such as attaching a piece of cardboard cut out in the shape of a fish to the victim's back, and letting him walk around for hours in public before he realized what was causing all the hilarity around him.

This custom is still observed.

THE FIRST SNOWFALL OF MAY

The first snowfall which fell during the month of May was thought to have medicinal qualities and was said to cure sore eyes, ear aches and other maladies. The Acadians believed this and were careful to collect enough to melt down into several bottles of May water, as it was called.

CORPUS CHRISTI

In every parish, the Sunday following Corpus Christi (Feast of the Body of Christ) was marked by a solemn procession of the

Blessed Sacrament outside the church. During the preceding week two wayside altars were erected along the route of the procession to shelter the Blessed Sacrament. These altars might be placed before the door or on the porch of some parishioner, for whom this was a great honor, or built from scratch in a field, from timber draped in white sheets and decorated with branches and flowers. The route itself was marked out with firs and decorated with flags and streamers.

All parishioners who were able to do so would take part in the procession, reciting the rosary and singing hymns along the way. Parish organizations and sodalities would participate as groups, bearing their standards or banners.

One characteristic feature was the improvised military guard which accompanied the Blessed Sacrament. Men dressed in blue trousers with yellow stripes up each side and white shirts with wide red ribbons draped across their chests, wearing military caps and carrying rifles (or muskets, in the old days), added special color to this procession. Following military drill the previous day, they would attend Mass, standing in the main road, then form two rows, one on each side of the dias (Monstrance) for the procession. At each of the wayside altars, while the priest blessed the crowd with the Monstrance, the guard would fire a salute with their muskets or rifles, again at the door of the church where they halted for another salute during the final benediction from the altar.

BLESSING OF THE BOATS

Over the past fifty years, the tradition of blessing of the fishing boats at the beginning of the summer has become established here and there among the Acadians. For the occasion, all the boats of the region, decorated with flags and streamers, come together at a given location. At Cap Pélé, New Brunswick the best fisherman is crowned king. The event serves also as a memorial to those fishermen who have been lost at sea, and the widow of one of them is chosen to throw a funeral wreath of flowers into the water. Then, the priest blesses the entire fleet with holy water as they sail by in parade fashion. [This celebration is often held near the feast day of SS Peter and Paul, St Peter having been a fisherman when called by Christ to follow him.]

SPECIAL CELEBRATIONS

Every parish, in the old days, used to celebrate the feast day of its patron saint. Even if it were not a holy day of obligation, people would attend Mass and refrain from working on that day.

Since 1881, when Our Lady of the Assumption was chosen as Acadia's patron saint, the national holiday on August 15th has been marked in almost every locality by a high Mass in the church with an appropriate sermon, and patriotic speeches on the church steps after the religious ceremony. Today, this festival is more popular than ever among the Acadians, who often arrange to have it coincide with the closing of many local festivals.

DOG DAYS

During the period extending from July 22 to August 23 are known as the "dog days", people were convinced that the water of the lakes, rivers, streams and even the ocean was unhealthy, and mothers were reluctant to allow their children to go swimming.

ALL SAINTS' DAY [NOV 1ST]

All Saints Day was a holy day of obligation. Because it preceded Advent, it assumed some of the same festive nature as the pre-Lenten period.

The only tradition specifically associated with this day in Acadia was that of playing tricks to the extent that it was often called jour des tours, or Tricks Day. And one of the tricks commonly played on All Saints' Day was stealing vegetables, particularly cabbage.

ALL SOULS DAY [Nov 2nd]

A pall of sadness hung over our Acadian parishes on November 2, which was All Souls Day. Three successive Masses celebrated in black vestments at the church and attended by all, visits to the cemetery, either individually or occasionally in the

context of a parish community for the dead, brought back vivid memories of dear ones recently departed.

In addition, popular belief had it that on this day the dead return to earth and cover the land. As a result, no one would butcher or plow, for fear of injuring the dead. People, particularly children, were terrified of venturing alone into isolated areas or dark corners.

The custom of criée des âmes, or auction for the souls of the dead, once existed in Acadia but disappeared long ago. Animals or vegetables would be brought in on All Souls Day and sold by auction on the church steps. The money collected was used to celebrate Masses for the dead.

ADVENT

Les Avents, as the Acadians called this period, extend for four weeks preceding Christmas and served as preparation for this festival. This was a time somewhat similar to the Lenten period preceeding Easter, but without the fasting. No weddings took place and no festivities were held.

During Advent, people in some regions would recite the "Christmas rosaries", always individually. At each bead of the rosary, the person would say "Sweet Infant Jesus of Bethlehem be born in my heart". Anyone who recited sixty-six rosaries before Christmas and the sixty-seventh on Christmas Eve was sure to obtain whatever favor he might request.

In other areas, instead of these "Christmas rosaries", it was necessary to recite a certain number of rosaries, with the final one on Christmas Eve, in order to obtain a similar blessing. Finally, in Kent County, New Brunswick, people would recite the "Thousand Hail Mary's" one Christmas Eve for the same purpose.

CHRISTMAS [Dec 25th]

In the old days, Christmas was solely a great religious festival and was not marked by the traditions which have become attached to it over the past few hundred years. The custom of hanging up stocking was unknown, at least in certain regions, as was that of giving presents and in particular, that of Santa Claus.

Christmas trees, cradle scenes and decorations inside and outside the home did not appear until well into the twentieth century.

A cradle scene, however, was always set up at the church, and parents would take their small children to see it on Christmas Day or shortly thereafter.

It appears, from our own ethnographic research, that the custom of children hanging their stockings or placing their shoes by the fireplace to receive presents from the Baby Jesus or from Santa Claus did not appear until the nineteenth century. And until approximately 1940, since most Acadians were poor, the presents were extremely modest; a few candies, an apple or an orange, some cookies and, at the most, some small toy such as a Jew's harp, a paper flute or a mouth organ (harmonica). Although at one time, in certain regions at least, children were led to believe that it was the Baby Jesus who brought presents, it seems clear that today He has been supplanted by Santa Claus, largely because of the commercial publicity surrounding the latter.

A very widespread legend, and one which is by no means exclusive to the Acadians, is that the domestic animals speak to one another at midnight on Christmas Eve, and that anyone who tries to hear them risks death in doing so.

But the midnight Mass was the central feature of the Christmas celebrations. The trip to and from the church by sled or sleigh, lamps alight and blinking in the night, church bells and sleigh bells ringing along the way, and cries of "Merry Christmas/Joyeux Noël" mingling from every side, created a remarkable spectacle and filled the heart with emotion.

And the church, full of light, was in festival. The priest wore his most beautiful vestments, the choirboys their finest gowns, and the cradle scene, though often the same, always seemed new. Our good parish choir outdid itself on Christmas Eve. Precisely at midnight, the best soloist, accompanied by the organ, broke into Minuit Chrétien, emotion gripped the crowd. The old Christmas carols sung at the offertory and communion of the first Mass and during the two low Masses which followed the sung Mass produced the same effect. And on the road home, it was not unusual to hear these same carols sung by the people themselves.

Back home again, it used to be that everyone would simply go to bed. But gradually, particularly in some regions, it became customary to have a midnight supper (Réveillon) following the return from church, and to celebrate quietly until the early hours of the morning.

In the afternoon, there was a great deal of visiting among friend and family.

NEW YEAR'S EVE

The Acadians could not let the year come to a close without marking the event in some way.

In Cape Breton and in some areas of the Magdelen Islands, these final hours were marked by a tradition known as "beating out the old year". During the evening, young men would arm themselves with sticks and in groups of three or four, approach someone's house. Once there, on a signal, they would pound their sticks heavily on various parts of the house, preferably near the areas where the girls would be. The people of the house would jump at every blow. One of the group would watch through a window for the master of the house, who would be concerned about the shingles on his house. If he became angry and seemed about to come outside, the group would beat a hasty retreat and begin again somewhere else.

Adults enjoyed staying up until midnight on New Year's Eve. Often, a group of friends would get together at someone's house to spend the evening playing cards and singing. At midnight, they would go outside and shoot off a rifle. This tradition was called "burying the old year". On the Magdelen Islands, it was "burying the arse of the year".

At this point, those who spent the evening together would start home, after shaking hands and wishing one another a happy new year.

And thus ended the traditions associated with the festivals and seasons of the year, and the year itself among the Acadians.

The Tales of the Gravestones

By "The Gravestone Girls"

Benjamin Franklin said "Show me your graveyards and I will tell you what kind of people you are."

That wisdom still applies today. Gravestones, tombstones, headstones, graveyards, cemeteries, churchyards...no matter their moniker, and sacred spaces and objects are fixtures in nearly every town around the world. Their job is to speak of times past and present, memorialize the dead and remind the living of their own mortality.

The art and passages on gravestones can speak to a population both literate and illiterate. Their warning is clear: "I was once mortal, it is inevitable you will follow me." Not everyone takes the time to stop and ponder these communiqués today, but in Colonial New England, gravestone messages were certainly words to live by.

Winged skulls were symbolic of man's mortality and the hopeful flight of the soul to a glorious reward in the next world. Felled trees communicated the fragility of life and the reality of being part of this world one minute and leaving it the next. Dancing skeletons snuffed out your candle of life and hourglasses continuously passed your grains of sand, how many remaining unknown to you. Father Time stood ever-ready with his scythe to cut you down unexpectedly at moment.

These symbols clearly communicated the inevitability and inescapability of death. Their purpose was to urgently coerce the living to make the most of their time doing valuable and virtuous works in the name of God for which their earthly hardships would be transformed with eternal life in the next world—the Ultimate Reward.

As society evolved into the 19th century, so too did gravestone messages and symbols. The culture of the 1800s turned from agrarian to industrial, bringing with it more opportunity for public education, advances in science and modern inventions such as photography, manufacturing mechanization of mass production, transcontinental railroads, badminton and bicycles! Burial grounds were renamed cemeteries and gravestones shed their scare tactic artwork to communicate in softer more gentle tones. Angels now gently carried you from this world to the next; flowers bloomed and wilted in acknowledgement of a life passed. Family plots and mausoleums were erected to continue the family bond even after a loved one left this earthly plane.

Modern medicine and continued advances in science and technology propelled man rapidly into the 20th century, taking its cemeteries along as part of the evolution. Landscapes became less pastoral and more uniform with gravestones taking on simpler forms and fewer messages, often only the most basic of personal information was provided, reflecting society's disconnection with imminent mortality and what were once considered the perils of sin and judgment held so strongly by their ancestors just 300 years ago. For 20th and 21st century residents, the longer you live, and the fewer you lose, the less the opportunity to ponder your finite presence as a mortal being. Thoughts of death have become considered unpleasant and relegated to hushed conversations only when necessary, as many ailments and circumstances that removed our predecessors are easily defeated in the modern day and life spans are continuously extended. Many modern gravestones quietly tell that tale.

However, there is good news and another change in the tide! A movement reminiscent of Victorian times, is making leaving this world a more personal statement and gravestones are embracing technology to laseretch their owner's summer homes, hobbies, pets, philosophies and family faces into their surfaces. It is again more possible than in the last 100 years to wander cemeteries and meet the individual and receive a message. It is the experience of

this world and another, reaching out across time and making a brief connection. An often seen 19th century tombstone sentiment declares "Gone but not Forgotten". That attitude is once again true today and visible to all modern visitors who comfortably, confidently and sometimes curiously pass through the cemetery gates.

Check out www.AFGS.org

for the index to our

Cemetery Headstone Database

Over 42,200 Headstone Listings
Headstone pictures are available at the AFGS Library r by order.

Annette's Odyssey

By George H. Buteau and Mary Beth Spittle

Our maternal grandmother, Memere Genereux, was born in La Souterraine, Creuse, Limousin, France on January 11, 1880, the second of five children born to Jean Baptiste Lefrere and Marie Boutet. She was baptized Anne Lefrere but always went by Annette. Her older sister, Marie Augustine, was born in June 1878 but lived only five days, which explains why Memere never mentioned her sister to us. Three brothers followed Annette: Sylvain, born in 1882, Marcel, in 1884, and Georges Hippolyte, 1887. Their father and mother died in May and December 1893, at 39 and 32 years of age, respectively. The four orphans were raised by their paternal grandparents, Jean Simon Lefrere, a stonemason, and Marie Terrasson, who were both in their mid-60s. Annette often talked about a brother named Louis Lefrere who, she said, was a painter on the "Tour Eiffel" in Paris. Since the Eiffel Tower was built in 1889, it is not likely that he was one of the original painters. Louis does not appear in any birth records in La Souterraine. Other than a photo marked Louis Lefrere that Memere had and what little she told us about him when we were youngsters, we have never been able to find any details regarding Louis' birth or his life.

Memere had no appreciation for Bastille Day. She once said that it was "a bad day for our family." A Lefrere genealogist once told the senior author in an email that his branch of the Lefrere family was native to the Vendee region of France but was driven out during the French Revolution to the Creuse region. The inhabitants of the Vendee were strong Catholics and rebelled when the revolution clamped down on the Catholic Church. During the "Reign of Terror," 40,000 French citizens in the Vendee were executed. Our Lefrere ancestors were not living in Vendee during the French Revolution so we wonder what specific evils befell them during

that era.

Though Memere occasionally talked about her youth, we were never able to put together in our minds a complete history of her formative years from the bits and pieces that we recall of her stories. From what we learned, her grandparents raised her and her three brothers to adulthood. She said that her grandparents were financially comfortable and that she received an education while growing up. The Lefreres owned a farm and had servants and farmhands. Seamstresses came to the house a few times a year to make dresses for Annette and her grandmother. We knew Memere to be a very good cook but she said that she never learned how to cook in France. She once mentioned that, as a teenager, she would sneak out of the house through her bedroom window to go dancing with her friends.

Annette left home at age 18 and emigrated to England, having been hired by a "nouveau riche" family in London. She no doubt crossed the English Channel at Calais arriving at Dover, England. She said that a stagecoach met her, the coachman all dressed up including a top hat. They drove to London for hours in the fog and darkness. She did not like the English couple she first worked for claiming that they treated everyone employed in the household with condescension. She mentioned that one of her duties there was to bathe the wife every day in milk that had to be brought up several flights of stairs after having been heated downstairs. She worked for other families in England but we never learned for whom and for how long. She never said whether she took trips back to France but we have the impression that she remained in England for at least a dozen years. Although she did not appear in the 1901 census of England, she was listed in the April, 1911 census as a "ladies maid," one of nine servants in the household of Richard and Margaret Johnson Houghton in Malpas, a small village in the county of Cheshire on the border of Shropshire county and Wales. Annette was in London two months later for the June, 1911 coronation of King George V. She owned a steamer trunk that she left to the junior author, which she claimed to have bought in a luggage shop in London that she said was mentioned in Charles Dickens' "A Tale of Two Cities."

Miss Beatrice Mary Beckley, an actress who was listed in the 1911 census living with her widowed mother in London, England, hired Annette as a traveling companion. Beatrice made round trips to the United States where she had been acting since 1906. On November 23, 1911, just nine months after the 1911 census was recorded, Beatrice and Annette departed England from Liverpool traveling in the first class cabin of the S.S. Cedric. Both women were listed on the ship's passenger log as being 5 ft. 8 in. in height. Beatrice gave her age as 26, which is consistent with her birth in June 1885. Annette claimed to be 28, though, in reality, she would be 32 years of age two months later. She gave the name of her brother, Marcel Lefrere, as her closest relative. Although she was listed in the passenger manifest as Beatrice's maid, Annette always said that she was a "lady's companion" without the duties of a maid and with a higher salary as well as some perks not allowed maids. Beatrice and Annette arrived in New York on December 2, 1911.

According to the Cedric's passenger log, Beatrice had traveled to the U.S. on at least two previous occasions in 1910 and 1911. However, she was listed as an actress in the passenger log of the Lucania that sailed from Liverpool to New York in April 1905, at which time she declared that it was her first trip to the U.S. In the 1910 U.S. Census recorded on April 2, Beatrice Beckley was a guest in the Hotel Bonta in Manhattan, New York City, NY, and was listed as having immigrated to the U.S. in 1906.

On December 16, 1911, just two weeks after her arrival in New York from England, Beatrice married the classical stage actor, director and manager, James K. Hackett, in Milwaukee, Wisconsin, where Hackett was starring in the play "The Grain of Dust." Annette, no doubt, accompanied Beatrice from New York to Milwaukee. In the days before film, most large cities were home to many theaters where stage actors, like Hackett, would perform daily in plays. Hackett, who made his acting debut in 1892, was one of the most famous matinee idols of the day, having played opposite famous actresses such as Maude Adams. His father, James H. Hackett, was a renowned Shakespearean actor said to have been the favorite of Abraham Lincoln and Davy Crockett.

James K. Hackett was almost sixteen years older than Beatrice Beckley. He had been married to English actress Mary Mannering in 1897. Mannering filed for divorce from Hackett in 1910 and was awarded custody of their daughter. It was rumored that Hackett's association with Beckley was the cause of the breakup of the marriage. Beatrice had performed with Hackett in Milwaukee and it was there that she first appeared with him as his leading lady in "The Walls of Jericho" in 1906. Critics at the time praised her beauty but said she was inexperienced as an actress. She continued acting in Milwaukee in a minor role in 1907. Beatrice again was Hackett's leading lady in "Samson" in 1908 in Milwaukee. After their private wedding in 1911, the Hacketts left Milwaukee for a week in St. Louis, Missouri, then returned to New York City

The Hacketts apparently thought well enough of Annette Lefrere that they had her fill in one night on stage in New York City playing a maid where she even had a line. It is likely that this occurred in Hackett's Broadway theater production of "The Grain of Dust,", which included a maid in the list of characters. "The Grain of Dust" played in the Criterion Theater in New York City for twenty-four appearances during the first three weeks of January 1912. The New York Times did not give a good review of this play on January 2. In a review in Munsey's Magazine, Matthew White, Jr. said that while the play "...was badly acted ...(and) failed to attract patronage in New York, it is doing an enormous business on the road ..."

Memere said that she met Sarah Bernhardt and Lilly Langtry and was familiar with the theater districts in London, Boston and New York. We do not know where or when these meetings took place or if they occurred while she was working for Beatrice Beckley.

Hackett brought "The Grain of Dust" to the San Francisco Bay Area in the summer of 1912. On July 22, it opened for the summer season in the Columbia Theater in San Francisco. The San Francisco Call gave a lengthy review of the play on July 23. Hackett starred and the cast of twelve included Beatrice Beckley. In September, the play opened in the Macdonough Theater across

the San Francisco Bay in Oakland followed by "A Man on Horseback" both plays starring Hackett with Beckley. The September 2 Oakland Tribune pointed out that "The Grain of Dust" was in its second year touring the country and " ... no abatement in its tremendous interest has yet manifested itself." While in the San Francisco Bay area, the Hacketts stayed in the St. Francis hotel in downtown San Francisco. This hotel, frequented by the rich and famous, had been built in 1904 and survived the 1906 earthquake. Memere often mentioned to us that she was residing in this hotel with the Hacketts when she met Gaspard Genereux. The Hacketts apparently were in California through 1912 since they acted together in the silent film version of "The Prisoner of Zenda,"; adapted from the play that Hackett had made famous. The film was released in February 1913.

Gaspard Genereux returned from the Philippines in the summer of 1912 and was stationed in the San Francisco Presidio awaiting discharge from the U.S, Army. Sometime after his return he met Annette Lefrere in San Francisco. Memere described her first meeting with her husband-to-be while she was walking in the park above the Presidio. Three men in uniform passed by and started whistling and making comments about her extravagant clothing so she swore at them in French. Gaspard responded in French. At some point, she invited him to dinner at the St. Francis where she ordered everything on the menu to show him what life was like on the high end in an attempt to scare him away. Gaspard sweated through the meal thinking he would be doing dishes there for the rest of his life but Annette kept ordering, only to sign the bill to her room at the end of the meal. That was their first date. When he continued to show interest in her, Annette tried other tactics to dissuade him. For example, she mentioned that she and some girlfriends went to the Presidio and, acting as if they owned the place, demanded that they be taken for a boat ride.

That was the beginning of their courtship although Memere said that she had a few other suitors in San Francisco at the time. She apparently kept in touch with her grandmother back in France because when Gaspard proposed to her in 1913, she said that she wrote to her grandmother for advice. Gaspard Genereux and

Annette Lefrere were married in San Francisco in January 1914. The senior author's mother, Raymonde Genereux, was born in San Francisco later that year. The Genereux family departed San Francisco for Rhode Island most likely the following year.

Hackett appeared in "The Grain of Dust" in the Columbia theater in Washington D.C. on New Year's Day, 1913 and was in the same play in the Atlanta Theater in Atlanta, GA in October of that year. On a business trip to Europe in 1914, he learned that he had inherited the family fortune of more than a million dollars at the death of his niece. A May 5, 1919 Oakland Tribune article reported that Hackett had suffered a nervous breakdown while starring in a play in San Francisco and left for England with his wife, Beatrice Beckley, who, the newspaper article claimed, had also been a frequent stage performer in San Francisco. James and Beatrice Hackett resided for several years in France before his death in Paris in 1926. Hackett bequeathed his entire estate of more than a million dollars to Beatrice. The widow Hackett made many trips to Europe, the last of which appears to have been in 1949 when she was 62. We have no knowledge of whether Annette and Beatrice ever corresponded after 1913.

Bibliography

George H. Buteau. "Annette's Secret" Je Me Souviens Vol. 27, No. 2. Autumn, 2004. Pages 11-15.

http://www.answers.com/topic/james-keteltas-hackett

http://www.imdb.com/name/nm0065773/

http://www.flickr.com/photos/library_of_congress/5333428778/

http://www.geni.com/people/James-Hackett/6000000009729135795

http://en.wikipedia.org/wiki/James_Keteltas_Hackett

http://www.findagrave.com/cgi-

bin/fg.cgi?page=gr&GRid=10433451

http://www.wayneturney.20m.com/hackettjamesk.htm

http://search.ancestry.com/browse/view.aspx?dbid=6581&iid=NEWS-WI-AP_PO_CR.1926_11_13_0001&rc=3220,4146,3320,4179;3454,5200,3690,5254;3865,5359,4026,5392;3507,5396,3668,5429;4030,5396,4171,5429;4646,6159,4800,6209&pid=485864449&ssrc=&fn=beatrice&ln=hackett&st=g

http://search.ancestry.com/iexec?htx=View&r=an&dbid=7884&iid=4449903_00429&fn=Beatrice+M&ln=Beckley&st=r&ssrc=&pid=18952452

http://search.ancestry.com/iexec?htx=View&r=an&dbid=6224&iid=NYT626_1566-0774&fn=Beatrice&ln=Hackett&st=r&ssrc=&pid=42635727

http://query.nytimes.com/mem/archive-free/pdf?res=F10811FB3D5813738DDDAB0894D9405B828DF1D3

http://books.google.com/books?id=_mdRAAAAYAAJ&pg=PA902&lpg=PA902&dq=%E2%80%9CThe+Grain+of+Dust%E2%80%9D+with+Hackett&source=bl&ots=whr7KZyLKx&sig=M6JXLrhaQkTXWYzrJ8iT88oNKJs&hl=en&ei=sA2KToW8FaqzsALU68zIDw&sa=X&oi=book_result&ct=result&resnum=6&ved=0CD4Q6AEwBQ#v=onepage&q=%E2%80%9CThe%20Grain%20of%20Dust%E2%80%9D%20with%20Hackett&f=false

http://en.wikipedia.org/wiki/Vend%C3%A9e

http://www.ibdb.com/production.php?id=7415

http://query.nytimes.com/gst/abstract.html?res=F30E1EFA395517738DDDA10994DA415B818DF1D3: JAMES K. HACKETT TAKES SECOND WIFE; Married in a Milwaukee Lawyer's Office to Beatrice Mary Beckley of London.

Special to The New York Times, December 18, 1911, Page 11.

http://search.ancestry.com/browse/view.aspx?dbid=8049&iid=1912_09_02_0011&rc=1370,5229,1514,5262;846,5263,1002,5296&pid=478447627&ssrc=&fn=beatrice&ln=beckley&st=g: Oakland Tribune, Monday, September 2, 1912, page 11.

http://search.ancestry.com/browse/view.aspx?dbid=8049&iid=1919_05_05_0013&rc=1661,4109,1797,4142;1815,4109,1951,4142&pid=481989645&ssrc=&fn=beatrice&ln=beckley&st=g: Oakland Tribune, Monday, May 5, 1919, page 13.

http://search.ancestry.com/iexec?htx=View&r=an&dbid=2352&iid=rg14_16242_0207_04&fn=Annette&ln=Lefrere&st=r&ssrc=&pid=43449881

http://cdnc.ucr.edu/cdnc/cgi-bin/imageserver/imageserver.pl?oid=SFC19120723.1.5&key=&getpdf=true.

http://gw1.geneanet.org/flefrere?lang=en&m=N&v=LEFRERE

"James K. Hackett (At the Atlanta)" The Constitution, Atlanta, GA; Tuesday, October 14, 1913, page 9.

Matthew White, Jr. Munsey's Magazine, Vol. 46, October, 1911-March, 1912; page 902.
http://books.google.com/books?id=7cTNAAAAMAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

Passenger Arrivals in The Port of New York 1902-1948 (National Archives Microfilm T-715, Roll # 1779): S.S. Cedric sailing from Liverpool Nov. 23, 1911; Arriving at Port of New York Dec. 2, 1911 (First Class Passengers - Lines 1 & 10)

The Washington Post, Washington, D.C., Wednesday, January 1, 1913, page
4 "Amusements."

About the authors:
George Buteau and Mary Beth Spittle, who lives in Gloucester, MA, are cousins.

Beatrice Beckley – date unknown

Annette Lefrere 1913

Sévigny

By Kathryn Henry

I would like to acquaint my family with our direct legacy from France and Canada. Although the family and its allied lines have been well-documented for over 300 years, and there have been many successful attempts to gather sources into single, comprehensive histories of the Sévignys, it is not until now that my direct family heritage is hereby chronicled for the benefit of my living family, as well as for those to come.

Since 1991, I have been compiling information and photocopies of documents from the records at various city and town halls, churches, archives in the United States and Canada, as well as distant relatives, so plentiful that it required all the details to be sorted out, depicting how each Sévigny researched relates to my direct lineage.

My Sévigny history characterizes nine generations from myself back to France in 1636 to the birth of the earliest known Sévigny of our direct ancestors, Gilles de Sévignéi on 26 August 1636, even though the name was proven to go back in a "steady stream to the annals of Bretagne in the 12th century." The Sévigny's roots have been traced to Rennes, France, the birthplace of Gilles de Sévigné and his son, Jullien-Charles, who emigrated to New France in 1688, 80 years after Samuel de Champlain established a settlement at Québec and approximately 50 years after Trois Rivières and Montréal was founded.

Gilles de Sévigné's parents were Lady Gabrielle Dubellay and Renaud de Sévigné. Gilles was a merchant on the street of St. Germain, France, in the parish of St. Germain, City of Rennes, the capitol of Brittany, France. He married Gillette de Foye. Before Gilles was Madame de Sévigné, perhaps the sister-in-law to Gilles, born in Paris in 1626. While it has been assured that there are no

longer any Sévignys in France today, it was mostly in the 17th century that the name Sévigné acquired most of its renown largely due to Madame de Sévigné.

Madame de Sévigné's name at birth was Marie de Rabutin-Chantel. She was a "spiritual beauty," the daughter of sainte Jeanne de Chantal of Bourgogne but unfortunately became an orphan at seven years old. Since her maternal grandparents died a short time later, she was raised by her uncle, Chistrophe de Coulanges, the Abbé of Livry. She married in 1644 to a royal nobleman, "seductive but frivolous," the Marquis Henri de Sévigné, a brilliant gentleman, and they lived in his chateau, "The Hotel Carnavalet," until her husband was killed at the age of 28 in a duel in 1651, and the Madame found herself a widow at 25 years old, with two children. Even though she had many occasions to remarry, she preferred to devote herself to the education of her children. She was especially known for her 1,700 published letters written to her daughter, Francoise-Marguerite, during their separation in 1671, the contents of which consisted of "delightful gossip, witty anecdote, clever remarks on men and topics of the day and graceful delineations of the pleasures and the gaieties of Parisian society. They mirrored the life of a person who was in turn a noted court beauty, the brilliant wit of the Hotel Rambouillet, a religious devotee, a woman of business endeavoring to meet the demands placed on her income by her extravagant son, and an appreciative student of the Latin and French classics, and always a devoted mother." Madame de Sévigné died at Grignan on 17 April 1696.

The Sévignys continue, to this day, a tradition of generation after generation of sons and their sons, who chose careers in masonry and carpentry for the most part, but some built boats and took to the sea instead of being farmers like most of the Sévignys in France. Some were even knights! There was a royal decree in 1670 in France confirming the ancient nobility of the Sévignés. The account goes on to say they were in "possession of noble lands and seigniory of Sévigné, which was located about 6 miles from Rennes, France, from which they drew their sole and only name

without ever carrying another one, which is in itself proof that they are of the oldest nobility."

When I was a little girl, I thought the name Sévigny was so odd, and it was so hard for me to pronounce! Now, when I receive the monthly newsletter, La Sève-Le Journal des Sévigny dit Lafleur, there are advertisements contained therein portraying businesses in Canada called "Sévigny" with big signs on their buildings! It seems so strange! The Sévigny name is not odd, but very unique, especially to all my cousins in Canada and in the United States!

Therefore, here I begin, ONCE UPON A TIME ..., or is it, MANY YEARS AGO THERE LIVED.

The Sévigny Dit Lafleur Surname

Other variations of Sévigny are Chévigny, Cévigny and Lafleur. The different spellings of this surname ~~has~~ have been around for 24 generations. In the middle of the 19th century people chose either Sévigny or Lafleur as their surname. In the words of Gerard Lafleur, former secretary of the Association des Descendants de Jullien Charles de Sévigné dit Lafleur, of Brossard, Québec, Canada, wrote to me on June 30, 1992, and revealed the information on the "dit Lafleur," surname as follows:

"When the first settlers came to Canada from France it was a custom to add a nickname to the surname. This custom was used around 1850-1900 until the people started to take only one name, either their surname or their nickname."

From an article in the La Sève-Le Journal des Sévigny dit Lafleur, there is another explanation of the dit Lafleur surname:

"Many immigrants of the time carried the surname `Sévigny dit Lafleur.' It arrived in the last century and even before in certain regions of Québec, the Sévigny's not keeping the same

family name as the surname of their ancestors, probably to distinguish the very numerous Sévigny cousins.

"The difficulty for us is that the Lafleur-Sévigny's share today their name of Lafleur with many other Québec families named Lafleur with no ties to the Sévigny's; for this surname was very popular at the time of New France. We know the Augers dit Lafleur, Bertrands dit Lafleur, Brault dit Lafleur, and many others."

Alexandre Joseph Sévigny

My grandfather, Alexandre Joseph Sévigny, was born 26 June 1892, and baptized the same day in St. Eulalie, (Nicolet), Canada. His godparents were his maternal grandparents, Francois Xavier Sévigny and Delima Decouteau Pelletier. St. Eulalie is situated approximately 90 miles north of Montréal. He was seven years old when he came to the United States with his family. He attended grade school at Warren, Rhode Island Public Schools. As a teenager, he was on a baseball team for St. Jean Baptiste Church.

On 17 May 1917, according to the "Enlistment of Record" in the name of Alexandre J. Sévigny, at age 25, he enlisted in the Army National Guard during World War I, at Warren. On 14 September 1917 he was honorably discharged from the National Guard at Fort Wetherell, R.I. (on Jamestown Island) by reason of the draft into Federal Service on 5 August 1917. While stationed on Jamestown Island he worked as a carpenter constructing the soldiers' barracks. My grandfather was later awarded compensation from the Army in the amount of $1,138.00 pursuant to the World War Adjusted Compensation Act.

Alex married Rose Emma Dallaire, on 9 July 1923. Rose was born 24 February 1899 while her mother was on a trip to Canada visiting her mother in Coaticook. Rose was the oldest of thirteen children. Her parents were Ovide Dallaire and Odelie Paquette. They came to the United States from Canada in 1897. Rose attended public school in Warren for only 3 or 4 years. She started working at the Berkshire Fine Spinning Co. in Warren as a

weaver before her marriage and, after being married, worked in a handkerchief factory on Main Street in Warren on and off between 1927 and 1945. Her family lived on Kickemuit Road, Warren. since at least 1910. Alex and Rose's wedding day, as well as their honeymoon plans, were recorded on the front page of the Warren and Barrington Gazette on Tuesday, 10 July 1923. For their honeymoon, they traveled with Louisa and Louis Crepeau to Coaticook, Canada, first to visit with Rose's family where they owned a big farm, and then to Nicolet to stay with the Sévignys.

After being married for four years, Alex and Rose had only one child, my mother, Thérèse Laura, born 3 April 1927. The couple lived at 31 Haile Street, Warren, a three-family house, from 1927 to 1929, where my mother was born. When my mother was 2 years old, the family moved to 11 Hall Avenue, Warren, a bungalow built by Alex, the property next to his construction business (Sévigny Brothers) from 1929 to 1939. In 1939, they sold this property and went back to live at 31 Haile Street until 1942 when my grandparents purchased a colonial house at 13 Haile Street. In 1950, a brick house was built by my "Pepere" on the adjoining property, 11 Haile Street, where my grandmother died years later. After she died, my grandfather lived there for several years before selling it and moving to Florida permanently.

My grandmother was a seamstress. She loved cultivating her vegetables along with my grandfather, and she was always cooking pies. When I visited her as a young girl, she often would be rolling out dough for rhubarb pies. The author proudly owns her old glass rolling pin to this day. My grandparents grew rhubarb every year in their garden. My mother remembered that her mother liked to clean the house and cook, to care for her pets, and to raise her chickens. In the 1930's, during the Great Depression when money was scarce, the chickens and their eggs came in handy! Every Sunday they supplied the family with a chicken. I remember my grandmother telling me of a time when she was growing up when her father used to buy a live turkey for their family's Thanksgiving meal and he had to cut the head off of the turkey on a tree stump and the turkey would run around for a moment or two before he expired. Maybe the same procedure was

used with her chickens! I also remember one day while my Memere was making crepes (French pancakes -- our family's favorite traditional treat!) which our family prepares with butter, brown sugar, and molasses, informing me that during the Great Depression there was no sugar available, so in order to sweeten recipes, they used molasses.

After Rose's parents died, Rose's sister, Mary Dallaire, lived in the house on Luther Street with her two sisters, Lorraine and Regina. When Mary got married on Luther Street, the family auctioned all the furniture and furnishings in the house to only the family. My mother's uncle, Ovide Dallaire, one of Rose's brothers, bought the Luther Street house and he lived there with his family. During World War II, my grandparents took in Rose's sisters, Lorraine and Regina while Rose and Alexandre were living at the Hall Avenue house. They lived next at 31 Haile Street, until they were married and into the two-story brown house next to 11 Haile Street. They bought that house from the Sparks family for $11,000.00. It was at this house that my grandparents were foster parents to State children, Theresa, Connie and Mary Jane Menard. The girls lived there during the time my mother was married until the time my grandparents left for Florida to live there in the wintertime.

Earlier in Alex's life, when my mother was a young girl, her father was a member of the American Racing Pigeon Union. He was presented with eight Certificate/Diplomas that commemorate his hobby of racing pigeons. He built a pigeon coop in the rear of his house on Hall Avenue to house his birds. He would take long rides in the car bringing the pigeons to an area where he would let them go to return home.

The pigeon coop had two floors, the top floor was used for the pigeons and the first floor housed the chickens the family raised for the eggs as mentioned earlier. When my grandfather was done with his racing pigeon hobby and pigeons were no longer in the second floor, the upstairs was made into a play house for my seven year old mother. She had all her doll furniture in there, which her father made for her to play with, and she made and hung

curtains in the windows. She said she had more fun in that place! It was nice for her to have some place in which to play with her friends and she kept it that way for a long time. But because the floor was made with a single wood plank, every time she and her friends would go in and pull down the stairway to get up to the second floor, the chickens would get scared and run all over the place!

My grandfather, Alex Sévigny was a carpenter foreman for various construction companies including a company he co-partnered with his brother, Edward J. Sévigny, called Sévigny Brothers Construction Co. in Warren. until 1939. Alex's youngest brother, Leo, noted he was a "very good carpenter especially in finish work. He was well known and sought after for that reason. He made a beautiful grandfather clock out of old mahogany furniture." He completely remodeled the kitchen, lavette, dining room, and installed the bookshelves in our living room on Congress Avenue. He often used second hand wood material. He made his wife a grandfather's clock using second hand lumber and wood he found washed up on shore at Warren Town Beach across the street from his house on Haile Street. He enjoyed gardening and watching baseball games. When he retired and lived in Florida, he liked going to his clubhouse where he took dancing lessons. My grandfather was a very easy-going person. He would play games with us, including Michigan Rummy! He would love telling us jokes (his favorite was the one about the "Irish mudmen")! However, he disliked being in heavy traffic. He would make complaints and get so grumpy! The times I remember most of being with my grandfather were when I stayed at his house during the summer or on weekends, when after his workday, he would sit in his "breezeway," which was sort of a sitting room and he would light a cigar. I would get up on his lap and he would talk with me and tickle me. Sometimes we would walk to the little league baseball field on Water St. to watch the ball game or he would take me across the street to Warren Town Beach and tell me about the hurricanes he experienced when the water came up into the living room, particularly Hurricane Carol in 1957.

Alex was involved in politics in Warren; he was elected as a member of the Republican Town Committee in 1 October 1962 for the Town of Warren and again on 21 September 1964. On that same date he was elected as Republican nominee for the office of Sewer Commissioner to serve for 4 years. In my grandfather's possessions, he left a typewritten paper stating his accomplishments which was utilized in his campaign for election. Some of the facts written about my grandfather were:

"He attended the public and parochial schools of Warren; he was a Veteran of World War I; well known in the building trade from 1920 through 1939 engaged in the contracting business, building many fine residences in Warren, Barrington, and Providence; in 1928 he ran for office and was elected on the Republican ticket to serve as Town Councilman; employed as Carpenter Foreman on gun emplacement at Fort Church, Sakonnet Point, R.I. in Civil Service for the Federal Government at the outbreak of World War II; employed as Carpenter Foreman for the Rowley Construction Company, Pawtucket, R.I. at the conclusion of World War II; employed also by such large construction companies as Bowerman Brothers, E. Turgeon, United Engineers of Philadelphia, Merritt, Chapman, and Scott, and many others; currently engaged in the building of modern homes in Warren; also a member of various Fraternal Orders."

Rose leased one of the Hall Avenue lots on 31 October 1939, to Edward J. Sévigny, for the construction company's use. The dissolution of the co-partnership of Sévigny Brothers Construction Co. took place the same date of the Lease, on 31 October 1939. The original handwritten tax records at the Warren Town Hall for Hall Avenue stated that there were 3 lots and that Alexandre J. Sévigny took ownership on 18 February 1919 and 19 February 1919 on all 3 lots

In the Warren Town records also noted were four deeds for the Luther Street, Warren property. One is a Grant Deed dated 2 June 1924 from Minnie S. Possner to Alexandre J. Sévigny and Rose Emma Sévigny, another a Quitclaim Deed from Alexandre J. Sévigny to Rose Emma Sévigny, dated 18 October 1928, another

Trustee's Deed from the Industrial Trust Company to Alexandre J. Sévigny and Rose Emma Sévigny, dated 27 October 1945, and the other a Statutory Form of Quit-Claim Deed from Alexandre J. Sévigny and Rose Emma Sévigny, husband and wife to the same as joint tenants, dated 13 April 1964. At the R.I. State Archives the Warren Tax Books for 1924 and 1928 stated my grandfather and grandmother paid taxes on two properties: Wood St. N. and Haile St. S.

Warren Town records had naturalization papers of three Sévigny brothers: Alexandre J. Sévigny, Edward Sévigny, and Eugene Sévigny. Edward Sévigny was the first to file for citizenship on 27 November 1916; then my grandfather, Alexandre, on 1 July 1918; and lastly, Eugene filed on 18 March 1919. In her father's old desk that she brought back from Florida after he died, my mother found her father's original naturalization documents including: a "Declaration of Intention" dated 9 April 1914 and "Certificate of Naturalization" dated 5 June 1918. The Declaration evidences his arrival into the United States from St. Eulalie, Québec, Canada via the Canadian Pacific Railroad documenting his arrival at the Port of Newport, Vermont on 5 March 1900. He was 21 years old, his occupation was a carpenter, he was 5'5" tall and weighed 133 lbs. He was living at Cole Street, Warren, when he made his intention of becoming a U.S. citizen. Then, four years later, he was naturalized from the Superior Court of Newport County, Newport, R.I. The record states he was 25 years old living on North Main Street, Warren. at this time. Interestingly, under the statement of distinguishing marks on the Certificate of Naturalization, it states, "scar on left wrist." I don't remember my grandfather having a scar.

My grandmother was strong-minded when she needed to be, for what was righteous but with me she was warmhearted, affectionate, sympathetic, and very compassionate. I felt safe and secure when I was with her and staying at their house. She taught us to pray the "Our Father" and "Hail Mary" in French at bedtime. She and my Pepere prayed the Rosary in French every night. To demonstrate my love for her, I chose her name, Rose, as my

confirmation name when I was 13 years old. I was 15 years old when she died and I mourned her death for a long time.

My grandmother, Rose Emma Dallair Sévigny, died at age 68 from "malignant lymphoma," on 21 September 1967. My grandfather, Alexandre Joseph Sévigny, died at age 94 on 9 November 1986, in Fort Lauderdale, Florida. They are both buried at St. Jean Baptiste Cemetery on Vernon Street in Warren.

Narcisse Sévigny

My great-grandfather, Narcisse Sévigny, was born 16 May 1858 in Ste Eulalie. His parents were Joseph Sévigny and Zoé Thériault. Narcisse grew up in Canada as a lumberjack and learned the carpenter trade later in life.

Narcisse Sévigny was 35 years of age when he married Marie Louise Pelletier on 25 August 1891 in St. Eulalie, (Nicolet) Québec, Canada. She was born in 1869 at Saint Christopher, Québec, Canada and the family came to the U.S. in 1899 when she was 30 years old with her husband and the three children they had at the time. Her parents were Francois Xavier Pelletier and Delima Decouteau. Marie Louise, who spoke English, was married at 23 years of age. She gave birth to 11 children, but only 8 were alive in 1910 per the U.S. Census of that year taken in Warren. Her family remained in Canada at Trois Rivières. Bella Sévigny Renaud noted that Marie Louise's brother's name was Joseph Pelletier. Although Narcisse and Marie Louise came to the U.S. between the birth of two of their children in 1899 and 1900, as outlined in the next paragraph, the family was only first recorded in Warren in the City Directory for 1906.

Marie Louise Pelletier Sévigny had been married to Louis Dragon prior to marrying Narcisse. She had a daughter, Louisa, who was married to Louis Crepeau and came from Canada to live with her sister in Providence.

After Alexandre Joseph was born 26 June 1892 to Narcisse and Marie Louise followed by Edward Joseph born 24 January 1895, in

St. Eulalie, Québec, Canada; Eugene born in Canada in 1899 (the birth record was searched in St. Eulalie, but not there); Joseph Adelard ("Del") born in R.I. 3 December 1900; Bella born in Warren, 29 September 1902; Joseph Baptiste Osias (Oscar) born 13 April 1905 in Warren; Joseph Emilien (Leo) born in R.I. 27 August 1907; and Beatrice born in R.I. 2 December 1909. The Warren Town Records also recorded two babies dying at birth in 1893 and 1897 in Canada. Osias (Oscar) died in 1908 at age 3 of diphtheria. The record states that when Oscar died, Narcisse was 45 years old. Bella was also sick with diphtheria at the same time, but she lived.

According to the above-stated 1910 U.S. Census, Narcisse was a carpenter who worked out of his own house; rented a house on Cole St. in Warren.; may have come to U.S. in 1889 with his wife and three children; spoke English; and was employed every month in 1909. From Canada, it was believed that the family moved to New Bedford, Massachusetts where they lived for approximately ten months, then moved to Warren. Bella Sévigny Renaud mentioned that she remembered the family living in Fall River, Massachusetts before residing in Warren. I have documented many Sévignys in New Bedford for the years 1896 through and including 1898, and Fall River in 1899 and 1899, but Narcisse is not one of them.

Edward's baptismal record was found in St. Eulalie. The record states his name as "Joseph Edward," and that he was baptized on 25 January 1895, one day after his birth. His godparents were Joseph and Elodie Freshette Desilets. The record there evidenced that Edward later went to St. Eulalie and added his marriage record (to Marie Olivine Pare on 23 May 1916). Edward was co-partner with Alex in the Sévigny Brothers Construction Co. Edward was married first to Olivine Lillian Pare, then Lena Vitullo. Leo stated that Edward served in the State Legislature for 25 years; that he was well-liked and ran his construction business while in the State House; that he and his three sons were the whole company after Edward and Alex split up the business. Edward's children were Aldora Sévigny; Omer E. Sévigny, born 11 February 1922 (lived at 12 Barney Street, Warren. at the time of birth); Paul

E. Sévigny; and Romeo Albert Sévigny. Aldora married Gilbert Wilson and had two children after a stillborn child: Olivia and Paula. Gilbert fathered Shirley by a previous marriage. Omer Sévigny married Vivian Shea and had one son, Wayne Sévigny. Paul and Omer became partners in EJ Sévigny Construction after Edward Sévigny died. Paul married Rita Malloy and had one daughter, Lynne Sévigny. They live at 23 Dyer Street, Warren. Romeo, whose nickname was "Minoue," married Lucy Primiano. He was a carpenter with his own business. They had six children: Edward, Michael, Linda, Joanne, Paul, and Susan. They live at 17 Locust Street, Warren which property they obtained from Edward J. Sévigny. Omer died in 1989. Aldora Sévigny Wilson died 24 May 1990 of a heart condition. Edward Joseph Sévigny died 12 November 1980 in Warren. The Warren Town Records stated he died in a coma from a cerebral vascular disease.

Bella Sévigny Renaud noted that Eugene Sévigny was stationed overseas in France during World War I. Leo Sévigny stated that Eugene was also stationed at Fort Adams in Newport, R.I. After the war he moved to New York where he worked on a mail train. Eugene married Harriett and they had one son, Eugene Sévigny. Eugene died in 1967 of a heart attack in Juno, Florida, on his way back from visiting his son in California.

Adelard Sévigny worked in boat construction. He married Anne McHugh on 24 April 1937. They had five children: Stephen Paul Sévigny, born 23 November 1939; Francis Edward Sévigny, born 23 April 1943 and died just two weeks later; Richard Louis Sévigny, born 5 January 1941, in Fall River, Massachusetts; Peter Francis Sévigny, born 17 March 1949, in Providence, R.I.; and, James Joseph Sévigny, born 2 September 1938 in Warren. James died at 20 of "marfan's syndrome" on 14 January 1959 in Warren, per the Warren Town Death Records. At the time of his death, his family lived at 12 Coomer Ave. in Warren. Peter never married and lives in San Diego, California. Richard never married either and lives on Read Island, British Columbia, Canada. Stephen works as a building contractor in Newport~~, R.I.~~. He married Pamela Chevalier, one of whom I acknowledged at the beginning of this book as assisting in my research. They have three children

who were all born in Pawtucket, R.I.: Scott Paul, born 29 November 1967, who is a Navy jet pilot; Gregory Stephen, born 7 November 1969, who takes after his ancestors as working in carpentry; Kerry Anne, born 2 January 1971, attending Syracuse University at the writing of this book; and Jonathan Christopher, born 23 June 1971, attending Penn State at the writing of this book. Stephen and Pam live at 55 Steere Street in Attleboro, Massachusetts. Stephen's father, Joseph Adelard ("Del") Sévigny, died of a heart attack on 12 August 1975 in Warren. He is buried with his son, James Joseph Sévigny in St. Jean Baptiste Cemetery.

Emilien (Leo) Sévigny always worked for the Sévigny Construction Co. in Warren. He married Flora Primiano (sister to Lucy Primiano who married Romeo Sévigny). Flora and Leo have two daughters: Mary Louise Sévigny, born 10 February 1947; and, Jennifer Sévigny Sousa, born 17 September 1948. Flora and Leo live at Two Redwood Court, Warren. They have one grandchild of Jennifer's: Ronald P. Sousa, Jr., born 16 February 1973. Through a questionnaire sent to Leo and Flora in 1992, when asked "what stands out about your brothers and sisters in your memory of childhood?" his answer was "we went to work as soon as we could wheel a barrow." Leo said his passion was baseball and he did very well in the Northeast league. He was called to the Braves' team in Boston to be their catcher, but crushed his ankle and his knee and could not play professionally after that. Leo was in World War II from 1942 to 1945 in the European Theater. He stated that he visited the small town that Narcisse's family came from where his family was in the business of making gravestones. He said the family took over the business from Narcisse's family.

Aunt Bella Sévigny, as I called her even though she was my great-aunt, was 27 years old and working as a stitcher when she married Alfred ("Pete") Joseph Renaud in Warren, on 23 September 1929. Alfred's family was also from "French Canada"; he was born in Bristol, R.I. on 9 July 1904, and at the time of their marriage he was 25 years old, and was working as a baker. They had two children: Joseph Robert Leo, born 21 October 1930; and, Mary-Anne Claire, born 17 November 1935. Aunt Bella was an excellent piano player. She contributed so much to this project.

Up to three years before her death on June 8, 1995, I sent her old photographs that were my grandfather's to identify and a lengthy questionnaire to fill out in which all of the information provided to this project is invaluable. She is remembered for all her kind assistance in the Acknowledgement of this book.

Mary-Anne Claire (who is called "Claire") married Giovanni Perlorca and had three children: Annette Camille Nelson, born 19 May 1958; Christa Jean Levesque, born 5 January 1971; and, Eric John Perlorca, born 25 July 1977. Annette has four children: John Paul, born 11 November 1975; Rebecca Diane, born 24 June 1978; Melissa Rene, born 14 January 1982; and, Christi Ann, born 27 June 1984.

Claire, Bella's daughter, knew her grandfather, Narcisse, very well. She lived downstairs at 24 Federal Street while her grandfather lived upstairs and spent much time with her grandfather. About him she said that he was the "love of my life." She would sit on his lap and he would tell her stories about his family when he lived in his homeland, Canada, when he was a lumberjack and rode the logs down the river. He built Claire a dollhouse in the backyard approximately 8' x 10', with two windows and a door! However, sadly she also remembers the day her Uncle Del (Adelard) came and took it away so he could use it for his tools to keep "the boys" from getting into them. She said she was 13 years old but "cried like a baby" that day.

Claire remembers, because Narcisse was not a citizen, her Uncle Eddie put his father on the payroll like all the other workmen for Sévigny Brothers Construction Co., receiving a paycheck every week until his death because he would do odd jobs for the construction company.

Beatrice Sévigny worked in a handkerchief factory as a seamstress most of her life in Warren, never married, but took care of her father, Narcisse Sévigny, before he died. Beatrice lived at the old Maxwell House on Water Street, Warren. My grandfather, Alex, lived with his sister, Beatrice, during the summer months before she died on 20 March 1975.

The Warren Town Hall recorded a Grant Deed of the Wood St. property from Narcisse Sévigny and Marie Louise Sévigny to Edward H. Duprey and Anne F. Michaud Duprey, dated 9 June 1924. Narcisse and Marie Louise were mentioned in the Warren Tax Books for the years 1918 and 1919 for the Wood Street N. property; in 1920 to 1923, inclusive, for Wood Street N. and S.E. Corner Main and Wood Street N.; in 1925 for Federal Street and Wood Street N.; and 1926 to and including 1931, for only Federal Street. Leo said the house he grew up in was 24 Federal Street, a three-story home with apple trees in the backyard. My mother has a story to tell about those apple trees! When she was a little girl, she picked up some of the apples from the ground that had fallen. She took the apples home after she filled a small basket while her grandfather, Narcisse, wasn't there. Somehow, her grandfather found out about the apples she had taken from his trees, and he was so angry he got mad at her and her mother and said she had to give them back to him, even though the apples came from the ground! I can guarantee that she never took apples from those trees again!

My mother remembers her grandfather always walking to the movies every time the show at the Lyric Theater changed. Then every Sunday afternoon she remembers him walking to her house in South Warren and spending the entire day there telling her mother about every detail of the movie he had seen at the Lyric while her father was listening to a baseball game on the radio. Narcisse loved to tell stories and this time it was the one about the movie! My mother said Narcisse always did carpenter work around his house, anything that needed to be done, until he was too old to work anymore.

Describing Narcisse, Leo said he was tall, thin, handsome with blue eyes, a pleasant face with a moustache. He noted he carried himself "very erect and he walked firmly and quickly." Leo mentioned that Narcisse was a "healthy man." He played the violin and told Leo and his other children he played at parties for dancing in Canada and at church parties in Warren. During his later years, he enjoyed playing cards. The fact that he played the violin in Canada is consistent with information about Narcisse's

brother, Napoléon, who resided in Canada, who also played the violin.

In the questionnaire sent to Leo, he replied further about his father's manner and personality as follows: Narcisse was a willing worker, affectionate, considerate, courteous, even-tempered, religious, relaxed, happy, cheerful, sensitive and modest. Narcisse often told his children about working at a logging camp in Maine when he used to ride the logs down to the mouth of the river for loading onto trucks. Narcisse himself had described himself as a "quick" man when he was young and he was very proud of that fact. Leo stated that Narcisse had a small vegetable garden wherever he lived and he attended Mass every morning at 7:00 a.m.

In the questionnaire sent to Bella, when asked "what stands out about your brothers and sisters in your memory of children?" she stated Alex was very quick and Edward and Eugene were always wrestling and Adelard ("Del") was a boxer. She mentioned that Alex was quiet and "Dad's favorite." When asked "what is the earliest memory of your house, your family and your town," Bella stated it was the cottage her family lived in on Cole Street in Warren. The house had only seven rooms for some nine children. She remembered helping her father make a large garden. She remembered Warren at that time to be a small town with few stores and "fairly clean."

Bella described her father as tall, thin, pleasant, and healthy, with blonde hair and a moustache. She said the feature that stood out in her mind about her father was his blue eyes. Of particular note was that she said there was no history of certain diseases in Narcisse's side of the family. Her mother, on the other hand, had diabetes. She remembers her father being a carpenter and always working. Leo confirmed that Narcisse was a carpenter, also, and he said he would "go wherever he could find work." Bella described her father's manner and personality as follows: a good conversationalist, easy to work with, ambitious, diligent, responsible, a willing worker, a good story-teller, affectionate, warm-hearted, sharing, generous, considerate, courteous,

concerned about others, confident, even-tempered, religious, relaxed, jolly, light-hearted, thrifty, happy, cheerful, humble, sensitive, and modest. These personality traits remind me of my Pepere, too!

Bella described her mother as short, heavy, brown eyes, fair-skinned, and her brown hair was always in a bun. She was healthy except for the diabetes. The feature that stood out in Bella's mind about her mother was her sternness. Her activities and hobbies were embroidery, sewing, and cooking. Her manner and personality was described by Bella as follows: logical, ambitious, diligent, responsible, willing worker, bossy, hard to get along with, sharing, quiet, confident, grumpy, stubborn, religious, serious, stern, sensitive, and modest.

Leo described his mother as short and stout, heavy, pleasant, and that she had a "wide smile." He said she had a "loud, hearty laugh and her body shook when she laughed. She loved to bake pies and sweets. She slapped us around a little but not my father." Leo described his mother's manner and personality as follows: responsible, bossy, warm-hearted, jolly, happy, and cheerful.

Louisa Dragon Crepeau died in New Bedford, Massachusetts. Marie Louise Pelletier Sévigny died of "pulmonary tuberculosis" on 5 June 1932, at age 61, 5 months, and 11 days. She had been sick for seven months. Narcisse Sévigny died at 92 years, 15 days of "arteriosclerosis, malnutrition, secondary anemia," on 1 June 1950. He lived at 24 Federal Street, Warren. at the time of death. He left a will eight years before he died, leaving his entire estate to his youngest daughter, Beatrice Sévigny. Narcisse signed his will with only an "X" which evidences the fact that he never learned to write, not even his own name. Marie Louise and Narcisse are buried together in St. Jean Baptiste Cemetery on Vernon Street in Warren along with their sons, Edward J., Eugene, Narcisse's daughter, Beatrice, and Edward's wife, Olivine. Narcisse and Louise's death record were obtained from the State of R.I. Vital Statistics records at the R.I. State Archives.

When I inquired of Mary-Anne Claire Perlorca to relate her memories of her grandfather, she was so delighted to do so and rather than paraphrase her words, I would like to set forth her exact words:

My Grandfather, Narcisse, As Through My Eyes

"I was born on 17 November 1935 at the home of my grandfather, Narcisse, at 24 Federal Street, Warren. So, ever since I was born my grandfather and I were the best of friends. My mother related to me that my grandfather used to come downstairs to visit every night when I was a baby just to rock me to sleep. My mother would let me cry until my grandfather could no longer stand it and would ask to pick me up. Of course, my mother would let him.

"As I grew, my grandfather babysat for me and would take me to the movies every time the movies changed) and I would take my naps there. He liked the movies because he liked the music and to see the girls dancing.

"When it became time to go to nursery school, my grandfather would carry me back and forth to school on his shoulders. He was a tall man and I felt on top of the world. One day I swallowed a penny and he carried me all the way to the doctor's office on his shoulders. He was relieved to find out that I was `O.K.'

"As I grew older, he would go to church - 7:00 a.m. Mass every morning. I always sat with him on Sundays, even though my Mom and Dad were there. During May devotions and on Tuesday nights we would go together. I enjoyed and felt very proud to walk with him. He was a very religious man. He would go to bed very early at night (8:00-8:30 p.m.) and up at 4:30-5:00 a.m. every morning. At that time he would pray the rosary until it was time to go to Mass.

"There were many times he would tell me stories about Canada (le champagne, which translates from French as `in the fields, hills and valleys') and how he was a logger. He also knew how to tap the maple trees and make sugar and syrup. One year, he and I tapped a neighbor's trees and made maple syrup. We boiled that sap for hours. I think we ended up with about a quart of syrup.

"In the summer, he would plant a big garden in the backyard. It wasn't only for himself but for the family which he would share with all. We also used to do some canning for the winter. We also had a pear tree which I would help him put the pears in wooden barrels and let ripen on their own. We had grapevines from which we would make grape juice.

"My grandfather had seven cherry trees in the yard (they sort of grew wild) and when my brother and I were little, we would climb the trees and pick the cherries. My grandfather didn't like that, so he put a ladder up because he didn't want us to break the branches.

"When I was about six years old, my grandfather built a chicken coop and started to raise chickens. That was an experience! They multiplied fast, I thought, and had about 100 of them. Of course, we had eggs and chicken often. When my grandfather killed them, he would let them run around the yard with their heads cut off. He thought that was funny. I hated to pluck the feathers but I would help my grandfather.

"During the day, my grandfather would sharpen the saws for my Uncle Edward's carpenters and would prepare for the winter by chopping wood and stacking it up. He had a wood stove for cooking and heating. He was always working around the house, replacing porch floors, shingling, etc.

"One day, when he was in his late 70's or early 80's, he was on the roof replacing shingles and my Uncle Ed passed by and saw him. He became very angry with my grandfather, but my

grandfather retaliated. The next day my Uncle Ed's men were finishing the roof for him!

"When I was about 7-8 years, my grandfather made a fiddle. He played very well and would play jigs for me. Picture this - tapping of feet to the beat and fiddle playing. It was a sight to behold! I enjoyed every minute of it.

"My brother tells me that my grandfather had a cow and pigs but I don't remember them. At 10 years old, we moved and I used to visit with him every day after school till suppertime and when I went to grammar school I would have lunch with him. He made great lunches I always thought.

"We used to play cards often and he would let me win once in a while. When I was 13, he became ill and passed away. He said to me `don't cry for me - be happy because I'm going with my maker.' He told me he was dying. To this day, I still miss him and will always. He died with a smile on his face, as I can see it."

Joseph Sévigny

Joseph Sévigny married Zoé Thériault on 30 July 1844 at Bécancour. Bécancour is situated approximately 110 miles north of Montréal on the south shore of the St. Lawrence River. Joseph's parents were Joseph Sévigny and Appoline Levasseur. Zoé's parents were Hyacinthe Thériault and Marie Vallieres.

Joseph and Zoé's children are as follows: Joseph, the oldest; Narcisse, born 16 May 1858, my great, great grandfather; and, Napoléon, born 22 June 1865; Eléonore married Jean-Baptiste Lemay, second marriage to Isaie Landrey (veuf Rose de Lima Genest-Labarre) on 7 January 1903 at Ste-Angéle-de-Laval; Alexina or Olivine married Alexandre Levesque (parents, Georges Levesque and Julie Lanneville) on 13 June 1881 at Ste-Angéle; Elisabeth married Napoléon Labissonniére (parents Jean Labissonniére and Marguerite Courtois) on 5 November 1867 at Bécancour; Marie married Abraham Therrien (veuf of Hedwidge Lupien); Clarisse married Joseph John Leahy (parents, John and

Aurélie Levasseur) on 27 September 1887 at Ste-Eulalie, her second marriage was to Azad Frechette; Marie-Adéline born on 9 October 1845 at Bécancour; and Louise married a Lacroix. However, as will be noted below, my mother's Aunt Bella Sévigny Renaud stated she remembers her father's relatives in Canada, including her "father's sister who lived in the same town." Therefore, perhaps there was a daughter of Joseph and Zoé, also.

Azad and Clarisse had one child, Armand Frechette and then Armand had one child, Jean Frechette of Trois Rivières.

The oldest, Joseph Sévigny, married Marie Dumont on 27 July 1874 at St. Angèle de Laval. Marie's parents were Désire Dumont and Adélaide Pépin. Joseph and Marie had two children that I know of: H.-Henri who married Gracia Levasseur on 23 April 1917 at St. Angèle de Laval (Gracia's parents were Alexandre Levasseur and Adélaide Dumont); and Hormidas July 1918 at St. Angèle de Laval (Angèline's parents were Jean Baptiste Dumont and Virginia Levasseur).

There were two naturalization records at the National Archives, Waltham, Massachusetts Branch, for Joseph Sévigny, born 26 January 1875, residing at 21 Choate Street, Fall River. The one photocopied is dated 14 October 1901 and matches the address of the Fall River City Directories of 1898 for Joseph Sévigny, on Pleasant Street, where the two witnesses, Herbert Therriault and J. Eugene Morissett, are residing. The other record refers to Joseph Sévigny residing at 74 Flint Street, Fall River, born 20 March 1874, dated the same as the first one noted above.

Napoléon Sévigny married Amanda Tourigny on 14 June 1892 at St. Eulalie. Amanda's parents were David Tourigny and Osithe Heliay. Napoléon and Amanda Sévigny had thirteen children: Florida, who died very young; Corona (Corinne), who married Arthur Martin (parents, Isidore Martin and Eugénie Robert) on 11 January 1916; Paul (Alphonse); then a second Flore-Ida who married Arthur Deschaies (parents, Amédeé and Alma

Morissette) on 28 January 1925; Marie-Rose who married Ferdinand Dupont (parents, Alexandre and Marie Tremblay) on 17 September 1928 at Ste-Angéle; Wilfred who married Blanche Deschaies on 23 December 1925 at St. Angèle de Laval (Blanche's parents were Amédée Deschaies and Alma Morrisette); Ida born 16 April 1912 married Venant Deschaies on 10 October 1940 (Venant died in 1993); twins Alexandra and Victoria; Armand; Antonio; Louis-Philippe who married Yvette Michel (parents Marjoric Michel and Eva Tellier) on 24 July 1941 at Gentilly; and finally, Gabrielle. Six of these children were still alive in February, 1995. The family lived in Fall River during the birth of their first three children, Florida, Corona (Corinne) and Paul (Alphonse).

Antonio died at 27 years old. Gabrielle married Antonio Blais. Philippe had one child: Nicole who married Jacques Charland (parents, Ronaldo and Hélène Charland) on 20 June 1970 at Ste-Angéle.

Therefore, the paths of the two brothers, Napoleon and Narcisse, diverged when Napoleon and his family returned to Québec with his family, but his brother, Narcisse and his family, stayed behind in the United States, with Narcisse eventually immigrating permanently to Warren from Fall River for the remainder of his life.

My grandfather Alex's youngest brother, Leo, noted the fact that his father, Narcisse, had one brother, Napoléon, and that Leo remembers visiting his Uncle Napoleon in Canada. Alex's younger sister, Bella Sévigny Renaud, also remembered her father's relatives in Canada, especially Napoléon, her uncle, and her "father's sister who lived in the same town." She did not remember what her name was. They were a large, close-knit family that lived at Trois Rivières and St. Angèle de Laval, a small village situated next to Bécancour.

Bella had her father's address book after he died and the names of the persons he wrote to in Canada were: Napoléon Sévigny, Alexandre Levesque, and Armand Richard, whose joint

address was "Sainte Angèle de Laval, Conte Nicolet, P.Q., Canada"; Henri Sévigny, at "1221 rue Milot, Paroisse St. Sacrement, Trois Rivières, P.Q., Canada"; Alfred Sévigny, at "733 Ste. Cecile, Trois Rivières, Province of Québec, Canada; Victor Sévigny, at "5413 - 9 ieme Ave., Rosemont, Montreal, P.Q., Canada"; and, Armand Frechette, at "Boulevard St. Louis, Trois Rivières, P.Q., Canada." She distinctly remembers that on one occasion while visiting her Uncle Napoléon that her father and Napoléon exchanged watches for remembrance of each other. Napoléon died 11 May 1943.

Napoleon's fifth child, Wilfred, and his wife, Blanche (mentioned above), had six children: Willie; Jean-Louis; Raymond; Lise; Rene and Hélène.

Willie Sévigny married Marguerite Lafleur. Willie is now deceased.

Jean-Louis Sévigny married Préscille Lafleur on 29 July 1950 at Cap-de-la-Madeleine and they have six children: Alain, born 1953; Johanne, born 1955; Chantal, born 1957; Michel, born 1958; Line, born 1961; and Christian, born 1964. Jean-Louis wrote an article in the La Sève-Le Journal des Sévigny dit Lafleur about his father, Wilfred, mentioning that Wilfred was born at St. Angèle de Laval on 10 September 1900 and died on 2 April 1980. Jean-Louis included in his article many newspaper articles that were published about his father being an amateur middleweight boxer in Canada. Interestingly enough, however he probably never knew, his nephew, Narcisse's son, Adelard, was also a boxer in the U.S.! Jean-Louis and Préscille Sévigny now live in Cap-de-la-Madeleine, Québec.

Raymond Sévigny married Jeannine Lafleur. Lise married Michel Deshaies on August 1937. Rene is now deceased. Hélène born on 13 April 1942 married René Deshaies in 1964.

The interesting note here is that Marguerite, Préscille, and Jeannine Lafleur are all sisters PLUS they are all Sévigny descendants!

Hormidas and Angèline had two children that I know of: Solange who married Fernand Trudel on 26 July 1939; and, Roger who married Gisele St. Onge on 28 September 1946 at Bécancour (Gisele's parents were Benjamin St.Onge and Yvonne Doucet).

Joseph Sévigny

Joseph Sévigny married Appoline Levasseur on 10 August 1812 at Bécancour. Joseph Sévigny's parents were Étienne Sévigny and M. Anne Dubois. Appoline's parents were Jean Baptiste Levasseur and M. Louise Lemaitre.

Joseph and Appoline Sévigny had four children that I know of: Joseph who married Zoé Theriault; David who married Léocadie Pepin on 19 February 1849, at Gentilly (Leocadie's parents were Olivier Pepin and Marguerite Lavigne); Narcisse who married Adélaide Leblanc on 2 May 1859 at Bécancour (parents, Alexis Leblanc and Madeleine Verville); and, Étienne who married Marie Leblanc (her parents were Antoine and Marguerite Rheault) on 5 October 1841 at Bécancour.

Étienne Sévigny

Étienne Sévigny was born on 21 September 1744. His parents were Antoine Sévigny and Marie Francoise Beland. Étienne married M. Anne Dubois on 18 September 1775 at Bécancour. M. Anne's parents were Jean Baptiste Dubois and M. Josephte Bourbeau.

Étienne and M. Anne Sévigny's children were as follows: Étienne who married Marguerite Levasseur on 28 October 1806 (Marguerite's parents were Francois Levasseur and Charlotte Gailloux); Joseph Sévigny who married Appoline Levasseur on 10

August 1812; and, Marie who married Joseph Senneville on 24 February 1800 at Bécancour.

Marie and Joseph Senneville had one child that I know of: Joseph Senneville who married Angèle Rivard/Lavigne. Angèle's parents were Antoine Rivard/Lavigne and Francoise Gauthier.

Antoine Sévigny was baptized at the church of St. Francois de Neuville on 3 January 1702, in Neuville (Pointe-aux-Trembles), Canada. On 10 January 1735, at 33 years old, he was married in Neuville (Pointe-aux-Trembles) to Marie Francoise Beland. Marie Francoise was born in 1715. Her parents were Jean Beland and Marie Cotin dit Dugal from France. Antoine's parents were Jullien Charles de Sévigné and Marguerite Rognon dit Rouchette, our first ancestors from France to be married in Canada.

Antoine and Marie Francoise Sévigny had sixteen children: Marie Francoise, born 2 January 1736, married 23 November 1757, to Jean Laberge; Antoine, born 1 April 1737, was married twice, first on 8 January 1759 at Bécancour to M. Anne Champoux/St. Pair, whose first husband was ... Bigot; Antoine married his second wife, Marie Descoteaux, the widow of Charles Duboisson, on 18 July 1791; Augustin Sévigny, born 27 August 1738, married to Marie Laporte, on 26 October 1767 (1774) at St. Denis-Rich; Marie Thérèse, born... married 12 October 1761, to Pierre-Francois-Henri Caron, at Québec; Marie Geneviève, born 1 January 1741, married 12 January 1761, to Antoine Leblanc; Anonyme, born et s 21 June 1743; Étienne, born 21 September 1744, married M. Anne Dubois; Étienne married Marguerite Levasseur 28 October 1806; Marie Anne, born 31 January 1746; Joseph, born 1 August 1747, married 27 November 1775, at Varennes, to Marie-Louise Fontaine; Pierre Sévigné, born 14 June 1749, married 12 October 1789, to Marie-Anne Brisset at St. Cuthbert; Michel, born 30 December 1750, aux Ecureuils; Anonyme, born and buried 2 October 1751; Eustache, born 27 February 1752, buried 9 December 1759; Eustache, born 1754, was married in Repentigny, age 24, on 26 January 1778 to Lse-Monique Archambault who was born 1756 and 22 years old at her

marriage, and she died 26 November 1816, at the Hotel Dieu, (they had eight children); and, finally, Marie Charlotte Sévigné, born 19 March 1756, buried 11 December 1759.

Antoine was a master mason and a businessman. He owned many properties in France. Antoine died in Neuville on 28 February 1757 at age 55 years. He left his wife with 13 children to care for and they were all minors. He was buried on 1 March 1757.

Jullien-Charles de Sévigné

Jullien-Charles de Sévigné was born at Renne, St. Germain, France in 1668. He came to Canada from the City of Rennes, France at 20 years old in 1688 and married Marguerite Rognon dit Rouchette on 18 April 1695 at Pointe-aux-Trembles (Neuville, County of Portneuf), Canada. They lived at Pointe-aux-Trembles, which is now called Neuville, near Québec city during the first years in Canada. (Pointe-aux-Tremblas is situated approximately 20 miles of Québec city on the north shore of the St. Lawrence River.)

Marguerite Rognon was born on 17 December 1678 in Neuville. Her father's name was Michel Rognon and her mother was Marguerite Lamain. Michel Rognon was born in France. Michel and Marguerite Lamain were married on 14 September 1670. They had six children. Marguerite was born in 1657 and died on 7 July 1715 in Québec. Michel Rognon died on 10 November 1684 at Pointe-aux-Trembles. According to a pedigree chart from Virginia Palobit of Michigan (a Sévigny descendant mentioned in the Acknowledgements and in the Group Chart), Marguerite Lamain Rognon was "the King's daughter through a second marriage to Pierre Mercier in 1685. They had one son, Pierre born 17 March 1793(?). He married Louise Ledoun on 7 November 1769." Her grandparents on her father's side were Charles Rognon dit Laroche and Geneviève LeParmentier. These grandparents were married at St. Germain d'Auperre de Paris, France. Her grandparents on her mother's side were Jacques Lamain who was born in France, and Marguerite Deschaies. These

grandparents were married in de St. Viviea, eveche de Rouen, Normandy, France.

Jullien and Marguerite met for the first time in Canada in 1693 in Lotbinière. Marguerite was 17 years old at the time of her marriage to Jullien who was 27 years old. Their children were: Francois, born 1696; Marie Francois, born 29 January 1700, in Neuville; Antoine, born 3 January 1702, in Neuville; Marie Jeanne, born 30 November 1703 at St. Antoine-Tilly; Charles, born 26 April 1705 at St. Pierre, I.O.; Jean-Baptiste, born 27 March 1707 in St. Pierre, Québec; Jean-Baptiste, born 11 January 1709 in St. Pierre, Québec; Marie Charlotte, born 4 November 1710 in Neuville; (Marie-) Francoise, born 16 July 1716; Jean-Francois, born 5 July 1721 in Neuville; at this point I must note my information varies with respect to three other children of Jullien, the first two of which are: Marie-Louise, baptized 4 August 1696 in Neuville, married on 11 September 1716 in Neuville to Joseph Carpentier; and, Marguerite, baptized 28 December 1697 at Neuville, buried 10 January 1716 at Neuville; as well as the tenth son, Joseph, baptized 21 January 1714 at Neuville, buried 7 September 1814 (centenaire), Ste-Croix de Lotbinière.

Jullien and Marguerite settled successfully at St. Antoine-de-Tilly, Neuville, at New Tilly, at St. Pierre on the island of Orleans where two of their sons both named Jean-Baptiste died at infancy.

Jullien-Charles de Sévigné was a farmer in the Lordship of Villieu. Another source stated he came to Canada as a soldier in the Marines and he later became a farmer and a weaver. His father was Gilles de Sévigné who was a merchant on the street of St. Germain, in the parish of St Germain, City of Rennes, the capitol of Brittany, France. His mother was Gillette de Foye. Jullien died at Pointe-aux-Trembles, Neuville, Québec, on 28 September 1727 and was buried there the next day.

BIBLIOGRAPHY

La Sève-Le Journal des Sévigny dit Lafleur, unknown Volume, "The SÉVIGNY Family in Bretagne," by Andre SÉVIGNY.

Pedigree of the SÉVIGNÉS of France prepared by Gerard Lafleur on 27 July 1992.

Letters et Mémoires, "Madame de SÉVIGNÉ, Funk and Wagnall Encyclopedia and Encyclopedia Britannica.

Enlistment Record, dated 17 May 1917.

National Guard of the United States Certificate of Honorable Discharge, dated 14 September 1917.

Honorable Discharge from the United States Army, dated 19 December 1918.

Letter from United States Veterans Bureau, Washington, D.C. dated 1 January 1925.

The Warren and Barrington Gazette, July 10, 1923.

Photographs (2) of 11 Hall Avenue, Warren property, dated November 1993.

Eight Diplomas from the American Racing Pigeon Union, dated 1932, 1933, 1935, and 1936.

State of R.I. Town of Warren Certificates of Election, dated October 1, 1962, September 21, 1964, and another for September 21, 1964.

Old typewritten papers of facts about Alexandre J. SEVIGNY utilized in his campaign for election, unknown date.

Lease by and between Rose Emma SEVIGNY and Edward J. SEVIGNY, dated October 31, 1939.

Agreement for Dissolution of Co-Partnership, dated 31 October 1939.

Handwritten original records of Assessors Card No. 9, for lots 85, 86, and 87, Warren Town Records, Warren.

Handwritten Deed from John E. BURGESS to Alexandre J. SEVIGNY, Hall Avenue property, dated 19 February 1919.

Grant Deed, from Minnie S. POSSNER to Alexandre J. SEVIGNY and Rose Emma SEVIGNY, dated 2 June 1924.

Quitclaim Deed from Alexandre J. SEVIGNY to Rose Emma SEVIGNY, dated 18 October 1928.

Trustee's Deed from the Industrial Trust Company to Alexandre J. SEVIGNY and Rose Emma SEVIGNY, dated 27 October 1945.

Statutory Form of Quit-Claim Deed from Alexandre J. SEVIGNY and Rose Emma SEVIGNY, husband and wife to the same as joint tenants, dated 13 April 1964.

Warren Tax Book, 1928, under Alexandre J. Sevigny.

Handwritten Warren Town naturalization records originally filed 1916, 1918, and 1919 for three SEVIGNY brothers, Alexandre J., Edward, and Eugene.

United States of America, Declaration of Intention, Form 2203, No. 11-65, U.S. Department of Labor, Naturalization Service, dated 9 April 1914.

The United States of America, Certificate of Naturalization, No. 1000561, dated 5 June 1918.

The Providence Journal, dated 23 September 1967, Obituary of Rose E. (DALLAIRE) SEVIGNY.

The Providence Journal, Obituary of Alexander J. Sevigny, on or about the date he died, November 9, 1986.

Gravesites of Alexandre J. and Rose Emma SEVIGNY at St. Jean's Cemetery, Warren.

Marriage record of Narcisse SEVIGNY and M. Louise PELLETIER, dated 25 August 1891, from the records of The American-French Genealogical Society, Pawtucket, R.I.

Certificate of Marriage, of Narcisse SÉVIGNY and Marie Louise PELLETIER of 25 August 1891, dated 20 August 1992.

1910 U.S. Census, Bristol County, Enumeration District No. 7, Sheet No. 24 A, lines 24 through and including 31.

Warren R.I. City Directories, 1906, 1908, 1920, 1913-14, 1917-18, 1922, 1925, 1940, and 1947.

New Bedford, Massachusetts, City Directories, 1896 through and including 1898, of SÉVIGNY family heads.

Grant Deed of Locust Terrace property granted from Edward J. SEVIGNY to Romeo A. SEVIGNY and Lucy SEVIGNY, his wife, dated 19 May 1948.

The Providence Journal, approximately 12 November 1980, Obituary of Edward J. SEVIGNY.

Last Will and Testament of Edward J. SEVIGNY, dated 12 August 1980.

The Providence Journal, approximately 12 August 1975, Obituary of Joseph SEVIGNY.

Will of Joseph A. SEVIGNY, dated 18 June 1975.

Gravestone of Joseph A. SEVIGNY and James J. SEVIGNY, St. Jean the Baptiste Cemetery.

Photograph of 24 Federal Street, Warren., as it stood in 1992.

The Providence Journal, ca. 1993, re: the Maxwell House owned at one time by Narcisse SEVIGNY, and Alexandre J. SEVIGNY.

Grant Deed from Narcisse SEVIGNY and Marie Louise SEVIGNY to Edward H. DUPREY and Anne F. Michaud DUPREY, the Wood Street property, dated 9 June 1924.

Tax records from the Warren Tax Books of Narcisse and Marie Louise SEVIGNY of 1918 to 1931.

The Providence Journal, dated 3 June 1950, Obituary of Narcisse SEVIGNY.

Last Will and Testament of Narcisse SEVIGNY, dated 17 February 1942.

Gravesite at St. Jean's Cemetery, Warren. of Narcisse and Marie Louise SEVIGNY, among others.

Certificate of Marriage of Joseph SÉVIGNY and Appoline LEVASSEUR of 30 July 1844, dated 2 September 1992.

"Commonwealth of Massachusetts," Naturalization Record of Joseph SÉVIGNY, dated 14 October 1901; and, handwritten notes of a second of only two Joseph SÉVIGNY Naturalization Record, dated 14 October 1901.

La Sève-Le Journal des Sévigny dit Lafleur, Volume IV, Number 3, July 1993, "Les Sévigny dit Lafleur due Cap-de-la-Madeleine," photographs of Napoleon and Amanda SÉVIGNY and their offspring.

La Sève-Le Journal des Sévigny dit Lafleur, Volume VI, Number 2, February, 1995, page 9, "Notes sur Napoléon SÉVIGNY, que j'ai recueillies dans ma famile," by Jean-Louis Sevigny.

Fall River, Massachusetts, City Directories for 1898 and 1899.

La Sève-Le Journal des Sévigny dit Lafleur, Volume V, Number 3, April 1994, "Wilfred et Anecdotes...", and articles from 9 January 1923 published in a Canada newspaper.

La Sève-Le Journal des Sévigny dit Lafleur, unknown Volume, "Antoine SÉVIGNY dit Lafleur," by Jeannine LYNCH, Researcher. ("All Rights Reserved for Eventual Publication" - Author wrote to Ms. Lynch on August 23, 1995, for permission to include herein).

Your Ancient Canadian Family Ties, by Reginald L. Olivier, published by The Everton Publishers, Inc., Logan, Utah, 1972.

The Pawtucket Club

By Jeanne Chakraborty

A little nostalgia based on a true story in my family about an event that I survived as a girl in the 1950's.
All names have been changed to protect the guilty.

We may think we understand how World Wars I and II started, but this will explain how wars really start. They are not about imperialism, industrial revolutions, unsatisfactory treaties or shooting an Austrian. They don't start with governments either. They start with shopping clubs.

Do you remember those wonderful old days of S&H Green stamps and shopping clubs with Apex and other such retail stores? Apex was located at 505 Central Avenue in Pawtucket, Rhode Island, a short walk from my house. It started as a general merchandise store in 1924 and grew over time to include tires and other automotive parts. They were also one of the earliest discounters, which appealed to many economizing women. A housewife somewhere got the idea of starting a shopping club and they sprang up here and there.

Shopping clubs were a creative innovation by which housewives saved a little money each week, say $2 or $3, until they had amassed enough to buy something nice from the store or its catalog; something special for the house or maybe for themselves. It was like a lay-away plan, only they were laying away the money first, then selecting their heart's desire. For some, this was the only way they could discipline themselves to save for extra things, so that was a benefit. The club had other benefits, too. It was a good venue for socialization, making new friends or building on old friendships. And, it was fun to talk over their ideas about what they might buy next time, even if their hidden agenda was really to gossip, which they always got around to doing. Gossip should not

be discounted, by the way. It has an important role in society, but that's another topic.

Each neighborhood shopping club had a treasurer and she was usually "the smart one," schooled or not. Madame Smart had to be able to add and subtract accurately and "keep the book." She would collect the money and record the savings and spending of each member. The ladies turned in their money every other week, either to her or to each other. "Marie-Ange, will you give my money to Alma when you take yours over there tomorrow? I have a doctor's appointment." It was no accident that some ladies stopped by the treasurer's house around 2 o'clock on alternate Thursday afternoons, knowing that they would run into other members at that time. Soon a teapot and cookies were produced and a pleasant hour was had by all.

This is how shopping clubs were supposed to work on the ideal level. But as the membership consisted of flawed humans, another level was also operating, called reality. In part, this may have been a little magnified because relatives were involved, such as sisters-in-law. Women of the 40's and 50's came from large families, remember, and had many siblings and in-laws that lived in close proximity and joined the same shopping club. My mother had many sisters-in-law due to my father's side of the family. So what started WW III? The credit goes to two sisters-in-law, Céline and ...well, let's just call her Madame Smart. One day Céline was spring cleaning and decided to buy a new bedspread from the Apex catalog for her room. Knowing she had enough money saved, she phoned Madame Smart to proceed with her selection, but was told that she couldn't buy it yet because she was $9 short. She reminded her that she had missed a few deposits along the way. The stunned Céline replied, "Impossible! I've never missed. You need to check your book again." Madame Smart called back later with confirmation of the missed payments. Céline called her a liar and Madame Smart responded in kind. Soon they were accusing each other of trying to cheat. It was 1914 all over again, with the shot that was heard around Pawtucket. This festered for a few weeks, then battle lines were drawn. The feuding ladies each contacted virtually all the other members of the group in an effort

to seek their support. A few members remained neutral, but most chose sides and formed the Entente against the Triple Alliance. Italy (Tante Blanche) flip-flopped between them for a while.

As wars go, unfortunate consequences befell the innocent. First, the husbands got caught in the crossfire when the feuding wives pressured them to break off contact with their brothers. Naturally, some men were a little more afraid of their wives than others. My father wanted none of this nonsense and decided it would be best to just visit his brothers on the sneak, when their wives weren't home. He opted to go behind my mother's back, rather than confront her. That way, he could see his brothers and keep the peace at home.

Sometimes he took me with him on these brief visits. I knew I was his cover, of course, but enjoyed it all the same. I sympathized and supported him, and didn't need to be bribed to keep his secret, but I nonetheless enjoyed the comic books or other little things that he bought me at Howell Smith's Drug Store on our way home, in exchange for saying that we had been to Slater Park. Howell Smith's was, and still is, on the corner of Central and Newport Avenues, very near my childhood home.

Please be clear that my father did not usually promote lying. But he made it clear that in certain circumstances, when faced with such unreasonable behavior, it is OK to fib for the greater good. The brothers were very close and I understood that value. They sneaked around to see each other for a long time and I never tattled on my dad. I had his back covered, but my mother somehow knew what was up. One day, she told me that she realized he was visiting them whenever he had the chance, but she was letting it slide. This informed me that, in her heart, she understood that he valued his relationships with all his brothers and she respected that. Moreso, she valued peace in her marriage.

Meanwhile, we cousins suffered too, when our mothers no longer allowed us to play together. That was difficult for me because I especially liked my cousin who was Alma's daughter. Alma had clearly sided with Madame Smart. Her daughter was in my class

at St. Cecilia's School and very smart in every subject, whereas I struggled with a few subjects that I didn't like, such as arithmetic. I wanted to be more like my cousin and remain chummy with her. We lived within walking distance and it was hard not seeing her outside of school anymore. It was awkward for both of us, not knowing what to say as we distanced ourselves, even at recess. Actually, I wanted to handle it the same sneaky way that my father did, but there was just no way for us kids to have play dates behind our mothers' backs. And, we didn't have the option of meeting at a bar for a quick beer like our fathers sometimes did.

Some fifty years later after I started working on my father's genealogy, I located and contacted that cousin and learned that her mother was still living and Madame Smart was deceased. I was delighted for the chance to patch things up with her and her mother on behalf of my long-deceased mother, and they were equally pleased. There was healing as we emailed our feelings about that shopping club. We expressed how sad it was that such a trivial mix up should take on so much tornado-like strength. We learned a lot from that shopping club that perished so long ago in my old neighborhood.

Jeanne Chakraborty
March 2, 2012

Note: Historic and current information about the Apex store mentioned in this article may be found at http://www.theapexcompanies.com and Howell Smith's website is at http://www.howellsmithdruggist.com.

Le Village Acadien de la Pointe-Sainte-Anne

By Fidèle Thériault

[Editor's note: This article is an excerpt from LE PETIT COURRIER, La Société d'histoire de la rivière Saint-Jean, originally published in Volume 11, numéro 1, avril 1995, and reprinted here with permission.]

INTRODUCTION

The colonization of the River Saint John by the French and the Acadians began at the beginning of the seventeenth century. Samuel de Champlain visited the mouth of the river in 1604 and gave it its name. Several settlements were formed, but it is this one of Point Saint Anne, begun at the end of the 17th century, that was the most successful and that was the most important. This one was brutally destroyed by British forces during the winter of 1758-1759, when they set fire to the village, burned 147 houses, among which were the church and the presbytery (rectory) which were located to the west of the Old Government House on today's Woodstock Road in Fredericton. The only remains of what we know of this Acadian village are those of the cemetery which was adjacent to the church and the presbytery. Sadly, the confusion created by certain documents, subsequent to the destruction of the village, which used the term "Indian burial ground," misled several people. This work has the aim of finding the historical truth, of putting it back into the context of the period, and of re-establishing the facts.

POINT SAINT ANNE

Geographic Situation and Origins

The River Saint John experienced intense activity in the 17th century. The first half of the century was above all marked by Charles de Saint-Étienne, sieur de la Tour, who established a trading post at the mouth of the river. His quarrels with the governor of Acadia, Charles de Menou, sieur d'Aulnay, and his transactions with the English of Boston made him legendary. The second half especially marked by the division of territory into seigneuries with Pierre de Joybert and the Demours brothers. We also need to note the construction of Fort St. Joseph at the mouth of the Nashwaak River, which served as headquarters for the commander of Acadia, Joseph Robineau de Villebon. This fort was primarily known under the name of Fort Nashwaak.

The king of France, Louis XIV, granted the seigneurie of Nashwaak to Pierre Joybert, sieur de Soulange and de Marson, October 12, 1676. This seigneurie included the territory of the present-day town of Fredericton. Pierre Joybert, who was then commander of Acadia, died in 1697, leaving two children as heirs: Élisabeth and Jacques. The seigneurie of Nashwaak, also called Marson, fell to his daughter Élisabeth who ~~got~~ was married at Québec, November 2, 1690, to Philippe Rigaud, sieur de Vaudreuil. The latter was governor of New France from 1703 up to his death in 1725. In 1718 he entrusted Father Jean-Baptiste Loyard with the power to grant lands to the Acadians who wanted to settle along the River Saint John. In 1722, Vaudreuil demanded of the notary Alexandre Bourg dit Belhumeur of Minas to fulfill this task. The latter still exercised this power when René Le Blanc made his census of the inhabitants of the River Saint John in 1731. Bourg would have even appealed to Acadians of Minas to go and settle there. Two of his daughters lived at the time on the River Saint John, among whom was Marie-Anne who had married one of the sons of Gabriel Godin, Pierre Godin dit Préville. The son of Philippe Rigaud, Pierre Rigaud de Vaudreuil succeeded his father as lord of the seigneurie of Nashwaak and also became governor of New France. He confirmed Alexandre Bourg in his function as agent for the distribution of lands in his seigneurie and he did not demand seigniorial fees on the part of his inhabitants.

population and prosperity.

With the capture of Fort Beauséjour by the British in the month of June, 1755, and the persecution of the Acadians in Nova Scotia, a great number of Acadians came to take refuge on the River Saint John and in particular at the village of Point Saint Anne. An Acadian made prisoner at Fort Cumberland confided to Colonel Moncton in 1758 to have visited this village some years before when there were around forty houses. With the destruction of the Acadian villages of the River Saint John by Moncton's troops in 1758, and in particular that of Grimross (Gagetown), several families no doubt came to augment the village of Saint Anne. The Acadians were usually foresters and carpenters. In a few days they could construct a house, room by room, with a chimney of stones with clay masonry. That explains the great number of buildings destroyed in the fire of the village set by the British soldiers in the month of February, 1759, one hundred forty-seven according to their given account.

The geographic position of the village is well situated and specified not only in various historical documents, but also on numerous geographic maps of the times. Thus, on the geographic map of New Brunswick published in 1788, Robert Campbell wrote "St Anns or Fredericks Town" for Fredericton, proof that this place ...still designated under the term of Saint Anne.

...illage

...decreed that the Acadians,
...ought to be
...ning of

at Point Saint Anne. Tibierge confirms, in his mémoire of June 30, 1697, that Gabriel Godin-Bellefontaine was one of the best established inhabitants on the River Saint John. He already had cattle and several acres of cultivated land. The village was centered around the Godin Family and prospered during the first half of the XVIII century. Towards the 1730s a church was constructed there that was dedicated to St. Anne and the parish was given the same name. There were Jesuit fathers who ran the parish up to the arrival of Father Charles-François Bailly in 1767. The village was located on a point of land that today includes the downtown of Fredericton, hence the name of Point Saint Anne. After the arrival of great numbers of Loyalists in 1784, the name was changed to "Frederick Town" in 1785 and the old Acadian village of Point Saint Anne became the capital of the new province of New Brunswick.

Development and Progress

The Acadian village of Point Saint Anne grew in parallel with the Malecite village of Ekoupahag, about ten kilometers distant in the direction of Mectaquac. This last village no longer exists and was abandoned by the natives during the 1790s. Each village had its church and its cemetery. Three censuses give us information about the families who inhabited the village of Point Saint Anne, being the censuses of 1731, 1736 and 1739. The first census gives the names of seventeen heads of Acadian families without providing the number of persons for each family. That of 1736 tells us that there were then fifteen families with 47 children who, with the parents, made a population of 77 persons. Three years lat-

It was during the last decade of the seventeenth century that the establishment of an Acadian village at Point Saint Anne began on the south shore of the River Saint John, facing Fort Nashwaak. Gabriel Godin-Bellefontaine, whose parents lived at Port Royal, was the founder and colonizer of this village. Through the censuses of 1693, 1695 and 1698, we can see the progress of his settlement at Point Saint Anne. Tibierge confirms, in his mémoire of June 30, 1697, that Gabriel Godin-Bellefontaine was one of the best established inhabitants on the River Saint John. He already had cattle and several acres of cultivated land. The village was centered around the Godin Family and prospered during the first half of the XVIII century. Towards the 1730s a church was constructed there that was dedicated to St. Anne and the parish was given the same name. There were Jesuit fathers who ran the parish up to the arrival of Father Charles-François Bailly in 1767. The village was located on a point of land that today includes the downtown of Fredericton, hence the name of Point Saint Anne. After the arrival of great numbers of Loyalists in 1784, the name was changed to "Frederick Town" in 1785 and the old Acadian village of Point Saint Anne became the capital of the new province of New Brunswick.

Development and Progress

The Acadian village of Point Saint Anne grew in parallel with the Malecite village of Ekoupahag, about ten kilometers distant in the direction of Mectaquac. This last village no longer exists and was abandoned by the natives during the 1790s. Each village had its church and its cemetery. Three censuses give us information about the families who inhabited the village of Point Saint Anne, being the censuses of 1731, 1736 and 1739. The first census gives the names of seventeen heads of Acadian families without providing the number of persons for each family. That of 1736 tells us that there were then fifteen families with 47 children who, with the parents, made a population of 77 persons. Three years later, the village counted 17 families for a population of 87 inhabitants. There we first meet with the Godin-Bellefontaine family who adopted different surnames such as Beauséjour, Bellefeuille, Lincour, Boisjolie, Préville, and Valcour, as well as the families of

Bergeron dit d'Amboise, Serreau dit Saint-Aubin, Roy, Dugas, Paré dit La Forest, Saindon, etc. The village kept on growing in population and prosperity.

With the capture of Fort Beauséjour by the British in the month of June, 1755, and the persecution of the Acadians in Nova Scotia, a great number of Acadians came to take refuge on the River Saint John and in particular at the village of Point Saint Anne. An Acadian made prisoner at Fort Cumberland confided to Colonel Moncton in 1758 to have visited this village some years before when there were around forty houses. With the destruction of the Acadian villages of the River Saint John by Moncton's troops in 1758, and in particular that of Grimross (Gagetown), several families no doubt came to augment the village of Saint Anne. The Acadians were usually foresters and carpenters. In a few days they could construct a house, room by room, with a chimney of stones with clay masonry. That explains the great number of buildings destroyed in the fire of the village set by the British soldiers in the month of February, 1759, one hundred forty-seven according to their given account.

The geographic position of the village is well situated and specified not only in various historical documents, but also on numerous geographic maps of the times. Thus, on the geographic map of New Brunswick published in 1788, Robert Campbell wrote "St Anns or Fredericks Town" for Fredericton, proof that this place was still designated under the term of Saint Anne.

Destruction of the Village

In 1755, the government of Nova Scotia decreed that the Acadians, who were the first white colonists of the country, ought to be forever banished from the Maritimes. This was the beginning of what several historians have called the genocide of the Acadian people. The Acadians, according to the Council of Halifax, were outlaws in their own country, Acadia. Numerous Acadian families living on the south coast of the Bay of Fundy and in the neighborhood of Beaubassin took refuge on the River Saint John. They founded new settlements or increased those already existing.

The village of Saint Anne welcomed many of these poor souls who had lost everything and who arrived without any means of supporting their homes. Their rest was of short duration, for the government of Halifax could not tolerate the presence of the Acadians, even at some hundreds of kilometers from their homes.

In the autumn of 1758, Lawrence sent Colonel Robert Moncton with a force of 2000 men for the chase. The first task of Moncton was to restore the old fort of Boishébert, situated at the mouth of the River Saint John, and which he renamed "Fort Frederick," then he went up to Grimross (now Gagetown) and destroyed everything in his path: houses, barns, domestic animals, crops, etc. The desolation of the Acadian families thus deprived on the eve of the winter season was fully intended to be very great. It was a catastrophe. How many peopledied of hunger, cold, privation and misery in the course of the 1758-1759 winter in consequence of the incursions of Moncton and Hazen? We could not know enough to say, but they were certainly numerous. Several were certainly buried in the cemetery of the village of Point Saint Anne, located near the church. Having neither houses nor provisions to confront the rigors of winter, they no longer knew where to go or what to do to find safe shelter and to live in peace. Moncton did not go to Point Saint Anne being given that the cold season was already advanced (November 1758) and that in his opinion, this place was "without consequence since it was only a village without any sign of fortification." He confessed to Abercrombie that it was better this way for he would not have been able to take care of the Acadians whose houses he would have destroyed. He adds that otherwise, this would have been cruel. This humanitarian point of view expressed by Moncton was not shared by the officers of Fort Frederick. During the winter, Lieutenant Moses Hazen of Fort Frederick prepared an expedition to destroy those Colonel Moncton had spared for humanitarian concerns some months earlier. In the month of February, 1759, Lieutenant Hazen arrived with some fifteen "Rangers" at Point Saint Anne. His well-armed small troop seized the first three houses of the village, probably by arranging about five soldiers per house. They captured the occupants, three families, except for a man and a woman who succeeded in escaping, each taking flight with a child in their arms.

The alarm being given, the rest of the inhabitants escaped into the woods. The surrounded inhabitants were those of Joseph Godin-Bellefontaine, 64; his son Michel Godin, 26; and his son-in-law Eustache Paré, 25. Hazen's soldiers Seized Joseph Godin, his son Michel and his wife, Madeleine Guilbault, as well as his daughter Anastasie Godin, wife of Eustache Paré four of his grandchildren. Joseph Godin-Bellefontaine related in a long mémoire in 1774 the details of the massacre of his family by Lieutenant Hazen and his soldiers, who was a witness. Let's let him himself relate this horrible scene:

"Every human soul will be, as he, much affected by the horrible massacre of a part of his family, of which they had the harshness of making him a witness, he and his son Michel bound, their hands behind their backs and tied to some trees, they repeated to him over and over that he and all his family had to submit to English domination and to swear an oath of fidelity to their King. He persisted in the perseverance of his refusal, they took their rage to the point of massacring his daughter Nastazie, wife of Eustache Paré, crushing her head with a blow of the butt of a gun, his two children and a son of Michel, and splitting the head of the wife of the latter with a blow of a hatchet. During this barbarous scene, Anne Bergeron, his wife, and Eustache Paré, his son-in-law, each took one of the said Paré's children in their arms and only saved them from the fury of these cruel men by their flight into the woods with that which they had on their bodies, without having time to take old clothing or provisions or papers."

Joseph Godin and his son Michel expected to suffer the same fate, but as they had been officers in the French militia, they brought them to Fort Frederick in the hope of being able to swap them in exchange for English prisoners. Joseph's wife and his son-in-law (Eustache Paré) who had each run away with a child in their arms could not bring themselves to live separately from their husband and wife. They returned to Fort Frederick and gave themselves up to the authorities. This incident is also collaborated in the English documents of the period. The following April 2, a letter from Fort Frederick went even a bit further in the description of the soldiers' cruelty. We learn that the soldiers scalped the women and children

that they had killed and brought their scalps with them to Fort Frederick. Why this act? Why scalp the women and the children? Did the soldiers receive a bounty for the scalps? Lieutenant Moses Hazen was congratulated for his achievement and General Jeffrey Amherst, as a reward, promoted him to the rank of captain. However, Major Scott did not mention in his report to Amherst that the killed and scalped people were women and children. A short time later, on learning the details of the massacre and that it was a matter of women and children who had been massacred, Amherst disapproved of Hazen's conduct, but he neither demoted nor brought charges in a court martial for these crimes. Hazen's soldiers even bragged about this act of barbarity. Reverend Jacob Bailey noted in his journal, that being at the inn Norwood's Inn of Lynn (Massachusetts) in the month of December, 1759, he met one of Hazen's soldiers who declared that the persons killed at Saint Anne, that they were, according to him, on their knees to implore the pity of the aggressors.

The soldiers burned the village before leaving. They burned 147 buildings, among which were beautiful residences, a large warehouse, a large church and a presbytery. The church did not escape the fury of the arsonists as well as the registers of births, marriages, and burials of the parish. A bell, weighing around 300 pounds, served to call the parishioners to religious services. This church was situated to the west of the present Old Government House on Woodstock Road. Fleeing to save their lives, the inhabitants had no time to carry anything with them, abandoning their domestic animals and their winter provisions to the troop of undisciplined soldiers. Hazen admitted to having destroyed a great quantity of hay, wheat, peas, oats, etc. He killed 21 horses, 56 cattle and a large number of pigs.

American-French Genealogical Society
Publications

Spring 2012

JE ME SOUVIENS - OUR JOURNAL

Vol. III, No. 1	December	1979	$2.50
Vol. III, No. 2	March	1980	$2.50
Vol. III, No. 3-4	October	1980	$5.00
Vol. V, No. 2	autumn	1982	$3.50
Vol. VI, No. 1	spring	1983	$3.50
Vol. VI, No. 2	autumn	1983	$3.50
Vol. VII, No. 1	spring	1984	$3.50
Vol. VII, No. 2	winter	1984	$3.50
Vol. VIII, No. 1	summer	1985	$3.50
Vol. VIII, No. 2	winter	1985	$3.50
Vol. IX, No. 1	summer	1986	$3.50
Vol. IX, No. 2	winter	1986	$3.50
Vol. X, No. 1	summer	1987	$3.50
Vol. X, No. 2	winter	1987	$3.50
Vol. XI, No. 1	summer	1988	$3.50
Vol. XI, No. 2	winter	1988	$3.50
Vol. XII, No. 1	summer	1989	$3.50
Vol. XII, No. 2	winter	1989	$3.50
Vol. XIII, No. 1	summer	1990	$3.50
Vol. XIII, No. 2	winter	1990	$3.50
Vol. XVI, No. 2	autumn	1993	$3.50
Vol. XVII, No. 1	spring	1994	$3.50
Vol. XVII, No. 2	autumn	1994	$3.50
Vol. XVIII, No. 1	spring	1995	$3.50
Vol. XVIII, No. 2	autumn	1995	$3.50
Vol. XIX, No. 1	spring	1996	$3.50
Vol. XIX, No. 2	autumn	1996	$3.50

JE ME SOUVIENS - OUR JOURNAL

Vol. XX, No. 1	spring	1997	$3.50
Vol. XX, No. 2	autumn	1997	$3.50
Vol. XXI, No. 1	spring	1998	$5.00
	(20th Anniversary issue)		
Vol. XXI, No. 2	autumn	1998	$3.50
Vol. XXII, No. 1	spring	1999	$3.50
Vol. XXII, No. 2	autumn	1999	$3.50
Vol. XXIII, No. 1	spring	2000	$3.50
Vol. XXIV, No. 1	spring	2001	$3.50
Vol. XXIV, No. 2	autumn	2001	$3.50
Vol. XXV, No. 1	spring	2002	$3.50
Vol. XXV, No. 2	autumn	2002	$3.50
Vol. XXVI, No. 1	spring	2003	$3.50
Vol. XXVI, No. 2	autumn	2003	$5.00
	(25th Anniversary issue)		
Vol. XXVII, No. 1	spring	2004	$3.50
Vol. XXVII, No. 2	autumn	2004	$3.50
Vol. XXVIII, No.1	spring	2005	$3.50
Vol. XXVIII, No. 2	autumn	2005	$3.50
Vol. XXIX, No. 1	spring	2006	$3.50
Vol. XXIX, No. 2	autumn	2006	$3.50
Vol. XXX, No. 1	spring	2007	$3.50
Vol. XXX, No. 2	autumn	2007	$3.50
Vol. XXXI, No. 1	spring	2008	$3.50
Vol. XXXI, No. 2	autumn	2008	$3.50
Vol. XXXII, No. 1	spring	2009	$3.50
Vol. XXXII, No. 2	autumn	2009	$3.50

Please add $4.00 for first journal and $1.00 for each additional journal for postage and handling.

BAPTISM REPERTOIRES

Baptisms of Blessed Sacrament Church (1892 - 1995), Fall River, Massachusetts. A.F.G.S. Edition, GBC Bound, 378 pgs. $45.00

Baptisms of First Universalist Church (1834 - 1998), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 83 pgs. $10.00

Baptisms of Holy Family Church (1902 - 1991), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 716 pgs. $40.00

Baptisms of Notre Dame Catholic Church (1873 - 1988), Central Falls, Rhode Island. A.F.G.S. Edition, GBC Bound, 2 Vols., 1244 pgs. $ 65.00

Baptisms of Notre Dame de Lourdes Church (1874 - 2001), Fall River, Massachusetts. A.F.G.S. Edition, GBC Bound, 3 Vols., 1644 pgs. $90.00

Baptisms of Precious Blood Catholic Church (1870 - 1995), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 1662 pgs, 3 Vols. $ 65.00

Baptisms of Ste Anne Catholic Church (1869 - 1996), Fall River, Massachusetts. A.F.G.S. Edition, GBC Bound, 2291 pgs, 4 Vols. $ 125.00

Baptisms of St Cecilia Catholic Church (1910 - 1988), Pawtucket, Rhode Island. A.F.G.S. Edition, GBC Bound, 466 pgs. $ 40.00

Baptisms of St James Catholic Church (1860 - 1991), Manville, Rhode Island. A.F.G.S. Edition, GBC Bound, 706 pgs. $ 45.00

Baptisms of St John the Baptist Church (1884 - 1988), Pawtucket, Rhode Island. A.F.G.S. Edition, GBC Bound, 765 pgs. $45.00

BAPTISM REPERTOIRES

Baptisms of St John the Baptist Catholic Church (1873 - 1989), West Warwick, Rhode Island. A.F.G.S. Edition, GBC Bound, 1260 pgs, 2 Vols. $ 65.00

Baptisms of St Joseph Church (1872 - 1920), Ashton, Rhode Island. A.F.G.S. Edition, GBC Bound, 227 pgs. $30.00

Baptisms of St Joseph Church (1905 - 1986), Attleboro, Massachusetts. A.F.G.S. Edition, GBC Bound, 367 pgs. $35.00

Baptisms of St Joseph Church (1872 - 1990), North Grosvenorsdale, Connecticut. A.F.G.S. Edition, GBC Bound, 2 Vols., 770 pgs. $50.00

Baptisms of St Joseph Catholic Church (1893 - 1991), Pascoag, Rhode Island. A.F.G.S. Edition, GBC Bound, 349 pgs. $ 40.00

Baptisms of St Mary of the Visitation Church (1866 - 2003), Putnam, Connecticut. A.F.G.S. Edition, GBC Bound, 2 Vols., 1084 pages. $95.00

Baptisms of St Matthew's Church (1906 - 1988), Central Falls, Rhode Island. A.F.G.S. Edition, GBC Bound, 592 pgs. $38.00

Baptisms of St Paul's Church (1852 - 1991), Blackstone, Massachusetts. A.F.G.S. Edition, GBC Bound, 2 Vols., 805 pgs. $70.00

Baptisms of St Roch's Church (1899 - 1982), Fall River, Massachusetts. A.F.G.S. Edition, GBC Bound, 489 pgs. $45.00

Baptisms of St Stephen Catholic Church (1880 - 1986), Attleboro, Massachusetts. A.F.G.S. Edition, GBC Bound, 317 pgs. $ 30.00

Births of Peterboro, New Hampshire (1887 - 1951). A.F.G.S. Edition, GBC Bound, 454 pgs. $35.00

Births of Swansea, Massachusetts (1879 - 1973). A.F.G.S. Edition, GBC Bound, 359 pgs. $40.00

MARRIAGE REPERTOIRES (FROM CHURCH RECORDS)

Marriages of Blessed Sacrament Catholic Church (1892 - 1995), Fall River, Massachusetts. A.F.G.S. Edition, GBC Bound, 204 pgs. $35.00

Marriages of First Universalist Church (1834 - 1998), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 269 pgs. $20.00

Marriages of Holy Family Catholic Church (1902 - 1987), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 686 pgs. $50.00

Marriages of Notre Dame Catholic Church (1873 - 1988), Central Falls, Rhode Island. A.F.G.S. Edition, GBC Bound, 2 Vols., 1017 pgs. $55.00

Marriages of Notre Dame Catholic Church (1874 – 2001), Fall River, Massachusetts. A.F.G.S. Edition, GBC Bound, 1561 pgs, 3 Vols. $100.00

Marriages of Our Lady of Good Counsel Church (1897 - 1996), Phenix, Rhode Island. A.F.G.S. Edition, GBC Bound, 131 pgs. $25.00

Marriages of Our Lady of Victories Catholic Church (1909 – 1986), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 312 pgs. $35.00

Marriages of Our Lady Queen of Martyrs Catholic Church (1953 – 1986), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 142pgs. $20.00

MARRIAGE REPERTOIRES (FROM CHURCH RECORDS)

Marriages of Precious Blood Catholic Church (1870 – 1995), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 976 pgs, 2 Vols. $65.00

Marriages of Sacred Heart Catholic Church (1904 – 1990), North Attleboro, Massachusetts. A.F.G.S. Edition, GBC Bound, 241pgs. $40.00

Marriages of St Agatha Catholic Church (1953 – 1986), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 119 pgs. $20.00

Marriages of St Ambrose Catholic Church (1905 – 1986), Albion, Rhode Island. A.F.G.S. Edition, GBC Bound, 59 pgs. $15.00

Marriages of Ste Anne Catholic Church (1869 – 1996), Fall River, Massachusetts. A.F.G.S. Edition, GBC Bound, 1284 pgs, 2 Vols. $75.00

Marriages of Ste Anne Catholic Church (1890 – 1986), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 480 pgs. $40.00

Marriages of St Anthony's Church (1903 - 2003), Burlington, Vermont. A.F.G.S. Edition, GBC Bound, 210 pgs. $ 45.00

Marriages of Ste Cecilia's Church (1910 - 1986), Pawtucket, Rhode Island. A.F.G.S. Edition, GBC Bound, 398 pgs. $40.00

Marriages of St Jacques Catholic Church (1904 – 1989), Taunton, Massachusetts. A.F.G.S. Edition, GBC Bound, 288 pgs. $35.00

Marriages of St Jean the Baptist Catholic Church (1901 – 1996), Fall River, Massachusetts. A.F.G.S. Edition, GBC Bound, 300 pgs. $40.00

MARRIAGE REPERTOIRES (FROM CHURCH RECORDS)

Marriages of St John the Baptist Catholic Church (1884 – 1988), Pawtucket, Rhode Island. A.F.G.S. Edition, GBC Bound, 496 pgs. $55.00

Marriages of St John the Baptist Church (1873 - 1980), West Warwick, Rhode Island. A.F.G.S. Edition, Soft Bound, 2 Vols., 622 pgs. $50.00

Marriages of St John the Evangelist Church (1872 - 1986), Slatersville, Rhode Island. A.F.G.S. Edition, Soft Bound, 310 pgs. $28.50

Marriages of St Joseph Church (1872 - 1986), Ashton, Rhode Island. A.F.G.S. Edition, Soft Bound, 246 pgs. $24.00

Marriages of St Joseph Church (1905 - 1986), Attleboro, Massachusetts. A.F.G.S. Edition, Soft Bound, 232 pgs. $22.50

Marriages of St Joseph Catholic Church (1872 – 1990), N. Grosvenorsdale, Connecticut. A.F.G.S. Edition, GBC Bound, 484 pgs. $55.00

Marriages of St Joseph Catholic Church (1875 – 1989), Natick, Rhode Island. A.F.G.S. Edition, GBC Bound, 410 pgs. $45.00

Marriages of St Joseph Catholic Church (1893 – 1990), Pascoag, Rhode Island. A.F.G.S. Edition, GBC Bound, 276 pgs. $40.00

Marriages of St Joseph Catholic Church (1929 – 1980), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 248 pgs. $25.00

Marriages of St Lawrence Catholic Church (1907 – 1970), Centredale, Rhode Island. A.F.G.S. Edition, GBC Bound, 101 pgs. $20.00

MARRIAGE REPERTOIRES (FROM CHURCH RECORDS)

Marriages of St Louis Catholic Church (1902 – 1987), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 343 pgs. $40.00

Marriages of St Mary of the Visitation Church (1866 - 2003), Putnam, Connecticut. A.F.G.S. Edition, GBC Bound, 2 vols, 808 pages. $85.00

Marriages of St Matthew's Church (1906 - 1988), Central Falls, Rhode Island. A.F.G.S. Edition, GBC Bound, 466 pgs. $40.00

Marriages of St Matthew Catholic Church (1888 – 1986), Fall River, Massachusetts. A.F.G.S. Edition, GBC Bound, 310 pgs. $30.00

Marriages of St Paul's Church (1852 - 1995), Blackstone, Massachusetts. A.F.G.S. Edition, GBC Bound, 356 pgs. $30.00

Marriages of St Roch's Church (1899 - 1982), Fall River, Massachusetts. A.F.G.S. Edition, GBC Bound, 286 pgs. $35.00

Marriages of St Stephen's Church (1880 - 1986), Attleboro, Massachusetts. A.F.G.S Edition, Soft Bound, 225 pgs. $19.95

Marriages of St Theresa Catholic Church (1929 – 1987), Blackstone, Massachusetts. A.F.G.S. Edition, GBC Bound, 132 pgs. $20.00

Marriages of St Theresa Church (1923 - 1986), Nasonville, Rhode Island. A.F.G.S. Edition, GBC Bound, 65 pgs. $20.00

MARRIAGE REPERTOIRES (FROM CIVIL RECORDS)

Marriages of Blackstone, Massachusetts (1845 - 1995).
A.F.G.S. Edition, GBC Bound, 2 Vols., 989 pgs. $35.00

Marriages of Douglas, Massachusetts (1844 - 1905).
A.F.G.S. Edition, GBC Bound, 261 pgs. $30.00

Marriages of Grafton, Massachusetts (1843 - 1905).
A.F.G.S. Edition, GBC Bound, 532 pgs. $35.00

Marriages of Hopedale, Massachusetts (1886 - 1905).
A.F.G.S. Edition, GBC Bound, 57 pgs. $20.00

Les Mariages des Iles de Madeleines, PQ., (1794-1900). By Rev Dennis M. Boudreau. Completely revised. Includes all marriages of the islands as well as many others from areas where Madelinot families settled, extending some lines beyond 1900. Complete listing of Madelinot Boudreaus from 1794-1980.
A.F.G.S. Edition, Soft Bound, 326 pgs. $21.00

Marriages of Marlborough, Massachusetts (1842 - 1915).
A.F.G.S. Edition, GBC Bound, 2 Vols. 1165 pgs. $35.00

Marriages of Mendon, Massachusetts (1844 - 1905).
A.F.G.S. Edition, GBC Bound, 97 pgs. $20.00

Marriages of Millbury, Massachusetts (1844 - 1905).
A.F.G.S. Edition, GBC Bound, 511 pages $35.00

Franco American Marriages of New Bedford, Massachusetts (1865 – 1920) A.F.G.S. Edition, GBC Bound, 478 pgs. $45.00

Marriages of Northbridge, Massachusetts (1844 - 1905).
A.F.G.S. Edition, GBC Bound, 450 pages $35.00

Marriages of North Brookfield, Massachusetts (1844 - 1910).
A.F.G.S. Edition, GBC Bound, 415 pages $30.00

MARRIAGE REPERTOIRES (FROM CIVIL RECORDS)

Marriages of Norton, Massachusetts (1850 – 1950).
A.F.G.S. Edition, GBC Bound $40.00

Marriages of Peterboro, New Hampshire (1887-1948).
A.F.G.S. Edition, GBC Bound, 559 pgs. $35.00

Marriages of Spencer, Massachusetts (1850 - 1910).
A.F.G.S. Edition, GBC Bound, 589 pgs $40.00

Marriages of Sutton, Massachusetts (1844 - 1905).
A.F.G.S. Edition, GBC Bound, 345 pgs $35.00

Marriages of Swansea, Massachusetts (1879-1973).
A.F.G.S. Edition, GBC Bound, 2 Vols., 1123 pgs. $35.00

Marriages of Upton, Massachusetts (1844 - 1905).
A.F.G.S. Edition, GBC Bound, 180 pgs. $20.00

Marriages of Uxbridge, Massachusetts (1844 - 1905).
A.F.G.S. Edition, GBC Bound, 430 pgs. $30.00

Marriages of Warren, Massachusetts (1845 - 1910).
A.F.G.S. Edition, GBC Bound, 440 pgs. $35.00

Marriages of West Brookfield, Massachusetts (1860 - 1910).
A.F.G.S. Edition, GBC Bound, 159 pgs. $25.00

Marriages of Worcester, Massachusetts (1842 – 1900).
A.F.G.S. Edition, GBC Bound, 9 Vols., 5633 pages. $250.00

FUNERAL HOME REPERTOIRES

Burials of the Alfred Roy & Sons Funeral Home (1904 - 1994), Worcester, Massachusetts. A.F.G.S. Edition, GBC Bound, 1286 pgs, 2 Vols. $55.00

Burials of the Auclair Funeral Home (1944 - 1992), Fall River, Massachusetts. A.F.G.S. Edition, GBC Bound, 373 pgs. $35.00

Burials of the Brown Funeral Home (Oct, 1958 – Dec, 1999), Oakland, Pascoag, Harrisville, RI. A.F.G.S. Edition, GBC Bound, 364 pgs. $35.00

Burials of the Courchesne Funeral Home (1930 - 1998), Worcester, Massachusetts. A.F.G.S. Edition, GBC Bound, 268 pgs. $30.00

Burials of the Egidio DiPardo & Sons Funeral Home (1926 - 1995), Woonsocket, RI. A.F.G.S. Edition, GBC Bound, 680 pgs. $35.00

Burials of the Elmwood Memorial/Meuniers Funeral Service(1934 - 1990), Burlinton, Vermont. A.F.G.S. Edition, GBC Bound, 248 pgs. $35.00

Burials of the Gilman-Valade Funeral Home (1920 - 1969), Putnam & N. Grosvenorsdale, CT. A.F.G.S. Edition, GBC Bound, 563 pgs. $40.00

Burials of the Gilman-Valade Funeral Home (1970 - 1990), Putnam & N. Grosvenordale, CT. A.F.G.S. Edition, GBC Bound, 458 pgs. $30.00

Burials of the Hickey-Grenier Funeral Home (1911 - 1987), Brockton, Massachusetts. A.F.G.S. Edition, GBC Bound, 412 pgs. $40.00

Burials of the Lauzon Funeral Home (1911 - 1988), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 624 pgs. $40.00

FUNERAL HOME REPERTOIRES

Burials of the Lamoureux Funeral Home (1930 - 1980), New Bedford, MA. A.F.G.S. Edition, GBC Bound, 304 pgs. $25.00

Burials of the Manning-Heffern Funeral Home (1874 - 1980), Pawtucket, Rhode Island. A.F.G.S. Edition, GBC Bound, 3 Vols., 1085 pgs. $70.00

Burials of the McAloon-Kelly Funeral Home (1900 - 1998), Pawtucket, Rhode Island. A.F.G.S. Edition, GBC Bound, 3 Vols., 1575 pgs. $100.00

Burials of Menard Funeral Home (1970 - 1990), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 272 pgs. $30.00

Burials of Menoche Funeral Home (1955 - 1984), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 236 pgs. $25.00

Burials of the Potvin Funeral Home (1893 - 1960), West Warwick, Rhode Island. A.F.G.S. Edition, GBC Bound, 1068 pgs, 2 Vols. $55.00

Burials of Potvin Funeral Home (1960 - 1995), West Warwick, RI * A.F.G.S. Edition, GBC Bound, 376 pgs. $30.00

Burials of the Stephen H. Foley Funeral Home (1911 - 1985), Attleboro, Massachusetts. *A.F.G.S. Edition, GBC Bound, 326 pgs. $35.00*

Burials of Turgeon Funeral Home (1940 - 2000), Northbridge, MA A.F.G.S. Edition, GBC Bound, 226 pgs. $35.00

Burials of Turgeon Funeral Home (1919 - 2000), Millbury, MA A.F.G.S. Edition, GBC Bound, 480 pgs. $43.00

DEATH REPERTOIRES (FROM CHURCH RECORDS)

Burials of First Universalist Church (1834 - 1998), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 249 pgs. $20.00

Burials of Holy Family Church (1902 - 1991), Woonsocket, Rhode Island. A.F.G.S. Edition, GBC Bound, 722 pgs. $40.00

Burials of Our Lady of Good Help Church (1905 - 1995), Mapleville, Rhode Island. A.F.G.S. Edition, GBC Bound, 141 pgs. $35.00

Burials of Sacred Heart Church (1904 - 1990), North Attleboro, Massachusetts. A.F.G.S. Edition, GBC Bound, 268 pgs. $30.00

Burials of St Joseph's Church (1905 - 1986), Attleboro, Massachusetts. A.F.G.S. Edition, GBC Bound, 239 pgs. $25.00

Burials of St Joseph Catholic Church (1872 - 1990), North Grosvenorsdale, Connecticut. A.F.G.S. Edition, GBC Bound, 576 pgs. $40.00

Burials of St Matthew's Church (1906 - 1988), Central Falls, Rhode Island. A.F.G.S. Edition, GBC Bound, 466 pgs. $35.00

DEATH REPERTOIRES (FROM CIVIL RECORDS)

Deaths Recorded in the Town of Bellingham, Massachusetts (1883 - 1992). A.F.G.S. Edition, GBC Bound, 643 pgs. $50.00

BAPTISM/MARRIAGE/DEATH REPERTOIRES

Baptisms, Marriages of Our Lady of Good Help Catholic Church (1905 - 1995), Mapleville, Rhode Island. A.F.G.S. Edition, GBC Bound, 298 pgs. $35.00

BAPTISM/MARRIAGE/DEATH REPERTOIRES

Baptisms, Marriages & Burials of St Anthony Catholic Church (1925 - 1996), Woonsocket, RI. A.F.G.S. Edition, GBC Bound, 651 pgs. $50.00

Baptisms, Marriages & Burials of Sacred Heart Catholic Church (1879 - 1990), West Thompson, Connecticut. A.F.G.S. Edition, GBC Bound, 234 pgs. $35.00

Baptisms & Marriages of St Michael Catholic Church (1922-1995), Swansea (Ocean Grove), MA. A.F.G.S. Edition, GBC Bound, 409 pgs. $30.00

MISCELLANEOUS BOOKS

La Cuisine de le Grandmere - Cookbook

Over 250 pages. These recipes have been handed down through many generations. NOTE: This is a new condensed version of our previous two book set. No new recipes, but just the best from the previous two books, in an improved format. Printed in English.

$14.00 & $3.50 Postage, ($4.50 Canada)

Reference & Guide Book for the Genealogist. by Armand R. Letourneau. Describes how to research French-Canadian roots including valuable references, resources and addresses for research. 3 hole punched in ring binder. 378 pages.

$35.00 & $4.00 P&H

French & Belgian Immigrants to Northern Rhode Island.
By Paul P. Delisle. GBC bound, 156 pages $15.00

The Counties of the United States and Canada. by Armand R. Letourneau. 3 hole punched in ring binder. 201 pages. $20.00

Etymology of First Names. by Armand R. Letourneau. GBC bound. 210 pages. $20.00

AFGS's 25th Silver Anniversary Member Pedigree Book
A.F.G.S. Edition, GBC Bound, 419 pgs. $35.00

AFGS Library Holdings April, 2007
A.F.G.S. Edition, Unbound $25.00
CD version $15.00

Franco-American Burials of the Woonsocket, RI Area and Ascendance

From civil, funeral home and church records found in the Woonsocket, RI area.
A.F.G.S. Edition, GBC bound, 3 volumes, 1163 pages $80.00

Franco-American Burials of the Woonsocket, RI Area and Ascendance Supplement 1

From civil, funeral home and church records found in the Woonsocket, RI area. These are additional names not found in the 3 volume book.A.F.G.S. Edition, GBC bound, 228 pages $35.00

Letourneau Dictionary-The Descendants of David Letourneau (1616 – Present).
*A.F.G.S. Edition, GBC Bound 671 pages. $40.00

Letourneau Dictionary-The Descendants of Guillaume Letourneau & the Letourneaus of NH.
*A.F.G.S. Edition, GBC Bound 212 pages. $40.00

Burials of Oak Hill Cemetery Woonsocket, Rhode Island.
*A.F.G.S. Edition, GBC Bound 427 pages. $35.00

Drouin Family name books.

These books were originally published by the Drouin Institute. They are photocopies of pages from "Dictionnaire National des Canadiens Francais 1608-1760" and "Repertoire Alphabetique des Mariages des Canadiens-Francais de 1760 a 1935," hard cover bound with the family name engraved on both the cover and spine of the book. Quantities are limited.

Available names: Simard (101p).
Books are priced at $30.00 each

CD-ROM

Dictionnaire National des Canadiens Francais 1608-1760 (Red Drouin Books)
$89.95 & $2.00 P&H ($4.00 Canada)
Red Drouin CD IS BOTH IBM & MAC COMPATABLE
AFGS SURNAME MARRIAGE CD of marriages primarily in Quebec, Canada from 1608 to about 1940 for a SPECIFIC SURNAME.

AFGS Surname Marriage CD's are custom produced per surname. See AFGS website for details. www.afgs.org

Important NOTE: Surname CD'S ARE NOT MAC COMPATABLE

You may order your Surname $89.00
Shipping and handling is $3.50

The following Surname CDs are available, others will be custom produced.

Amiot
Auger
Authier
Beaudin
Beaudoin
Beaugrand
Belanger
Benoit
Bienvenu
Berube
Bissonnet
Blais
Bolduc
Bonin
Bouchard
Boucher
Bournival
Boyer
Brouillette
Butler
Champagne
Chaput
Charbonneau
Chapdelaine
Charland
Chartier
Claveau
Clement
Clermont
Cote
Courtois
Dagenais
Denoncourt-Lefebvre
Dubord
Faubert
Flageolle
Fleury
Fontaine
Fortier
Gaboury
Gagnon
Girard
Godon
Guilmette
Henri
Hetu
Houle - Houde
LaForge
Lamoureux
Latulippe
Lebrun
Ledoux
Lefebvre
Lemaitre
Lemay
Lemire
Lessard
Lizotte
Malboeuf
Martin
Papineau
Paquet-Paquette
Paradis
Payet
Peloquin
Pepin
Perusse
Poulin
Racette-Rassett
Racicot
Rondeau
Roy
Samson
Sauve
Savoie
St. Amour
St Germain
Talbot
Tessier
Thibault
Vaillancourt
Vallee
Valin

CANADIAN MAPS

These maps illustrate the counties within the province as well as the cities and towns. Lists county population and has location index. The following available: Alberta, British Columbia, Manitoba, Yukon & Northwest Territories, Newfoundland, Quebec, & Saskatchewan.

Quebec map $4.00, all others $3.00.
Postage (in mailing tubes) $3.50 ($5.00 Canada)
Postage (folded approx. 8 1/2 X 11) $2.00 ($3.50 Canada)

CHARTS

Standard Family Group Sheets.

8 1/2" X 11". Places to record pertinent data for a couple and up to 15 children. Reverse side blank for notes and references. Minimum order 100.

$3.50 per 100 & $2.00 Postage, ($3.00 Canada)

Five Generation Chart.

8 1/2" X 11"; Standard pedigree chart. Improved version, designed to be either handwritten or typed. Minimum order 100. $3.50 per 100 & $2.00 Postage, ($2.50 Canada)

Eight Generation Family Tree Chart.

23" X 28"; Heavy parchment-like stock; Shipped in mailing tube. $4.00 & $3.00 Postage, ($4.50 Canada)

Ten generation Fan Chart.

25" X 36 1/2"; Printed on heavy paper, suitable for framing. Space for 1,023 ancestral names. Shipped in mailing tube. $6.00 & $3.00 Postage, ($4.00 Canada)

MICROFICHE

BAPTISMS

Baptisms of the First Universalist Church (1834-1998), Woonsocket, Rhode Island.
2 fiche $2.00

Baptisms of Holy Family Catholic Church (1902-1991), Woonsocket, Rhode Island.
13 fiche $13.00

Baptisms of Notre Dame Catholic Church (1873-1998), Central Falls, Rhode Island.
22 fiche $22.00

Baptisms of Precious Blood Catholic Church (1870-1995), Woonsocket, Rhode Island.
30 fiche $30.00

Baptisms of St Anne's Catholic Church (1869-1996), Fall River, Massachusetts.
41 fiche $41.00

Baptisms of St Cecilia's Catholic Church (1910-1988), Pawtucket, Rhode Island.
8 fiche $8.00

Baptisms of St James Catholic Church (1860-1991), Manville, Rhode Island.
12 fiche $12.00

Baptisms of St John the Baptist Church (1884-1988), Pawtucket, Rhode Island
13 fiche $13.00

Baptisms of St John the Baptist Catholic Church (1873-1989), West Warwick, Rhode Island.
22 fiche $22.00

Baptisms of St Joseph's Catholic Church (1905-1986), Attleboro, Massachusetts.
7 fiche $7.00

Baptisms of St Joseph Catholic Church (1872-1990), N. Grosvenordale, CT.
14 fiche $14.00

Baptisms of St Joseph's Church (1893-1991), Pascoag, Rhode Island.
7 fiche $ 7.00

Baptisms of St Matthew Catholic Church (1906-1988), Central Falls, Rhode Island.
11 fiche $11.00

Baptisms of St Stephen's Church (1880-1986), Attleboro, Massachusetts
6 fiche $ 6.00

BIRTH REPERTOIRES

Births of Peterboro, New Hampshire (1887-1951).
8 fiche $8.00

Births of Swansea, Massachusetts (1879-1973).
7 fiche $7.00

MARRIAGES

Marriages of the First Universalist Church (1834-1998), Woonsocket, Rhode Island.
5 fiche $5.00

Marriages of Blessed Sacrament Catholic Church (1892-1995), Fall River, Massachusetts.
4 fiche $4.00

MICROFICHE MARRIAGES

Marriages of Holy Family Catholic Church (1902-1987), Woonsocket, Rhode Island.
12 fiche $12.00

Marriages of Notre Dame Catholic Church (1873-1988), Central Falls, Rhode Island.
18 fiche $18.00

Marriages of Our Lady Queen of Martyrs Catholic Church (1953-1986), Woonsocket, RI.
3 fiche $ 3.00

Marriages of Our Lady of Victories Catholic Church (1909-1986), Woonsocket, Rhode Island.
6 fiche $ 6.00

Marriages of Precious Blood Catholic Church (1870-1995), Woonsocket, Rhode Island.
18 fiche $18.00

Marriages of Sacred Heart Church (1904-1990), North Attleboro, Massachusetts
5 fiche $ 5.00

Marriages of St Agatha Catholic Church (1953-1986), Woonsocket, Rhode Island.
3 fiche $ 3.00

Marriages of St Ambrose Catholic Church (1905-1986), Albion,, Rhode Island.
2 fiche $2.00

Marriages of Ste Anne's Catholic Church (1869-1996), Fall River, Massachusetts.
22 fiche $22.00

MICROFICHE MARRIAGES

Marriages of Ste Anne's Catholic Church (1890-1986), Woonsocket, Rhode Island.
9 fiche $ 9.00

Marriages of Ste Cécilia's Catholic Church (1910-1986), Pawtucket, Rhode Island.
7 fiche $ 7.00

Marriages of St Jacques Catholic Church (1904-1989), Taunton, Massachusetts.
5 fiche $ 5.00

Marriages of St Jean the Baptist Catholic Church (1901-1996),Fall River, Massachusetts
5 fiche $5.00

Marriages of St Jean the Baptist Catholic Church (1873-1980), West Warwick, Rhode Island
12 fiche $12.00

Marriages of St John the Baptist Catholic Church (1884-1988), Pawtucket, Rhode Island
9 fiche $9.00

Marriages of St John the Evangelist Catholic Church (1872-1986), Slatersville, Rhode Island.
6 fiche $ 6.00

Marriages of St Joseph Catholic Church (1872-1986), Ashton, Rhode Island.
5 fiche $5.00

Marriages of St Joseph Catholic Church (1905-1986), Attleboro, Massachusetts.
4 fiche $ 4.00

MICROFICHE MARRIAGES

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 2012

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. We will notify you 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)

Surname Index to This Issue

Nous parlons Français

AMERICAN-FRENCH GENEALOGICAL SOCIETY

OFFICERS

(Year in parentheses is term expiration date)

President:	Normand T. Deragon (2012)
Vice President:	Rob Gumlaw (2014)
Secretary:	Dorothy F. Deragon (2013)
Treasurer:	Roger Beaudry (2013)

BOARD OF DIRECTORS

Sylvia Bartholomy (2012)
William Beaudoin (2012)
Robert Gumlaw (2014)
Becky Keegan (2014)
Marguerite Pommenville (2013)
William Pommenville (2012)
Alice Riel (2014)
Fran Tivey (2013)
3 Vacancies

COMMITTEE CHAIRS

Building and Grounds	William Beaudoin
Cemeteries	Roger Beaudry
Hall of Fame	Sylvia Bartholomy
Je Me Souviens	Shellee Morehead
Lending Library	Eugene Arsenault
Library	Janice Burkhart
Membership	Marguerite Pommenville
Publicity	Normand T. Deragon
Website	William Pommenville
Film Room	Fran Tivey

Alexandre and Rose (Dallaire) Sevigny on their wedding day, 9 July 1923.