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Table of Contents

Volume 39 Number 1 Spring 2015

Table of Contents.....	1
From the President's Desk.....	2
Author's Guidelines.....	3
Letters.....	4
Memories of a Holy Family School Student.....	6
George H. Buteau	
Sainte Angelique Poisson.....	11
B. Michael Servais	
The Forgotten House of Sévigné in Brittany.....	14
Randall Souviney	
The Care and Preservation of Photo Albums.....	28
David Mishkin	
Marie Pontonnier and the Men in Her Life.....	32
Lucille Rock	
New Members.....	44
Research Policy.....	46



From the President's Desk

Welcome to the Spring issue of *Je Me Souviens*. We have a great line up of stories for you.

For those of us who attended parochial school, you may very well be able to relate to George's Buteau's story, *Memories of a Holy Family Student in the 40s and 50s*.

B. Michael Servais writes about one of his ancestors, Sainte Angelique Poisson, who was canonized by Pope Francis last year.

In *The Forgotten House of Seigny in Brittany*, Randall Souviney, takes us on a journey through the land of his ancestors. I think this is something many of us would like to do.

Who doesn't have a stack of old photo albums in the back of a closet or tucked away in a trunk somewhere? David Miskin gives us some useful tips on how to care and preserve these precious albums.

Finally we have reprinted a story from *Our French Ancestors*, a book written by the late AFGS past president Lucille Rock. The story, *Marie Pontonnier and the Many Men in Her Life*, was from Anjou, France. She had a very colorful background. I wouldn't compare it to *50 Shades of Gray*, but nevertheless makes for interesting reading.

I think you'll enjoy what we have for you in this issue. I want to take this opportunity to thank the authors who submitted stories. If you have a story idea you'd like us to consider for future issues, please drop me a line by email to nderagon@afgs.org.

AUTHORS GUIDELINES

Je Me Souviens publishes stories of interest to people of French Canadian and Acadian descent. Articles focusing on history and genealogy are of primary interest, although stories 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.

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 or Acadian connection to what you submit. They can be of any length, though we reserve the right to divide 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 .JPG (Joint Photographic Experts Group) files.**

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.

Letters



I am the author of an article entitled *The New England Harvey Families of French Origin*, which was published in the Autumn 2014 issue of JMS. I have since been working on a more elaborate product covering all Harveys of French origin. I am hoping to publish this book in French later this year. It will include a chapter discussing those French Canadian Harvey families who migrated to the New England states between 1840 and 1930.

I am searching for general information and family photos specific to these families. I understand that some AFGS members may be descendants of these Harvey families. I would greatly appreciate it if any Harvey descendants willing to share information and photos would contact me directly.

I can be reached by phone at (819) 281-5980, (613) 695-90203, or by email at andre.harvey@rogers.com

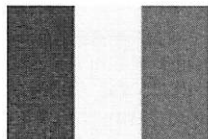
André Harvey
Ottawa, Ontario

I just wanted to let you know how thrilled I am with my cookbook. I have already marked the recipes I'll be trying. I feel like I have just discovered all the memorable food I grew up eating as a child.

Nancy Jalbert Sherman

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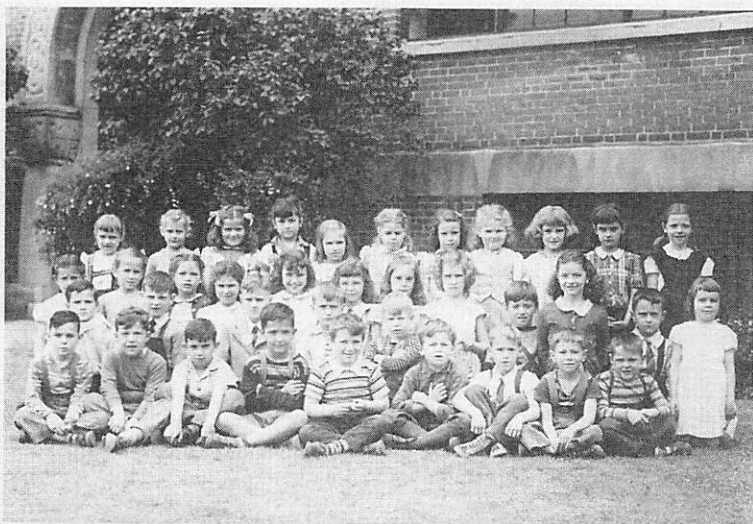
MEMORIES OF A HOLY FAMILY SCHOOL STUDENT IN THE 1940S AND 1950S

By George H. Buteau

In September, 1946, when I was five years old, my mother enrolled me in Holy Family School (HFS), École Sainte Famille (ESF) in French. HFS was the parochial school of Holy Family Parish located on South Main Street, Woonsocket, Rhode Island, about a mile from our home. Today, I believe that the building serves as a residence. Holy Family or "Sainte Famille" was a Franco-American parish staffed by French speaking clergy whose mission was to administer to the needs of the parishioners who were either French-speaking or bilingual and to also attempt to maintain the French-Catholic culture. During the years that I was a student there, the parish school was staffed by the Religious of Jesus and Mary (RJM) order of nuns with no lay teachers. My mother and her five siblings had all attended HFS. There was no formal parent-teacher organization and I don't recall that my parents ever interacted with my teachers informally though my father spent a lot of time at home making sure that we were doing our homework of which there was plenty. Most parochial schools in the 1940s and 1950s ended with the eighth grade but Holy Family School was one of the few that had classes through the ninth grade, the freshman year of high school.

I remember my mother taking me to school on the first day. A nun then took me by the hand into a first grade classroom. However, later that day or the next day, I was removed to the kindergarten classroom to make a place for a six year old. For a long time I recall having mixed feelings about being in school. On the one hand, I wanted to learn how to read and write but at the same time I did not like being away from my mother. During the course of that first year, I was to learn that the nuns did not call the grade I was in a kindergarten but rather "cours préparatoire" or CP for short. The older students called it the "baby grade." As I look back in time, it was nothing like today's kindergarten classroom where children first learn how to read. Our teacher was very young and really did nothing more than babysit us as we became acclimated to being in a classroom situation.

My parents paid two young sisters who lived in our neighborhood and who were in the fifth or sixth grade in the school to walk me back and forth each school day that first year. The only real memory I have of walking with them is of the day I pulled away from them and darted into the path of an oncoming truck. I wasn't seriously injured but had sufficient scrapes and bruises to have to spend a few days in bed. The family doctor persuaded my parents to not press charges or to sue the driver, a struggling family man who had no insurance and had been drinking. I can't imagine the likelihood of parents being convinced to not sue in today's litigious society.



Grade 1, Holy Family School, spring, 1948

Holy Family School was a typical Franco-American parish school in a New England mill town with a large population of working-class families of French-Canadian descent. All classes in the first six elementary grades were bilingual. In the morning, classes were conducted in French. We studied catechism (*Instruction Religieuse*), French grammar, literature and spelling (*Langue Française*), music, and writing (*Écriture*). Afternoon classes were all conducted in English and included English grammar, reading, writing and spelling, history, geography, arithmetic, science and drawing. Each nun was addressed in English as "Mother" and in French as "Mère." Many of the French-speaking nuns who taught the morning classes were from Canada or had been educated there. During my ten years at HFS, I'm not sure how many of my teachers had college degrees. I suspect that some teaching credential must have been required. The French grammar textbooks we used were the same ones used at the same grade level in schools in the Province of Québec. Tuition in those days was officially a dollar a month. We were supposed to drop an envelope containing this amount each month into a collection box located at the bottom of the very large staircase leading to the second floor. The school was no doubt subsidized by the parish because such a low tuition would not likely support all the expenses.

Most of my classmates at Holy Family School spoke French at home as their first or second language. A few, like me, came from homes that were not bilingual but spoke only English. I was probably in the second or third grade before I really began to understand conversational French and began to make sense of what I was learning during the morning French language classes. For the first year or two, I suspect that most of what I learned in French

was by rote memorization. I can remember telling a teacher how much I disliked having to learn French. Her response was that I would someday be proud to be able to speak a second language. Of course, she was right.

When we arrived at school each morning, boys and girls were required to remain on their respective sides of the schoolyard. Anyone who violated the imaginary boundary separating the boys' side from the girls' side were doled out punishment by the nun patrolling the school yard. This punishment for trespassing was usually an hour after school that could involve sweeping a classroom. Mother Superior, or her assistant, would ring a large brass hand bell to signal the beginning of the school day. We would line up double file in our designated locations in the schoolyard facing our teacher perpendicular to the school building. The teacher would use her wooden "clapper" to signal when it was time to march behind her up a flight or two of stairs in silence into the "cloakroom" at the rear of our classroom where we would hang up our coats and hats. Grades 1 through 4 were on the first floor, grades 5 through 9 on the second. Advancing to the 5th grade and moving to the second floor was viewed as a big move up in the world.

Once in the classroom, we would kneel at our desks on the hard wood floor and recite the morning prayer in French. Then we would stand and sing "O Canada," also in French. At the beginning of the afternoon classes, again on our knees, we would pray again in French then we would stand and say the Pledge of Allegiance in English. I remember how happy the nuns were in the mid-1950s when "Under God" was inserted into the Pledge of Allegiance to the flag.

No student was allowed to speak in class unless requested to do so by the teacher. The nuns were strict disciplinarians. Knuckles were occasionally rapped with wooden rulers and earlobes or cheeks were sometimes pinched when the classroom rule of silence was violated or if any impropriety occurred. Unlike today, going home and complaining to parents about punishment by the teachers did not result in any parental sympathy. Just the opposite might occur and a second punishment might be administered at home. On rare occasions, one of the parish priests, or even the pastor himself, had to be summoned to dole out punishment or a stern lecture for a serious classroom violation. I recall that one such event occurred in the fourth grade when one of the boys pulled off the teacher's bonnet or wimple. I don't think we ever found out what his punishment was because he never told us, but the rest of us were literally dumbstruck when he committed that evil deed and thought for sure that his punishment had to be a severe one.

In each classroom a black slate chalkboard extended along the front wall and along the side wall between both doors to the room. The outside wall consisted of windows. The teacher's desk was situated on a raised platform at the front of the room. Around the edge of the room just above the blackboard were large cards on which the letters of the alphabet were both printed and written in cursive. On one wall above these cards was a clock with Roman numerals and no second hand. When I was in the primary grades, it seemed as though the minute hand of the clock would move at only a fraction of a snail's pace.

In the elementary grades, report cards were handed out each month. In the primary grades, the teacher distributed them. By the fifth or sixth grade, however, this was of sufficient importance to require the services of one of the parish priests. A numerical grade for each subject was written as a percent rather than as a letter grade on the report card. Passing grades, 70 and above, were written in blue or black ink while grades below 70 were in red ink. Report cards had to be brought home for a parent's signature and returned the very next school day. I don't think that I or any of my friends ever, for a moment, considered forging a parent's signature.

Close to the end of the school year it was customary to have a school picnic. All students who did their share during the pre-Lenten school fund drive got to spend a normal school day away from school on the picnic. Students who did not do their fair share during the fund drive, i.e. they did not sell their share of raffle tickets or bring something from home like taffy or pastry to sell during classes, had to remain in school on picnic day. When I was in the primary grades, I remember that on this day, we would all be taken to a nearby place appropriate for a picnic where we would spend the day playing games and having our picnic lunch. In kindergarten or first grade, I recall that we had this picnic on the grounds of a parishioner's horse farm about a mile or two from the school. A year or two later, we had the picnic at a local city park. All of us would file into a very large panel truck and were driven to the picnic site. Students in the upper grades often went on their picnic by bus. In the ninth grade, we went by bus to Crescent Park, an amusement park in Riverside, Rhode Island.

It was also customary in the spring to have class photos taken on the lawn in front of the school building. Each class would be summoned outside and lined up in several rows by height with the students in the first row seated and the nun standing in the last row. When I was a student, Fr. William Raiche, who I suspect was an amateur photographer, would snap black and white photos of each class. Sometime later, we were able to purchase the class photo for 25 cents. My mother would take the photo and put it away for safe keeping. In later years, I was able to find some of these photos, which I have since scanned and saved digitally.

During the winter on school days following a night of heavy snow, we would turn on the radio and switch between the two local radio stations in hopes of hearing that there would be no school because of the snow. I can remember that at least on one such "snow day" after breakfast and dressed in my warm clothes, I headed for school. Never mind that the streets weren't yet plowed, which was one of the very reasons school was closed. When I arrived, instead of being sent back home, one of the nuns commandeered me to help do chores that I would never want to do before or after a normal school day. I don't think I ever repeated that on a "snow day" again.

The last day of school was the day all of us both longed for and dreaded as it got closer. On this day, we received our final report card and a smaller card that designated our grade promotional status for the coming school year. We got to keep the report card but had to present this color-coded card on the first day of school in September. If this card was white, the message

written on it indicated that we were promoted to the next higher grade. A yellow card meant a conditional advancement to the next grade. A pink card represented a repetition of the same grade, most probably with the same teacher. The pastor or one of his assistants handed out these cards. First to be handed out were the white cards, then the yellow cards and finally the pink cards. The nuns were experts in maintaining the suspense of what color card each of us should expect to receive. Students who were to receive pink cards usually expected to receive them whereas many of us who would undoubtedly be promoted to the next grade worried until the last moment about our fate.

When I was in the eighth grade, the music teacher gently coerced me into participating in the school play. This play was held in January each year to commemorate the birthday of the pastor, Monsignor Stephen Grenier. This event, organized by the nuns of the parish school and called the school play, usually consisted of numerous skits and presentations performed by each grade level from kindergarten through ninth grade. I was convinced to sing the lead role in a mini operetta, the name and subject of which I have totally forgotten. How I was pressured to do this part I can't recall but I was not at all happy about it once I started learning what I had to sing ... in French. I do remember part of the opening line: "Chrétien, n'oubliez pas que plusieurs de nos frères ..." The rest has been forgotten. Practice was several times a week starting at the beginning of the school year. All went well until about a week before curtain time when we had our final rehearsal. At the end of that rehearsal, in an attempt to impress some of the girls, instead of walking down the stairs from the stage, I jumped from it and broke my ankle. It was a serious break, which required surgery. I was in the hospital for a week or two and at home for more than a month before the doctor allowed me to return to school. The nuns had to quickly get someone to replace me and the play had to be postponed a month or so to give him time to learn his part. Poor guy!

It was while I was in the ninth grade that I became a motivated student. For the first time in my student career I had a teacher who was enthusiastic about what she was teaching, Latin and Algebra, both of which really piqued my interest. She told us that she had either received a teaching degree or was about to receive one from the state teachers' college.

I graduated from the ninth grade at the top of the class with a full tuition scholarship to Mount Saint Charles Academy, the Catholic high school for boys then but, which today is co-educational. I'm not sure how the tuition grant was funded but it seemed to me that the grant was given to one boy from each of the feeder parochial schools in the Woonsocket area.

I believe that the education I received during the years I attended Holy Family School and the constant support from my parents, especially from my father, prepared me well for high school, college and life.

About the Author:

George Buteau is a long-time AFGS member, an assistant editor of JMS and a frequent contributor.

SAINTE ANGELIQUE POISSON

By B. Michael Servais

Anytime I asked my mother-in-law about her family genealogy, the reply would always be, "I'm sure you're going to find at least one horse thief!" Well, I've been at it now for over 50 some years but still haven't come across a horse thief...not even a criminal of any sort. However, I was happily surprised at the announcement not too long ago about one of our ancestor's acquaintances whose personal characteristics fall to the opposite end of the bad-good spectrum. For on the third of April of 2014, Pope Francis signed a decree recognizing two French Canadians as Saints in the Catholic Church. One was a name most of us who are involved with French Canadian genealogy recognize, that being St. François Laval who was appointed apostolic vicar of New France in the mid-1600's and was ordained a bishop in 1658. He reached Québec when the population was around 500 colonists and in 1659 he began his work there as a missionary. He died in Québec in 1708.

The other, is Marie of the Incarnation (Ste. Marie de l'Incarnation) a French Ursuline nun who traveled to Québec in 1639, and is known as the Mother of the Canadian Church. Ste. Marie de l'Incarnation, or Marie Guyard, was born on the 28th of October 1599 in Tours, France, and was married while still in France when she was only 17 years old. This marriage was the result of her parent's wishes. However, after only six months, some sources state 24 months, her husband, Martin, died leaving her to become a single parent. She felt a calling to the religious life, but was totally devoted to raising her son who in later life became a Benedictine father. When her son turned twelve years old she entered the Ursuline order of nuns, again, in Tours. Then on 3 April, 1639, with a few sisters who had begged to be allowed to accompany her, Marie de l'Incarnation departed from Dieppe, France. After a perilous voyage of three months, they arrived in Québec and were joyfully welcomed by the settlers on July 4th. She and her companions at first occupied a little house in the lower town (Basse-Ville). In the spring of 1641 the foundation-stone was laid for the Ursuline monastery, on the same spot where it now stands.

In tracing our family roots (Poisson lineage), I found that eight years later Angelique Poisson, was born to my wife's eighth great grandfather Jean Poisson, pioneer of New France, and his wife Jacqueline Chamboy. And baptized on October 18, 1653 in the mission at Sillery. At the age of 12, she entered the Ursuline convent taking her novice vows on 2 December 1665 and served under Ste. Marie de l'Incarnation as St. Jean l'Evangéliste from the time she entered until 1669, which was the year Ste. Marie's third term as Mother Superior concluded.

Angelique professed her final vows on the first of August, 1668, and then she herself served three terms as Mother Superior from 1703 to 1706, 1717 to 1723 and finally from 1726 to 1732. Angelique died on the 17th of April, 1732. She was 78 years old. She was the seventh Mother Superior

of the Canadian Ursuline order.

Ste. Marie de l'Incarnation spent considerable time in Québec teaching and catechizing young Indians, and died in Quebec on April 30, 1672 after forty years of labor as a nun, thirty-three of them spent in Canada.

Angelique's brother, François, also spent a considerable amount of time working in the teaching and catechizing Indians along with the Jesuit missionaries. He entered the Jesuit community as a lay person-server, "donne," and worked with other laymen and the Jesuit priests from about 1666 to around ca. 1670's or '80's. I wonder if at some time he may have "rubbed elbows" with Ste. Marie as they both went about their work with-in the Indian tribes.

[From the Jesuit Relations – July 14, 1667] Fathers Fremin, Pierron, and Bruyas, with Charles Boquet and François Poisson, left with the Iroquois for Annie¹ and Onneiout. This was their seventeenth Mission to Onneiout. Charles Boquet was another lay person, or donne, that served with the Jesuit priests. He came to Québec in 1657, with Le Mercier; he was long employed with the Iroquois mission, and is several times mentioned in *Journal des Jésuites*.

Again, in the Jesuit Relations [19 February 1668] we find another entry concerning François Poisson: "Arrival of Father Jean Pierron from Annie, with François Poisson, two savages, and one woman. He came to give information about everything. The minds of those people are in their usual disposition. Our Fathers are in good health, and teach the people in peace; they have baptized a large number of children, and some adults, most of whom were ill." [found on page 147]

At this point I will introduce Saint Kateri Tekakwitha (pronounced ['gaderi dega 'gwita] in Mohawk), baptized as Catherine Tekakwitha and informally known as Lily of the Mohawks (1656 – April 17, 1680), is a Roman Catholic Saint, who was an Algonquin–Mohawk virgin laywoman. Born in Auriesville (now part of New York), she survived smallpox and was left with scars on her face and body when cured. She was orphaned as a child, then baptized as a Roman Catholic and settled for the last years of her life at the Jesuit mission village of Kahnawake, south of Montréal in New France, now Canada.

Tekakwitha professed a vow of chastity until her death at the age of 24. After her death, the scars on her face cleared and she became known as one of the most beautiful women in her tribe. Known for her virtue of chastity and corporal mortification of the flesh, as well as being shunned by her tribe for her religious conversion to Catholicism, she is the fourth Native American to be venerated in the Roman Catholic Church (after Saint Juan Diego and two other Oaxacan Indians). She was beatified by Pope John Paul II in 1980 and canonized by Pope Benedict XVI at Saint Peter's Basilica on October 21, 2012. Various miracles and supernatural

events are attributed to her intercession.

There is so much more to the story of this young Mohawk woman that should be read. So I insert here an on-line source for your reference.

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

But I must include here another part of this story that makes it more relevant to our Poisson history. This excerpt comes again from the Jesuit Relations, the diaries of the Jesuit Missionaries who came to Canada to convert the "savages."

On July 5, 1667 a Mohawk and Oneida delegation arrived in Québec for a peace treaty and three days later offered presents to the governor of New France, including the request of three Jesuit missionaries (two Jesuits for the Mohawks and one Jesuit for the Oneidas). The Jesuit missionaries sent were Jacques Frémin, S.J.², Jean Pierron, S.J. and Jacques Bruyas, S.J. with two lay assistants, Charles Boquet and François Poisson. In July, the Jesuit missionaries with the lay assistants arrived in Caughnawaga. Tekakwitha was eleven years old when she had seen them in her uncle's longhouse, where she lived.

Descendants of François Poisson should take pride in knowing that he met with and probably helped serve this woman and/or her family who many years later, in our time, became a canonized saint in the Catholic Church.

Angelique Poisson mentored under the tutelage of Ste. Marie de l'Incarnation and her brother, François Poisson in some small way may have touched the life of Ste. Kateri Tekakwitha. I should also mention that Angelique and François' sister, Jeanne, was also a nun and served at the Hotel Dieu in Québec; She was a Sister of the Presentation order, taking her novice vows on 25 October 1661 and her final vows on the 23 May 1664 in Québec. Their father, Jean Poisson, was captured and killed by the Iroquois Indians in 1652. That story can also be found in the Jesuit Relations.

Sources:

<http://www.newadvent.org/cathen/09668a.htm>

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

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Tennessee Register (Local Catholic Newspaper)

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Montréal, QC, Canada. Les Presses de l'Université de Montréal

End Notes:

1. Annie is short for Anniegue, a nation/tribe of Iroquois Indians. There are many references to this tribe in the Jesuit Relations.
2. S.J. The Society of Jesus (the Jesuits)

THE FORGOTTEN HOUSE OF SÉVIGNÉ IN BRITTANY

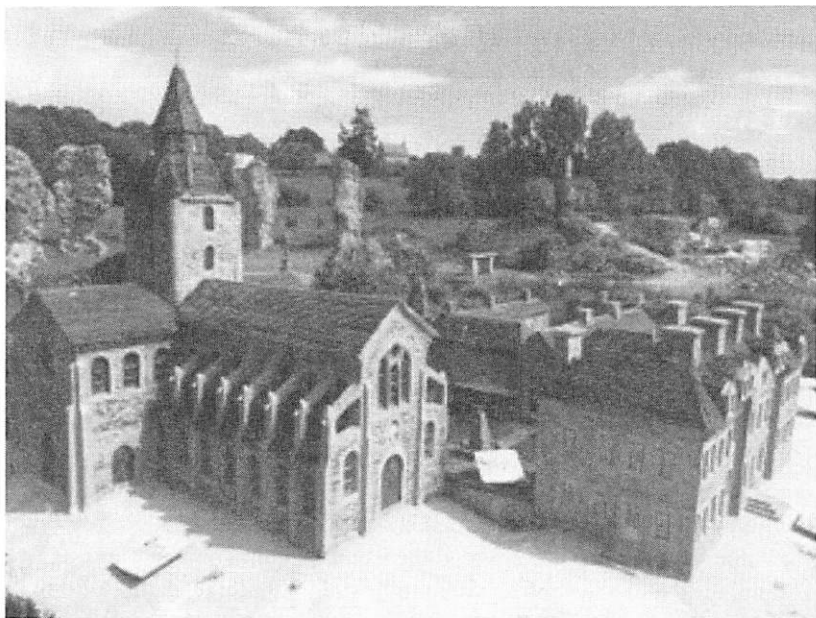
By Randall Souviney

Over the past decade, my wife and I have visited each of the cities and villages in Québec where my father's ancestors lived, beginning with the arrival in 1688 of our family's first immigrant, Julien-Charles Sévigné dit Lafleur, in Québec City. As a young man in his early 20s, Julien-Charles left Brittany, France for New France as a soldier in the *Troupes de la Marine*. He remained in Québec after his service and married Marie-Marguerite Rognon dit Laroche, the daughter of the Carignan Regiment soldier Michel Rognon dit Laroche (b. 1639, Saint Germain, Auxerre, Paris, France) and Fille du Roi Marguerite Lamain (b. 10 Jul 1656, St-Vivien, Rouen, Normandy, France).

Julien-Charles and Marie-Marguerite were married on 18 April 1695 in Saint-François-de-Sales church in Neuville, Québec. They had 12 children who survived to adulthood. I am a descendent of their oldest son, Antoine (b. 3 January 1701, Point-aux-Trembles, Neuville, Portneuf, Québec) In Julien-Charles' marriage contract to Marguerite, he stated that he was the "major son of Gilles de Sévigné, bourgeois merchant of the City of Rennes in Brittany and residing at the street and parish of Saint Germain, and Gillette de Foye". (Note: His name is spelled Jullien Charles de Sévigné in the marriage contract and Julien Charles de Sigvigny in the church marriage record).

Several year ago, I documented the 200-year eastward migration of my Sévigny ancestors from Portneuf to St. Hyacinthe, to Varennes, to Chambly, to Bonsecours, to Notre Dame Des Bois, to Scotstown, Québec, then in New England to Sprague, Connecticut, to New Bedford, Massachusetts, and finally to Portland, Maine where my father was born.¹ As I was completing the research for this article, I began to wonder why the young Julien-Charles, a cadet member of the noble House of Sévigné in Brittany, decided to leave home and seek a life in New France. It is interesting to note that only about 1/3 of the soldiers who served in New France in the 17th century decided to remain in Québec to raise their families.

Though he named his father and mother twice, once in his marriage contract and again in his Saint-François-de-Sales marriage record, to date



Savigny Abbey model and ruin below in Savigny-le-Vieux in southern Normandy, France

no French birth record has been located. I have copies of the birth record of his father Gilles de Sévigné II (b. 10 Aug 1634, St. Etienne, Rennes, Brittany, France), and his grandfather Renaud de Sévigné (b. 17 Nov 1592, St. Sauveur, Rennes, Brittany, France). I also have located the marriage record of Gilles to his first wife Marie de Keraldanet (b. 15 Aug 1618, Bodivit, Brittany, France).

I have been unsuccessful in locating the French:

1. Death records for Gilles de Sévigné or his first wife Marie de Keraldanet,
2. Birth or death records for Gilles and Marie's children, Renee, Charles and Anne,
3. Marriage record for Gilles and his second wife, Gilette de Foye, who Julien-Charles listed as his father and mother in his Quebec marriage contract and church wedding record.
4. Birth record for Julien-Charles de Sévigné.

Later in this article, I will discuss the well-documented story about the troubled marriage of Gilles and his first wife, Marie de Keraldanet. I will explore the tragic results of this union and conjecture how this event may

have led to Julien-Charles' hasty departure from Brittany for the new world, from which he would never return.

History of Brittany

To better understand the financial, political and cultural influence of the House of Sévigné in late 17th century France, it is helpful to review the history of Brittany (Bretagne in Celtic) as an independent duchy and its eventual union with France in the early 16th century.

Brittany is the European center of Neolithic structures that still exist today, including the largest collection of stone megaliths at Carnac, dated 3500 to 4500 BC. There are also older burial mounds such as the Cairn of Barnenez, dated 4850 BC. In 52 BC, Julius Caesar conquered the confederation of the local tribes in Brittany and the region was named Armorica, the Celtic word for "on the sea". Armorica became a region in the Roman Province of Lugdunum, Gaul. Four hundred years later, when the Anglo-Saxons and Scots forced the Roman Empire off the island of Britain, the Roman legions retreated to Brittany across the channel. Many of these Roman citizens came from the Celtic regions of Devon, Cornwall and Wales, which gave "Little Britain" its name.

Brittany's wealth stemmed from salt and linen exports in the middle ages and later from its strategic location for trade between France, Spain, Portugal, England, Ireland and colonies in the Americas. Brittany enjoyed a long and prosperous history as an independent duchy from 851, when it defeated the French army with the support of its Danish allies, until it became one of the battlefields of the 100-Year-War between England and France. The Duchy of Brittany reluctantly merged with France in 1532.²

History of House of Sévigné

The Patrimony of Brittany website, which provides a summary of the Sévigné family history in Brittany, states, "The Sévigné Family, of Gallo-Roman origin from the surname Seviniacus or Sabinius, is of ancient nobility."³ The House of Sévigné originated in Cesson, along the Vilaine River east of Rennes. The earliest record of a Sévigné family member is Gaillard (Gabillard) de Sévigné (b. about 1170), a knight who accompanied the French king Saint Louis IX on his seventh crusade to Egypt in 1248. His son, Jamet de Sévigné (b. about 1210) was made a Knight in 1279. Various sources report that the Sévigné family owned, from the 12th through the 17th centuries, the following Lordships throughout Brittany and Normandy: Casson, Geveze, Savigny-Le-Vieux, Savigny, Chatelet, Rochers, Bodegat, Bouexiere, Buron, Tresmes, Chemeray,

Haye-Torce, Landigere, Plessis-Olivet, Coudray, and Montmoron. The House of Sévigné was allied by marriage to the Montmorency, Chateaubriand, Halley and Montmoron families. Evidence of early Sévigné influence on the development of Brittany include several place-names that still exist today, including the ruin of Savigny Abbey in Savigny-le-Vieux in southern Normandy and the Sévigné Cove (Anse des Sévigné) on the north coast of Cap Frehel.

The House of Sévigné played a significant role in the affairs of the Duchy of Brittany during the 14th, 15th, and 16th centuries. Guillaume (William) de Sévigné I (b. 1248, d. after 1309) was the Squire of John de Montfort IV (b. 1293, d. 1345), Duke of Brittany. His grandson, Guy de Sévigné II (b. 1335, d. 1402), early in the Hundred Years War in 1356, valiantly defended Rennes against the failed siege by the Duke of Lancaster, commander of the British army in Brittany.

Five generations later, Guillaume de Sévigné IV (b. 1415, d. 1443) was a Chamberlain to Jean de Montfort V, Duke of Brittany (b. 1339, d. 1399). He was asked by the Duke to raise an army of 100 Vitré men during the last phase of the Hundred Years War. His uncle, Jean de Sévigné (b. 1386, d. 1453), died in Castillon leading the Sévigné forces during the last battle of the war.

In 1440, Guillaume de Sévigné V (b. 1431, d. 1491) became the Knight Banneret to John de Montfort VI, Duke of Brittany (b. 1389, d. 1442), which authorized him to carry the Duke's banner. Guillaume V married Jacquette de Montmorency in 1462. (Note: In the hierarchy of the Breton nobility, after the Duke came the 40 barons, 45 bannerets, followed by knights and the squires of the nobility.³)

In 1484, disaster confronted the House of Sévigné. Guillaume de Sévigné V was one of 40 nobles who conspired against Pierre Landais, the Treasurer General of the Duchy of Brittany, in response to his brutal attacks on the Brittany nobles. While Duke François II (b. 1433, d. 1488) was near death from illness, Landais was scheming to maintain Brittany's independence from France. The nobility opposed Landais' tactical maneuvers and unprecedented influence with the Duke. In response to nobles who resisted his plans, he imprisoned and starved to death their leader Guillaume Chauvin, the Chancellor of Brittany. Duke François II was convinced by Landais to prosecute the entire group of "rebellious" nobles for treason, all of whom quickly departed Brittany to escape Landais' persecution. In retribution, Landais had the major castle in Cesson, a room 100 feet long, owned by the House of Sévigné razed to the ground in 1484.⁴ Duke Francois II recovered from his illness the following year and eventu-

ally pardoned the “conspirators”. The Brittany Parliament (Court of Justice) and Duke Francois II acknowledged that Landais had abused the powers of his office and he was subsequently arrested, tried and hanged in Nantes.

The cost of the damage to the Sévigné castle was assessed and the House of Sévigné received compensation of 15,700 Livres. This was a considerable sum at the time since in 1485 a very nice house cost about 150 Livres. The compensation paid to the House of Sévigné was the equivalent in today’s dollars of approximately \$13,000,000. Guillaume, however, did not use the funds to rebuild his castle in Cesson but instead expanded the family hunting lodge, Chateau des Rochers, near Vitré. A letter dated 12 October 1989 from S. de Ternay, the present owner of Chateau des Rochers to W. W. Garcia, author of *The Golden Falcon*, also states that the original Sévigné castle in Cesson was razed in the 15th century.⁵ The House of Sévigné moved to Chateau des Rochers after Guillaume de Sévigné VI determined that the Cesson castle would not be reconstructed.

A hundred years later, the family continued to play a significant role in the governance of Brittany. The primary House of Sévigné succession continued with Guillaume V and Jacquette’s oldest son, Guy de Sévigné III (b. 1460, d. 1521), who remained at Chateau des Rochers throughout his life. The following list shows the primary successors of the House of Sévigné, ending with Henri and Madame de Sévigné’s granddaughter Pauline de Grignan (some birth dates are approximated by the birth of first child).

House of Sévigné Lineage

Gaillard de Sévigné (1170 - 1248) – My 19th great grandfather

Jamet (1210 - 1280) – Son of Gaillard de Sévigné

Guillaume I (1249 - 1309) – Son of Jamet de Sévigné

Guy Jean I (1305 - 1322) – Son of Guillaume de Sévigné I

Guy Jean II (1335 - 1402) – Son of Guy Jean de Sévigné I

Guillaume II (1356 - 1412) – Son of Guy Jean de Sévigné II

Guillaume III (abt.1380 - 1430) – Son of Guillaume de Sévigné II

Guillaume IV (abt.1405 - 1443) – Son of Guillaume de Sévigné III

Guillaume V (1431, 1491) – Son of Guillaume de Sévigné IV

*Guy II (1460, 1521) – Son of Guillaume de Sévigné V

Christophe (1490, 1533) – Son of Guy de Sévigné III

Joachim I (1521, 1560) – Son of Christophe de Sévigné

Pierre (1540, 1568) – Son of Joachim Sévigné I

Jacques (1567, 1599) – Son of Pierre Sévigné: died without heir so the Lordship was passed to his sister

Marie (1564, 1635) – Sister of Jacques: married her cousin Joachim de Sévigné II and reunited the primary and the cadet Sévigné lines

Joachim II (1560, 1612) – Son of Bertrand de Sévigné: though a member of the cadet line, Joachim II assumed the Lordship via marriage to his cousin Marie de Sévigné

Charles-Renaud I (1598, 1635) – Son of Joachim II and Marie de Sévigné

Henri (1623, 1651) – Son of Charles-Renaud de Sévigné I: married Marie de Rabutin, who became famous for the politically infused letters she wrote to her daughter Francoise

Charles (1648, 1713) – Son of Henri, died without a successor so the Lordship was passed to his niece

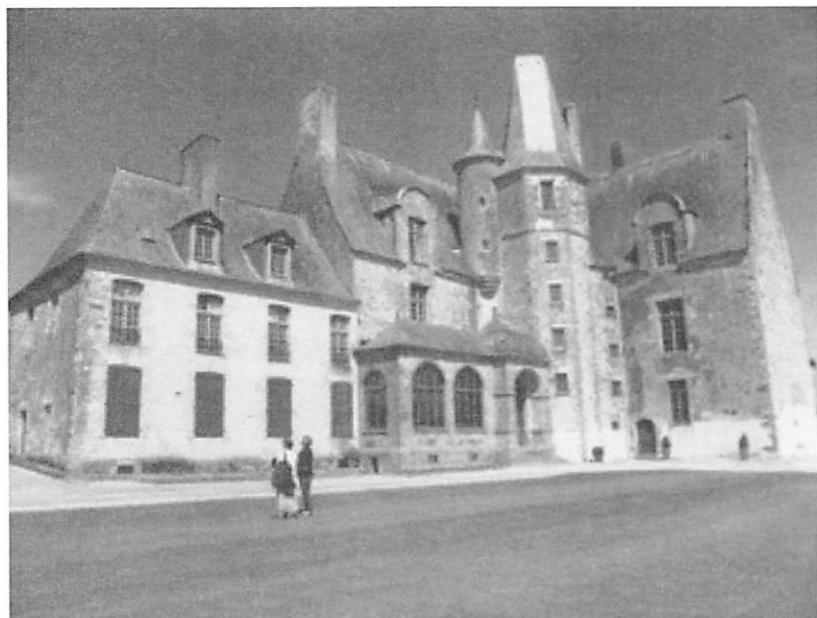
Pauline de Grignan (1674, 1737) – Niece of Henri and daughter of Francoise de Sévigné-Grignan: in 1715, she and her aunt Jeanne-Marguerite Bréhand-Mauron sold Chateau des Rochers to Jeanne-Marguerite's cousin Jean-Paul Hay-Nétumières 6 and the remaining Sévigné lands to Rene de Prestre de Lezonnet, Baron de Chateaugiron, uniting the Lordships of Sévigné and Chateaugiron until the French Revolution in 17997

*Older brother of my 10th great grandfather, Francois de Sévigné.

Orchestrating Inheritance to Maintain Status and Wealth

We now move ahead a century to 1657 and the fascinating story of Marie de Keraldanet and my 7th great grandfather, Gilles de Sévigné II. Up through the 19th century, it was typical in Europe, particularly for the nobility, that parents would dictate the role their children would play in life (this is still the case in many parts of the world today); the oldest brother succeeded the father, other boys became soldiers, priests, or public servants, and the girls were destined either for marriage or the convent. Marriages were arranged to increase the family wealth and prestige through the dowries of daughters marrying into other noble families or, as we will soon see, as a legal method to manipulate the rights of inheritance.

Marguerite de Coetnempren, the widow of Guy de Keraldanet, Baron of Rascol, Lestremeur and Lanros (lands near Quimper), married Charles-



Chateau des Rochers, Vitre, France, the last chateau occupied by the Sevigne family

Renaud de Sévigné I, on 21 April 1629. Marguerite devised a plan to have her oldest daughter Reneé de Keraldanet, who was 12 years old at the time, marry Charles-Renaud I's only living son, 5 year-old Henri de Sévigné, when they both came of age. However, to insure that all of her deceased husband's fortune and lands became part of the House of Sévigné once her older daughter married Henri, she insisted that her 11 year-old-daughter, Marie de Keraldanet, be confined to the convent. Once Marie took her vows as nun, she would no longer be a part of the secular world and would become ineligible to receive her rightful 1/3 inheritance from her father.

To keep peace with his wife, Charles-Renaud reluctantly escorted Marie to the recently constructed Benedictine convent at the Trinity church in Vitre where she was to be educated and ultimately convinced to take vows to become a nun under the new legal name of Sister Saint-Charles.⁸ For the next 25 years, Marie de Keraldanet vehemently resisted being confined to the Trinity Convent and refused to take her vows. Contemporary reports indicate that her mother repeatedly beat Marie to convince her to accept her religious vows. Marie was an amazing young woman for her time, when children typically followed their parent's decision about how they would live their lives. To regain her independence and her rightful inheritance, Marie pleaded her case, with the support of

friends in the community and even a few priests and sisters within the church itself, in courts of Brittany, Paris, Lyon, and eventually to the Pope in Rome.

Marie's legal problem did not end when her stepfather Charles-Renaud I died in 1635. Curiously, the new Lord Henri, only 12 years old at the time, had other ideas for his life and managed to put an end to his step-mother's plan for him to marry René. After a rather promiscuous youth, Henri was convinced to marry the young and beautiful Marie de Rabutin-Chantal a decade later. Unbeknownst at the time, Henri's new wife Marie, would play an important role in rescuing the House of Sévigné fortune and would become the famous literary figure, Madame de Sévigné, remembered for the detailed and politically insightful letters she wrote to her daughter and friends during a tumultuous period in French history.

Marguerite de Coetnempren, likely in response to Henri's decision not to marry René, soon married Honoré de Acigné, Lord of Grandbois, who was Lord of extensive lands near Quimper. As a condition of marriage, Honoré de Acigné insisted on a double wedding: for himself and Marguerite and their respective son and daughter, Honorat-Auguste and René. Both weddings took place at St. Sauveur church in Rennes on 29 January 1636, just a year after Charles-Renaud I died. Curiously, his reasoning for the simultaneous marriages was to insure that the Marguerite and René's full inheritance from her first and second husbands would always remain in the House of Acigné. This also required that Marie be safely confined to the Trinity Convent where, legally she would be unqualified for 1/3 of her father's legacy, and possibly part of her deceased step-father, Charles-Renaud de Sévigné I's, inheritance as well.

Romance of the Lady Sévigné

As the reader will soon discover, this sordid tale intersects with my direct line of ancestors just a few years later. My 9th great grandfather was Gilles de Sévigné I (b. 1556, d. 1609), whose marriage to Charlotte Montmoron in 1590 brought the Montmoron lands into the House of Sévigné.⁹ His nephew, Joachim II (b. 1560, d. 1612), married his distant cousin Marie de Sévigné (b. 1564, d. 1635). In 1599, nine years after her marriage, Marie suddenly became heir to the House of Sévigné with the death of her younger brother Jacques de Sévigné, who died with no children. So Joachim II and Marie reunited his cadet line with her primary line, which resulted in Joachim II, my 9th great grandfather's nephew, becoming the new Lord of the House of Sévigné.¹⁰

Gilles de Sévigné I, Lord of Montmoron, and his son, Renaud de Sévigné II (b. 1592, d. 1657), in turn served as senior members of the Brittany Par-

liament. Renaud de Sévigné II, obtained from King Louis XIV in January 1657, orders for the erection of a grand chateau in the county of Montmoron. The following summary of the King's letter provides important details about the centuries of service provided by the House of Sévigné to Brittany and France. This record was the justification for the erection grant to Renaud:

"Letters of erection are granted to our beloved and trusted counselor, our constant adviser, Renaud de Sévigné, Lord of Montmoron, Coudray, Chemeré, Guimbergère, Pont-Rouault, and Boissiere, and senior advisor to the Parliament of Bretagne." The most flattering of recitals preceded this order. It recalled that he [Renaud] had made service to the King and public for forty-two years, following that of his father, Gilles de Sévigné, who had exercised the same responsibility for 30 years prior. Then there was an enumeration of his predecessors who were professional soldiers, including Jamet de Sévigné, who was honored as an outstanding Knight by the Duke of Brittany in 1251; Guillaume de Sévigné V, Chamberlain to Duke Jean VI, who earned Letters of Patent for the lands and chateau [Cesson] of the Sévigné barony in 1440; Guillaume de Sévigné VI, who had suffered the ruin of the Sévigné chateau in Cesson. Because he worked for the welfare of the province, Duke Frances II acted later to pay compensation the loss of his chateau, which was the most important in Rennes. Finally, he was mentioned in letters of covenants to the Lord of Sévigné by the most illustrious houses in Brittany, including d'Assigne, Chasteaugiron, Mathefelon, Malestroit, Montmorency, Tréal, Champagne, Bellay, Barenton, Quellenec, Vasse, Rabutin, and through them the honor of alliances with the houses of Champagne, Brittany, Vendosme, Brienne, Vitre, Montfort, Rohan, Surgères, Chastel. Guébriac, duPont, Gondi, Clermont, Guesclin, Beaumanoir, d'Espinay, Busson, Gue, Chasteaubriant, and Guémadeuc.¹¹

Later that year Renaud de Sévigné II, now the Count de Montmoron, died at home in Montmoron. Only a few months had transpired since he received the King's erection order so it is unlikely the "grand" chateau was completed at the time of his death. His funeral was celebrated in Rennes, likely at the Dominican Convent of the Jacobins, with all the pomp due to his noble position in Brittany. All Members of Parliament and the Canons of Rennes Cathedral attended¹⁰.

After his death, there was a struggle between Renaud's two oldest sons, Charles-Renaud II, from his first marriage, and René-François from his second. After a prolonged legal struggle, the court authorized Charles-Renaud II to succeed his father as a Member of Parliament and to also

inherit the title, Count de Montmoron.

René-François, the loser in this battle, became the Lord of Coudray, a lesser Sévigné property. René-François did such a poor job managing the chateau and the associated farms that when he died in 1680, his younger brothers Jacques-Christophe and Christophe-Jacques had to leave their military posts to recover the losses and repair the family fortune. In the end, they had to sell off much of the property to pay off the large debts incurred by their older brother.¹²

Gilles de Sévigné II (b. 10 Aug 1634, d. about 1670), the younger brother of René-François, was my 7th great grandfather. It was his son, Julien-Charles, who left his home in Brittany in 1688 as a soldier in the *Troupes de la Marine* (*Compagnies franches de la Marine*) to fight in the Iroquois War in New France. What caused the young Julien-Charles, a member of the cadet line of the House of Sévigné, leave for the new world, never to return to Brittany?

Here is where our story becomes more curious. While he was serving as an 18 year-old Cadet in the King's Navy, Gilles II, who would become Julien-Charles father several years later, attempted to reunite the House of Sévigné fortune yet again by marrying Marie de Keraldanet. He and Marie hoped that by marrying in the Catholic Church, she would be free of her unwelcomed confinement to the Vitré convent and that she would then be able to recover her rightful inheritance. Marie was 36 years old, twice the age of Gilles II, when they married on 10 August 1654 in St. Toussaints in Rennes. She had been fighting with her mother, two successive stepfathers, and the Catholic Church for her freedom and inheritance for over 25 years! During the first five years of their marriage, they produced three children, Rene (b. 1656, d. 1658), Charles (b. 1658) and Anne (b. 1659). They must have hoped that since their marriage had been confirmed by the Church that she would finally be free of the convent and might finally receive justice in the courts. However, court records show that after Marie won round after round in court, she would soon be back in court when her mother and stepfather appealed each judgment. Her stepfather was making every effort to protect the inherited property of the House of Acigné. As court costs mounted, the couple must have eventually run out of funds to continue fighting Marie's three-decade battle for justice.

In the end, we don't know what happened to Marie, Gilles II, or their two surviving children, Charles and Anne. By 1670, they all seem to have disappeared from court and civil records. Was Marie forced go back to the Trinity Convent in Vitré? What happened to their two young children, Charles and Anne? Did Gilles II marry a second time to Gillette de Foye

as their son, Julien-Charles, stated in his Quebec marriage records? In his article, "The Romance of the Lady Sévigné", Frédéric Saulnier made the dire conjecture that the entire family may have been killed to insure the full inheritance by Marie's mother and elder sister René, who were both married into the House of Acigné.¹³

Because of the uncertain destiny of Marie and Gilles II, my search for the marriage record of Gilles and Gillette de Foy may be in vain. I have also been unable to locate the birth record for Julien-Charles in Brittany. Perhaps Marie was forced back to the convent and the marriage was annulled, and Gilles II left Brittany with his two children, married again somewhere else in France and Julien-Charles was born ten years later?

Until the marriage record of Gilles II and Gillette de Foy is found, or the birth record for Julien-Charles, or the death records of Marie and her children, Charles and Anne, are discovered, one must wonder if Julien-Charles may, in fact, be Marie and Gilles II's son, Charles, who "escaped" to New France to save his own life. If so, he would have been 69 years old when he died, instead of 59 as stated in his Québec marriage records.

My visit to France in 2014 opened my eyes to the illustrious six century-long history of the House of Sévigné in Brittany and the rest of France. However, until these French marriage, birth and death records are located, we can only conjecture about the true identity of Julien-Charles de Sévigny (Sévigné) dit Lafleur, the progenitor of nearly all families in North America with the surname Sévigny (alternate spellings include Sivigny, Sévigné, Civigny, Souviney and others), and many families with the surname Lafleur as well. My search continues.

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Generation

My Brittany Ancestors

- 22) Gaillard de Sévigné (1170 - 1248) - My 19th great-grandfather
- 21) Jamet de Sévigné (1210 - 1280) & Unknown spouse
- 20) Guillaume de Sévigné I (1249 - 1309) & Petronelle Jeanne Unknown (1250 - 1309)
- 19) Guy Jean de Sévigné I (1305 – after 1335) & Jeanne de LaSage (1305 – after 1335)
- 18) Guy Jean de Sévigné II (1335 - 1402) & Agaice Rataud (– - 1448)

17) Guillaume de Sévigné II (1356 - 1412) & Marguerite de Chateaugiron (1364 - --)

16) Guillaume de Sévigné III (1385 - 1430) & Anne de Mathefelon (-- - 1448)

15) Guillaume de Sévigné IV (1415 - 1443) & Isabeau de Malestroit (1410 - 1445)

14) Guillaume de Sévigné V (1431 - 1491) & Jacquette de Montmorency (-- - 1491)

13) #Francois de Sévigné (1485 -- after 1556) & Catherine de Charonniere (1512 - after 1556)

12) ^Gilles de Sévigné I (1556 - 1609) & Marguerite Charlotte de Montmoron (1558 - 1621)

11) Renaud de Sévigné II (1592 - 1657) & Bonaventure de Turmeliere (1598 - 1624)

10) Gilles de Sévigné II (1634 - 1670) & Gilette de Foye (-- -)

9) Julien-Charles de Sévigné dit Lafleur (1668 - 1727) & Marguerite Rogon (1678 - 1732)

8) Antoine Sévigny dit Lafleur (1702 - 1757) & Marie-Francoise Beland (1715 - 1805)

7) Joseph Sévigny (1747 - 1816) & Marie-Louise Fontaine (1754 - 1795)

6) Pierre Sévigny (1786 - 1866) & Isabelle Brissette (1790 - --)

5) Joseph Edouard Sévigny (1831 - 1882) & Celina LaCroix (1835 - --)

4) Joseph Andre Sévigny (1857 - 1935) & Leose Leriger dit Laplante (1862 - 1929)

3) Jean-Baptiste Henri Sévigny (1890 - 1937) & Bessie Shuster (1893 - 1982)

2) Leslie John Souviney (1914 - 1991) & Doris Lily Randall (1917 - 2012)

1) Randall John Souviney (1947 - --) & Stephanie Jo Mika (1951 - --)

#Younger brother of Guy de Sevigne II, the heir to the House of Sévigné.

^ Conflicting records show Francois as Gilles' grandfather and his father as Bertrand, the older son of Francois.

About the Author:

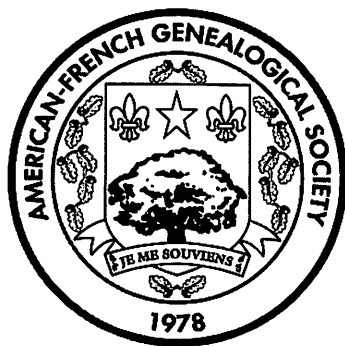
Randall Souviney, Teaching Professor Emeritus, Education Studies Department, University of California, San Diego, is married with three daughters & step-daughters and seven grandchildren. Before he retired in 2008, he conducted research projects throughout the world including the Indigenous Mathematics Project, which helped to improve K-8 mathematics education in Papua New Guinea, and the Visualizing Earth Project, which explored applications of space-based imagery for middle-school science and mathematics instruction. He has authored and co-authored dozens of books and articles, most recently Numbers, a book that chronicles the history of this critical cultural invention, and a series of articles about his Quebec and Brittany ancestors.

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CARE AND PRESERVATION OF PHOTO ALBUMS

By David Mishkin

Everyone in the family knows about your strong interest in the family history and genealogy. That's why those photo albums were left in your care, to preserve and protect them for future generations. But some of those albums have the black paper that someone told you is not acid-free and is not good for the longevity of the photographs. In addition, you also have some of the more modern "magnetic pages" albums which you also heard were not good for photographic storage. Since you have been asked to be the family depository, you need to make some important storage decisions yet can't afford to spend a lot of money doing so. There are several ways to properly store your photographs and documents and this can be done without spending lots of money (unless you want to do so).

The oldest type albums (about 1860) were usually made of cloth or embossed leather, with numerous adornments (painted insets, porcelain knobs, brass and sometimes gold latches) and housed either tintypes or albumen photographs. Each page was a very heavy card stock with a thin paper backing. There was usually a slot that allowed the photographer to slip the print or tintype into this pocket. The front was cut out just to the image area allowing the viewing of the photograph. This style of album would remain popular into the next century.

In the 19th century, most of the photographs that were printed on paper, were printed on a very thin paper stock. They were usually mounted on a thicker board to prevent curling or cracking of the photograph. With the turn of the century, photographs were being printed on a much heavier stock. Because the print itself was more stable, the prints were able to be presented in a scrapbook type of album. These albums frequently had black pages and the collector or photographer identified these images using a quill type pen with white, opaque ink. For many years photographers were gluing the photographs to the black pages until the usage of corner mounts made it very easy to insert and remove photographs from the album pages. Although this was a much preferred method for inserting into the album, the album and pages themselves were the problem in the preservation of photographs. Some of the reasons that this paper was very bad for storage was that it contained a sizing chemical which had a high acidic content, it contained lignin which breaks down into acids and peroxides, and the black paper was made black from dyes which are also destructive agents. In addition to the paper problem itself, some of the glues used had a high acidic content as well. In addition to the backs of the photographs being attacked by all this acid and other chemicals, the front of the photographs frequently came in direct contact with the black paper from the adjacent side of the album when the page was closed.

One simple solution to this problem is to remove the photographs from the album. While this will certainly preserve the photograph, it does nothing to help preserve the memories or the integrity of the album. After all, there is usually some important information written in the albums describing the photographs and if the person that wrote in it is a relative, it is nice to have their handwriting preserved as well as the photographs. An easy yet fairly inexpensive alternative is to use a piece of acid free paper in between each page to prevent the migration of acids from the paper to the photograph. This technique is called interleaving and the paper can be purchased at any archival supply house. A similar method is to purchase sheets of Mylar and slip these in every page of the album. While this is more costly, it has the advantage of allowing you to see both sides of the page without removing the interleaving sheet. This method is very helpful to both of the previously mentioned albums.

About twenty five years ago many album manufacturers came out with a new product called magnetic pages. These were made from a thick paper stock and coated with glue strips. There was a Mylar plastic covering both sides of this stock and it was claimed that this was a good way to preserve photographs. After being on the market for about fifteen years, conservators recognized that the glue being used had a very high acidic content. So much so, that after only ten to fifteen years in storage, new photographs were starting to show signs of deterioration. The acid was eating through the backs of the photographs and the Mylar was sealing in the acidic fumes causing a deterioration on the image side as well. In addition, some manufacturers were using PVC (Poly-Vinyl Chloride) instead of Mylar. PVC is a plastic that has very poor storage qualities and accelerates deterioration. Although most manufacturers have discontinued making these magnetic pages, there are still some out there that are producing them. There are much better systems available to store your photographs today and many of them make provisions for identifying your photographs. Below is a list of archival supply catalogs that you can order at no charge. These catalogs have several different types of photo albums from the no-frills and less expensive type to the very ornate and quite expensive.

Now suppose that you have several of these albums and they contain some very important family photographs that you are trying to preserve. Because they are using glue to hold down the photos, it is going to be very difficult to remove them from the album. In fact, you should try to lift up one corner and GENTLY lift to see if you can remove it easily. If you can't and try to force it, you will more than likely rip the photograph. While the following methods are not recommended, there are several ways photos can be removed from the magnetic pages. The idea is to dissolve or melt the glue so you can once again try to lift it from the page. One method of removal is to place a page into a microwave oven and turn it on for five seconds. You need to wait five to ten seconds and turn it on for another five seconds. Follow this procedure for five to six cycles. You MUST do this intermittently because if you just try to hurry the process and turn on the microwave for thirty+ seconds, the glue will become

can try to lift up the corner again VERY CAREFULLY. Another way is to freeze the pages (glue) and then try to remove the photos. One additional method is to use dental floss under the photo and gently and carefully lift the photo from the page. Do not force it or you may rip the print. If these techniques do not work, then you will be better off leaving the print in the album, rather than forcing its removal. Once again, you should not attempt to remove the photos from these pages unless you can do so carefully and the methods mentioned above are what some folks have done to remove their photos....but you should not use these methods. I am only mentioning them so that you understand why these photographs may not easily be removed from those magnetic albums.

The most important details that you need to remember about albums are that they are used to protect and preserve your photographs. The aesthetics of the album are only secondary to the preservation qualities of the album. The costs of these albums may seem high, but you are not only paying for archival properties, you are also paying for research and development of these products. Make sure the materials that are used in manufacturing are approved for longevity and always purchase your supplies from reputable sources.



AFGS HERITAGE ORNAMENTS

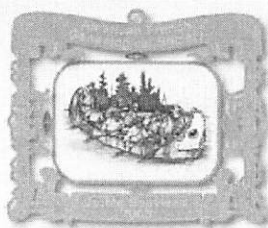
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MARIE PONTONNIER AND THE MEN IN HER LIFE

By Lucille Rock

Marie Pontonnier, born January 22, 1643, was the daughter of Urbain Pontonnier and Felice Jannin, of Lude, diocese of Angers, Anjou, France.

Marie had a colorful background to say the least. She arrived in Canada in 1656 as a "fille a marier" and was placed under the care and supervision of Jeanne Mance, administrator of Hotel Dieu, a hospital in Montreal. Also living there was Elizabeth Moyen, 15, an orphan, whose parents had been murdered by the Iroquois. Marie and Elizabeth became good friends.

One evening, Major Lambert Closse, who was courting Elizabeth, decided to bring one of his friends, Rene Besnard dit Bourjoli, 30, to meet Marie. He was instantly attracted to the radiant and beautiful fourteen year old, Marie. She, in turn, found him quite charming and to her liking. But Besnard's reputation among the young ladies was not the best and Marie was soon warned to stay away from him because he was a "skirt chaser". Being of high moral character, she was disturbed about the rumors which were circulating about him and decided to look for someone more respectable.

She met Pierre Gadois, son of Pierre Gadois and Louise Mauger, Montreal's first settlers. Pierre was twenty-five and had a good trade as a gunsmith. He also had the reputation of being brave in the face of danger, having fought valiantly against the Indians and he was the progeny of a well-respected family.

After a short courtship, Pierre and Marie decided to unite their destinies. They signed their marriage contract on May 6, 1657, before Jean de Saint-Pere. Present at the signing of the contract, were some of Montreal's leading citizens: Barbe de Boulogne, wife of Louis d'Ailleboust, seigneur de Coulonge and a lieutenant general; Jeanne Mance, administrator of Hotel Dieu; and Major Lambert Closse, commander of Montreal.

When Besnard heard from Marie that she had decided to marry Gadois instead of him, and that the wedding date had already been set, he became furious. He shouted:

"Marie, you think you know me, but there is something that you do not know. Listen, before I came to Canada, I was a salesman in France. In my travels, I met certain people who taught me how to avenge myself against those who hurt me, and to punish those that go against my wishes. From this day, Marie, I am going to use this occult science. I am a sorcerer and I have diabolical powers. If you marry Gadois, I will put a curse on you. Never will you have children. And there..."

The young girl, frightened, ran for her fiancé and together they went to see the pastor. Excitedly, Marie related what had transpired. After hearing the story, the pastor advised them to get married anyway and to pray fervently to overcome the curse.

Upset over the situation, friends and relatives came forth with several solutions to the problem. One friend advised Gadois to recite the psalm of penitence "Miserere" in Latin, backwards, during the ceremony. Pierre was filled with despair. He barely knew this psalm, how could he recite it backwards? But it was too late, the banns had been published and arrangements had been completed for the wedding.

The two young friends, Marie and Elizabeth, were to have a double wedding. On August 12, 1657, Elizabeth Moyon and Major Lambert Closse pronounced their vows. When it was time for Gadois to pledge his allegiance to Marie, he noticed Besnard near him moving his lips as though he were muttering a magical formula and his hands were joined, with his fingers knotted to the interior. Gadois' heart pounded; he was terrified. Besnard had certainly cursed him and now he was bewitched. Either too proud or too timid, Gadois went through with the ceremony.

A year passed and the Closses became parents of their first child, a daughter. At the Gadoises, life was not as it should have been. Pierre, convinced that he was cursed, could not fulfill his marital obligations. He was impotent. Marie decided to confide her problem to the pastor, Mgr. Laval. He pleaded with the young couple to journey to Quebec and have their wedding re-blessed by the bishop. Certainly, a bishop's blessing would remove the curse.

Meanwhile, Besnard found himself in serious trouble. On November 2, 1658, he appeared before the seigneurial court of Montreal. Governor Paul de Chomedey, also known as M. de Maisonneuve, summoned Besnard to present himself before the tribunal, to answer to charges brought against him by the following: Pierre Gadois and his wife, Marie Pontonnier; Jeanne Godard, wife of Simon Le Roy; and Marie Bidard,

wife of Honore Dausny dit Tourangeau. He was accused of having solicited them and of criminally attempting to dishonor them.

According to his deposition, Besnard admitted to knowing Pierre Gadois and Marie Pontonnier and of having spoken to her on Laverdure's wedding day. However, he claimed he could not remember what the conversation was about.

He also admitted to having been to Marie's house on "the Wednesday before (the feast) of St. Luc", which occurs on October 18. After this admission, Marie asked him if he remembered what he had said to her on Valiquet's wedding day. He replied in the negative once again. She then asked him if he knew that he had placed an impediment on her marriage, to which he answered not knowing anything about this matter.

He later was asked by the court "if he had not solicited the said Pontonnier to forfeit her honor". At first, he denied any attempt of trying to seduce her, but later admitted having said to her, "that if she desired to allow him to derive pleasures from her, then it would follow that she would have pleasures with her husband." This admission hinted to the fact that he may have, in some way, tampered with the marriage.

The questioning became more pointed and less discreet. He was asked if he had made arrangements with Marie to meet her at her home, on a day and at an hour, when her husband would assuredly be absent. The accused replied in the negative. He said Marie had approached him with this proposition but he had refused, because he felt that the indiscretion of such a meeting would certainly provoke a lot of gossip in the community. He went on to say that Marie had asked him to stop at her house on the feast day of St. Luc, during high mass, but that he had not gone.

When asked if he had seen her later, he replied that he had gone the following day on his return from Sieur Le Moyne's gardens and that Marie had asked him why he hadn't shown up the day before. Again, he referred to the gossip this would incite. However, Marie had insisted that he visit her on the following Sunday, during the dominical mass. Because she was so insistent, Besnard finally acquiesced to the meeting. He avowed that he had agreed with the firm intent of having carnal relations with her. In fact, he continued, once having arrived at the house, he inquired if she were alone. She had answered "yes", and added would he remove the curse, if she allowed him to have sexual relations with her. He had replied, "do you take me for a sorcerer?" He was then asked if he had admitted at this point of having placed a curse on the marriage. He hesitated, then replied that he couldn't remember.

During the interrogation, he was asked if he had spoken to Francoise Besnard concerning this matter. This woman was the wife of Marin Janot dit Lachapelle and not related in any manner to the accused. He was pur-

ported to have said to her that the sterility of the Gadois marriage could last seventeen years. She claimed she had asked him if he were guilty of the curse. As usual, Besnard could not remember.

He was asked if he had invited Jeanne Godard to meet him at Pointe-Saint-Charles and if he had spoken to her in or near the house of Jean Le Duc. Besnard remembered having spoken to her, but could not recollect the conversation.

As the interrogation continued, the accused was asked if he had inquired about the marriage of Marie Bidard with Honore Dausny dit Tourangeau. It seems that Besnard had also endeavored to render this marriage sterile, but was not quite as successful. When asked if he had said "don't rejoice too much" when informed that the Dausny relationship was satisfactory, he denied any such conversation. He informed the court that he had visited at the home of M. Gilbert Barbier dit Le Minisme and that the Dausny's were there. On this occasion, Barbier's wife referred to the sterility of the Gadois marriage, saying it was a shame that they "could not find happiness together". He added that they had gossiped about other individuals of the village. He recollected having mentioned to Marie Bidard, that he had heard about the troubles in her marriage. According to him, he had heard the gossip from Valiquet, who had been informed by Marie Bidard's husband. He claimed that that was all he knew about this situation. He denied ever having said, "to the said Bidard nor to her husband, not to rejoice too much, and that they had never spoken to him as to their relationship having improved".

The court finally asked Besnard pointedly if he had boasted about knowing how to put a curse on a marriage and whether or not he had admitted to Marie that he had done so. The accused finally avowed that in order to have a sexual relationship with her, he had promised her to remove the curse, but that he had only done so in order to have her condescend to his wishes. After this interrogation, M. de Maisonneuve ordered Besnard to be thrown in prison.

These were serious charges brought against Besnard. At the time, people accused of witchcraft were oftentimes burned at the stake. Although it is a proven fact that the severity of the sentences in Canada were far more lenient than in France, England, or the United States, the possibility of such a punishment still existed. Fortunately for Besnard, although he was found guilty, his sentence was very lenient, even for Canada. On November 4, 1658, the court fined him 300 "livres" and banished him from Montreal for at least 75 miles (30 lieus).

As for Gadois and his wife, neither the bishop's blessing, nor Besnard's banishment resolved their problem.

Two years passed since the couple had pronounced their vows and Pierre still found himself impotent. The Canon Law at the time required a trial period of three years to consummate a marriage, before an annulment could be granted. The Gadoises were to wait another year.

Finally, on August 30, 1660, the annulment was granted and it read thus:

“Charles de Lauzon, Seigneur de Charny, priest and official of Monseigneur the most Illustrious and most Reverend Bishop of Petree, apostolic vicar in Canada, country of New France, after having made the required inquiries and investigations, and the three required years having elapsed since the celebration of the marriage contracted in the year 1657 at the beginning of the month of August between M. Pierre Gadois, gunsmith, and Marie Pontonnier of the other part, without the said parties having been able to consummate the marriage, even after the repetition of the nuptial Benediction made by my above said Seigneur, have declared the above said marriage null and void for and because of the perpetual impotency caused by sorcery and in consequence permit the above said parties to marry and to whomever they so desire. Made at Villemarie on the Isle of Montreal the thirtieth of august 1660.”

(signed) C. Delauzon Charny priest

A few days later, on September 13, M. de Maisonneuve, ordered Gadois to pay Marie a compensation for the time she had lived with him: 100 “livres” in beaver skins payable on the feast day of St. Michel and 300 “livres” at Christmas.

A month after the annulment, Marie became engaged to Pierre Martin dit La Riviere. He was the son of Jacques Martin and Simone Couteau of Ste-Colombe of La Fleche, Anjou, France. He had arrived in Villemarie with the “Grande Recruit”. He had signed his contract to immigrate to Canada on April 14, 1653, before notary Lafousse, in La Fleche, and he had received an advance on his wages of 75 “livres” from the Company of Montreal. Martin signed a marriage contract with Marie Pontonnier on October 8, 1660, before Notary Basset. The religious ceremony took place on the 3rd of November. Four months later, Martin was ambushed by the Iroquois and murdered. His decapitated body was found on the 22nd of June, 1661, and buried on the 28th.

Marie, widowed at eighteen, was pregnant for her first child, born on November 9, 1661. The child was named Marie like her mother. This daughter was married at the age of twenty-three to Antoine Villedieu. She had two children, a son and a daughter. She died at the age of 26.

Marie Pontonnier married Honore Langlois dit Lachapelle one month after the birth of her daughter. Born around 1632, he was the son of Jean Langlois and Jacqueline Charpentier of Paris, France. He arrived in Quebec in 1651 with M. de Lauzon, but was to remain in this settlement only a few months.

In the fall of the same year, M. de Maisonneuve, founder and governor of Villemarie, en route to France, stopped in Quebec to ask M. de Lauzon if he could send at least ten men to help fortify his village, which was under constant siege by the Iroquois. M. de Maisonneuve's journey to the mother country was for the purpose of recruiting soldiers to help defend Villemarie. Langlois and others who answered M. de Lauzon's appeal, left Quebec in the cold of late November.

The precarious situation in which he found Villemarie on his arrival must have horrified Langlois. There were only about fifty families in the village, yet at times they had to defend themselves against hundreds of warriors. It would be two years before M. de Maisonneuve would return with his troupes. After risking his life to defend the settlement on so many occasions, the village must have become an integral part of his being and Langlois did not want to leave it. He bought a parcel of land and set about clearing it. When the census was taken in 1666, he had twenty "arpents" of cleared land and he owned two head of cattle. Later, Langlois also became a millener.

The Langlois had ten children, the last one born when Marie was forty-two years old. They had been married forty-eight years, when Langlois died in 1709. Marie survived him for nine years. She died fifteen days before her seventy-fifth birthday and was buried on January 7, 1718.

The Langlois had the following children:

Jeanne: b. 16 January 1664 Montreal (M); m. 7 April 1682 Pointe-aux Trembles, Montreal (PT) to Joseph Loisel, son of Louis Loisel and Marguerite Charlot; d. 22 February 1719 (PT).

Honore: b. 30 December 1665 (M); d. 18 February 1666 (M).

Marguerite: b. 25 February 1667 (M); m. 11 November 1687 Andre Hunaut, son of Toussaint Hunaut and Marie Arcouet.

Anne Therese: b. 19 September 1669 (M); m. 6 January 1691 Jean Janot, son of Marin Janot dit Lachapelle and Françoise

Jean: b. 26 June 1672 (M); m. 4 November 1698 Marie Gautier, daughter of Mathurin Gautier dit Landeau and Philippine.

A
C
B
J
M
M

Andre: b. 15 July 1675 (M); 1^om. 7 November 1701 (V) to Francoise Bissonnet, daughter of Jacques Bissonnet and Marguerite Colet; 2^om. 23 January 1708 (v) to Marguerite Gauthier, daughter of Mathurin Gautier dit Landreville and Nicole Philippeau; d. 26 February 1751 (PT).

Francoise: b. 27 November 1678 (PT); m. 12 January 1700 (V) to Louise Baudry, son of Toussaint Baudry and Barbe Barbier; d. 24 February 1713 (PT).

Antoine: b. 25 September 1681 (PT); d. 31 October 1684 (PT).

Joseph: b. 22 April 1684 (PT); d. 30 April 1684 (PT).

Antoine: b. 13 June 1685 (PT); d. 1 December 1688 (PT).

As for Rene Besnard, he moved to Trois-Rivieres after having been barred from Villemarie. There, he met Marie Sedilot, mother of four and widow of wealth landowner, Bertrand Fafard. They were married February 2, 1661.

The trial of 1658, in Montreal, did not seem to hurt his career. At the time of his marriage, he had already been named corporal of the Trois Rivieres garrison. On March 14, 1665, he was sworn in as royal deputy public prosecutor of the same city and by 1668, he had been appointed one of the parish churchwardens.

Besnard didn't seem to know how to manage his affairs too well. He was haled into court on several occasions by his creditors. However, he worked diligently on his farm and when the census was taken in 1681, he had increased the value of Bertrand Fafard's farm at Cap-de-la-Madeleine, by one-third. The census listed him as having 60 "arpents" of cleared land and owning 12 head of cattle.

The Besnard's had six children:

Anne: b. 24 November 1661 Trois-Rivieres (TR); m. 21 October 1676 Contract, notary Cusson, to Pierre Bourbeau dit Lacourse, son of Elie Bourbeau and Marie Noyon.

Joseph: b. 29 December 1662 (TR); m. 25 October 1689 Laprairie to Marie Faie, daughter of Mathieu Faie and Marguerite Francoise Maureau.

Jeanne: b. 13 May 1664 (TR).

Antoine: b. 31 May 1666 (TR); m. 8 November 1696 Cap-de-la-

Madeleine to Francoise Normandin, daughter of Mathurin Normandin and Marie Dodier.

Isabelle: b. 9 March 1668 (TR); m. 18 September 1702 Montreal to Martin Noblesse dit Picard, son of Francois Noblesse and Marguerite Danderon.

Rene: b. 23 September 1670 (TR); m. 8 January 1711 Batiscan to Genevieve Trottier, daughter of Pierre Trottier and Suzanne Migaud.

Pierre Gadois remained in Montreal with his parents. The situation in his former marriage was common knowledge in the small community of Villemarie and it certainly must have proven very difficult for him. To add to his distress, Marie Pontonnier still resided in the village. It took Gadois almost five years to find the confidence to marry again. Finally on April 20, 1665, he married Jeanne Besnard in Villemarie. She was not Rene Besnard's sister and it's not know whether they were related. The union was very successful. In fact, ten months after they pronounced their vows, they announced the birth of their first child.

A few years later, Gadois ventured into business with Rene Fezeret, Jean Bousquet, Oliver Quesnel dit Tourblanche and Simon Guillory. The men, among them gunsmiths, armorers and blacksmiths, held a meeting in 1676 to found their new enterprise. They mutually agreed to take one day off on the first of December of each year, which was the feast day of the patron saint they had chosen, St. Eloi. On this appointed day, they would meet and hold a celebration. The day would begin with a high Mass celebrated with deacon and sub-deacon followed by a lavish meal. Members would defray the expenses of the day, by each contributing one pistol, a month before the day of festivity. Since card money and coins were very scarce in this era in Canada, most transactions were made through the bartering system. The men would also in turn, furnish the blessed bread that the sexton would distribute during Mass.

Rene Fezeret won the honor of hosting their very first reunion. On the first holiday, between seven and eight in the morning, the partners stopped at his home to pick him up. The Fezerets were quarreling. As the wife was in the process of changing her husband's soiled necktie for a clean white one, she hinted that she wasn't too much in favor of these reunions.

The partners left for church and after mass, they discussed the possibility of having dinner served at someone else's home, since Madame Fezeret was not in a very good humor. Her husband defended his wife's remarks, by saying that the partners had not made their contribution of

one pistol each, a month in advance, as agreed upon. After much discussion, they agreed to meet at Pierre Gadois' house, where the room was more spacious and the stove more convenient. To defray the expenses of the meal, each partner was to bring some food.

No doubt, to celebrate their first formal gathering, the partners imbibed beer and wine and perhaps hard liquor. As so often happens, a few drinks too many lead to discord. Simon Guillory called Fezeret a "moraille" (a restraint used for restive horses) and added that he was quite fortunate, that they had allowed him to become a partner. Fezeret replied that he could make a better pistol than Guillory and the argument went on. Finally, they all went home before matters got completely out of hand. Perhaps next year's celebration would be more harmonious.

In 1678, the blessed bread was furnished by Pierre Gadois and the poor sexton made the unfortunate decision of serving Guillory last. The day was not beginning in the best direction. After Mass, the partners went to Gadois' house for the meal, where Guillory did not lose any time asking the sexton, M. Tourangeau, who had instructed him to serve him the holy bread last. Two witnesses recalled that Fezeret said, "It was I". However, Fezeret later denied having approached the sexton concerning the order of distribution, but added, that the sexton had done what was ethically correct by serving him before Guillory, because he was older. This seemed to settle this dispute, but the day was by far, not over.

They ate their meal and certainly had a few drinks, then they decided to play cards. The stakes were agreed on to be bonbons, to treat the women who were present. Lady Luck was against Fezeret this day and he became the object of multiple jokes, which he did not appreciate. He found it best to leave the party. As he was at the open door, about to leave, he most likely turned to bid everyone good-bye. Bousquet thought Fezeret was taking too long to leave and gave him a shove. Fezeret was not about to be humiliated in this manner. He grabbed his partner by the shirt at the chest, whereby Guillory came to Bousquet's aid. Fezeret released him only to turn on Guillory shouting, "it's you I have a grudge against. I've had it against you for ten years." A fist fight ensued and reportedly Fezeret received several blows. Those present were shouting, taking one side or the other. Finally, Gadois and his wife separated the two and Fezeret left. It was still early; the day was not over and the story goes on.

Certainly, after Fezeret left, there must have been a lot of discussion concerning the whole affair, until, finally, things returned to normal. Guillory decided to go out to get some bonbons. Little did he know, that waiting outside, was Fezeret, who promptly announced that he had not received satisfaction and added, "I have to give it to you with all my soul!" He pounced on Guillory and pulled his hair. The commotion

brought the attention of the guests in the house. Peloquin, Delorme, and Gadois ran out to separate the two of them again, but Fezeret was too angered to stop. He ripped off Guillory's necktie and endeavored to get a hold of Peloquin's sword, which fortunately, he was unable to grab. Guillory decided to go home, but it was not to be in peace. Fezeret followed him all the way shouting obscenities at him.

Fezeret was injured in this fight and went to the hospital for treatment. It was from there, that he filed a complaint against Bousquet and Guillory. Intermediaries must have come into play, as finally on December 28, the parties involved decided to come to an agreement. The judgment was for 10 to 12 "livres" for costs. Fezeret even agreed that the complaint be "ripped, torn to pieces and thrown in the fire so that it would never be mentioned again".

There had been too much discord, for the partners to go on peaceably. There were no celebrations in 1679, nor in 1680. Although there are no available records of further disagreements for these years, we can assume they existed, because on December 13, 1680, Gadois, Guillory and Bousquet decided to expel Fezeret from the company. Three days later, Fezeret retaliated by demanding a public apology for the injury he received from his partners by ousting him from the company. Surprisingly enough, he won the case.

On January 7, 1681, the churchwardens of Villemarie petitioned the fiscal procurer for the following: that the association of the partners be continued; that the Masses, which were part of their yearly festivity and which had been neglected for the past two or three years, be celebrated without delay; and that the pistols which were to have been donated to defray expenses, and which were the basis for so much discord and had led the partners to forget the respect they owed their patron saint, be used to obtain materials for the construction of the church.

The tribunal rendered its verdict on February 23, 1682. It ordered Guillory to have the Mass celebrated in honor of St. Eloi, which he owed for two years and it forbade the partners to spend any money toward a celebration. It further ordered Gadois, Guillory and Bousquet to pay a fine of ten "livres" for having ostracized Fezeret from the partnership. Moreover, it prohibited the partners from ever banning any persons amenable to the tribunal of the seigneurie of Montreal, under penalty of a 500 "livres" fine. On the 10th of February, the statement of account on the cost of the penalties was brought forth at 37 "livres" 5 "sols".

No one knows what happened to the partnership. There are no further records pertaining to the company. It would be safe to assume that it dissolved, as it is impossible to believe that a relationship could survive where so much animosity existed.

Pierre Gadois and his wife, Jeanne Besnard, remained in Montreal for the rest of their lives. He lived a long, full life and died at the age of 82. He was buried in Montreal on May 8, 1714. Unfortunately, the record of Jeanne Besnard's death has not been found.

The Gadoises had fourteen children:

Jeanne Francoise: b. 7 March 1666 Montreal (M); m. 18 January 1683 (M) to Antoine Hatanville, son of Nicolas Hatanville and Marie Le Duc, from St. Jacques de la Boucherie, Paris, France; d. 18 July 1703 (M).

Louis: b. 28 October 1667 (M); d. 14 November 1670 (M).

Jean Baptiste: b. 26 July 1669 (M).

Louise: b. 1 October 1671 (M); d. 21 October 1687 (M).

Madeleine Therese: b. 3 November 1673 (M); m. 16 August 1694 (M) to Jules Le Fournier dit Du Vivier, son of Jacques Le Fournier and Marguerite De Carpentier.

Antoine: b. 15 April 1675 (M); d. 2 June 1675 (M).

Pierre: b. 31 October 1676 (M); d. 4 June 1686 (M).

Marguerite: b. 1 July 1678 (M).

Marie Madeleine: b. 24 August 1680 (M); d. 9 November 1680 (M).

Marie Catherine: b. 10 November 1681 (M); d. 13 November 1681 (M).

Antoine: b. 6 June 1683 (M).

Henry: b. 3 February 1685 (M).

Pierre: b. 22 August 1686 (M); d. 25 August 1686 (M).

Jacques: b. 22 August 1686 (M); m. 21 September 1714 (M) to Marie Madeleine Chorel, daughter of Francois Chorel and Marie Anne Aubuchon; d. 24 November 1750 (M).

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

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

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

What You Need To Send To Us

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

Type of Research

Single Marriage - One marriage to search.

Marriages of parents will also be counted as additional single marriages and billed as such.

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

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

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

Any pertinent information you may have should also be sent.

What We Will Do In Return

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

Your Approval

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

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

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Double Wedding

These couples were married on September 25, 1905 during a double wedding ceremony in Saint Joseph's Church in Lowell, Massachusetts.

From left are **Samuel Chouinard**, age 22, and his bride **Libby Gauthier**, Age 19, and **John B. Patenaude**, age 30, and his bride **Marie Chouinard**, age 20.

Samuel was the brother of Marie Chouinard. Unfortunately, Libby died in childbirth exactly nine months later on June 25, 1906. Marie and John had 13 children.