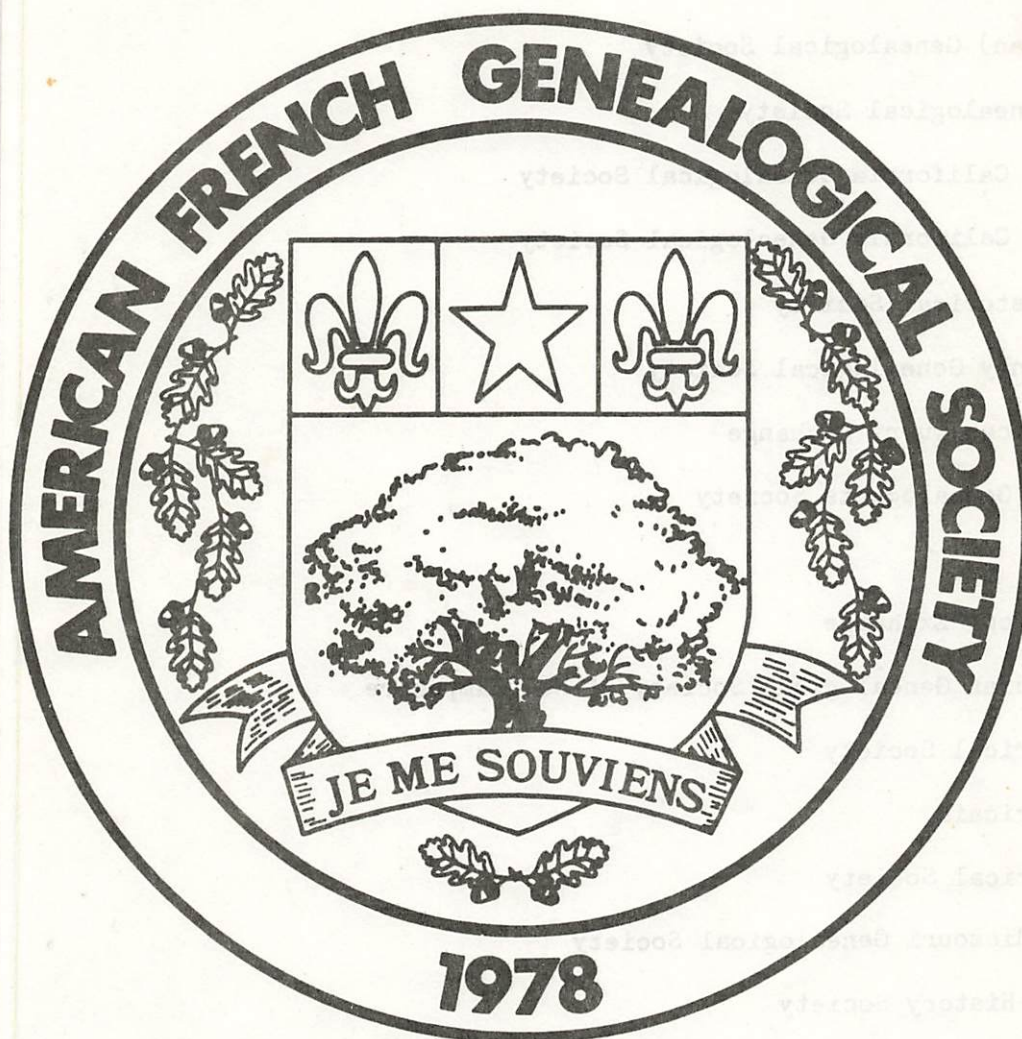


ISSN: 0195-7384



Je Me Souviens

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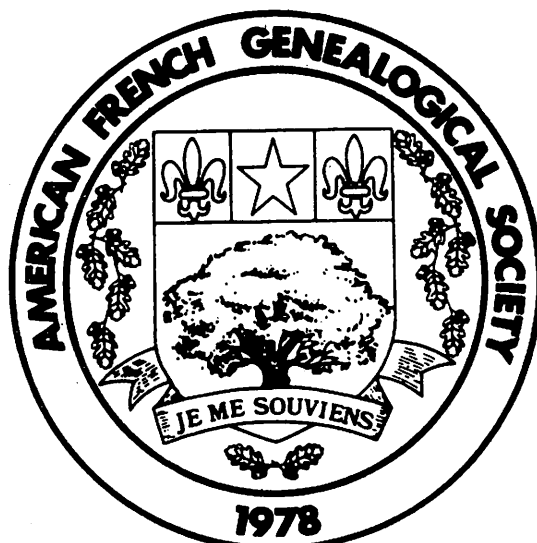
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The library is located at Le Foyer, 151 Fountain Street, Pawtucket.  
It is open every Tuesday evening at 6:00Pm. Membership dues are  
\$10.00 per fiscal year ( starting in October )

No responsibility is taken for the historical accuracy of contents.

## PRESIDENT'S MESSAGE

Another year has passed -- where has all the time gone ? There never seems to be enough time to do all the things that one plans to do!

With resolution time just around the corner, I would like to make a few resolutions for the members of this Society. I hope the following resolutions will endure throughout the 1980 year and beyond.

- I will not submit questions to the Society that would require that some member look through 300 marriage books for an answer
- I will always inform the Society, in advance, of an address change
- I will always submit a self-addressed, stamped envelope with all questions to the Society or another genealogist
- I will give as much information as possible with questions
- I will not borrow books from the library and then return them 3 weeks later, unbeknown to anyone ( remember, the Big Gerfalogist in the Sky is watching !! )
- I will return all books to the proper place on the shelves
- I will not make unessary demands on another genealogist's time during the library nights
- I will submit to the Society my five-generation charts when I have a copy
- I will try to get the mail out in time

The officers and directors of the American French Genalogical Society would like to take this opportunity to wish all of you a very merry Christmas and a prosperous New Year.

## THE FRENCH IN RHODE ISLAND

## Historical Overview

by

Armand B. Chartier, Ph. D.  
University of Rhode Island  
June 1979

## HISTORICAL OVERVIEW

The first French contact with Rhode Island occurred in 1524 when King Francis I sent the "Dauphine," captained by Giovanni da Verrazano, to explore the Atlantic Coast. Enchanted by the beauty of the area and by the friendliness of the Native Americans, Verrazano spent two weeks on or near our shores, naming Block Island "Claudia" and Newport "Refuge." European politics did not allow full advantage to be taken of this early exploration, however, and there were no further links between France and Rhode Island for over a century and a half.

In 1686, forty-five Huguenot families established residence in a section of East Greenwich still today called "Frenchtown," despite the disappearance of all tangible reminders of this colony. The settlement ended unpleasantly in 1691 after a controversy concerning the legitimate ownership of the land. Throughout the next several decades, more Huguenots immigrated to Rhode Island--though never in large numbers--and were more successful than their predecessors in setting up permanent residence. The French Protestants included men such as Gabriel Bernon, equally devoted to commerce and religion, instrumental in the founding of Newport's Trinity Church, and remembered also because Bernon Village, later part of Woonsocket, was named after him. Another prominent Huguenot immigrant was Henry Marchant, selected as one of Rhode Island's delegates to the First Continental Congress.

In July 1780, residents of southern Rhode Island were afforded a most unusual sight, as the flag of France was seen flying on Point Judith. This was the signal that the area was secure for the French troops to land, the six thousand French troops commanded by the Comte de Rochambeau, weary troops who had just spent seventy interminable days crossing the Atlantic to help us in our struggle for freedom. In a broader sense, of course, the flag and the troops offered concrete proof that the King of France had been serious in agreeing to the "Traite d'Amitie et de Commerce" with the United States in 1778. Others had preceded Rochambeau, including the Marquis de Lafayette, indefatigable, totally committed to the cause of American freedom from the very start, a frequent visitor to Rhode Island during his countless missions throughout the colonies. The Marquis de Malmedy had also been among the first to arrive, and was appointed a Brigadier General by the Rhode Island General Assembly. In July 1778, a French fleet had anchored off Newport, under the command of Admiral d'Estaing. But by far the most significant assistance was brought by General de Rochambeau and fleet Commander Admiral de Ternay, for in 1781 these would be the troops marching to Yorktown for the final battle. Sadly, the French Admiral would not be present for the British surrender, as he contracted a severe fever during the encampment at Newport, and died in December 1780. He was buried in Newport's Trinity churchyard.

The ten-month presence of the French was much appreciated and long remembered by the local population. The behavior of the troops was exemplary, the

opportunities for intercultural communication were numerous, long-standing distrust was dissipated. The townspeople, especially the women, would not soon forget the gaiety of the balls given by the officers, nor the enhanced glitter of the town's social life during that long winter. Some would cherish yet another memory, that of George Washington visiting Rochambeau at Newport in March 1781, along with the pageantry associated with the visit of the Commander-in-Chief, or again the sight of both generals walking together leisurely through the streets in the evening. Further, the inception of Roman Catholicism in Rhode Island is also associated with the French, since mass had been celebrated by French chaplains during the encampment and a few members of Rochambeau's army settled on Aquidneck Island, thus laying the foundations for a Catholic Community.

But Rhode Island's French connection was to become even more permanent in the nineteenth century. Francois Proulx and his family are considered the first French-Canadian immigrants to settle in Woonsocket--indeed, in Rhode Island--thereby initiating a trend which would last for nearly a century. While there were few immigrants between the Revolution and the Civil War, it is estimated that over thirty thousand French-Canadians immigrated to Rhode Island from the eighteen-sixties through the early twentieth century. From the start, these immigrants took part in American life, as shown by the fact that fifty-six French-Canadians or Franco-Americans from this state joined the Union Army to fight in the Civil War. This contingent included Calixa Lavallee, the future composer of "O Canada," who, at the age of nineteen, enlisted in the Fourth Rhode Island Regiment, and was later wounded at Antietam.

The major reasons for this exodus from the North are largely economic, since the agricultural and industrial policies of the Canadian and Quebec governments did not yield adequate employment opportunities for a fast expanding population. Upon their arrival, the immigrants were generally unwelcomed by the Anglo-Americans--seldom known to welcome immigrants from anywhere-- and by the Irish-Americans. As the Irish and the French came to know one another better, the gap widened between the two groups, not only because the French were willing to work for lower wages, but also because of differences in temperament, language and customs (e.g. in matters relating to parish management, as will be seen). This animosity and suspicion had to be countered with proofs of loyalty to the United States--wartime bloodshed was one such proof-- and with repeated demonstrations that one could be both Franco and American. At the same time, every effort was made to preserve the French language and culture, including frequent formal and informal contacts with France and Canada. Behind this effort was a doctrine long preached by Franco-American religious and lay leaders, a doctrine called "survivance," meaning cultural survival, resistance to assimilation, the preservation of culture, i.e. religion, language, customs, traditions.

Thus the exodus from Canada continued for half a century, many immigrants being drawn to the expanding textile mills of the Blackstone and Pawtuxet Valleys. In time, there came to be large French populations in a dozen centers: Woonsocket, Manville, Ashton, Albion, Slatersville, Central Falls, Pawtucket, Providence, Warren, West Warwick (more specifically Arctic, Natick, Lippitsville and Phenix). Also in time, although quite often this might require more than one generation, the immigrants moved from the mills to other realms: the arts, business, the Church, education, the law, medicine and politics.

In politics, the career of Aram J. Pothier (1854-1928) remains unsurpassed by any Franco-American of Rhode Island.

Having immigrated to Woonsocket at the age of sixteen, Pothier learned English as he learned the banking profession, became Mayor of Woonsocket in 1894 and Governor of Rhode Island in 1908, a post to which he was repeatedly re-elected (1908-1914; 1925-1928). A successful banker and politician, Aram Pothier has also left an enviable record as an industrialist, having founded or co-founded several mills, thus creating jobs for thousands, while helping to transform Woonsocket into a thriving industrial center. Doubtless it was of men such as Aram Pothier that Josaphat Benoit, the longtime Mayor of Manchester, N.H. must have referred when we wrote: "Rhode Island is the State where the Franco-Americans of New England have become most famous in politics."

Limitations of space and resources do not permit more than passing mention of the ethno-religious controversies which took place in Woonsocket in the 1920's. The best known of these struggles is called "La Sentinelle," a controversy which sent shock-waves throughout New England and French Canada. The "Sentinelle" dealt chiefly with questions of parish autonomy in the management of parish funds, as opposed to the diocesan administration of those funds. It also raised questions about control of Mount Saint Charles Academy and about the Bishop's right to levy taxes for the construction and maintenance of High Schools whose purpose would be the rapid assimilation of immigrants. Then as now there were no easy answers, certainly no answers which might have been (might be) universally accepted. As the "Sentinelistes" saw it, one's cultural heritage need not be incompatible with one's faith, no more than one's faith should require blind submission to the Church hierarchy. The clergy itself was divided, as experts in Canon Law, from Quebec, Montreal and Rome were pressed into the service of the opposing camps. Theological warfare--and a war of nerves--dragged on, into the late nineteen-twenties, until sixty-five men were excommunicated before relenting.

Whether this vehement conflict of ideas and loyalties accelerated or slowed down the "Americanization" of the Franco-Americans will never probably be established. It does seem clear, however, that Franco-American "awareness" and involvement have never been greater than they were in the 1920's or the 1930's, i.e. during those very years when the group was polarized.... and during the ensuing years when a semblance of peace was restored.

The story of the French in Rhode Island, from the 1930's through the postwar period is revealed to an extent by the growth of Franco-American institutions. Of these, none were more important than the parishes, especially the older parishes: Notre-Dame, in Central Falls (dedicated in 1875), the first church in the Diocese to be completed by French-Canadian immigrants; Precious Blood, in Woonsocket (dedicated in 1881), destined to play such a controversial role in the history of the French; St. Jean-Baptiste, in West Warwick (dedicated in 1880), built to resemble churches in Quebec. These and the fourteen other French national parishes have, until recently, remained close to the hearts of the people, because they were built with the small contributions of the immigrant mill-workers, rather than with the large gifts of the wealthy, because too the parish has played such an enormous role in both the religious and the social lives of its people.

Individualistic yet clannish, the Franco-Americans have worked collectively to develop other impressive institutions, such as the Union Saint-Jean-Baptiste, founded in 1900, headquartered in Woonsocket because of the city's preponderantly



French character. In 1979, The Union Saint Jean-Baptiste, with \$131,000,000 of insurance in force, a membership of forty thousand Franco-Americans throughout the country, remains the largest fraternal benefit insurance society for Americans of French descent. It still today works in a spirit of defending and promoting the Franco-American cultural heritage, through a number of educational and charitable programs.

Mont Saint Charles, a Woonsocket prep school which opened in 1924 is another institution apt to instill pride in French Rhode Islanders. Although the "Mount" has been criticized for the inadequate role of French in its curriculum, it must be emphasized that the school, has, from the very start, been clearly identified as a Franco-American academy, ably directed and staffed by the Freres du Sacre-Coeur.

Founded in 1933, also in Woonsocket, Club Marquette has been involved in a broad variety of political action, charitable, educational and cultural programs. Yet it's most visible achievement was the creation, in 1944, of the Marquette Credit Union, patterned after Quebec's well-known "Caisses Populaires Desjardins" -- with assets, in 1975, of forty-six million dollars and a ten-story office building which dominates the Woonsocket skyline. Mention must also be made of Pawtucket's "Le Foyer," a Catholic men's social club established in 1936 and, in 1979, still actively promoting French activities in northern Rhode Island.

But the vitality of institutions must not lure us into unrealistic optimism. Assimilation, that is, eventual loss of collective cultural identity, has made devastating inroads since World War II. A hard look at the situation of the Franco-Americans today reveals, as with other ethnic groups, generalized apathy, a lack of dynamism, the absence of a firm commitment to go on being a Franco-American in an active, meaningful, creative way. The "New Ethnicity" and the "Roots" phenomena will have merely forestalled the inevitable by a few years at best.

#### ARTS AND LETTERS

In discussing the artistic and literary production of Rhode Island's Franco-Americans, it is necessary to emphasize at the outset that the total production, in these fields, by the New England French, is modest in both quantity and quality. Few Franco-American writers or artists have achieved a lasting national or international reputation--surely no more than one or two per generation over the past century. The reasons are simple enough: first, the total population of the group does not appear to exceed two million (authoritative figures do not exist). Secondly, the emphasis was long placed on survival/"survival, economic and cultural subsistence, with few resources left to stimulate esthetic pursuits.

Because the mass of Franco-Americans was compelled to concentrate on earning a livelihood and to do so in an environment not conducive to artistic elevation--it is difficult to work in a textile mill and to write poetry at the same time--the group's artistic activities are all the more remarkable. Certain dates are also remarkable, such as 1885, the foundation year of Woonsocket's "Cercle National Dramatique", a literary and theatrical organization whose goals were to develop, in young and old alike, a taste for the theater, as well as a love for the French language and French literature. These goals were pursued by a variety of means, lectures for example, by dis-



tinguished visitors such as the French-Canadian historian Benjamin Sulte, or receptions for visiting statesmen of the stature of former Quebec Premier Honore Mercier, in 1893. During the early years of this century, St. Jean-Baptiste parish of West Warwick had a flourishing theater, the Odeon, modeled on the Paris Odeon, a theater which became a major performing arts center in the region, and which often featured Moliere plays produced by the pastor, the Rev. Joseph R. Bourgeois.

Indeed, the Franco-Americans of Rhode Island have contributed significantly in the area of the performing arts, and the following are cited merely as a few outstanding examples. J. Ernest Philie (1874-1955), organist and composer, spent ten years at Precious Blood (Woonsocket); he is best remembered for a cantata, "Les Voix du Passe", a waltz, "Sous l'azur etoile", several masses and motets, patriotic songs such as "Le Pays", a chorus, "Fantasia". Clearly the man had a multi-faceted gift. Unjustly forgotten is Chambord Giguere, born in Woonsocket in 1877, a master-violinist, who had achieved international renown before retiring in the nineteen-thirties. Better remembered perhaps is Alfred T. Plante (1897-1970), a Woonsocket organist, music director and composer for nearly half a century. Founder of l'Orpheon Sainte Cecile, a male choral group specializing in Gregorian and polyphonic music, he composed a "Mass for Mixed Voices", several hymns, waltzes, minuets, a "Suite francaise" for piano; in addition to composing numerous other selections, he was a much sought-after music teacher.

Rene Viau (b. 1903 in Pawtucket) was a competent organist at age ten, gave piano concerts from age thirteen, studied at Juilliard and at the New England Conservatory, became the organist and music director at various Rhode Island parishes, including St. Jean-Baptiste in Warren and Notre-Dame de Lourdes in Providence. Besides giving concerts throughout the Northeastern United States and Canada, he was a founder of the "Club Chopin Jr" (Providence), of the "Club Beethoven" (Woonsocket), of a French opera troupe (Woonsocket), of the Woonsocket Symphony Orchestra and the "Vocal Art Society" of Central Falls.

Herve Lemieux (b. 1907) also earned the title "music director"-at Notre Dame Church in Pawtucket, at age 21. Later with Albert Vandal, he founded the "Gais Chanteurs", a group of male singers which by now has acquired the permanence of an institution, but having the dynamism and vigor sometimes lacking in institutions. The group's repertoire has remained extensive since its foundation, covering the entire range of French and French-Canadian vocal music, from classical to popular and folk. Also widely known and admired is Dr. C. Alexander Peloquin, composer and choir master at the Cathedral of SS. Peter and Paul. Recognized above all for his rousing, joyous religious compositions, of which "Lyric Liturgy" is a choice example. Dr. Peloquin has devoted his life to answering a fundamental question he has raised for himself: "How can I serve the community, how can I serve my fellow man, with visions of beauty"?

This same question preoccupied the artist Lorenzo de Nevers (born in St. Elphege, Quebec in 1883), one of the best-known Franco-Americans in art circles. Accepted at the prestigious Ecole des Beaux-Arts in Paris (1902), he spent ten years studying under the master art-teachers of the day. His love for art sustained him during the several difficult years following his return to America, as his work went unappreciated, his talent not understood. Restless, he lived alternately in Montreal, New York, Woonsocket, Central Falls, doing church decorations to earn a living, but remaining ever in touch with the world

of beauty, in response to his true calling. He completed nearly three thousand paintings in all, many of them religious in nature, such as his "Sainte Face", which now hangs in the Vatican, while others are portraits of Franco-American notables or of international figures, his portraits of Spain's King Alfonso XIII and of President Franklin D. Roosevelt having been singled out for special praise.

In literature, we must look to the newspapers for the earliest beginnings. As early as the eighteen-seventies, Woonsocket and Central Falls had their own French-language press, although too often these papers were short-lived. Others, such as Le Courrier Canadien, enjoyed a longer existence thanks to the energetic dedication of men like Dr. Gedeon Archambault, whose articles repeatedly reflect his concern for the betterment of the French-Canadian immigrants.

In 1895, La Tribune was founded as a daily, and would serve the Franco-American community for four decades, in times of peace as well as during years of controversy. La Tribune attracted many talented writers, including Olivar Asselin who thrived on verbal warfare, or again J.-L.K. Laflamme, another formidable polemicist who often thundered against the assimilationist tendencies everywhere evident. La Tribune, like its later rival La Sentinelle, favored the expression of ideas and adopted a strong posture of advocacy. The use of the French language, the need for a Franco-American clergy, for Franco-American parish schools, for Franco-American fraternal benefit societies, these were the perceived needs, they were defended repeatedly, while means for meeting them were ongoing topics of discussion.

As shown by literary history, the French are fond of ideas, they discuss them vehemently, they defend them passionately. All of that is evident in the Franco-American press of Rhode Island and in works which are predominantly polemical. Elphege J. Daignault's Le vrai mouvement sentinelliste en Nouvelle Angleterre, for example, refutes J. Albert Foisy's Histoire de l'agitation sentinelliste en Nouvelle-Angleterre. A full half-century after the struggle, both works can still move a reader and they are still essential for an understanding of the Franco-American heart and mind.

Other noteworthy achievements by Franco-American writers include the election of Blanche-Yvonne Heroux of Providence to the Rhode Island Short Story Club at the turn of the century, a difficult feat since the Club was an avowed Anglo-American society, open solely to professional women writers. Later, Judge Alberic Archambault of West Warwick would publish Mill Village, one of the first English-language documentary novels about the French-Canadian immigrants and their settlement in New England shortly after the Civil War.

In poetry, much has been written by--among others--Gabriel Crevier (Woonsocket), Rodolphe-Louis Hebert (West Warwick), Claire Quintal (Central Falls and Worcester), Paul-P. Chasse (Providence and Somersworth, N.H.) To date, virtually the only attempt to collect these scattered poems has been made by Professor Paul-P. Chasse, in his Anthologie de la poesie franco-americaine de la Nouvelle-Angleterre. This same anthology revealed the budding talent of Woonsocket's George McFadden, a very young poet who expresses well certain aspects of Franco-American life today.

Several other fields have benefited from the Franco-American contributions, fields as diverse as Reference, with the compilation of Le Guide Franco-Américain, (1946) by Therese and Lucien SanSouci, also editors of Le Phare, an independent magazine which appeared in the late nineteen-forties; Genealogy, with Dr. Ulysse Forget's Onomastique franco-américaine; Travel literature, with the Rev. Georges Bissonnette's Moscow Was My Parish; Local History with Mathias Harpin's Trumpets in Jericho.

The state of Rhode Island has also played a role in the lives of two other French-Canadian/Franco-American writers. Remi Tremblay (1847-1926), journalist, novelist and poet, emigrated to Woonsocket with his family at age twelve. After fighting for the North in the Civil War, he eventually returned to Woonsocket where he married and worked at various occupations, including journalism. He is perhaps best-known for his Civil War novel, Un Revenant (1884). Edmond de Nevers (1863-1906), historian and essayist, author of the masterful L'Avenir du peuple canadien-français and of L'Âme américaine, spent the last several years of his life in Central Falls, where he died on April 15, 1906.

Claiming that Rhode Island's Franco-Americans have outdone their fellow-citizens in the other New England States would be erroneous, but the foregoing (in effect only a partial listing) should substantiate the contention that they have assuredly made an appreciable contribution. While so doing, they have also encouraged us to emulate them.

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**JAMES N. WILLIAMS, D.D.****Missionary among the French Catholics in New England**

The A. F. G. S. is happy to present a three part series on the life of the Reverend Williams (1829-1915). Reverend Williams is considered to be the first Baptist Missionary to successfully minister among the French Catholics of the New England area.

Born in the small Protestant community of Sherrington, Quebec, he eventually held pastorates in various parts of Canada and in the Detroit-Chicago area of the United States. From 1873 until his death in 1915, he labored to bring "the true gospel of Jesus Christ" to the French Catholics of New England. This one thought preoccupied his entire life's work.

From an editorial standpoint, one must remember that this work was written in 1928 under the auspices of the Secretary of Missionary Education for the Baptist Church. Written with a crusader's zeal, the work was intended to expose the "chicanery and wiles of the Roman Church." As such, one must be careful to discern the religious propaganda from the historical fact when reading this account.

Robert Goudreau

JAMES N. WILLIAMS  
PART ONE

"To walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." Colossians 1:10.

The Province of Quebec in the early days was almost entirely Catholic. It had been discovered and occupied by the French. In the early part of the sixteenth century; the navigator Jacques Cartier had taken possession of the land in the name of the French King and the Catholic Church. The victory of General Wolfe changed things somewhat; but still the Roman priests were the wealthiest and most powerful persons in the province.

#### BIRTH AND PARENTAGE OF WILLIAMS:

Scattered here and there through the country were small Protestant communities. Most of the people in these villages were of English descent, and were members of the Church of England. They were surrounded by the French, who had their large churches and were ruled by the priests. One of these Protestant towns was Sherrington. It was located midway between Montreal and the head of Lake Champlain. Here was born James Nelson Williams on December 22, 1829.

The parents of James were of Welsh extraction. They were living in this settlement of about twenty-five farmers, and like their neighbors, they worked many and long hours on the land. They were all frugal people with large families. James was one of eighteen children. In this large household God was worshiped, as both parents were religious. They believed that homes should always be nurseries of piety.

#### SCHOOLING:

It was a great delight, therefore, to this small group of farmers that Sherrington was one of the stations of the Methodist circuit-rider. Whenever Rev. William Harvard, the venerable pastor, would make his periodic visit, the Williams family would all plan to attend. They looked forward to these visits with much delight. They liked to hear the gospel preached.

In his ninth year James accepted Christ as his Saviour. From his earliest childhood he had heard the Bible read, and he had sung songs of the Kingdom. He felt the need of this public acknowledgment of his faith in Jesus. Though he played with many French boys who knew nothing of real Christianity, boys whose entire concept of religion was diseased by the ecclesiasticism of the French Catholic Church, still James, because of his home training and his constant attendance on the meetings found deepest joy in his new birth into the Kingdom of God.

Among the reminiscences of his life Doctor Williams has written a vivid description of the status of religion at that time:

I recollect that once from the top of a snowbank, I watched with great wonderment the passing of two sleighs in procession. In the forward one a man was standing in his wintry furs, swinging a bell about the size of a usual auction bell. In the winter rig that followed was a priest, his coachman driving, and he seated erect and with folded hands behind. I learned from the French boys whom I found posted on such matters, what it all meant and that it was "Le Bon Dieu qui passait! It was God going by:" "But why did the man ring a bell" I ventured to

inquire. "Why, don't you know? To warn people that Le Bon Dieu was going by so that folks might come out of their homes and get down on their knees and say their prayers."

As a boy he did not hold himself aloof from the French boys in the neighborhood. His father now had been commissioned captain of the militia, but he was a man who believed in fairness and kindness toward all men whether they differed with him in politics and religion or not. The French had sought to overthrow the English rule, but they had been entirely unsuccessful.

One day James was visiting the home of his neighbor Joseph Tallard. This man had been hearing the Bible read to him by his daughter Addie. So impressed had he become with its teaching that he was delighted to hear it. James took part in the discussion of this holy book, and they became great friends.

Rev. Mr. Roussy was in the habit of visiting the Tallards as he made his rounds, and he was much impressed when they talked to him about James Williams. When they urged him to take the boy to Grande Ligne Mission he told them that the mission was primarily for French children. However, when Roussy finally met James they had a long conversation, which resulted in Mr. Williams driving James over to Grande Ligne, in 1844.

As a lad of fifteen he entered this school, which was to be his home for over eight years. In writing of the founder in after years, he said:

Madame Feller, as I remember her, had a face aglow with benevolence and intelligence, a voice of distinctly kindly and beautiful tone. From the time of her first greeting, I adopted her as the ideal good mother that she ever proved to be during my sojourn at the Institute. I count it one of the highest privileges of my life to have shared the interest and undergone the influence of that saintly woman.

Other teachers of this school made a deep impression on this young man. There were Rev. Leon Normandeau, a converted priest, and Rev. Philip Wolff, who taught him music. Dr. C. H. Cote, a converted Catholic, used to come often to the mission; and the young people were always glad to see him. These men of God helped to mold the student body into a power for the kingdom of God.

When his preparatory work was finished Williams entered the Baptist College in Montreal. This was his first contact with city life. He had only been in small communities, so that many of the ways of the city disturbed and perplexed him. With the same fortitude that he displayed in later life, he studied hard, determined to be a missionary to the French people.

He entered Rochester Seminary, therefore, where he studied for three years. His name had been sent to Newton Institution with the hope that he might attend there. The answer did not reach Williams because it was not stamped. Meanwhile, Madame Feller had visited Rochester; and while there she made arrangements for Williams to enter the Seminary. Due to his ability to talk French his fellow students had named his "Parlez-vous".

During these years of training he sought in every way, outside of the Seminary, to fit himself for his chosen work. He did some special studying to know the full contents of the Roman faith. In the summer of these years he worked as colporter of the Grande Ligne Mission. The last year in Rochester he started to hold meetings which were quite largely attended by the French Canadians.



**MARRIAGE:**

James Williams had married Miss Rachel J. McCarty in 1853. She was a wonderful help to him in all his work. Interested in whatever he undertook, and loving Christ with an intensity of devotion that knew no reserve, she proved her love in many ways. Though in later life Mrs. Williams became an invalid, the sincerity of her faith was a constant source of inspiration to him.

**PASTORATE IN CANADA:**

The first charge to which he was appointed after his graduation from Rochester was Henryville. This was a station of the Grande Ligne Mission. It was about twelve miles out; and the district was populated with both French and English. Thither Williams took his wife and began his ministry in Canada which lasted for ten years.

At this first definite preaching appointment there were many things indicative of the real pioneer. He was ever on the move. Henryville was but the headquarters of the territory that he now sought to cover. He visited Pike River with his helper, Eloi Roy. This little village was always fragrant in his memory. It was here that Williams read the Bible to the large Therrien family. From this home he had the privilege of baptizing the mother, Mrs. Therrien, the first person to be baptized in his ministry. Even more significant is the fact that two of the Therrien boys became missionaries.

Several other villages became regular preaching appointments for him. As he went preaching he suffered much; somewhat from open persecution; but more from covert attacks and malicious lies on the part of the French parish priests. These Catholic priests, who called the Grande Ligne Mission "the Protestant pest-house of a school" were determined that the entire work of the Baptists among their people should be stopped.

Following these few months of service Williams moved to Montreal to become pastor of the St. Helen Street Baptist Church. He spent a little over three years with this church. That was the longest period of time given to work outside of his chosen task, that of French evangelization. He had the privilege of preaching to a large company of Scotch and many English, in this, the only Baptist Church of Canada's metropolis.

Though he enjoyed his work in Montreal he very gladly closed his ministry there to accept the oversight of St. Pie, Granby, and Roxton Pond under the appointment of the Grande Ligne Mission. Williams thoroughly believed that God had called him to preach the gospel to the French. At times in his life he was led into other by-paths. He always considered them as detours which would ultimately bring him to his chosen avenue of service.

One of the most interesting experiences of his life in St. Pie was to be a participant in a debate. The priests had been constantly challenging his work, and with their brazen effrontery had sought to dispute every new line of operation. Williams staged a debate with them before a large concourse of people. He defeated the priests to such an extent that the Bishop forbade them to have part in any more such encounters with the doughty Baptist missionary.

An offer of unusual promise came to Williams, which was accepted and he moved again to Montreal. In his few years of preaching among the French he had felt the lack of sufficient literature of the proper sort to give to the converts, and to those who expressed an interest in his work. In this new position, he was to seek to create proper periodicals for all the evangelicals of the French. He immediately began the publication of a religious weekly, "Le Moniteur", "The Teacher." The American Baptist Home Mission Society was in sympathy with this new venture, and they sent him an appointment "to labor under its auspices in cooperation with the Montreal Association."

This editorship which he started with so much pleasure he soon gave up. He would not do anything that would in any way bring him into conflict or antagonism with the work or the policy of the Grande Ligne Mission. He owed too much to the Mission, and he valued too highly the work it was doing. His resignation from this literary work came when the Society in Montreal determined that they would increase their interests to take in the whole field of French evangelization. That meant either a break with the Mission or the surrendering of one of his own chosen and heartily desired tasks. He chose the latter, and so closed his work in Canada.

#### FIRST YEARS IN THE UNITED STATES:

On May 9, 1866, Williams started on one of the longest journeys of his life. With great faith in his God, and with face set for the West he left for Detroit, Michigan. With him were his wife, his three daughters, Emma, aged eleven, Alice, aged seven, Florence, aged three; and his son Henry, aged five. So they went out, leaving the land of their birth to come to the country to which he gave his long life of service. He went to Detroit, not to receive a position already awaiting him, but to find the place which he believed his God was leading. While there was no cloud of smoke by day or cloud of fire by night, he was sure that he had but to obey the leadings of God's assurance that in His own time the position of God's appointing would be awaiting God's appointed.

Williams discovered in Detroit a friend of school days, Rev. R. B. Desroches, who was pastor of a flourishing Baptist church. Following his suggestion, Williams went to Stryker, Ohio, in company with a member of Desroches' church. This Ohio village was about fifty miles west of Toledo on the Michigan Southern Railroad. In making his first notation of Stryker, Williams wrote:

It is the market-place of a thickly settled farming community, mainly French, who had emigrated from the northeastern provinces of France. They hailed mostly from the Department of Donby, a Protestant section of their native land. Because of isolation they had become indifferent in matters of religion.

The field was very inviting to a man of Williams' temperament. The task that was hard, and the situation that was difficult, lured him onward! They seemed to him to be a real challenge to his life. So when two families of Stryker asked him to come and minister to that needy place, he answered by immediately moving there with his wife and five children. Elizabeth had been born in Detroit.

Although many of the French disliked the Baptists, and some of them hated them intensely, although there were only the two families who had agreed to help support him, when Williams arrived with his family they all gave him the things that he needed. They themselves had little silver and gold, but out of their poverty they gave him butter, eggs, and so many articles of food that he wrote, "I never suffered less want than in my non-salaried venture to preach the gospel to the Stryker French."

The problem of support was a very acute one, for in his present status it was impossible for him to devote all his time to his preaching. He made an appeal for aid to the Ohio State Convention at their anniversary meeting that year. He was a stranger to Ohio Baptists, but he had the backing of the pastor of the First Baptist Church of Toledo, the Re. Mr. Platt. Due to the influence of Platt the Convention voted to give Williams four hundred dollars toward his mission work.

Stryker remained his headquarters for two years. There were two distinct factors that contributed to the success of the mission there. The first was the difference between the purity and sincerity of the gospel that Williams preached, and that which was the common practise of the countryside. Perhaps the most noteworthy example of this came when a new French priest was brought into the village with the hope that he could keep people from following Williams. The priest was so drunk and so vile, and his life was such a contrast to the integrity of the Baptist missionary, that his presence aided rather than hindered Williams' work. The second fact was that many of the heads of the important families of the community were converted and joined the Baptist church, which Williams had organized. When their neighbors threatened to boycott with the hope of changing the views of these members, one of them said: "If you make it impossible for me to earn a living as a tradesman in your midst, I'll find something else to do if I have to hire out as a day-laborer or a fram-hand. But this I want you all to know, I'm going to serve my Lord and Saviour, come what may."

The next five years of his life Williams spent in and near Chicago. He had made a few trips from Stryker to Chicago thinking that he could alternate his work; but he soon found that impossible. He finally left Stryker on July 23, 1868, for Chicago. In this city he hoped to be able to secure one-half of his salary from the Home Mission Society and the other half from the Second Baptist Church. This church had promised him this money on the condition that he would devote part of his time to their "Stock Yards Mission." The Home Mission Society, due to a lack of funds, was unable to help Williams. He was, therefore, forced to give French lessons to students of Chicago University.

At this time there were about twenty thousand French in Chicago. The Roman Church was doing all in its power to keep these people, who were nominally Catholics, within their fold. Williams, who was ever seeking the difficult job, moved to Chicago. He felt that he could safely leave the Stryker church in the care of Brother Lonys; and he could try to win these French Catholics to a realization that form and ceremony were not enough to enter the kingdom of heaven. "Ye must be born again."

#### PASTORATES IN CHICAGO AND MOMENCE, ILLINOIS

Unable to make a living for his family in Chicago because of the uncertainty of even the amount expected, he found it necessary to leave the work among the French for a few years. He accepted the pastorate of the South Baptist Church of Chicago. For the next five years he preached to two congregations, to that one in Chicago, and to the Baptist Church at Momence, Illinois. He enjoyed these two pastorates, but he felt that he was not doing the work to which he had been called by God, that of seeking to win the French to Christ.

An offer came to him from the Home Mission Society to accept charge of the Baptist Mission on the island of Haiti. This opportunity was presented just when he had started his work at Momence. He did not think it fair to this church to leave them until he had completed his year of service. The Grande Ligne Mission also asked him to return to Canada to take charge of one of the French churches. He felt that to leave the United States without a direct leading of the Spirit would be to question the certainty of the leading that had brought him to Detroit.

Some of the darkest days and weeks of his life were just ahead. He had resigned his second Illinois pastorate to accept a position with the American and Foreign Bible Society as a collecting agent. He had moved his family to the Englewood district. There were now six children, As Fanny was born in 1868. The new work proved to be an unfortunate venture on his part. In fact, his whole experience in Chicago seemed to pull him away from the French people rather than to place him among them. Was he called to do evangelistic work for the French? Did God want him to continue to win them from ritualism to reality, from formalism to fervor, and from ecclesiasticism to a regenerated church? Was it the purpose of his Father that he should be a watchman for the French? These thoughts were surging through his soul these days.

Never did Williams entirely lose sight of his call to service. No matter how dark the present or how dim the vision seemed to grow, there was ever with him the assurance of His presence. The French people needed Christ. He rejoiced in the privilege of telling them the story. Obstacles of the present would be overcome if he were faithful!

Williams wrote to the secretary of the New York State Convention. This man he had known for many years. In this letter he offered his services to the Convention for work among the French, suggesting that he could make his headquarters at Malone. He knew this part of New York State as he had carried on some missionary work there in the early part of his ministry. He felt sure that he could reach out to the French in Champlain, Ogdensburg, and many other places.

#### SUPERINTENDENT OF FRENCH MISSIONS FOR NEW ENGLAND:

He waited for some weeks for an answer with both fear and faith. Finally, one day, there came a letter postmarked New York. He was sure that the answer had come, and that it would be favorable. To his intense surprise the letter contained an offer from the Home Mission Society, entirely unsolicited, "of an appointment as missionary among the French of New England." This he felt was a very definite call of God, so without hesitation he accepted. Thus he began a work that was to engage all his powers and his time until he was called to a higher and better service where he could work and never grow weary.

Meanwhile the letter containing his commission from the New York State Convention had been lying in the Post Office at Englewood. The letter had been misplaced. When it was finally discovered and delivered the New England appointment had been received. In this way, seemingly so accidental, but in reality so providential, was the life of this true minister directed to New England.

## BOSTON HEADQUARTERS:

The Board of The American Home Mission Society had suggested that he make his headquarters in Boston. Now to procure enough money to move his family and his household goods to the East was a big problem. He wrote to two of his friends concerning this serious matter: one, Mr. J.B. Fulton, of Rochester, New York, and the other, Mr. B.F. Jacobs, of Boston. In response he received railroad tickets for himself and his family from Chicago to Boston. Money was also loaned to him without any guaranty; and with the statement that he need not try to return it until he felt able to do so.

On March 1, 1873, James N. Williams started for New England. He made his home in South Boston for the first few years. The Baptists of the Tremont Temple Church aided him in getting settled. They took up an offering of \$52 for him at one of their prayer-meetings. It was with a heart of thankfulness and praise that he entered his new work. Surely the Lord had led him. During the years in Chicago the Lord had been trying and testing his faith for the long period of service among some of the original colonies.

The Rev. Narcisse Cyr had been his predecessor in this work. Cyr had labored for only two years, and then been released by the Home Mission Society. This man had shown two glaring faults. First, his work had been rather uncertain. Instead of trying to develop any one, or any few stations, he had covered a great deal of ground, had preached in many places; but he had no permanent work started. Secondly, he would branch off into travel lectures, or other kindred subjects, and leave the gospel message undelivered.

When Williams began he immediately adopted the circuit idea. He wrote in one of his first notes, "I am going to include only so many centers of the French as I can visit regularly once a month." The first group of cities that he visited were Lowell, Salem, Haverhill, Fall River, and Worcester—all in Massachusetts; and Providence and Woonsocket in Rhode Island. He began this itinerating ministry on April 5, 1873, and continued it until he became a teacher in the Newton Theological Institution in 1890.

He found in Lowell, about 12,000 French; and the only French Protestant worker in the employ of the Home Mission Society, Mr. Z. Patenaude, the Baptist colporter, was stationed there. He was an old acquaintance, having worked with Williams on the field of the Grande Ligne Mission. One of the joys of this work in New England was the meeting of the friends of years before of the Feller Institute.

In this city of Lowell he had his first difference with another Protestant communion. "The Congregationalists," Williams wrote, "were the wealthiest of our evangelical denominations in New England." He believed very firmly that mission work among the French should present a united Protestant front to the Catholics. It grieved him when the Congregationalists started a separate work in Lowell. For four years Williams had carried on in this city with considerable success; and then the Congregationalists began their mission. They settled a missionary in Lowell, hired a very fine hall, and then campaigned in a very determined way to lure the Baptists into their fold. Williams had no time to fight any denomination. He never in his work among the French appealed to religious prejudice. He made his appeal to the reason of people. So blessed was the Baptist work in Lowell that by 1885 a resident missionary, Rev. G. Aubin, was settled there.

Not all of the work was so fruitful. There were some places where only after years of barrenness and apparent hopelessness the harvest came. He found himself opposed everywhere by the chicanery and wiles of the Roman priests. These men sought in every way possible to intimidate their members and even to make them fearful of attending a meeting conducted by the Protestants. Most of all did these priests seek to keep out of their communities, and to try to deny the right to speak to the Rev. Father Chiniquy, the converted Catholic priest.

Father Chiniquy would deliver one lecture as he did in Woonsocket, Rhode Island, in 1876. In this lecture he would fearlessly expose the evils of Romanism. At the Woonsocket meeting there was an extra large crowd, most of whom were Irish Catholics. They had gathered for no good purpose. As Williams looked out over the audience during the address he realized that there would be a conflict. Only by being able to pass out of the rear of the hall, and into a secret passage did he and his companion reach their hotel in safety.

Sometimes Father Chiniquy would hold a week's or two week's meetings. These would be very largely attended, as they were in Putnam, Connecticut, in 1874. Here the Catholics burned all of the outbuildings of the man in whose home Chiniquy and Williams stayed. When these two men went to Worcester, Massachusetts, for a revival campaign they were backed by the Ministerial Union of that city. The greatest center of French population in Western Massachusetts was Holyoke. To this city Chiniquy went with his message of a loving Saviour and a regenerated church-membership. Williams always found it very profitable to follow in the wake of this ex-priest and reap the harvest.

(To be continued)

## JOSEPH GRAVELINES AND THE LEWIS AND CLARK EXPEDITION

By Paul C. Graveline

**ABOUT THE AUTHOR:** Paul C. Graveline, business administrator and genealogist, resides in Hyannis (Cape Cod), Massachusetts. A 1976 Graduate of Assumption College in Worcester, Massachusetts, with a B.A. in Economics; he has also contributed articles to New England periodicals and newspapers on the Lewis and Clark Expedition, and especially his distant cousin Joseph Gravelines. The latter was a fur trapper-trader encountered by the Expedition in what is now the Dakotas, who provided great service to the exploring party as an interpreter, diplomat, and expert boatman. In his spare time, Paul enjoys building pleasure boats, since Cape Cod provides him with many harbor and natural marine facilities. The article that follows is Copyrighted 1977, reproduction or re-use for profit without the express consent of the author is prohibited.

On the occasion of the 150th anniversary of the Lewis and Clark Expedition, many articles and books appeared relating the history of the Expedition and the stories of the men who participated. It was one of these articles that brought Joseph Gravelines to our attention. Although little has been written about him, it appears that Joseph Gravelines contributed much, indeed probably more than anyone realized at the time, to the safety and success of the Expedition.

The purpose of the present article is to introduce Joseph Gravelines. Our research is ongoing and the eventual goal is to produce, both for scholars and the Graveline family, a complete account of his part in the Expedition. I am particularly interested in the details of what transpired during his visit to Washington with Chief Ankedoucharo, and of his subsequent dealings with the arikaras after the chief's death.

Long before the date of the Louisiana Purchase, Thomas Jefferson had considered sending an American expedition through the territory. While it was designated as a scientific expedition, another goal was to gain knowledge concerning the wealth which could be extracted from the region, since a growing fur trade was transforming the Upper Louisiana Territory, particularly along the Missouri River Basin, into an economic asset. Thus, in early 1803, while Napoleon was commanding the respect of Europe, he foresaw that the retention of France's last main possession in the New World was a tenuous one. The Louisiana Territory was, after all, bordered on the north and south by his enemies, the British and the Spanish. Unwilling to enhance their empires, he decided to sell the Louisiana Territory to the fledgling United States.

Shortly after President Jefferson commissioned the Lewis and Clark Expedition, it was determined that if the venture was to succeed it was essential for good relations to be established with the Indian tribes of the area. Indeed the need for continued good relations with the Indians was recognized as sufficiently vital so that the Expedition came to be seen as a diplomatic mission as well as an economic and scientific one. There was an obvious necessity to engage men who were friendly with the Indians, and who understood their customs. One such person was Joseph Gravelines, a descendent of French colonials.

Gravelines, whose father and grandfather had been engaged in Mississippi and Missouri River commerce for almost 100 years, was established as a merchant and trapper-trader, probably in the employ of the Missouri Company, along the Missouri at the time that Lewis and Clark encountered him. He lived among the Arikara, a tribe bordering the Sioux nation in the north central Dakotas.

These Indians followed primarily agricultural pursuits, and lived in stationary villages, unlike their more nomadic neighbors. Their life style attracted the other plains tribes for several hundred miles around.



Gravelines before the time of the expedition, had established a good relationship with the Arikaras, and had become adept at speaking their language. He was experienced at bartering with the visiting tribes for the hides of buffalo, deer, and elk which were plentiful in the area, and for the furs of such river animals as beaver and muskrat. It is probable that he also used the barter system to acquire living quarters, as resident fur traders customarily resided in the pole-and-brush frame lodges used by the Arikaras. Gravelines' situation, necessary to the success of his own business, also was made to order for the diplomatic purposes of the Lewis and Clark expedition. Here was a man who not only lived with the Arikara and knew them well, but also, because he bartered with the other Indians who traded with the Arikara, had a certain familiarity with tribes who lived farther west. Furthermore, he was no doubt in a position to supply Lewis and Clark with geographical information about the area.

Lewis and Clark signed Gravelines on as a guide and river pilot. "Mr. Joseph Gravelines, an honest, discreet man and an excellent boatman is employed to conduct the keel-boat as its pilot." Apparently he was well established in his trade up-river, for the Expedition journals record meeting two of his trappers on the journey. He traveled with the Expedition along the Missouri as far as Central North Dakota, where they established their 1804-05 winter camp among the Mandan and Minnetaree Indians.

Immediately Gravelines' role changed from boatman to diplomat. Making peace among the warring tribes was of prime concern to Lewis and Clark since it would foster a favorable atmosphere for trade and, more important, would insure a secure return journey should the Expedition survive the trek over the Rocky Mountains.

Staging an impressive counsel three days after the arrival at the 1804-05 winter camp, Lewis and Clark and Gravelines persuaded the Mandan-Minnetaree delegations to go to the Arikaras and resolve their differences. Later, Gravelines, assisted by two of the French boatmen with the Expedition, was sent to assist with the negotiations.

In early April 1805, the Expedition departed their Fort Mandan to proceed westward. The previous year, their largest vessel, a keel boat fifty-five feet in length, eight feet wide, and capable of carrying ten tons, after descending the Ohio River in 1803, had served them well for the ascent of the Missouri to the Mandan country. Now, since the upper Missouri was unnavigable for this large a vessel, the Captains decided to send the keel boat back to St. Louis. On April 7, 1805 the Expedition proceeded westward in six small canoes and two large pirogues. On the same date the keel boat under the command of Corporal Warfington departed downstream toward St. Louis. When Gravelines returned to the Fort Mandan winter establishment from his negotiations with the Arikaras, he was engaged as a boatman and pilot for the keel boat by Lewis and Clark, who were not to see him again until September 1806, when they crossed paths traversing the lower Missouri River.

President Jefferson, at the outset of the expedition, had instructed Lewis and Clark to persuade the chiefs from the Missouri tribes to travel to Washington. Gravelines, acting as an interpreter, agreed to accompany one of the Arikara chiefs to the capital. Jefferson's scientific and diplomatic interests, as well as his concern for the Expedition, undoubtedly caused him to hold extensive conversations through interpreters. The necessity for this interpretation at a formal audience must have given Gravelines frequent occasion to meet

with Jefferson. Gravelines' familiarity with Indians and their customs no doubt made him invaluable in this capacity.

Gravelines' value as an interpreter, however, probably was secondary to his value as a diplomat. Ankedoucharo, the Arikara chief who came to Washington with Gravelines, was unaccustomed to the habits of his hosts, and died. How to explain the death of a chief in the white man's country was a serious problem. Indeed the fate of the entire Expedition may have rested with the handling of the matter, as it was necessary for Lewis and Clark to return through Indian country. Had the Indians decided to turn against them, American history undoubtedly would not read as it does. Thus Gravelines, to whom the problem was assigned, became a far more important figure in the history of our country than he knew. An article in the U. S. Department of the Interior collection on Lewis and Clark mentions the deterioration of relations between Indians and whites after the Lewis and Clark Expedition. It also states that Joseph Gravelines was ill treated when he arrived in the spring of 1806 with the news of Ankedoucharo's death. Nevertheless the point is made that the Indians were friendly to the Expedition. Therefore it is safe to assume that Gravelines' mission was at least temporarily a success.

At this time we know little about Joseph Gravelines after the Lewis and Clark Expedition. We suspect that he did not remain long with the Arikaras. Indian hostility to the whites increased as the white man claimed Indian lands and introduced disease against which the Indians had no natural immunity. Even fur traders were no longer welcomed.

It is important to realize the specific and significant contributions which Joseph Gravelines made to the success of the Expedition. He helped to pave the way through Indian country for the progress of the Expedition. He made it possible for the Expedition to return safely through these same Indian areas by means of his diplomatic efforts with the Indian chief in Washington. After the death of Ankedoucharo he was chosen by President Jefferson to deliver his speech to the Arikaras and to console them for the loss of their chief. He successfully handled a situation that could have resulted in large scale warfare and the ruin of the Expedition. That he succeeded in these important missions is evidence of the fact that Joseph Gravelines is another of the little known heroes who contributed so much to the early development of our country and American History.

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ROBERT RIVARD

Robert Rivard, Sieur de Loranger, was the son of Pierre Rivard and Jeanne Mullard from Tourouvre, Perche, France. The Pierre Rivard's had two sons christened Robert; one was born on September 24, 1624 and the other, on July 10, 1638. Because the Canadian immigrant gave his age as 26, when he was confirmed by Mgr. de Laval at Cap-de-la-Madeleine on May 1st, 1664, and because he gave his age as 43, when the census was taken in 1681, we know that the Canadian ancestor was born on July 10, 1638.

Since there are no passenger listings for ships that arrived from France in this era, it is not known what year Robert immigrated from France. His brother, Nicolas, 21 years his senior, was in Canada as early as 1649, but history is moot on whether they immigrated together or not.

The first record found in Canada concerning Robert is dated July 28, 1663, in the minutes of notary Claude Herlin, when he was granted a parcel of land by Pierre Allouez, Jesuit, at Cap-de-la-Madeleine. A year later, on February 16, he leased another farm on the St-Lawrence from Claude Houssart.

On October 28, 1664, Robert, 26, and Madeleine Guillet, 16, signed their marriage contract before notary Latouche in Champlain. Madeleine was the daughter of Pierre Guillet dit Lajeunesse, carpenter, and Jeanne StPere from Trois-Rivieres. The date of the religious ceremony is unknown. The signing of marriage contracts under the French Regime in Canada were occasions of great rejoicing and festivities. Fifteen or twenty miles were often travelled by team, over roads which were often in poor condition, to be present at the event and then at the religious ceremony. Generally, the

contract was transacted the day before the wedding, enabling the guests to attend both occasions. These contracts established co-ownership between the husband and wife according to Paris common law. Acquisition, as well as mutual gifts, dowry, jointure, and preference legacy, was involved.

After their marriage, the young couple most likely settled in Cap-de-la-Madeleine on the concession Robert had received in 1663. It was here that their first child, Claude, was born. In all probability, it is this farm that he sold to Pierre Prou on February 8, 1666. A month later, on the 22nd of March, Robert was granted another farm from the Jesuits in Batiscan. His father-in-law, Pierre Guillet, owned the adjoining farm, and the following day, his brother, Nicolas, would also be granted a concession in this domain. The deed was drawn up by notary Latouche and read in part, "To Robert Rivard, one hundred sixty acres of land having four acres in frontage and forty acres in depth, and charged to pay each year at the said domain, one bushel of french corn and two capons in seignorial rent with four "deniers" in taxes..." In fifteen years, Robert was successful in converting thirty acres of forest into cultivated land. By 1681, he also owned five head of cattle.

Fur trading was a profitable endeavor and Robert decided to venture forth into the business world. On January 22, 1689, before notary Gilles Rageot, he signed an agreement along with Michel Roy dit Chatellerault, to go "fur Trading" for the "Compagnie du Nord". They agreed to work for this company in Lacs Abitibi and Temiscamingue for three consecutive years, beginning with the day of the signing of the contract and ending on January 22, 1692. Only the merchandise furnished by the company could be utilized. It would be sold to them at

the price of the Ottawa equipment. All the skins would be turned over to the company at the end of each yearly journey and the profits from the skins would be used to pay the merchandise obtained and also would be divided half to the company and half to them. The company would also furnish them with an assistant, Alexandre Rene Lemoyne, who would be paid from the profits of Rivard and Chatterault. Unfortunately, no documents have been found as to the success or failure of this endeavor. It may be conjectured that it was profitable, because on June 13, 1695, Rivard signed another three year contract with Jean Crevier, sieur Duvernay, Louis Guillet, Jean Trottier, Jean Baribault, all from Batiscan, and also Jean Desrosiers dit du Tremble from Champlain. This contract was not for the "Compagnie du Nord" but for this groups own personal venture. They called their business "Compagnie Royale" and had notary Basset draw up the agreement in the presence of notary Mauge.

While Robert was gone on this expedition, two of his children, Claude and Marie-Anne, became engaged. They both signed their contracts on December 22, 1695, in their father's absence. Claude gave his fiancée, Catherine Roy, a dowry of five hundred pounds, and she received another four hundred pounds from her mother, her father also being on the fur expedition with Rivard. Marie-Anne received as dowry, eight hundred pounds from her mother and her fiancée, Francois Dumontier, sieur de Brillant, also gave her the same amount. The marriages took place a year later.

Robert Rivard lived long enough to see three of his children marry and to rejoice at the births of three grandchildren. He died at the age of 61 and was buried on April 27, 1736 in Batiscan.

His widow, Madeleine Guillet, survived him by a great number

of years. She died at the age of 86 and was buried on April 27, 1736.

Children of Robert Rivard and Madeleine Guillet:

Claude; b. 1665; m. Ste-Anne-de-la-Perade 2/14/1696 to Catherine Roy;

d. Ste-Geneive 2/15/1736.

Mathurin; b. 1667; m. Batiscan (B) 4/20/1700 to Francoise Trottier,

2. m. B 2/19/1710 to Jeanne Frigon.

Nicolas; b. 1670; m. Champlain (C) 10/30/1721 to Marie-Anne Desrosiers;

d. B 8/18/1733.

Marie-Madeleine; b. 1671; m. B 11/14/1698 to Jean Trottier; d. Gron-

dines 11/12/1744.

Joseph; b 1672.

Marie-Anne; m. B 2/27/1696 to Francois Dumontier.

Marie-Charlotte; b. C 3/29/1681; m. B 1/9/1700 to Charles Lesieur.

Robert; b. C 6/4/1682; d. B 12/14/1709.

Francois b. 1684; m. G 2/27/1710 to Marie-Joseph Hamelin; d. G 2/13/1756

Louis-Joseph; b. 1685; m. Riviere-du-Loup 4/5/1717 to Francoise Lesieur;

d. Yamachiche 7/4/1740.

Marie-Catherine; b. B 6/29/1689; m. Quebec (Q) 4/29/1715 to Pierre

Lefebvre; d. Q 10/30/1716.

Rene-Alexis; b. B 10/27/1691; m. B 11/16/1727 to Marie-Charlotte Lafond;

d. B 12/4/1757.

Marie-Francoise; b. B 9/7/1694; m. B 11/16/1716 to Jean Lafond.

#### BIBLIOGRAPHY

"Dictionnaire Genealogique des Familles Canadiennes" by Tanguay.

"Histoire des Canadiens Francais" by Benjamin Sulte.

"Memoires de la Societe Genealogique Canadienne-Francaise" Volume X,  
pages 116 to 128.

"French Canadian and Acadian Genealogical Review" Article by Roland J.  
Auger.

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TRACING ONE'S FRENCH ANCESTRY

Tracing one's French ancestry is no easy task because there is no real central office in France keeping records for the entire country. Any available information can solely be obtained at local archives, or eventually through the channels set by the rule of the four C's, namely Court, Church, Cemetaries, and Civil records. Therefore, in order to trace one's family roots, one must have the name of a place of origin in France.

At first, inquiries should start here in the United States. The Dictionary Catalog of the Local History & Genealogy Division (Boston: G.K. Hall & Co., 1974) may be consulted at many libraries throughout the country. The Catalog comprises extensive collections on the origin and meaning of family and personal names, including names which may have been misspelled, shortened or changed upon arrival in the United States, as well as available information on heraldry, flags and the genealogy of American families of basically European origin. Organizations dealing with the records of ship passengers' lists during the main periods of immigration could also be checked.

Correspondents who are unable to personally consult resource centers and who desire to employ a genealogist for such research may select a name from the list of genealogists in the Directory of Historical Societies & Agencies in the United States & Canada, published by the American Association for State & Local History (10th Edition, 140 Eighth Avenue S., Nashville, Tenn. 37203). Other sources of information may be found as well at the New York Genealogical & Bibliographical Society, which, together with the Huguenot Society of America, is located at 122 East 58th St., New York, N.Y. 10022.

After all possible centers have been checked and precise information been gathered, the second step consists in writing to a record office in France. Given the place of origin, one may select the appropriate Archives Départementales (county records) which location in France is listed in the following pages, according to counties.



A typed letter, in French, will greatly improve the chances of receiving an answer, provided one includes a self-addressed envelope together with two International Reply Coupons which can be purchased at any Post Office.

Should an individual be willing to pay a fee, the private genealogists, whose names are listed below, names provided and recommended by "Le Centre Généalogique de Paris", could conduct extensive research throughout the country of France. They are:

- Monsieur Joseph Valynseele  
8, rue Cannebière  
75012 - Paris - France
- Monsieur Gérard de Villeneuve  
11, boulevard Pershing  
78000 - Versailles - France
- Monsieur Hubert Lamant  
51, rue des Robinettes  
95600 - Eaubonne - France

These genealogists are authors of several genealogical works and particularly specialized in this matter. They charge an approximate fee of 3,000 francs ( \$600) for research as well as travelling expenses.

ARCHIVES DEPARTEMENTALES

Ain: Préfecture, 01000 Bourg.  
 Aisne: Préfecture, 02000 Laon.  
 Allier: Bellevue, 03400 Yzeure.  
 Alpes de Haute-Provence: rue des Archives, 04000 Digne.  
 Alpes (Hautes): route de Rambaud, 05000 Gap.  
 Alpes-Maritimes: Avenue Edith-Cavell, 06000 Nice.  
 Ardèche: rue de la Recluse, 07000 Privas.  
 Ardennes: B.P. 10, 08000 Charleville-Mézières.  
 Ariège: Avenue du Général-de-Gaulle, 09000 Foix.  
 Aube: 21 rue Etienne Pédron, 10000 Troyes.  
 Aude: 48 rue Bringer, 11000 Carcassonne.  
 Aveyron: 11 rue Oustry, 12000 Rodez.  
 Bouches-du-Rhône: Préfecture, 13006 Marseille.  
 Calvados: route de Lion-sur-Mer, 14000 Caen.  
 Cantal: rue du 139ème Régiment-d'Infanterie, 15000 Aurillac.  
 Charente: 24 Avenue Gambetta, 16000 Angoulême.  
 Charente-Maritime: Préfecture, 17000 La Rochelle.  
 Cher: 9 rue Fernault, 18000 Bourges.  
 Corrèze: rue Souham, 19000 Tulle.  
 Corse du Sud: Les Salines, 20000 Ajaccio.  
 Haute-Corse: Préfecture de la Haute Corse, 20298 Bastia.  
 Côte d'Or: rue Jeannin, 21000 Dijon.  
 Côtes-du-Nord: 8 rue du Parc, 22000 St-Brieuc.  
 Creuse: 4 rue des Pannes, 23000 Guéret.  
 Dordogne: 2 Place Roche, 24000 Périgueux.  
 Doubs: Préfecture, 25000 Besançon.  
 Drôme: 2 rue André-Lacroix, 26000 Valence.  
 Eure: rue Verdun, 27000 Evreux.  
 Eure-et-Loir: 9 rue Cardinal-Pie, 28000 Chartres.  
 Finistère: 4 rue du Palais, 29000 Quimper.

Gard: 20 rue des Chassaintes, 30000 Nîmes.  
 Garonne ( Haute) : 11 boulevard Griffoul-Dorval, 31000 Toulouse.  
 Gers: 6 rue Edgar-Quinet, B.P. 6, 32000 Auch.  
 Gironde: 13 rue d'Aviau, 33000 Bordeaux.  
 Hérault: 40 rue Proudhon, 34000 Montpellier.  
 Ille-et-Vilaine: 20 avenue Jules-Ferry, 35000 Rennes.  
 Indre: 32 rue Vieille Prison, 36000 Châteauroux.  
 Indre-et-Loire: 6 rue des Ursulines, 37000 Tours.  
 Isère: boulevard des Adieux, 38000 Grenoble.  
 Jura: Préfecture, 39000 Lons-le-Saunier.  
 Landes: 26 rue Victor-Hugo, 40000 Mont-de-Marsan.  
 Loire: 164 c. Fauriel, 42000 St.-Etienne.  
 Loire ( Haute) : B.P. 113, 43000 Le Puy.  
 Loire-Atlantique: 8 rue Bouillé, 44000 Nantes.  
 Loir-et-Cher: rue Louis Bodin, 41000 Blois.  
 Loiret: 9 rue Minimes, 45000 Orléans.  
 Lot: 14 rue des Cadourques, 46000 Cahors.  
 Lot-et-Garonne: 14 Place de Verdun, 47000 Agen.  
 Lozère: 7 Place Urbain-V, 48000 Mende.  
 Maine-et-Loire: 64 rue Saint-Aubin, 49000 Angers.  
 Manche: B.P. 110, 50000 St.-Lô.  
 Marne: 1 rue Just-Berland, 51000 Châlon-sur-Marne.  
 Marne (Haute): B.P. 157, 52000 Chaumont.  
 Mayenne: rue Ernest-Laurain, 53000 Laval.  
 Meurthe-et-Moselle: 1 rue de la Monnaie, 54000 Nancy.  
 Meuse: 44 rue du Petit Bourg, 55000 Bar-le-Duc.  
 Morbihan: 12 Avenue Saint-Symphorien, B.P. 51, 56000 Vannes.  
 Moselle: Préfecture, 57000 Metz.  
 Nièvre: 1 rue Charles-Roy, 58000 Nevers.  
 Nord: 22 rue Saint-Bernard, 59000 Lille.  
 Oise: Préfecture, 60000 Beauvais.  
 Orne: 6 à 10 avenue Baringstoke, 61000 Alençon.

Pas-de-Calais: 14 place de la Préfecture, 62000 Arras.  
 Puy-de-Dôme: Préfecture, 63000 Clermont-Ferrand.  
 Pyrénées-Atlantiques: Palais du Parlement, bvd Tourasse, 6400 Pau.  
 Pyrénées (Hautes): rue des Ursulines, 65000 Tarbes.  
 Pyrénées-Orientales: rue du Bastion-St-Dominique, B.P. 948,  
 66000 Perpignan  
 Rhin (Bas): 5,9 rue Fischart, 67000 Strasbourg.  
 Rhin (Haut): Cité administrative Léon-Maher, 3 rue Fleischhauer,  
 68000-Colmar.  
 Rhône: 2 Chemin Montauban, 69000 Lyon.  
 Saône(Haute): rue Mirodoux-St-Fargeux, 70000 Vésoul.  
 Saône-et-Loire: Préfecture, 71000 Mâcon.  
 Sarthe: rue des Résistants-Internés, 72000 Le Mans.  
 Savoie: Préfecture, 73000 Chambéry.  
 Savoie (Haute): 12 rue du 30ème R.I., 74000 Annecy.  
 Paris: 30 Quai Henri IV, 75004 Paris.  
 Seine-Maritime: Préfecture, c. Clémenceau, 76100 Rouen.  
 Seine-et-Marne: Préfecture, 77000 Melun.  
 Sèvres (Deux): 26 rue de la Blanderie, 79000 Niort.  
 Somme: 88 bis, rue Gauthier-de-Rumilly, 80000 Amiens.  
 Tarn: Cité Administrative, avenue du Général Giraud, 81000 Albi.  
 Tarn-et-Garonne: 5 bis, cours Foucauld, 82000 Montauban.  
 Var: 1 boulevard Foch, 83000 Draguignan.  
 Vaucluse: Palais des Papes, 84000 Avignon.  
 Vendée: Préfecture, 85000 La Roche-sur-Yon.  
 Vienne: 14 rue Edouard-Grimaud, 86000 Poitiers.  
 Vienne (Haute): Square Alfred-Leroux, 87000 Limoges.  
 Vosges: 4 rue de la Préfecture, 88000 Epinal.  
 Yonne: 37 rue St. Germain, 89000 Auxerre.  
 Territoire-de-Belfort: Préfecture, 90000 Belfort.  
 Yvelines: Grande Courbe, avenue de Paris, 78000 Versailles.  
 Essonne: 7 rue Lafayette, 91100 Corbeil.  
 Haute-de-Seine: 79 route de l'Embarcadere, 92500 Neuilly-Malmaison.  
 Seine-St-Denis: Ste. Paul Vaillant Couturier, 93000 Bobigny.  
 Val-de-Marne: rue des Archives, 94000 Créteil.  
 Val-d'Oise: Centre Administratif, national B, 95000 Pont de l'Arche.

#### Départements d'Outre-Mer:

Martinique: Préfecture, B.P. 649, 97200 Fort-de-France.  
 La Réunion: Le Chandron, B.P. 289, 97400 Saint-Denis.  
 Guadeloupe: Préfecture, B.P. 74, 97100 Basses-Terre.

INTRODUCTION OF DR. ULYSSE FORGET ON PRESENTING HIM AN HONORARY LIFE MEMBERSHIP IN THE AMERICAN FRENCH GENEALOGICAL SOCIETY - 19 December 1979. by Henri Leblond (1)

The phone shook violently as it rang that day, the receiver jumping vigorously in its cradle. Its ringing was insistent, impatient and incessant. There was even a tone of annoyance, annoyance that the call was not being answered sooner, much sooner. That, I suppose, is how a novelist would dramatize a phone call which I received a year or so ago. In reality, though, the phone rang as it always had and I answered it as routinely as I always do. There the similarity ended. What made the call different was the voice of the caller, The thrill of hearing his voice was the same as some people would get if they got a personal call from the Bishop or Governor, from a sports hero or a famous entertainer. My caller was to me a very special person, one whom I had long I had long admired.

In the mid-fifties, I was very active in Franco-American affairs. I was doing a great deal of reading about Franco-American problems especially "la survivance." A volume intitled "Les Franco-Américains et le Melting Pot" was particularly enlightening. I was so impressed by it that I began to read other works by its author. There was another volume, "Onomastique Franco-Américaine", and many articles such as "Pierre Forget, centenaire", and "L'Apprentissage en 1875" both of which appeared in the Bulletin de Recherche Historique; "Genealogie et Petite Histoire" and "Nicolas Forget dit Despatis" in the Memoires. By now, many of you may have guessed that my caller was none other than Dr. Ulysse Forget of Warren who, by profession, is a physician but who, by avocation, is an historian and genealogist. His call that day started a chain of events which would lead to a major donation to our Society. Who is Dr. Forget and what is his donation?

Who is Dr Forget? He was born in St Gregoire d'Iberville 7 September 1898. He was the son of Jean-Baptiste Vildas Forget and Rose de Lima Lanctot. He attended the parochial school of Brigham and continued his studies at the Seminaire de Ste Therese de Blainville and later the College St Jean and finally at the Universite de Montreal where he received a Bachelor of Arts degree in 1921. To have time to think about a career and to earn money to undertake professional studies, he worked as a painter for the Canadian Pacific Railroad. Having decided on a medical career, he re-entered the Universite de Montreal from which he received his degree in 1927. The same year, he became an assistant at Monson State Hospital in Palmer, Massachusetts, where epileptics were entrusted to his care. The following year, he moved to Warren, Rhode Island when the town's only Franco-American doctor passed away. The same year he married Germaine Gregoire, daughter of Delphis Gregoire and Malvina Giroux of Montreal. The Forgets have a son, Bernard and 2 daughters, Helene and Louise. Soon Dr Forget returned to his studies, this time following a 5 year course at the New York Polytechnical School and Hospital. It qualified him as a specialist in the diseases of the eyes, ears, nose and throat, a field in which he soon became a foremost authority. An assistantship at the Massachusetts Eye and Ear Infirmary followed along with staff appointments at the Ste Anne Hospital and general Hospital of Fall River. He also served as Warren's health officer and as the ophthalmologist for that town's public schools. And he found time to be an active member of a host of organizations not only professional ones but those of his great loves as well: history and genealogy.

And what is his donation? That phone call to me a year or so ago was merely an invitation, an invitation to visit him. Needless to say, I found myself at his door in a matter of days. He took me to his "cocheron", his work-room, where shelves upon shelves are filled with historical and genealogical works. More importantly there were file cabinets containing extensive information on the Forget family and a collection of 42,910 file cards representing 21,458 Franco-American marriages of New England and New York State - cross indexed! Some of these marriages cannot be found anywhere else. They were performed by missionary priests who noted them in their diaries but, because they were unfamiliar with local laws, they never filed them with diocesan or state authorities. Given the time, travel and expenses which he incurred to compile this exhaustive collection as well as its special characters, its value is incalculable. It is a unique piece of work, a true labor of love, a life's devotion. Dr Forget offered his collection to our Genealogical Society that day in August. It took a year to iron out the details for its transfer but it is now here at Le Foyer. Now people from near and far can easily trace their roots, thanks to Dr Ulysse Forget.

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119 Cote Avenue  
Woonsocket, R.I. 02895





### LIBRARIAN'S MESSAGE

We can finally see the " light at the end of the tunnel " as far as Canadian marriage repertoires fo. We have about all that are in publication and only those that are out of print are missing on our shelves ---- counties such as Joliet, Montcalm, LaBelle, Terrebonne, Argenteuil, Huntington, Deux Montagnes, L'Assomption etc. as well as the Gaspesie and Rimouski areas. If anyone has any of these missing repertoires and would either like to sell them or loan them to the Society for copying we would appreciate it very much.

Our pedigree chart file is growing although not at the rate that one would expect for a Society of this size. We have received many charts from the out-of-state members but very few from the local members who utilize the library to a much greater extent than the former. Please try to help by sending copies of your charts ( they do not have to be on any specific charts ) to the Society .

### GENEALOGICAL WORKS OF OUR MEMBERS

Reverend Denis Boudreau is working on the marriages of the Iles de la Madeleine, and hope to have them ready for publication in the near future. Father is also heading a group to extract the marriages of St Lawrence Church in Centerdale, Rhode Island. Mrs Jeannette Menard and Mr Henri Emery are working on the marriages of Ste Cecile, Pawtucket. Mr & Mrs Raymond Beausoleil are working on the marriages of their parish in Plainville, Connecticut. Robert J. Quintin and several other members of the Society are preparing Notre Dame, Fall River as well as St Sacrement, Fall River for eventual publication. Mrs. Lucille Rock, Pauline Lemire, and Robert Quintin are working on the second volume of Franco-American burials in Rhode Island. Al Gaboury and several other members are in the process of compiling the many thousands of baptisms from Notre Dame, Central Falls and could use some help. You need not be a local person as this can be done in your own home and at your leisure. If anyone is interested please let Al know. His number is 722-3973 and his address is 5 River Road, Lincoln Rhode Island. The more help the better !

### LIBRARY HOURS

As usual, the library is open every Tuesday evening at 6:00PM until 10:00PM. It is open at other times at the convenience of one of our most active members, Mrs Jeannette Menard. Please contact her for further details. Her number is 726-2004. For those members who have not visited us for awhile-- our books are now in a stationary place ( no more carrying them! ). I would like to take this time to wish all of the members a very happy new year and a prosperous one as well.

*Robert J. Quintin*



DONATIONS TO THE LIBRARY

" The Ulysse Forget Memorial Collection "

Index cards ( 42,900 ) covering the Franco-Marriages of Rhode Island 1856-1900.

" History of Saint Jean-Baptiste Church " by Ulysse Forget

Registres de la Gaspesie pages 165-311

La Genealogie by Pierre Durye

"Nos Gloires Ontariennes" No 14 and 15

" Centenaires des Srs Ste Croix "

" Lake Linden Michigagn - 50 Years "

" Clerge Canadien " by J.B.A. Allaire

" Pour Illustrer vos Genealogies " by Ulysse Forget

" Les Archives de la Nouvelle Angleterre " by Ulysse Forget

" Les Franco-Américains et le Melting Pot " by Ulysse Forget

" Les Anciennes Familles du Quebec "

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OTHER DONATIONS

The Detroit Society for Genealogical Research Magazine, Vol 42, #4  
donated by Jack Valois

Quebec, Historic Seaport by Mazo de la Roche, donated by Henri Emery

Canadian Mosaic, The Making of a Nation, by John Murray Gibbon  
donated by Henri Emery.

The Canadian Historical Review, Vol LX, #2, June 1979 donated by  
Jack Valois

" Journal Historique des Berniers " Volume XIX, # 1,2,3 September 1979  
donated by Cyril Bernier

Chalut-Shallow-Descendants of USA and Canada 1641-1974 by Florence  
Shallow-Vint, donated by author

My Canadian Ancestry- In Retrospect by Leander Judson Cole, donated  
by the author

The Detroit Society for Genealogical Research Magazine Index 1978-9,  
donated by Jack Valois

National Genealogical Society Quarterly" Vol 67 #2 June 1979  
donated by Paul Delisle

Gloucester, Rhode Island Tax Book 1978, donated by Robert J. Quintin

County Quebec -- Notre Dame de la Paix 1941-1977 marriages, donated  
by Robert J. Quintin

The Quiet Adventurers in Canada by Marion G. Turk, donated by author

"Central Falls, Rhode Island" donated by Leo Lebeuf

Early Canadian Life Vol 3 # 6,7,8, 9 1979 donated by Paul Delisle

# PURCHASES OF THE AMERICAN FRENCH GENEALOGICAL SOCIETY

## REPERTOIRES

COUNTY CHARLEVOIX-SAGUENAY- Volume V Menard - Sheehy

COUNTY GASPE-EST - Riviere au Renard, 1855-1976 marriages

LAVAL COUNTY - St Leonard de Port Maurice 1886-1977, marriages

Quebec County - St Charles de Limoilou 1896-1975, marriages

Quebec County - St Sauveur, 1867-1971, marriages

St Maurice County - St Paul de Grand Mere 1899-1977, marriages  
Ste Flore 1867-1977, marriages

Temiscamingue County - Entire County 1889-1976, marriages

## NOVA SCOTIA PROVINCE

Digby County - Salmon River 1849-1907, vital statistics

Digby County - Cape Sable 1799-1841, vital statistics

Digby County - St Mary's Bay 1840-1844, Church Census

Digby County - St Mary's Bay 1818-1829, Church Census

## ONTARIO PROVINCE

Russell County - Entire County except Hawkesbury 1858-1972, marriages

Prescott County - Treadwell, marriages

Ottawa - St Jean-Baptiste 1872-1969, marriages

Cornwall - St Colomban 1829-1969, marriages

Cornwall - La Nativite de la Bienheureuse Vierge Marie 1887-1969,  
marriages

## OTHER BOOKS, PERIODICALS ETC.

"Reporter" Vol 10, #6 Sept 1979

"Genealogical Goldmine" Vol 12, #1,2 June, Sept 1979

"RI Roots" Vol 5, #4, Winter 1979

"Notes & News" Vol 5, #1 Sept 1979

"Hoosier Genealogist" Vol 19, #2 June 1979

"Flint Genealogical Quarterly" Vol 21, #3 July 1979

"Genealogy" #45 May 1979

"The Prairie Gleaner" Vol 10 #3 June 1979

"La Revue Francaise de Genealogie" #1 avril-mai 1979  
 "Le Canado-Americain" Vol 5 avril-juin 1979  
 "The Hoosier Genealogist" Vol 19, #3 Sept 1979  
 "Memoires" #141 Sept 1979  
 "Footprints" Vol 22, #3 August 1979  
 "Connections" Vol 2, #1 Sept 1979  
 "The Genealogist" Vol 5, #2 August 1979  
 "The Researcher" Vol XI, #1 September 1979  
 Branch-Notes Vol VII, #4 September-October 1979  
 "Branches and Twigs" Vol 8 #3 Summer 1979  
 "The Connecticut Society Bulletin" Vol 44, #3 July 1979  
 "Lost in Canada" Vol 5, #3 August 1979

La Famille Poulin

"National Genealogical Society Quarterly" Vol 67, #3 September 1979  
 "Fleur de Lys" Vol I, #3  
 "The Bulletin" Vol 10, #1,2 1979  
 "The Detroit Society for Genealogical Research Magazine" Vol 43, #1 Fall 1979

Index of Person of Isaiah W. Wilson's County of Digby, Nova Scotia  
 by Leonard Smith.

Donations

Franco-American Burials of Rhode Island, Volume I donated by Robert J. Quintin

"Programme Souvenir a l'occasion du 75<sup>eme</sup> Anniversaire de la Fondation de la Paroisse du Precieux Sang" donated by Robert Goudreau

"Album-Souvenir - Notre Dame de Sacre Coeur, Central Falls, 15 Oct 1933" donated by Robert Goudreau

### RECIPE BOOK

Do you have an old French-Canadian recipe that you use ? If so -- Great! A member of this Society has asked that we print a French-Canadian recipe cook book. This book will be published and a percentage of the proceeds will be donated to the Society by the publishers. If we are to do this we need all of your help.

The editor of the book plans on using 2 or 3 variations of the same recipe so do not hesitate to send in common recipies as they all have a different ingredient or two that separate them from the rest. We plan on having different sections such as pastry, meats, fish, breads etc.

Enclosed with this issue of Je Me Souviens you will find two forms for the recipies. If you have more than two recipies please use any other 8½ x 11" sheet of paper. Do not forget to put your name on each sheet as the contributor's name will be printed with the recipe. If you know the French name as well as the English name-- be sure to include that also.

Send all recipies to:

Miss Diane Duprey  
Myricks Street, RD #5  
Lakeville, Massachusetts 02341

### BOOK REVIEW

The Quiet Adventurers in Canda by Marion G. Turk 1979

This 551 page volume is bound to become a standard reference work on Jersey and Guernsey settlers in Quebec. The author has thousands of annotations concernig the members of hundreds of different Channel Island settlers most of whom settled in the Gaspé area of Quebec in addition to New Brunswick and Labrador. The thousands of hours put into collecting this research is well worth the small price of the book. The book may be ordered from:

Marion G. Turk  
5811 Kenneth Avenue  
Parma, Ohio 44129

QUESTION BOX

39. Need marriage and parents of Joseph Blette and Marianne Peloquin possibly in the Richelieu or Three Rivers area. Marianne subsequently married to Michel Provencher on May 10, 1820 at St Pierre de Sorel. ( R.H. Bernier, #231 ).
40. Need marriage information for Clement Valerien Lariviere ? and Azilda Delia Dion before 1872 probably in Canada. Couple lived in Webster/Dudley Massachusetts area. Clement later remarried to Rosilda Bonneau. ( R.H. Bernier, #231 ).
41. Need marriage information for Francois Laplante and Angelina Foisy in Roxton Falls area before 1860. ( R.H. Bernier, #231 ).
42. Will do general research for anyone with French-Canadian ancestors who lived or passed through Minnesota, Wisconsin, the Dakotas and northern Iowa in exchange for a set of family charts covering what information available from the ancestor in these areas to the present. ( E. Courteau, 201 Liberty Place, South Saint Paul, Minnesota, 55075 ).
43. Wish the names and addresses of anyone with the surname Courteau in the New England area and will return postage in return for names and addresses copied from any source, especially current telephone books. ( E. Couteau, see above question ).
44. Request information on parents and family of Celanise Charron, b. 1855 in Millbury, Mass. Francis Charron ( brother to Celanise. Need father's name and mother's maiden name and origin. ( Luci Ortner, 3226 South Jefferson, Springfield, Missouri 65807, # 415 ).
45. Request information on parents of Pierre Landry b. St Jude ca 1850 also his family and Marie Perreault ( wife of Pierre ) possibly from same area ( Luci Ortner, see above question ).
46. Request information on parents and family of Mathilda Riberdi, b. Ste Melanie ca 1852 ( Luci Ortner, see above question ).
47. Request information on parents and family of Euseb Gingras, m. Marie Fortier. One child, Albins b. 1873 at Farnham ( Luci Ortner, see above question ).
48. Request information on Rosalie Lacroix, b. 15 May 1848, St Hughes ( Xavier & Madeleine Lariviere ) married Jean-Baptiste Lacroix of St Simon ( A.W. Lacroix, Box 1583, Dade City, Florida 33525 ).
49. Request information on descendants of Zacharie Fontaine; Emile Zacharie married 26 May 1813, Richmond to Anna Durocher. Zacharie son of Charles and Julie Bourbeau. Zacharie and Anna Durocher lived in Warwick, Rhode Island. ( Emery Fontaine, 17 Gage St, Penacook, New Hampshire #383 ).
50. Request information on the Chesta family who arrived from France between 1900 and 1910 and settled somewhere in the Mid-West. ( Jean-Marc Chesta, Escalier C - 43 Etage, 63 Grande rue Charles De Gaulle . 92600-Asnieres, France ).
51. Need marriage information on Joseph Lamontagne and Adele Dion dit Young around 1850 in New York State or Canada. Children were born in Essex County, New York ( R.H. Bernier, 12 Corey Lane, Niantic, Ct 06357 # 213 ).
52. Request information on Francis E. Martin married to Mary Fannie Janette Blair 15 July 1848 in Willsboro, NY. Both from Canada. Mary Blair's mother name was Julia who died in South Royalston, Vt aged 90. Her last name was Scott ( Lois Dana, RFD #1, Hartland, Vermont, 05048 #239 ).

41.

53. Request information on Lewis D. Tashro, b. 1835, Canada d. Colebrook, NH 12 Jan 1873. Married Maria Parks, b. 10 April 1844 Canada. Her parents were Rueben and Susan Ainsworth. ( Lois Dana, see above question )
54. Need information on marriage of ----- Widerspach and John Schulteis in Des Moines, Iowa between 1870-1900. Widerspach family emigrated from Alsace-Lorraine after the Franco-Prussian War of 1870. ( Paul Martin, Cercle Genealogique des PTT, B.P. 33-75721 Paris- CEDEX 15, France ).
55. Need marriage of Theophile Lamontagne and Julie Lariviere ca 1850 St Aime and also marriage of Joseph Armand Laprade and Marie Louise Ricard in vicinity of St Aime ca 1890. ( Reverend Joseph Lamontagne, c/o St Jean-Baptiste Church, 184 East 76th St, NY NY 10021 ).

#### DATES TO REMEMBER FOR THE FISCAL YEAR 1980

All monthly meetings of the AFGS begin promptly at 8:00PM at Le Foyer, 151 Fountain Street, Pawtucket, Rhode Island. The library opens at 6:00PM on meeting nights.

- 30 January 1980 ..... General Meeting
- 27 February 1980..... General Meeting
- 26 March 1980 ..... General Meeting
- 19, 20 April 1980 ..... 2nd Annual Conference of the AFGS
- 28 May 1980 ..... General Meeting
- 24 September 1980 ..... General Meeting  
dues for the 1980-1981 year are due this month
- 29 October 1980 ..... General Meeting & Election
- 26 November 1980 ..... General Meeting
- 19 December 1980 ..... 3rd Annual Christmas Party







2nd ANNUAL CONFERENCE OF THE AMERICAN FRENCH GENEALOGICAL SOCIETY

As those who attended last year know, our conference was a huge success. This year's conference, which is scheduled for April 19 and 20 proves to be just as successful.

The schedule of events has not, as yet, been finalized but a tentative schedule is as follows:

Saturday April 19, 1980

9:00AM	Opening of doors for registration. Library will be opened and various Societies and publishers will be present to display and sell their products. The registration fee is \$2.00 per person and is valid for both days of the conference.
12:00PM	Lunch-- buffet style lunch \$3.00 per person
1:00PM	Speaking program in lower hall
4:00PM	Closing of library and bourse area
8:00PM	Annual French Night dinner ( with entertainment and sit-down dinner ). This event is held in conjunction with <u>Le Foyer</u> and the AFGS has been allotted 50 seats as was the case last year. This event has been a sell-out for the last ten years so please register <u>early</u> . The cost last year was \$8.50 per person and <u>Le Foyer</u> hopes to hold the line on the cost this year to keep that cost. In the event that the price is more an additional surcharge will be added but we do not expect one.

Sunday April 20, 1980

10:00AM	Opening of Doors for registration. Opening of library for research as well as the bourse area.
12:00PM	Lunch -- buffet style lunch, \$3.00 per person
1:00PM	Official opening of the Convention followed by the Guest speaker - Dr. Claire Quintal of Assumption College.
4:00PM	Closing of the Conference

We must emphasize that all reservations for the lunches and French Night dinner must be in our hands no later than April 15, 1980. This is done in order to inform the caterer as to how many dinners have been ordered. We hope to see many of you there so make plans now!

Use the enclosed registration form to make your reservations. Make all checks payable to the AFGS, Box 2113, Pawtucket, Rhode Island 02861.



*Ancestor Chart*Chart No. 1

Name of Compiler \_\_\_\_\_

Person No. 1 on this chart is the same  
person as No. \_\_\_\_\_ on chart No. \_\_\_\_\_.

Address \_\_\_\_\_

City, State \_\_\_\_\_

Date \_\_\_\_\_

Date of Birth  
Place of Birth  
Date of Marriage  
Date of Death  
Place of Death4) Cecil Charles Tomshack  
(Father of No. 2)b. 6 JUL 1906  
p.b. Grand Maris, Michigan  
m. 18 AUG 1934-Duluth, MN  
d.  
p.d.2) Richard Dale Tomshack  
(Father of No. 1)b. 29 OCT 1935  
p.b. Duluth, Minnesota  
m. 15 JUN 1957-Duluth, MN  
d.  
p.d.5) Miriam Mae Gagne  
(Mother of No. 2)b. 6 MAY 1913  
p.b. Duluth, Minnesota  
d.  
p.d.

1. Steven Michael Tomshack

b. 2 JAN 1960  
p.b. Sioux City, Iowa  
m.  
d.  
p.d.6) Michael J. Turner  
(Father of No. 3)b. 27 MAY 1900  
p.b. Barron, Wisconsin  
m. 18 SEP 1923-Duluth, MN  
d.  
p.d.3) Mary Katherine Turner  
(Mother of No. 1)b. 5 AUG 1937  
p.b. Duluth, Minnesota  
d.  
p.d.7) Susan C. Ethen  
(Mother of No. 3)b. 28 SEP 1901  
p.b. Cold Spring, Minnesota  
d. 5 SEP 1974  
p.d. Minneapolis, Minnesota8) Jacob J. Tomshack  
(Father of No. 4)b. 27 JUN 1876  
p.b. Detroit, Michigan  
m. 10 FEB 1904  
d. 5 MAR 1957  
p.d. San Diego, California9) Mary Elizabeth Ducharme  
(Mother of No. 4)b. 6 OCT 1881  
p.b. Harrisville, Michigan  
d. 22 DEC 1952  
p.d. Flint, Michigan10) Edward N. J. Gagne  
(Father of No. 5)b. 21 FEB 1887  
p.b. Duluth, Minnesota  
m. 1 SEP 1908-Duluth, MN  
d. 28 APR 1968  
p.d. Duluth, Minnesota11) Mabel Rosalie Cartier  
(Mother of No. 5)b. 22 MAR 1889  
p.b. Cloquet, Minnesota  
d. 25 JUN 1945  
p.d. Duluth, Minnesota12) Henry Turner  
(Father of No. 6)b. ca 1876  
p.b.  
m.  
d. ca 1937  
p.d.13) Marie Buchanan  
(Mother of No. 6)b. ca 1877  
p.b.  
d. ca 1920  
p.d.14) Anthony Ethen  
(Father of No. 7)b. 27 APR 1875  
p.b. Wakefield, Minnesota  
m.  
d.  
p.d.15) Katie Koch  
(Mother of No. 7)

b. 25 JAN 1877

16) John Tomczak

b. 3 JUN 1829 (Father of No. 8,  
m. ca 1871 Cont. on chart No. 2)  
d. 23 SEP 1912

17) Anna Votrobeck

b. 5 JAN 1853 (Mother of No. 8,  
m. 20 AUG 1938 Cont. on chart No. 3)

18) Pierre Ducharme

b. ca 1830 (Father of No. 9,  
m. Cont. on chart No. 4)

19) Angel Aubin

b. 1 MAR 1906 (Mother of No. 9,  
m. Cont. on chart No. 5)

b. ca 1844

20) Theophile Gagne

b. 2 JAN 1860 (Father of No. 10,  
m. 2 APR 1883 Cont. on chart No. 6)  
d. 6 OCT 1944

21) Mary St. George

b. 2 JUN 1864 (Mother of No. 10,  
m. 6 JAN 1923 Cont. on chart No. 7)

22) Joseph Cartier

b. 25 JUN 1858/9 (Father of No. 11,  
m. 26 JUL 1886 Cont. on chart No. 8)  
d. 21 FEB 1928

23) Elizabeth Cartier

b. 18 SEP 1871 (Mother of No. 11,  
m. 9 AUG 1969 Cont. on chart No. 9)

24)

b. (Father of No. 12,  
m. Cont. on chart No. 10)

25)

b. (Mother of No. 12,  
m. Cont. on chart No. 10)

26)

b. (Father of No. 13,  
m. Cont. on chart No. 11)

27)

b. (Mother of No. 13,  
m. Cont. on chart No. 11)

28) Stephan Ethen

b. (Father of No. 14,  
m. Cont. on chart No. 12)

29) Susan Schaffer

b. (Mother of No. 14,  
m. Cont. on chart No. 12)

30) Mathias Koch

b. (Father of No. 15,  
m. Cont. on chart No. 13)

31) Christine Braun

b. (Mother of No. 15,  
m. Cont. on chart No. 13)

*Ancestor Chart*

Name of Compiler \_\_\_\_\_

Person No. 1 on this chart is the same  
person as No. 18 on chart No. 1.Chart No. 4

Address \_\_\_\_\_

City, State \_\_\_\_\_

Site \_\_\_\_\_

**4 Pierre Ducharme dit Charon**  
(Father of No. 2)b.  
p.b.  
m. 19 FEB 1795-Berthier, PQ  
d.  
p.d.Date of Birth  
Place of Birth  
Date of Marriage  
Date of Death  
Place of Death**2 David Ducharme**  
(Father of No. 1)b.  
p.b.  
m. 7 MAY 1827-St. Elizabeth,  
Joliette, PQ  
d.  
p.d.**5 Marie Angelique Bonin**  
(Mother of No. 2)b. 11 FEB 1776  
p.b. Lanoraie, PQ  
d.  
p.d.**1. Pierre Ducharme**b. ca 1830  
p.b. Canada  
m. 6 OCT 1860  
d. 1 MAR 1907  
p.d. Burt Tnsp, Alger County, Mich.**6 Gabriel Charette-Chorette**  
(Father of No. 3)b.  
p.b.  
m. 27 JAN 1800-St. Cutbert  
d.  
p.d.**3 Margaret Charette**  
(Mother of No. 1)b.  
p.b.  
d.  
p.d.**7 Marie Ange Goulet-Mathurien**  
(Mother of No. 3)b.  
p.b.  
d.  
p.d.**Angel Aubin**  
(Spouse of No. 1)

b. ca 1844

d.

**8 Etienne Charon-Ducharme**  
(Father of No. 4)b.  
p.b.  
m. 11 JAN 1762-Berthierville  
d. 24 APR 1791-Berthierville  
p.d.M. Anne Aubin-Lambert  
(Mother of No. 4)b.  
p.b.  
d.  
p.d.**10 Joseph Bonin**  
(Father of No. 5)b.  
p.b.  
m. 4 SEP 1771-Lavaltrie  
d.  
p.d.**11 Madeleine Robillard**  
(Mother of No. 5)b.  
p.b.  
d. 23 SEP 1804  
p.d.**12 Francois Charette**  
(Father of No. 6)b.  
p.b.  
m. 4 JUN 1778-Berthier  
d.  
p.d.Margarite Han-Chausse  
(Mother of No. 6)b.  
p.b.  
d.  
p.d.**14 Jean Baptiste Goulet**  
(Father of No. 7)b.  
p.b.  
m. 10 MAY 1780-St. Cutbert, PQ  
d.  
p.d.**15 Marie Anne St. Aubin**  
(Mother of No. 7)b.  
p.b.  
d.**16 Etienne Charon-Ducharme**b. 2 JUN 1708 (Father of No. 8,  
m. 11 NOV 1734 Cont. on chart No. 10)  
d. 27 MAY 1779**17 M. Francoise LaTour-Farg**  
(Mother of No. 8,  
Cont. on chart No. 11)b.  
d.**18 Pierre Joseph Lambert-Aubin**  
(Father of No. 9,  
Cont. on chart No. 12)b. (Father of No. 9,  
m. 8 MAR 1734-Lanoraie Cont. on chart No. 12)  
d.**19 Francoise Cottu**  
(Mother of No. 9,  
Cont. on chart No. 164)b.  
d.**(20) Jean Baptiste Bonin**  
(Father of No. 10,  
Cont. on chart No. 165)b. (Father of No. 10,  
m. 25 NOV 1744-Lanoraie, PQ Cont. on chart No. 165)  
d.**21 Antoinette Houle-Cauchon**  
(Mother of No. 10,  
Cont. on chart No. 166)b. 1724  
d.**(22) Louis Robillard**  
(Father of No. 11,  
Cont. on chart No. 172)b. (Father of No. 11,  
m. 18 APR 1746-St. Sulpice, PQ Cont. on chart No. 172)  
d.**23 Madeleine Mousseau**  
(Mother of No. 11,  
Cont. on chart No. 173)b.  
d.**(24) Louis Charets-Choret**  
(Father of No. 12,  
Cont. on chart No. 174)b. 1713 (Father of No. 12,  
m. 22 FEB 1745-Quebec Cont. on chart No. 174)  
d.**25 M. Josephite Boutillet**  
(Mother of No. 12,  
Cont. on chart No. 175)b. 1712  
d. 21 AUG 1762**26 Joseph Han-Chausse**  
(Father of No. 13,  
Cont. on chart No. 162)b. (Father of No. 13,  
m. 27 APR 1745-Repentigny, PQ Cont. on chart No. 162)  
d.**27 Ursele Bisson-Buisson**  
(Mother of No. 13,  
Cont. on chart No. 163)b.  
d.**28 Jean-Bte Goulet-Mathurien**  
(Father of No. 14,  
Cont. on chart No. 280)b. (Father of No. 14,  
m. 1 MAY 1760-Berthier, PQ Cont. on chart No. 280)  
d.**29 Marie-Anne Louise Plante**  
(Mother of No. 14,  
Cont. on chart No. 281)b.  
d.**30 Pierre Jean Aubin-Lambert**  
(Father of No. 15,  
Cont. on chart No. 177)b. (Father of No. 15,  
m. 7 APR 1750-Chateau-Richer Cont. on chart No. 177)  
d.**31 M. Anne Cloutier**  
(Mother of No. 15,  
Cont. on chart No. 177)b.  
d.

ANCESTOR CHART NO. \_\_\_\_\_

Date 1979  
 Name of compiler Therese Paliquin  
 Address 88 Woodward Ave.  
 City Lebanon State Mass.  
 Person No. 1 on this chart is identical to person  
 No. \_\_\_\_\_ on chart No. \_\_\_\_\_

b Date of birth  
 pb Place of birth  
 m Date of marriage  
 d Date of death  
 pd Place of death

2 Paliquin Adelard  
 (Father of No. 1) 1880  
 b 7 June  
 pb - St. Joseph Lauzon  
 m 16 Feb. 1903  
 d 17 Sept 1963  
 pd Riverside - P.I.  
 Buried Mt. St. Mary  
 Pout. P.I.  
 (Carpenter)

1 Paliquin Edward St  
 b 22 Aug - 1918  
 pb - Riverside P.I.  
 m Nov. 23 - 1944 - Somerset Mass.  
 d  
 pd

3 Viens Angelina  
 (Mother of No. 1) 1882  
 b 7 May  
 pb - St Mathias - Canada  
 d - 13 Oct 1955  
 pd Prov - P.I.  
 Buried - Mt. St Mary

4 Paliquin Onesime  
 (Father of No. 2) 1847  
 b  
 pb  
 m - 26 Oct - 1869 - 22 yrs.  
 d 5 Nov. 1916 - 68 1/2 yrs.  
 pd Levis - St Joseph

5 Aube Malvina  
 (Mother of No. 2)  
 b  
 pb  
 d  
 pd

6 Viens Pierre  
 (Father of No. 3) 1849  
 b 7 July  
 pb  
 m 28 Feb. 1870 St Mathias  
 d  
 pd

7 Bessette Marie  
 (Mother of No. 3) 1853  
 b 28 March  
 pb  
 d  
 pd  
 Conte de Pouville  
 Canada

8 Paliquin Landry  
 (Father of No. 4)  
 b  
 pb  
 m Aug - 5 - 1834 St Michel  
 d  
 pd

9 Lamontagne Ursule  
 (Mother of No. 4)  
 b  
 pb  
 d  
 pd

10 Aube Michel  
 (Father of No. 5)  
 b  
 pb  
 m 13 May 1846 - Beaumont  
 d  
 pd

11 Lafontaine Elizabeth  
 (Mother of No. 5)  
 b  
 pb  
 d  
 pd

12 Viens Emmanuelle  
 (Father of No. 6)  
 b  
 pb  
 m - 16 Sept. 1823 - Marieville  
 d (Artois - Lampe)  
 pd

13 L'Homme Jeannette  
 (Mother of No. 6)  
 b  
 pb  
 d  
 pd

14 Bessette Pierre  
 (Father of No. 7)  
 b  
 pb  
 m - 31 July - 1827 - St Marie  
 d  
 pd

15 Bedard Rosalie  
 (Mother of No. 7)  
 b  
 pb  
 d  
 pd

16 Paliquin Charles  
 (Father of No. 8) Continued on chart  
 m - 5 Nov 1805 Lauzon  
 17 Guay Tasette  
 (Mother of No. 8) Continued on chart

18 Lamontagne Joseph  
 (Father of No. 9) Continued on chart  
 m - 4 Feb. 1806 - St. Michel  
 19 Belanger Archange  
 (Mother of No. 9) Continued on chart

20 Aube Jean Bte.  
 (Father of No. 10) Continued on chart  
 m - 30 Sept 1811 - St Gerais  
 21 La Croix Genevieve  
 (Mother of No. 10) Continued on chart

22 Lafontaine Michel  
 (Father of No. 11) Continued on chart  
 m - 12 Aug - 1806  
 23 Turgeon Charlotte  
 (Mother of No. 11) Continued on chart

24 Viens Charles  
 (Father of No. 12) Continued on chart  
 m - 10 Feb. - 1797  
 25 Vigant M. Amable  
 (Mother of No. 12) Continued on chart

26 L'Homme Antoine  
 (Father of No. 13) Continued on chart  
 m - 8 Oct. 1792 - Longueuil  
 27 Lejeunesse Des  
 (Mother of No. 13) Continued on chart

28 Bessette Olivier  
 (Father of No. 14) Continued on chart  
 m - 8 Oct. - 1798 - St Marie  
 29 Mace' Sancerre Catherine  
 (Mother of No. 14) Continued on chart

30 Bedard Pierre  
 (Father of No. 15) Continued on chart  
 m - 30 Sept. 1799  
 31 Fournier Marie Louise  
 (Mother of No. 15) Continued on chart

Date 8 November 1979  
Name of compiler Lyonel V. DeRagon #27  
Address 228 Penn Drive  
City W. HARTFORD State CT. 06119  
Person No. 1 on this chart is identical to person  
No. 16 on chart No. 1

ANCESTOR CHART NO. 2

DERAGON Francois  
(Father of No. 1)

b  
pb  
m 1 Oct 1804 Chambly CA.  
d  
pd

DERAGON Francois

b 30 APR. 1808  
pb Chambly P.Q. CA.  
m 3 Nov. 1829 Chambly P.Q.  
d  
pd

LEVREAU Therese  
(Mother of No. 1)

b  
pb  
d  
pd

DARAGON Pierre  
(Father of No. 2)

b 21 Feb 1731  
pb Longueuil P.Q. CA.  
m 8.5 Feb 1779 Chambly P.Q.  
d  
pd

DUBORD Marie-Anne  
(Mother of No. 2)

b 26 May 1749  
pb Deschambault P.Q. CA.  
d  
pd

LEVREAU Jean-Bte.  
(Father of No. 3)

b 21 Apr. 1743  
pb Quebec P.Q. CA.  
m 27 Jan. 1778 Yamaska CA.  
d  
pd

COTE Angele  
(Mother of No. 3)

b  
pb  
d  
pd

DARAGON Michel  
(Father of No. 4)

b 11 May 1784  
pb Montreal P.Q. CA.  
m 19 June 1724 Longueuil CA.  
d  
pd

BOURDON Marguerite  
(Mother of No. 4)

b 3 Jun. 1695  
pb Beucherville P.Q. CA.  
d  
pd

DUBORD Charles  
(Father of No. 5)

b 9 Oct 1712  
pb Sorrel P.Q. CA.  
m 1743 Grondine P.Q. CA.  
d  
pd

LAMOTTE Marie-Anne  
(Mother of No. 5)

b  
pb  
d 19 Mar. 1759  
pd Grondine P.Q. CA.

LEVREAU Charles  
(Father of No. 6)

b 29 Oct 1704  
pb Charlesbourg P.Q. CA.  
m 4 July 1740 Quebec P.Q.  
d  
pd

COTE Louise-Marie  
(Mother of No. 6)

b 1716  
pb  
d 24 May 1792  
pd Quebec P.Q. CA.

COTE Louis  
(Father of No. 7)

b 24 Aug. 1723  
pb St Antoine-Tilly P.Q. CA.  
m 8 Nov. 1751 Vercheres.  
d  
pd

PION Jossette  
(Mother of No. 7)

b 5 June 1718  
pb Quebec P.Q. CA.  
d  
pd

DARRAGON Francois  
(Father of No. 8)

Continued on chart

GUILMET Marie  
(Mother of No. 8)

Continued on chart

BOURDON Jacques  
(Father of No. 9)

Continued on chart

MENARD Marie  
(Mother of No. 9)

Continued on chart

DUBOARD Charles  
(Father of No. 10)

Continued on chart

RIPAU Marie  
(Mother of No. 10)

Continued on chart

LAMOTTE  
(Father of No. 11)

Continued on chart

LEVREAU Pierre-Charles  
(Father of No. 12)

Continued on chart

COURTOIS Marie-Jeanne  
(Mother of No. 12)

Continued on chart

COTE Jean  
(Father of No. 13)

Continued on chart

LANGLOIS Marie-Anne  
(Mother of No. 13)

Continued on chart

COTE Joseph  
(Father of No. 14)

Continued on chart

LAMBERT Marie-Anne  
(Mother of No. 14)

Continued on chart

PION Maurice  
(Father of No. 15)

Continued on chart

CHICOINE Therese  
(Mother of No. 15)

Continued on chart



# Association des Bernier d'Amérique Inc.

FONDATION: 5 OCTOBRE 1958  
INCORPORATION: 20 JUILLET 1960

SECRETARIAT DES BERNIER  
a/s André-Louis Bernier  
CAP SAINT-IGNACE  
Cté Montmagny, Qué.  
G0R 1H0

Monsieur le Trésorier,

Veuillez trouver ci-inclus ma contribution au montant de \$10.00 à l'Association des BERNIER pour l'année courante. Je compte recevoir ma carte de membre et le JOURNAL DES BERNIER qui sera publié quatre fois l'an.

Merçi de votre obligeance.

Mon NOM . . . . . No. de membre . . . . .

ADRESSE . . . . .

. . . . . Code postal . . . . .



# Association des Bernier d'Amérique Inc.

FONDATION: 5 OCTOBRE 1958  
INCORPORATION: 20 JUILLET 1960

Les Editions Cyril BERNIER Enr.  
1205 Cr. Champigny  
DUVERNAY, Laval, Qué.  
H7E 4M3

Volume qui vient de paraître: ANDRE BERNIER de NIORT, par Cyril Bernier, qui sera publié en février ou mars 1980.

S.V.P. me faire parvenir \_\_\_\_\_ copies à \$5.00 chacune \_\_\_\_\_

Mon Adresse: . . . . .

. . . . .

. . . . . Code postal . . . . .

THE SECRETARY OF THE ARMY  
WASHINGTON, D. C.

It is the policy of the Army to provide for the  
welfare of its personnel and their families. This  
policy is based on the principle that the Army  
is responsible for the well-being of its members.

... ..

... ..

THE SECRETARY OF THE ARMY  
WASHINGTON, D. C.

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