



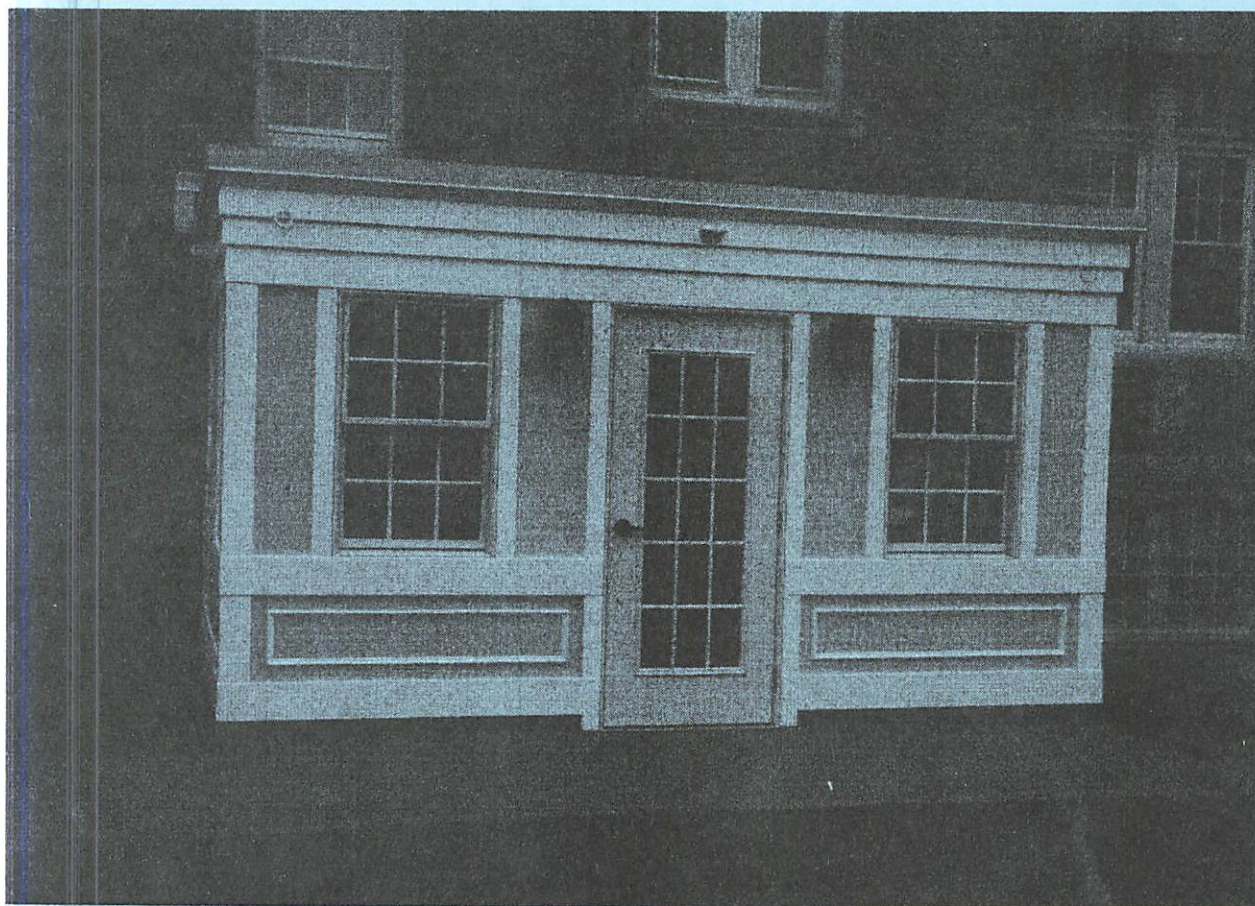
Je Me Souviens Magazine

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Our 41st Year



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RESEARCH

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

ARTICLES

Original manuscripts are welcomed. Please see our author's guide elsewhere in this issue.

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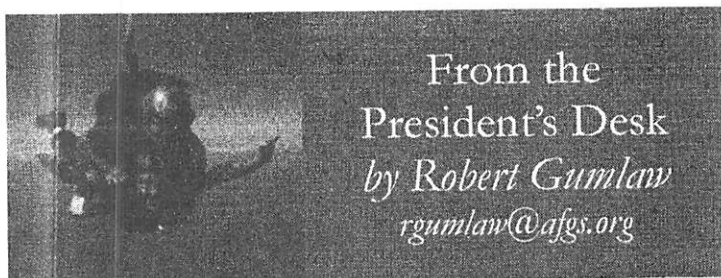
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ABOUT OUR COVER

The new vestibule to the elevator entrance was designed by local architect Daniel R. Peloquin, R.A., in collaboration with the Rhode Island Historical Preservation and Heritage Commission. The construction was by E. W. Burman Company of Warwick, RI. The character of the 1924 building is enhanced with this accessible addition. The comfortable, well-lit space also prevents heat loss during the cold Woonsocket winters.

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January 2019

We have begun our 41st year by looking back, looking around, and looking forward to what lies ahead for us in the coming year. The challenges we face are not a leap of faith, but rather a challenge for our group of dedicated volunteers.

I am honored the Board of Directors elected me to the position of President to continue to further the interests, outreach, and standing of our large society. I am grateful to Norm Deragon for his mentorship over the past seven years. His leadership has, with the completion of the elevator project, taken us to the next level.

We have made huge strides since my first visit to the library in 2001. Mr. Robert Pelland helped me through the stacks, tested my French vocabulary, and picked on Librarian Jan Burkhart all with his usual grin. We want to give a similar experience to others who visit us in person and on the growing Members Only Section of our website.

The committee has been diligently working on more transcribing, indexing, formatting, and securing more content to be added for our member's to use wherever they are. We are very fortunate to have computer programmers on the Members Only Committee. Both live locally and are familiar with our resources and unique collection.

AFGS received a \$42,000 grant from the Champlin Foundation and will use the funds to make three restrooms which are located on two separate floors, compliant with the federal American with Disabilities Act. When the renovations are finished, the building will be more accessible to all who visit us.

The response to the recent member survey exceeded our expectations with over 300 returns. It is wonderful to see so many wanting their voices to be heard. The comments and suggestions were compiled for the Board to help guide our society moving forward. You may see changes or additions to what we offer as a result of an idea you submitted.

Our 2019 Le Foyer Endowment Fund Speaker Program includes Maureen Taylor, Sandra Goodwin, Seema-Jayne Kenney, Richard Reid with Ray Bacon, and author David Vermette. You will find more about the speakers in the pages of this issue. Donations to the fund are welcome via the Rhode Island Foundation (rifoundation.org).

It will be a busy spring!
Let's have fun,

Rob

pages and most are in French. A number have been translated to English. They state the charges, the results and the punishments. They are quite interesting. The proceedings are listed here and generally the names of the person or persons involved are listed at the end of each title. If you find an abstract that interests you, you could arrange to have it translated. I think you will be surprised at the crimes that were committed in New France.

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251	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.1 Alexis dit Desessards, Charles
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251	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.1 Arrivé, Jeanne
251	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.1 Arrivé, Magdeleine
251	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.1 De La Porte, Renée
251	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.1 de Zaintes, Louise
251	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.1 Du Veau, Michel
251	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.1 Hermé
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252	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.2 Bernard, Nicolas
252	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.2 Bignon, Jacques
252	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.2 Biron, Pierre
252	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.2 Blanche dit Langevin, Francois (French & English)
252	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.2 Bourgeois, Jean
252	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.2 Chamot, Jean
252	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.2 Jacquereau, Jean
252	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.2 Le Maire dit Desroches, Daniel
252	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.2 Poireau, Jeane
252	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.2 Tolomy dit St-Louis, Louis
252	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.2 Cameau, Claude
252	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.2 de Joybert, Pierre
252	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.2 de Manoury dit Larivière, Jac.
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253	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.3 Berthelot, Jacques
253	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.3 Charpentier dit Pitagoras, Jean
253	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.3 Corriveau, Joseph
253	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.3 Corriveau, Marie Josephe
253	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.3 Damien, Marie Madeleine
253	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.3 Daussey de St-Michel, Nicolas
253	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.3 De Chavigny, François
253	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.3 Dodier, Louis Hélène
253	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.3 Filio dit Dubois, Jean

253	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.3 Forgeron dit Larose, Jean
253	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.3 Marguerite Jasselin
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.4
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.4 Boutin, Jean
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.4 Denis, Jean
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.4 Des Chalets, Claude
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.4 Des Chalets, Magdeleine
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.4 Dubord dit Latourelle, JB
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.4 Duverger, Françoise
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.4 Duverger, Simon
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol. 4 Galbrun, Simon
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol. 4 Genrdeau, Pierre
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.4 Giroux, Jean
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.4 Hervé, Gabriel
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.4 Leclerc, Françoise
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.4 Maugras, M. Magdeleine
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.4 Riffaud, Michel
254	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.4 Roy dit Audy, Simon
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5 Gaboury, Antoine
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5 Gaboury, Louis
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5 Gauron dit Petitbois, Michel
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5 Gauron dit Petitbois, Michel
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5 Hébert, François
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5 Hébert, Jeanne
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5 Philippe, Marie Magdeleine
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5 Tousignan dit Lapointe, Pierre
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5 Bouchard, Marguerite
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5 Bouchard, Michel
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5 Gagnon, Jean
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5 Gauthier dit Larouche, Jean
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5 Petit dit Bruneau, Henry
255	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.5 Robineau, Catherine
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6 Audoin dit Laverdure, François
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6 Basset, Catherine
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6 Bourgouin dit LeBourguignon, Pre.
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6 Buteau, Nicolas
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6 Gibault dit Poitevin, M. Magdeleine
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6 Gibault dit Poitevin, Suzanne
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6 Gichelin, Catherine
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6 Gichelin, Catherine
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6 Godin, Charles
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6 Godin, Magdeleine
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6 Gognard, Jean
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6 Goulet, Joseph
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6 Toupin, Jean
256	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.6 Toupin, Marie Gloria

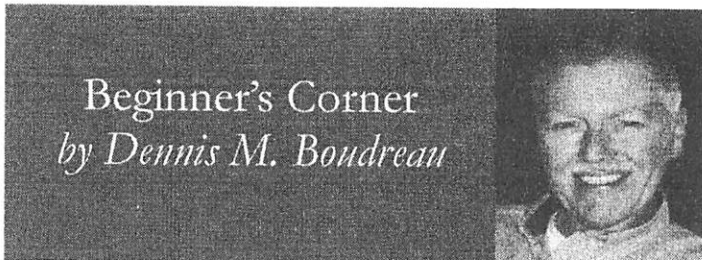
257	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.7
257	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.7 Haudecoeur, Jean
257	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.7 Joubert, Jean
257	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.7 Leboeuf, Marguerite
257	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.7 Lemieux, Gabriel
257	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.7 Lenoir dit Rolland, François
257	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.7 Lumineau, Jean
257	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.7 Poignet, François
257	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.7 Sieur Etienne Guyotte
257	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.7 Sieur Etienne Guyotte
257	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.7 Valet du Sieur Lusignant
258	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.8
258	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.8 Lemoyne, Pierre
258	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.8 Maheu, Jean Paul
258	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.8 Malidor, Pierre
258	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.8 Tesson, Marguerite
258	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.8 Chastaignes, Marie
258	HIS	Court Proceedings	Court Proceedings of Early Canada Vol.8 Jouchon, René

The court records are important. Even if your family is not involved in the action that brought the case to court, the transcript gives you a few of the conditions that your ancestor lived with. How did the courts work? What was considered a crime? How were you dealt with if you were accused of a crime? What punishment might be received for committing a crime? These are important items to keep in mind when you are writing your family's story.

PHOTOS WANTED FOR *JE ME SOUVIENS*

We would like to give our journal, *Je Me Souviens* a new look. We think it would be interesting to put meaningful photos on the front cover of the magazine and we are asking for your help. If you have an original photo of something relating to French-Canadians, please consider sending it to us for possible publication. It could be a picture of some place in Québec or the Maritimes. Perhaps it could be a picture of an historic church, a monument or a celebration of some sort. The photo could be of a mill in the United States where your ancestors worked, a French-Canadian organization, or a French holiday celebration. Please include a short paragraph or two explaining what the picture is about and giving us an approximate date of when the picture was taken. Include your name and contact information in case we need to talk with you. You may email it to JMSeditor@afgs.org.

Beginner's Corner
by Dennis M. Boudreau



ALWAYS NEW

by Dennis M. Boudreau

By now, many of our older members have “finished” their genealogical research and are happy with the results. All this work has certainly given us a sense of accomplishment, a wealth of

stories to retell, and a certain pride when we retrace the footsteps of our ancestors and their journey to where we are today. Looking back on what we have found, or already related to our families or even published is certainly a source of fulfillment for many of us.

If I have learned anything over the years by doing genealogy (and which I probably don't state often enough) is that we should all at some time go back and look over what we have researched, review our past questions on everything and revisit the sources to see if we still have anything missing, or correct any errors we have made along the way. I have often said elsewhere, in my classes and in articles for this journal, that genealogy is ongoing and evolutionary and because that is so, there will always be newer conclusions based on more recent research or the discovery of newer documents and sources previously unknown to us.

For those of us who have written up a family history or who are considering publishing their genealogies, such a return to the sources and other more recent writings will give us a newer perspective, more complete details, or even innovative insights to the direction of the narratives we have undertaken. And this is a good thing. By returning to the very beginnings with a certain amount of expertise gained over the years, we can evaluate our previous findings and update the items on which we may have closed the cover. By returning to inspect the various parish registers of certain towns where our ancestors once made their home, perhaps we will now notice details that we may have glossed over the first time around in our search for those vital records pertinent to our family members. All this extra work and detail will only enrich and embellish our family stories... but it is worth the time we take to do so.

For myself, whenever I write something up for our family, I go back to review it. I may remember something I once read or found elsewhere that is important to add to the story, and in this way, the story grows and becomes more complete. I try to approach all my research in this fashion, and encourage others to do the same. So much more about our “hobby” has been discovered and published in the past twenty years. So many new source items have been discovered, so many new techniques have been applied and utilized to ascertain previously unknown answers to questions, and in some instances, conclusions have changed (sometimes drastically) from those that were held before the turn of this last century. And, as always, these are good to know.

When I look at my family tree, I often try to find a link as to how it relates to my other interests or hobbies, or aspects of my life today, or how it brings up memories I may have forgotten that need to be written down and retold. These details are important to me and my family, and should be to anyone engaged in this most rewarding hobby.

In the same ways that we are invited to revisit our history or our faith, to re-evaluate their impacts on our present day existence and give meaning to our daily lives, we should likewise revisit those things that gave us joy at their discovery. Our genealogical research should probably be treated with the same esteem and challenge. As we begin a new year, I invite the members of AFGS to set aside some time to once again look over their work, make updates, and perhaps

share with others via our journal the fruits of their labor. In this way, all of us will be enriched, and our genealogies will always be something dynamic, vivid and new. We all have a story to tell. Don't let it just sit away on a shelf gathering dust. Happy New Year!

**15TH NEW ENGLAND REGIONAL
GENEALOGICAL CONFERENCE
NERGC 2019**

Family—a Link to the Past &



a Bridge to the Future

**DOUBLETREE BY HILTON • MANCHESTER, NH
3-6 APRIL 2019**

AFGS is sponsoring The Genealogy Professor CEO, Michael Leclerc, CG[®], to present *French-Canadian Problem Solving* at the New England Regional Genealogical Conference. AFGS is a charter member of NERGC and one of the twenty-three participating societies for the upcoming conference. We look forward to seeing many of our members and friends at our booth in the Exhibit Hall. This year marks the 15th NERGC. It has grown every year – yet is still an affordable conference featuring nationally known speakers and exhibitors.

The featured speakers for 2019 are Cyndi Ingle of Cyndi's List of Genealogy Sites on the Internet (cyndislist.com). The website has been featured on ABC News, NBC News, USA Today, Newsweek, Time, Parade Magazine, Wired, Family Tree Magazine, Family Chronicle, and Internet Genealogy magazines, Thomas W. Jones. PhD, CG[®], CGL, FASG, FUGA, FNGS, past editor of the National Genealogical Society Quarterly, and author of the textbooks *Mastering Genealogical Proof* and *Mastering Genealogical Documentation*, and Blaine Bettinger, Ph.D., J.D., a professional genealogist specializing in DNA evidence (thegeneticgenealogist.com) and author of *The Family Tree Guide to DNA Testing and Genetic Genealogy*, and co-author with Debbie Parker Wayne of *Genetic Genealogy in Practice*.

To find out more about the 15th New England Regional Genealogical Conference go to <http://www.nergc.org>.

To register go to <http://www.cvent.com/events/nergc-2019-family-a-link-to-the-past-a-bridge-to-the-future/event-summary-dd431fe4a6da4a7ab42807223c767347.aspx>

CRIME IN NEW FRANCE

Compiled by Janice Burkhart



Criminal justice in New France was integral to the successful establishment of a French colonial system in North America. New France was no stranger to criminal activity from its very beginning. In 1608, shortly after the founding of Québec, Samuel de Champlain executed Jean Duval for allegedly leading a conspiracy against him.¹ By 1636, the citizens of Québec began to be charged for crimes such as blasphemy, drunkenness and failing to attend Mass.² As New France progressed, its legal institutions became more advanced. Promulgated across France and the French Empire in 1670, the Criminal Ordinance of 1670 provided a foundation for New France's criminal procedures and punishments.

Crime in New France was relatively low but perhaps more prevalent than you might expect. We often want to idolize our ancestors but fail to remember that no matter how courageous, industrious and hardworking these men and women were, they were first and foremost human. They were not saints. They were not without faults. They were men and women living in a rough environment where sometimes desperate circumstances led to desperate acts.

It is also important to note that some crimes committed at that time would not be considered crimes in this day and age. Often punishments were harsher than the crime seemed to warrant. But this was the law of the land and this is what our ancestors had to navigate in their everyday existence.

To begin with, André Lachance in *Crimes and Punishments in New France* has established five categories of crime. I will briefly describe each category.

First there are crimes against religion. These would encompass heresy, blasphemy, perjury, sacrilege, magic, sorcery, and attacks against priests. Can you imagine going to court for blasphemy or eating meat on Friday, or not making your Easter duties or questioning some part of your religion? Well, that happened.

Next there were crimes that were against public order. In other words, crimes that went against the king and his officers. These crimes could include counterfeiting, desertion, rebellion against justice, contraband, building without the permission of the king, popular uprising, jailbreak, sedition, embezzlement and extortion.

The third category includes crimes against people. This category includes crimes against a person physically or crimes against a person's reputation. It covers issues of assault, injury, defamation of character, homicide, dueling, suicide, kidnaping and infanticide. Strange to see defamation of character lumped in with homicide and infanticide but in New France your character and reputation might be all that you had and you protected it fiercely.

The fourth category was crimes against a person's holdings or property. This category includes theft, arson, fraud and swindling.

¹ Dickenson (1996), p. 51

² Eccles (1998), p. 44

Finally, the last category includes crimes against morals. This includes adultery, polygamy, debauchery, pimping, concubinage, rape, abduction by enticement, incest, sodomy, bestiality, vagrancy and prostitution. (The above information was summarized from *Crimes and Punishments in New France* by André Lachance.)

Now we will examine how the court system was organized in New France. This will give us a better understanding of how justice was administered.

In 1670, France instituted the *Criminal Ordinance of 1670*. This provided a basis for criminal procedures and punishments. Since New France was a colony of France, this ordinance was adopted there as well as in other territories owned by France. Under this Ordinance, trials followed the inquisitorial procedure. Accusations could be made by citizens or by the attorney-general in the event that a crime had become public knowledge.³ To discourage false accusations, citizens suing for redress were often obligated to cover the expenses of the proceedings and could be prosecuted for libel if the accused was acquitted.⁴

Once the local judge was convinced that a criminal offense had occurred, he summoned any potential witnesses and held a preliminary hearing (*l'information*).⁴ If the suspect was identified with certainty during this hearing, they were ordered to appear in court and were suspended from their occupational duties.⁴ Due to the poor state of detention facilities, trials were often conducted with great haste to avoid prisoners escaping. In similar fashion, there was a risk of having charges dropped so interrogations under oath with the accused were conducted within 24 hours.⁴ A transcript of the interrogation was recorded by a clerk and forwarded to the attorney-general who offered recommendations on how to deal with the case.⁵

Minor crimes were often delegated to seigneurial courts where fines of up to 500 livres could be handed down.⁶ The seigneurial courts, would often then take the liberty of modifying their legislation to reflect trends in crime and would adopt measures for more effective punishments.⁶ More serious crimes automatically necessitated "recollement," a procedure which allowed the accused to challenge witnesses and for the latter to confirm their testimonies.⁵ The "extraordinary procedure" also provided for the use of torture as one way of extracting confessions in serious cases. Torture was also used to induce the accused to name accomplices.⁵ Lawyers were not allowed to practice in New France, and most cases were debated between the accused and the witnesses.⁶ In similar fashion to the preliminary hearing, a transcript of these proceedings was sent to the attorney-general for a final verdict.⁵

If the attorney general was still undecided, the accused was given a sentence of *plus ample informé* which allowed them to be released but stipulated that they may be tried again in light of new evidence.⁷ If the accused was found guilty, they were brought to court to hear their sentence. All sentences more severe than an "*amende honorable*" could be appealed to the Sovereign Council of New France before seven magistrates.⁷ Any further appeals were directed to the king's court in Paris where the French monarchy was capable of acquitting even the most serious crimes.⁷ Though this was possible, in practice, few cases reached this stage and only seven monarchical pardons were granted prior to 1760.⁷

³ Dickenson (1996), p. 47

⁴ Dickenson (1996), p. 48

⁵ Dickenson (1996), p. 49

⁶ Eccles (1998), p. 80

⁷ Dickenson (1996), p. 50

After opportunities for appeals had been exhausted and the accused was deemed guilty, a sentence was handed down by the judge. Prescribed punishments varied widely and, depending on the offense, could range from a light reprimand (*blâme*) to execution.⁸ All executions were performed by the public executioner and most were performed in Québec City—where New France's sole hangman was located.⁷

USE OF TORTURE

Depending on the result of the "extraordinary procedure" the attorney-general could order the accused to be tortured. In the hopes of either extracting a confession or learning about potential accomplices, the accused was brought to the court and was tortured under the supervision (theoretically) of a doctor and two surgeons.⁵ The conventional torture method in New France made use of "torture boots" which were wooden planks fastened between the knee and ankle. The torturer would then drive wooden wedges between the planks and the shin, which tightened the planks and significantly increased the level of pain.⁵

Only after the Sovereign Council had sanctioned the use of torture were the courts allowed to proceed. Confessions obtained through torture were insufficient to warrant the death penalty and were otherwise invalid unless repeated by the accused following their recovery.⁵ Despite its potential appeal to prosecutors, torture as a method of interrogation was seldom used in New France and records only indicate eight instances of criminal trials which resulted in torture.⁵

JUDGES

As opposed to France which required its judges to be university law graduates, there was no requirement for judges to have formal legal training in New France.³ Few judges in New France had formal training and only the attorney-general of the Sovereign Council was legally required to be a member of the Paris bar.⁹ Even though most judges were not professionally trained, they still read and observed the laws carefully and very few people questioned their competence or merit.⁹ Many French immigrants with law degrees were recruited as judges; however, a large number of judges were also trained by high-ranking judicial officials in New France.³ Louis-Guillaume Verrier, an 18th century attorney-general, mentored many students and sons of officers who wished to pursue a career in criminal justice.¹⁰

TRIALS INVOLVING NATIVES

Court records indicate that natives were, for the most part, excluded from French laws and were seldom subject to standard criminal procedure.¹¹ While they were theoretically under the jurisdiction of French law, they enjoyed a fair deal of independence and for the most part rejected French law as a means to punish their own.¹¹

ACADIA

Not many records can be found about criminal procedures in Acadia as its judicial archives were burnt down entirely in 1708.¹² That being said, there were surviving records of Mathieu de Goutin, then Civil and Criminal Lieutenant (*le lieutenant civil et criminel*) of Acadia, trying soldiers who allegedly embezzled money from the reserves of Governor Jacques-François de Monbeton de Brouillan in 1703.¹³ Lieutenant Goutin ordered the arrest of the soldiers allegedly

⁸ Dickenson (1996), p. 51

⁹ Pritchard (2004), p. 253

¹⁰ Vachon (1974), p. 647

¹¹ Grabowski (1996), p. 405

¹² Vanderlinden (2004), p. 69

¹³ Vanderlinden (2004), p. 202

involved in the embezzlement, but then decided to release them.¹³ A similar incident happened again soon after. The Lieutenant ordered the arrest of the alleged thieves again, and this time, he also ordered a burning wick to be placed between the arrested soldiers' fingers.¹³ It was recorded that when the Governor of Acadia visited Versailles, the King said he was "horrificed by such cruelty."¹³

PREVALENCE OF CRIME IN NEW FRANCE

Overall, crime rates in New France were low. Despite only 20% of the population living in an urban setting, cities accounted for over 60% of reported crime.¹⁴ Out of the three jurisdictions in the Saint-Laurence Valley, Montréal accounted for approximately 64% of the total crime in the colony.[14] This is partly due to its proximity to Native settlements as well as housing a population that was more conducive to crime. This population included the coureurs de bois, voyageurs, and soldiers – all of which were less concentrated in both Québec City and rural areas.¹⁵

The historian Eric Wenzel analyzed the records of 396 trials from courts in Montréal and Québec between 1670 and 1760. Of these, 332 (84%) were tried in Montréal.¹⁶ The large majority of these trials took place after 1700 with various spikes occurring due to a variety of factors such as a series of fires in 1713, 1721, and 1734. This resulted in political pressure which resulted in a harsher treatment of criminals.¹⁷ These issues in combination with a 50% increase in population between 1670 and 1760 gave rise to a substantial increase in criminal proceedings in the Saint-Laurence Valley.

Crime was disproportionately committed by men (80% of accusations). Montréal and Québec were home to many young, unmarried men, particularly soldiers, and this demographic accounted for a quarter to a half of the total crime in the Saint-Laurence Valley.¹⁸ The majority of crimes that took place were related to property and sales. Nearly a quarter (96 out of 396) of documented crimes were theft with another 90 cases accounting for the illegal sale of alcohol to natives, as well as 49 cases of illegal sale to the English colonies. This is contrasted to a relatively low number of violent crimes such as murder (23 counts), assault (24 counts), rape (3 counts), duels (8 counts), and infanticide (5 counts). Other crimes reported include; arson, vagabondage, suicide, desertion, fraud, sacrilege, and disturbing the peace.¹⁹

MILITARY CRIME

Military members who committed crimes in New France were in most cases subject to a separate branch of criminal legislation. Military personnel accounted for roughly a third of the reported crime and were accused of a variety of crimes ranging from property crimes to violent crimes as well as desertion.²⁰ After committing a crime, members of the military were subject to the War Council (*Conseil de Guerre*) which was an internal tribunal that was made up of officers of the same corps as the accused.²⁰

Despite having separate tribunals for members of the military, if one were to commit a serious crime, they would be subject to the same proceedings as civilians. Once accused, a member of

¹⁴ Dickenson (1996), p. 51

¹⁵ Wenzel (2012), p. 39

¹⁶ Wenzel (2012), p. 40

¹⁷ Wenzel (2012), pp. 40-41

¹⁸ Dickenson (1996), p. 52

¹⁹ Wenzel (2012), p. 42

²⁰ Anonymous (2011), p. 183

the military had to appear before a court that was presided over by a judge who was assisted by a "special lieutenant." The accused represented himself and was forced to defend himself against the accusations brought forth by the prosecutor.²⁰

Punishment for military members varied depending on the crime that was committed. Minor crimes were investigated by senior officers and disciplined with military sanctions if found guilty. Punishment was often eight to fifteen days in the dungeon. In more severe cases of minor crimes, such as stealing from a fellow soldier, the convicted man was forced to "run the gauntlet" which entailed running between two rows of soldiers who would proceed to strike the soldier in the back with the butt end of their muskets before he was forced to renew his oath to the French flag in front of his fellow military brethren.²¹

Military officers were also subject to both military and civilian courts if necessary but were given more privileges than others. They were permitted to wear their swords in court and were given more favorable and honorable sentences if convicted. They were also not to be subjected to the *Extraordinary Questioning*. All military offenses were liable to be reviewed by the Minister or King and subsequent punishments were handed out if deemed necessary.²²

DESERTION

Desertion was seen as the most serious offense a member of the military could commit. It was considered to be most dishonorable as it was seen as not only cowardly but also a refusal to fight for king and country. Desertion was not very common in New France mostly due to the harsh climate and geography, as well as the various native settlements, all of which made it very difficult to cross into foreign territory.²³ Punishment for desertion varied depending on the year as the King altered legal policy as he saw fit. Military members convicted of desertion were either sentenced to death (with being shot the most common form of execution) or sentenced to the galley where their heads would be shaved and faced having both their cheeks branded and their ears and nose slit. Those who succeeded in deserting were tried in absentia and had their sentences both read out to the members of the army as well as posted publicly.²⁴

NATIVE CRIME

Although technically under the jurisdiction of the French, upon being accused of a crime, most Native Americans were not punished under French law but were instead handed over to their tribes to be dealt with through Aboriginal justice. In regards to Native American crime in New France, the Aboriginal peoples were often the targets of crime. When they were the perpetrators, it was mostly due to an infraction related to illegally buying alcohol.²⁵

The sale of alcohol to Native peoples was prohibited as it was deemed detrimental to the missionary effort. These laws were later amended in 1710 so that a select few establishments could sell Natives alcohol under certain conditions: they could not get drunk and must have been supplied with a place to sleep for the night. The cabarets were fined 50 *livres* if they broke these rules. Unauthorized vendors were fined 500 *livres* if caught.²⁶ The sale of alcohol to Native Americans was always a contested issue due to various incidents where drunk Natives caused strife including insulting a priest, disturbing the peace and even murder.²⁵ In most cases

²¹ Anonymous (2011), p. 185

²² Anonymous (2011), p. 209

²³ Anonymous (2011), p. 186

²⁴ Anonymous (2011), P. 187

²⁵ Wenzel, (2012), p. 51

²⁶ Wenzel (2012), p. 53

no charges were laid, but in the rare incidents in which Native Americans were convicted of drunken conduct, they faced a reduced fine of a few *livres* or a few days in prison to sober up.²⁷

In cases where French citizens committed crimes against Native Americans, they were punished under the French legal code and the victim was compensated accordingly.²⁸

PUNISHMENT

The criminal justice system of New France placed a large emphasis on deterring crimes and did so in part by implementing exemplary public punishments.²⁹ Apart from public shaming, and sending criminals to the stocks; caning, flogging, branding, and even banishment became the most popular forms of punishment in New France.⁹ Crimes such as rape, abortion and counterfeiting were some of the most heavily punished offenses and crimes that were committed at night, especially thefts, were generally dealt with more harshly.⁹ The court and/or the attorney-general were tasked with devising an appropriate punishment for an offender. The severity of the punishment hinged on the social status of the accused, the severity of the crime, the probability of being guilty and the amount of contrition shown. For most matters, the Sovereign Council was less severe than the lower-level jurisdictions and few crimes received the death sentence.³⁰

AMENDE HONORABLE

The *amende honorable* was a severe form of punishment in France and New France which required the offender to be stripped naked and led around town by a group of soldiers. The offender would then be adorned with a sign detailing the nature of his crime(s) and was forced to repent to God and the King of France in public.²⁰ In addition to the humiliation, the offender was often berated by the crowd and soldiers alike and may have indeed been flogged and branded.²⁰ In some cases, the *amende honorable* was incorporated into a larger ceremony for capital punishment, whereby the offender would be executed upon the completion of their public penance.²⁰

DEATH PENALTY

The execution rate of those who were convicted of a capital offense was relatively low. Out of 78 convicted offenders, only 41 of them (53%) were eventually put to death.³⁰ The job of the public executioner was loathed, and often convicted offenders could escape the death penalty if they agreed to take on that role. In 1665, Jacques Daigre was sentenced to death for theft and managed to avoid being executed by agreeing to testify against and execute his associate.⁷

An execution was in theory, intended to take place at the same location that the crime was committed. Given the impracticality of this and the reluctance of boatmen to transport a hangman, most executions occurred in Québec City - the site of New France's lone hangman.⁷ An individual's status would also influence his method of execution. Nobles were beheaded while the average citizen of New France was sentenced to the gallows.⁷ The Sovereign Council was also capable of altering the sentence of one who was sentenced to death. In the case of Marie-Joseph Angélique, a slave accused and convicted of arson, the Sovereign Council had ordered that she be hanged prior to being burned at the stake as a way of affording her a more humane end.³⁰

²⁷ Wenzel (2012), p. 54

²⁸ Wenzel (2012), p. 61

²⁹ Anonymous (2011), p. 182

³⁰ Dickenson (1996), p. 54

Much of the information for this article was obtained from Wikipedia. (https://en.wikipedia.org/wiki/Criminal_Justice_in_New_France) AFGS has many volumes on crimes and punishments as well as court proceedings in its library collections. Your "Bookie Report" will address some specific titles.

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LIST OF CANADIAN EXECUTIONERS

Following is a list of Canadian executioners as listed on Wikipedia.

- André Bernard 1645
- Unknown? 1648-1665
- Jacques Daigre 1665-1680 (last name also given as Daigle)
- Jean Rattier 1680-1703
- Jacques Élie 1703/05-1710
- Pierre Rattier 1710-1723 (youngest son of Jean Rattier)
- Gilles Lenoir 1726-1728
- Guillaume Langlais 1730-1733
- Mathieu Leveillé 1733-1743 (a slave from Martinique)
- Jean-Baptiste Duclos 1743-1750 (nicknamed "Saint-Front")
- Jean Corolère 1751-1752
- Pierre Gouet 1754-1755 (nicknamed "Lalime")
- Denis Quévillon 1755 (his hanging for theft was his successor Montelle's first job)
- Joseph Montelle 1755-c. 1759
- John Radclive 1892–1911 (last name also given as Radcliffe)
- Arthur Ellis 1912–1935 (Arthur Ellis was the pseudonym of executioner Arthur Bartholomew English)
- "Camille Blanchard" 1935–1960 (Camille Blanchard was the pseudonym that the executioner of Canada used)
- "John Ellis" 1960-1976 (John Ellis was the pseudonym Canada's last executioner used while interviewed on a TV show)

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CRIME AND SEVENTEENTH CENTURY WOMEN IN NEW FRANCE

by: Eugena Poulin, RSM, PhD

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There is little doubt that the majority of the first settlers in New France, particularly women, were law abiding citizens. In fact, when reading the *Relations of the Jesuits* and the other chronicles of the period, one is mightily impressed with the courage, work ethic and, dare we say, the virtue of the first female colonists who faced unimaginable danger, savage violence and backbreaking work. However, the first inhabitants of French Canada were, after all, human with human foibles and weaknesses. Perhaps it was that very courage and spirit of adventure which led them to this new land that impelled some of these French founders of Canada into confrontation with society and the law. Some of their transgressions were serious indeed, while others might inspire the researcher to pity, and still other events might perhaps evoke a smile. In this study we selected and examined, not only the feminine infractions, which were comparatively few considering the number of years investigated, but also the crimes committed against women which were considerably more numerous.



It must be noted that because of the lack of documentation and the minimal number of colonial women in the early part of the seventeenth century, this research concentrates on the last fifty years. The spectrum of crimes, by or against women, includes: murder, conspiracy to murder, thievery, prostitution, rape, assault, slander, transvestism, scandal, adultery and insult. Sorcery was another criminal activity, but since the cases were few, especially when compared with the English colonies, they have been excluded.

Among the documents available for this study, the following cases were found and judged representative of the time, or were particularly interesting from a judicial, historical or social point of view.

MURDER AND OTHER VIOLENT CRIMES

Violence perpetrated by the Indians on the colonists, and on women in particular, dates from the beginning of New France. One of the earliest recorded instances of individual violence involved Catherine Mercier, wife of Jean Boudart.¹ On 6 May 1651, seven or eight Iroquois attacked Jean Boudart and Jean Chicot, while they worked in the fields close to the Boudart homestead. The two men, having no means of defending themselves, took flight toward the Boudart house. Fleeing for his life, Boudart met his wife and desperately urged her to escape. Catherine, unable to run as quickly as her husband, fell prey to the Indians. Hearing her screeches of fear and pain, her husband rushed to help her. He was quickly overcome by the attackers and beheaded on the spot. His wife, Catherine, wasn't as fortunate. She was captured and tortured for several days until her death.² Jean Boudart's working companion, twenty-one year old Jean Chicot, fought his way free but not without first being scalped. He was finally rescued from his hiding place under a tree. He survived another fourteen years.³

Another tragic story of Indian capture involved Marie Caron, wife of Jean Picard dit Lepicard. Eight Hurons, who had defected to the Iroquois tribe, captured Marie and her four children on 4 June 1660 at Sainte-Anne-de-Beaupré. History describes her as weeping and wailing at the possible fate of the children. After five or six days of captivity the group was rescued by

colonists and Algonquin allies. Disastrously, during the rescue, friendly fire killed Marie and one of the children.⁴ Louise, Marie's nine month old baby, was left motherless.⁵

The name of Martine Messier occupies a prominent place in the feminine history of the early French colony. She was the grandmother of the celebrated LeMoyne brothers, yet she gained renown earlier in life because of her own violent and near fatal adventure. On 29 July 1652, the forty-five year old Martine, wife of Antoine Primot, was outside the fort of Montréal and on her way to her garden, when she was attacked by three Iroquois. Having only her wits, her courage and her determination to save her, she fought *comme une lionne* (like a lion) kicking, scratching, screaming and biting. Finally, she collapsed after several blows from the Indians' hatchets. Just as one of her assailants holding her by the hair was about to scalp her, she regained consciousness. More vigorously than before, she grabbed with both hands *l'endroit que la pudeur défend de nommer* (the place that modesty forbids us to mention) and twisted with Herculean strength. Her adversary screeched and writhed with pain. In his agony, he released his victim, but Martine continued her forceful grasp. Finally, after exerting the last of her energy, the valiant woman again lost consciousness. Meanwhile at the fort, the defenders, hearing the commotion, sped to the rescue. Seeing the armed Frenchmen, the Indians beat a hasty retreat leaving their victim lying insensible. As one of the rescuers bent over Martine, she suddenly regained consciousness, striking her rescuer vehemently. Everyone there was surprised at her quick, harsh, and unexpected reaction. Eventually, when she realized what had occurred she apologized to her savior, saying in her French patois, "*Parmanda, je croyais qu'il voulait me baiser.*" (Pardon me, I thought he wanted to kiss me!). This saying and Martine Messier's assault on her rescuer became a humorous story to be often repeated. Although Martine had suffered many wounds at the hands of the Iroquois, there was a happy outcome. She recovered and lived another twenty years, dying at the age of sixty-five in 1672.⁶

Among the many unsolved crimes discovered in the seventeenth century documents, one concerns Françoise Garnier.⁷ In 1665, Françoise, wife of Noël Langlois, died mysteriously. At first, her death was listed as accidental, but later the cause was judged to be murder. Since Françoise lingered a day in the Hôtel-Dieu in Québec, she was able, with her husband, to settle their community property for their eight surviving children. Why did she not shed some light on her assailant and the motive for the attack? At present, the available documents are silent, although some crime likely occurred.⁸

Seventeenth century Canada had its share of dramas and mysteries. The execution of Marie Quequejeu, *fille du roi*, remains suspicious. Both she and her son-in-law, Jean Doret, a *coureur de bois*, (fur trapper) were executed on 14 May 1684. She was the widow of Pierre Rivault who died on 5 September 1681. The reason for Marie Quequejeu's condemnation is not stated in the registers of the Sovereign Council or in those of the *Prévôté*. It seems likely that a serious offense had been committed, probably murder or attempted murder. According to Dumas⁹ the archives are inconclusive on this matter.

RAPE

Indian attacks did not all occur in the fields or woods. Reportedly in a state of drunkenness, Robert Hache, an Indian living near Québec, attempted to rape Marthe Hubert, wife of Lafontaine, in February 1664. She vigorously resisted his attentions; however, Hache was successful. He was subsequently arrested, but escaped from prison. Finally captured and brought to trial, a problem evolved. Because the defendant was an Indian, the court was reluctant to apply French law and punishment for fear of angering the neighboring tribes. The Judicial Council summoned the chiefs to explain the circumstances. The upshot of the deliberations was a law

whereby Indians would be held to the same standards and liable to the same punishments as Frenchmen and this law would be promulgated by the chiefs to their tribes. Nevertheless, since Robert Hache still declared his innocence, he was not condemned to death. He was sentenced to pay a fine in favor of the victim.¹⁰

In 1667, Jean Ratté was convicted of raping eleven year old Anne Poulet. The court completely disregarded the fact that the girl's mother had agreed in writing to the marriage of Ratté and her daughter. He was condemned to death and fined two hundred *livres* toward her dowry.¹¹

Clearly justice was indeed blind because the following year Pierre Pinelle¹² was accused and convicted of raping two ten year old girls, Geneviève Hayot and Ursule Trut. He escaped the death penalty. His head was shaved, he was publicly beaten, and condemned to the galleys for nine years. In addition, he was ordered to pay thirty *livres*, ten *livres* for the Hospital and twenty for the two victims.

In another judicial quirk, Antoine Gaboury, convicted of the attempted rape of Jeanne Hébert, daughter of François, was condemned to be shaved, beaten and sent to the galleys for nine years. The court assessed his fine at five hundred *livres*. One half of the fine was to be used for the education of the victim with the Ursulines and the remainder of the fine for the Hospital.¹³ Ostensibly, the court judged the attempted rape of one victim more serious than the actual rape of two young girls. Likely, the cases depended solely on the credibility of the witnesses and the defendants.

Society considered some crimes so heinous that the death penalty appeared insufficient. In 1669, the court found Jacques Nourry guilty of raping four and a half year old Marie Leroy. The latter was the daughter of Nicolas and of Jeanne Lièvre. Nourry was hanged, his body mutilated, decapitated, and his head displayed on a post. The fine added to his punishment amounted to three hundred *livres* to be awarded to the victim.¹⁴

Also in 1669, the court convicted Jean Bourgeois of rape and of infecting with venereal disease six or seven year old Jeanne Jacquereau, daughter of Jacques and of Catherine Diot. The barber/surgeon examined the victim and testified that he noticed no sign of violence or of the disease. The authorities reduced the defendant's sentence from death to public acknowledgement of his crime, flogging, branding of his right cheek with the *fleur de lys*, permanent exile from the colony and a fine of ninety-five *livres*. The victim would receive seventy-five *livres* and the poor, twenty *livres*. What is strange about this verdict is that Jean Bourgeois had appeared before the Council in 1663 requesting to be released from field work for his master, M. LaTour. The defendant had one arm *estropié* (maimed).¹⁵ The disability of the defendant and the testimony of the witness call into question the validity of the rape charge and conviction. Seemingly, when the court had doubts, it reduced the punishment. There were acquittals, but very few.

The law condemned Jean Gongnard in 1671 to torture, shaving, flogging and the galleys for life for the rape of Marie-Gloria, wife of Jean Toupin. Gongnard's fine of twenty *livres* was divided: half for the poor and the other half for the hospital. It is interesting to note, that in this instance, the victim received no monetary award.¹⁶

Also in 1671, Philippé Poitier dit Lafontaine, was accused of attempting to rape three young girls. Marie Roy, seven years old and her eleven year old sister, Jeanne, daughters of Jean Roy of Lachine and thirteen year old Catherine Gaudin, daughter of Pierre Gaudin dit Chastillon. Gaudin told the court that the girls were watching over the sheep when the rapist made his move. The girls shouted and fought back, thus preventing the rape. Poitier was commanded to

acknowledge his transgression before the court and the parents of the victims, he was banished from the city of Montréal for seven years and obliged to pay a fine of fifty *livres* to each victim.

One of the better known seventeenth century names in the French colonies was Pierre Lemoyne d'Iberville, the future hero and explorer. A scandal erupted which involved Lemoyne in 1686. The femme fatale in this event was Jeanne-Geneviève Picoté de Belestre. On May 10th of that year, Lemoyne, twenty-four, was accused of seducing and raping nineteen year old Jeanne-Geneviève. She was an orphan and under the supervision of her sisters. Her sister Françoise's husband, Jacques de Malleray, marshaled his judicial forces to compel Lemoyne to marry his sister-in-law, claiming that the marriage promise had been made by him. Rejected by her sisters, Jeanne-Geneviève took refuge with Pierre Devanchy and repeated her accusations against Lemoyne. She declared that she would never care for the child she was carrying. In fact, she further stated, she would rather die than nurse this child. While this court case was stirring the colony, Lemoyne was exploring uncharted land by order of Governor Brisay de Denonville. The accusations against Lemoyne were being answered by his lawyer, Denis Riverin. Finally, the Council wishing to settle the case, forbade Lemoyne from leaving New France, but again the Governor conveniently informed the defendant that he must return to France to give an account of his explorations to the King. Louis-Martin Tard in his book *Pierre Le Moyne d'Iberville, Le Conquérant des Mers* claims that besides family friendship, Denonville had ulterior motives for keeping Lemoyne at a distance. Lemoyne, Tard contends, had an eye for the ladies, including Denonville's young wife.¹⁷ After spending the winter of 1688 in France, Lemoyne returned to Québec on 14 June 1689. The Council authorized his arrest before his planned trip to the North Bay. Questioned on 18 June, he attempted to discredit Jeanne-Geneviève claiming her a person of bad conduct. At this point, governor Denonville interceded once more on behalf of Lemoyne, ordering the explorer to Hudson Bay. Despite his absence, the court, on 22 October 1689, declared him guilty of seduction. The punishment imposed, after more than two years of litigation, decreed that the defendant must assume financial responsibility for the child, born to Mlle de Picoté de Belestre at the *Hôtel-Dieu* on 21 June 1686, until the child attained the age of fifteen. Her mother, who had named the child Jeanne-Geneviève, was granted liberal visitation rights.

The epilogue to this famous trial is that Pierre Lemoyne d'Iberville, age thirty-two, married seventeen year old Marie-Thérèse Pollet on 8 October 1693. What became of the so-called victim, Jeanne-Geneviève Picoté de Belestre? Six days prior to the Lemoyne wedding, her brothers-in-law, probably wishing to avoid added scandal placed Jeanne-Geneviève, age twenty-six, in the custody of the nuns as a border at the *Hôtel-Dieu* in Montréal. She died there at age fifty-four in October of 1721. Apparently, her family had totally forgotten her because no family names appear on the death record.¹⁸ The fate of the illegitimate child, Jeanne-Geneviève, is unknown.

ABUSE

The records prove married women had little protection from abusive husbands during this period in history. The sad story of *filles du roi* Marie Renouard, age nineteen, began with her first marriage on 22 September 1665 to Nicolas Durand. After allegedly suffering eight and a half years of abuse, Marie Renouard appealed to the court for a legal separation from her husband; however, the court was less than sympathetic, a rather common situation at that time. Even though the culprit admitted to beating his wife, the two were advised to conduct themselves in a more peaceable manner. Two months later, on 8 June 1674, her husband, Nicolas Durand, accused his wife of disorderly conduct. Her crime was seeking refuge and sleeping in a neighbor's home. The neighbors were Madeleine Papin, age twenty-five, also a *filles du roi*, and

her husband, Jacques Chachelière. The court rendered the verdict that no colonial family was to harbor the defendant, Marie Renouard. However, Marie had most likely been able to convince her neighbors to take her in because on 4 July 1674, the Chachelière/Paipin household was specifically warned not to give refuge to the wayward wife. The couple must have obeyed the court's injunction because Marie Renouard's name appeared only once more in the court documents. On 21 June 1689, she and her husband were accused of selling alcohol without permission in Beauport. She defended herself by claiming to have obtained a license which had been destroyed in a house fire. She was fined ten *livres*.¹⁹

THIEVERY and SCANDAL

One woman who seemed to have escaped the hand of justice was Marguerite Le Boeuf, wife of Gabriel Lemieux. Marguerite appeared before the Sovereign Council in 1667. She was accused of running a house of ill-repute. Something bizarre ensued for this period in time; she pleaded guilty. Before her punishment could be meted out – the offense usually involved banishment – she requested a three year delay so she could satisfy her creditors. The court obviously acquiesced because she remained in the city and her creditors were periodically called before the court for an update on the situation.²⁰ How she was supposed to earn the money required to liquidate her debts is left up to speculation! Her case came to a close six years after her guilty plea when she died in 1673.

Some women in the French colony had a rather extensive list of offenses against society. A case in point was Catherine Gichelin, a *filles du roi*, and wife of Nicolas Buteau.²¹ Nicolas and Catherine wed in 1669 when she was twelve. They had a child born in February of 1673. Buteau was frequently absent from home. In 1675, the court accused the eighteen year old Catherine of scandalous living. The judges banished her from Québec city and its outskirts until the return of her husband. What was a bit unusual at this time and in this situation was that her clients, Jacques Michelon and Jean Aumier, were also charged and each fined ten *livres*. In 1677, Catherine gave birth to a son, Pierre, whose paternity was unknown. Another son, Jean-François, was born two years later. The father was listed as François Turbot. This child was baptized in the chapel at Dombourg on 13 June 1679. A baby girl, Marie-Agatha, of an unknown father was baptized on 19 September 1687 at Point-aux-Trembles.²²

Banished from Québec for the same scandal with Catherine Gichelin in 1675 was Catherine Basset, age twenty-four. This woman, also a *filles du roi*, married Pierre Bourgoin dit le Bouguignon. She arrived as a Huguenot, but the day before her marriage on 17 October 1667, she abjured the Protestant faith and embraced Catholicism.²³

Anne Baugé was another *filles du roi*. She appeared before the Sovereign Council several times. She married Guillaume Corruble, a sailor, on 2 October 1673. Three years later, she was banished from Québec and its surrounding area. What were her offenses? The plural must be used in describing her crimes according to the court.

The Council appointed Dupont in 1675 as a special prosecutor to deal with crimes of bad conduct and scandalous living. Soon thereafter, very offensive and, some say, scandalous posters began to appear throughout the city. Anne Baugé was charged with scandalous living, sleeping every night with Jacques de Fay while her sailor husband was away, and in addition, she was held responsible for some of the offending placards. Indeed, the Council found her behavior so reprehensible and impudent that she was imprisoned. However, the undaunted Anne was secretly released by the Lieutenant General, Louis-Théandre Chartier de Lotbinière. The judicial sessions were in disarray because of the disputed authority of Dupont which was probably the political reason Baugé was released. After her surreptitious release, the court officers could not find her.

Three months later, she was captured when the court officials, employing a locksmith, broke into the house where De Fay and Jean Journet were concealing her. All three were arrested and the two males were fined for rebellion, De Fay one hundred *livres* and Journet fifty *livres*. Anne, of course, was given the severest sentence, three years banishment from the city and the surrounding three leagues.²⁴

Madame Anne Baugé-Corruble, if nothing, was consistent. She was again in the Québec prison two years later, perhaps for violating her banishment or otherwise infuriating the authorities by her capricious conduct. At this juncture, her usually absent husband came to her aid begging the Council to release her so he could take her to France to escape the scandals in which she was embroiled. The Council acceded, happy no doubt, to be rid of such a troublesome woman. Added to their desire to see the last of her, they had also learned from the jailer's Madame Genaple, that Anne was three or four months pregnant. Did she and her husband, Guillaume Corruble, actually go to France? We do know that something attracted her to New France because in less than two years she was back in prison in Québec. This time she proclaimed she was being mistreated by a prison worker (probably a jailer). Her very active and colorful life may have contributed to her early death which occurred before 1681. This would have made her less than twenty-seven years old.²⁵

SLANDER

The French in the New World appeared to be extremely sensitive to the besmirching of their reputations. Numerous cases are recorded of citizens brought before the court to answer to the accusation of slander. The following cases have particularly interesting aspects.

Some situations presented to the colonial judges appeared petty. On 3 July 1679, Marie Breval, wife of Pierre Louisneaux, and Françoise Bourgeois, daughter of Antoine and of Marie Piedmont and the wife of Vinaux dit Laverdure, stood before the court. Françoise was accused of striking Marie. The defendant claimed that the plaintiff called her "*une putain*" (dissolute woman). The court rendered the following verdict against the defendant: Bourgeois must pay the medical expenses incurred by the plaintiff as a result of the attack. Both women were forbidden to "*se médire*" (slander each other) and the husbands were banned from continuing the feud.²⁶

The case of Anne Tavernier, another *filles du roi*, is probably exceptional because she made several appearances before the court. Anne, age twenty-five married Robert Moisson dit Lamouche on 15 May 1666 in Québec. On 22 July 1669, she accused René Réaume of slandering her reputation. The court declared that the defendant must not only publicly apologize on his knees in the halls of justice, but he must acknowledge Anne Tavernier as a truly honorable woman. Furthermore, his punishment included a fine of three *livres* for the benefit of the hospital. He was also liable for the court costs. Five years later, Tavernier, now thirty-three, became the defendant, charged with making false statements. The plaintiff, Charles Marquis, testified that Anne had slandered his good name. This time, it was Anne who had to apologize. The situation with the Marquis family worsened. In June 1675, Charles and his wife Marguerite Baugran, brought suit against Tavernier. At his hearing, Anne was accused of spreading malicious lies about Madame Marquis. Anne declared her innocence, yet she had not learned her lesson. In June 1680, François Saint-Michel, a soldier from the garrison, denounced Anne for slander. Apparently, she could not curb her loose tongue. The tribunal demanded that she prove her statements that Saint-Michel had stolen a chicken and had conducted a house of ill-repute. In eleven years, she was implicated in four law suits; however, it appears that this incident was Anne Tavernier's last legal venture.²⁷

At times, it was more than one family member who was brought before the court. On 11 March 1669, Madeleine and Claude Deschalets, both *filles du roi*, were defendants. The sisters were charged with defaming the character of Françoise Leclerc, wife of Michel Riffaut. Both women's ages were recorded as eighteen, perhaps they were twins. In any case, they both married on 3 September 1669. Claude married Siméon Roy dit Audy. Madeleine became the wife of Jean Girou. The Deschalet's were found guilty of falsely stating that Françoise Leclerc had killed her child on the voyage to Québec. They called her "*putain*." For their punishment they were required to publicly apologize to the victim and pay a fine. Madeleine later faced charges of scandalous living and was linked with the infamous Anne Baugé.²⁸

MISCELLANEOUS CRIMES

Bigamy may have occurred more often than the records indicate. The thousands of miles separating France from its new colony and the two or three months necessary for boat passage certainly hampered communications. However, the documents do reveal some instances of bigamy. As early as 1651, Maisonneuve, founder of Montréal, condemned Michel Chauvin dit Sainte-Suzanne, for this crime. Chauvin, although married in France, also married Anne Archambault in Montréal in 1647. His offense exposed, he admitted his guilt and Maisonneuve imposed a fine of fifteen hundred *livres* in favor of Anne Archambault, his victim.²⁹ It would be interesting to note if he actually paid the total fine. This was a considerable sum of money.

It is often said that, truth is stranger than fiction. This adage is borne out in the following case. This detailed adventure in bigamy concerned Pierre Picher. This Frenchman arrived in Canada in 1662. Receiving a letter from his father³⁰ that his wife, Marie Lefebvre, had died in France, Pierre Picher married seventeen year old Catherine Durand, a *fille du roi*, in Canada in 1665. This couple had three children: Jean-Baptiste, Adrien and Marie-Madeleine. Six years after his Canadian marriage, Picher learned from a newly arrived colonist that indeed his first wife was still alive. Concerned about this state of affairs, Picher sought advice from Bishop Laval who was preparing for a voyage to France. The latter assured Picher that he would verify his marital status during his stay in France. Upon his return, he confirmed that Marie Lefebvre was in reality alive. Picher left Canada to return to France and his first wife. Documents detailing the circumstances and actions of Catherine Durand left with three small children during these months are unavailable. Picher and his first wife booked passage on the ship, La Nouvelle France, commanded by Captain Poulet. As a strange twist in fate would have it, Marie Lefebvre died on the trip to Québec. Pierre Picher, now free, resumed his life with his second wife and family.³¹ One can only theorize about the relationship between the two wives if the first wife had not died.

The Québec archives have documented a somewhat complicated story of disguise and subterfuge. In 1669, the military planned an expeditionary force to fight the Iroquois. To obtain sufficient personnel, the military drafted young colonial men, among them was Joseph Gaulin. His lover, Anne Emond, age sixteen, hatched a bizarre plan to foil the expedition so her loved one, Gaulin, and her brother would not leave the vicinity. Using her brother's clothes, she impersonated a man and left the Île d'Orléans heading for Québec. While on her travels, she began her campaign of misinformation. She was, Anne explained, a recently escaped prisoner from Boston where she had been held for three years. While on passage from Rivière du Loup, she asserted she had seen three English ships. Furthermore, she declared that thirty more ships were scheduled to leave Boston for Québec. She evidently thought that this account would require the military to remain in the area to protect the French lands against the English. Disembarking at Québec, she retold her fantastic story; however, the improbability of the details added to her disguise aroused immediate suspicion. Her Mata Hariesque exploits discovered, the

Council condemned her to be marched to all the principal spots in Québec city and there to be beaten by the High Executioner. Moreover, the court summoned her parents from the Île d'Orléans to take custody of their wayward and imprisoned child. The authorities admonished them to supervise her more zealously. Finally, the tribunal imposed a fine of twenty-five *livres* for the King and the sale of the men's clothes worn by the imposter, the money realized from the latter to be given to the poor.³²

On a lighter note, in 1675 Jacques Fournier was engaged in a civil suit against the Jesuit priests in Québec. His wife, Hélène Duvivier, wishing no doubt to influence the outcome in her husband's favor wrote a witty petition in verse and prose to Governor Frontenac. He, a gallant gentleman, wishing to enter into the humor of her petition, replied in the same vein. Unhappily and embarrassingly for him, Madame Fournier included his reply, meant only in jest, to the Judiciary as an official document. Frontenac was not amused; deceived and furious, he had her fined ten *livres* for irreverence towards the court.³³

In concluding this inquiry into diverse criminal activities by or against women in seventeenth century New France, a few basic observations seem appropriate. First, it is important to recognize that French law at this time, considered the defendant guilty until proven innocent. Second, most of those accused had scant means at their disposal to vindicate themselves. Moreover, the defendants were not allowed to be present during the testimony of witnesses. Not surprisingly, there were only occasional acquittals. The majority of those accused suffered some punishment. It can realistically be presumed that some of the defendants were innocent or were involved in mitigating circumstances which might have affected the outcome of their cases.

Women basically endured the same punishment for murder as men, although some slight modifications were made to protect social delicacy in displaying the feminine body. The general punishments imposed on female criminals for non-capital crimes were banishment, flogging, branding, public humiliation or fines. Wives had little protection before the law against abusive, cheating and absent husbands. Wives were expected to be subservient to their husbands who were recognized as the legal heads of the families. Men could absent themselves from their families for months or even years, but women faced criminal charges if they left their homes without the permission of their husbands. Women could be accused of adultery, but men were seldom charged. These situations were not peculiar to New France; many countries of Europe espoused these laws and customs.

The law in New France was harsh. In many instances it seemed inconsistent, both for men and women, and it exhibited an apparent bias toward the rich or well connected. Rich landowners and famous persons rarely suffered the dire consequences of the poor. Despite these flaws in the administration of the judicial system, the French colonial court bequeathed to posterity remarkable accounts of its proceedings. Today, historians and genealogists are continually culling these documents to provide new insights into the lives and times of our ancestors.

ENDNOTES

¹ Jetté, René. *Dictionnaire Généalogique des Familles du Québec des Origines à 1730*. Montréal: Les Presses de l'Université de Montréal, p.142.

² Jetté, p. 142. Jean Boudart and Catherine Mercier had no surviving children. Their two year old son, Julien, died in 1645 and their

daughter, Marie, died in 1649 two days after her birth.

³ Moquin, Yves éd., *Nos Racines*, Québec: Les Editions Transmo Inc., 1979, p. 153. Jetté p. 250. This source lists Chicot as dying the day of the attack.

⁴ Moquin, p. 141.

⁵ Jetté, p. 911. Jean Picard married Marie-Madeleine Gagnon on 18 November 1663. Louise, age 14, sole surviving child of Marie Caron, married Louis Gagné in 1673.

⁶ *Dictionnaire Biographique de Canada*, Vol. I. Québec: Les Presses de l'Université Laval, 1966, pp 518-519. Thwaites, Reuben Gold, *The Jesuit Relations and Allied Documents*. Vol I. Cleveland: The Burrows Brothers, 1898. p. 266. Catela De Bordes, Eliane éd., *Le mémorial du Québec*, Tome 1. Montréal: Société des Éditions du Mémorial, 1980, pp. 211-212.

⁷ Other possible spellings: Garnier, Grainer, Grenier.

⁸ Moquin, p. 121. Noël Langlois married Marie Crevet nine months after the death of his first wife, Françoise Garnier. Langlois had been the witness at the first marriage ceremony of Marie Crevet. Noël Langlois Jr. eventually married Aymée Caron, daughter of Marie Crevet and her first husband.

⁹ Dumas, Silvio, *Les Filles du Roi in Nouvelle-France*. Québec: La Société Historique de Québec, 1972, pp. 318-319.

¹⁰ Moquin, p. 309.

¹¹ Boyer, P. 340.

¹² Jetté, p. 921. Pinelle was the husband of Charlotte Fougerat.

¹³ Boyer, P. 341.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Tard, Louis-Martin, *Pierre Le Moyne d'Iberville Le Conquérant des Mers*. Montréal: XYZ Éditeurs, 1995, p. 84

¹⁸ Boyer, pp. 345-346.

¹⁹ Dumas, p. 324.

²⁰ Boyer, p. 349.

²¹ Alternate spellings: Guischelin, Gugselin.

²² Dumas, pp. 246-248; Boyer, p. 200.

²³ Dumas, p. 178.

²⁴ A league was roughly considered three miles. The exact measurement changed with time and place.

²⁵ Roy, Pierre-Georges, éd. *Bulletin des Recherches Historiques*. Beauceville, Qué.: L'Éclaireur, 1925, pp. 407-408; Dumas, p. 178; Bouer, p. 200.

²⁶ Dumas, p. 193.

²⁷ Dumas, pp.337-338.

²⁸ Dumas, pp. 225-226.

²⁹ Boyer, pp. 318-319.

³⁰ Dumas claims it was Picher's father; whereas, Boyer states it was his brother.

³¹ Boyer, p. 319; Dumas, pp. 235-236.

³² Boyer, pp. 355-356.

³³ Boyer, p. 400.

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FRANÇOISE DUVERGER, FILLE À MARIER AND MURDERER

Compiled by Janice Burkhart

Françoise Duverger was born about 1636 in Paris, France. She was the daughter of Jean-Jacques Duverger and Suzanne de Laval. Françoise had a sister named Suzanne. Both she and her sister were brought to Montréal by Jeanne Mance and Marguerite Bourgeoys on board the Saint-André. They arrived on September 29, 1659. Shortly after, on November 18, 1659, Françoise married Simon Galbrun in Montréal.

Simon Galbrun was born about 1635 in the parish of Saint-Pierre in Anjou, France. He was the son of Philippe Galbrun and Jeanne Blanchet. Paul de Chomedey, sieur de Maisonneuve, hired one hundred settlers for the Société Notre-Dame de Montréal to reinforce the outpost of Ville-Marie (Montréal) against the Iroquois. Simon was part of this Grande Recrue and was signed on as a land-clearer. He arrived on the Saint-Nicolas on November 16, 1653. Simon decided to remain in Montréal and in 1654, he was given a land grant. In 1663, he became a soldier in the 15th squadron of Montréal's Sainte-Famille militia.

After their marriage, the couple settled down and eventually had four children. They were Jacques-Simon baptized in 1661, Marie baptized in 1663, Jean-Baptiste baptized in 1666 and Catherine baptized posthumously in 1669. Simon, Catherine's father, had been found dead in the streets of Montréal. Dr. Étienne Bouchard examined his body.

On June 29, 1671, Françoise married Jean Boulon (Boutin) dit Léviellé. Jean was the son of Michel Boulon and Melaine Tisserant, of the town of Espinay-sur-Orge, Parish of St-Leu near Pontoise, Archdiocese of Paris. He came to Canada on August 17, 1665 as a soldier with the Sallieres Company of the Carignan Regiment.

According to Peter Gagné, "The two had allegedly been lovers since November 1670, when Jean returned from a trading expedition to lodge in the home of Alexis Tourangeau, where Françoise was also living." The day after this marriage, Françoise gave birth to a baby who was "born dead" and was buried without being named. She had hidden the fact that she was pregnant. She and her husband buried the child without notifying the authorities. Naturally, this raised suspicions from the neighbors who also began to question the death of her first husband.

On September 7, 1671, Françoise appeared before the Conseil Souverain. She was accused of killing and burying the baby born the day after her second marriage. She was also accused of collaborating with a man named Laliberté. He was a soldier in the Dugué Company. Françoise claimed that Laliberté had killed Simon Galbrun with an accidental discharge of his rifle. Accused of murder, she appeared in court in Montréal and was condemned to "the question" (torture) on July 31, 1671. As there was no executioner in Montréal at that time, it came before the Sovereign Council of Québec. Subjected to "the question," she confessed. The judicial investigation led to the accusation of murder for the death of her first husband, killed in 1669 by a soldier named Laliberté. The Council also found her guilty of hiding her pregnancy and having been treated and medicated three different times in order to lose her child. In addition, after giving birth, she was accused of killing and immediately burying the child. Françoise was condemned to death by the Sovereign Council on July 31, 1671. Her property was confiscated, of which half was kept for her children.

Françoise, however, was not ready to give up. She pretended to be about two months pregnant. Nevertheless she was condemned to be hanged and that her body would be exhibited on the gallows. But a reprieve was accorded her until the end of October. At that time she would be examined to learn if she was about two months pregnant as she had said. In which case, she would be reprieved until she had delivered.

In November 1671, a report was submitted by the Sieur Bonnamour, doctor of medicine, and Roussel, surgeon, attesting that Françoise had been questioned and had been examined by Dame Morin, midwife, and that she was not pregnant. In conclusion, the Council ordered that the sentence of September 7, 1671, would be fully executed.

Actually, both Françoise and her new husband, Jean Boulin, were found guilty and executed. Françoise's property was confiscated, of which half was kept for her children. She was hanged in Québec City, November 17, 1671.

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CRIMES IN EARLY QUÉBEC

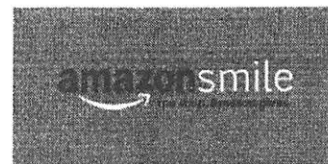
Following is a chart of words you might encounter while researching the court records of New France.

<i>English</i>	<i>French</i>	<i>English</i>	<i>French</i>
murder	meurtre	vagabondage	vagabondage
theft	vol	illegal sale of alcohol	vente illégale d'alcool
rape	viol	desertion	désertion
bigamy	bigamie	disturbing the peace	troubler la paix
abortion	avortement	witchcraft	sorcellerie
counterfeiting	contrefaçon	embezzlement	détournement de fonds
blasphemy	blasphème	duels	les duels
drunkenness	ivresse	infanticide	infanticide
failing to attend Mass	ne pas assister à la messe	arson	incendie volontaire
larceny	vol	suicide	suicide
kidnapping	enlèvement	sacrilege	sacrilège
abduction	enlèvement	prostitution	la prostitution
treason	trahison	homosexuality	homosexualité
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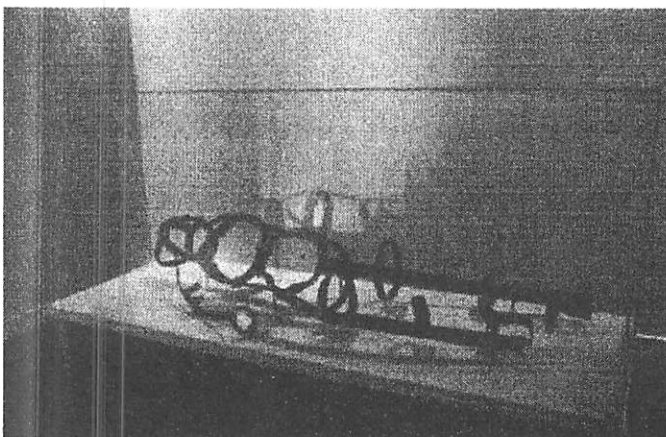
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adjudge her to receive sixty lashes, with a cat-o'-nine tails on her bare back, at three different places, viz.: under the gallows, upon the marketplace at Québec, and in the parish of St. Vallier, twenty lashes at each place, and to be branded in the left hand with the letter M. The court doth also adjudge Isabelle Sylvain to receive sixty lashes with a cat-o'-nine tails on her bare back, in the same manner and at the same time and place as Marie Josephte Corriveau, and to be branded in the left hand with the letter P. The Court-martial, whereof Lieutenant-Colonel was president, is dissolved."

But before the sentence of death was due to be carried out, Joseph made a confession to his priest that his daughter Marie-Josephte had actually been the one to kill Dodier. He had simply helped her.

The court met again on 15 April 1763 to hear Marie-Josephte's confession. She declared that she had killed her husband by hitting him on the head twice with an ax while he was sleeping. A new sentence, pronounced the same day, stipulated that Marie-Josephte would be hanged. The execution took place on the Buttes-à-Nepveu, near the Plains of Abraham, probably on 18 April 1763. After she had been hanged, her body would be placed in an iron cage (called a gibbet) and displayed at a crossroads as a warning to others and a reminder of the rule of English law in Québec. This punishment was known as "gibbeting."



La Corriveau's cage

Gibbeting was mostly an English invention, and it would soon be abolished as a relic from a more barbarous age. It was definitely an unprecedented experience for the residents of the former New France, and the constant sight of a decaying corpse at a busy crossroads seems to have left a significant scar on the psyche of the local culture. After two months and several requests from local people, Governor Murray ordered that she be taken down and buried in a local churchyard. This was done, with her body being left in the cage and the whole thing being buried.

As for Joseph Corriveau, he was discharged with a certificate of innocence, as was his niece, Isabelle Sylvain, who had been accused of perjury at the first trial. His pardon received royal assent from King George III on 8 August of that year.

All these unusual facts and numerous others, such as the discovery of the iron cage in the cemetery of Lauzon around 1850, struck people's imaginations. They were transformed into deep-rooted legends that are still recounted in oral tradition and inspired several fantastic tales which have been cleverly used by some Canadian writers. Some of these legends are that: "La Corriveau" killed seven husbands; that she was a witch; and that she was put in her cage while still alive and starved to death... surely a most tragic figure in our history.

An exhaustive bibliography listing all manuscript and printed sources, reference works, and

studies may be found in two articles by Luc Lacourcière: “*Le triple destin de Marie-Josephite Corriveau*,” *Cahiers des Dix*, XXXIII (1968), 213–42; “*Le destin posthume de la Corriveau*,” *Cahiers des Dix*, XXXIV (1969), 239–71.

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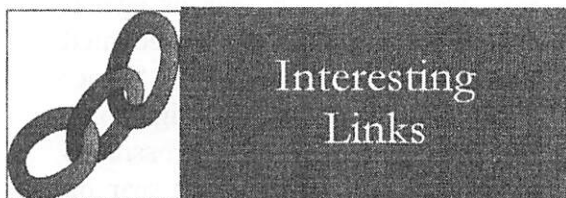
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Luc Lacourcière, “Le destin posthume de la Corriveau,” *Cahiers des Dix*, XXXIV (1969), 239–71.



WEBSITES YOU MIGHT LIKE

If you'd like to learn about French-Canadian Marriage Contracts and how to read them, go to [Maple Stars and Stripes](http://maplestarsandstripes.com/) at <http://maplestarsandstripes.com/> and listen to Sandra Goodwin in podcast MSS-079 – Dissecting a French-Canadian Marriage Contract.

In the early 17th century, Perche (France) was the point of departure for many French emigrants, and a number of major families in Quebec – such as the Pelletiers, Gagnons, Tremblays, Rivards, Fortins, Bouchards and Drouins – can trace their roots back to this particular region, located 100 miles West of Paris. You can find many interesting facts at <http://www.perche-quebec.com/index-en.htm> Click on the “History of Emigration to Quebec” to see a historical timeline or click on the genealogy tab and search for your family surnames in their database.

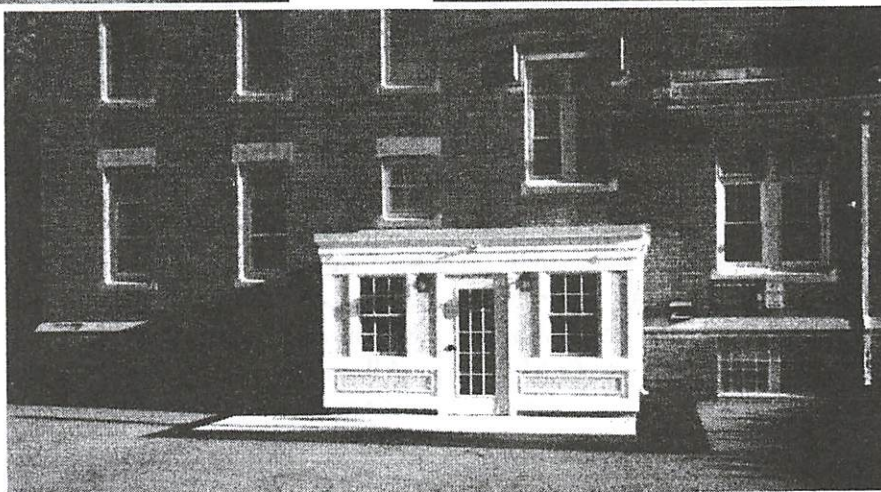
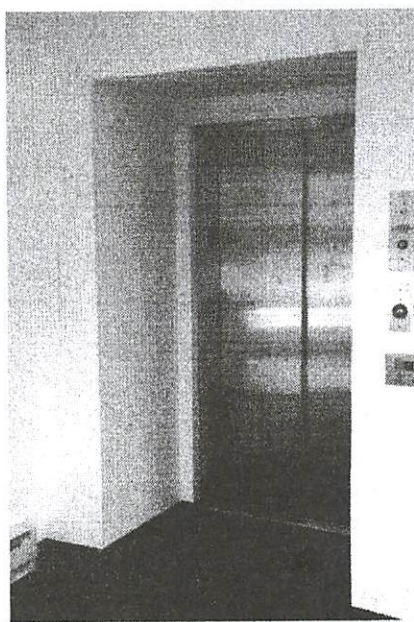
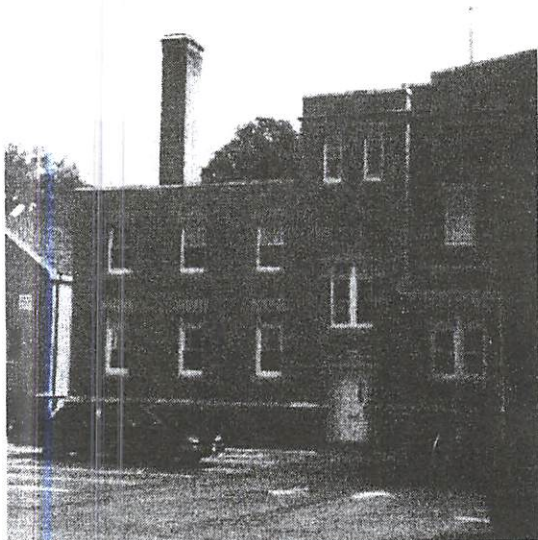
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AFGS ELEVATOR PROJECT UPDATE

Since November 21, 2007 when the present AFGS and Franco-American Cultural Center building was purchased, an elevator was a dream. Eleven years later, that dream has been realized through a matching grant of \$150,000 from the Rhode Island Historical Preservation and Heritage Commission. Through the generosity of our members and organizations, we were able to realize our dream of making all four levels of our building accessible to everyone who would like to do genealogy research, attend our lectures and classes and visit the Veterans Memorial Museum on the third floor.

Although this construction is completed, we have yet to reach our fundraising goal of \$150,000 to support our share of the cost of this construction and continue to rely on your pledges and contributions to our Elevator Fund. Donations are accepted on our website at <https://afgs.org/site/elevator-fund/>.

The photos below show the rear entrance of our building when it was purchased and our new entrance and elevator.



IN SEARCH OF ROBERT GAGNON ON THE ÎLE DE FAMILLE

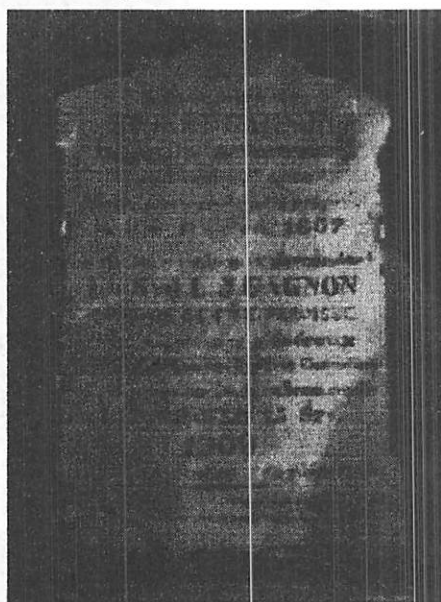
by Blanche Gagnon Ryan



I, Blanche Gagnon Ryan with my late husband, Robert J. Ryan visited Canada several times. On one of our trips, we went to "Île de Famille" where my ancestor Robert Gagnon once lived on land that had been conceded to him on April 2, 1656. On January 28, 1700, Robert Gagnon sold his entire property; land, house, and barns for the sum of 4,500 livres to his 7th child, Pierre Gagnon, shortly after Pierre married Louise Letourneau. Unfortunately Pierre Gagnon, who bought his father's land, died at age 30 during a small pox epidemic and left his wife, Louise, in debt for 4,500 livres. It is Pierre Drouin who assumed the debt so the Gagnon property became the Drouin property. In the late 1980s when I was researching, the land owned by my ancestor Robert Gagnon was then Turcotte property. On the edge of the road that was built in 1909, a monument was installed in memory of my brave ancestral pioneer, Robert Gagnon.

I took the photos of the Crucifix and the bottom monument. I also took a close-up photo of the monument which I translated into English as follows:

In Memory of
ROBERT GAGNON
Originally from Ventrouse
In Perche France
First pioneer of this property
Where he settled in 1657
One of his many descendants
The Rev. L. J. GAGNON
Pastor of this parish
With the generous assistance
Of more than 40 other Canadian Priests
All descended like him from this brave ancestor
[This monument] was erected 15 September
1909



I spent 6 years researching my genealogy, from 1985 – 1991, wrote a book on my Ancestry dating 1558-1991. My grandfather, Jean Baptiste Gagnon was born March 9, 1869 in St-Fabien, PQ, Canada and moved to Fall River when he was 10 years old. He married my grandmother Senneville Thibault, who was born March 6, 1872 in St-Simon, PQ, Canada. They were married in Fall River, MA on July 30, 1890. My father, Albert Gagnon, was born in Fall River on March 9, 1904. He was the 11th child, and one of 17 children. I am the daughter of Albert Gagnon.

I am also descended from Pierre Gagnon who was born in 1612 in France. He came to Canada in 1632. My grandmother Senneville Thibault's mother was a Gagnon descended from Pierre. Thus I am related to every Gagnon in America.



SEND US YOUR STORIES

We would love to receive and publish your stories. Tell us about your ancestors, memories of traditional family celebrations, customs that you remember your grandparents celebrating, brick walls you have "smashed," even trips you have taken to explore where your family came from. We would love to hear from you. Please send your stories to us at JMSeditor@afgs.org.

THANK YOU

If you are receiving an email notice that this issue of *Je Me Souviens* is available for downloading from our website, we would like to thank you. Our publication has expanded with more content than ever and is now issued quarterly instead of twice a year. This has allowed us to give our members more genealogical information and as they say "*More bang for your membership buck!*"

We could not cover the cost to print and mail these issues to all of our members without raising our dues. Your willingness to support this new method of electronic distribution is a tremendous cost savings to us and allows us to keep our membership dues at a reasonable and affordable rate for everyone while increasing the content and frequency of our journal. If you save our journals on your computer and read them online that is fabulous!

If you download *Je Me Souviens* and print it for yourself, we'd like to tell you that we have researched the fonts that we use in our publication for ease of reading and cost effective printing. According to Patrick Austin at Consumer Reports, "...we got 27 percent more [ink] mileage when using Times New Roman rather than Arial, a default font in many browsers." So know that if you choose to print *Je Me Souviens* for your collection, we have taken the cost of your printer ink into consideration when designing our journal. You can print the entire issue or just the articles of interest to you. If you are not receiving an email notice that a new issue of our journal is available for download and would like to receive these notices, please send your email address to JMSeditor@afgs.org and ask to be added to our email distribution list.

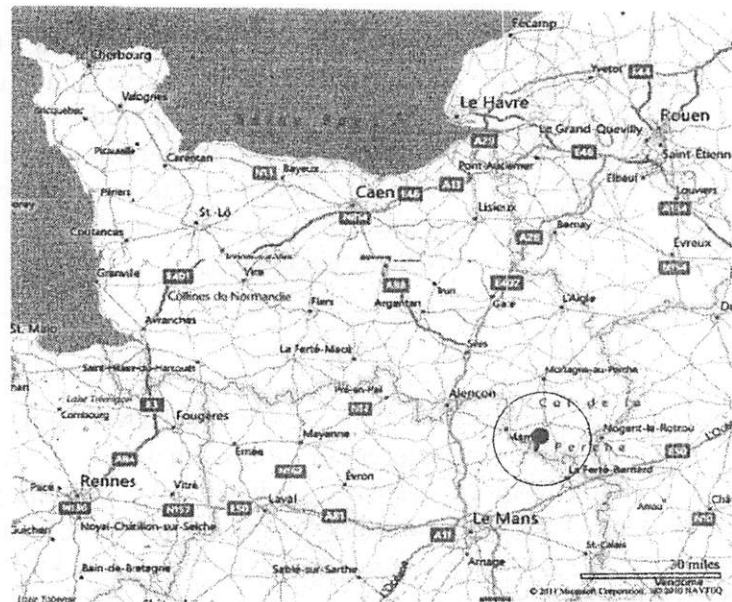
If you are among our members that are unable to receive our journal electronically, we are happy to send you a printed copy by mail. We value your membership and will send you the paper copy of *Je Me Souviens* that you require by mail. Just send your request to receive a paper copy by mail to JMSeditor@afgs.org or write to us at American-French Genealogical Society, Attn: JMS Editor, P.O. Box 830, Woonsocket, RI 02895-0870. Please include your member # and address with your request.

GILLES TROTTIER

by Claude Trottier

Gilles begat Antoine, begat Noel, begat Louis, begat Ignace, begat Michel, begat David, begat Lubin, begat Alfred, begat Henri. I can trace my Trottier ancestors to 1550 where the earlier French records are not discernible. In the middle ages, documentation was mostly available for the aristocrats or wealthy land owners.

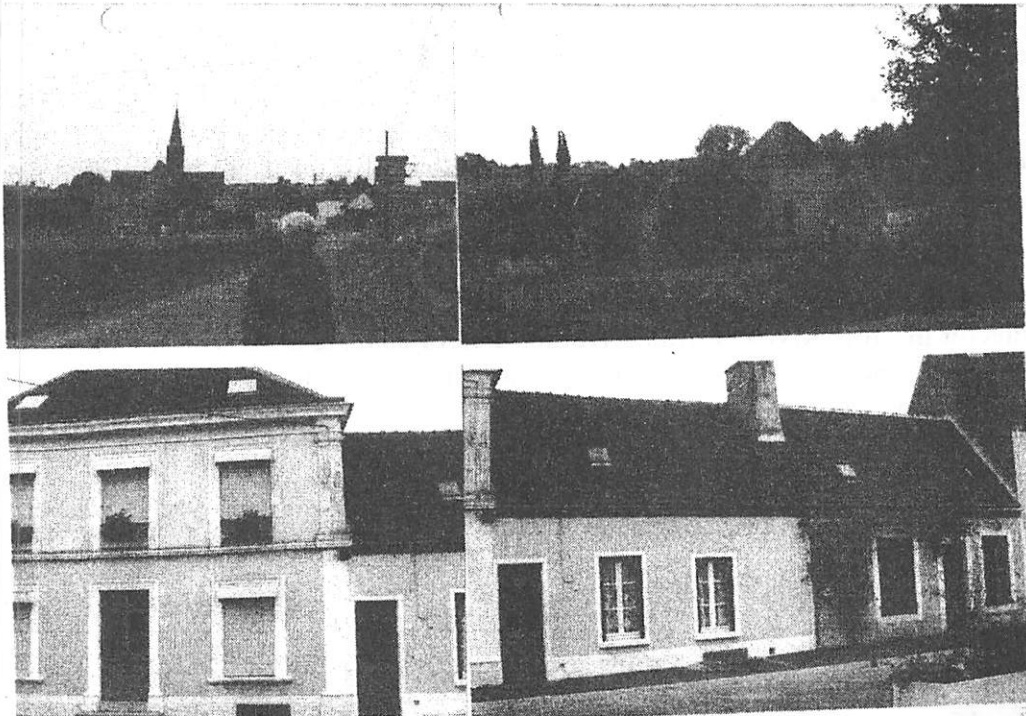
Gilles Trottier, our first documented ancestor, came from St Martin, d'Igé Mortagne, Perche, France in lower Normandy. He carried all three names: Gilles, Jules or Julien, but Gilles appears in the register d'Igé (1634-1640) and in Trois-Rivières. There is a commemorative plaque in the church of those men who left Igé to settle in Canada and he is listed as Gilles. Perche is located about 100 miles west of Paris and is mostly farmland and forests and the land area is about the size of Rhode Island. The Vikings of Scandinavia invaded and settled Normandy during the period of 800-1050 AD.



Location of Igé in the Perche area

I visited Igé in 2004 trying to find St-Martin Church, the cemetery where my ancestors were buried and to get an understanding of the area. Igé is a small town that is not very prosperous and the houses are dated. Parts of the cemetery are very old but I did not find any of my ancestors. There was a newer section where the monuments were adorned with flowered ceramics. I found St-Martin Church and found it to be very historic and dated but it was closed.

Lunch in the only small restaurant in town was an experience. There was only an all-inclusive fixed price menu at a very modest price. I saw an older gentleman reading a newspaper at a nearby table and introduced myself in French and told him of my quest to find my Trottier ancestors and my inability to enter the church. He asked me where I was from and told him RI that is in between Massachusetts and New York. He then responded in perfect English that he is a Chemical Engineer and went to MIT. He knew the Monsignor, but he was not really a Monsignor and he was called a Colonel but he was not really a Colonel. He had served in the French resistance. We went to the rectory. The priest was not in but he found someone to open the church. St-Martin church where Gilles Trottier was married, was probably built in the early 1500s or earlier. The ceiling is wood and round like a ship's hull probably due to the Normand influence. The outside of the church showed its age but inside was spotless and had beautiful stained glass windows.



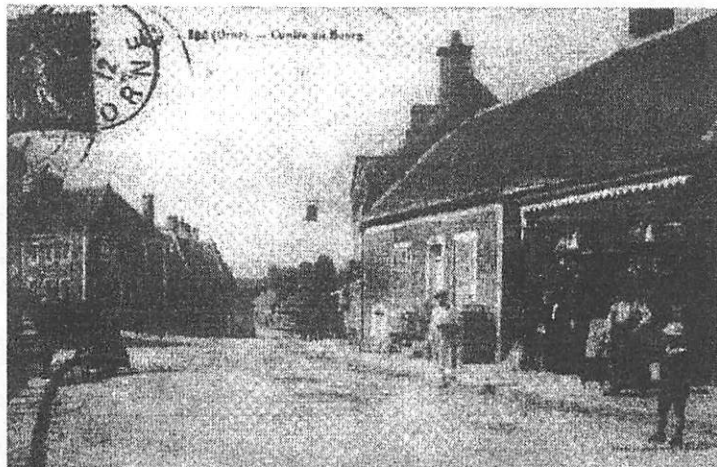
Ig  in 2004

Trottier Family, Generation 1 – Gilles and Catherine Loiseau

Gilles Trottier was born in 1590 in St Martin d'Ig , Perche France and died May 10, 1655 in Trois-Rivi res, Nicolet, Qu bec, Canada. He married Catherine Loiseau in St Martin Church in 1625. She was born in 1596 in Ig  and died January 28, 1655 in Trois-Rivi res. Prior to 1633 Gilles had no fixed address and was a carpenter and farmer.

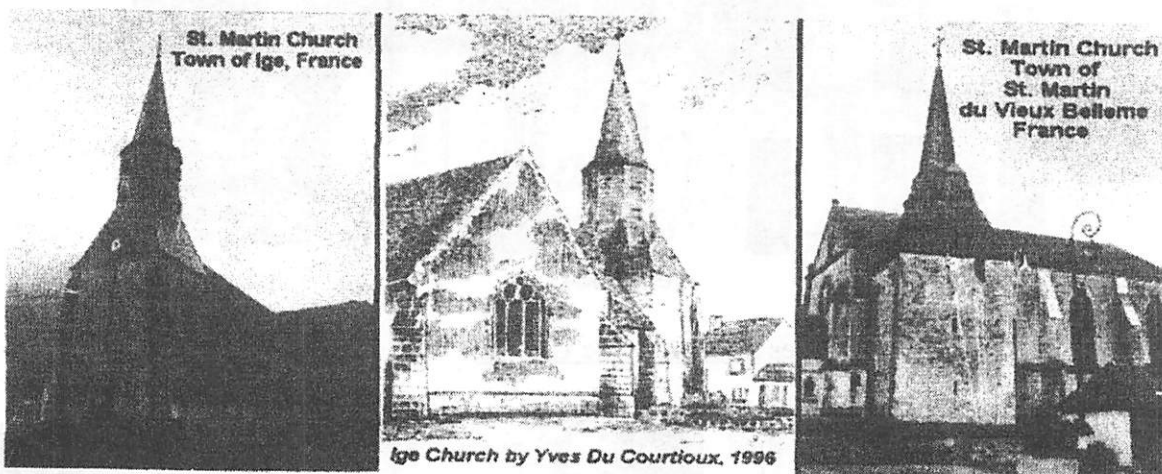
Medallions d'Ancestes (1970, p 181) shows he lived in Mamers in 1633, Ig  in 1636 and Chemil  in 1646. On July 4, 1646, he was hired by the firm LaRochelle to direct a farm in Portneuf

pursuant to a share cropping agreement. He was to work the farm for seven years and cultivate the land. In return, he would receive four cows and two steers. He was required to cut planks from pine trees on site. He would share the profits equally with the owner of the farm. In addition, he would clear one and a half acres of forest and deliver to the owner 12 chickens, 6 capons and 20 lbs of butter for each of the four cows. They departed LaRochelle after signing the contract and it was necessary to advance him 46 livres for clothes. They set out aboard the ship the Cardinal along with sons Gilles 18, Julien 10, Antoine 6, Pierre 3. Jean Baptiste was born on the crossing and they arrived in Qu bec on September 23, 1646.

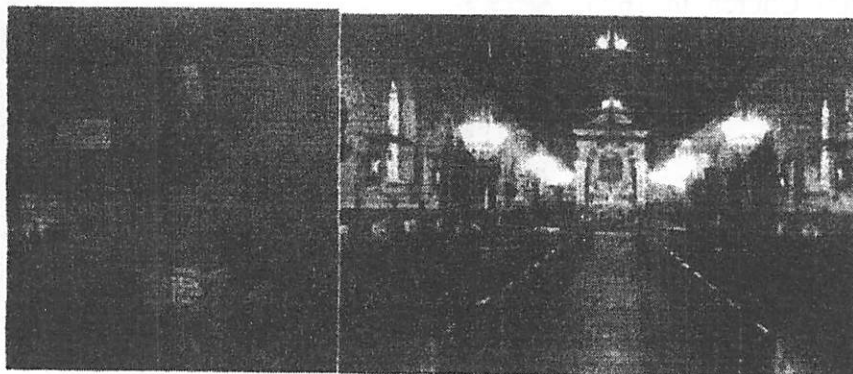


Gilles worked the farm at Portneuf only for a short while because the Iroquois declared war on all the settlers living in the isolated areas. On June 7, 1650, he accepted land from the Governor Louis d'Ailleboust, which bordered the land of Guillaume Pepin in Trois-Rivières between Saint Pierre and Saint Michel Street. He later lost part of the land that he had received because he was unable to build a house as he had contracted to do. On November 24, 1652 he obtained from Pierre Lajeunesse and Nicholas Rivard de la Vigne, the land of Mathurin Guillet on Cap de Madeleine. Mathurin had been killed by the Iroquois on August 18, 1652.

Gilles was a man of all seasons: a carpenter, farmer, land owner, an entrepreneur, adventurer, and in 1648 an elector in Trois-Rivières. Gilles Trottier died in 1665, and his wife Catherine a few months later, having spent less than 10 years in New France. They left a large footprint. Gilles and his wife Catherine had 5 boys and 1 girl.



On the left is a photo of the Baptismal Font. On the wall are two plaques from French Canadians whose ancestors originated in the parish. On the right is an interior view. These two photos were taken by Daniel Gagne in 2011.



St Martin Church exterior and interior

ARE YOU INTERESTED IN SEEING OLD PHOTOS ON OUR MEMBERS ONLY WEBSITE?

GUIDELINES FOR SUBMITTING PHOTOS FOR THE AFGS WEBSITE

AFGS publishes select photographs of interest to people of French Canadian and Acadian descent in our magazine, *Je me Souviens*. We also may post submitted photos on our website or Facebook page as appropriate. Scenes focusing on history and genealogy are of primary interest.



A commemoration card from 30 April 1956 which appears to be a composite of photos of a mother and eight children who perished in a house fire in Mont Louis, Québec – a family tragedy discovered by Annette Mimeault Smith while researching her paternal line.

All submissions must be in electronic form. Do not copy photos directly into email messages. The photo must be submitted as an attachment. All illustrations and photos should be submitted as high resolution JPG files (at least 300 dpi). We will not accept photos saved as PDF files.

Do not send original photographs to AFGS. We are not responsible for loss or damage to originals and they may not be returned. Please include the submitter's name and contact information and a caption for the photo, identifying all individuals and the subject. You are responsible for the accuracy of the information submitted with photographs.

All photos published in *Je Me Souviens* or posted on the AFGS website or our social media pages are copyrighted and become the property of the American-French Genealogical Society.

All material submitted for publication must be original. Previously published photos, except those which are in the public domain, will be accepted only if it is submitted with written permission of the photographer. You are responsible for obtaining such permission and including the signed authorization of the owner and/or originator. Email submissions to photos@afgs.org.

**JEAN RATTIER DIT DUBUISSON,
FOURTH OFFICIAL EXECUTIONER IN CANADA**
Compiled by Janice Burkhart

Jean Rattier dit Dubuisson was the fourth official executioner in Canada. The son of Pierre Rattier and Ozanne Chatté, Jean was born circa 1647 in Saint-Jean d'Angély, Saintonge, France. He died the 21 May 1703 at the Hôtel-Dieu of Québec.

In 1666, Jean was a servant of Sieur Jean-Baptiste de Tonnancour at Trois-Rivières. There, on 6 February 1672, he married Marie Rivière a "Fille du Roi." Marie was the daughter of Abraham Rivière and Judith Pelisson. She came from the small town of Le Cause, in the province of Saintonge. Six children were born of this marriage.

Jean Rattier settled at Saint-François-du-Lac on 28 January 1676. Here he leased a farm from Laurent Philippe dit Lafontaine and became the servant of Jean Crevier, seigneur of Saint-François-du-Lac. On 23 October 1679, he was involved in a violent quarrel during which Pierre Couc dit Lafleur was badly beaten and his daughter Jeanne was raped and fatally injured. Held criminally responsible for this death, Jean Rattier was condemned at Trois-Rivières to be tortured and hanged. He appealed to the Conseil Souverain, which, on 31 December 1680, confirmed the original sentence. But the executioner, Jacques Daigre, had just died on 26 March 1680 and no one had yet replaced him. It was always difficult in Canada to find someone who was willing to act as executioner. The councilors therefore gave the criminal, Jean Rattier, the choice between waiting in prison until an executioner was found to hang him or accepting the office of hangman. Jean Rattier lost no time in accepting the position himself.

At that time, Canadian society held in horror the person who exercised this ignoble office and considered all contact of any sort with the hangman and his family degrading. This explains why the new executioner had great difficulty in finding a dwelling for his family in Québec. But he had scarcely moved into a house situated outside the town limits of Québec, for he was not allowed to live within the town walls, when the inhabitants of Québec began to take delight in approaching his dwelling to insult his wife and children. The Conseil Souverain was obliged to intervene. As a final blow, it was this same executioner who on 5 July 1695, in the public square of the Lower Town of Québec, had to put his own wife, who had been found guilty of receiving and selling stolen property, in the stocks where she remained for one hour. Subsequently he continued until his death to carry out sentences of corporal punishment on criminals without any other troublesome incidents.

Before leaving the story concerning Jean Rattier, it seems fitting to know a little about the victim Jeanne Couc and her family. Her family's story can be found elsewhere in this issue of *Je Me Souviens*.

LIKE FATHER, LIKE SON

Jean Rattier's youngest son, Pierre, baptized 9 July 1680 at Trois-Rivières, settled for good in Canada after having entertained the idea in 1703 of leaving the country for New England. In 1704 he married Catherine Rousseau, who came from Les Sables d'Olonne in Poitou. They had seven children. Pierre Rattier succeeded in supporting his family by hiring out as a day laborer to different employers in the region of Québec. Rattier did not however, content himself with the salary which his employers gave him. He stole various tools and materials from them. For

this reason he was imprisoned in 1710, accused along with his wife of these thefts and of some others that he had committed in company with the hangman Jacques Élie. The Conseil Souverain then offered to acquit him of the crimes of which he and his wife had been accused if he agreed to fulfill the office of executioner, since Jacques Élie had been murdered. Pierre Rattier accepted and became the sixth official executioner in Canada. Like his father, he exercised the office of hangman until his death on 21 August 1723, at the Hôtel-Dieu of Québec.

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DAUGHTERS OF THE KING FILLES DU ROI PIN AND CERTIFICATE PROGRAM

It's not too late to request our Filles du Roi pin and certificate.

As Peter Gagné describes in his book, *King's Daughters and Founding Mothers: Les Filles du Roi 1663-1673*, more than 350 years ago the King's Daughters or Filles du Roi arrived in Québec. They immigrated to New France between 1663 and 1673 as part of a program sponsored by Louis

XIV. The program was designed to boost Canada's population both by encouraging male emigrants to settle there, and by promoting marriage, family formation and the birth of children. While women and girls certainly immigrated to New France both before and after this period, they were not considered to be filles du roi, as the term refers to women and girls who were actively recruited by the government and whose travel to the colony was paid for by the King. The title “King's Daughters” was meant to imply state patronage, not royal or even noble parentage. Most of these women were commoners of humble birth. Almost every person of French-Canadian descent can claim at least one of these incredible, young women in their heritage.

There were between 832 – 852 Filles du Roi. You can find a list of the Filles du Roi on our website at: http://www.afgs.org/AFGS_Daughters_of_the_King_List_of_names.pdf

Instructions and information on the documentation requirements for submission are also on our website at: <https://afgs.org/site/kings-daughters/> . *Verified descendants of a Fille du Roi will receive a pin and certificate.*

MARIE MITEOUAMEGOUKOUÉ AND PIERRE COUC-LAFLEUR
PARENTS OF JEANNE COUC

Compiled by Janice Burkhart

North America in the 1600's was fraught with conflict and hardships. During the Beaver Wars, many of the Native tribes were at war with each other, siding with different European groups and trying to claim new territory and resources.

The Iroquois Confederation, made up of many tribes and led predominantly by the Mohawk, had become very reliant upon European goods and most especially European guns. These guns made it much easier to hunt beaver. Beaver pelts helped the Iroquois purchase goods from the Europeans. However, because guns helped diminish the beaver population in Iroquois territory, the Iroquois started looking for more land so they could expand their territory. They also wanted to become the only middlemen between the fur trading tribes of the west and the French and Dutch traders who were providing them with guns and supplies. Bloody skirmishes soon escalated into The French and Iroquois Wars, also called the Beaver Wars. Many of the surrounding tribes were attacked and forced to move. These tribes turned to their European allies for help and protection. It was often a frightening time to be alive.

The Weskarani band of the Algonquins were affected by these conflicts. Some of the Weskarani people had converted to Christianity and decided to leave the main group to seek more safety living near the large garrisons and Christian missions at Ville Marie and Trois-Rivières to seek help from the Jesuits. The Jesuits offered protection only to those who converted to Catholicism.

During a major Iroquois offensive in 1652, the main band of Weskarini fled north from the Ottawa River. Many were massacred near their sacred Mont Tremblant, deep inside their ancestral territory. Only a few survived and fled to shelter with the rest of their band in the Ville Marie and Trois-Rivières area. Fortunately, Marie Miteouamegoukoué was already there with her family and other families who had converted to Christianity. They were very devout and had previously made the decision to move closer to the fort and the priests.



Marie married a man named Assababich and together they had two children. The rampaging Iroquois attacked Trois-Rivières. During the terrible conflict, the men went to join the soldiers at the fort and the women and children went to hide in the woods. Assababich was killed defending the town. Marie's young children were captured along with many French and Weskarani people. What a horrific time this must have been for Marie.

After a period of mourning, Marie married Pierre Couc-La Fleur on 16 Apr 1657 at Trois-Rivières. Pierre Couc was the son of Nicolas Couc and Elisabeth Templair and came from Saintonge, France. During the attack by the Iroquois in 1652, he had helped to defend Trois-Rivières. It's likely that Marie would have known Pierre as they lived in proximity to each other.

At the time of the marriage, Pierre was still active in the military. Upon Pierre's retirement from the military, they farmed to help support their family. Their lives seemed normal for the most part for several years. Records show several contracts and disputes involving Pierre Couc but nothing that could be considered out of the ordinary for people making their way in the world.

According to René Jetté, the couple had 7 children; Jeanne, Louis, Marie-Angélique, Marguerite, Elisabeth, Madeleine, and Jean-Baptiste. Big families were common at this time. Child mortality rates were high due to disease or hunger. It was definitely a difficult time to raise children but Marie and Pierre worked hard to ensure their children were well cared for.

However, a tragedy befell the eldest daughter, Jeanne, on October 23, 1657. Jeanne was accosted, raped, and murdered by three men. The man who committed the actual murder (not just the rape and assault) was Jean Rattier-Du Buisson. Along with two other men, he was convicted of the crime and sentenced to die. Instead of the death penalty, Jean Rattier-Du Buisson made a deal that would see him become the Royal Executioner in Québec. This was a position considered unsavory and very difficult to fill. The other two bought their way out of punishment using money and political influence.

Marie was a devout woman and a good mother. One can only imagine her anguish at losing another child to violence and the punishments handed down by the courts.

Some of the Couc children married and settled down to simple lives. Pierre and Marie are listed as witnesses on several of their wedding certificates. A few others had lives that were decidedly the opposite of simple or safe.

Louis became an active voyageur. In order to trade goods, he defected from the French and moved back and forth between New France and what would later become the United States. His adventures ended tragically. He was murdered while on his way to Albany, New York in 1709 on a trade expedition with his family and some young Natives.

Several of the girls married and settled in the Québec area or in areas that are now part of the Northern United States. Elizabeth also had something of an exciting life. She worked as an interpreter, diplomat, and a local leader along with several of her siblings, assisting in the fur trade. She was married several times in her lifetime and had children with several of these men. She was also known by the name of "Madame Montour." She and her family settled in Pennsylvania, where the Montour name still figures prominently within the local populace.

Madeleine was also actively involved in the voyageur lifestyle, and married a voyageur named Maurice Menard. No marriage certificate has been located to date for their union.

You may be related to this family, so often touched by tragedy.

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**ACADIEN CONGRESS
AUGUST 10 TO 24, 2019
PRINCE EDWARD ISLAND AND
SOUTHEAST NEW BRUNSWICK**

August 2019 will mark the 25th Anniversary of the Acadian Congress. Every four years, Congrès Mondial Acadien takes place in a location where the Acadians settled as a result of “Le Grand Dérangement.” In 2019, the 6th edition of the Congrès Mondial Acadien will be held on Prince Edward Island and in Southeastern New Brunswick. Planning is

ongoing and updates to their website will keep you informed as the event approaches. For information on the event program, family reunions, the host region, and other topics see: <https://www.cma2019.ca/en/>

Le Congrès Mondial Acadien ~ The World Acadian Congress 2019

On Thursday, May 3, a delegation representing le Congrès Mondial Acadien, the World Acadian Congress 2019 gave a presentation at the AFGS.

Next year marks the 25th anniversary of the first Congress in 1994. Prince Edward Island and Southeast New Brunswick will host the events from August 10 – 24, 2019. It's a large gathering of Acadians, Cajuns and those who wish they were.

CMA 2019 is expected to draw nearly 100,000 people, in a festive atmosphere featuring local cuisine, live music, crafts, quilts, costumes, history, family reunions, parades... What's not to love?

There are currently 26 family reunions planned for the Congress next summer. For a list of contact information, visit: <https://www.cma2019.ca/en/program/families>

Arsenault
Babin
Babineau
Barrieau
Belliveau
Boudreau
Bourgeois
Breau
Broussard

Caissie
Chevarie
Cyr
D'Amour
Duguay
Forest
Gaudet
Gauvin
Girouard

Granger
Guidry / Labine / Petitpas
Haché / Gallant
Hébert
LeBlanc
Léger
Maillet
Robichaud

ACADIAN FESTIVALS – Part 2

by Anselme Chiasson

Reprinted from *Je Me Souviens*, Vol. 35, No1, Spring 2012

From *Le Réveil Acadien* Volume XII No 1 February 1996 and Volume XII No 2 May 1996
(Excerpts from CHÉTICAMP, HISTORY AND ACADIAN TRADITIONS, pp 490)

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

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

CANDLEMAS DAY [FEB 2nd]

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

During this quiet period of winter, Acadians used Candlemas as an excuse for special celebrations. It was the general custom to make Candlemas rounds several days before the holiday. Groups of about ten men per township, sometimes in masks and costumes, depending on the region, would go from house to house to collect the food required for a community supper, which would take place the evening of February 2nd at a previously chosen home. Only those who contributed food were invited to the Candlemas feast. The canvassers traveled by sled. They would knock at doors and ask, "Will you contribute for Candlemas?" If the family members were willing to contribute something, they would be invited in to sing and dance. The song they sang as they danced, with some variations in different regions, was as follows:

Kent County NB version, ms of Father Chiasson.

Monsieur, madame mariés

N'ont pas encore soupé

Va dans ton quart

Me chercher du lard

Va dans tonbaril (ou grenier)

Me chercher de la farine

Sir husband, madam wife

Have you not yet supped

Go to your barrel

and fetch me some pork (lard).

Go to your keg (or attic).

And fetch me some flour).

See also other versions and descriptions of the dance in Cheticamp, pp. 210-212, and *La Chandeleur chez les Acadiens du Cap-Breton*, by Arthur LeBlanc, NA thesis, Université Laval, Québec City, 1954, pp. 109

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

En vous remerciant mes gens d'honneur	Thank you, my good people
D'avoir donné pour la Chandeleur	For having given to Candlemas Day
Un jour viendra Dieu vous l'endra	A day will come/ when god will repay you.
Alleluia	Alleluia

On Candlemas Day itself, women went to the house chosen for the feast fairly early to prepare a copious repast from the food collected. In almost all areas (Acadian settlements), there were pancakes, les crêpes de la Chandeleur, Candlemas pancakes. Once all the guests who had contributed arrived, supper began, table after table. In New Brunswick and in the Magdalen Islands, each guest was required to flip his pancake in the pan. If he failed to do so, he had to go without; and in some areas, if it fell on the floor; the clumsy guest had to eat it there, on all fours, without using either his hands or fork. After supper came the dancing. The next day, the large quantity of food which was always left over was distributed to the poor.

PRE-LENT

The Acadians used Sunday, Monday, and Tuesday before Lent, the Jours Gras, for fun and entertainment, because they were about to enter a period of forty days of penitence. These evenings were spent partying, playing cards, singing and dancing. There was a great deal of visiting back and forth and the celebrations were enlivened, although sometimes totally spoiled, by alcoholic beverages. At midnight on Shrove Tuesday (Mardi Gras) Lent began and all festivities and amusements ceased.

LENT [Le Carême]

Ash Wednesday (Mercredi des Cendres) ushered in forty days of penitence, as prescribed by the Church. Fasting, for those between the ages of twenty-one and sixty, was very severe, permitting no more than two ounces of bread in the morning, a good meal at noon and a light snack or perhaps eight ounces at night. Meat was prohibited, at first every day of the week and later only Wednesdays and Fridays. In the spirit of penitence, everyone, even children, gave up candies or sweets. Some men would try to give up smoking.

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

MID-LENT [Mi-Carême]

The only relaxation in the rigidity of Lent occurred at Mid- Lent. On that day, children, young people and sometimes even married couples would dress up in costumes prepared several days before in any of countless fashions. They would wear homemade masks, often woolen stockings with holes cut for the eyes, nose and mouth. Thus costumed and armed with sticks, they would walk about, alone or in groups, from house to house. The game consisted of escaping recognition, while making gestures, dancing, and even speaking, but in an assumed voice.

This was the commonest way of celebrating Mid Lent. In some parts of Acadia, the Mid-Lent celebrants distributed candy to the children, who were allowed to eat it on that day. In some parts of Prince Edward Island and the Magdalen Islands, Mid-Lent was used as an opportunity to collect gifts for the poor. Mid-Lent was celebrated originally for a single day, and later for two days. Today, this tradition has practically disappeared. Only in the Cheticamp region of Cape Breton, where it is still celebrated for a full week, does it remain as vigorous as ever.

PALM SUNDAY

In memory of Our Lord's triumphal entry into Jerusalem, accompanied by people waving palms, the Church blesses branches on the Sunday before Easter. Today, we use palm branches imported from tropical countries, but in the old days people brought their own branches to be blessed. Most were twigs from pine or fir trees, or from junipers or other wild plants which would keep for some time. These consecrated branches were placed in all the rooms of the house, in the barn and on the boats, as protection against lightning, fire, the devil and sorcerers.

GOOD FRIDAY

In memory of Our Lord's death, the early Acadians marked Good Friday by more severe fasting. Some ate nothing at all, while others required their livestock to fast as well. (in Kent County N B and in the Magdalen Islands, manuscript of Anselme Chiasson). In some families, a religious silence was observed from noon until three o'clock. Finally, no butchering or hunting was permitted on that day, in order to avoid shedding blood, out of respect for the blood of Our Lord. (Father Anselme Chiasson, *Légendes des Îles-de-la- Madeleine*, Éditions d' Acadie, Moncton, 1969, pp 37-38.)

EASTER

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

Réveillez-vous gens qui dormez	Awake, ye who are asleep
Notre Seigneur est ressuscité	Our Lord is risen
En Galilée vous le verrez	In Galilee you will see him
Alleluia	Alleluia!

The people of the house, who were not always thrilled by this late night visit, were expected to get up, invite the unwelcome callers in and serve them a snack or drink of rum. This custom disappeared around the beginning of the twentieth century. (Louis-Cyriaque Daigle. *Histoire de St Louis- de-Kent*, Moncton, 1948, p 137. Also manuscript of Father Chiasson.)

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

According to popular belief, on Easter morning the sun rose with particular brilliance, no doubt to demonstrate its joy in the Lord's resurrection, and was even thought to dance. People would

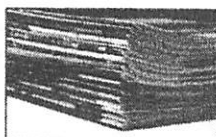
get up earlier than usual so as not to miss the phenomenon.

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

APRIL FOOL'S DAY

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

Part 3 of ACADIAN FESTIVALS will be published in our next edition of *Je Me Souviens*.



Periodicals by Diane Olivier

PERIODICALS PERSPECTIVE

by Diane Olivier

An article titled *How to Find Genealogy Images That Are Free of Copyright* (Plymouth County Genealogists, Inc.'s publication, *The Genealogical Inquirer*, Nov. 2018 (AFGS #83), discusses what images online are not covered by copyright. The author informs that per current U.S. copyright law, every work, including photos and images, is automatically protected by copyright. (A complete explanation of U.S. copyright law is online at Copyright.gov.) The article discusses the difference between permission to use an image and being free of copyright and the giving permission (by the copyright holder) to use but without relinquishing protection and ownership.

That same periodical tells of:

- *New Free Historical Records on FamilySearch*, adding 2 searchable names in the 1915 Kansas State Census, Western States marriage Index, as well as records of Chile, Colombia, French Polynesia and several other countries and states;
- Release of 52 volumes of Archdiocese of Boston Records.

The December 2018 issue of this periodical tells of:

- *A Bible Rescue Project* which is discussed by Rachel J. Trotter at a web site named Evalogue Life.
- Various collections from Worcester city directories and other documents and photographs which was a result of a partnership between the Worcester Historical Museum and the Worcester Polytechnic Institute's Department of Humanities and Arts to digitize those records.

THE FIRST ACADIAN MURDER

by Dennis M. Boudreau

Article revised from that which first appeared in the Autumn, 1982 issue of *Je Me Souviens* (Volume 5, Number 2).

When asked to revise this article for inclusion in this issue of *Je Me Souviens*, at first, I thought that the original article should have been left as is. However, with the hot-button issues of prison reform, and the ongoing attention to persons with mental illnesses or other age-related debilitations, it would certainly be appropriate to rewrite the article for presentation to our members at this time, as well as put to bed a minor issue which was raised in a letter to us from member Bernice Snider, alerting us to a mistake in the first written 1982 article, which I will address herein.

When one speaks of the Acadians, the term easily connotes a simple, peace-loving and neutral people, exiled from their ancestral home in Nova Scotia. Closely associated with this image is a group possessing a strong Catholic faith and moral fiber. While every community is made up of fallible individuals, all of us people with “clay feet” so to speak, major crimes were virtually non-existent in the Acadian community. Thus, it is rare to conceive of such an act as murder taking place in their environment. However, early in the resettlement of the Acadians at Prince Edward Island, in fact in June of 1812, such a heinous act took place. This gruesome event is still recalled in a ballad, popular in various parts of the Canadian Maritimes, entitled “*Le Meurtrier de sa Femme*” (the Murderer of his Wife) or “*La Complainte de Pinquin*” (The Ballad of (Xavier Gallant dit Pinquin)).

Rare is it that something good should result from something so tragic, but that is what happened. Due to the dementia of Xavier Gallant, his direct act of violence and subsequent incarceration in the deplorable conditions of the Charlottetown jail, what resulted was a complete reform of the prison system in that smallest of Canadian provinces.

XAVIER, HIS FAMILY AND DEED

Louis Haché dit Gallant, the son of Pierre Haché dit Gallant and Cécile Lavergne, and his wife Anne Chiasson, daughter of François Chiasson and Anne Doucet, were married on 8 January 1753 at St-Pierre du Nord, Île St-Jean (today's Prince Edward Island). Louis was the grandson of the Gallant ancestors, Michel Haché Gallant and Anne Cormier, who had come to Port-Lajoie (now Charlottetown, PEI) from Beaubassin in Acadia. He was later named harbor-master of the establishment.

From all evidence of the family found during the years of Deportation, Louis and Anne (Chiasson) Gallant had fled Prince Edward Island and took refuge in the area of Ristigouche, at the west end of the Baie des Chaleurs. While they were there, they had a child, baptized on 9 January 1761. The text of the baptismal record found in the registers of St-Joseph of Carleton, QC, which does not name the child, reads (translates) as follows:

The ninth of January 1761, I have baptized the son of Louis Haché and of Anne Chiasson, his father and mother married together; the godfather was Jacques Naquin and the godmother Anne Haché, who have declared they do not know how to sign, in faith of which I have signed the day and (year) above.

s/ Père Ambroise, Récollet (Priest of the Recollect order of Franciscan Friars Minor)

Although the name of the child is omitted from the record, Father Patrice Gallant, the family genealogist back in 1970, believed this baptism to have been that of their son, François-Xavier (or Xavier), the subject of this article. To this day, no one disputes this assertion.

In addition to Xavier, his parents, Louis and Anne, had the following children:

- i. Xavier dit Pinquin, n Ristigouche 9 January 1761; m circa 1781 Madeleine Doucet (Charles & Jeanne Boudrot)
- ii. Anastasie, m circa 1781 François Doucet (Charles & Jeanne Boudrot)
- iii. Firmin dit Panneau, m (1) circa 1793 Madeleine Poirier (Pierre & Marguerite Girouard); m (2) Rg Mont-Carmel, PEI 5 February 1821 Martine Bernard
- iv. Jean-Baptiste dit Noume, m (1) circa 1794 Françoise HACHÉ (Jean-Baptiste & Hélène Richard); m (2) circa 1826 Marie Vautour
- v. v. Fabien dit Perry, m circa 1705 Marie Doucet (Jean & Marguerite Gaudet)
- vi. vi. Alexandre dit Cendre, m circa 1806 Scholastique Gallant (Joseph & ...Arsenault)

REFS: Jean Bernard, *Généalogie des Familles Acadiennes de L'Île du Prince-Édouard*, 1764-1900. pp 2493-2494.

AN ASIDE REGARDING THE DOUCET FAMILY

In the previous article, at this point, I had given the descending genealogy of Xavier Gallant, wherein I had reported that Xavier's wife, Madeleine was the daughter of Michel Doucet and Louise Belliveau, who were believed to have been the parents of Madeleine at that time (in 1982), as reported by then genealogists Father Patrice Gallant and Bona Arsenault, and historians Henri Blanchard and Georges Arsenault.

In response to this, we received the following message from member Bernice Snyder, stating: "I just want to inform you that you put out a story of the murder in PEI and there is a discrepancy on the Internet about who Madeleine's parents were. From what I understand her parents were Charles and Jeanne Boudreau. There are a lot of websites on the internet that show her parents were Michel and Louise Belliveau, however the marriage records in the Miscouche Acadian museum show her parents being Charles and Jeanne Boudreau. These marriage records were compiled by Stephen White, a historian at Moncton University. I do not expect you to take what I am saying at face value and trust that you will work to confirm my findings. I just wanted to bring awareness to this issue. I have been told that Stephen White is a very credible source, so I am going with him, but please let me know if you find any evidence to show any difference. They would have been my great (5?) grandparents through a grandfather, and I most likely have another link with one of my grandmothers."

That both sets of Doucet parents are reported on the Internet depends on the sources the compilers followed when placing their information online. If they had done so a long time ago (pre-2013), they would have followed the conclusions of Gallant, Arsenault and Arsenault, and not necessarily Stephen White, who only published his *Dictionnaire généalogique* in 2000, and his PEI families notes (via Jean Bernard's compilation) in 2013. So historically, what I reported back in 1982, and what you see online is not an error per se, as it is a change in recently found discoveries and researched conclusions. At the time, this is what I too believed to be correct, until Mr. White proved everything otherwise with his new conclusion of Charles Doucet and Jeanne Boudrot. What didn't happen was that since 1980 there was no announcement that there had been a change in the parentage of Madeleine Doucet, based on newer evidence, or other primary sources.

You mention in your message the "marriage records at the Acadian Museum in Miscouche," but to my knowledge, no marriage record exists for Xavier and Madeleine, so Steve had to arrive at this conclusion via another means, and most probably, a process of elimination of possibilities.

From the stance of census records, we now know that the family of Louis Doucet (29y) and Louise Belliveau (27y) went from Île St-Jean to Miquelon, where their marriage was revalidated on 19 August 1765, and where they were enumerated in the 1767 census with their children, Joseph (4y), Charlotte (1y), and Michel's brother Jean Doucet (21y). Louis was the son of François Doucet and Marie Carret dit Lapierre, and Louise the daughter of Louis and Louise Haché dit Gallant. They were previously married at Île St-Jean before witnesses, but the date of that ceremony is unknown to us. Their children also married at Miquelon: Charlotte to Jean Pinaud (Jean & Mathurine Bodin, see last issue of JMS, 2018) on 29 November 1786; and Joseph to Marie-Modeste Bonnevie (Amand & Catherine Gaudet) on 19 November 1787. Their uncle Jean Doucet also married there on 17 August 1767 to Marguerite Gaudet (Charles & Anne Richard), and later appear back in Prince Edward Island, with the Pinaud family. To our knowledge there was no daughter named Madeleine in Louis Doucet's family, so she had to have been the daughter of another Doucet family.

The only other Doucets at Île St-Jean in the 1752 census were François Doucet (58y) and Marie Carret dit Lapierre (45y); and their son, Charles Doucet (30y) and Jeanne Boudrot (22y), with their daughters Anne (4y) and Marguerite (2y). By September 1763, thanks to a census of the inhabitants of Île St-Jean and the Magdalen Islands, drawn up by the Comte de L'Estaing, we know that Charles and Jeanne's family (now residents of the Magdalen Islands) had grown to 6 children; they had 7 in all. It should be noted also that another Doucet family, that of Charles Doucet and Anne Arsenault (sic), were in residence at St-Pierre du Nord in 1763, with 6 of their 11 children. Among these were: Marie-Josèphe (wife of Jacques Arsenault), Madeleine (wife of Joseph Haché), Pierre (husband of 1-Marie Haché & 2-Rosalie Thériot), Michel (husband of Anne Boudrot), Joseph (husband of 1-Victoire Bujold & 2-Catherine Vienneau), Charles (husband of Marie Arsenault), Modeste (wife of Joseph LeBlanc), and Théotiste (wife of Joseph Hébert). They are not to be confused with the family of Charles and Jeanne.

Stephen White has thus identified the eight children of Charles Doucet and Jeanne Boudrot as the following:

- i. Anne, m circa 1775 Joseph Desroches (Julien & Marie Arsenault).
- ii. Marguerite, m circa 1769 Amand Chaisson (Jacques & Marie-Josèphe Arsenault)
- iii. François, m circa 1781 Anastasie Gallant (Louis & Anne Chiasson)
- iv. Madeleine, m circa 1781 Xavier Gallant (Louis & Anne Chiasson)
- v. Joseph, m circa 1792 Anastasie Arsenault (Paul & Anne Bernard)
- vi. Adélaïde, m circa 1790 Étienne Arsenault (Paul & Anne Bernard)
- vii. Charles, m (1) circa 1796 Isabelle Arsenault (Pierre & Anna Doucet); m (2) circa 1800 Madeleine Arsenault (Joseph & Marie Richard)
- viii. Marie, m circa 1778 Georges-Robert Leblanc (Joseph & Marie Joseph Bourg)

REFS: Jean Bernard, *Généalogie des Familles Acadiennes de L'Île du Prince-Édouard, 1764-1900*. p 1649.

Dennis Boudreau, *Dictionnaire Généalogique des Familles des Îles-de-la-Madeleine, 1765-1948*.

Relying on dispensations and the discovery of the 1763 census, as a process of elimination, Steve probably deduced that the other Doucets in the area were the children of Charles Doucet and Jeanne Boudrot; so these were her correct parents. Thus, we thank Bernice for bringing that to our attention. While some things remain unchanged, re-examination of the sources, newer tools and documents have caused those of us in the field to sometimes make drastic changes to former

conclusions held by others in the past, and this then is why the parents of Madeleine were changed – but this is nothing new. Even genealogical research evolves, as you can see from the aforementioned results since 1982.

BACK TO THE STORY

While many Acadians living at Île St-Jean escaped to the Magdalen Islands or Miquelon, the majority of those who remained were deported to England in 1758. For the lucky ones, Louis Gallant and his family took refuge first at Ristigouche, QC, and later at Shippagan, NB. At some point, Xavier Gallant and his brothers Fabien and Alexandre crossed back over to Île St-Jean and resettled there. Xavier would eventually come to marry Madeleine Doucet, by whom he had eight children, seven of who were still living at the time of their mother's murder. Their children were:

- i. Judith (Julitte), m circa 1811 Clément Martin (Pierre & Anna Gallant)
- ii. Ange dit Lange, m circa 1812 Marie Gallant (Jean-Baptiste & Hélène Richard)
- iii. Fidèle dit Major, m (1) circa 1810 Barbe dite Louise Poirier (Basile & Marie Gallant); m (2) Rg Miscouche 14 Nov 1836 Marguerite Arsenault (Paul & Claire Brun).
- iv. Daniel, m Rg Rustico 26 Sep 1814 Marguerite Arsenault (poss granddaughter of Paul & Anne Bernard) [register is torn]
- v. Victor, m (1) (selon Rg Rustico) at Egmont Bay 11 Feb 1817 Charlotte Bernard (Hilarion & Marie Gallant); m (2) Rg Rustico 3 Sep 1866 Adélaïde Pitre (Simon & Théotiste Martin)

Note: Victor & Charlotte were the paternal grandparents of André Gallant, MD, doctor at Meteghan, NS and afterwards, the Magdalen Islands

- vi. Bruno, m Rg Egmont Bay 19 Feb 1822 Henriette Aucoin (Jean & Rosalie Bernard)
- vii. *An Unnamed Child*, who died in childhood
- viii. Édesse, m circa 1829 Joseph Gallant (Amand & Madeleine Doucet); m (2) circa 1833 Amand Gallant (Simon & Marie Gaudet) vf Cécile Martin

REFS: Jean Bernard, *Généalogie des Familles Acadiennes de L'Île du Prince-Édouard, 1764-1900*. pp 2771-2772.

(Editors Note: Rg means registered in the church. Rgciv is found in civil registers. RC means it's found in the census. These are currently common abbreviations.)

At that time, the family was living on Lot 16, near other tenants, in an area contingent to Malpèque Bay. Georges Arsenault, Prince Edward Island historian, described Xavier as seeming to have been an affable man, a hard worker and a practicing Catholic. This land of theirs later passed into the hands of the John Ramsay family, of English origin, and later took the name of "Rose Hill Farm."



According to court documents and many witnesses, Xavier was suffering from dementia (or even paranoid schizophrenia), slowly losing his mind and perception of reality after receiving a large amount of money from a Mr. Marsh (probably the merchant, Thomas Marsh), the year previously. Remember, there was no treatment or medication for these illnesses back then to slow down their progression. Until then, Xavier had always been an amiable man and good to his family, as well as laborious, but after receiving the sum, it is reported that he let his work slack. This being the reason for what he had done was rather ambiguous, but

nonetheless, on Thursday, 11 June 1812, he took his wife for a walk in the woods, where he killed her, slitting her throat with his ax in a woodlot on his farm. After the mortal deed, he hid her body and returned home.

When he arrived at the house, he asked his children about her, claiming he did not know where she was. Along with his children, they roamed the woods for two days looking for her, but could not find her. The following Saturday, he fled, his children called the neighbors, who organized search parties. The next morning, Xavier was seen at the edge of the woods, and his cousin managed to approach him. It was then that Xavier admitted to the murder and where he had hidden her corpse, concealing it under a pile of leaves. Madeleine's body was then taken back to their residence, where Xavier was questioned in the presence of 12 witnesses. After his confession, he was taken to the Charlottetown jail.

Fortunately, court documents concerning the murderer and his actions are numerous, which inform us in a profusely-detailed fashion the major part of the circumstances surrounding this event. Thanks to these, many discrepancies are able to be explained concerning the murder and its subsequent ballad.

THE TRIAL: THE KING VS FRANÇOIS-XAVIER GALLANT

On Tuesday, June 30, 1812, Xavier Gallant appeared in the Supreme Court of Prince Edward Island before Chief Justice Caesar Colclough and his associate judges, Robert Gray and James Curtis. He pled not guilty to the charges. His trial was set for the following Friday, 3 July 1812. Beginning at 9AM it lasted but a mere day, until 7:30PM.

The Procurator-General appointed James Bardin Palmer, solicitor to be lawyer for the prisoner, while Attorney General Charles Stewart prosecuted for the Crown. The jury was composed of twelve men (all English speaking): William McEwen, Richard Chappel, James Wilson, Peter Hewitt, Joseph Dingwell, Donald McDonald, George MacAkey, John McGregor, David Higgins, Nathan David, Joseph Avaard and George Aitken. The witnesses numbered eleven, six for the Crown and five for the defendant. For the Crown were chosen: Victor and Fidèle Gallant (sons of the accused), Jean-Baptiste Gallant (cousin of the accused), Prospère Poirier, Daniel Campbell and Col. Harry Compton. For the defense, the witnesses were: Placide Arsenault, William Clark, George Blood, Samuel Cameron (Xavier's closest neighbor), and Lange Gallant (son of the accused). Given that several of the witnesses could not speak either English or French, John Frederick Holland was appointed the trial's interpreter.

Most of the witnesses were of the opinion that Xavier suffered from a mental imbalance. His son, Fidèle, declared that the people of the village believed that this was responsible for the murderous act of his father. His brother, Lange, affirmed that he had perceived the first signs of irregularity in the mental health of his father on the day of Mardi Gras, two years previously. Since then, his parents often quarreled.

According to several witnesses, Xavier lost his mind after he obtained a considerable sum of money from a Mr. Marsh. Here is what was revealed on the subject by his son, Fidèle:

From what he was able to recall, more than a year had passed since Mr. Marsh gave him the money. This was the cause of his derangement, when he began to lose his mind. He worked no more. In fact, he worked little since last autumn. Before that, he was a laborious man; he had always been an amiable man and good toward his family, and all this until about three years ago. [Court Minutes, 1811-1813 for Friday, 3 July 1812]Farm."

Unfortunately, the trial notes do not divulge the nature of the transaction by which Xavier had obtained this money from Mr. Marsh. Also, the amount was not precise. Witness Daniel Campbell mentioned the sum of \$380 that Xavier said he possessed before making a voyage to the Baie des Chaleurs. On his return, he said he could only find \$200 of it.

On the subject of Xavier's imbalanced state, another witness Prospère Poirier himself said money was the cause. At his word, one dollar had caused him to kill his wife, because while Xavier was poor, he was loving and good to her. He was equally a good worker.

It is evident by the tenor of the testimonies that Xavier had suffered from mental derangement and alienation. He blamed his wife and children for stealing his money, which he had hidden throughout his house and on his property. He also believed himself cursed by a local dog (Acadians were a superstitious lot), as well as imagined that someone was going to take possession of his house. He sometimes imagined that his wife was his daughter-in-law, the wife of his son, and so forth. Could Xavier Gallant have had a mental breakdown or had he been going senile? He was only 51 years of age at the time of the murder. Could avarice for his money have caused his temporary madness? Did he suffer from a form of paranoid schizophrenia or was he a victim of early-onset Alzheimers disease? These are all plausible questions.

In his testimony, Fidèle Gallant also made known to the court how his father justified his criminal act:

... He [Xavier] had said that the reason for which he killed her was that she was not sufficiently attentive to her household affairs, and that she no longer occupied herself for him – for example, he was obliged to do his own cooking. [Court Minutes, 1811-1813 for Friday, 3 July 1812]

These added details make us wonder if even marital difficulties or something more scandalous might have been at the root of the problem, compounding the issue. But there is no elaboration on this.

After a full day of testimony, toward 6PM, the jury retired and deliberated for about an hour and a half. When they returned, the verdict was one of guilty, but the jurors recommended the clemency of the court.

The following Thursday, 9 July 1812, Xavier was again brought before the court to receive his sentence. The death penalty was inflicted upon him, but at the end of the declaration of punishment, his lawyer, James Palmer, proposed that the execution be deferred. The court decided to carry on the discussion of this motion to the following Saturday. Here follows the verbal process of the court that very day.

The High Sheriff, on the advice of the court clerk, having been ordered to bring the prisoner here this day to receive his sentence, presented the prisoner who was placed before the Tribunal. He was asked if he had, according to him, some reason for which the judgment of the law should not be imposed. He responded that he had none. The chief justice pronounced the death sentence on the prisoner who was sent back to jail. The defense lawyer proposed a delay to the execution. The court, after having heard the lawyer, ordered that the contents of this motion be retained until the following Saturday. [Court Minutes, 1811-1813 for Thursday, 9 July 1812]

The *Weekly Recorder*, a newspaper of the era published at Charlottetown, gave in its issue of 4 July 1812 an account of the judiciary procedures initiated against Xavier Gallant. It is surprising to report that this weekly published in that same issue Xavier's death sentence, which was not

actually pronounced until the 9th of that month, almost a week later. The newspaper, presuming the consequences of Xavier's action, reported the following:

The chief justice, after having made the commentary on the tragic end to which the prisoner had brought (upon) himself, pronounced the terrible sentence of the law, that he be brought on Monday to the place of execution where he be hanged by the neck until dead, and afterwards, that his body be housed for anatomization, and that God have pity on his soul. [Charlottetown WEEKLY RECORDER, 4 Jul 1812, p 135].

According to the reporter who wrote the article, Xavier Gallant was to be hanged on Monday, 6 July 1812, while in reality, his sentence was not veritably pronounced until the following Thursday, 9 July. The newspaper in effect jumped the gun – so much for the presumption of innocence or the court's mercy, given the extenuating circumstances.

THE DEATH OF XAVIER GALLANT

The case of Xavier Gallant is no longer reported in the verbal process of the court after 9 July 1812. From all appearances, he had been pardoned or given another sentence, because another important document shows us that in September 1813 (more than a year later), he was still imprisoned in the Charlottetown jail. This document, more precisely dated 21 September 1813, was a petition from Caleb Sentner, jailor of the Charlottetown jail, which he sent to the Lieutenant-Governor of the Island, Charles Douglas Smith. In his request, the jailor deplored the inhuman state in which certain prisoners were retained, and more notably, the situation of Xavier Gallant. His case is given in detail.

From what Caleb Sentner wrote, since the murderer was incarcerated in June 1812, he was ordered to feed him and see to his other needs. He was promised as payment the sum of 15 shillings per week, this money provided from the liquidation of the prisoner's property which had been confided to the old coroner, Charles Serani. The petitioner followed his request by explaining that since the month of February 1813, he hadn't received another cent. He himself said it was impossible to continue to maintain the prisoner by reason of his too meager salary, and because he gave what he earned to support his large family.

The jailor gave a stupefying description of the state of the prisoners, accentuating the case of Xavier Gallant:

And that it be particularly permitted to your Petitioner of reporting to his Excellency the miserable state of the prisoners retained in this terrible place, appalling to human nature and repugnant to all sentiment; beds and bedding are not furnished, except for two rugs or blankets, which were sent in a spirit of charity by the old sheriff, Mr. Samuel Cambridge. Your petitioner is in the disagreeable obligation of placing prisoners in their respective quarters where they have found only the bare floor for sleeping, without blankets to protect them from the effects of changing climate to which this Island is exposed, and which eventually leads to sickness or to death. Xavier Gallant, previously mentioned, has such need at this moment of a change of clothes, and he himself and his cell are in such a dirty state that it is impossible for one to live there without exposing oneself to a condition of life as pitiable as his own. [Petition of Caleb Sentner, PEI Council Minutes, Vol 3, pp 82-83 (21 September 1813)]

In his presentation to the Lieutenant-Governor, Caleb Sentner spoke of having asked many of Xavier's friends to furnish him with linens. They made known to him that Mr. Serani disposed of the prisoner's property, and that Sentner should have addressed himself to Serani for aid. Talk about passing the buck.

The same day that the petition was presented, it was read to the Council of the Island, the resulting action being that it ordered Misterns Sentner and Serani to appear at its meeting the next morning. It also demanded the old coroner to produce a report on the deposition of Xavier Gallant's property. The next day, 22 September 1813, both men appeared before the Council. Mr. Serani gave his oral report to them regarding Xavier's belongings, yet the Council asked him to produce a more complete report at their next meeting. He did not immediately obey the orders of the Council as it reiterated its request to him on 19 October, and again on 6 November 1813.

On October 19th, the Council finally decided to occupy itself with the well-being of Xavier Gallant. The jailor received from them the directive to conveniently wash the prisoner by bathing him in an infusion of strong tobacco. The sheriff also received the order to dress him warmly. Some weeks later, Xavier died at the Charlottetown jail on 6 November 1813. That same day, within the walls of the prison, a judiciary inquest before a jury was brought by the present coroner Fade Goff. This inquest determined that Xavier Gallant "died of the visitation of God and in a natural way."

The same day of Xavier's death, the Island Council held a special meeting. We do not know if the members of the Council were aware of his death, as we do not know whether he died before or after the meeting. Be that as it may, the state of the prison was the subject of a lengthy discussion. First of all, the deputy clerk of the Council was mandated to approach the old coroner, Mr. Serani, to once more exhort him to furnish a complete report on the deposition of Xavier's property. Following that, the jailor Mr. Sentner presented himself before the Council. Once again, he made known the needs of the prisoners in food and bedding. The Council finally decided to aright this problem in a definitive fashion. Some good had then come from Xavier's imprisonment, although he never had the opportunity to be its recipient.

The life of Xavier Gallant finished quietly in the Charlottetown jail, after being imprisoned more than a year and three months, and this, for the murder of his wife. He died abandoned by everyone, family and friends, and from all evidence, a victim of terrible treatment of prisoners.

THE BALLAD

Subsequent to Xavier's death, the Acadians composed a song which recalls this dramatic event in the history of Prince Edward Island. The ballad itself neither reveals the name of the murderer nor his victim, nor does it say a word about the place or date of this drama. Yet of all the ballads in the Maritime area, it is the most famous. Until the present, it had been collected into 26 versions provided from Prince Edward Island, and the "petites Acadies" of the Magdalen Islands, the Gaspésie, and the Côte-Nord of Québec.

Of all the versions collected, not one is complete. The "complainte" has best been preserved outside of Prince Edward Island, with the most complete version, counting 42 verses, being that of the Côte-Nord historian and folklorist, Placide Vigneau of Havre St-Pierre.

Many of the versions from Prince Edward Island, New Brunswick, and the Gaspésie carry the title "Le Meurtre de sa Femme," yet the versions from the Magdalen Islands and the Côte-Nord are known as "La Complainte de Pinquin." On the Magdalen Islands it was known as a very ancient ballad. You might ask why the latter title, since the word pinquin does not appear in the actual text of the "complainte"? In his book, *Histoire de Rustico*, historian and genealogist, J-Henri Blanchard, notes that Xavier Gallant, whose two daughters had married the Martin Brothers of that village, was nicknamed "pinquaing or pinquin."

Senator Pascal Poirier of Prince Edward Island said he had heard the word used only to describe an Acadian recipe, designating a “dish composed of potatoes, lard, and pieces of mixed chicken, cooked in a casserole.” Today, this expression is little known among the Acadians of the Island, but it is written “pincan.” Although the meal is very common, it is better known as “rapure” or “chiard.”

On the Magdalen Islands, the expression “pinquin” was otherwise known, but in a totally different sense. Among the ancient Madelinots, it signified a “least commendable person.” The person who was seen as a “traitor to his neighbor” qualified as a “pinquin.” From its common usage, and referring to the ballad, the name “pinquin” qualified as any person having somewhat of a malicious or murderous character.

It should also be noted that the descendants of Xavier Gallant are numerous in the Egmont Bay and Mont-Carmel regions of Prince Edward Island, where many folkloric inquiries have been made concerning the “complainte,” and where oral tradition has greatly supplemented many important facts reported concerning this affair. To find the full text of the ballad in French, consult the volume of Georges Arsenault below, which gives it in its entirety. The murder of Madeleine (Doucet) Gallant by her husband was certainly an epoch event among the PEI Acadians. To our knowledge, this was the first murder committed among the insular Acadians, or in any other Acadian community after their resettlement in the Maritimes.

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Would you like to be able to make Canadian Yellow Split Pea Soup or French Meat Pie or Beef Ragout with Dumplings? How about French Canadian Stuffing or Salmon Pie? How about Maple Syrup Pie for dessert?

Maybe Memère never wrote down her recipes, but AFGS has over 250 pages of recipes, including many traditional ones submitted by our members. They may be found in our cookbook

Je Me Souviens La Cuisine de la Grandmère

You can order our cookbook from the on-line store on our website at <https://afgs.org/site/shop-online/> It is listed under Books & Publications – Other.





American-French Genealogical Society

Preserving Our French Canadian Heritage...Connecting Generations Since 1978



FIND IT ON OUR WEBSITE

If you have not visited the AFGS website, you should do so at once! Simply go to <https://afgs.org/site/> and you will find many resources for your use. One area to check out will be the library, listed under **Services/Resources**.

Once you click on that heading you will find an abundance of information about the AFGS Library including an updated library catalog listing our holdings. Check it out. It will be worth your time.

FIND IT ON OUR "MEMBERS ONLY" WEBSITE:

We are currently working on Thomas LaForest's wonderful books, *Our French-Canadian Ancestors*. Mr. LaForest's wife has given AFGS permission to put her late husband's books on our Members Only website for you to use in your research. If you are unfamiliar with these books, they are biographies of the early settlers of Québec. We still have work to do on this collection, but hope to have it up and running in the near future. So please check the Members Only website often for this valuable resource.

The Headstone Project is under construction and will be coming soon. You won't find many of these 125,000+ images on Find-a-Grave. AFGS thanks Sue and Joe Musial for 20+ years of their dedicated work photographing these headstones and Francis Fortin for his many hours of work organizing this collection into a format and searchable data base that will be easy for you to use.

ATTENTION MEMBERS: VOLUNTEER OPPORTUNITY!

The Members Only website committee is embarking on a **very large project**. We are developing a searchable database of French-Canadian and Franco-American marriages for our Members Only website. This database will benefit all members across the country and those members outside the United States. **BUT we need your help, because this database could contain well over ONE MILLION marriages when it is completed.**



The more people who volunteer to enter data, the faster we would be able to create this database. *Would YOU be willing to volunteer for this project?* We are looking for volunteers who could transcribe 10-12 pages of material for us. This is a volunteer opportunity that you would be able to complete at your home, no matter where you live, at your convenience. We would provide you with an electronic (pdf) file containing the data that needs to be transcribed, a template to enter the data into (which is currently Microsoft Excel) and instructions on how to enter the data. If you are a Mac user, we can provide a template for you also.

If you feel that you can help us with this valuable project, please write to us at JMSeditor@afgs.org. Please let us know if you are willing to help and we'll contact you.

JACQUES ÉLIE, FIFTH EXECUTIONER IN CANADA AND HIS TRAGIC DEMISE

Compiled by Janice Burkhart

Jacques Élie was the fifth official executioner in Canada. The son of Jean Élie and an unlisted mother, he was born circa 1682 in the village of Parcoul, in the province of Saintonge. He would die on 23 May 1710 on the shores of the Duchesne River, in the seigneurie of Deschaillons under tragic circumstances.

Jacques arrived in New France when he was quite young. He lived first in Acadia, where he was condemned to death at Port-Royal. As there was no executioner in Acadia, he was sent to Québec to be hanged.

In November 1705 Jacques was in the prison of the Conciergerie when, Canada having been without an executioner for two years, the Conseil Souverain asked him to fill the office of hangman. He accepted, on condition that his life would be spared.

Jacques Élie was a rogue of the worst sort and an expert in all types of theft. As soon as he was released from prison he started stealing again and continued to do so despite frequent returns to prison.

On 7 October 1707 he married Marie-Josephte Maréchal at Québec. She was the daughter of Jacques and Marguerite de Seaux of Rozay-en-Brie, Champagne. They had two sons, Nicolas and Jacques.

Provoked beyond measure by the insults which the inhabitants of Québec heaped upon them, the Élies decided to flee to New England. They entrusted their fate to the Pawnee Indian named Nicolas. Nicolas agreed to serve as their guide. He was to receive 50 livres and a house for his efforts.

They set out in a canoe, Jacques, his pregnant wife, their two young sons and the Pawnee, Nicolas. But after one day's traveling, during the night of 23 May 1710 while Jacques Élie, his wife, and two children were sleeping, the Pawnee attacked the family with an ax. Jacques and his son Nicolas were killed. Marie-Josephte and her infant Jacques were seriously injured but managed to escape and were taken to the Hôtel-Dieu in Québec. They died on 2 July 1710.

In the meantime, the Pawnee, Nicolas, stole the family's goods and escaped into the woods never to return. He was tried and found guilty of the attack and was executed in effigy. So a man who executed others and engaged in robbery himself, was in turn robbed and executed – a sad end for a man and his family.

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MATHIEU LÉVEILLÉ, NEGRO SLAVE AND EXECUTIONER

by André Lachance

Mathieu Léveillé was a Negro slave and executioner in Canada from 1733 to 1743. He was born circa 1709 in Martinique and died 9 September 1743 at the Hôtel-Dieu of Quebec. But how did a Negro born in Martinique come to be an executioner in Quebec?

After the death of the executioner Pierre Rattier on 21 August 1723, the colonial authorities searched the colony in vain for a successor to him. Three years later they asked the minister of the Marine, Maurepas, to find a hangman for Canada in France. In reply Maurepas recommended that they buy a Negro from Martinique, but quickly thought better of this idea and sent them a certain Gilles Lenoir dit Le Comte, an inmate of the Hôpital Général of Paris. Gilles Lenoir was a confirmed drunkard, “so violent when he had been drinking and so disorderly in his conduct” that he had to be kept in prison all year long. He proved useless as an executioner and was sent back to France in the autumn of 1730. Guillaume Langlais, originally from London, England, replaced him. But he was so “old [about 51], feeble, and addicted to wine,” that he was no better than his predecessor. Finally, on 12 October 1731, the colonial authorities decided to take “the necessary measures to obtain a Negro from Martinique to act as executioner.” On 24 March 1733 Maurepas asked Jacques Pannier d’Orgeville, a royal official in Martinique, to send to Québec the Negro slave requested by New France. On 1 August 1735 the treasurer general of the Marine, Barthélemy Moufle de La Tuillerie, paid 800 livres to a certain Sieur Sarreau, who lived in Martinique, “as the price for a Negro sent to Québec to serve as executioner.”

Léveillé, the Negro hangman, had scarcely arrived in Québec when he was hospitalized at the Hôtel-Dieu on 31 July 1733. He had lived until he was 24 in the hot climate of the West Indies, and he had great difficulty adapting himself to the sudden changes of temperature in Canada. He had to be hospitalized at the Hôtel-Dieu of Québec many times.

The hangman was very poor, if we are to judge by the facts recorded in the judicial documents of the period. On 28 November 1740 he received a visit from François Mouisset, a young ne’er-do-well of good family, to whom he had offered hospitality in Québec around 1736. With the help of two other vagabonds, Nicolas Contant dit Lafranchise, a day laborer from Montréal, and the latter’s sister, Élisabeth, the wife of Antoine Tranchant of Cap à l’Arbre (Cap à la Roche, near Deschaillons), Mouisset got Léveillé drunk and proceeded to steal his belongings: a pot, a jacket, and a blanket. The thieves were arrested almost immediately and were first tried before Pierre André de Leigne, lieutenant general of the provost court of Québec. They were sentenced to be put in the marketplace pillory in Lower Town, Québec, by the hangman Léveillé and to carry on their backs and chests signboards on which was written: “Vagabonds, vagrants who live scandalous lives.” The lieutenant general also sentenced them to be banished from the city of Québec for three years and to pay the king a fine of 3 *livres* each. But the king’s attorney, Henry Hiché, appealed this sentence to the Conseil Supérieur in conformity with title xxvi, article vi of the great criminal ordinance of 1670. This tribunal finally modified the sentence and condemned François Mouisset and Nicolas Contant dit Lafranchise, to two months in prison on bread and water. As for Élisabeth, the council ordered her to return to her husband, and to furnish the king’s attorney general with a certificate that she had indeed returned and was living with him.

Léveillé suffered from “melancholy,” as the executioner’s profession did not take up a great deal of time at that period. Intendant Hocquart thought he would cure the slave’s morbid ennui by buying a West Indian wife for him. When she arrived in Canada in 1742, Léveillé was ill again.

For fear of infecting the fiancée, the intendant wanted to wait for the executioner to recover before giving permission for their marriage. Léveillé's condition, however, grew worse and on 5 September 1743 the hangman was again hospitalized, and four days later he died, a bachelor, at the Hôtel-Dieu. He was buried in the hospital cemetery on 10 September 1743.

The colonial authorities then decided to have the Negress baptized Angélique-Denise. This was done on 23 December 1743 at Notre-Dame de Québec by the parish priest, Joseph-André-Mathurin Jacrau. She was put up for sale, probably at a price of 700 or 800 *livres*, if we are to judge by the sum paid by the authorities for Léveillé and the prices for the purchase of slaves proposed in 1737 by a La Rochelle merchant to settlers in Louisiana. Intendant Hocquart must have succeeded in selling her, for after 10 May 1744, Angélique-Denise is no longer mentioned in the documents consulted.

Mathieu Léveillé's case brings into relief two facts in the social history of New France. After his death it seemed obvious that it was difficult for a Negro from the West Indies to adapt to Canada's harsh climate. Maurepas therefore advised Hocquart to replace "the Negro executioner who had died" with a white man. This policy was followed until 1760. The impasse which had led to bringing Léveillé to Canada also illustrates the constant difficulty in finding an executioner locally. In Canadian society as in French society under the old régime the position of executioner was a dishonorable one. According to the legislation of the period a condemnation was all the more ignominious in that it had to be carried out by the hangman, and indirectly the infamy associated in the public's mind with the penalty itself was cast upon the executioner.

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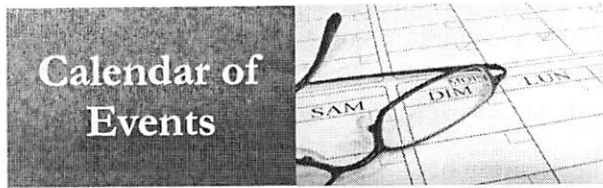
FILLES À MARIER PIN AND CERTIFICATE PROGRAM

A list of THE FILLES À MARIER AND THEIR SPOUSES 1634-1662 is on our website at <http://afgs.org/site/wp-content/uploads/2017/11/filles.pdf>

By popular demand, AFGS is offering a new pin and certificate program after our successful Filles du Roi program. This time we will be honoring the marriageable girls who came to New France before the Daughters of the King – THE FILLES À MARIER. For those receiving this newsletter electronically, all the necessary information will be found on our AFGS

website at <http://afgs.org/site/les-filles-a-marier/> *Verified descendants of a Fille à Marier will receive a pin and certificate.*

According to Peter J. Gagné, in his book, *Before the King's Daughters: The Filles à Marier, 1634-1662*, just 262 women answered the call to populate France's colony before King Louis XIV started the government sponsored Filles du Roi program which brought an additional 768 women to New France. These early seventeenth century women, who came alone or in small groups, left behind families in a civilized country, faced the dangerous ocean crossing to arrive in an uncivilized colony with harsh weather and the constant threat of attacks by the Iroquois Indians to marry a settler and raise as many children as possible for the glory of God and King.



*Events are held at the AFGS Franco-American Heritage Center, 78 Earle Street, Woonsocket, Rhode Island 02895. Admission is **free** for workshops and presentations unless otherwise noted.*

We are always adding new speakers and events to our calendar throughout the year and you will want to keep up to date on what is happening. Please check our website at www.afgs.org/site often for new classes on our schedule in addition to the classes listed below.

For 2019, we have moved our lecture series to Sunday afternoons at 1:30 pm in order to help you fit these educational opportunities into your busy schedules. Also, our new elevator will soon be in use, making our free classes easily available to everyone who would like to attend.

- **February 3 – How to use the National Archives in Waltham, Mass. with Seema Kenney**
Seema will tell you what you need to know to make the most of your research day at the National Archives in Waltham, Massachusetts. Seema has years of experience as a professional genealogist. Based on over 20 years of research, her known roots are deep in New England, England, Germany, and Sweden. She has a certificate in Genealogical Research from Boston University, and is an active member of several societies, currently President of the Worcester Chapter of Massachusetts Society of Genealogists and is a member of New England Regional Genealogy Conference planning committee. She is also certified as a Guided Autobiography Consultant and a Legacy Planner.
- **February 17 – Andiamo! Finding your Italian Family with Margaret R. Fortier**
Margaret Fortier will provide clues for anyone trying to locate their Italian ancestors and family. Margaret is a certified genealogist specializing in researching immigrant ancestors in New England. She holds a Certificate in Genealogical Research from Boston University and completed the ProGen Study Group program. Margaret earned an MS in Human Factors in Information Design from Bentley University. She serves on the board of the Massachusetts Society of Genealogists.
- **March 3 – How to Develop Interviewing Skills with Marjorie Turner Hollman**
Personal Historian Marjorie Turner Hollman will provide attendees with hands-on experience interviewing and being interviewed. Gathering oral histories is a valuable contribution to saving and sharing the stories of our lives. Genealogists know that documents can tell only so much. Recording persons who have lived the story is an important piece of the puzzle in preserving our history and making it accessible for future generations.
- **March 17 – Celebrating the Irish Among Us and New Resources for Research with Raymond Bacon and Richard Reid**
Raymond Bacon is the retired Manager of the Museum of Work & Culture in Woonsocket, and a noted History Teacher at Woonsocket High School who developed a program on local history. He will speak about noted Irish immigrants in the Blackstone Valley and their contributions to the area since their arrival in the mid-1800s
Richard Reid is a member of The Friends of Irish Research, a collection of friends with over 100 years of experience with a desire to utilize their experience and skills to promote the sharing of genealogical knowledge and to assist others in their family research. The Friends of Irish Research are affiliated with the Irish Cultural Center in Canton, Massachusetts.

Richard will speak about Irish immigration history and offer new resources for Irish genealogical research. He will distribute a CD of helpful resources for each member of the audience.

- **April 14 (Rescheduled from January 20 due to weather) – Preserving and Identifying Family Photos with Maureen Taylor, the Photo Detective.**
Maureen Taylor will help identify the people in your photos, offer solutions for preserving and organizing them, and even guide you in the various ways to gather and share picture stories with your relatives. Her skills live at the junction of history, genealogy and photography. Maureen is a frequent keynote speaker on photo identification, photograph preservation, and family history at historical and genealogical societies, museums, conferences, libraries, and other organizations across the U.S., London and Canada. She has written several books, hundreds of newspaper and magazine articles and made numerous television appearances including *The View* and *The Today Show*.
- **April 28 – Immigration from Québec to New England with Sandra Goodwin**
Sandra Goodwin will share tips and tricks that will make it easier to research your French Canadian family here in America as well as to trace them back in Québec. She will review different record groups, repositories, history, geography, culture, and methodology particular to French-Canadian genealogy. She is a former teacher and is the founder of *Maple Stars and Stripes: Your French-Canadian Genealogy Podcast*. In addition to many excellent guest interviews, her podcasts discuss ways to make it easier to move around in French-language records, especially if you're not a native French speaker.
- **May 5, 2019 – A Distinct Alien Race: The Untold Story of Franco-Americans, Industrialization, Immigration, and Religious Strife with David Vermette.**
David Vermette, a Massachusetts native, will discuss his new book about his family's assimilation in the U.S. He is a researcher, writer, and speaker on the history and identity of the descendants of French North America. David wrote, "Americans don't think of Canada as a source of potential terrorists—speaking a foreign tongue, serving a foreign religion, and invading their country. But when a million French-Canadians crossed the border between 1840 and 1930, many seeking work in New England's burgeoning textile industry, they were cast as foot soldiers in an alleged Roman Catholic plot."

AFGS will be partnering with the Museum of Work & Culture in Woonsocket, RI who will be holding programs on alternate Sundays. This will expand the reach of both associations and help to promote a variety of programs and activities for everyone.

If you have a suggestion about a class that you would like to attend, please let us know at JMSeditor@afgs.org . We are interested in your ideas and needs.

The American-French Genealogical Society, founded in 1978, is a 501c3 non-profit organization. Our mission is to collect, preserve, publish and disseminate cultural and historical matter relating to Americans of French and French-Canadian descent. Donations are tax deductible as allowed by law. Consult your tax adviser or the IRS about how to claim charitable tax deductions.

WANTED: YOUR STORIES

DO YOU HAVE AN ANCESTOR WHO WAS
CAPTURED BY THE FRENCH OR BY THE NATIVE
AMERICANS AND CARRIED TO QUÉBEC?

OR

DO YOU HAVE AN ANCESTOR WHO WENT
WEST AS AN EXPLORER, VOYAGEUR,
COUREUR DES BOIS, FUR TRADER, SOLDIER
OR SETTLER?

WE WOULD LIKE TO FEATURE THEM IN
UPCOMING ISSUES OF ***JE ME SOUVIENS***.

PLEASE SEND YOUR STORIES TO
US AT JMSeditor@afgs.org

WE WOULD LIKE TO SHARE THEM WITH YOUR
FELLOW AFGS MEMBERS.

HAVE YOU USED OUR AFGS RESEARCH SERVICES?

Did you know that AFGS will help you do genealogy research? The members of our AFGS Research Committee have over 70 years of combined experience in genealogy research. If you hit a brick wall or just don't have the experience or extra time to really dig into your research, let us help you.



You can find our helpful volunteers in the AFGS Library at 78 Earle Street in Woonsocket, RI. We are open on Monday from 11:00 am to 4:00 pm, Tuesday from 1:00 pm to 9:00 pm and Saturday from 10:00 am to 4:00 pm. If you are not a member of AFGS, there is a fee of \$5.00 for your visit to the library. There is no charge for the help you may receive from our expert research team in person.

If you live too far from our library to visit for help, we also have a research service where you can request help for specific lines. You can submit your information to us on line at our website, <https://afgs.org/site/>. On our main page, click on "Services/Resources" on the blue bar and select "Request Research" and "French Ancestors/Vital Records Request." This will take you to the "Research Options and Fees" page where you will find a link to a downloadable order form or you can scroll further down the page to an on-line order form for Birth/Baptism, Marriage, Death/Burial, 5 Generation Chart, Direct Lineage, or Other (specify). You may also request photo or microfilm copies of original records, if available. DO NOT send payment in advance, you will be billed when the research is completed. AFGS members receive reduced rates for this research service.

American-French Genealogical Society

Mission Statement

The mission of the American-French Genealogical Society is to:

- ❖ Collect, preserve and publish cultural, genealogical, historical and biographical matter relating to Americans of French and French Canadian descent;
- ❖ Play an active part in the preservation of French and French Canadian culture and heritage; and highlight the role that they have played in the history of North America;
- ❖ Maintain an educational, research and cultural center;
- ❖ Conduct periodic educational programs and conferences to explore cultural, genealogical, and historical topics;
- ❖ Disseminate cultural, genealogical, historical, and biographical information to members and the general public.



We are always happy to hear from our members. Thanks so much for reaching out to us!
Jan Burkhart and Annette Smith – JMSeditor@afgs.org

Dear Editor,
I just want to inform you that you put out a story of the murder in PEI and there is a discrepancy on the Internet about who Madeleine's parents were. From what I understand her parents were Charles and Jeanne Boudreau. There are a lot of websites on the internet that show her parents were Michel and Louise Belliveau, however the marriage records in the Miscouche Acadian museum show her parents being Charles and Jeanne Boudreau. These marriage records were compiled by Stephen White, a historian at Moncton University. I do not expect you to take what I am saying at face value and trust that you will work to confirm my findings. I just wanted to bring awareness to this issue. I have been told that Stephen White is a very credible source, so I am going with him, but please let me know if you find any evidence to show any difference. They would have been my great (5?) grandparents through a grandfather, and I most likely have another link with one of my grandmothers.
Sincerely,
Bernice Snider

Dear Bernice,
First of all, thank you for your e-mail concerning the "error" in the article entitled "The First Acadian Murder" which appeared in our Volume 5, Number 2 (Autumn 1982) issue of *Je Me Souviens*, authored by myself (Dennis Boudreau). I have updated the article and made changes. It is found in this edition of *Je Me Souviens*.
Dear Editor,

We are looking forward to your responses to our latest issue. Please let us know what you would like to read about in the future.
JMSeditor@afgs.org

Good day to you! I am a member and find upon reading your last issue [JMS July-Sept 2018] that I would like to read more about the Carignan Regiment. I would like to access the issue of "Spring 2015, 1665" referenced in the article in this issue. How might I do that?
Thanks, Don Perryman

Dear Don,
Thank you for your email referencing the article *THE CARIGNAN REGIMENT AND THE PEOPLE OF CANADA* by William F. Kane. The reference in the article you are asking about is a journal titled "Sent by the King" that is published twice a year by La Société des filles du roi et soldats du Carignan. The Société is an organization of volunteers and people interested in finding out more about their ancestors and the role they played in the development of New France. The Société may be reached at P.O. Box 220144, Chantilly, VA 20153-6144, USA." You can see their website at <https://fillesduroi.org/cpage.php?pt=23>

Like AFGS, they have a member only section of their website that would give you access to their journals. Their journals are also in our collection of periodicals at the AFGS library.



Please "like us" on Facebook at American-French Genealogical Society: <https://www.facebook.com/AmericanFrenchGenealogicalSociety/> so that you can receive the very latest AFGS news as it is happening. We will keep you updated with photos and let you know what we are doing.

**CELEBRATING OUR
NEW MEMBERS**

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Tricia Staley, CT
Peggy Volz NM
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Barbara Smialek, NY
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Membership renewal continues

Have you returned your renewal information?

Your membership must be current to access the Members Only website.

BENEFITS OF AMERICAN-FRENCH GENEALOGICAL SOCIETY MEMBERSHIP

- Access to the research library and collections,
- Access to our quarterly *Je Me Souviens*, a digital magazine filled with resources for genealogists, research stories, new member listings, tips and facts,
- Access to a Members Only section of our website containing genealogical research resources, archives of *Je Me Souviens*, and other useful material,
- The right to attend the annual business meeting where members are informed of Society activities,
- New members who visit our library receive individual assistance and training from experienced and highly competent staff members,
- Members unable to conduct their own research may use the library resources through the Research Committee. A staff of experienced researchers is available to conduct research at low member rates.

For more information visit our website at www.afgs.org/site .

Great Books That Should Be In Your Library!

Before the King's Daughters: The Filles à Marier, 1634-1662

AFGS is proud to offer a wonderful book that all genealogists doing French-Canadian research should have in their library. This book, written in English by Peter Gagné, is a treasure trove of historical, genealogical and biographical information. It is being offered for sale with the permission of the author who holds the copyright.

Before the King's Daughters: The Filles à Marier, 1634-1662 is a biographical dictionary of the 262 women and girls sent from France to populate Québec between 1634 and 1662. This work gives an overview of who the Filles à Marier were and then presents comprehensive biographies of all the "Marriageable Girls" including a wealth of information never before available in English! This set also includes a glossary, a comprehensive bibliography, various historical documents, and an index of husbands.

This book is extremely popular at our library. Most French-Canadians have multiple "Fille à Marier" in their line. By popular demand, AFGS is also offering a certificate and pin program to honor and recognize these very brave women. Therefore, we have decided to offer this wonderful book for sale to you as we know that you will be delighted with it. Current inventory is limited so please order right away and give yourself a well-earned gift.

A Companion 2-Volume Set

King's Daughters and Founding Mothers: Les Filles du Roi 1663-1673

Written in English by Peter Gagné, this is a groundbreaking biographical dictionary of the nearly 800 women and girls sent from France to populate Québec between 1663 and 1673. The introduction explains the need for the program, compares it to similar initiatives by the British and Spanish, dispels misconceptions about the Filles du Roi and gives a history of the program in Canada. After defining who can be considered a Fille du Roi, this work presents comprehensive biographies of all the "King's Daughters," including a wealth of information never before available in English.

This large softcover 2-volume set has 662 pages and also includes 20 photographs and reproductions of artwork relating to the Filles du Roi, biographies of 36 women falsely identified as Filles du Roi, a table of all the King's Daughters by year of arrival, an appendix with supporting documentation, a glossary, thematic index and an index of husbands.

Volume One includes Biographies A-J, Introduction, Historical Background and 20 Images. Volume 2 contains Biographies L-Z, Complete Table of Filles du Roi by Year of Arrival, Appendix and Glossary. It is being offered for sale with the permission of the author who holds the copyright.

ORDER FORM

BEFORE THE KING'S DAUGHTERS: THE FILLES À MARIER
KING'S DAUGHTERS AND FOUNDING MOTHERS: LES FILLES DU ROI 1663-1673

YOU MAY ALSO ORDER ONLINE AT <http://afgs.org/site/shop-online/>
You will find the books listed in our on-line store under "Books & Publications – Other"

Please send me:

Before the King's Daughters: The Filles à Marier _____ @ \$50.00 each _____

King's Daughters and Founding Mothers:
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Mail completed order form to: **AFGS, P.O. Box 830, Woonsocket, RI 02895-0870**

**RESIDENTS OUTSIDE OF THE UNITED STATES, PLEASE USE CREDIT CARDS ONLY
AND CONTACT ROGER BEAUDRY AT rbeaudry@afgs.org FOR POSTAGE CHARGES.**

AUTHORS GUIDELINES

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

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

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

All submissions must be in electronic form and submitted to JMSeditor@afg.org . Any word processing file will be accepted but we prefer .txt, .doc, .docx and .rtf files. Please no PDFs. All illustrations and photos should be submitted as JPEG files. You may also submit printed black-and-white photographs for publication. These photographs should be labeled with the submitter's name, contact information and the caption for the photo, preferably on the back. We are not responsible for loss of damage to originals and they may not be returned.

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

RESEARCH POLICY

The American-French Genealogical Society accepts requests for ancestral searches. This offer is open to the public for both members and non-members. The only requirement is that the ancestor you are seeking be French-Canadian, for that is the focus of our organization, and the area where we can be of most help.

To utilize the AFGS Research Service, simply print the research request sheet by clicking on the research request form at the bottom of the page at our website, www.afgs.org/site , fill in the necessary information, and send via regular mail to the address listed on the form.

To utilize the AFGS Research service, please fill out the research form with the following information and send it by postal mail to AFGS, Attn: Research Dept., P.O. Box 830, Woonsocket, RI 02895-0870.

What you need to send to us:

- 1) Your request with a choice of one of the following:

Type of research

- **Single Marriage** – One marriage to search. Marriages of parents will also be counted as additional single marriages and billed as such.
- **Births, baptisms, deaths and burials** will also be researched at the rates listed below.
- **Direct Lineage** – A straight line of either a husband or wife back to the immigrant ancestor. This will include each couple, their date and place of marriage, and their parents' names and location of immigrants in France.
- **Five Generation Ancestral Chart** – Standard five generation ancestral chart of 31 ancestors with 8 marriages found. The last column of names will give parents' names only, no marriages are included as they would start a new five generation chart.

You must include your mailing address: name, street, city, state, zip code. Also include your phone number, email address and member number if you are an AFGS member. Any other pertinent information you may have regarding your research request should also be sent.

Please do not send payment with your research request. You will receive an invoice with your completed research.

What we will do in return:

After receiving your request, we will start as soon as possible on your research. Currently, our staff is very busy with a record number of searches to perform, so please be patient. When your research is completed, we will send the requested report with our findings to you along with the invoice for the research performed.

Your payment:

After receiving your research report and invoice, please return the top portion of your invoice with a payment by check payable to AFGS in U.S. funds. We are unable to accept/process foreign checks. Non-U.S. residents must use credit cards. We will accept payment by credit card by mail or over the phone during our business hours.

You may use the rates listed below as a guide to estimate the cost of your research:

<i>Request</i>	<i>Item</i>	<i>AFGS Member</i>		<i>Non-Member</i>	
Birth/Baptism Death/Burial	Price per Act	\$7.00	each	\$12.00	each
Marriage	Price per Marriage	\$5.00	each	\$10.00	each
5 Generation Chart	Price per 5 Generation Chart	\$35.00	each	\$50.00	each
Direct Lineage	Price Direct Lineage Chart	\$35.00	each	\$50.00	each
Other – Specify Below	Price quoted depending on research requested				

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

AFGS FILM ROOM REQUEST SERVICE

The **Film Room Request Copy Service** is where members and non-members who are unable to visit the library can request copies of actual obituary and headstone pictures or of births, marriages and deaths from the vital records of Rhode Island, Massachusetts, New Hampshire and Vermont. Also, members and non-members can request copies of baptism, marriage and burial records from the AFGS collection of the prestigious Drouin Microfilms. Note: The Drouin records that are online are often unreadable due to the process of digitization of the negative images. AFGS has access to the original microfilms and can make high quality copies for you from our collection. This is a copy service only. You must provide the needed information. All documents must have the name, month, year and place. Without this information, your request is considered research, not a document copy. For a research request, please click here: <https://afgs.org/site/request-research/>

The collections are listed as Categories A and B as described below:

Category A – AFGS has a number of microfilms of vital records including RI, MA, VT and NH. Also AFGS owns the original Drouin Microfilm Collection of the Canadian records from 1606 to 1943. Category A is available for a fee, for both members and non-members.

Please visit our Category A section on our website at <https://afgs.org/site/category-a/> for the list of vital records. You will find a complete list of the years that are available for each state and their fees as well as the years available in our Canadian records.

Once AFGS receives your request, we will notify you. When your order is filled, we will send you the requested copies via email. At the same time, you will receive an invoice for services rendered. Please return the top portion of your invoice with a payment by check payable to AFGS in U.S. funds. We will also accept payment by credit card via postal mail or over the phone during our business hours. Non-U.S. residents must use credit cards as we are unable to accept/process foreign checks.

Email questions to filmroomrequest@AFGS.org or call AFGS at 401-765-6141, ask for Fran Tivey, film room manager.

Category B NEW INFORMATION AND UNDER CONSTRUCTION

– Members Only Section of AFGS website

OBITUARIES – AFGS has placed its large collection of 600,000+ obituaries dating from 1979 – 2018 covering the U.S. and Canada on our Members Only website. You may view obituaries in our collection here for your research.

HEADSTONE COLLECTION – Our collection of 116,000+ headstone pictures covers RI, MA, CT, NY and Québec. This collection will also be available on our Members Only website in the near future.

Members may register for access to our Members Only website, at this link:
https://www.authpro.com/auth/afgs_olb/?action=reg

AMERICAN-FRENCH GENEALOGICAL SOCIETY

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WHAT IS AFGS?

The American-French Genealogical Society, founded in 1978, is a 501(c)3 non-profit organization devoted to people of French Canadian ancestry. However, we have many research holdings pertaining to Native American nations and other nationalities including Irish, English, Italian and German. Its purpose is to assist members in tracing their ancestors and discovering the daily events that shaped their lives, and eventually, our lives.

The Society collects and publishes Franco-American vital statistics, parish registers, burial records and other data consistent with our culture.

The AFGS is dedicated to the preservation of French Canadian culture in the United States. Long and short-range plans include increasing the Society's capability to direct research and facilitating members' ancestral search.

Library Hours:

Monday from 11 A.M. to 4 P.M.	Tuesday from 1 P.M. to 9 P.M.
Saturday from 10 A.M. to 4 P.M.	(Closed Saturdays in July)

RESOURCES

The AFGS library has more than 20,000 volumes of marriage, baptism, birth, death and burial records, genealogies, biographies and histories.

The *Forget Files* – records include thousands of early Franco-American marriages in Rhode Island and other New England states.

A collection of more than 7,000 microfilms of vital records (BMD) in Rhode Island, Massachusetts, Vermont and New Hampshire from about 1854 to circa 1915.

Members have internet access to Ancestry.com, NEHGS.org, PRDH, FamilySearch and other digital research records and information.

AFGS publications such as our popular cookbook, our quarterly magazine *Je Me Souviens*, local church records, books, maps, journals from other genealogical societies, family histories and other items of interest to genealogists.

The *Drouin Genealogical Collection of Canadian Church and Civil Records* – this unique collection of books and microfilms, available to our members, includes records from the beginning of Québec through 1935. The films contain images of the actual baptism, marriage and burial records as they were written.

AFGS is a Family History Affiliate. Therefore, visitors can access information from the Church of Latter Day Saints (LDS) data base from our library facility. This makes researching your ancestors from many countries throughout the world a possibility.

