

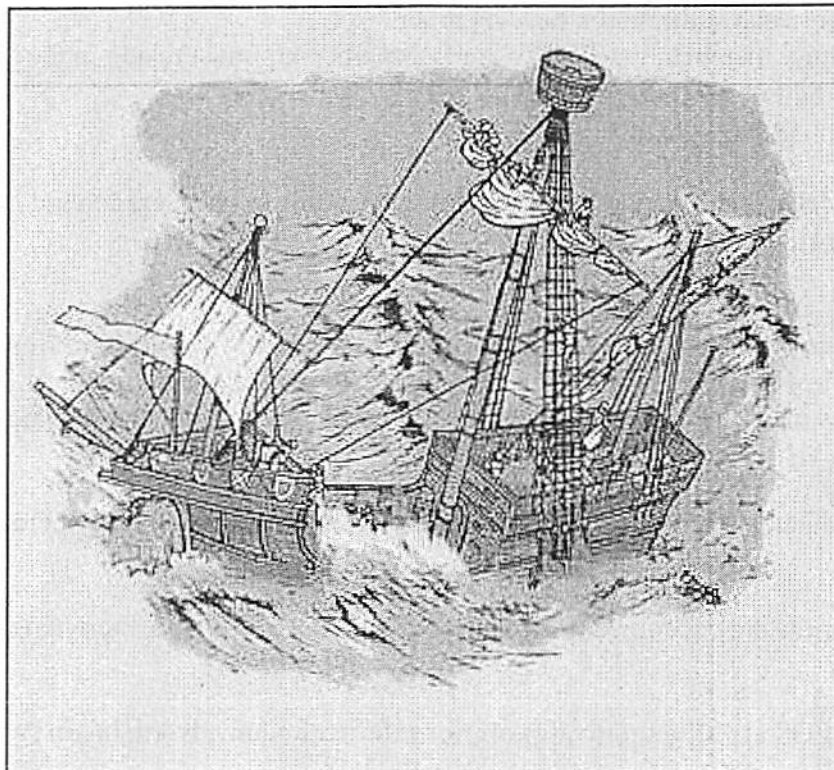


# *Je Me Souviens Magazine*

A Publication of the American-French Genealogical Society

Volume 43 Number 2

April – June 2020



*The Saint-Nicolas-de-Nantes*

*“Sieur de Maisonneuve and all of his soldiers stopped on an island from which there was no escape. Otherwise, not a single one would have stayed. Some even set about swimming to save themselves since they were furious and believed they had been taken to perdition.” ~Les Écrits de Mère Bourgeoys*

Our 42<sup>nd</sup> Year

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FRANCO-AMERICAN HERITAGE CENTER  
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The Society conducts research for a fee. Please see our research policy elsewhere in this issue.

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#### ABOUT OUR COVER

**La Grande Recrue de 1653:** They were to depart Saint-Nazaire in Bretagne in the spring but their ship, *Saint-Nicolas-de-Nantes*, did not leave port until June of 1653. It traveled about 350 leagues but was so leaky that despite the best efforts of crew and passengers it continued to fill with sea water. They were forced to turn back, but Sieur de Maisonneuve had the vessel avoid the French mainland, docking on an island from which his would-be colonists could not entertain any second thoughts about their decision.

*Illustration Source:* La Grande Recrue de 1653 <http://petellemotors.com/pet/pet1705recrue.html> This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License.

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### FROM THE PRESIDENT'S DESK

by Robert Gumlaw

Things are very different today. We miss our members and volunteers at the library. We are eagerly awaiting the time when our facility can be open to assist others with their family history research. The guidelines in our area of the country are stringent, but necessary for us to follow going forward. It is a challenge we will overcome.

My thanks to our Members Only webmaster, Francis Fortin, for his many hours of work necessary to provide the content we can access at home. There are many resources from which to choose including 22 video lectures, 73 volumes of Jesuit Relations, *Le Reveil Acadien* journals (1985-2010), 30 volumes of the Thomas Laforest Collection - *Our French-Canadian Ancestors*, and much more.

Volunteers continue to process online orders, research requests, membership applications, and the popular "Filles à Marier" and "Daughters of the King" [Filles du Roi] Certificate Program applications. Our Building and Grounds Chairperson, Bill Beaudoin, has been busy meeting with contractors to refurbish the parking area. Though our facility is temporarily closed, the behind-the-scenes work of many continues.

In this issue of *Je Me Souviens* are interesting stories to help keep us busy while we're staying at home. Are history and biography on your reading list? Robert Bérubé's article "1653: The Great Recruitment of Montréal" fits the bill.

George Buteau's article "Migrations of North American Buteau Families - Part II" illustrates how families spread out from the early days of New France. The need to revisit and double-check earlier research is clearly shown in David Kearn's piece, "Jeanne Baillargeon's Captivity Revisited." Our friend Peter Gagné offers "Mission: Motherhood," a snapshot of his findings about our female ancestors.

In the Periodicals Perspective, using the search feature of the past issues of *Je Me Souviens* on our Members Only website, Diane Olivier shows how to find family charts. A hint you have been looking for may be in someone else's chart.

A broad perspective is presented in Mark Paul Richard's article "Franco-Americans Fight World War I – Abroad and At Home." Rounding out this issue is a moving tribute by Marcel Dufresne, "A Father's Wish Takes His Family on a Farewell Journey."

We were saddened to learn of the passing of Dr. Claire Quintal. Her work, *Steeple and Smokestacks. A Collection of Essays on The Franco-American Experience in New England*, brought many immigrant and mill town stories to life. We were honored to induct her into the AFGS Hall of Fame in 2012.

Thank you and be well,





## A TIP FROM YOUR BOOKIE

*by Janice Burkhart  
Librarian*

## CITING YOUR SOURCES

*by Janice Burkhart*

You are researching your family. You hope to produce a document that will tell your family story. You've included pictures, anecdotes and all the necessary vital statistics. You want

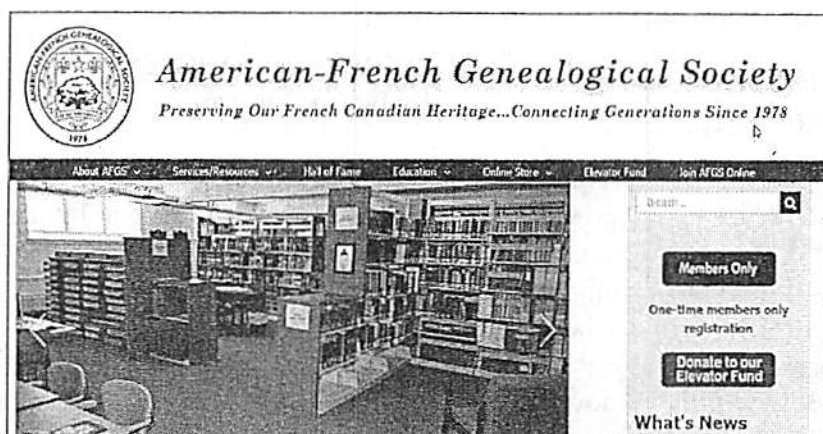
everyone to enjoy your story and profit from your hours of research and investigation. But some people may want to look at the proof of your research, perhaps one or two generations from the time you completed your work. How will they know where to start? Hopefully you will leave a well-defined map for them to follow. You will leave well documented sources.

What is a source? A source is a piece of information that provides you with a reference. It is meant to prove what you are writing in your research. You can find sources in many places such as documents like birth, marriage or death certificates, wills, census reports or family letters. You may use books such as history books, genealogy books, biographies, or repertoires. Interviews could be sources. Articles written in newspapers or magazines are often used. Even the many websites found on the internet can be used as sources. Truthfully any source you use to gather information can be considered a source. You might end up using hundreds of sources but no one will know what they are unless you document them.

What should you include in a source citation? At the very least, you should identify the document, book, article, etc., that you used. As in a bibliography, you should identify the volume and page where you found the information. You might state where the document is located. Here are some examples: Boston Public Library, Taunton City Hall, AFGS Library, Aunt Marie Charron's private library, Family Search website or Grandmother Emma Godin's Diary. If you make careful notes about where you found your sources, others can follow up and read the documents for themselves. Also, should you ever want to recheck your sources, you will know exactly where to look. That may sound strange but I can tell you that I have encountered many researchers trying to find a source that they did not record.

There are many ways to record your sources. In fact there are numerous articles about this process on the internet and even books written by well know researchers which will give you many ideas about how to site your sources. I tell beginners to make their notes on the back of their five generation charts. If you are using your computer, you could take a picture of the document and write what the document is showing such as "This is a census record from 1900 that shows all the residents living in Grandpa Gagne's house at the time of the census." However you cite your sources just do it. You will be happy that you did.

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.



### FIND IT ON OUR WEBSITE

If you have not visited our 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 comprehensive resources in our AFGS Library.

Our library is currently closed until further notice due to the quarantine order put in place as an effort to stop the spread of the COVID-19 virus. Please check our website for updates on when we will be re-opening the library to the public. While the library is closed, orders for books, merchandise, membership applications and renewals will continue to be processed.

You can also do research on our Members Only Online Library from the comfort of your home. (See Periodicals Perspective on page 25.)

### MASSACHUSETTS VITAL RECORDS ACCESS TO BE SEVERELY LIMITED

The Massachusetts Genealogical Council has notified us that severe new restrictions on vital records access are being proposed in Massachusetts. Since our ancestors traveled and moved throughout the country, the records we seek in our research are distributed through various states and in the early years throughout New England. This proposed change in records access will affect our members' ability to obtain records needed for their research. The American-French Genealogical Society would like to urge you to respond to this issue and to encourage your local societies to respond (both as individuals and as a society). Remember that short, polite responses work best. Do not be discouraged by non-committal, vague replies. The recipients mostly count the number of missives received, pro or contra. If you are from out of state, you could also mention the tourist dollars that you as a researcher bring to the lodging restaurant and entertainment industries when you come (with your family) to do research. If you can't access records, you won't be coming to Massachusetts. You can send a message to the governor at <https://www.mass.gov/forms/email-the-governors-office>

For more information on the topic and ideas for what you can do, see the following page on the Massachusetts Genealogical Council's website: <https://www.massgencouncil.org/call-to-action>

You can read information from prominent genealogists like Judy G. Russell, *The Legal Genealogist*, Dick Eastman of *Eastman's Online Genealogy Newsletter*, Ryan Wood, EVP and COO of *American Ancestors/New England Historic Genealogical Society* and Massachusetts Genealogical Society President, Barbara Mathews to find out what they are saying about this proposal.

Thank you!

**MIGRATIONS OF NORTH AMERICAN BUTEAU FAMILIES – PART II**

by George H. Buteau

**Descendants of Pierre BUTEAU and Marie Carbonneau**

Pierre Buteau and Marie Carbonneau had ten children all of whom were born in Montmagny or Bellechasse counties in the Province of Québec (QC).

Pierre and Marie's great-grandson, Jacques BUTEAU (1784-1858), married Marie Fortier. Jacques and Marie's son, Felix Joseph BUTEAU (1818-1878), entered the priesthood and was successively professor at the seminary in Québec, director of the lower seminary, director of the boarding school of the university and of the upper seminary and, finally, Superior of the classical college of Ste. Anne de la Pocatière.

Another great-grandson, François BUTEAU (1789-1872), who was a successful merchant in Québec City, married Catherine Migneron. The sixth of François and Catherine's twelve children was a son, Samuel Aubert BUTEAU (1820-1896), who emigrated to Vermont where he married and eventually settled in Oakland, California via Missouri (See: "Fitting Sam into the Family Tree." *Je Me Souviens*, American-French Genealogical Society, Fall, 2008, pages 52-63).

Jacques and Marie's son, Michel BUTEAU (1819-1851), who married Cecile Fortier, had three sons, Onésime (1842-1920), Napoléon (1844-1931) and Joseph Felix (1846-1890), all of whom settled in Beauce County, QC. Two of Onésime's sons, Joseph and Henri Ludger, immigrated to the nearby state of Maine in the U.S.

Joseph Felix married Euphémie Couture. Their youngest son George Joseph BUTEAU (1889-1948) moved to Saskatchewan, where he married Marie Louise Deschamps, and later settled in Brooks, Alberta, Canada. He was a blacksmith and also ran a hardware store.

Jacques and Marie's grandson, François Andronique BUTEAU AKA "Denis" (1841-1879), married Philomène Jamme dite Belgarde. This couple had four children all of whom immigrated to Rhode Island. François Andronique's brother, François Zotique BUTEAU (1856-1937), mined for gold in the Klondike and settled in Alaska (See: "Frank BUTEAU, Yukon Prospector," by George H. Buteau, *Je Me Souviens*, American-French Genealogical Society, 2009-2, Volume 32 Number 1 – Spring 2009, pp. 68-77).

Jacques BUTEAU and Marie Fortier's son, Marc BUTEAU (1828-1896), their tenth child, married Hermine Roy. Census records show that most of the family immigrated to Maine in the early 1880s settling in the Lewiston-Auburn area. One son, Thomas (1863-1947), returned to Canada and settled in Victoriaville, Arthabaska County, QC. He was a mechanic and a metal molder. In 1898, he founded "Fonderie Universel" in Victoriaville. The rest of the surviving siblings married in Maine where their descendants reside today.

Pierre and Marie's third great-granddaughter, Marie Anne BUTEAU (1883-1940) became a Franciscan missionary sister, Marie de Ste-Ursule, in 1902. She died in Sri Lanka in 1940.

Their third great-grandson, Leo J. BUTEAU (1883-1966) and his wife, Elise Giguère, were married in Wisconsin and settled in Spokane, WA; all of their descendants remained in the U.S. Northwest.

Their fifth great-grandson, Yves BUTEAU (1951-1983), was the infamous “Le Boss,” and head of the Montréal chapter of Hells Angels. He was murdered by a small-time drug dealer outside a bar in Sorel, QC.

Other descendants of this couple included third great-grandson, Pierre Samuel BUTEAU (1867-1915) son of Pierre BUTEAU (1835) and Louise Lachance, who settled in Holyoke, Massachusetts and second great-grandson, Augustin BUTEAU (1828-1871), a talented woodcarver who worked on the interior decoration of Notre Dame Cathedral in Montréal.

#### **Descendants of François BUTEAU and Marie Jinchereau**

François BUTEAU and Marie Jinchereau, the author’s sixth great-grandparents, had four children all of whom were born in Bellechasse or Montmagny counties QC. Their last child, Jean Baptiste, who was born around 1724, left home for Acadia where he married Jeanne Caissy (Quessy) in Beaubassin in 1748. The Caissy family was lost at sea during the English deportation of the French from Acadia. Although some survivors of the ship’s sinking made it to France, Jean Baptiste and his family are thought to have perished.

François and Marie’s middle son, Joseph and his wife Marthe Blanchet, had three children. Their eldest son, François BUTEAU (1716-1753), married Marie Anne Tanguay and, although he died young, they had seven children; two sons, Joseph (1751-1831) who married Catherine Hall and Louis (1753-1824), who married Marie Gregoire dite Valentin, produced many BUTEAU descendants.

#### **Descendants of Joseph BUTEAU and Catherine Hall**

Born of Scottish parents, Catherine Hall was also recorded in various registers by the surnames Orde, Horde and Hauord. This couple had eight children. Their son, Joseph BUTEAU (1796-1849) married Julie Blais and fathered five sons. One of these sons, Joseph BUTEAU (1840-1904), immigrated to Chicago, Illinois, where he married Émelie Verreault. All nine of Joseph and Émelie’s children were born in either Illinois or Michigan. Their descendants settled across the USA.

Another son of Joseph and Julie, Felix Ferdinand BUTEAU (1846-1911), married Amaryllise Blais. This couple raised a family of eighteen children three of whom immigrated to New England. One of their sons, Joseph Hector BUTEAU (1875-1927), who settled in Fitchburg, MA, was murdered by his wife and her lover. The couple was never convicted of murder. All charges were dropped against his wife and her lover was convicted of manslaughter and served less than 2 years in prison. (See: “Crime of Passion in Fitchburg: The Killing of Joseph Buteau,” by George H. Buteau, *Je Me Souviens*, American-French Genealogical Society, 2018-1, Volume 41, Number 1, January-March, 2018, pp. 18-19).

Joseph BUTEAU and Catherine Hall’s son Augustin BUTEAU (1802-1878) married Marie Blais. This couple’s son, Honoré (1830-1915), married Émilie Carbonneau. Honoré and Émilie had fifteen children. Their son, Alphonse (1855-1932), was a resident of Nashua, NH for a few years where his wife, Felixine Carrier, had one child who died at birth and a daughter, Merilda BUTEAU who was born in Lowell, MA. Merilda returned to Canada, probably with her father after her parents’ divorce before 1906.

Another son of Honoré and Émilie, Jean Baptiste BUTEAU (1862-1917), married twice. His first wife, Cléopée Labrecque, gave him two children but died in Canada two weeks after the death of

her infant daughter. Jean Baptiste moved to Blue Island, IL where he married Deliause Lamothe. This couple had four children in Blue Island then moved to Stanstead County, QC where five more children were born, the last in 1915, two years before the death of Jean Baptiste. Widowed Deliause BUTEAU moved her family to Newport, VT in 1918 eventually residing in Hudson, MA where she died in 1957. Her descendants live along the east coast of the US from Massachusetts to Florida.

A third son of Honoré and Émilie, Joseph Alexandre (1867-1931), immigrated to the USA in 1888 where he was employed in the brick-making industry in Blue Island, IL a suburb of Chicago. He married Rose Emma Goderre in Chicago in 1893. Their family of six children lived in various communities in the Chicago area. Their descendants live in the Chicago area as well as Arizona and the west coast of the US.

A fourth son of Honoré and Émilie, Honoré BUTEAU (1870-1933), married Dixsia Blais in 1896. The couple immigrated to the Chicago area in 1899 settling in Blue Island, IL where Honoré was also employed in the brick-making industry. They had four daughters whose descendants live in Illinois, Texas and California.

#### **Descendants of Louis BUTEAU and Marie Grégoire dite Valentin**

Louis BUTEAU, the author's fourth great grandfather, married Marie Grégoire dite Valentin in 1777 producing eighteen offspring. Their first son, Louis BUTEAU (1784-1872), the author's third great-grandfather, married Marie Desanges Grenier. Louis and Marie Desanges had eleven children but only one son survived to adulthood, Henry T. BUTEAU (1821-1871), the author's second great-grandfather (See: "The Lure of the Cotton Mills," by George H. Buteau, *Je Me Souviens*, American-French Genealogical Society, 1989-2, Volume 12, Number 2, Winter, 1989, pp. 15-20).

Another son of Louis BUTEAU and Marie Grégoire, François BUTEAU (1789-1871), married Appoline Lecours. Only one son of this marriage, Pierre BUTEAU (1815-1897), and a daughter, Odile, survived to adulthood. Pierre married Aglaée St. Jacques and fathered seventeen children. Four of Pierre and Aglaée's sons married either in Canada or after immigrating to Massachusetts. Pierre Celestin BUTEAU (1844-1928) changed his name to Peter C. Bolter after his arrival in MA in 1859. He served in the U.S. Civil war as a young man. He was married several times and all of his children carried the surname Bolter. Three brothers, Louis B. BUTEAU (1846-1889), Joseph Octave BUTEAU (1847-before 1920) and Théophile BUTEAU (1864-1940) all immigrated to New England. Théophile died in FL.

Louis BUTEAU and Marie Grégoire's eighteenth child, Pierre BUTEAU (1802-1884), married three times. His first wife, Angélique Belanger, and their five children died within ten years of their marriage. Pierre changed his name to Peter Bluto when he immigrated to Vermont (See: "The Bluto Family of Grand Isle, Vermont," by George H. Buteau, *Je Me Souviens*, American-French Genealogical Society, 2011-1, Volume 34, Number 1, Spring, 2011, pp. 33-39).

In the 1940 U.S. Census there were 257 listings for BUTEAU, 71 for BUTAUD, 31 for BUTEAUX and a total of 29 for BUTTEAU, BUTAU, BUTAULT, BUTAUT, BUTOT and BUTEAUD. In the most recently-released Canadian census of 1921, BUTEAU accounted for 240 entries, BUTTEAU 1, and BUTEAUX 4. According to the website <http://howmanyofme.com/search/>, there are currently 1,135 individuals in the USA with the

surname BUTEAU, 196 BUTAUD, 141 BUTEAUX, and fewer than 119 individuals with each of the other spellings listed above.

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<http://www.canada.com/montrealgazette/news/story.html?id=496a3513-d28e-4859-aba2-f1c460c3ac0a>
- 1921 Census of Canada. <http://search.ancestry.com/search/db.aspx?dbid=8991>
- 1940 United States Federal Census. <http://search.ancestry.com/search/db.aspx?dbid=2442>



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### THANK YOU FOR BEING AN "ONLINE" READER

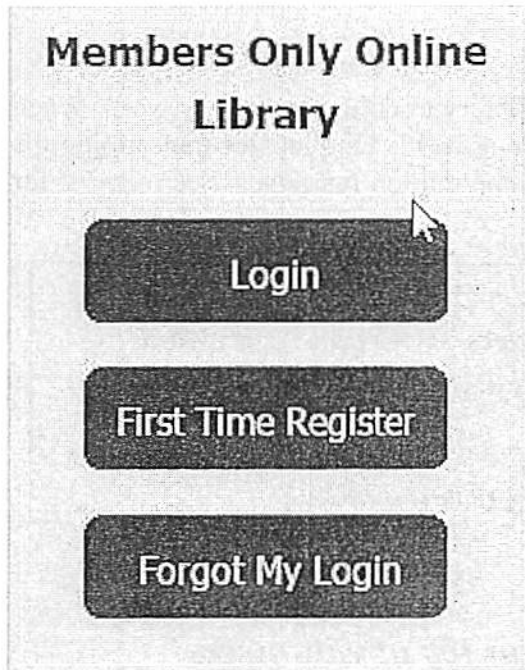
If you are receiving an email notice that this issue of *Je Me Souviens* is available for downloading from our website, we would like to thank you. Our publication has expanded with more content than ever and is now issued quarterly instead of twice a year. This has allowed us to give our members more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

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](mailto:JMSeditor@afgs.org) and ask to be added to our email distribution list.

If you are among our members who are unable to receive your 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*. Just send your request to receive a paper copy by mail to [JMSeditor@afgs.org](mailto: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 number, phone number and mailing address with your request.

#### Members Only Online Library



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First Time Register

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If you have never accessed our Members Only Online Library, please remember that you must register with the "FIRST TIME REGISTER" button on the main AFGS web page. When you register, please make note of the user name and password that you create. A few days after you register, you will receive an email announcing that you have been granted access. You can then use the "LOGIN" button to access the Members Only Online Library with your user name and password.

You will be amazed at the amount of reference material we have placed there for your research! Our website committee is working to continue adding our many resources to the Members Only Online Library increasing the value of your AFGS membership for our members throughout the United States and around the world, as well as those who are able to visit our library in Rhode Island.





## WANTED: YOUR HELP

with a very large data entry project.

See page 44 for details.

Thank you to our growing army of data entry volunteers:

Jacinthe Andrea Barkley-  
Boudreau  
Roger Bartholomy  
Sue Beaudet  
Roger Beaudry  
Jean Becker  
Mary Bennett  
Frank Blanchard  
Mike Blanchette  
Dennis Boudreau  
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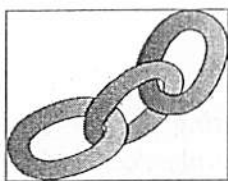
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Frank Rochette  
Delores Rose  
Rene Saulnier  
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Sindi Terrien  
Robert Tessier  
Paul Vilmur

Please note that you do not have to live near the AFGS library to do this data entry work. When you volunteer, a pdf file will be sent to you via email along with a template for transcribing the information that will be added to our data base of over one million marriages. See page 32 for more details.

*Do you have an eagle eye? Our data entry project has entered a new stage! We are in need of volunteer "proof readers" who can review and correct any typos or date errors. We will provide the transcribed data file and a set of instructions.*

*Please let us know at [JMSeditor@afgs.org](mailto:JMSeditor@afgs.org) if you can help.*

***We'd love to add your name to our list of volunteers!***



### INTERESTING LINKS

### WEBSITES YOU MIGHT LIKE

During this period of COVID-19 quarantine, you may have the time to watch a most fascinating film about your French-Canadian heritage. This film, titled *Waking Up French – Réveil* by Ben Levine has been

posted on the University of Maine website and may be viewed by the public at the link below. The film runs approximately 1 hour and 23 minutes, so make some popcorn, get comfortable and learn about the experiences of one million French Canadians who left their ancestral farms in the early 1900's to work in the mills of New England. This documentary film explores the struggle for cultural survival among the French-Canadian, Franco-American communities of New England. It reveals the importance of history and heritage understanding and demonstrates how languages can be reacquired for personal and community renewal.

[https://video.maine.edu/media/Waking+up+French--+R%C3%A9veil+Public/1\\_zb73lmqz](https://video.maine.edu/media/Waking+up+French--+R%C3%A9veil+Public/1_zb73lmqz)

You may be able to find some research information with this link to “50 Free Genealogy Sites to Search Today” at <https://familyhistorydaily.com/genealogy-resources/50-free-genealogy-sites/>

Perhaps you can find an ancestor in the listing of the first census of New France (Québec) 1666 Les Trois Rivières at this link to Hugh Armstrong's website at CanGenealogy.com

[http://www.cangenealogy.com/armstrong/qc1666troisr.htm?fbclid=IwAR3Yk\\_sUH8em8TrNV2rZr7L03BHCqRAWfYfm1i53jCY3kOHoHcq7IY3BG1I](http://www.cangenealogy.com/armstrong/qc1666troisr.htm?fbclid=IwAR3Yk_sUH8em8TrNV2rZr7L03BHCqRAWfYfm1i53jCY3kOHoHcq7IY3BG1I)

When researching our funeral cards on the Members Only Online Library you will find many of these memorial cards describe the age of the deceased in years, months and days. You can see examples of this on page 38 of this issue. In order to find the correct birth date, you can refer to this Tombstone Birthday Calculator at the following website:

<http://www.searchforancestors.com/utility/birthday.html>

#### The Many Advantages of your electronic copy of JMS

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## 1653: THE GREAT RECRUITMENT OF MONTRÉAL

by Robert Berube

*Reprinted here from Mr. Berube's blog with his permission. (Read more interesting stories written by Mr. Berube at: <https://robertberubeblog.wordpress.com/author/robertberubeblog/>)*

The Great Recruitment (La Grande Recrue) is the term used to describe a little more than one hundred men and fifteen women, who came from France to enlarge the colony of Montréal (Fort Ville-Marie). They arrived on November 16, 1653, accompanied by Maisonneuve and Marguerite Bourgeoys.

In the early 1650s, Ville-Marie was continually attacked by the Iroquois Indians and there were frequent victims among the settlers. Many pioneers left the area and there were almost no people that stayed to defend and populate the community. People had to walk around with weapons and even Jeanne Mance had abandoned the Hôtel-Dieu hospital to take refuge in the fort of Ville-Marie.

The governor and founder of Montréal, Paul de Chomedey, Sieur de Maisonneuve, decided to seek help. Jeanne Mance convinced Maisonneuve to make a trip to France in order to recruit one hundred settlers. She offered him funds originally donated for the Hôtel-Dieu to ensure the success of this project.

Maisonneuve left Ville-Marie in the fall of 1651. In Québec, he asked the governor of New France, Jean de Lauzon, for help. Lauzon preferred keeping his resources in Québec.

Maisonneuve left Québec on November 5, 1651, bound for France. There, Maisonneuve met Madame de Bullion, the benefactress of the Hôtel-Dieu, and he also contacted the members of the Society of Notre-Dame-de-Montréal. Madame de Bullion offered him 20,000 livres (pounds). For its part, the Society raised a total of 75,000 livres (pounds).

Maisonneuve and de la Dauversière, a member of the Society of Notre-Dame-de-Montréal, recruited around one hundred men. They were hired to work for between three to five years. These men had to have a trade or a profession conducive to building a city.

Maisonneuve went to Troyes and there he was introduced to Marguerite Bourgeoys. Marguerite was accepted as a member of the Great Recruitment and left Troyes for Paris, where she stopped. She then went to Nantes, by water coach (coche d'eau) on the Loire. In her autobiography, she presented many examples of the challenges and perils of travelers at that time and especially those contemplated by a woman traveling alone.

The Saint-Nicolas-de-Nantes, the boat transporting the recruits to New France, was moored at the port. The captain responsible for the crossing was Pierre le Besson. The Saint-Nicolas left the port



Monument to Paul de Chomedey, Sieur de Maisonneuve, erected in Montréal 1893

of Saint-Nazaire on June 20, 1653, with about 122 passengers on board and several members of the crew. After a few days sailing, (about 1600 km) they realized that the boat was rotten, that it was taking on water and that it would probably sink. It was impossible to advance any further and even the provisions were becoming damaged. The officials decided to return to France.

It is evident that this false departure was a challenge and an annoyance for the travelers. Afraid of seeing his recruits abandon his colonization project, Maisonneuve chose not to bring the migrants back to the European continent. According to Marguerite Bourgeoys: "Monsieur de Maisonneuve was, with all his soldiers, on an island from which no one could escape, for otherwise he would have remained alone. Some even swam to save themselves for they acted like furious men and believed that they were being carried away to perdition. "Les Écrits de Mère Bourgeoys" (The Writings of Mother Bourgeoys, p.46)

After spending several days on a sinking ship, our ancestors having abandoned everything in France, now became prisoners on an island for several weeks. The leaders found another boat and it was chartered. One month after the first departure, the second launch took place on July 20, 1653.

We do not know the name of the ship, but we know that the conditions of the voyage were very difficult. An epidemic occurred, which meant that the vessel was contaminated. There were many people who became sick during the trip. Many passengers died. Moreover, the perils caused by natural elements such as bad weather, absence of wind, excessive cold weather, thunderstorms and icebergs threatened the comfort of the pilgrims, who were held and detained on the vessel, 24 hours a day.

Despite poor sanitary conditions and illness, the "Grande Recrue" finally arrived in Québec City. The journey ended more than three months after the first departure. Thus, on September 22, 1653, the ship, having on board Maisonneuve and his recruits, arrived before Cap-Diamant. One final misadventure ended this odyssey. The ship that brought the nomads into New France hit bottom and it had to be burned in the middle of the river! After their arrival several passengers still suffered from the symptoms of the epidemic and the patients were installed in a warehouse in the lower town of Québec. The month of October was devoted to the search for boats that would get them to their new home. Finally, the members of the Great Recruitment arrived in Montréal on November 16, 1653.

Of the 94 men who arrived in Montréal, twelve are my ancestors and of the 14 women who arrived, four women are also forebears! Most of the men were hired to clear land and some had a second trade such as a carpenter-mason, locksmith, sawyer and boilermaker.

Only one of my women ancestors married a man of the Great Recruitment for her first marriage. It is Marie Lorgueil who united her destiny with Toussaint Hunault dit Deschamps on November 23, 1654. Three of the five other women married other men among the first "Montréalistes" who had arrived before the Grand Recrue. Catherine Lorion married Pierre Vilain, October 13 1654, Jeanne Soldé married Jean Beauvais, January 7, 1654 and Jeanne Voidy married Jean Dumay, November 9, 1654. However, Catherine Lorion did marry Nicolas Millet dit Bosseron as a third

husband and Pierre Desautels as a fourth. Both of the men were part of the Great Recruitment. My ancestors are:

1. BAUDREAU dit GRAVELINE, Urbain
2. BESNARD (ou BÉNARD) dit BOURJOLI, René
3. BOUVIER, Michel
4. CADIEUX, Jean
5. DENIAU, Jean
6. DENIAU dit DESTAILLIS, Marin
7. GUERTIN dit LE SABOTIER, Louis
8. HOURAY dit GRANDMONT, René
9. HUNAULT dit DESCHAMPS, Toussaint
10. LAUZON, Gilles
11. LORGUEIL, Marie
12. LORION, Catherine
13. MOUSSEAU dit LAVIOLETTE, Jacques
14. PICARD dit LAFORTUNE, Hugues
15. SOLDÉ, Jeanne
16. VOIDY (ou VEDY ou VEDIÉ), Jeanne



### Biographies of my Ancestors:

**Urbain Baudreau dit Graveline: 1631-1695** (An ancestor of Thomas Marion) He was the son of Jean Baudreau and Marie Chaveau. Urbain Baudreau dit Graveline, was born around 1631, in Saint-Lambert of Clermont, near La Flèche. Upon his arrival, he was a “défricheur” (cleared land). He married Mathurine Juillet on October 20, 1664 in Montréal, the daughter of Blaise Juillet and Antoinette de Liercourt. In 1663, Urbain was a corporal of the militia and from 1663 to 1666 he was a district attorney-general. We know that he traded fur because he settled an account with beaver pelts.

Urbain and Mathurine had eight children: Gabriel, Marie, Jean-Baptiste, Elisabeth Marie Anne, Paul, Madeleine and Jean-Baptiste.

Urbain lived at the Côteau Saint-Louis. Then he owned a piece of land on the Côte-Saint-François. In addition, he acquired two sites on Notre-Dame Street near Bonsecours Chapel.

Urbain died on January 28, 1695 and was buried the next day. Mathurine was buried on March 6, 1723, in Montréal.

The Urbain-Baudreau-Graveline Park in Montréal was created in his honor! Urbain is my ancestor through a lineage of Stéphanie Mousseau maternal grandmother of my maternal grandfather Thomas Marion.

**René Besnard dit Bourjoli 1625-1689** (An ancestor of Lucienda Fréchette) René was the son of Jean Besnard and Madeleine Maillard. He was born on February 6, 1625 in Saint-Pierre de Villiers-au-Bouin (Indre and Loire). Upon his arrival (in Canada), he was a défricheur and became a corporal of the garrison. He married Marie Sédilot on February 2, 1661, in Trois-Rivières. She was



the widow of a wealthy landowner, Bertrand Fafard, and also mother of four children. Marie was the daughter of Louis Sédilot and Marie Challe. René and Marie were parents of six children: Marie Anne, Joseph, Marie Jeanne, Maurice, Elisabeth and René.

René died in the spring of 1689. His wife Marie died June 12, 1689 in Trois-Rivières. One of my texts to be published in a few weeks will speak of René Besnard dit Bourjoli and will be entitled: A Sorcerer in the Family!

René is my ancestor through a lineage of Louise Auger-Lemaître, paternal grandmother, of my paternal grandmother Lucienda Fréchette.

**Michel Bouvier 1633-1703** (An ancestor of Israël Lepage and Maria Fortin) Michel Bouvier was born on July 29, 1633, in Saint-Thomas de La Flèche (Sarthe). He was the son of Louis Bouvier and Anne Darondeau. Upon his arrival, he was a défricheur and a mason. Michel returned to France in 1658 and returned to Canada in 1659 aboard the Saint-André. On August 16, 1663, he married Mathurine Desbordes, widow of Pierre Guiberge. Michel and Mathurine had four children: Suzanne, Urbain, Jean and Jean 2. As a master mason, Michel often worked with Jean Milot and Urbain Brossard.

Mathurine died in October 1698. Michel accidentally died on August 4, 1703, after falling from a scaffold attached to a house he was building. The record of death and burial states the following: "...from where he was he was brought by canoe to be confessed and receive the last rites but he died on the way in the canoe."

A street in Montréal is named rue Michel-Bouvier in his honor. Michel is my ancestor through a lineage of Israël Lepage, maternal grandfather of my maternal grandmother, Maria Fortin.

**Jean Baptiste Cadieux 1629-1681** (An ancestor of Thomas Marion) Jean Baptiste Cadieux was born on 29 August 1629, in Notre-Dame de Pringé-sur-Loir, near La Flèche (Sarthe). He was the son of Pierre Cadieux and Renée Foureau. Upon his arrival, he was a locksmith but he had been hired as a défricheur. On November 26, 1663, he married Marie Valade, a "Fille du Roi" (Daughter of the King) who was the daughter of André Valade and Sara Cousseau. Marie was originally from La Rochelle.

Jean Baptiste and Marie were parents of 10 children: Marie Jeanne, Pierre, Madeleine, Genevieve, Jean, Marie Thérèse Catherine, Marie Nicole, Marguerite, Jeanne Anne and Catherine.

Jean Baptiste operated a farm in Pied-du-Courant. He died in Montréal on September 30, 1681. Marie Valade remarried on February 9, 1682 with Philippe Boudier and with whom she had two other children. She died on January 9, 1719 in Montréal.

The Legend of Cadieux or Cadieux's Lament is not about our Jean Baptiste Cadieux but rather about his son Jean Cadieux, who was a "Coureur de bois" (Wood runner) and "Voyageur" (Traveler) of the "Pays d'en Haut." (the Upper Lands)

Jean Baptiste Cadieux is my ancestor through a line of Stéphanie Mousseau maternal grandmother of my maternal grandfather Thomas Marion.

**Jean Deniau (Daigneault) 1629-1695** (An ancestor of Alexandre Bérubé) Jean Deniau, son of Pierre Deniau and Jeannette Gaudette was born around 1639 in Sainte-Croix de Nantes in Brittany. Upon arrival, he was a défricheur and a “scieur de long” (wood sawyer). On January 21, 1664, he married Hélène Daudin daughter of Isaac Daudin and Anne Jarnet. Some historians state that Hélène was a “Fille du Roi” (Daughter of the King) and others say that she was a “Fille à Marier” (A Girl to Marry). Jean and Hélène were the parents of six children: René, Gilles, Thomas, Pierre, Marguerite and Jean-Baptiste.

In March 1678, Jean left the coast of Saint-François and moved to Boucherville, on land of the “Du Tremblay” seigneurie. On August 12, 1695, Jean Deniau and his wife Hélène Daudin were killed by the Iroquois. I wrote about Jean and Hélène Daudin in a story about their son and their daughter-in-law Madeleine, and published it last week. It is called: “She Gave Her Life: Madeleine Mathon (Matou) dit Labrie”

(Ed. See Mr. Berube’s blog). Several descendants use the surname Daignault.

Jean is my ancestor through a line of Marguerite Blain, mother of my paternal grandfather Alexandre Bérubé.

**Marin Deniau (Deneau) dit Destailis 1621-1673** (An ancestor of Alexandre Bérubé) We do not know the names of Marin Deniau’s parents. He was born about 1621 in Saint-Martin de Luché, near La Flèche. He was a widower of Marie Hogue. Upon his arrival, he was a défricheur. In 1659, he leased a concession at Pointe Saint-Charles. He married Louise Thérèse Le Breuil, on November 24, 1659, in Montréal. She was the daughter of Jean Dubreuil and Marie Lecompte. Louise was an orphan and she was also a “Fille à Marier” (A Girl to be Married). In Montréal, she later became a midwife.

Jean and Marie had six children: Jacques, Charles, Joseph, Gabriel, Marie 1 and Marie 2. They settled on land conceded by the Jesuits at La Prairie de la Madeleine, on the Saint-Lawrence River towards the Saint-Lambert coast.

Marin probably died in 1673. Louise Thérèse remarried Charles Boyer in La Prairie on October 29, 1678. She died in Montréal on March 23, 1727.

Marin is an ancestor of the Deneaus. Marin is my ancestor through a lineage of Marguerite Blain, mother of my paternal grandfather Alexandre Bérubé.

A plaque was erected in the port of Pré Luneau where the members of the Great Recruitment embarked in 1653, to go to Nantes and Saint-Nazaire.

**Louis Guertin dit Sabotier 1625-1687** (An ancestor of Stéphanie Mousseau, Thomas Marion and Lucienda Fréchette) Louis Guertin dit Sabotier was baptized on 28 June 1625, in Saint-Martin de Daumeray (Maine-et-Loire). He was the son of Louis Guertin and Georgette Leduc. Upon arrival, he was a défricheur and also a clog-maker. On January 26, 1659, he married Elisabeth Camus. She



was the daughter of a merchant, Pierre Camus and Jeanne Charas (Charles). Elisabeth was a “Fille à Marier.” Louis and Elisabeth settled below the Côteau Saint-Louis. They were the parents of eleven children: Élisabeth, Marie, Catherine, Marie 2, Louis, Madeleine, Pierre, Eustache, Angélique, Françoise, and Paul.

Elisabeth Camus died on June 20, 1680 at the hospital two months after giving birth to her eleventh child. Louis died on December 8, 1687, in Pointe-aux-Trembles.

Louis is my ancestor through a lineage of Lucienda Fréchette through her grandfather Joseph Fréchette. Thomas is also an ancestor of Thomas Marion through his maternal grandmother Stéphanie Mousseau.

**René Houray dit Grandmont 1629-1706** (An ancestor of Lucienda Fréchette) René Houray was born on January 7, 1629 in Asaint Symphorien of Azay-le-Rideau (Indre-et-Loire). He was the son of Jacques Houray and Marguerite Castillon. Upon his arrival, he was a défricheur. As terms of his being hired as a recruit, he had “given” himself to the Jesuits to live with the Onnontagués, but he resumed his freedom on April 28, 1660.

René married Denise Damané on October 26, 1665 in Champlain. Denise was the daughter of Michel Damané and Catherine Toureau. She was also a “Fille du roi.” René and Denise were parents of ten children: René, Thérèse, Catherine, Denise, Jean, Pierre, Joseph, Jeanne, Alexis and Marie.

René settled on land given to him by the Jesuits at Cap-de-la-Madeleine, in 1662. In 1666, he received another concession in the seigneurie of Champlain. René is one of the first settlers of Champlain.

Denise Damané died on September 22, 1704, in Champlain. René died on June 11, 1706 at the same place. René is my ancestor through a lineage of Lucienda Fréchette through her maternal grandmother Julie Lamy.

**Toussaint Hunault, dit Deschamps 1628-1690** (Ancestor of Thomas Marion and Alexandre Bérubé) Toussaint Hunault dit Deschamps was born around 1625 in Saint-Pierre-aux-Champs in Picardy. He was the son of Nicolas Hunault and Marie Benoît. Upon his arrival, he was a défricheur and a plowman.

On November 23, 1654, he married Marie Lorgueil, daughter of Pierre Lorgueil and Marie Bruyère. Marie Lorgueil is also a member of the “Grande Recrue” and is considered a “Fille à Marier.” Toussaint and Marie were parents of ten children: Thècle, André, Jeanne, Pierre, Thérèse, Mathurin, Françoise, Toussaint, Toussaint 2 and Charles.

Toussaint received a concession at Côteau Saint-Louis. Due to debts, he sold his house and settled on the Côte Saint-François, then moved to Rivière-des-Prairies.

On September 13, 1690, Toussaint was assassinated by Marine Lieutenant Dumont de Blaignac, who pierced his body with a sword. He was buried in Montréal. Marie died on November 28, 1700 in Sainte-Thérèse. The Huneaults and Deschamps are his descendants.

Toussaint is my ancestor through a line from Thomas Marion to Jeanne Hunault wife of Étienne Marion and daughter of Pierre Hunault son of Toussaint Hunault. Toussaint is also my ancestor through a line of Thomas Marion and his maternal grandmother Stéphanie Mousseau to Thérèse Huneault, (twice). Finally, Toussaint is my ancestor through a lineage of Alexandre Bérubé and his mother Marguerite Blain up to Jeanne Huneault, daughter of Toussaint Hunault and wife of André Quévillion. An article will be devoted to this family in order to reveal the multiple vicissitudes!

**Gilles Lauzon 1627-1687** (Ancestor of Thomas Marion) Gilles Lauzon was born around 1627 in Saint-Julien de Caen (Normandy). He is the son of Pierre Lauzon and Anne Boivin. Upon his arrival, he was a défricheur and a coppersmith. On November 27, 1656, he married Marie Archambault, daughter of Jacques Archambault and Françoise Tourault. Gilles and Marie were parents of thirteen children: Michelle, Marguerite, Françoise, Marie, Catherine, Séraphin, Louise, Michel, Paul, Madeleine, Anne, Jeanne and Gilles. Gilles obtained a concession at Côteau Saint-Louis.

Marie died on August 8, 1685. She had given birth to her thirteenth child in 1684. Gilles died on September 21, 1687.

Gilles is my ancestor through a line of Thomas Marion and his paternal grandmother Olive Raymond (Labrosse).

**Marie Lorgueil 1638-1700** (Ancestress of Thomas Marion and Alexandre Bérubé) Marie Lorgueil was born around 1638 in Cognac, Saintonge, France. She was the daughter of Pierre Lorgueil and Marie Bruyère. She is the only "Fille à Marier" of our ancestors to marry another member of the Great Recruit in a first marriage. On November 23, 1654, she married Toussaint Hunault, son of Nicolas Hunault and Marie Benoît.

Marie and Toussaint were parents of 10 children: Thècle, André, Jeanne, Pierre, Thérèse, Mathurin, Françoise, Toussaint, Toussaint 2 and Charles. (Toussaint Huneault was assassinated on September 13 1690, by Marine Lieutenant Dumont de Blaignac, who pierced his body with a sword). Marie lived in Montréal and Île-Sainte-Thérèse where she died on November 28, 1700. She was buried in Varennes.

Marie is my ancestor through a line from Thomas Marion to Jeanne Hunault wife of Étienne Marion and daughter of Pierre Hunault son of Toussaint Hunault. Marie is also my ancestor through a line of Thomas Marion and her maternal grandmother Stéphanie Mousseau to Thérèse Huneault. (twice) Finally, Marie is my ancestor through a lineage of Alexandre Bérubé and his mother Marguerite Blain up to Jeanne Huneault, daughter of Toussaint Hunault and wife of André Quévillion. An article will be devoted to the Lorgueil-Huneault family in order to reveal their multiple vicissitudes!

**Catherine Lorion 1636-1720** Catherine Lorion was born around 1636 and was a native of Sainte-Soulle, near La Rochelle, in Charente. Catherine was the daughter of Mathurin Lorion and Françoise Morin. The life of Catherine is very interesting and without wanting to reveal everything, at this time, I invite you to read the text that I will post in a few weeks called: Catherine Lorion: The Unlucky Widow. Catherine died on April 20 1720, at the age of 84, at Saint-Martin and was buried in Montréal.

Catherine is my ancestor through Alexandre Bérubé and his maternal grandmother Zoé Quay (Éthier) Dragon.

**Jacques Mousseaux dit Laviolette 1627-1694** (Ancestor of Thomas Marion) Jacques Mousseau dit Laviolette was born on September 23, 1627 in St-Symphorien, Azay-le-Rideau (Indre-et-Loire). He was the son of Jacques Mousseau and Jacquine Janot. Upon his arrival, he was a défricheur, wood sawyer and a militiaman. On September 16, 1658, he married Marguerite Sauviot, daughter of Jean Sauviot and Louise Brodeur. Jacques and Marguerite were parents of seven children: Françoise, Anne, Marguerite, Jacques, Elisabeth, Hélène and Jean.

Jacques obtained a concession in August 1654 at the Côteau Saint-Louis, and then obtained another in Saint-Martin. In 1667, he was at Sainte-Anne-de-la-Pérade. He returned to the Montréal area and moved to Repentigny. The date of his death is not known, but he died after January 10, 1694. Jacques is my ancestor through Thomas Marion and his grandmother Stéphanie Mousseau twice because of the grandsons Joseph and Jacques, the sons of Jacques Mousseau 2.

**Hugues Picard dit Lafortune 1627-1707** (Twice an ancestor of Thomas Marion) Hugues Picard was born around 1627 in Saint-Colombin (Brittany). He was the son of Gabriel Picard and Michelle Clavier. Upon his arrival he was a défricheur and a wood sawyer. He returned to France and came back in 1659, as a carpenter for the Sulpicians. On June 30, 1660, he married Antoinette de Liercourt, widow of Blaise Juillet and mother of four children. She was the daughter of Philippe de Liercourt and Jeanne Patin. Hugues and Antoinette were the parents of five children: Michelle, Anne, Marguerite, Jean Gabriel and Jacques. Hugues was baptized by Bishop Laval in August 1660. He received a concession at the Sault Saint-Louis in 1667. Antoinette died on September 30, 1707. Hughes was buried on December 22, 1707 in Montréal

Hugues is my ancestor through Thomas Marion and his maternal grandmother Stéphanie Mousseau and a second time through his paternal grandmother Olive Raymond dit Labrosse.

**Jeanne Soldé 1632-1697** (Ancestress of Thomas Marion) Jeanne Soldé was baptized on May 15 1638, in La Flèche, Angers, Anjou. She was the daughter of Martin Soldé and Julienne Potier. On January 7, 1654, she married Jacques Beauvais, son of Gabriel Beauvais and Marie Crosnier. Jeanne and Gabriel were the parents of nine children: Raphaël, Barbe, Marguerite, Jean, Jean Baptiste, Jacques, Charlotte, Marie and Jeanne.

Jacques died in Montréal on March 20, 1691. Jeanne died after November 12, 1697.

Jeanne is my ancestor through Thomas Marion and his paternal grandmother Olive Raymond dit Labrosse.

**Jeanne Voidy (Védié) 1637-1708** (Ancestor of the Fréchettes, Marions and the Fortins-Lepages-Moisans) Jeanne Voidy (Védié) was born around 1637 in Saint-Germain-du-Val (Sarthe). She was the daughter of Michel Voidy (Védié) and Catherine Dorbelle. She married Jean Demers on November 9, 1654. He was the son of Jean Demers and Barbe Mauger. Jeanne and Jean were the parents of twelve children: François, Marguerite, Jean, Pierre, Anne Marie, René, Madeleine, André, Eustache, Catherine, Nicolas and Michel Jean.

Jeanne lived in Ville-Marie then in Sillery and Lauzon. Jean died on July 3, 1708 and Jeanne died on December 1, 1708 in Québec.

Jeanne is my ancestor through Thomas Marion up to his ancestor Madeleine Demers wife of Georges Marion. Jeanne is also my ancestor through Lucienda Fréchette, up to Marguerite Demers wife of André Bergeron. Finally, Jeanne is my ancestor through Maria Fortin and her maternal grandmother Euphémie Moisan up to Jean Demers.



## LA GRANDE RECRUE DE 1653 – PARTICIPANTS

by Janice Burkhart

### The 102 Enlistees Who Made the Trip

Jacques Andru (Audru)	Jean Fresnot
Jehan Auger dit Le Baron**	Jean Fruitier
Maurice Averty dit Léger**	Christophe Gaillard dit le Prieur
Pierre Bareau dit Lagogue	Simon Galbrun (Galbout)**
Yves Bastard	Jean Gasteau**
Urbain Baudreau dit Graveline**	Pierre Godin dit Chastillon*
Antoine Baudry dit L'Épinette**	Guillaume Gendron dit la Rolandière**
Beaudoin, Charles-Jean Béliot	Jehan Gervais(e)**
Paul Benoit dit Nivernois**	Louis Grégoire
René Besnard (Bénard) dit Bourjoli**	Louis Guertin dit le Sabotier**
Louis Biteau dit St. Laurent	Jean Guyet (Guyot)
François Blanchard dit Belleville	Pierre Hardy
Jacques Boivin dit Panse**	René Houray dit Grandmont**
René Bondy	François Hudin
François Étienne Bouchard**	Toussaint Hunault dit Deschamps**
Michel Bouvier**	André Hurtebise
Pierre Bouzé	Marin Hurtebise**
Jacques Brassier	Marin Janneau (Jannot) dit LaChapelle**
Urbain Brossard**	Urbain Jetté**
René Cadet	Mathurin Jouanneau
Jean Cadieux**	Nicolas Jouselin (Josselin)
Guillaume Chartier dit Robert**	Mathurin Jousset dit Laloire**
Louis Chartier	Étienne Lait (Lert)**
Jean Chaudronnier	Mathurin Langevin dit LaCroix**
Pierre Chauvin dit le Grand-Pierre**	Louis La Soudraye
Louis Chevalier	Gilles Lauzon**
Antoine Chevasset	Jean Lecomte
François Crusson dit Pilote	Michel Lecomte
Honoré Danis (Danny) dit Tourangeau**	Pierre Lefebvre dit LaPierre
Julien Daubigeon**	Jean LeMercher dit LaRoche**
Jean Davoust	Joachim LePallier
Jean Deniau (Druzeau)**	Simon LeRoy (Roy)**
Marin Deniau dit Destailis**	Michel Louvart dit DesJardins
Pierre Desautels dit Lapointe	Olivier Martin dit Lamontagne
Zacharie Desorson	Pierre Martin dit LaRivière**
Simon Després dit Berri	Nicolas Millet dit Le Beauceron**
Louis Doguet (Danguet)	Jacques Millot (Milhaut) dit Laval**
René Doussin	Guy Motain (or Motais)
Fiacre Ducharme dit Lafontaine**	Pierre Moulières
Nicolas Duval	Jacques Mousseau dit LaViolette**
Louis Fontaine dit le petit Louis	Jacques Nail

François Nocher  
 Jean Olivier dit Le Petit Breton  
 Pierre Papin\*\*  
 Hugues Picard dit LaFortune\*\*  
 Jean Pichart\*\*  
 François Piron dit LaVallée  
 Pierre Piron\*\*  
 Jean Prestrot dit LaViolette  
 Pierre Raguideau dit St. Germain\*\*  
 Bertrand Rennes dit Pachane

Étienne Robin dit DesForges  
 Claude Robutel de St. André\*\*  
 René Rodailler  
 Christophe Roger  
 François Roinay (Roisne)\*\*  
 Jean Tavernier dit LaForêt  
 Michel Theodore dit Gilles\*\*  
 Sylvestre Vacher dit St. Julien  
 Jean Vallets (or Vallays)  
 Jean Valiquet dit LaVerdure\*\*

“The above listed names denoted by \*\* are men who have descendants in Canada.”<sup>1</sup>



Roland J. Auger has compiled some interesting statistics about the men involved in La Grande Recrue. “Of the 153 recruits, 50 did not honor their contract. Of the 103 remaining, 8 died at sea during the crossing. So the total who came was 95. Of this number 24 were massacred by the Iroquois; four drowned accidentally, and 1 died in a fire in his home. At least 49 left posterity, 29 were enrolled in the *milice de la St-Famille* in 1663. There were surgeons, millers, woodworkers, carpenters, masons, gunsmiths, locksmiths, coopers, sawyers, stone carvers, bakers, pastry cooks, a brewer, a blacksmith, hat makers, weavers, cutlery makers, cobblers, gardeners, tailors, slate and tile roofers, lumberjacks, diggers and laborers.”<sup>2</sup>

With this information, it is easy to see why this group is often called “the colonists who saved Montréal.”

### Men Who Signed Contracts But Did Not Come on the Voyage

There were a number of men who signed contracts to come with La Grande Recrue but who did not show up at the ship. For whatever reason, they changed their minds. Following is a list of those men:<sup>3</sup>

Pierre Anselin  
 François Avisse  
 Jacques Balue  
 Valerie de Barbossou  
 Michel Bardet  
 Pierre Beauvais

René Bellenger  
 Gilles Biards  
 René Bondu  
 Jean Bonneau  
 Augustin Boullay  
 Jacques Boutelou

Jean Chesneau  
 Nicolas Cornier  
 René Coubart  
 Mathurin Coudret  
 François Coudreux  
 Pierre Darondeau

<sup>1</sup> Auger, Roland J., *La Grande Recrue de 1653, The Colonists Who Saved Montreal*: Quintin Publications, Pawtucket, RI, 2002, pp. 11-15.

<sup>2</sup> Ibid., p. 16

<sup>3</sup> Ibid., pp. 11-15

Jesse Dessommes	Pierre Hardy	Jean Pichon
Jehan Dolbeau	François Herisse Hubay	Pierre Proust
Jacques Fleury	François Larcher	Mathurin Richard
Etienne Foucault	Olivier Laprince	Pierre Salmon
François Foucault	Sebastien Leroux	André Sepure
Gilles Frecquet	Martin Lorient	Pierre Serizay
Pierre Frogeau	Claude de Louaire	René Truffault
François Gallois	Julien Mace	Simon Tupen (Jupin)
Noël Gillet (Gilles)	René Maillet	Charles Vigneux
Pierre Godin dit Chatillon	Jean Maugrison	
Pierre Guesery (Guesary and Dezery)	Michel Morgan	
	Paul Panneau	

### Women Who Came on the Voyage

There were also 14 women on the ship.<sup>4</sup> They were:

Michelle Artus*	Perrine Meunier (Mounier)
Marguerite Bourgeoys	Marie-Marthe Pinson
Marie Dumesnil*	Marie Renaud*
Catherine Hurault or Hurelle*	Marie Renaudin de La Blanchetière*
Marie Lorgueil*	Jeanne Rousselier*
Catherine Lorion*	Jeanne Soldé*
Jeanne Merrin (Mairé)*	Jeanne Voidy (Vedy, Védié)

The women in the above list denoted with an \* were “Filles à Marier.”<sup>1</sup>

This is part of a group of women who came to New France as marriageable girls. “They arrived before the Daughters of the King. They came alone or in small groups. They were not recruited by the state nor did the King pay for their passage or promise them a dowry when they married. They were promised nothing but the possibility – only the possibility of a better life. But the choice was theirs and they took it. Eventually, between 1634 and 1662, about 260 women came to help settle New France. How courageous to take all the risks that came with this commitment. If they survived the crossing, and 10% did not, they faced the ever-present threat of death at the hands of the Iroquois. If they survived that, they had to contend with the hard life of subsistence farming, harsh winters spent in a log cabin they may have helped to build, epidemics of small pox and “fever” and difficult and often dangerous childbirth.”<sup>2</sup> If you are French Canadian, you are very likely descended from one or more of these strong, brave and adventurous women.

AFGS gratefully acknowledges, with thanks, permission granted by La Société Généalogique Canadienne-Française in Montréal to quote passages from Roland J. Auger’s book. The Society holds the original copyright.

<sup>4</sup><https://robertberubeblog.wordpress.com/2017/03/09/1653-la-grande-recrue-demontreal-1653-the-great-recruitment-for-montreal/>

<sup>1</sup> Gagné, Peter J., Before the King’s Daughters: The Filles à Marier, 1634-1662, AFGS Publications, Woonsocket, RI 2002, pp. 3-10

<sup>2</sup> Ibid., p. 13



## 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, the Maritimes or France. 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 should email it as a .jpg file to [jmseditor@afgs.org](mailto:jmseditor@afgs.org). If you must mail your photos to us, please do not send originals as they will not be returned.

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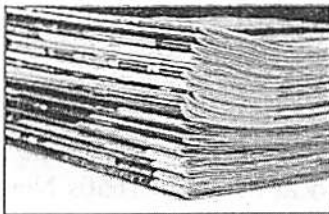
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**PERIODICALS  
PERSPECTIVE***By Diane Olivier***JE ME SOUVIENS  
AND FAMILY CHARTS**

Since our library has been closed lately due to the wide mandatory quarantine response to the COVID-19 virus epidemic, we are

reviewing a periodical that you can access from home on your computer. Yes, it's our very own periodical, *Je Me Souviens*. As you may know, every issue of *Je Me Souviens* published since our society began in 1978 is available to you in our Members Only Online Library.

When you log into the Members Only Online Library, you can choose the *Je Me Souviens* button in the JOURNALS category. You can search all the journals by name – first and last or just last name. You can also choose to search by a word such as **chart**. Did you know that many of our earlier issues contained family charts? When I did a word search for chart, 600 results appeared. Search hint: leave the plural “s” off your word to get the best search results. The results were listed by the following categories: Keyword or Last Name, First Name, Issue and Page. If you see something on the list that you would like to investigate, make note of the page indicated. When you click on the line, you will be directed to the pdf file of the issue containing the article or chart. The page number you will land on is the pdf file page number (which counts the cover as page 1) and this does not necessarily take you to the actual issue numbered page. You will then have to search at the bottom of the pages in the journal for the page number that was listed in your search results.

The charts in our collection are in various forms. You may find an article that mentions a chart and is mostly written in a descriptive manner such as “Links in the Chain of a Family Tree” by John F. Coté, Jr. in issue 1986-1, page 22 with a family line included at the end of the article or you may find a family chart that is written in text such as the Gouin Lineage chart by Dennis M. Boudreau in issue 1996-1 on page 12. On page 4 of the chart search results, you will see Brisson, Omer Joseph in issue 1989-1, page 126. When you click on this link, you will find a two page ancestor chart compiled by Claire V. Banks of Providence, RI that begins with Omer Joseph Brisson. If you continue to browse the following pages in this same issue, you will see that the two page Brisson chart is at the beginning of a section containing 22 pages of charts that were submitted by various members in this issue alone. This is only a small sample of the information you can discover in our journals. All of the issues of JMS have been thoroughly indexed and compiled to make the information within them readily available to you with the search tools.

All of these charts were completed by experienced researchers and submitted for publishing in hopes that they would be useful to our members in the future. While you are at home doing online research, we hope you will take advantage of your membership in AFGS to research your family names in the charts contained in our journals. It would be wonderful if you were to find a solution that would help you break through a brick wall that has had you stumped. If you do have success with our charts, please let us know! Of course, any information that you may find in these charts should be followed up with research to confirm your findings and a source citation that is as close to the primary source as you are able to find.

We hope you will soon be free to roam about in your favorite genealogy research places. Until then, happy hunting in our Members Only Online Library!

**JEANNE BAILLARGEON'S CAPTIVITY REVISITED**

by David Kearns, Retired attorney and amateur genealogist

In 2003, *Je Me Souviens* published an article entitled, *Spice Added to my Ancestral Story*,<sup>7</sup> in which the author describes her discovery of an ancestor named Jeanne Baillargeon and recounts Jeanne's capture and imprisonment by the Iroquois when she was a young child in the early 1650s New France. She then describes Jeanne's liberation and subsequent marriage to Paul Hus, the fourteen children this couple brought forth and the author's connection to this family.

I have not researched the author's ancestry, but have no reason to doubt that she did descend from Paul Hus and Jeanne Baillargeon. The author described a meticulous process of acquiring the marriage records of her immediate ancestors and following the information presented on the parents of each couple identified, a fairly standard practice in developing any family tree. She did not, however, include any authoritative, independently verifiable sources to any of her assertions. What I'd like to revisit is the identification of her great-grandmother, Jeanne Baillargeon, as the child abducted by an Iroquois raiding party.

In 1990 the American Canadian Genealogical Society published a sketch, authored by Frank Chicoine, in its journal, *The American Canadian Genealogist*, of Jeanne Baillargeon and her capture, release and subsequent marriage.<sup>8</sup> This author did include one footnote citing a generally accepted, independently verifiable source, Tanguay.<sup>9</sup> In this sketch the author describes the saga of Jeanne Baillargeon as told by Tanguay.<sup>10</sup> I quote extensively from the Chicoine translation of that footnote immediately below.

"The Iroquois, chasing the Hurons all the way to the isle d'Orléans, had massacred many French families, and taken many prisoners. Those kidnapped included Jeanne BAILLARGEON, a young girl of about nine years old. She was brought to the Iroquois lands, where she lived for nine years. She became so accustomed to the ways of the Amerindians that she resolved to stay with them for the rest of her life."

"When Monsieur de TRACY obliged the Iroquois nation to return all French captives, Jeanne retreated to the woods to prevent her return. When she felt certain that her ploy had succeeded, she emerged only to be observed by a nun who threatened to chastise her if she did not return to her people. Fear of punishment made Jeanne BAILLARGEON leave the woods to join the other returning captives."

"When the group arrived in Québec, M. de TRACY gave Jeanne fifty écus (an écu being worth about three francs) for her dowry. TRACY wished that Jeanne should first be placed with the Ursulines for Christian teaching to strengthen her faith, which could have been weakened during her stay with the Iroquois. "When Jeanne

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<sup>7</sup> Bourgeois, Marielle A, *Spice Added to my Ancestral Story*, in *Je Me Souviens*, Vol 26, No 2, p 119, Autumn 2003 <http://www.afgsmembers.org/jms/loadFile.php?filename=2003-2.pdf - page=120>

<sup>8</sup> Frank Chicoine, *Jeanne Baillargeon* in the *American Canadian Genealogist* (ACGS Journal), Vol 16, No 1, Issue 43 at p 19 (1990)

<sup>9</sup> Tanguay, Cyprien, *Dictionnaire généalogique des familles canadiennes depuis la fondation de la colonie jusqu'à nos jours*, 7 Vol, Montréal, 1871-1890. (Tanguay)

<sup>10</sup> Tanguay, Vol 1, p 22

BAILLARGEON saw a painting of Mother Marie de Joseph, she exclaimed, 'Ah, she was the one who spoke to me. She wore the same habit'.

(From the letters of Mère Marie de l'Incarnation to the Ursulines of Tours)."

Chicoine then describes the family of this Jeanne Baillargeon. She is the daughter of Jean Baillargeon and Marguerite Guillebourday, of Québec, and this Jeanne marries: (1) Jean Labrecque, (2) Pierre Brulon, and (3) Antoine Mondin. This is definitely not the same Jeanne Baillargeon described by the *Je Me Souviens* article.

The *Je Me Souviens* article describes the parents of her Jeanne Baillargeon as Mathurin Baillargeon and Marie Metayer of Trois Rivières. Both families are listed on the same page of Tanguay, Vol 1, p 22 and also on page 40 of Jetté.<sup>11</sup> The records of PRDH<sup>12</sup> confirm the familial relationships described in Tanguay and Jetté.<sup>13</sup> Neither Jetté nor PRDH make any mention of either Jeanne Baillargeon being captured and/or held captive by the Iroquois. Let's take a deeper dive to try to unravel the mystery of the Baillargeon child abduction.

The only source so far to have mentioned a Jeanne Baillargeon being captured is Tanguay, but Tanguay is not alone. A Drouin Family History, commissioned privately in 1957 and currently in possession of the author, also mentioned Jeanne, daughter of Jean Baillargeon and Marguerite Guillebourday, as having been held captive by Iroquois. That claim is also described in the Drouin Red Books.<sup>14</sup> Item # 1368 of Red Drouin is entitled *Jeanne Baillargeon, Raised with the Iroquois, an Interesting Study of Mores*. This sketch, without mentioning Jeanne's parents, tells a short version of her captivity and eventual release, but it includes one additional piece of information. This sketch tells us that the captive Jeanne is an ancestor of Monsignor Charles-François Baillargeon, third Archbishop of Québec. Tanguay also tells us that Jeanne's father, Jean, is an ancestor of this Archbishop.<sup>15</sup> The Archbishop's biography in the Dictionary of Canadian Biography gives sufficient details to trace his ancestry<sup>16</sup> and PRDH confirms his descent from Jeanne and Jean Baillargeon. Following the Baillargeon ancestors of the Archbishop does indeed lead right back to Jeanne, daughter of Jean.<sup>17</sup> So that should be a lock on Jeanne Baillargeon of Québec being the captive, shouldn't it?

<sup>11</sup> Jetté, René, *Dictionnaire Généalogique des Familles du Québec*, Montréal, 1983 (Jetté) (In all Jetté citations used herein, the subsequent corrections volume(s) have been checked and nothing relevant discovered).

<sup>12</sup> Département de démographie, Université de Montréal, Le Programme de Recherche en démographie historique (PRDH), Montréal, various dates

<sup>13</sup> Jean Baillargeon-Marguerite Guillebourday family – PRDH Family Record 664

Mathurin Baillargeon-Marie Metayer family – PRDH Family Record 644

<sup>14</sup> Drouin, Gabriel, *Dictionnaire National des Canadiens-Français (1608-1760)*, aka Red Drouin,

<sup>15</sup> Tanguay, Vol 1, p 22

<sup>16</sup> Lucien Lemieux, "BAILLARGEON, CHARLES-FRANÇOIS," in *Dictionary of Canadian Biography*, vol. 9, University of Toronto/Université Laval, 2003–, accessed February 3, 2020, [http://www.biographi.ca/en/bio/baillargeon\\_charles\\_francois\\_9E.html](http://www.biographi.ca/en/bio/baillargeon_charles_francois_9E.html)

<sup>17</sup> François Baillargeon-Marie Louise Langlois St Jean family – PRDH Family Record 78472

Charles Baillargeon-Judith Rouleau family – PRDH Family Record 44275

Jean Baillargeon-Catherine Isabelle family – PRDH Family Record 15223

Jean Baillargeon – PRDH Individual Record 6467

Jean Baillargeon-Marie Jeanne Anne Godbout family – PRDH Family Record 5293

Jean Baillargeon-Marguerite Guillebourday family – PRDH Family Record 664

Let's take a little closer look at these Tanguay footnotes. Footnote 1 clearly tells us Jean Baillargeon is the ancestor of the Archbishop and footnote 2 tells of his daughter Jeanne's captivity. What do the *Lettres de la Mère Marie de L'Incarnation aux Ursulines de Tours (Lettres)* that Tanguay cites have to say about Jeanne's captivity?

Tanguay does not give us any further information on the specific *Lettres* he cites, which makes tracking down the correct version of his source very difficult. The Dictionary of Canadian Biography tells us that Mère Marie de l'Incarnation (née Marie Guyart) was a complex, charismatic woman who devoted her life to educating and evangelizing the indigenous girls of New France.<sup>18</sup> We also know from the Dictionary of Canadian Biography cited above and the Wikipedia page of Marie of the Incarnation (Ursuline)<sup>19</sup> that she was a prolific writer. With a simple Google search I have found two possible candidates for the source of Tanguay's footnote. The first is a 1681 edition of *Lettres de la Vénérable Mère Marie de l'Incarnation première supérieure des Ursulines de la Nouvelle France divisées en deux parties*.<sup>20</sup> The second candidate is an 1876 edition of a book with a very similar title, *Lettres de la révérende mère Marie de l'Incarnation: (née Marie Guyard) première supérieure du monastère des ursulines de Québec*.<sup>21</sup> Both have a nearly identical footnote that addresses, in part, the capture of a Baillargeon girl who is held captive by the Iroquois.

*Une fille nommée Anne Baillargeon, étant âgée de neuf ans, fut prise par les Iroquois et emmenée en leur pays, où elle demeura près de neuf ans. Elle se plut tellement aux coutumes de ces sauvages, qu'elle était résolue de passer avec eux le reste de sa vie. M. de Tracy ayant obligé cette nation de rendre tous les Français qu'elle tenait captifs, elle se retira dans les bois, de crainte de retourner en son pays. Lorsqu'elle se croyait en assurance, une religieuse lui apparut et la menaça de la châtier si elle ne retournait avec les Français. La crainte la fit sortir du bois et se joindre avec les autres captifs que l'on mettait en liberté. A son retour, M. de Tracy lui donna cinquante écus pour se marier, mais il voulut qu'elle fût premièrement mise aux Ursulines, pour reprendre l'esprit du christianisme, qui s'était fort affaibli parmi les Iroquois. Quand elle vit le tableau de la Mère Marie de Saint-Joseph, elle s'écria : Ah! c'est celle-là qui m'a parlé, et elle avait le même habit. Durant toute sa captivité il ne put se faire que vivant parmi des païens, elle ne commit bien des fautes contraires à la sainteté du christianisme; elle avait néanmoins toujours conservé une très-grande pureté; et l'on croit que cette Mère*

<sup>18</sup> Marie-Emmanuel Chabot, o.s.u., "GUYART, MARIE, named de l'Incarnation (Martin)," in *Dictionary of Canadian Biography*, vol. 1, University of Toronto/Université Laval, 2003–, accessed February 3, 2020, [http://www.biographi.ca/cn/bio/guyart\\_marie\\_1E.html](http://www.biographi.ca/cn/bio/guyart_marie_1E.html).

<sup>19</sup> [https://en.wikipedia.org/w/index.php?title=Marie\\_of\\_the\\_Incarnation\\_\(Ursuline\)&oldid=938341494](https://en.wikipedia.org/w/index.php?title=Marie_of_the_Incarnation_(Ursuline)&oldid=938341494), accessed Feb 3, 2020

<sup>20</sup> Marie l'Incarnation, *Lettres de la Vénérable Mère Marie de l'Incarnation première supérieure des Ursulines de la Nouvelle France divisées en deux parties*, Chez Louis Billaine, publisher, 1681  
<https://hdl.handle.net/2027/acu.ark:/13960/t7qn7512x?urlappend=%3Bseq=527>, accessed Feb 3, 2020

<sup>21</sup> Marie l'Incarnation, *Lettres de la révérende mère Marie de l'Incarnation: (née Marie Guyard) première supérieure du monastère des ursulines de Québec*, Richaudeau, Pierre François, ed, 1876  
<https://hdl.handle.net/2027/mdp.39015069897257?urlappend=%3Bseq=557>, accessed Feb 3, 2020

*s'était faite son ange pour la conserver dans cette intégrité, comme elle l'a été de quelques autres en d'autres rencontres. En voici un exemple* <sup>22</sup> . . . .

The above quote is taken from the 1876 version of the *Lettres*. It reads exactly the same as the 1681 version, when one considers minor variations in spellings, e.g., in 1681 the French word for country is *païs*, and in 1876 it is spelled *pays*. My French language skills are minimal, so I'll refrain from giving the reader a Google translation version. You can do that yourself. They are sufficient, however, to allow me to make some observations.

First, neither of the *Lettres* excerpts give any clue as to the location of the young girl at the time of her capture. The Tanguay footnote mentions Iroquois raids extending to Île d'Orléans. Both *Lettres* versions are consistent with the Tanguay footnote that the child was a nine year old girl that apparently hid because she wanted to stay with the Iroquois, and that she was persuaded by a nun who appeared to her and convinced her to return with the other captives. Neither of the *Lettres* versions, nor the Tanguay footnote mention a subsequent marriage for the young girl, but the Tanguay footnote is attached to the Jeanne Baillargeon who subsequently married Jean Labrecque.

Now let's try to analyze what we've found so far. Why might Tanguay have included the comment about Iroquois raids extending to Île d'Orléans? That would be more consistent with a girl from Québec being abducted, further supporting his selection of Jeanne, daughter of Jean from Québec, rather than the Jeanne, daughter of Mathurin from Trois Rivières. What is the source of Tanguay's reference to Île d'Orléans raids? Is there another version of the *Lettres* that I haven't discovered? Why did Tanguay attach a *Lettres* footnote to that particular Baillargeon girl? The 1681 version made no mention of Archbishop Baillargeon, which is a good thing, he lived from 1798 to 1870. The 1876 version did mention that the captive girl was an ancestor of the Archbishop. Where did the editor who added this comment get his source? It is likely Tanguay, as he originally published the Jeanne Baillargeon footnote information in his Vol 1 in 1871. In his later Vol 2,<sup>23</sup> published in 1886, he sets forth the 1664 marriage of Jeanne Baillargeon to Jean Labrecque, but makes no mention of her captivity or of her parentage.<sup>24</sup> Did he deem his Vol 1 information sufficient or did he begin to harbor doubts?

When I started this analysis, I was convinced the 2003 *Je Me Souviens* article absolutely had the abducted girl in the wrong Baillargeon family. I thought I had thoroughly researched that branch of my wife's family and all the sources I'd found, the Drouin Family History which her grandfather had commissioned, backed up by Tanguay, placed the captive Baillargeon girl in the Québec family. The private Drouin Family History included selected biographies of notable ancestors. It had one on Jeanne Baillargeon and it mirrored what Drouin has published in its Red Drouin Dictionary. The credibility of the *Je Me Souviens* article placing this girl in Trois Rivières was

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<sup>22</sup> p 531 in the 1876 version, p 502 in the 1681 version

<sup>23</sup> Tanguay's work consisted of 7 volumes. Volume 1 covered only the earliest immigrants. Volumes 2 through 7 covered some of the early immigrants and attempted to cover all the later families in New France recording events up through about 1800. This author has yet to discern a pattern Tanguay might have followed in deciding which of the earliest settlers to include again in the later volumes and which would remain covered solely by his volume 1.

<sup>24</sup> Vol 2, p 100

further undermined by the inclusion of a purported photograph of the abducted Jeanne. Photography wouldn't be invented until nearly two hundred years after this Jeanne's abduction.<sup>25</sup>

Now I'm not so certain. I've recently discovered the Laforest biographies<sup>26</sup> of French-Canadian immigrants and I'm impressed with the additional detail his work adds with his discussion of the notarial, criminal and other records of New France. In the biography of Jean Baillargeon (Québec) he simply notes:

The history of Jeanne Baillargeon has sometimes been confused with the history of Anne Baillargeon, born to Mathurin, kidnapped quite young by the Iroquois and returned to her home almost "miraculously."<sup>27</sup>

This is in a biography of Jean Baillargeon of Québec, speaking about his daughter Jeanne. Laforest apparently didn't buy the Tanguay, Drouin attribution of this captivity to this Québec family. Had he also seen the *Lettres* version I've found and noticed they described the abduction of an Anne Baillargeon and not a Jeanne?

Until I see a *Lettres* version or another contemporary source<sup>28</sup> that places an abducted Baillargeon child in the Québec family, I am open to being convinced that the captive girl came from Trois Rivières. First, the *Lettres* versions I've identified to date, names the captive girl as Anne Baillargeon. I've now spent enough time documenting French-Canadian families to know we can't put too much reliance on names, but this one could be significant.<sup>29</sup> The *Je Me Souviens* article placing the abducted Jeanne in the Trois Rivières family didn't take notice of the fact that this same Trois Rivières family not only had a Jeanne Baillargeon (b 1654), but it also had an Anne Baillargeon who was born in 1651, the same year as the Québec Jeanne Baillargeon.<sup>30</sup> The Ursuline presence was first and most notably in Québec, but they also had a presence in Trois Rivières. The census of 1666 places "La Soeur Marie Raison"<sup>31</sup> (fille de la Congrégation de Notre Dame)" and Ursuline nun, next door to the Pierre Lefebvre family.<sup>32</sup> At the time in question, the residents of Trois Rivières were much more likely to come under attack from the Iroquois than the

<sup>25</sup> A History of Photography And How It Shaped The World, <https://www.lightstalking.com/history-of-photography/>, accessed Feb 3, 2020 or A Brief History of Photography and the Camera, <https://www.thesprucecrafts.com/brief-history-of-photography-2688527>, accessed Feb 3, 2020

<sup>26</sup> Lebel, Gerard, *Our French-Canadian Ancestors*, 30 Vol, Thomas Laforest translator (Laforest)

<sup>27</sup> Laforest, Vol 28, p 15, but Laforest doesn't cite any authority for his statement.

<sup>28</sup> The author has done an electronic search of the *Jesuit Relations and Allied Documents* up through the time of Jeanne Baillargeon's marriage and found no mention of a Baillargeon child being abducted, see <https://catalog.hathitrust.org/Record/000833013>

<sup>29</sup> Dit names confused this Irish Anglo researcher for the longest time (how could his last name be Genest and his father's be Labarre?), and every young girl seemed to be named Marie, but she might have other first names. This researcher has had some difficulty distinguishing which of the multiple first names an individual actually used. For example, if a woman was named Marie Anne Louise FAMILY NAME, whether she was recorded as Marie, Louise or Anne, depended on the record and maybe the family's state of mind at the time. PRDH seems to have adopted a policy of including all the possible names a person might have used, a policy helpful in sorting through the confusion.

<sup>30</sup> PRDH Family Records 644 and 664, and Jetté p 40

<sup>31</sup> Saint Miriam of the Temple, c.n.d., "RAISIN, MARIE," in *Dictionary of Canadian Biography*, vol. 1, University of Toronto/Université Laval, 2003–, accessed February 3, 2020, [http://www.biographi.ca/en/bio/raisin\\_marie\\_1E.html](http://www.biographi.ca/en/bio/raisin_marie_1E.html).

<sup>32</sup> Sulte, Benjamin, *Histoire des Canadiens-Français 1608-1880*, Tome IV, p 63, Montréal, 1882



residents of Québec.<sup>33</sup> This was the period of time leading up to the deployment of the Carignan-Salières Regiment to suppress these attacks and the soldiers were all deployed up river from Québec, because that is where the threat was. Isolated halfway between Montréal and Québec, Trois Rivières was particularly susceptible to these attacks.<sup>34</sup>

Cyprian Tanguay did incredible work in producing his *Dictionnaire*, but every human being is susceptible to influence. If he had some information that was regarded as credible in the time he was researching and writing regarding a Baillargeon child being abducted by Iroquois, but it lacked sufficient documentation to attribute to a specific family, wouldn't there be a temptation to attribute a story that added spice to a family tree, to add that spice to the tree of someone who I assume was his superior, the Archbishop Baillargeon?

The final doubt I'll register came from a friend who has been at this French-Canadian genealogical research much longer than myself. Why didn't René Jetté make any mention of the abduction or captivity of any Baillargeon child, Jeanne or Anne, in his 1983 work or subsequent corrections? He was surely aware of Tanguay's footnote. He could have noted it in his record of the Québec and Trois Rivières Baillargeon families in the birth of the either of the two Jeanne Baillargeons,<sup>35</sup> but he didn't. He could have mentioned it in the marriage of Jeanne (Québec) to Jean Labrecque or either of her next two husbands, but he didn't.<sup>36</sup> He could have mentioned it in the marriage of Jeanne (Trois Rivières) to Paul Hus, but he didn't.<sup>37</sup> He could have mentioned it in the records pertaining to Anne Baillargeon, but he didn't.<sup>38</sup>



Jetté did mention the captivity of one<sup>39</sup> young woman in his record of her family. In the family record of Charles Dubois dit Brisbois and Ursule (Mercy) Adams, he specifically mentions that the former Mercy Adams was a "prise en guerre."<sup>40</sup> Mercy was captured in a raid on her home in Oyster River, NH (now Durham) in 1694 by the French and their Abenaki allies, led by a French officer named Villeau. She and the others taken captive were marched to St François du Lac. She was later adopted (or ransomed) by a local military officer

<sup>33</sup> "In those days, [1653] the emigrants who desired to live in a protected environment, chose the Québec area; the bold went west to Ville-Marie; the reckless settled at Trois-Rivières." Laforest, in his sketch of Michel Lemay dit Poudrier, Vol 2, at p 160.

<sup>34</sup> The history of Trois Rivières is beyond the scope of this article, but see e.g., the description of a 1653 Mohawk raid described in this blog posting, <https://khronikosum.wordpress.com/2013/09/06/the-curious-1653-siege-of-trois-rivieres/> and as described by Laforest in a Boucher biography at Vol 6, p 38.

<sup>35</sup> Jetté p 40

<sup>36</sup> Jetté pp 622, 178, and 821

<sup>37</sup> Jetté p 584

<sup>38</sup> Jetté pp 40, 935

<sup>39</sup> Mercy was the only former captive whose history I've researched, but she was not the only captive Jetté noted, see e.g., Marie-Magdeleine Warren (m. Richard Otheys), Jetté p 858 and Anne Herd (m. Sebastienne Cholet dit Laviolette) Jetté p 250, both described as "prise en guerre."

<sup>40</sup> Jetté p 369

and she remained in Canada where she married and raised a family.<sup>41</sup> PRDH has no place in its format for details like this, but Jetté certainly did.

I know I've muddied the mystery of the ancestry of Jeanne Baillargeon, Iroquois captive, but I hope I've provided some leads for further research. If you have French-Canadian ancestry, you likely have ancestors who experienced the violence these early colonists experienced. They were truly pioneers.

## American-French Genealogical Society

### *Mission Statement*

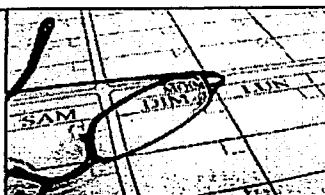
The mission of the American-French Genealogical Society is to:

- ✦ 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.

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<sup>41</sup> See Stackpole, Everett S. and Winthrop S. Meserve, *History of the town of Durham, New Hampshire: (Oyster River Plantation) with genealogical notes*, Durham NH, 1913, Vol 2, at p 1, Drake, Samuel Adams, *The border wars of New England, commonly called King William's and Queen Anne's Wars*, Charles Scribner's sons, New York, 1897, at p 94, and Coleman, Emma Louise, *New England Captives Carried to Canada*, Southworth Press, Portland, ME, 1925, (NEHGS reprint 2012), Vol 1, p 266

## CALENDAR OF EVENTS



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 busy scheduling an exciting lecture series for the fall. Please check our website frequently at [www.afgs.org/site](http://www.afgs.org/site) under **Education/Workshop/Speakers** for postings of upcoming lectures on topics of interest. Registrations will be accepted through a link to Eventbrite. Lectures will be recorded with permission from our speakers and placed in our Members Only Online Library for viewing by our members who are unable to attend in person.

**Parlons Français** is an ongoing free AFGS Cultural Development Program that will help you regain spoken French. The group meets in the AFGS library on the first Tuesday of the month from 7:00 to 9:00 pm and the third Tuesday of the month from 10:00 am to Noon. Everyone is welcome. These meetings have been suspended while the library is closed due to the current COVID-19 epidemic quarantine. For more information regarding these group meetings or when they will re-start, please contact Sylvia Bartholomy at [sylviaafgs@afgs.com](mailto:sylviaafgs@afgs.com).

Easy access to our programs – the lecture series in the LeFoyer Room on the upper level and the Parlons Français group in the lower, library level is available for everyone with the elevator installed in our library building through the generosity of our members.

### SAY IT IN FRENCH – DITES LE EN FRANÇAIS

How are you today?	Comment allez-vous aujourd'hui?
	Ça va aujourd'hui?
I am fine.	Ça va!
	Je me sens très bien.
I am sick.	Je suis malade.
I have a headache.	J'ai un mal de tête.
My stomach is upset.	Mon estomac est bouleversé.
I have a fever.	J'ai une fièvre.
Call the doctor.	Appelez le doctor.
Where is the hospital?	Où est l'hôpital?
Where is the pharmacy?	Où est la pharmacie?
Do you have aspirin?	Avez-vous de l'aspirine?

## WHAT'S COOKING?

by Jan Burkhart

With Easter on my mind, I am thinking about ham. It seems to be a favorite for the holiday dinner or brunch. At my house, when ham is on the menu, I always make a raisin sauce to serve in a pretty dish alongside the sliced ham. It is tasty and a little goes a long way as you only need a few little spoonfuls to go on top of the slices on your plate. This is an easy recipe handed down to me by my Aunt Jeannette.

### *Raisin Sauce*

#### Ingredients:

1 cup of raisins	1 tablespoon of apple cider	1/4 teaspoon of dry mustard
1 1/2 cups of water	vinegar	1/4 teaspoon of salt
1/3 cup light brown sugar	1/4 teaspoon of cinnamon	
1 1/2 tablespoons of corn starch	1/3 teaspoon of ground cloves	

(I measure all the dry ingredients except the cornstarch into a small bowl so I can add them all at once).

Boil the raisins in water (cover pan) for 5 minutes. Remove raisins with slotted spoon and set aside. Add cornstarch to raisin water and whisk to remove any lumps. Cook stirring until slightly thickened. Add remaining dry ingredients and stir until well-blended and thick. Blend in vinegar. Add back the raisins. Serve hot and enjoy!

If you are serving brunch you might try one of the many quiche recipes featured in our cookbook. Perhaps Quiche Lorraine might be a good choice.

### *Quiche Lorraine*

Heat the oven to 425° F. Make a pie crust to line the bottom of the pie plate or purchase a ready-made uncooked pie crust. Line the pie plate with the crust.

#### Ingredients:

12 slices of bacon, crisply fried and crumbled	3/4 teaspoon salt
1 cup shredded Swiss cheese	1/4 teaspoon sugar
1/3 cup minced onion	1/8 teaspoon cayenne pepper (optional). You could add a pinch of black pepper instead.
4 eggs	
2 cups light or whipping cream	

Sprinkle the crushed bacon, cheese and onion over the pie crust lining the pie plate. Slightly beat eggs then beat in remaining ingredients. Pour cream mixture into pie plate. Bake 15 minutes at 435° F. Reduce heat to 300° F and bake 30 minutes longer or until knife inserted 1 inch from edge comes out clean. Let stand for 10 minutes before cutting. Serve in wedges.

*Crêpes* are always a good brunch choice too. They can be filled with a sweet or savory filling of your choice. Here is a basic crêpe recipe. The filling is up to you.

#### Ingredients:

1 cup sifted flour	1 1/2 cup milk	1 tablespoon melted butter
3 eggs	1/2 teaspoon salt	

Put all ingredients into a bowl and mix until smooth. Heat a small frying pan with butter and pour in enough batter to cover the bottom of the pan. Tip and roll the pan to spread the batter thin and

evenly. Brown on one side. When top is set, turn the crêpe over and brown the other side. Remove from pan. Roll jelly roll style. Keep warm until ready to fill and serve. Provide a few fillings for your guests to enjoy such as apple pie filling, blueberry pie filling, creamed chicken, or anything that tickles your fancy. Perhaps just brown sugar, jam or maple syrup would fill the bill. No matter what the choice, these French “pancakes” are always yummy.

Maybe Mémère never wrote down her recipes, but AFGS has over 250 pages of recipes, including many traditional ones, submitted by our members. You can find them in our cookbook:

*Je Me Souviens La Cuisine de la Grandmère*

You can order our cookbook for \$15 from the on-line store on our website at <https://afgs.org/site/shop-online/>. It is listed under Books & Publications – Other.



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

**Guidelines for Submitting Photos and Documents**

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 and documents focusing on history and genealogy are of primary interest.

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.

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## MISSION: MOTHERHOOD

by Peter Gagné

For its first hundred years or so, New France was little more than a commercial enterprise. The fur trade monopolies who governed the colony did not transport women to New France, because they didn't contribute to profits, but rather took away from them, using up food and other resources while contributing nothing to the bottom line.



*The Arrival of the French Girls at Québec, 1667.*  
Watercolour by Charles William Jefferys  
- classomption.qc.ca et/and BNF, Public Domain,  
<https://commons.wikimedia.org/w/index.php?curid=18787426>

However, when Louis XIV did away with the private commercial system in New France and took control of the colony in 1663, New France needed settlers, not just seasonal workers. Work would bring men to the colony, but women would make them stay. Before the nearly 800 Filles du Roi, sent by Louis XIV between 1663 and 1673, less than 300 "Filles à Marier" were brought to New France by individuals or religious groups.

The "primary mission" of these women was to marry the male colonists, giving them a reason to stay in the colony. But they had a secondary, more important mission. They were sent to have children – enough children to provide a new generation of colonists that would enable New France to survive and thrive. In this sense, they were the founding mothers of New France.

### Having a Child

In New France, women did not give birth in hospitals. As the name *Hôtel-Dieu* or "God's Hotel" implies, hospitals in New France were more of a place to prepare your soul for the afterlife than to keep your body in this one. In New France, women gave birth at home. But since most "Filles à Marier" and "Filles du Roi" did not have the social network of their mother, aunts, sisters and cousins that would normally assist a French woman in giving birth, they called upon the services of a midwife (*sage-femme*). Six of the "Filles à Marier" (Jeanne De Richécourt, Françoise Duverger, Charlotte Fougerat, Louise-Thérèse-Marie Lebreuil, Denise Lemaître and Marie-Suzanne Péré) and six "Filles du Roi" were midwives themselves (Jeanne Amiot, Madeleine Bailly, Marie-Anne De Laporte, Marie Liardin, Françoise Raclos, and Geneviève Térillon).

### Not Having a Child

Some of the girls sent over as "Filles à Marier" and "Filles du Roi" were unable to have children. In what may seem like a modern solution to this problem, some of the pioneering women of New France adopted children. "Filles du Roi" Marguerite Berrin, Gabrielle Danneville, Espérance Durosair, Catherine Guichelin, Marguerite Jourdain and Marie Lefebvre all adopted children. "Fille à Marier" Marguerite Aubert and second husband Michel Filion adopted his orphaned niece and nephew.



Two “Filles à Marier” were also accused of having abortions, a crime so serious as to be unthinkable. Anne Delamaque, a cabaret owner accused of loose morals, was said to have used Native American “cures” to end more than one pregnancy. Françoise Duverger was not only accused of killing her first husband, but also the child born the day after her second marriage.

### Having Multiple Children

While it was customary for the women of the time to give birth to a large number of children, many of the “founding mothers” of New France had multiple children in the same birth. Fourteen “Filles à Marier” and 48 “Filles du Roi” gave birth to twins. At a time when medicine was primitive and medical imagery such as ultrasounds were nonexistent, to have two babies at once must have been a surprise as well as a potential financial burden for many couples. “Fille à Marier” Barbe Poisson had triplets.

Some of the girls in the two groups were twins themselves. “Fille à Marier” Marguerite Gaulin was the twin of Pierre Gaulin, who married “Fille du Roi” Jacqueline Lauvergnat. “Filles du Roi” Claude and Madeleine Deschâtelets got married on the same day – perhaps in the same ceremony – to Simon Roy dit Audy and Jean Giron. The twins were also “partners in crime,” being brought before the Conseil Souverain by the husband of “Fille du Roi” Françoise Leclerc, who the two had slandered.

### Children with Problems

“Fille à Marier” Marie Deligny, as well as “Filles du Roi” Barbe Baron and Marguerite Daubigny, had children with disabilities. The term used in French is *innocent*, which roughly translates as “simpleton.”

Several children born to the “Filles à Marier” or “Filles du Roi” did not necessarily have problems as much as they were problems. Six “Filles à Marier” and 14 “Filles du Roi” had *enfants naturels* or illegitimate children.

### Children with Connections

Several of the “Filles à Marier” and “Filles du Roi” who were from the upper class had colonial notables as godfathers or godmothers for their children. Governor Frontenac served as a godfather for “Filles du Roi” Catherine De Lostelneau, Élisabeth Hubert and Anne Thirement. Montréal governor Maisonneuve served as a godfather for “Fille à Marier” Jeanne Rousselier. Jacques Leneuf de la Poterie, Governor of Trois-Rivières, served as a godfather for “Filles à Marier” Jeanne Auneau and Jeanne Méchin. “Fille à Marier” Marguerite Rebours had both Montréal militia leader Lambert Closse and Hôtel-Dieu founder Jeanne Mance as godparents for one of her children.

### Children with Jobs

Because of the financial burdens of some families, often caused by the death of a spouse, three “Filles à Marier” indentured their children to work for others. Perrine Beaudry indentured her 12-year-old son, whom she brought with her to New France, to Abraham Martin. After the death of Catherine Hurault, her seven-year-old daughter was indentured to be the servant of Olivier Quesnel for 9 years. After Marguerite Sauviot’s death, husband Jacques Mousseau indentured their 25-year-old daughter Élisabeth to be the servant of René Fezeret for one year.

### Cutting the Cord

Two “Filles à Marier” disinherited their children. Marie Chefdeville and her husband were opposed to the marriage of son André to Anne Jetté, whose mother had allegedly called the couple a witch and warlock. Since André was 27 years old and past the age of majority, he went ahead

with the marriage, anyway. Anne Lelaboureur and husband Jean Normand disinherited son Joseph in 1695 but revoked this action five years later.

### Conclusion

In 1642, New France had a population of only 240 people. At the end of the “Filles du Roi” program in 1673, the population had risen to 6,700 people. According to historian Silvio Dumas, if more women had been sent to the colony, it never would have fallen to the British. He believes that “if [the Filles du Roi] system, conceived by Colbert, had continued until 1700, this French colony would probably not have known the disaster of 1760.” Whether or not that is true, we can say that by giving birth to their own children, the “Filles à Marier” and “Filles du Roi” became the mothers of an entire people.

For More Information: The stories for this article were taken from my books *Before the King's Daughters: The Filles à Marier, 1634-1662* and *Kings Daughters and Founding Mothers: The Filles du Roi, 1663-1673*. Both books are available in the AFGS online store (<https://afgs.org/site/shop-online/>) in the section *Books and Publications – Other*.

### FIND IT IN OUR MEMBERS ONLY ONLINE LIBRARY



Here are two funeral cards with photographs of men who died in 1914 that can be found in our “Members Only Online Library.” George Larose died at age 38 and Eprem Brousseau died at age 29. *Do you wonder what could have happened that would have caused these young men to die at such an early age?* All of the funeral cards on our Members Only Online Library are indexed and searchable by name. For women, many of the cards include their maiden and married names. If a spouse is listed on the card, the information is also in the index. For some researchers, this may be the only photo they can find of an ancestor or relative.

If you have old funeral cards that are among your family records, especially cards with photographs and family information, we would be happy to add them to our funeral card collection. Contact us at [JMSeditor@afgs.org](mailto:JMSeditor@afgs.org) for information on how to submit them for scanning. We will gladly return them to you after they have been scanned into our collection.

## FRANCO-AMERICANS FIGHT WORLD WAR I – ABROAD AND AT HOME

by Mark Paul Richard

*Mark Paul Richard is Professor of History and Canadian Studies at the State University of New York at Plattsburgh. He serves on the executive board of the American Council for Québec Studies, a scholarly association devoted to the study and teaching of Québec, Francophone Canada, and Franco-America. At present, he is researching and writing about the history of French-Canadian descendants in upstate New York.*

Two decades ago, when I began the research for my first book (Richard 2008), I ventured to Woonsocket, Rhode Island, the headquarters of the former Union Saint-Jean-Baptiste d'Amérique (USJBA), a Franco-American mutual-benefit society that had evolved over the twentieth century into a Catholic life insurance company. The elderly nun who served as the archivist showed me their collection, and she shared a folder containing photographs of members of the USJBA branch of Lewiston, Maine, the community I was researching. What struck me was that everyone in the group photographs, taken in the 1920s, was holding a U.S. flag. These photographs puzzled me because accounts I had read of French-Canadian immigrants and their Franco-American descendants in the United States had emphasized their cultural persistence, or *survivance*, in the USA. The research I completed for my first book provided some insight into the photographs, as did the research I conducted for my second book (Richard 2015). But it was only while researching my current book project that I pulled the pieces together and linked them to the Great War.

Over 700,000 French Canadians had migrated to the United States by 1910, thus before the start of World War I (Lavoie 1979, p. 45). By the turn of the last century, 1900, about ten percent of New England's population was of French-Canadian descent (Weil 1989, p. 26). During the second half of the nineteenth century, Québec experienced such demographic and economic challenges as a growing rural population that lacked adequate access to fertile land, indebtedness resulting from the specialization and mechanization of agriculture, and an urban industrial development that did not proceed quickly enough to absorb the province's surplus rural population (Roby 1982, pp. 12–13; Roby 1990, pp. 33–45; Linteau, Durocher, & Robert 1989, p. 168). These conditions produced unemployment, prevented advancement, created distress, and precipitated emigration to the United States (Roby 1982, pp. 8, 12–13, 17, 19). Most francophone immigrants ended up in such northeastern industrial centers as Lewiston and Biddeford, Maine; Manchester, New Hampshire; Lowell, Lawrence, and Fall River, Massachusetts; Central Falls and Woonsocket, Rhode Island, and the mill towns of the Quinebaug River Valley in Connecticut. (For general accounts of French-Canadian immigrants and their descendants in the northeastern United States, see Doty 1985, Brault 1986, Weil 1989, Chartier 1991, 1999, and Roby 2000, 2004).

French-Canadian elites started to use the term “Franco-American” to describe French-Canadian immigrants in the USA around the 1890s. In doing so, they were trying to assert their French and American identities. French speakers would carry banners “Loyaux mais Français” (“Loyal but French”) on Saint-Jean-Baptiste Day as they paraded through streets celebrating the feast day of the patron saint of French Canadians, as they did in Lewiston in the 1890s.

In the early twentieth century, World War I provided Franco-Americans an opportunity to prove their loyalty to the United States. In the face of the intense nativist movement that followed the Great War, Franco-Americans provided evidence of their patriotism while maintaining some of the traits that made them distinctive. One week after the United States joined the war, Franco-American organizations like the Saint-Jean-Baptiste Society of Plattsburgh, New York, located sixty miles south of Montréal, declared their loyalty to the USA (*Plattsburgh Sentinel*, April 13, 1917, p. 1).

There were other manifestations of that loyalty. At the end of the nineteenth century appeared the first of fourteen editions of the *Guide officiel des Franco-Américains*; the volumes ran from 1899 to 1946, basically from the end of the Spanish-American War to the end of World War II. One of them was published in 1921 specifically to document Franco-American involvement in the First World War (Bélanger 1921). The volume's editor, Albert Bélanger, wrote in the introduction that the world conflict gave Franco-Americans the opportunity to demonstrate to the United States and to the world their patriotism (p. 3). He noted that thousands of Franco-American soldiers and sailors had participated in previous wars but their efforts were not recognized (p. 3). This volume was intended to prevent that from happening again. He asserted it would prove that Franco-Americans had done their duty and were not strangers in this country (p. 3).

According to Bélanger, about 100,000 Franco-Americans served in the Great War; hundreds died on the battlefields, and several thousand received injuries (1921, p. 3). In part I of the volume, we find brief historical information on each of the French-language parishes of the United States, most centered in New England, and how many soldiers from each parish participated in the Great War. For example, St. Augustine parish in Augusta, Maine, had 3300 communicants, and it contributed 201 soldiers to the war, eight of whom died (Bélanger 1921, p. 107). Part II enumerates all of the Franco-Americans who participated in the war effort by state and city and sometimes by parish.

Bélanger pointedly asserts in the introduction that Franco-Americans are a sober, industrious, law-abiding group who want to keep their mother tongue but who are also willing to give their lives for their adopted country (Bélanger 1921, p. 3). This volume was intended to document that.

Unlike in Canada, there was no conscription crisis among individuals of French-Canadian birth and background in the United States during World War I (see LeBlanc 1993). Canada had not yet gained complete autonomy as a nation when it entered the world conflict alongside England in August 1914, despite the strenuous objections of French Canadians, who felt anglophones were forcing them to take part in an imperial struggle that did not concern them. Henri Bourassa was the editor of Montréal's *Le Devoir* and an outspoken critic of Canada's participation in World War I. Franco-American newspapers like *Le Messenger* of Lewiston were among those that criticized French-Canadian nationalists like Bourassa during the anti-conscription riots that took place in Québec in 1918 (Le Blanc 1993, pp. 360, 362, 364).

In that year, Canadian and British officers tried to expand the number of enlisted men by recruiting *Canadiens* living in the USA. For example, they established a recruiting mission in Portland, Maine, and an office in Lewiston, hoping to attract at least 500 from the state to the war effort (*Le Messenger*, 1 avril 1918, p. 2, 7 juin 1918, p. 6). The mission placed ads in *Le Messenger* depicting soldiers at the front lines, indicating in French "these men are stopping the Huns" (Germans) and asking the *Canadiens* "Why not help them?" (5 avril 1918, p. 3). Recruiters in Lewiston drew from 1,000 to 2,000 individuals to rallies at City Hall, but they appear not to have attracted many men (*Le Messenger*, 27 mai 1918, p. 8, 31 mai 1918, p. 8, 25 juin 1918, p. 11). *Le Messenger* reported, for example, that only eleven men joined the Canadian army as a result of a rally in May 1918 (31 mai 1918, p. 8). So Franco-Americans of Lewiston and other northeastern cities opted to fight the war under the U.S. flag. Participation in the U.S. armed services was a means of demonstrating loyalty to their country of adoption.

During World War I, *Le Messenger* wanted Lewiston's francophone men to demonstrate that loyalty not only by serving in the U.S. military, but also by beginning or completing their naturalization (17 septembre 1917, p. 8). It informed readers that migrants who did not initiate the naturalization process would be considered deserters by Canada; those with first papers (declarations of

intention) over seven years old would be considered aliens by the United States (17 septembre 1917, p. 8, 12 novembre 1917, p. 8).

The outbreak of the Great War suppressed the number of naturalizations in Franco communities like Lewiston, but after the war ended, naturalizations again approached pre-war levels, and they increased significantly in the postwar decades of the 1920s and 1930s (Richard 2008, pp. 74, 158). While the Americanization movement may have played a role in increasing the number of naturalizers in both decades, the lack of opportunity in Québec, not only during the 1920s but also during the Great Depression of the 1930s, surely motivated large numbers to pursue naturalization (Richard 2008, pp. 158-159). Women also expanded the number of Lewiston francophones who naturalized during these decades.

Francophone men and women received guidance about the naturalization process from elites like attorney F.X. Belleau of Lewiston. Belleau saw naturalization as a strategy that served the interests of the group in that it offered them the opportunity to increase their influence throughout New England (*Le Messenger*, 17 septembre 1924, p. 4). For Belleau, as for other Franco-Americans, naturalization was a step in the process of acculturation, a process they felt need not lead to cultural assimilation. Mindful of the Americanization movement underway in the postwar era, Belleau suggested in 1924 that naturalization did not necessitate the loss of ethnic identity, stating, "It is not necessary to be more American than the American himself" (*Le Messenger*, 17 septembre 1924, p. 4).

Because Franco-Americans retained their French language, Roman Catholic faith, and French-Canadian traditions, they became subject to increasing pressure to Americanize following World War I. In 1918, U.S. governors attended a meeting convened by the Secretary of the Interior Franklin D. Lane in Washington, D.C., designed to lay the foundations of a national Americanization program that would unite the diverse population of the country during the world war (Roby 1990, p. 291). One of the recommendations to emerge from that meeting was to promote English-language instruction in the schools (Roby 1990, p. 291). Despite the efforts of Franco-American communities to acquire English in their bilingual parish schools, xenophobic tensions led four of the six New England states (all except Vermont and Massachusetts) to pass legislation pushing English-language instruction after World War I (see Richard 2015). Nativists in the Maine legislature, for example, passed a law in 1919 requiring English as "the basic language of instruction" in the state's secondary schools (Maine *Acts and Resolves*, 1919, chapter 146).

The postwar Americanization movement found expression within and outside of the Catholic Church. Irish bishops pushed French speakers to shed their language and culture in order to Americanize immigrant populations in the country. Other Americanizers operated against the Catholic Church, and their anti-Catholic activities help explain why Irish bishops pushed Franco-Americans to abandon some of their ethnic traits. These Americanizers were the nefarious Ku Klux Klan.

The Klan in the United States in the 1920s was more than a white supremacist group. That is, it targeted more than just blacks; it targeted immigrants, many of whom were Jews and Catholics. French-Canadian Catholic immigrants and their Franco-American descendants were a significant target in New England in the 1920s of the white, native-born, Anglo-Saxon Protestants who joined the Klan to gain control over their rapidly-changing communities (Moore 1991, pp. xii, 1, 2-3, 118, 188-190). Between three million and six million women and men joined the KKK during the twenties, making it one of the largest social movements the country has experienced (Moore 1991, p. 1).

During the 1920s, Catholics in each of the six New England states countered the efforts of such advocates of Americanization as the Ku Klux Klan. Franco-Americans did not object to learning English, but they strenuously opposed efforts to eliminate French instruction from their parish schools. French-Canadian descendants led the opposition throughout New England to the passage of English-only legislation in the period following World War I (see Richard 2015).

Catholics of New England rejected the Klan's version of Americanism to insist upon their constitutional rights as U.S. citizens. They worked against the nativism, religious prejudice, and class differences that motivated the Klan by exposing its hypocrisies and contradictions, by trying to secure the passage of anti-Klan legislation, and by their actions to circumscribe the Klan's activities and violence in their communities. Their efforts sometimes led to extralegal interventions, including physical confrontations, to counterattack the KKK (Richard 2019, pp. 16-18). As an example, more than twenty violent interactions took place between the Klan and its opponents in Massachusetts in the mid-1920s, (Richard 2019, pp. 19-25). In the process of fighting the Ku Klux Klan, New England Catholics helped to bring about the demise of this right-wing movement, one of the largest movements the United States has ever experienced.

In the face of this kind of hostility, French-Canadian descendants in the United States provided visual evidence of their patriotism in the postwar era. If one examines photographs of groups of Franco-Americans from the 1920s, for instance, one consistent pattern is that they almost always contain flags. Typically, each individual in the picture has a flag in hand. So some of the evidence of patriotism can be seen in the photographs of flag-waving Francos and in publications like the *Guide officiel des Franco-Américains*. As the late Stewart Doty pointed out, the *Guide officiel* emphasized in the short biographies of Franco-Americans in its volumes that most were property owners and voters (Doty 1985, pp. 158-159). In short, they were connected to their country of adoption.

As I continue researching the history and culture of French-Canadian descendants in the United States, I continue to find more and more visual examples of their connection to the host society. Recently, while researching the history of upstate New York where I live and teach, I came across a photo of Franco-American children from Nazareth Elementary School of St. Joseph parish, Burlington, Vermont in the 1940s (see Licursi and Paquette 2018, p. 46). The children had acted in the play, *The Flag in Birdland: A Patriotic Play for Children in the Elementary Schools*. Published in 1918, this play was intended to promote patriotism during World War I and was revived in World War II (Licursi and Paquette 2018, p. 46). The photograph features three groups: red robins, white doves, and bluebirds (Licursi and Paquette 2018, p. 46).

In the play, the red, white, and blue birds work together to create their own flag (Bryce 1918, p. 8). After doing so, they sing:

“We give our heads and our hearts to God and our country—  
One country, one language, one flag!” (Bryce 1918, p. 14).

The play ends when the smallest dove moves to center stage and asks the audience if it, too, loves “The flag of red, and white, and blue?” (Bryce 1918, p. 15). The dove then asks the audience to rise and join in the singing of the Star-Spangled Banner, after which the curtain falls (Bryce 1918, p. 15). This demonstration of patriotism on the part of Franco-Americans continued through the Second World War.

Besides such demonstrations, another legacy of World War I was the Second Ku Klux Klan, which in turn left a legacy of its own. Although the Second Klan did not survive as a social movement, the same spirit that motivated the Ku Klux Klan in the 1920s continued to persist in the late



twentieth century and into the twenty-first century. Many of the issues the Klan raised continued well beyond the 1920s. Calls for immigration restrictions and advocacy of the English-only movement are two examples in the policy arena. The Klan's complaints in the 1920s about the large number of children, the lack of assimilation, and the criminality of New England's Franco-Americans, for example, are now heard against other groups that have entered the country. In short, the philosophies and the prejudices of the 1920s Klan have outlived it (Schaefer 1971, p. 157).

Whether overtly or not, the prejudices that ordinary Americans conveyed through the Ku Klux Klan in the post-World War I era continue to find expression in contemporary society. That is the legacy of the Ku Klux Klan and, by extension, of the Great War in the northeastern United States.

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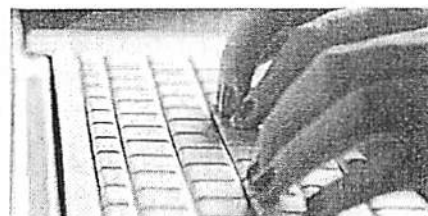
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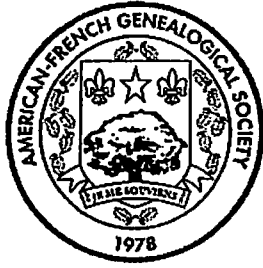
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**BUT** we need your help, because this database could contain  
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If you feel that you can help us with this valuable project, please write to us at [JMSeditor@afgs.org](mailto:JMSeditor@afgs.org) and we will contact you with information.

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- When researching your ancestors, have you discovered any significant world events that changed their lives?
- In your research, have you discovered that your ancestors were affected by any disasters such as fires, massacres, earthquakes or epidemics?
- Did you find ancestors who perished in the Flu Pandemic of 1918-1920?
- Were you or your ancestors affected by the lengthy Polio epidemic that occurred in 1916 and reached its peak in 1952? How did the threat of this disease affect every day life for your family?

Would you like to share your stories with our readers? Although we investigate the distant past, we must take care to document our own experiences for those descendants who will follow us. They will look to understand our lives and times by reading the stories we tell today.

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**A FATHER'S WISH TAKES HIS FAMILY ON A FAREWELL JOURNEY**

by Marcel Dufresne

*This article appeared in The Providence Journal on June 18, 2006 and is reprinted with special permission from the author.*



Raymond Dufresne was a hard-working man who taught his children the value of dedication and sacrifice -- and of leaving this world on your own terms. My father hovered near unconsciousness as the ambulance sped away from the cruise ship pier in Juneau, Alaska, in the gray, drizzly morning of Sunday, June 4. Raymond Dufresne had traveled from Woonsocket with his entire family to view America's last frontier, on what was sure to be his last trip. But as waves of tourists disembarked around us, soaking in the mountainous splendor, what should have been my father's triumphant arrival was blurred by morphine and the pain of his cancer.

As I held his hand in the ambulance, I peered out the window at the thick, forested hills shrouded in fog. "Dad, can you open your eyes?" I asked. His lids fluttered open. "Can you see those mountains? It's Alaska. You made it." I felt a gentle squeeze.

Seeing Alaska was high on my father's list of "things to do" after he was diagnosed with pancreatic cancer in mid-April. A laborer his whole life, he had always kept lists jotted on little scraps of paper. Also on his list then were a visit to a sister in Ohio to smooth old hurts and a trip to the Grand Canyon. But at the top of his list, it seemed, was to keep living as he had been -- to babysit his granddaughter twice a week and watch his grandson play spring Little League.

When his doctor delivered the news about his cancer, she advised us children to savor the remaining time with our father. Take a family trip, she suggested. To my father, she urged, "Ignore the statistics --break the rules." Soon after, my sister Donna began putting together a trip that all of us could be part of -- children, in-laws, grandchildren, 15 people in all. I suggested Alaska, since it was something he'd always wanted to do but had postponed. "Your mother said it was too cold," he said.

My father had postponed lots of things since he'd retired in 1995, mostly because of my mother's poor health. He was a working man who started in a Woonsocket textile mill at 16, and his new job after retiring from a truck-building company had been taking care of my mother. He did everything for her, often too much, we felt, as she became increasingly dependent. But it's what he did best, take care of things, and his dedication only seemed to grow as her condition worsened. When she couldn't stay at home, he spent most of his days at her bedside at the nursing home or hospital, right until she died last December.

While my mother's death was a blow to all of us, she had been in slow decline for years and it had begun to seem inevitable. But when my father began complaining of pain in his side in March, none of us suspected that he was already sick with cancer while he was caring for our mother. The news devastated and angered us, but it barely seemed to faze him. Later he would tell me, "The cancer doesn't bother me. I'm just worried about you kids, so soon after your mother died." The cosmic unfairness staggered us. He had just started being his old self, visiting the Woonsocket Senior Center for lunch and relentlessly teasing friends and new acquaintances. But we followed his lead, and buried our sadness as best we could.

In Juneau, emergency room doctors at the Bartlett Regional Hospital diagnosed the immediate problem as a gas bubble in his intestine created by growing tumors. He couldn't fly in this condition so they would try to shrink the bubble by running a tube into his stomach so he could return to Rhode Island. There was no talk of returning to the cruise. My sister Claire and I, his two oldest children, had come by ambulance with him. Claire had urged the rest of the family to try to enjoy their 12-hour stay in Juneau. It's what our father wanted. Some managed to tour the shops and visit the Mendenhall Glacier. That evening, just hours before the ship was to set sail for Skagway, his other three children arrived by taxi to say goodbye. No one wanted to leave Juneau but there seemed no other way. Dulled by morphine, my father managed to sit up in a chair, chat with each child, and crack a joke or two. "Hell of a vacation, huh?" I heard him say, through my sisters' muffled sobs.

It stays light 19 hours a day in Juneau this time of year, and it seemed eerily bright at 9:30 p.m. when the youngest three departed the hospital that Sunday. Claire and I promised to call the ship with any news. Whatever happened, we would rendezvous in Rhode Island late Friday.

RAYMOND LEO DUFRESNE was born in Woonsocket, June 28, 1929, the seventh of nine children in a working-class, Franco-American family. Textile mills provided jobs for his father and elder siblings. Times were hard and got tougher when his father died when he was 5. The way my father told it, his father had been drinking and slipped on a log while crossing a stream on the way to his mill job. He died when his head hit a rock. Over the years, alcohol factored in several family deaths.

When the war ended in 1945, my father was 16, attending Mount St. Charles Academy by day and working a full second shift at the mill at night. Each Friday he would turn his pay envelope over to his mother to help support two younger siblings. He met my mother, Doris Loon, when he was 18. They were married in 1949 and had me when he was 20. He went immediately from supporting one family to supporting another. Claire was born two years later. To pay the bills, my father often had multiple jobs. In the Christmas season, he would leave his mill shift at 6 a.m., rush home to eat before starting a full shift at the post office. In summer, he'd work in the freezers at a local ice cream company.

Fatherless since age 5, he had had no role model for fatherhood. Yet he did all the right things when I was growing up: coaching me in Little League, driving me to guitar lessons, even helping me build a wooden maze for a high school project that made it to the state Science Fair. Things got off track between us when I turned 16 and started my first summer job in a mill. He insisted I turn over my entire paycheck each week, as he had done. It was the 1960s and I craved a car, electric guitar, cool clothes. I didn't understand that my income was needed to help pay for our first house and support four younger children, including a new baby.

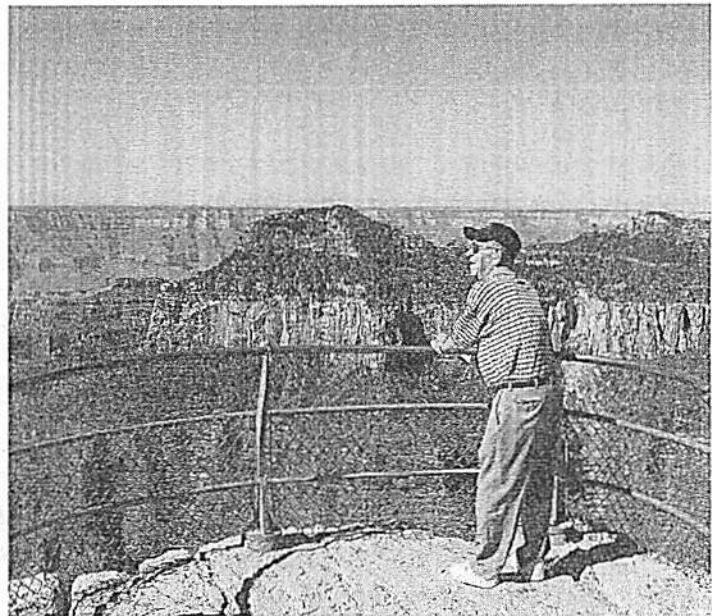
My father wasn't able to explain our family reality, and I was too young or too self-centered to see it. Each day after work, while my friends chased girls or cruised in their cars, I helped with one of his endless house projects. Working with him was frustrating for both of us. He wasn't inclined to explain things, so I became his "gofer," waiting for instructions. Friction erupted into open warfare when it came time for college. Working two jobs with a house-load of kids, he seemed angry and frustrated – in a word, trapped. I'd had a strong taste of mill work and saw a college degree as my ticket out. My mother, who'd only made it to the eighth grade, saw it as a class matter. "Our people don't go to college," she said. "That's for the kids of doctors and lawyers." For my father, the issue was more complex. Curious and industrious by nature, he valued education and learning, but responsibility came first, and mine was to help support the family. We argued often, nearly coming to blows several times.

But I was accepted into the University of Rhode Island with enough grants and loans to pay my way. Eventually, my parents accepted my decision. When fall semester came, they drove me to campus and helped carry my bags into the dormitory. When I graduated with a journalism degree, my parents stood with me for photos. Ever the kidder, my father donned my cap and gown and posed for the camera, clutching my diploma. Though he never attended college, no one who really knew him doubted he could have. He read history books, National Geographic and the daily newspaper. He never spoke of it, but I suspect he harbored ambitions never realized. Once while rummaging through a closet, I found a business school correspondence course he'd purchased but never completed.

On Monday, the morning after the cruise ship left Juneau, Claire and I met with my father's doctors. They had come up with a plan that might help him get home, to live a few more weeks to see his family in Woonsocket. A surgeon would make a small incision to deflate the gas bubble and attach a colostomy bag. The procedure would relieve the pain and allow him to fly. My father agreed to the plan without pause. "I want to go home," he said. Soon after, a Catholic priest and nun arrived to administer the sacrament of anointing the sick and we all prayed for his strength. The surgery was planned for later that afternoon. When he wasn't sleeping, my father talked with us and, in his usual fashion, kidded the nurses. We sat him up on a portable potty with a view of tall evergreen stalks on a nearby mountain, still blanketed in fog, and the occasional soaring eagle. I prodded him to take in the scene. "It's Alaska, Dad. You made it." "By hook or by crook," he said weakly.

My father's social worker from hospice expressed awe at his planned itinerary. "I've heard of people taking one trip" after being diagnosed with a fatal illness, she said, "but never three." My father and I had flown to Ohio on May 10 to visit an older sister who was struggling with depression after a permanent move from Florida. Her spirits soon lifted as she witnessed my father's upbeat demeanor and undiminished humor.

His second trip was to the American West. My father loved frontier history, read Louis L'Amour novels and watched John Ford westerns. He had hoped to see the Western national parks in retirement, but by then my mother's illness precluded it. The Grand Canyon trip, planned for mid-May with my younger brother Ray, was my thank you to my father for inspiring my travels to the West. My father relished the idea of seeing the canyons with his two sons. Over five days in mid-May we traveled by van to Zion Park, Bryce Canyon and the Grand Canyon. For the first time since his illness, he let us push him in a wheelchair to conserve his energy. Over ratty trails, in 90-degree weather, he took in the view from one overlook to the next, stopping to read every informational signpost. Our last stop was Hoover Dam. Rushing to complete our itinerary, we nearly missed the last tour of the week. No one voiced the obvious as we hurried to buy tickets. There would be no other chance. The Alaska cruise would be our family's farewell to our father.





Before any of the trips, my wife had helped me recognize his final gift. He had taught us many things throughout our lives, she said. Now he was teaching us how to die.

Somewhere along the line my father got the nickname "Spike." In his youth everyone called him Mike, probably from his confirmation name Dominic. After we had taken to calling our mother "Bijou" in the 1970s -- French for Jewel -- he needed a new nickname. We dubbed him Mike the Spike, in recognition of his ability to fix or build just about anything. No plumber, carpenter or electrician ever visited our house. When rust devoured my 1968 VW bug, he patched it with sheet metal and pop rivets, then covered the repairs in Bondo. Each of his children has stories of going to him with something broken and leaving with it fixed. Later, he helped build or rebuild each one of our houses. Our trust that he could make things right extended well beyond his workshop.

Though alcoholism had riddled his family, Spike always limited himself to an occasional glass of beer or, later, a glass of red wine "to be sociable." Once a month when I was a boy, he would take me to a barbershop near a bar where his brothers hung out. They'd give me coins for the pinball machine and he'd drink a beer, but just one. They'd urge him to stay, but he always refused. We always made it home by 5 o'clock supper.

His family always came first. I can't remember him ever buying anything for himself, except for the occasional tool for his workshop. Especially not clothes. As a vain teenager eager to impress, I remember being embarrassed when he would pick me up in his work clothes, having just left one house project or another. In retirement, though, he enjoyed donning a flashy shirt and a nice pair of slacks. My wife would complement him. "You look good," she'd say. "I always look good," he'd answer, flashing a smile. Now, on his deathbed, I asked his permission to write and publish something about his life. "Don't worry," I said. "I'll make you look good." He didn't miss a beat. "I always look good," he said.

Just before the cruise ship launched from Seattle, my brother's wife, Lucie, had distributed T-shirts that read "Dufresne Family Road Trip 2006 -- Cruise to Alaska." On the back a quote from my father, borrowed from his doctor, proclaimed our inspiration for the trip: "Break the Rules!" -- Spike. Back on board the cruise ship, as Claire and I waited by our father's bed, the rest of the family were seeing Alaska's coast for Spike, wearing their "Break the Rules" shirts.

An hour before the planned surgery, a surgeon delivered the bad news. My father's vital signs were dropping, and he probably wouldn't survive anesthesia. "I'm afraid I can't help him," the surgeon said. He ordered the morphine increased and promised to keep him free from pain.

With that, hope of getting my father home evaporated. Choking back tears, Claire and I explained it to him as best we could, and for the first time his spirit seemed to slip. "Well, that's life," he said weakly. Over the next few hours, we took turns telling him all the things one hopes to say, given a chance, how we all loved him, how he had given his family everything and then some. Looking at my sister, he grew teary himself. "Don't cry, Claire," he said. As ever, he was worried about us. Years of hard work had given my father physical strength beyond his stature, even into his 60s. But now, weakened and depleted, he was showing us his true strength. Not once in those last days did he complain, bemoan his fate, or lament that he should have stayed home.

Then I remembered two wishes he had expressed a week earlier. He had wanted to write his own obituary, to note the things of which he was most proud, but he hadn't had time. I pulled out a reporter's notebook. In a scratchy voice, he dictated and I scribbled the details of his life. His second wish had been to deliver a short speech at the first cruise dinner. My sister Nancy had missed dinner the first night, and he wasn't feeling well the second, so the words he had so carefully

planned had gone unsaid. He asked for the tape recorder Nancy had given him. I turned on the recorder and set it on the pillow near his head. "Go ahead, Dad. We'll go outside." Five minutes later, I peeked in and he was asleep. I turned off the recorder and slipped it into my bag. The message, just two minutes long, remained unheard until all his children were together back in Rhode Island. In it, he dedicates the trip to Bijou, then says how proud she was of us, and how much they both loved us.

My father slipped in and out of consciousness all that Tuesday morning while we continued to talk to him and stroke his arm and forehead. Spike had never talked about heaven much, at least not with me, but we knew he believed that's where his Bijou was. So we told him it was OK to let go, that Bijou was waiting, this time to take care of him. Minutes after I'd left his room for an hours' nap, Claire summoned me back. His nurse had noticed a change in breathing and the way he looked out at her. From then on his body began to relax and his breathing slowed. He died at 8:20 p.m. Alaska time. We got word to the ship the next morning.

The next day we met with the local funeral director to arrange to take my father home. He took us to lunch and suggested a few places we might want to visit in Juneau. Just about then, the sun broke through, the first time since we'd arrived Sunday. We decided to rent a car and see the sights, for Spike. After viewing a glacier, we turned the rental car north toward a place where the funeral director said we might see whales. The Shrine of St. Therese was a place of unusual beauty and serenity, on a peninsula off the Glacier Highway, with a stone chapel, the Stations of the Cross built of stones, and a panoramic view of Favorite Channel. A postcard described it as a "Place of Pilgrimage, a place to get in touch with God." We spent more than an hour looking out to sea, then knelt in the chapel awhile. We both felt some measure of peace as we drove back to Juneau, the first leg of a long trip home.

Claire and I boarded an Alaskan Air jet the next afternoon, after confirming that my father's remains were on board. The jet rose quickly to clear the peaks that surrounded us, and soon we were flying over the most spectacular landscape I'd ever seen. Snow-covered peaks, rugged and unspoiled, stretched in every direction. The view stayed that way for an hour. Spike hadn't seen much of Alaska, but it lifted our spirits that his remains were now soaring above such majesty, on one final journey.

*Marcel Dufresne, a former copy editor at The Journal, and teaches journalism at the University of Connecticut.*

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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.



## DAUGHTERS OF THE KING - FILLES DU ROI PIN AND CERTIFICATE PROGRAM

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 about 768 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](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.*

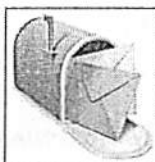


## FILLES À MARIER PIN AND CERTIFICATE PROGRAM

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 second pin and certificate 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.



### IN OUR EMAIL BOX

We are always happy to hear from our members. Thanks so much for reaching out to us! [JMSeditor@afgs.org](mailto:JMSeditor@afgs.org)

The following information was received in three emails from Robert H. Picard. They reference our list of Hessian marriages in Quebec compiled by Bill Beaudoin that can be found at the bottom of our main website page.

To JMS Editor,  
Concerns Henry Claus. (Heinrich Clauss).  
Heinrich Clauss (Henry Claus) married Elisabeth Guerin (Lafontaine) on 07 August, 1786 at Christ Church Cathedral in Montreal. He was born in 1763 in Gelnhausen, Germany. He came to Canada with the Hesse-Hanau troops, cie. Wittgenstein. His first born in October 19, 1788 was named Marie Chausse. She married Andre Faille in 1807. They are part of my family.

Heinrich Clauss and Elisabeth Guerin (Lafontaine) had 3 other children.  
Francois Clauss 11 March, 1791 and died 26 August 1815.  
Suzanne Clauss 17 November 1800  
Catherine Clauss 07 September 1803 and died 08 April 1821.  
All of his 4 children married.

Also, Johannes-Gottlieb Kellerstein born in 1751 in Germany married Marie-Louise Thiffault in 1789 at Anglican Christ Church in Montreal. They had Marie Kellerstein in 1795 and she married Toussaint Provost in 1816. They too are part of my family.

Johannes Gottlieb Kellerstein was born about 1751 in Anhalt-Sachsen, Prussia, Germany. He was baptized at 26 years old before enlisting and coming to Canada in November 1777. He had enlisted with the Hessen-Hanau Chasseur Corps as a Jaeger. He was a sharpshooter and a hunter and stationed in Laprairie, Québec where he had met his wife Marie-Louise Thiffault. He never saw action in the American/British war.

Johannes Gottlieb Kellerstein married Marie-Louise Thiffault in 1789.  
Marie Kellerstein was born in 1795 and she married Toussaint Provost in 1816. I have their marriage certificate. Marie and Toussaint had Louise Provost and she married Jean-Baptiste

Bourgouin in 1860. I have their marriage certificate. Jean-Baptiste Bourgouin and Louise Provost had Georges Bourgouin and he married Eunasic Faille in 1883. I have their marriage certificate. Georges and Eunasic Faille had Henri Bourgouin in 1889 and he married Berthe Leduc in 1915. I have their marriage certificate. My mother Rolande Bourgouin was born in 1925 from Henri and Berthe Leduc. My mother is still alive at 95 years old.

Here's the Heinrich Clauss (Claus?) connection: Heinrich Clauss married Elisabeth Isabelle Guerin (Lafontaine) in 1786. Marie Chausse (frenchification of Clauss?) was born in 1788 and she married Andre Faille in 1807. Marie Chausse and Andre Faille had Francois Faille and he married Esther Moquin in 1855. I have their marriage certificate. Francois and Esther Moquin had Eunasic Faille and she married Georges Bourgouin in 1883 as mentioned earlier. They had Henri Bourgouin in 1889 and he married Berthe Leduc in 1915. They had my mother in 1925.

Looks to me that Johannes Gottlieb Kellerstein and Heinrich Clauss were close friends in the region of Laprairie, Québec at the time. Their genetics were intertwined in time.

By the way, I also have the name Beaudoin in my tree going back to Solon Beaudoin-Baudoin, Sieur des Marattes. This may be of interest to Bill Beaudoin. Who knows?

Well, have a great day.  
Robert Henri Picard

*Dear Robert, Thank you for sending us your research. We are happy to present it to our members.*

*Best regards,  
Jan & Annette*

We are looking forward to your responses to our latest issue. Please let us know your thoughts about our journal and what you would like to read about in the future. You can contact us at [JMSeditor@afgs.org](mailto:JMSeditor@afgs.org)

## 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.

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## DEAR ANCESTOR

Your tombstone stands among the rest;  
Neglected and alone.

The name and date are chiseled out  
On polished, marbled stone.

It reaches out to all who care  
It is too late to mourn.

You did not know that I exist  
You died and I was born.

Yet each of us are cells of you  
In flesh, in blood, in bone.  
Our blood contracts and beats a pulse  
Entirely not our own.

Dear Ancestor, the place you filled  
One hundred years ago  
Spreads out among the ones you left  
Who would have loved you so.

I wonder if you lived and loved,  
I wonder if you knew  
That someday I would find this spot,  
And come to visit you.

— *Author Unknown*



## CELEBRATING OUR NEW MEMBERS

Norman and Mary Auger, RI  
 Bonnie Worcester, NC  
 Jeanne Lundell, MA  
 Terese Grey, FL  
 Catherine West, MD  
 Jeanne Resnick, NY  
 Edmond-Joseph Rivet, CO  
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 Brianna Compton, TX  
 Claudine Floyd, AL  
 Andre Langpre, ID



*Welcome!*  
*Enchanté!*  
*Bienvenue!*

Judith Y. Messier, WA  
 Lori C. Reilly, RI  
 Donella Spencer, TN  
 Norbert and Jeanne A. Therienn, RI  
 Joseph Pelletier, TX  
 Theresa Henson, FL  
 Elba Anthony Dardeau, Jr., MS  
 Michelle Murphy, MA  
 Caitlin McCarthy, MA  
 Janelle Cockney, NT, Canada  
 Mark Laforest, LA

*Welcome to our new members!*

Please remember that your membership must be current  
 to access the Members Only Online Library.

### 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 Online Library 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](http://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.

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### **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 &amp; Publications – Other"

Please send me:

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

King's Daughters and Founding Mothers:

Les Filles du Roi 1663 – 1673 \_\_\_\_\_ @ \$65.00 for each 2-volume set \_\_\_\_\_

Sub Total \_\_\_\_\_

RI Residents please add 7% tax:

\$3.50 per *Before the King's Daughters* book and

\$4.55 per King's Daughters and Founding Mothers 2-volume set \_\_\_\_\_

Shipping: \$6.00 for Before the King's Daughters

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For shipping outside US, contact us at [rdbeaudry@afgs.org](mailto:rdbeaudry@afgs.org)

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\_\_\_\_\_ Check: Make Checks payable to AFGS

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](mailto: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 footnotes, rather than endnotes. 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@afgs.org](mailto:JMSeditor@afgs.org). Any word processing file will be accepted but we prefer .doc, .docx, .txt, 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 American-French Genealogical Society 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.

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## 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](http://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.

**2) 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.

**3) 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.

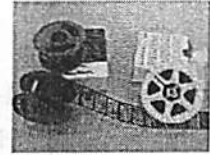
You may use the rates listed below as a guide to estimate the cost of your research:

Request	Item	AFGS Member		Non-Member	
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 a copy of births, marriages and deaths from our own personal collection of the prestigious Drouin Microfilms. Note: The Drouin records are online, but many are unreadable due to the digital process, AFGS has access to the original microfilms and can make copies for you.

Attention: 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 are described below.

Category A – Vital Records:

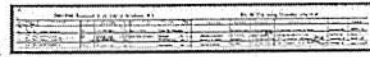
Birth



marriage



death



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 both members and non-members for a fee. 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.

Category B – Obituaries and Headstones - Under construction - Coming Soon

**Obituaries** - AFGS has a large collection of 600,000+ obituaries dating from 1979 – 2018 covering the U.S. and Canada.

**Headstones** - In addition, we have a collection of 116,000+ headstone pictures that covers RI, MA, CT, NY and Québec.



Obituary and Headstone categories are for non-members and for members who have do not have computer access to our Members Only Online Library. Non-members will receive copies of the pictures for a small fee. To register for access to our Members Only website, click here [https://www.authpro.com/auth/afgs\\_olb/?action=reg](https://www.authpro.com/auth/afgs_olb/?action=reg)

**How to make Payment** - You will receive an invoice for services rendered. After receiving your 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 in the mail or over the phone during our business hours.

Email questions to [filmroomrequest@AFGS.org](mailto:filmroomrequest@AFGS.org) or call AFGS at 401-765-6141, and you can leave a message for the film room manager.

## 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)

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## RESOURCES

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

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. Some of our Vermont records are earlier.

Members have internet access to Ancestry.com, AmericanAncestors.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 FamilySearch Affiliate Library. 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.



## AMERICAN-FRENCH GENEALOGICAL SOCIETY BOARD OF DIRECTORS

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**Samuel de Champlain (1567-1635), probably after a portrait by Moncornet. 19<sup>th</sup> century.**

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