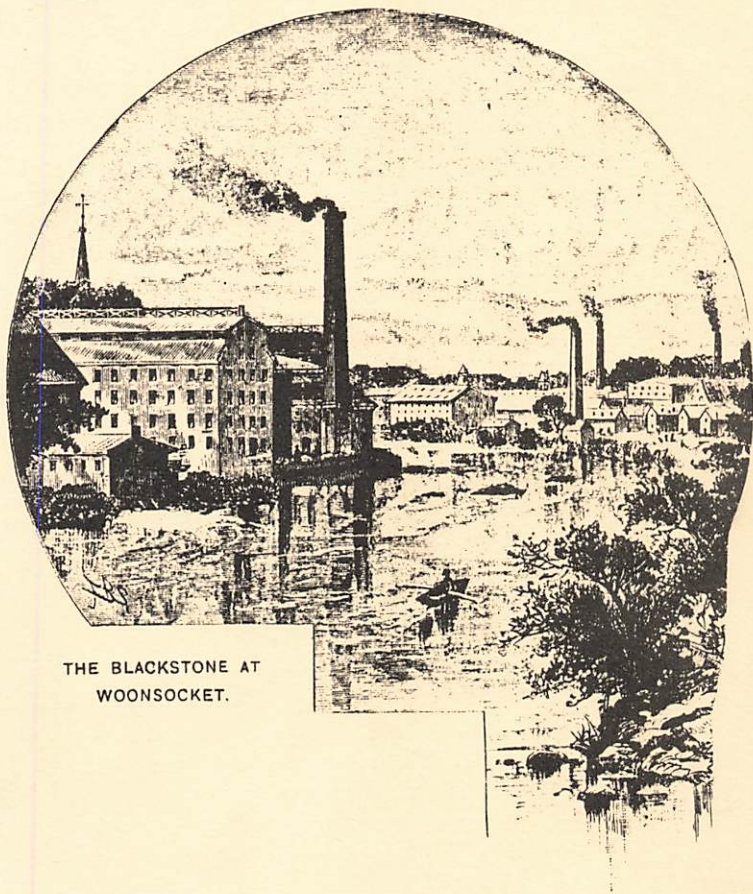


Je Me Souviens



THE BLACKSTONE AT
WOONSOCKET.

Winter 1985

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Editorial

Once again, the winds grow colder, the days become much shorter, the evening hours lengthen, and with all of that, winter makes its approach...

At this special time of year, one cannot but help to remember times long past: the familiar smells of pies and cakes baked by Memere for the holiday meals; the familiar faces of relatives, each with their stories to recount; the gifts of time and laughter, faith and love shared by all the family, gathered to celebrate the birth of One new born... Those memories never leave us.

Likewise, this is the time many of us will devote long, hard hours towards research and reading, as we continue our climb up the family tree. Summer, with its heat and long, sunfilled days outdoors are far behind us, and far ahead of us. This is the time for getting reacquainted with all we have started, for finishing what we began. This is the time to meditate on all we have learned from what history has gone before us, and for sharing with those who come after us all we have gleaned of time's eternal lessons, of humanity's common ways, of God's providence and mercy.

Be it a hurried Tuesday evening or an uneventful Sunday afternoon, a grey and cloudy day, or just after a fresh snowfall, pause to remember... pause to jot down what might go unsaid for centuries, unless you say it now, in your own words.

And as another log is placed on the fire, as you curl up to still another volume of genealogy, remember that there are others awaiting the fruit of your painstaking research, waiting to read what truths you may have found, and wish to share.

Our Wish For You...

Love — 
May it touch
your holidays,
May it live
in your heart.

The Editor and Staff of
JE ME SOUVIENS

Important Notice

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Lucille F. Rock
President

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MARIN CHAUVIN, JACQUES BERTAULT

AND GILLETTE BAUNE

A large group of Frenchmen from the small province of Perche, France, immigrated to Canada in the first half of the seventeenth century. Among these immigrants was Marin Chauvin who hailed from St. Mard de Reno, a parish in the district of Tourouvre, situated 9 kilometers from the village of Tourouvre and 3 kilometers from Feings.

On March 8, 1648, he obligated himself to work in Canada by the following contract:

"Were present Marin Chauvin, laborer, residing in the area of Mesny, parish of Saint Mard de Reno, who has voluntarily promised and obligated himself of body and goods, to and towards Maitre Noel Juchereau, sieur des Chastellees residing in Quebec, in New France, absent, stipulating and accepting for him is Pierre Juchereau, sieur des Moulineaux residing in Tourouvre, here present. It is understood by the said Chauvin, that he will leave to serve the said sieur des Chastellees in New France, otherwise called Canada, during the time of three years to begin the day of embarkation that will be made this year in La Rochelle and ending the day of debarkation that will be made in France at the end of the said time, with the stipulation that his passage be paid to and from Canada, including his sustenance during the said time. This was agreed to in consideration of the yearly sum of forty 'livres tournois' that the said Juchereau, in the said name, has promised to pay or have paid to the said Chauvin by the said sieur des Chatillees, on which sum the said Chauvin has recognized having received this day from the said

Juchereau, the sum of 10 'livres' of which he considers himself satisfied. Made in presence of Nicolas le Saize, residing in the parish of Lignerolles, parish of Monchauvel (sic), and Francois Massard, residing in Tourouvre, witnesses who have with the said Juchereau and we notaries, signed, the said Chauvin has declared unable to sign of this interpellation etc."

Chauvin therefore arrived in Quebec in 1648. Was he a young man or an older man? A record of birth of a Marin Chauvin was found in Saint Mard and reads:

"The year 1609, the 24th day of February, was baptized Marin Chauvin, son of Jehan, his godparents Monsieur Me (sic) Marin Le Saisy, priest pastor of Saint Mard de Reno, and monsieur Desnos Denisot, lawyer, and Michelle Fresnelle, wife of Simon Esnault.

However, in the next parish, the following record of birth was found:

"March 16, 1625: Marin, son of Nicolas Chauvin and of Catherine Piedgars, his wife, was baptized by me, pastor, the godfather, Philibert Racheux and the godmother Catherine Piedgars, all of this parish, except for the said Phillebert who is from Feings and the said Catherine who is from the parish of Saint Victor (de Reno)."

The Canadian Chauvin could easily have been either one of these two. Until another pertinent document is uncovered in some archive, his parentage remains debatable.

Chauvin had been in Canada only a short time when he married Gillette Baune, daughter of Marin Baune and Isabelle Boire from Argences, Normandy,

France. Although the record of marriage has been lost, the year is either 1648 or 1649, because a child was born from their union on September 8, 1650.

The young couple settled in Three Rivers where Chauvin had to fulfill his obligation to Juchereau. The work contract expired in 1651 and from the termination of his contract, Chauvin was free to choose between remaining in Canada as a tenant or returning to France. Although his passage was guaranteed, the passage of his wife and child were not. In the seventeenth century, not unlike the present time, crossing the ocean was an expensive proposition. There also were other considerations that certainly influenced Chauvin to remain in the new land. In Canada as in France, people were bound by the feudal system. In the colony, the new tenant usually received between 80 to 100 acres of land for a modest yearly rent. However, in the mother country, the rent and the taxes were high. Moreover, Chauvin and his family were settled in the community. They had made new friends and new alliances.

Chauvin's dreams and ambitions in the new world never saw fruition. He died prematurely before July, 1653, date of his widow's marriage contract to Jacques Bertault.

Marin Chauvin and Gillette Baune had one child:

Marie: b. 8 September 1650, Three Rivers (TR); 1^om. 25 November 1664 (TR) to Rolin Langlois, son of Jerome Langlois and Marguerite Chamberlan from Notre Dame du Havre, Normandy, France; 2^om. 20 July 1665 (TR) to Jean De Noyon dit Desnoyers, son of Jean De Noyon and Jeanne Francfort from St. Pierre de Rouen, Normandy, France.

Chauvin's widow married Jacques Bertault in 1653. They had signed their marriage contract before Notary Ameau on July 27 of the same year. Bertault hailed

from Essarts, diocese of Lucon, Poitou, France, and was the son of Thomas Bertault, merchant, and Catherine Coulonne.

Bertault, established his residence in the Three Rivers area. On March 9, 1655, he acquired one-seventh of Ile au Milieu, the largest island in the area. Christophe Crevier owned two-sevenths and the remainder was owned in equal shares by Jean Pacaud, Michel Lemay, Pierre Dandonneau dit Lajeunesse, and Jacques Brisset. In the following five years, Crevier would buy his neighbors' shares and would become sole proprietor. The island was then renamed Ile de St. Christophe, after its new owner. Bertault also acquired another property from Father Delaplace on June 4, 1656. There was also a third parcel which had been conceded to his wife by Governor d'Ailleboust on June 7, 1650. In 1668, Bertault decided to build on this last parcel, the location of which was described as being between the heirs of Sebastien Dodier on the southwest and by the palisade on the northeast.

It does not seem as if Bertault spent much time farming for himself. Two records in Notary Ameau's minutes seem to confirm this theory. On August 16, 1656, he bought grain from Jean Pacaud. Had he been cultivating his own farm, there would not have been a need for this purchase. The other contract dated April 26, 1662, was for the settlement, by arbitral judgment, of differences he was having with Michel Leneuf du Herisson, for whom he was working as a farmer, Bertault was also a locksmith and it seems unlikely that he could work two farms and also work at his trade.

He was a hard working individual who provided well for his family because they seemed to have lived quite comfortably.

Bertault and his wife had six children:

Jacques: b. 25 November 1654, Three Rivers (TR); d.

before 1666.

Marguerite: b. 21 December 1655 (TR); m. 6 January 1668, contract Notary Ameau to Denis Veronneau, son of Louis Veronneau and Perine Bary from Poitou, France; d. 21 November 1687, Boucherville (B).

Suzanne: b. 18 December 1657 (TR); 1^om. 24 September 1671 (TR) to Jean Hiesse, from Grand Bosc-Benard, diocese of Rouen, Normandy, France; 2^om. 24 November 1677 (B) to Jacques Brunel, son of Jean Brunel and Anne Madry from St. Remy de Dieppe, Normandy, France; d. 2 May 1739, Chambly.

Isabelle (Elisabeth Therese): b. 22 January 1659 (TR); 1^om. 12 August 1671, to Julien Latouche, from La Rochelle, Aunis, France; 2^om. 6 November 1673 (B) to Noel Laurence dit Lorange, son of Noel Laurence and Marie Biat from Parc d'Anxtot, diocese of Rouen, Normandy, France; 3^om. 1 March 1688 Repentigny, to Jean Baptiste Pilon dit Lafortune. son of Jean Baptiste Pilon and Marie Roussel from St. Eustache, Paris, Ile de France, France.

Jeanne: b. 27 March 1660 (TR); 1^om. 1 September 1680 Cap de la Madeleine, to Vincent Verdon, son of Jacques Verdon and Jeanne Brunelle, from St. Martin de Sanzay, Deux Sevres, France; 2^om. 5 December 1688 (B) to Mathurin Richard dit Des Sablons, son of Charles Richard and Marie Herault, from St. Andre de Niort, Poitou, France; 3^om. 18 August 1698 (B) to Nicolas Vinet dit Laliberte, sergeant, son of Jean Vinet, merchant, and Anne Moreau, from Nantes, Brittany, France; d. 20 December 1698 (B).

Nicolas: b. 26 February 1662 (TR); destiny unknown.

The Bertaults, who had seemingly lived a quiet, uneventful life rearing their children and tending to daily obligations, were to end their days in the most tragic manner imaginable. Their names would brush

the lips of every Frenchman in the colony.

The story revolves around their fourth child, Elisabeth Therese, more commonly called Isabelle. At the age of ten, she was promised to Charles Denart dit Laplume, son of Simon Denart and Simone _____. The contract, drawn up on February 14, 1669, was annulled on August 1, 1670. Denart most likely returned to France because there exists no further mention of his name in any documents. What is perplexing and taunting to the imagination is why Bertault was so anxious to marry his daughter at such an early age. Although a girl of twelve was of legal age to marry during this era, not many did. Moreover, there were more young men than young women in the colony. This was the time when contingencies of young girls were being brought over from France to help balance the inequity of the population.

But then, Bertault believed in early marriages for his daughters; Marguerite was married at twelve and Suzanne at fourteen. Another daughter, Jeanne, married at twenty, most likely because she had a choice in the matter, since her parents had both died soon after her twelfth birthday.

After the annulment of Isabelle's marriage contract, Bertault wasted no time in looking for another husband for his daughter. Madame Bertault had been called away, with her husband's permission, to help with the delivery of a new baby at the home of Sieur Aube, when her husband was approached for his daughter's hand. The young man in question was twenty-nine year old Julien Latouche, sieur de Champlain, native of La Rochelle, Aunis, France. He had arrived in the colony with the Carignan Regiment in the Company of Grandfontaine. Bertault felt that Latouche had a promising future and would be able to provide a comfortable life for his daughter. He had been working as a farmer for Madame de Lafontaine, with whom he had obligated himself for a period of

five years, giving him ample time to earn enough money to purchase a farm of his own.

Isabelle protested against the marriage as much as a young, obedient child could. She pleaded with her father to change his decision, confessing that she did not like this man, but Bertault held firm; he knew best. Isabelle's only hope was that her mother could intercede in her behalf.

When Madame Bertault returned home, the news of the impending marriage was broken to her. As she glanced across the room at her daughter's red and swollen eyes, she knew that all was not well at home. At the first opportune moment, Madame Bertault approached her husband to voice her disapproval of this union, affirming that she could never consent to this marriage. Bertault was not pleased that his wife disagreed with his good judgment. They quarrelled, but neither could change the other's mind. In the end, Bertault shouted that he was the master of the house and that the marriage would take place as he had planned.

It was not a blissful union from the onset. Latouche proved himself to be lazy, domineering, uncaring, abusive, and addicted to alcohol. Bertault soon had to admit that he had erred when he had forced his daughter to marry this man. Not having a farm of his own, Latouche had undertaken to work the farm of Lafontaine Poulin and later, the one of Jutra Lavallee. He lost them both, either through laziness or drunkenness. Bertault concluded that he and his wife could accomplish more work with a pickaxe than Latouche could with two bulls and a plough. Besides not working, Latouche did not even provide for the everyday necessities of his child bride, including food. Very often, Bertault would send over eggs, bread, and meat, to his daughter's home, or else he would invite her for dinner. Not having enough to eat was the more merciful part of Isabelle's existence, the more

tragic and more heartbreaking part was that her husband beat her frequently, sometimes until she was bloodied. A child of twelve could not defend herself against a twenty-nine year old man, much less one who had been trained in the military. When he beat her, she would scream at him, "I wish that you were dead".

Little Isabelle cried many times on her mother's shoulder and her mother cried with her. Isabelle begged and pleaded with her mother to find a way to get her out of this marriage. The poor child could not bear her intolerable existence. On several occasions, her father had tried to reason with Latouche, to have more patience with his young wife, but all pleas fell on deaf ears.

The days, the weeks and the months went by and the Bertaults agonized as they watched their child in such dire misery. The pain of guilt added to their burden, because Isabelle had been forced into this brutal, loveless union. They helped their child in whatever fashion or manner possible, but this did not alleviate the pain that she went through. To the Bertaults, there seemed to be no end, no way out of this tragedy. Although the Bertaults had difficulty in finding a solution to their problem, there were different avenues open to them. They had recourse to the courts and if, for some reason, this had not proven satisfactory, they could have taken their daughter home. Unfortunately, they did neither.

On Sunday afternoon, May 15, 1672, Bertault, his wife, and Isabelle crossed the river by canoe to go to work on the family farm. At the same time, Latouche and Jean Gauthier were leading cattle across the river, during which time, Latouche told the family that he would meet them the following day.

Latouche kept his word and met them on Monday. By this time, a plan had been contrived by Bertault, his wife, and their daughter, Isabelle. There was a

poisonous plant known to the settlers that killed their hogs. Madame Bertault felt that these tiny leaves, half the length of a finger, could resolve all their problems and they could live in peace once again. There had to be a plan, one that would not fail. They decided that in soup, which already had so many other ingredients in it, the leaves would go unnoticed. Madame Bertault prepared the soup and when it came time to add the poisonous herb, she decided that four or five leaves would be sufficient. When it was time to eat, the potion was served to Latouche.

What went through their minds as they watched him eat the soup? Were they nervous? Could they feel their hearts pounding frantically? Isabelle, at age thirteen knew right from wrong, but was she mature enough not to be influenced by her parents? What kind of people were the Bertaults? The father had forced his daughter into an early marriage, yet he had shown compassion toward his child in her time of need. The question remains, what kind of people resort to murder to resolve any problem?

When the soup was served, Latouche ate heartily. They watched for a sign. Perhaps he would bend over with stomach cramps, or gasp in pain, or perhaps his color would turn to a sickly green. Latouche finished his soup and to their astonishment, he did not show any ill effects whatsoever. The plan had failed.

The following day, one hour after sunset, Madame Bertault went to see her son-in-law who was in the barn. As she entered, she said to him mockingly, "Now there's a nice son-in-law!" Latouche snarled back, "Why aren't I very nice?" They continued to scream insults at each other until Madame Bertault, who could no longer stand the sight of her son-in-law, picked up a hoe, which was leaning against a barrel and struck him. The blow had no effect on him. He lunged forward and grabbed her. As they scuffled, Latouche bit her fingers. Madame Bertault could not

overcome his strength. She yelled, "Isabelle, Isabelle, come and help me." The young girl wanted to help her mother, but she could not find the courage within herself. To poison someone is one thing, but to beat someone to death, is another. Monsieur Bertault heard the commotion and ran to the barn. As he entered, he saw Latouche and his wife struggling. He tried to separate them and as he did, Latouche grabbed him by the hair, pulled it and yanked at it. In the melee, Latouche grabbed Madame Bertault by the collar, attempted to kick her, but Monsieur Bertault managed to stop him. Madame Bertault grabbed the hoe, swung it a second time hitting Latouche on the head. The blood streamed down his face and he fell. Bertault grabbed the hoe away from his wife, believing she did not have sufficient strength to strike the blows. Isabelle closed her eyes; she could not watch this. As Bertault lifted the hoe to strike another blow, Latouche screamed, "Help! You're killing me!" The hoe fell on its target and there was more blood. Latouche felt weak. He grabbed his father-in-law, but was easily repelled. Latouche continued to scream. The tension was mounting and Madame Bertault did not want her husband to reconsider because of Latouche's incessant screaming. She yelled, "Kill him! Kill him!" Bertault struck his son-in-law again and again. With each blow there was more blood. It was everywhere. Bertault went to hit him again, stopped in mid-air, and threw the hoe down. The deed was done. Latouche lay dead. Bertault wiped his blood covered hands on his blood soaked clothes and winced in disdain. It was time to go home.

At night, there is a stillness in the air, a silence that makes every sound reverberate for a long distance. It was because of the quiet of the spring evening that someone heard the commotion emanating from the Bertault barn.

Jean Gautier was with his brother-in-law, Louis Petit, on the other side of the river that evening.

Gautier and Petit knew Latouche well. In fact, Gautier had spent the previous Sunday in his company. They heard a voice, which to them sounded like Latouche's screaming, "Oh my God, I am dead! You're killing me! You'll be hanged!" For an hour and a half, they listened to these repeated cries and they could even hear the blows as Latouche was being struck.

When the Bertaults came out of the barn, Gautier shouted at Monsieur Bertault, "Go, wretch that you are! You killed your son-in-law, you'll be hanged. There are enough witnesses." Bertault turned to his wife and said, "Haven't I always told you that this would happen!" Madame Bertault was surprised and shocked that they had been witnessed, so much so that she remained speechless. The family went home. They were in trouble. After some thought, they returned to the barn. There was always a slight chance that Latouche was alive. As they entered the blood splattered barn, they saw that it had been wishful thinking. What to do? The body could not remain in the barn. It was late and it was dark. Isabelle, who had passively watched her mother and father kill her husband, now had to help them. The three of them grabbed Latouche's lifeless and bloodied body and dragged it to the nearby river, where they disposed of it by throwing it into the water. If the body were ever recovered, no one would ever know how Latouche had died.

The following day, Gautier and Petit decided to cross the river in an attempt to find Latouche's body. Perhaps it was out of fright that they brought along Pierre Pepin and Jean Herou dit Bourgainville, or perhaps their friends insisted on accompanying them, having learned that Latouche had possibly been murdered the previous evening. The foursome found nothing but saw Bertault entering his house and decided to pay him a visit. Bertault came out of the house with his musket, removed it from its case, checked to see if it were loaded, and cocked it. To

their questions, he answered that they would not find Latouche. The young men said, "Then, you have killed him!" Bertault told them that he had not seen him since Monday because Latouche had gone to New England.

The following day, Thursday, May 19, Gautier and Petit made their way to the Bertault barn to see what they could find. As they looked inside the barn, they gasped in horror. There was blood everywhere, on the ground, on barrels, on a hoe, and on an iron bar. They even found some stockings and some teeth which they believed to have belonged to the deceased. If they had any doubts in their minds about what they had heard the previous evening, the sight of what laid before them eliminated all doubt. They felt ill and needed fresh air. They walked out of the barn, stunned and a little afraid. They drew in deep breaths in an effort to revitalize themselves and stood there for a moment motionless, in disbelief. The night before, it had been a nightmare; but today, it was a reality.

The young men left and went to the authorities to report their suspicions based on what they had heard and what they had seen. Their depositions were taken which led to the arrest of Jacques Bertault on the very same day. His wife and daughter had fled into the woods and could not be found.

Jean Gautier was the son of Gabriel Gautier and Jeanne Chardavouenne.

Louis Petit was the son of Nicolas Petit and Marie Pomponnelle.

Jean Herou dit Bourgainville was the son of Jean and Marie Boyer.

Pierre Pepin was the son of Guillaume Pepin and Jeanne Mechin.

There was more damaging evidence. Bourgainville testified that on the previous Sunday, Bertault had said to him that Latouche would die, "by no other hand than my own". Their own son, ten year old Nicolas, also testified against them. He related that his parents had left on the preceeding Sunday to go to their farm and that they had subsequently returned. He added that his mother and sister had fled into the woods on Wednesday, but that his father had been arrested by two soldiers who had bound his feet in irons. He claimed that he had recently heard his mother say that she would kill Latouche some day and that he had also heard his sister say that she wished her husband were dead.

The official report reads as follows:

"The year one thousand, six hundred and seventy-two, the nineteenth day of May, I, Severin Ameau, undersigned scribe in Three Rivers certify having been told that last Sunday afternoon, Julien de la Tousche accompanied by his wife left with his father-in-law and mother-in-law, Jacques Bertault and Gilette Baune, his wife, to go to their farm situated on the other side of the river of Three Rivers, facing their said home to plant their garden. And the following Tuesday, the said Julien de la Tousche was heard screaming, 'Help, they're killing me', and a woman was heard saying, 'Kill him, throw him into the river', after which the said Jacques Bertault would have returned to his house in Three Rivers, but the said de la Tousche did not return. Someone had crossed the river of Three Rivers in a canoe and having transported himself to the place from which he had heard the screams, saw the said Jacques Bertault holding a gun. We believe that it was the said Bertault who killed the said de la Tousche, in view that he had

formerly threatened him. Based on these assumptions, Sieur Jacques de Labadie, commandant of the said Three Rivers, had the said Bertault incarcerated. The said Gillette Baune and her daughter, wife of the said de la Tousche, have fled. We have gone into their home where we have seized their possessions and have taken an inventory thereof in presence of Nicolas Bertault, son of the said Bertault, about ten years of age..."

The next day, Friday, May 20, Jacques Bertault appeared before Louis de Godefroy, sieur de Normandville, fiscal procuror of Three Rivers, for questioning. At this particular time, the judge's bench may have been vacant or the judge may have been absent. For one of these two reasons, the case was handled by the fiscal procuror. When questioned, Bertault claimed that he had not killed his son-in-law and that he did not know where he was. When asked about the blood all over the barn, he answered that that was the blood of three sturgeons which he had caught on the line of sieur de la Valliere. When asked if he had threatened to kill Latouche, he answered no and did not want to comment further. After Bertault was questioned, he was confronted by each person who had testified against him, one at a time. In each case, he was asked if he knew them, if he believed them to be honest men, and if there existed any animosity between them. In each case, except for his son, Bertault answered that he knew them and that each of them meant him harm.

The following day, Gillette Baune and Isabelle Bertault were found in the woods and arrested. They were brought before Louis de Godefroy for questioning.

Madame Bertault testified that Latouche had beaten his wife, that she and her husband had come to their daughter's rescue, and that a scuffle had ensued, whereby she had hit Latouche with a hoe in order to

help her husband and with the intention of stopping the fight. She said Latouche fell on the spot. She added that during the melee both she and her husband were bitten by Latouche and showed her fingers as proof. Believing that Latouche was but shaken, they returned to their home. Half an hour later, they returned to the barn and found him dead and dragged his body to the river.

Isabelle's testimony was essentially the same as her mother's. There was but one discrepancy in the testimonies. Madame Bertault had sworn that the death occurred inside the barn, while Isabelle maintained that it had occurred outside.

Later in the day, Bertault and his wife were confronted and her deposition was read before both of them. Bertault was asked why his testimony differed so sharply with that of his wife's. He answered that he had not wanted to say anything until after his wife had been questioned and for this reason, he had denied all the testimony brought forth by the witnesses. He further avowed that her testimony was true.

After this preliminary investigation, the three prisoners were sent to Quebec, where they could undergo a fair and equitable trial. The case was turned over to Intendant Talon, who gave copies of the sworn testimonies to Monsieur Penseret, fiscal procuror. He, in turn, made a requisition to swear in and interrogate the prisoners once again. To accomplish this, Talon turned the case over to sieur Chartier, lieutenant general, civil and criminal, on June 1.

The same day, Monsieur Chartier began the interrogations of the prisoners. The first one to be sworn in was Isabelle. She repeated more or less what she had testified to in Three Rivers concerning the murder, that it was in self defense. Among the questions asked and the answers given were:

- Q. "When you were married, did you love your husband?"
- A. "Not at all".
- Q. "Why didn't you love him?"
- A. "My father made me marry him without my consent, because he had a nice place on the farm of Madame de Lafontaine, for whom he was a farmer for five years, during which time he could earn enough money to buy himself a nice farm. The wife of sieur Aube was ready to have her baby and he asked my father to send my mother to help and she went. During this time, my father arranged the marriage. My mother did not want to consent to the union, but my father said, he was the master and the wedding took place."
- Q. "Why did you not tell the priest (during the marriage ceremony) that you did not want Latouche for your husband?"
- A. "My father was there, but my mother wasn't. If she had been there, I would have declared it."
- Q. "Did your mother like Latouche at the time you married him?"
- A. "Yes."
- Q. "Are you happy your husband is dead?"
- A. "No, and I wish I were dead instead of him."
- Q. "Why did you hit your husband and why did you help your father to kill him?"
- A. "I did not help."
- Q. "Why did your father and mother threaten your husband often?"
- A. "They have not threatened him, neither one nor the other."
- Q. "Why did your brother say to your mother that they had killed his brother-in-law?"

A. "He did not say that."

Q. "Why did your father say that the deceased was in New England after he had murdered him?"

A. "You will excuse me sir, he did not say that."

Q. "Wasn't your husband's voice heard in Three Rivers while he was being murdered?"

A. "It was my father who was screaming like that."

As Isabelle was questioned further, she maintained the innocence of her parents and insisted that her husband was killed in self defense.

The second one to be questioned was Jacques Bertault. By this time, he had serious doubts as to whether or not their story of self defense would hold and he was also very aware of what the punishment was for murder. He may have worked hard to provide a comfortable living for his family, but he was weak and spineless. When he was questioned, he attempted to shift the blame onto his wife. He related how his wife had tried to poison Latouche and when this plot had failed, she had struck Latouche with a hoe the following day.

"How did you plan to kill your son-in-law?"

"My wife said to me, 'Let's go to the farm.' Once we were there, she implored me many times until we killed our son-in-law. Our daughter never spoke to me about her problems, but spoke to her mother about getting rid of her husband. Sometimes I was even forced to leave the house because my wife was so relentless about getting rid of our son-in-law. I delayed hoping she would change her mind."

"How many times did you strike him?"

"I don't remember the number, but I believe it was less than ten when he died."

As Bertault was being interrogated, he said that he knew that his daughter had watched her husband being murdered, but that he didn't know if she had struck him. To protect himself further, he added, "I never meant my son-in-law any harm. What I have done was but in obedience to my wife."

Gillette Baune was interrogated next. She admitted to having tried to poison Latouche and gave explicit details of the murder.

"What kind of plant did you use to try to poison your son-in-law, Julien La Touche?"

"I don't know what kind of plant it is, but it isn't any bigger than half the length of a finger. I only used four or five leaves which didn't do him any harm."

Did you go into the barn to see your son-in-law one hour after sunset, where you said to him, 'Now there's a nice son-in-law.'?"

"Yes, and he answered me, 'Why aren't I very nice?'"

"Did you not take a hoe that was next to a barrel and use it to strike your son-in-law?"

"That is true."

"Did your husband come in at the same time to take the hoe to finish killing your son-in-law?"

"That is true."

"Did you call your daughter to help you kill Latouche?"

"Yes, but I don't know if my daughter struck him."

"How many times did you strike the deceased?"

"I gave the first blow, but it did not draw blood. Then I hit him again on the head and he fell to the ground. My husband came in at the same time. I

don't know how many times he struck him but after many blows, he died."

"After you killed your son-in-law, what did you do?"

"When we knew he was dead, the three of us threw him into the river."

At the end of her interrogation, Gillette Baune admitted that they had maliciously killed Julien Latouche. She said that they had thought about it for a long time, because they never had any peace of mind since the marriage of Latouche to their daughter. She added that they discussed getting rid of him because he mistreated their daughter and because he was worthless.

On the 8th of June, the fiscal procuror rendered his verdict. He asked that the three prisoners be executed and that no allowance be made for Isabelle because of her age, as she also had been involved in the murder. Sitting on Monsieur Chartier's court were Juchereau de la Ferte, Ruelle Dauteuil, de Bermen, Duquet, Morin de Rochebelle, and Simon Denis. They showed no pity for Jacques Bertault and Gillette Baune, but in spite of the petition of the fiscal procuror, they were merciful to Isabelle because of her age. The official verdict reads:

"...we have declared the said Jacques Bertault, Gillette Baune, his wife, and Isabelle Bertault, their daughter, tried and convicted of the said crimes of imprisonment and murder committed against the person of the said Julien de la Tousche. For reparation of which, we condemned and are condemning the said Bertault, Baune, his wife, and their daughter, to be taken from and removed from the prisons of this jurisdiction by the executor of high justice, led with a rope around their necks, an ardent torch in their hands, before the door of the parish church of this city.

There, the said Bertault, bare headed and in his shirt, and the said women, dressed in their shirts to the waist, will kneel and ask forgiveness of God, the king, and justice, for the said crimes by them committed. Thereafter, they will be led by the said executioner to the scaffold that will be erected for this purpose in the public square of the 'haute ville'. There, will be a cross of St. Andre on which Jacques Bertault will be lain to receive a swift blow on the right arm, then strangled. After his death, another blow will be struck on his left arm and a blow on each of his thighs. The said Gillette Baune will be hanged and strangled on a scaffold which will be erected for this purpose at the said place and the said Isabelle Bertault will witness the said executions with a rope tied around her neck as previously stated. After the executions, the body of the said Jacques Bertault will be placed on a wheel at Cap aux Diamants, the usual site, to remain and serve as an example. We further condemn the said Bertault, his wife and his daughter, to a one hundred 'livres' fine payable to the seigneurs of this region and to court costs. The remainder of their property will remain secured and confiscated and distributed to whomever it should belong."

Bertault and his wife appealed their sentences to the Sovereign Council. On June 9, the Council, presided over by Governor de Courcelles and assisted by de Tilly, Damours, de la Tesserie, Dupont, Bonamour, Roussel and the fiscal procuror, rendered their verdict. They upheld the verdict of the lower court and only modified the judgment as to the fine. Bertault and his wife were fined 60 "livres" to be divided thus: one half to the Recollets Fathers to pray God for the repose of the soul of Julien Latouche and to court costs; the other half and the surplus of their

estate to Nicolas and Jeanne Bertault, the minor children of Jacques Bertault and Gillette Baune.

The cost of the trial came up to about 139 "livres". This included the salaries of the judges, the fiscal procuror, the scribe, the bailiffs, and the executioner. Included in this sum was 15 "livres" for the nourishment of the three prisoners for over a month.

The sentence was rendered in the morning and immediately delivered to the prisoners. Only one appeal was granted to prisoners and judgment was rendered swiftly. On the same day, June 9, 1672, at four o'clock in the afternoon, Jacques Bertault and Gillette Baune were executed.

Jacques Bertault had been condemned to the punishment of the wheel. This punishment is of German origin and dates back in France to 1534, when it was introduced by an edict of Francois I. It was reserved for particularly serious crimes such as murders, poisonings, nighttime thefts in homes when violence occurred, and highway robbery.

For this procedure, a scaffold was erected, usually in the town square. A cross of St. Andre was built on the center of the scaffold, laying flat. It was constructed of wood with two joists secured in the center where they join, forming an oblique cross. Grooves had been carved into the wood to admit the thighs, the legs, and the upper and lower arms of the convicted.

The criminal was usually clad in a long shirt which the executioner raised at the sleeves and at the hem up to the thighs, to secure the prisoner at each joint onto the cross. His head was lain on a stone and turned toward the heavens.

The first phase of the punishment was a beating

to break the extremities. The executioner armed himself with a metal pipe, one and one-half inch in diameter, with a ball on one end which served as a handle. With this weapon, he would strike an arm and a leg two times each. Then striding the body, he would break the two remaining extremities with two blows each. Lastly, he would give three more blows on the chest. The condemned was thus struck a total of eleven times with the bar. It was impossible to break the spinal column, as it was protected by the back of the cross.

The second phase of the punishment was the exposure on the wheel. The criminal's body was carried to a small carriage wheel which had been prepared by removing the hub or nave. It was then placed horizontally on a pivot. The executioner, after having bent the criminal's thighs underneath, in such a fashion that his heels would touch the back of his head, tied him to the rim of the wheel. The condemned remained exposed in this fashion for a specified amount of time.

The punishment of the wheel was never applied to women "because of the decency due to their sex".

It was often indicated by a clause or proviso that the condemned would be secretly strangled as soon as he was placed on the wheel. To this end, a winch was affixed at the top of the scaffold from which a rope ran down, circled around the victim's neck, and ran up again to the winch. With the help of levers operated by two men, the rope rolled around the winch, tightened and strangled the victim.

Jacques Bertault was fortunate that he had faced a group of men on the Sovereign Council who were merciful. He was sentenced to be hanged first, therefore the torture was purely symbolic.

Isabelle had to watch this medieval brutality as

part of her punishment. She cried and she sobbed. It tore at her heart to see her father's body mangled and mutilated. He had been very strict and he had forced her to marry Latouche, but at the same time, he had been kind to her. She knew that he had loved her and she had loved him too. She wished Latouche were alive. It was not worth it. But her husband was dead and now was the present. The clock could not be turned back. Her father was gone and now she must bid a last farewell to her mother, her beloved mother, with whom she had been so close and had shared so much. She cried, "Maman, maman, do you have to leave me. What will I do? I need you." The tears streamed down her face. She remembered how her mother had always protected her and cared for her. She remembered how her mother had listened to her problems, oh so attentively, and had always been so sympathetic to her situation. She remembered the warmth and the touch of her mother's arms around her. It seemed her mother had always been there when she needed her. As she wiped the tears away, she saw them putting that rough rope, that awful noose, around her mother's throat. How could this have happened, she thought. She blamed herself for complaining too much and wondered why she had not suffered silently. She felt guilty. She was losing the most wonderful friend she ever had and it was her fault. She wiped her tear filled eyes once more and looked up onto the scaffold. She shrieked in pain, "Maman! Maman!" But it was over; her mother was dead. During her trial, Isabelle had said she wished she were dead. She had meant it when she had said it, but today she wished it more than ever before. She felt empty, alone and abandoned.

Young Isabelle did not know that this day was only the beginning of her punishment. She would wish she were dead many times during her lifetime. At thirteen, she was unaware of how very cruel people can be. This part of her life could not be neatly tucked away in a back corner of a bureau drawer

never to surface again. She had been a part of this tragedy and she would be reminded of it again and again. She would learn the meaning of ostracism and the heartache of hearing whispers and pointed fingers as she walked down the road. The most devastating pain would be the cruelties her children would be forced to endure because of what she had done.

Where Isabelle went to live after her parents' executions remains a mystery. It is possible that one of her older sisters could have taken her into her home, but then, the sisters could have been upset over the shame they felt that she had brought upon the family name. Isabelle could have returned to her parents' home to help her younger brother and sister, aged ten and twelve. Regardless as to where she went and what she did for the next few months, it had to be a trying and difficult time for her.

Was Isabelle pregnant with her husband's child at this time to compound her problems? During the trial, Isabelle was asked if she were pregnant and she answered that she was not, that she had had relations with her husband, but not as often as he wished because she did not love him. Was Isabelle telling the truth or was she concealing the truth as she did about everything else to the very end? Isabelle was telling the truth. The record of death of a Therese Latouche Champlain is found in the parish register of the church of Immaculee Conception in Three Rivers. It was left unsigned by the priest and reads simply, "After many months of illness that reduced her to such an extreme state, that she threw herself into the river without any awareness of what she was doing, that is why we have not attributed her with any blame for this crime and have rendered her with all the funereal honors that we render to persons of her rank". Mgr. Cyprien Tanguay in his "Dictionnaire Genealogique des Familles Canadiennes" attributed a child to Isabelle. His only source was this vaguely written record. A few historians copied this reference without further

investigation. Research proves that Isabelle never had a daughter. In the first place, the record of death does not mention the parents, nor the spouse if there were one, nor even the age of the deceased. The priest implies that she was not a child, but an adult. Trying to find the record of birth for Therese Latouche proved fruitless. All the births registered under that name are dated in the late 1690's making these particular individuals too young to be the person in question. In the 1667 census, Champlain is called Latouche Champlain. Among the inhabitants of this settlement is a person called sieur de La Touche. Who was this person? Could the Therese in the death record have been his daughter? It is not only very possible but very likely. Champlain like other settlements was a seigneurie and it was owned by Etienne Pezard, who had adopted the sobriquet of La Touche dit Champlain. Sobriquets are simply nicknames which the French were very fond of using. It was the style to use a sobriquet and most of the forefathers added a second name to the family name. The sobriquet used did not necessarily have any meaningful connotation, but rather was chosen at the whim of the individual. Very often the family name was eliminated and the sobriquet used in its place. Etienne Pezard was known as sieur de la Touche dit Champlain. In 1664, he married Madeleine Mullois and they had a sizable family. Upon examination of the census of 1681, there is listed among the children of Etienne Pezard, a daughter by the name of Therese who would have been born in 1672. Isabelle Bertault, on the other hand, does not have a daughter by that name living with her, nor does the census make mention of any other Therese Latouche. Trying to locate a record of marriage or a record of death for a Therese Pezard, Therese Latouche, or Therese Champlain, except for the above mentioned record, proved fruitless. There exists proof that sieur de la Touche dit Champlain had a daughter by the name of Therese, but there is not even one document to substantiate that Isabelle had a daughter by that name.

Moreover, the priest wrote "of her rank", which seems to signify that she was not of the lower class, but of the upper echelon. At the time, suicide was comparable to murder as indicated in the record of death. Did the priest try to hide the fact that she was Pezard's daughter by omitting her parents' names because he was a seigneur? Social rank was important at the time and the seigneur was an influential person. As customary, Therese could have used any of the family names or a combination thereof, therefore Therese Latouche Champlain.

Isabelle found the following few months difficult. She no longer had her mother to run to with her problems and she felt quite alone. Then, one day, she met Noel Laurence, widower of Marie Limoges, and son of Noel Laurence and Marie Biat, from Parc d'Anxtot, diocese of Rouen, Normandy, France. They were attracted to each other and found they had a lot in common. Laurence certainly knew of Isabelle's past. With the population of Canada at just a few thousand people, a sensational trial of that kind could not have escaped anyone. It gave the populace something to gossip about for a long time. Evidently, Isabelle did not have to agonize on how she would tell Laurence of her past. On the other hand, the man had to be a very compassionate, understanding, and forgiving person. The courtship led to marriage and the vows were pronounced on November 6, 1673, in Boucherville.

The couple resided in the area of Sorel for a short time then moved across the river where they made their home in the Repentigny area.

From this union, six children were born:

Catherine: b. 3 November 1676, Sorel (S); m. 11 January 1705, Repentigny (R) to Francois Vignau, son of Gabriel Vignau and Francoise Bernard from St. Michel, diocese of Limoges, Limousin, France.

Pierre: b. 13 March 1678 (S).

Jean: b. 1680.

Nicolas: b. 1 December 1682 (R); m. 24 January 1708 St. Sulpice to Marie Migneron, daughter of Abraham Jean Migneron and Catherine Delpesche.

Noel: b. 5 April 1684 (R).

Marie: b. 22 May 1687 (R).

Laurence died on November 4, 1687, six months after the birth of their daughter, Marie, and two days before their fourteenth wedding anniversary. Isabelle was now twenty-eight years old. She was alone again and sole support of her family. Her growing children were a lot of help and comfort to her. In this era, children matured quickly and learned responsibilities at a very early age.

Isabelle was not destined to remain alone for too long. A few months after her husband died, she married Jean Baptiste Pilon dit Lafortune, son of Jean Baptiste Pilon and Marie Roussel from St. Eustache, Paris, France. The marriage ceremony took place on March 1, 1688, in Repentigny.

Soon after, the couple removed to Boucherville, where they remained for about ten years, then relocated in Varennes.

Five children were born from this union:

Mathurin: b. 19 January 1691 Boucherville (B); m. 20 January 1726 Sorel (S) to Marie Charlotte Laniel dite Desrosiers, daughter of Julien Lanier and Marie Anne Fafard.

Ignace: b. 28 February 1693 (B).

Pierre: b. 10 April 1695 (B); d. 16 May 1699 Varennes (V).

Marie Anne: b. 22 February 1699 (V); d. 23 February 1699 (V).

Marie Genevieve: b. 7 November 1700 (V); d. 11 November 1700 (V).

by Lucille Fournier Rock



*Joyeux
Noël
et
Bonne
Année*

GARNEAU GENEALOGY

Compiled by: Paul P. Delisle (0039L)

-I-

Pierre GARNEAUD: m. to Jeanne BARREAU; parents of first colonist.

-II-

Louis GARNEAU: First Colonist; b. ca1641 at Poitiers (Viennes), France; m. 23 July 1663 to Marie MASQUE (Etienne & Marie MERAUD) at Quebec.

CHILDREN:

1. Francois: (follows).
2. Louis (1): b. 2 April 1670 at Ange-Gardien; m. (1) 14 April 1692 to Marie-Anne HUOT (Mathieu & Marie LETARTE) at Ange-Gardien, (2) 25 June 1705 to Marguerite SOULARD at Ange-Gardien; d. 6 October 1750 at Ange-Gardien.
3. Unnamed: b. & d. 29 January 1671 at Chateau-Richer.
4. Charles: b. 9 August 1671 at Ange-Gardien.
5. Unnamed: b. & d. 7 October 1673 at Ange-Gardien.
6. Jean: b. 9 October 1676 at Ange-Gardien; m. (1) 8 April 1698 to Louise HUOT (Mathieu & Marie LETARTE) at Ange-Gardien, (2) 7 March 1698 to Ursule MARTIN at Charlesbourg; d. 27 November 1749 at Ange-Gardien.
7. Louis (2): b. 23 March 1678 at Ange-Gardien.
8. Jacques: b. 1 May 1679 at Ange-Gardien; m. 6 February 1701 to Angeline TRUDEL (Pierre & Francoise

LEFRANCOIS) at Ange-Gardien.

-III-

Francois GARNEAU: b. 28 September 1665 at Ange-Gardien; m. 7 February 1689 to Louise CARREAU (Louis & Jeanne LEROUGE) at Ange-Gardien.

CHILDREN:

1. Anne: b. 15 February 1691 at Ange-Gardien; m. 8 November 1706 to Rene LETARTE (Charles & Marie MAHEU) at Ange-Gardien; d. 13 March 1720 at Neuville.

2. Marie: b. 22 September 1693 at Ange-Gardien; m. 1 February 1712 to Charles LETARTE (Charles & Marie MAHEU) at Ange-Gardien; d. 4 July 1748 at Neuville.

3. Francois: (follows).

4. Marie-Anne: b. 22 November 1698 at Ange-Gardien.

5. Claudine: b. 20 March 1704 at Ange-Gardien.

6. Marie-Angelique: b. 11 October 1706 at Ange-Gardien; m. 19 May 1744 to Charles LACASSE at Ange-Gardien.

7. Louise: m. 11 October 1728 to Nicolas HUOT (Mathurin & Marie LETARTE) at Ange-Gardien.

8. Clothide: m. 2 August 1737 to Gabriel MAHEU at Ange-Gardien; d. 10 March 1751 at Ange-Gardien.

-IV-

Francois GARNEAU: b. 1 May 1696 at Ange-Gardien; m. 7 November 1718 to Marie QUENTIN (Louis & Marie MATHIEU) at Ange-Gardien; d. 19 October 1763 at Neuville.

CHILDREN:

1. Marie-Madeleine: b. 18 April 1720 at Ange-Gardien; m. 4 July 1740 to Pierre THIBEAULT (Jean-Baptiste & Marie-Francoise AMIOT) at Ange-Gardien.

2. Francoise: b. 25 October 1721 at Ange-Gardien.

3. Pierre: b. 29 September 1723 at Ange-Gardien; m. 3 June 1748 to Catherine MAILLOT at St. Jean-Deschaillons; d. 22 December 1748 at St. Pierre-les-Bequets.

4. Charles: b. 23 March 1725 at Ange-Gardien; m. 20 January 1766 to Marie-Anne DELISLE at Neuville.

5. Louis: b. 2 May 1726 at Ange-Gardien; m. 10 January 1746 to Marie-Joseph BELAND at St. Augustin.

6. Jacques: b. 13 April 1728 at Ange-Gardien; m. 30 January 1751 to Marie-Charlotte LARUE (Jean & Jacqueline PAIN) at Neuville.

7. Ange-Gabriel: b. 16 October 1730 at Ange-Gardien; m. 7 January 1756 to Madeleine MERCURE at Neuville.

8. Catherine: b. 25 November 1732 at Ange-Gardien; m. 7 January 1755 to Joseph GRENON at Neuville.

9. Jean-Baptiste: b. 11 September 1737 at Ange-Gardien; m. 23 January 1775 to Marie-Charlotte DELISLE at Neuville.

10. Prisque: (follows).

11. Genevieve: b. 7 April 1742 at Ange-Gardien; d. 13 September 1749 at Neuville.

12. Guillaume: b. ca1743; m. 15 June 1772 to Marie-Anne PARANT (Francois & Marie-Anne LEGRIS) at Quebec; d. 16 October 1797 at Quebec.

-V-

Prisque GARNEAU: b. 1 June 1740 at Ange-Gardien; m. 12 January 1767 to Marie-Genevieve LARUE (Jean-Baptiste & Genevieve HUGUET) at Neuville.

CHILDREN:

1. Marie-Genevieve: b. 24 November 1767 at Neuville.

2. Marie-Catherine: b. 24 August 1769 at Neuville; m. 7 November 1796 to Raphael MONIER at St. Antoine-de-Tilly.

3. Prisque: b. 27 May 1771 at Neuville; m. 7 November 1796 to Marie-Angelique MARTINEAU (Joseph & Marie-Angelique DUBOIS) at St. Antoine-de-Tilly.

4. Jean-Baptiste (1): b. 2 October 1772 at Neuville.

5. Marie-Therese: b. 7 August 1773 at Ecureuils; m. 24 February 1794 to Jacques ROGNON (Louis & Marie-Josette HOUDE) at St. Antoine-de-Tilly.

6. Jean-Baptiste (2): b. 9 October 1775 at Neuville; d. 9 August 1777 at Neuville.

7. Augustin: (follows).

8. Francois: m. 11 February 1805 to Flavie GIRARD (Jean-Baptiste & Monique COTE) at St. Antoine-de-Tilly.

9. Francoise: m. 15 February 1813 to Francois HOUDE at St. Antoine-de-Tilly.

10. Joseph: m. 23 November 1813 to Genevieve SEVIGNY at St. Antoine-de-Tilly.

11. Josette: m. 18 October 1831 to Ambroise DAIGLE (Joseph & Rosalie MARION) at St. Antoine-de-Tilly.

-VI-

Augustin GARNEAU: m. 14 June 1803 to Marie-Louise BERGERON (Pierre &

Marie-Louise GINGRAS) at St.
Antoine-de-Tilly.

CHILDREN:

1. Joseph: (follows).
2. Augustin: m. 24 August 1830 to Marie SEVIGNY (Antoine & Louise HOUDE) at St. Antoine-de-Tilly.
3. Emile: m. 13 November 1838 to Isaie DEMERS (Andre & Marguerite BOUCHER) at St. Antoine-de-Tilly.
4. Germain: m. 14 February 1825 to Marie-Charlotte GENEST (Alexis & Marie-Charlotte AUBIN) at St. Antoine-de-Tilly.
5. Marguerite: m. 3 August 1830 to Gaspard DEMERS at St. Antoine-de-Tilly.
6. Nathalie: m. 8 February 1831 to Joseph MOREAU (Joseph & Felicite ROUSSEAU) at St. Antoine-de-Tilly.
7. Sophie: m. 12 October 1836 to Louis ROUSSEAU (Jean-Baptiste & Barbe DAIGLE) at St. Antoine-de-Tilly.

-VII-

Joseph GARNEAU: b. 28 July 1815 at St. Antoine-de-Tilly; m. 7 November 1837 to Emilie GINGRAS (Jean & Rose DAIGLE) at St. Antoine-de-Tilly; d. ca1895.

CHILDREN:

1. Joseph: (follows).
2. Philomene: b. 30 May 1848 at St. Antoine-de-Tilly; d. 3 May 1934 at Woonsocket, RI.
3. Ernestine: b. 18 July 1859 at St. Antoine-de-Tilly; m. 2 October 1880 to Joseph BISSONEAU; d. 21 December 1890.

-VIII-

Joseph GARNEAU: b. St. Antoine-de-Tilly;
m. 29 April 1872 to Marie-Louise ROY
(Pierre & Marie-Louise LIZEE) at
Sherbrooke; d. 29 May 1914 at Disraeli.

CHILDREN:

1. Rose-Alba: b. 9 February 1873 at
Sherbrooke; m. 27 May 1895 to
Napoleon-Augustin CLOUTIER (Augustin &
Rose-de-Lima GAUVIN) at St. Ferdinand
d'Halifax (Megantic); d. 28 July 1949 at
Old Orchard Beach, ME.

2. Josephine: b. 30 October 1875 at
Windsor Mills, Que.; m. June 1918 to Alire
MORIN; d. 3 March 1935 at Woonsocket, RI.

3. Ida: b. August 1877; m. to
Prudent HIVON; d. 26 December 1921 at
Victoriaville, Que.



CORDELIA

by Helen (Houle) Murray

My great-grandmother, Cordelia Chatel-Duhamel was born on the 24th of May 1856 at St-Remi-Napierville, Quebec, the daughter of Francois and Sophie (Trottier) Chatel. On the day following her birth, as was the custom throughout much of Canada, she was brought to the parish church and was baptized by Pere Eugene Desmarais. Her godparents, Charles Bedard and Marie Gagne, gave her the name Marie-Delila Chatel, but she was always called Cordelia.

The third child and first daughter of the family, she was preceded by two elder brothers, Moise, born the 7th of March 1848, and Leon, the 5th of August 1849. Cordelia often spoke of a sister named Marie, but no record of her birth has yet been found.

Little is known of Cordelia's family except that which has come to us from the church records. Her brother, Leon, died on the 8th of March 1851, when he was just two years old. Francois, their father, worked as a laborer. He was killed tragically on the 16th of September 1863, when a trench he was digging collapsed and trapped him beneath. Cordelia was then only seven when her father passed away. At some point after his death, things became very difficult for the family, and Cordelia was placed in a Catholic orphanage. Two years later, church registers show that on the 14th of November 1865, Cordelia's mother remarried an Antoine Rouleau from the neighboring parish of St-Jean-Chrysostome. From this date, there is no further trace of both Cordelia's mother or of her older brother, Moise.

CHATEL

- I. CHATEL, Christophe (parentage unknown)
DUPRE, Thoinette (parentage unknown)
of St-Sulpice, Paris, FRANCE
- II. CHATEL, Henri (Christophe & Thoinette Dupre)
LARUE, Genevieve (Jean & Jacqueline Pain)
mg. 8/1/1684 - Contrat Notaire Duquet
- III. CHATEL, Francois (Henri & Genevieve Larue)
BELLEAU, Angelique (Blaise & Helene Caille)
mg. 22/11/1718 - Ste-Foye, PQ
- IV. CHATEL, Francois (Francois & Angelique Belleau)
LAVIMODIERE, M-Anne (Joseph & Madeleine Jacques)
mg. 20/1/1755 - Contrecoeur, PQ
- V. CHATEL, Joseph (Frs. & M-Anne Lavimodiere)
BISSE, M-Anne (Vve. Francois Caille)
mg. 22/8/1785-St-Philippe-Laprairie, PQ
- VI. CHATEL, Joseph (Joseph & M-Anne Bisson)
ALEXANDRE, M-Appoline (Jacques & Frse. Daragon)
mg. 23/5/1808-St-Philippe-Laprairie, PQ
- VII. CHATEL, Francois (Joseph & Appoline Alexandre)
TROTIER, Sophie (Toussaint & Mgte. Paquet)
2nd mg. 25/11/1839-St-Isidore-Laprairie, PQ
- VIII. CHATEL, Cordelia (Francois & Sophie Trotier)
DUHAMEL, Pierre (Andre & Josephine St-Onge)
mg. -- Moosup, CT.

Cordelia often spoke about her leaving the orphanage in her early teens to work in the homes of the local wealthy English residents. She was responsible for such chores as making beds, sweeping floors, helping in the kitchen, and caring for the children. It was at this time, that she heard of the mills in New England, and the seemingly good pays that they provided. At that time too, the mills were actively recruiting workers from Canada. Thus it was, at the age of fifteen, she left with another girl from the orphanage to find employment in the States. It is believed that her first job was at the cotton mill in Moosup, Connecticut.

It was while working that she met Pierre Duhamel, recently arrived from Canada, and the son of Andre and Josephine (St-Onge) Duhamel of St-Michel-d' Yamaska. Pierre was born there the 1st of May 1846, and was ten years her senior.

Oral history of our family states that they were married when Cordelia was seventeen, after which the couple returned to Canada, where Pierre had bought a farm on the 5eme rang of St-Cyrille-de-Windhover. While there, Pierre and Cordelia had twelve children, the following five of whom died as infants: Elexina, Yvonne, Marianne, Helene and Urbain. One of their sons, Andre, survived to the age of four years old. In her later years, my great-grandmother recounted holding the sick child in her arms. Although the child could not tell time, he said to her, "Quatre heure". Throughout the night, she sat there with the child in her arms, until her husband took him from her towards the early morning.

Of the surviving children were: Cordelia (Mrs. Desire Roy), Rose-Anna (Mrs. Alberic Proulx), Pierre-Nolasque (married to Emma Blanchette),

Beatrice and Annette (both unmarried), and the youngest, my grandmother, Felicite (Mrs. Albert Derycke).

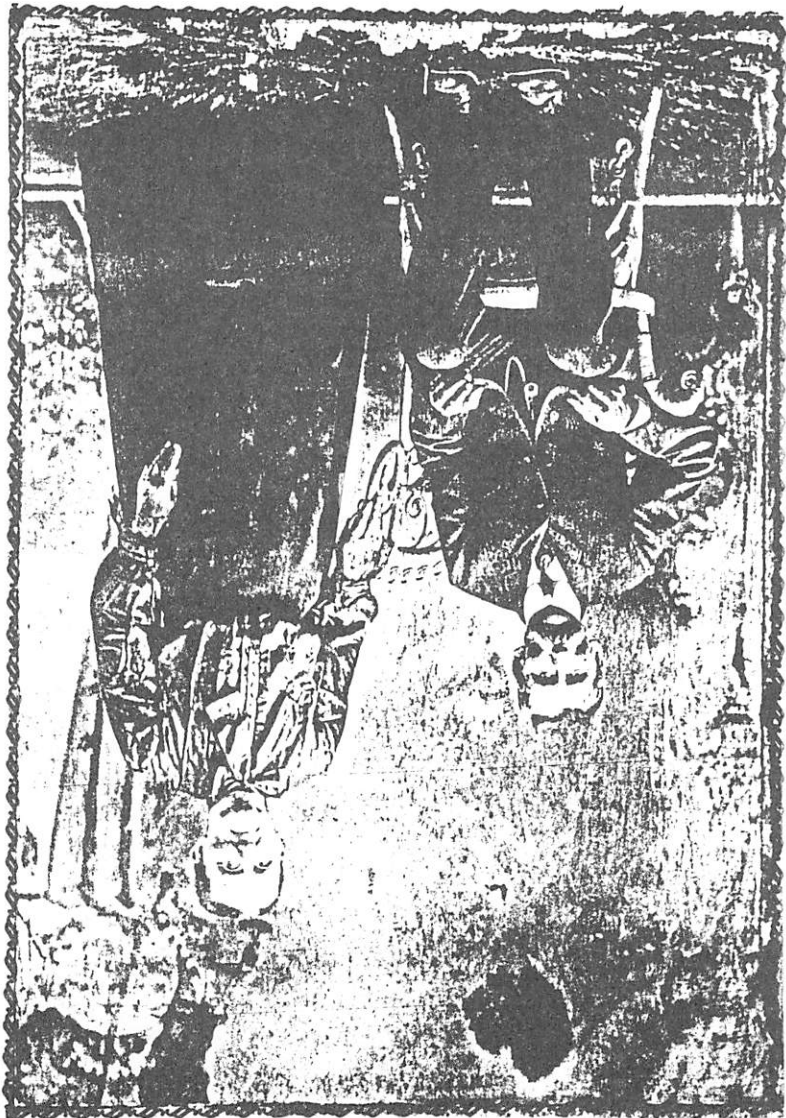
Farm life was not easy. Pierre worked hard on his fields, and also kept cows, horses, chickens and sheep. One day a week, produce and home-made butter was taken into town and sold. It is said that Cordelia's home-made butter was especially thick and rich, and that a local doctor usually bought up all the extra she had.

Cordelia concerned herself with raising her children and did all the usual chores. She made all her children's clothing, and Pierre made their shoes from hide obtained when a cow was slaughtered. She also found time to weave her own blankets and rugs from the thread she had spun. We have also been told that Pierre grew flax, so it is possible that she used this as well as wool from their sheep.

Cordelia made her own soap. She used a primitive washing machine that sat on the roofless porch. When it rained, the bucket would fill with water. Then a funnel-like arrangement was pumped to get the clothes clean. Once hand-wrung and line-dried, the clothes were ironed with heavy cast irons, which were heated on the wood stove.

Farm chores and child care were not the only tasks which occupied Cordelia's time. She was often called to assist her neighbors, as a midwife, at the time of childbirth. It seems that area women took great comfort in her presence, perhaps keeping in mind that she had given birth to a dozen children herself. Cordelia also recalled having to help prepare bodies for burial, when there were no undertakers in the area.

Pierre and Cordelia (Chatelet) Duhamel



For the same reason which had brought Pierre and Cordelia to the United States originally, to seek a better life, they returned, settling in Franklin, Massachusetts for a time, where my grandmother, Felicite began first grade. Pierre and several of the older children worked in the mills, while Cordelia kept house. Again, the family decided to return to Canada, buying another farm near St-Hyacinthe. Realizing that farm life was much more difficult than that of work in the textile mills, the family uprooted once more, permanently settling at Woonsocket, Rhode Island.

Pierre signed naturalization papers in 1920. His description at that time, and at an age of 73, was as follows: fair complexion, 5'3" tall, 127 lbs. with grey hair and grey eyes. Cordelia likewise signed papers in 1925 to become a naturalized citizen. She was described as 5'5", 135 lbs., light brown hair and black eyes. The following year was a tragic one for the couple. Pierre Duhamel was killed in an elevator accident in the Glenark Mill in Woonsocket on the 15th of August 1921. He was going to use a flight of stairs, when a young employee said to him, "Come on, Pepere, don't walk. We'll use the elevator." After the elevator began its ascending, the cable broke, and he fell to his death.

Following the death of her husband, Cordelia went to live with her youngest daughter and son-in-law, where she helped to care for her granddaughters Margaret and Helen Derycke. Her other daughters, Annette and Beatrice moved next door, when the extended family moved to Blackstone, Massachusetts.

In September of 1938, Cordelia was diagnosed with pneumonia. On Monday, September 12th, she could not answer her family when they spoke to her,

but moaned frequently, "Il mouille! Il mouille!". She moaned about all the rain, the wind, and tress being uprooted. These words were heard by at least six family members.

Cordelia died and was buried on Thursday, the 15th of September 1938. The following Wednesday, September 21st, the great hurricane of 1938 struck the Woonsocket area, devastating it. Hurricanes were unknown at the time, and it is felt by her family that Cordelia must have had a premonition of what was to take place. Thus, were the life and times of my great-grandmother, Cordelia.

WE'RE STILL WAITING!!!

During our past membership year a questionnaire was mailed to each person in the American-French Genealogical Society announcing plans for the publication of an A.F.G.S. WHO'S WHO, asking for biographical data on our membership, a photograph of yourself, and two ancestral charts (5 generation), one beginning with your father, the other with your mother. Did you forget to send us one of these items, or all of them, so that we might get this project underway?

If you did, there's still time to mail in to the Society any or all of these items. We thank all those who have responded so far, and from the looks of the material received, it should be quite a volume of viable information to be shared. For those who have forgotten something or who haven't responded yet, we're still waiting!!!

AN ESSENTIAL NEW REFERENCE FOR
FRENCH-CANADIAN GENEALOGISTS

by Rev. Jerome F. Weber

Anyone who is sitting back contemplating a family tree laboriously put together over the years should now be prepared to reopen the file. A major new reference has been published which will delight the Alexanders who weep for no more worlds to conquer.

A **Dictionnaire Généalogique des Familles du Québec** (Montréal, University Press, 1983) has been compiled by René Jetté. This huge single volume of 1,176 pages in fine print would seem to duplicate Cyprien Tanguay's work from 1608 to 1730. Actually it starts with Tanguay, corrects his errors, fills in his omissions, incorporates the vast amount of research published in Quebec in the past century, and cleans up the whole record.

My experience may be indicative of what the average researcher can expect. A few years ago I tackled my mother's lineage, which I knew to be entirely French-Canadian. I had family records back to 1850; then two genealogists used the marriage repertoires to get back to 1760 and finished the lineage back to the first colonists by consulting Tanguay, J. Arthur Leboeuf's additions and corrections to Tanguay, and Gabriel Drouin's more accurate list of marriages.

Next I went to the Library of Congress to check the last three sources. There the open shelves of the Local History and Genealogy reading room held not only these three basic references but also Bona Arsenault's seven volumes and Adrien Bergeron's eight volumes on the Acadian families (which record

part of the ancestry of one of my mother's great-grandparents but are filled with inconsistencies) as well as books by Archange Godbout and other researchers. By copying all the data onto a uniform set of five-generation charts and rechecking it, I even managed to correct a number of errors and omissions.

I had barely finished all of this when Jetté appeared on the library shelf this spring! It was a simple, if tedious, matter to check each name, for Jetté uses Tanguay's basic layout, with surnames in alphabetical order, families in order of marriage date, and children listed under each marriage. I used a colored pencil to distinguish the new information from the old.

Before consulting Jetté, I had about 1,225 different names, as well as several hundred additional spaces duplicating the same names. Even though my charts were substantially complete in every branch as far back as the French immigrants, the most obvious gain from one pass through Jetté's book was an additional 175 names. On the other hand, the more accurate data leave a few doubtful entries on my charts which need to be checked out further. Among the additional names, the largest single group was a list of 68 ancestors of Catherine Baillon (wife of Jacques Miville) going back to the reign of John II in the 14th century.

Beyond that, Jetté added an enormous number of dates of birth, marriage, and death which I didn't have. He corrected many others, especially where the older sources simply listed baptism and burial dates. He

identified the places of origin in France more accurately, specifying the arrondissement as well as the diocese. He added known chains of ancestry from published sources, one such list going back a century further than Catherine Baillon's. Finally, he determined the correct spelling of each proper name, making every citation consistent.

I had just finished covering a map of France with adhesive colored dots, identifying towns mentioned by Tanguay or Drouin, but Jetté made it possible to locate many more. I used a large (1:1,700,000) road map for convenience, supplemented by reference to an even larger map which showed many more place names, and it now has 99 adhesive dots. But because many hamlets are too closely crowded at that scale to leave room for separate dots, the dots represent 173 localities which are cited as the place of origin of 536 surnames.

Hardly a score of these names originate east of a line which might be drawn from Lille to Toulouse (bisecting modern France), but the dots are distributed evenly throughout the area west of that line. Even so, there are 50 names from Paris, 70 from the immediate vicinity of Mortagne, and almost 100 names from the vicinity of La Rochelle. The same distribution would likely be true of most present-day French-Canadians' ancestors.

I had just returned from France, not my first visit, but the first in which I had driven to La Rochelle and found the Archambault house in l'Ardillère (St-Xandre) and his church in Dompierre-sur-Mer. I had a more than ordinary interest in my mother's

family name, for her ancestors include four of Jacques Archambault's children, two on each side, and I had enrolled her in the newly formed association Les Archambault d'Amérique.

In a more symmetrically charted pattern, her four grandparents are descended from four of Abraham Martin's daughters (the only four who left progeny). She is also descended in four lines from three of the elder Zacharie Cloutier's children. In her father's line alone, she is descended from four of Jean Guyon's children. Yet she has 128 different fifth great-grandparents, French or French-Canadian except for two of English stock who died in Quebec.

Jetté's work, computer-typeset, far surpasses Tanguay not only in accuracy but in beauty and legibility. At a price of \$200 it will be a bargain to those who stand to gain the most from its use. If it's true that Jetté is continuing his work beyond 1730, the next volume will be eagerly anticipated. The principal lacunae in my present charts are the dates of birth and death from 1760 to 1850, a problem for which I haven't yet found the solution.



THE "GRANDE RECRUIT" OF 1653

To understand why it was necessary to enlist an army in France to protect Montreal, we must first touch on the history of the settlement and study the precarious situation that existed on the island at that time.

Montreal was founded in 1642 by Paul de Chomedey, better known as M. de Maisonneuve, at the expense of the Company of Montreal, an organization formed by wealthy Frenchmen, whose aim was to establish a settlement on the island in order to civilize the Indians and convert them into the catholic faith. This company in no way involved itself in commercial affairs and existed solely through the contributions of its members.

The two leading personages chosen by the company were M. de Maisonneuve, who was appointed governor of Montreal, and Jeanne Mance, a thirty-four year old spinster who was given substantial amounts of money by Madame de Bullion, a wealthy woman who preferred to remain an anonymous benefactress, to establish a hospital on the island. The settlement was dedicated to the Blessed Virgin Mary and soon became affectionately known as Villemarie in Her honor.

Three ships were destined to leave France in 1641 to fulfill this noble endeavor, one from Dieppe and the other two from La Rochelle. The founder and his party of twenty-five hired men left La Rochelle in one ship accompanied by Jeanne Mance and twelve future colonists in the other. The ship from Dieppe had among its passengers ten men and three women who had volunteered to settle in Montreal. It left first and was the first to arrive in Quebec. Jeanne Mance and her party arrived on August 28, while the other ship lagged behind, having

experienced numerous difficulties which forced it to return to port three times.

When M. de Maisonneuve arrived in Canada, he realized it was too late in the season to establish a settlement in Montreal, so he arranged to winter the group in Quebec. However, along with M. de Montmagny, governor of New France, Father Vimont, and a few others, he made a short trip to Montreal to officially take possession of the island in October.

The following spring, the group of about fifty left Quebec on May 8 and arrived in Montreal on the 18th, and a second group of twelve men recruited by M. de Repentigny arrived later in the year, possibly in August. Who these colonists were has not been documented but through the painstaking efforts of E. Z. Massicotte and a few collaborators, a list of people known to have lived in Montreal in 1642 was compiled. They were: M. de Maisonneuve; Madame de la Peltrie; Charlotte Barre; Jeanne Mance; Gilbert Barbier dit le Minime, who arrived on the island in August and married Catherine de la Vaux in 1650; Jean Caillot, from Lyon; Antoine Damien and his wife, Marie Joly; Charles Jacques Huault, sieur de Montmagny, governor; Pierre De Puiseaux, sieur de Mont Renault, who later returned to France; Father Joseph Imbert Duperon, who arrived in November; Francois Gode with his wife, Francoise Gadois and their children, Francois, Francoise, Mathurine, and Nicolas; Jean Gory and his wife, Isabeau Panie; Augustin Hebert dit Jolicoeur, who married Adrienne Du Vivier around 1646; Pierre Laimery; Father Joseph Antoine Poncet; Jean Robelin, from Paris; and Father Barthelemy Vimont.

The settlement remained unknown to the dreaded Iroquois for a time, giving the settlers a chance to chop down trees, build a palisade, dig a wide and deep trench around it, erect a fort, and plant for the following year.

The Iroquois were warriors and they were feared because they were so powerful. They were composed of a league of five nations: the Seneca (Tsonnontouans); the Cayuga (Goyogouins); the Onondaga (Onnontagues); the Oneida (Onneyouts); and the Mohawk (Agniers). Formed in the mid-sixteenth century, the league had a strong central government. Each tribe was represented unequally in the council: the Mohawk and the Oneida each had nine chiefs; the Onondaga, fourteen; the Cayuga and the Seneca, eight each. The Cayuga and Oneida, and the Seneca and the Mohawk, caucused as separate units, while the Onondaga sat as impartial chairmen. Although the votes of the tribes were unequal, each tribe had to vote in unanimity and in one block, therefore no tribe or group of tribes could dominate the league. Chiefs wishing to wage war required permission from the council.

It was this union that gave them strength. Disputes between league tribes were settled by arbitration, thus protecting league members from war between each other. This rule actually encouraged war on outsiders.

And they did wage war. Shortly after the first quarter of the seventeenth century, the Iroquois quickly subdued the neighboring tribes of New York, New England, and Pennsylvania. With these victories behind them, they turned their attention on other tribes and through the years managed to conquer the Algonquin, Huron, Tionontati, Neutral, Ottawa, Illinois, Erie, Susquehanna, Tutelo, and Catawba, but were unable to conquer the Cherokee in the South and the Ojibway in the West.

The Iroquois gave the people of Villemarie peace and tranquility for just over twelve months. It was most likely because they did not know that they existed. In the early part of June 1643, the Mohawks struck furtively killing three men and taking three

others prisoners, as they were working outside the fort. Two of them were brutally tortured then put to death, but the third one escaped.

From this day forward, the colonists were advised not to leave the confines of the fort without their arms. The ringing of the bell at the fort would signal danger commanding their prompt return. Precaution would become the term of survival from which there would seem to be no escape.

Except for a few instances, history has not left us the reasons why these Frenchmen left civilization to face the perils of an undeveloped and Indian threatened colony. M. de Maisonneuve and Jeanne Mance immigrated for the love of God, to convert and civilize the Indians. M. d'Ailleboust, who arrived with his wife in 1643, had the same noble endeavor. His wife had been ill for a number of years, which prompted her to make a vow, that if she regained her health, she would immigrate to the colony with her husband and fulfill his dream. Certainly some young men came to the colony out of curiosity, to see for themselves who these Indians were that all of France was speaking about. There had to be some who were adventurous spirits and came just to fulfill an inner passion. And others certainly left France for the simple reason that they were offered work in Canada. There had to be many diverse personal reasons for leaving the mother country. Those that found times hard in France and immigrated because Canada held a promise of a better future, discovered quickly that nothing in life is free. The great majority of those that signed work contracts returned to France after fulfilling their obligation. Those that remained were willing to pay the price of sacrifice, of brutal, bitter winters in Canada, and of Indian attacks at any given moment. But then, was the price worth the reward?

It was not until 1645 that the colony would enjoy some semblance of peace. That summer a peace

treaty was signed in Trois Rivieres with the Mohawk. Although the agreement was with only one of the five Indian nations, it was with the one situated closest to them. The Mohawks were the most dreaded and the most feared not only because of their proximity to them, but also because it was known that they had cannibilistic tendencies.

This peace agreement was short lived. Renegade bands of Mohawks who refused to abide by the treaty still threatened the settlers, and of course, there were the other four nations who were not bound by treaty. Sparodic attacks were noted here and there in the colony and with the flagrant breach of the peace treaty in the fall of 1646, when the Mohawks murdered Father Jogues, all hope for peace disintegrated.

Indian attacks grew more frequent and some discouraged settlers left for France. Although Villemarie had struggled to increase its population with each succeeding year after its foundation, it had not gained any ground. At the close of the year 1650, one hundred and thirty-six Frenchmen had lived on the island at some time or other, including fourteen children who were born there. Undoubtedly, the number of settlers was larger, but there were some who left no trace of their stay and others whose names do not appear in documents until a later date. On the other hand, those that died and those that left the settlement should be taken into consideration. At the time, Father Ragueneau wrote that there were only about sixty people in the settlement, plus twenty or so Hurons, a few Algonquins, and two missionaries. If this figure was close to accurate, the small settlement had not progressed since its foundation.

The year 1651 was particularly bloody. By this time, the Iroquois had defeated the Huron, dispersed the Algonquin, and were now venting their conquering wrath on the French. Many times, ten or fewer men

of Villemarie, faced fifty to eighty Iroquois. The hospital, "Hotel Dieu", was converted into a fortress and the chapel into a storage room for munitions. On May 5, Jean Boudard was killed and his wife taken prisoner, later tortured and murdered. On the same day, Jean Chicot was scalped and left for dead. Jeanne Mance nursed him back to health and he survived fourteen more years. On May 18, five Frenchmen were wounded and one killed. On July 26, the hospital was besieged. Sixteen Frenchmen headed by Lambert Closse waged a battle against two hundred Iroquois from six in the morning until six in the evening. The French lost but one man, Denis Archambault.

M. de Maisonneuve feared that they could not sustain these battles much longer. Jeanne Mance offered him 22,000 "livres" of the hospital fund to help him recruit an army in France. In return, he gave the hospital half of the "Seigneur's Domain". M. de Maisonneuve left in the fall with the promise that he would return the following year with at least one hundred men and if he could not achieve his goal, he would send word to abandon Villemarie.

On his arrival in Quebec, M. de Maisonneuve, asked Jean de Lauzon, the newly appointed governor of New France, if he could not spare a few men to help fortify Villemarie during his absence. There existed a lot of animosity and jealousy against the Montreal settlement, because M. de Maisonneuve and Jeanne Mance were receiving so much monetary assistance from private individuals in France. M. de Lauzon finally acquiesced to sending ten soldiers to Villemarie. M. de Maisonneuve, a worried gentleman, left for France on November 5, 1651.

M. de Maisonneuve found it impossible to return the following year. Jeanne Mance had travelled to Quebec to meet his ship, anxious to hear some news. Instead of greeting the founder as she had expected,

she received a letter from him, telling her he would return the following year with his recruit. She left for Villemarie wondering if they could survive another year.

It was a long war filled year. The attacks were numerous. Although their losses remained small, the death of each man was a terrible blow, not only because of his personal identity but also because they had so few men to lose. They waged battle after battle. Their confidence, drive and faith in survival were kept alive by the good fathers who led these deeply religious people in daily prayers.

On June 26, 1653, sixty Onondagas and a few Oneidas arrived at Villemarie with their traditional porcelain necklaces, to ask for peace. They were received by Charles d'Ailleboust des Musseaux, interim commander, who accepted their offer, although he was apprehensive as to their good faith. These represented only two of the five Iroquois nations, would the others respect the treaty and allow Villemarie to enjoy a respite from war?

Three weeks later, six hundred Mohawks marched on the settlement resolute to destroy it. The Frenchmen and their allied Indians fought bravely, valiantly, and desperately. As they felled the enemy, more seemed to rise in their stead. The sounds of the muskets and the cannons firing resounded everywhere. People were running within the fort to and fro, fetching water to extinguish fires, getting more ammunition for the soldiers, and taking care of the wounded. The smaller children cried in fear, a fear they did not quite understand. There was no time to comfort or console them; everyone had to do his share. This was a battle of survival and God had to be on their side. There were so many Indians against so few of them. The battle went on hour after hour. They could not feel their weariness; they could only think of survival. The yells, the screams,

and the cries were heard from every direction. These Frenchmen were good marksmen; they had been well trained. Their reputation had spread from the colony into France. But they were not super heroes, they were men, ordinary men who were terrified and surrounded by Mohawks who wished them dead. Their fear did not choke their courage nor their determination to win. Each man found new strength in seeing the soldier next to him alive and well, for they had not lost one man. Some prayed silently as they fired their muskets. Would the battle never end? Suddenly and unexpectedly, the Mohawks gave the signal to retreat. They picked up their wounded and their dead as was their custom, and they left. The people of Villemarie rejoiced in their victory and prayed to give thanks. When the confusion was over, they realized that although no lives had been lost within the fortifications, a few Frenchmen who had been caught on the outside had been killed. The loss of these men was painful, but that any of them had survived was almost miraculous.

Meanwhile, M. de Maisonneuve, had managed to raise enough money to recruit his small army. It was his aim to enlist healthy, strong, courageous, young men, each skilled in a profession that would be useful to the colony and each prepared for warfare. With the help of M. de la Dauversiere, a Frenchman sympathetic to the cause, M. de Maisonneuve was able to recruit 152 men. During the months of March, April, and May, 1653, the men signed their contracts before notaries. The contracts ranged from three to five years and the salaries were commensurate to their skills. Their passages to and from the colony were at the expense of the Company of Montreal. Each promised to meet at Maitre Charles Lecoq, sieur de la Boussonniere, proprietor of the ship, "St. Nicolas de Nantes", on the last day of April in St. Nazaire. The ship would leave under the command of Captain Pierre le Besson.

The St. Nicolas left on June 20, 1653, with its precious human cargo. Of the men recruited, exactly fifty had a change of heart and never showed up at St. Nazaire. This left M. de Maisonneuve with 102 men. Also on the ship were eighteen other passengers, among whom was Marguerite Bourgeoys, a thirty-three year old non-resident nun of the order of the Congregation of Our Lady, who had longed to immigrate to the colony. When M. de Maisonneuve had asked her if she would be willing to return to Villemarie with him to instruct the children, she had gratefully accepted, after having received permission from her superiors.

The crossing was not without difficulty. M. de Maisonneuve had struggled for over a year to find enough money for this project. Then there had been the painstaking effort to find and enlist enough men, of whom one third had broken their contracts. When he had embarked on the ship, he had probably thanked God that his problems were over. Little did he realize that they were not over and would not be over until he reached Montreal.

They were not out at sea very long before it became apparent that the ship was in extremely poor condition and leaking on all sides. With a hundred able bodied men aboard to bail it out and keep it dry, they continued the journey. The men worked diligently, but in spite of their efforts, the water was gaining the battle and it soon threatened to damage their provisions. By this time, they were 350 leagues (875 miles) out at sea. The journey had to be aborted, because if they continued they would all perish, but if they returned to port, there was a chance.

They did reach safety. Sister Bourgeoys later wrote, "As we neared land, we all would have perished without the help that we received, by the grace of God, from the inhabitants of that area".

The men had panicked and were afraid of what they were being led into. They regretted signing the contracts and wanted to go home. In order to avoid desertions, M. de Maisonneuve had the men transported to an island, because without this precaution, he would have lost all his recruits. A few refused to be contained and leaped into the sea to try to reach the safety of the mainland.

It took a month to find and prepare another ship, the name of which has not been left for posterity. They sailed from France on July 20.

During the crossing, many became ill and eight died. Sister Bourgeoys nursed the sick and led them in prayer. Two months later, on September 22, they arrived at Quebec. The ship had just managed to bring them to their destination. It began to sink and it became impossible to keep it afloat. To dispose of it, it was set on fire.

After such experiences with crossing the ocean, the men certainly had to evaluate seriously the pros and cons of remaining in the colony when their contracts expired against embarking on another ship. It had not been a pleasant experience from beginning to end.

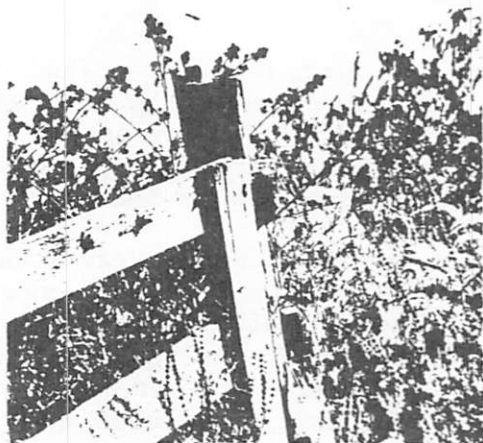
There was much rejoicing in Quebec upon their arrival. The entire colony had been engulfed with fear, so much so that Governor de Lauzon had proclaimed an edict that no one could leave the colony, as he had feared mass desertion.

When it came time to leave Quebec, M. de Maisonneuve found himself at odds once again with the governor who was trying desperately to keep the new recruits in Quebec. M. de Maisonneuve told him firmly that to defend a post in as dangerous a location as Villemarie, he needed all his men and besides it had cost the Company of Montreal too

much money for him to consider even leaving one man behind. M. de Maisonneuve was not afraid to speak up to the governor because he had in his possession a letter from Louis XIV, dated April 8, 1653, in which the king declared he approved of him as governor of Montreal and gave him unlimited power to oversee the settlement of Villemarie. M. de Lauzon finally yielded but refused him any help in providing him with transportation for his people to Villemarie. It took the governor of Montreal some time to find the necessary ships to carry all of these people. He refused to leave Quebec until after the last man had embarked. They had arrived in the colony on September 22, but did not reach Villemarie until November 16.

Of the 102 recruits, 10 of them never reached Quebec; they either deserted or died during the crossing. The number of those that arrived in Villemarie is thus 92. Of this number, 24 were killed by the Iroquois, 4 accidentally drowned, 1 died in a fire that destroyed his home, and 9 returned to France. There were 49 who left posterity.

by Lucille Fournier Rock



MÉDÉRIC BLOUIN

article sources by Loretta (Duclos) Blouin
photographs by Mary Blouin

Since 1956, family reunions of Ile d'Orleans' 29 original settlers have been celebrated, 19 of which held their reunions during 1979, on the occasion of the tricentennial year of its four first parishes. Of all these families, 23 have erected monuments to the memory of their founding ancestors. One of these monuments is to my husband's ancestor, Médéric Blouin and his wife, Marie Carreau, the first Blouin to settle upon Canadian soil, and who left a vast descendance on the continent of North America.

Research made in France permits us to believe that the Blouin family was originally from the ancient province of Anjou, situated to the west, and which forms the actual departments of Maine-et-Loire, and in part, Indre-et-Loire, La Mayenne, and La Sarthe. It touches the Parisian Basin to the east and Brittany to the west. Its large vallies enjoy a mild climate, and its hillsides, garnished with vines, furnish a reputable wine. Its capital was Angers. From this area came the following:

Jean Blouyn [Blouin], a counsellor at
Parliament of Paris in 1344.
(Cf. Les presidents au Mortier du
Parlement de Paris, by Francois
Blanchard, Paris, 1637).

From the notes of Marennes, the 19th of April 1694, there was celebrated at St-Sauveur Church in Puisaye the marriage of a Louis Blouin to Suzanne Moyeux, daughter of the ancient baillif of St-

Sauveur. Louis Blouin, as indicated in the contract of marriage, was from the parish of St-Martin-Lars in Poitou. He is called esquire and seigneur de Bourgneuf, the son of Pierre Blouin and Jeanne Himbert. He is again later found in Nivernais, the ancient French province, which today forms the department of Nièvre, with its capital Nevers, as a lieutenant of the Cavalry Company of King Louis XIV, under the orders of Monsieur Parabelle, who was at the moment at St-Sauveur, in the present department of Yonne, near Auxerre. Louis Blouin, born in 1655, died at St-Sauveur the 17th of August 1694, four months, consequently, after his marriage to Suzanne Moyeux.

Documents conserved in the Titles Cabinet of the National Library [pieces originales 374, dossier 8154; dossiers bleus 103; dossier 2495] make mention of a René-Michel Blouin, son of Maurice Blouin, merchant, and Renee de Vin, who was appointed head clerk of the Conseil d'État (private Council of State) to King Louis XIV, esquire and city planner of Paris in 1693, and alderman in 1708, and was given nobility privileges for this last post. He was also made administrator of the l'Hotel-Dieu and les Incurables.

Rene-Michel Blouin died at his home on rue Ste-Avoye, and was buried the 26th of August 1720. He had married first, Denise de Chauffour, and secondly, Angélique-Elisabeth Rousseau, daughter of Denis Rousseau, secretary to King Louis XIV, and Marie-Angélique LeBrun. It is not known if René-Michel had children, however, he had two brothers and a sister, who were: Claude Blouin, doctor at the Sorbonne and canon of Paris; Yves-François Blouin, merchant and head of haberdashers, commissioner of the poor, and trustee of St-Eustache parish; and Anne Blouin, wife of Jacques Meusnier, drapery mer-

hant. Yves-François Blouin, died in November 1736, having married Geneviève-Louise deLouan. This couple had three children: René Blouin, doctor at the Sorbonne and pastor of Ste-Geneviève-des-Ardents; Françoise, wife of Jacques Lescalier, money agent; and Geneviève. In Paris, the name Blouin exists to this day.

After such general considerations on the Blouin family in France, we now turn our study to the Blouin family of Canada. It is from Poitou that the Blouin family issued. We know that only two Blouin's emigrated to New France in the early days of colonization. One in 1664, Médéric Blouin, probably a farmer, aged 23 years. The second, Jean-Baptiste Blouin, son of André Blouin and Jeanne Bonnelle, from Montpellier, Diocese of La Rochelle, who married at Trois-Rivières the 29th of September 1760 to Louise Bernier. Of this marriage was born one daughter, Marie-Louise, who lived only 10 days in October 1761. There was no other descendance from this couple.

Our ancestor, Médéric Blouin was born, according to the census of 1681, in the year 1641 and was baptized at St-Pierre-d'Étisson, in the department of Deux-Sevres. This hamlet, situated to the north of the department forms part of the commune of Argenton-Chateau, seven kilometers from d'Étisson, is part of the Diocese of Luçon, a suffrogant diocese of the archdiocese of Bordeaux. The departments of Deux-Sevres, Vendée and Vienne presently form what was then the old province of Poitou.

Mederic Blouin arrived in New France, at Québec, on the 25th of August 1664, the son of the late André Blouin & Françoise Bounin. Following a short stay at Québec City, he settled at St-Jean parish on Ile d'Orléans, which was sparsely populated at

that time. Shortly after his arrival in 1664, he fulfilled his obligation, and received from Bishop de Laval his first concession at St-Jean, followed on the 2nd of June 1667, by a second concession of three arpents of frontage, between that land which he already possessed and the land owned by Guy Boidin-St-Martin [greffe Vachon].

The 30th of November 1669, Méderic married in the chapel at l'Ange-Gardien to Marie Carreau, aged 14 years, the daughter of Louis Carreau and Jeanne Lerouge. The marriage was celebrated by Père Fillion, and recorded in the registers of Château-Richer. Their contract of marriage was passed on the 5th of November 1669 before the notary Vachon, with Louis Carreau, Sieur LaFraicheur and Jeanne Lerouge, stipulating for their minor daughter Marie, and Mery Besloin, Sieur Laviolette, son of André Besloin and the late Françoise Bounin, of the parish of St-Pierre de Tusson (Étusson, Deux-Sevres) in Poitou, diocese of Luçon.

In 1681, during the census, it is stated that he had on his land, seven cows, 15 arpents of land, and a rifle. His family was made up of the following members: Eméry Blouard (Blouin or Besloin), 40 yrs.; Marie Carreau, 26 yrs.; Jean, 9 yrs.; Marie, 8 yrs.; Jacques, 5 yrs.; Anne, 3 yrs.; and Catherine, 1 yr. The census does not mention his oldest son, Eméry, 11 yrs.; nor Marie-Françoise, their second child, who died young.

His neighbors were to the northeast, Jean Greffard-Le Poitevin, and to the southeast, Vincent Boissonneau-Saintonge (cf. Plan Villeneuve, #II). He acquired more land from Ignace Guay, the 16th of April 1689 [greffe Rageot], and three more arpents of frontage on the St-Lawrence between Jean Brochu and Vincent Boissonneau.

On the 18th of March 1693 and the 18th of January 1696 [greffe Jacob], Mederic sold his wife's share of her parents' inheritance to his brother-in-law, Joseph Carreau. dividing the remainder up between his sons-in-law, Charles Campagna (on 22 July 1700 [greffe Jacob]) and Claude Guyon (15 March 1701 [greffe Jacob]). From this land of six arpents of frontage, two arpents were given also to his son, Jacques, on the 16th of November 1705 [greffe Chambalon]).

When Médéric Blouin arrived in New France, communication between Ile d'Orleans and the towns on the shore of the St-Lawrence were made strictly by sloop or other small boats. Nor were there roads nor horses on the Island until the first settlers arrived there in 1665 and in 1668.

Many colonists inhabited the northern portion of the Island, where the mission of Ste-Famille was established in 1666, but remained without a resident priest. The parish of St-Jean, to the south, was established after 1669, about the same time as that of St-Pierre and St-Laurent parishes. This perhaps explains why among the first children of Médéric and Marie, some were baptized at Quebec City, and at Ste-Famille, and the rest at St-Jean.

Médéric and Marie (Carreau) Blouin were blessed with fifteen children from their marriage, of whom were the following:

1. Eméry, b. 1670; d. 20/2/1700-Ste-Famille, I.O.
2. Marie-Françoise, bp. 8/1/1671-Ste-Famille, I.O.; died young.

3. Jean-Baptiste, bp.16/7/1672-Québec;
 1st mg. 10/11/1700-Montmagny (St-Thomas)
 to: Madeleine Langlois
 2nd mg. 22/7/1715-1'Ange-Gardien
 to: Catherine Trudel
 3rd mg. 21/5/1721-1'Ange-Gardien
 to: Marie-Louise Garnier

4. Marie-Madeleine, bp.14/5/1674-Québec;
 mg. 22/9/1692-St-Jean, I.O.
 to: Charles Campagna

5. Jacques, bp.8/4/1676-Ste-Famille, I.O.;
 1st mg. 5/11/1708-Ste-Anne-Beaupré
 to: Geneviève Racine
 2nd mg. to Geneviève Plante

6. Anne, bp. 7/4/1678-Ste-Famille, I.O.;
 mg. 19/5/1696-St-Jean, I.O.
 to: Louis Létourneau

7. Catherine, bp. 27/10/1680-St-Jean, I.O.;
 mg. 13/1/1700-St-Jean, I.O.
 to: Claude Guyon

8. Stillborn Child, bp. & d. 28/2/1683-
 St-Jean, I.O.

9. Louise,bp. 30/1/1684-St-Jean, I.O.;
 d. 13/2/1684-St-Jean, I.O.

10. Marguerite, bp.12/8/1685-St-Jean, I.O.;
 mg. to Jacques Létourneau

11. Françoise, bp.30/5/1688-St-Jean, I.O.;

12. Gabriel, bp.16/5/1691-St-Jean, I.O.;
 mg. 27/11/1713-St-Jean, I.O.
 to: Catherine Jahan-Laviolette



Site of the BLOUIN Monument at St-Jean, Ile d'Orleans



Text of the BLOUIN Monument at St-Jean,
Ile d'Orleans, Quebec

13. Genevieve, bp. 4/12/1693-St-Jean, I.O.;
1st mg. 12/11/1714-St-Jean, I.O.
to: Jean Letartre
2nd mg. 16/11/1722-1'Ange-Gardien
to: Pierre Tardif
14. Marie-Madeleine, bp. 3/1/1696-St-Jean, I.O.
mg. 22/6/1722-St-Jean, I.O.
to: Antoine Pépin-Lachance
15. Paul, bp. 28/8/1699-St-Jean, I.O.;
1st mg. 29/7/1724-Pte-aux-Trembles, Mtl.
to: Marie-Jeanne Baudry
2nd mg. 1/7/1743-Lavaltrie
to: Marguerite Lesiège

Prior to the arrival of oxen, horses and wagons, Médéric constructed his house of stone, despite the difficulties which that supposed. Stone, the most readily available building material, was carried, by hand, to complete their first dwelling, which tradition says was located, not far from the parish church of St-Jean, on an elevation of land, overlooking the St-Lawrence River. The house was later demolished. Médéric was a farmer by occupation, as were many of his descendants after him. Also among his many descendants both in Canada and the United States were carpenters, masons, traders, goldsmiths, sailors, schooner captains, shipbuilders, pilots, military people and soldiers, priests, and religious brothers and sisters.

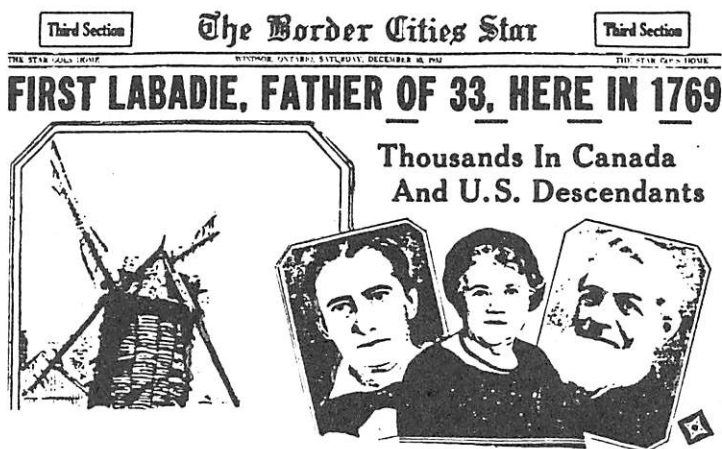
On September 2, 1973, at the Blouin family reunion, a monument was erected to honor their ancestor on the lot where three hundred and six years earlier, history says he built his house of stone. It is presently located east of the Hironnelle Restaurant, 3190 avenue Royale, St-Jean, Ile d'Orléans. We are proud of our ancestor.

A BLOUIN GENEALOGY

- I. André BLOUIN & Françoise BOUNIN/BONIN
of St-Pierre d'Etusson, Poitou, FR.
- II. Médéric BLOUIN & Marie CARREAU
mg. 30/11/1669-Château-Richer, PQ
- III. Jacques BLOUIN & Geneviève RACINE
1st mg. 5/11/1708-Ste-Anne-Beaupré, PQ
- IV. Augustin BLOUIN & Hélène MEUNIER
mg. 16/4/1736-Ste-Anne-Beaupré, PQ
- V. Joseph BLOUIN & Geneviève GRAVEL
mg. 2/4/1771-Château-Richer, PQ
- VI. Pierre-Paul BLOUIN & Josette GAGNON
2nd mg. 11/11/1806-St-Joachim, PQ
- VII. Jos-Pierre-Paul BLOUIN & Anastasie GRAVEL
mg. 10/1/1837-Ste-Anne-Beaupré, PQ
- VIII. Jean-Baptiste BLOUIN & Monique MOREL
mg. 22/7/1862-Ste-Anne-Beaupré, PQ
- IX. Adjutor BLOUIN & Eva PONTBRIAND
mg. 22/4/1907-Manville, RI (St-James Ch.)
- X. Maurice E. BLOUIN & Loretta DUCLOS
mg. 7/1/1939-Woonsocket, RI (St-Louis Ch.)
- XI. Peter B. BLOUIN & Marjorie A. MATTSON
mg. 19/6/1965-Woonsocket, RI (Sacred Heart Ch.)

ANTOINE DESCOMPTES LABADIE

The following article was taken from the front page of the BORDER CITIES STAR, of Windsor, Ontario, dated December 10, 1932, and written by reporter H.L. MacPherson, and given to the Editor for inclusion in this issue of JE ME SOUVIENS by A.F.G.S. member, Claire Vadnais. We thank her for this valuable article, although the second half is unavailable to us at the present. Claire is herself a descendant of Antoine Labadie.



Headline from the BORDER CITIES STAR

Antoine Decomptes Labadie, who settled on the present site of the Walker distillery in 1769, gave this side of the river an impetus in population and industry that it hadn't seen before, and may never see again. He was the father of 33 children.

The Labadies in the United States and Canada who can trace their ancestry back to Antoine are thousands in number. His descendants in the Border Cities alone, where members of the fourth, fifth,

sixth, and seventh generations are living, run in-
to the hundreds.

RELATIVES GALORE

Some of the most prominent families here and in
Detroit either bear his name or can claim relation-
ship with him.

Antoine was not the first Labadie to come to
the New World or to this section of it. He, how-
ever, was the first to settle in the present
Border Cities. He was born in Quebec about 1734,
and when 13 years old accompanied his parents,
brothers, and sister to Detroit. His father
Pierre was born in France in 1702, and, coming to
Canada, married Angelique de Lacelle in Quebec in
1727.

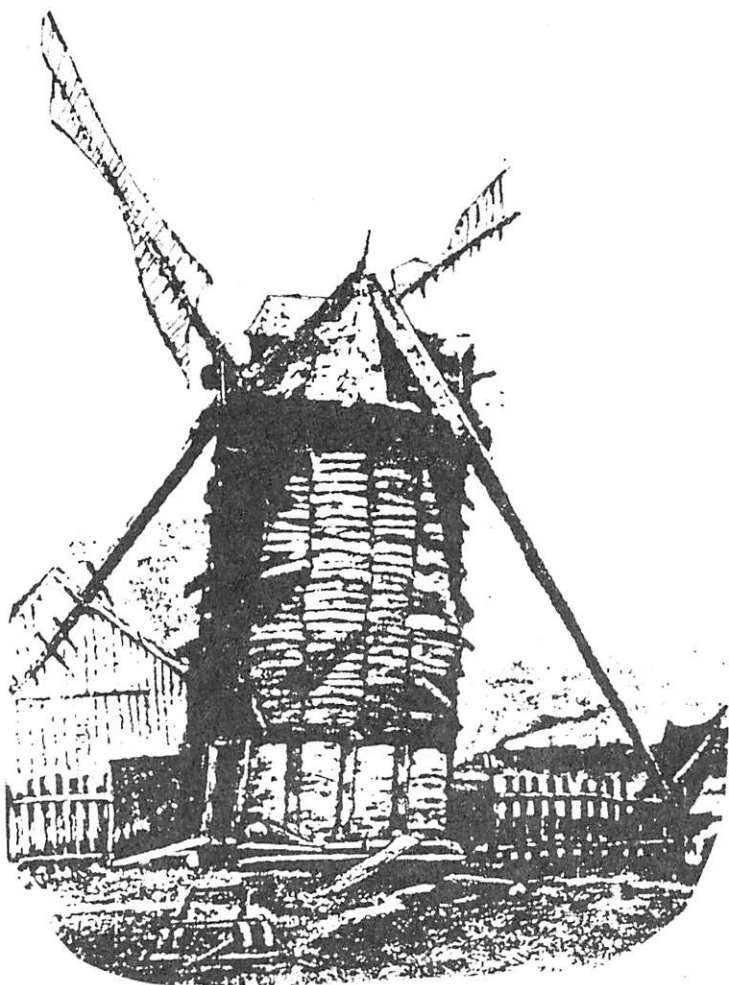
MARRIED IN 1759

Pierre was a farmer, and followed this occupa-
tion after moving to Detroit. There, Antoine,
learned the lore of the soil, and there he married
Angelique Campeau, daughter of Nicolas Campeau in
1759.

Ten years later, Antoine decided to step out
for himself, so he crossed the river and took a
farm through which the Walkerville-East Windsor
boundary extends today. Part of the Walker distil-
lery is located on the westerly section of this
farm.

Antoine, it may be said here, had more than
his share of domesticity. When his first wife died
about 1767, leaving seven children, he married the
daughter of a Sioux chief, and of this union 17
children were born in 17 years.

In 1784 he married the former Charlotte Barthe, daughter of a French army surgeon, and young widow of a British soldier, Lieutenant Louis Rheaume. Vital statistics subsequent to this event show that the stork made nine more visits to the Labadie household. The grand total for Antoine's three marriages was 33 [children].



HAD GRIST MILL

Antoine did not exclusively stick to farming after moving to this side of the river. He operated two mills- a horse grist mill and a windmill. The latter, built about 1770, was a landmark on the riverfront for more than a century. It was not dismantled until 1874.

In addition to this, he carried on an extensive trade with the Indians, with whom he was popular. They called him "Badishon", and the origin of this name presents an interesting sidelight.

The Indians were unable to pronounce "Labadie", so they shortened it to "Badi". The "shon" was added, but its meaning is obscure. The name Badishon seemed to catch popular fancy among the French settlers, and in time they too began to use it.

This name even appears on official documents. Antoine Descomptes, obviously, did not object to it. Perhaps he was kept too busy walking the floor with the horde of young Labadies.

KEPT SLAVES

Antoine kept slaves, but whether he kept them in Detroit or on this side of the river is a matter of conjecture. Elsewhere on this page is a facsimile of a certificate covering the purchase of a slave by him for 80 bushels of wheat.

A free translation of this certificate is given below:

"I certify having sold and delivered
to Sieur Badishon Labadie an Indian
slave named Mannon for a considera-

tion of 80 bushels of wheat, that he can pay me as he has it between now or next spring. Given in Detroit, the 10th day of October, 1775".

The certificate was signed by James Sterling, with John Porteous as witness.

Je certifie avoir vendue de l'horé au sieur
Badyhan Labadie une Écluse Parieff
nommée Mannon pour et en considéra-
tion de la quantité de Quatrevingt
Minots de Blé de froment qu'il doit
me payer à mesure qu'il en aura d'ici
en prin tins prochain, donné sous ma
main au Detroit ce dixième jour d'
Octobre 1775. *James Sterling*
Temoins
John Porteous

A Reproduction of the Slavery Document

As this side of the river was also called Detroit in those days, the certificate does not definitely link slavery with early development in the future County of Essex. However, there is strong suspicion that Antoine did use slave labor on his Sandwich Township farm.

Slavery was abolished in Upper Canada by the

Legislative Council in 1793. And gossip at that time had it that this legislation was aimed at Antoine Descomptes Labadie, who owned a large number of negro and Indian slaves.

DIED IN 1806

Antoine died in 1806, and after this date most of his family moved to the garrison side of the river. His widow and son, Louis, however, continued his business here. That is, they conducted the business with the exception of the wind-propelled grist mill. In accordance with the terms of her husband's will, it was sold to one Lassaline in or about 1806.

In some details, dates given in records of the Labadie family do not conform with those listed on original documents that have been handed down from generation to generation.

PONTIAC A REALTOR

For instance, family tradition is that Antoine moved from Detroit to l'Assumption in 1759, and settled on the present site of the Walker distillery. The deed for this farm, however, shows that it was conveyed by Pontiac and another Ottawa chief to Alexis Maisonneville, as a free gift, on September 18, 1765. Pontiac had evidently decided to go out of the conspiracy business and do some dabbling in real estate.

The original deed, bearing Pontiac's scrawl, is owned by Mrs. V.E. Marentette, of 831 Ouellette Avenue, a great-granddaughter of Antoine. The deed is for farm lot No. 97, part of which is now in Walkerville and part in East Windsor. Labadie's windmill, incidentally, is presumed to have stood on what is now the dividing line between East Windsor and

Given under our Hand and Seal
Detroit this 18. day of Sept
Anno of ourn one thousand
hundred & eighty Five
Pontiack his Mark
Ocquichion his Mark.

Signatures of Pontiac and Ocquichion
from the Original Deed of Sale

In 1769, Alexis Maisonneville conveyed this farm lot to l'Aventure Rheaume, who in turn sold it to Labadie, presumably in the same year. From this it will appear that the date on which Antoine moved to this side of the river was 1769, and not 1759.

RECORDS HAZY

Similarly, family records state that Antoine was born in 1744 and went to the altar with Angelique Rheaume in 1759. According to those dates, he would have been only 15 years old at the time of his marriage. It is reasonable to assume there-

fore, that he was born about 1734.

Again, tradition holds that he erected the windmill on his farm in 1760. As the land was still Indian property at that time, and was owned by Maisonville and Rheaume up to 1769, the assumption is that this mill was not built until 1770, at the earliest.

Louis Labadie, who took over the old homestead, was the eldest son of Antoine's third marriage. Little is known about him, other than the fact that he was one of Antoine family of 33, and was himself the father of 11 children. One of Louis' 11 children was Charles Frederick Labadie, father of Mrs. Marentette.

Another of Antoine's descendants was Moise Labadie, father of Dan Labadie, well-known Borderite who lives at 249 Sandwich Street, East Windsor, and of Mrs. Noe Parent, mother of Mrs. E.V. Joinville, of 281 Sandwich Street, East Windsor. Moise and Charles F. Labadie were first cousins.

ADVENTUROUS SPIRITS

Louis' sons were adventurous spirits. Three of them stacked their belongings in a covered wagon and headed for California, where they are listed among the earliest settlers in Yuba County.

Louis' brother, Nicholas D., was the youngest of Antoine's 33 children. He studied medicine and made his home in Galveston, Texas, where he was a surgeon in the American army in the war with Mexico, and saw other active service. Louis went to Texas to visit him, and never returned. He was drowned while on a fishing expedition at Dallas.

Charles F. was born on the old homestead, and as he grew up he developed ambitions to be something more than a farmer. When the Patriot's War broke out in 1837, he was a private in Col. Prince's regiment, but he did not remain in the ranks. He won a captain's commission for "valorous conduct".

In 1844, he was appointed deputy inspector and collector of inland revenue for this district. In the following year he married Susan Janisse, daughter of Camille Janisse, one of the riverfront's earliest settlers.

MRS. V. E. MARENTETTE

Charles Frederick's daughter, Susan Delphine (Mrs. V.E. Marentette) was born in Sandwich, on the farm just west of Huron line, 75 years ago. The Ambassador Bridge extends over part of this farm.

Mrs. Marentette, whose husband operated Marentette's bookstore on Ouellette Avenue prior to his death a few years ago, a business that is still being carried on by members of the family, was the mother of 11 children.

Two of her daughters, Sister Mary of Mercy and Sister Catherine of Jesus, are members of the Dominican Order, Menlo Park, California. Other members of the family, living, are Ernest V., Amanda, Mrs. Louis Janisse, and Mrs. Rose Marentette.

Mrs. V.E. Marentette is a member of the fourth generation of the Labadie family on this side of the river.

[Ed. Note. Although the text continues a bit more, it will be discontinued here.]

GETTING OUT FROM UNDER

(How To Choose Computer Software)

by Irene A. Peloquin

Papers are piled on your desk like drifts of autumn leaves. Ancestral charts and family group sheets obscure the surface of your dining room table, and you haven't seen your favorite pen in six months, though you know it's under there somewhere. If you own a home computer, you're beginning to wonder if genealogy software might get you (not to mention your favorite pen) out from under. I know what it's like.

In January of 1984, I took one look at the tumbling contents from three boxes of genealogy "stuff", and one look at a 5¼" floppy disk and knew immediately what I wanted. That neat, compact little disk offered precise location of information on hundreds of ancestors, as well as instant compilation of charts at the touch of a button. The prospect was irresistible. The questions were where to find the software and how to evaluate the choices? What I learned may be helpful to you.

You are unlikely to find something as specialized as genealogy software in your local computer software store. In fact, many stores are totally unaware that genealogy programs exist. The best way to locate them is through the same salesperson who sold you your computer. This is true for several reasons. The small computer businesses are very competitive and wish to promote the best possible service image. Also, their salespeople, who make commissions on each sale, hope that when you are ready to "trade up" or "add on" to your present computer system, you will remember them and return to them for this new purchase. They have

access to a catalog of software suitable to the computer you own. The catalog itself can cost \$25.00, but if you speak with your salesperson, it will be in his/her interest to look it up for you. It saves you the cost of the catalog and it saves you from examining advertisements in computer magazines. The purchase, however, will be made directly from the company which offers the software, not through the computer dealer.

My dealer told me about two companies which at the time offered software compatible with my Kaypro II computer (these were also compatible with the Apple II series and some other systems). I called both companies asking for basic information, like "What does it do?" and "How much does it cost?". You can prepare yourself to evaluate the software even before you ask these initial questions.

Try to think in terms of what you really need the program to do for you. If you want help storing primarily family histories and background material, then you will want a program with extensive space for notes. Or maybe a word processing program would do just as well. What kind of charts and lists do you need to generate? Perhaps you could do with a partial program (at partial cost) offered by one of these companies (cf. Resource List at end of this article). Besides knowing what you need, know what your system can handle. Your user's guide will tell you how much memory your computer has, the size in columns and lines of your screen, how many disk drives it has, and the columns capability of your printer.

Knowing what you need and what your computer system can handle will help you to better judge cost, a major consideration for most of us. While important, it should not take precedence over everything else. Keep in mind that it is not uncom-

mon for good software to cost \$200 - \$500, and that you'll want to avoid paying later in aggravation what you saved initially in dollars.

Function and cost are good questions to start with, but you can and should ask more to help you evaluate the quality of a program. Ask, for instance, about updates. Updates are offered periodically to registered users of a given software program. They are copies of the most up-to-date version of that software, primarily incorporating improvements that make it easier to use or supplying expanded utilities, etc. Occasionally, a "bug" will be discovered that will cause the program to malfunction or fail (it's called crashing). Corrections for these errors should be incorporated into a future update. Find out how often updates are offered. Ask if they are primarily changes in the program or "fixes" for errors in the program. Ask how often "bugs" have appeared and whether they were discovered by customers or by the company.

Ask about the company itself. What kind of support do they offer if you have a problem? Is the program writer available on a daily basis to receive questions? If a "crash" occurs, can data be retrieved and is there a charge for this? What is the most common problem their customer encounter? Find out, too, if there is an active user group and whether they have a publication. These are folks who really use the program, sharing information on its best uses and limitations. If you are a computer novice, ask how much you need to know in order to use the genealogy program successfully. Finally, ask if there is a money-back guarantee and how long after purchase it will be honored.

This is a lot to remember, but posing these and other questions you may have before you made a pur-

chase will provide you with the critical information about the software and an indication of the company's willingness to address your concerns. If the questions have been answered to your satisfaction, have the company send their literature to you. Their packet should include sample print-outs and a basic description, in writing, of the product's functions. Some software has been reviewed by computer or other specialty magazines. (Quinsept, Inc. claims that its "Family Roots" program received an A rating from the Book of Apple Software). You will want to investigate these reviews. Do consider an investment in a manual or demonstration disk before purchasing your program, as it may prevent you from making a more costly error.

One final thing you should know: Once you have conquered the monumental task of organizing your paperwork in order to enter data on that invitingly-compact floppy disk, you will most likely discover that you cannot then discard those boxes of genealogy "stuff". Things like power surges, magnetic fields, and other glitches and gremlins that haunt the lives of computer hackers can threaten your files. While you can take reasonable precautions against these foes, if the worst happens, only those boxes of hand-written notes and charts can help you re-enter lost data. That was almost as disappointing to me as the software I chose before I knew all this. Nevertheless, a good program may help you immeasurably, by swiftly organizing your data, allowing for easy searches defined by your own criterion, and generating the appropriate charts needed. At least you will see the top of your dining room table again. And you will find your favorite pen, but you'll have to think of something new to do with it!

RESOURCE LISTING

FAMILY ROOTS and LINEAGES software

Quinsept, Inc.
P.O. Box 216
Lexington, MA. 02173
(617) 641-2930

FAMILY TIES software

Computer Services
1050 East 800 South (P.O. Box 233)
Provo, UT. 84603
(801) 377-2100



A FAMILY CURSE - An Oral Tradition

by George Christian, O.P.

You may call it what you want, but when Granny (Delphine Christian) told the story, she called it a curse. Yes, the curse has to do with blood- nose-bleeds, to be specific. Grandpa (her husband, Casimir) had very serious nosebleeds that lasted a long time and were difficult to stop. Three of his daughters and umpteen of my cousins (including myself) have also been subject to nosebleeds on and off in our lifetimes. Medical attention included frequent cauterization, but at least two of my aunts one one cousin took what were then extraordinary measures: long and frequently-repeated trips from Woonsocket, R.I. to Columbus, Ohio. There, a surgeon-specialist stripped the veins in their noses, to reduce the bleeding. Of course, as other veins and capillaries took over, the precarious condition reasserted itself.

I do not know if this malady falls under the label of "hemophilia" [uncontrolled bleeding from any injury], since it was (and is) restricted to the nose.

Be that as it may, the story- as Granny told it- is this. It seems that our great-great-grandfather, in a fit of passion and indiscretion, fathered a child by his maid. The son, born of this union, was accepted into the family and given his father's name. This was our great-grandfather, Jean-Baptiste Chretien [Christian]. And with Jean-Baptiste's subsequent offspring, starting with Grandpa Casimir (and apparently, some of his siblings), the curse enetered the family and affected both males and females, though mostly the latter.

Whoever uttered the curse (if in fact one was

uttered), tradition has not reported. The fact remains however that many descendants of Jean-Baptiste have been afflicted with nosebleeds, to at least four generations (and perhaps now to a fifth one). Granny admitted that if she had known of Grandpa Casimir's bleeding before their marriage, she would not have gone through with it.

You can call this what you will. Granny called it a curse.

La Cuisine de ma Grandmère

MAPLE SUGAR PIE

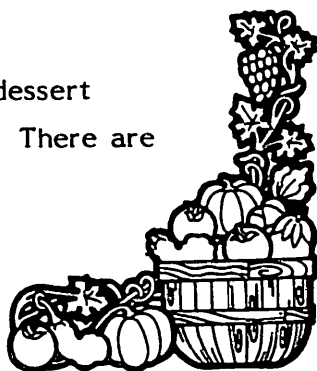
2 cups light brown sugar	1 tsp. oatmeal
$\frac{1}{2}$ tsp. butter	$\frac{1}{4}$ cup maple syrup
1 tsp. evaporated milk	

Line pie plate with pie crust. Mix brown sugar, butter, maple syrup, evaporated milk and oatmeal together.

Pour into pie crust. Bake in preheated oven at 370°F for 30 minutes.

Makes one pie.

This is a recipe for a traditional dessert served often in Canadian homes. There are many variations of this recipe.



LIBRARIAN'S REPORT

Greetings from your Library Committee - Jan, Armand, Mary, Charlie and Rachel. Exciting things are happening and I'd like to share them with you.

First I want to thank everyone who responded to our request for donations to the Library Fund. As you will see by the list of donations at the end of this report, the response was excellent ! Money donations were used to purchase new books. We also received many family genealogies, parish histories, magazines, and local histories. THANK-YOU ONE AND ALL!

While compiling a list of donations to AFGS, it has become apparent that several members have been very generous to the Society over the years. I would like to mention three of these people. First, Mrs. Susan Hudgins from Mount Vernon, Washington. Susan sent us 120 pounds of genealogy magazines, books and repertoires. These materials make a fine addition to our library. Next I would like to mention Jack Valois. Over the years Jack has made many contributions to the library including most of our set of Memoirs. Jack's contributions were invaluable especially when the Society was new. Alfred Gaboury must also be mentioned. Over the years Al has donated many books to the Society, including 22 volumes of obituaries which he cataloged and organized. A special thanks to these three people who have been extra supportive of the efforts of AFGS.

Next, I would like to tell you about two interesting projects. Rosemary Benson from Duluth, Minnesota has copied the 1900 census from St. Louis County, Minnesota and sent it to us. Once it is typed out it will provide the members with important information. Another member, Helen Bertrand from Marquette, Michigan, copied early marriage records from St. John the Baptist Church in Marquette for

Nov.1982-Jan. 1898. Armand and Mary have done a beautiful job of organizing and typing the material which Helen sent to us and now we have another fine volume for our library.

How about you? Can you send us church records, census information, or vital statistics from your area? Every little bit helps! If the efforts of Rosemary and Helen could be duplicated by even 20 of our members, our library would be greatly enhanced.

The Library Committee continues to collect obituaries. The following people send them to us faithfully:

Mr. and Mrs. Richard Dana from Vermont
Paul Talbot from Connecticut
Therese Jean from Fall River, Mass.
Doris Greer from New Jersey
Mr. R.H. Bernier from Connecticut
Rita Chochiere from Chicopee, Mass.
Terry LeBlanc
Romeo Levreault from Fall River, Mass.

Al Gaboury, Noella Boulianne and Charles Gaudet continue to organize all the material that is sent to us. Wouldn't some of you like to join us in this effort? How about clipping some obituaries, wedding announcements, or fiftieth wedding anniversary notices? It won't take long and it will really help. COME ON - JOIN US !! I'd like to list 10 more contributors in our Spring '86 issue. Won't you be one of them?

Armand and Mary continue their diligent work. They are cataloging and inventorying our library. They have done about 3/5's of our holdings. In addition, they have lovingly repaired and restored each volume as they procede through the shelves. Those who use the library on Tuesdays know that we cannot thank these two hard working people enough. Their unselfish contributions of time and energy are without

precedent. Since retiring from the jobs they were paid to do, Armand and Mary spend about 60 hours a week working on our library ! Their only pay is a Thank-You and personally, I cannot say it enough.

We have added bulletin board space to our library cabinet doors. These attractive bulletin boards were made for us by Edward Poliquin. Rachel has made some very nice signs for the bulletin boards. Please read the material that is posted there. We think you will find it helpful. If you have a notice that you would like us to post on the bulletin boards, please send it to us. A thank you to Edward and Rachel for helping us with this project.

In addition to their regular library duties, Armand and Mary have also been re-typing a number of repertoires. These repertoires were listed chronologically with no index. In order to use them, a researcher would have been obliged to go through each entry page by page. They have rearranged the names in alphabetical order by the male's name and have added an index of women. The new product is a joy to use. They have currently completed three volumes but there are about 21 to go!!

Katherine Sharp and Therese Jean have taken on an important project for the Library Committee. They are making an index for Je Me Souviens. This task will require a great deal of time and effort. When it is completed, however, it will certainly be a very helpful tool. Many useful and interesting articles have appeared in our journal. We have a complete set at the library and back issues are available from the Society. These little books are a valuable addition to your own library .Katherine and Therese are to be commended for this effort.

The Library Committee is also putting together a new catalog of library holdings. This new catalog is a much improved volume. All parishes which we have for each county are arranged alphabetically thus allowing

for much quicker access when searching for a particular parish. It also contains listings of general histories, local histories, school and parish histories, maps, family genealogies, biographies and reference books. This catalog will be completed early in 1986 and I know that it will quickly become a very helpful tool to all our researchers.

Please note the list of new purchases at the end of this report. Your Society continues to be committed to purchasing all new repertoires and family histories as they become available. If you have a particular book that you would like the library to purchase, please let me know. I would be happy to purchase it if I can. THIS IS YOUR LIBRARY.

Your Library Committee needs your help and thrives on your constructive criticism. We appreciate the co-operation of the officers and the Board of Directors who have always been so supportive of our efforts. This library, however, belongs to the entire membership of AFGS. We want to serve your needs but please remember that we are only five individuals. Won't you write to us and let us know what you are willing to do to help us ?

Jan Burkhart
Librarian

DONATIONS

La Famille Longuipre en Acadie, en France, en Louisiane, a l'Ile-du-Prince-Edouard, aux Iles de la Madeleine, donated by Edgar Dupuis

Volume 1 - Acadian Records (1707-1769), donated by Elaine Smith and Cecile Deselets

Mariages et Sepultures de l'Annonciation de Pointe-aux-Roches 1867-1983 donated by Margaret Abbott, Joyce Buckland, and Charles A. Fauteux.

Repertoire des Mariages de St-Alphonse (Berthier) 1842-1983
donated by Robinson Billen

Baie Des Chaleurs Parish Registres by Janet Jehn ; donated by Virginia D. Pittelkow

Ancestry of Early Settlers in Alberta donated by Louis Vertifeuille and Albina Baily

Marriages of Montpelier, Vt. 1791-1852 by William Dewey, donated by Edmond Laliberte

Marriage Records of Barre 1793-1850 and of Berlin, Washington County, Vt. 1791-1876 by William Dewey et James Dewey, donated by Rose Fitzgerald

St-Alphonse de Bagotville 1858-1984 et St-Marc de Bagotville 1953-1984 donated by Donald Antaya

The King's Daughters donated by Alfred A. Yerbury

Savoy's of Acadia by Francois Savoy and Catherine Lejeune, donated by Louis Germain Savoy

The Acadian Exiles in Pennsylvania donated by June Yakoubek

Marriages of Notre Dame, Springvale, Maine, 1887-1981; St-Michael, So. Berwick, Maine, 1886-1982; Our Lady, Queen of Peace, Berwick, Maine, 1927-1982; donated by Patricia Meldrum and Maurice Labelle

Repertoire de St-Alexis-de-Grande-Baie 1841-1983; St-Gabriel de Ferland et Ste-Bernadette-de-Boileau 1935-1983 donated by Dorothy L. Proulx

The Highroad to Zion by Mathias P. Harpin, donated by Armand O. Guertin, Jr.

Recueil de Genealogies des Comtes de Charlevoix et Saquenay #5 by Frere Eloi-Gerard, donated by Paulette Gamache

Mariages et Sepultures de l'Annonciation de Point-aux-Roches, 1867-1983 donated by Margaret Abbott, Joyce Buckland, and Charles A. Fauteux

St-Mathieu De Central Falls donated by Lea Berard

Crusaders of New France by William Bennett Munro, donated by Rev. Dennis Boudreau

Jacques Bernier Dit Jean De Paris 1633-1713 by Cyril Bernier, donated by Cyril Bernier

Moisson De Bernier Tomes 2, 3, et 4 by Cyril Bernier, donated by Cyril Bernier

Andre Bernier de Niort 1663-1729 by Cyril Bernier, donated by Cyril Bernier

Bernier from Paris by Cyril Bernier, donated by Cyril Bernier

Moulin a Ferine et a Cardes Bernier by Cyril Bernier, donated by Cyril Bernier

Clovis E. Page - Notaire Royal a St-Ephrem de Tring donated by Cyril Bernier

Map of Paris donated by the French Cultural Society

Our French Canadian Ancestors Vol. 3 by Thomas Laforest, donated by Mr. Laforest

Jean Veillette Sieur de la Plante (c. 1660-1741) by Paul Veillette, donated by Paul Veillette

Driftways into the Past donated by Captain Marcus L. Whitford

Funk and Wagnalls Comprehensive Standard Dictionary donated by Charles and Rachael Gaudet

Family Encyclopedia of American History donated by Charles and Rachael Gaudet

Gabriel's Grandchildren by L.G. Harrison, donated by L.G. Harrison

Rock Family History 1807-1969. From Ireland to the U.S.A. by Margaret M. Wagner, donated by Margaret M. Wagner

Marriage Register of St. John Baptist Church, Marquette, Michigan donated by Helen V. Bertrand

Histoire des Franco-Américains by Robert Humily, donated by Robert R. Charpentier

The Charpentier Family donated by Robert R. Charpentier

Les Allemands Au Quebec by Jean-Pierre Wilhelmy donated by Richard Leon Provost

Armorial Du Canada Francais by E.Z. Massicotte, donated by Mr. Richard Leon Provost

Acadian Church Records 1679-1757 donated by Ronald Heroux

Boutell's Heraldry donated by Ronald Heroux

Historical Outline of the Ransom Family of America donated by Charles Poitras

Genealogical Record of the Colchester, Conn. Branch by Wyllys C. Ransom, donated by Charles Poitras

Guide Canadien-Francais, Fall River, Mass. 17 January 1888 to 4 April 1888 donated by Romeo Levrault

The French in R.I. - A History Edited by Albert Aubin, donated by Albert Aubin

La Famille Alix du Mesnil; Genealogie D'Une Famille Canadienne-Francais par L'Abbe E. Alix, donated by Charles St. George

Histoire des Canadiens-Francais 1608-1800 par Benjamin Sulte, donated by Helen V. Bertrand

Locating Your Immigrant Ancestor by James C. and Lila Lee Neagles, donated by Helen V. Bertrand

Tracing, Charting and Writing your Family History by Lois Martin Skolka, donated by Helen V. Bertrand

St. James Church, Manville, R.I. donated by the Parish

Trois-Rivieres Illustree donated by Rita (de Tonnancourt) Guertin

Marriages of St. Francois Xavier Church in Waterville, Maine 1865-1979 donated by Maurice R. Labelle

Sacred Heart Parish, Lebanon, New Hampshire donated by the Parish

Van Buren History by Martine A. Pelletier and Monica Dionne Ferrette, donated by Margot McCain, Maine Historical Society

Key to the Parochial Registers of Scotland, by V. Ben Bloxham. Donated by Father Boudreau.

Dictionary of Canadian Biography , Vol. X, 1871-1880. Donated by Lucille Rocheleau.

The French Occupation of the Champlain Valley 1609-1759. Donated by Robert G. MacManus.

1900 Census of St. Louis County, Minnesota - 4th Precinct. Donated by Rosemary Benson.

Repertoire des Naissances et Mariages de St-Edmond de Grantham, by J. A. Michaud . Donated by J.A. Michaud.

Mariages du Moyen Nord Ontarien Vol.4 (No.57). Donated by Ralph W. Michaud and A. Maureen Dufour.

A Lot of Bunkum Vol. 4, Nos. 3,4,5,6,7,8,9,10,11 and index; Vol.5, Nos. 1,2,3,4,5,9,and index. Donated by Susan Hudgins.

Genealogical Helper Vol.37 No.2; Vol. 38, Nos.1,2,3,4,and 6; Vol.39 Nos. 1,2,and 3. Donated by Susan Hudgins.

Seventeen Seventy-Six Vol. 1 Nos. 1,2,3,and 4; Vol.2 Nos.2,3 and 4; Vol. 3 Nos. 1,2,3 and 4; Vol.4 Nos. 1 and 2. Donated by Susan Hudgins.

Some Virginia Marriages Vol.1-25. Donated by Susan Hudgins.

Scottish-American Genealogy Vol.9-20 and 25-28. Donated by Susan Hudgins.

The Trading Post - New Mexico 1982 5 Volumes. Donated by Susan Hudgins.

The Indiana Genealogical Informer Vol.1 Nos.1-12; Vol.2 Nos. 1-3 and 8 and 12. Donated by Susan Hudgins.

Wisconsin State Genealogy Society Vol. 28 Nos. 1,2 and 4; Vol. 29 Nos. 1,2,3 and 4; Vol.30 Nos. 1,2,3 and 4; Vol.31 Nos.1,2,3 and 4. Donated by Susan Hudgins.

The Second Boat Vol. 2 Nos.1,2,3 and 4; Vol.3 Nos.2,3 and 4; Vol.4 Nos.1,2 and 4; Vol. 5 Nos. 1,2 and 4; Vol.6 No.1. Donated by Susan Hudgins.

Piedmont Genealogy Society Vol.2 No.1; Vol.3 Nos.1 and 4; Vol.4 Nos.1,2,3 and 4; Vol.5 Nos. 2,3 and 4; Vol.6 Nos. 1 and 3. Donated by Susan Hudgins.

WAG - Wataqua Association of Genealogy - Upper East Tennessee Vol.11 Nos.1 and 2; Vol.12 Nos. 1and 2. Donated by Susan Hudgins.

Kentucky Ancestors Vol.11 Nos.1-4; Vol. 12 Nos. 1-4. Donated by Susan Hudgins.

Kentucky Pioneer Genealogy and Records Vol. 1 Nos.1-4 and index; Vol.2 Nos. 1-4 and index; Vol.3 Nos. 1-4. Donated by Susan Hudgins.

The Kentucky Genealogist Vol. 6 Nos. 1-4; Vol.15 Nos. 1-4; Vol. 17 Nos.1-4; Vol.18 Nos.1-4; Vol.19 Nos.1-4. Donated by Susan Hudgins.

Downeast Ancestry Vol.2 Nos.1-6; Vol.3 Nos. 1-6;
Vol.4 Nos.1-6; Vol.5 Nos. 1-6; Vol.6 Nos. 1-6; Vol.7 Nos. 1-6.
Donated by Susan Hudgins.

The Ridge Runner - Upper South - Va., W.V., N.C., Ky., and Tenn.
Vol.3 Nos.1-4; Vol.5 May; Vol.6 Aug.; Vol.7 Nov.; Vol.8 May; Vol.9 Feb.; Vol.10 May; Vol. 11 Aug.; Vol. 12 Feb.; Vol.13 Feb.; Vol. 15 Nos. 1,2 and 4. Donated by Susan Hudgins.

Seattle Genealogical Society Quarterly Bulletin Vol.19 No.4; Vol.21 No.4; Vol.22 Nos.1-4; Vol.23 Nos. 1 and 2; Vol.25 No.3; Vol.29 No.4; Vol.30 Nos.1-4; Vol.31 Nos.1-4; Vol.32 Nos.3 and 4; Vol. 33 Nos.1,2 and 4; Vol. 34 No. 2. Donated by Susan Hudgins.

La Crosse County Historical Society Quarterly Vol.4 No.4; Vol.5 Nos.1-3. Donated by Susan Hudgins.

Marriages of Pittsylvania County, Virginia, 1767-1805. Donated by Susan Hudgins.

Marriages of Powhatan County, Virginia, 1777-1830. Donated by Susan Hudgins.

Some Pioneer Families of Wisconsin - An Index of Births, Deaths, Spouses. Donated by Susan Hudgins.

Marriage Record of Washington County, Tennessee, 1787-1840. Donated by Susan Hudgins.

Mariages du Moyen Nord Ontarien Vol. 4 (No. 57). Donated by A. Maureen Dufour and Ralph W. Michaud.

Programme Souvenir du Jubile D'Or de la Paroisse St-Joseph, Attleboro, Mass. 1905-1955. Donated by Henri Paradis.

PURCHASES

Mariages De St-Edouard De Port-Alfred 1917-1984 et Notre-Dame de la Baie 1967-1984, by Y. Linda Gagne.

Index Onomastique Des Memoires De La Societe Genealogique Canadienne-Francaise, 1944-1975, by M. Benoit Pontbriand.

Baptemes de St-Augustin des Deux-Montagnes 1838-1983, by Jocelyne Maisonneuve.

Mariages de St-Augustin des Deux-Montagnes 1838-1983, by Jocelyne Maisonneuve.

Sepultures de St-Augustin des Deux-Montagnes 1838-1983, by Jocelyne Maisonneuve.

Baptemes, Mariages et Sepultures de St-Sulpice 1706-1980.

Mariages du Moyen Nord Ontarien Vol.5 No.58, Vol.6 No. 59, Vol.7 No. 60

Repertoire des Naissances, Mariages, et Sepultures de Vingt-et-une Paroisses Protestants de Montreal Metropolitain, by Alfred Berube.

La Population Des Forts Francais D'Amerique (XVIIIe Siecle) Vol. 2.

Les Registres de Carleton 1900-1982 Vol.2, by Bona Arsenault.

Memoir Concerning French Settlements and French Settlers in the Colony of R.I.

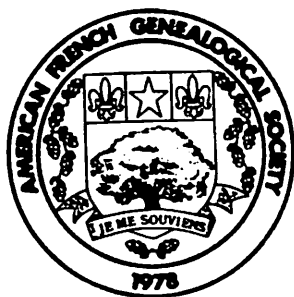
RESEARCH SERVICES

The AFGS Research Committee, staffed with experienced genealogists, is prepared to research your ancestors' marriages in French Canada and New England by mail. For those unable to use the facilities of the AFGS in person, this is a low cost alternative to professional genealogists and research firms.

Please use the Marriage Request Form on the back of this page or a zeroxed copy of it when submitting your queries. Please print clearly and include as much information as possible. Return it to the Society along with \$4.00 per request (\$2.00 for AFGS members). Please include a stamped, self-addressed envelope with each inquiry. Absolutely no phone requests will be honored.

In addition, the AFGS is offering a complete straight-line genealogy, from the first French colonist in your line. The cost of this service is \$25.00. For an additional \$5.00, this information will be inscribed on an attractive parchment chart, suitable for framing.

Research fees will be refunded for information which cannot be found. These requests will be placed in the query section of JE ME SOUVIENS at no charge, subject to space availability.



A WORD TO ALL FRENCH & HUGUENOT RESEARCHERS

from the A.F.G.S. Research Committee

Lately, the American-French Genealogical Society has received much correspondence from researchers looking for information concerning their France-French and Huguenot ancestors. In fact, our correspondence in this category is multiplying at a high velocity almost weekly.

Although we would like to express our thanks to all who have written to us, we must unfortunately express that we cannot be of help to you. Perhaps the name of our Society, the American-French Genealogical Society, is somewhat misleading, as our primary thrust is to help Franco-Americans of French-Canadian and Acadian ancestry and background. Neither our library nor staff is equipped to undertake research in France-French and Huguenot lineage. To all who have written in this regard, the committee has replied with a standard form letter explaining how to go about getting records from France, giving the names and addresses of the French Embassy in New York, and the Archives Nationales in Paris. Also available from us, upon request, is a complete list of the addresses of the various Departmental Archives scattered throughout France; and a list of books and addresses for Huguenot research. All of this material has been published in earlier issues of JE ME SOUVIENS.

To save all of us time and needless effort, we ask that those of these ancestries, please refrain from writing, unless to obtain the outlined material above, as we are unable to help you research in these aforementioned areas. Our library and staff can only research questions of Canadian, Acadian and New England Franco-American nature. Thank you.



The following questions were received from our correspondence, researched without success, yet according to our policy, we include them in this issue. Maybe some of you out there can help locate these illusive ancestors?

Q U E S T I O N S

216. Seeking parents and mg. of John Octave Belisle [b. 27/10/1833-Canada] to Modeste (Modestine) Sirois [b. ca. 1843], both emigrated to Kankakee, IL. btwn. 1850 and 1862. (Mildred E. Gauthier, 14102 E. Linvale Place, #311, Aurora, CO. 80014).
217. Seeking parents & mg. of Richard Lane & Marie Cardinal. Their daughter, Eleonore married Pierre Lariviere 18/4/1842-N.D. de Montreal. (Albina Bailey #1130)
218. Seeking parent & mg. of Isaac Gervais and Rebecca Hebert. Their daughter Rebecca married Hyppolite Trembaly 21/10/1850-Napierville. (Therese Ashey #805).
219. Wish to correspond with relatives of the brothers and sisters of my grandfather, Dominique S. Lague and his wife, Julie Smith, as listed in my story "Pepere & the Gold Rush", JE ME SOUVIENS, Summer 1985. (James Lague, P.O. Box 421, Brownsville, CA. 95919).
220. Searching for ancestors of Joseph Damm (Damme) [b. 5/5/1836-Quebec], s/o Laurent Dame; mother unknown, married to Felicity Jane Robertjeanne ca. 1860-Detroit, MI. d/o John Moses Robertjeanne & Archange Freton (Patricia Meldrum, 167 W. Washington St., Romeo, MI. 48065).

221. Want parents of Fred and Elisabeth (Adamson) Vincent. Their son Aberdeen L. Vincent married M-Irene Legault 27/9/1948 at Penetanguishene, Perkinsfield, ONT. (Jean-Francois Vincent, 7220 Turner, Brossard, PQ J4W-2H2).
222. Want parents of Jonathan Vincent & Catherine Vincent, whose son Marshall married Mary Patenaude on 26/6/1886-Penetanguishene, ONT. (Jean-Francois Vincent).
223. Want parents of Robert Vincent and Rose Towers whose son Ernest married Gertrude Quesnelle on 23/9/1942-Penetanguishene, ONT. (Jean-Francois Vincnet).
224. Want parents of Damase Vincent & Elisabeth Cloutier, whose son Hildege married Mary Shine on 27/6/1905 at Penetanguishene, ONT. (Jean-Francois Vincent).
225. Seeking marriage and parents of Louis Tremblay to Marie-Thecle Lavoie; Louis remarried at St-Philippe-Laprairie, to Josette Primeau on 2/6/1783. (Claire Vadnais, 324 Grand Ave., Pawtucket, RI 02861).
226. Seeking marriage and parents of Joseph Brouillet and Madeleine Laforme-Parent. Their daughter, Phebee married Pierre Benoit 2/3/1840-St-Luc, PQ. (Grace Colpitts #635).
227. Seeking parents and marriage of Peter Tuper-Tupaw and Jeanne Ladouceur, ca. 1833 in Chateauguay area. (Grace Colpitts #635).
228. Seeking parents and marriage of Pierre-Alfred Leblanc, b. 1848, married to Marie-Azilde Daignault-Laprise, d/o Thomas & Lucie Gendron. Pierre-Alfred's first wife was Marie Robert. (Grace Colpitts #635).

229. Seeking parents and mg. of Jean Belanger and Anne Graveline (Beaudreau). Their daughter Philomene married Joseph-Eugene Blais on the 12/7/1909-Ogdensburg, NY. (Michael F. Guillet #1213).
230. Seeking parents and mg. of Joseph Lepage and Elia Lemieux. Their son Joseph married Virginie Dumas 10/4/1887-Webster, MA. (Michael F. Guillet #1213)
231. Seeking parents and mg. of Jean-Bte-Desire Provost and Marcelline Monast. Their daughter Valerie married Charles Catudal 21/10/1902-St-Pie-Bagot. (Joan Coats, E. Bridgewater, MA.)
232. Seeking parents and mg. of Antoine Lefebvre-Fabert and Anne Daignault. Their daughter Anne married Joseph Lavoie 9/11/1790-Chambly. (Elaine Smith #1004)
233. Seeking parents and mg. of John Daigneau and Delia Patenaude, ca. 1875-1876. (Joan Daigneau-Moussaw).
234. Seeking parents and mg. of Colbert Grandchamp and Delima Dubois. Their daughter Louise was born 21/3/1882-Canada. Colbert was born on 7/6/1846-Ontario; Delima Dubois was born on 8/2/1842-Ontario. (W. Wesley Groleau #1087).
235. Seeking parents and mg. of Charles Groleau and Philomene Gagnon. Their son Adolphus married Marie Pare, date and place unknown. Adolphus was born 30/8/1862-Valleyfield, PQ (W. Wesley Groleau #1087).
236. Seeking name and parents of Marie-Genevieve ? married 11/11/1805-Kamouraska to Pascal Landry. (Deane Vinehout #1162).

237. Seeking parents and mg. of Francois-Xavier Genest to Eva-M. Tanguay. Their daughter Victoria married John McMullen 24/4/1892-Megantic, PQ. Their son Albert married M-Anne Bourque 17/1/1921-Waterville, ME.(Sacred Heart Ch.) (Connie Allen Ziko, 304 Plaza Dr., Apt. Ll, Dover, NH 03820).
238. Seeking parents and mg. of Joseph Cousineau and Alexandrine Santenne (Santerre). Joseph's father Vital married Julie Beaumont. Joseph was born 6/1/1855-Ste-Brigitte (Brigide?)-Iberville ?. (J.S. Cousineau #1111).
239. Seeking parents and mg. of Michel Decelles (Duclos married to Valerie Benoit. Son Magloire, b. 10/5/1875-St-Damase married to Anna Marie Bail in Holyoke, MA. (Dr. Denis R. Baillargeon).
240. Seeking parents and mg. of Antoine Cournoyer and Anne Cotnoir. Son Joseph married Judith Salvas 7/2/1824-Yamaska. (Robert Richer)
241. Seeking parents and mg. of Augustin Galarneau and Therese Laroche. Son Francois married to Marguerite Lauziere 10/2/1812-St-Francois-du-Lac. (Robert Richer)
242. Seeking parents and mg. of Joseph Rondeau and M-Agathe Dalcourt. Their son Francois married Amable Charron, who died 19/2/1816-Ste-Elisabeth. (Robert Richer)
243. Seeking parents and mg. of Joseph Rouleau and Aimee Ouellet. Their son Albert married Yvette Dubuc at Piopolis, Frontenac 7/8/1933; another son, Rodolphe married Jeannette Gaudreau on 17/9/1928-Stanstead. (R. Fitzgerald #889).

244. (from our correspondence)
Seeking the death record of Jean (John) Lafforgue, born 1845 in France, died in March 1905 in Cincinnati, Ohio (presumably). At the time of his death, it was recorded in many French newspapers, that he left a fortune of \$11 million. without any known heirs. He is the great-grandfather of Mme. O. Lobjoit, 6, ave. de l'Europe, 51100 Reims, FR. Any information or certificate for him will be appreciated. The correspondent is not trying to claim the inheritance, if there is one, but is curious to augment her family tree. Please address all correspondence to the Editor of this journal for translation into French, as she does not understand English. Thank you.
245. Seeking parents and mg. of Guillaume Talbot and Louisa Lafitte (M-Louise Talbot) ca. 1780-1800, Canada or Rhode Island. Their son Louis-Andre, born ca.1791-93 was in Assumption, LA. Would appreciate any information. (Konrad Talbot, 12484 Queensbury Avenue, Baton Rouge, LA. 70815).
246. Seeking parents and mg. of Olivier Boisclair, b. 1847-Canada, married to Julia Bessette. Siblings were located in New Bedford, MA. Also seeking location of New England Franco-American newspapers: e.g. Le Messenger, L'Etoile, l'Independent, Le National, l'Opinion Publique, La Tribune, l'Avenir National, l'Echo de l'Ouest, Le Courrier Franco-Americain. (Joan Boisclair, 2446 Bartlett St., Oakland, CA. 94601).
247. The following ancestral charts were sent to us to see if any of the membership can locate any of these marriages.

Ancestor Chart

Name of Compiler _____
 Address _____
 City, State _____
 Date _____

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

Chart No. _____

4 Nephisto's Vendetta
 (Father of No. 2)

b.
 p.b.
 m.
 d.
 p.d.

2 Marquam Hill's Traper of Turo
 (Father of No. 1)

b.
 p.b.
 m.
 d.
 p.d.

5 Turo's Whisper of Five T's
 (Mother of No. 4)

b.
 p.b.
 d.
 p.d.

1 Arriba's Footloose

b. (father of Brier Court
 p.b. Sundance Kid)
 m.
 d.
 p.d.

6 Arriba's Knight Revue
 (Father of No. 3)

b.
 p.b.
 m.
 d.
 p.d.

3 Arriba's Lady Revue
 (Mother of No. 1)

b.
 p.b.
 d.
 p.d.

7 Betlo's Foxy Lady of Arriba
 (Mother of No. 3)

b.
 p.b.
 d.
 p.d.

Brier Court's Free Spirit
 (Spouse of No. 1)

b. d.
 p.b. p.d.

8 Nephisto's High Noon
 (Father of No. 4)

b.
 p.b.
 m.
 d.
 p.d.

9 Scher-Knoun's Autumn Concert
 (Mother of No. 4)

b.
 p.b.
 d.
 p.d.

10 Benjamin of Five T's
 (Father of No. 5)

b.
 p.b.
 m.
 d.
 p.d.

11 Turo's Vanity Fair
 (Mother of No. 5)

b.
 p.b.
 d.
 p.d.

12 Salgray's Ambush
 (Father of No. 6)

b.
 p.b.
 m.
 d.
 p.d.

13 Arriba's Castanet
 (Mother of No. 6)

b.
 p.b.
 d.
 p.d.

14 Arriba's Crescendo
 (Father of No. 7)

b.
 p.b.
 m.
 d.
 p.d.

15 Amber Suki Babe
 (Mother of No. 7)

b.
 p.b.
 d.
 p.d.

16 Scher-Knoun's Shadrack

b. (Father of No. 8,
 Cont. on chart No. _____)

17 Verwood's Lollipop

b. (Mother of No. 8,
 Cont. on chart No. _____)

18 Scher-Knoun's Shadrack

b. (Father of No. 9,
 Cont. on chart No. _____)

19 Scher-Knoun's Apricot Brandy

b. (Mother of No. 9,
 Cont. on chart No. _____)

20 Scher-Knoun's Abednego

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

21 Tudosal's Ruffels

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

22 Aracest's Kaylib

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

23 Hansparke's Fashion Fair

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

24 Salgray's Flying High

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

25 Salgray's Flaming Ember

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

26 Capriana's Renegade

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

27 Arriba's Amulet

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

28 Arriba's Excelsior

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

29 Arriba's Debutante

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

30 Lejune's Amber Jeff

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

31 Blazun's Abby

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

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248. Seeking parents and marriage of Alexandre Ross and M. Josephte Ayotte. Their son Jean Baptiste married M. Anne Giguere (Gregoire) 30 September 1811, Ste. Anne de La Pocatiere. Send answer to A.F.G.S.
249. Seeking parents and marriage of Jean Baptiste Lemay and M. Anne Guerin. Their son Joseph married Catherine Beauchesne 30 March 1818, St. Anicet. (Joan Revis Megie).
250. Seeking parents and marriage of Michael Beauchesne and Catherine St. Pierre. Their daughter Catherine married Joseph Lemay-Delorme 30 March 1818, St. Anicet. (Joan Revis Megie).
251. Seeking parents and marriage of Isidore Lusignan and Mary Melancon. Son Jean Baptiste married Marguerite LaPorte 13 February 1809, Mascouche, L'Assomption. (William Therrien).
252. Seeking parents and marriage of Christophe Laporte and Sophie Maheu. Daughter Marguerite married Jean Baptiste Lusignan 13 February 1809, Mascouche. (William Therrien).
253. Seeking parents and marriage of Francois Xavier Pariseau and Nancy Renaud. Daughter Marguerite married Mathias Blais 2 November 1868, Pointe Gatineau. (Patricia M. Olson #1252).
254. Seeking the parents and marriage of Narcisse Desrosiers and Alphonsine Gaumond. Parents of Alphonsine are Louis Honore and M. Aglae Jalbert married 1859 L'Islet. (Nancy N. Fitch).
255. Seeking the parents and marriage of Joseph Paul-Hus and Marie Anne Cournoyer. Son Basil married Josette Letendre 26 October 1824, St. Pierre, Sorel. (Doris Sylvestre).

256. Seeking the parents and marriage of Isaac Gervais and Rebecca Hebert. Daughter Rebecca married Hypolite Tremblay 21 October 1850, Napierville. (Therese Ashey #805).

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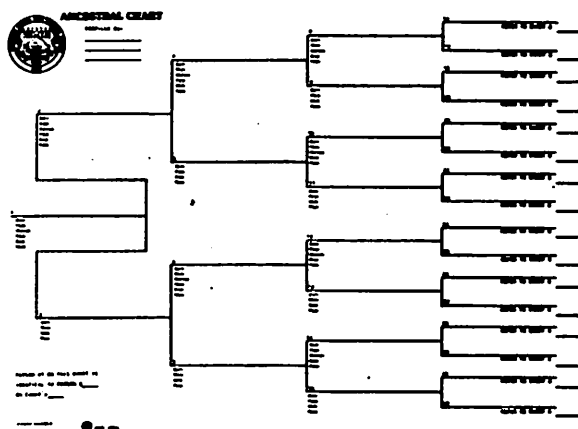
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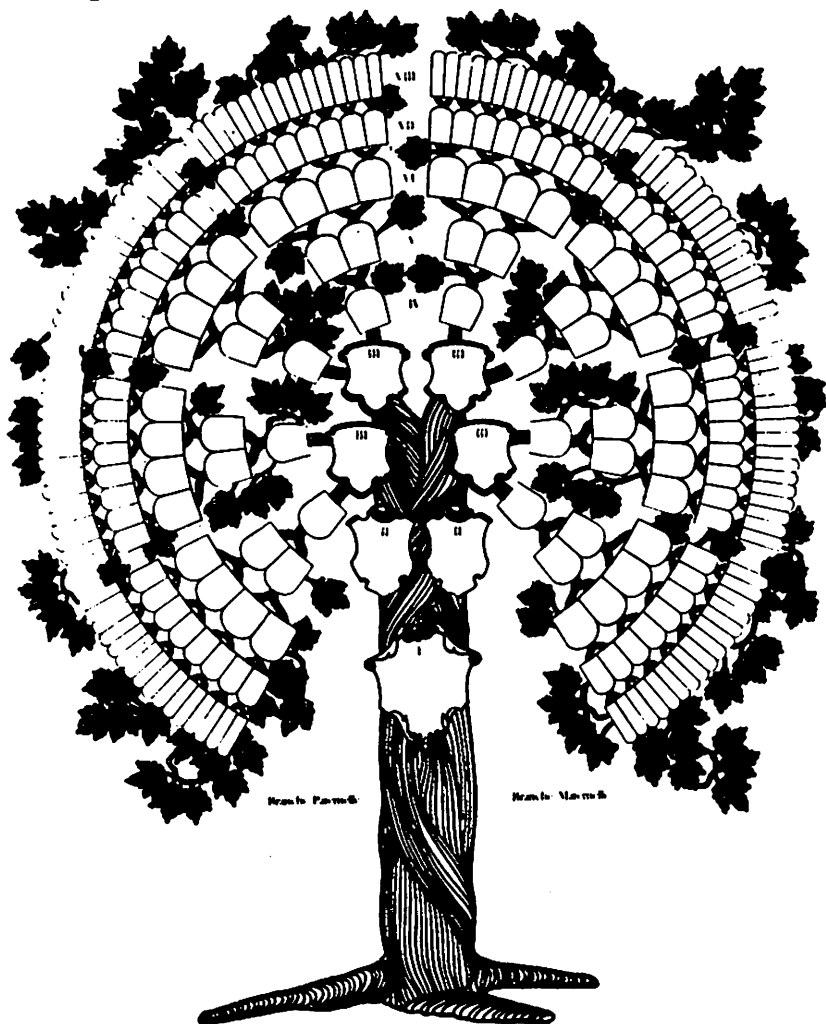
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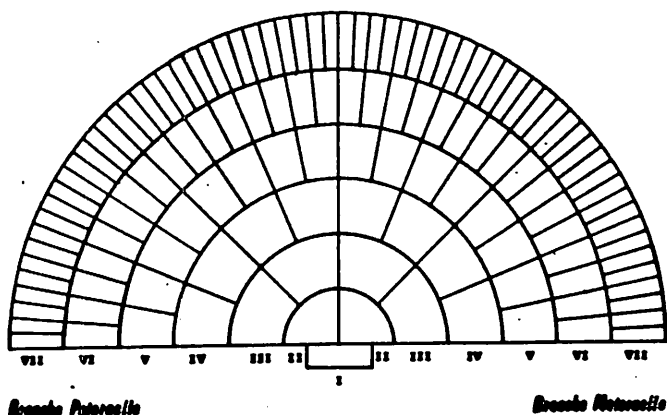
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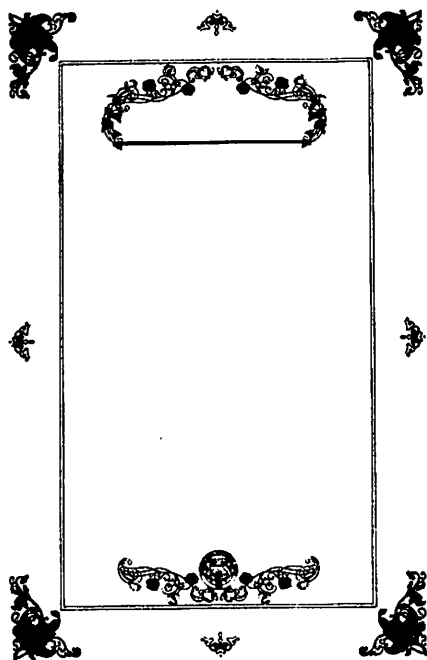
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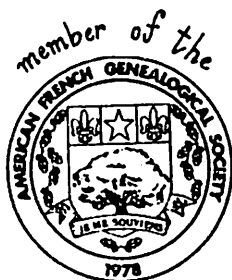


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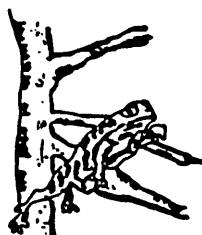
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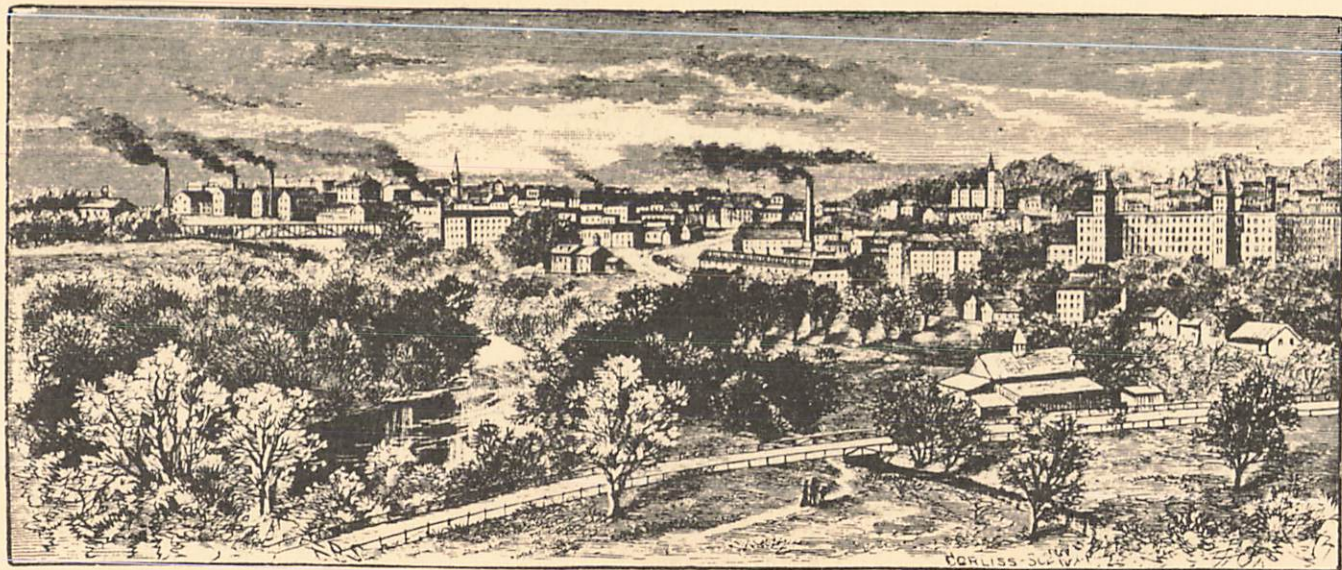
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