

Je Me Souviens



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COIN DE NOS ANCÊTRES: JEAN POISSON

by Rev. Dennis M. Boudreau

If one were to examine the oldest families in France, surely the Poisson family would rank among their number. Raymond Poisson, the celebrated 17th Century comedy poet is a well-known name from those classes dealing with French literature. For nearly a century, Raymond and his son, Paul Poisson (1658-1755), as well as his two grandsons, Philippe and François-Arnould Poisson, prolonged the renown of the Poisson family in French theater, coming up against the stiff competition of Molière, still perhaps France's greatest comedy playwright.

During the 17th Century is likewise noted the presence of the writer Nicolas-Joseph Poisson of the Congregation of the Oratoire, born in Paris in 1657, dying there in 1710. As well, the Marquise de Pompadour, who for twenty years had the good fortune of captivating King Louis XV of France, was likewise a Poisson: Jeanne-Antoinette. Her brother, François-Abel Poisson, born and died in Paris (1727-1781) was named the Marquis de Marigny.

During the 1800's, Siméon-Denis Poisson acquired a remarkable reputation as the most knowledgeable person in the area of physics and mechanics, whose writings form classic works on these subjects. Without a doubt, these representatives of the Poisson family were related, or at least, sprung from the same common origin.

During the first part of the 17th Century, the Poisson family, the family of this study's subject, lived in the town of Mortagne, then located in the ancient French province of Perche. It was the region of Perche that gave to Canada, well over 300

of its first colonists. Tucked between Normandy and Maine at that time, it presently comprises the modern departments of Orne and Eure-et-Loir. From ancient times, Mortagne has been the principal town of the region, and was Perche's capital city, a place where counts built their chateaux and held large domains.

Built on a mountain and surrounded by deep valleys, it was naturally defended in the warring periods of the Middle Ages. Today, it is easily accessible, a town of several thousand inhabitants, and comprises three parishes: that of Notre-Dame, St-Jean, and Ste-Croix. Notre-Dame, the oldest of the three, traces its origins to medieval times. Its actual structure was begun in 1494 and was completed in 1555. The second parish, St-Jean was begun towards 1600, while that of Ste-Croix began in 1643. It was at St-Jean Church where our Canadian ancestor, Jean Poisson was baptized, married, and without doubt religiously fulfilled his duties as a Christian during the first part of his life in France.

In consulting the registers of this second parish, one finds the original act of baptism of our ancestor, as well as the marriage of his parents, thus, giving his descendants on this continent, two generations of the family's lineage back in France. A huge debt of gratitude is owed to Père Archange Godbout, OFM, for securing copies of these extracts from the original registers which follow.

*Le vingt troisième Jour d'avril
"aud[-ite] an (1611) Jehan Poisson
et Barbe Broust tous deux de Ceste
parr[-oisse] ont été espousés".*

Jehan [or Jean] Poisson, the first known ancestor of the Canadian Poisson family married at St-Jean-de-Mortagne, the 23rd of April 1611 to Barbe Broust, believed to have been the daughter of Jacques Broust of the nearby town of Loysé. The following year, in 1612 their first son, Antoine was born, as the parish registers reveal:

*Le troisième jour aud[-ite] mois et
an [avril 1612] Antoine fils de Jean
Poisson et Barbe Broust a esté baptisé.
Les pains [parrains] Anthoine Bouvry
et Nicolas Morice La marraine Jeanne
Creste.*

As a note of interest, exemplified in this baptismal extract, it was the custom of the times to have a double set of either two godfathers or two godmothers. Certainly, other extracts from the parish registers of St-Jean can corroborate this fact. Exactly when this custom arose or died out has not been determined. But it was not assuredly transferred to the shores of Canada. The destiny of Jean and Barbe's first son, Antoine, is unknown. As he enters history, just as quickly does he disappear.

In 1615, a second son was born to the couple.

*Le Vingt quatrième Jour desd[-ite] Mois
et an [fevrier 1615] Michel fils de Jean
Poisson et Barbe Broust a esté baptisé.
Le pain [parrain] Michel Turgeon Le jeune
qui a nommé La maraine Ceronne Guouruet.*

Michel Poisson's godfather, Michel Turgeon Le Jeune, was a lawyer and Sieur de la Boursiere, and is believed to be the brother of Jean Turgeon, the husband of Sebastienne Liger, Canadian ancestors of

that family in America. The fact that the Poisson's and the Turgeon's were related, and if not, then certainly, were close friends, is plainly brought out in the baptismal extract of our ancestor, Jean Poisson, the third son of our ancestral couple, who was also born at Mortagne.

Like the extract of Antoine Poisson's baptism, Michel's also points out another expression, peculiar to the traditions of the time, in the words "qui a nommé" [who named him/her]. In this expression, one significantly learns that it was the responsibility of the godparent to give the baptismal name to the child, and often the child was named the same as that of his or her sponsor. This no doubt was an honor to the godparent. The phrase "qui a nommé" is rarely found in Canadian registers, and was probably discontinued when the population removed to North America. This second son, Michel Poisson married in France the 6th of February 1635 to Claire Esnault of Loysé.

Our ancestor, Jean Poisson [Jr.] was born at Mortagne and likewise baptized at St-Jean Church. His baptismal extract contains names familiar to those of us engaged in Canadian genealogical research.

*Le troisième jour d'octobre aud[-ite] an
1618 Jean fils de Jean Poisson et Barbe
Broust a esté baptisé. le parrain Jean
Guyon qui a nommé la marraine Sébastienne
Liger.*

Jean's sponsors were the Canadian ancestors of the present-day Guyon/Dion and Turgeon families. Is it any wonder then that he would be attracted to follow them to France's newly-formed colony on this continent? More will be said concerning our ancestor momentarily.

Four years later, in 1622, the Poisson's gave birth to still another son, Pierre, who besides a baptismal record, nothing else can be obtained concerning him.

le Onzième Jour d'apvril aud[-ite] [an
1622] Pierre fils de Jean poisson et Barbe
Berouast a este baptisé Le parain Pierre
fongest qui a nommé la maraine Nicole
soulard &c [veuve] de nicolas marans.

In addition to their four sons, Jean and Barbe (Broust) Poisson had at least two daughters that we know of, born to them. Mathurine, born towards 1628, and Barbe, born between 1631 and 1634. In bravely venturing forth to Canada with their pioneer brother Jean, where they married, their names have been retrieved from the thousands of marriage documents scattered throughout Québec. Mathurine became the bride of Jacques Aubuchon on the 8th of October 1647 at Notre-Dame-de-Québec. This couple raised a family of nine children, and by 1666, she had died.

Her sister, Barbe married first at Notre-Dame-de Montréal the 12th of October 1648 to Léonard Lucault dit Barbot, of Limousin, France, who died from wounds received during combat with the Iroquois on the 20th of June 1641. The following Fall, Barbe remarried again at Notre-Dame-de-Montréal on the 19th of November 1651 to Gabriel (De) Celle dit Duclos, a native of Normandie, France. Historians have celebrated and preserved the courage of Barbe (Poisson) Duclos, when in February of 1661, the Iroquois had surrounded a group of Montréal residents without any means of defending themselves. Alerted, the young wife grabbed an armful of muskets and carried them, carefully amidst the enemy, to the endangered citizens. Abbé Dollier de

Casson sheds light on this event for us when he wrote: "This woman warrior [amazon] merits our praise for having helped her own, by giving them a means necessary to stop the enemy, while waiting for greater assistance".

Where Mathurine and Barbe were baptized has not been as yet discovered, but it was most certainly at Mortagne, and perhaps in a neighboring parish to St-Jean. The registers there do however record the death of Jean Poisson [Sr.], the father of our Canadian ancestor on the 22nd of June 1650, followed four years later by that of his widow, Barbe Broust, on the 9th of September 1654. Both were interred in the parish cemetery at Mortagne in Perche.

THE ARRIVAL OF OUR ANCESTOR

Before establishing himself at Trois-Rivières, Jean Poisson came to Canada between the years 1637 and 1640, attracted there, no doubt, by his godfather, Jean Guyon. Conserved in the Archives of Québec is a document which states the following: "An Inventory of clothing [apparel] belonging to Guillaume Casenaugue, made by myself, Jean Poysson, having been told to make such by Monsieur de l'Isle, lieutenant of Monsieur de Montmagny, and to sell [the clothing] for the highest offer outside the church in this place of Kebec." This document, was dated during the month of August 1638. Two months later, on the 12th of October 1638, Jean Poisson "le jeune" assisted as a witness to the marriage of a fellow countryman, François Drouet, a native of St-Hilaire-les-Mortagne. The specific term "le jeune" [the younger] added to Jean's name seems to indicate that another Jean Poisson "l'ainé" [senior], perhaps even his father, was likewise staying in the colony at the time. If this is so,

then the inventory of Casenaugue's effects was drawn up by Jean Poisson [Sr.]. Jean [Jr.], our ancestor appears once again on the 11th of November 1639 at the sale of the effects of Guillaume Hébert. Because the winter season was too far advanced and there were no return crossings, it is assumed he returned to France the following Spring of 1640, as his name and presence no longer are seen anywhere in Québec.

On the 8th of May 1644 at St-Jean-de-Mortagne, Jean Poisson [Jr.] was united in marriage by Pere Gallois Aubert to Jacqueline Chamboy of the parish of Feings, in the presence of Jean Gadois and Etienne Chulles, witnesses to the wedding. Jean's bride, Jacqueline, was baptized in the neighboring town of Tourouvre on the 6th of May 1623, and was the daughter of Jacques and Marguerite (Fauvel) Chamboy.

If Jean and Jacqueline's first year of marriage began joyfully, it was nearly a year later a joy to be doubled, but also, short-lived. On the 7th of April 1645, Jacqueline Poisson gave birth to a set of twins: Barbe and Louise. Sixteen days later, on the 23rd of April, we learn that Barbe had died, and was buried in the St-Jean parish cemetery. Her twin, Louise, survived, accompanying her parents to Canada, where at Trois-Rivières on the 25th of May 1659, she married Benjamin Anceau, Sieur de Berry, a merchant at Cap-de-la-Madeleine. Of Louise and Benjamin's marriage were born three children, two girls and a boy. Louise died before her husband, who remarried a Louise Neppel.

Prior to Jean Poisson's marriage, there existed a strong current of emigration from Mortagne to Canada, a current whose effects were felt throughout the region of Perche. In the year 1633, Robert

Giffard, Mortagne's town doctor, was given the concession of the seigneurie of Beaupré, on the coast just north of Québec City. He had returned to France, passing the winter of 1633-34 in Perche to recruit workers for his land holdings. As a result, many families were enrolled to go to Canada in that year, and among them, Jean Guyon, the godfather of our ancestor.

This Jean Guyon became the ancestor of all the Guyon and Dion families in Canada. On the same boat with his family, was that of Gaspard Boucher, his brother, Marin Boucher's family, that of Noel Langlois and many others of our immigrant ancestors. These emigrants from Mortagne, numbering 42, set sail at the end of March 1634 from Dieppe in a small flotilla of four vessels. This surely must have been a remarkable event for the inhabitants of Mortagne. During the ensuing years, relatives and friends from home would in turn set sail for North America in hopes of finding these first pioneers.

A couple of years after his marriage, Jean Poisson, persuaded by the example of his friends and relations, likewise decided to leave for Canada. Although we do not have an exact date of departure for this couple, it is quite certain that it occurred in the Spring of 1647, because on the 5th of February of that same year, a third daughter was born to the couple, whom they had baptized at St-Jean-de-Mortagne.

This daughter, Jeanne-Françoise, deserves special note, as she was the first person to ever make her religious profession in both Canada and the whole of North America. Jeanne entered the Order of Augustinian sisters at the l'Hôtel-Dieu in Québec on the 25th of October 1661, where she

took the name Soeur Françoise-de-la-Présentation. She made her final vows at Québec three years later on the 23rd of May 1664. Here follow words of remembrance of her, safeguarded by the members of her religious community:

On the 10th of July 1686, one of our sisters named Jeanne-Françoise Poisson-de-la-Présentation died of a high fever. She was of strong character, sweet and sincere, very active and obedient in all that occupied her. She was prompt in her work, very skillful and quite careful, singularly devoted to the Blessed Virgin: this last which served her much in the great interior pains with which God tried her for these past three years. He removed them [pains] some time before her death in a manner so loving that she herself admired Him [God]; she enjoyed a great calmness of heart and spirit until her death, which was quite peaceful.

On the 19th of September 1647, the Poisson family had already arrived in Québec. Having accumulated expertise in his double trade as a gunsmith and locksmith, Jean Poisson brought with him to the New World his wife, Jacqueline; his two young daughters, Louise and Jeanne, and his two younger sisters, Mathurine and Barbe. Certainly, the Poisson family had become a rich acquisition for the young Canadian colony.

Upon disembarkment, Mathurine Poisson found a spouse in the Dieppe carpenter, Jacques Aubuchon, at whose contractual agreement, her brother Jean had witnessed and affixed his signature. On the 5th of February 1648, Jean Poisson our ancestor sang in the choir for the vespers of the dead, and at the requiem Mass celebrated for the deceased

Anne Cloutier, the wife of Robert Drouin. "The next day," states the *RÉLATIONS DES JÉSUITES*, "was said a high Mass at the parish, and the relatives [of the deceased] were advised to invite Poisson, an artisan, to help say [serve] the Mass with Pierre, a workman of the settlement, chosen specifically for that purpose. He readies the black altar and lights four tapers; there is no need then for our [Order's] brothers to serve."

While staying in Québec, the Poisson family lived on the rue Ste-Anne, near the store of the Cents-Associés. An act of rental was issued by Martin Boutet on the 24th of September 1649 to the widow Anne Gasnier, his tenant. This act mentions that Jean Poisson was his immediate neighbor. But when did the family decide to relocate to Trois-Rivières? On the 24th of May 1649, Jean and Jacqueline Poisson had their three day old son, François baptized at Notre-Dame-de-Québec.

In January of 1650, it seems that the family had already established at Trois-Rivières, for on the 28th of that month, Jean Poisson and his sister, Mathurine Aubuchon were the godparents at the baptism of Mathurine Pachirini, age 18, the daughter of an Algonquin Indian chief of the region. The next day, January 29th, Jacqueline Poisson was the baptismal sponsor of an Indian woman, 40 years of age, named Françoise. The following year, in January 1651, another daughter Angélique was born to the Poisson's, and on the 23rd of that same month, Jacqueline was again asked to become the godmother, along with Pierre Boucher (the future governor of Trois-Rivières) as the godfather, for the baptism of a three year old Indian boy named Pierre. Their last daughter, Angélique was baptized three years later, the 18th of October 1653 at Sillery, and later entered the Ursuline Nuns under the name Mère Angélique de St-Jean.

It is known that our ancestor had intended to establish himself in the seigneurie of Cap-de-la-Madeleine, because his name figures in the number of trifluvian [three rivers] citizens who received from Père Paul Ragueneau concessions of land on the 6th of June 1651. Jean Poisson was given two arpents frontage on the river by twenty arpents in depth to cultivate. Robert Drouin and François Fafard were his immediate neighbors. It was during this time that our ancestor actually practiced his trade as a locksmith, for the 24th of August 1651, after the death of Jacques Hertel, he was listed among the deceased's creditors, for having installed locks at Hertel's home, the sum of which amounted to 41 pounds [livres].

Two days after receiving his concession of land, the 8th of June 1651, the feast of Corpus Christi was celebrated in the area, a day which incorporated at the time a Eucharistic procession. Poisson, a participant in the solemnity, was seriously wounded when a canon exploded, breaking his arm. This fact was again reported in the RELATIONS. Due to the seriousness of his injuries, he was transported by boat from Trois-Rivières back to Québec, where he remained in the hospital until the following December, the space of six long months. In the Fall of that year, his sister Barbe, a widow planned to remarry Gabriel (De) Celle dit Duclos in Montréal on the 19th of November. Incapable of making the journey, his wife went to represent the family, and to sign as a witness to the wedding.

At the start of December 1651, Jean Poisson was released from the hospital and began the arduous journey by canoe, downstream to his home. While on the river, he was followed by Iroquois warriors who pursued him all the way to Trois-Rivières. He,

however, escaped capture...at least for this time.

On Sunday, August 18, 1652 four men left the fort at Trois-Rivières, rowing at top speed towards Cap-de-la-Madeleine. They were Mathurin Guillet, Boujonnier, the surgeon Pierre Plassey and a man named Rochereau. In those times, Iroquois scouts were never far away, and the only way to escape them was to out-paddle them. Between the two settlements, eight canoes of Iroquois set off in pursuit of the French, eventually catching up to them. In the brief encounter, Guillet and Boujonnier were murdered on the spot, while Plassey and Rochereau were taken prisoner.

The following day, the new Governor of Trois-Rivières, Guillaume Duplessis-Kerbodot [Bouchart], worn out by the reiterated murders and plundering of the Iroquois, and by this new development, assembled about 50 of his compatriots, along with a dozen or so allied Indians, and set-out in search of the enemy. The encounter at the place of the fourth river above Trois-Rivières ended in disaster. Eight of the French were killed, including the Governor; seven others were taken captive. Among this latter number was our ancestor, Jean Poisson. After his capture, there is little else to say about him; the remainder is conjecture, based upon the facts reported by historians. Certainly, he died in the fashion of other prisoners of war, in stages, common to the torture practices of the Iroquois.

Briefly, these stages are as follows: while en route back to their camp, fingernails were pulled out by the captors' teeth; prisoners' fingers were burned in smoking pipes; then the prisoner was stung in stages of nakedness by mosquitoes. Upon their arrival at camp, the captives received a severe beat-

ing with sticks and clubs, left to saunter about between the lines of madmen; finally there was the punishment of fire [torture at the stake] for most. Women and children were burned throughout their bodies by gun barrels and hatchets retrieved from a smoldering fire; the men were scalped, and then had burning cinders spread upon their scalped heads. And despite their resistance to torture, this barbarism endured until death. In this way our ancestor Jean Poisson was martyred, fighting for the defense of Trois-Rivières.

Having become a widow with four small children, Jacqueline (Chamboy) Poisson accepted the hand of Michel Peltier, Sieur de la Pérade, a native of Paris, and the future Seigneur of Gentilly. Always faithful to the memory of her deceased husband, no children were born of this second marriage. After having lived at Champlain on land which he had named "Gentilly", in 1669, he returned to reside on land that was promised to be given to him as a concession. That same year, he purchased the Lefebvre fief and in 1671, he bought the Marsolais fief. On the 14th of August 1676, the intendant Duchesneau united the three fiefs and erected them as a seigneurie in favor of Michel Peltier. The name of Gentilly was given to this seigneurie.

On March 2, 1683, the Sieur de la Pérade, Michel Peltier, who had no children of his own, bequeathed to his stepson François Poisson all his goods, and in so doing, likewise made him the future seigneur. Although this act did not take full effect until Michel Peltier's death on the 4th of May 1707 at Champlain, François Poisson, the only male Poisson heir became the seigneur, subdividing the property among his sons. François married the 11th of November 1687 at the age of 38, to Marguerite Baudry dite Lamarche, the daughter of Urbain and Madeleine (Boucher) Baudry. It is from him that

all the subsequent lines of Poisson's in both Canada and the United States descend. It is also François who moved the seigneurie to the opposite shore of the St-Lawrence River, where it was erected as a parish separate from Bécancour the 24th of July 1784. With such a heritage, his descendants have much to be proud.

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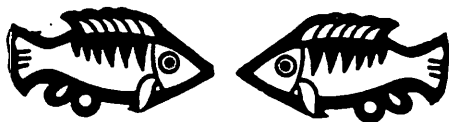
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BY ANY OTHER NAME

by Irene Alice Peloquin

On September 12, 1984 my grandmother died at the age of 81. Hushed, perhaps by memories of a difficult life, as well as by a rather secretive nature, she had shared very little of her family history during her lifetime. After her death, there emerged from her personal effects an old newspaper article which provided an abundance of genealogical information and, not incidentally, shed light upon a long-standing riddle. I present it to the readers of JE ME SOUVIENS because it holds such a wealth of information for Brissettes, especially, but also for St-Martins, Paulettes, and a host of other families.

[From the PROVIDENCE SUNDAY JOURNAL]

January 17, 1926

"CHAMPION QUARTETTE OF RHODE ISLAND SISTERS"

Who can beat this record? All four living within hailing distance of each other, Three married brothers, Total ages 314 years, All in good health.

Here perhaps is the champion quartette of Rhode Island sisters- champion in more ways than one. Their total age is 314 years. Three of them married brothers. All four are in good health. All four live within hailing distance of each other in the same village.

The oldest is nearing 90 years' the youngest is 72. Their descendants number approximately 200, and they are "aunt" or "grandma" to seemingly half

the countryside. One of them is the first in a family of five generations.

If any other Rhode Island community can produce a more interesting family group it will have to look sharp, thinks the village of Pascoag. There, in neighboring homes, live the four: Mrs. Peter Brissette, aged 89; Mrs. Maxime Brissette, 79; Mrs. Benjamin Brissette, 74; and Mrs. Peter Paulette, 72.

Ask almost anyone in Burrillville township for one of the Brisettes, and the inquirer is certain to find a quick response. For practically everyone thereabouts knows either one of the sisters, or some their children, grandchildren, or great-grandchildren.

The story of the Brissette families- of the union of three brothers with three sisters named St-Martin, and of the fourth sister who became Mrs. Paulette- is one of the most interesting narratives of family association that will be met in many a day. It is as well a unique record of family establishment and long life in a single village that can probably stand unchallenged for the State, if not for a much wider area. Here is the story:

More than 60 years ago Peter Brissette, a French Canadian, who had been brought up in St-Thomas [Joliette], P.Q. came to Pascoag, bringing with him his bride, who had been Mlle. Caroline St-Martin, of his native place. She was the daughter of Jean-Baptiste St-Martin, of the old home town in Quebec. So charmed were the young couple with life in the little mill town in northern Rhode Island that they told their friends in the northern country of their new home, and successively brothers of the Brissette family, and sisters of the St-Martins, came to join them in their adopted country.



Left to Right—Mrs. Peter Paulette, 72 ; Mrs. Caroline Brissette, Nearly 90; Mrs. Genevieve Brissette, 79; Mrs. Alexander Brissette, 74

Ties of early association and common country and language were strong, and as time went on, two more of the Brissettes became husbands of two more of the St-Martin girls. The third of the girls, Marie, was married to Peter Paulette. Thus began the long term of delightful family life that is now represented by so many descendants in Pascoag, while the four ancestresses still survive. The four couples had married early in life, and early marriages and large families continued to be the rule. Pascoag would not be a very tiny village, if it contained no more people than can be numbered among the descendants of the four families here concerned.

Caroline, the eldest of the sisters, who had become the wife of Peter Brissette in Canada, was the mother of 12 children, eight of whom are still living. The eight are Mrs. Joseph Deniko of West Swanzey, NH; John and Peter Brissette of Concord, Mass.; Albert J. and Michael of this city, Benjamin of Central Village, Conn., and Mrs. Alzada Cornell and Mrs. W.W. Logee of Pascoag. To the families thus established there have been born 56 grandchildren, 45 great-grandchildren and three great-great-grandchildren. Mrs. Peter Brissette has been a widow 17 years.

Genevieve, second of the sisters, who was married to Maxime Brissette, had 15 children. Only four of these, however, are living- Mrs. Cyrus Dominick, Mrs. Joseph Gendreau and Mrs. Eva LeDouce of Pascoag, and Mrs. Mary Morse of Glendale. There are 12 grandchildren and four great-grandchildren. Genevieve's husband died a number of years ago.

Alexandrina, who became the bride of Benjamin Brissette, had 15 children, of whom 9 are living. These are Peter, Michael and Fred Brissette of this

city, Archie Brissette of Pawtucket, John Baptist Brissette of Rockville, Conn., Mrs. Walter DeCota and Mrs. Joseph Macclase of Pascoag and Mrs. Joseph Dennis of Woonsocket. Alexandrina, who was known for short as "Sandrina", has 25 grandchildren and 12 great-grandchildren.

Mrs. Paulette, the only one of the quartet of sisters whose husband is still living, is the mother of 12 children, five of whom are living. Her children are Mrs. John Quinn of Oxford, Me., and Henry Paulette, Miss Glory Paulette, Archie Paulette and Peter Paulette, all of Pascoag.

All four of the sisters bear their age well. They hear well, and have little need of glasses. Their knowledge of the English language is limited, but in their native Canadian French they converse animatedly together, and show little if any traces of deafness. If there is any difference in their general condition of good health, it is in favor of the older ones of the family, especially, Caroline, who is approaching her 90th milestone.

On New Year's Day, this year, she celebrated the advent of a new year in the calendar by dancing a few steps to a lively tune that was played on the phonograph. She recently made an extended visit to one of her descendants, and intends to make another soon. All the sisters enjoy automobiling, and are never afraid of going away from home.

The sisters are great knitters, and accomplishment that is common among the old French Canadian people, who produce such wonderful lace. Caroline looks back proudly to her record of knitting socks for the soldiers during the World War. Specimens of the remarkable lace are many in the possession of the Brissettes and Paulettes.

The Brissettes are as proud of their numbers and family associations as they are of their long-lived ancestresses. Five members of the family were in the service of their country during the World War, coming home unharmed. Two members of the family, Wilfred M. and Edward F. Brissette, are members of the Providence fire department.

An Addendum

Do you remember the television ad featuring Raymond J. Johnson: "You can call me Ray. You can call me J...", etc.? Sometimes, genealogical research seems just like that, a silly string of variations on a name, last and first. I'm now accustomed to the four or five versions of most surnames, and I hardly flinch when Theophile becomes Chris or Cleodulphe becomes John, though during research, this can create occasional riddles. One riddle nearly had me stumped: a birth certificate for Genevieve Alexandrina Cecelia Leduke, issued to my grandmother (who was also my godmother; after whom I am named).

With the help of my great-aunt Viola, my mother, some photographs and the preceding article I have the answer. I think.

Genevieve and Maxime Brissette [who incidentally, was the seventh son of a seventh son, and said to have had special healing powers] were known as Sarah and Michael. Their daughter, Mrs. Eva Cecelia LeDouke had three children, among them a daughter. Mrs. Joseph Gendreau (Alexandrina Brissette-Gendron), as godmother and aunt of the child, chose her name: Genevieve, after the grandmother; Alexandrina, perhaps after herself; and Cecelia, after the mother's middle name.

Mrs. Eva LeDouke [actually Leduke or Ledoux] didn't like any of those names, and simply called her daughter Irene because she liked it. Ironically, the girl (my grandmother) was ultimately raised by the aunt who named her Genevieve, but by then, even she called her neice, Irene. My mother (Irene's daughter), whose name is Blanche Cecelia, calls herself "Lyn" and named me Irene- after my grandmother, whose real name was Genevieve.

Got that? I'm not sure I want to ask who Cecelia was.

* * * * *

AN IMPORTANT NOTICE TO FUTURE CONTRIBUTORS TO JE ME SOUVIENS

We are sure that you are well aware, putting this journal together is no easy task, but all of us involved with JE ME SOUVIENS thank you for the significant contributions you have made and evident enthusiasm you show in submitting articles for publication. We still have many more to choose from, which will find their way into future issues of this publication...so, if yours has not appeared yet, please be patient- it will be printed.

Because this is a time-consuming effort, that you might help us more so, we ask that anyone planning to send us articles for inclusion in future issues, to please write to the Editor of this magazine for a line guide and instructions. JE ME SOUVIENS is presently prepared in camera-ready copy for our printer. If you are able to help us save time and effort by readying your own article for publication, it would be greatly appreciated by our staff. Again, our sincere thanks!!!

LINKS IN THE CHAIN OF A FAMILY TREE

by John F. Coté, Jr.

While doing our family tree, I was impeded by the name of my great-grandfather, a certain Jean-Charles Coté. Possessing only the oral tradition of my father and his family as to the name of their grandfather, Jean-Charles, it seemed as though I could pursue this line no further. The main reason for this genealogical block was that in locating my great-grandmother, Marie-Vénérande Brodeur, who married my ancestor on the 23rd of February 1846 at St-Damase, PQ, the document of marriage stated his name to be Jean-Baptiste Coté, and not Jean-Charles, for whom I so diligently searched. This man was the son of Charles Coté and Catherine Boisvert, who were married at Notre-Dame-de-St-Hyacinthe on the 16th of January 1809. Their son was born in March 1810 at St-Césaire. Thus, the question was, who did my great-grandmother really marry? The Jean-Charles of oral tradition? Or the Jean-Baptiste stated in the document? And were they one in the same?

TRADITION VS. FACT

Requestioning the seven living aunts and uncles as to the real name of their grandfather, they all once again agreed that their grandfather's name was indeed Jean-Charles. One remarked, "Why Grandma always called him "Charlo"(Charlie in English) when she mentioned him. Also, Ma always called him Charlo, and she knew him well." Her father-in-law lived with Pa on the farm in Weeden, Québec for some years. So, according to them, Jean-Charles was

their grandfather, and who this Jean-Baptiste was, they did not know, nor care. What was I to do? The living aunts and uncles were too formidable for me to face with a weak and unproven statement, as I had just started to research the family when this all happened, and I had to learn the hard way.

Some time later, I received a death certificate from the local town hall regarding the death of one of Jean-Charles' sons, and there on the certificate, was the name of his father, given as Jean-Baptiste Coté, born March 1810 at St-Césaire. Now I really had a problem. I realized that Jean-Charles and Jean-Baptiste had to be the same man, but how could it be proven?

In contacting a third cousin of ours in Canada, I learned that they had had their genealogy researched by the Institut Drouin of Montréal. He was a descendant from one of Grandfather's brothers. Thanks to this genealogical compilation, the mystery was solved. His great-grandmother was likewise, Marie-Vénérande Brodeur, the mother of my grandfather. She had married a Jean-Baptiste Coté in 1846 in the parish of St-Damase, Québec. Now that I had the Jean-Baptiste pinpointed by both a death certificate as well as a marriage record, all the data I had compiled up until that time, fit together quite well, but what about the Jean-Charles that everyone maintained was our ancestor? It was indeed a dilemma which caused me much anguish.

With some trepidation, I again approached the relatives and insisted that their grandfather was named Jean-Baptiste and not Jean-Charles. I fur-

ther maintained that he was the missing great-grandfather that I had searched for. In addition, I offered proof by showing them that Vénérande Brodeur was his second wife, something undisputed by them. Also that their aunts and uncles from the first marriage of their grandfather always mentioned that their father had been called Jean-Baptiste. Likewise, that their father, Jean-Baptiste was named after his father, he being the oldest son of the first marriage of Jean-Baptiste and Cordule (Charron) Côté.

After presenting all my arguments, they finally agreed that maybe Grandmother had married a Jean-Baptiste and not a Jean-Charles after all. Some headway had been made, but certainly not enough to really convince them. Some of them refused to acknowledge that Jean-Baptiste was their grandfather, insisting that the other one, Jean-Charles, was rightfully their ancestor. At this point, my research was ridiculed, that I didn't know what I was talking about, or that the facts were all wrong.

Sometimes, fate and luck can be strange companions. Shortly afterwards, I happened to meet a second cousin, in her eighties, who remembered vividly her grandfather living with her parents on their farm in Lisbon, Connecticut during the late 1890's. Her mother was his daughter. She turned out to be an expert on the family and thanks to a keen memory, spent hours with me, filling in details and telling stories, of which about 95% had later proved true. Without her input, I would not have been able to assemble our family history, as I have it now.

Another difficulty in researching stemmed from

the fact that both my great-grandfather, as well as my grandfather, had both married twice, had a total of 32 children between each generation, and had named some of their children the same names as in the earlier generation. This was likewise a major source of confusion.

Finally, at a family reunion, everything was solved. The daughter of my great-grandfather's oldest son, Jean-Baptiste, who was in her nineties arrived for the festivities. Marie-Rose stated that regardless of what the family said, her grandfather was named Jean-Baptiste, and that he had died in her father's house on their farm in Weedon, at the age of 96 years and five months. In fact, she was there when he died from choking on a hot doughnut at the breakfast table. As for a Jean-Charles, the rest of the family was wrong. Silence on the matter reigned supreme for some time. She then mentioned that the Jean-Charles of which everyone spoke, was Jean-Baptiste's brother, who went west in the 1880's and had never been heard from again. With that mystery cleared-up and all acknowledging the real facts, all the documented information and accumulated family history came together. I was pleased and congratulated by the family, and had finally gained some respectability on the family history.

The children of Charles COTÉ and Catherine BOISVERT are as follows:

1. Jean-Charles, m. 18/9/1832-St-Charles-Richelieu to Angélique Paquet.
2. Catherine, m. 24/10/1836-St-Césaire, PQ to Gabriel Courtemanche.

3. Jean-Baptiste, 1 mg. 24/4/1837-St-Césaire, PQ
to Cordule Charron; 2 mg. 23/2/1846-St-
Damase, PQ to Vénérande Brodeur.
(my great-grandparents)
4. Louise, m. 13/11/1837-St-Césaire, PQ
to Toussaint Tougas.
5. Marie, m. 7/1/1840-St-Césaire, PQ
to Pierre Charron.
6. Précille, m. 8/11/1842-St-Césaire, PQ
to Joseph Dufresne.
7. Pierre, m. 28/8/1843-St-Césaire, PQ
to Onésime Benoit.
8. Félicité, m. 28/8/1843-St-Césaire, PQ
to Charles Dufresne.
9. Marcelline, m. 16/9/1850-St-Césaire, PQ
to Octave Gosselin.
10. Louis-Trefflé, m. 17/11/1851-St-Césaire, PQ
to Virginie Baron.

BUT WHY JEAN-CHARLES?

Another problem which disturbed me was, why had great-grandfather used the name of his long-lost brother, Jean-Charles? Further researching and questioning of the family brought out the story that our great-grandfather, Jean-Baptiste Coté used to smuggle horses across the border, and was well-known at the crossing stations by the custom officials. He would gather six or seven horses together, and with his feed bags, and buggy, would come to the

United States, and sell the horses to farmers and other friends in the areas of Centredale, Rhode Island and in Baltic and Taftville, Connecticut. When he had sold the animals, he would then travel back across the border, obtain another string of horses and continue with his livelihood. Between trips to the States, he would work his farm, which relatives have said, was a poor one.

For some reason or another, towards 1890, he was told to leave Canada for the States. During this time, he came to Baltic, where his son Pierre-Simon had a grocery, wood and kerosene store, and where my grandfather learned the butcher trade at the age of fourteen. As the Custom officials were watching for him, our great-grandfather Jean-Baptiste simply assumed the name of his brother, Jean-Charles, and freely traversed the border. Members of the family in Centredale and in Baltic had been here for some time, and frequently went back to Canada after working in the mills. When their money ran low back in Canada, they would then return to the milltowns, and save another amount. So it was no problem for great-grandfather to find lodging with his sons and daughters in Rhode Island or Connecticut. To end this mix-up, it seems that with the families here in the United States, our great-grandfather was known as Jean-Charles, and meanwhile in Canada, he went by the name Jean-Baptiste. The children from both his marriages never knew that he went by two names, nor evidently, the officials at the border crossings.

From the usage of his brother's name, the Connecticut branch of the family knew him as Jean-Charles, never realizing that that was their uncle's name. Only those children born before 1900 knew

and remembered him as Jean-Baptiste. Hence, the confusion and the facts which have led to his true identity.

Source materials:

Various family documents and oral tradition.
Répertoires of Marriage: St-Césaire and St-Damase,
Notre-Dame-de-St-Hyacinthe, PQ

Tanguay, Cyprien. DICTIONNAIRE GÉNÉALOGIQUE DES
FAMILLES CANADIENNES.

* * * * *

69 births is too many

[The following appeared recently in the Dear Ann column.]

Dear Ann,

Here is another crazy problem that has people at my place of employment arguing. Please settle it for all of us. Is it humanly possible for a woman to have 69 single births? Half the office says, "Yes." An equal number says, "No way." We are all awaiting the final word from you.

- And Baby Makes 69, In Mich[igan].

Answer: Methinks somebody cheated and looked in the Guinness Book of World Records (1986), but didn't read the item carefully. The greatest number of children produced by a woman is indeed 69. The woman who performed this marvelous feat was a Russian peasant who lived 150 miles east of Moscow. She, did not, however, have 69 single births. She produced 16 pairs of twins, seven sets of triplets and four sets of quadruplets.

The French-Canadian Heritage in New England by Gerard J. Brault

Reviewed by Henri Paradis

"Kitchen walls were decorated with holy pictures and a religious calendar listing saint's feast days, holy days of obligation, and reminders of fast and abstinence.... portraits of the Blessed Virgin and the Sacred Heart were fixtures in the parents' bedroom. An image of the Guardian Angel adorned the children's room." (From Chapter 1).

As I read Gerard J. Brault's new book, "The French-Canadian Heritage in New England", it seemed to me that he was describing my childhood home. As he goes on writing about housing, clothing, food, Religion etc., he skillfully brought to life so many of our treasured customs and traditions. Suddenly I was bursting with pride. Here was a book written about me, my parents, my ancestors, my way of life. Four hundred years of social and cultural life which we had so often tried to explain, ineffectively, to others was now unfolded in one book, and in English. This meant that my neighbors could read it and better understand the French-Canadian mentality and way of life.

Students of French-Canadian studies will find this book invaluable in their research. During our college days we had to rely on our parents' stories about the olden days and occassionally we found a few French books to help us. Today's students will find in Mr. Breault's book much information, an extensive bibliography and notes to assist them.

For the older reader, you will enjoy reminiscing about your life, your ancestors' legacies, what you preserved and what you passed on to your own children. The younger generations will read with pride what being French-Canadian is all about - 400 years of beautiful traditions !!

This is a book for all ages. Don't miss it.

BLUE BLOOD

by Rev. George Christian and Richard Christian

There is a widespread saying among those engaged in genealogical research that if anyone is looking for royalty, he or she is more likely to find, at best: ordinary people; at worst: knaves.

For several years, our efforts (with the help of a number of friends, notably Mrs. Janice Burkhardt) have brought us back to the middle of the 17th Century. We found a few knaves but no royalty. A turning point came when we purchased the back issues of MÉMOIRES, the publication of the Montréal-based Société Généalogique Canadienne-Française. The very first number in the first volume (January 1944) contained a wealth of information on two collateral lines of our maternal grandfather, Wellie Arel. The information was compiled by Fr. Archange Godbout, O.F.M.

The first Canadian immigrant of this family was Jean-Louis Harel, who married Marie Pescher (also known as Bilodeau or Legal) about 1671. Their son, Jean-Louis, married Marie-Claude Miville in 1710. Her father was Jacques Miville, a Swiss landed gentleman; her mother was Catherine de Baillon, a descendant of noble families on both sides.

Both of these lines were elaborated in Father Godbout's article. A schematic rendering of them follows.

Before Catherine de Baillon, six earlier generations are given. The oldest ancestor is Mathurin Baillon, said to have been an adult in

the 1490's. It is unlikely that he ever heard of a Venetian explorer named Christopher Columbus, who accidentally found a new world- the world that at least one of Mathurin's descendants would one day reach, in order to begin a new life.

As if this weren't enough of a treasure, the same volume of MEMOIRES continued the line of Catherine de Baillon's mother, Louise de Marle (who outlived her husband to marry a second time). Counting this grandmother, seven additional previous generations are listed. Four of the males were "seigneurs" (lords). The last, Jean de Marle, was born in Flanders in 1448.

But the story does not end with him. A further reference is made to Pierre de la Garde d'Hozier's Dossiers bleus (t. 429, Bibliotheque Nationale de Paris). [This is a precious Genealogy of the principal families of France in 150 volumes! D'Hozier lived from 1592-1660.] Included in this work is the de Marle family, which extended back eleven more generations, to the time of King Louis VI ("Le Gros") [1081-1137], the sixth successor to Charlemagne as king of France. In his efforts to unify his country and restore peace, he fought and subdued a number of vassals. Among these was a Thomas de Marle, whom he imprisoned.

Besides having joined her daughter Marie-Claude to the Arel line, Catherine de Baillon has contributed a rich legacy to us from both her parents.

However diluted through the ages, it would seem that there is some blue blood running through our veins.

COLLATERAL LINE # 1 - AREL

[from MÉMOIRES, S.G.C.F., Vol.I, #1, janvier 1944]

II. HAREL, Jean-Louis

m. 2/5/1710-St-François-Lac, PQ

MIVILLE, Marie-Claude

I. HAREL, Jean-Louis

m.

PESCHER, Marie

1. MIVILLE, Jacques

m. 12/11/1669-N.D.Québec

de BAILLON, Catherine

b. ca. 1645

2. BAILLON, Alphonse (Sr. de Valence)

m. de MARLE, Louise

3. BAILLON, Adam (Sr. de Valence)

m. MAILLARD, Renee (d. bef. 7/7/1605)

4. BAILLON, Adam (Sr. de Valence)

(d. bef. 5/1/1610)

m.

de la SAUSSAYE, Jeanne

5. BAILLON, Adam (Sr. de Valence)

1st m. VAULTIER, Philippe

6. BAILLON, Michel (Vicomte de Caudebec)

m. LE SEIGNEUR, Jeanne [financier 150?]

7. BAILLON, Mathurin [adult towards 149?]

COLLATERAL LINE # 2 - AREL

[from MÉMOIRES, S.G.C.F., Vol.I, #1, janvier 1944]

II. HAREL, Jean-Louis

m. 2/5/1710-St-François-Lac, PQ

MIVILLE, Marie-Claude

I. HAREL, Jean-Louis

m.

PESCHER, Marie

1. MIVILLE, Jacques

m.12/11/1669-N.D. Québec

de BAILLON, Catherine

2. BAILLON, Alphonse

m. de MARLE, Louise

[1st m.; she rem. Marc d'Amanzay, chev.
Sr. de la Fond]

3. de MARLE, Mathurin

m. BIZET, Anne

4. de MARLE, Waast (Ec. Sr. de Vaugien)

m. 1586 Le SUEUR, Madeleine (d. bef.1608)

5. de MARLE, Claude (Sr. de Vaugien & Sargis)

1st m. 20/7/1545

LHUIILLIER, Antoinette

6. se MARLE, Waast (Sr. Vaugien & Villiers

m. DUPUIS, Jacqueline St-Paul)

7. de MARLE, Jean (Sr. de Villiers-St-Paul)

m. LEBLOND, Sibylle

8. de MARLE, Jean (of Flandres. b. 1448)

m. de THIENBRONNE, Gillette

[10th Generation preceeding: Thomas de MARLE]
of the time of King Louis VI, le Gros who
was born and died at Paris [1081-1137]

THE CHAPDELAINES

by Henri Chapdelaine

INTRODUCTION

One day in the fall of 1686, a Captain of a French Royal Company marched into the town of Plomb in Lower Normandy. With him were several drummers and a fife player. Amid the barking of stray dogs and the creaking of ox-drawn wagons, they stopped in the square facing the gothic church. The fife player whistled a catchy tune while the drums kept time and soon. When the crowd had gathered, they played the martial airs that even today push grown men to stand at attention with a hand on their bosom. Behind them waved the white flag of the Sun-king, Louis XIV, a flag emblazoned with a gold fleur-de-lis...

The people, mostly tenant farmers and artisans, listened as the officer spoke. They knew that only property - and what property could bring - counted in France of that day. Unfortunately, most of the land belonged to the few, to the nobility. Among the common people, if the older inherited the family farm, what remained for the younger?

So that day, the magic word was said: New France - where there lay thousands, millions, even billions of acres of virgin land for the taking. It was there, barely exploited by a few, waiting for the hardy to risk the Atlantic. Here was a new nobility; a man could own land by his mere presence. But even if that land was not

desired, the officer offered still another bounty; a chance to see New France, to fight the roguish Iroquois, even to engage in trade with friendly tribes and return with a bonus to buy a home or farm, to become a landed owner here at home.

That day, Andre Chapdelaine, son of the village carpenter, enlisted. So it was that Andre came to New France to serve three years with the Troops of the Royal Marines. But he was never to return to France. His enlistment over, he married and went on to become a Lieutenant and then a Captain of the Militia. By his sixteen children, Andre left behind him more descendants in one generation than the total population of Plomb in distant France!

Andre Chapdelaine was not of noble birth but his achievements rank him among the nobility of his time. That's why, in the diocese of Coutances, Normandy, his story has been published more than two hundred and sixty times; mostly single paragraphs in historical works or the subject of a conference before a group of historians. By far, most appeared in the 1930's after the resounding success of the novel, "Maria Chapdelaine". A few articles had also appeared at the turn of the century when the population of Lower Normandy reveled in joy at the beatification of Father Auguste Chapdelaine, martyred in China in 1856. These earlier works formed the basis for all ensuing mentions but they were far from complete, being mostly conjecture. It was the discovery of Andre

Chapdelaine's baptismal records in the 1930's by Monsieur Descoqs, Mayour of Plomb, that gave Andre his fame. That document brought proof that all the Chapdelaines of the world originate from this little town in the shadows of Mont Saint Michel.

In Quebec, however, his land of election, Andre Chapdelaine enjoyed no such popularity. The beatification of his venerable cousin passed unnoticed. After all, Quebec is encumbered with saints from A to Z with even a few humorous ones, such as St. James of the The Thousand Cows (Mille Vaches), thrown in for good measure. The novel "Maria Chapdelaine" though, was received with ear-deafening applause. Quebec became "the land of Maria Chapdelaine". Despite that publicity, French-Canadians paid no attention to the real Chapdelaine family, but proceeded to invent fables surrounding the author, Louis Hemon, who died tragically in Chapleau, Ontario, shortly after completing the manuscript.

Today, "Maria Chapdelaine" is no longer revered. It's message, though eternal, reeks of the dark ages in the history of Quebec and its progression to modern times. It is reminiscent of encyclicals and papal edicts of the Middle Ages; largely ignored by everyone. Similarly, the life and times of Blessed Auguste Chapdelaine have no appeal because he did not gain the popularity of a St. Anthony. But the Chapdelaine family goes on here below, in the same quiet way, with one generation following the other, with

innumerable tombstones attesting to the coming of Andre Chapdelaine and the passing of his descendants.

In our United States, George W. Cable authored a novel, "The Flower of the Chapdelaine" in 1918, but unfortunately transplanted the Chapdelaines to Louisiana, a land they have never known. No doubt, Cable had read "Maria Chapdelaine" and had met some Chapdelaines in Massachusetts' homes, but this lone fighter for civil rights could not help but base his novel in his native New Orleans. As a result, the novel proved unpopular and is largely forgotten.

The only comprehensive (3 page) article ever published in Canada on Andre Chapdelaine was written by Monsignor Napoleon Delorme (Papal Prelate), a Chapdelaine from both the paternal and maternal sides. It was published in the June 1948 edition of the Memoires of the Montreal French-Canadian Genealogical Society, and remains to this day the only in-depth article to see a printed page. Despite some inaccuracies, Father Delorme succeeded in tracing every child born of Andre Chapdelaine but without mentioning any of their descendants. Later, in 1972, Father Georges Henri Cournoyer, pastor of St-Roch, Quebec, an expert genealogist, gave a conference on Andre Chapdelaine in Sorel but his presentation was copied from his predecessor, so nothing new was added. More recently, Rene LeTenneur, a masterful French writer, devoted five paragraphs to the story of Andre Chapdelaine in his book on the Norman origins of French-Canada.

On publication, he wrote a longer article, mostly on "Maria Chapdelaine" for a literary quarterly of Saint-Lo in Normandy. Yet all these publications, now numbering nearly three hundred, are just enough to whet one's appetite and arouse one's curiosity. What in fact did happen to Andre Chapdelaine? Where did he come from? Why?

Here for the first time, with thanks to my French predecessors, is the complete story of Andre Chapdelaine in biographical form. As will be noted, I have not pursued Andre's children beyond 1740 but halted with Andre's death. Also, I have not included any information on Normandy, in the Diocese of Avranches, and on the origin of the family.

BIOGRAPHY

"Andre Chadelaine, son of Julien and Jeanne Lemasson, his wife, was baptized by me in the Church of Plomb, this 10th day of September, and was named by Andre Tevit, son of Andre, assisted as godmother by Marguerite Chadelaine, daughter of the late Jean Chadelaine. Tetrel, Pastor."

So reads the baptismal record in the register of the church of Plomb, Normandy, France. All would be well if we knew the year of this particular 10th day of September - most French researchers, including Monsieur Descogs who first discovered the baptismal record, cite 1666 as the date of record. Canadians, on the other hand, guided by parish records, give 1664 or 1662 as the correct birth year. Let's accept the source - 1666.

Strangely enough, due to the research of a sympathetic priest, pastor of a church near Plomb, we know more about Andre's father from France than about Andre himself. Julien Chadelaine was born in Plomb, (now it is the department of Manche), Lower Normandy, France, in 1634. Still in Plomb, he married Jeanne Lemasson on July 22, 1663 at the age of 29. After the birth of his children, but no later than 1686, he moved to the nearby village of Douetis. He died there on June 18, 1694 at the age of 60. He was known as Julien Douetis, an honorary name given him by the townspeople for his excellence in carpentry.

Andre, on the other hand, bore the surname of "Lariviere" and was so recorded on arrival in Quebec. He was Andre Chapdelaine dit Lariviere, which should be interpreted to mean: Andre Chapdelaine from "The River". This surname originated when the Chapdelaine family, occupants for many generations of the farm known as "La Chapdelainiere" in the hamlet of Plomb, moved to a suburb called "La Riviere", named for the small and lazy river that flows through its center. The name Lariviere is important. Without it, a genealogist would lose track of the Chapdelaine family in Quebec within one or two generations.

His schooling over, Andre could read and write, unlike many of his contemporaries. He divided his time between work on the family farm and apprenticeship to his father, a master carpenter. But with the social position of his parents, Andre envisioned years of hard labor before marriage and a family of his own. Had life run its normal course, Andre would probably have become a carpenter and married in his mid to late 30's.

But one day, late in 1686, a recruiting officer in the person of Monsieur Pierre de St-Ours, a Catholic nobleman originally from the region of Grenoble, high in the French Alps, came to Plomb, his drummers beating 4/4 time, to seek young men willing to give 3 years of their life to the King in the defense of the colonies. Andre was only 20 years old at the time but he enlisted. The enlistment did not

necessarily mean immediate service in New France since many men served also in the ports of Brouage and LaRochele; much depended on the needs of the colony and the organization of the St-Ours company. Andre knew for certain that he would serve in the Marines for 3 years, with service in Canada highly possible. No doubt this made lighter his mother's heart at his departure but she was never to see him again!

After very limited military training, Andre embarked on April 27, 1687, with his Captain, Seigneur Pierre de St-Ours for the trans-Atlantic trip. Eight hundred soldiers left with their commanding officers that day, all troops under the command of Philippe Rigaud de Vaudreuil, onto a fleet of ships ably led by Admiral Amblymont. During this voyage seventeen men died and were buried at sea.

They docked at Quebec City on the evening of May 29, feast of Corpus Christi, a holy day of obligation in the colony, and attended ceremonies honoring the Body of Christ that evening. The crossing had taken only 33 days, a record, six to eight weeks being average. Hence, the detachment of Marines had every reason to be thankful.

At Andre's arrival, a military campaign was underway in Quebec, a campaign to route an Indian tribe that had long plagued the colonists. Departure was set on June 9 and though the arrival of 800 soldiers was viewed as an optimistic sign for the success of the mission, it soon

became obvious that the colony had insufficient bedding, munitions, muskets or military gear for the newcomers. Therefore, Denonville, Governor of New France, after writing a sarcastic letter to the King's minister regarding the lack of equipment (fewer than 200 of the new soldiers had muskets), decided to pursue the attack with his regular army. The new men were sent to their respective posts or domains along with their officers.

On May 31, 1687, Andre Chapdelaine, with 49 other men in the company of Monsieur de St-Ours, set foot on the island of Montreal. In the first week of June, via the Richelieu River, they navigated to their new home, the domain granted to Seigneur Pierre de St-Ours, the most strategic position in Quebec's fight against the Iroquois who came up that river from Lake Champlain and Albany, New York, to raid the colony.

The attack by Denonville was a success, as military successes go. He succeeded in attracting the Tsonontouans to Fort Frontenac where several were massacred. The remaining Indians were captured and sent to France, most likely into slavery. Finally, Denonville burned the Indian villages and returned home. This unchristian offensive signaled the start of Indian hostilities that were to last several years.

Soon after his return, Denonville gave the order - dated September 1, 1687 to each seigneur and inhabitants of each domain to build a fort to serve as refuge

to families and their domesticated animals during Indian attacks. Each fort was to be constructed in the form of a square, each corner solidly built of quarried stone and the sides made of cedar logs fifteen feet high and standing on end. Inside were to be barracks to house at least fifty soldiers or a company of men, as well as officers' quarters. Also, there were to be workshops, storerooms and many additional rooms and buildings for the safety of settlers.

This, then, was Andre's first work in New France, the cutting of cedar trees, the pointing of ends, the logging to bring them to the site, the long hours swinging the axe, the back-breaking contests between the men to raise section after section; all followed by the menial yet equally important task to collect and stack the chips and branches and cutting for firewood, and the more necessary task of making planks and beams for building the barracks and rooms to house the soldiers. This work continued all through the winter despite repeated attacks by the Indians who were now sending groups of marauders in all sections of the colony in an attempt to halt or delay the building of forts.

The attacks had become so fierce and frequent by late autumn in 1687 that the government decided to negotiate peace with the Indians. In late October, 1687, the Iroquois attacked and nearly captured the fort of Chambly, leaving most of the soldiers dead or seriously wounded. They crossed into Villemarie or what is today

Montreal and gained so strong a foothold on the island that the settlement there was menaced with total extinction. The winter of 1687-1688 was spent in conferences, mostly in Montreal. Finally, a truce was signed on June 15, 1688.

The following month, the soldiers and settlers of St-Ours, Contrecoeur, Sorel, St. Francois du Lac and Louiseville (Riviere du Loup) were ordered to participate in a convoy to deliver food and supplies to Fort Frontenac - today Kingston, Ontario. During their absence, Indians of at least two tribes erupted upon these domains to burn all buildings. Many of the inhabitants, before leaving, decided to free their animals - cows, steer, oxen, sheep and pigs - and let them roam on nearby islands where food was plentiful and where, protected by surrounding waters, they could be easily recaptured on return. However, the Indians crossed the narrow channels and, falling upon the beasts, killed most of them. The few men and women who remained in the villages took refuge in the forts and so were spared.

Destitution awaited the settlers on their return. However, most of them had wisely sold their furs at Fort Frontenac and were able to restore some of their goods and rebuild their buildings, but not before drawing new plans for better protection. The ensuing years, up to 1693, were to be filled with Indian attacks and massacres that could frighten even the strongest settler. No man would dare venture upon his land without being

armed from head to foot but worst of all, no man would dare plow his field without a musket in one hand, the plowshare in the other. As he approached the woods, he could well ask himself if an Indian didn't lurk behind the branches, ready to pounce on him as he turned around his ox and plow. If he wasn't decapitated on the spot, with his hair serving as evidence of his massacre, he would be captured and burned alive in the Indian village.

Of such, then, was the life of Andre Chapdelaine during the three years of his enlistment. Technically, he was to be released and sent home in the fall of 1689 but his term ended at a time when no ship sailed for France. With all the hubbub and activity created by the recurring attacks, Andre was in no hurry to leave and so extended himself to the following summer.

Summer 1690 came and Andre was ready to return but the news from home wasn't good. The Edict of Nantes had been revoked, King Louis XIV was at odds with the Pope and he supported the Gallican Church (French National Catholicism); the little people suffered untold miseries from the weakness of their leaders and life had become very difficult for commoners, such as the Chapdelaines. To add to the difficulties, it was very hard to travel from St-Ours to Quebec City and quite imprudent to do so. Though the Quebec government had two detachments of men to protect the St. Lawrence Seaway, one surveying the region from Quebec City to St. Francois du Lac, the other from Montreal to Sorel, these

detachments were kept busy no matter where they happened to be. With only twenty soldiers in each group, they were forced to fight bands of 60 or more Indians nearly every day, and so, could give little, if any, protection to a lone soldier whose enlistment was over and who wanted to travel the St. Lawrence to go home. For all purposes then, Andre was landlocked, unable to reach his port of departure.

Monsieur Pierre de St-Ours, Captain of the Company and Seigneur of the domain, had of course noticed Andre. Soldiering in those days was far less military, far more human, than it is today. Then, generals and officers did not hide in bunkers and let the common soldier die on the battlefield; there was in reality no rank during Indian raids. So, in the estimation of Monsieur de St-Ours, here was a young man with not only sinew and brawn, for Andre could hold his own with any man to chop trees and pull stumps, but also with a solid head. Andre had an intellectual bent, read studied, asked questions. He was a serious person, the type needed in a foundling colony. Besides, he was profoundly religious, an exemplary Catholic, a person whose piety went beyond mere devotion. More than that, he had a way with wood, a certain expertise in carpentry - and that was certainly a plus in a place where everything was still to be built. St-Ours then capitalized on the situation and kept Andre on, in return for his regular pay and the little extras, such as tobacco and pipe.

Thirteen families had permanently settled in St-Ours. Total population was about 100 persons plus a few soldiers. On Sunday afternoons and evenings as well as on holy days - quite frequent in Catholic Quebec - the people gathered in the home of one of the villagers. They sang songs of old France, danced to the rhythm of violin strings, told stories of Indian raids, or the men sat passively by the fireside puffing their pipes while the ladies exchanged chitchat about their cousins and friends. Though Andre was single, he joined in the fun despite the lack of female companionship.

The sixth farm to the south of the Seigneur's manor belonged, by grant, to the family of Francois Chevretils dit Lalime and his wife, Marie Lamay. Francois, born in the diocese of Perigueux, France, had come to New France with the famous Carignan Regiment in 1665, to serve under Captain Pierre St-Ours. At the disbanding of the Regiment, all of the officers had been granted extensive parcels of land; in turn, each Seigneur made smaller concessions to the men who wished to become citizens of the colony. Francois Chevretils had been one of the soldiers who elected to remain with his captain. He had been granted sixty arpents of land and, in 1671, had married Marie Lamy who had come to New France with the group known as "Les Filles du Roi". They had four children, Louis, Marie Anne, Mathurin and Francois.

On May 16, 1678, at the age of 35, Francois Chevretils died in St-Ours.

Later, his widow married Jean Duval, a carpenter, who, by his marriage, inherited the farm. In the census of 1681, he was recorded as owning the original sixty arpents or a bit more than sixty acres, six of which were planted. He also owned a gun, probably a musket, a cow and an ox. He was 40 years old and had five children but three of them were his wife's. As the only carpenter, he was kept busy building the houses of in St-Ours as well as the manor of the Seigneur.

During the winter 1690-1691, Andre Chapdelaine, versed in carpentry from his work with his father, worked with Jean Duval. He did not fail to notice Marie Anne Chevretils, 16 years old, petite and strikingly pretty. Soon the two young people began a courtship. And so, all thoughts of returning to France left Andre and he began to consider St-Ours as his permanent home. His position was assured here as he could work alongside Jean Duval; there was a town to build, trees to cut, wood to saw and a remarkable young girl to woo!

In the summer of 1691, Andre Chapdelaine, now 25 years old, and Marie Anne Chevretils, 17 years old, were married. The marriage act was notarized by Notary Menard on September 16, 1691, before the following witnesses; Seigneur Pierre de St-Ours, Seigneur of the Concession of St-Ours and Captain of a Company of the Marine Troops; Marie Mullois, his wife; Lord Charbonnier, Sergeant of the Company of ST-Ours; Jean Duval, stepfather of the bride; Marie

Lamy, the bride's mother; Louis Chevretils, the bride's brother; Miss Barbe de St-Ours; all daughters of the Seigneur; Jean Bouvet, Seigneur de la Chasabre and surgeon of St-Ours; and Madeleine de Bidquin, spouse of the surgeon.

With his marriage, Andre received a severance pay equal to six months' duty in the Marines while his wife was granted a small, insignificant dowry by the Seigneur. Also, from the Seigneur, they received occupancy rights to a small one room cabin measuring 15 by 14 feet, a log cabin with a thatched roof. The cabin was built in the summer of 1691 and there Andre brought his young bride but their honeymoon was soon interrupted. Once again, Andre was prevented from following in his father's footsteps - his God had greater plans for him.

Though Monsieur de St-Ours was of noble birth, had a title and was also Captain of a company of men, he remained a very poor man. By his wife, Marie Mulois, also of noble birth, he had eleven children. His military pay and rental income from the domain as well as income from fur trade remained insufficient to adequately support his children so a year earlier, he had petitioned the governor and the king to grant him command of a fort.

Late in September 1691, a courier arrived in St-Ours bearing a sealed letter from the governor of New France. Seigneur Pierre de St-Ours was ordered to reactivate his company and report as soon

as possible to the fort of Villemarie and assume its command.

Monsieur de St-Ours proceeded immediately. Some of his earlier soldiers, those who had come to Canada with him originally in 1665, joined his new company; others, the late comers of 1687, also enrolled. Andre Chapdelaine was one of the men who answered the call and so passed into the military once again.

For a few days, there was much activity in St-Ours. Men dusted off their military equipment, women melted lead to cast thousands of musket balls, or else they prepared provisions of cereals and dried fruit. All the while, this increased traffic drew the attention of Indian scouts who were never far from St-Ours. The scouts were trained observers; they could hide behind a tree motionless for days or blend into the countryside like a chameleon, ready to pounce upon an unsuspecting victim who wandered away from the log cabins. When the men of St-Ours marched off, some bearing canoes in portage for the seaway crossing into Villemarie, the Indian scouts scampered back to their tribal fires.

By the fall of 1691, most of the men of St-Ours were in Montreal for the winter. Others, such as Duval the carpenter, were busy despite the cold and already fallen snow. Marie Anne Chapdelaine, too, was busy in her one room cabin sealed from the winter's cold. She knitted and wove, prepared gifts for the New Year's and

Epiphany feasts. There were so many things to do even in a humble home for a lady quite alone but alive with thoughts of her husband who was sure to return home for the holy days. Already, the ever present crucifix in the Quebec home had its place over the fireplace and Messire Pierre dePermelnaud, the resident priest in St-Ours from early 1691, had blessed the few devotional articles that henceforth - until recent times at least - would ubiquitously be displayed in every French Canadian home. Marie Anne's morning and evening prayers took a long time for already the litany of saints had become a fixed habit in the repertoire of French prayers.

One cold day, Marie Anne awakened to the sound of war whoops and the dull thudding of arrows as they implanted themselves into the log walls of her cabin. The Indian scouts had correctly appraised the situation; most of the defenders of the colony were away, leaving only a few men to guard the women and children. Without a militia, St-Ours had no defense, or practically none, so the Iroquois descended in full war paint upon the settlers. Marie Anne barricaded her door and the lone window. She had no weapon, no musket. Her only hope was in Our Lady and in Ste. Anne; had not Ste. Anne saved the early settlers countless times in their perils? In Quebec City, the Cathedral is already dedicated to Our Lady who has never been known to fail those who ardently called her name?

In a lull between the ever renewed

attacks, Jean Duval stole away from his home, leaving it in the care of the women, and reached the modest cabin of Marie Anne Chapdelaine, his step-daughter. They made their way to the fort where many neighbors had already sought refuge. For eight days and nights, the Indians relentlessly attacked but not a single shot was heard from the fort. Instead, the people prayed. Finally, tired of their game, the Indians abandoned the fight and disappeared into the snow covered pines. When the all clear signal was sounded, the men exited to appraise the situation. Many homes were burned to the ground, provisions were lost, graineries were empty, livestock were scattered or stolen by the renegades. However, not one life had been lost and no injuries were reported. Once again, Ste. Anne, teacher of the virginal way of the Father to Mary, received praise and thanks.

Despite the possibility of another attack, two men ran to Villemarie to notify Monsieur de St-Ours of the disaster. Immediately, he returned to St-Ours with a select group of soldiers. Misery would be the lot of the settlers for the coming winter but the Seigneur charitably took in some homeless families to share bed and board with his many children. Others found room with more fortunate settlers and still others moved into the fort. However, Monsieur de St-Ours left a group of men in St-Ours for the defense of his donmain, his first concern. The men of the Company, garrisoned in the fort of Villemarie,

served a few weeks in Montreal, and then a few weeks in St-Ours, on a rotating basis.

In the summer of 1692, Marie Anne Chapdelaine gave birth to her first born son who she named Louis. Unfortunately, the baptismal records for the years 1687 to 1700 were destroyed in a fire in 1700. Messire Pierre de Permelnaud baptized the child but after the fire, no one considered it of any importance to rewrite the baptismal records, an easy task in those days since the principal persons were still living. Therefore, the birth dates of Andre's and Marie Anne's children are not known for certain.

That same year, Andre was promoted to the rank of Sergeant. This promotion was of great importance to Andre since it brought a pay increase. For the first three years of military duty, he was paid 118 pounds sterling a year less issue costs. The pound in use was the French sterling, divided into 240 deniers or 20 sols, that is, one pound equaled 20 sols or 240 deniers. From this pay, the paymaster withheld 18 deniers a day for bedding, musket, and other military equipment, leaving him six pounds, 180 deniers a month. Since the pound, like the franc, was worth about 20 cents of our money. Andre's monthly pay, as a simple soldier, was one dollar and 27 1/2 cents. A lieutenant, on the other hand, was paid 60 pounds a month or twelve dollars while the sergeant stood half way between the simple soldier and the lieutenant. By comparison, a carpenter was paid at the basic rate of 600 pounds a year or 120

dollars, while a blacksmith received half that amount or 60 dollars. With produce infinitely less expensive than today, a penny was a large sum to our forefathers. In reality, pay scales were not to change greatly. For over 200 years since the early French Canadians who came to New France, at the turn of the century, they were paid about \$2.50 a week for work in the mills, from 6 AM to 5 PM, six days a week, the same basic pay earned by a carpenter in the late seventeenth century in colonial Canada. It is only in the last thirty years or so that money has decreased in value.

In 1693, Marie Anne gave birth to her second son, Francois. Andre passed part of that year in the settlement and was witness to the marriage of Thomas Neveu dit Lacroix, a son of Jean Neveu and Jacqueline Louiche of the town of Vitry, diocese of Avranches near the town of Plomb, Andre's birthplace. Thomas Neveu was considerably older than Andre since he had come to New France in 1665 with the Carignan Regiment, originally stationed in Marsal, Lorraine. Since he had not married, Neveu had also enrolled at the reorganization of the St-Ours Company to serve at the Fort of Montreal. Now, in 1693, the 29th of August, he was marrying Thoinette Legrand, widow of Nicolas Prunier dit Picard, another soldier of the Carignan Regiment. Andre, for his part, would then affix his signature to many documents of the domain of St-Ours.

The next three years brought three more children, all boys; Pierre in 1694, Joseph

in 1695, and Jean Valerian in 1696. At a time when infantile mortality ran excessively high in New France - (nearly half of the children died within the first year) - the Chapdelaines were fortunate indeed as all their children were healthy, with not one dying until adulthood. But the coming of five boys placed the family in dire need. That year, 1696, Monsieur de St-Ours promoted Andre to the rank of Lieutenant with a pay of 720 pounds a year or 12 dollars a month.

Legend has it that Marie Anne Chapdelaine suffered a miscarriage about this time; with no baptismal or civil records, there is no proof. But the last year of the 17th century, 1699, she gave birth to their first daughter, Agathe, whose radiant health would bring her to the grand age of 96.

In 1700, Marie Anne was born. Legend again has it that the mother had more miscarriages but in 1704, Antoine the eighth healthy child and sixth son was born. He too lived long, dying at the age of 88. A year later, Francois Marie, the seventh son, was born.

With nine children to his charge, Lieutenant Andre was pressed for income as were most of the fathers in the colony. And so, once again, in return for his faithfulness, Monsieur de St-Ours submitted his name to the governor on the promotion roster, and, with the accord of the King's Minister, Andre Chapdelaine became a Captain. When we consider that most captains were of noble birth -

counts, viscounts, dukes and seigneurs, this achievement ranks as a first class honor. In fact, at this stage, Captain Andre could have petitioned the king for his title of nobility. Captain Andre would be in charge of the defense of the banks of the Richelieu, a very large territory, and answer only to the Seigneurs of the domains or the governor of the district, or again work with the pastors of the parishes. In addition, he would exercise "lower justice", or pass judgment in what we would consider today a district or lower court - as compared to a superior or supreme court. The new responsibilities also brought a pay increase; Captain Andre earned 90 pounds a month or 18 dollars, a considerable amount for that time.

About this time, the first church of St-Urs was built. It was a rustic log cabin surmounted with a cross but the people were proud of their sanctuary dedicated to Our Lady of the Immaculate Conception. Andre was one of the men who worked at its construction and, from its formation, he became involved in the parish council.

Four years later, in 1708, Jean Baptiste, their tenth child, was born. With his birth, Captain Andre, now 42 years old, retired from military service. The family was growing, the eldest son was 16 years old, and Andre grew tired of the constant travel his responsible position required. Besides, the Indian threat had been met and was over, many treaties had been signed and it appeared that the

colony was moving ahead into prosperous times.

When Andre retired after nearly twenty years under arms, Monsieur de St-Durs granted him a parcel of land. On October 10, 1708, Andre received a large parcel on the St. Lawrence, measuring ten arpents in frontage by thirty in depth. Roughly, this land measured about 2000 feet in frontage by some 6000 in depth. It was situated next to the Douville fief and the concession made to Jean Vel dit Sansoucy, an old soldier of Carignan who owned about 1/3 the acreage given to Andre Chapdelaine. This concession or land grant then was extensive and represents anywhere from three to five times the usual land grant at that time.

On this land, Andre reared his children and exercised his trade as a carpenter. In the spring of 1709, he began construction of a new house on acreage cleared during the winter.

With his retirement, Andre also took on a new position as churchwarden of St-Durs. The position was not unlike that of our present president of the parish council but it included much more responsibility, for in fact, Andre was responsible for all parish finances, for their use in building or repairing, and for all purchases made in the name of the people. He also acted as witness at marriages and baptisms and was responsible along with the pastor for all major decisions made within the parish.

One of his first acts was to grant the first pew on the Epistle side of the church to Monsieur de St-Ours and his new wife, Marguerite. In 1707, Marie Mullois, wife of the Seigneur of St-Ours had died. On July 29, 1708, more than a year later, Pierre de St-Ours had married Demoiselle Marguerite, daughter of nobleman Charles LeGardeur de Tilly and of Demoiselle Jucheron. As was common with the nobility of that day, the spouse retained her maiden name and though married was known as Demoiselle. Hence, Marguerite, new wife of Lord Pierre de St-Ours was known as Demoiselle Marguerite LeGardeur, just as her mother was known as Demoiselle Jucheron. The family Charles LeGardeur had come to New France in the early days of the colony as a group of noblemen from Normandy totaling 45 persons including their children. From the start, they had been granted extensive lands and domains in the region of Quebec City and Charles had been Counselor of the King (similar to a Chief Justice of our Supreme Court) in the Sovereign Council seated in Quebec City. He had held that post from 1663 to 1695.

Soon after entering the new house, Marie Anne Chapdelaine gave birth to her seventh child, a son, Augustin Seraphin, also known as Jean Seraphin. He was born on September 21, 1710, almost as a 44th birthday gift to Andre. The following year, Louise was born.

The Chapdelaine holdings expanded. With some of his income saved from soldiering, Andre had purchased a cow,

sheep and pigs. Each winter, trees were felled. The best ones being used for building and for splitting into boards. Some were reserved for the Chapdelaine homestead, others were sold or traded with neighbors for cereal grains, peas and other necessities. In the spring, roots and stumps were pulled out, a hard task until the family had enough money to acquire a horse and oxen, but the land was turned under and planted.

For the next three years, Andre was busily engaged in his carpentry work. The year 1714 brought the 13th Chapdelaine child, Andre, named for his father. That year, Monsieur de St-Ours, then in his old age, called the notary Tetro to his manor to draw up an inventory of the entire domain. This inventory included all personal and private property held in common with his wife in keeping with the laws of France, and all land grants in the domain, including the property both private and common held by the settlers. Three estimators were hired; Seigneur de Belleval, Seigneur Francois Volant de Fosseneuve who was Seigneur of the domain of La Pointe a Vigneux, and Andre Chapdelaine. Pierre Parent, a soldier in the Company of St-Ours and Pierre Benoit, a settler in the village were witnesses. The inventory began June 19, 1714, and occupied Andre most of that year. Once again, he worked side by side with noblemen.

But Marie Anne was no longer her old self. The gleam in her eyes, her quick smile, her boundless energy had all but

disappeared. She was often sick and run-down, but the herbal potions and teas given her by the knowledgeable Indians soon brought a sparkle to her eyes. With thirteen children to care for, her days were filled to satiety. Then, in 1718, at the age of forty-four, Marie Anne gave birth to her fourteenth and last child, Marie Josephite. Time and the successive pregnancies had taken their toll. There was no medicine on earth to rebuild a completely worn out body. After languishing the winter of 1718-1719, she died on April 9, 1719, shattering with her passing, Andre's dreams of spending their old age together. The following day, they buried her in the first cemetery. She was only forty-five years old. She can be remembered as our first mother in New France

Andre, now over 52 years of age and widowed, had fourteen children to provide for, if we include the sons about to return from military service. In this era, a young man was eligible to enlist from the age of sixteen. Andre's eldest daughter was 20 years old, so things went well enough on the domestic side with the girls helping to rear their younger brothers and sisters but loneliness burdened Andre enormously. And so, on October 21, 1720, he married Marie Anne Joly, daughter of Pierre Joly and Madeleine Tessier, after a short courtship. Andre was 54 years old and Marie Anne was 28 at the time of the wedding. It was her first marriage. No doubt the people of St-Ours considered giving the newlyweds a charivari but it

was forbidden under pain of excommunication. The marriage feast was a joyous one with the presence of all of Andre's children as well as the notables of St-Ours and other nearby domains.

That same year, 1720, Andre's sons returned from the military. Louis, Pierre, Francois and Joseph had served under arms in different posts and domains; Louis was 28, Francois 27, Pierre 26 and Joseph 25. They petitioned Monsieur de St-Ours for land grants, since they were of marrying age and had proven their worth by honorable service under the French flag. Joseph received a 4 by 30 arpent grant, that he would work until his death some fifty years later; Pierre took his place next to his brother with a similar grant. Francois and Louis also received parcels of 4 arpents by 30. At the same time, Louis, the elder, was granted another parcel of rich bottom land, 2 arpents by 30, at the Cote de la Richardiere. Then, with a gleam in his eye and a smile on his lips, Monsieur de St-Ours granted a 4 by 30 arpent parcel to young Andre, only six years old, born the year that Captain Andre inventoried the domain of St-Ours. It would appear that Monsieur de St-Ours was in fact young Andre's godfather.

It's interesting to note that these grants are in that part of St-Ours where the soil is most fertile and most productive, at some distance from the village center which is erected on poor, sandy soil. The grants were first ade in the for of script notes written by the Seigneur of St-Ours and countersigned by

Messire Andre Jorian, pastor of the parish. They were then notarized by contract of March 9, 1720. Valerian, 24 years old, it should be noted, had no grat; the reason was that he was still in the military under the leadership of Jean Baptiste de St-Ours, son of the Seigneur.

Pierre, Francois and Louis had defended St. Francois du Lac, a domain midway between Montreal and Quebec City on the southern shore of the St. Lawrence, directly overlooking Lake St. Pierre. Only recently had the Fort of St. Francois been abandoned, though a smaller fort still existed on the seigneurial land, home of Seigneur Crevier. St. Francois was also home of the Abenaki Indians, called in American history the "redoubtable St. Francis Indians", who came from La Beauce, Maine, New Hampshire and Massachusetts. These Indians were the remnants of tribes that flourished in New England much before and during Champlain's visit of 1608, but the tribes and their homeland had been decimated by the English Puritans and French Huguenots. The Abenakis then had been driven from their homeland and had deep antagonistic feelings against both the English Protestants and the Iroquois, who had been their allies. They embraced Catholicism and St. Francois was the center of a flourishing Jesuit mission since 1687.

Pierre and Francois both worked their concession with the help of their father and brothers. But their hearts were no longer in St-Ours. When the holidays came, and the holy days, still frequent

even in the 1720's, the two Chapdelaine brothers went by canoe, up the Richelieu, across the St. Lawrence, over to the St. Francois River where lay the growing parish of St. Francois Xavier, on the site of what is today the village of Notre Dame de Pierreville. During their military duty, both young men had given their hearts to certain young ladies and it was with them that they spent their time, despite the distance.

On May 31, 1723, Francois Chapdelaine married Exupere Couturier, daughter of Pierre Couturier and Gertrude Maugras. He was the first of Andre's children to marry. The ceremony took place in St. Francois du Lac, with the pastor, Father Jean Baptiste Dugast, officiating. Andre and his young bride, Marie Anne Joly were witnesses.

The Couturier family had been in St. Francois du Lac since 1690. First had come Gilles Couturier, a widower, with his two sons, Pierre and Jean Baptiste, both born in Sorel around 1689. In St. Francois du Lac, Gilles had married Mari Jeanne Moral, daughter of Quentin Moral, Governor of Trois Rivières, and Marie Jeanne Moral, widow of Jacques Maugras, who was born in Ligny Le Chateau, France, in 1639. The family had first lived in Trois Rivières then they moved to St. Francois du Lac in 1681 when Maugras had received a land grant and purchased an additional lot of land. Interestingly, Jacques Maugras, a soldier and nobleman, had died in the Salmon Falls Expedition, today Berwick, New Hampshire, against the

English American colonists, at the age of 51. During the same engagement, one of the Creviers, co-seigneur of the fief of St. Francois du Lac, had also been killed.

Jean Baptiste Couturier, son of Gilles, Francois Chapdelaine's uncle, had married in St. Francois du Lac, Marguerite Anne Babie dit Duperon, daughter of Pierre Babie, Seigneur Duperon, and Marie Anne Crevier. Seigneur Duperon was also a co-Seigneur of the domain of St. Francois. By his mother-in-law, Jean Baptiste Couturier had inherited one thirty-sixth of the domain of St. Francois. Like his father, Jean Baptiste was surnamed Labonte and he is the ancestor of all the Labontes of the region of St. Francois. Jean Baptiste had served as an officer in the Fort of St. Francois and was very well known in the region, having married into the Seigneur's family. For a long time, he was also churchwarden of the parish of St. Francois Xavier.

Pierre Couturier dit Verville, Francois Chapdelaine's father-in-law, born in Sorel like his brother, had married Gertrude Maugras, daughter of Jacques Maugras and Marie Jeanne Moral. His father, Gilles, had married Pierre's mother-in-law. Because of this marriage, his mother-in-law became his stepmother. Pierre had received vast land holdings and lived on a farm lot six arpents in frontage by five in depth, with a house, a barn, a stable. He had four arpents planted, one of which was in hay. The remainder of the property

was wilderness. He had many other lots scattered throughout the domain. Pierre was to die in St. Francois on February 22, 1745. He is the ancestor of all the Vervilles of the region, most of Quebec and the United States.

In 1763, after the conquest of Canada by the English, all monies were withdrawn from circulation and redeemed at the rate of one half to zero of face value. The estate of Pierre Couturier was valued at 1052 pounds sterling. This represents more than five years labor by a carpenter, ten years by a blacksmith or more than 28 years military service by a soldier. During the exchange, the family received only 977 pounds sterling and lost most of their land in the bargain. Many people, including the Chapdelaines, were not to recover.

Francois Chapdelaine and his bride, Exupere, settled on one of the parcels granted to Pierre Couturier, land that was extremely fertile. Situated on the shores of the St. Lawrence at the mouth of the St. Francois River, this land was flooded each spring when the ice melted. Like the Nile, the St. Lawrence deposits a great deal of silt, insuring replenishment of vital minerals and organic material. The region, known as Yamaska County, was so named by the Abenakis. In the Indian tongue Yamaska means "swamp-land or low-lying land where there are many houses". However, this constant humidity underfoot was to be the undoing of Francois Chapdelaine, who was unable to cope with a region so hot and damp in

summer, and so cold and damp in winter.

Established as a farmer, Francois, despite his relative youth, was often sick and unable to work. Still, because of his ailments perhaps, he spent much of his free time pursuing a project he had undertaken, a project somewhat unique for his time. While most of the inhabitants of Quebec had a rather warm devotion to Saint Anne and her daughter, the Blessed Virgin, Francois very special thoughts and affection went to St. Joseph, the father of Christ the Savior. So when the question arose in the construction of the new church, on which saints should flank the main altar, Francois fought a winning battle to have Christ in the center, Mary on one side and Joseph on the other.

On July 31 of the same year, 1723, Pierre Chapdelaine married Marie Charlotte Pinard, daughter of Claude Pinard and Francoise Gamelin in the church of St. Francois and before the same priest, Father Dugast. Once again, Andre and his new bride attended the ceremony in this new village of the Chapdelaines, St. Francois du Lac.

Like the Couturier family, the Pinards had been in St. Francois a long time. Claude Pinard, son of the surgeon, Louis Pinard from France, had married Francoise Gamelin, daughter of the surgeon Michel Gamelin and Marguerite Crevier, sister of the early seigneur of St. Francois. Like his father and father-in-law, Claude was also a surgeon and he ministered to the troops garrisoned in the Fort of St.

Francois. In 1720, he had been appointed Lieutenant in the militia under the command of his father-in-law, Captain Michel Gamelin. Louis Pinard, his father, was brother-in-law, to Jean Crevier, Seigneur of St. Francois, and was also co-seigneur of the fief "Arbre a la Croix" near Trois Rivieres or what is today Cap de la Madeleine. Another of Louis' sons, Louis Pinard dit Lauziere, had married Madeleine Renou dit Lachapelle, daughter of Francois Renou and of Marguerite Crevier, who was also a sister of Jean Crevier, once seigneur of St. Francois. Claude, Pierre Chapdelaine's father-in-law, was appointed Captain of the militia to succeed his father-in-law and he held that post even into his old age. He died at St. Francois on April 19, 1749 at the age of 81. His farm was situated near that of the Couturiers but was much larger, measuring four arpents in frontage by forty in depth, on which were built a house, a barn and a stable.

The Gamelin family. on the other hand, was among the very first in the colony. Michel, the surgeon, had come directly from France after his medical training. One of his sons, Pierre, who would be uncle to Pierre Chapdelaine, had married Marie Jeanne Maugras, daughter of Jacques Maugras and Marie Jeanne Moral. Through this marriage then, Pierre Chapdelaine was also related to the Couturiers into which family his brother, Francois, had also married. The Gamelins by marriage were uncles and aunts of Francois Chapdelaine so that Marie Charlotte Pinard, wife of Pierre Chapdelaine, was by marriage

Francois Chapdelaine's niece! In other words, Exupere Couturier, wife of Francois Chapdelaine, sister-in-law of Marie Charlotte Pinard who was the wife of Piere Chapdelaine, was also her aunt! So it was in the early days of the colony.

On January 17, 1724, on a cold, snowblown winter day, Marie Anne Joly presented Andre a beautiful grace, her first baby boy. This son, Andre's fifteenth child, was named Louis like his older brother. At a very young age this child adopted the sobriquet of Lariviere to distinguish himself from his brother.

Andre Chapdelaine was getting old. His farm prospered; the family had two oxen and a horse to help with the farm work. Both grants given to Pierre and Francois were taken over by the family in return for some small remuneration. In addition to his carpentry work, his fur trapping, his sale of timber and planks and his position as churchwarden, Andre became procurator for Monsieur de St-Ours. He served with Andre Charbonnier, Messire Jorian, the pastor, and Monsieur de Minial. In the absence of the seigneur, they granted land to settlers of St-Ours and collected rental payments.

Marie Anne Joly gave birth to a second child on January 6, 1726, this time a girl, baptized Marie Reine. Mrs. Chapdelaine was 34 years old and none too strong for she recuperated very slowly.

A month later, on February 5, 1726, Andre's oldest daughter, Agathe, aged 27,

married Joseph Charpentier dit Sansfacon, son of Denis Charpentier and of Marie Anne Despernays in the church of the Immaculate Conception of St. Ours. Th Charpentiers were an old family of St. Ours, descendants of Denis, a former soldier in the company of St-Ours.

But the days were long in St-Ours, especially for Andre and his young wife, only in her mid-thirties. Despite the best of care by the surgeon of the domain, her strength diminished day by day until early March of 1728 when she began failing rapidly.

Father Jorian administered the Last Rites. The family waited. All were assembled. Horses and carriages were at the doors. There were many little children to visit their ailing grandmother who hardly surpassed their mother's age! Was it possible for a woman so young, only thirty-six years old, to leave her aging husband thus making him a widower for the second time? The family prayed, exercising the greatest privilege of free man in the sight of God: "Lord, only say the Word and she will be healed".

On March 15, 1728, Marie Anne Joly breathed her last. She was laid out on planks in the living room and the family spent the night in prayer and in receiving the condolences of the steady stream of sympathizers who came, day and night, to offer their sympathy. Some of Andre's sons worked that night in the cold workshop within the barn, making a coffin in which Marie Anne was placed on the

morning of March 17, when the earth received Andre's second wife.

In the meantime, Francois Chapdelaine in St. Francois du Lac had not fared any better. His health had steadily diminished despite his thirty-five years of age. On September 23, 1728, he bid his wife a last adieu and closed his eyes to the world. He was buried in the cemetery of St. Francois, in a location that has not been recorded for posterity. His wife continued his work, with no children to care for, the young widow spent her days by the altar of St. Joseph in the new church. She would be authorized to make two collections a year, on certain holy days. The monies collected were to purchase a statue of St. Joseph, an ornate golden tabernacle made in France, and also a richly executed tableau to place over the altar. Francois Chapdelaine then was the first Chapdelaine of the first generation to marry in New France and also the first of Andre's children to die in New France.

Despite his great loss, Andre travelled once again to St. Francois du Lac in the spring of 1729 to attend the wedding of his oldest son, Louis. Once again, before Father Dugast, St. Francois was the scene of another Chapdelaine alliance. Louis married Marie Anne Bonin, daughter of Andre Bonin and of Angelique Pinard.

Andre Bonin dit Delisle, Louis' father-in-law, was the son of Pierre Bonin and of Francoise Veron. He had been born on the Isle of Rhe, Diocese of LaRochele,

France. He had come to St. Francois from Sorel as a widower to marry Marie Angelique Pinard, widow of Jean Niquet, on October 26, 1705. After 1730, he and his wife had moved to Sorel. During their life in St. Francois, the couple occupied the land granted to Jean Niquet, near the Abenaki village. Marie Angelique Pinard was of course related by marriage to Pierre Chapdelaine while her first husband, Jean Niquet, had been related by marriage to the Seigneur of Baieville or the fief of St. Antoine de la Baie.

The newlyweds did not remain in St. Francois, however. Louis Chapdelaine had received two land grants some nine years earlier and he had spent muscle and sweat to clear the land and build a house and barn. From all indications, he was well to do in St-Ours. It was in this village that they returned immediately after the wedding celebration. But their union was to be short lived, lasting less than a year. On March 21, 1730, Louis buried his young bride in the cemetery of St-Ours. Indications are that Marie Anne Bonin Chapdelaine died in childbirth. Louis was not to remarry until nine years later.

The year 1731 brought two marriages to the Chapdelaine family. First, Andre, now sixty-five years old, married Marie Chatelle in the town of Berthier, just over the river from Sorel. It is presumed that Marie Chatelle was a widow, though she was considerably younger than Andre and would survive him by many years.

Jean Valerien, his military service

over, had occupied some of the land previously granted to his brothers. Then, on October 1, 1731, he married Angelique Dansereau, widow of Francois Fontaine, daughter of Pierre Dansereau and Angelique Abiron. The ceremony took place in Vercheres, but the newly wedded couple settled in Saint-Ours next to the Chapdelaine homestead.

The summer of 1731 also brought to St-Ours Msgr. Pierre Herman Dosquet, Bishop of Samos and co-adjutor to Msgr. de Mornay who visited the parishes of the Montreal province for Confirmation ceremonies. Thirty-two persons were confirmed that year in the church of the Immaculate Conception, including Andre's children: Antoine, 27; Augustin Seraphin, 21; Marie Josephte, 13; and Louise, who took the name of Genevieve, 20.

Andre had less than ten years to live. This last decade of his life brought several more marriages along with numerous changes in St-Ours. First, the village was growing; the seigneur of St-Ours, Jean Baptiste de St-Ours, son of the first seigneur, no longer lived in the manor, but had settled in Montreal and Quebec City where he owned several houses. He was a commandant of the Fort at Niagara and also had a lucrative fur trading business. With his absence, Andre Chapdelaine was given a new position. He was working side by side with the pastor not only in granting new lands but in administering the affairs of the town.

Marie Josephte, sixteen years of age,

married Francois Vel dit Sansoucy, son of Jean Vel and Jeanne Raimbault on March 1, 1734, in St-Ours. The Vel family was among the most highly respected in St-Ours. Jean Vel had come with the Carignan Regiment and served in arms with Andre Chapdelaine at the Fort of Montreal. The Vels would be in the forefront of social and political life in St-Ours for years to come.

That same year, Marie Anne Chapdelaine, thirty-four years old, married Joseph Forcier, widower of Gertrude Joyal, in St-Ours on August 9, 1734. Joseph Forcier was a new comer to St. Francois du Lac and had met Marie Anne through Pierre Chapdelaine.

By then, Pierre, well-settled in St. Francois, lost his wife, Marie Charles Pinard. Though her Father was a surgeon of the area and the family was in social communion with other surgeons and doctors, nothing could be done, and the young wife, mother of three children, died.

Moved with compassion, Louise Chapdelaine, twenty-six years old, moved to St. Francois to care for the children. Soon she met Francois Cartier, son of Guillaume Cartier and of Marie Etienne Garnier and they were married on August 13, 1736. The Cartier couple would set up housekeeping in the village of St. Michel de Yamaska, near St. Francois du Lac.

The Cartiers had come to St. Francois during the last years of the seventeenth century. Guillaume, the ancestor, had a

land concession on the island of the Fort, that is, on the island where stood the seigneur's manor and the Fort of St. Francois. His land measured four arpents in frontage by ten in depth, of which two arpents were cleared for planting, next to which stood their log home. Guillaume had been a member of the seigneur's council from the start and also served as churchwarden until his death on June 1, 1719. He was replaced by one of his sons. Cartier left a large posterity in St. Francois and that name is one of the most common in the region.

Meanwhile, in St-Ours, Messire Andre Jorian, pastor, granted small concessions to Antoine Chapdelaine, three arpents at Bay Richardiere, two arpents to Valerien Chapdelaine in the same area and four arpents at St. Jean to Jean Baptiste Chapdelaine. These grants date from August 4, 1736.

In St. Francois, Pierre Chapdelaine took a new bride, Marie Jeanne Forcier, daughter of Joseph Forcier and of Gertrude Joyal, on October 22, 1736. He was forty-five years old and Marie Jeanne was considerably younger. It was her first marriage. It should be noted that Pierre's new father-in-law, Joseph Forcier, had remarried to Marie Anne Chapdelaine, sister of Pierre, and was now living in St-Ours. Therefore, Pierre's sister became by marriage, his step mother-in-law. Also they acquired a new relationship besides sister and brother. They were now step son-in-law and step mother-in-law.

The Forciers had settled in St. Francois long before Andre Chapdelaine had heard of New France. In 1676, Jean Crevier, Seigneur of St. Francois, had conceded a sizable parcel of land next to his domain to Rene Faure who had subsequently built a house on it. However, Faure had suddenly left St. Francois to trade with the Dutch in New York state. Since Faure had not met his obligations, that is paid no rent for some time, Seigneur Crevier had repossessed the land and granted it to Pierre Forcier on January 21, 1690. Pierre then was not a latecomer but had been in St. Francois at least since 1673.

On May 18, 1690, while plowing his fields, Pierre Forcier had been killed by the Iroquois Indians in a surprise raid. His widow, Marguerite Girard, had remarried on November 30 of the same year to Captain Rene Abraham dit Desmarais, widower of Jeanne Blondeau. Pierre was forty-two at his death. They owned eight acres of cleared land, one musket, and a log cabin with few furnishings. They had had five children: Joseph, Marie Marthe, Pierre, Jacques, and Jean Baptiste.

At his age of majority, Joseph, Pierre Chapdelaine's new father-in-law had married Gertrude Joyal, daughter of Jacques Joyal and of Gertrude Moral. He also had received a valuable land grant in St. Francois next to the estate of Claude Pinard. The land measured eight arpents in frontage by forty in depth. It included a house, a barn and a stable. Six arpents were cleared and planted, and

three were reserved for hay.

Gertrude Joyal, his wife, was the daughter of Jacques Joyal, a master machinist who specialized in the manufacture and repair of muskets. His full name was Jacques Louis Jouiel dit Bergerac, born in Bergerac, France, in 1636. He was the son of Etienne Jouiel. He had arrived in Montreal in 1658 and then he had moved to Trois Rivieres a year later where he opened a shop. On November 10, 1676, he had married Gertrude Moral, daughter of Quentin Moral, governor of Trois Rivieres and of Marie Marguerie, widow of Jacques Martel. Joyal then by marriage was related to both the Couturiers and Pinards. Jacques Joyal died in St. Francois on March 26, 1766 at the age of ninety-four, leaving numerous sons and daughters, many of whom married into the Chapdelaine family.

Therefore, Pierre married into one of the oldest families of St. Francois. He and his wife would leave a posterity most of whom would later move to the United States.

The following year, on October 1, 1737, Antoine Chapdelaine, thirty-three years old, married Catherin Boudreau dit Graveline, daughter of Jean Boudreau and of Francoise Bazinet, in St-Ours. Like his brothers who had grants in this village, Antoine settled on his land with his new bride.

Andre, seventy-one, was still strong but he could feel his advancing years take

their toll. He began to reduce his work days and spent more time daydreaming by the fireside, puffing his long pipe and thinking back to his youth in France. He fondly recalled his father, mother, brothers and sisters. Still he had carved a good life for himself and his children in the wilderness and he had no regrets. The land had been tamed, the Indian challenge had been met and peace reigned. In twenty years, Canada would be wrenched from the French and passed into English hands but he would not be living to witness this catastrophe.

In the fall of 1736, Messire Andre Jorian, pastor of St-Ours and procurator for the Seigneur of St-Ours, left the village for a new position. He was replaced by Messire Louis Chardon, a young Frenchman from the diocese of Auxerre, who had been ordained ten years earlier by Msgr. de St-Vallier in Quebec City. Father Chardon was more the spiritual father type and disliked politics and the things of this world. He did not take up the procurator position of his predecessor but left the concession of land to the laymen. Andre Chapdelaine served under him as churchwarden for almost three years.

The winter of 1739-1740 brought profound change to Andre Chapdelaine. His strength slowly began to ooze away and the age lines in his face deepened into furrroughs reminiscent of those he had scratched into the earth for so many springs. At home, there remained: Francois Marie, 35; Jean Baptiste, 32;

Augustin Seraphin, 30; Andre, 26; Louis, 16; Marie Reine, 14; and his wife, Marie.

Spring and summer of 1740 came and went. Andre no longer tended to his garden, rarely visited the barn.

As fall approached, the people noticed that onions had many layers of skin, the potatoes were tough with many eyes, the squirrels sported bushy tails and the hares snuggled under their extra thick coats of white fur. From all indications, it would be a long cold winter.

Andre's sons chopped and sawed wood. The fireplace would eat up lots of wood that winter and the family needed more firewood than usual. By the first week of September, though afternoons were still very warm, the air had changed and the people knew that fall had arrived. It would not be long before the first frost would blacken the squash vines and snow flurries would usher in the winter season.

There's a saying as old as the colony, "Le trois fait le mois". It means that the weather on the third day of the month will be the weather that will prevail for the remainder of the month. On October 3, 1740, the forecast was poor. The wind howled from the northwest and shuffled the snow that remained. Above, the sky hung low and heavy, dreary gray snow clouds burdened with a major storm. The sun had not shone for days and Andre felt like the weather. Bedridden for a number of days, he finally lapsed into unconsciousness. He awakened with a moan. He was in pain

and it was evident that his entire being was undergoing dissolution, the alienation of the spirit down deep where the soul connects to the sinew and muscles. All that night, the wind howled and Andre moaned; minutes felt like hours. He opened his eyes, stared, but there was no recognition. Feverish, he spoke of France, chatted with his mother and father. All night, Marie changed the cold towels on his forehead. His children came one by one to sit by his bedside. It was a long, long night. By the early hours of the morning, there was a calm, both within Andre and with the wind.

By dawn, the snow had covered the rank grasses of the fields and layed ready for the profanity of the arctic winds awakened by the eastern sun. When they arrived from the northwest, they lustily undressed the old evergreens wrapped in their heavenly white robes. Only their yearling youngsters snuggled warmly under the snow as though tucked in by caressing hands while their little green heads with frizzly bonnets bobbed in and out of their blankets.

Young Andre, who bore his father's name, went to the window to survey the barn and the road adjacent to it, a path he had trod many times with his father who was sunken in his bed, scarcely breathing. His eyes misted. Outside, on the scrubs, several faded oak leaves, forgotten like kites after a day's plan, flapped their wings. Now they were brown, then white, then suntanned silver, as they danced in time to the beats of the wind. The scrubs

howled as the wind whistled through their icy branches and each little tree bowed in memory of the giant oaks, their mothers whose mortal remains lay beneath the mounds covering the funeral plain that sloped gently until it fell abruptly into the St. Lawrence. Through the snow gusts that misted the window pane, young Andre saw the barn, naked to the wind, buried under the swirling drifts to the southeast, appearing like a poorly inked rubber stamp. He put on his warmest fur coat and woolen cap and made his way to the barn, where the cow nervously munched and anticipated milking. He fell to his knees and cried.

Earlier in the afternoon, the eastern sky had drawn its curtain of darkness behind the shimmering snowflakes clinging to space but the light from the dying sun made pearls of them. The wind, too, tired of playing, fell asleep. Like a now imperceptible ghost, the barn disappeared in the haze of a million snowflakes tracing whirly-gigs before knitting themselves into a virginal carpet.

Young Andre had returned from the barn. He was standing by the window staring through the windowpane at the outside world which had died. As he did, he saw Father Chardon standing and reaching out for his father's forehead. The old gentleman was slowly moving his tongue in and out of his mouth. His eyes remained closed. Then he took one deep gulp of air and stopped all motion. His face had turned a chalky gray.

All during his agony, Father Chardon had been by his side, praying. The Church knows the meaning of death for She, too, is a widow. Only in hope can She rejoice at the Resurrection of Her Spouse, who is yet to return in the flesh. That is why Her ministers and priests wear black, mourning the death of Jesus Christ.

Father Chardon, though a young man, was on intimate terms with death. He knew what was happening to Andre, under the cover of passivity. He knew the Andre was seeing, over his right shoulder, the first rays of the Sun of Justice and this Light that enlightens every man born into this world, was bringing Andre to a reality more profound than any he had known. Death seemed so far away just yesterday, impossible, always for others but not for him. Yet here it was. What was Death? Why would he die? Why, despite Christ's death on the Cross in his place, did he still have to die? Was it for nothing that he had been born? Was life an illusion? If God was truly a loving father, why did he strike him with such a frightening sentence? If he loved him, why would he dissolve into nothingness, into a horrible, stinking, rotting cadaver? What was this absurdity? Had God wronged him? Did God exist? Could there be an evil and perverse being that had led him down the wrong path? Where? When? How? Was there still time for him to know the Truth that could save him? But of what can Divine Truth save him and how? Then, for the last time, Father Chardon stood over Andre.

Andre Chapdelaine died. Like a

caressing breeze that comes man knows not where and goes man knows not where, our father had left the earth. It was late afternoon, October 4, 1740. After the tears of the family, necessary tears that arise from the depths, a loneliness, an emptiness, crept into their hearts and has remained for more than two hundred and forty years, in all those who can call Andre Chapdelaine "father". Three weeks before his death, he had celebrated his seventy-fourth birthday.

They buried him beneath the church, under his captain's bench, next to the bodies of Monsieur Pierre de St-Ours and his wife. Such was the custom, in accordance with his rank and position in the colony. Father Chardon wrote that day, the sixth of the month, a terse entry that betrayed his feelings, "Today, we buried the body of Andre Chapdelaine, churchwarden of this parish, dead at the age of seventy-five."

Forty-four years later, on July 6, 1784, when the new church of St-Ours was built, the bodies buried under the old church were exhumed and buried in the new cemetery of St-Ours. The bodies of the seigneur and his wives were placed in a crypt furnished by the inheritors of the estate. Andre Chapdelaine's children, however, had become so destitute at the conquest that none could afford a crypt or monument. What remained of Andre Chapdelaine was interred in the present cemetery, where, after one hundred and ninety-two years, there remains no trace.

So it was that Andre was born, came, lived, and died. May he rest in peace, our father.

NOTE: The above story was written by Henri Chapdelaine, edited by Edmond G. Chapdelaine and further edited by the editors of Je Me Souviens. Contents of this article could not be verified by the editors of Je Me Souviens because it was not submitted with a bibliography.

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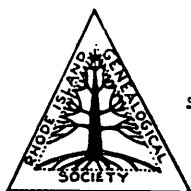
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Rhode Island Genealogical Society

As a service to our readers, we would like to introduce one of our sister Genealogical Societies, for all those who may need help in researching ancestries which comprise a native Rhode Islander in their lineage.

The Rhode Island Genealogical Society, Inc. was formed in April 1975 as a non-profit genealogical society interested in bringing together genealogists, historians, archivists, and any others professing an interest in, or concern for, the science of investigating and recording in an accurate manner the descent of persons and/or families from ancestors.

We hold workshops and lectures each spring and fall on a variety of subjects relating to Rhode Island genealogy. Our quarterly, RHODE ISLAND ROOTS, is published in March, June, September, and December and articles from the membership are encouraged. The Society has published PELEG BURROUGH'S JOURNAL which covers the years 1778-1798 of the "humbly bold Baptist minister" of Tiverton, RI, and contains many vital records of Tiverton and nearby towns that are not in the town records. [\$19.00 postpaid from R.I. Genealogical Society, Dept. RIAF, 128 Massasoit Dr., Warwick, RI 02888].

Also, THE RHODE ISLAND 1777 MILITARY CENSUS, which ran serially in RHODE ISLAND ROOTS, has been published in book form by Genealogical Publishing Co, Inc. 1001 No. Calvert St., Baltimore, MD. 21202 [\$20.00 plus \$1.00 postage and handling].

To further help, aid and assist those working in the genealogical field, we maintain a Surname

File which can help put them in touch with others working on the same family names.

We are presently promoting and encouraging the acquisition of microfilms of the town records that were made by the Church of Jesus Christ of Latter Day Saints [Mormon], to be placed in the Rhode Island Historical Society Library [corner of Hope and Power Streets in Providence] for public use. Some of the towns have already contributed their copies of the films and the others are being purchased.

If you are interested in joining the Society, please contact our Membership Chairperson, Ms. Denice E. Mitchell, 41 Merrimac Road, North Smithfield, RI 02895. The fee is \$8.00 per calendar year.

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USEFUL ADDRESSES FOR OUR READERS OF J.M.S.

Genealogical Department, Church of Latter Day Sts.
50 East North Temple Street
Salt Lake City, UTAH. 84150 [French records]

Public Archives of Canada
395 Wellington Street
Ottawa, ONTARIO K1A - 0N3 Canada [Census, etc.]

Archives nationales du Québec [\$8.00 per act]
C.P. 10450
Ste-Foy, QUÉBEC G1V - 4N1 Canada [B/M/D's]

Centre d'études acadiennes
Universite de Moncton
Moncton, NEW BRUNSWICK E1A - 3E9 Canada
[Acadian resources]

VITAL STATISTICS UPDATE

by Rev. Dennis M. Boudreau

I often wonder if there are some of you out there who find doing some Franco-American genealogies a challenge at times, a bore at others? When you suddenly find yourself in this predicament, what do you do? Do you put your genealogy away for a while and go back to knitting, or television, or your discarded stamp collection? Personally, I have found another solution, but you need to have a friend or two with a completely different nationality than your own. It's all that simple.

This past winter, with no Canadian or Acadian work before me, I had the chance to do some research in other areas, for example trees whose ancestors include English, Irish, Italians and Portuguese. Starting with the people at present, as we all do, and working backward, exposed me to many sources of genealogy still unavailable to those of us compiling our own French trees. I cannot recall how many hours or days were spent in December through February pouring over land documents, wills, vital records, privately printed genealogies, city directories, as I have this past winter season. While there doing research in these other areas, I also kept my eyes open for what they contained to help our own American-French efforts, and the following update is what I have learned.

There is a hidden wealth of information still untapped in our local town and city halls, not to mention state archives, historical societies and divisions of vital statistics. Also, when was the last time you walked through one of our many Catholic cemeteries? How many French people's headstones

did you see or record?

Recently, I purchased two books which to me are priceless gems of information. The first is a must to have: GENEALOGIST'S HANDBOOK FOR NEW ENGLAND RESEARCH, published in Boston by the New England Historic Genealogical Society. Besides, breaking these six states down into counties and towns, it lists societies, and which town was formed from another and when, and so much more. Maps, bibliography, etc. make up a storehouse of genealogical resources.

The second book I feel those of us here in New England should not be without, is newly-published by our Society, THE CATHOLIC PARISHES OF NEW ENGLAND, Edited by our own Armand and Mary Letourneau. It lists very systematically, every parish, Diocese, foundation date, town and state in which they are situated. Another great tool to keep you from needlessly running around from one place to another.

MASSACHUSETTS RESEARCH

Researching vital records in this state is easy if you can remember three main steps: 1600's to 1850, 1841-1890, 1890 to present. These are the main subdivisions.

1600's to 1850: Although most of these records are located in the local town halls or privately printed family genealogies, the vital records of this time period were printed under a state-sponsored program, with copies deposited in libraries across the State. Many libraries have some of them; bigger libraries have more complete collections. Some town halls have an

index to these records, and depending how kind you are to the town clerk, will actually let you use them or xerox copies of said records.

1841-1890: The bulk of these records are located at the Massachusetts State Archives, formerly in the State House basement. This past March, it moved to Columbia Point in Dorchester, near the JFK Library. [220 Morrissey Boulevard, Boston, MA.02125] [617-727-2316]. Records for the whole State between these years are located here. No smoking or pens allowed. Only pencils. There are indexes for B/M/D's after which an attendant will secure the volume requested, as well as will open it for you. Certificates can also be obtained. Schedule M-F; 9AM-4PM.

1891-NOW: Registry of Vital Statistics is located opposite the Boston Common at 150 Tremont St., Room B-3 [Basement], Boston, MA. 02111 [617-727-0110] Schedule: M-F; 9AM-11:30 & 2-4PM. Researchers must sign in and wear a name tag. Indexes of records of B/M/D are consulted first, then request slips made out and brought to attendants who will retrieve and open books to exact pages for you. Certificates are available, and the death records as well as births and marriages must be requested.

All certificates of birth, marriage and death are \$3.00 each in all three locations. The only frustrating thing is when records are closed due to adoption or illegitimacy, or if the volume is falling apart and cannot be opened, or out for repair. As regards Franco-Americans, there are indeed many in cities and towns still uncollected in repertoires, but this is a good second source of working.

CONNECTICUT RESEARCH

Each Connecticut town has kept its own vital records from its beginnings to the present, but a good central collection is the BARBOUR COLLECTION, located at Connecticut's State Library in Hartford. Like Massachusetts, this series goes from the 1600's to 1850. After that date it is necessary to visit the town halls.

1850-1897: Town halls are the best bet for finding results. A card-carrying member of a Connecticut (sometimes another Society) Genealogical Society has an open door access to much of the material. Birth records are closed for the most part, and will only be given if you can give them an exact name and date, or have the clerk look it up yourself. Certificates are available. If you plan on visiting a town hall, get there early in the day, as some close quite early if it's a slow day, and the clerk has shopping to do.

1897-NOW: Division of Vital Records is located at 150 Washington St., Hartford, CT.06106. Again, access to records is limited to incorporated Connecticut Genealogical Societies and its members. Access to indexes here is only on Friday mornings. To obtain records over the counter, call slips must be filled out and given to clerks who will search all records for you.

All certificates in Connecticut's vital records office or town halls are \$3.00 each. It's good to call or write ahead and let them know you're coming.

MISSING IN PROVIDENCE???

As a tip to Rhode Island researchers seeking relatives (of all nationalities) who may have been born, married or died in PROVIDENCE ONLY: The Rhode Island Historical Society Library (corner of Hope and Power Streets, Providence East Side) have a set of volumes entitled: BIRTHS, MARRIAGES AND DEATHS IN PROVIDENCE, 1636-1980, containing spouses names and dates of marriage; full children's names and parents with dates of birth; death dates w/ spouse's names. For anyone who passed through this city, it's a faster source than waiting 6-8 weeks for our vital records to research. At least, you will be able to give them an exact date. Check it out!

Lastly, do not be misled just because a surname is Irish or Scots, English or Italian, you never know where it will lead you. I recently did work for a friend of mine with a Dutch & Alsatian father, and an English-Scots-Irish mother. If you follow this line, you'll see where I got back to...

1. ELAINE M. CASEY + HARRY C. BARENDs
1st mg. 8 Nov. 1949-Boston, MA.
2. JOHN J. CASEY + DOROTHY E. ELLIS
1st mg. 28 Nov. 1926-Boston, MA.
3. JAMES F. CASEY + MARGARET M. KERR
mg. 11 July 1906-Boston, MA.
4. JOHN J. KERR + ELIZABETH McCONNELL
mg. 28 Feb. 1876-Montréal, PQ (St. Ann)
5. JOHN KERR + ANN KENNA
mg. 21 Feb. 1843-Québec City, PQ (N.D.)
6. JAMES KERR + MARGARET BOYLE
of Scotland

....right back to Canada. You can't win!!!

Q&A

Please send any answers to the following questions when they are found to the A.F.G.S. Research Committee, c/o the Society address. Starting with this issue, there will be a new numbering system [i.e. Volume IX = 9/1, 9/2, 9/3, 9/4...]. Please refer to this numerical system when answering any question for our members. Thank you.

Wanted for each item are the parents and marriages of the following. (Given is the marriage of their child or the last marriage/birth found).

- 9/1- Pierre LEMIEUX to Victoria JANAIIS, of Lauratown, ARK. Formerly of Vincennes, ca. 1703.
(by Beverly J. McDonald)
- 9/2- Samuel PINE [or PÉPIN] to Mary HAINES of Camden, NJ, ca. 1795. Son Siméon was born there in 1798, married 1830 in Centerville, OH.
(by Dawna Pine)
- 9/3- Lewis AMELL [or HAMEL] to Virginia BENWAY [or BENOIT]. Daughter Adélie born 17/9/1843-4 in St-Jean County, Québec. (by Aileen Migdal)
- 9/4- Xavier MÉTIVIER to Régina ROY. Daughter Philomène married Henri Dumas 26/6/1893 in Fall River, MA. (by Gerard Samson)
- 9/5- Richard LANE to Marie CARDINAL. Son Richard married Marie Martin 6/7/1840-N.D. Montréal.
(by Albina Bailey)

- 9/6- Edouard GAUTHIER to Julie BOULET married
23/1/1810-Ile-aux-Coudres, PQ. Need Julie's
parents' names. (by Albina Bailey)
- 9/7- Alfred (Frank) DELOGUE to Delina LIXAUIT(?).
Son Théodore married Ruth Mayes 11/9/1913 in
Fall River, MA. (by Vonnice Carrogher)
- 9/8- Prosper GAREAU to Odile L'AFRICAIN [FRIBOTTE/
FLIBOTTE]. Daughter Délima married Albert
Venne 10/10/1882-St-Ambroise-Kildare, PQ.
(by Madeleine Maddock)
- 9/9- Barthélémy VIVIER to Emilie MARRET (MAROT?).
Son Joseph married Lucy Martin 27/11/1901 in
Spencer, MA. (by Arthur Scarborough)
- 9/10- Désiré LEBRUN to Sophie DALLAIRE/ALLAIRE.
Son Olivier married M-Louise Paquin 24/10/1900
in Warren, RI. (by Ernest Schumacher)
- 9/11- Zéphir MACHON to Joséphine DUBOIS. Daughter
Angéline married Arthur Langlois 24/9/1894
in Holyoke, MA. Also need parents and marri-
age data for Arthur Langlois' parents: Louis
LANGLOIS to Marie De POTIER. (by Carol Mackey)
- 9/12- Charles (LA) RIVIÈRE to Arsélie LAPLANTE.
Son Albert married Julie Sullivan ca. 1871-2
in New Britain, CT. (by Eleanor McKissick)
- 9/13- François GENDREAU to Josette FAFARD. Daughter
Félicité married Aimé Pratt 24/10/1845 in
Trois-Rivières, PQ. (by Rita Shane)
- 9/14- Joseph CLOUTIER to Anne DUPUIS. Son Joseph
married Monique Legault 4/7/1803 at Ste-Rose-
Laval (Mtl.). (by Florence Anderson)

- 9/15- George FALASTRE to Augustine-Christine CUNY/
CUNÉ, possibly married ca. 1840-5 in Alsace-
Lorraine, FR. (by D.E. Darrow)
- 9/16- Alfred SÉGUIN to Rose CAMPEAU. Son Alfred
was born 1862 in Montréal vicinity. (by
Richard Seguin)
- 9/17- Christophe LAPORTE to Sophie MAHEU. Daughter
Marguerite married Jean-Baptiste Lusignan
13/2/1809-Mascouche, PQ. (by William Therrien)
- 9/18- Michael CORBRATE to Josette CADEAU. Daughter
Josette married Jean Cantara 1/2/1808 at
Yamaska, PQ. (by Michael Salvas)
- 9/19- Isaie RÉMILLARD to Marguerite COMETE. Son
Louis married Domitilde Boyer 23/11/1847 at
N.D. Laprairie, PQ (by Rhea Power)
- 9/20- Need info on Thomas CARRON/CARON, born ca.
1700, French fur trader from Montreal area.
died 3/11/1782. Said to have been a chief
of the Menominee Indian Tribe. (by Gene
Caron)

* * * * *

CARON FAMILY REUNION

[from The Providence Journal-Bulletin]

Descendants of Robert Caron, who came to this
country [continent?] from France 350 years ago, are
invited to a family reunion on July 5th and 6th.
Relatives interested in attending the reunion
should contact Lucille (Caron) Lagasse, 90 Elm
Street, Goffstown, NH, 03045.

LIBRARIAN'S REPORT

Greetings from your Library Committee - Jan, Armand, Mary, Charlie and Rachel. Summer has arrived in Pawtucket and everyone has plans for great vacation adventures. If you travel this summer and discover a place of particular interest to AFGS members, let us know. We can share this information with other club members. In the meantime, exciting things are happening right here and I'd like to share them with you.

First I want to thank everyone who responded to our request for computer help. Following is a list of people who have responded in the last three weeks:

George Provost
Attleboro, Mass.

Armand and Mary LeTourneau
Pawtucket, R.I.

Robert Charpentier
Stoneville, N.C.

Irene Gauthier
Canton, Michigan

Ernest Gagnon
Manchester, Connecticut

John Cote, Jr.
Brooklyn, Ct.

Blanche Vogel
Crystal River, Florida

Lucille Bosquet
Buzzard's Bay, Mass.

Alfred Gaboury
Lincoln, R.I.

NOT BAD FOR ONLY THREE WEEKS!! We really appreciate the response. It has been our goal since becoming a committee to try to involve in our activities as many people as possible who do not live in the immediate vicinity of LeFoyer because we want all of you to feel like active members. This seems to be a good way of doing that and we thank all of you for such a warm response. We still have lots of projects so if anyone else is interested just drop us a line.

We are still receiving contributions to the Library Fund as you will see by the list of donations at the end of this report. The Library Committee is very grateful for your continuing support of our efforts. Books are so expensive that it would be difficult to maintain our superb library without your generosity. Donations of money are applied to books on order thus defraying expenses that the Board has already approved. We also receive books and magazines that members donate. This leads me to mention another category of donation that we receive at the Library - the donation of original manuscripts.

Over the past few years we have been very fortunate to receive many books that have been written by our members. The Library Committee finds these donations to be very exciting because they are the unique pieces that make our Library so nice. Mr. Richard Provost of Creston, Iowa; Virginia Pittelkow of Tallahassee, Florida; Edmond Spaeth of Fishkill, New York; and Rene Bernier of Niantic, Conn. are some members who have shared their work with us and we thank them for making these otherwise unavailable materials available to us.

In addition several members have worked on family dictionaries. Roger Beaudry has completed the "Register of Beaudry Marriages in Canada 1650-1980". Armand Letourneau is working on a Letourneau dictionary; Arthur Lizotte has completed a Lizotte dictionary; and George and Richard Christian are working on a Christian dictionary. These wonderful books will be such a help to family members who are doing research. Have you done this type of work? Send it along to us!

When you read the list of donations to AFGS, it will become apparent that Mrs. Cecile Martens has been very generous to the Society. She has donated many books to the Library that are out of print and therefore unavailable for purchase. These books have been an outstanding addition to our library and we cannot thank Cecile enough. Over the years she has been a most generous member and always gives freely of her time, energy, knowledge and experience. Thank you Cecile.

We have recently received a number of new batches of church records which we are getting ready for print. We have births and burials for St. Cecilia's in Pawtucket and marriages for Our Lady Queen of Martyrs in Woonsocket. How about you? Can you send us church records, census information, or vital statistics from your area? Every little bit helps! Let us hear from you soon!

The Library Committee continues to collect obituaries. The following people have been added to our list of contributors:

Mrs. Doris Paille from Massachusettes
Mrs. Ed Yakoubek from Two Rivers, Wisconsin
Mrs. Emeline Proulx from Massachusetts
Mr. and Mrs Neil Bouchard, Jr. from Beverly, Mass.
Mr. David Courchane from East Wenatchee, Wa.
Mr. and Mrs. Armand Letourneau from R.I.
Ms. Jeanne Swiszc from New Bedford, Mass.

Ms. Constance M. Reda from Rochester, N.Y.
Ms. Thelma Warnken from Superior, Montana
Ms. Luce Ortner from Half Way, MD.

(I would personally like to apologize to Mr. and Mrs. Bouchard for omitting them from our last list. They have been sending us obituaries from the beginning of this project. We really do appreciate it.) Al Gaboury, Noella Boulianne and Charles Gaudet continue to organize all the material that is sent to us. We are all so pleased with the response to our challenge. We would still like to hear from more of you. 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 !! Wouldn't you like to join the Library's "Foreign Legion?"

Armand and Mary continue their diligent work. They are currently concentrating on making a bound copy of the Forget File for use at the Library. This will be a wonderful addition to the reference section of our Library and we are eager to receive the finished project. They are also continuing their work on the New Bedford records and are helping coordinate all the material that we are sending to all our volunteers around the country.

Mrs. Creamer has volunteered to take care of our bulletin boards. Remember we will gladly post your messages there - just send them to us.

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 us know. I would be happy to purchase it if I can. THIS IS YOUR LIBRARY.

Again we wish to thank Ed Poliquin who wins the title of resident carpenter. I wish you could see him at work!! He is an artist with wood. This week he added new shelves to our

cabinets.(The Library Committee fills them up as fast as he makes them.) Lucky for us Ed is retired - otherwise he'd have to quit his job.

Your Library Committee needs your help and thrives on your constructive criticism. If we omit your name from our report when it should have been included, please let us know. 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 to serve you better ?

Jan Burkhart
Librarian

DONATIONS

Premier Fortin d'Amerique, Julien Fortin par Cora Houdet.
Donated by Barbara Cofer.

Les Acadiens dans Bellechasse, par Pierre-Maurice Hebert.
Donated by Jacqueline La Brosse Miller.

Jean Gaudet and His Two Wives Beginning with 1575.
Donated by Jeannette Pannichi.

Le Cinquantenaire Sacerdotal de Mgr. Joseph-Alfred Laliberte Prelat de Sa Saintate Cure-fondateur de la Paroisse de St-Mathieu de Central Falls R.I., Dimanche le 27 Avril, 1941. Donated by Gisele Vigeant.

Rappelons-Nous Plessiville 1835-1985. Donated by Armand and Mary Letourneau.

Ste-Anne de Beaupre Souvenir Booklet. Donated by Jeanne Swiszcz.

French Line Tourist Map of France. Donated by Jeanne Swiszcz.

Nexus Vol II, #2 and # 5. Donated by Henri Leblond.

R.I. History Vol.44, #2 and # 3. Donated by Henri Leblond.

The New England Historical and Genealogical Register Vol. 139, Apr.1985 and Oct. 1985. Donated by Henri Leblond.

Some Descendants in the U.S. of Albert Parot and Marie-Louise Letourneau of St-Philippe de Laprairie, Quebec. Donated by Dorothy Parrott Drake.

La Societe Canadienne Francaise au XIXe Siecle, par Gerard Parizeau. Donated by Madeleine R. Gray.

Memoirs Vol.2 #4, Vol.3 #1, Vol.6 #2, Vol.14 #11, Vol.24 # 3, and Vol.16 #4. Donated by George and Richard Christian.

Quebec to New England: The Life of Monsignor Charles Dauray by Ambrose Kennedy. Donated by Noella Bouliane.

Persons Having French Surnames 21 Years of Age and Upwards in the Town of Easthampton, Mass. January 1944, by Rene Bernier. Donated by Rene Bernier.

Town of Gloucester R.I. Year Book 1978. Donated by Robert Quintin.

The Star of La Rochelle. Donated by Gabrielle Gadbois.

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

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

Hebert Family Booklet 1982. Donated by Adrienne O. Lessard.

Thibodeau Family Reunion Book 1984. Donated by Adrienne O. Lessard.

Sur Les Traces De L'Heritage Francais en Nouvelle-Angleterre - Boston. Donated by Claire Quintal.

L'Emigrant Acadian Vers Les Etats-Unis 1842-1950, publie sous la direction de Claire Quintal. Donated by Claire Quintal.

My Canadian Ancestry in Retrospect, by Leandier Judson Cole. Donated by Pierre Gagne dit Bellavance.

Guide Officiel des Franco-Americains, 1940. Donated by Pierre Gagne dit Bellavance.

Register of Beaudry Marriages in Canada, 1650-1980 .Donated by Roger Beaudry.

Les Therrien Bulletin Genealogique de l'Association Le Ralliement des Familles Jean et Pierre Therrien (Terrien, Therien, Taylor, Farmer) Mar. 1985 Vol.1 #1, Aug. 1985 Vol.2 #2. Donated by Leo Therrien.

Repertoire Toponymique du Quebec 1978. Donated by Aime J. Lariviere.

Belisles of America. Donated by Cecile Martens.

Notes Historique Sur la Paroisse de St-Guillaume D'Upton,
par F. L. Desaulniers. Donated by Cecile Martens.

Windham, Vermont 1770-1900. Donated by Cecile Martens.

Marriage Records of Barre and of Berlin, Washington
County, Vermont. Donated by Cecile Martens.

Marriages in Montpelier, Vermont. Donated by Cecile
Martens.

Jacques Perrault L'Aine, par Jacques Mathieu des Archives
Nationale du Quebec. Donated by Cecile Martens.

Genealogie des Familles Le Voltigeurs de Drummondville,
P.Q. Donated by Cecile Martens and Joseph A. Michaud.

Genealogie des Familles Le Nouveliste de
Trois-Rivieres,P.Q. Donated by Cecile Martens and Joseph
A. Michaud.

The French-Canadian Heritage in New England, by Gerard J.
Breault. Donated by Gerard J Breault.

Catholic Church Records of the Pacific Northwest Vol.1, St.
Paul 1839-1898. Donated by Mary T. Desrochers.

Catholic Church Records of the Pacific Northwest Vol.2,
Vancouver and Stella Maris Mission. Donated by Mary T.
Desrochers.

A genealogical History of the Louis Defoy (B)/ Fraser
Family From Quebec to Redford, New York. Donated by
Richard Provost.

Abel dit Benoit Genealogy of Virginia Margaret Dubay (Dube)
and Duke / Duchesneau Genealogies of Virginia Margaret
Dubay (Dube). Donated by Virginia D. Pittelkow.

Mariages de le Diocese de Rimouski 1902-1925. Donated by Cecile Martiens.

The Census of St-Severe Parish 1885. Donated by Joseph H. Bessette.

Our French-Canadian Ancestors Vol. 2,by Thomas J. LaForest. Donated by Cecile Martens.

The Lemire (La Mere) Family, by Linda Turner. Donated by Cecile Martens.

Lemire Couples and Their Children. Donated by Cecile Martens.

Child's Directory of Grand Isle County, Vermont 1882-1883. Donated by Edmond Spaeth.

Cap-St-Ignace 1672-1970. Donated by J. A. Michaud.

Genealogy of the French Families of the Detroit River Region 1701-1911, Vol. 1,2 and 3.Donated by Cecile Martens.

PURCHASES

La Famille Papin 1653-1953.

Vincent Beaumont et ses Descendants 1668-1968.

Une Branche de la Famille Amyot-Larpeniere.

Gingras - Dictionnaire Genealogique Des Familles Gingras. 5 Vols.

Noel Langlois 1606-1684 et Ses Fils.

Histoire de la Famille LaVergne.

Bibliographie de Genealogique et Histoire de Familles.

Vieilles Familles de Nicolet.

Tricentenaire des Familles Fiset 1664-1960.

Nos Ancetres au XVIIeme Siecle, par Archange Godbout.
Nos.2,4,5,6

Les Passagers du St-Andre (La Recrue de 1659).

Vieilles Familles de France.

Figures d'Hier et D'Aujord'hui a Travers St-Laurent, I.O. 3
Vols.

Urbain Jette - Premier Ancetre Canadian 1627-1684.

Repertoire St-Casimir de Ripon. Bapteme et Sepultures
1866-1901 et Mariages 1866-1964.

The History of Madawaska - An English Translation.

Madawaskan Heritage.

St-Prime 1872-1980

St-Methode 1888-1980

Bourgeois Lines, by Kenneth B. Toups

Recensement de la Paroisse Notre-Dame-de-la-Visitation
de Champlain 1885

Recensement de la Paroisse Ste-Anne d'Yamachiche 1885.

Recensement de la Paroisse St-Boniface-de-Shawinigan
1886.

History of the Church in New England, 2 Vols.

Pictou County Nova Scotia Death Records. Vol. 1 1864-1869,
Vol.2 1870-1874

Huguenot Refugees in the Settling of Colonial North
America.

Vallee de la Matapedia 1873-1984

Ste-Rose-Du-Degelis 1877-1984.

Mariages de Bonfield 1882 et Mattawa 1863.

Sault-Ste-Marie, St-Ignace, Ste-Croix, Precious Blood, Holy
Name of Mary, Dubreville, Wawa.

Sudbury, L'Annonciation, St-Dominique, St-Eugene,
St-Jean-Brebeuf.

North Bay, Assomption, Ste-Agnes, St-Vincent.

Genealogy Handbook of the New England Historic
Genealogical Society.

Index of Marriages Vols. 1,2 and 3. by Youville Labonte.

Les Grandes Familles de Les Eboulements 1736-1899.
Vols.1,2 and 3.

Births and Marriages of St-Anthony, Jackman, Maine and
St-Sebastien, Madison, Maine.

Marriages of St.Louis, Sacred Heart, St.Philip Auburn,
Maine.

200 Family Trees From France to the United States, Vols.
1,2,3,and 6.

Mariages de Comte de Clinton, N.Y..

Births, Marriages, Deaths of St-Thomas-de-Caxton
1904-1983.

Births, Marriages, Deaths of St-Edouard of Maskinonge
1915-1983.

Bottin Quebecois des Chercheurs en Genealogie.

The Dube's - The Descendants of Arthur Dube and Marceline
Cote.

Etude sur Louis Bureau dit SanSoucy, par Rene Bureau.

La Terre de Robert Giguere, par Raymond Gariepy.

L'Ancetre William Ross (1732-1808), par Eddy Ross.

Edouard Aube, Journaliste, par Kathleen Mennie.

Mariages de St-Francois-d'Assise (Ottawa).

Mariages de St-Malo, Quebec 1899-1979.

Mariages de la Cote-de-Beauport 1891-1980.

Baptisms and Burials of St-Alexis-des-Monts, Maskinonge.

Mariages de la Region Ouest de Rimouski 1836-1984.

Mariages de Ouest de Matane.

L'Ancetre Mathurin Tessier (1639-1703).

Les Gravel de Chateau Richer.

Programme de Recherche en Demographic Historique, Vols.
27, 28, 29, 30.

NEW MEMBERS

1308 Joan Acheson	
7 Pierce St.	Fawtucket. RI 02860
1334 Doris A. Allard	
139 Penn St.	San Dimas, CA 91773
1352F Annette Allard	
14 Timberlane Rd.	New Bedford, MA 02745
1298 Eleanor G. Baldic	
61 Mariners Lane	Falmouth, MA 02540
1323 Joyce Banachowski	
3230 S. 15th St.	Milwaukee, WI 53215
1273F Claire & Leslie Banks	
87 Ohio Ave.	Providence, RI 02905
1253 Ann Leblanc Barillas	
2116 North Brighton	Burbank, CA 91504
1321 Juliette Beaulieu	
P.O. Box 587	New London, CT 06320
1271 Pauline E. Beauregard	
P.O. Box 1264	APD New York 09128
1338 Richard Belair	
7 Meadowbrook Rd.	Auburn. MA 01501
1291 Robert L. Bell	
2 Ligian Ct.	Johnston, RI 02919
1243 Albert Bernier Jr.	
533A Hammond St.	Bangor, ME 04401
1254 Henry E. Bissonnette	
2065 Mendon Rd., Apt.	Cumberland, RI 02864
219	
1313 Leo A. Blair	
5F Old Plains Rd.	Willimantic, CT 06226
1311 Donald F. Blouin	
236 Brown St.	Providence, RI 02906
1258 Lucille Bousquet	
56 Garden Homes St.	Buzzards Bay, MA 02532
1319 Patricia Bruno	
1314 Berry St.	Calistoga, CA 94515
1325 Marilyn M. Cantlay	
625 Cliff Dr.	Aptos, CA 95003
1327 Ms. Von Carragher	
Box 532	E. Freetown, MA 02717

1280 Eileen Chadwick
 8636 Encina Fontana, CA 92335
 1350 Edward J. Chamberland
 7877 Pine Tree Lane, SE Turner, OR 97392
 1274F Marjorie Chapman
 5 Ford St. Seekonk, MA 02771
 1306 Dr. Paul P. Chasse
 Abbaye de Theleme Somersworth, NH 03878
 1336 Clayton N. Chevrier
 251 Pinewood Lane Rock Hill, SC 29730
 1341I Pub. Lib. Cincinnati, Ser. Uni
 800 Vine St. Cincinnati, OH 45202
 1314 David R. Coutu
 P.O. Box 9297 N. Dartmouth, MA 02747
 1245 Gerald A. Derosier
 3713 Grove Circle Zellwood, FL 32798
 1307 Colette Dickey
 81 Bay View St. Camden, ME 04843
 1255 Edward F. Duchesneau
 Rt. 117, Jennifer Apts. Coventry, RI 02816
 - G
 1324F Russell A. Dugas
 179 Thurber Ave. Attleboro, MA 02703
 1349 David W. Dumas
 130 Main St. E. Greenwich, RI 02818
 1246F Dupre Family
 68 Touro St. Providence, RI 02904
 1330 Jav C. Duquette
 1761 Skyline Dr. Honolulu, HI 96817
 1261F James A. Durand
 39 Chestnut St. Marlborough, MA 01752
 1316 Lynne Echlin
 1420 W. Avon Circle Rochester, MI 48063
 1322 Marcelle Enright
 39 Cross St. Bellingham, MA 02019
 1266 Jean M. Fairhurst
 3044 No. Main St. Fall River, MA 02720
 1339 Eleanor Flaherty
 73 Young St. Pawtucket, RI 02860

1333 Donald E. Fleurette	
65 Locust St.	Bellingham, MA 02019
1326 L. Virginia Fuller	
1657 Whipple St.	Fort Huron, MI 48060
1276 Gabrielle Callen Gadbois	
Little Pond County Rd.	Cumberland, RI 02864
1309 Irene Gauthier	
2235 Berwick	Canton, MI 48188
1262 Geraldine Giesler	
1924 Daisy Lane	Two Rivers, WI 54241
1317 Sally A. Goulette	
2951 Strieter Dr.	Bay City, MI 48706
1260 Leslee A. Green	
7654 Quail Run Lane	Manassas, VA 22110
1272L Donat Hamel	
65 Byron Ave.	Pawtucket, RI 02860
1340 Pauline R. Harris	
11 Woodlawn Rd.	N. Smithfield, RI 02895
1249 Nadine Gauthier Hepoell	
556 Dalton Way	Goleta, CA 93117
1294 Claude W. Houle	
526 Benefit St.	Pawtucket, RI 02861
1295 Adrien R. Houle	
526 Benefit St.	Pawtucket, RI 02861
1278 Margaret Hurley	
2435 Felt St., #118	Santa Cruz, CA 95062
1269 Marie R. Jimenez	
P.O. Box 919	Southbridge, MA 01550
1270 Sr. Tanya Johnson	
13636 Maham Rd., #120	Dallas, TX 75240
1248 Joseph Jolly	
3604 Torrey Pines Rd.	Rio Rancho, NM 87124
1251 Bertha L. Kalp	
23739 Canzonet St.	Woodland Hills, CA 91367
1347F Dennis Kelly	
96 Whipple Ave.	Warwick, RI 02889
1250 Janice L. Kisselburg	
461 Rice Ave.	Ypsilanti, MI 48197

1315 Joycelyn L. Koenig
 16171 Ryland Redford, MI 48240
 1335 Marcia M. Krebsbach
 5400 55th St., NW Rochester, MN 55901
 1344 Rita J. Lacombe
 18645 Hatteras St., #204 Tarzana, CA 91356
 1343 Roland H. Lapointe Jr.
 24 Elm St. Upton, MA 01568
 1337 Mary Ann Little
 2929 Oakwood Ave., SE Albany, OR 97321
 1284 Lorraine B. Lorange
 9 South St. Southbridge, MA 01550
 1293 Sherry Loveday
 Box 459 Emo, Ont. POW 1E0
 CANADA
 1351 Barbara M. Lynch
 P.O. Box 985 Okanogan, WA 98840
 1283 Robert A. Mageau Jr.
 14 Pulaski St. W. Warwick, RI 02893
 1331 Frank S. Maher
 533 Fairwy Vlg/1100 Largo, FL 33541
 Belcher Rd
 1285 Richard L. Marentette
 19253 Gary Lane Livonia, MI 48152
 1263 Norma B. Martell
 394 Church St., R2 Putnam, CT 06260
 1304 Robert L. McClelland
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Special thanks to Kathryn Sharp who worked hard compiling the information for this work; and Jan Burkhardt for typing the material. We are not professional index makers but we hope that this attempt to index our fine journal will prove to be useful to you.

Constructive criticism or comments may be addressed to the A.F.G.S. Library committee.

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