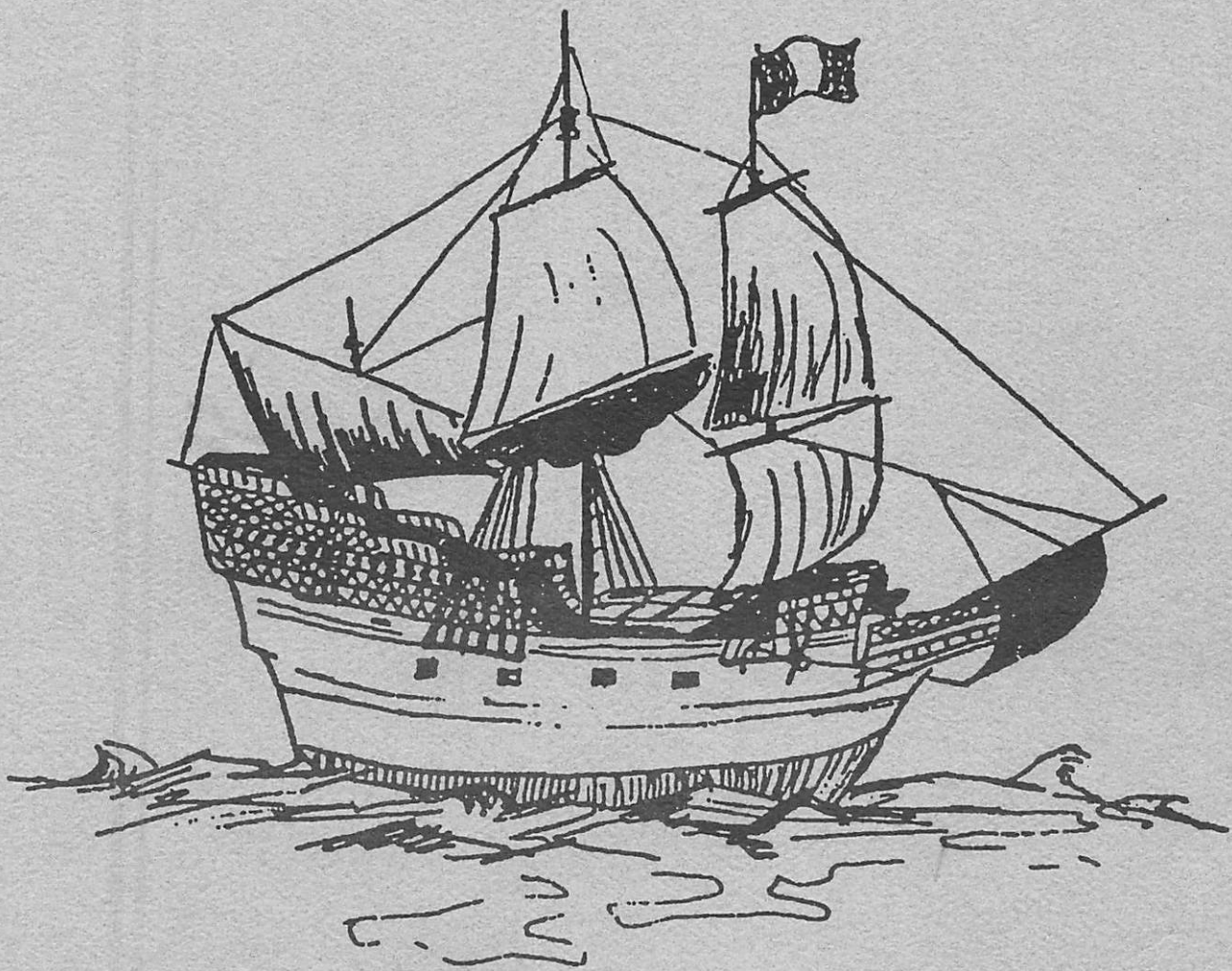


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JOURNAL

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Northern New York American-Canadian
Genealogical Society



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**Northern New York American-Canadian
Genealogical Society**

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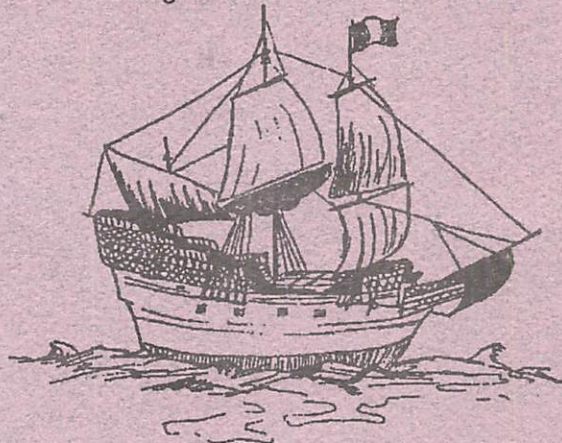
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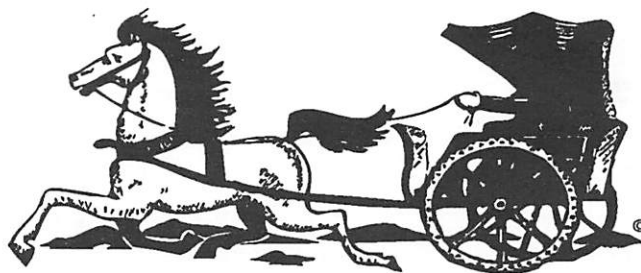
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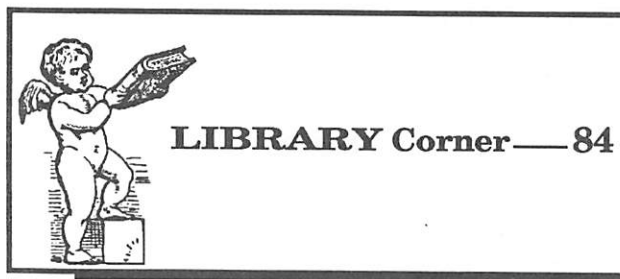
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PRESIDENT'S LETTER



Dear Friends;

The first of November has rolled around and we are near the end of another year. Your society has had another successful year. We've had two very fine conferences, have helped many of you who have visited our library, or sent in requests or queries. We've made some significant additions to our library.

This week I read over correspondence sent by genealogy researchers to the Plattsburgh Public Library between 1976 and 1979 and the replies to those requests. Then there was no genealogical society here and the resources the librarian had access to were very limited. Some of the replies to those questions were that the librarian could not find the answer. It was obvious from reading the queries that some of their questions could be answered now with the added resources available today. Our society has had a great deal to do with making those new resources available. We should feel proud to have done the work to make genealogical research easier in Northern New York.

As the new year approaches let's resolve to continue to work to bring more research records to the public so that we can all find more of our elusive ancestors.

I send best wishes for the coming holiday season and a sincere hope that you will all make wonderful new discoveries in your family trees in 1996.

Sincerely,

Richard Ward

Meeting Schedule

All monthly meetings are on the 3rd Monday of the month; no meetings are held in December. Yearly General Meeting held after Fall Conference. The conference times are: the third weekend of May & the fourth weekend of September.

Dear Friends;

We have decided, in order to better serve those members who are unable to visit the library for research, to allow you a greater use of the Query section of the journal. There will be no limit to the number of queries you may submit. The editor will print all or if there are several, reserve some for the next issue. There will be no cost for members for any of the queries. This will allow members who might be working on a line of ancestry to submit queries of their problems to the journal more economically monetarily and time-wise. The charge for non-members for a query will be \$3.00, a reduction from \$5.00.

There has been a request that the journals be ready for distribution at the conferences. In this respect I hope to have the next journal ready for the Spring Conference in May of 1996. To accomplish this I need your corporation. This will mean that conference talks won't be in the Spring Journal. I will need to rely on our members to submit material for the journal. Talks from the Spring Conference will be put in the next journal. I doubt that I can have the second journal ready for the Fall Conference for two reasons. One, the time is very short from May to September, and I do like to take some time off during the summer. The second

reason is that the election of officers at the Fall Conference should be in the second journal. But with your cooperation I will try to get the second journal out as soon after the Fall Conference as possible.

When I look through our membership lists, I think of all the family stories — histories that are among those names. Please take the time to share those stories, histories, problems (solved and unsolved), surprises, etc. with other members of the society through the journal.

If you have a computer (see page 92 of this journal), send a disk (Mac or DOS) and copy run off on paper. This would be a big help. Otherwise type or print plainly. Please submit your articles early as this so that I don't have to rush at the end to get everything done. If I have them early I can best regulate my time and work hours.

I think I speak for all when I thank all those members who contributed articles to this journal as well as those of the past.

May the holidays be a happy and joyous time for you all!

Peace,
Elizabeth Botten,
Editor

Name Changes submitted by

Barbara Seguin #484 90 Eddy Road, Mooers NY 12958

Now

Champlain Street, Plattsburgh, NY
Frontier, NY no longer exists

Merrill, NY
St. Mathais Parish sur Richelieu PQ
defunct area near Ft. St. Jean PQ
Clinton Mills, NY
Churubusco, NY
Danville

Harrison

Ezrville

*Date name changed

Formerly

Platt Street (prior to 1909)
was near Chateagay and
Churubusco NY

Rogersfield
Point Olivier
Little Detroit
The Gravel Pt
The Summit
Wilmington, Essex Co, NY (22
Mar 1822*)
Ezrville, Franklin Co., NY (6
Apr 1808*)
Malone, Franklin Co. NY (10
June 1812*)

NNYACGS Conferences Available on Video Tape

11th Annual Fall Conference — 16 October 1993

1. John Lazuk: Region 4 Advisor (Office of State Archives) *Local and State Records* TIME: 1:16
2. Marie O'Keefe: *Setting Up Historic District in Norwich, CT* TIME: 0:46
3. Marie O'Keefe: *How I Found My European Ancestors Without Knowing What I Was Doing* TIME: 0:53

12th Annual Fall Conference — 22 October 1994

1. David Mishkin: Part I *Identification, Conservation, and Preservation of Photographs* TIME: 1:14
- Part II *Restoration of Family Photographs* TIME: 0:50
2. Addie Shields: *Settlement of the Sister Cities, Burlington, Vt and Plattsburgh, NY In The Sphere of Canadian Influence* TIME: 1:05

13th Annual Spring Conference — 3 June 1995

1. Rene Jette — World renowned expert on French-Canadian genealogy: *Our First Ancestors in New France* TIME: 1:15
2. Dr. Sylvie Beaudreau: *French-Canadian Migration to New England 1840-1896* TIME: 1:17
3. Julie Dowd: *Resources of The Immigration Service, Where They Are Now and How To Use Them* TIME: 0:50

13th Annual Fall Conference 30 September 1995

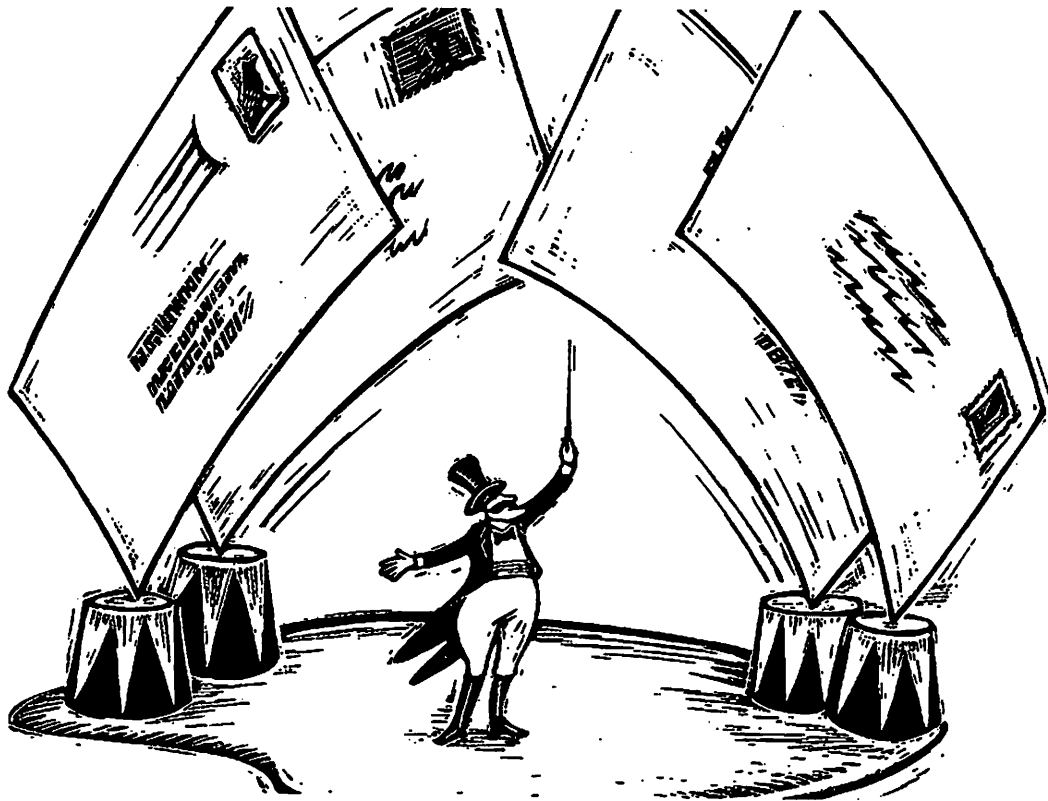
1. Kathy Baumgarten: *Contents of the US Census From Its Origination to the Present Day* TIME: 1:45
2. Rodney Ledoux: *History of Swanton, Vt.* TIME: 0:45
3. Anastasia Pratt — substitute speaker: *...about Genealogical Information Problems*

Order information (all prices shown are delivered)

- | | |
|---|---------|
| 1. Any full conference — two tapes..... | \$30.00 |
| 2. Any one speaker from any conference..... | 15.00 |
| 3. Any combination of two speakers..... | 20.00 |

Please send Money Order or Check with your order to (allow 14 days for delivery):

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Champlain, NY 12919-0157



Dear Editor...

I would like publicly through the Journal to say "Thank You" to Elaine Riley of Burlington, Vt.

Through a query, Q-743, in the Spring Journal I received documentation from Elaine to connect those critical years between 1750 and 1830. The first package she sent included enough for me to finish my journey for ancestors. Between our phone calls (over an hour each) we exchanged news and views of the Menard/Miner line. Her most recent package of documentation consisted of baptismal, marriage, and death records, all from Canada. These records were over and above any I had expected to receive from one query.

If an award was to be given for *Historical Helper of the Year*, Elaine would surely beat all others.

Elaine, **THANK YOU!** Sincerely, Frances Goddeau #755 143 Kendall St., Ludlow, MA 01056-1078

Received my first issue. Excellent publication. Inez Dubuque #769 9 Bedde Avenue, Lynn, MA 01902

This publication just gets better and better every year. Being so far away, it means a lot to be able to take part in the area of Interest. Barbara Wade Gates #264 3616 NE 115th, Seattle, WA 98125-5743

Thanks for an excellent and super interesting issue of *Lifelines*. You do an excellent job. I'm looking forward to writing again for another issue.

Until then I love reading *Lifelines*. Sincerely, Jennifer Guarino #635 765 Shadybrook Court, Brentwood, TN 37027-8218

continued on page 6

Just read your #20. Excellent! Keep up the good work—your efforts are yielding results. Your mix of text & graphics is nice— Ann Marie Perault, American-Canadian Genealogical Society

I enjoyed looking through the three *lifelines* volumes that I won at your September 30th meeting. I noticed that in Volume 10, #2 page 26 the article on Ethan Allen said that Fanny Allen, his daughter, founded the Fanny Allen Hospital. I made this same mistake myself and was corrected.

Fanny (Frances Margaret Allen) was the daughter of Ethan Allen and his second wife, Frances Montresor Buchanan. After Ethan died his wife Frances married Dr. Jabez Penniman who was appointed collector of customs and moved to Swanton. Fanny was born in 1784. She went to Montreal to study French and became a boarder with the French sisters of the Congregation of Notre Dame. She became a Catholic and entered the nursing order, the Religious Hospitalers of St. Joseph as a novice. She died in 1819.

Seventy-five years later in, 1894, the Fanny Allen Hospital was established in Colchester, Vt. by six Sisters from the Religious Hospitalers of St. Joseph, and was built on land which had once been a part of the Onion River Land Company, a company which was originally established by Fanny's father and her Uncle, Ira Allen. [This] information from an article on Fanny Allen by Joanne Crisman in *Those Intriguing Indomitable Vermont Women* published by the Vermont State Division of the American Association of University Women in 1980. Rod Ledoux RR#1, Box 1375, Swanton, VT 05488-9713

Thanks for *Lifelines*, your resources, and for Addie Shields' excellent presentation last October...most enjoyable and informative. Barbara Benware Burt, 783 River Road, Glenmont, NY 12077

I am looking for information on French Canadian soldiers and their families who served at Fort Carillon (now Fort Ticonderoga) and Fort St. Frederick (now the Crown Point site) until 1759.

Food supplies, other than fresh game, came to the French settlement near Fort St. Frederick from Laprairie. I am looking for details of family life.

Does anyone know the author of a new book called, *Life in French Canada*. It was published by McGill University. You call me reversing the charges at 307-789-6367, or write...Mrs. Mary Manchester, 174 Yellow Creek Road, Apt. P, Evanston, WY 82930-5206 ☐



CHANGE OF ADDRESS NOTICE

Mail to: NNYA-CGS, PO Box 1256, Plattsburgh NY 12901-0120

Society Member: _____

New Address: _____

Effective Date: _____

(This change of address notice is essential for the delivery of your Journal and other Society correspondence.)

A Guide to the US Census

by

Kathy Baumgarten, an Associate in the Plattsburgh Branch of the Latter Day Saint Genealogy Library

I was very honored to be asked to address your membership. It was only a few years ago that I began my own journey to discover my "roots." I know many of you will already be aware of the items I will be covering, but my hope is to help the new researchers to discover what an asset the Census can be.

I will begin by describing the census a bit. Censuses have been taken for many different purposes, wherever there has been an organized government. Anyone who has ever tried to read the book of Numbers in the Bible, has read, in effect, a census. Other censuses were mentioned in the Scriptures as well. Usually, the census was taken to aid in collecting taxes, or in raising an army. In 1790, one of the first official acts of the new American nation was to take the first US Census. A census has been taken every ten years since that time. Basically, the government gave a group of guys each a horse, a book full of forms, a good quill, and a bottle of ink, and sent them out to visit every household in their assigned area. In the US, it takes the best part of the year to visit each home, or other place where people dwell. Contrast this with Great Britain, in which the census is accomplished in one evening. Of course, it is a smaller country, and the disadvantage to this is that many people were caught wherever they were... sometimes at work.

The US Census is available on microfilm at many local libraries, where their collections often only center on their own State. The LDS Family History Centers have complete collections, which are of great assistance to those living in one state and desiring to do research in another. My own research site is Allegheny County, Pennsylvania, and I live in Plattsburgh, New York. Without the FHC, my hands would be tied. These centers

are open to the public at no cost. A small postage and handling fee is required to borrow a copy of a census microfilm.

The years 1790 to 1920 are available for research. The censuses from 1930 to the present are not available due to the Privacy Act, as persons may still be alive. Having said that, a person may, for a fee, request a private research of the census to locate specific persons. This form is available through most FHC's. I will be mentioning FHC's a lot, as that is where I volunteer, and for the most part, perform my research.

The US Census for 1890, unfortunately for all of us, was, for the most part, destroyed by fire. Surviving pages cover areas as follows: Alabama, Washington, D.C., Georgia, Illinois, Minnesota, New Jersey, New York, North Carolina, Ohio, South Dakota, and Texas. Please check to see if the county you desire survived, as not all counties did.

Of course, we must remember that our nation has grown over the years. People may have lived in Alaska for many years, but it wasn't until they were a State that they were listed in the census.

When a census is taken, several censuses are actually taken at once. The population was counted on the Population census, or Schedule. There was also an agricultural census (or schedule) taken, industry, and other data was recorded. In some years a mortality census/schedule was taken. The census taker would ask the head of household questions about any persons who had died in the household in the past year. These are very interesting records to read. A person who showed up in the 1870 census, but not in the 1880 may have died in 1879, and be on the mortality schedule. This schedule lists the name, age of persons, where they lived, and the cause of death. One record,

I read, listed the cause of death of a ten month old baby as *teething*, and as *change of life* for a 39 year old woman. Being a mother and a woman myself, these were interesting items to ponder. The ways of loss of life that our ancestors had to contend with is incomprehensible to me.

The census has a large place in research, and I dare say, my own research would not have succeeded without it. The census helps us to locate entire family groups. It also gives us a picture of the times, and of the neighborhoods in which they lived. As we scan the ethnic names of our ancestors' neighbors we can learn a lot that may guide our further research. As families often lived near kinfolk, reading the entire census for a small town can give us all the cousins, aunts and uncles in one fell swoop. I actually located my great-grandfather's second, and younger wife living at home with her family in Pittsburgh, just a few short blocks (or Pages) away from my great-grandfather, as he lived with his first wife and children. What a find!

The census can be used to validate other proofs, or direct us to them. The census is very accessible. I learned how to use it, you can too.

Using the census is actually research, and not just building upon another's, possibly questionable work. Keep in mind that it is only helpful with ancestors living between 1790 and 1920. Select a person to research and find the census for him where he will be as an adult, then work your way from the latest years to the earliest, where you will find him as a child with his parents. My grandfather died in 1940. The latest available census was 1920. There I found him as an adult, with my grandmother, their first child (my aunt), and — surprise — my grandfather's step-brother. He was in their custody, as he was still a minor when my great-grandfather died. I found someone I wasn't searching for, and that was a treat.

As the nation matured the census changed. The earliest censuses — 1790 to 1840 — only showed the data on the head of the household. Women, generally, were head of household only if widowed. The other persons in the household were listed according to their status; were they male or female, free and white, bonded white, or slave? These groups were then divided by age; females between the ages of 0 to 5 years, 5 to 10 years, and so on.

MALES

0-5 5-10 10-15 15-20 20-25 25-30 30-35 35-40 40-45 45-50 50-55 55-60 60-65 65-70 on to 100

Colmer, Wm

1

1

1

FEMALES

0-5 5-10 10-15 15-20 20-25 25-30 30-35 35-40 40-45 45-50 50-55 55-60 60-65 65-70 on to 100

2

1

(this would all be on one line in the actual census along with additional information) The family of Wm. Clomer consisted of 3 males, ages 5-10, 35-40, and 65-70; 3 females, ages 15-20, and 30-35. This family would be mother, father, three children, and a grandfather. Check wills, deeds, cemetery records, and subsequent census records.

1840 Census Example

This is the biggest headache. We can be relieved that by 1850, they began to name each person. In 1840, I am left with two candidates for my great-grandmother, in her small town, as two females in the correct age bracket, with the same last name appear in two separate households. Searching the ensu-

ing years will possibly clear that up. The 1840 census, asks if there are Revolutionary War pensioners in the household. It also asks for deaf, dumb, blind, idiot, what number of people were employed in agriculture, commerce, manufacturing, navigators of the seas, and learned professors, and engineers. Also, was

asked who attended school and/or university, and who received public funds. I'm sure our ancestors were just as annoyed at this intrusion into their privacy as my mother was in 1970, when they asked how many toilets were in the house. I assume this is how one nation asserts its superiority over another and collects the data that taxes are based on, and for

which our children use to write book reports. Indeed, the 1840 census asks and answers a lot more questions than most subsequent ones, but because names aren't all listed, it also raises just as many questions. Again, though, it puts a person in a time and place, and that is a great help.

Rosensteele, Jacob

Rosensteele, Mary An example of every name being written.

Rosensteele, Catherine A page of kind of entry is harder to read,

Jones, Ada but unavoidable.

Jones, Ralphie

Evans, Jeremiah

Evans, Evangeline

Waggoner, Thomas

, Catherine An example of only head of household

, John Henry being written, and of "Twins" stamp.

, William This entry is much easier to read.

Smith, William

, Mary

Sanders, Christopher

The 1850 and 1860 census, also ask about slave ownership, but none after, as it was then illegal. The place of birth is always asked. Mostly the state or name of country only was listed. If we could rewrite history, we'd of course change that to include town and country of birth, but it is useful in itself, to determine whether it was your grandfather or great-grandfather that came from overseas. Also, if some of the children were born overseas, and subsequent children were not, that would indicate that the parents were married before arriving in the United States. The census was always interested in the acreage or value of land owned, or whether it was rented.

The race of persons was annotated. I want to take a moment here to state that for most practical purposes, Native Americans who did not live with their tribe or on a reservation or other government owned land, were not listed as Amerindians. They were, most confusedly listed as being colored.

On the census you will see that the census

taker made stops at the hospitals, orphanages, prisons, sanitariums, convents, reservations, etc. There is usually a note to the side stating this fact, with the name and location of the facility listed. Also, visited were large hotels and boarding houses. In cities the name of the street was written in the margins. This is an aid in finding deeds, or if you care to visit there today. Remember, anywhere where people were known to be, the census taker went. Remember, also, that our ancestors left to work or "to serve" at a very tender age. In one search, I saw in room 10 at a rooming house in 1910, a boy, aged nine, living alone. There are some odd notes you may run across on the actual census pages. Under *Place of birth*, if everyone was born in the same place, you may find "" marks or "do" which stands for "ditto", meaning the census taker didn't care to write it over and over again. Also, often seen is an ink stamp denoting that two names were indeed twins, and no mistake was made with birth dates.

On the actual census, the first entry is the

last name followed by a comma, and the first name, with one line for each person. Some census takers wrote the whole last name for each entry, others shortcut by only entering the last name for the head of the household, and giving the first names of the others in the family. This is actually easier to read, as the page is more easy to scan.

At the turn of the century, they began to ask more about the place of birth. If foreign born, they were asked how many years they had been in this country, and how old they were when they came to the United States. This is a true find, which will narrow down your passenger ship list substantially.

I want to explain here, in my own way, how the census was performed. Each state was divided up by county. Counties of low population often share a microfilm with one or more other counties, while counties of larger populations may have their whole county census contained on one microfilm. In populous areas, and as time went on, the cities grew too large to be covered by one person with a pen. They began to divide the cities up into Enumeration Districts. Or, E.D's. Wards were created to further divide the cities. This will be annotated on the actual census sheet, and on the index. Pay close attention when you see those terms. Also, on the head of each census page is the date that that information was collected. If it was done on the 4th of July, and a person is listed as being 20 years of age, for instance, he may have just turned 20, or turn 21 tomorrow. Children under the age of one were listed in age as being twelfths of a year old. A two month old baby would be 2/12 years old. Again, if the date was the 4th of July, a 2 month old baby would have been born in — you guessed it — May.

Now, picture this, a guy with a pen going down a street, comes to a house, say it is the fifth house that he has been to today, he notes that. He may also note the house number. As he goes his page fills and the houses on the

street have been seen. It is in this way that the census looks, and so the entries are not in alphabetical order. You see who your ancestor's neighbors were. After the census taker has finished his assigned streets, he signs the last sheet to attest to the fact that he has done all this correctly. He then hands it in, with only ink spots on his hands and blisters on his feet to remind him of his work. The government has been served. An official will collate all the data. It is sent to the archive, and it is available years later for me to find my German great-grandfather in Pittsburgh..

Well, if I have lots of time I can lose my eyesight by trying to read the entire Census for Pittsburgh, which are several reels. Luckily someone with foresight decided to begin indexing the census. They called it the Soundex. It's called the Soundex because it takes groups of names that start with the same letter, or sound, and have the same consonants in them and lump them together. Thus, Smith, Smithe, and Smythe are indexed together. This is great because many of our forebears were inconsistent in the spelling of their name.

There is a small guide to the census that explains how to Soundex your name. It describes the process of crossing out all the vowels, and assigning a number to the consonants left. Read the directions carefully, if you happen to do this incorrectly you'll get the wrong film, and be disappointed.

So, the actual census is the sheet the census taker carried from house to house. It has many questions on it. The Soundex index is as if the actual census was put on an index card, and contains only the most pertinent data. It will give name, age, race, address, and birthplace of the head of the household. Other householders are listed by name, race, age, and place of birth. In the upper right hand corner of the Soundex card are some numbers. Be sure to write these down. They are the E.D. number, that is volume, page, and sheet of the

actual census where this information was extracted. There is often enough information on the Soundex to verify that this is your ancestor, but do not forget the value of the extra questions on the actual census.

In this process, you will first be searching for a film number that covers the Soundex code that identifies your name. Let us say that the name Diedrich would be Soundexed to become D-362, you would first find the micro-

film that includes all the D-362's for that state. The E.D.# given may be E.D.#7, then search for the microfilm of the actual population schedule census for that state, that county, and that E.D.#7. That is the film to order. Please, also, note that on the Soundex, several series may be on the same film. The film that includes D-362, may also have D-361. D-362 will be in the middle of the film, and you will have to roll through to find its start.

<u>Co. Allegheny</u>		<u>ED 7 Vol 3</u>	
<u>Waggoner, William W</u>		<u>SHT 2 pp15</u>	
<u>32 Angel St., Sewickley</u>		<u>38 PA.</u>	
<u>Name</u>	<u>rel</u>	<u>age</u>	<u>birthplace</u>
→ <u>Mary</u>	<u>w</u>	<u>37</u>	<u>Pa.</u>
→ <u>Charles</u>	<u>s</u>	<u>12</u>	<u>"</u>
→ <u>Clara</u>	<u>dtr</u>	<u>6</u>	<u>do</u>
→ <u>Clarence</u>	<u>s</u>	<u>3/12</u>	<u>do</u>

A Soundex card example. Please note numbers in upper right hand corner. All the William Waggoners, Wagners, Wagoners, and Wignners will be grouped together by the Soundex method.

The Soundex film is organized alphabetically by the first name of the head of the household. There will be a little card that might say, D-362: a-b. I have, also, seen films where there are so many persons of a particular first name, that an entire section is devoted to *Stanislas* or *William*. If there are a lot of Williams, they may list them as *William A*, *William F.*, etc.

Only the years 1900, 1910, and 1920 have been indexed in this way. There is a partial index available of 1880. I am hoping that they are indexing the subsequent years, and also the earlier years. I am grateful for the labors of those dedicated individuals, because it is a labor of love. Most indexes that are made by persons who are doing it to aid their own research, but then are generous enough to share it with others.

For the years where there is no Soundex, there are other sources available. One is to find a historical or genealogical society or

archive in or near your point of research, and hope that a fellow fanatic has indexed the census. I was lucky in just this way. The Carnegie Library in Pittsburgh, Pa., had a listing of which towns were included in which census films, so that I didn't have to read the whole county to find Franklin Township (Twp). Also, often the E.D.'s were changed, or made larger or small between censuses. A street may appear in E.D.#5 in one census, but not in 5 in the next. Again, the library helped me. They had created, for tax and voting purposes, a cross-reference of the city streets and what E.D.'s they were in different years. Again, this saved me from reading several films. The ward lines may change at times, as well.

Another aid is another index called the AIS (Accelerated Indexing System). It is available on-site at your FHC on microfilm. An independent group reads each census and alphabetizes the names, and then, gives a reference of what year census film the name

was found on, and in what town. This is especially helpful for the reason that it is not organized by state, as the census and Soundex are. Paul Smith from Paul Smith's in upstate New York would be found right below Paul Smith of Chicago, Illinois. This is especially useful if you know relations moved *out west* or *back east*, and you didn't have a clue of which state they settled in. The AIS covers records from the late 1600's to 1906. At times the information shown was not drawn from a census records, but from another source, such as voter's registration. As with the census, people do fall through the cracks, and may not be listed.

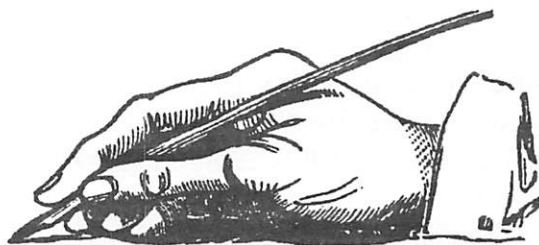
This leads to my next subject, problems with the census. Some estimates put it at only 70% accurate. There are several reasons for this. The one that is my pet peeve is the fact so many census takers had poor handwriting. Another reason was the type of writing tools used, they often left ink blots — sometimes in the very entry you are researching. I have also heard that in the early days when they were running short of ink, they would add wine or some other substance, which looked fine for a while, but over the years has faded. Occasionally, the problem is with the microfilm copy quality itself. Another problem was that years ago, some unscrupulous researchers would view the record of their choice, and decide to just rip it out and take it home with them.

Now, we have to remember that people all through history are the same in how they relate the "truth." They might lie about ages so that their children would seem to be born at politically correct dates. Some may be illegal aliens, afraid of deportation. Others may have been afraid because of language differences. Some may have just been out of town the day the census taker came. Some may have been in the process of moving, and so were missed. A neighbor may have provided information that was not correct. Some had religious reasons for not complying, stating the biblical

reference that a curse came upon the Israelites because a census was taken. Some may have been involved in illegal activities, or just hated the government. Try to keep your descendants in mind next time you fill out an official document like the census!

When preparing to start your research and you find you have many holes in your facts, such as dates, try to find "windows." That is, "guesstimate" ages, assume the parents are twenty years older than their oldest child. Then find a census that covers those years. It is a start that often finds results.

The census should never be overlooked, even if your kin were horse thieves. Surprisingly, many people will lie to their mother, but not to a legal representative of the government. The census has been the foundation of my research. It has shown me the way to searching other records by placing people in a particular place, at a particular time, enabling me to search legal records, cemeteries and such. It has proved to be the easiest way to start a research project, after having exhausted family resources. I wish you all luck. See you down at the Family History Center!



The History of Swanton, Vermont

Outline of the speech given by

Rodney Ledoux #789 RR 1 Box 1375, Swanton, Vt. 05488

- 6000 BC Archaeologists say that Indians camped at John's Bridge site (southeast of town) to hunt and fish.
- 1682 Missisquoi Abenakis village in existence.
- 1700 Tradition has it that the first church in Vermont was a stone chapel built at the Missisquoi Indian village.
- 1723 Waranoki Chief Gray Lock built a stone fort on the banks of the Missisquoi.
- 1740 First white settlement at the falls was perhaps the first European settlement in Vermont.
- 1759 Roger's Rangers passed through the Missisquoi Bay.
- 1767 Simon Metcalf, a New York surveyor, was at Taquahunga Falls.
- 1786 John Hilliker first permanent white settler.
- 1792 Swanton was in New York's Albany County in 1783, then Charlotte County in 1770. Later in Vermont: Bennington, Rutland, Addison, Chittenden, then in Franklin County. It was known as Taquahunga Falls, Allen's Falls, Swanton Falls, Missikoue Village. It appeared on maps as Prattsburgh, Rutland, and Hillsboro.
- 1792, Franklin County. It was known as Taquahunga Falls, Allen's Falls, Swanton Falls, Missikoue Village. It appeared on maps as Prattsburgh, Rutland, and Hillsboro.
- 1801 Fanny Allen (1784-1819), daughter of Ethan Allen, lived in Swanton. The Fanny Allen Hospital, in the Burlington area was named for her.
- 1803 First Post Office established (Swanton later had five).
- 1806 Black Snake ship. Three men killed in smuggling.
- 1813 Swanton barracks raided by 800 British soldiers in the Battle of Plattsburgh.
- 1837 Patriots (Papeneau's) War.
- 1839 Stephen Decatur Hatch, born in Swanton, designed several of the offices in the Old Executive Office Building in Washington, D.C.
- 1844 Agnes Elizabeth Joy of Swanton married Prince Salm Salm from Westphalia (former province of Prussia, now part of West Germany).
- 1845 Daniel Perry, born in Swanton about 1845 designed and executed the Swanton Civil War memorial.
- 1849 First railroad — later Swanton had six railroad stations.
- 1850 Plank road built between St. Albans and Richford.
- 1853 John Graye paper found. Claimed to be written in 1564.
- 1877 Steamer Maquam operated from Swanton to Plattsburgh.
- 1882 Keep your pants up with Atwood Suspenders made in Swanton.
- 1888 Swanton Village incorporated.
- 1894 First town in Vermont to adopt municipal lighting.
- 1901 An electric street railroad ran from Swanton to St. Albans.
- 1911 George Washington, former a slave, died.
- 1915 Remington-U.M.C., employed about 1000 persons in a plant that ran 24 hours a day. Two trains per day brought employees from St. Albans.
- 1917 International Explosives Company general manager died. Said to be the first death as a result of World War I.
- 1943 Missisquoi National Wildlife Base built.
- 1960 Air Force Ballistic Missile Base built.
- 1962 Eight ton Atlas ICBM missile brought from Plattsburgh.
- 1963 3 KDB agents came to Swanton to check out rocket base.
- 1970 Fire in Merchants Row.

1984 Swanton Historical Society formed.
1987 Railroad bridge built in 1898 burned.

Mr. Ledoux gave this talk at our Fall Conference this past September. It is taken from the book by the same name. which he co-authored.

This book may be purchased at the Swanton Vermont Library or mailed to you. For informa-

tion write Rodney Ledoux.

For information on Swanton genealogies contact: Tom Ledoux, 3517 Font Hill Drive, Ellicott City, MD 21042-4909 Tel — 410-465-5972—E Mail74461.1112@64@Compuserve.com



Jean Cussan Ancestor Chart

Submitted by

Gloria Pratt#599

53 Pleasant Ridge, Plattsburgh, NY 12901



Jean Cusson

Rouen France

Jacqueline Pepin

Jean Cusson
Jean & Jacqueline Pepin

16 Sep 1656
Trois-Rivieres, Can

Marie Foubert
Ph. & Jeffine Riviene

Ange Cusson
Jean & Marie Foubewrt

1705
Chambly, Can.

Jeanne Bariteau
Louis & Marie Vara

Ange Cusson
Ange & Jeanne Bariteau

29 Jan 1759
Lapraire, Can

M-Lse. Bourdeau
Dom. & M-Mde. Perras

Pierre Cusson
Ange & M-Louise Bourdeau

17 Feb 1784
Chambly, Can

Felicite Paquet
Louis & Eliza. Piedalius

Jos. Pierre Cusson
Pierre & Felicite Paquet

1819
Lapraire, Can

Marguerite DuBois
J B & M-Jste Guignard

Pierre Cusson
J-Pierre & Marg. DuBois

9 Jan 1866
Lacolle, Can

Marie Lefebvre
Vital & Olive Monette

Ephreme Cuson
Pierre & Marie Lefebvre

3 Sep 1895
St Frs Winooski Vt

Anastasie Pratt
J B & Emilie Boisvert

Adelard Cusson
Eph. & Anastasie Pratt

6 Aug 1938
Burlington Vt

Rita E. Therriault
Henry C & Eva
Bousquet

James H. Pratt
Harold & Viola Cantwell

21 Jan 1974
Daytona Beach Fl

Gloria R. Cusson
Adel. & Rita Therriault



The Genealogist is a Detective

by

Anastasia L. Pratt #599F 53 Pleasant Ridge, Plattsburgh, NY 12901

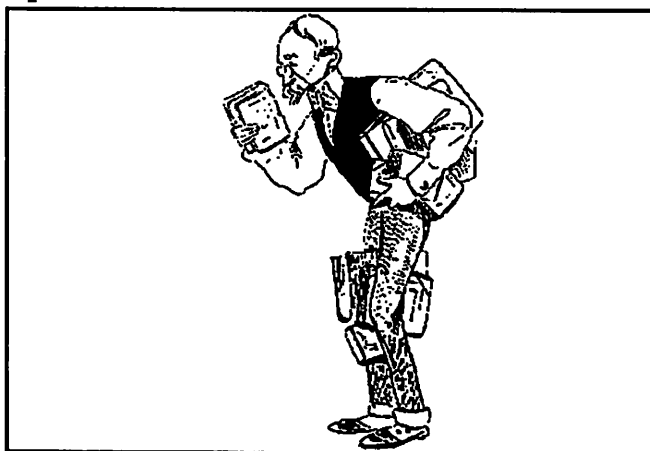
As a historian, the genealogist is a detective. Whether adopting the methods of Miss Marple or Matlock, the genealogist searches the past—the scene of the mystery looking for clues and evidence. Unfortunately, witnesses and historical evidence are often misleading. But, the genealogist must persevere until he/she is able to accurately recreate the past in the form of a family tree.

In a mystery novel, the fact that one or more of the witnesses have lied or mislead the detective is not surprising. Yet, when genealogy is studied falsities and inaccuracies seem quite startling. But, inaccuracy is actually quite frequent in history. So, when pursuing history, the genealogist must accept that sources are not always accurate. Like the detective, the genealogist must carefully scrutinize these sources to find the truth. Within my own family scrutiny is necessary. For example, my great grandfather was born on April 1st. Throughout his life he celebrated this day as his birthday. Then, after he was married and had children, he happened to see a copy of his birth certificate, which identified his birthday as April 2nd. Which day was his true date of birth? I cannot give a concrete answer, but I can offer possible reasons for assuming that my ancestor was correct as opposed to his birth certificate. Perhaps he was born close to midnight and the doctor, who recorded the birth, though he was born after midnight thus changed the date on the certificate. Or, it is equally possible that the doctor did not record the birth until a few days after and recorded the wrong date on the certificate.

Also, like the detective, the genealogist must not allow personal prejudice or bias to enter into his/her studies of the past. Through using personal viewpoints, the genealogist can ignore history. For example, illegitimate births are considered to be a problem of the 1980's and 1990's. However, in 1860, the Province of Quebec—that was considerably smaller than at present—witnessed over a thousand illegitimate births.

Genealogists must also be aware of trends in history, just as detectives need to know what surrounds the crime. If a family member seems to

have no history prior to a certain time and place, history may help to bridge the gap in the information. Some of my relatives, for example, came to the United States, with many other French-speaking Canadians, in search of jobs. Seeing a birthplace of Quebec, Canada, on the marriage and/or birth certificates of these relatives does not give a specific direction for the search for ancestors.



However, the knowledge that many parish names in New England correspond to parish names in Quebec and that most immigrants traveled to areas already inhabited by friends and family does assist in the search for ancestors in Quebec. Finally, the genealogist, like the detective, must insure that his/her work makes sense. If no concrete evidence exists to support the claims of certain ancestral relationships, then strong, and documentable, circumstantial evidence should exist. It is perfectly acceptable to use imagination when determining ancestral lineage, in fact, it is often necessary. But, it is even more important to have a logical reason for accepting information as fact. Generally, if I can logically explain my reasoning to another person without questions about my reasoning arising, then I can accept my conclusions. Sometimes it is necessary to rethink conclusions, though.

So, the genealogist is like a detective. He/she questions evidence and searches for the truth. Hopefully, the end of all the searching will bring about a complete family tree. But, unlike detective work, genealogy is never finished. □

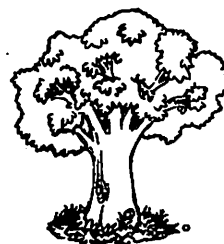


The ROBERT/SAVOIE, LETENDRE, HAMEL

Lines of Linda Lafave

by

Linda Lafave #394 9 Ballston Street, Waterford NY 12188



- | | | |
|---|--|--|
| <p>1. Pierre ROBERT
 1. Jean Baptiste

 2. Marguerite
 d. 22 Apr 1870 St. Jos.
 Coopersville, age 91

 3. Francoise,
 d. 18 Sep. 1852, Champlain, NY,
 bu. St. Jos. Coopersville, NY, age 78</p> | <p>m. Canada
 m. 23 Oct 1815
 Sorel, Canada
 m-1: 2 Feb 1807
 m-2

 m-3: 3 Aug 1848</p> | <p>Francoise SAVOIE
 Catherine LETENDRE
 (Ls & Lse FORCIER)
 Louis DURAND
 Florent GIASSEN
 d. 9 May 1848
 Frs. CHAPDELAINE <i>dit</i>
 BEAULAC</p> |
| <p>1.1. J. B. ROBERT
 d. 13 Sep 1866,
 Champlain NY
 1. Catherine
 b. Oct 1823
 2. Angelle
 d. 24 Mar 1853
 Champlain, NY
 3. Michel
 4. Antoine
 5. Georges
 6. Jean Baptiste
 *Place: St. Joseph du Corbeau,
 Coopersville, Clinton Co. NY</p> | <p>m. 23 Oct 1815
 St. Pierre, Sorel, PQ (Ls & Lse FORCIER)

 m. 1838

 m. 3 Nov 1848*

 m. 11 Apr 1849*
 m. 7 Jan 1856*
 m. 17 Feb 1852*
 m. 17 Apr 1843*</p> | <p>Catherine Letendre
 (Ls & Lse FORCIER)

 Jn Bpte Lafountain
 b. May 1817
 Pierre FRAPPIER

 Sophie LAMONTAGNE
 Aurelie ROBERT
 Merance ST. PIERRE
 Adeline TREMBLAY</p> |
| <p>1.1.1 Catherine ROBERT
 b. Oct 1823

 1. Laura Elizabeth
 b. 4 Oct 1841, Chpl. NY
 d. 9 Feb 1897
 Watervliet NY

 2. Oliver
 b. 7 Jun 1845, St. Joseph
 du Corbeau, Coopersville, NY
 d. 5 Jul 1928
 3. Joseph, b. 12 Aug 1847, Coopersville
 4. Antoine, b. 18 Nov 1849, Coopersville
 d. 26 Apr. 1851 at the Rapids
 5. Marie, b. 13 Dec 1851, Coopersville
 d. 24 Apr. 1853 at the Rapids</p> | <p>m. 1838

 m. 9 Sep 1858
 Napierville, Que.

 m. 10 Jul 1866</p> | <p>Jn Bpt Lafountain
 b. May 1817

 Augustin HAMEL
 (Et. & Julia Page)
 b. 10 Dec 1835
 Champlain NY
 d. 2 Jan 1907
 Iberville PQ Can.
 Zoe CARDIN
 d. 21 May 1919</p> |

- 1.1.2 Angelle
d. 24 Mar 1853
m. 3 Nov 1848
Coopersville NY
Pierre FRAPPIER
1. Elisabeth, 24 Nov 1849
2. M-Catherine, b. 28 Jul 1851
- 1.1.3 Michel
m. 11 Apr 1849
Coopersville NY
Sophie LAMONTAGNE
1. Sophie, b. 1 Nov 1851
2. Marie, b. 30 May 1853
3. Adelaide, b. 28 Jul 1855
4. Antoine, 7 Oct 1857
- 1.1.4 Antoine
m. 7 Jan 1856
Coopersville NY
Aurelie ROBERT
1. David, b. 9 Oct 1856
2. Olivier, b. 28 Oct 1858
3. Moise Simeon, b. 9 Sep 1872
4. M-Emma Corine, b. 3 Aug 1874
5. David Raol, b. 12 May 1876
6. Jacques Alonzo, b. 13 Nov 1879
- 1.1.5 Georges
m. 17 Feb 1852
Coopersville NY
Merance ST. PIERRE
1. Pamelie, b. 1 Jan 1853
2. Marie, b. 30 Jan 1854
3. Georges, b. 13 Jul 1856;
d. 26 Oct 1860
4. Georges, b. 12 Dec 1861
5. Francois Xavier, .b 14 Sep 1865
6. M-Henriette, b. 4 Sep 1867
7. Guillaume Henri, b. 5 Nov 1869
- 1.1.6 Jean Baptiste
m. 17 Apr 1843
Coopersville
Adeline TREMBLAY
1. Baptiste, b. 21 Apr 1845
2. Marie, b. 12 Dec 1846
3. Edouard, b. 15 May 1848
4. Emelie Adelaide, b. 21 Jan 1850
5. M-Adeline, b. 31 Dec 1851
6. Jacques Wilfrid, b. 13 May 1853;
d. 28 Jul 1858
7. Caroline, b. 2 May 1855
8. Georges, b. 13 Jul 1856
9. M-Genevieve, b. 29 Dec 1857
10. Wilfrid, b. 16 Jun 1859

1.1.1.1 Laura E. LAFOUNTAIN

b. 4 Oct 1841*,
d. 9 Feb 1897, age 56
cause: Consumption

Watervliet NY

bur. St. Mary's Cemetery*

1. Amos Toussaint

b. 1 Nov 1859*

2. Albert Augustin

b. 2 Oct 1861*

3. Julia Marie

b. 15 Sep 1863*

d. 23 Aug 1945

Watervliet

4. George Henri

b. 6 Apr 1866*

bur. St. Mary's Cemetery*

5. Alice Marie

b. 25 Mar 1868*

d. 31 Jul 1961*

6. Aurelie Marie

b. 13 Apr 1870*

d. 28 Dec 1958*

7. Agnes Marie

b. 12 Feb 1872*

d. 28 Dec 1958

Waterford NY

8. William Henry

b. 28 Jan 1874*

d. 21 Nov 1905

Whitehall, NY

bur. St. Mary's Cemetery*

9. Virginia

b. 10 Jun 1876

Coopersville, NY

d. 28 Jun 1878

Jersey City, NJ

10. Joseph C.

b. 19 Jul 1878

Newburgh, NY

d. 6 Sep 1878

Jersey City, NJ

11. Emma Marie

b. 22 Jun 1880*

d. 25 Aug 1880

Buffalo, NY

m. 7 Sep. 1858

Napierville, Que.

m. 8 Nov 1887

Iberville PQ

m. 5 Jun 1887

Champlain NY

m. 23 Aug 1904

West Troy

m. ?

m. ?

m. 18 Jun 1901

West Troy

m. 18 Jun 1902

West Troy

Augustin HAMEL

b. 10 Dec 1835*

d. 2 Jan 1907, age 72

Iberville PQ

bur. St. Mary's Cemetery*

Emma MACHON

(Jos. & Roaslie Arcand)

Nellie FULTON

Richard DEARSTYNE

Isabelle ANDERSON

d. 1935 age 68

Paul FISH

Napoleon GLODE

Felix MCKENNA

12. John Eddie

b. 17 Feb 1882

Hoboken, NJ

d. 11 Dec 1893

West Troy, NY

13. Alida Hattie

b. 28 Mar 1886

Brooklyn, NY

d. 27 Dec 1969, Troy NY

m. 9 Aug 1911

Waterford NY

m. 20 Dec 1939

Waterford NY

m-1 Leon PACQUETTE

m-2 Lawrence C. Giff

*Place: Champlain, Clinton County, NY

Found in Directories Listed under City of Watervliet

1891-1892	Hamel, August, boatman, resides 107 Twenty-Fifth St.
1895	Hamel, August, boatman, resides 107 Twenty-Fifth St.
1896-1898	Hamel, August, boatman, resides 107 Twenty-Fifth St.
	Hamel, George, engineer, resides 107 Twenty-Fifth St.
1899	Hamel, August, boatman, resides 107 Twenty-Fifth St.
	Hamel, George, engineer, resides 107 Twenty-Fifth St.
	Hamel, William, gardener, resides 107 Twenty-Fifth St.
1900	Hamel, Alice & Julia, dry goods store, 2115 Broadway, resides 107 Twenty-Fifth St.
	Hamel, Amos, boatman, resides 107 Twenty-Fifth St.
	Hamel, August, boatman, resides 107 Twenty-Fifth St.
1901-1902	Hamel, George, engineer, resides 107 Twenty-Fifth St.
1903	Hamel, Julia married R.H. Dearstein.
1904	Hamel, Alice moved to New York City.
	Hamel, Amos, moved to New York City.
	Hamel, Agustin, boatman, resides 107 Twenty-Fifth St.
	Hamel, George moved to New York City.
	Hamel, Henry moved to New York City.
1909	Hamel, August, boatman, resides 107 Twenty-Fifth St.
	Hamel, George, boatman, resides 107 Twenty-Fifth St.
	Hamel, Henry, boatman, resides 107 Twenty-Fifth St.
1910	Hamel, Alice, resides 107 Twenty-Fifth St.
	Hamel, Amos, boatman, resides 107 Twenty-Fifth St.

1880 Federal Census, Clinton County, Champlain, NY

Hamel, Augustus age 34 — white male — occupation: captain canal boat — value of estate \$200
value of property \$100 — b. NY — pars. foreign born.

Hamel, Laura age 27 — white female — wife — occupation: keeping house — b. NY — pars.
foreign born.

The children of Augustus were: Amos, 10; Albert, 8; Julia, 6; George, 4; Alice, 2; and Mary 1/12.



Three Letters Written by Augustin Hamel to His Children

New York April 21st 1900

My Dear Children

Yours of the 18th received. I am very sorry to see that you do not approve in what is to take place in my regards. I will not write here all my feelings that I feel like writing after receiving such a disrespectful letter from you. But I am glad to know that my feelings and happiness really occupy so little space in such a big burning simpothetic heart as you claim to possess — a certain amount of respect is due you in this regards but you cannot say that my depoitment has been others than respectful. If I have disgraced my family in any way I have yet to learn of it. I always have been manly towards my Family and home, and yet I am onley as a dry stick in the hearts of those whome is the most dear to me. The womens Integrity I am to take is not questioned she is of the highest character and principal, and no callings for such remarks in your letter — but you need not worry we will manage not to marr your so tender feelings which is causing you to contend whith so much sacrifice. We will mange to steer clear from you all. If you Julia represent all — I am pierced to the very heart When I think of this. I will see you again onley in case of business as you claim I am not Worthy to be called Father — I require From your unworthy Father

Iberville Feb 18th 1906

Dear Children

I thought it was no more than right that I should make a report in regards to my health to my Nurse once in awhile and will say that I am Improving Every day and think by a week from today if nothing hapens I will make my first outing and will be able to go to Mass next sunday. I am now takeing creasole and Wampoles Cod Liver Oil I have Just comenced the Cod Liver Oil today .In speaking to the Doctor about going to New York he says that I had better wait untill it gets warmer my appetite is good in the morning I Eat bake potatoes Eggs and coffee — for noon Soop — Supper corn starch porage and between meals Oysters or Sout milk — I am now able to help myself and dont have to have so much waiting on

now. I cough about Enough to clear myself two or 3 times per day or night — but — I notice a drying up which I hope will be all right now in a few days

I have made some change today whith myself I have put off my night Gown and put on a shirt-coller and neck tie but have not been shaved yet. I thought of getting shaved tomorrow. I cannot account Why the left side of my mustach is falling out and is almost half gone while the right side is the same as Ever — The weather now here is fine and I and Amos are commencing to talk business for this spring some times we talk of Loading the Bonanz a whith Ice and then again will buy a Load of Hay if I can buy at my price but for the present it is all talk I wont buy unless I can buy cheap although there is pleanty hay here can be bought. nothing new here. If I am well Enough to go south before the 1st of March I will have my Pension check sent to 107 — 25th Watervliet — no more this time hoping this will find you all in good health. I am as Ever

Yours Affectionately VC

Father

Iberville March 3rd 1906

Dear Children

Your very welcome letter Was duly received and found me recovering slowly I would have gone out before this but owing to the cold wave we have Just past and today the weather moderated and comenced to snow which is now turning into rain so I have not been out yet but would if the Weather had permited. I suppose you know of your Grand Ma Death by this time She Died last Sunday and was Buried last Tuesday of course I could not go to her Funeral but I sent Amos to represent our Family he found his uncle William their. Amos had a short visit around before coming back. now Julia While I am slowly recovering I am slowly aproaching time for business I thought it well While Hay can be Bought reasonably cheap here now and good times for Farmers to draw I thought it well to load the Bonanza whith Hay — this will give me a good start this spring as I will reach New York one of the first Boats and Eaven If I onley make good my Freight I will be ahead. I thought of getting Mose to stay on the Boat while she is loaded but I doubt if he will come so soon as I think of comensing to load next week and by that time I

may be able to stay on the Boat myself. Julia you saw If I was you you would send for Alida In regards to this I will say that Aurilia I think needs her as much as I do and it would not be fare for me to send for her now in view that I was glad to have her take Alida when she did not need her as it is well known that Aurelia must not work for some time yet. I got a letter from Aurelia a few days ago she says she is feeling fine and Aurelia sent a letter to Cicil yesterday she says she is feeling fine but Paul and Alida does the washing and Ironing and she says she must not work so this is not Encourageing for me to send for her. Aurelia has a border from Champlain Lillie Lafontain Mose Lafontain daughter She will be their three weeks she is learning to trim hats. I dont get any letters from Alida so I dont know about her ambition about her likeing to come whith me Even If Aurelia could spare her Julia John Page writes me in regards to Amlaw buying the place in Champlain that you was gowing to buy it yourself so they said no more about it. I will have to put off my gowing to New York as my recovery is so slow that I will not have time nessary to attend the damage business on my Boat. Ebery thing here is as well as can be expected. hopeing this will find you all in good health which you will require whith so much work before you.

Remaining Affectionately VC
Father

N.B. I have not ben to the Barber yet so you can Imagine what a looking face I have.

Obituary of Agnes Hamel McKenna

Miss Agnes McKenna, formerly of Watervliet; died yesterday after a short illness at the home of her sister Mrs. Lawrence Giff, 6 Eighth Street, Waterford. She was a communicant of St. Mary's Church, Waterford. Besides Mrs. Giff she is survived by two other sisters, Mrs. Aurelia Gload of Champlain and Mrs. Paul Fish of Rouses Point; also several nieces and nephews. Funeral will be from the Quant Funeral Home, Waterford tomorrow at 9 A.M. and at 9:30 A.M. from St. Mary's Church, Waterford. Interment will be in St. Patrick's Cemetery, Watervliet.

Article in Newspaper about Albert Hamel

Albert Hamel, engineman, and for forty-five

years and seven months, an employe of the New York Division, retired from active duty and joined the ranks of those of the Roll of Honor on February 1st.

"Al" Hamel as he was better and popularly known, was a fireman for eight years before he was advanced to be an engineman. For many years he was assigned to the Philadelphia passenger service, but since April 26, 1927, up until his retirement, he was engineman of the Greenville construction train.

Mr. Hamel was born in Champlain, N.Y., October 2, 1862, he entered the service of the Pennsylvania Railroad on June 28, 1882. He resides at 74 Vroom Street, Jersey City. As he brought the construction train back to Greenville on the night of January 31, he said farewell to all of his old friends, but like all those who preceded him to the ranks of the Honor Roll "Al" will make occasional trips back to the various terminal, "to look things over."

Article Written in the North Countryman, Thursday, April 23, 1953 about Aurelia Hamel Gload

Mrs. P. Gload Honored on 83rd Birthday Ann. at Champlain April 13

On Monday, April 13th, a birthday party was given for Mrs. Paul Gload of Church St., Champlain, in observance of her 83rd birthday anniversary. The party was given by Mrs. Alex Lafontain, Mrs. Gload's neighbor for 30 years, and Mrs. Fred Butler of Main St., Champlain. For the occasion a beautifully decorated four-layer cake was made by Mrs. Lafountain and a very nice lunch was served. During the party many games were played and prizes were awarded to the winners.

Mrs. Gload was presented with a General Electric radio as a gift from all her friends, and it proved to be a very pleasant surprise.

Those who attended were: Rev. A. Desrosiers and Rev. Howard McCasland, who gave their special blessings along with words of congratulations, Mr. and Mrs. Emile Poirier, Mr. and Mrs. Albert Palmer, Mr. and Mrs. Fred Butler, Mr. and Mrs. Armand Gload, Mr. and Mrs. Anthony Brown, Mrs. John Lafountain, Mrs. Sadie Lafountain, Mrs. Alcide Lafountain, Miss Carolyn Lafountain,

Mrs. Wm. Picard, Sr., Mrs. Albert Gload, Mrs. Della Favro, Mrs. Nellie Hoye, Mrs. Edith Durant, Mrs. Jos. Ives, Dickie Cook, Miss Mildred Canfield, Miss Shirley Gload, Miss Doris Gload, Mrs. Frank Jefferson, all of Champlain; Mrs. Catherine Cardin of Plattsburgh; Mrs. Frank King and Miss Theresa Brown of Chazy. Those who were unable to attend were Mr. and Mrs. Rufus Odell, Mr. and Mrs. Frank Hamel, Mr. and Mrs. Bill Coache, Miss Rese Coache, Mr. and Mrs. Jose Tetreault, Alex Lafountain, Frank Jefferson, Alcide Lafountain, Miss Josephine LaRoche, Miss Eleanor Coonan, Mrs. Salina Gload, Miss Margaret Senecal, Mrs. Bertha White, Wm. Picard, Sr., all of Champlain; and Mr. and Mrs. Paul Fish of Rouses Point. Mrs. Fish is Mrs. Gload's sister, who recently celebrated her 85th birthday.

Obituary of George Hamel

George Hamel, retired Rouses Point marine and stationary engineer, died at the Physicians Hospital, Plattsburgh, at 10 A.M. on Friday, February 4th [1948], following a long illness. He was 82 years old and a native of Champlain, N.Y.

Mr. Hamel had been in ill health for several years and had undergone an operation and been a hospital patient several times since 1946. He had been an engineer on tugboats operated by the Champlain Transportation Co. on Lake Champlain-Hudson River route and for the Village of Rouses Point at its municipal electric light and power plant. He was obligated to retire from the latter position three years ago because of failing

health.

George Hamel was a son of the late Mr. and Mrs. Augustus Hamel, of Champlain and was born on April 5, 1867. He attended the Champlain schools and his first position was as a helper at the Rouses Point power station. Later he went with the Champlain Transportation Co., by which he was employed for many years, and he returned to his former position here about 20 years ago. He was a member of St. Patrick's Church and the Knights of Columbus.

The deceased is survived by four sisters: Mrs. Paul Fish, of Rouses Point; Mrs. Agnes McKenna, of Watervliet, N.Y.; Mrs. Aurelia Gloade, Champlain, and Mrs. Lawrence Giff, Waterford, N.Y. Other relatives include Mr. and Mrs. William Coache, the Misses Rose and Loretta Coache, Mrs. Nellie Hoyle and Mr. and Mrs. Frank Hamel, of Champlain, and Mrs. Geo. McChesney, Jr. of Rouses Point.

Funeral services were held at St. Patrick's Church, Rouses Point, at 9 A.M. on Monday, the Rev. Emile Lalonde officiating at a requiem mass. The church choir sang several sacred selections. Interment was in the family plot in St. Mary's Cemetery, Champlain.

Among those from out of town who attended the services here were Mrs. Alfred Hebert (a niece) and son of Montreal; the Misses Rachel, Helen, and Jean Hamel, of Iberville, Que., Capt. Henry Fish, of Albany; Capt. Noel Fish, Norman Paquette and Milo Mylott, of Waterford.

1.1.1.1.13	Alida Hattie HAMEL	m. 6 Aug 1911	m-1 Leon PACQUETTE
	b. 28 Mar 1886*	Watervliet	
	d. 27 Dec. 1969	m. 20 Dec. 1939	m-2 Lawrence C. Giff
	Troy NY	Waterford NY	
	1. Eva Mae	m. 27 Dec 1936	Milo Edward Mylott
	b. 9 May 1912	Waterford NY	
	Champlain NY		
	d. 22 Sep 1979		
	Troy NY		
	2. Leona		
	3. Norman Leon		
	4. Maurice Napoleon		

- 1.1.1.1.13.1. Eva M. PACQUETTE** m. 27 Dec 1936 **Milo E. Mylott**
b. 9 May 1912 Waterford NY
Champlain NY
. 22 Sep 1979
Troy NY
1. Carolyn Beverly m. 21 Jun 1958 George H. Bonnier
b. 3 Jun 1939 Waterford NY (Leo & Denise St Onge)
Troy NY
2. Linda Marie m. 1 Jul 1967 **Francis W. LaFave**
b. 10 Sep 1946 Waterford NY (Floyd & Mary Evertsen)
Troy NY
- 1.1.1.1.13.1.1. Carolyn B. Pacquette** m. 21 Jun 1958 George H. Bonnier
b. 3 Jun 1939 Waterford NY (Leo & Denise St Onge)
Troy NY
1. Annette m. John Keatley
b. 25 Apr 1959, Troy NY
2. James Henry
b. 2 May 1961, Troy NY
3. Steven George m. 16 Apr 1994 Michelle Best
b. 26 May 1964 Waterford NY
- 1.1.1.1.13.1.2 Linda M. PACQUETTE** m. 1 Jul 1967 **Francis W. LaFave**
b. 10 Sep 1946 Waterford NY (Floyd & Mary Evertsen)
Troy NY
1. Pamela Jane m. 8 Jul 1989 Thomas F. Graham, Jr.
b. 29 Nov 1967 Waterford NY (Thomas & Joyce Stone)
Troy NY
2. Mark Anthony
b. 1 Apr 1969
Troy NY
- 1.1.1.1.13.1.2.1 Pamela J. Paquette** m. 8 Jul 1939 Thomas F. Graham, Jr.
b. 29 Nov 1967 Waterford NY (Thomas & Joyce Stone)
Troy NY
1. Samantha Mae
b. 17 Apr 1990, Troy NY
2. Adam Foster
b. 29 May 1993, Albany NY
- 1.1.1.1.13.1.1.1. Annette Pacquette** m. John Keatley
b. 25 Apr 1959, Troy NY
1. Beckey Eva
b. 16 Feb 1980

...additional information... 

Louis LETENDRE

m. ?

Louise FORCIER**1. Catherine**m. 23 Oct 1815
Sorel, Canada**Jn. Bte. ROBERT**

2. Emilie

3. Felix

4. George

5. Henri

6. Joseph

7. Marguerite

...and...

Jn. Bte. PAGE

m. ?

d. 17 May 1877
Champlain NY**Christine PATRY**d. 28 Apr 1872
Champlain NY**1. Julia**

m. ?

Etienne HAMEL

2. Moyse

3. Jean Baptiste

Etienne HAMEL

m. ?

Julia PAGEd. 2 Apr. 1857
Champlain NY

1. Clarisse

2. Elmina

3. Eugene

4. Moyse

5. Pierre

6. Augustin*

m. 9 Sep 1858
Napierville PQ

b. 10 Dec 1835

Champlain NY

d. 2 Jan 1907

Iberville PQ

* Children: see above.

Laura E. LAFOUNTAIN

b. 4 Sep 1841

Champlain NY

9 Feb 1897

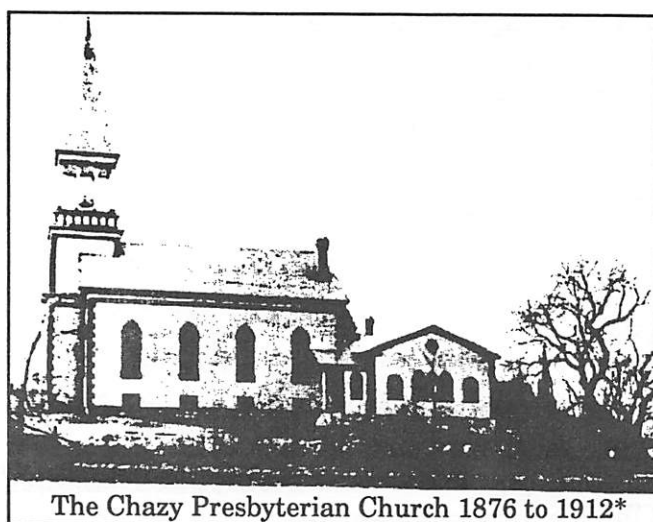
Watervliet NY

□

Protestant Churches

in
Clinton Co., New York
Comments, Corrections, and Additions

submitted by
David Kendall Martin#377
Mouse Hill, Chazy, NY 12992
Compiled by Phyllis L. Wells



The Chazy Presbyterian Church 1876 to 1912*

*A History of Chazy by Sullivan and Martin

When my preliminary list of pre-1880 Protestant Churches in Clinton County, New York, was printed in LIFELINES in 1993, I gave a copy to Phyllis L. Wells of Plattsburgh whose many years of study of Clinton County churches had won my respect. I asked her to correct and add to my preliminary list to establish just which Protestant churches existed in Clinton County before state-wide registration of vital records became mandatory. Once we know which churches were where, we can begin to make an inventory of what Protestant church records survive and where they may be consulted, an important resource for Clinton County genealogical research. Phyllis Wells has responded to my request in her characteristically careful and helpful way. Her comments are a distinct advance and are printed below. Further refinement of this list are requested and may be sent to me at Mouse Hill, West Chazy, New York 12992

[Editors Note: The following compilation by Ms. Wells is in four parts.]

General Comments Concerning Research on Churches April 3, 1995

1. Religious

a. Presbygational Plan

Because the parent body for Congregational churches was in New England, the Presbygational Plan was worked out between the Congregational Church and the Presbyterian Church. The Congregational churches gradually came under the care of the then Champlain Presbytery (since merged with the St. Lawrence Presbytery to form the Presbytery of Northern New York). One by one, they each reorganized as a Presbyterian Church, though one took the name Congregational/Presbyterian, in Chazy.

b. Methodist preaching stations and circuits

Originally, there were circuits, attended by a circuit rider, who covered a large territory. As population increased, other circuits were formed. For example, the Peru Circuit was broken off the Plattsburgh one. Some of the sites where services were held were organized churches, and others were merely preaching stations.

How to tell which is which is difficult. If a site had just a Sunday School, or a class, it probably was not an organized church. Classes were the basis for organizing churches, as the people in them were going through a probationary course of study to qualify for church membership. If they had officers, they were probably a church.

The Presbyterian Church of Clintonville had a preaching station at New Sweden, east

of the village. Preaching stations also existed in the Wesleyan Methodist Church.

At some point, probably after the turn of the century, Methodist churches were organized in charges. These were organized churches. There were often two or three churches assigned to one pastor. At this point, I think, preaching stations were a thing of the past.

c. Splinter groups and mergers of denominations

1. A segment of the Methodist Episcopal Church broke away to form the Wesleyan Methodist Church in 1843. The Methodist Protestant Church in West Chazy merged with the Wesleyan Methodists in 1874. In 1968 the Pilgrim Holiness Church merged with the Wesleyan Methodist Church to form the Wesleyan Church.

2. The Peristrome Presbyterian Church of Plattsburgh was a splinter group from First Presbyterian Church, which broke away because of doctrinal differences. When their pastor died, most of the members went back to First Presbyterian.

3. The Hicksite Quakers broke away from the Ortho-dox Quakers in 1828, and the two societies existed side by side at The Union, until Quakerism died out.

2. Geographical

a. Originally, Clinton County took in a part of Essex County. In 1824, all of Keeseville was in Clinton County. Some churches were once in Clinton County, but are now in Essex County.

b. A church may have been organized in one township, but today be in another, though the church has not moved. Originally there were two towns; now there are fourteen, i.e. The French Baptist Church was organized in Chazy, but the site is now in Altona.

c. Names of places change. Schwartz lists Rogerfield as a closed church. I don't think so. Rogerfield became Lyon Mountain, and still has a Methodist Church.

It has been stated that Plattsburgh had representatives at a Baptist Church conference in 1798. The City of Plattsburgh's church was not organized until 1878. I think the church referred to was the West Plattsburgh Baptist Church in Morrisonville. It was still called Plattsburgh in those days, without the use of the term Town.

d. In several instances, the name of the village and town are the same, i.e.: Black Brook, Champlain, and Chazy. A geographical reference may be to the town, not the village.

3. Dates of organization

Often the first date given is when activity started, the date of organization is later. Incorporation was usually still later and ensured official recognition by the State of New York.

**Comments, Corrections, and Additions
to "Protestant Churches in Clinton
County, New York"
Fall 1993**

GENERAL SOURCES

Horatio Gates. A gazetteer, 1813 — Author should be Horatio Gates Spafford.

A gazetteer, 1842 — Catalogued author is: Disturnell, John

J.H. French — Catalogued author is: French, John Homer., ed.

The Conference Historical Committee. One hundred and twenty-five years... Catalogued author is: Wesleyan Methodist Church. Champlain Conference. Conference Historical Committee.

Betty Conklin LaPlante — Middle name is Cokley.

TOWN OF PERU

Baptist — moved to Keeseville. The dates should be 1788 (1791). It did not continue as the Church of Christ. That denomination was not organized until about 1960. This church was always a Baptist Church. Society was dissolved after their 175th anniversary in 1963.

In Peru. Bicentennial Committee. *History of Peru, NY*, page 31, it says the church was constituted in the home of Uriah Palmer on Fuller Street. "It was then called the Church of Christ." I don't think this meant a denomination.

In *Old Keeseville tales* (p. 10) it says that the Congregational Church was organized Nov. 5, 1806 with two pastors from the Church of Christ in Vermont to form a "visible Church of Christ in the said Town of Chesterfield." Since this same phrase was used to describe two different churches, I surmise that it might mean just a religious body, rather than a denomination.

Friends Meeting — perhaps in the Town of AuSable. It is in the Town of AuSable. Hixite — should be Hicksite. Named after Elias Hicks, founder of the movement.

Methodist Episcopal — Hackstaff's Mills was an earlier name for Peru.

Methodist Protestant — Organized prior to 1843; merged with Wesleyan Methodist Church Oct. 5, 1843.

Methodist Episcopal at Peasleville — should be Peasleeveville. Continues today as Zion United Methodist Church.

Valcour — Methodist Episcopal — church closed 1945. Was never a Methodist Protestant Church.

West Peru — Methodist Episcopal — organized 1825, on the Peru Circuit. After constructing the church in 1852, farther away from Hallock Hill, those people seceded, and it became a preaching station, meeting in the Hallock Hill schoolhouse. In 1907 the two congregations were merged and the church was moved to Harkness, where it continues to function as the United Methodist Church of Harkness. It is currently in a charge with Keeseville.

The term "alternate dates" is a little misleading. They are not really alternate. For example, with the Baptist Church (founded in Peru), the first meeting was held in 1788, but the church was not officially organized until 1791. The historical marker on the site reads in part: "Original site of the First Baptist Church, constituted 1791."

TOWN AND CITY OF PLATTSBURGH

Plattsburgh Presbyterian — First Presbyterian — first meeting to discuss a church was in 1792; organized Oct. 1, 1797. Church has original records in vault. The latest membership rolls are kept in church office. All other membership rolls have been copied (available in Special Collections, Feinberg Library, PSUC).

Plattsburgh Baptist — organized 1878 (in the city). I think the early one you refer to is the West Plattsburgh Baptist Church, but the 1796 date is too early.

Friends — Cumberland Head — I see this comes from *Historical sketches of the Town of Plattsburgh*. I have no other information about this.

West Plattsburgh Baptist, Morrisonville — was the first Baptist society in the Town of Plattsburgh, organized in 1811. It died the following year because of a quarrel over the War of 1812. It was reorganized in 1821, and merged with the Methodist Episcopal Church in 1937 to form the Community Church of

today. It was called the Plattsburgh Church — Town of Plattsburgh.

Universalist Fellowship — it was a Universalist Church. I don't think it was ever a Union Church. I have never run across a Union Church in the City of Plattsburgh. Don't know what this refers to.

Second Methodist Episcopal — in South Plattsburgh. Used to be called Salmon River. First Sunday school class started September 1850. It was in a charge with the church at Valcour in 1880. It was still functioning at the time of its anniversary in 1855.

Peristron (Presbyterian) — should be Peristrome. Organized February 1864; closed November 1903. You probably got this from First Presbyterian's history, but the date is not correct. Rev. Francis B. Hall died October 4, 1903, and the church was closed in November that year. The majority of the members went back to the First Presbyterian Church, including his wife, Frances Hall.

Wesleyan Methodist, Cadyville — now Wesleyan, organized November 1868. An earlier church in Cadyville probably was the Methodist Episcopal. It is in list of closed churches in Schwartz, *A spreading flame*. There was a Wesleyan Methodist Church in Saranac, but it is no longer functioning.

TOWN OF PLATTSBURGH

This town was one of two original towns in the county. By the churches discussed, I presume this was supposed to be the Town of Beekmantown.

Baptist Church — in 1797 a society was organized. It became extinct about 1825, but doubtless was the parent of all Baptist churches in this region. Another source says it was organized before 1818. The last report was made to the Association in 1840.

Presbyterian (Second Presbyterian Church of Plattsburgh) closed 1949. Addie Shields has Session records, which probably contain membership records.

Methodist Episcopal and Universalist — East Beekmantown. Only the Methodists built the church, the Universalists dropped out at the time of organization. Last date in the church's records is March 27, 1958. Now closed.

Presbyterian — East Beekmantown — the only church in East Beekmantown was the Methodist Episcopal, closing in 1968. The Presbyterian Church was in Beekmantown village. [David is this the corners]

Methodist Episcopal — Point au Roche — report of pastor of East Beekmantown for 1864 lists probationers from Point au Roche. Several members from this church received at East Beekmantown, March 21, 1948, at the dissolution of the Point au Roche Church.

Methodist Protestant — don't know about this. Hurd's history mentions only one Methodist Church in the Town of Beekmantown in 1880, but he is not always accurate. The Methodist Episcopal churches at Point au Roche and West Beekmantown were in existence well before 1880. and continued for many years thereafter.

TOWN OF AUSABLE

Presbyterian — 1860 two Congregational and one Presbyterian church. Don't know about this. The only Congregational Church I know about became Presbyterian in 1845, in Keeseville. I know that's what was listed in French's Gazetteer, but my research has not borne this out. Perhaps they call the Keeseville church Congregational in 1880, though it wasn't after 1845. There was a Presbyterian Church in Clintonville, though it was gone by 1855.

Methodist Episcopal Church in Keeseville is in Essex County now. Circuit riders appeared in the area about 1804. In 1823, worshipped in the old yellow schoolhouse. A church was built on Port Douglas Hill (now Church St.) in 1825. It was made a station in 1827. In 1824 all of Keeseville was in Clinton County. I don't know how long that lasted.

Baptist Church — Keeseville — did not become Church of Christ, was always Baptist. It is no longer functioning; closed in 1963.

In Peru, NY Bicentennial Committee. *History of Peru, N.Y.*, p. 31, it mentions that the Baptist Church was constituted in the home of Uriah Palmer on Fuller St. It continues: "It was then called the Church of Christ."

In *Old Keeseville tales* (p. 10) it says that the Congregational Church was organized Nov. 5, 1806 with two pastors from the Church of Christ in Vermont to form a "visible Church of Christ in the said Town of Chesterfield." Since this same phrase was used to describe two different churches, I surmise that it might mean a religious body, rather than a denomination.

Presbyterian, Clintonville — was not functioning in 1880; closed in 1855.

Methodist Episcopal — Clintonville — still functioning as a United Methodist Church.

Wesleyan Methodist — Keeseville — don't know about this, or which county it was in. LaPlante's *History of West Chazy Wesleyan Church*, makes no mention of this, nor is it on the map.

St. Paul's Episcopal — Keeseville — is in Essex County now. Organized January 1853, probably in Essex County.

Second Congregational — don't know about this. I have found that some of the gazetteers are not totally accurate in their information.

Spafford's Gazetteer of 1824 does not indicate any churches in Keeseville. It was about this period that some of Essex County was annexed to Clinton County.

TOWN OF CHAMPLAIN

First Presbyterian Congregational Society, Champlain village — is now Presbyterian. Rouses Point Presbyterian merged with Champlain in 1992, I think, and is now closed.

Methodist Episcopal — Perry's Mills — there was a Methodist society in Perry's Mills long before they built a church (1896). First

quarterly meeting held here 1799. First class formed 1816.

Methodist Episcopal — Champlain village — closed in 1969 to form Three Steeples United Methodist Church.

Second Baptist Church of Chazy — in existence 1821? Organized September 11, 1822. In 1824 minister moved to Rouses Point. No more meetings reported at Chazy. Extinct in 1846.

St. John's Episcopal — Champlain — name changed to Christ and St. John's when Christ Church in Rouses Point closed in 1969 and merged with St. John's.

TOWN OF CHAZY

Methodist Episcopal — Chazy — the merger with Three Steeples was in 1969.

Baptist — Chazy — the Second Baptist Church was probably in existence 1821, and organized September 11, 12, 1822. In 1824 minister moved to Rouses Point. Church extinct in 1846. Don't know of a second Baptist Church in 1850. Could this be the French Baptist Church on Vassar Road, Town of Chazy? It would have been in the Town of Chazy when informally organized in 1833, and officially organized in 1856. The Town of Altona wasn't organized until 1857.

Methodist Protestant, West Chazy — merged with the Wesleyan Methodist Church in 1874.

Methodist Episcopal — Sciota — apparently it was functioning as a church in 1825, but was not officially organized until 1858. I've been unsure whether this church continued, or another was organized later. The Troy Conference considers it closed, but the people hire the Methodist minister from Mooers to conduct services.

Presbyterian — West Chazy — I have never heard of a Presbyterian Church here.

Wesleyan Methodist — Chazy — 1843-1853 — apparently became defunct. A new society organized in September 1909. Appar-

ently defunct in 1942. Congregation merged with West Chazy.

French Baptist — Sciota — Alexander Ferriole belonged in 1833. Organized January 1, 1856. Discontinued about 1881. Defunct. Was in Town of Chazy at time of organization, but is now in the Town of Altona.

St. Luke's Protestant Episcopal — Chazy — organized April 21, 1857. Incorporated July 6, 1859. Dissolution of corporation and sale of property 1875. Services held sporadically until 1912. Renovated and reopened for one service October 17, 1943. Closed since.

TOWN OF MOOERS

Congregational-Presbyterian — Mooers village — organized March 20, 1807 as a Congregational Church. United with the Champlain Presbytery 1876, and reorganized as Presbyterian. Closed 1977 or 1978.

Unity Methodist Episcopal — Mooers — never heard this name. There is a United Methodist Church., which is still functioning.

Wesleyan Methodist — Mooers — is still functioning. Don't think they call it Mooers Junction any more.

First Baptist — Mooers Forks — organized April 19, 1851; society flourished for only a few years. Used for a good many years by the Methodists; bought by them in 1871.

Congregational/Presbyterian — Mooers Forks — never heard of this. There was one in Mooers, defunct in 1977 or 1978.

Methodist Episcopal — Mooers Forks. Has merged with the one in Mooers; they worship as one congregation in Mooers September-June. The Mooers Forks building is used in July and August.

Methodist Episcopal — Cannon's Corners — was in existence in 1950, but I didn't know there was a congregation in Altona at the time. Class or service held here from Mooers Forks church, starting about 1850. Building begun July 1874. Church burned in May 1877; rebuilt. Church hall built early 1960's.

Orr, Lois *Historical review of the Town of Mooers*

TOWN OF SARANAC

Methodist Episcopal — Saranac Hollow — still in existence. Present church building is not located on the same site as the first building.

Presbyterian — organized about 1840. Extinct 1864. In the winter of 1879-80, the building was moved to Peasleeville, where it is the Zion United Methodist Church.

Wesleyan Methodist (separated from Cadyville, Town of Plattsburgh) — the Cadyville church was the daughter church of the one on the Turnpike, in the Town of Plattsburgh. 1868 is the founding date of the Turnpike Church. A Wesleyan Methodist Church was organized in Saranac between 1863 and 1873, and was in a circuit with Cadyville and Ellenburg. The church is long defunct.

TOWN OF SCHUYLER FALLS

Baptist — Morrisonville — merged in 1937 with the Methodist Episcopal Church to form the Community Church. Merger became official in 1944.

Methodist — Schuyler Falls — was closed summer 1992.

Union Church — North of the river at Morrisonville — never heard of this. I have read that there was a Methodist Episcopal congregation in West Plattsburgh. The Schuyler Falls congregation used their facilities before they built their church. Perhaps thought to be a merger?

"Rededication services of Schuyler Falls M.E. Church, 1926."

TOWN OF BLACK BROOK

Methodist Episcopal — was first in the Plattsburgh Circuit, then the Peru Circuit (1824), and finally, in the Jay Circuit. In

Allen, *Deeds to Protestant churches.*

Episcopal—think this also was in AuSable Forks, on the Essex side of the river. The only AuSable forks church which was in Clinton County, was the original Catholic building, washed away in the spring freshet of 1856. It was rebuilt on the Essex side of the river.

Nolan, Margaret L. *Black Brook & AuSable Forks: yesterday and tomorrow*, 1977.

TOWN OF ELLENBURG

1853 — Union Church, Ellenburg Center — not a Union church in terms of merged congregations, such as a Morrisonville. The building was simply available for use by several denominations. The first building burned July 25, 1907, not in 1906. It continues as a Methodist Church, used only in the summer. Services are held in conjunction with the church at Ellenburg.

A second *Methodist Episcopal mission*...line 5, Ellenburg, not Ellenbug.

Episcopalians — think St. Paul's was in Mooers Forks.

Free Will Baptists — didn't know they were affiliated with the Methodists. Last service held December 14, 1947.

"Centenary of Methodism in the Ellenburgs: Press Republican, August 28, 1943, p. 7, col. 1-8. The title may be "One hundredth anniversary of Methodist Church in Ellenburghs." I seem to have both listed, but the citation is the same.

TOWN OF DANNEMORA

Methodist Episcopal — still functioning as the Community Methodist Church.

Presbyterian — I know it was listed in French's gazetteer, but I have never come across this anywhere else.

TOWN OF CLINTON

Methodist Episcopal Church — preaching station of the Ellenburg area in 1874. Later

became organized. Building dedicated October 28, 1897. Last used about 1930. Now a residence.

Existing Protestant Churches in Clinton County — founded before 1880 April 3, 1995

CADYVILLE

Wesleyan Church — organized December 6, 1868.

CHAMPLAIN

Christ and St. John's Episcopal Church — St. John's held first service 1852; organized April 4, 1853. Merged with Christ Church, Rouses Point, 1969.

CHAZY

Presbyterian Church — organized 1805 as a Congregational Church. United with the Champlain Presbytery 1833.

CLINTONVILLE

United Methodist Church — first meeting held 1829. First class was the outgrowth of the class from Fordway. Incorporated August 1, 1832. In Jay Circuit. In 1840 in the Wilmington, Clintonville, Saranac Mission. Had preaching stations at Green Street and Trout Pond. Not sure if these are in Clinton County.

DANNEMORA

Community Methodist Church — organized 1855.

ELLENBURG

United Methodist Church — first circuit preacher was in 1841. In 1843 was a mission on the Champlain Circuit. In 1852 became a full charge with several preaching points. In 1942 became one charge with Ellenburg Center and Ellenburg Depot. Ellenburg and

Ellenburg Depot churches merged in 1965 and built the Community Center in Ellenburg. Ellenburg Center merged later.

HARKNESS

United Methodist Church — organized about 1825 in West Peru. Services alternated with those at Hallock Hill schoolhouse. Church building moved to Harkness 1907, uniting the two congregations.

LYON MOUNTAIN

Memorial Methodist Church — organized ca. May 20, 1880. First church was Hillside Methodist Church on street leading from depot to store.
Memorial Church, on Rt. 374, built 1952.

MOOERS

United Methodist Church — first class organized 1816. Quarterly meetings held previously. Church built 1839.

Wesleyan Church — first meetings held 1843. On the Chazy Circuit October 1850. Organized 1858 as a Wesleyan Methodist Church.

MORRISONVILLE

Community Church — organized as Second Methodist Episcopal Church of the Town of Plattsburgh. Church built on Beckwith St. 1835. Moved into village before June 21, 1854. Merged with West Plattsburgh Baptist Church in 1937 to form the Community Church.

PEASLEEVILLE

Zion United Methodist Church — early services held ca. 1833 with a circuit rider. Organized 1860.

PERU

Community Church — Congregational Church organized April 8, 1822. Joined the Champlain Presbytery 1830. Merged with the Methodist Episcopal Church 1937, for trial

period. In 1940 they began functioning as the Community Church. Official incorporation was in 1944.

PLATTSBURGH

First Baptist Church (American Baptist) — organized June 11, 1878.

Trinity Episcopal Church — informally organized September 30, 1821. Incorporated and church built 1830.

Temple Beth Israel — incorporated September 1, 1861 as Jewish Congregation of Plattsburgh; became Temple Beth Israel 1878.

United Methodist Church — circuit riders visited as early as 1799. Early meetings held in homes 1809-1817. Organized 1827.

First Presbyterian Church — first meeting to discuss a church held November 10, 1792. Organized October 1, 1797.

SARANAC

United Methodist Church — organized December 19, 1831, part of Plattsburgh Circuit.

SCIOTA

United Methodist Church — organized, perhaps as early as 1825. Another source says part of Mooers circuit since its formation June 12, 1858. Troy Conference considers the church closed, but they do hold services, using the pastor from Mooers.

WEST CHAZY

Wesleyan Church — organized April 22, 1844 as the Wesleyan Methodist Church. On the Chazy Circuit October 1850.

WEST PLATTSBURGH

Turnpike Wesleyan Church — organized 1843 as a Wesleyan Methodist Church.

**Defunct Protestant Churches in
Clinton County
(founded before 1880)
April 3, 1995**

ALTONA

Methodist Episcopal Church—small class organized 1868 by Rev. D. N. Lewis, stationed in Mooers. In spring of 1874, made a circuit which included the west end of the Town of Mooers. In existence 1880. Had 7 preaching appointments.

ARMSTRONG SETTLEMENT—Armstrong Bush?

Methodist Episcopal church — 2 1/2 miles north of Cannon's Corners, 1 mile from the Canadian line. near Covey Hill, Quebec. class or service held here from Mooers Forks Church, starting about 1850. church burned in may 1877. in 1880 part of the Altona charge.

ARNOLD HILL — in Town of AuSable

Community Church—in mid-1800's there was a small house used as a Community Church, and for several other purposes.

BAKER HILL

Wesleyan Methodist Station — at the corner of Harvey & Recore Roads, southwest of West Chazy. Listed on map in LaPlante, Betty Cokley, *History of the West Chazy Wesleyan Church, 1839-1985* , p. 112.

BEEKMANTOWN

Baptist Church — was invited to the organization of a Plattsburgh Church November 22, 1812. Sullivan, *History of the Town of Chazy*. Organized before 1818, when she had 49 members. Last report made to the Association 1840.

Methodist Episcopal Church — in list of closed churches in Schwartz. *A flame of fire*. Also lists East and West Beekmantown as closed. In Allen, *Deeds to Protestant churches*,

shows three entries for a certificate of incorporation, and three for purchase of a lot. Items are listed under town, and village not specified.

Was a preaching appointment of the Chazy church 1818. In 1879 Beekmantown Brick Church was the only appointment with West Chazy. Is this the church at East Beekmantown? I don't know about any Methodist Church in Beekmantown village.

Methodist Protestant Church—organized 1839. Merged with the Wesleyan Methodist Church October 5, 1843.

Presbyterian Church — organized April 27, 1817. Closed 1949. Building still standing.

Protestant Episcopal (Town of Beekmantown) — in Allen, *Deeds to Protestant churches*, shows purchase of lot 86 in Duerville Patent. This is new to me.

Wesleyan Methodist Church — organized October 5, 1843. Part of Chazy Circuit 1850, To be constituted that year. Gone by 1853.

BLACK BROOK

Methodist Episcopal Church — was first in the Plattsburgh Circuit, then the Peru Circuit, and finally, in the Jay Circuit. Functioning in 1880. In Allen, *Deeds to Protestant churches*, listed under town; does not specify village. Shows purchase of lot. I think the first AuSable Forks Methodist Church may have been in the Town of Black Brook, but have never settled that point. The present church is in Essex County.

Presbyterian Church — services held in P.M. 1848 by AuSable Forks pastor. Letter received at First Presbyterian Church, Plattsburgh, from this church March 21, 1891. In Allen, *Deeds to Protestant churches*, shows purchase of a lot.

BLACKMAN'S — Blackman School

Wesleyan Methodist Station — on the corner of Blackman Corners and North Star Roads, northwest of Mooers. Preaching station of Mooers about 1843.

CADYVILLE

Methodist Episcopal Church — in list of closed churches in Schwartz, A spreading flame.

CANNON'S CORNERS

Methodist Episcopal Church — class or service held here from Mooers Forks Church, starting about 1850. Building begun July 1874. Church burned in May 1877; rebuilt. Church hall built early 1960's. In Allen, *Deeds to Protestant churches*, shows purchase of lot.

CHAMPLAIN

Adventist Church — in existence 1842.

Baptist Church — preachers here as early as 1793; organized 1803-1804. Became extinct during the War of 1812. Apparently was reorganized as it had a connection with the Essex & Champlain Association (Baptist) in 1838 and 1840.

St. John's Protestant Episcopal Church — merged with Christ Church of Rouses Point in 1969. Became Christ and St. John's Episcopal Church.

Methodist Episcopal Church — religious meetings and class were being held in 1810. Was a preaching appointment of the Chazy church 1818. In 1967 it was in the Champlain, Rouses Point, Perry's Mills charge. Closed in 1969 and merged into Three Steeples United Methodist Church, Champlain. In Allen, *Deeds to Protestant churches*, shows purchase of lot.

Presbyterian Church — organized July 13, 1802 as a Congregational Church. Joined the Champlain Presbytery 1817. Closed 1992? Congregation worships in Rouses Point.

True Wesleyan — in existence between 1840-1845.

Universalist Church — David Colver, minister, settled 1792.

Wesleyan Methodist Church — appointment on the Chazy Circuit 1850. Church to be constituted that year.

CHAZY

First Baptist Society — in existence November 22, 1812 when invited to the organization of a Plattsburgh church (West Plattsburgh Baptist). Listed as "Charse."

Second Baptist Church — in existence 1821? organized September 11, 12, 1822. In 1824 minister moved to Rouses Point. No more meetings recorded at Chazy. Extinct in 1846.

St. Luke's Protestant Episcopal Church — organized April 21, 1857. Incorporated July 6, 1859. Dissolution of corporation and sale of property 1875. Services held sporadically until 1912. Renovated and reopened for one service October 17, 1943. Closed since. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation and purchase of a lot.

Methodist Episcopal Church — first sermon preached 1801. First class organized 1804, part of the Plattsburgh Circuit. Church organized October, 14, 1818. Became a district charge that year, with six preaching appointments. Closed in 1969 and merged into Three Steeples United Methodist Church, Champlain.

Millerism — William Miller, an exhorter, visited here in 1843.

Universalist Church — organized at a fairly early date and remained active until after 1834.

Wesleyan Methodist Church (First) — listed on map in LaPlante, Betty Cokley, *History of the West Chazy Wesleyan Church, 1839-1985*, shows certificate of incorporation. Apparently became defunct. A new society organized in September 1909. Also, apparently defunct, in 1942. Congregation merged with West Chazy.

CHAZY LAKE

Methodist Episcopal Station — preaching station of the Ellenburg area in 1874.

CHURUBUSCO

Methodist Episcopal Church — preaching station of the Ellenburg area in 1874. Later became organized. Building dedicated October 28, 1897. Last used about 1930. Now a residence. In Allen, *Deeds to Protestant churches*, shows purchase of lot.

CLINTON MILLS

Methodist Episcopal Church — was a preaching station of Ellenburg Depot in 1874. Services held in the school. Another source says it was organized.

CLINTONVILLE

Presbyterian Church — organized January 26, 1828; occasional preaching prior to that time. Alternated services with those at New Sweden. Last record 1855; abandoned soon afterward. Is now St. Catherine's Catholic Church. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation, and four entries — I guess for land.

Universalist Church — organized March 4, 1832. Most of these congregations did not survive into the 1860's.

DURGANVILLE

Methodist Episcopal Station — a preaching station of Zion United Methodist Church in Peasleeville, 1880. Worshipped in the schoolhouse.

EAST BEEKMANTOWN

Methodist Episcopal Church — in the Beekmantown Circuit 1830. Deed for land was October 3, 1832. Person took letter from here to Plattsburgh March 27, 1959. Latest date found in East Beekmantown Church records.

Universalist Church — there were Universalists worshipping with the Methodists, but when the church was registered in Plattsburgh, it was registered as Methodist Episcopal.

EAST MOOERS

Wesleyan Methodist Station — Preaching station of Mooers about 1843.

ELLENBURG

Baptist Church — first named in Minutes of the Essex & Champlain Association, 1824. Also called "Chazy no. 2."

St. Peter's Protestant Episcopal Church — first service was held in the Union Church at Ellenburg Center in the summer of 1854. First service in Ellenburg in 1854. Organized September 3, 1855. Church consecrated July 23, 1858. On December 18, 1873 all the books and records of the parish were closed. In declining condition 1880. It is unclear to me if there was a church or building in Ellenburg Center.

Hurd's statistics (1875), p. 146, indicates there were 6 Protestant Episcopal churches. I would list the following: Plattsburgh, Chazy, Champlain, Rouses Point, Ellenburg, and Mooers Forks. There was also one on the Salmon River Road, closer to Rt. 22B than Rt. 9. This last one was in existence from August 1874 to October 1889, at least. There was also one in Merrill, but started the same year as the census. But, there are already six other churches, not counting Ellenburg Center and Merrill. I have been told that a farmhouse in that village was remodeled from the old Episcopal Church.

French's gazetteer of 1860 lists three churches for Ellenburg, one for Ellenburg Center, which has to be the Union house (1853), later Methodist. Hough's Gazetteer of 1872 says there were four churches in Ellenburg, and one in Ellenburg Center. Hurd (1880) lists four churches for Ellenburg; Presbyterian, Methodist, Episcopal and Catholic. Ellenburg Center has a church.

In Allen, *Deeds to Protestant churches*, shows certificate of incorporation and purchase of lot. Is listed under town only. Later entry shows purchase of lot. In another place

in the same source it is listed as St. John's Episcopal Church, Town of Ellenburg. As you said: "Protestant churches are a bramble."

First Presbyterian Church — enrolled in Presbytery 1830. Organized January 9, 1857. Hurd says in existence 1880. White, Ellenburg, says closed soon after 1874. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation, and purchase of lot.

Wesleyan Methodist Church — in March 1854 was received in the West Chazy charge. Organized between 1863 and 1873. In circuit with Cadyville and Saranac. This is noted in *History of the West Chazy Wesleyan Church, 1839-1985*, p. 112, but its location on the map is Ellenburg Depot. ??

ELLENBURG CENTER

Pioneer Baptist Society — organized 1840. Used various schoolhouses until 1853 when the Union meeting house was built. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation. Listed under town.

Free Will Baptist Church — organized by the pastor of the Pioneer Baptist Church Society, which he left because he couldn't adhere to the "close communion principles and practices" of that church. In Allen, *Deeds to Protestant churches*.

Methodist Episcopal Church — first building built 1 1/2 mile east of village; outgrew. Used the Union House in the village after 1853. Was a preaching station of Ellenburg in 1880. In 1942 became one charge with Ellenburg Center and Ellenburg Depot. Ellenburg and Ellenburg Depot churches merged in 1965 and built the Community Center in Ellenburg. Ellenburg Center merged later. Its building is used during the warmer part of the year. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation.

Wesleyan Methodist Church — organized about 1870. Informal meetings and occasional preaching several years prior to that date. Church built one mile west of village 1872.

Church in prosperous condition 1880. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation.

ELLENBURG DEPOT

Free Will Baptist Church (Ellenburg Depot and West Mooers) — organized May 30, 1868 at the Green Valley schoolhouse and held services there for a number of years. Began church building at Ellenburg Depot in 1870. Last service held December 14, 1947. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation and purchase of lot.

Methodist Episcopal Church — in Ellenburg Circuit 1841. In 1872 had its own pastor. In 1874 became a full charge with preaching points at Forest, Green Valley, The Woods, and Clinton Mills. In 1942 became one charge with Ellenburg Center and Ellenburg Depot. Ellenburg and Ellenburg Depot churches merged in 1965 and built the Community Center in Ellenburg. Closed after the 100th anniversary in 1973. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation and purchase of lot.

EMERSONS — Emerson Schoolhouse

Methodist Episcopal Station — class or service held here from Mooers Forks Church, starting about 1850.

Wesleyan Methodist Church — preaching station of Mooers about 1843.

FORDWAY

Methodist Episcopal Station — AuSable Valley between Keeseville and Clintonville) — preaching here prior to 1833. Preaching station of Clintonville, in circuit 1807 (originally Plattsburgh, Peru in 1824, and Jay 1830).

THE FOREST

Methodist Episcopal Station — preaching station of Ellenburg Depot in 1874.

GREEN VALLEY

Methodist Episcopal Station — preaching station of Ellenburg Depot in 1874.

HALLOCK HILL

Methodist Episcopal Church — originally part of the West Peru congregation, which worshipped in the stone school house. When the church was built 1/2 mile farther away from Hallock Hill, those living there seceded, and held services in their school house for 55 years. In 1907 they merged with the West Peru congregation, and that church was moved to Harkness, where it continues as the United Methodist Church of Harkness.

HARDSCRABBLE

Wesleyan Methodist Station — a preaching station from Cadyville. Met at the schoolhouse.

HAY or HAY'S WOODS DISTRICT — schoolhouse, District 5

Methodist Episcopal Station — (at the junction of Clark St., Ridge Rd., and Ketchum Bridge Rd., southwest of Chazy) — preaching station of the Chazy Church 1990.

Wesleyan Methodist Church — in 1854 a preaching station of West Chazy. Nothing in the records after 1857. In 1880 a preaching station of Chazy.

KEESEVILLE

Baptist Church — about 1788 Rev. Solomon Brown came to Peru, and began services. Church constituted 1791 in the Town of Peru. Moved to Keeseville in July 1823 and used the old yellow schoolhouse. Subscription for a church building in Keeseville begun August 28, 1824. Last used November 9, 1851. Then built on the Essex side of the river. Church closed July 1963. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation.

Presbyterian Church — organized Novem-

ber 5, 1806, in Port Douglass, as a Congregational Church. Moved into Keeseville 1828 and used the old yellow schoolhouse. Became Presbyterian in 1845. In existence 1906; no longer a church in 1926. Another source says closed in the late 1920's. In Allen, *Deeds to Protestant churches*, shows purchase of lot.

LETSON'S NEIGHBORHOUSE

Methodist Episcopal Station — class or service held here from Mooers Forks Church, starting about 1850.

MERRILL

Protestant Episcopal Church — Bishop Morrison held summer services following 1875 until 1920.

MILITARY TURNPIKE

Methodist Episcopal Station — preaching station of Ellenburg in 1880.

MOOERS — Mooretown

Baptist Church — first appeared in Minutes of the Essex & Champlain Association 1840. Existence ceased in this Association in 1850. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation and purchase of lot.

Presbyterian Church — organized March 20, 1807 as a Congregational Church. United with the Champlain Presbytery 1876. Closed 1977 or 1978.

MOOERS FORKS

First Baptist Church in Mooers — organized April 19, 1851; society flourished for only a few years. Used for a good many years by the Methodists; bought by them in 1871.

St. Paul's Protestant Episcopal Church — organized February 19, 1855. On February 12, 1873 property went to the Diocesan Board of Missions; all books and records closed. Still had rector in 1880. In Allen, *Deeds to Protestant churches*, shows purchase of lot. Listed

under Mooers Forks.

Methodist Episcopal Church — class meetings begun about 1850. Organized 1869. Used old Baptist Church for many years, and purchased 1871. Merged with congregation in Mooers several years ago. Building used for services in the summer. In Allen, *Deeds to Protestant churches*, shows purchase of lot.

MORRISONVILLE

West Plattsburgh Baptist Church — sent delegates to the Essex & Champlain Association at Jay 1798. Registered as the First Baptist Society of the Town of Plattsburgh, October 24, 1811. Became defunct in a quarrel over War of 1812. Reorganized November 22, 1821. Merged with Methodist Episcopal Church in 1937 to form the Community Church. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation and purchase of lot. Under Plattsburgh Town. Is this the same church? Sale of lot listed later as West Plattsburgh Baptist Church.

NEW SWEDEN

Presbyterian Station — services started here when business interests picked up. Village destroyed by freshet of 1856. Preaching alternated with the Clintonville Church.

NORRISVILLE

Methodist Episcopal Station — a preaching station of Zion United Methodist Church in Peasleeville, 1880. Worshipped in the schoolhouse.

PALMER HILL

Methodist Episcopal Station — worshipped in schoolhouse in 1880.

THE PATENT

Methodist Episcopal Station — a preaching station of Zion United Methodist Church in Peasleeville, 1880. Worshipped in the schoolhouse.

PERRY'S MILLS — Perrysville or Perrisville

Methodist Episcopal Church — first quarterly meeting held here 1799. First class formed 1816. Lot purchased for a church in 1832, but not built until 1896. In 1867 it was in the Champlain, Rouses Point, Perry's Mills charge. Closed in 1969 and merged into Three Steeples United Methodist Church, Champlain. In Allen, *Deeds to Protestant churches*, shows purchase of lot.

Protestant Episcopal Station — services held fortnightly in 1852 by pastor from Champlain.

Wesleyan Methodist Church — an appointment on the Chazy Circuit October 1850. Given a financial appointment to pay salary in September 1852. In 1862 it had 20 communicants.

PERU

Methodist Episcopal Church — activity began 1800. Was in Peru circuit 1824. Merged with the Presbyterian Church 1937, for a trial period. In 1940 they began functioning as the Community Church. Officially incorporation was in 1944.

First Universalist Society — organized March 4, 1832.

Wesleyan Methodist Church (town or village?) — organized October 5, 1843. In Allen, *Deeds to Protestant churches*, shows two entries for a certificate of incorporation.

PLATTSBURGH

Congregational Church South (Plattsburgh Town) — As far as I know, there was never a Congregational Church in the Town of Plattsburgh. First Presbyterian in the city was never Congregational. In Allen, *Deeds to Protestant churches*. Bequest of land in Beekmantown from a will.

Peristrome Presbyterian Church — organized February 24, 1864 by Francis B. Hall. Church closed 1903 at his death. First Presbyterian has the Session Book. A copy of the

membership roll is available in Special Collections, Feinberg Library, PSUC. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation and purchase of lot.

Universalist Church — organized November 4, 1844. Did not prosper into the 1850's. Apparently no longer in existence by 1853, as the building was leased to St. Peter's Catholic Church when it was organized. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation and purchase of lot.

POINT AU ROCHE

Methodist Episcopal Church — in 1857 the Brick Church and societies on the Beekmantown Circuit were added to the West Chazy Station. Report of pastor of East Beekmantown for 1864 lists probationers from there and Point au Roche. Several members from this church received at East Beekmantown March 21, 1948, at the dissolution of this church. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation, and indicates P.A.R. lot., Long Point.

Wesleyan Methodist Station — in May 1886 voted that Bro. Lathrop continue to preach here as before. Perhaps before 1880?

RAND HILL

Wesleyan Methodist Station — appointment added to West Chazy Station July 1848. Probably at Jericho.

REDFORD

Methodist Episcopal Church — included in new Peru Circuit, formed 1824. Organized 1831. In existence 1880. In Allen, *Deeds to Protestant churches*, shows purchase of lot and cemetery. In another place shows purchase of lot.

Presbyterian Church — organized about 1840. Extinct about 1864.

THE RIDGE

Wesleyan Methodist Station — (on the

Ridge Rd., south of the Miner Farm Rd., southwest of Chazy) — preaching station of Mooers about 1843. Given a financial apportionment to pay salary in September 1852. The Ridge or Westville School, was later known as the Miner School.

ROBINSON'S

Methodist Episcopal Church — met in the Robinson Schoolhouse. Some time between 1857 and 1868, John Weightman was instrumental in getting a church built on the Turnpike not far south of the stone tavern. It was discontinued after a few years. From 1868 to 1879 they used the schoolhouse for services.

ROUSES POINT

Christ Church Protestant Episcopal — organized 1853. Closed in 1969 and merged with St. John's in Champlain. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation and purchase of lot on White Ave. Later entry shows purchase of lot.

Methodist Episcopal Church — was preaching appointment of the Chazy church 1818. First class formed 1826. In 1832 construction begun as a union house. In 1967 it was in the Champlain, Rouses Point, Perry's Mills charge. Closed in 1969 and merged into Three Steeples United Methodist Church, Champlain.

SARANAC

Baptist Church or Old St. Armand Church — began in 1837. Became extinct 1860. At some point Levi Smith of Morrisonville held services at Saranac. Reorganized 1880. In 1882 had nine members.

Wesleyan Methodist Church — organized between 1863 and 1873. In circuit with Cadyville and Ellenburg.

SAX'S LANDING

Methodist Episcopal Station — Preaching station of Chazy Church 1880. Held services in the schoolhouse.

SCHUYLER FALLS

St. John's Protestant Episcopal Church — on the Salmon River Road, closer to Schuyler Falls than Rt. 9. In existence from August 15, 1874 to October 11, 1889 at least. In Allen, *Deeds to Protestant churches*, shows purchase of lot. Listed under town.

United Methodist Church — in Peru Circuit when organized 1824. Church organized July 14, 1846; closed June 1992.

SCIOTA

French Baptist Church (First Regular) — Alexander Ferriole belonged in 1833. Organized as the First Regular French Baptist Church and Society of Chazy, January 1, 1856. Formed principally by people of the Seventh Day Adventist persuasion. Was on the Ferryall or Vassar Road, southwest of Sciota. Discontinued about 1881. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation.

Wesleyan Methodist Church — Sciota mission represented at church's annual conference March 1832. Preaching station from Mooers about 1843. An appointment on the Chazy Circuit, 1850. Given a financial appointment to pay salary in September 1852. In 1855 met in the brick schoolhouse. Preaching still going on in 1907.

SOUTH ELLENBURG

Methodist Episcopal Station — preaching station of Ellenburg in 1880.

SOUTH PLATTSBURGH — Salmon River

Methodist Episcopal Church — first Sunday school class started September 1850. It was in a charge with the church at Valcour in 1880. It was still functioning at the time of its anniversary in 1955. In Allen, *Deeds to Protestant churches*, shows purchase of lot.

Wesleyan Methodist Station — an appointment on the Chazy Circuit October 1850.

THE TURNPIKE

Methodist Episcopal Station — in 1880 a preaching station of Ellenburg.

THE TURNPIKE — Eight Square Schoolhouse

Methodist Episcopal Station — on the Turnpike, near Farrell Tavern. In 1854 a preaching station of West Chazy. No more is heard of this station after 1857. Many years later, a church was built south of the stone tavern. It was discontinued after a few years, and the building moved. Is this the same as above?

THE UNION

Orthodox Quaker Society — first visit from traveling Quaker minister 1792. Services held in homes and barns until 1796. Became a Friends Meeting, or congregation July 4, 1799. Final recorded meeting took place in 1879.

Hicksite Quaker Society — the general schism in the Quakers took place in 1828. Breakup at the Union began the same year. Hicksites took over the Orthodox meeting house, and the Orthodox group built a new one in 1832.

VALCOUR — Port Jackson

Methodist Episcopal Church — began early 1880's, part of the Peru Circuit 1824. Church built 1833. Renamed Valcour Methodist Episcopal Church September 25, 1876. In a charge with South Plattsburgh in 1880. Church closed 1945. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation and purchase of lot twice.

WALKER SCHOOL

Methodist Episcopal Station — class or service held here from Mooers Forks Church, starting about 1850.

WATERS DISTRICT

Methodist Episcopal Station — preaching

station of Chazy Church 1880. Held in the schoolhouse.

WEST BEEKMANTOWN

Methodist Episcopal Church — a charge of West Chazy after 1847, and in 1880. This connection endured except for 1921-1923 when West Chazy and Chazy were a charge. In the late 1930's, the congregation dwindled, and the church was closed. It looks as if they merged with the West Chazy Methodist Church.

WEST CHAZY

Baptist Church — in existence December 14, 1841. Notes that they met in the Methodist Protestant Church. Discontinued soon after 1844.

Methodist Episcopal Church — first worship occurred before War of 1812. Was an appointment of Chazy in 1818. In 1833 it became a separate charge, under Chazy. After 1847 West Chazy became a separate station, with West Beekmantown as its charge. From 1854 to 1868 had two appointments: Eight Square Schoolhouse on the Turnpike and the Block Schoolhouse in Ingraham. In 1857 the Brick Church and societies on the Beekmantown Circuit were added. In 1862 the Second Methodist Church of Beekmantown was added. Since 1940, shared a pastor with Chazy church. January 27, 1969 was the date of the official merger with Plattsburgh. Closed February 1971. In Allen, *Deeds to Protestant churches*, shows certificate of incorporation.

First Methodist Protestant Church of Chazy — organized about 1825. Merged with the Wesleyan Methodist Church about 1874. In Allen, *Deeds to Protestant churches*, shows an agreement.

Universalist Church — quite a strong or-

ganization here, but eventually dwindled away. Met at the Methodist Protestant Church.

WEST HILL — Union Schoolhouse

Methodist Episcopal Station — preaching station of Ellenburg in 1880.

WEST MOOERS

Wesleyan Methodist Station — preaching station from Mooers about 1843.

WEST PLATTSBURGH

Methodist Episcopal Church — in Schwartz' closed church list. Used by the Schuyler Falls Methodist Church previous to building their church in 1845-1846.

Wesleyan Methodist Church — added to West Chazy charge, July 1848. Called Nip City. Listed on map in LaPlante, Betty Cokley, *History of the West Chazy Wesleyan Church, 1839-1985*, p. 112. Not the one on the Turnpike, still in existence. In Allen, *Deeds to Protestant churches*, shows purchase of lot.

WITHERILL SCHOOL HOUSE

Wesleyan Methodist Station — on Route 22, north of West Chazy and south of the Woodley Schoolhouse. Listed on map in LaPlante, Betty Cokley, *History of the West Chazy Wesleyan Church, 1839-1985*, p. 112.

WOODLEY SCHOOLHOUSE (District 12)

Wesleyan Methodist Station — on Rt. 22, opposite the Chateaugay or Dump Road, south of Sciota, listed on map in LaPlante, Betty Cokley, *History of the West Chazy Wesleyan Church, 1839-1985*, p. 112.

THE WOODS

Methodist Episcopal Station — preaching station of Ellenburg Depot in 1874. ☐

Diary of Arthur Couture

submitted by

Barbara Seguin #484 90 Eddy Road Mooers NY 12958-3400

Arthur Couture was born on 15 Sep 1859. He was the son of Peter Couture of Notre Dame de Stanbridge, Que, and Clemence Roussel. He married Mary Tromblay on 17 Sep 1883. He died on 2 Aug 1935. At one time he owned and operated the Montgomery Hotel in Rouses Point, NY. This diary is submitted with permission from Harvey Rivers, grandson of Arthur Couture.

1899

- 25 Jan. F.C. Miller arrived tonight.
- 5 Feb. F. Laviger, A.C., J.E. Troville and F.C. Miller to Louis' At Cantic.
- 18 Feb. F.C. Miller home to Lowell.
H. Tremblay shod mare.
- 23 Feb. J.E. Troville separated today from his wife.
- 1 Mar. Hay to farm for J.E. Troville.
- 8 Mar. A.Z. Mandigo arrested for whipping Mitch Lavarnway so he died.
- 13 Mar. A. Mandigo here for trial.
- 1 Apr. Ector Lacose, wife and mother visit.
- 13 Apr. Mrs. C. to Plattsburgh to see mother.
- 19 Apr. Turned farm over to F.C. Miller.
- 21 Apr. T. Couture overnight.
- 8 May Mrs. Tromblay died at noon (Arthur Couture's mother-in-law).
- 9 May To Plattsburgh on train with Mrs. Lacose, Bowsauley, Couture, Della and Lorena.
- 10 May Mrs. Tremblay buried.
- 12 Jun. F. Couture painting at hotel.
- 1 Jul. Uncle Moses and Levi visited.
- 3 Jul. Ed and Rena here for the 4th.
- 3 Sep. Berthy (unknown) and Royal (Miller — married Lea Seguin, sister of Henry, Babara Seguin's husband's (Desmond) grandfather) here during Mass.
- 8 Sep. Frank Seguin hurt — fell out of a wagon at Cooperville.
- 15 Sep. Uncle Jule and Aunty here.
- 24 Sep. F. C. and Royal Miller here; Mr. and Mrs. Rivet to dinner!
- 3 Aug. F. Lacose here and Mrs. F. Couture from Turner Falls (2 days).
- 8 Aug. To Rivet's for tea and to N. Shriver for ice cream.

1904

- 20 Aug. T. Couture and sweetheart here for dinner.
- 1 Jan. Ride with Ed Barnard and wife in storm.
- 2. Jan. N.A. Tremblay, wife and family and Mr. and Mrs. Light of Rochester visited.
- 4 Jan. Stayed overnight in Plattsburgh with N.A. Tremblay [Mary's brother; also, brother to Odile (Tremblay) Bernard. Odile was Barbara Seguin's great-grandmother].

- 6 Jan. Mrs. Ernest Brown died in Plattsburgh.
10 Jan. George Galepo visited.
14 Jan. Train wreck at Junction; Joe Wright and 2 others killed; one engine
and cars with potatoes all over; Mr. Rivet hurt by engine.
19 Jan. 52 below zero at Paul Smiths.
19 Jan. Tom Rivet died.
20 Jan. Presbyterian Church burned.
13 Feb. Sam Brown visited.
16 Feb. Montreal train snowed in at Lacolle; Wilfred Tremblay overnight.
27 Feb. Henry to Middletown to work for Standard Oil.
28 Feb. Steeple blew off Roman Catholic Church at Cooperville.
29 Feb. Eugene Tremblay went home — came the 27th, Sat.
3 Mar. Wind blew street lamp down.
11 Mar. To St. Louis, Que. to buy horses for Standard Oil Co.
16 Mar. Harvey 14 years old today.
26 Mar. 2 feet water on Main Street, Champlain.
11 Apr. Man had both legs cut off at D&H roundhouse and died on way to
Montreal (on train).
12 Apr. Eugene Tremblay to visit in a few days.
16 Apr. Joe Cousin and wife from Roxton Falls visiting.
17 Apr. Joe and wife and Jule Couture went to Louis' House full of Lacolle
people — a little party.
21 Apr. E.C. Tremblay on 6 O'clock train.
25 Apr. Ed Bernard and father-in-law visit.
27 Apr. Frank Fountain killed near Dannemora.
28 Apr. George Seguin varnished hotel office.
11 Jun. Near Stotsville had dinner with cousin R. Couture.
14 Jun. Roma Barnard married today (maternal grandfather-in-law of Barbara
Seguin).
16 Jun. Will Versent of Champlain drowned.
30 Jun. Cousin Sarah and husband came — married yesterday.
2 Jul. Uncle Peter Bourgois family and Uncle Galepo's daughter and
husband visit.
- 1905**
4 Jan. Ed Bassett came on train, 28 1/2 hours late.
8 Jan. R. Couture, wife and son visit, Surprise!
11 Jan. George and Victor Galepo visit.
22 Jan. Henry, Harvey and Lorena to mother's and played music for Uncle
Louie.
27 Jan. Rosell Couture spent evening.
4 Feb. R.R. wreck at Plattsburgh, Dave Palmer badly hurt — also his
fireman and 9 passengers.
13 Feb. Will Seguin spent evening.
18 Feb. Osher and Berthy here for a few days; Joseph Dear got hurt bad at
box factory.

- 21 Feb. Peter Layo died; Rufe Palmer died.
 28 Feb. Gene and Wilfred came at 1:45 to play for a show.
 1 Mar. Dell went back to Keeseville; N.A. Tremblay's boy and girl went home after a week's visit.
 4 Mar. Mrs. Wm. Seguin died 23 Nov., 1904; Mr. Wm. Seguin married today, only 3 months and 9 days after 1st wife's death (paternal great-grandfather of Barbara Seguin).
 19 Apr. Della came home from convent tonight to stay.
 21 Apr. (Good Friday) 2 cars on D&H near box factory burned.
 25 Apr. Rutland R.R. icehouse burned.
 26 Apr. Fred Carpenter began to work for A. Couture.
 29 Apr. Webster household.....\$140.00.
 3 May Fire at box factory.
 25 May Mrs. Henry Barnard stopped on way to Montreal.
 17 Jun. Mr. Mosher got a leg cut off at Ausable.
 25 Jun. Henry Barnard and Josephine visited on way to Montreal.
 27 Jun. Berthy Tremblay (a few days visit).
 28 Jun. To bank with young Barnard; he went home this evening.
 13 Jul. Mrs. C.P. Hancock of Cooperville drowned .
 15 Jul. Harvey came home with Ausker.
 5 Aug. Rose Tremblay visit.
 9 Aug. Baby drowned near draw.
 10 Aug. D&H passenger train ran into Grand Trunk train — no one hurt.
 31 Aug. Took possession of hotel..10 pm.
 2 Sep. Frank Couture, wife and son visit (home 7 Sep.).
 24 Sep. Joe Demary and family spent day.
 27 Sep. John Overton, barn and horses, and 1 horse and rig of R. Seguin — all burned.
 7 Oct. Uncle Mose and Aunty visit.
 25 Dec. Benj Barshaw and wife visit.
 26 Dec. Tim Layo killed at Coopersville by 10:20 train.
- 1906**
- 18 Feb. R. and Jule Couture from Napierville visit.
 13 Mar. Freight wreck near Mooers.
 29 Mar. Bad run off near Coats; engineer and fireman hurt.
 5 Jul. Henry, Lorena, Will and Cleopha to Plattsburgh.
 19 Jul. One of Frank Couture's girls visit.
 26 Jul. R. Couture from Turner Falls visit.
 12 Aug. Millard water tank burst.
 18 Aug. Roma Barnard and wife came this evening with a rig from Plattsburgh.
 25 Aug. George Barnard went home for over Sunday.
 10 Sep. Mr. and Mrs. Henry Barnard visited on way from Montreal.
 23 Sep. Young Laundry shot and killed young Rogester.
 28 Sep. Wreck near junction, John Hafnacle got arm cut off.
 20 Oct. J.N. Duquette horse ran away and hurt him.

- 26 Oct. Train tipped over on new road and man hurt.
28 Oct. Went to see wreck on switch engine.
13 Nov. Mr. W.A. Ryan barn and house burned.
28 Nov. Last tow went south.
13 Dec. Fred Gathier died in N.Y.
- 1907**
- 28 Feb. 1:40 train wreck at Stotsville — 3 cars tipped.
1 Mar. Leo Bernard visit.
3 Apr. H.A. Remillard stock sold to Mr. Bissell for \$500.00.
1 May Mitch Couture of Swanton died.
6 May Edith Couture married.
20 May Dave Carpenter and wife back from wedding trip; John Carpenter and family at dance.
3 Jul. Zeb Lacose and children to visit over 4th.
4 Jul. Asker Tremblay visit.
16 Jul. Felix Couture arrested for smuggling tobacco.
22 Jul. Mitchell Couture of Swanton visit.
23 Jul. Frank Couture visit.
30 Jul. Frank Couture went to Stanbridge by way of St. Albans.
2 Sep. Lorena married.
15 Sep. Aunty Jule Couture died tonight.
6 Oct. New diamond D&H.
21 Oct. Mr. Gilles killed by the cars.
20 Nov. Rosel Couture married this afternoon.
24 Nov. Engine from Montreal to Plattsburgh...1st time.
21 Dec. &
22 Dec. References made to Couture Village near Farnham, Que.
26 Dec. Benny Barshaw here visit.
29 Dec. To Mass in Champlain with Leo Bernard.
- 1908**
- 3 Jan. Jean and Sade home.
19 Jan. George Rivers father visit.
14 Feb. P. Seguin and Arthur overnight at Odette's in St. Johns.
17 Feb. Peter and George Seguin and Arthur drove to St. Johns.
7 Mar. Harvey to Napierville on snow plow; stayed overnight; plow and engine went off track.
31 Mar. Jule Couture of Napierville visit.
31 May Napoleon and Joe Couture from Burlington visit.
30 Jun. Jule Couture and Mr. McQuirer (from Keeseville) here today.
11 Jul. Boy born to Mr. and Mrs. George Rivers.
22 Sep. Drove to Champlain with Mrs. Joe Demary.
30 Sep. Peter J. Mero found in cellarway at High School...died about noon.
11 Oct. W.A. Ryan barn burned.
12 Oct. Henry Demary home tonight for a day.
1 Nov. George Laundry and 7 buildings burned.

Commencement Exercises

St. Patrick's Academy, Troy, N.Y.

Friday, June 29, 1905

Submitted by

Julie Dowd #645 105 Prospect Ave., Plattsburgh, NY 12901-1321

This commencement program was found in a box of old papers at an auction in Ellenburg Center, New York about 20 years ago. It reflects a time when classes were small, the pace was slower, quieter, and propriety was expected of all young ladies in polite society.

The number after the class members' names represents the number counts earned towards a Regents' Advanced or Academic Diploma.

Florence E. Kennedy	President	108
Emma A. Stevens	Vice-President	80
Elizabeth A. Laughran	Secretary	72
Mary F. Spillane	Treasurer	64
Anna C. Cahill		86
Margaret T. Connell		72
Anna M. Connolly		64
Mary E. Connolly		80
Margaret M. Dolan		71
Johanna S. Donsbach		78
Mary A. Graham		66
Catherine M. Hughes		64
Elizabeth F. Kinsella		80
Mary E. McConnell		66
Elizabeth C. McLaughlin		62
Grace M. Muldoon		64
Mary C. Thorpe		86

Everyone participated in the program (as shown below) either by singing, playing the piano or giving a choral reading.

PROGRAMME — PART FIRST

Ensemble Selection— ...

Conferring of Graduate's Medals...

Vocal — "Joy and Hope" ... Wolf	Class
Essay — "Ideal Cultural"	Mary F. Spillane
Solo — "The Soft Southern Breeze" ... Barnby	Grace M. Muldoon
Recitation — "His Mother's Song"	Mary E. McConnell
Essay — "The Mission of Life"	Anna A. Cahill
Barcarole — "Freibe Schiffin" ... Kuckea	Class

Recitation — “Three Days in the Life of Columbus”.....Mary F. Connolly

Part Song — “The Rose and the Nightingale”...Abt

Sopranos.....Elizabeth A. Laughran

.....Emma A. Stevens

.....Mary C. Thorpe

Altos.....Catherine M. Hughes

.....Florence E. Kennedy

.....Johanna S. Donbach

Essay — “Intellectual Labor”.....Margaret F. Connell

PROGRAMME — PART SECOND

Selection — "Woodland" ...Luders	
Essay — "Music"	Mary C. Thorpe
Musical Recitation — "Annie Laurie"	Elizabeth F. Kinsella
Selection — "To the Lions" (from a Son of Issachar).....	Grace M. Muldoon

Spectacle of the Dreamship

The Angel at the Dream-Ship's helm.....	Anna M. Connolly
The Angel at the Dream-Ship's prow.....	Mary A. Graham
The Angel with the wreath of rue, who tosseth the dreams afar.....	Margaret M. Dolan
Goddess of Liberty.....	Elizabeth A. Laughran
Reader.....	Elizabeth C. McLoughlin

Presentation of Regents' Advanced and Academic Diplomas

Address to Graduates.....Right Rev. John Joseph Swift
Chorus — “A Call to Prayer” ... Herbert
Orchestral Finale — ...

Dream Ship

When the world is fast asleep
Along the mid-night skies —
As though it were a wandering cloud —
The ghostly dream-ship flies.

An angel stands at the dream-ship's helm
An angel stands at the prow,
And an angel stands at the dream-ship's side
With a rue wreath on her brow.

The other angels, silver-crowned,
Pilot and helmsman are,
And the angel with the wreath of rue
Tosseth the dreams afar.



- 7 Dec. Young Patry of Champlain [died] at 7:15 tonight.
 29 Dec. Mrs. C. to Plattsburgh to see Mr. Barnard who is very sick.
1910
 2 Jan. Ed Bessett went back to Chicago.
 3 Jan. George Burley froze to death.
 15 Jan. Young Abare killed at Napierville.
 19 Feb. Ed Barnard and his wife visit.
 26 Feb. Freight wreck at Chazy, sleeper had to go by way of Mooers; no trains from east; St. Albans train blocked in drift; big fire in St. John's.
 2 Apr. Young Jule Couture and wife visit.
 17 Apr. Henry and Nelson drove to Plattsburgh.
 22 Apr. Mr. Tremblay (the notary) of Lacolle died.
 2 May Venise husband died in Montreal.
 4 Jun. To Chazy to see Mr. Ouimette.
 9 Jul. Tusin Couture and family visit and circus.
 12 Jul. T Couture little girl had three fingers cut today.
 6 Aug. Young Zeb Lacose died in Montreal.
 18 Aug. Mr. and Mrs. R. Seguin and Mr. Mrs. A. Couture to St. Gregoire by car to races.
 18 Oct. Mr. Gonyo barns near the lines burned.
 20 Oct. Plattsburgh paper bag factory burned.
 30 Oct. Mrs. Jule Couture (wife of cousin) died.
 3 Nov. W.A. Tremblay and Rose Tremblay visit.
1912
 10 Jan. Printing office and one of Chas. Weeks' houses burned today.
 25 Jan. Big wreck — QMS R.R. - north of Napierville.
 30 Jan. Wreck on Diamond, engine tipped.
 24 Feb. Wreck at Perry's Mills.
 8 Mar. Nap Couture and wife from Sherrington visit.
 9 Mar. R. Couture from N. Adams visit.
 12 Mar. Boy to G. Letourreau, girl to J. Nalen.
 13 Mar. Big wreck on N.Y.C.R.R.
 16 Mar. Harvey birthday party.
 27 Mar. Geo. Cookman's wife died.
 14 Apr. Young Ben Barshaw died at Mooers Forks.
 16 Apr. Worst shipwreck in world; 1646 lives lost.
 17 Apr. Uncle Jule Couture visit; Henry Barnard visit.
 19 Apr. Mr. Audette died at Swanton.
 22 Apr. Railroad cars kept on bridge all day to save it from the ice.
 24 Apr. Jim died (yes the dog).
 24 Apr. Lorena Barnard visit..
 27 Apr. Big fire in Champlain, three houses and some barns.
 3 May Grand Trunk R.R. engineer died in the engine; young Mayer of Champlain killed.
 6 May Frank went to Altona to see his father; young Duquette of Henrysburg shot a girl and killed himself at Lacolle).

- 15 May Ed Hammond drowned at Three Rivers.
- 20 May Frank Lafave and Emma got married.
- 13 Jun. Grace and mother came tonight.
- 5 Jul. Uncle Moses Russell from No. Adams visit.
- 10 Jul. Chazy M.E. Church burned.
- Murray Bros. barn burned — Champlain.
- 23 Jul. Went to Plattsburgh to see Mrs. Barnard.
- 28 Aug. Wreck Rutland and D&H...no injuries; coal spilled all over.
- 6 Sep. Aunt Basleige of Napierville died suddenly.
- 9 Sep. Dell got married this morning.
- 28 Sep. Rode to Champlain with Ed Barnard in new auto.
- 20 Oct. Ed Barnard here to see T. Couture.
- 26 Oct. Charlie VanBuskirk died.
- 2 Nov. Ed Barnard took us to Bagnall by auto; Henry went back to.
Plattsburgh with him.
- 17 Nov. Osker Tremblay came tonight.
- 13 Dec. Uncle O. Guertin died.
- 19 Dec. Mr. Kaufman store (Perry's Mills) burned.
- 20 Dec. Ralph Couture (Turner's Falls) died. _____ □

LaCorne St. Luc — His Flame

by
Koert DuBois Burnham
and
David Kendall Martin

Published by the
**Northern New York American-Canadian
Genealogical Society**

This is a scholarly account of a French-Canadian noble family historically important during the 17th and 18th centuries with significant roles in:

French military operations against the British; The establishment of the Fort at Crown Point, NY; The western fur trade; The first wheat grown in Manitoba Indian relations; The full text of St. Luc de La Corne's account of the wreck of the ship *Auguste* in 1761; The shift from French to British control in Canada; The Burgoyne Campaign; The French revolt; The first mayor of Montreal

The book's geographical coverage extends from Nova Scotia to Manitoba, from north of Quebec City to Philadelphia, including the Great Lakes, the Champlain Valley, and what is now Wisconsin.

While the emphasis is historical, the book treats the De La Corne De Chaptes family genealogically to correct the numerous errors now in print.

\$19 (US) a copy plus \$3 (US) for postage and handling — Northern New York American-Canadian Genealogical Society, PO Box 1256 Plattsburgh, NY 12901-0120

My Worried Life

by

Marnia Mary Dore Barry

Submitted by

Ruth Campbell Barry, wife of member Frederick Barry #705
1585 Rt. 245, Stanley, New York 14561

Introduction

My mother-in-law was a tiny woman, well under five feet tall, but she was mighty. She gave birth to eleven children between 1919 and 1935. Her husband was a miner by trade. After several years in sanitariums, he died of tuberculosis in 1936, leaving her alone to bring up the nine children that survived him. I can only imagine how difficult this must have been for a barely educated woman, particularly in that era, to feed, clothe, and care for them on her own, but she somehow managed. She had 24 grandchildren and many great grand children when she died July 30, 1976.

Her children knew practically nothing about her childhood or her family, because they had moved from where her family was in Northern New York, to Pennsylvania in about 1924, leaving all family ties behind.

Two years ago when I became interested in genealogy, I scoured the family for information. The following story, written in her handwriting, and a few blurry family photographs were all I was able to find. Through research I have been able to add some information about her grandparents, some surnames, dates, and locations to the story, but most of the words are hers. I think it is a very poignant saga about a family in a different, and difficult time, in Northern New York State.

If anyone can help with more information about any of the people, events or places mentioned, please, please write to me.

My mother was a farmer's daughter, her name was Exilda (called Elsie) Peltier, born in August of 1878 in the Town of Ellenburg, Clinton County, New York. She was the oldest of eleven children born to Paul Peltier and Marie Hamelin. She was also known as Mary Amlaw/Lemaly/Simnot. The family changed their surname to Pelkey when grandpa became a citizen, in Plattsburgh, in 1888. They all spoke French.

I called my father Da, his name was Michael Dore, he was fourth from the youngest of 14 children born to Pierre Dore and Desangas/Flora ?Boland, on May 14, 1866, in the Town of Chateaugay, Franklin County, New York. They also all spoke French.

He had come from Michigan to visit his older sister and brother-in-law Angeline and John Rondeau who lived on Bigellow Road in the Town of Ellenburg, thinking he would return to Bay County, Michigan where he had a good job with his brother, Henry Dore, in a soap factory. My mother lived with her family

on Steam Mill Road, not far from the Rondeaus. Their daughters and my mother were chums. That is how my parents met, fell in love, and soon were married on December 26, 1898 in Ellenburg. My Da never did return to Michigan after all.

I was born July 12, 1900, in Lyon Mountain, Town of Dannemora, Clinton County, they called me Minnie for short. Da worked there sweeping mines. The homes in this village were made of logs, as for streets and sidewalks, there were none.

Josie lived us until she was three, then Uncle Ed asked Mother to give her back, because he was getting married again, and wanted his children back together. Mother said gladly, as long as he was sure the woman would be good to her. Mother took Josie, Victoria, Lena, and I and we went to Mineville, where Aunt Agnes lived. They met the new wife and decided that she would be a good mother, A year after I was born Mother and Da moved in with his niece. That is where my

brother George was born, He had one brown eye and one blue eye, but you had to look close to see the difference.

Da had taken his niece's farm on half shares, because her husband was in jail, I never found out why. Mother had to help Da and take on a man's work. They worked from morning until after dark, but they soon got tired of that. Da went back to Lyon Mountain and looked for carpenter work in the mines. In 1905 or 1906 we moved back to Lyon Mountain.

Mother took in four boarders and made out pretty good, but one day my brother took sick, so Da went for a doctor. Mother's heart was broken, she could not keep her boarders. George was sick all winter, and it took all Da could make to pay the doctor bills. In the spring my brother was well, he and I roamed around and played outside again.

In about 1907, Mother hadn't been feeling so good, but she never complained. One day a telegram came, how she cried. At noon Da came home, she told him the bad news, that her sister, Ida Demarse, had died in Port Henry. So George and I were dressed, suitcases were packed, and we went away on my first train ride. Mother was train sick. The next day we were all at her dead sister's house.

After the funeral, they told Mother that her sister, Ida, had wanted her to take the baby, because Mother had only the two children. Mother asked Da about taking the baby, and for the first time they had "words." Ida's husband, John Demarse, said he would pay Da board if he would allow Mother to take the baby, but Da said Mother would soon have another baby of her own, and that would be too much for her. Mother won out and Josephine Demarse came home with us. My uncle, Arthur Pelkey, took the older girl Victoria Demarse, but when he got home his wife had a fit, and sent him back with her. My Grandmother, Mary Pelkey, took her. My

mother's sister, Agnes Burrato, and her husband, Jules, took the boy, John Demarse, because they had only one son at the time. Uncle Ed sold his furniture and left Port Henry.

A few months later, I'll never forget, George and I were playing, it was about eight in the evening, and dark and cold in March. My Da said, "Do you hear that noise? Run to bed, I think that noise outside is Indians. You can never tell they might leave us a baby, because Indians bring babies, you know." So off to bed we went, and sure enough the next morning, George and I had a beautiful brown eyed baby sister. Mother asked George and me to name her, but none of our names pleased her, so the midwife named her Lena.

we said a sad good-by to Josie, Victoria, and John and went home.

A short time later the mines in Lyon Mountain closed. We stored our furniture. Mother and us children went back to Ellenburg to Grandpa Pelkey's farm, and Da went to Mineville to look for work. Pretty soon he sent for us, he had a job in the mines and we all joined him there. We lived in Witherbee. Mother like it there as she was never lonely. Some of her brothers and sisters lived there, and she could have Josie for a week now and then.

I was now 11 years old. George was 9, and Lena was 3. We had never been to school. The following September George and I started school. That was a happy day for me, I loved school and did very well, but George never learned anything. He did get in with a bunch of boys and began to learn several languages. Mineville at that time was a boon town. The iron mines were going full tilt and almost everyone in town had boarders. They were of all nationalities. The following year I went to cooking and sewing school. I had a wonderful time and made chums of all the girls and teachers.

During my second year in school, on March

28, 1913, my mother had another baby. How I loved her, and my Da was just crazy about her. We called her Eva.

In August, Mother took Eva and Lena to Ellenburg to look after my Grandmother, Mary Pelkey, who was very sick. While she was gone I looked after George and the house the best I could. Da said I was a good housekeeper. One day Da got a telegram, my poor mother had been so tired looking after her mother

were a very sad time for our family. My mother had a very heavy heart and would often cry, but she never complained. Da was good to her and kept the hired woman on to help her.

About a month after our baby sister died, my mother's brother, Albert Pelkey, his wife, Edna (called Eddie) and their child came to live with us. Da let the hired woman go. My uncle was just out of the hospital. He had had a leg removed. Da felt he had to take them in.



Taken 10 Jan 1914 Michael and Exilda with children Minnie, George and Lena. All standing before casket holding baby Eva.

that she took a weak spell and fainted when she was at the top of the stairs. She fell down 19 steps and broke her collar bone. Da brought Mother and the babies home. It was three months before she could do any-thing. Da had to hire a woman to do the work and take care of her.

December 13, 1913, Grandmother Mary Pelkey died at her farm, in Ellenburg, of tuberculosis. Our baby Eva was very sick, Mother felt awful that she couldn't attend her mother's funeral. On January 9, 1914, our baby sister, Eva died. The holidays that year

In April, my Aunt Eddie had a baby. Da paid the doctor bills. George and I were the God-parents. We were young, but very happy to do it. They called our godson, Thomas. In her will Grandma Pelkey had left her farm to Uncle Albert, so after they all felt better they all moved to the farm. It was nice to be alone again.

In the summer of 1914, I asked Mother and Da if I could go to Ellenburg for a visit to the farm. They were delighted to let me go. Mother put me on the train in Port Henry. I was to change trains in Plattsburgh. I got tired and

got off the train too soon. I went into the station and began to cry, the depot agent put me on the next train and told the conductor where I was to get off. In a couple of hours I was in Plattsburgh, and then to Ellenburg with my Aunt. I never told anyone I got lost.

I had a fine summer, picking berries, roaming in the fields. At home we had no where to play, but our little yard. I wrote to Mother and Da twice a week. In August I went home. My mother, brother, and Lena were waiting for me. How happy I was to see them. Da told me that I had just missed seeing my Aunt Agnes and Uncle Jules Burratto, and their two sons, John and George. They had just left on a ship for a visit to Uncle Jules family in Italy. When they were half way across the ocean, war was declared. How we all worried.

I was now in 5th grade and George, well he only made it to the second grade, but he could speak French, Italian, Polish, Russian, and a little of some other languages I can't remember now. He was learning more every day, I don't know how he learned languages so quickly when he did so poorly in school.

In September, my poor mother had a miscarriage. Da had the doctor and did all he could for her, but she just worried and got worse and worse. On October 14, 1914, Da asked me to help him make her bed, she couldn't help herself or talk. How my Da cried, he sent for all her brothers and sisters, but before they could get there she died. They all asked what was he going to do with us children. Da said keep them of course, what do you think. We were very glad to hear him say that. They all said he would be remarried in a year, but that didn't happen. After the funeral I got very sick. I think it was because I was so sad and upset.

When Da wrote to Aunt Agnes that Mother was dead, she wanted to come back from Italy to help him with us, but had a hard time because of the war.

I soon learned how hard it was going to be

for us children and our poor Da. When he came home from work there was no fire, no dinner, everything was cold. A lot of times he would cry. He tried to get a hired woman, but they all said no woman could come because people would "talk." Then Lena was sent to school, so we locked the door. Da worked hard on cold meals and us children went to school on cold meals. I cooked hot suppers the best I could, but only boiled potatoes and fried meat.

When Aunt Agnes finally got home things got better. She would bake bread, pies, cakes, and doughnuts for us.

For two years this is how we lived, until I was 16, then I left my beloved school to keep house. Da didn't want me to, but felt I had to take care of my brother and sister. My Da was very good to us children, but since my mother's death I hardly ever saw him sober. He would eat supper and go out and not come home until after eleven o'clock, drunk out of his mind. My Aunt Agnes told Da that he should move to Keene, New Hampshire. She knew that whiskey wasn't sold there, so Da wouldn't be able to drink. Da thought that was a good idea, because he had nieces and nephews there. So we moved, and Da worked in a box factory, but in two months we were all lonely, and moved back to Mineville, but now Da didn't get drunk any more, thank goodness.

George had gone to live with a store keeper and delivered groceries for his board and room. Lena and I went to church whenever anything was going on. The people called us "The Saints." I wanted to get my little sister on the right road and bring her up to be a good person. After church we would go to the cemetery in Moriah Center to see Mother's grave, and pray for her. Aunt Agnes would go with us occasionally, but since it was a three mile walk, she didn't go too often.

I was now sixteen and had never bothered with boys. I became friends with my Aunt Agnes's hired Girl, Lena Wood, and we would sometimes go to the pictures and have ice

cream together. One day she came over with her boy friend and they asked me to go out with them. Lena's boyfriend had a boy waiting for him at the corner, but they pretended to meet by accident. Their plan was that I go with this fellow. His name was William Barry, but to me he was Mr. Barry. I didn't like him. Mr. Barry asked if he could call on me again. I said no. I asked him what languages he spoke, he said French. I said so do I. Three nights later he came to visit again. I still didn't care much about him, but my Da liked him because they could talk in French. Da said he thought he was a smart fellow, and would become something someday. He was handsome enough, with a fair complexion and blue eyes. My brother and he soon became chums, then he was at our house most of the time.

George was working and making out very well. His education was poor, but his knowledge of languages was coming in handy. He worked in the mills that were doing war work. The bosses would tell him what to tell the men and he would speak to them in their own language. Now and then when George wasn't home Mr. Barry would take me to a show. He was always very nice, never saying a word out of the way. I took him to meet my Aunt Agnes, she started to say something in French, that she didn't want him to hear, but George happened to be there and warned her that he could speak French.

After a few months, Mr. Barry asked me to please call him Bill, and if he could please be my steady boyfriend. I told him that I really didn't know anything about him. He said he was 24 years old. He was born on Sandy Point, an island on the west coast of Newfoundland, he had gone from there to Halifax, Nova Scotia, and had spent some time in the Canadian Army. He had been married before, but his wife had died. Finally I said I would go steady with him. He called me love names and I didn't like that, but my Da and brother were

well pleased.

As far as love went, I didn't see much in it. My mind was always a long way away. I longed to go thousands of miles away, even when I was younger I had wanted to travel. One day Bill asked me to marry him, I said no. He started to see other girls who were friends of mine, Clara Kelly, Margaret Hight, and some others that I can't remember right now. I told him go ahead and have a good time. When he saw that he couldn't make me jealous he soon stopped. My mother's youngest sister, Addie Pelkey came from Ellenburg to visit Aunt Agnes, she was only five years older than me. She and I had always been good friends, but she thought Bill was too old for me, and we had a big fight over it.

Bill said if I wouldn't marry him he was going away. He went to work in the woods lumbering, but was soon back saying he couldn't get me out of his mind. I was really glad to see him too. It seemed I did love him after all. He gave me a beautiful gold wrist watch for an engagement present. My Da and brother were very happy about it, and in December we went for our license, and wedding ring. The priest made us wait until January to get married.

Bill had been working in the mines with my Uncle John Whalen, but was laid off. He heard of a job at a graphite mine that was paying well. He kissed me good-bye, and off he went. I soon got a letter from him saying he was getting \$200 a week, but he had two men working for him and he had to give each one \$50, the other \$100 was his to keep. Da said I told you that boy had something in him.

He had been working for two weeks, when the time came to get married, at Sts. Peter and Paul's Church in Mineville. I will never forget what a lovely evening it was. It was snowing lightly, Bill had his best friend, Charles Keys stand up for him. My Aunt Addie Pelkey was my maid of honor, and all of our friends were gathered at the church. How beautiful it was.

As it happened, we got more snow than we wanted. It started to come from all directions. Bill gave the car driver some wrong directions and we were soon lost. When we finally got to my Da's house, Bill had to say good-bye, because he had to be at work early the next morning. In two weeks the job was over, and he came home. We lived with Da, and Bill went back to work in the mines with him.

In the early part of the summer I found out I was going to have a baby. I would faint easily, and how sick I was. I would sit around longing for things, cherries most of all, but I would no sooner get them down when up they would come. Bill and George did all the house work. Bill was glad I was going to have a baby, he already had her named, Margaret Elsie, after two of the grandmothers. He was so sure it was going to be a girl. Then my brother and Bill had a falling out and were not so friendly anymore. George quit his job and went to Ellenburg to live.

One day that fall Da went to visit Aunt Agnes and Uncle Jules and discovered that they were both very sick with the flu. The next day I went to see what I could do for them. My poor Aunt was so sick that she could hardly talk, when my Uncle asked how she was, I said I think she needs a priest. Grandpa Paul Pelkey went for him, and we also sent for a doctor. So many people were sick that it took a very long time for the priest and the doctor to come. Aunt Agnes got worse and worse, she called to me and kissed me and said to be a good woman. She died at about two o'clock. I took care of Uncle Jules, and that evening I put their two boys to bed. When the doctor finally came, he said this is no place for a pregnant woman, and he ordered me to go home.

Da went to see how his other sisters-in-law were, because he had heard that they were also sick. He came home the next morning, and he was very tired and began to cry. Uncle Jules Burrato, Aunt Nellie Whalen and Aunt

Eva(?) had all died. After Aunt Agnes' funeral we got a telegram from Ellenburg, saying George was sick with the flu. The mining company lent Da a car to go to George, but he died before Da could get there. My only brother had died...how I cried. When Da got back he could hardly walk, how sick he was. Bill had to help him out of the car and into the house. We gave him brandy and put him to bed, and sent for the doctor. Even if you paid \$100, you couldn't get one, because there were so many people sick and dying.

Bill took care of Da, and the next day he was a little better, but now I was taken sick. When the doctor finally came he told Bill that pregnant women with the flu hardly ever survive. I was very, very sick for several days, but finally began to feel a little better.

Bill and Da hadn't worked in some time, and money was very short. The cupboard was almost empty, and it was the day before Thanksgiving. A group of young men were going to a shooting contest and Bill went along to see what he could win. He came home with 5 chickens. We had two for Thanksgiving and saved three for Christmas. How proud he was. What a sad holiday we had having lost so many of the family to that terrible flu epidemic.

Da had recovered, he and Bill were back at work, and Lena was in school, but I had to stay in bed. My doctor was a specialist. He was quite elderly, his name was Dr. McCastle. I was very tiny. I only weighed 85 pounds, and since my bout with the flu I was very weak. I was having a very hard time with my pregnancy. On April 21, 1919, After a very long and scary delivery, our first baby, a girl, Margaret Elsie Barry, was born. She was a little girl just as Bill had predicted. I had to stay in bed for several weeks afterward, but finally I was able to care for her myself.

Her story ended here, but I have been able to piece together some of what happened next.

On the census of 1920, Minnie, her Da, sister and baby were living at the home of David Rondeau, on the Bigelow Road, Town of Ellenburg, where their second daughter, Clara Elizabeth was born, May 2, 1929. David's brother Henry, lived next door with his wife, Addie. I have speculated that this may be Addie Pelkey, Minnie's aunt. David and Henry were the sons of John Rondeau, who seems to have been a life long friend as well as a brother-in-law to Michael (Da). He was Minnie's godfather, when she was baptized at St. Bernard's Church in Lyon Mountain, July 22, 1900.

By the time Rosaleen Edna, born April 9, 1921, Josephine Eva, born June 16, 1922, and the first son, William Augustus, born December 5, 1932, the family had moved to Hague, Warren County. Minnie had fond memories of Lake George and often talked about the area.

In 1924 they moved to Edwardsville, Pennsylvania where William Augustus died, and William Alfred was born, July 3, 1925. Michael George was born in Port Griffith, January 16, 1928. Timothy Joseph was born August 17, 1928, Mary Elsie was born August 14, 1931, and Frederick Inoi was born March 9, 1934, when the family lived in Pittston, Pennsylvania.

Frederick Inoi died at about four months of age, and Frederick Frank was born February 16, 1935, in Wilks Barre, Pennsylvania, the only child to be born in a hospital. He was only 17 months old when his father died. Since he has no memory of his father, and the only member of his mother's family he met was his grandfather, this family record is very important to him.

We do not know what ever happened to the little sister Lena Dore. The family believe she married in northern New York State and died



1924 — Lake George, NY. Minnie Doré Barry and first five children Margaret, Clara, Rosaleen, Josephine, and William

there, in childbirth in the 1930's, but as we don't know her married name we have not been able to find any record of her.

Grandfather Michael Dore came to Wilks Barre to live with the family a few months before he died on June 8, 1944. Fred remembers him fondly, of his speaking French and drinking wine, eating ice cream, and listening to *Just Plain Bill* on the radio.

When I first received my copy of the story I wondered why Minnie titled it, *My Worried Life*, then as I read it it became clear to me.



A Personal Search — Here and There

by

Father Gerard A. Boucher

This from a talk Fr. Boucher gave a Society Conference several years ago.

First of all, I want to tell you, I am not an authority, this is a hobby for me. I am an active pastor in a French speaking parish. I have been interested in Genealogy since I was in high school. I remember a cousin of mine and I asking Memere to give us the names of her grandparents and great-grandparents. Well, that brought us back a few generations, and gave us some details about what was going on. I remember writing them down, and I never lost those notes, I don't know why I lose everything else. When I went to the seminary in Baltimore, they had a *Dictionary of Tanguay*, which was in seven volumes. I started going through that and I said, "Oh, I am sure I must uncover something there." As priests have "nothing to do", I started becoming interested in Genealogy, especially, as I grew up not too far from the Canadian border. So, I started looking into it. The first summer as a priest after being ordained in 1954, I went to Canada with my parents. My parents had not taken a vacation to Canada since before I was born. We went to visit my mother's cousin. My mother is a Cote, and lo and behold one of her cousins had her genealogy made. Well, that cousin's grandfather and my mother's grandfather were the same person. So all I did is take what is mine and fill in the blanks.

Great, it so happens that my grandmothers, both my Grandmother Boucher and Grandmother Cote were blood sisters. They are Moreaus. So, my mother and father were first cousins, and I am my own second cousin. A priest cousin of mine had the Moreau side done, where lo and behold, all I had to do on my own was the Bouchers. I got as far back as about 1850, and that is where the most difficult part of genealogy takes place — between 1830-1880. That is when they left the old farms along the St. Lawrence and they started going to north, south, east, and west, and everywhere else. If you are going to run into a problem, it will be in that time span.

I was able to plug in with Father Archange Godbout, who was probably the first major gene-

alogist in modern times. I sent him the information I had and he gave one date and the place where they came from and it was easy after that. Well, my chart is all filled up.



Marin Boucher

Courtesy of *Our French-Canadian Ancestors*, Vol. IV
by Thomas J. Laforest

Genealogy is hard and tedious work. After you have done all the hard work of tracing down names, places, etc., the next important thing is to have some historical background. I have seen people who have immense charts filled with names and do not have a single date. I look at that and I

feel like crying, all that work done for nothing. What does it say except that you are descended from all those people. There is no information. Get information. Get precise information.

In genealogy you work primarily through marriage dates. Once you have done your chart, then you start going for the documents, and start looking for the reason why did all of this come about. Let me give you a concrete example. When Marin Boucher died he had a will. That will was found only in the 1940's, in Paris, in an attic. In his will he leaves to Marin "my new suit, taken from the cloth from my store." Now, Marin Boucher did not leave every person in town something in his will. Why did Marin get something? There had to be reason. Marin had to have done something very very special. Well, we know Marin was a mason. We know that he worked in Quebec, on the lower church where Notre Dame les Victoire Church is located.

Now, I will give you some reasons why France was so disturbed politically and what precipitated people to leave France and come out to the wilderness. There was no such thing as a swinging downtown Keeseville in the 1630's. What gave them the idea that something was better than what they had, when they knew that there was nothing here? Let me go back a bit and talk about religion. I'm not talking about this because I'm a priest, but because this was a very very serious thing in France. In 1562, in the little town of Mortagne, Perche, where the Bouchers came from primarily, along with the Paradis, Cloutiers, and Messiers, there were 15,000 Protestant men who came into town to devastate the whole area. In 1568 there was another annihilation. From 1589 to 1593 the town of Mortagne, Perche, changed government from the Protestant to the local people 22 times. Marin Boucher was born most likely around 1595/6. Those families had suffered a great deal. He was born in the midst of all this turmoil.

In 1589, an important thing happened, King Henry III was assassinated and he was succeeded by Henry IV, who reigned from 1589 to 1610. The first immigration (you know Quebec was founded in 1608) took place under Henry IV. Henry IV was a Protestant. He became a Catholic. Now there

were many terrible wars between the Catholics and the Protestants. The seat of Protestantism was LaRochelle, France. John Calvin, was rigid, very, very strict. We are still suffering from the effects of John Calvin in New England. So, Henry IV became a Catholic in 1593. He is famous for saying "Paris is worth a Mass."

In April of 1598, there was the famous Edict of Nantes, (in Brittany). The Edict of Nantes was a Toleration Act that said that the Protestants and Catholics would get along, they would work together. There would be freedom of conscious and liberty, and freedom of worship. That is well said on paper, but like everything else, it takes hundreds of years before everybody gets the message. Well guess what, on May 14, 1610, Henry IV is assassinated and the reign of Louis XIII begins. He is king for only nine years.

Beginning in 1610, there are terrible uprisings in France. There is the aristocratic rebellion, and political instability. Religious quarrels still go in spite of the edict, and then lo and behold there is Richelieu. Well, he really gummed up the works. What is happening during the time when Richelieu took over? This is the time when the big immigration starts to form. In 1627, the siege of LaRochelle begins. Richelieu asked that LaRochelle be destroyed. Out of 20,000 people, 15,000 people are killed.

Now, my friends, I ask you, if someone got on the boat in 1634, they had a good reason. They had a very good reason. There were some very real, tangible, serious things going on in France. Of course, a little later on, in 1648, you have the uprising of people starting to rebel in France. The taxation was horrendous. The king and the court were actually living richly to the devastation of everybody else. The people are starving, and there had been some terrible plagues. Infant death was at an all-time high. There were large famines with hardly anything to reap in 1624, 1648, 1660, and 1663. France is divided as it has been devastated so often. It is hurting financially and politically. Another thing, land is running out, it was no longer allowed to be subdivided. Everybody wanted their own plot of land, their own farm. So, what happened! Some guy by the name of Albert, had come to Quebec with Champlain, in the very beginning, and had spent a few years there, he

went back to France about 1629. There he started to talk to his neighbors and friends about a paradise where there was plenty of land (he didn't say there were no cities), and it was so good for farming. There are rivers, good fishing, and excellent hunting. He paints such a beautiful picture that people begin to listen. "Something is better than nothing."

So, the main reasons for the immigration are the terrible conditions in France, the lack of available land to subdivide, and also, for adventure. The reasons are very simple, and very fundamental. When you look at it, the reasons actually make sense. Now what happened when they finally came together, little by little?

If you go to Quebec, and I hope you do, go to your sources. There are three main sources for genealogy; Quebec City; Trois Riviere; and Montreal. As a matter of fact, the Canadian Archives have been divided into those three areas. The reason being is that Canada radiated from these three places. If you look at what I told you about these famines, you will notice soon after there is a big surge of immigration. Go to Quebec, look hard. You are going down to the Church. You go down the street on your left, behind the Cathedral, the Archbishops residence, and there is a little park. There is a monument to Louis Hebert. Louis Hebert is the first French family in Canada. Now, everybody, but everybody is descended from Louis Hebert, except Jerry Boucher. I tried to cheat, and I still can't come out with it. It's on everybody's chart but mine, and of course I've met all kinds of people that are so dumb they don't even know [the importance of this ancestor]. Sometimes I don't tell them. They don't deserve to know, if they don't know. There is that beautiful monument of Louis Hebert standing there, and then there are others of the early colonists, and also his wife Francois, who descended from the Fourniers.

As they say, my family genealogy is what is called in good French, "*La nobless de terre noir*" ...*the nobility of the land*. In other words, they were farmers. There is a very interesting book that was published by Roland Auger. He died about five or six years ago. He did fantastic work in genealogy. Genealogy in Quebec and Canada is

what he has made it to be. Everybody since that time has gotten on the bandwagon. He published a book, in French, which is a list of all the passengers on the St. Andre, in 1653, that went to Montreal. There are in that book the big names in the settling of Canada. There was Maisonneuve, and Marguerite Bourgeois, and other key people.

Another interesting little series of books that came out in 1979, is called, *Nos Racines*. It is a living history of the Quebecois. This is Volume No. 1, and a lot of what I am talking about is right in here. I believe it is published both in English and in French. Easy reading and nice pictures. Would you believe, I woke up this morning at quarter of four to say my prayers. Someone had asked me a question on Boucher. I went to my book looking until I found the answer, but, on the very last page, it gives a little squirrel there, and it says there in the contract the names that you read. I said, "Oh my God, every one of those words, except one, I remember my mother and my father using. These words are words that are no longer used. For example, "un patou," a part on a wagon, I do not know what it is called in English, its the wood part right behind the horses legs that the reins are tied on to. The real word is, and is still used today. It is 17th century French word, still used today in Catalon. If you go to Canada, go to the Arts and Craft shop. There are heavy, heavy blankets and placemats of Catalon. I picked up, in this little book I was reading this morning, 17th century words being used. It is fascinating, we still have some of that. If you have any fundamental French knowledge, just remember that the vocabulary you have, most likely contains a lot of expressions that are from the 17th century. My father, who is going to be 87 at the end of November, every now and then, we will be talking and out will come unexpectedly, a word I have never heard before, and I will check it out, and chances are 9 times out of 10, it will be an old 17th century expression. It is important that you keep that in mind.

I will give you an example of how important this is. Most of you have seen the series, *Roots* by Alex Haley. How was he able to do his genealogy? Because he had in his vocabulary a few names. He remembered the name Kunte Kinte, and the name of a river, and so went back to the old folks down South, and finally ending up in Africa. In that part

of Africa, like in China, they have these old people of the town that have memorized the genealogy of everyone. If you go to China they have someone in the family that can go back thousands of years, giving you the father, father, father right down for century upon century, and it is all memorized. That is how Alex Haley did that, and it is how the whole thing came about. He only had a few words in his vocabulary, but he was able to link it up with somebody, and that got the whole thing mushrooming and continuing until he had his story.

Let's get back to the subject. What is happening? This is what in 1636 a Jesuit Priest, Father Paul Lejeune said, "New France will be a paradise on earth if the Lord continues to bless it materially as well as spiritually." So people were interested when Father said something in those days, people listened. Let's give a few statistics. Between 1608-1660, there were 1200 colonist that came to Canada. If your families came before 1640-1650, the monument of Louis Hebert in the little park behind the cathedral should be of real value to you. There is also a big bronze plaque, and on that plaque there are listed all the original families and the year that they arrived. It is fascinating. If your library has a collection of Drouin's three volumes, there is a picture of that park and that monument with the names on it. Everytime I go to Quebec, I always go to that monument and read the names because there are my roots. I am talking about Boucher, Cote, and Moreau. My families. My two grandmothers were sisters. Moreau/Boucher and Moreau/Cote. What are you going to do? We knew we had something good. So why not keep it.

If you link up with your early families before 1650, you are really getting the core. From 1660 to 1680, you have 2500 increasing. Why is it increasing so much? The Indians insurrections have calmed down quite a bit, because of the Carignan soldiers that France sent to keep the peace. Most of you will have someone from the Regiment Carignan in your genealogy. Does the library have the collection, "Les memoirs Society Canadien Francois de Montreal?" There is a wealth of material. I have a complete collection from the beginning. What it is research that people have done and the Society of Montreal has published it. There are chances you may find something on that

direct ancestor that you have been wondering about, and somebody has already spent years doing that work for you. Great!

Look to the Goodspeed Bookshop in Boston, if you talk about Yankee-American genealogy. It is very good. If you are standing in front of the state capital and look to your right, it's about two or three stores down to your right facing the capital. They have all kinds of material on genealogy, not necessarily French-Canadian. They have many books for sale.

Interestingly a lot of people are doing work on genealogy. In New England every town has published a history of the town from 1880 to 1910. Most of the time they will also have put in the back of the book a genealogy of all the families of the time. A couple of weeks ago, in the sacristy, in the morning, someone gave me a book, a history of Lacuna, published in 1891. The parish was founded in 1891. There is a picture of the church, and there are also the names of a few French families. Many times you are going to get information like that.

Many times they don't put in anything about the French. You can look up people who died until you are blue in the face, and search papers and cities, and if you are not of Yankee descent, at your death, your name was never put in the newspapers. I am not being bigoted now, I am being very truthful, unless you had a French speaking newspaper, you would not find it there. You would not find it because you were not acknowledged. You were/are a minority. I suppose it is the same for other ethnic groups too. It's a fact. Studies have been done. Somebody did a paper on that recently on someplace in Rhode Island, for 35-40 years, there is not one single French name that appeared in any public record, except marriages after 1870 (you had to get a license to marry). Immigration from 1608 to 1700, 1095 people; from 1700 to 1760, 5200 people. So, you are talking of about 100 years later. People are still coming in. Well, things are really developing.

How did the people from France come to Canada? They obviously came by boat. They signed contracts with the government for 36 months. You had to work for the lord, the seigneur for 36 months and then you could be independent. You could have your own place. Most of the time you

were given land when you came under contract, and of course, at the very beginning there were only men, single men, who were looking to get married. These men would be aged 28-40, and the girls, 13 or 14 years old. There were probably women also. The women were recruited. (I am more acquainted with Normandy, especially the La Perche, Mortagne areas.) Most of the recruiting was done by Robert Gifford.

By the way, if any of you have any ancestors from Chateau Richer, a little town right before St. Anne de Beaupre, get off the super highway, take the Royal Route, the old route, when you get to Chateau Richer, if you have a camera you will want to taking many pictures, because about every other house that you are going to find has a big placard [identifying its early owner]. You will see the ancestral farms of Marin Boucher, Robert and Jean Gagnon. They are all there. Needless to say, most of the houses have been destroyed by the English. In Beaupre, practically all the homes were burned. We have very few houses that date back to the 17th century. Until about 3 or 4 years ago the original home of Zachary Cloutier was converted into a very fine restaurant, "La Fine Gueule" — *The Refined Mouth*. As you go down the street, on both sides, you will want to stop as there is so much to see, so much available. Use your eyes when you go to those places, use your imagination, and use the facts that you have been able to pick up. I have been going in a lot of directions.

In the very beginning of migration to Canada there was recruiting that stopped in the middle 1600's, and then people came by word of mouth. You have a person like Pierre Boucher, descended from Marin Boucher, his cousin, Gaspard, was also in this area. These were the big wheels, important people, I am not related to those. I am from the little wheels, "the nobility of the land," remember that. One of the settlers, Pierre Boucher, became a Lord and became very famous. He was knighted. Every one of his children took on different names. Very few people, in New France, were knighted. The very first thing people will ask you is, "do you have a coat of arms"? No, it is not like the

Irish. If you have a name like Finnegan, you have a coat of arms. My step-brother, Dr. Paul Chasse, spoke at a conference in Manchester (my father remarried his step-mother). He has done most of his research work in Rhode Island. He came across one name, the father was St. Castin. If you come across that, my friends, you are going to be related to every single noble, kingly family in Europe in the 17th century. He has a chart that goes across the room. Because he came across that one name, he now would have a coat of arms.

[I was in France] a couple of years ago and took these pictures. This is the original house of Marin Boucher, the one that he left in 1634. Look closely and see that half way through the house there is a wall. There were two brothers sharing the house and they didn't get along with each other, so they built a wall between them. That has nothing to do with Marin Boucher or his descendents, for we were peaceful people and that handsome guy, "Father Boucher," is a good friend of mine. The house is in Saint ast Langis, a suburb of Mortagneau Perche.

I have been to France many times. I found the record, but I can't read it. The writing is 16th century. Often people say they would like to do research in France. How do you go about doing it? It is well nigh impossible! For one thing, you have to understand that written records only began in the late 1500's. That is, the keeping the actual records of marriages, baptisms, and deaths by the Church. The ones older than that were kept by the notaries or the lawyers. You can go further back. Refer to the book written by Madam Pierre Montagne. I had dinner with Madame Montagne and her husband in their apartment on the Rue de Parnasse in Paris. I also, went to their nice little home in Tourouvre. A lot of your ancestors came from there. She has written a book called, "Tourouvre et ies Juchereau". This is a family. What she has done, was take all the inhabitants, and from that gone through the civil records back as far as she was able to go. Civil records will take you back further than the Church records will. So really, for most of us, we have exhausted the written records. Now, if you have nobility, that is something else.

People often say to me that they can't find a particular ancestor, that they are stuck in a certain area. if you have the names of the husband and wife,

but don't know where they were married look to the previous generation. Use the church records for this. Know church history. Learn when the parish began. Find out where these people came from. You have to do a lot of scouting, and you have to take educated guesses. Don't discount family traditions. There is always a kernel of truth in these stories. The peripherals can be very very fuzzy and categorically wrong at times, but there is a basis of truth. Let me say a few things about Marin Boucher. The Germans say whenever you give a talk, you should always put it in time and space. You research it, go the book store, get the history of it, pictures, etc. By the way, the old county called Perche, you've heard of percheron horses, well that is where they are from. You get old history. You have historical background going back as far as you can. Use pictures and ideas—these give good background. And remember, truth is honesty; honesty is truth.

The first time I went to France was in '78. This was right smack in the middle of big strikes in France, where everything was closed down. My Father and I arrived in France at this time, having traveled from Brussels on bus. They dropped us off at our hotel and we couldn't even rent a pair of roller skates. There were no buses, no trains, no planes, nothing. So we stayed in Paris three days and DeGaulle gave his famous speech. My father and I waited from about 8 o'clock in the morning until about 8 o'clock at night. We saw Paris on foot for three days. We went to places where tourists had never been. We weren't able to go to Normandy, which was the purpose of the visit. So, after seeing Paris, we took the bus out of Paris and went to Switzerland. My father, in the meantime, remarried. A few years later, the three of us—my father, my stepmother, and myself took the trip to France and we went to Montagne, where I came in contact with Mr. Pierre Boucher, who does much research on the Bouchers and all the families of Montagne. When we arrived at the little town of Sabot de Montagne or St. L'Angis, where Jean lived when he got married, we met a man named Pierre Boucher. We haven't been able to make a connection yet. But, even after 300 years, my father recognized the face of that man whom he had never seen before. You can sometimes catch

family traits, even in distant relatives.

Two main Boucher families came to Canada: Gustave and Marin. Now, I'm proud to be descended from Marin. They were two cousins (not brothers as recorded in Tanguay). The two came on the same boat. Interestingly, something happened on the boat. Gustave was accused of stealing a plank from the boat and Marin had to go to court and testify about him. Now Marin Boucher never stole a franc. But, if you want to see a feud, look at the family of Pierre Boucher where all the children took different names.

Marin Boucher was a guy who liked to mind his own business. I started off this morning by telling about the very bad times that were taking place in France. Now, Marin Boucher was born just at the tail end of all that stuff. He married for the first time in 1611. That's as far back as I can go with Marin Boucher—to his marriage date, he married Julianne Baril. She had six children before dying; only one of them lived. He came to Canada with his father, his stepmother, and his brothers and sisters; he came at 16. In a sense, Marin Boucher got the shaft. The Jesuit and Franciscan missionaries had given land to Marin Boucher. So he worked long and hard, morn and night on this farm. Then the Jesuits returned and wanted their land back. Marin was bounced and had to start over again. He went to his brother-in-law, Thomas Hyot (Ayott). Things didn't go well between the two. So, Marin went to Chateau Richer, as I said this morning, right next to St. Anne de Beaupre. (Studies have shown that Chateau Richer is the oldest French inhabited place in the New World.) Marin owned land right next to the church. The land was fine because it already has long strips and everyone has access to the St. Lawrence River. So they give him the land and they take care of that. But also, they have to do a certain amount of work for the seigneur.

But then all of a sudden, the Indians start to cause a little commotion. And you wonder why all of a sudden those who lived in the small towns of Quebec leave there and go to the Ile d'Orleans (Isle of Orleans). Why? Because their houses were being burnt, their farms were being destroyed by the Indians. So you leave Chateau Richer and go to the Ile d'Orleans where you can see your en-

emies coming by boat. If you surround the island, you're protecting yourself. So all of a sudden, Marin Boucher and his family end up on Ile d'Orleans and stayed there until things calmed down. After the Indian raids were taken care of by regiments, then they went back and were able to go about their business.

Montreal has very interesting development. It became very strong politically because it had strong people. One of the biggest problems of Quebec was that there was a very domineering Bishop. He gave everyone a hard time; he got involved in everything. Anyhow, things had settled down.

Then we have Marin getting married along with others in different places. So, you go to Quebec, Chateau Richer, Ile d'Orleans, and to different places — it's fascinating because when you do your chart or when you look at all the things available, you can tell exactly what year they moved. Through tracking baptismal and other church records you can see where they moved and when. Look at these sources to find the background of family history. These people lived in a time and space. So, put them into it. Use records, contracts, and church records to put the people in time and space. _____ □

...Thanks...

Spring Conference Speakers

to...

René Jette, a world renowned expert on French Canadian Genealogy, who spoke on researching our ancestors in Canada.

and...

Dr. Sylvie Beaudreau, from the History Department at SUNY Plattsburgh. She spoke about the French Canadian migration to New England from 1840 to 1896.

and...

Julie Dowd, a Supervisory Intelligence Officer with the INS, she spoke about the resources available at the Immigration Service, and where and how to use them.

Fall Conference Speakers...

to...

Kathy Baumgarten is an associate in the Plattsburgh Branch of the Latter Day Saints Genealogy Library. She spoke on the contents of the US Census from its origin to the pre-sent day. She related what to expect when we delve into these censuses and how the LDS Library can help us in our continuing search for early family members.

and...

Rodney Ledoux spoke about the history of Swanton, Vt. Rodney has co-authored a book on this history.

and...

A special thanks to Stacey Pratt, who at the last minute stepped in, and gave a talk on *The Genealogist is a Detective* when the scheduled speaker was unable to attend.

Baptisms

at Dannemora, New York — 1881

submitted by

Richard Lynch #634 448 Nashville Road, Saranac, NY 12981

- ARNOIS, Soppie n. 10 May b. 9 Oct par: Jos. & Maria CARR gp: Alick & Soppie Laplante
 CADMAN/CATMAN/CATHRUAN, Mary Cora, n. 14 Sep 1880, b. 1 Feb par: Adolph & Philomene
 DUPUIS, gp: Ed. Fournier & Lse. Couloxe
 CHAMPAGNE, Angel, n. 5 Sep, b. 3 Nov, par: Jos. & Agnes ANGIE, gp: David & Rosa
 Charon
 COTE/COTTE, Alfred, n. 27 Jan, b. 1 May, par: Joe & Georgina CHAINPAQUE/CHAMPAGE,
 gp: Joe Chainpaque & Rosalie Charon
 DESMARAIS/DESAREST, Joseph, n.24 Aug, b. 27 Aug, par: Fred & Louise DROLETgp: Nazaire
 Drolet & Mary Maggie
 DETOUR/DUTOIR, Agnes, n. 15 Aug, b. 10 Sep, Par: Jos. & Mary MAYHEW, gp: William Bou-
 ton & Emilia Lecope
 DUQUETTE/DUKETT, Charles, n. 11 Sep, b. 11 Sep, par: Robert & Matilda GOUTON/COU-
 TURE, gp: John Couture & Celina Babin
 FACTEAU/FACTO, Ida, n. 6 Sep, b. 11 Sep, par: Andrew & Julia DROLET gp: Nazaire Drolet &
 Celina Babin
 GARROW/GAREAU/GARRON, Alexi, n. 14 Sep, b. 6 Nov, par: Chs. & Marceline AGINA/AGAG-
 NER, gp: Chs. Aseline & Delina Bosolai
 GAUTHIER, Louis, n. 12 Jun, b. 10 Sep, par: Louis & Odille CAUTHIER?, gp: Louis Alexander &
 Solomé Frenier
 GERMAIN, William, n. 31 Dec 1880, b. 27 Feb, par: Celestin & Justina VENNE, gp: Philip Ger-
 main & Maria Vawn/Vaugh
 GERVAIS, Julia, n. 5 Jul, b. 10 Sep, par: Eusebe & Mary HOOLE, gp: Louis Hoole & Louise
 Amuas?, mar: T. Sheahey, 14 Jun 1911, St.Bernards, Keen, NH
 HAYS, Francis, n. 26 Aug b. 25 Sep, par: David & Mary RYAN, gp: Edw. & Annie Kennedy
 JUDGE, Kate Elizabet, n. 21 Jun, b. 3 Jul, par: Michael & Annie NASH, gp: Thomas Dwyer &
 Kate Harney
 LAPIERE, Emila, n. 29 Jul, b. 10 Sep, par: Wm. & Julia LANOIX, gp: Ben & Emila Lapiere, mar:
 Wm Woodard, 13 Mar 1915, Co...Bluff, Iowa
 LAZURE/LAZARE, Dendone, n. 30 Sep, b. 2 Oct par: Joe & Lizzie PROVoux, gp: Ant. Lazare &
 Solomé Proux
 LEBEUF, Martha, n. 25 Jul, b. 9 Oct, par: Edw. & Dina ?, gp: Jos. & Julia LeBeuf
 LIVERNOIS, Mary, n.25 Sep, b. 2 Oct, par: Jos. & Leonora LAFRIENIER, gp: Jos. Gurrous &
 Mary Lafrienier
 PATENAUDE/PATNAUDE, Rachel, n. 22 Mar, b. 22 Mar, par: Frank & Julia CASHIER, gp: Fred
 Patnaude & Anna Mitchel
 PICHEP/PICHETTE, George, n. 10 Apr, b. 10 Jul, par: Louis & Clarissa BEAUCAU gp: Joe
 Cathier & Maria Champaigne
 PICKET/PICKETT, Mathew, n. 18 Feb, b. 6 Mar, par: John & Nelly NASH, gp: Pat Gregory &
 Mary Nash
 RHEAUME/REAUME/RIOM, Edward, n.14 Mar, b. 18 May, par: Oliver & Delima DUVERNAY,
 gp: Jos. Riel & Harriette Sweeney
 ROYAY, Francis, n.16 Sep, b. 9 Oct, par: Jos. & Mary DEVORNY, gp: Jos. Detour & Mary Mahew
 These were the only records found for the year 1881 ☐

Confirmation Class at Dannemora, NY 3 July 1892

submitted by

Richard Lynch#634 448 Nashville Road, Saranac, NY 12981

Boys

Aguenie, Onezime
Alexandre, Hilaire
Asselin, Charles
Bean, Louis
Bean, Michel
Bean, Patrick
Bouffort, Joseph
Boutin, Davie
Boutin, William
Buckley, James
Champagne, Denys
Chouinard, William
Collins, Edmond
Corrigan, Eugène
Corrigan, Francis
Corrigan, Owen
Frenier, Joseph
Frenier, Stanislas
Gervais, Arsene
Gellispy, James
Guilotte, Fierre
Hanley, Daniel
Houle, Charles
Houle, Oliver
Johnson, John
Keenan, John
Keenan, Michel
Keenan, William
Lemieux, Etienne
Laplante, Eric
Laplante, Louis
Laroche, Sévère
Laroche, Joseph Idas
Lazure, Joseph
McAnaneal, James (listed twice)
McCaffery, Thomas
Mailhot, Michel
Murphy, Timothy
Palmer, Edward
Provost, Joseph
Regimbal, Joseph
Ryan, Cornelius
Ryan, John

Girls

Aguenier, Céline
Bluteau, Marie
Cademan, Rosalie
Caissey, Josephine
Cassey, Teresa
Carriers, Elizabeth
Carriers, Marie
Cardinal, Josephine
Champagne, Judith
Champagne, M-Archange
Collins, Sarah
Corrigan, Agnes
Crofford, Esther
Cutter, Julia
Cutter, Mary
Chouinard, Josephine
Donner, Margaret
Drolet, Céline
Drolet, Louise
Dupuis, Elise
Dupuis, Malvina
Facette, Felanise
Facette, Philomene
Gregory, Agnes
Houle, Angéle
Houle, Louise
Houle, Mary
Katt, Margaret
Katt, Mary
Keese, M-Delia
Labrèque, Marie Emma
Laplante, Eudolie
Laplante, Exerine
Leduc, Marie
Lemieux, Elise
Livernois, Priscille
Mahaney, Mary
Mahaney, Bridget
Mailhot, Angélique
Mailhot, Henriette
McAnanea, Ellen
Regimbal, M-Luntine
Riel, Louise

Smith, James
Stepletin, James
St. Michel, Alpert
St. Michel, Louis
St. Michel, Napoleon
Sulluvan, Michel
Tessier, Moise
Tremblay, George
Tremblay, Oscar

Riel, Philoméne
Robert, Marie
Roy, Aurélie
Roy, Louise
Ryan, Margaret
Ryan, Honora
Scott, Mary
St. Germain, Henriette
St. Germain, Louise
St. Michel, Izelda
St. Aubin, Exilda
Sullivan, Bridget
Sullivan, Ellen
Thibault, Odile
Thibault, Olive
Tremblay, Adéline
Vennes, Anne
Winn, Bridget
Winn, Mary
Winn, Anna
Welch, M-Jabaniah

Bishop Wadhams was appointed the first Bishop of the newly formed Diocese of Ogdensburg, 16 February 1872, On his first visit to our area, July 3, 1872, he administered the Sacrament of Confirmation. □

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Benware/Benoit Family Reunion

Malone Telegram, Thursday, September 21, 1995

by

Barbara Benware Burt #712

783 River Road, Glenmont, NY 12077 (518) 434-0860

Despite the initial inclement weather, Aug. 12, the sun later shone on a gathering of approximately 200 people attending the Benware/Benoit family reunion and picnic at the Malone Recreation Park.

While individual Benoit and Benware families had previously held reunions, this event was the first of its kind in that it reunited descendants of the first three Benoit brothers (Joseph, Louis, and Francois), who crossed the St. Lawrence in the winter of 1854-55 to settle in the Malone/Owls Head area, with some subsequently changing the name to Benware, but all descending from the same ancestral line. It was a day of greeting old and new acquaintances, sharing of photos, information and anecdotes and for some discovering just where their U.S. ancestors fit in a line going back to the arrival, in Canada, in 1665. Descendants came from all over New York, Vermont, Massachusetts, and from as far away as New Jersey, Ohio, Virginia, South Carolina and Florida.

For one descendant it was a reunion with a childhood playmate not seen in 40 or 50 years. Others discovered they were actually related to people they had known all their lives.

One descendant, a businessman, was surprised to find that he had unknowingly employed three cousins, leading one to speculate that there might have been some quality of work ethic that had appealed to him.

Entertainment was provided by James Benware of Malone, who attracted an enthusiastic crowd with his guitar and vocal talents. Welcoming and closing speeches were given by Paul "Smokey" Benoit of Owls Head, whose 80th birthday, Aug. 13, was also celebrated. Sharron Benware Stranahan and Barbara Benware Burt presented, among others, awards for: "Longest Married" to Roy and Anna Benware of Malone, married 66 years; "Oldest Original Descendant" to Gladys Lester Safford Sweaton, 92, of Williamson; "Oldest in Attendance" to Alice Smith, 93, of Owls Head; "Youngest Descendant" to Leigh Ann Finnegan of Florida, and "Most Generations in Attendance" to Glays Sweatons and the Safford family with five generations in attendance.

A nationwide network of cousins is continuing to do research and attempting to locate lines still disconnected. They are particularly interested in locating descendants of Malissa Benware Thomas, Mary Benware Fountain, Delphine Benware, and finding

information on Celine/Sarah Thomas (wife of Archie Benware), whose family would most probably have been from Fort Covington in the 1860's. Anyone with information to offer or who would like information can contact Barbara Benware Burt.

A Short History of Our Family

For the uninitiated, it may seem odd or even downright unbelievable that we Benois and Benwares began life on this continent because of a common ancestor named Robert Vaillancourt, baptized 3 October 1644, in St-Nicolas-d'Albiermont, France. In 1665, young Robert Vaillancourt landed near Quebec City and spent three years in the service of Guillaume Thibault before marrying Marie Gobeil, in 1668, at Cahateau Richer. Soon thereafter they settled on Ile d'Orleans, where today a plaque commemorating them as "original pioneers" and a huge iron crucifix now graces the lawn of the property they originally settled, and which, incidentally, remains in Vaillancourt ownership, if the current mailbox is any indicator.

Robert and Marie had 12 children, their son Robert being the first of our line born on North American soil. In subsequent generations we can follow our line as it progressed south and west along the shore of the St. Lawrence River. Barthelemy Vaillancourt (spelled Veillancour in church records) was born in L'Islet on 11 November 1740, and was the son of Joseph Veillancour and Therese Martin. In 1766, Barthelemy married Marie-Madeleine Bouchard at St. Louis de Kamouraska, and they had at least 5 children. In notarial papers at the Quebec National Archives we find that in 1783 Barthelemy sold a piece of land or *une terre a la riviere-du-chene* which place translates into English as *Oak*

River, which later appears in family papers as a birthplace, along with *St. John*, which turns out to be *St. Jean Baptiste de L'Original*.

A widower, Barthelemy married Marie LaBelle, 3 July 1781, at Terrebonne and had at least another 5 children, including our ancestor Joseph who married Marie Josephte Cholette/Chauret/Charette, 25 November 1811. It was Joseph and Marie Josephte's sons who began our line in the United States.

The records of the St. Eustache-de-la-riviere-du-chene are a wonderful tapestry of family, not only the Benoit/Vaillancourt, but also the Robert or Fache line. Weddings often listed not only the participants, parents, witnesses, but also others in attendance and their relationship. Imagine my surprise, after reading of Barthelemy Vaillancourt's death in 1813, to find him in attendance at a wedding in 1816. *I know Benwares hate to miss a good party, but this was stretching it!* I later found that the elder Barthelemy had had a son by the same name who predeceased him, and that the elder Barthelemy did not, in fact, die until 1828, in St. Eustache, where burial records erroneously list him as having been *cent ans* or 100 years old.

To answer the burning question of how we became Benois, only the one who began the *dit* name, Barthelemy, could truly tell, but looking at it from an historical perspective, an expert in genealogy and me both came to the same conclusion independently. In that era, *dit* names were not only popular, but were used to distinguish or differentiate a particular family that lived near a forest, a church, or a certain town landmark. As our family lived near a town called Saint Benoit, perhaps that was the origin and *Benoit* was used to distinguish our line from other lines of Vaillancourts growing in great numbers from that one lone Robert Vaillancourt who settled on Ile d'Orleans and is the ancestor of us all.

In the *Repertoire des Noms de Famille du Quebec* by Rene Jette and Micheline LeCuyer,

1811 is listed as the year Vaillancourt changed to Benoit for our line, but I suspect it was not so cut and dried. In the records of St. Eustache in the late 1700's and early 1800's, we see Vaillancour/Vaillancourt *dit* Benoit, and Benoit/Vaillancourt as names for members of the same family. As we see later, members of the same family in the U.S. alternately used Benoit/Benware/Benway. Valda Benware Perham remembers being a *Benoit* until she was eleven years old, at which point her father changed her name to *Benware* for uniformity, as some brothers and sisters were *Benoit* and some were *Benware*. In 1909, marriage records list Archie Benware and Sarah Thomas as parents of Alfred Benware. However, 1913 marriage records list Archie Benoit and Selina Thomas as parents of Alfred Benware's sister, Ida Benoit.

The old stories had our ancestors crossing the frozen St. Lawrence in winter. There were three brothers with their families, possessions, and animals, according to Paul Benoit. He also said their name should have been Vaillancourt and they settled in Owls Head, with one brother later going west and another to Massachusetts. While many claim these old stories' authenticity to be suspect, in the case of our family every one of those details has been proven correct.

There were three brothers, Joseph, Louis, and Francois, sons of Joseph Benoit/Vaillancourt and Marie Josephte Cholette. From his obituary, we gather that Joseph Jr. came over in 1845 and laid the groundwork for the rest. A 1931 *Malone Evening Telegram* article about Archie Benware describes how the entire family crossed in the winter of 1854/55.

Archie Benware Meditates Upon Harships of Youth As He Rests After Long Labors — *Perils of Day He Crossed to United States Are Recalled (Malone Evening Telegram, May 10, 1931)*

Malone—Cracking ice, bursting under the pressure,

steaming horses, chilled riders, a howling gale and blinding snow. Miles of this surrounded a little party of people emigrating from Canada to the United States 75 years ago. Beyond there was only the dim outline of shore, unbroken in its beautiful but grim forest.

A horse slipped, regained its footing and shied at a widening crack in the ice. The sleigh made it but the next one was forestalled. While the women prayed and the men hoped, the sleigh made the gap on snow-covered planks. Then the ice broke up and the rest of the party had to go three miles into the wind to find a crossing.
Benware Then Child

A lad named Archie Benware, 8, was on the sleigh that made the crack on the planks. Following the streams up thru the wolf-infested mountains, his family made its way slowly into the section that it has inhabited since. Five years later, Mr. Benware's father lost his eyesight.

Archie and his brothers then led him around their small clearing by the hand. They herded a half-dozen sheep against the attacks of wolves. They had a few cows and some primitive but trusty traps. Their clothing was made from the wool that was sheared from the sheep.
Wife Died 27 Years Ago

Archie's wife, Celina Benware, died 27 years ago this September. Undaunted by the hardships of his earlier life, he worked on, watching his family grow. One of his sons is John Benware, road superintendent of Belmont. He has 21 grandchildren and 46 great grandchildren.

Until five years ago, Mr. Benware worked at his trades, farming, lumberjack and hunter. For 11 years he had worked for Alvin Averill, late resident of Chasm Falls. For five years now he has been taking things easy at his home with his son, John.

He keeps track of world events and visits with all his neighbors and relatives, taking fluently in both French and English. Before the snow falls again, John is going to have the entire family or as many as can attend at a party in his father's honor at the Owls Head home. Mr. Benware will be 85 December 4.

In that frightened group were the Robert dit Fâche sisters, Scholastique and Emilie, married, respectively, to Joseph and Louis Benoit, with the pregnant Emilie carrying Ameda, the last of her and Louis' children and the first to be born in the U.S., in May 1855. A descendant of Scholastique and Joseph's Francis, age 13 at the time of their crossing, tells of how the family spent that first winter living in a 3-sided lean-to in Owls Head.

We can never know with surety why our people came to the U.S. or why they pursued the paths they did. But, we can speculate. Reading about the Rebellion of 1837, called Papineau's War in the U.S., in which the French rose up against the ruling British, one wonders exactly where our people were during that tumultuous time. Whether through convictions or community pressure, most French were somehow involved, which means this bloody period must have engulfed our family as well. How deeply our people were involved is a matter for further research, but we do know that some of the most awful episodes of the Rebellion took place in towns they'd recently lived in. When the rebels took refuge in the Catholic Church at St. Eustache, 1800 British troops set fire to the church, shooting the rebels as they clambered from the burning building. Nearly 100 French died there before the British marched on to Saint Benoit to torch and pillage that entire town. The church at St. Eustache was rebuilt in 1841 and a plaque now stands as a memorial to the *Patriots*.

No matter where our people were during the Rebellion, it must have had an impact on their lives and plans. One wonders if the Rebellion was not one of the reasons they moved to L'Orignal, on the fringes of civilization, where we find Louis Benoit, son of Joseph and Scholastique/Celesta, being baptized in 1839, his godfather listed as Louis Benoit, meaning the brothers were together as usual.

What we know of our people most often has come down through the stories our grandparents or great-grandparents told. Helen Cramer remembers her grandmother, Sarah Benware Gilbert (daughter of Archie) telling that she spoke no English, only French, until she was 12 years old. A neighbor told us my father's family all spoke French at home until his father's death in 1935. Benwares seeking baptismal, wedding, or burial records, even to the

present time, find them under *Benoit*, as the church was zealous in keeping the French names.

Everyone agrees that the Benois/Benwares were deeply religious people, attending church each Sunday, even if, after church, some did go right out to hunt deer illegally, out of season. One descendant recalls her grandfather crossing himself before beginning to plow his fields.

Our people were engaged mostly in farming and lumbering. The earliest arrivals in Owls Head cleared the forest for their farms, though many of their early fields have once again returned to forests. As Paul Benoit remarked, "After 20 years of harvesting cobblestones in Owls Head," his paternal ancestors, Joseph and Scholastique/Celesta, had moved west.

It was a rugged, unforgiving environment with temperatures in winter that earned Owls Head the title of "Icebox of the North," but our people knew their environment and lived with it, fishing the streams, hunting the forests, and farming.

While most of the books on the Adirondacks guides seem written by, for, and about people with Anglo, or English last names, we know some of the best and mostly unsung of the

Adirondack guides were the Benwares and Benois. Floy S. Hyde in *Water over the Dam* lists among those "Well-known Guides of the 1800's": Alec and Joe Benware. A cousin recalling my grandfather, Alfred Benware, stated, "Alfred sure knew the Adirondack Mountains from one end to the other. I suppose he really would be considered an Adirondack guide, as he used to guide hunting parties into the woods during the season of hunting."

Soon after arriving in the U.S., Louis was blinded, according to one source, by a falling tree, and his family stayed in Owls Head. Francois/Francis and Louise moved to Fall River, Massachusetts, where in the late 1890's Francois ran a variety store. Joseph and Celesta and their unmarried children moved west, to Wisconsin and then to Iowa, leaving their married children in Owls Head and Malone area, enfolded in the remaining family with whom that oral tradition of family has lasted over 100 years.

Those here today are a testament to those old people and their oral history. That we remember who we are and celebrate it honors hardy people we proudly claim as our ancestors. □

An Other Genealogical Resource in the Area

Ticonderoga Historical Society
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10 AM to 4 PM

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Vermont: all counties, with some limitations.

Visitors are very welcome

There is no fixed admission but we do rely on donations

Chronological History of The Huguenots

Submitted by

Barbara Seguin #484 90 Eddy Road, Mooers, NY 12958

1504

Merchants of Protestant faith establish trade with Canada. Seaman from Brittany and Normandy vie with other countries. Ships captains and sailors mostly Protestant and in great demand because of their honesty, integrity and dependability.

10 Jul 1509

Jean/John Calvin born, Founder of Calvinism.

1520

Clement Marot, poet, sets to music the Biblical Psalms which become rallying call for those persecuted.

1540

Horror of Vaudois: group of peaceful people in valley of Durance, few miles east of Avignon, are massacred and their villages destroyed. Peypin, Cabrierett, LaMotte, and St. Martin. wiped out.

1542-1548

Nuns and priests leave their religious establishments. Fear spreads throughout the Church as they watch the exodus nearly decimate their ranks.

1550

Reform religion deeply entrenched in Brittany, Normandy, Saintonge, LaRochelle heavily populated, especially with refugees. *No Catholic Mass had been said in 40 years before the Edict of Nantes.*

Jul 1555

Admiral Coligny attempts colonization of Huguenots in Brazil. Durand Villegagnon leads expedition; a disaster; he's a traitor.

Sep 1555

First temple (church) established in Paris.

26 May 1559

First synod held in LaRochelle.

Jul 1561

Edict of Jul issued; Protestant and Catholic share worship facilities; amicable.

Jan 1562

Edict of January; recognizes Protestant religion; protects them from harassment and persecution.

1 Mar 1562

Massacre at Vassy: Nobles stage massacre that precipitates first Civil War. All Protestants in village killed.

1562

Jean Ribault, aided by Rene Laudonniere, and Nicolas Barre, a seasoned veteran of the Brazil Attempt, attempts colonization in Florida. Land at River of May (St. Johns), then to S.C.; harbor at Port Royal, found Charlesfort. Attempt a failure. Many died; many returned to France ill and emaciated. A few stay.

Apr 1564

Rene Laudonniere attempts rescue of those who stayed; all massacred by the Spanish. France plunged further into Civil Wars and persecution of Protestants excelerated.

27 May 1572

John Calvin dies.

24 Aug 1572

St. Bartholomew Day Massacre: Nobles in Paris for wedding of Henry to Margaret of Velois as guests of the King. Henry of Navarre, nominal head of the Huguenots and Admiral Coligny first killed; Henry of Navarre escapes. All Protestants and those who housed them killed as city gates locked.

13 Apr. 1598

Henry of Navarre, now Henry IV, issued the Edict of Nantes, an irrevocable document.

11 Nov 1603

Pierre de Monts, Huguenot, ordered to sail to Canada and enlarge trade; granted a 10 year monopoly on trade; established at LaCadie, named by [Jacques] Cartier.

Mar 1604

de Monts sailed from Havre with 120 aboard; mixed group: high and low born, a few Catholics, a minister, a priest, Samuel de Champlain, and Baron de Poutrincourt. Arrive at Bay of Fundy; de Monts chooses island at the mouth of St. Croix for his; a disastrous choice.

1608

de Monts to Quebec. Received well there.

1627-1628

Second siege of LaRochelle: City the core of activity for refugees and those practicing the faith. Still enjoying the privileges of the Edict of Nantes.

23 May 1633

Last visages of Protestantism shut out of Canada. Champlain appointed governor; now

operating on Catholic side; receives key to city of Quebec from Caen.

...to 1661

Refugees flee France in record numbers. Persecution stepped up. France's government fails; her economy fails; and she never recovers.

24 Mar 1661

Rules laid out about children — when to recant; when to be taken from home and sent to Catholic facilities, etc.

1662

Large migration to Massachusetts both from France and England where they were warmly welcomed.

1663

Many flee to Holland and surrounding countries. Join Walloons.

28 Nov 1664

Nobility forbidden to maintain schools.

1670

Ship docks at Boston and town of Salem, MA welcomes Huguenots.

9 Nov 1670

Protestant teachers forbidden to teach.

4 Dec 1671

One "Pretended Reform Religion" school can be maintained in an area that is still permitted by Edict of Nantes.

1661-1681

LaRochelle continues enjoying privileges; port is gateway for fleeing refugees.

9 Jul 1681

Coligny's Academy at Chatillon-sur-Loing and Academy at Sedan, founded by Henry IV closed.

28 Jul 1681

Charles II, England, issued invitation to refugees to come to England.

16 Jan 1682

23 of 25 temples in Gex, near Swiss border, closed and most demolished.

18 Jan 1682

Grand Temple, LaRochelle, demolished.

11 Sep 1684

Academy of Die closed.

9 Jan 1685

Academy of Saumur, "the torch that illuminated Europe for 80 years" eliminated.

18 Oct 1685

Revocation of Edict of Nantes.

King quartered squads of Dragoons in all Protestant houses. Permitted to pillage, rape, murder, and/or torture at will.

At this time, many families recanted the faith in order to escape; many killed even so.



Carpentier/Roberts Family Bible

Submitted by

Richard Ward #

This Bible was purchased at the auction of the homestead of Orlo Jennison of Johnson, Vt., on July 11, 1995.

Marriage Record:

This Certifies That *Lewis W. Carpenter* of Cambridge State of Vermont And *Addie V. Roberts* of Cambridge State of Vermont Were by me united in Holy Matrimony According to the Ordinance of God and the laws of the State of Vermont at Cambridge On the *25th Day of February* In the year of Our Lord 1879.

Joseph H Garland.

Witnesses

Julius Carpentier and Agnes Carpentier

Marriages

George Byron Maurice and Jennie Ellen Carpenter June 25, 1905

Harley Albert Seet and Mary Naamah Carpenter September 14, 1910

Children

Jennie E. Carpenter July 28, 1874

Mary N. Carpenter September 17, 1880

Elsie M. Carpenter February 10, 1882

Emmerson A. Carpenter December 22, 1886

Deaths

Lewis W. Carpenter May 12 1907

Addie V. Carpenter January 27 1908

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 American-French Gen. Soc. #194EXC — PO Box 2113, Pawtucket, RI 02861
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 Beauregard, Marthe F. Mrs. #224R — 741 Stuart Ave., Montreal, PQ, Can. H2V-3H4
 Bechard, Alan D. #441R — PO Box 2683, Plattsburgh, NY 12901-2683
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FREEDOM, NEW HAMPSHIRE — 1988

Robert Rogers of Rogers' Rangers achieved lasting fame on the French and Indian Wars. The first portion of this book is from the first edition of *Reminiscences* written by Rogers and published in London, England in 1765. It describes Rogers' expeditions with the New England Rangers under his command during this period. The Rangers were comprised primarily of men from New England. Their officers were hardy, intelligent men, England's best defense against the Indians who had allied themselves with France as she and England struggled for possession of America. The Rangers indulged in spying, ambushing, taking prisoners, fighting, and killing Indians to clear the way for England's regular troops. Many of these men would go on to have distinguished careers in the revolution.

The second part of the book deals with one of the officers, John Stark, who went on to become a general in the Revolutionary War. It uses biographical material, letters, and notices in giving the reader a personal look at Stark's life and military career, his strong patriotism, and his belief in the Revolutionary War.

This book contains many maps and illustrations throughout showing the routes and areas pertaining to the various campaigns and battles. This book is a must for anyone interested in the Northern Colonies and French Canada during the eighteenth century. print, 322pp., paper, \$22.50 #R700

Biography and History of the Indians of North America

by Samuel G. Drake

This biography and history of the Indians of North America are from its first discovery to the

present time, 1836; comprising details in the lives of all the most distinguished chiefs and counselors, exploits of warriors and the celebrated speeches of their orators. There is also a history of their wars, massacres and depredations, as well as the wrongs and sufferings that the Europeans and their descendants have done to them. There is an account of their antiquities, manners and customs, religion and laws. It exhibits and analyzes some of the most distinguished, as well as absurd authors, who have written upon the great question of the first peopling of America.

Samuel Drake is one of the founders of the New England Historic Genealogical Society. This book was an early attempt to provide a comprehensive history of the aboriginal peoples in North America. Information was culled from numerous early sources, and many rare engravings of famous Indian sachems accompany the text. Included in this edition is a four page table listing alphabetically the names of all tribes then known along with their locations and approximate size. The author being a former editor of the *New England Historical and Genealogical Register*, relates the lives of many Indian leaders in a clear and concise manner. This is truly a collector's item, to be read and included in your library. reprint, 628 pp., illis., table, paper, \$36.00 #D610

Year Book of The Holland Society of New York 1906

(Third Albany Book)

Prepared by The Secretary

Henry L. Bogert

The Holland Society of New York was founded in 1885 with the expressed purpose of collecting, preserving, and disseminating information respecting the early history and settlement of the city and state of New York by the Dutch. As part of this mission they published a "Year Book" annually beginning in 1886 in which the information relating to the Dutch colonization that they had collected in their libraries was made available to the general public.

The first part of the book is a transcription of the marriage and baptism records from the Regis-

ters of the R.D. Church of Albany. The marriage records, 1725 to 1748, include the date of the marriage, previous marital status, and names of the bride and groom. The names of the parents and the place of residence are sometimes included as well. The baptismal records begin in 1725 and end in 1749. They list the name of the child, parents, and witnesses along with the date of the ceremony. The records are indexed and supplemental list of name variations is provided as well.

The rest of the book contains: speeches from the society's officers (some quite humorous); lists of officers and trustees; a list of all current members including places of residence, and more. Of special value to genealogists are the 32 pages of obituaries of society members that give the names of the parents and children of the deceased along with information regarding their occupations and achievements.

If you have Dutch — or people who lived as Dutch and adopted their language — this may be a very helpful book to have. reprint, 350 pp., illus., index, paper, \$25.00 #H545

Simon Crosby the Emigrant: His English Ancestry

And Some of His American Descendants
by Eleanor Davis Crosby

Until the publication of this book, the majority of Crosbys in America were known to be descended from Simon Crosby of Rowley, Massachusetts, who emigrated from England in 1635, but very little was known of this important patriarch's family background and life prior to America. After 36 years of compiling information on the Crosby descendants, however, the author made a breakthrough discovery with the help of an English genealogist, who determined that Simon Crosby's hometown had been Holme-on-Spalding-Moor, York County. Suddenly it was possible to research Simon Crosby's ancestors as well as his descendants. The author traced the family line back another five generations to 1440 and the birth of John Crosby. The first chapter gives an account of this English ancestry up to Simon's father, Tho-

mas, who eventually followed his son to Massachusetts and who is more fully treated in chapter two. In addition to descriptions of the family estate and the surroundings countryside in York, chapter one also includes brief biographies of the Reverends Thomas Shepard and Execkiell Rogers, the two ministers who influenced the religious convictions that prompted the Crosbys to emigrate to New England. Subsequent chapters focus on Simon (both in England and Massachusetts), other early Crosbys in Massachusetts, Crosbys in the Revolutionary War, the first merchant in the family, and "present-day" Crosbys (15 generations after John Crosby in 1914). While this book is a valuable genealogical record with abundant quotes from original sources, the author's voice is always present as a helpful and interesting guide. Appendices list Crosbys in Yorkshire, and give a deed made by Thomas and Simon. A genealogical and a general index are included. (1914) reprint, 159 pp., illus., append., indices, paper, \$15.00 #C658

The above books may be purchased from **Heritage Books, Inc.** 1540-E Pointer Ridge Pl., Suite 300, Bowie, Md 20716. Please add \$3.50 for shipping and handling. Visa/Master Card/Checks/Money Orders are accepted.

Register of Civil Status

Weslyan Methodist Charge, Cavagnal Mission
1885 — 1916

This is book of baptisms, 438; marriages, 84; and deaths, 101 of the Methodists Church of Como and Hudson from 1855 to 1916. You will find people coming from Coteau du Lac, St. Andre Argenteuil, Prescott County, Rigaud, Hawkesbury, and Glengarry, Ontario. Others came from the United States, Sherbrooke, and even Manitoba.

It also contains part of the Civil Code of Lower Canada from 1874 to 1916. It further has a list of Ministers from 1855 to 1875. 59 pp., paper, \$12.00.

May be purchased from: Pierrette Godin, 11-3e Avenue, Notre Dame Ile Perrot, Que. J7V 7 P2





LIBRARY CORNER



...new books for the library

Submitted by Librarian, Julie Dowd #645
105 Prospect Ave., Plattsburgh, NY 12901-1321

1. New periodical — Across the Border — from the Sherbrooke region — a mixture of English, French, and Irish names. Happy Hunting!
2. Register of Civil Status from the Wesleyan's Methodist Charge, Cavagnal Mission 1855- 1916 — covers the villages of Hudson and Como, Vaudreuil County, Quebec. It has 438 baptisms, 84 marriages, and 101 deaths or burials. Several New York and Vermont families used this church for baptisms, marriages or burials.
3. The Latson Family of Michigan — starts with Jacob Latson who was in Albany, NY on April 22, 1760 and follows the westward migration of the family.
4. Heritage Quest Magazines — about 20 issues containing interesting genealogical tidbits by state and country.
5. 1851 Census of Odeltown, Quebec — a list of names of those who were residents the Hemmingford — Lacole area. Gives name, occupation of birth, and age.
6. Volume XXI of Our French Canadian Ancestors by Thomas J. Laforest — includes Pierre Adam to Pierre Richard. The leadoff story is on Rene-Robert Cavalier de La Salle, the explorer.
7. 1994 Town History of Georgia Vermont — contains many family histories.
8. History of the town of Swanton, VT, compiled and edited by Rodney Ledoux — is filled with pictures containing many "then and now" shots of the town.
9. McLellen Cemetery Records:

<p>New York —</p> <p>Stowe</p> <p>Walker, Mooers Forks</p> <p>Riverside, Mooers</p> <p>Vermont —</p> <p>Foot St Cemetery, East Middlebury</p> <p>Kirby, East Middlebury</p> <p>Famingdale, East Middlebury</p> <p>Case St Cemetery, Middlebury</p> <p>Munger St Cemetery, Middlebury</p>	<p>Vermont — continued</p> <p>Middlebury Cemetery, Middlebury</p> <p>Monkton Cemetery, Monkton</p> <p>Smith, Monkton</p> <p>Dean, Monkton</p> <p>Quaker, Monkton</p> <p>Barnumtown</p> <p>Monkton Ridge, Monkton</p> <p>Carter Cemetery, Monkton</p> <p>Panton Cemetery, Panton</p> <p>Townline, Panton</p>
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Spaulding, Panton
 Adams, Panton
 Spencer, Panton
 Kent Ferry, Panton
 School St Cemetery, Vergennes
 Bristol
 New Haven
 Salisbury

Weybridge
 Hancock
 Orwell
 Shoreham
 Town of Charlotte
 Charlotte Village Cemetery
 Shelburne Cemetery
 Brookside School Cemetery, Westford

The following is a list of family trees and histories in the library. Many people have generously donated studies on their various families to us. They range from full blown hard-cover volumes with gold-embossed titles on the covers to a few simple sheets in a cardboard binder containing on-going research. Each one of these works is used and treasured by the members. If we are having problems with a family line, sometimes these books can point us in the right direction. Remember, if a lead is found in one of these books it is best to confirm it from other sources. We're always looking for new family genealogies either complete or in progress. Every little bit helps.

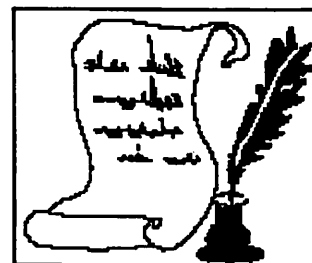
- | | |
|---|--|
| 1. Alford | 32. Light, Lumiere, Lalumiere |
| 2. Arno | 33. Manore |
| 3. Auclair | 34. McCooey |
| 4. Barnes | 35. Monty |
| 5. Barker | 36. McPherson |
| 6. Lebeau dit Beaufls | 37. Ouellette, Lavoie |
| 7. Becard de Grandville | 38. Pack, Peck, Peek |
| 8. Bernier | 39. Paulin |
| 9. Bourbeau | 40. Peabody |
| 10. 3 Centuries of Bourbeaus in NA | 41. Peloquins of Massachusetts |
| 11. 7,000 descendants of Jacques Bourdon | 42. Parot |
| 12. Brown Ancestors and Kinfolk | 43. Pilote |
| 13. Bruleys | 44. Platts of Plattsburgh |
| 14. Champagne | 45. Pratt |
| 15. Chamberlain | 46. Prevost |
| 16. Carter-Chartier Families in Can. & NY | 47. Richilieu Family |
| 17. Charlebois | 48. Pombrio |
| 18. Desautels-Lapoint | 49. Roy |
| 19. Des Trois Maisons | 50. Rudy |
| 20. De Lorimier | 51. Suborn |
| 21. Drown/Sunderland | 52. |
| 22. Gilliland | 53. Station |
| 23. Guimont | 54. Tart |
| 24. Habelin, Blaine, Blin, White, Abelin | 55. Tremble |
| 25. Hottin — Autin | 56. Tremblay/Suprenant |
| 26. Juneau Family | 57. Varin |
| 27. Campbell's of Wisconsin | 58. Valley |
| 28. Larreau Volumes 1 and 2 | 59. Welded |
| 29. Lecuyer | 60. Willett's of North America Volumes 1 and 2 |
| 30. Lizotte | 61. Willetts of Upper Canada |
| 31. Tarieu de Lanaudiere | |





QUERIES

... ask, and you shall receive



Q-746 TROMBLY BAKER/BELANGER

Seeking any info regarding the pars. and m. of my great-great-grandfather, Joseph B. TROMBLY, b. in 1816 in NY and d. in 1866 in Wisconsin and my great-grandmother, his wife, Mary BAKER/BELANGER, b. 14 Mar 1813 in either PQ or NY, and d. in 1904 in WI. They moved to WI in 1856, and at that time had these children: George, b. c.1835; Amelia, b. c.1843; John, b. c.1846; Sophia, b. 1847; William, b. 1849; Alfred, b. 1854; and Albert, b. 1855. The 1840 & 1850 censuses show them farming in Chazy, and on the same census page (1840), also shown are Baptiste, Lewis, Lewis (Jr.?), Bruno, and Edward TROMBLY. I assume these are his brothers, father, and/or uncles, and I believe that these are the direct descendants of Bruno TROMBLY who came to the US between about 1790-1800 after serving in the Revolution. The names in this cluster of farmers in 1830 were Francis, Anthony, Lewis, Bruno, And Baptiste TROMBLY; in 1820 the names were Baptiste, Antoine, Francis, and Lewis TROMBLY; in 1810 they were Bruno, Francis, and Lucian TROMBLY. *Charles Tromblee # 25725 N. Ravine Lane, Lake Zurich, IL 60047*

Q-747 VILLENEUVE CARRÉ GOULET TURGEON

My grand-father was William Joseph VILLENEUVE, B. 6 Oct 1885 in Shaftsbury, Vt., s. of M-Delia CARRÉ, dau. of Paul and M-Delima GOULET. His father was Joseph, believed to be to be the s. of Francis and Danaise TURGEON. Need places of b. and mar. info for both Joseph and M-Delia. *Odella G. Rogers # 11 Fuller Place, Albany, NY 12205-1307*

Q-748 GOUDIN/GODIN THERIAULT

The following info was taken from the Canadian census records. April 1891 = 11 or 17th District #134 Division 2 page 26 # film 137598 page 32 = 3 lot = 1 = Census Records 1881 Prince Edward Island, Canada:

GOUDIN, Philippe M. in 1881 he was 48 in 1891 he was 58, b. in NB, Can., he was a fisherman; wife THERIAULT, Agnes Ann in 1881 she was 33, in 1891, 43. b. in Maisonnnette, NB. Can, housewife. Children: Paul, b. 1869 in NB. Can - fisherman; Philippe b. 1870 in NB, Can; Joseph, b. 1871 in NB, Can.; Joseph, b. 1872 in PEI, Can; Emilienne/Emily, b. 1874 in PEI, Can; Jerome, b. 1879 PEI, District #134 lot 23.24, Can; Adeline, b. 1880 in - same; Philippe Joseph, b. 1881 in same; Agnes, b. 1882 in same; James, b. 1884 in same. **also** PEI, Can, District #134, April 29, 1891 lot 24=23 1891: GOUDIN, Paul, age 23, shoemaker, mar. Emilie, age 24, d. 1-11-1(?), NB, Can, Roman Catholic. I am looking for any info on these people, and will share info that I have. *Alice Mary Goudin Lemay #687 20 Calumet Road, Bldg 1 apt. 1, Methuen, MA 01844-6022*

- Q-749 LEMAY LANTAGNE LAROSE**
Seek place and date of mar. of Amroie Laura LEMAY, dau of Joseph LEMAY and Melina LANTAGNE, to Peter LAROSE. Could it be c.1916 in Cahoes, NY? *Armand Lemay #719 14 Blaney Circle, Seekonk, MA 02771-4801*
- Q-750 LEMAY LANTAGNE GAGNON**
Seek place and date of mar. of Emeline LEMAY, dau of Joseph LEMAY and Melina Lantagne, to Euclide GAGNON. Could the place be Cahoes, NY? *Armand Lemay #719 14 Blaney Circle, Seekonk, MA 02771-4801*
- Q-751 WILLETT/OUELLETTE LEVERQUE**
Seeking info on John (Noel) WILLETT/OUELLETTE, mar. in 1805 to M-Angele LEVERQUE. Their children were: Akin, Elizabeth, John, and Louis. The family lived in South Hero, Vt. in 1839, before coming to Clinton Co., NY. Would like to know whereabouts before 1830; also, need pars. of John, Sr. and Angele. *Natalie Peoples #720 206 George Street, Hamburg, NY 14075-3848*
- Q-752 LEBERGE/LAGERGE/LABARGE**
I am interested in connecting with anyone searching the LEBERGE/LABERGE/LABARGE name. Looking for location and info on Leon Joseph Leberge, ca. early 1800s. *Natalie Peoples #720 205 George Street, Hamburg, NY 14075-3848*
- Q-753 WILLETT(S)/WILLIT(S)**
I seek the single surname of WILLETT(S). I have currently approximately 5,000 typed pages of information and documentation on American-Canadian (3500 pages), English (800 pages), Austrian, New Zealand, and South African (100 pages), WILLETT families. and, also, WILLITS surname data (600). *Albert J. Willett #592 22 Hunt Street, Fort Bragg, NC 28307*
- Q-754 BECHARD LAPOINT EDMONTON**
I am seeking info on Michel and Marguerite BECHARD LAPOINT from Chazy, NY and their children. This LAPOINT family came to Chazy about 1841 and remained until their death. A dau., Julia, b. ca1856, mar. an EDMONTON. *Tom Fowler #568 1439 West Street, Hayward, CA 94545 (510) 785-6087*
- Q-755 PLOUFFE/PLOOF**
I am searching for Augustine PLOUFFE, who lived in Mooers Forks, Clinton Co. I believe he was b. in Can. around 1820. *Cecelia Ploof-Gorman #662 1230 7th Ave., Watervliet, NY 12189-3216*
- Q-756 GUILLEMETTE/GILMET TARDIF/TAIDI**
Any info on Paul GUILLEMETTE and w. Judith TAIDI/TARDIFF. Both d. in Willsboro, NY in late 1890's. Their s. Edward, b. in Can. in 1845 was my great-grandfather. *Cecelia Ploof-Gorman #662 1230 7th Ave., Watervliet, NY 12189-3216*
- Q-757 FORETTE/FORÉ PARTTOW**
I still need any info on Octavia FORETTE who mar. Henry PLOOFFE and lived in Mooers Forks until his death in 1890. She remar. Theodore PARTTOW in 1894. *Cecelia Ploof-Gorman #662 1230 7th Ave., Watervliet, NY 12189-3216*

- Q-758 GRASSETT MOSSEY/MOSSA/MOSPEY LAPIEN ORR**
 Seeking info on Mary GRASSETT b. ca1816-1825; mar. James MOSSEY b. ca1813; mar. date ? They had 8 children: (1) Celia, b. 1837 ?; (2) Sophia, b. 1840 ?; (3) Charles, b. 3-1842, mar. Elizabeth, had 4 children: Hattie, Lottie, Mary, and George; (4) Philip, b. 13 May 1847, d. 22 Nov 1935, mar. Stelen M. LAPIEN, b. 1861, d. 19?, had 3 children: James, Dio, and Grace, Philip farmed & d. on Grand Isle, Vt.; (5) Louise, b. 1850; (6) Orpha, b. 1854; (7) James, b. 1858; (8) Helen Lillian, b. 1864, mar. John Tremont ORR in 5-1897, 1 child: Wallace b. 18 Sep 1897, d. 14 Oct 1982. James and Mary both b. in Can. and lived in Chazy where children were b. Was Louis GRASSET, Mary's bro.? I am seeking info on all or any of the MOSSEYS and GRASSETS. *Mrs. E.C. Southworth # 6494 W 81st Lane, Ocala, FL 34476*
- Q-759 BESSETTE MARTIN**
 I am looking for b/d/m of Francis BESSETTE and Lucy MARTIN, my great-great-grandparents. I am told both were b. in Can., but only know for sure that they had a dau., Zelia/Leah, b. 25 Nov 1852 in Malone, NY. *Carole Lambert #777 1334 Forty Oaks Dr., Herndon, VA 22070-2025*
- Q-760 ROBARE BESSETTE**
 Looking for b.. of Peter ROBARE and record of his mar. to Zelia/Leah BESSETTE, ca1879. They had a dau., Nettie/Nathalie, my grandmother, on 3 Jun 1880 in Malone, NY. *Carole Lambert #777 1334 Forty Oaks Dr., Herndon, VA 22070-2025*
- Q-761 ALLEN DRAGOON**
 James Gilbert ALLEN, b. 1824 in Can., m. ca. 1855, prob. Clinton Co., NY, Jane/Joanne DRAGOON, b. 1835, NY, dau. of ? & Mary DRAGOON (b. 1807, Can). James ALLEN, d. 3 May, 1883, Clintonville, Clinton Co. NY. Jane DRAGOON ALLEN d. 21 Jan. 1918 in Lowell, MA. Who are the parents and siblings of James and Jane? *Lynn Reed #658 894 Old Turnpike Rd., Plantsville, CT 06479-1717*
- Q-762 ALLEN HOPKINS**
 Frank James ALLEN, b. 19 Aug. 1857, Clinton Co. NY, s. of James Gilbert & Jane DRAGOON, and m. Lizzie HOPKINS, Nov. 29, 1882 at the Clintonville Methodist Church, Clintonville, NY. Three children were: Charles, Ida Harriet, and Effie. Frank ALLEN d. 3 May 1927, Plattsburgh NY. I would appreciate any info about the children or descendants of this family. *Lynn Reed #658 894 Old Turnpike Rod., Plantsville, CT. 06479-1717*
- Q-763 LACHANCE/LUCK FACTEAU/FECTEAU JODOIN TALLARD BETOURNE**
 Looking for the mar. and pars. of Edward/Edson/ Samuel LACHANCE/LUCK and Josephine FACTEAU/FECTEAU. They were possibly in Keeseville in the 1850's, but were in Mooers Forks in 1862 when my gr-gr-grandmother, Sara Saloma was bap. on 9 Mar. 1862. Is Josephine the sister of Celina FACTEAU (Louis & Marie JODOIN) who was mar. to Toussaint TALLARD in 1854 in Coopersville? Edward & Josephine were the godparents to Xavier TALLARD in 1866. Also is Edward possibly the son of Pierre & Marie BETOURNE/LACHANCE who were living in Mooers Forks during the same period? *Philip A. Cochran #406 28 Maple St., Fitchburg, MA 01420*

Q-764

**RIENDEAU/YANDOW LACHANCE/LUCK FACTEAU BROUSSEAU
HUBERT/HEBERT**

Looking for the mar. & pars. of Joseph RIENDEAU/YANDOW & Sara LACHANCE/ LUCK (Edward & Josephine FACTEAU). The first child, my gr-grandmother, Marie was bap. at St. Anne's in Mooers Forks on 26 Mar. 1882. When Joseph d. in Winooski, Vt. on 18 Sep 1903, his pars. were listed as Joseph & Delia. A possible connection? Marie's godfather was Theophile BROSSEAU who was mar. in 1866 at St. Chrysostome to Eulalie RIENDEAU (Joseph & Eulalie HUBERT). In Drouin I found a mar. in St. Edouard de Napierville in 1849 for a Joseph RIENDEAU & Eudalie HEBERT. Could this be Joseph's pars.? *Philip A. Cochran #406 28 Maple St., Fitchburg, MA 01420*

Q-765

MUIR MASON

Seeking pars. info on David MUIR, Jr. b. 6 May 1857 in Keeseville, NY. Father was David, b. in Can., mother was Helen MASON b. in Can? *August A. Krastel #773 RD #2 111 P2 Hill Rd., Honey Brook, PA 19344*

Q-766

TAMBLIN/TAMBLING

Seeking pars. info on Phoebe TAMLIN/TAMBLING, b. 31 May 1852 in Plattsburgh, NY. Father was Thomas, mother Caroline?. *August A. Krastel #773 Rd. #2 111 P2 Hill Rd., Honey Brook, PA 19344*

Q-767

LARUE

Looking for descendents and ancestors of Frank LARUE, b. 7 Mar 1861 in Montreal Canada. Died 24 Jun 1942. *Mike Sharland #582 1783 Maroba Dr., Linwood, Mich. 48634*

Q-768

**BEAUSOLEIL/BOSOLA/BOSLEY/BOWSLEY KAIN/CAIN FISH/POISSON
KING**

Seeking info on Charles BEAUSOLEIL/BOSOLA/BOSLEY/BOWSLEY, etc., I have found Charles age 76 and wife Mary age 75 in Black Brook in the 1850 Census. Their son, Francis lived next door with his wife, Elizabeth and four children. By 1860, Francis had moved on to Schroon Lake, but Charles and Mary are not found. Did they die in Clinton Co. I am looking for the death/burial info on Charles and Mary (maiden name might have been KAIN/CAIN); a mar. of Francis to Elizabeth FISH/POISSON ca. 1838-1839; or a mar. for Joseph Beausoleil, son of Francis and Eliazbeth, to a Malinda/Mary KING in 1874 or 1875. Any assistance would be greatly appreciated. *Nancy Myers #788 4304 Walnut Hills Drive SE, Grand Rapids, MI 49512-3893*

Q-769

**DEGRANDPRE DUTEAU/GRANDPRE CELANIRE BATTERTON KEEGAN
McCARTHY WELLER MAHONEY REPETTI**

I am a dedicated family historian. I am interested in sharing information with anyone who might be related to me. If you have a family connection to the following ancestors, please contact me: Alexandra DeGRANDPRE, b. 9 Sep 1938 at Tupper Lake NY. Her par. were Gerard Charles, b. 7 Oct 1896 at Peru, NY, he mar. Mary Weller McARTHUR, b. 27 Jan 1899 at Prescott, Ontario. His par. were Arthur A. b. 10 Sep 1870 at Burlington, Vt and Alexandrine BATTERTON, b. 10 Jul 1869 at Ottawa, Ont. Arthur's pars. were: Joseph E. DUTEAU/GRANDPRE, b. at St. Norbert (Berthier) Que. and Piette/Piet CELANIRE. The pars. of Alexandrine were: Patrick BATTERTON and Ellen KEEGAN. Mary W. McARTHUR's pars. were: Charles A., b. 27 Nov 1870 at Prescott, Ont. and Mary

Dorthea WELLER, b. 11 Jun 1872 at Boston, MA. Charles A. pars. were: John b. at St. Agnes, Que and Catherine MAHONEY. Mary Dorothea's pars. were: Michael Ignatius, b. at London, England and Rita REPETTI, b. Washington, DC. *Alexandra deGandpre #533 12 Colonial Court Queensbury, NY 12804*

Q-770 MUIR MASON

Seeking pars. info on David MUIR, Jr, b. 6 May 1857 in Keeseville, NY. David's f., David, Sr. was b. in Canada, his m. was Helen MASON b. Canada?
August A. Krastel, Jr. #773 RD 2 111P2 Hill Rd. Honey Brook, PA 19344

Q-771 TAMBLIN/TAMBLING

Seeking pars. info on Phoebe TAMBLIN/TAMBLING, b. 31 May 1852 at Plattsburgh, NY. Her f. was Thomas and m. Caroline ??, bp's unknown. *August A. Krastel, Jr. #773 RD 2 111P2 Hill Rd. Honey Brook, PA 19344*

Q-772 LONGTIN/LONGIN DECOSSE

LONGTIN, Philomene, b. 1838 in Embrum, ON, d. 1920 at Hull PQ. Looking for vital statistics on f., Francois LONGIN and m. Catherine DECOSSE. *Beverly H. Thiviege #690 260 W. 41St Avenue San Mateo, CA 94403-4304*

Q-773 JOLY THIVIERGE TRUDEAU

JOLY, Genevieve, d. Clarence Creek, m. 1829 Jean Baptiste THIVIERGE. Looking for vital statistics on pars., Joseph JOLY and Charlotte TRUDEAU. *Beverly H. Thiviege #690 260 W. 41St Avenue San Mateo, CA 94403-4304*

Q-774 YANDEAU/GUINDON/GENDRON PONTON BILLET

Searching for mar. of Joseph YANDEAU/GUINDON, GENDRON or such in French and Almeda PONTON. About 1850, possibly near Marieville, Que. or enroute to Lewis County, NY. Almeda was b. in Marieville about 1830, the dau. of Francois PONTON and Charlotte BILLET. *Jane H. Kuitems #787 1042 State Rd. Webster, NY 14580*

Q-775 DOBBS EVANS ROCK

Looking for info on George DOBBS, mar. to Mercy EVANS; had a son George, mar. to Josephite ROCK. Son, George was born ca. 1837, in Lewis, Essex Co., NY. I believe they were related to Charles and Ira DOBBS.

Q-776 LONGTIN BULRISS GIROUX MESICK

I have been searching for the past fifteen years for the following: William LONGTIN mar. to Addel BULRISS, both b. in Can. They had a son Frederick, b. 4 Feb 1860 in Can, he d. 24 Feb 1925 in Mooers Forks, Clinton Co. NY, he mar Adeline GIROUX, b. ca. Dec 1863, in Can., she d. ca. 1925. Frederick and Adeline had a son, Archie Joseph, b. 8 Nov 1886 in Mooers Forks, d. 5 Oct 1966 in Champlain, Clinton Co. NY. His wife was Mary Louise MESICK. I would appreciate any help anyone can give me with these problem ancestors. *Alan Bechard #441 PO Box 2683, Plattsburgh, NY 12901*

Q-777 GIROUX BLAIR LONGTIN

In relation to the above query, I am also looking for the pars. of Adeline GIROUX, Joseph and Mary BLAIR, both b. in Can. *Alan Bechard #441 PO Box 2683, Plattsburgh, NY 12901*

Q-778

LEDOUX/LADUE PATENAUE/PATNODE/PATNO HILLIKER

I am interested in exchanging information with anyone on any of the following names. I have over 2100 names of descendants of the original LEDOUX/LADUE settler in New France, mostly in Vermont and New Hampshire. I have over 1800 names of descendants of the original French settler, Nicolas PATENAUE or PATERNOSTRE, mostly in Quebec, Vermont and New Hampshire. I have over 2500 names of descendants of John HILLIKER, first permanent white settler of Swanton, Vermont, a Revolutionary War veteran (however on the British side). John was originally from Westchester County, NY, moved up to Saratoga. I've traced his descendants to at least 32 states and several foreign countries. His grandfather, Jacob Nicolas Hiliker, came over from Germany in 1717, landed at Philadelphia, and soon moved to Westchester County, NY. I am interested in any Hilliker, anywhere. *Rodney Ledoux RR 1 Box 1375, Swanton, VT 05488*

Q-779

PATENAUE/PATNUDE NORMANDY/RUSHFORD

Seek info the place of b. of Pierre/Peter PATENAUE/PATNUDE and did he d. in Malone, NY? He mar. Catherine NORMANDY/RUSHFORD, also seek her b. and d. They had the following children: Charles Arthur, b. 6 Oct 1838, Malone, NY, d. 6 Nov 1910, Olympia, WA, mar. Cordelia/Delia Monde/Lamonde IN 1867; Theodore b.? Were there other children? *Karen Bowen #796 1020 McCormick St SE, Olympia, WA 98501*

Q-780

CLARK MILLIETTE

James CLARK became a naturalized citizen of the United States on 5 Oct 1841 in Plattsburgh, Clinton CO., NY. He arrived in the U.S. at the age of 10 yrs., ca.1830 from Sligo, Ireland. Need info about James' entry into U.S. with or without his parents, when, and where?

John Edgar CLARK was b. ca.1865 in Champlain, NY, d. 22 Aug 1903 in Plattsburgh, NY, mar date unknown to Odile MILLIETTE. Need b. and mar. dates. *Donald Clark #570 617 Spruce Dr., Lady Lake FL 32159-3270*

Q-781

RICKSON/RIXON MELOCHE WOOL LEBRUN

John RICKSON/RIXON was b. ca.1790, Can?; mar. date unknown to Margaret MELOCHE. Need dates for b., d., and mar.

Frank RICKSON/RIXON was b. ca.1824, Can?; mar. 5 Sep 1855 to Ester WOOL, probably in Plattsburgh, NY. The Plattsburgh Directory, 1896, indicates Ester (Wool) Rickson, widow and Frank Rickson both removed to Bridgeport CT. Need info on b. and d. dates and where.

John RICKSON/RIXON was b. ca.1859 in Plattsburgh, NY, d. 15 Sep 1914 in Plattsburgh, mar. ca.1883 to Margaret I. LEBRUN, in Plattsburgh. Need b. and mar. dates. *Donald Clark #570 617 Spruce Dr., Lady Lake, FL 32159-3270*

A-781

RICKSON/RIXON MELOCHE WOOL LEBRUN

A partial answer. I found the following info at St. Peter's in Plattsburgh: the mar. info for Francois/Frank RIXON and Ester WOOL, also birth records of several of their children in which Ester is sometimes called *Ester HOULE*. Mar. info for John RIXON and Margaret LEBRUN, 7 May 1883. Found info on births of several children. Also, found deaths of Marguerite LEBRUN, 23 Mar 1925, age 69 years and John RICKSON, 15 Feb 1914. Spouse is listed as Margaret BROWN (a common name change for Lebrun). His par. are listed as Frank Dickson and Ester Hale Dickson (certainly common errors). He was 55 years old. This an added info on children I have sent on to Mr. Clark. *Elizabeth Botten #31 81 Butler Road, Plattsburgh NY 12901-5115*

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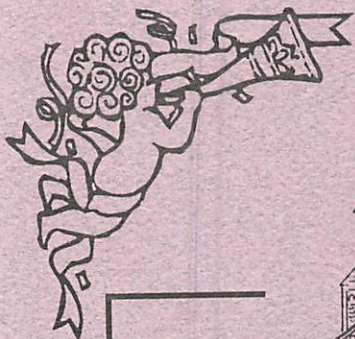
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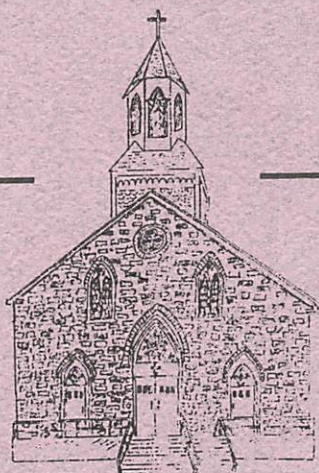
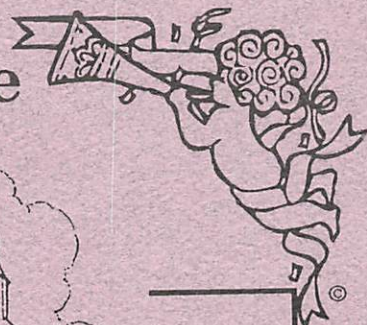
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of Parish Records



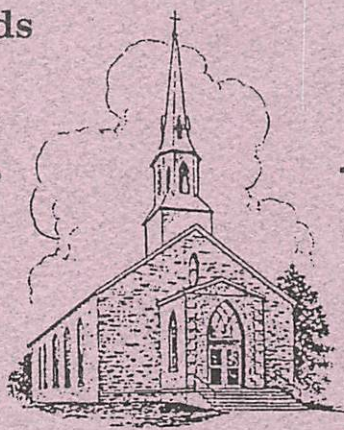
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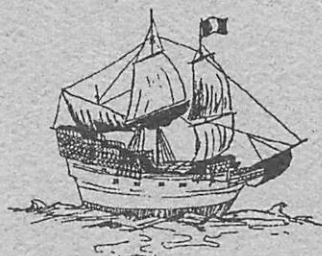
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